

THE
SECOND PART
OF THE DEMO-
NIACKE VVORLDE,
or worlde possessed
with Diuels, contei-
ning three Dia-
logues:

1. *Of Familiar Diuels.*
2. *Of Lunaticke Diuels.*
3. *Of the coniuering of Diuels.*

Translated out of French into En-
glish by T. S. Gentleman,

Printed at Lon-
don for Iohn Perin, and are
to bee solde in Paules Church-
yard, at the signe of the Angel.
1 5 8 3.

¶ To the right worship-
ful Sir Iohn Higham, Knight, in crease
of al heauenly and Spirituall giftes, to the
aduaucing of the glorie of God, and the
benefiting of his Church: together, in-
crease of true worldly Worship
here in this life, and in the
world to come, perfect
blisse and felicitie
for euer.



¶ Auing once purposed
with my selfe (Right
Worshipfull) to haue
put into our Englishe
tongue, certeine French
Dialogues of M. Peter Viret his set-
ting forth, a man known to the world,
to haue bin in his time singularly wel
learned, & very godly, and such a one,
as hath published many other books,
to the glory of God and benefit of his
Church to all posterity to come: and
being preuented of three of them, by
A 2 reason

The Epistle

reason they were gotten into their English liuery, before such time as I tooke them in had: I was therefore eftsoues driuen to bee contented, with the finishing of these last three: the Dialogues are fixe in number, & by mine author intituled by a generall name, called *The Demoniacke worlde*: Or the world, possessed with Diuels: giuing besides, to eche Dialougue, his seuerall title also, as by the reading ouer of the, maye well appeare. The Arguments are very pretie, and the handling of them (in my poore opinion) well worthy the reading, and both pleasant, and profitable. Infomuch (Sir) as that when I hadde made an ende of these three, minding to make choise of some sufficient Patrone whiche were of good worship, and of power able, in knowledge both in diuinity and humanitie wise, and in zeale and affection, willing and forward about the aduancing of the glory of God, especially

Dedicatorie.

cially in the cause of true and sounde religion, for the shielding of this my simple trauell: called to remembrance (amongst the rest of such Gentlemen as I was acquainted withall) your worship, to whom I might adresse the same: hauing therewith this confidence, that you will mooste willingly patronize and defend it. And heereuppon, humbly crauing pardon for this my boldnesse, I cease to trouble you with ouer many wordes, committing you and al yours to the tuition of the most high.

London the 25. of March.

1583.

Your VV. most humble in the Lord.

Tho. Stocker.

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The Title and Summe of the fourth Dialogue.



His fourth Dialogue is intituled, Familiar Diuels, because it maketh mention of the subtleties wherby Sathan persecuteth the Gospel, vnder shewe of friendship and familiarity to the seruants of God. These Diuels are of the kind of those which before I called White Diuels, and therefore they may very well bee placed alike, And as for the matters here treated of in this Dialogue, there is mention made of the contradiction, that is in the Diuel, and the wicked: Of the commendation which they giue to the good to an euil end. And contrariwise, how they discommend and dishonour al such as praise and honour Christ, his seruants, and Gospel,

The manner howe the Papistes honour the Gospel, and of the true honour, or dishonour that may be done to the same.

The honour that the enemies of Christian discipline doe to the Gospel, whiche they professe

The Contentes.

fesse only in the lippes.

The Sorceresses diuel of Philippi.

The praise and commendation which the Diuel giueth to the ministry and ministers of the Gospel.

The meanes wherewith the Diuel vseth to fight against the Gospel.

The Diuel transfigured into an Angell of light.

Of the troth which the Diuel may speake, and how we ought to iudge of the troth,

Of the feigned friendship that certeine shorne hypocritical Balamites shewe vnto the gospel, that they might thereby hinder the course thereof.

What fauourable accusations the enemies of the Gospel are woonted to vse against the true seruants of God.

Of the diuers and sundry false shewes whiche the Diuel maketh,

What good affection the wicked beare vnto God and good men.

Of the charitie of Iudas.

With what colour the maintainers of Antichrist vse to colour their false religion.

What iolly shifts they haue, that glory of the profession of the Gospel, and yet followe

The Contentes.

the old manner of Poperie,

How they condemne the Gospel, before they know any cause why,

The fayned friendship which the enemies of the truth vie towards Princes,

What fauour the wicked find among magistrates,

What regard Magistrates ought to haue to Backbiters & slaundersers.

What greate mischief is ordinarily done vnto the seruantes of God,

What the causes are why men cannot abide nor away with the seruantes of God,

The iudgement of God for our vnthankfulness of despising & hating of the truth; & of the power and force of illusion and error.

What the causes are, why we rather follow lies then truth.

The lets that hinder vs from the knowledge of the truth.

What kind of men they bee, vnto whom, Iesus Christ is a teacher and a Schoolemaister,

The Preseruatiues against error and false doctrine,

The

The fourth Dialogue
of the Demoniacke world, named *Familiar Diuels.*

Theophrast, Tobie, Ierome, Eustace,

Theophrast,



According to our former talke, of those which are contented with the shew of the gospel only, methinks if we somewhat narrowly look into their behauiour, we shall find the not much vnlike to the Demoniack, of whom S. Marke and S. Luke both make mention.

Tob. How behaued he himselfe?

Theo. In his behauiour, he shewed himselfe cleane contrary to himselfe.

Tob. It is no greate maruayle if the Diuell be contrary to himselfe, but it were rather to be maruayled at, if hee should not be so: for that he is both a lyar, & also a deceiuer. But wherein doth hee say himselfe?

The Diuel contrary to himselfe.

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Theo.

The fourth Dialogue, entituled

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Theo. Wee called our Saviour Christ the holy one of God, if he be the holy one of God, than is he come to hallow vs; & if hee be come to hallow vs, he must of necessitie driue the Diuel from vs. For the Diuell is an vncleane and filthy spirite, and cleane contrary to all holinesse, and to the spirite of God, which is called holy, because it haloweth, yet the Diuel feareth nothing so much, as to be driuen from vs, for feare we should be sanctified of Iesus Christ, whiche is the holy one of the most holy.

Tob. The wicked spirits did manifestly shewe that, by the petition whiche they made to Iesus Christ, that he would not drue them out of the countrey.

Theo. We need to seeke for no further prooffe hereof. For the Diuel desireth nothing so much as to entertayne vs in all filthinesse and vncleannesse, to the ende that God might not be sanctified nor glorified in vs, but be more and more dishonoured and blasphemed; And therefore doeth this wicked spirite flatter Christ, giuing hym the tyle that belongeth to him. Doubtlesse hee did this for two principall causes: The first, to bring Christ in suspicion, and
to

Familiar Diuels.

to diminish his gloyp in seeming to prayse him. The second to escape his hands by flattery, that he might thereby be accompted of him, as his friend.

Tob. He thinkes this Deuill gainsayeth himselfe: for he desireth still to play his part, that is, to hynder vs, and yet acknowledgeth Iesus Christ to be the same, which shal let him, and is purposely come into the world to the same end.

Theo. Yea he flattereth Christ, thereby to let him from executing his office, whilest hee in the meane time might playe his pranks. There are alwayes manye suche Diuels among vs. For there are manny that prayse the true ministers of GOD and good men before their faces, whō they knowe well enough to be enemyes to their vices: whiche they doe not, for any loue that they haue epyther to them or their vertues, (for they hate nothing more) but to get the more in fauour, and that good men should not punish them as they deserue.

Tob. They call them honest mē, because they would hinder them, from doing y duty of honest men, & praise their vertues, to the end they should not vse them.

Theo.

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Theo. Indeed, thou hast hit the naylor on the head. And therfore least the seruantes of God and vertuous men, should make them lyars, which so prayse them, they cannot do better then faithfully execute their charge, and shewe the ducty of good men, as well towards them, as towards all other: euen as Iesus Christ did towards these Diuelles, which praysted him so much. For in casting out these Diuels, he shewed in effect, both to the Diuelles and to al other, that hee was verily the holy one of G D D, and the sonne of the moste high God.

Tob. Tush man, that is not it that the diuels and wicked ones would haue.

Theo. Why, we knowe this for certayne, that they are contented to giue Iesus Christ and his faithfull seruantes the titles that belong to them, wyle they see no remedy to gaynsay or resist. But they had rather that Iesus Christ & his, wold be content with the bare name alone (as many other be) & not execute the office which belongeth thereto, & for which cause such names & titles are giuen them. For howe many are there in the world now a dayes; but chiefly
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Familiar Diuels.

in the Popish Church, whiche are contented with the titles, and rentes whiche they possesse vnder colour of the sayd ptyles: not caring for executing the office whiche they are bound to, and whereof they beare the name:

Tob. There are enow such of al soxes.

Theo. The Diuell was contented that Christ should be called the holy one of God, if he would not shew the office of the holpe one of God against him. So are there many in these dayes, which are content to prayse the Gospel, and to honour it with their mouthes, and outward ceremonies: so that it be not looked on, & the doctrine therein contayned bee not published & practized. We haue euident proof therof in the Popish masse: for it is maruelous to see what honoz the masse giueth to the book of the Gospel, when it is song, & specially in high masses. Wyle the Gospel is song, there is singing, torchlight, kissing of y^e book, stading by: Alwaies p^rouided, that the Gospel be song or said to the people in an vnknownen tongue, and not in suche sorte to bee vtered, as that the vertue and efficacie thereof bee manifested vnto the heartes of the people. Is not
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Of the honoz
which the Pa-
pists giue to
the Gospel.

The fourth Dialogue, entituled

this a great subelette of Sathan, to shewe such honour to the Gospel, to the ende it might bee the more dishonoured: For the greatest honour that the Gospel can haue, is to be printed in the heart: & contrariwise the greatest dishonour that may be done vnto it, is, not to receiue it with true faith, and to be carelesse of the vnderstanding, and effecting thereof.

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the Gospel.

that the true
honour, and
dishonour of
the Gospel
is.

Tob. This then I perceiue to be thy drift to proue, that we honour the Gospel in our Masse, as the Diuell honoured Iesus Christ, when he called him the holy one of God, meaning thereby to put him from doing of that his duty which God his father had commaunded him to doe.

Theo. I wil not giue a poynt to choose. For, is not that which you doe, a very mockery vnto Iesus Christ and his Gospel?

Tob. Thou commest very fast stil bypon vs. But I pray thee tell me, is there none amongst you that playeth the like diuels part?

Theo. Yes I warrant thee, too too manie: But they playe it after an other sorte: For there are some, who are contented to suffer the minister of the Gospel

Familiar Diuels.

spel preach the pure word of God, yea, and to haue ministers also, and to mainteyne them: so they enforce them not to the practise of the Gospell. Wee spake before of those that withstood the discipline of the Gospel. Of whiche there are two sortes: The first of them, are they, that cannot abyde, that any shoulde speake, preach, or write thereof: The seconde sort of them are they which are contented to beare with all that, so there bee no talke of the execution thereof. But the worst is, that among these, there are some, that do not only withstande the execution therof on themselves, but also hinder those that would be contented to receiue it, and wil not suffer them so to doe.

Tob. Why doe they so? He thinketh it inough, & in deed too much for theselues to be rebels against God & his word, although they hinder not the obedience of others.

Theo. I thinke they doe it, because they feare, least, after y others were brought to y discipline, they also might bee enforced thereunto. For there are many that would not greatly care though other men should neuer so vprightly, so that they themselves might be at liberty to do what them listeth.

Tob.

Tob. I wonder at those men. For if they think the doctrine good, y^e is preached vnto the, why suffer they it not to be practized & put in execution: if they thinke it not good, why suffer they it to be preached, and specially, seeing they haue authoroty and power to stoppe the same?

Theo. No doubt of it, there are too too many (as we haue before said) that would gladly stop it, if they durst: were it not for feare they should be accompted tyrantes & open enemies to God. But because they see, y^e they cannot do it but to their great reproch & shame, they are like the diuel, who is contented to take Iesus Christ for the holy one of God, so he may be stil a diuel, & continue in the selfe same state, wherin Iesus Christ found him. And therfore why they are informed, as Christe enforced this diuel, they crye out as he cried, & shew their secret hatred to the truth of God, & fal a threating & persecuting of his true seruants, why as they perceiue y^e they can neither by fayre speeches, nor yet hypocrisy, obtaine their desire.

Tob. And therefore it is naught euery way, & warech stil worse & worse. You make a iell at vs, & say, y^e we on our side honoz the Gospel

gospel outwardly, but that we neither care for y^e vnderstanding therof, nor lyuing thereafter. And I beseech you, wherein is your side any whit better? For they are contented the Gospel should be preached, and the sence thereof expounded, so they heare it not, or if they heare it, so they follow it not, no more than we. Thus we are both well pleased with the name of Christian, and gospel, but we neither care either for the dutie of christianitie, or yet for the fruite that we should receiue by the Gospel.

Theo. So say I to: For we are all contented that Iesus Christ should bee the holy one of GOD, so hee hallowe vs not.

To. Hereby we may easily perceiue, that the Diuell, which gaue this title to Christe, is not yet out of the world.

Theo. As much may be sayde of that other Diuel in the Sorceresse of Philippi, of whome we spake before. For GOD knoweth howe little pleasure the Diuell which possessed her tooke, in the ministerie of Paule and Syllas, and yet hee praysed them and their ministerie, and extolled the

Acts. 16.
The Demill of
Philippi.
The commendation,
whiche the
diuill giueth to
the ministerie of
the Gospel.

so the people of Philippi to the vttermost.

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To. Surely, it is to be meruailled at, that the father of lyes woulde prayse and extoll befoze men, the trueth, which hee hateth aboue all other thinges.

Theo. Yea, but here is a further matter then all this. For, thou seest, that he doeth not onely forbear to withstand, and openlye resist the seruantes of God, but being also enemy to mans saluation, encourageth the people to hear the doctrine of saluatiō at y^e mouths of those, whō god hath appoynted to be y^e ouerthrow of his kingdom. To. Cruely, heretū he meruailously changeth and altereth his nature: for where befoze time, he was woont with might and maine, to withdraw men from the worde of God: here he stirreth and p^{ro}uoketh them thereunto.

Theo. And yet that is not, his meaning was cleane contrary, how glorious & glittering a shew focuer he made. And therefore hereby thou maist perceiue, that commonly, the Deuill hath two stringes to his bowe to resist the trueth.

To. Which be they?

Theo. The one is, in that, y^e he is a tyrant and murderer, he will, if it be possible resist

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resist the trueth by force: and so vse y^e string, because it agreeth iumpc with his nature: but if that string will not serue, hee putteth on the other. To. What mācer a one is that?

Theo. It is lying: for, he wil by y^e, if he cā, practise to come in credit: for his as natural to him, as y^e first. But when hee myndes to worke by lying, hee vscth not alwayes one way. To. How doth he than?

Theo. First, if he haue to doe with ignorant men, in the word of God, and grosse headed people, he th^e bestirreth him to ouerthrow the trueth by false doctrine, superstition, and idolatry, wherwith he disguiseth y^e true religio. But, if that way wil not serue his turne, he seemeth by & by to allow of the doctrine of the trueth, and to be friend therunto, to the end that vnder this colour, he maye the more subtillye and secretlye bying his enterpise to passe. And, although this enemy is alwayes greatly to be feared, yet is he neuer so much to be feared, as when he vscth thus to faigne and glose. For hee neuer hurteth so soze, as when he transfigurēt himselfe into an Angell of light, which he can right well doc.

To. I thinke that was the cause, why

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The d^euils truant.
figureth him selfe
into an Angell of
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The meanes
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whie S. Paule put the Diuell of Phility, pi to silence, as also why Iesus Christe put those to silence, which praysed him.

The. That is out of all doubt. For although, that these Diuels spak y truch, in testifying that that was true, which both Iesus Christe and his Seruauntes hadde spoken and doone: yet is it not to be said proper'ye, that they spake the trueth, by reason of their intent, and the ende which they pretended. For, where they outwardly seemed to induce the people to followe Iesus Christe, by reason of the gloryous woordes, which they gaue out of him, they had a cleane contrary purpose, to twichdrawe them from him.

Toby. How is that possible:

Theo. Euen by this meane. For, whē the Diuelles vse these kinds of woordes, they whiche heare them, eyther belecue them, or not belecue them. And if they belecue them, they belecue them not as if they were the Enemies of Iesus Christ, and of his Seruauntes: But doe rather thinke, that there is great friendship, and a friendly agreement betwixt them.

And

Familiar Devils.

And therfore, if they thought Saint Paule and Syllas to bee the Seruauntes of God, they might likewise thinke, that this Sorceresse was neyther against them, nor yet they against her, but that they agreed all very well together. But if they beleueed them not, butooke the wicked iynates, to bee wicked iynates in deede, that myght haue brought a great flander vppon Iesus Christe and his Seruauntes, and vppon their doctrine also: and so haue made them all to bee very greatly suspected, by reason they had the testimonie of such witnesses.

Toby. Then I perceyue that the Deuill is alwayes readye to serue his owne turne at a pynch.

Theo. Assure thyselfe of that. For, if hee and his Testimonie were reiectred, they whom hee hadde commended, should also for the same cause, bee reiectred with him for company: and yet hee him self in, the meane whyle, not bee reiectred at all. For hee woulde still keepe his possession in those, who had forsaken Iesus Christe and his, vnder another colour. And therfore if they were entertayned, the Deuill would

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What trueth it
is that the deuill
is able to speak,
and to what end
he speaketh it.

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would also be entertayned with them: and so by that meanes, hee should be in truth, and in deede, entertayned: and Iesus christ, his doctrine, and seruauntes, but in shewe, and for fashions sake. For, Iesus Christ and his aduersarye, are not to bee entertayned both at once, neyther hath hee any familiaritie and common abode and dwelling with him.

Toby. There is a mercuriall subtill pollicie, and crooked nature of the Deuil, being therein so compounded with leasing and vntueth, as that hee turneth the truth it selfe into lying, and maketh the truth to bee no more truth, when it once cometh out of his mouth.

Theo. You saye verie truelye. For, Trueth, to speake properly, consisteth not in the bare wordes spoken, but in the meaning, for which cause they are bittered. And therefore hee speaketh not the truth, which sayeth not the truth, but onely to lye, and deceyue.

And besides, wee are not to take for truth, the truth that is myxed with lying.

For,

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For, in this case, the truth is nowe no more truth, but onely a false colour of truth, and without any substance therof, for the colouring of a lye. And therefore, when we are to iudge of the truth, wee must not iudge only according to y^e wordes which wee heare, nor yet take them by halfes, but receyue all the partes together, and so looke to what end and purpose they were spoken.

Toby. If this, that thou speakest off were well looked vnto, wee should neuer haue so manye men seduced and leade awaye from the truth, as daylye wee see.

Theo. Why, I will tell thee, we neede not seeke any further for examples, concerning this matter, the to the Romish church. For, the Pope and his false Prophets haue used the selfe same cunning, which the Deuilles used at Philippi: besides others also, who haue made as glorious a confession of Iesus Christ, as of the holy scripture attributeth nothing to Iesus Christ, and to his church, which they do not also attribute vnto him, in plain & bare wordes. For, ther is no

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praise nor

The honour which the Papists do to Iesus Christ, is a dishonour him

The truth, not truth.

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noꝝ commendation, which the Prophets, Apostles, and Martyres euer gaue vnto him; that they likewise giue not vnto him: And yet Iesus Christ and his church haue not moze cruel enemies, that moze villanously blaspheme, noꝝ moze cruelly persecute them, then these men, whiche sayne themselves to bee their greatest and dearest friendes.

They will giue al the prayse that a man woulde wishe them, both to Iesus Christ, to his Church, and to his Gospell, and yet in all the rest of their dealinges, they make no reckning of them: but enclie in faining them selues to be their friends and defendours, and so by that meanes they deceyue the worlde, and aduance them selues farrre aboute Iesus Christ, and his Church.

And in so dooing, they make warre with Iesus Christe, at his owne proper coaste and charge.

And this course also tooke Mahomet, when he first began to deliuer his law. For if he had not spoken well of Iesus Christ, of his Prophetes, and Apostles, he had ne-

uer

Familiar Diuels.

uer had such a traine following him as hee hath had. But he aduanced, and set forth the prayles of Iesus Christe & of his, therby to ouerthrowe Christian religion, and lay a founsdation, whercon to builde his false religion with some apparance of truth.

Tob. What? thinkest thou that there are not moe then those which thou hast spoken of, who haue put this matter in practise?

Theo. Why? a man shall hardly see any other thing practised at this day in the worlde. For, to answere to the first poynt, we see that euer since that God hath caused at this day, the light of his holy Gospell to shine amongst vs, that there haue an exceeding pestilent number of Honkes and Fryers, and others of that rabble entered, who haue, and dayly doe, lustily play the partes. For so soone as they saue, that their beggerly wallet brought them not home, so notable a reuenuue as in times past it did, and that they were not in such honoz and reputation as befoze indeed they were, by preaching of their fables and lyes, they then baganne to counterfeite to bee

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Christian, and Gospellike Preachers. For, some of them, forsooke their cloysters, and became to serue in Churches, where they vnderstood they might liue with greater libertie, and so cleane cast off their cowle and weede when they were gotten out. And some of them continued amongst those people, who as yet had not the sincere ministration of the gospel free amongst them. These men were some part of their monasticall weedes, and cast some outward part of the cleane off. And so by this their hypocritical dealing, they had recourse vnto many good houles and Churches, whereinto they had not been as yet received, if they had not made some shew to haue been friends, and not enemies, and persecutoys, as commonly they are, who vowe themselves to these damnable sects. Howbeit they had no sooner set in footing, but that they shewed a cast of their office, & what loue they bare to Iesus Christ and his gospel. For, then they shewed themselves whether they were sorne monasticalls or not, and with what spirite they were guided. And there are at this day an exceeding shameles number, who both on the one side & the other, play their parts in this

page.

pageant, & such in deed, as trouble moze the churches, then all the rest of the enemies, which they can possibly haue. Howbeit, I meane not here, to find fault with such good men, as with good tokens haue forsaken these damnable sects, & behaved themselves as good seruants of God, of which, god be thanked for the, there are a great number. And therefore, it is very needefull for all men to take good heed of these transfigured sorne monasticalls, who haue thrust themselves into the church as Apostles & ministers of the gospel, to the end men by them bee not lightly deceiued.

Tob. I know not after what maner thou handlest these sorne monasticalls, of whom thou speakest, & many others suche like, who dayly ioyne with you: but this I right wel know, that there are an exceeding shameles number of the, who haue no great good liking of you, nor yet of your Churches, and namely of the most famous, vertuous, and learned among you.

The. Why man they must needs make an end of playing out their whole pageant, which they haue begunne, & that the end of theyr sport iump with the beginning.

For

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Foz, seeing they haue begunne to play the tolly Duels, and haue so entred by hypocrisie and dissimulation, it must necessarily followe, that they must in the ende discover the iollitie therof, as the Diuel of Phillippi did. Foz, when he sawe himselfe discovered, and laid wide open, and that all his flatterie and dissimulation would doe hym no good, and that Saint Paule and Silas had no will to carry with them, nor yet come neere them, hee turned all his flatterie into furie, and so manifested himselfe to be euen such a one as in deed he was. Foz, so soone as he was come out of the chamber maide, he ran vpon the masters, and entred so far in to them, as that hee made them starke mad. And in so doing, he played another maner of part then the first was. Now, there are a great many which play the like parts. Foz so long as a man will let them alone to bee as they are, or not discover them, they wyll be very milde and gentle: but if the pastime be for a good round summe of money, and that they see any man goe about to take it from them in good earnest, then lay they open the Diuel whom before they kept close vnder so goodly a shewe & countenance.

There

Familiar Diuels.

There is also another sort of them, & they will neuer carry vntill such time as they be vziuen to that extremitie: But so soone as they may once vnderstand, where they may get into a warmer kitchen, and bee better fed, away they pack thence, and shake hands with the gospel, which they made shew they meant to haue followed.

Toby. In very deede, I haue right well vnderstood, that there haue bene too too many of such, who after they had once made so iolly a shewe, haue well enough raked by diuers Benefices, when as they might well rake them, and then haue quyte and cleane leaft the Gospel, and kept them selues altogether occupied about them.

Theo. There is no doubt of it, but that suche hypocrites finde Benefices enough, to rake vpon before such time as they would be founde. But heere is the worst matter of al the rest: that for as much as they are renouced from the Gospel, they proue the greatest enemies that the gospel can possibly haue.

Tob. But to returne to this Diuell whereof thou earnest spakest, that was at Phillippi, hee was not yet carried away with such

The false shewe
of the diuell, is
turned into furie

The fourth Dialogue, entituled

such a surie, but ψ he right well coulde tell how to play the pageant, which he had enterprised to play. For he couered himself with a right fauourable colour towards al men. For, whereas before he had so greatly commended S. Paule & Spas, together they doctrine & ministerie, he soone after accused them to be mutinous & seditious fellows, who went about to ouerthrowe all politike and publike order & gouernment, & abolish the lawes and state of life of the countrey, which had from time to time been receiued and allowed of all men, & besides, that they troubled the publike peace, & all the whole world.

The. Thou mayest the perceiue by that with what affection he so greatly commended them before. For this is alwayes one and the selfe same diuel. For, he did but only change his visage, to play another part, in the person of the masters of that maide the sorceresse, as he had before played in the person of ψ said maide. For, he had mastered both the one and the other. And because he feared that that should not come to passe, which he came to passe, he transfigured him selfe as thou hast heard. But when hee sawe, that

fauourable affection against the seruants of God.

The diuell hath diuers visages.

Familiar Diuels,

that he was put beside his hope, he streue another way, against the seruants of God. And herein we see ψ , which before was spoken of ψ possessed, who are possessed in the diuel, by reason of theyr sins, although they seeme nothing lesse, then to be possessed with Diuels. For, wee evidently see in this place, how the Diuel made these Phisippians become men possessed with wicked spirittes, by whom, he rayled by all the whole Citie, but chiefly the magistrates, against the seruants of God. And in this dealing, hee had recourse unto his auncient practises, whereof we haue heretofore spoken. For, he acculeth these holy men, of the self same thing which he himselfe did, by those wicked men whom he had possessed with Diuels. For, he accused the Apostles of sedition and mutenie, and rayled on them, as though they had been the publike enemies of peace, and of all good order. For, (quoth he) who haue bene the cause of this hurly burly in the Citie, but these seditious fellows: And who hath stirred by the people hereunto, and but their couetousnesse?

The wicked in the euill which they themselves do to the charge of the goodly.

The notable affection, where-with the wicked are mo-

Tob. In very deed, hee that had heard them

The fourth Dialogue, entituled

them speak, would haue said, & they greatly loued the Romanes, who were their Lords and heads, and generally al the whole countrie, and that they mightily feared, that some hurt might come vnto it, by the meane of Phaul and Syllas.

Theo. As you say in deede, for when Judas found fault with the losse which the poore had, by reason of the oymnt that was spent vpon Iesus Christ, who would not haue greatly allowed and lyked of his reasons, if hee had but onely regarded his wordes? Howbeit, Some John rightly discouereth his hypocrisie, when as he saith, That Judas spake not those wordes for any compassion that he had on the poore, neither yet of any desire that he had that the money which might haue been had for the oymnt, should be bestowed vpon them: but hee spake those wordes, because he himself was a theefe. And therefore, desired that this money might come thowto his hands, to the end he might purloine some part of it to his owne vse. And euen so fared it with these Philippians, of whom we now spake. For, they cloaked themselves with a certaine care which they had of the full
and

The great cha-
rity of Iudas
Math. 26.
Marke. 14.
John. 12.

Familiar Diuels.

and whole preserving and maintenance of the good lawes and policie of the Countrey: But Saint Luke setteth forth the secrecie of their disease, saying: That they did it, because they were angry for the losse of so great a gaine which they receiued thereby.

AA. 16.

Tob. By this may easily be perceiued what their affectiō was that they bare vnto the countrie.

The. In deed here was y^e losse which they had vnto y^e countrie, forsooth, it grieued thē that they could no longer abuse thē of the countrie, by robbing & spoiling it, by meane of the sorceres, & her familiar diuel, as hereuntofoze they had done. Now, if I hold say vnto thee, I pray thee consider, whether y^e Pope & his suppolts do not the like, I know thou wouldest answer me, & say, as heretofore thou hast oftentimes answered mee, I pray thee also consider, if your mē who so greatly glory in the reformation of the Church, do not as much.

Tob. Thou sayest truly, and so I would in deede.

Theo. And yet thou canst not possibly denie it, but that the Pope & his, doe cloake their pyannite, ambition, and couerousnesse,

The colour
which the sup-
poltes of Anti-
christ vse, for the
defence of their
religion.

¶

with

The fourth dialogue, entituled

with such colours. It is well enough known, that the more part of the, care no more for God, nor yet for any religion whatsoever, then the very Epicures: And yet when a man shall hear the speak, a man would say that they were so fervent and zealous about the maintenance of the church, ancient lawes, counsels, & canons of y^e ancient fathers, as it is possible for men to be. And yet there are none, who dare more boldly and shamelessly infringe & breake the, then they which call themselves the preservers of the same. I see meth, that they tremble with feare, for y^e destruction of Christendome, and yet there are none y^e go about to overthrow it sooner then they, no, & if all the enemies of Christendome besides were gathered together, they could not all (I say) do more for the overthrowing thereof.

Tob. In very deede, I cannot gaine say that, which thou hast said: But yet I pray thee, say something also of your owne sort.

Theo. True it is, that this diuill who dealeth in this maner, amongst the fauourers & abbettors of the Romish Antichriste, trausfigureth himselfe after another maner
of

Familiar Diuels.

of sort amongst vs. For, it is out of all question, that the Popes, Cardinals, Bishops, priestes, fricrs, & al the rest of that rabble, do what they can, to make kings, princes, and potentates understand and beleue, that yf they take not some good order for the rooting out of those whom they condemne for heretiks, they are in great hazard of losing their kingdomes and dominions. Howbeit they fetch most of their colours from religion, and from the ancient counsels & canons, and the desolation and destruction of the church of Christ. But our people, who are led with the same spirite, dare not arme themselves with the name of the church, against the true ministers, but come armed with y^e lawes and ordināces of princes and gouernors, to make war against God. If or, if a man lay the worde of God before, they will in no wise meddle with that. For, they dare not openly, once quetch against that, as before we haue said, but by and by alleadge the y^e reformation, and disputations and ordendances. And so, vnder the shadowe thereof, they condemne the true Ministers of the Word, not for that they haue done any thynge agaynst God: But because
E 7 they

The Imitation
that is between
the papiste, and
those which haue
of the gospel.

The fourth dialogue, entituled

they will not agree to the statutes & traditions of man, but would haue them to be tryed & ouer ruled by the word of God.

Tob. Why, the they do euen as I heard thee once finde fault withal. For, there are some countries, wherein princes haue forbidden any mā onco to speake of this newe law, & y no man should bring in any new religion, vnder paine of loosing his life. Then soone after y these lawes were made, if it had so fallen out y any man had bene charged to haue byn hearde once speake of the word of God, as thou now speakest, and had done any thing, other wise the according to y old religion, the question was neuer asked, whether this mā had either spoken or done wel or amisse. But it was enough if any mā could haue said, he hath done against y law of the prince of the countrie.

Theo. In deed, Daniel was cast into y Lions den vpon suche a complaint, because he chose rather to obey God, then the wicked edict of the king.

Tob. He thinketh, y they do the like amongst you in some places.

Theo. If we here wel consider the words of the mutinous Philippias, we shal almost finde

Familiar Diuels.

find y like in these our dayes, aswel amongst the papistes, as also amongst those which make warre against the gospel, and yet doe brag of the reformation thereof. For these mutinous people, namely said: These men goe about to ouertrowne & abolish, those lawes & ordināces, which are not lawful for vs to alter, because we are Romanes. They deale here maruelous maliciously. For they here goe about, through their own p. iudice, to make the cause of the seruants of God to be so hateful & so suspected, as that it cannot be heard in iudgemēt, nor yet be talked of. And euen so, deale the papists altogether with vs. For, they send vs to old customs, old counceils, and to the consent of the whole church, a great number of yeres past, to the end our cause should neither be reasoned of, nor yet heard, but to be condēned because y cause be known. And they amongst vs which will bend theselues against the seruants of god, & oppose theselues against the true discipline of the church, make euen as great warres. But if there be a matter in questiō but of y value of 10. or 12. s. I warrant you there is neither partie, but shall be heard as large, either in their propositions,

The So
condemned th
roth p. iudic
about know
of the cause.
Act. 16.

The fourth dialogue, entituled

oppositions, replies, & triplies, and in what
 fouer they can, or are able to allcage. But
 if it be a matter which concerneth the mini-
 ster of the Gospell; the worde of God, the
 church, & consciences of all men, it falleth
 out many times, that iudgement is giuen, &
 the partie neuer heard. For, in such a case,
 they need bring in no better matter, then a
 false epope, or some euill suspicion, for the
 condemning of a good cause, without being
 either hard, or yet well knowen. It is enough
 if it be slauerously reported, that it is a-
 gainst the reformation of lawes of princes,
 & yet it shalbe taken out of the sincere word
 of God: And so by that meane they will not
 loue so much as any one place, either on y^e
 one side, or yet on the other, for the word of
 God, or for y^e truth therof, but must alwaies
 become subiect to the traditions of men, if
 any man will so proceede therein.

To: Both the case so stablished, me thinketh
 y^e one of vs should not so soone war against
 another as we do. For, if we do ill, you doe
 euil as ill. And therefore, if thou wilt say, that
 the philippian diue liueth amongst vs, we may al-
 so as boldly say, that he carrieth himselfe long
 with vs, but that he can be taken when to
 port, and take his pleasure amongst you,
 that

Familiar Diuels.

y^e he might catch you with his cunning baits.

Theo. I must needs agree with thee in
 parte, but not in all, for there are som of vs,
 who in deed, are very like the Jewes, y^e pur-
 sued Iesus Christ to death. For, euery man
 knoweth, howe well the Jewes loued the
 Romanes, considering y^e they held them as
 truell tyrants, & enemies to God, to their
 religio & to all their whole nation.

There is b
 costlier frend
 ship most to be
 amongst princ

To. I suppose they loued the so well, as
 that they wished them all hanged.

Theo. No doubt of that. And yet the
 Jewes so mortally hated Christ, and had so
 great a desire to be rid of him, and put him
 to some cruel death, as that it made them
 speake, as though they had bene the best
 subiectes that the Romanes had in any part
 of the world. And yet scarce ly had the
 Romanes greater rebels then they were.
 Neuertheless, they stoutly and constantly
 maintained the lawes of the Romane Em-
 pyre, saying: that they had none other king
 but Caesar. For, they accused Iesus Christe,
 as one that meant to inuade Caesars king-
 dome, crying out and saying: That who-
 soeuer he was y^e spake against Caesar, was
 worthy of death,

Iohn. 19.

Tob. Wherefore speakest thou these wordes?

Theo. I speake them for this purpose, because we see there are some such in these our dayes, y^e loue not their p^rinces & Lords one iote, & much lesse the true religion whiche their p^rinces & Lords say, y^e they defend & maintaine, & and yet for all this, these m^o will be the first that shal arm themselves with the lawes & status of p^rinces, against their pastors & ministers. And to the ende y^e that which I say, might, by woefull experience, be the better perceiued, we shall not need to consider of any other thing better, then of those who make themselves so zealous towards the lawes of their Lords, & see howe heretofore they haue obserued them, and yet doe, & especially those lawes which agree best with the word of the Lord. And if there be any rebels in all y^e countries, both against the word of God, & against all the good ordinances of their p^rinces & Lords, they are y^e only men. For, all their talks, their liues, and conuersations, do to too evidently witness the same.

Tob. But by your leaue, they make the greatest shew to be y^e best observers of the

ag

as y^e Philippians did, who accused Paule & his companion.

Theo. It is euen all one. Howbeit, ^{Magistrates} the greatest mischiefe that ensucth hereon, ^{ouer greatly} is this: that such wicked men finde often- ^{fauouring} times as vniust and vndiscret Magistrates, ^{wob} as the Magistrates of Philippi. For, after ^{ked men.} y^e these Magistrates of Philippi had heard the false accusation that was made against S. Paule and Sylas, they caused these two holy men to be whipped, without hearing of them what they could say for their defence: and yet were they not contented herewith, but caused them soone after to be sent to a most cruell prison, and there set them in the stocks.

Toby. They vsed but an ill order in y^e obseruing of the lawes and customs of the Romaines in this point. For I am very well assured, that it was not the custome amongst the Romaines, to condemne and punish men, how wicked soeuer they were, but that they would first heare at large what their cause was, and what they could say for them selves. For, that it is so reasonable a thing, as that there is not so barbarous and inhumaine a nation, vnto wh^o

A most barbarous crueltie, to condemne a man, without hearing his cause.

C 5

the

the law of nature hath not taught this rule of right, equitie, and Justice. Now, if the moſte blockiſhe and vnciuile Nations of the world be vnderſtoode and knew this, no doubt of it, the Romains, who had bene ſo greatly commended for their Juſtice and other vertues, would not in this caſe, haue dealt moze barbarouſly and vniuſtelye, then any other nation.

Acts. 16.

Theo. Andrede B. Paule, ſoone after made the Magiſtrates of Philippi vnderſtand this matter ſo well, as that he put the in great feare: and had made them throughefelt their fault, if hee would haue complained on them vnto the Romains, as they well deſerued it, and as he was verpe well able to haue done: For they, who had ſo bragged, & they were the great obſeruers of the lawes of the Romains, and had puniſhed ſuch as were charged with the breach of them, ſhould haue bene well auifed, before they had done any thing: not to haue broken thoſe lawes; wherewith they meant to aſtute them ſelues.

And ſo, by the ſike reaſon, all Princes and Magiſtrates had neede bee very charye, that if they will haue their lawes and

ordinaunces kept, not to be them ſelues the firſt breakers of them. For, although they haue no Superiours to correct them for it, or if their Superiours wink at them, yet will not God ſuffer them goe ſcotfree for all that.

Indeede the Philippians had Superiours: But there was no bodie that told the of it, becauſe there was none which complained vnto them of the matter, & yet God would not let them goe unpunſhed.

To. And he thinketh it alſo very requiſite, that Princes and Magiſtrates doe not ouer lightly beleecue all reposes which are brought vnto them, neither yet geue ouer eaſie credit to ſuch, as make ſhewe to be their great friendes, and to be very careful of their honour and benefite. For, there are an exceeding number of ſuch, who doe it for none other purpoſe, but to flatter the, that they might be the greater with them, & therby diſcredit ſuch men as they like not of, and of whom they ſeake to be auenged, by the meanes of ſuch Princes and Magiſtrates. For, ſuch then are not the beſt, nor the ſafteſt kinde of men, but the moſte nauyge, diſloyall, and moſte trayterous

Magiſtrates ought to haue great regard to ſuch as are reporters and accuſers.

The lawes infringed by ſuch as named them ſelues the cheefeſt obſeruers thereof.

The fourth Dialogue, intituled

terous of all others : And therefore these villaynes would be the first that shoulde betraye them, and soonest forsake them, when as they thought to finde others els where, that they myght better serue they? turnes.

Theo. In very deepe wee haue a manifest example of that which thou speakest, in these malicious and seditious Philippians : For, how daungerously hazarded they their Magistrates, and their whole citie, to be aduenged of S. Paule and of his companon. And who loued better the Magistrates, the Citie, and all the whole Countrey, and that were more carefull of their honour and profit, eyther these vniuersal and wicked vacabondes, who accused S. Paule and Syllas, or S. Paule & Syllas, who were accused :

Toby. That is easie to be iudged. For these deceitfull Iakes and cheues deceived and robbed al the whole country, and cared for nothing els, but the fillyng of their purses. Where contrariwise, S. Paule and Syllas hazarded their owne luyes, for the saluation of the Philippians, which was dearer to them, then their owne luyes.

Acts, 16.

Familiar Devils.

luyes.

Theo. And as discreet as the Magistrate was, after hee had greatly wronged these good seruantes of God, and knewe it well ynough: yet for all that, in steede of amending the offence which hee had committed, hee procured these holy men to be bannished the Citie and Countrey, whome he ought rather to haue entertayned, then any other. And kept in still the roges, that had wrongfully informed him agaynst them, and had put in daunger both they? wealth and offyces, and the whole losse of their dominion. And where he shoulde haue expelled them as vacabondes and roges, and so haue whipped them, he still retayned them, as good Citizens.

Thus wee see how the seruants of God are continually delt withal here in this world, and that equitie and right, that every man ought to haue, is not for them to be had: yea, and although they be founde innocent and guiltlesse, yet shall they haue much to doe, to get iustice administered vnto them.

Againe, although the wicked be founde guiltie, yet is it out of all doubt, that some shifte or other will be made, continually to

The common iniquitie of man to walke these seruants of God.

supports

The fourth Dialogue, entituled

For what causes
of seruants of
God are mis-
led of world-
lings.

support them, and shall be sooner and bet-
ter entertain'd and entreated, then the true
seruants of God: for euery man is gladd
to be ridde of them. For, the world thinketh
it to be ouer harde and ykefome a thinge
to liue amongst them, and that there neuer
commeth any goodntie, where they are.

Toby. Certes, the world makech that
reckning of them, as thou hast sayde, and
yet, if they did wel, they should iudge other-
wise of them.

Theo. Thou sayst truely in deede, but
because the worldlinges naturally loue vi-
ces, more then vertues, and lying, more
then truth, they deserue rather to haue se-
ducers, vacabondes, theues, and traytors,
to seduce, robbe, and betray them, then the
true seruants of God and good men, who
would be faithful vnto them, and faithfully
procure their honour and benefite. And
therefore, if God meant not thus to punish
worldlinges by his iust iudgement, he would
not laye the bydle in Satans and the wit-
kedes neckes as he doth, nor yet suffer the
to be so caried away with strong illusions
and errors. For, from whence com-
meth it, that this Deuill, which so possesse
this

The iudgment
of God against
the vnthankful-
nesse of men.
The face of the
illusion of error
to the punish-
ment of world-
lings.

Familiar Deuils.

this Phylippian Sorceresse, could forgett
and declare hidde and secreete things: he
could not haue done this but by the permis-
sion of God, and without God, had, in his
iust iudgement, giuen him this power and
strength. For, it is written, that he gaue a
lying spirite into the mouthes of Achabs
falle Prophets, y^e Achab might be deceiued
by the. Now, when the Lord gaue the De-
uill this licence, knew not he right well,
that the Deuill therupon might by y^e meane
seduce: And did he not also know in what
daunger he put men, in so doing?

1, Kings, 22.

Toby. Why then gaue he such licence
vnto the Deuill?

Theo. Forsooth, because he would by his
iust iudgemēt, punish the vnthankfulnes of
men, as he himselfe witnessech by Hoses. &
S. Paule, and namely in the Epistle to the
Romans, and in the second to the Thessa-
lonians.

Deut. 13.
Rom. 1.
2, Thel. 2.

Toby. That is the very cause, why ma-
ny take occasion to finde fault thereat, and
therby respect all religions as vncertaine:
and this is the reason, as they say, that there
is such a confusion in them, as that a man
cannot deserue truely from falshood.

Theo.

The fourth Dialogue, entituled

Theo. But God hath well provided
 for that, to preserve his chosen from these
 daungers. And therefore, although false
 Christs and false Prophets, doe great
 things thoro' the power of the Devil, by
 which they may easily seduce al the whole
 worlde, yet Iesus Christ openly declareth,
 that his chosen cannot be so seduced by the;
 but will continue in the truth euen to the
 ende. For, when hee saith, that if it were
 possible, the very electe should be deceiued
 by such men; hee doeth vs to witte, in what
 sortie his were, whome his heauenly father
 had giuen vnto him. But, to the end thou
 mightest the better vnderstand the iudgment
 of God in this case, thou must consider and
 note, that if they which are seduced by these
 seducers had the true feare of God before
 their eyes, and such a loue in their heartes,
 to serue and honour him as they ought,
 they should neuer fall into these errors,
 whereinto they fall. And therefore Ie-
 sus Christe rightly toucheth their diseafe,
 who reiecting the doctrine of the truth,
 followe after leasinges: when as hee saith,
 The doctrine is not mine, but his, who sent
 me. And therefore, if any man will doe his
 wil,

The elect of God
 are preserved
 from being se-
 sed.

Math. 24.

John. 17.

The cause why
 men rather fol-
 low falshood then
 truth.

John. 7.

Familiat Dinels.

will, he shall know whether the doctrine be
 of God, or whether I speake it of my selfe.
 His meaning in effect is this, that they
 which are desirous, rightly to vnderstande
 the will of God to obey him, shall easily al-
 so acknowledge the doctrine, by which
 God declareth to men his will, that they
 might thereby accordingly bee instructed.
 But contrariwise, they that haue not this
 affection, are alwayes finding of excuses,
 resting them selues alwayes vpon some
 false & vnsound proppes, because they haue
 no good desire to come to the right & true
 way, how glorious so euer their wordes be,
 and howe goodlie a thewe soeuer they
 make.

Hypocrisie taketh
 for wisdom.

Tob. Yet by your leaue Sir, there are
 a great many of ignozant people, and suche
 indeed as persecute y^e truth, who neuer the-
 lesse in all other things make a gillanc thew
 of honestie, and to be zealous and seruent in
 Gods cause.

Theo. I graunt thee as much as thou
 sayest, that they are good people in thewe:
 But yet it is out of all doubt, that, all that
 their wisdom, and whatsoeuer zeale they
 haue in thew, is meere hypocrisie and dissi-
 muled

the and pre-
mption, doe
indee the
knowledge of
the truth.

miled deuotion. For, to aunswaere the
first point, if they were of that sound hart,
and in suche sorte feared GOD, as they
ought, they woulde be humble and modest.
For, if they were humble and modest, they
woulde not so pouldye and arrogantly,
contemne and reuert the good seruauces
of God, who bring vnto them the trueth, as
they do: but wold patiently heare, & receiue
them as the Angels or messengers of God.
For, what a mighty number doe wee day-
ly see, that so presume of them selues, of
their skil, wisdome and vertue, as that they
think no man in the world to be so able for
their fault, as they any better matter thē that
which they the selues haue already brought
and desuercd. And what a number also is
there of suche people, as are not contented
alone with the despising of the seruauces
of GOD, but likewise persecute and con-
demne them to death, without once bearing
of the speake: What religion thinkest thou
these men to be of? Surely surely, there
is no religion at all in them, but in thewe
only, howsoeuer they dissemble they zeale
towards the Church, & Christian religion.
I promise thee for mine own part, I think
that

that the greatest number of them, haue not
so great feare of God befoze their eyes, as
Pilate had.

What feare
Pilate had
of
God.

Tob. Why shouldst thou say so?

Theo. I will tel thee, because that after
the Jewes had let Pilate vnderstande, that
Jesus Christe hadde called him selfe the
Sonne of GOD, and accused him ther-
foze, as a Blasphemer, and woorthye of
death: It was so farre off from him, that
hee was thereby the moze moued to con-
demne Jesus Christe, as that hee was
the moze afearde therof, and was then moze
wile in the condemning of him, then he was
at any time befoze.

John 19.

Tob. What meant he by that?

Theo. Marke it well and thou shalt
see, for although in all thinges els, Pilate
was a cursed and wicked heathen manne,
yet was hee not altogether so irreligi-
ous, but that so soone as hee heard him
speake of the name of GOD, hee
was therewith moued, and did reuerence
him. And therefore, befoze hee woulde
goe anye further, hee agayne, farre nar-
rowlier cramped Jesus Christ.

John 19.
Christians,
nor so religious
as Pilate.

The fourth Dialogue, entituled

he had heard him more at large, hee was a greate deale the rather desirous to deliuer him, then euer he was before.

To. If he had continued still in that mind, it had byn much better for him.

Theo. That is true indeede. But because there was no true feare of GOD in him, neither yet had taken deep & good rooting in his hart, it forthwith vanished cleane away, when he was pressed to the contrary, and neuer straued to withstand the crueltye of the Jewes. And yet hee shewed himself to beare more reuerence vnto the name of GOD, then a great many of those, who would at this daye, be taken not onely for Christians, but also for the very staves and pillars of the fayth. For, although they know well inough, that the causes which come before them, concerne the glory of GOD, and his Church, yet haue they lesse care to giue iudgement and condemne them, without further enquiring, what were the best way for the to take, making lighter account of giuing iudgement on them, then of the least cause in þ world, whether it were of a money matter, or of any other worldly thing whatsoever.

Tob.

Familiar Diuels,

Tob. If there were in them but that feare which they ought to haue, in condemning the cause of God, vnder the name and tytle of heresie, mee thinketh they should be therein, be more circumspect and discret. And for mine owne part, as ignorant & vnlearned as I am, yet I euer abhorred these fire tormentors, who so little esteemed of the liues of men, especially in such a cause.

Theo. Truly, if thy first reason which thou hast alledged would not serue them, mee thinketh that the second which thou euen now diddest touche, might right well suffice, for them to cast, I will not say, a litle water into their Cypre, but into their fires. For to take away the liues of menne, is no small matter in the sight of the Lorde. But the offence is a great deale more haynous, when as menne for Gods cause, shall take life away from such, as should be rather bee preferred, and such also as should be in most estimation, with Princes and Magistrates.

Thus then thou seest what an inconueniency pryde bringeth with it to those that

D 3

are

proude and arrogant: For, seeing they presume so muche of them selues, as chat they will not once beuethafe to entercayne the seruantes of God, and to bee taught by them, as they had neede, it is impossible for them to vnderstande the truth, because they will at no hande vnderstande it. And contrariwise, as Iesus Christe showed him selfe to bee the Teacher and Master of the humble and meeke, euen so reiecteth he out of his Schoole, all high impyded, proude, and presumptuous persons. And therefore hee gaue thanks to God his Father, in that he had reuealed his will and truth vnto the poore in spirite, and hidde it from the mighty and great men of the worlde. For, there are none but the poore and meeke in spirite which are capable thereof.

And therefore, the Lorde sayeth by the prophete Isaiah, Whom will I regard, but onelie the afflicted, and contrite in hearte and mynde, and him, who trembleth at my woordes? Saynt Paule also telleth the Corinthians, That the Lorde hath not called manie wise, stronge, riche, and honourable menne of the worlde:

worlde: But the moste feeble, moste vyle, and moste contemptible. It is also writen, That GOD resisteth the proude, and giueth grace to the humble. And theretore Saynt Paule; diu-
genlye admoaneth all Christians not to esteeme, nor presume ouer muche of them selues.

Tob. True it is indeede, that humility and honour, seldome or neuer agree quietly together.

Theo. That is most true. For, whereas humilitie is not, there cannot be a teachable, and well disposed hearte to receiue doctrine and discipline: Which thing Saynt Augustine confesseth to haue found in him selfe by experience, saying in this manner. I then determined to applye my mynde to the study of the holy Scriptures, that I might see what they were. And behold, I saw a thinge that was neuer knowne to the proude, nor opened to child, dyen, but was lowly in his goyng, and be-
rie high in his arpyng, & whiche brought greate profite, and hidden secretes. And as for my selfe, I was euen suche a one,

estes Christ in
hoolemaister
of the humble,
and not to the
poude.

Math. IX.
Isaiah. 66.

I. Cor. 5.

1. Pet. 5.

Rom. 12.
Philip. 1.

S. Aug. in his
1. Booke of
City of Con-
fess.

The confession
of S. Aug. is
concerning the
proude, whiche
hindered him from
profiting in the
holy scriptures.

The fourth Dialogue, entituled

as that I was not able to make any entrance into it, or yet stoupe so lowe, as once to be able to put my head into y^e innee thereof. For I was not then of the oppynion wherof I now speake, when I looked vpon this peece of Scripture, but thought it unworthy to be compared to Tullies dignitie. For, my greate pryde coulde not away with the basenesse thereof, and therefore it fled from mee: Neether was my wytt so sharpe, as that it was once able to pearse into it, and yet it was suche, as grewe vpon amongst the basest and meanest: Howebeit, I might haue vouchsafed to haue bene so wile. And because I was highe mynded, I thought my selfe to be a great Clarke: Heere wee see howe Saynt Augustine confesseth, that whyles he flattered himselfe, and esteemed so much of his owne knowledge, and of the pryde of his mynde, as that he continually disdaind and contemned the holy Scriptures. And although hee had a mynde oftentimes to giue him selfe to the studie of them, it was so farrre of that he found any taste or sauour in them, as that hee founde lesse sauour in them at that time, then he did at the firste.

For,

Familiar Diuels.

For, hee thought them to be nothing in respecte of the eloquence, and knowledge which hee founde in the Bookes of Tullie and of the rest of the heathen Philosophers. But, after that this his pryde was come downe and abased, and the opinion whiche he had of him selfe and of his knowledge, hee was of an opinion, quite contrarye to his first: And then, hee right well perceyued, all humane eloquence, and Philosophic, to be no better then bladders stuffed full of wind, and of no substance in respect of the holie Scriptures: although to the outward apparance they made a farre gallanter muster and shewe. And therefore, whyles the eyes of Saynt Augustines vnderstanding were blyndfolded with y^e false opinion which he had of him selfe, he had the more hoodwinked them with this pompe & false apparance.

Tob. There are at this day, a greate many in the worlde, who are in the selfe and same predicament, that Saynt Augustine was in, at that time. But I know not, whether **G D D** will giue them that grace, whch he gaue vnto him, to let them vnderstand

There are many, that will counterfeit **S**. Augustines pryde, but they will not follow his humilitie.

understande their pride, that thereby they might be humbled, and for the false opinion which they haue of their eloquence, knowledge and wisdom, to acknowledge themselves to be suche fooles, and blockeheaded beastes as underde they are, to the end they might bee made apte and Teacheable Schoollers in the Schoole of the wisdom of God. For, there are such a number of Poeticall braunes, & so learned in the tongues and in humayne Philosophy: that they doe not onely make smal account of the books of the holy Scriptures, in comparison of their Heathenlike volumes: as that, which is of all other the moste wyle, they esteeme of them no better, then of the Dreames of olde doating fooles, and of doating olde wpyues tales. And as for mine owne part, let them haue as great knowledge as they will, vntill they burst withall, I wil esteem of the no whit more, if they be not honest men, and haue the feare of God before their eyes.

Theo. Thou touchest now a disease, which at this day raygneth more then euer it did, yea, and that amongst such as beare the

the name of Christians, which is the cause that we haue so many Libertine Atheistes, who scorne and laughe at all Religions. Libertine A.
theists. And although they are not in truely settled in any Religion, yet forsooth they woulde not bee thought to be vterly voyde of Religion. And therefore, because they are of no religion, they are neuertheless of all Religions, in what Countries soeuer they come vnto. For, they chooce at none other marke, but temporizing, or seruing of times, with euery man, a Papist amongst Papistes, an Epicure with Epicures, an Atheist, with Atheistes, and to be shorte, a Diuel amongst Diuels, for they wil not be disquieted eyther in body or mynd neyther yet hazarde eyther bodye or goodes. And therefore, they will not greatly frame them selues neyther after Iesus Christe, nor after the Pope, neyther after the Gospell, nor after the Masse, nor yet after any controuersie that is at this day for Religion amongst Christians, without perhaps some of them sustaine some particular losse thereby. For, if eyther gayne, or losse fall out vnto them: on eyther side, they will counterfayte scale in that Religion whiche they thinke wil

will bee moſte for their proſite, and whiche they ſuppoſe will beſte agree with that, which they deſire to haue heere in this life, as wee haue a manifeſt example, chiefly, in the Prelates and Beneficed men of the Popiſhe Church. For, if they did beleue that there were a G O D in heauen, and anye true religion, whereby their life and conuerſation ought to bee gouerned, and that they ſhoulde render an accounte thereof in the day of Iudgement, they woulde ſurely, be other maner of men, then in deede they are. Howebeit, they right well ſhew, as wel by their doctrine, as alſo by their life and conuerſation, that they haue as much impuſe of God, as haue byuite beaſtes, and doe as muche eſteeme of the immortalitye of their ſoules, as of the ſoules of their hoſtes and moyles. And therfore, all the zeale which they haue to their Religion, proceedeth not from any loue which they beare thereunto, but onely to the honours, and greates wealth which connecth vnto them thereby. And therfore, when they ſee them ſelues in danger to looſe theſe, they eyther become manifeſt blacke Diuels, and beginne openly to perſecute, or if they

they haue anye knowledge and eloquence, they ſtraight way, playe the iollye Balaam. Libertine Sa-
tanites. For they commend themſelues vnto Antichriſt to reſiſt the trueth of God, and mainteyne his falſe doctrine, againſt their owne conſciences: For, they themſelues laugh him to ſcoyne in their heartes, and doe no more beſeue him, then thoſe againſt whom they oppoſe them ſelues. But I feare mee, I haue doone them greates wrong to compare them vnto Balaam, becauſe they haue not ſo muche ſayth vnto the true Religion, as Balaam hadde vnto the Religion of the auncient Church of G O D, neyther haue they ſo greates a regarde to God, as he had. But they are as like him in all other poyntes, as like may bee, as in deſire of honours, and worldly poſſeſſions. And therfore although they are in part, black Diuels, yet are they in nature, more like vnto white and Familiar Diuels, where, the reſt ſhew them ſelues to bee altogether blacke Diuelles.

Howebeit, whatſoever bizers they put on, they are alwayes in trueth, very Libertine Atheiſtes, notwithstanding, that they ſeeme outwardely the Followers of Ieſuſ Chriſt.

the Religion. And there are others also, who are almost like them, euen of those which follow the Gospel, if they knew they might any way gayne thereby. But the most of that sort, serue in Kings and Princes Courtes. For, if Kinges and Princes fauour the Gospel, then they know, that if they fauour it as he doeth, that they shall come to greater dignity, or at least, be the better and more firmly established in that degree and honour wherein they stand, for, as they say court it well, so will they also be the first that shall make court to the Gospel, and will bee come saye whyfe, and familiar Diuels, amongst the very angels. But if a man should iudge them by their woorkes, fruites, and life; what Gospel it is that they professe, it would be soone iudged that they are very Libertine Atheistes. For, a man shall neuer finde any reformation of life in them, which is the chief cause of the preaching of the Gospel, and the principal marke to be marked and known by, in those who haue receiued the true faith, in the true feare of G^{OD}. and in a good conscience. And so by that meane, all their Gospel wilbe come a thing where
with

with to scoone the Pope, his Priests, Friars, and the rest of his thorne Balaamites, and all the abuses of the Popishe Church; and to make spozte and pleasurefully talke of them, especially in the companies of Ladies and Gentlewomen. And if the Gospel wil giue them any such liberty, wherely they may abuse it, into carnal liberty, they will be sure to laye fast holde thereon: and not sicke to laye, that they are not like vnto those superstitious hypocriticall Papistes, whom they laugh to scoone.

Howbeit, further they will not, but as for the rest of their life; it shall be as dissolute, as the most dissolute Papistes, from whom they differ in nothing but in this, that they haue put on a vizar of the Gospel, that they might therewith the better couer their Atheisme.

Tob. Thou hast hitherto spoken of Libertine Atheistes, who dissamble their Atheisme, under the colour of hauinge some Religion in them, so farre forth as it tendeth either to their commodity or discōmodity. But there are some others, who be cause they canot find any such occasiō, beca
as

The fourth Dialogue, entituled

the first new
77.

as it were newters, beeing of nether stoe,
as thou hast oftentimes sayde . . . And the
chiefe men whiche marche vnder this En-
signe, and that are of this Bande , are
they which are puff'd with eloquence, &
knowledge, and are vponken in their own
wit and vnderstanding : As Saynt Augu-
stine confessed him selfe to bee , before
suche tyme as G O D had touch'd his heart
with his holpe spirite , whiche is the spy-
rite of humilitie . But, although Saynt
Augustine presumed thus of him selfe , by
reason he was of so fine and quicke witted
a spirite, and of so varie a sharpe vnderstan-
ding, and excellent knowledge in humani-
tie , as anye man that euer liued in his
tyme and age : yet was there alwayes in
him, some good seed of religio. But because
hee was an heathen man borne, and there-
fore had not from his youth bene brought
vp in the woode of God : but onely in hu-
manitie and Paganisme, and in the Reli-
gion wherein he was borne, hee could not
rightly iudge of the true Religion, whiche
he knewe not. And the opinion whiche hee
had of himselfe, did so hinder him, as that he
could not search after it, as he ought to haue
done,

Familiar Devils.

done. And after that diuers; but especiallly
his moether Ponica, who was a widdowe,
and became a Christian before him, a very
good woman, and one that feared G O D,
had exhorted and solycited him, to search af-
ter the holy Scriptures: those their exho-
rations stirred him by to the reading of the
Bible. Howbeit, hee read it not so reue-
rently as he should haue done , but rather
for fashions sake, by reason he came not ap-
pointed with that humilptie and modestie,
which after ward hee knew was meete for
the discipules of the holy Ghost to come.
But when God had rebated this his pride,
with the spirite of modestie and humilitie,
then found he that in it, whiche before hee
knew not how to finde in it : And by that
meane, he was so much the moze humbled.
Howbeit, these glorious arrogant men, of
whome we now speake, who thus glory of
their knowledge, and skill, are euen the ve-
rye scooners and contemners of God : for
they neuer shew, that euer they had the true
feare of God before their eyes , nor yet any
good seede of religion in them. For, there
is a great many of them, who haue manife-
sted them selues greater Atheists, after they
had

The fourth Dialogue, entituled

had once gotten some knowledge, of the Gospell, then euer they had before, and since that time, haue euer lesse reuerenced the worde of God. For, the knowledge which they receiued by the entercapning of the Gospell, serued them to none other vse, but to discouer the Idolatries, superstitions, and abuses, which are in the popish Church, that they might laugh at them.

And ever since that time, they are growne euen vnto this, that they are almost at the like point with the doctrine of Christian religion. For, as S. Paul saith, they iudge thereof, as the Grecians and wise men of the world, iudged of Iesus Christe, & of his Gospell; who thought the preaching thereof to be foolishnesse, because they were carnall men, and puffes vp with an opinion of their owne wisdomes.

And because the Grecians, were alwaies more accounted of then any of the reste of the Nations, by reason of their sharpnesse of witte, and of the knowledge which they had in the artes, in Philosophy, and in all other Letters of humanitie, S. Paule nameth them specially, although hee comprehendeth vnder this name, all the rest of the heathen,

Familiar Diuels.

heathen, as well appeareth by that, that he opposeth them to the Jewes, and separeteth them also from the Christians, vnto whom, as hee him selfe witnesseth, Iesus Christ is the true wisdom, vertue, and power of God.

Now, if these Libertine Epicures and Atheistes, had bene heathen borne, as S. Augustine was, or, if they had as much religion in them, being Christians borne, as hee had in his Paganisme, they shoulde neuer haue shewed them selves, to haue bene so monstrous beastes, as in deed they are. But although in name, they are Christians borne, they are to be accounted of, as if they had bene borne and bredde amongst Infelles and Paganes, yea euen amongst the Epicures, out of whose books they haue sucked and doonke, this profane spirit of Acheline, who thus carpeeth the away.

For, they haue yet lesse Religion in them, then euer had any of the heathen, who not onely did not approue their doctrine, but which is more, manifestly, both by word and writinge condemned it, yea, and oftentimes executed the by publick iustice name.

The fourth Dialogue, entituled

Athens. For, when God giueth vs ouer
so farre, hee then by his iust iudgement iu-
stifieth vs in the cause of religion. And
therefore, that we shall not neede any more:
to pray vnto him, to beseech him, enlighten
vs with his holy spirite, in the knowledg.
of his holy word.

But, ouer and besides, that David, and
S. Peter, calleth the holy Ghost, the word
of the Lord, a candle and lantern which
lighteneth a darke place, and doth enlighten
the simple, yet there is one thing more in it,
which the Lord hath promised, that he will
heare as many as shall call vpon him in
truth, be neere them, and graunt them his
holy spirit.

Toby. This then is the effect of thy
conclusion, that proud men, and such as call
not vpon the Lord as they ought, for their
instruction in the knowledg of his holpe
will, haue no great good liking to serue
him accordingly. And because they haue
no such loue and liking: but contrariwise
will liue as pleaseth them, God, in his iust
iudgement giueth them ouer into a repro-
bate sence, and leaureth them as a spoyle vn-
to seducers, and false teachers. Wherefore,
they

Familiar Diuels.

they alwayes receiue and allowe rather
fallhood and error, then the truth of the
Lord.

Theo. In deede, because they had no
loue nor liking of the truth, but rather of
leasings, the Lord by his iust vengeance,
hath giuen a mighty power of error vnto
such maisters as they haue a liking of, and
such as they are best worthy of. And there-
fore when Moses admonished the people
of Israel, that they shoulde beware of false
Prophetes, who might deceiue them, hee
namely sayde, that the Lord would tempt
his people by false Prophetes, who shoulde
make great shewes of truth: and he would
doe it to this end, to proue whether his peo-
ple feared and loued him with all their hart,
or not.

Wherein he manifestly declareth, that
they which had the true feare of God before
them, and loued him in deede, would neuer
receiue the false Prophetes, and cast off the
law, & word of God, but alwayes continue
in the doctrine, which the Lord God had
reuealed vnto them from heauen.

Toby. I thank thee, I now verie wel
vnderstand

E 3

at it is to
the prayer.

il. 19. 119.
Per. 1.
lin. 16.
lal. 16.
fal. 50.
lat. 7. 18.

Theingment of
God against the
ouerage and
hating of his
word.

Deut. 13.

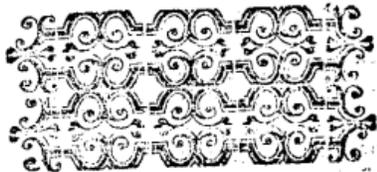
A preseruation
against errors.

The fourth Dialogue, entituled
vnderstand this poynt, and the cause also,
why the deuill euery manner of way, hath
so great power ouer vs, as he hath. Hope
ouer, although we haue already spoken of
many that are haunted with Deuilles, yet
haue wee not all this while spoken anye
whit of the Lunatique, deafe, dumb, and
blinde Demoniacques.

Theo. It is no great matter: For we
will treat of them, when thou shalt thinke
it best.

Lunatique,
deafe, dumb, and
blinde Demoniacques.
at. 12. 17.
Mark. 9.
Luk. 11.

The



*The Tytle and effect of the
fift Dialogue, of the world posses-
sed with Deuils.*

THIS fift Dialogue is called, the dialogue
of Lunatique Deuilles: because the chiefe
matter contained therein, treateth of a Luna-
tique Demoniacque, of whom the Euangelists
make mention, and of such as may be compa-
red to the same. And because there were
many accidentes, which fell out vnto this De-
moniacque, somewhat is also sayde, of deafe,
dumbe, and blinde Demoniacques, and howe
Iesus Christ healed them.

What grace God graunteth to men, by the
preaching of the Gospell.

In what a dangerous estate they are, which
are deprived of the Gospell.

Of the Prophecies, of the hardening and
blynding of their hearts, which contemne the
word of God.

What power the Deuill hath ouer younge
children, and what be the causes thereof, and of
Originall sinne.

What occasions the Deuill taketh at the infir-
mities

The Contentes.

mities of men, thereby to hurt them.

Of those meanes, by which wee giue the Deuill libertie to haue accesse vnto vs.

Howe the Aungelles were conuerted into Deuils.

Of Lunatique fooles.

Of the wicked Spirite which tormented Saule.

Of the vengeance of God, vpon the mightie men of the world.

Of such as follow Saules ill conditions, and which sinne against their owne consciences.

Of such as the Deuill casteth into the fier, and into the water.

Of the woman possessed of a Spirite, which stole money, by sucking vp of it.

Of the reigne of God Mammon heere in this world.

The

*The fift Dialogue of the
Demoniacke world, intituled
Lunatique Diuels.*

Theophrast. Toby. Ierome.
Eustace.

Theophraste.



Here is no man liuing, but that would be greatly afraid, when as hee considereth of the estate wherein these poore and miserable demoniackes stode, who were possessed with a Legion of Diuels. But if they were very miserable, no doubt of it, the estate of y^e lunatique, deafe, dumb, & blind altogether, seemeth vnto me to bee most vngenerous.

Toby. I warrant thee, the least of all these mischiefes is great enough to make the estate of a poore man miserable. For, although we bee neuer wholly blind, deafe, nor dumb, yet see how we take on, when as

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our

our sight alone, beginneth to faile vs, and that wee must bee faine to vse spectacles: Or, if wee heare not so well as wee were wonted to do: or that we stammer, or haue any other impediment in our tongue, and speake not so plainly as wee wouide. And if we be thus at this point, wee may easily iudge, what a miserie it is to bee altogether blinde, deafe, and dumbe. But, if we haue al these at once, besides a number of other strange diseases, toynd together with the, then is there a notable sort of mischiefs piled by in vs all at once.

Theo. That is out of al doubt, and by how much both the sight, the hearing, & the speech are the excellent giftes of God, by so much are those mē most miserable, who are deprived of them.

Tob. For mine owne part, I verily suppose that there is no man liuing but had rather die tenne times, then he wouid be only blinde, deafe, and dumbe, although hee were no demoniacke.

Theo. Surely, hee that should be in that estate, should be moze miserable, as a man would say, then the very brute beast. Now imagine that this might be, when as the di-

uell

uell should be amidst all his mischieuous turnes, whereof he is the cause & instrument. And if wee must iudge these Demoniacks to be miserable, what shall we say by them, who haue all these inconueniences in their soules?

To. If we could as well discern these mischiefs in our soules, as we can whē we haue the in our bodies, I doe not doubt but we would be in greater fear of the, then we are.

Theo. And yet for all this, they whom Satan the god of this world, haue blinded, 2, Cor. 4. ded their eyes, to the end they should not see the light of the gospell, and whose eares he hath stoppen, that they should not heare the worde of God, and whose tongues he hath tyed, y they should not call vpon, and praise the Lorde, and such as whose hearts he possesseth and hardeneth, to the end they should not beleue the gospel, are without al doubt a great deale moze miserable and accursed, then these dumbe, deafe, and blinde demoniackes, whereof wee speake.

Tob. And yet a man shall finde a great number of these demoniackes in the world.

The. Why mā, there is almost nothing els in it. For we our selues, haue sometimes been all in this estate. And that which is moze

The first Dialogue, entituled

more, al men are such by their owne nature; buttill such time as Iesus Christ cometh vnto them, to vniue out the diuel, who maketh them so deafe, dumbe, and blinde. And therefore, so often as we see any man converted to the Gospell, wee must thinke it to bee such a worke, euen a most excellent work of god: neither ought we lesse maruel at the matter, then if wee sawe him healing the deafe, dumbe, & blynde demoniacks befoze our eyes. And by this we may iudge, what grace God sheweth to those kindes of people, out of wh^{ch} Iesus Christe directly the Diuell, by the preaching of the gospel, that they might see the light of God, whiche without al cōparison, is a great deale more to bee desired, then the light of the Sunne, and make them heare the voyce of theyr shepheard Iesus Christe, and open theyr mouthes to preach & declare his prayse and glory. For, there is no harmonie of the mouth, nor pee of muscalle instrument, so pleasant to y^r bodily care, as y^r voyce of god is pleasant to the eares of the soules, of the children of God. And as this greatly delighteth them, to heare this so sweete and pleasant a voyce, euen so likewise is it as great

Deafe, Dumbe, & blinde Demoniacks, healed by the gospel.

The grace, whiche God sheweth to men, by the preaching of the gospel.

Lunatike Diuels.

great a delihte to thē, to haue their mouthes open, to magnifie and sanctifie the name of God, and to call vpon him incessantly. And contrariwise, we may iudge in what a cursed estate they are, who bee deppriued of this benefite of the Lord. For, it is euen as muche as if wee sawe the Diuell visibly raigne amongst the deafe, dumbe, & blinde, neuer ceasing tormenting of them, both in soule and body, more cruelly, then the most tormentrous hangman in the world is able to deuise to torment the most wicked man that might possibly be committed into his handes.

That a cursed estate they are in, which are deppriued of the gospel.

Tob. Assuredly, I doe tremble when I thinke of that whiche thou speakest, and when I heare thee speake.

Theo. What wouldst thou then say, if thou shouldst see with thine owne eyes, the thing as it is in deed? For, if the Infidels, and enemies of God could perceiue and beleue, that they were in this estate, no doubt of it, they would bee more afraid of it then they are.

Tob. For mine owne part, I verily thinke, that they would fully and wholly bee contented to die, so that they might but only vnder

The fifth Dialogue, entituled

Understand and lay hold of it

Theo. Why then, if the estate of all such as remaine in the darknesse of error and ignorance, be so accursed, horrible, and fearful, yet for all this, there are none of all those which are in such estate, who are more accursed, then those whom God reiecteth, by reason they haue contēned his holy word, and to whom he tenderth his prophetes and seruants, to doe that duetie which the Lord committed to Isaiah, when as he said vnto him, Goe thy way, and tell this people, that in hearing they shall not vnderstand, and in seeing, they shall not perceiue.

Isaiah 6.

A prophesie of the hardening of their heartes, which contēne the gospel.

Blockis the hearte of this people, stoppe their eares, and close vp their eyes, to the ende, they may not see with their eyes, nor heare with their eares, nor yet vnderstande with their heartes, that they may not bee conuerted, and so bee healed.

Toby. Surely, surely, this is a fearefull prophesie.

Theo. By this we may evidently see, that euen as God by his iust iudgement abandoneth the Demoniackes vnto the Diuel,

Lunaticke Diuels.

uell, ouer whom he gaue them power, eue so he abandoneth him, and dischargeth his handes of all such as contēne his giftes & graces, to the end the diuell might close vp ^{Exod. 4. 7. 8. 9.} theyr eyes and eares, and so harden their heartes as he did Pharaos, that they might perish accursedly, as they deserued and wished. For, seeing they toke pleasure to blind themselues, because they would not see the light of the worde of God, and stopped their eares, that they might not heare his voice, and hardened their heartes, that they might not beleue the gospel, they well deserued, that God should forsake them. 10.

Toby. Verily, these men might well bee placed, amongst the blinde, deafe, and dumbe Demoniackes, saue that I thinke they are not dumbe to blaspheme the name of God.

Theo. If euer there were blinde, deafe, and dumbe Demoniacks in the world, these are they. And the greatest number of those, are they who so greatly glory of the knowledge of the gospel, & to be the people of God.

And

The fifth Dialogue, entituled

And therefore this prophesie of Isaiah, is alleaged and rehearsed sixe times at the least in the newe testament, as well by the foure Euangelists, as also by Saint Paule. For, euen as the preaching of Isaiah did blind and harden the heartes of those hypocrites, and rebels that were amongst the Jewes, not through the Prophetes faulte, but through their owne: euen so was the preaching of Iesus Christe, and of his Apostles, amongst them who in their dayes were like vnto these, against whom Isaiah prophesied. And we see that this prophesie is dayly accomplished, not onely in Christian Papistes, but also in suche as greatly boast of the reformation of the Gospel: and moze in them, then in any other besides, because they most villanously abuse the graces which God hath bestowed vpon them. And therefore, because their vnthankfulness is meruillous great, it is good reason their punishment should bee the greater. Therefore, it is not without iuste cause that this prophesie is so often repeated in the newe Testament, moze then any other that is in all the Bookes of the Prophetes.

Tob. I beseeche the Lord keepe vs by his grace

Mat. 13.
Mark. 4.
Luke. 8.
Iohn. 12.
Actes. 28.
Rom. 11.

Lunatique Diuels.

grace, & we fall not into any such inconueniences, to the end we become not such desperate Demoniakes. But what saiest thou now of Lunatique Diuels? For thou hast not as yet, set downe thine opinion of the.

The. Although Saint Matthew calleth this Demoniacke, only Lunatique, yet Saint Mark sayth, that he was deafe also, and Saint Luke, that he was dumbe, and they all agree together, that he was euen so from his infancie.

Tob. This is very strange, that the Diuel should haue such power ouer young children.

The. This is an example admonitatorie to vs of many things, if we can well consider of them.

Tob. I pray thee tell me what things they are.

Theo. First of all, wee are hereby to iudge of the state & condition of our nature, and how corrupt and accursed it is, by reason of sinne, seeing, that euen from our infancie, the Diuel hath such power ouer vs. For, if young children were without sin, the Diuel should haue no power ouer them, no more then death which the diuel hath begot through

Lunaticke Demoniakes.

Mat. 17.

Mark. 9.

Luke. 9.

The power which the Diuel hath ouer young children, & what the causes thereof, are.

Originall Sinne.
Rom. 9.

The fift dialogue, entituled

through sinne. And therefore, Saint Paulle proueth, that because children dye, that they are subiect to originall sinne, and that they haue already deserued punishmente for the same in this their infancie. And so, some of the auncient doctors of the Church, take this example of the Lunatike infant, to proue the same, against all suche as denie originall sinne, affirming, that young children are innocent, and without sinne.

Tob. Surely, the reason of these ancient doctors is built vpon a sound foundation.

Theo. If children then of this age deserue now such iudgement at the handes of God, if God will iudge them in rigour, wee may soone haue an estimate, what vengeance we daily deserue at the hands of God, considering, that wee haue not this natural corruption onely in vs, which we call Originall sinne, and is in young children, but that which is more, wee continually carry about with vs the cursed and damnable fruites, by which, we incessantly prouoke the heauie wrath and displeasure of God against vs.

Tob. This example ought to teach vs,

10

Lunatike Diuels.

to humble our selues vnto the Lorde our God, and incessantly pray vnto him. That hee would not leade vs into temptation, but deliuer vs from euill. And therefore we ought to bee very watchfull, and stande vpon our guard, to the end he ouertake vs not vpon the sodaine. For, if this be so cruel an enemy vnto young children, be sure, hee will vse no great curtesie vnto vs. And if GOD giueth him suche libertie to hurt young children, out of doubt, hee will neuer spare vs, seeing that we haue a great deale more deserued his furie and indignation, then young children?

Theo. Euerie man may vnderstande this, if hee will. But yet consider somewhat more in another point, of the malice of Satan. It appeareth by the wordes of Saine Luke, speaking of this miserable Lunatike, that the Diuel, tormented him not continually, but that hee gaue him some respyte, although but a little. For, hee setteth it downe in these plaine termes, that this Diuell, would hardly depart from this wretched childe. Whereupon, it must followe, that hee departed sometimes from him.

Luke. 9.
Of the disease
which this Lunatike
demoniacke
had.

¶ 2

Toby.

The fift dialogue, entituled

Tob. Is this the cause, why the Eua-
gelists called him Lunaticke.

Theo. I doe not thinke, that hee was
called Lunaticke, because he had the falling
sicknesse, which commeth by fittes, as the
Hooke increaseth and decreaseth. For, be-
cause that this disease commeth of the in-
firmities of the brayne, it therfore followeth
the course of the moone. And again, because
the brayne is very colde and moyst, it agree-
eth mightily with the nature of y^e Moone,
which God hath created to be of such a na-
ture, as that it might preserue colde and
moyst things, as hee hath created the Sun
to be of a hoate and drye nature, that it
might preserue the rest of the same conditi-
on, to the ende, that all the creatures of
God, might be kept in order, which God in
his Almightye prouidence hath disposed.

Tob. Is this the cause, why wee also
commonly call this disease, the hie euill, and
that we terme them which are subiect there
to, to fall into the hie euill?

Theo. That may bee one cause there-
of. For it cannot take a man hier, then by
the head, or brayne, when it taketh him in the
head

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head and brayne, as that he falleth to the
grounde, as a Butcher knocketh an oxe in
the head. It is also said of this Lunaticke
infant, that the Diuell cast him, and made
him sometimes fall into the fire, and some-
times into the water, in such sort, as that it
was maruaile that hee had not bene kil'd a
thousand times. It is likewise written, that
he sowed at the mouth, and tare himself hor-
ribly.

Tob. All these accidents, do greatly
folow the falling sicknes. But it is namely
set downe, that the diuell did all these things
and not the disease.

Theo. The one of them is no let to the
other. For although the Diuell is the Go-
uernour and ruler of this doing, yet hee tak-
eth it from the infirmities and disease, wher-
vnto he knoweth this infant to be subiecte,
and occasio neth him to doe that euill to him
selfe which he doth, and so seructh his turne
therewith, for the exercising of his crueltie
and malice towards him. And therefore, hee
watched and pyed out the tymes and sea-
sons, when this disease came agayne to this
childe, and hee himselfe also hastened and
furthered it as much as was possible. And

3 there

The falling sick-
nes.

The hie euill.

The Diuell tak-
eth occasion to
cause men hurt
themselues, euen
by their own in-
firmities.

The first dialogue, entituled

therefore the Diuell surprised this childe, when hee knew that hee should fall into the discase, to make him fall either into the fier or into the water, and so by that meane destroy him if hee coude. And therefore S. Luke saith, that the Diuell, with much a doe, departed from this childe.

luke. 9.

Tob. I haue already considered of two things which thou hast spoken. The first, is of that which hath heretofore been handled, as concerning the desire which the Diuell hath to hurt the creatures of God, but especially men, as for example wee haue seene in the Legion of Diuels, who entred into the Gergesites swine, after they had bene driven out of the Demoniacks.

The. What is that other point, whiche thou wouldest speake of?

Tob. It is euen this, That I see the horrible iudgement of God, and his greates mercy together, in one and the selfe same person. For, although God had leste this poore and miserable childe vnto the diuell, yet hee so bydeled by the diuell, as that hee coude not hurte the childe as hee woulde: but in good sorte, in despite of all that the Diuell coude doe. And God preserved this childe, that Iesus might heale him, at

Lunaticke Diuels.

such time as hee had appointed, to the end that his sonne Iesus Christe might be glorified by hym, and that the worlde might know what power hee had, ouer the most wicked and terrible diuels.

Theo. Nowe in very deepe, this was very well considered, and spoken of thee, but yet there is som thing more to be noted, ouer & besides all this, and y is this, that seeing the diuell taketh occasion to rush in vpon men, though their infirmities, and corporall diseases, and so cruellly deale with them, we may very well consider, what occasion hee might take, by the infirmities, diseases, and greuous sinnes whiche are in our soules, for the destroying of vs eternally. And therefore we had need, very carefully looke to our selues, how by such means, we inuite and bid him come to vs.

The meane by which we suffer the diuell to haue access vnto vs.

Tob. Surely, me thinketh y we haue a very manifest example of that which thou speakest, in Judas. Because, y diuell, seeing him inclined to couctousnes,ooke occasion to enter into him, y rebid & open way. For, as I take it, some of the Euangelistes say, that Satan entred into him.

The example of Judas.

Theo. In deepe, Saint Luke and Luke, 22.

F 4 Saint

The fist dialogue, entituled'

h. 13.

S. Iohn haue so set it down. And although the Diuell entered not into him to torment his body, as his custome is, to torment Demoniackes, yet he so tormented his soule, as that he dyoue him to that issue that he made him hang himselfe. And because hee was so disloyall a Traitor, where he should haue been an angel of God, vnto the which estate Iesus Christ had called him, our Sauiour of very right and iustly, did not onely cal him Demoniack, but euen plaine diuel. For, seeing the true ministers of the Lorde be called in h holy scriptures, the angels of god, the may they iustly be holden for diuels, which abuse their office, and band themselves against God, where they shoulde thereby honour him. For, heerein they do the office of Diuels, because they abuse their office, and the excellent giftes which God hath bestowed vpon them.

To. He thinketh, that this exaple should terrifie all couetousmen, but especially, all the wicked ministers of the Church who make their ministerie serue their couetousnes. For, the diuel hath a tolly entrance into them.

Theo. Forsooth, it is very true. But chiefly

Indas a very
well.

Mar. 27.

Acts. 1.

John. 6.

Mal. 1.

Apoc. 2. 3.

The conuersion
of Angels into
diuels.

Couetousnes.

Lunatique Deuils.

chiefly into those, which sell and betray Iesus Christe and his Church, through their couetousnesse.

Wee might say as much of other vices, notwithstanding that this vice of couetousnesse, is one of the chiefest, by which the Deuil hath Lordship ouer vs, & maketh vs his slaues.

To. I pray thee, shew me some other examples of Lunatique Deuilles, tending to this purpose, and of the occasions, h the Deuil taketh by our infirmitie & sinnes to hurt vs withall.

Theo. Contented, It is written in the Booke called Ecclesiastes: That the talk of a man whiche feareth GOD, is alwayes wise: But a foole chaungeth as the Moone. Eccle. 17.

To. Why, then I perceiue, we may very wel place foolles, amongst Lunatique men. And so by that reason, the number of Lunatiques shoulde bee great, seeing that there is a great and infinite number of foolles. Lunatique: foolles

Theo. Howbeit, if they be both Lunatique and demoniacques: yea, deafe, dumbe, and blinde, they are the moze dangerous

F 5

fooles,

The fifth Dialogue, entituled

fooles. And yet we see almost nothing els befoze our eyes. For wee shall see some of them, at one time or an other, seeme to haue a good lyking of God, his woꝛde, and of vertue, and honesty. They haue their momentes, and sities, wherein they deale wonderfully, so that a man would thinke them to be become the honestest men in the woꝛld. And in the turning of an hand, they are so suddainlye chaunged from better to worse, as that thou wouldest saye, that the Deuill was enered into their bodyes, and so became Demoniacques.

Saule is left to
the wicked spirit
Sam. 16.

These men are such Demoniacques, as king Saule was. For, it is writen of him, that after Samucl had annoyned Dauid, to be king ouer the people of God, in Saules steede, the good spirit of the Loꝛde departed from Saule, and the euill spirite of the Loꝛd tormented him. And shortly after, Saules seruants, called this Spirite, the euil spirite of the Loꝛd.

Toby. I take it, that the holy Scripture, so saith, vnderstanding therby, that the loꝛd sent this wicked spirit, in his iust iudgement, to punish him by him, as he had of lōg deferved.

Theo.

Lunatique Devils.

Theo. There is no doubt of it. Whereupon thou art to note first of all, that the Hebrew woꝛd, which the holy scripture vseth in this place, may be diuerslye interpreted. For, it may also be interpreted, that this wicked spirite, terrified, or choked, or puffed vp, or els astonished Saul, and made him become blockish.

To. But, befoze we talke any further of this wicked spirite, which came vypon Saul, after that the good spirit of the Loꝛd was departed from him, It hath heretofore beene declared, that Saule was a great hypocrite, and a most glorious man, and an enuious Rebel to God, and had so prouoked God vnto anger, as that he caused Samuel to tell him, that he should be bereaued of the kingdome, which he had given him, as in deede it was. And the cause why God gaue him ouer vnto the wicked spirite, came by reason therof.

How the Deu
hath dayly grr
advantage on
vs.

1. Sam. 15. 1
1. Sam. 31.
2. Sam. 1. 1.

Now, Saule was not so wicked and cursed, befoze such time as the wicked spirite had taken possession in him, neyther was he any right Demoniacque, without he kept it more close befoze, then after ward he did.

And

The fifth Dialogue, intituled

And therefore, how are wee to vnderstand this, that the good spirite of the Lorde departed from Saule, and that the wicked spirit came vpon him, in the sleepe of the good?

Theo. The example of Judas, of whome wee haue so often spoke, may serue vs to great purpose, for the resolving of vs in this question.

For, when Iesus Christe sayd, that Judas was a Deuill, there is no doubt, but that the Deuill reigned in the heart of Judas before. But because that Judas continually more and more abused the giftes and graces of God, and grew worse & worse, wher he should haue waxed better & better, hee made the waye more open and plaine, for the Deuill to enter into him.

Wherefore S. Iohn setteth it down, that the Deuill put it in Judas heart, to betray Iesus Christe: and after ward hee saith, as S. Luke sayde, that Satan entred into him.

It was not meant by the Euangelistes, but that the Deuill was in him before, and namely, when hee beganne to murmure against the woman, who had spent her precious

Lunatique Devils.

ciuous opyntment vpon Iesus Christ. But their meaning is, that we should vnderstand, that the Deuill at that time, had taken larger possession in the heart of Judas, and had greater power ouer him, in somuch that he was maister of all, as experience afterwarde manifestly declared.

Toby. Thy meaning then is, that it fared euen so with Saule.

Theo. True in deede, for the thing is most apparant.

For, euen as Judas did a great deale worse, after such time as S. Luke and S. Iohn spake, that the Diuell was entred into his hart, so that Judas was the come euē vnto the fulnesse of all iniquitie & wickednesse: Euen so fell it also out with Saule, after that the good spirite of the Lorde was gone from him, and he left vnto the wicked spirit. For, before that, the good spirit of the Lorde, caused him to doe manye good things, although Saule had not a true and sound heart. Howbeit, although hee did him selfe no good, yet did hee good to others, considering the estate wherein he was. But, after that the good spirit of the Lord, had wholly giuen him ouer to Satan, a manne

mi ghe

ohn. 6.

ohn. 13.
Luce, 22.

The fifth Dialogue, intituled

might haue seene him grow worse, daylye and hourly, so that hee neuer rested, vntill such time as he had filled the measure of all wickednesse, and for a man of his degree & qualittie, made euen as shamefull an end, as Judas did. For, after that Saule had committed the very worst deedes that he could possibly deuise, against God, and against his seruant Dauid, the Devil at last egged him so far forth, as that hee destroyed him selfe with his owne handes.

Toby. This is a fearefull example of Gods heauy vengeance, especially vpon so noble a personage. For, if God spare not kings and Princes, we are not to look that he will spare any others whatsoeuer.

Theo. It is so farre off, that hee spareth great kinges, and mightie potentates, because they are of great magnificence, as hee punisheth them with moze grieuous, notable and fearefull toritures, then any of all the rest of his people. For, by how much the moze he hath made them great and excellent, by so much the moze are they vnsanctified vnto his maiestie, when as they abuse his graces. And againe, there are no enemies of God, which moze dishonour him,

'Lunatique Deuils,

him, & do greater hurt vnto al mē, by their euill examples, and lesse punished by men, then they which are in the greatest auctoritie. And therfore it cannot be chosen, but that God him selfe must arise to execute iustice vpon them, seeing that none els wil, or can doe it: And hee must needs cause them make a publick amends, for all the horrible and grieuous offences, which they haue heretofore committed, and stil dayly doe.

Toby. To saue cruelly, hee handleth the very roughly, when he once beginneth to lay his hand on them.

Theo. But amongst all the rest, who the example of Saul ought most to terrifie, are all glorious, proude, enuious, and hypocritical men, and all tyrants, but especially, those kindes of men, whose fight against their owne consciences, and persecute such as they know to be most innocent. For, Saule, was subiect to all these vices. But, he most manifestly shewed, what great power the Devil had ouer him, when as he so openly fought against his owne conscience, which oftentimes enforced him to accuse & condemne his owne self, for the injuries and wronges which he had done vnto Dauid.

For,

1. Sam. 31.

God plaguesh
the most might
things for their
transgressions.

The Temptor
of Saule.

what a grie-
uous thing it is
for a man to fight
against his owne
conscience.

The fifth Dialogue, entituled

Sam. 24, 26.

For, how often was he enforced to say, that he was a vile and wicked man, and had done great iniurie to Dauid, and that Dauid was innocent, and a far honest man then him selfe? And who enforced him this to doe, but the very power of the truth, and his owne conscience, which dzawe him to it, as if he had beene racked to doe it: he right well knew, that he did wickedly, and that he manifestly fought against God, and yet for all this, he no whit amended him selfe: but stil became more trayterous, fierce & cruel, without any regarde, either to G D, iustice or equitie, then any brute and furious beast.

But when he made such a idolly confession of his sinnes, a man would haue thought, that he had beene very penitent, and altogether conuerted. A man would haue thought that he had beene come againe to his right wittes, and that he had beene verely well disposed to haue don much better, then before time hee had. But hee was immediatly after, quite and clean altered, and did worse, then before he had done. Insomuch, that at the very same instant, wherein hee vlew these speeches, declaring the innocency of Dauid,

Lunaticke Diuels.

Dauid, he tooke his Iaueling, & thought if he had coulede, to haue run Dauid through with it, with his owne handes, and afterward caused him to be sought for al ouer, to haue put him to death. 1. Sam. 18, 26.

Tob. Surely, herein hee right wel knew, that he was a very Demontacke, and most Lunaticke.

Theo. We see a great number of such, For, there are an exceeding mighty number of those, who, after they haue long time fought against their owne consciences, haue some remorse thereof. But forsomuche as G D forsaketh them, because they haue forsaken him, the Deuill their master, who hath so great power and dominion ouer them, hath no more stay of them, then of senselesse and mad men. And therfore they alser their myndes euery houre. And if it fall out, as that they sometimes light on the right side, they by & by tumble ouer againe vnto y other side, so y, the moone changeth not so oft as they do. But this is the nature of al such as are subiect to the diuel. For, after any furious & mad spirit hath once got possession of them, they are neuer long in one mind. Tob. Thou hast already spo-

ken

The first Dialogue, entituled

ken of many greate vices which greatly haunt vs, that make vs subiect vnto him.

The. It is said, that the diuell many times cast the Lunaticke one while into the fire, & another while into the water. Now, whē I diuell eggeth vs forward, so that he causeth vs to fall into the sinne of couetousnesse, he casteth vs into a farre more dangerous fire, then if he did cast vs into a materiall fire. For, couetousnes, is such a fire, as is impossible to be quenched, by reason of that which is cast into it, but burneth still more & more. Wherefore the couetous men burne continually in this fire, and consume ther in much of that that is cast in, with them.

Tob. If they were cast in into a materiall fire, they shoulde bee discharged for being burnt any more. Howbeit, these men, of whom thou speakest, are in a farre worse estate, then if they were burnt but in a final fire.

Theo. Wee might likewise saye as much of Whoremongers. For Lechery is a fire also, and as hard to be quenched, as I fire of couetousnesse. And how many do we dayly see cast into this infernall fire by the diuell, who are there truly roasted both

Who they are,
whom the diuell
burneth, wherby
and maketh
them fall into
the fire.

The fire of Co-
uetousnes.

The fire of
whoredome and
Lechery.

Lunaticke Diuels.

body & soule. But there are a marvellous great number, especially, of these Lunaticke Demontackes, whom the diuell very often casteth into this fire of whoredome and lechery, amongst the suppositors of the popish Church, who had rather burne in it, contrary to the counsell of Saint Paule, and the expresse commaundement of God, then marry, and finde water in holy marriage to remedy it, wherby they might quench this fire, and so be ridde of it. But they had rather haue the diuell keep them there, then they woulde serue God in that estate which he hath ordeyned fro the beginning.

Tob. But, what are they, whom I diuell maketh thus fall into the water?

Theo. Why man, there are an exceeding number of them. Wee may place in this ranke, all voluptuous and licentious persons, who suffer themselves to overflow as it were water, in their pleasures & delights. And therefore they make this entrance for the Diuell to enter into the, so that he might plunge and drown them ouer head and eares, so that they shoulde neuer be able to come out agayne. To be short, if wee woulde discourse of this matter

¶ 2. more

The contempt
of marriage p-
mised.

1. Cor. 7

Gen. 1. 2.

Mach. 19.

Who they are
whom the diuell
causeth to fall
into the water.

more at large, we should find, that the most parte of vs, are thus daily dealt withall by the Diuell, who handleth vs not onely as hee handled the miserable Lunaticke, but a great deale more cruelly. For there is no comparison betwene the harmes whiche the Diuell is able to doe to the bodies, and those whom he incessantly hurteth in their soules.

Tob. Being we haue talked so long, of so many sortes of Demoniackes, I wold gladly now know of Ierome, what he were able to say to this matter, considering hee hath so long heard vs, & neuer spake worde which I marvel of. And me thinketh also y^e he is about to leaue his silence, and to say somewhat.

Ier. Surely thou and Theo. haue said so much, as that you haue leste me no great matter to talke of. But I will tell you a Tale which once I had done by a woman Demoniacke, who differeth farre fro those sortes of Demoniackes, of whom thou hast before spoken.

Tob. Thou wouldest sayne tel vs here some fable and old witties tale, to make vs forget all the doctrine whereout we might gather

gather some good matter, of the talk which we heretofore haue had.

Ier. I wil tel thee, they that told me this hystopie, tolde it not vnto me for a fable, but for a true hystopie. And for myne own part, I verily beleue, that they counterfayted not the matter. And put the case it were a counterfayte thing, yet hal it turne to good purpose, as concerning those matters, wherof you haue talked.

Tob. Thou shouldest haue gone on with thine histoy, whiles we haue entertained thee with these great promises. And therfore let vs now heare it.

Ier. First of al, it was told me that this histoy happened in Almayne, and that this Demoniacke was so lycorous of money, as neuer Iacke Dawe had greater delight in it. For she woulde no sooner come neere any man, but that her hand was sodainly vpon his purse or money bagge if he had any, that she could find. And if she had once fingered it, she woulde haue so lustely bestirred her, and so suddaynely haue put the Gold or siluer which she had fingered vnto her mouth, as that a man coulde not haue beene so wary of her, but that shee woulde

A fable of a woman Demoniacke that was neuer satisfied with money.

The fift Dialogue, entituled

haue moze suddainelye haue licked it in.

Tob. I promise thee, this was a marvellous straunge Diuell. Why, those whiche we commonly call Saracins, or Egyptians, or els Bohemians, are nothing full in respecte of this Diuell, no nor yet the Jacke Dawes, who are the notablest theues for money that may bee, and will sometimes as quicke dispatche it. But what became of this Demoniacke in the ende?

Iero. I vnderstoode by them who tolde me the tale, that Luther was asked his opinion of her. For hee was then a liue, when as this matter fell so out. And the place wherein this thing happened, is not farre frō h place where Luther dwelt: but I doe not well remember the name which was told me.

Tob. It is no matter for the name of the place. But tel vs if thou canst, what Luthers aunswere was, as touching this demoniacke, to those which asked his counsell herein.

Ier. I vnderstood, that he told them, that it was an aduertisement of God to the

Animales,

Lunaticke Diuels.

Almaynes, and to all the world besides, that the diuell Hammon was vchayned & let loose, and raigned in the worlde, and was now moze vnsatiabte then euer he had byn before, and therefore least neither purse nor bagge vnyrsed. And that although he had drawn dype all purses and bagges, and licked by all the gold and siluer within them, yet coulde her not be through full: For it is an vnsatiabte gulfe whiche neuer cryeth hoe.

Tob. What meanest thou by this diuell Hammon?

Ier. That couetousnes, wherof the diuel himselfe is both God and father.

Tob. Indeed, me thinketh that Luther hitte it rightelye. And if so bee there had been no such thing, but a fapned matter, for spoote, yet it carrieth a good sence with it, for we daylye see before our eyes, the practise wherof Luther spake, both in all countries, and also in all estates, and therefore the Almaynes are not to bee onelye charged therewith. For, we are able to say without counterfetting, that there is a diuellish couetousnes al the world throughout. And if a man shoulde consider well of the matter,

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we

God Hammon
raigned in
worlde.

The first Dialogue, entituled

we should see couetousnesse, to be a verye right thee Diuel, and maketh men become hee Diuels, & maketh such a number of Demoniackes as the woman was, of whō thou erst spakest, and begetteth suche a number of great & litle Diuels, to play this pageant, as that the whole world is nothing els but a Diuelrie, altogether diuclish.

Ierome. This was that the diuel which chiefly made Judas such a Diuel, as thou hast saide he was, and so, neuer sithence that euer she ceased hatching and bringing forth of such like as her self, who are the greatest hinderers of the course of the gospel, which any way might come vnto it.

Tob. We are then in a tolly countrey, when as we be in suche an hel, and haue to doe with so many sortes of Demoniackes and Diuels.

Ier. The danger is not so great to haue to doe with them, as it is to be one of the number.

Tob. I right wel know thy meaning. And therefore the hardest matter for vs resteth herein, to find y^e meanes how to auoyd al these inconueniences, to wic, howe wee may first keepe our selues, from falling in-

to

Lunaticke Diuels.

to these mischiefes. The second is, as touching the meane, whereby we may eschewe the hurt which these diuels and Demoniackes might doe vs.

Ier. That, which thou hast spoken of, is the very best and chjefest: For, to what purpose were it for a man to vnderstand the disease, without a man did thinke to get necessary remedies for the healing thereof, and it were to final purpose to thinke of them without a man were sure to find them.

Tob. In very deepe it would serue to none other end, but the moze to torment the party grieued, and make him become moze desperate.

Ier. And therefore the very best way will be, that at our first meeting together, we trauel and goe about this matter.

G5 The

*The Title and effect of the
sixt Dialogue, of the Demo-
acke world.*



His sixt Dialogue is intituled,
The coniguration of Diuelles,
because in it, is set forth, whi-
che way to driue out Diuels
whiche rule, and torment the
world. Whereuppon, those re-
medies are spoken of, which Saul sought after,
that hee might bee ridde of that wicked spirite
whiche tormented him, and of the remedies
which Infidels, and wicked men hunt after, for
such diseases as come vnto them, and how men
haue recourse vnto creatures, whereas in truth
they should run vnto God.

Of the cause of Saul his madnes, and of the
right remedy that was vsed for the same.

Of the blockish and witching spirit which
God sendeth vnto vs in his iust iudgement.

For what cause, fasting and prayer are auay-
leable, for the driuing out of diuels,

How very necessary a thing the increase of
faith is,

Of the true vse of fasting, and of the abuse
therof.

The Contentes.

therof.

Of gluttonie & drunkenesse, cloked vnder
the title of the libertie of the Gospell, and
namely in the person of the Magistrates, and
ministers of the church,

Of the Diuels force, whē he is to be put out
of his lodging.

Of the victory which Iesus Christ hath a-
gainst him.

Of the principall and most necessary know-
ledge that is wanting in man, & of his vnthank-
fulnesse, as well towards God, as also vnto
to those to whom of duety he is bound,

The

*The sixte Dialogue of the
Demoniacke worlde, intituled, The
Coniuration of Diuels,*

Jerome, Tobie, Eustace, Theophrast.

Jerome.

Thou desiredst (Tobie) to vnderstand what remedies there were to keep vs, not onely from becomming to be Demoniacks, but also to be freed from taking any hurt either by the diuels, or by the demoniacks whom the diuels possesseth and rule.

Tob. Very true. And therefore I am here now ready to heare what fit remedies thou haste brought mee for the purpose: For I right well knowe, that all the Priestes, Friers, and Charmers Coniurations, and all the Coniurers that be in the worlde, will litle or nothing auayle, without there be some other helping hand then theirs.

Jer.

Concerning Diuels.

Jer. Why man, thou must not looke that the diuels and Demoniackes coniure one another.

Tob. Why speakest thou that?

Jer. Because, if there be any men in the whole world, ouer whom the diuels raigne and haue power, they are the people, of whom thou erst speakest. And therefore if there bee any who of right are to bee taken for Demoniackes, euen those kindes of men, of whom we heretofore spake, are to bee looked for amonges the men of that Courte. For they are suche demoniackes, as that they make all men els very demoniackes also, what with their false doctrine, traditions, and by meane of that wicked spynne which guideth and governeth them. For, seeing they are the gypders and Governours of others, it cannot bee chosen, but that they whiche are gypded and governed by them, must needs bee led by that spirit, which guideth & governeth their leaders and Governours.

Tob. I doubt that Eustace, will not peelee vnto that thy opinion.

Jer. I care not whether he will peelee to it or not, yet I am sure it is true that I haue

haue sayde.

Euſt, If thou wilt needes haue it ſo, I ſhall but looſe time to ſpeake againſt thee. And therefore I ſhalbe contented to heare, what Coniurers they are that thou canſt bring forth for thy parte, and ſee what greater vertue they haue more, then thoſe whom thou haſt diſciſpered, and ſo greatly blamed.

Ier. See thinketh Tobie, that Theo. hath ſhewed vnto vs a moſt excellent remedie againſt this miſchiefe, which is ſo greatly to be feared: ſo that in my opinion, if we take it, we ſhall neuer neede any other.

Tob. I vnderſtand right well, þ he hath ſent vs backe to Jeſus Chriſt, to ſeek heere the meane and remedie at his hand. And ſurely for myne owne parte I would neuer goe any further.

Theo. Saul very diligently ſought after it, but becauſe he went not to God, to whom he ought to haue gone, he neuer found that comfort and remedie againſt his diſeaſe, that he looked for.

Tob. What remedie was that?

Theo. His ſeruants made him ſeuerall that

that it was beſt for him to haue ſome cunning Muſition, which could play excellently vpon an harpe. And he thought this, to be very good counſel. Therupon, he ſent forth with ſent to haue ſuch an one gotten him: and at laſt, Dauid was brought to him to play this parte, for hee had therein, moſt excellent ſkill.

Tob. What reaſon had they to doe thus?

Theo. There was great likelihood, that the ſeruants which gaue Saul this counſel, as the hiſtorie witneſſeth, were his Phiſitions, who had met together to conſult of his diſeaſe. For, when any ſicke-
neſſe, or other inconuenience falleth vpon the wicked, they neuer conſider, that it is the hande and rodde of the Lorde that is layde vpon them, without they bee enforced thereto, with the greates blowes of a maul, as was layde vpon Pharaoh and the Egyprians. And therefore, where they ſhould looke vp vnto heauen, they ſtil looke groueling downe to the earth, and runne rather vnto creatures, then vnto the Creator.

And agayne, they that are about them, & like

The counſel which Sauls ſeruants gaue him.

What remedies the wicked hunt after. which they are diſcomfited.

Exod. 12.

like them, neuer giue them other direction. Therefore, when Saul was not well at ease, hee must needes seeke for remedy for his disease. And his moste excellent remedy had bene, to haue sent for some sound Prophete or Preacher, to haue told Saul of the grieuous and great sinnes which he had committed, whereby the wicked spirit had so great power ouer him, to torment him as he did: for, by these and suche lyke speeches, he must needes haue been brought to repentance, and so haue fled to the mercies of God, whereby he might haue obtained his fauour, and remission of his sinnes for, if he had growne to an attonement with God, through true and faithful repentance, he shoulde haue founde at Gods handes, that remedye that was moste necessary for him. For, that God, who had striken him in his iust iudgement, could, and also woulde, haue healed him in mercy. But because that Saul, had so long dallied wth God, & persecuted so long in his wicked doing, contrary to his own conscience, as y^e god would not once vouchsafe to giue him that grace to haue recourse vnto him, nor suffer him haue any maⁿ in his Court, & about him, to giue him that counsell,

Tob.

Coniuring Deuils.

Toby. I doe not thinke this counsell, to be the best counsell that might haue been giuen him: howbeit, this is the best ordi-
See runne to creatures for aise, rather vnto God.
 nary course, which we almost all take, to runne rather vnto Whisitons, and seeke remedie at the handes of Creatures, then vnto God, the most excellent Whisitron of all.

Theo. I doe not thinke it amisse, to vse Whisitons, and all other meanes whatsoever that men are able to helpe withall, so that they be ordeyned of God.

But herein resteth the faulte, that wee forsake GOD, and runne vnto Creatures: But if wee runne vnto GOD, yet haue we moze confidence in men, & in the creatures, and in the meanes and instrumentes, which he hath ordamed, then in God y^e framer and worker of all, without whome, all the instrumentes are able to doe nothing.

And therefore it is written of king Aza, that GOD tooke away his life from him, because that in his sicknesse, he trusted moze vnto his Whisitons, then hee did vnto GOD. Nowe, if God punished those, whoe vsed such remedies as hee had ordamed, when as they put their confidence

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in

I. Chron, 16.

The sixt Dialogue, entituled

in that, which they should haue done in him, we ought not to meruaile, although hee seuerely dealeth with many, who are not contented to abuse the meanes which hee hath ordayned, but seek after other meanes, which he hath forbydden, & put therein their whole trust.

To. They which haue recourse to the Deuill, and vnto Charmers, and Sozers, who are his Ministers, directe them selues to other Phisitions and meanes then GOD hath ordayned.

Theo. Nayther doe these men escape the heauy hande of GOD, although hee be slow in comming, nor yet they which runne vnto Idolles, and to straunge Gods.

Toby. But I pray thee tell me, whether Musicke hath any power against such kinde of madnesse as Saules was, or not: For, it is to be presumed, that they which gaue Saule counsell, to send for a cunning Musition, where of this opinion.

Theo. There are many Melancholike, and feanticke people, whom Musicke serueth as a medicine, because it reioyseth and tempereth mens affectiōs, and there
by

Musicke, a reme-
dy against mad-
nesse.

coniuring Diuels.

by draweth alwaye their imaginations els whether, if it be bled as it should be. But Saules madnesse proceeded not onelye of a sadde and melancholicke humour, eyther yet vpon anger and wrath. But the principall cause was super naturall: And therefore, although hee founde him selfe somewhat comforted and eased, when Dauid played vpon the Harpe, yet continued hee still in his madnesse, yea in so much that he still enforced him selfe to thrust through Dauid, his Musition.

And therefore hee was to looke for remedie some where els. For, Saules madnesse proceeded from the curse of god, The cause of Saules madnesse. Deut. 28. wherewith hee threatneth all such as will not obey his lawe, that hee will strike them with blindness, surfe, and madnesse: in such a sorte, as that hee will make them senselesse, that they shall be no more able to guyde and gouerne them selues, The spirit of they and bloc- kynes. then those blind men, that grope by $\frac{1}{2}$ waye at noone dayes.

Toby. Surely, this is an horrible and very fearefull threat.

Theo. All the rest of the Prophetes, which liued after Moses, threatned the like
D 2 curse

The sixt Dialogue, entituled

Isaiah. 19.
Deah. 4. 5.
John. 6. 12

curse and vengeance, namely to tyrantes, their Counsellors and Officers, when as they threarted them, that God would sende amongst them, a blockish, sleepp, & drunken spiritte.

To. I thinke, that foolish and wicked Counsellors, which greatly hurt Princes, their courtes, and principallties, proceede from such a spiritte.

Theo. That is questionlesse. For, seeing they make no account of the counsel of God, which he deliuereth vnto them by his worde, and seruantes, they are worthy of such counsellors as are ledde with such a spiritte: As the false Prophetes of Achab: who were, by iust iudgement of God, sent vnto him, to deceiue him, as he had well deserued. To. Thou wouldest the thus conclude, that there is no suffricient Whisitation, to deliuer or ridde men of such inconueniences, saue the most excellent Whisitation of al.

Theo. Our sauour Iesus Christ, peeling a reason, why his Disciples were not able to heale the Lunaticque, tolde them, that that sort of Deuilles could not bee cast out, but by fasting and prayer.

To,

Mat. 17.

Fasting & prayer
requisite for the
casting out of
Deuils.

coniuring Diuels.

Toby. Why sayd he so?

Theo. He him self declared that sufficiently enough, when as he as wel rebuked his Disciples, as also the father of the Lunaticque, for their incredulitie, giuing them thereby to vnderstand, that, y was the cause, why his Disciples were not able to cast out y Deuil, albeit they had vsed all the skill and cunning they had. Wherefore, seeing it was for want of sayth, it was requisite, that their faith should be encreased. And this could not be had, but by the grace of God. For, sayth is the gift of GOD: And therefore, as we cannot haue it without him, no more also can it bee encreased but by him alone. And therefore, Iesus Christ exhorted his Disciples, to pray that it might bee encreased in them. Wherefore, such it is so, we must adresse vs vnto GOD, by hearty and saythfull prayer. And prayer can in no wise please him, without it come from the soule and heart.

And because that abstinence or fasting, greatly auapleth the soule or minde, for so much as being lesse pressed by the body, it is better disposed towards God: therefore the seruantes of GOD, haue commonly

H 3 ioyned

Encrease of
sayth necessary.

Ephe. 3.
Iohn. 6.

The right vs of
fasting.

The first Dialogue, entituled

foyned abstinence and fasting with their prayers, when as they would aduress them selves vnto his Maiestie, for any things of great importaunce, and be more seruenc in prayer, according as the necessitie of the cause requyred. And therefore, Iesus Christe meaning to let his Disciples vnderstande, that they had great neede to pray vnto God, for the encrease of their faith, and that fasting, greatly auayled vnto prayer, because it was of great efficacy: he ioynd fasting with prayer, when as he spake of sayth that was to be required, for the casting out of this kinde of wicked, and most cruell Devils.

Toby. I doe not much meruaile, that there are this day so few Coniurers, which are able to cast out of the woylde those Devils, of whome wee haue heretofore so much spoken. For, there are but a few men, very earnest in prayer. And as for fasting, the number is lesse, especially amongstest you, who so greatly gloze of the Reformation of the Gospell: For, you are not contented your selves not to fast: but, which is worse, you scoone them that fast, and condemne them for superstitious people, and hypo-

The abuse of fasting condemned.

Coniuring Devils.

hypocrites.

Theo. I knowe right well, that thou takest great pleasure to be merry with vs, or els thou speakest of our doctrine according as thou haste heard our aduersaries talke, who can neuer speake well of it, and yet neuer epyther heard or yet vnderstood it: or, if euer they heard it and vnderstooze it, they speake ill of it against their owne consciences. For, who euer heard vs more condemn fasting and abstinence, then true prayer, and all other good woyles, which God alloweth and lyketh of.

Toby. Wherefore then fast you not in Lent, the foure Ember dayes, the Vigiles, and other fasting dayes, commanded by the Church. Theo. If we condemne the superstitious and importable abuses, which the Papistes vse in their fastes, we doe not for all that condemne the true fastes, that are according to the woyle of God, and according to the right rule of the auncient Fathers and true seruantes of God: But contrariwise, wee greatly desire, to haue the right vse of those fastes, to be brought into the Church. For, there is great difference betweene correcting the abuses, & the

all that true are.

abolishing of good things which men haue abused. And as for the common fastes, there are no preachers which more commēd the, nor who more grieuouly repproue and condemne gluttony, drunkennesse, and all dissolucenesse, or loseness of life, as well for eating and drinking, as also for all other thinges, then the true Ministers of the Gospell, repproue and condemne them.

Toby. I doe verely thinke, that that which thou sayest is true, but I finde fewe which follow that docterin. For, I see manye of your side, whoe are no better reformed, without, where peraduenture they might at the least haue fasted sometimes, so long as they held our lawe: who nowe, not onely neuer fast, but commonly surfet both in eating and drinking, as if they had receyued the Gospell for none other purpose, but to surfette at pleasure, and make a scozne at all abstinence and sobriette.

Theo. I must needes confesse, that there are ouer many such. And I will confesse more vnto thee then that. For, if this mischiefe, whercof thou speakest, were but in some of the meaner sorte, it were lesse

lesse to bee lamented. But the greatest mischiefe of all the rest is this, that there are a great number of ministers and magistrates, who are more licentiously giuen to this kinde of vice of trowling and bowling, then those men, whom they ought to correct for such offences. For these are the speciall men, whome a man shall ordinarily finde in the Tavernes and Tipling houses, as if their chiefest occupation were to trowle and bowle, & prouoke others to all loosenes.

Tob. I haue heard it oftentimes spoken, y there are many of the chiefest of your officers amongst you, who take great pleasure to giue the ministers, which will play the good fellowes a little, they lading (as wee say). And these officers thinke, that they haue made a great conquest, when as they haue a minister drunke, as it too too often falleth out. And I doubt not, but that Ierome hath heard as great newes of this as I.

Theo. I knowe more of this, then I gladly would, & I cannot heare it spoken of, but to their great shame which doe, and continue such villanies. But it is easly

H 5 to

gluttony and
drunkenness, &
under the ti-
tle of the liberie
of the Gospell.

Of the Gluttony
and Drunken-
ness of magi-
strates and
ministers.

The sixt Dialogue, entituled

to bee leene, what maner of men these ministers and officers are, who thus honestly behaue them selues, thou maist right well say, That Rowland and Oliuer are well met. For, because these officers, are men of wicked life and conuersion, and feare that the Ministers would reprove them of their sinnes: They are the gladdest men in the worlde, when they can get in their Ministers to holle with them, to the end thereof, by to bypde them, that they should not bee ouer greuous in accusing and reprehending of them. For, when these Ministers or rather ministrals, haue well wet theyr whiffle, they ouer whom they are Pastors, doe assure themselves then, that they will not be too eager vpon them. And againe, these cup whiffeling ministrals, haue no regard, to much crying out, because they feare that some man would accuse them, if they should displease those who were witnesses of their trolling and bolting, & the rest of their vices whereunto they are subiect.

Job. If the case thus standeth, I dare assure thee, that you haue very venerable Apostles, to cast out all the Diuels by fasting and prayer, which at this present so greatly

Coniuring Diuels.

greatly trouble the worlde. And if there were no Diuels at all in the whole worlde, these good fellows, in freedde of casting of them out, would bring them in. Wherefore, I doe not much maruel, although the Diuels haue so great power of these vsurkards and gluttons of all sortes and estates, and namely, ouer those ministers & magistrates who rype early in the morning, nor to go to a Sermon, but to the Tauerne and there drinke a vntant, what saiest thou to it. Theophrastie?

Theo. This I say vnto it, that y^e land, and common weale is accursed, which hath gluttonous & drunk magistrates & pastors, & rise vp in the morning to folow drunkenesse vntill they are hoat with wine. And therefore, seeing that all vices reigne in the worlde, & moze amongst them, which should correct and punish the, then amongst any of the rest, it is no maruell, though there be so many diuels & Demontacks euery where, as are. But such as feare y^e Lord, haue a very good recourse. In very deed, it will bee a hard matter to make those diuels departe fro the, but yet they shal, will they, nil they, be displaced, because Christ laieth his hand on them, as

Eccle. 10.
Isaiah. 5.

That deuil
and meane
Diuel hath
be is to be
ced.

The sixt Dialogue, entituled

as hee did vpon the miserable Lunatike. For, when Iesus Christe was in place, it was so farre of that the wicked spirite woulde departe from this pooze childe, as that hee became moze madde in him. And so likewise, when these Diuels, and demoniackes that they possesse which are nowe in the worlde, feele the Gospel come neare them, and beginne to heare the voyce thereof, they are euen as madde, as if a man shoulde sounde out the Trumpet, to assault them, and giue them the alarme. And, as the Diuell went not out of the Lunatike, vntill suche time as he had first tryed all his forces against Iesus Christe: No moze will hee be displaced of these Rookes, which he hath gotten possession of, without stronge and mightie combates. And al the while that the Diuell so furiously resisted Iesus Christ, the diuel a great deale moze tormented the pooze Lunatike, then euer hee dyd before. Insomuche, that hee lay before Iesus Christe, as if hee had been dead.

Tob. Hee dyd that, to vexe the pooze father, of that so very miserable childe, and because hee had so litle faith, his incredulitie was the reason, why this childe was no sooner

Coniuring Diuels.

sooner healed. For it seemed, that the presence of Iesus Christ, did him moze hurt then good.

Theo. It might seeme that Iesus Christe came thither, to giue the Diuell greater power, to the end hee might finish that worke which hee so long before trauelled about, which was, to kill this pooze miserable childe. For, euery man thought the childe to be dead, when the Diuell leaft him. Howbeit, it fell out cleane contrary. For, when it was thought, that hee was starke dead, hee was quite and cleane deliuered of the Diuell, and made thorough whole.

Howe, wee see that the like of this falleth out daily, we see how the Diuel troubleth and tormenteth the worlde, especially in those places, out of which hee knoweth he shall be cast. For, he then falleth into such a rage, as that a man woulde thinke that the Gospell, by which meane Iesus Christe will cast him out, had set open all the gates of hell, to let out all the Legions of Diuels that were in it. For, then hee fretteth and fumech, and maketh as manie as he hath power ouer, to fret and fume.

Actozie ag
the Diuell,
he had been
nen, to his
hills.

To

The sixt Dialogue, entituled

To be short, he so terrifieth y^e whole world, yea, the valiantest and most constant, as that a man would thinke it should be bitterly consumed and come to naught. But euen then, when we thinke it should be cleane wasted and destroyed, our Saviour Iesus Christe, sheweth himselfe to be faire stronger then he. And therefore, wee must not stande in a maze when we see the troubles and persecutions, which the Diuill and his retinue styre vp in the world, when as they seele Iesus Christe come nere them, to cast them out through the power of his gospell. We haue none other thing to doe but to remaine stedfast and constant, and do that duetic that appertainerh vnto euery of vs: and so leaue the charge of all the rest of y^e things vnto our Loyd Iesus Christe, who will neuer forsake vs, nor yet suffer the diuell to reigne amongst vs.

Tob. I tell you, it is most necessarie that hee should be put to his helping hande. For there is none els to withstand the Diuels power, nor yet stay and tame suche an enemy, whome, neuer man was able to vanquish, but he alone. For, so far forth
as

coniuring Diuels,

as I am able to vnderstand by the talk that wee haue had together, we are not only in worse estate, and more intractable and ragging then brute beastes, but also then the very Demoniackes. Whereupon, I can not sufficiently enough maruaile at our nature. For, we are of that nature and condition, that wee can skill to do any thing, but that which should be for our benefite, & most necessary for vs. For, there is neither Art, Science, practise, nor yet occupation whatsoever, which we haue not deuised, and can doe it, and teach others also, sauing the art to liue well, which wee bragge to teache to euery one, and yet are not able to teache our selues, but muche lesse able to practise it. For, there is almost, no beast so sauage, cruell, furious, or villanous howsoever, but that man by Arte, is able to vanquish, tame, and master, and make familiar and gentle: But it is a wonder to see that hee is not able to synde out any Arte, Science, Practise, nor weapons, to vanquish, tame, and master hym selfe, and to ouercome and subdue his owne affections.

Hoytes

When can doe
nie thing, save
that which he
ought chiefly
to do.

When a comen
tye of all thyn
but of himself

The sixt Dialogue, entituled

Horses and Hoxles are with much a doe brought to it : But yet hath man founde the meane to handle them, and make them doe him seruitce, in a shor time. Bulles and Oxen are mightie and strong : and yet man teacheth them to beare the yooke, and draw in the Cart. The Elephants likewise are most terrible : and yet man maketh them beare as great a burden as he lusteth. Coloues and Beares, are very cruell : and yet man maketh them tractable. Lions are very fierce, proude, cruell, and terrible: and yet man maketh them humble themselves, and obey him. Contrariwise, I see too often that the husbnde is not able to maister his wife, nor the wife, her husband, that they might liue quietly together : although they be fleshe of his fleshe, and bone of his bones, and liue long time together, both in one house, and eate their meate together, both at one Table, and lye both in one bed, and which is moze, are one body, and one blood, If man then cannot liue with himself, with his owne fleshe, and his owne blood, with whome will hee liue ? If hee cannot loue his wife, whom God hath made of his owne substance, and hath giuen her vnto him, for

his

here is dis-
serment be-
twene the hus-
band and the
wife.

Gen. 2, 3.
phe. 5.
Gen. 1, 2.

coniuring Diuels.

And aide and comfort, whom will hee loue ? Likewise, if the wife cannot humble her selfe and fit her selfe, to agree with her husband, whome God hath giuen her, to be her head, and framed her out of his body, with whom will shee agree, and who shall be able to abide her ? There is great contrarietie betwixt dogges and Cats, yea such a naturall hatred, as is not alioost to be reconciled. And so likewise, betweene Coloues and Sheepe : Lions and Oxen : And yet if they had been brought by together from their youth, their bringing up and company keeping, which they had had together, woulde wooke some power and efficacie to dispoile them something of their nature, & so toyne themselves in vnicie together : Although they bee beastes of sundrie kindes, and mercuellously differing, and contrary one to another. What sayest thou to this Ierome ?

Ierom. See thinketh, it saareth with men, as it saareth with spyes and swallowes, who are alwayes lodged amongst men, and lye in their houses, and yet for all that, a man is not able to maister them : for, the

A Swallow,

A similitude of
bushanish men

The fixe dialogue, entituled

swallowe buildeth her nest in his house, and layeth her eggs there, and hatcheth by her young ones. Then, bestoweth her roome on her, & they both sleepe vnder one roufe, and yet there is no familiaritie betwene them, neither yet liue they one with another. And in the end the Swallowe leaueeth nothing els to the good man of the house for his house rente, but her filthie dounge, after shee hath continued there a great while; and broken him of manie a sleepe with her chattering and chirping. And therfore Tolly rightly compared Swallowes to false and unfaithful friends. For, as the Swallowes make them readie to come in the Spring, and then depart when cold weather commeth in: Euen so will false friendes stande by vs so long as the weather is faire and cleare, but when they see the winter of mischance come vpon vs, they flie away from vs euery chone. And therefore it was not amisse said of Pythagoras, to forbid men of receiuing the swallowe vnder their roufe.

Tob. What meant Pythagoras by that.

Theo. His meaning was, that it is not good

coniating Diuels.

good to be familiarly acquainted to Janglers, flaunderers, and vnchankfull persons. Quod. 11. 1. who are rightly represented by the Swallowe. For, a man shall neuer get any good by them, but sorrowe, grieffe, hurt, and dishonour. And is not the flie likewise I pray you, alwayes in the kitchen? The first at the Table, the first in the dish, and tasteth all the meates wee eat of. Yea, they will doe it, although we were Emperours and Ringes, and moze then this to: They take assaye oftentimes before the cooke.

Ier. But what fauour find we by them for all the benefites which they dayly haue at our hands, in our houses. What wage & reward haue we of them?

Tob. This wee haue, they greete and betray with their dirt, whatsoever faire and beautifull thing that is within the house.

Ier. And moze then that, for they engender vermin and corruption, neuer ceasing to importune, sting, and bite vs, euen till the blood follow withal, and are neuer contented with all the benefites þwe bestow on the, about they also suck & drinke our blood.

Tob. These Flies are farre moze dangerous then man, and a great deale

A 2 moze

saith in his 4. cooke to Herod.

Pythagoras
Crede.

Diuel.

The sixt dialogue, entituled

moze vnthankfull. I see fathers and mothers also bayly, that cannot agree with their children, but after, that those fathers and mothers haue wasted the odours, and fumes of the odours, which are continually about their children, and dandled them, and haue been greued and vexed, and had many a foule hand with them in the byrnyng of them by: so soone as these children haue bin growne vp to rype peeres, they would not once acknowledge either father or mother: They would neither see them, nor beare with them: but drive them oftentimes, out of the house: or els, they parents were enforced to drive them out, by reason of their rebellion and wicked dealing. I neuer saw any such vnthankfulness, nor crueltie betweene Dogs and Cats, Wolves and Lynners, Lions and Lions whelpes. I haue seene these Landleapers, who haue lead all the countries ouer, Lions, Beares, Apes, Asses, Horses, and many other sortes of beastes, and ruled them as they listed. For, they would make them do whatsoeuer they pleased, and commanded them. They haue made them daunce, leape, lye still, stand by, touch on the ground, make curtesie, march

great vn-
thankfull of
children,
wastes their
care.

Landleapers.

coniuering Diuels.

March with a pyke, and winde a flate. To bee thoyte, I am not able to tell you in a longtime, howe many sundrie things they haue taught them, and made them doe, For, they taught them to doe all things. What is the cause then, why man is so well able to instruct the most vn-teachable brute beastes, and doe learne of him, and yet hee himselfe, not able to teach himselfe, nor yet learne of himselfe that, that is necessary for hym to learne, and without the which, he is in deed no man?

Jerom. No, not the wife of her husbands, nor the childe of the father.

Toby. What is the cause then, why doe these Landleapers take so great paine, to teach beastes, after this sort?

Jerom. It is to none other ende, but to make men spozte, and thereby, get money of them, that they myght liue the easelier.

Tob. Now, what greater pleasure can any man haue, then to see his children well instructed: Is there any Ape moze pleasant: with whom may they haue any better pastime: And what greater commodity can any Landleaper draw out of beastes, which

The sixt dialogue, entituled

he to teacheth, then the father frō his sonne, the husband, from his wife, or the brother, from his brother, or one neighbour from an other, if they could as wel learne of them, as the beasts learne of the Landleapers.

Jerom. This is most certaine, a man shall finde a great many moe children, like the Hippopotame, then the Stozke.

Toby. What manner of beast is that Hippopotame?

Jerom. It is a beast that is bred chiefly in Egypt, in the riuer of Nile, & yone half of him is like an horse, and the other halfe like a fish. And therefore, he beareth this name, that is to say, a riuer horse.

Tob. What is thy meaning by naming of this beast?

Jerom. I will tell thee, They that haue written the histories of the natures of beasts, haue set downe the nature of this beast, to bee so peruerse and cruell, as that so soone as hee is come to any rype yeeres, being therto thought by y endeuour of his parents, that hee will kill his father, and afterwarde haue to doe with his mother. And howe many children, thinkest thou shall wee finde at this day, who are
not

be Hippopo-
ma.

Plurac. Booke.
Whether the
eaters bred on
island, be wiser
then they which
are bred in the
water.

of Coniuring Diuels.

not proued, that Fathers & mothers shue for to pay, and thinke of nothing els, but to see the end of them?

Toby. And how many thinkest thou there are of such childre, who bring their parentes to the graue, with very sorrowe and penurances, to see their vnicowardnes.

Jerom. Alas, if man sheweth him selfe to be such a one, to those who haue begotten him, and brought him vp, what good shall other men hope for at his handes.

Toby. But tell mee also, I beseech thee, what thou meanest by speaking of the Stozkes?

Jerom. I put in them, because they are of a cleane contrary nature. For, if wee shall giue credit vnto natural Philosophers, Plin. in his booke, cha. Antipelas-
gosis, both Grekes and Latines, & to their Pro-
uerbs, they bring vp & comfort their dauns in their old age, & by that meanes, shew the selues thankful vnto them, for their bring-
ing vp of the, when they were young. How sayest thou Theophrast, is it not so?

Theo. In very deede the Hebrewes, giue this fowle, which here, in our language, we call a stozk, & giueth her in y Hebrew tongue a name, which signifieth, mercy & curtesie.

right well say, that he were the most myserable of all the creatures in the world. And yet he dareth him selfe alone, boldly resist al order of nature, and refuse to doe his duty, wherunto al the rest of the creatures are most obedient. He boldly dareth lift vp him selfe, against the Authour, and Governour of all things, who made him, at the same of the earth, and in a moment is able again to dissolve him. I cannot enough meruaile, when as I consider of this great pride and arrogancy of man, how he alone dareth resist his God, whome, all the rest of his creatures, the heauens, the earth, the sea, the starres and planets, al the elements, beasts, Angels, and Devils obey.

Toby. Surely, for mine owne parte, I woonder at it, even as much as thou doest.

Theo. But thou wouldest a great deale more woonder, if thou diddest more narrowly consider, of the infirmitie and myserie of man, wherewith hee is continuallye enuyoned, and as it were almoste quite and cleane swallowed by, sithence the time of his conception, and what his nature and frame is. And therefore, seeing we are entred

entred into this talke, me thinke, that this consideration, and contemplation will not be amisse, for vs to debate on. For the which cause, I am of the opinion, that wee might handle this paynt somewhat more at large, if you will agree vnto me herein. Howbeit, I feare nothing but that we should be ouerlong, because there are in this behalfe many good things, and worthy diligent consideration.

Ieron. I beleue there is none here, but would be right gladde of it. For it is a matter: worth the handling. But to the ende we might all profite the more. I take it, that our best way were, for the present, to talk of some other matter between, & recreate our selues a little in this faire Garden. For, when our mindes are alwayes occupied about one thing, it groweth yke some vnto vs at last, although it were neuer so pleasaunt or profitable. Again, we cannot so well carry away all, when our mindes are surcharged with ouer great a multitude of matters, and besides, when wee haue no delight in that that we beare.

Eust. Without doubt, there is nothing more certaine.

To

The first Dialogue, intituled

To. I know not my masters, whether you be weary or no: But for mine own part, I am weary of hearing of good talke, when I shall carry all day and all night about it.

Theo. And, I doe thinke, that there is none of vs weary in this good cōpany: But because we may be the fresher, and followe the matter moze cheereley, I am contented to agree to Ierome. And therefore, I thinke it mozte expedient, that we walke a litle here in this garden, and looke vppon the goodly flowers, which God hath created for our vse: to the end, that in beholding of them, we may the better alwayes learn, to acknowledge his great power, wisdom, beautie, and that thereby, we may haue the better occasion to praise him, and yeelde him our humble and hearty thanks: And then wee maye after enter againe into our matter. And where wee haue heretofore spoken in generall, of the disorder and confusednesse of the world, and of the danger wherein it standeth, wee will also speake some what moze, in perricular of man, who is the cause of all the disorder, and great mischiefes, that at this present reigne in the world.

To.

Coniuring Devils.

Tob. Seeing you are all of this opinion, I promise you, I for my parte, will not be against it. Let vs rise therefore, and get vs hence.

FINIS.

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