

Authr. imp. R

Enthusiasmus Triumphatus,
OR, A
DISCOURSE
OF
The Nature, Causes, Kinds, and Cure,
OF
ENTHUSIASME;

Written by
Philophilus Parresiaſtes,
and prefixed to
ALAZONOMASTIX
HIS
Observations and Reply:

Whereunto is added a Letter of his to a private Friend, wherein certain paſſages in his Reply are vindicated, and ſeverall matters relating to *Enthuſiaſme* more fully cleared.

Ἄλαζονείας ἔτις ἐκφεύγει δίκην.

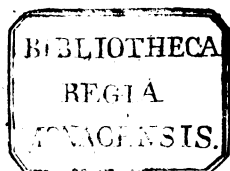
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By the
Author of
MORCEY
To the Reader.

Reader,



Thou maist very well marvell what may be the meaning that I should publish the Writings of another, the Authour being yet alive and at leisure to do it himself: But I can inform thee, though it perhaps may seem a Riddle to thee, that he is alive and not alive. For when I treated with him concerning this matter, I found him quite dead to all such kind of busi-
nesses. His Constitution is grown so unexpectedly and astonishingly grave or sower, I know not whether to call it, that there is now, as I told him, some small hopes that he may be brought off in time, to put on a pair of Sat-
tin eares, or wear a silk cap with as many seams as there be streaks in the back of a Lute, as himself expresses it, in the Preface to his *Reply*.
Assuredly, said I, *Mastix*, thou hast an ambition of being one of those venerable Idols, or stalking peices of Gravity, to whom little boyes smack the top of their fingers so loudly, making long legges; and young girls and women drop so demure courtesies to as they passe by in the street. How strongly is my friend *Mastix* metamorphosed within this space of three or four yeares.

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To the Reader.

But *Parresiaſtes*, ſaid he, is I perceive, the ſame man ſtill, as merry and unluckie as ever: and for my ſelf I am not ſo much changed or ſunk into thy preſent temper, but that I can with the ſame patience bear with thy frolicks, as I could with others ſullenneſſe in the dayes of my jollitie. But I know by certain and approved experience, that there is nothing ſo ſafe and permanently pleaſant, as a ſtaid mind and compoſed ſpirit; not eaſily looſned into pro- fuſe mirth. For ſuch Jocantie, while we are in theſe earthly Tabernacles, is but like the dancing of men and women in an unſwept room; it does but raiſe a duſt and offend the eyes even of the Revellers themſelves, what ever it does to the Spectatours. Wherefore what a vain thing were it in me; to ruffle the calme compoſure of my own Spirit, by peruſing and republiſhing of that which proved ſo great an ag- grievance to one, to whom I never did, nor yet do, bear the leaſt enmity.

I ſeeing *Maſtix* ſo ſeriouſly ſet againſt *Mirth*, preſently conjectured, for all his ſmooth ſpeeches, that it might happily fare with him after the uſuall manner of other mortalls, who commonly do not wholly quit themſelves of their paſſions, but change them; and there- fore did not much miſtruſt, but that though I could not melt him into a merry temper, yet I might heat him into a fit of Indignation and natu-

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naturall sense of Revenge. And to this purpose I set before his eyes the high Insolencies of *Eugenius* against the Universities, his unpardonable Incivilities to that Miracle of Ages the noble *Des-Cartes*, besides his outrageous Barbarities upon *Maffix* his own self; where I exhibited to his view a whole Catalogue of those honourable Titles he so liberally bestows upon him throughout his writings, being so many and so uncouth, that they might stuff out a whole Dictionary with terms of scurrility. These I spread before him, like the bloud of Mulberries before Elephants in battel, to provoke his *irascible*. But to my amazement he seemed to me not at all moved, but in a carelesse manner made this Answer, The grosser these Revilements are, the Greater Christianity not to be incensed. Besides, if either he or any others by his defamations think worse of me then I deserve, the injury is theirs, not mine; as when one conceives a true Proposition to be false, the Proposition, saith *Epictetus*, is not hurt, but he that is mistaken in it.

When I saw these Engines levelled at his affections could make no breach upon him, at last I betook me to more subtil weapons. Well said I, *Maffix*, it should seem you are grown a man of strange Master-dome over your Passions, or at least you are willing to appear so for the present; but you have been as great a professor of Reason heretofore. I pray you let me ask you one question; whether do not you think your

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Observations and *Reply* very serviceable for that purpose you intended them, viz. for the discountenancing and quelling of vain *Fantastry* and *Enthusiasme*. Here he putting upon himself a crosse and unexpected garb of Modesty, told me that it was unfit for him to speak any thing that may seem to tend to the commendation of his own Writings; but smilingly asked me what my opinion was thereof. I professe, said I, I cannot but think them very serviceable for that end, nor can imagine how that Fanatick Spirit can be better met withall, then by slighting and deriding it, there being alwayes so much Pride at the root from whence these Follies and Vanities bloom. For *Fantasticks* and *Enthusiasts* seek nothing more then the admiration of men, wherefore there is no such soveraign Remedy as scorn and neglect, to make them sober. But anxiously to contend in a drie way of Reason with them that professe themselves above it, is indeed to condescend below a mans self, and use his sword there where he ought to have shown his whip, which was the mistake of the *Scythians* when they fought against their slaves; and therefore it being not so rational to prefer a private humor before a publick good, you ought not to be so shie in the matter I propound. I know not what you mean said *Maſtix*, Your late laudable intentions, said I, have been as well against *Enthusiasme* as *Atheisme*, what pretence then have you that those two Pamphlets against *Enthusiasme* may not march in one body,

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body, I mean, be bound up in one Volume with the rest of your Treatises, for they would be then more in view, and consequently do more service. It may be so, said *Maftix*, if they would do any at all. But you do not in the mean time consider what disservice they may do to the rest of my Writings, which are so grave and serious, and how they may cause the Reader, through incogitancy, to think me in good earnest no where having once found me so much in jest.

Now certainly, *Maftix*, said I, it is not *Gravity* but *Melancholy* that makes such a prudent fool of thee. Do not even the godliest and severest men that are, without either sin or scruple, laugh heartily at dinner and tell merry tales, though they begin and end their meal with more then ordinary seriousness and devotion? Besides, the promiscuous jumbling of those divine Raptures, in your *Reply*, with your usuall merriment there, seems in my judgement far more harsh then the joyning both your Observations and it with the rest of your Discourses.

This struck *Maftix* home, as I thought, who a little changing his countenance, after some pause returned this answer. The truth is, said he, that confusion of so great seriousness with so humourous mirth, is the very worst thing in all that book. Which my spirits so ill relish now I am more cool, that I would gladly, if opportunity were offered, have my *Reply* distinguished into Sections with Arguments before every Section.

n, that there may be a due time of Interpiration betwixt the ending of the serious and the entering into the merry passages, as well as there was in my writing of them, But this may be done, though these two Pamphlets be still kept apart from the rest in a lesser volume. That's true, said I, but you do not observe that you endeavour the declining of that which is unavoidable. For as sure as your Books will to the Press again after your death, these two, which you would keep out, will crowd in with the rest.

Here *Mastix* began to scratch his head, and seemed utterly at a loss what to say. But at last recovering himself, what reason, said he, have I to take *Philophilus* for a Prophet, or admit of his Presage as probable, that my writings should be so much in request hereafter, unless it be because they are in so little now, Writers having the same fate that Fashions, they all coming up by their turns and then going down again. But suppose your presage true, what then *Philophilus*? It plainly then follows, said I, that you are to republish your two Pamphlets, & joyn them with the rest of your Writings, especially having opportunity thereby to cast your *Reply* into *Sections*, and make what corrections else you think fit in either of them. It does not at all follow, says he. It follows indeed, that it is fit the thing should be done, but it does not necessarily follow that I do it myself. Friend *Mastix* how captious are you, said I, My main drift was

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was to demonstrate that the thing was fit to be done, not questioning but that that being proved, you would not stick to do it your self. Well, said he, my friend *Philophilus*, it is acknowledged then on both sides, that it is fit and requisite to be done, but my self refusing of it, will any body else think you do it? Not any body, said I: Whether can you do it or no, said *Mastix* to me.

Here I began to fumble, but I could not but confesse that I could do it. The whole businesse, said *Mastix*, lies then betwixt you and me. As for my own part I am resolved I will not meddle with it, it being utterly against the present temper of spirit I am in. And a thing so fit to be done in your own judgement, which you can do if you will, and will not be done unlesse by you, must lie at your door as a neglected duty if you refuse it. I marry, said I, friend *Mastix* this is rare indeed, I perceive though you can forego your wonted mirth, you have parted with little of your wit, that you can thus finely catch me in a noose of mine own making. Well, I will not be unwilling to think it my duty for this once, since it can be no otherwise. And I have Reader outdone his desire in the prosecuting thereof.

For I have not onely cast his *Reply*, but his *Observations* also into *Sections*, prefixing before each *Section* the *Argument* thereof, in which I might almost equalize my pains to his that first compiled the Books, at least I might the fruits of them;

To the Reader.

them; being well assured that they will prove ten times more plain and consequently more pleasant than they were before, especially if thou takest notice of what *Instructions* I shall impart to thee in reference to their perusal.

Know therefore that in every *Argument* of the *Sections* of his *Observations*, there is exhibited to thee the *Matter* that *Maffin* speaks to in each *Observation*, & that so fully and faithfully, that if the Discourse he writes against lay open before thine eyes; it would not make him more intelligible. Now his *Observations* being so punctually numbered and fully understood, it will follow that his *Reply* will be as easie, the same numbring of the *Observations* being kept there also, so that if thou beest not satisfied in the sense, it is but having recourse to the *Observation*, the number does direct thee to in the foregoing Pamphlet, and then all will be clear. The chief light therefore for understanding both, being the right framing of the *Arguments* of the *Sections* of his *Observations*, which were so plainly to propose to thy view the *Matter* that is first spoke to, it made me very carefull in contriving thereof. But I was lesse curious in the *Arguments* of the *Sections* of his *Reply*, they being not so much to tell what is spoke to, as what is spoke in every particular *Section*.

Besides this dividing his two Pamphlets into *Sections*, I have also prefixed *A Brief Discourse concerning the Nature, Causes, Kindes, and Cure of*

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To the Reader.

Enthusiasme, where though my pains seem more entirely my own, then in the following Books, yet to confesse ingenuously, they are here farre lesse, I having had more easie and frequent accessse to *Mastix* in this so serious and weighty a Matter. After the whole compilement whereof it being reduced to that form thou seest it, desirous to leave out nothing, in so important a subject, that was of consequence to be put in; I asked him if it seemed not something maimed in the enumeration of the *Causes of Enthusiasme*, because there is nothing set down there concerning the *Devil*, nor the wilfull wickednesse of the mind of man; but all is resolved into *Complexion* or the present Temper or Distemper of the body, arising from naturall causes that necessarily act thereupon. For thus this Discourse, said I, may seem as well an *Excuse* for, as a *Discovery* of this disease of *Enthusiasme*. Why, said *Mastix*, I hope it is not your designe, I am sure it is not mine, to incense the mindes of any against *Enthusiasts* as to persecute them: all that I aim at, is onely this, that no man may follow them. And your Discourse already, I think, is effectually enough for that purpose, it so plainly discovering that what seems so strange and taking in them, is not from *God*, but a meer *Constitution of body*, the fanaticall workings whereof, though they may be much heightened by some peculiar *Vitiosity of the mind* or subtile insinuations of the *Devil*, yet because it is not alwayes so, and that it does
very

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very seldome plainly appear that there is any thing more of either *Devil* or *Vitiosity* in the *Enthusiast* then in *others*, saving what his meer *Complexion* leads him to, I think it is, said he, more safe to leave these *Considerations* out, their causality being more lax and generall then to be appropriated to *Enthusiasme*, and it being farre more laudable in my judgement and allowable to let the guilty go free, especially in matters of this nature, then to endanger the innocent.

Thus, Reader, thou seest how thou art beholden to *Mastix*, as well for what is judiciously left out, as what is fitly and usefully taken in to the following Discourse. For I must confesse, that in the unriddling of this *Riddle* of *Enthusiasme*, I have wholly plowed with his *Heifer*, which having told thee, I shall now dismiss thee, being unwilling any longer to detain thee from the reaping of the harvest of my *Labours*.

Philophilus Parresiastes.

The Contents of the ensuing Discourse.

1. **T**he great Use and necessity of discovering the imposture of Enthusiasme.
2. What Inspiration is and what Enthusiasme.
3. A search of the Causes of Enthusiasme in the Faculties of the Soul.
4. The severall Degrees and Natures of her Faculties.
5. Why Dreams, till we awake, seem real transactions.
6. The enormous strength of Imagination the cause of Enthusiasme.
7. Sundry naturall and corporeall causes that necessarily work on the Imagination.
8. The power of meats to change the Imagination.
9. Baptista his potion for the same purpose.
10. The power of diseases upon the Fancy.
11. Of the power of Melancholy, and how it often sets on some one absurd conceit upon the minde, the party in other things being sober.
12. Severall Examples thereof.
13. A seasonable application of these examples for the weakning of the authority of bold Enthusiasts.
14. That the causality of Melancholy in this distemper of Enthusiasme is more easily traced then in other extravagancies.
15. Melancholy apertinacious and religious complexion.
16. That men are prone to suspect some speciall presence of God or of a Supernaturall power in whatever is Great or Vehement.
17. The

17. The mistake of heated Melancholy for holy Zeal and the Spirit of God.
18. The Ebbs and Flowes of Melancholy a further cause of Enthusiasme.
19. The notorious mockery of Melancholy in reference to Divine love.
20. That Melancholy partakes much of the Nature of Wine, and from what complexion Poets & Enthusiasts arise, & what the difference is betwixt them.
21. That a certain Dosis of Sanguine mixt with Melancholy is the Spirit that usually inspires Enthusiasts, made good by a large Induction of Examples.
22. More examples to the same purpose.
23. Of Enthusiastick Joy.
24. Of the mysticall Allegories of Enthusiasts.
25. Of Quaking and of the Quakers.
26. That Melancholy disposes to Apoplexies and Epilepsies.
27. Of the nature of Enthusiastick Revelations and Visions.
28. Of Extasie, The nature and causes thereof.
29. Whether it be in mans power to cast himself into an Enthusiastick Apoplexie, Epilepsie or Extasie.
30. Of Enthusiastick Prophecy.
31. Of the Presage of a mans own heart from a supernaturall impulse sensible to himself, but unexplicable to others, where it may take place, and that it is not properly Enthusiastick.
32. Severall examples of Politicall Enthusiasme.
33. David George his prophecy of his rising again from the Dead and after what manner it was fulfilled.
34. A description of his person, manners, & doctrine.
35. The evident causes of his power of speech.
36. An account of those seeming graces in him.
37. That he was a man of Sanguine complexion.
38. Fur-

38. Further and more sure proofs that he was of that temper.

39. That it was a dark fulsome Sanguine that hid the truth of the great promises of the gospel from his eyes.

40. The exact likenesse betwixt him and the Father of the moderne Nicolaitans, and the Authours censures of them both.

41. A seasonable Advertisement in the behalf of them that are unawares taken with such Writers, as also a further confirmation that Enthusiastick madness may consist with sobriety in other matters.

42. Of Philosophicall Enthusiasme.

43. Sundry Chymists and Theosophists obnoxious to this disease.

44. A promiscuous Collection of divers odd conceits out of severall Theosophists and Chymists.

45. A particular Collection out of Paracelsus.

46. That it is he that has given occasion to the wildest Philosophick Enthusiasmes that ever was yet on foot.

47. That his Philosophy, though himself intended it not, is one of the safest sanctuaries for the Atheist, and the very prop of ancient Paganisme.

48. How it justifies the Heathens worshipping of the Starres, derogates from the authority of the miracles of our Saviour, makes the Gospel ineffectuall for the establishing of the belief of a God, and a particular Providence, gratifies that professed Atheist Vaninus in what he most of all triumphs in, as serving his turn the best to elude all religion whatsoever.

49. That Paracelsus and his followers are neither Atheisticall nor Diabolicall, and what makes the Chymist ordinarily so pittifull a Philosopher.

50. The writer of this Discourse no foe to either Theosophist or Chymist, onely he excuses himself from being over credulous in regard of either.

51. The

51. The cure of Enthusiasme by Temperance, Humility, and Reason.

52. What is meant by Temperance.

53. What by Humility and the great advantage thereof for wisdom and Knowledge.

54. What by Reason, and what the danger is of leaving that Guide, as also the mistake of them that expect the Spirit should not suggest such things as are rationall.

55. Further Helps against Enthusiasme.

56. Of the raised language of Enthusiasts, and of what may extraordinarily fall from them.

57. Of Enthusiastick prophecy that ordinarily happens to fools and madmen, and the reason why; as also why Extaticall men foresee things to come, and of the uncertainty of such predictions.

58. That if an Enthusiast should cure some diseases by touching or stroaking the party diseased, that yet it might be no true miracle.

59. Of the remote Notions, mysterious Stile, and moving Eloquence of Enthusiasts.

60. How we shall distinguish betwixt pure Religion and Complexion.

61. That the devotional Enthusiasm of holy & sincere souls has not at all been taxed in all this Discourse.

62. That the fewell of devotion even in warrantable and sincere Enthusiasme is usually Melancholy.


63. That there is a peculiar advantage in Melancholy for divine speculations, and a prevention of the Atheists objection thereupon.

64. How it comes to passe that men are so nimble and dexterous in finding the truth of some things, and so slow and heavy in othersome, and that the dulnesse of the Atheists perception in divine matters is no argument against the truth of Religion.

A

I

A short Discourse of the Nature, Causes, Kindes, and Cure of Enthufiasme.

I.  Having undertaken the republishing of the two following Books, and reduced them both under one common Title of *Enthufiasme*, I think it not amiffe to speak somewhat by way of Preface, concerning the nature of that Disease, partly because it may be the better discerned of what good use the Authour's pains are against this distemper of *Fantastrie* and *Enthufiasme*, and partly because by a more punctuall discovery of this distemper, the distemper it self, or at least the ill influence of it upon the credulous & inconsiderate, may be prevented. For where the naturall causes of things are laid open, there that stupid reverence and admiration which surprises the ignorant, will assuredly cease. Which is a thing of no lesse consequence then the preserving of that honest and rationall way of the education of youth in liberall Arts and Sciences, and upholding of Christian Religion it self from being supplanted and overturned from the very foundations, by the dazeling and glorious plaufibilities of bold *Enthufasts*, who speaking great swelling words of vanity, bear down the weak and unskilfull multitude into such a belief of Supernaturall graces and inspirations in their admired Prophet, that they will not stick to listen to him, though he dictate to them what is contrary, not onely to solid Reason and the judgement

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of

of the most learned and pious in all ages, but even to the undoubted Oracles of the holy Scriptures themselves.

Wherefore for the detecting of this mysterious Imposture, we shall briefly, and yet, I hope, plainly enough, set out the *Nature, Causes, Kinds, and Cure* of this mischievous Disease.

2. The Etymologie, and varietie of the significations of this word *Enthusiasme* I leave to *Criticks* and *Grammarians*, but what we mean by it here, you shall fully understand after we have defined what *Inspiration* is: For *Enthusiasme* is nothing else but a mis-conceit of being *inspired*. Now to be *inspired*, is to be moved in an extraordinary manner by the power or Spirit of God to act, speak, or think what is holy, just, and true. From hence it will be easily understood what *Enthusiasme* is, viz. *A full, but false persuasion in a man that he is inspired*.

3. We shall now enquire into the *Causes* of this Distemper, how it comes to passe that a man should be thus befooled in his own conceit: And truly unlesse we should offer lesse satisfaction then the thing is capable of, we must not onely treat here of *Melancholy*, but of the *Faculties* of the *Soul* of man, whereby it may the better be understood how she may become obnoxious to such disturbances of *Melancholy*, in which she has quite lost her own judgement and freedome, and can neither keep out nor distinguish betwixt her own fancies and reall truths.

4. We are therefore to take notice of the severall *Degrees* and *Natures* of the faculties of the *Soul*, the lowest whereof she exercises without so much as any perception of what she does, and these operations are fatall and naturall to her so long as she is in the body, and a man differs in them little from a Plant, which therefore

therefore you may call the *Vegetative* or *Plantall* faculties of the Soul. The *lowest* of those Faculties of whose present operations we have any perception, are the *outward Senses*, which upon the pertingencie of the Object to the Sensitive Organ cannot fail to act, that is, the Soul cannot fail to be affected thereby, nor is it in her power to suspend her perception, or at least, very hardly in her power. From whence it is plain that the Soul is of that nature, that she sometimes may awake fatally and necessarily into Phantasmes and Perceptions without any will or consent of her own.

Which is found true also in *Imagination*, though that Facultie be freer then the former. For what are *Dreams* but the Imaginations and perceptions of one a sleep, which notwithstanding steal upon the Soul, or rise out of her without any consent of hers, as is most manifest in such as torment us, and put us to extreme pain till we awake out of them. And the like obreptions or unavoydable importunities of Thoughts, which offer or force themselves upon the mind, may be observed even in the day time, according to the nature or strength of the complexion of our Bodies; though how the Body doth engage the mind in Thoughts or Imaginations, is most manifest in Sleep. For according as Choler, Sanguine, Phlegme, or Melancholy are predominant, will the Scene of our dreams be, and that without any check or curb of dubitation concerning the truth and existence of the things that then appear: Of which we can conceive no other reason then this, That the inmost seat of Sense is very fully and vigourously affected, as it is by objects in the day, of whose real existence the ordinary assurance is, that they so strongly strike or affect our sensitive Facultie; which resides not in the externall Organs, no

more then the Artificers skill in his instruments, but in some more inward Recesses of the brain: and therefore the true and reall seat of Sense being affected in our sleep, as well as when we are awake, 'tis the lesse marvell the Soul conceits her dreams while she is a dreaming, to be no dreams but reall transactions.

5. Now that the inward sense is so vigorously affected in these dreams, proceeds, as I conceive, from hence; because the Brains, Animall spirits, or whatever the Soul works upon within, in her imaginative operations, are not considerably moved, altered or agitated from any externall motion, but keep intirely and fully that figuration or modification which the Soul necessarily & naturally moulds them into in our sleep, so that the opinion of the truth of what is represented to us in our dreams, is from hence, that Imagination then (that is, the inward figuration of our brain or spirits into this or that representation) is far stronger then any motion or agitation from without, which to them that are awake dimmes and obscures their inward imagination, as the light of the Sun doth the light of a candle in a room; and yet in this case also according to *Aristotle* Fancy is *αἰσθησις ἡ δεινὴ*, a kind of sense, though weak. But if it were so strong as to bear it self against all the occurrences and impulses of outward objects, so as not to be broken, but to keep it self entire and in equall splendour and vigour with what is represented from without, and this not arbitrarily but necessarily and unavoidably, as has been already intimated, the Party thus affected would not fail to take his own imagination for a reall object of sense: as it fell out in one that *Cartesius* mentions, (and there are several other examples of that kind) that had his arm cut off, who being hoodwinkt, complained of a pain in this and the other

ther finger, when he had lost his whole arm. And a further instance may be in mad or Melancholy men, who have confidently affirmed that they have met with the Devil, or conversed with Angels, when it has been nothing but an encounter with their own fancie.

6. Wherefore it is the enormous strength of Imagination (which is yet the Soul's weaknesse or unweildinesse whereby she so farre sinks into Phantasmes, that she cannot recover her self into the use of her more free faculties of Reason and Understanding) that thus peremptorily engages a man to believe a lie.

And if it be so strong as to assure us of the presence of some externall object which yet is not there, why may it not be as effectually in the begetting of the belief of some more internall apprehensions, such as have been reported of mad and fanaticall men, who have so firmly and immutably fancied themselves to be *God the Father*, the *Messias*, the *Holy Ghost*, the *Angel Gabriel*, the *last and chiefest Prophet* that God would send into the world, and the like? For their conceptions are not so pure or immateriall, nor solid or rationally, but that these words to them are alwayes accompanied with some strong Phantasme or full imagination; the fulnesse and clearnesse whereof, as in the case immediately before named, does naturally bear down the Soul into a belief of the truth and existence of what she thus vigorously apprehends; and being so wholly and entirely immersed in this conceit, and so vehemently touched therewith, she has either not the patience to consider any thing alledged against it, or if she do consider and find her self intangled, she will look upon it as a piece of humane sophistry, and prefer her own infallibility or the infallibility of

the Spirit before all *carnall reasonings* whatsoever; As those whose fancies are fortified by long use and education in any absurd point of a false Religion, though wise enough in other things, will firmly hold the conclusion notwithstanding the clearest demonstration to the contrary. Now what Custome and Education doth by degrees, distempered Fancy may do in a shorter time. But the case in both is much like that in dreams, where that which is represented is necessarily taken for true, because nothing stronger enervates the perception. For as the ligation of the outward Organs of Sense keeps off such fluctuations or undulations of motion from without, as might break or obscure these representations in sleep; so prejudice and confidence in a conceit, when a man is awake, keeps his fond imagination vigorous and entire from all the assaults of Reason that would cause any dubitation.

Nor is it any more wonder that his Intellectualls should be found in other things, though he be thus delirous in some one point, no more then that he that thinks he sees the devil in a wood, should not be at all mistaken in the circumstance of place, but see the very same path, flowers, and grasse that another in his wits sees there as well as himself.

To be short therefore, the Originall of such peremptory delusions as mankind are obnoxious to, is the enormous strength and vigour of the Imagination; which Faculty though it be in some sort in our power, as Respiration is, yet it will also work without our leave, as I have already demonstrated, and hence men become mad and fanaticall whether they will or no.

7. Now what it is in us that thus captivates our Imagination, & carries it wide away out of the reach

or

or hearing of that more free and fuperiour faculty of Reason, is hard particularly to define. But that there are fundry materiall things that do moft certainly change our mind or Fancy, experience doth fufficiently witneffe. For our Imagination alters as our Blood and Spirits are altered, (as I have above intimated and inftanced in our dreams) and indeed very fmall things will alter them even when we are awake; The meer change of weather and various tempers of the aire, a little reek or fuffumigation, as in thofe feeds *Pomponius Mela* mentions, which the *Thracians*, who knew not the ufe of wine, wont at their feafts to caft into the fire, whereby they were intoxicated into as high a meafure of mirth, as they that drink more freely of the blood of the grape: The virtue of which is fo great, that as *Josephus* phrases it, it feems to create a new foul in him that drinks it, Μετανοῶν ὃς ἐ μετα-
 λλάτῃ τὰς ψυχὰς ἐν αὐταῖς ῥοῖται, *It transforms and regenerates the foul into a new nature.* But it doth moft certainly bring a new fcene of thoughts very ordinarily into their minds that have occafion to meddle with it. Which made the *Persians* undertake no weighty matter nor ftrike up a bargain of any great confequence, but they would confider of it firft both welnigh fuddled and fober. For if they liked it in all the representations that thofe two contrary Tempers exhibited to their minds, they thought themfelves well affured that they might proceed fafely and fuccesfully therein. And yet wine doth not alwayes fo much change the thoughts and alter our temper as heighten it, in fo much that its effect proves sometime contrary, onely by reafon of the diverfity of perfons; fome being weeping drunk, others laughing, fome kind, others raging; as it happens alfo in thofe that are ftung with the *Tarantula*. *Alii perpetuò ridet,*

alii canunt, alii plorant, &c. as *Sennertus* observes out of *Matthiolus*. But that which they both seem most to admire is, That the Fancie of the *Tarantula-ti* should be so mightily carried away with Musick; for they do not onely forget their pain, but dance incessantly. Of which *Epiphanius Ferdinandus* tells a very remarkable story of an old man ninety foure yeares of age, that could scarce creep with a staff, who yet being bit by the *Tarantula*, presently upon the hearing of Musick leaped and skipped like a young kid. Akin to this is that kind of madnesse which they call *S. Vitus* his Dance, which disease *Sennertus* rightly affirms to proceed from a certain malignant humour gendred in the body, of near cognation with this poyson of the *Tarantula*; which will help us for the explicating of the Causes of stranger workings on the fancie then has yet been mentioned. As for example, in the *λυκανθρωπία*, *γαλεανθρωπία*, and *κυρανθρωπία*, which are distempers of the mind, whereby men imagine themselves to be Wolves, Cats, or Doggs.

8. There are severall Relations in the forenamed Authour concerning the power that nourishment has to work upon imagination, and to change a mans disposition into the nature of that creature whose bloud or milk doth nourish him. A Wench at *Bresla* being struck with an Epilepsie upon the seeing of a Malefactor's head cut off by the Executioner, when severall other remedies failed, was perswaded by some to drink the blood of a Cat, which being done, the wench not long after degenerates into the nature and propertie of that Animal, cries and jumps like a Cat, and hunts mice with like silence and watchfulnesse that they do, pursuing them as close as she could to their very holes. This Narration he transcribes out
of

of *Weinrichius*, and has another short glance upon another in the same writer, of one that being long fed with swines blood, took a speciall pleasure in wallowing and tumbling himself in the mire : as also of another Girle who being nourished up with Goats milk, would skip like a Goat and brouze on trees as Goats use to do. We might adde a fourth, of one, who by eating the brains of a Bear became of a Bear-like disposition ; but we will not insist upon smaller considerations.

9. *Baptista Porta* drives on the matter much further, professing that he had acquaintance with one that could, when he pleased, so alter the imagination of a man, as he would make him fancie himself to be this or that Bird, Beast, or Fish, and that in this madnesse the party thus deluded wou'd move his body, as near as it was capable, so as such Creatures use to do ; and if they were vocall, imitate also their voyce. This intoxicating Potion is made of the extract of certain hearbs, as *Solanum manicum*, Mandrake, and others, together with the heart, brain, and some other parts of this or that Animal, with whose image they would infect the fancie of the party. And he doth affirm of his own experience that trying this feat upon some of his comrades, when he was young, one that had gormundized much beef, upon the taking the potion, strongly imagined himself to be surrounded with bulls, that would be ever and anon running upon him with their horns.

10. What happens here in these cases where we can trace the Causes, sometimes falls out where we cannot so plainly and directly find out the reason. For Physicians take notice of such kind of madneses as make men confidently conceive themselves to be Doggs, Wolves, and Cats, when they have neither eat the
Flesh

flesh nor drunk the blood of any Cat, Dog, or Wolf, nor taken any such artificiall potion as we even now spake of to bring them into these diseases. The causes of which cannot be better guessed at then has been by *Sennertus* in that of *S. Vitus* his dance. For as there the body is conceived to be infested by some malignant humour near akin to the poyson of the *Tarantula*, so in these distempers we may well conclude that such fumes or vapours arise into the brain from some foulness in the body (though the particular causes we do not understand) as have a very near analogie to the noxious humours or exhalations that move up and down and mount up into the imagination of those that have drunk the blood of Cats, or have been nourished with the milk of those Animals above named, or taken such intoxicating potions as *Baptista Porta* has described.

11. We have given severall instances of that mighty power there is in naturall causes to work upon and unavoidably to change our imagination. We will name something now more generall, whose nature notwithstanding is so various and *Vertumnus*-like, that it will supply the place of almost all particulars, and that is *Melancholy*; of which *Aristotle* gives witness that according to the severall degrees and tempers thereof men vary wonderfully in their constitutions, it making some slow and sottish, others wild, ingenious, and amorous, prone to wrath and lust, others it makes more eloquent and full of discourse, others it raises up even to madness and *Enthusiasme*: and he gives an example of one *Maracus* a Poet of *Syracuse*, who never versified so well as when he was in his distracted fits. But it is most observable in *Melancholy* when it reaches to a disease, that it sets on some one particular absurd imagination upon the

the mind so fast, that all the evidence of reason to the contrary cannot remove it, the parties thus affected in other things being as sober and rationally as other men. And this is so notorious and frequent that *Aretæus*, *Sennertus*, and other Physicians define *Melancholy* from this very effect of it.

12. *Aristotle* affords us no examples of this kind, Others do. *Democritus junior*, as he is pleased to style himself, recites severall stories out of Authours to this purpose. As out of *Laurentius* one concerning a French Poet, who using in a feaver *Unguentum populeum* to anoint his temples to conciliate sleep, took such a conceit against the smell of that ointment, that for many yeares after he imagined every one that came near him to sent of it, and therefore would let no man talk with him but aloof off, nor would he wear any new clothes, because he fancied they smelt of that ointment; but in all other things he was wise and discreet, and would talk as sensibly as other men. Another he has of a Gentleman of *Limosen* (out of *Anthony Verdner*) who was perswaded he had but one leg, affrighted into that conceit by having that part struck by a wild Boar, otherwise a man well in his wits. A third he hath out of *Platerus*, concerning a Countreyman of his, who by chance having fallen into a pit where Frogs and Frogs-spawn was, and having swallowed down a little of the water, was afterward so fully perswaded that there were young frogs in his belly, that for many yeares following he could not rectifie his conceit: He betook himself to the study of Physick for seven yeares together to find a cure for his disease: He travelled also in *Italy*, *France*, and *Germany* to confer with Physicians about it, and meeting with *Platerus* consulted him with the rest. He fancied the crying of his guts to be the

the croaking of the frogs, and when *Platerus* would have deceived him by putting live frogs into his excrements that he might think he had voided them and was cured; his skill in Physick made that trick ineffectuall. For saving this one vain conceit, the man was, as he reports, a learned and prudent man. We will adde onely a fourth out of *Laurentius*, which is of a Nobleman of his time, a man of reason and discretion in all other things, saving that he did conceit himself made of glasse; and though he loved to be visited by his friends, yet had a speciall care that they should not come too near him, for fear they should break him. Not much unlike to this is that of a Baker of *Ferrara*, that thought he was compos'd of butter, and therefore would not sit in the sun, nor come near a fire for fear he should be melted. It would be an infinite task to set down all at large. *Sennertus* has given some hints of the variety of this distemper, remitting us to *Schenkius*, *Marcellus*, *Donatus*, *Forestus* and others for more full Narrations. Some, saith he, are vexed and tormented with the fear of death, as thinking they have committed some crime they never did commit, some fancy they are eternally damned, nay they complain that they are already tormented with hell fire, others take themselves to be a dying, others imagine themselves quite dead, and therefore will not eat, others fear that the heavens will fall upon them, others dare not clinch their hands for fear of bruising the world betwixt their fists, some fancy themselves Cocks, some Nightingales, some one Animal; some another, some entertain conference with God or his Angels, others conceit themselves bewitched or that a black man or Devil perpetually accompanies them, some complain of their poverty, others fancie themselves persons of honour,

honour, Dukes, Princes, Kings, Popes, and what not? Much to this purpose may you see in *Sennertus*, and more in *Democritus junior*.

13. That which is most observable and most usefull for the present matter in hand is ; That notwithstanding there is such an enormous lapse of the fancy and judgement in some one thing, yet the party should be of a sound mind in all other, according to his naturall capacities and abilities ; which all Physicians acknowledge to be true, and are ready to make good by innumerable examples. Which I conceive to be of great moment more thorowly to consider. I do not mean how it may come to passe (for that we have already declared) but what excellent use it may be of, for to prevent that easie and ordinary Sophisme which imposes upon many, who, if an *Enthusiast* speak eloquently, and it may be rationally and piously (you may be sure zealously and fervently enough and with the greatest confidence can be imagined) are so credulous, that, because of this visible dresse of such laudable accomplishments, they will believe him even in that which is not onely not probable, but vain and foolish, nay, sometime very mischievous and impious to believe ; as, That the party is immediately and extraordinarily *inspired of God*, that he is a *speciall Messenger* sent by him, the *last and best Prophet*, the *holy Ghost* come in the flesh, and such like stuff as this : which has been ever and anon set on foot in all ages by some *Enthusiast* or other. Amongst whom I do not deny but there may be some who for the main practicall light of Christianity might have their judgements as consistent, as those Melancholists above named had in the ordinary prudentiall affairs of the world, but as for this one particular of being *supernaturally inspired*, of being the *last Prophet*, the *last Trumpet*,

Trumpet, the Angel in the midst of Heaven with the eternall Gospel in his hand, the holy Ghost incorporated, God come to judgement, and the like, this certainly in them, is as true, but farre worse, dorage, then to fancy a mans self either a Cock or Bull, when it is plain to the senses of all that he is a Man.

14. But it being of so weighty a concernment I shall not satisfie my self in this more *generall* account of *Enthusiasme*, that it may very well be resolved into that property of *Melancholy* whereby men become to be delirous in some one point, their judgement standing untouched in others. For I shall easily further demonstrate that the very nature of *Melancholy* is such, that it may more fairly and plausibly tempt a man into such conceits of inspiration and supernaturall light from God, then it can possibly do into those more extravagant conceits of being Glasse, But-ter, a Bird, a Beast or any such thing.

15. For besides that which is most generall of all, that *Melancholy* enclines a man very strongly and peremptorily to either believe or misbelieve a thing (as is plain in that passion of *Suspicion* and *Jealousie*, which upon little or no occasion will winne so full assent of the mind, that it will engage a man to act as vigorously as if he were certain that his jealousies were true) it is very well known that this Complexion is the most religious complexion that is, and will be as naturally tampering with divine matters (though in no better light then that of her own) as Apes and Monkeys will be imitating the actions and manners of men. Neither is there any true spirituall grace from God but this meer naturall constitution, according to the severall tempers and workings of it, will not onely resemble, but sometimes seem to out-strip

strip, by reason of the fury and excess of it, and that not onely in Actions, but very ordinarily in Eloquence and Expressions; as if here alone were to be had that live sense and understanding of all holy things, or at least as if there were no other state to be paralleld to it. The event of which must be, if a very great measure of the true grace of God do's not intervene, that such a *Melancholist* as this, must be very highly puffed up, and not onely fancy himself inspired, but believe himself such a speciall piece of *Light* and *Holiness* that God has sent into the world, that he will take upon him to reform, or rather annull the very Law and Religion he is born under, and make himself not at all inferiour to either *Moses* or *Christ*, though he have neither any sound Reason nor visible miracle to extort belief.

16. But this is still too generall, we shall yet more particularly point out the Causes of this Imposture. Things that are great or vehement, People are subject to suspect they rise from some supernaturall cause; insomuch that the wind cannot be more then ordinary high, but they are prone to imagine the Devil raised it, nor any sore Plague or Disease, but God in an extraordinary manner to be the Authour of it. So rude Antiquity conceiv'd a kind of Divinity in almost any thing that was extraordinarily great. Whence some have worshipped very tall Trees, others large Rivers, some a great Stone or Rock, othersome high and vast mountains, whence the Greeks confound *great* and *holy* in that one word *isds* that signifies both. And the Hebrews by the *Cedars of God*, the *mountains of God*, the *Spirit of God*, and the like, understand *high Cedars*, *great Mountains*, and a *mighty Spirit* or *wind*. We may adde also what is more familiar, how old Women and Nurses use to tell little Children when

when they ask concerning the Moon, pointing at it with their fingers, that it is *Gods Candle*, because it is so great a Light in the night. All which are arguments or intimations, that mans nature is very prone to suspe & some speciall presence of God in any thing that is *great*, or *vehement*. Whence it is a strong temptation with a Melancholift when he sees a storm of devotion or zeal come upon him like a mighty wind, his heart being full of affection, his head pregnant with clear and sensible representations, and his mouth flowing and streaming with fit and powerfull expressions, such as would astonish an ordinary Auditorie to hear; it is I say a shrewd temptation to him to think that it is the very *Spirit of God* that then moves supernaturally in him, when as all that excesse of zeal and affection and fluencie of words is most palpably to be resolved into the power of Melancholy, which is a kind of *naturall inebriation*. And that there is nothing better then nature in it, it is evident both from the experience of good and discreet men, who have found themselves strangely vary in their zeal, devotion and elocution as Melancholy has been more or lesse predominant in them, and also from what all may observe in those that have been wicked, mad and blasphemous, and yet have surpassed in this mistaken gift of prayer; as is notorious in *Hacker*, who was so besotted with a conceit of his own zeal and eloquence, that he fancied himself the *Holy-Ghost*.

17. And when men talk so much of the *Spirit*, if they take notice what they ordinarily mean by it, it is nothing else but a strong and impetuous motion whereby they are zealously and fervently carried in matters of Religion: so that *Fervour*, *Zeal*, and *Spirit* is in effect all one. Now no Complexion is so hot

hot as Melancholy when it is heated, being like boiling water, as *Aristotle* observes (*Ἐὰν ἰκανῶς θερμανθῇ οἶον τὸ ζέον &c.*) so that it transcends the flame of fire, or it is like heated stone or iron when they are red hot, for they are then more hot by far then a burning Coal. We shall omit here to play the Grammarian, and to take notice how well *Aristoteles τὸ ζέον* suites with the very word *zeale* of which we speake, but shall cast our eyes more carefully upon the things themselves, and parallel out of the same Philosopher what they call Spirit, to what he affirms to be contained in Melancholy. *Ὁ τε χυμὸς καὶ ἡ κρᾶσις ἢ τῆς μελαίνης χολῆς πνευματικὴ ὄρε.* The spirit then that wings the Enthusiast in such a wonderful manner, is nothing else but that flatulency which is in the melancholy complexion, & rises out of the *Hypochondriacal* humour upon some occasionall heat, as winde out of an *Aolipila* applied to the fire. Which fume mounting into the head, being first actuated and spirited and somewhat refined by the warmth of the heart, fills the mind with variety of imaginations, and so quickens and enlarges invention, that it makes the Enthusiast to admiration fluent and eloquent, he being as it were drunk with new wine drawn from that Cellar of his own that lies in the lowest region of his body, though he be not aware of it, but takes it to be pure Nectar, and those waters of life that spring from above. *Aristotle* makes a long Parallelisme betwixt the nature and effects of wine and Melancholy, to which both *Fernelius* and *Sennertus* do referre.

18. But this is not all the advantage that Melancholy affords towards *Enthusiasme*, thus unexpectedly and suddenly to surprise the minde with such vehement fits of zeal, such streams & torrents of Eloquence in either exhorting others to piety, or in devotions

towards God; but it adds a greater weight of belief that there is something supernatural in the business, in that the same complexion discovers it selfe to them that lie under it in such *contrary effects*. For as it is thus vehemently *hot*, so it is as stupidly *cold*; whence the Melancholist becomes faithlesse, hopelesse, heartlesse and almost witlesse. Which *Ebbs* of his constitution must needs make the *overflowing* of it seem more miraculous and supernatural. But those cold and abject fits of his make him also very sensibly and winningly Rhetorical, when he speaks of disconsolation, desertion, humilitie, mortification, and the like, as if he were truly and voluntarily carried through such things, when as onely the fatal necessity of his complexion has violently drag'd him thorow the meer shadows and resemblances of them. But he finding himselfe afterwards beyond all hope or any sense or presage of any power in himselfe lifted aloft again, he does not doubt that any thing lesse was the cause of this unexpected joy and triumph, then the immediate arme of God from heaven that has thus exalted him, when it is nothing indeed but a Paroxysme of Melancholy which is like the breaking out of a flame after a long smoaking and reeking of new rubbish laid upon the fire. But because such returns as these come not at set times, nor make men sick, but rather delight them, they think there is something divine therein, and that it is not from natural causes.

19. There is also another notorious Mockery in this Complexion, Nature confidently avouching her self to be God, whom the Apostle calls *Love*, as if it were his very essence; when as indeed it is here nothing else but Melancholy that has put on the garments of an Angel of light. There is nothing more true then that *Love* is the fulfilling of the Law, and the

the highest perfection that is competent to the soul of man ; and that this also is so plain and unavoidable, that a man may be in a very high degree mad, and yet not fail to assent unto it. Nay, I dare say, Melancholy it self would be his monitour to reminde him of it, if there were any possibility that he should forget so manifest and palpable a Truth. For the sense of Love at large is eminently comprehended in the temper of the *Melancholick*, Melancholy and wine being of so near a nature one to the other. Ποῖν γὰρ ἐμολύνει τὸ δύνει, *But wine makes men amorous*; which the Philosopher proves in that a man in wine will kisse such persons as a sober man would scarce touch with a pair of tongs, by reason of their age and ugliness. And assuredly it was the fumes of Melancholy that infatuated the fancie of a late new faugled *Religionist*, when he sat so kindly by a Gipsie under an hedge, and put his hand into her bosome in a fit of devotion, and vaunted afterwards of it as if it had been a very pious and meritorious action.

20. But now that Melancholy partakes much of the nature of Wine, he evinces from that it is so spiritous; and that it is so spiritous, from that it is so spumeous: and that Melancholy is flatuous or spiritous, he appeals to the Physicians, οἱ τὰ πνευμαλῶδη πάλιν τῇ ὑποχόνδρια μελαγχολικά φασιν εἶναι. Wherefore the Philosopher assigns another companion to *Venus* besides the plump youth *Bacchus*, which the Poets bestow upon her, who, though more seemingly sad, yet will prove as faithfull an attendant as that other, and this is *Melancholy*. καὶ οἱ μελαγχολικοὶ αἱ πᾶσι λαγνύουσιν, ὃ, τὸ δὲ ἀποδοξιασμός πνευμαλῶδης. Now besides this Flatulencie that solicits to lust, there may be such a due dash of Sanguine in the Melancholy, that the complexion may prove stupen-

diously enravishing. For that more sluggish *Dul-*
cor of the blood will be sometime so quickned and
 actuated by the fiercenesse and sharpnesse of the Me-
 lancholy humour (as the fulsomnesse of sugar is by
 the acrimony of Lemons) that it will afford farre
 more sensible pleasure; and all the imaginations of
 love, of what kind soever, will be farre more lively
 and vigorous, more piercing and rapturous, then they
 can be in pure Sanguine it self. From this complexion
 are *Poets*, and the more highly pretending *Enthusiasts*:
 Betwixt whom this is the great difference, that a *Poet*
 is an *Enthusiast in jest*, and an *Enthusiast* is a *Poet in*
good earnest; Melancholy prevailing so much with
 him, that he takes his no better then Poeticall
 fits, and figments for divine inspiration and reall
 truth.

21. But that it is a meer naturall flatuous and spi-
 ritous temper with a proportionable *Dosis* of Sanguine
 added to their Melancholy, not the pure Spirit of God
 that thus inacts them; is plainly to be discovered not
 onely in their language, which is very sweet and melt-
 ing, as if sugar-plums lay under their tongue; but
 from notorious circumstances of their lives. And in
 my apprehension it will be a sufficient pledge of this
 truth if we set before our eyes those that have the
 most highly pretended to the Spirit, and that have
 had the greatest power to delude the people. For that
 that pride and tumour of minde whereby they are so
 confidently carried out to professe, as well as to con-
 ceive so highly of themselves, that no lesse Title
 must serve their turns, then that of *God, the holy-*
Ghost, or Paraclet, the Messias, the last and chiefest
Prophet, the Judge of the quick and the dead, and the
 like; that all this comes from Melancholy is manifest
 by a lower kind of working of that complexion. For to
 begin

begin with the first of these Impostours, *Simon Magus*, who gave out that he was *God the father*, he prov'd himself to be but a wretched lecherous man by that inseparable companion of his, *Helena*, whom he called *Selene*; and affirmed to be one of the *Divine powers*, when she was no better then a lewd Strumpet. There was also one *Menander* a *Samaritan*, that vaunted himself to be the *Saviour of the world*, a maintainer of the same licentious and impure opinions with *Simon*. *Montanus* professed himself to be *the Spirit of God*, but that it was the spirit of Melancholy that besotted him, his two drabs *Prisca* and *Maximilla* evidently enough declare, who are said to leave their own husbands to follow him. We might adde a third, one *Quintilla*, a woman of no better fame and an intimate acquaintance of the other two, from whence the *Montanists* were also called *Quintillians*. *Manes* also held himself to be the true *Paraclet*, but left a sect behind him indoctrinated in all licentious and filthy principles. *Mahomet* more successfull then any, the last and chiefest Prophet that ever came into the world, (if you will believe him) that he was Melancholy, his Epilepticall fits are one argument, and his permission of plurality of wives and concubines, his lascivious descriptions of the joyes of heaven or Paradise, another. But I must confesse I do much doubt whether he took himself to be a Prophet or no; for he seems to me rather a pleasant witty companion, and shreud Politician, then a meer Enthusiast: and so wise as not to venture his credit or success upon meer conceits of his own, but he builds upon the weightiest principles of the Religion of Jews and Christians: such as, That God is the Creatour and Governor of the world, That there are Angels and Spirits, That the Soule of man is immortall,

and that there is a Judgement and an everlasting reward to come after the natural death of the body. So that indeed *Mahometisme* seems but an abuse of certain principles of the doctrine of *Moses* and *Christ* to a political design, and therefore in it selfe far to be preferred before the vain and idle Enthusiasmes of *David George*; who yet was so highly conceited of his own light, that he hoped to put *Mahomet's* nose out of joyne, giving out of himselfe that he was the *last and chiefeſt prophet*, when as leſt to the intoxication of his own *Melancholy* and *Sanguine*, he held neither heaven nor hell, neither reward nor punishment after this life, neither Devil nor Angell, nor the immortalitie of the Soul, but though born a Christian, yet he did *Mahometiſe* in this that he also did *indulge plurality of wives*. It should seem that ſo dark and fulsome a dash of Blood there was mixed with his Melancholy, that though the one made him a pretended Prophet, yet the other would not suffer him to entertain the least preſage of any thing beyond this mortal life. He also that is ſaid to inſiſt in his ſteps, and talks ſo magnificently of himſelf, as if he was come to judge both the quick and the dead, by an injudicious diſtorting and forcing of ſuch plain ſubſtantial paſſages of Scripture as aſſure us of the exiſtence of Angels and Spirits, and of a life to come, beats his condemnation in himſelfe, and proclaims to all the world that he is rather a *Prieſt of Venus* or a meer *Sydereal* Preacher out of the ſweetneſs and powerfullneſs of his own natural Complexion, then a *true Prophet of God*, or a friend of the myſtical Bride-groom *Chriſt Jeſus*; to whoſe very perſon as to her Lord and Sovereigne, the Church his ſpouſe, doth owe all reverential love and honour. But ſuch bloated and high ſwollen Enthuiſtaſts that are ſo big in the conceit of their own inward worth, have little

little either sense or believe of this duty, but fancy themselves either equal or superiour to Christ; Whom notwithstanding God has declared supreme head over men and Angels. And yet they would dethrone him, and set up themselves, though they can show no Title but an unsound kind of popular Eloquence, a Rhapsodie of sleight and soft words, rowling and streaming Tautologies, which if they at any time bear any true sense with them, it is but what every ordinary Christian knew before; But what they oft insinuate by the by, is a hominably false, as sure as Christianity it self is true. Yet such sopperies as these seem fine things to the heedless and pusillanimous: but surely Christ will raise such a discerning spirit in his Church, that by Evidence and conviction of Reason, not by force or external power, such *Mock-prophets* and false *Messiahs* as these will be discountenanced and hissed off of the stage; nor will there be a man that knows himselfe to be a *Christian* that will receive them.

22, We have I think by a sufficient Induction discovered the condition and causes of this mysterious mockery of Enthusiastical love in the highest workings of it, and shown how it is but in effect a natural complexion, as very often Religious zeal in general is discovered to be: As is also observable from the tumultuous *Anabaptists* in *Germany*: For amongst other things that they contended for, this was not the least, to wit, a freedom to have many wives: So that it should seem that for the most part this religious heat in men, as it arises meerly from nature, is like *Aurum fulminans*, which though it flie upward somewhat, the greatest force when it is fired is found to go downward. This made that religious sect of the *Beguardi* conceit that it was a sin to kiss a woman, but none at all to lie with her. The same furnisht *Carpocrates*

and *Apelles*, two busie ſectaries in their time, the one with his *Marcellina*, the other with his *Philumena* to ſpend their luſt upon.

23. But enough of this. Neereſt to this Enthuſiaſtical affection of *Love* is that of *Joy* and *Triumph* of Spirit, that Enthuſiaſts are ſeveral times actuated withall to their own great admiration. But we have already intimated the neer affinity betwixt Melancholy and Wine, which cheers the heart of God and Man, as is ſaid in the Parable. And aſſuredly Melancholy that lies at firſt ſmoaring in the heart and blood, when heat has overcome it (it conſiſting of ſuch ſolid particles, which then are put upon motion and agitation) is more ſtrong and vigorous then any thing elſe that moves in the blood and Spirits, and comes very neer to the nature of the higheſt *Cordials* that are. Which *Ariſtotele* alſo witneſſes, aſſerting that Melancholy while it is cold, cauſes ſadneſſe and deſpondency of minde, but once heated, *ἐκδύσκει τὴν τὰς ψυχῶν ἐνδύματα*, *Extasies* and *Raptures* with triumphant joy and ſinging.

25. There are *Three deluſions* yet behinde which becauſe they come into my memory I will not omit to ſpeak of, viz. *Mystical interpretations of Scripture*, *Quakings*, and *Viſions*, all which are eaſily reſolved into effects of Melancholy. For as for the firſt we have already ſhown that Melancholy as well as Wine, makes a man Rhetoricall or Poetical; and that *Genius* how fancieful it is, and full of alluſions and Metaphors and fine reſemblances, every one knows. And what greater matter is there in applying moral and ſpiritual meanings to the hiſtory of the Bible, then to the Hiſtory of Nature? and there is no Rhetorician nor Poet but does that perpetually. Or how much eaſier is it to make a ſtory to ſet out a moral meaning, then

to apply a moral sense to such stories as are already a foot? And for the former *Aesop* was old excellent at it without any suspicion of inspiration, and the later *Sir Francis Bacon* has admirably well performed in his *Sapientia Veterum*, without any such peculiar or extraordinary illapses of a divine Spirit into him, a business, I dare say, he never dreamt of, and any man that understands him will willingly be his Compurgatour.

25. And for *Quaking*, which deluded soules take to be an infallible sign they are inactuated by the Spirit of God, that it may be onely an effect of their Melancholy is apparent: for none have so high passions as Melancholists; and that *Fear*, *Love* or *Veneration* in the height will cause great Trembling, cannot be denied. And to these passions none are any thing nigh so obnoxious as those of the Melancholy Complexion, because of the deepness of their resentments and apprehensions. That *Fear* causes trembling there is nothing more obvious, and it is as true of *Love*, which the *Comedian* has judiciously noted in that passage where *Phædria* upon the sight of his *Thais*, speaking to *Parmeno*, *Totus tremo, say's he, horreâq; postquam aspexi hanc*. And for *Veneration*, which consists in a manner of these two mixt together, it is a passion that Melancholy men are soundly plunged in whether they will or no, when they are to make their addresses to any person of honour or worth, or to go about some solemn or weighty performance in publick, they wil quake & tremble like an Aspinleaf; some have bin struck silent, others have fallen down to the ground. And that Fancy in other cases wil work upon the Spirits, and cause a tumultuous and disorderly comotion in them, or so suffocate the heart that motion will be in a manner quite extinct, and the party fall down dead,

dead, are things so familiarly known, that it is enough onely to mention them. Wherefore it is no wonder the Enthusiast fancying these natural Paroxysms with which he is surpris'd, to be extraordinary visits of the Deity, and illapses of the holy Ghost into his Soul; which he cannot but then receive; with the highest *Veneration* imaginable; it is no wonder, I say, that *Fear*, and *Joy*, and *Love* should make such a confusion in his spirits, as to put him into a fit of trembling and quaking. In which case the fervour of his spirits and heat of imagination may be wrought-up to that pitch that it may amount to a perfect Epilepsie, as it often happens in that sect they call *Quakers*, who undoubtedly are the most *Melancholy Set* that ever was yet in the world.

26. Now that Melancholy disposes a man to Apoplexies and Epilepsies is acknowledged both by Philosophers and Physicians. For what is *Narcotical* and deadens the motion of the Spirits, if it be highly such, proves also *Apoplethical*. Besides grosse vapours stopping the *Arterie Carotides* and *Plexus Coroides*, and so hindring the recourse and supply of Spirits, may doe the same. Some would illustrate the matter from the fumes of Charcoale; that has often made men fall down dead. But take any or all of these, Melancholy is as like to afford such noxious vapours as any other temper whatsoever. And that an *Epilepsie* may arise from such like causes, these two diseases being so neer a kin, as *Galen* writes, is very reasonable; and that the morbidick matter is, *μυατικὴ τις ἰσὶα ἀσμπύρα*, as his Master *Pélops* expresses it, it is evident from the suddain and easy dissolution of the fit,

27. But in both these there being a ligation of the outward senses, what ever is then represented to the mind

mind is of the nature of a dream. But these fits being not so ordinary as our naturall sleep, these dreams the precipitant and unskillfull are forward to conceit to be Representations extraordinary and supernatural, which they call *Revelations* or *Visions*, of which there can be no certainty at all no more then of a Dream.

28. The mention of *Dreams* puts me in mind of another Melancholy Symptome, which Physitians call *Extrase*, which is nothing else but *Somnus præter naturam profundus*, the causes whereof are none other then those of natural sleep, but more intense and excessive; the effect is the deliration of the party after he awakes; for he takes his dreams for true Histories and real Transactions. The reason whereof, I conceive, is the extraordinary clearness and fullness of the representations in his sleep, arising from a more perfect privation of all communion with this outward world; and so there being no interfareings or cross-strokes of motion from his body so deeply overwhelmed and bedeaded with sleep, what the imagination then puts forth of her self, is as clear as broad day, and the perception of the soul is at least as strong and vigorous as it is at any time in beholding things awake, and therefore Memory as thoroughly sealed therewith, as from the sense of any external Object. The vigour and clearness of these Visions differs from those in ordinary sleep, as much as the liveliness of the images let in artificially into a dark room accurately darkned from those in one carelessly made dark, some chinks or crevisses letting in light, where they should not. But strength of perception is no sure ground of truth: And such visions as these let them be never so clear, yet they are still in the nature of dreams. And he that regardeth dreams is like him that

that catcheth at a shadow, or followeth after the wind, as *Syracides* speaks.

29. Whether it be in any mans power to fall into these *Epilepsies*, *Apoplexies*, or *Extasies* when he pleases, is neither an useles nor a desperate question: For we may find a probable solution from what has been already intimated; for the *Enthusiast* in one of his Melancholy intoxications (which he may accelerate by solemn silence and intense and earnest meditation) finding himself therein so much beyond himselfe, conceits it a sensible presence of God, and a supernatural manifestation of the Divinity, which must needs raise that passion of Veneration, and most powerful Devotion, which consists of Love, Fear, and Joy, which single passions have been able to kill men or cast them into a trance, how can they then (if they be well followed by imagination and desire in the Enthusiast of a neerer union with this inward Light) fail to cast him into Tremblings, Convulsions, Apoplexies, Extasies, and what not; Melancholy being so easily changeable into these symtomes? And it is very probable that this may be the condition of some of those they call *Quakers*. But for St. *Austins* African Presbyter (who was named *Restitutus*) who by a lamenting voice or mournful tone would be cast into such an Extasie, he is found alone in that, and is hardly imitable, it arising from some proper & peculiar constitution of his own. That *Cardan* and *Facius* his Father could cast themselves when they would into an Extasie, I can as easily believe as that the *Laplanders* could, and doe in my own judgment refer them both to one cause, which *Sennertius* notes that *Cardan* somewhere does intimate concerning his Father, that he had *δαίμονα πᾶσι δέον*, which I conceive also to be the case of the worser sort of *Quakers*. But this kind of Enthusiasme

fiasme I doe not so much aim at as that which is *Natural*.

As for those *Visions* that Enthusiasts see waking, we have already referred their causes to that strength of Imagination in a Melancholy Spirit.

30. And for that fervour of minde whereby they are carried out so confidently to foretell things to come, that there is nothing supernatural in it may be evidenced in that either some probable grounds, that ordinary prudence may discover, might move them to think this or that, the vehemency of their own Melancholy adding that confidence to their presage as if God himself had set it upon his Spirit; or else in that they most frequently presage false, and therefore when they foretell true, it is justly imputed to chance. As a man that dreams a nights, it is a hard case if in so many years dreams he light not on some *ἐνθυονεΐαι*, as they are called, such as are plainly and directly true, *καθάρως ἐν πολλὰ βέλλοισις ἐπιτυχάνει πολλὰ* - *χως*, as they that shoot oft may some times hit the mark, (as *Plutarch* speaks) but tis more by luck then good skil.

31. And yet notwithstanding humbly conceive that there may be such a presage in the spirit of a man that is to act in things of very high concernment to himselfe or to the publick, as may be a sure guide to him, especially if he continue sincerely devout and pious. For it is not at all improbable but such as act in very publick affairs in which Providence has a more special hand, that these agents driving on her design may have a more special assistance and animation from her. Of which, as others have not the sense, so neither can they imagine the manner of it. And this is the case, I thinke, wherein that of *Syracides* may be verified,

rified, *That a mans own heart will tell him more then seven watchmen on an high Tower.* But this is Enthusiasme in the better sense, and therefore not so proper for our discourse who speak not of that which is true, but of that which is a mistake; the *Causes* whereof we having so fully laid down, we will now consider the *Kindes* of it, but briefly and onely so far forth as suits with our present purpose and design.

Wherefore letting aside all accuracie, we shall content our selves to distribute it from the condition of the Persons in which it resides, into *Political* and *Philosophical*. For Enthusiasme most-what works according to the *natural Genius* of the party it doth surprise.

32. Wherefore those whose temper carries them most to Political affaires, who love rule and honour and have a strong sense of civil rights, Melancholy heating them makes them sometimes fancy themselves great Princes (at least by divine assignment) &c deliverers of the people sent from God, such as were in likelihood the false *Messiaes* that deceived the people of the Jews, as *Theudas* and that *Egyptian Impostor*, also *Barcocab*, *Jonathas*, *Dositheus* and several others, who it's likely, it being the common fame amongst the Jews that the *Messias* the deliverer was about that time to come, according to the heat and forwardness of their own Melancholy, conceited themselves to be him. Which is the easier to believe, there being several instances in History of those that have flattered themselves Monarchs, Popes, and Emperours, when as yet they have been but Foot-boys, Grooms, and Serving-men. Whether there might not be as much of Villany as Melancholy in some of these false *Messiaes*, if it be suspected, it will be hard to take off the suspicion. But there was a *German* in whom we may
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more safely instance not many yeers ago here in *England*, that stiled himselfe a *Warrior of God*, *David the second*, who in deep compassion of the sufferings of his Countrey would very faine have got some few forces here in *England* to carry over; with which he was confident he could have silenced the enemy and setled all *Germany* in peace. The man seemed to be a very religious man, and a great hater of Tyranny and oppression; and very well in his wits to other things, onely he was troubled with this infirmity that he fancied himselfe that *David* the Prophets foretell of, who should be that peaceable Prince and great Deliverer of the Jews. He published a short writing of his which I had the opportunity of seeing, which was full of zeal and Scripture-eloquence: I saw his person in *London*, if he that showed me him was not mistaken. He was a tall proper man, of a good age, but of a very pale wasted melancholy countenance. Another also of later yeers I had the hap to meet withall, whose discourse was not onely rational but pious, and he seemed to have his wits very well about him, nor could I discover the least intimation to the contrary, onely he had this flaw that he conceited that he was by God appointed to be that fifth Monarch of which there is so much noise in this age, which imagination had so possessed him, that he would sometime have his servant to serve him all in plate, and upon the knee, as a very learned and religious friend of mine told me afterward.

33. Wherefore I do not look upon this man as so sober as the former, nor on either as comparable to that *David* that was born at *Delph*, lived first in lower *Germany* with those of his sect, after came to *Basil*, Anno 1544. and there dyed, 1556. and was digged up again, 1559. Wherein his prophecy of himselfe
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was in an ill-favoured manner fulfilled, who to uphold the fluctuating minds of his followers; whom he would have perswaded that he was immortall, told them at his death, that he should rise again within three yeares, presaging that of himself that he denied would ever come to passe in any one else.

34. This *David George* a man of very low parentage, was yet in the judgement of his very enemies, one of notable naturall parts, a comely person to look upon, and of a gracefull presence. He was also square of body, yellow-bearded, gray ey'd bright and shining, grave and sedate in speech; in a word, all his motions, gestures and demeanours were so decent and becoming, as if he had been wholly composed to honesty and godlinesse. He lived very splendidly and magnificently in his house, and yet without the least stit or disorder. He was a religious frequenter of the Church, a liberall reliever of the poor, a comfortable visiter of the sick, obedient to the Magistrate, kind and affable to all persons, discreet in all things, very cunning in some, as in his closenesse and reservednesse in his Doctrine to those of *Basil*, where he liv'd, to whom he communicated not one *iota* of it, but yet he sedulously dispersed it in the further parts of *Germany* both by books and letters, the main heads whereof you shall hear as follows.

1. That the doctrine hitherto delivered by Moses, the Prophets, Christ himself, and his Apostles, is maimed and imperfect, published onely to keep men in a childish obedience for a time, till the fullnesse and perfection of *David George* his Doctrine should be communicated to the world, which is the onely doctrine that can make man-kind happy, and replenish them with the knowledge of God:

2. That *David George* is the true Christ and
Messias,

Messias, the dear Son of God, born not of the flesh but of the holy Ghost and Spirit of Christ, which God had reserved in a secret place, his body being reduced to nothing, and has infused it wholly into the soul of *David George*.

3. That this *David* the *Messias* is to restore the house of Israel, and reerect the Tabernacle of God, not by the crosse, afflictions and death, as the other *Messias*; but by that sweetnesse and love and grace that is given to him of his Father.

4. That the power of remission of sins is given to this *David George*, and that it is he that is now come to judge the world with the last judgement.

5. That the holy Scriptures, the sayings and testimonies of the Prophets, of Christ and of his Apostles do all point, if rightly understood in the true mystery of them, to the glorious coming of *David George*, who is greater then Christ himself, as being born of the spirit and not of the flesh.

6. That all sin and blasphemy against the Father or the Sonne may be remitted or pardoned, but the sin against the holy Ghost, that is, against *David George*, is never to be remitted.

7. That the resurrection of Christ out of the grave, and the resurrection of the dead is a meer mysterie or Allegorie.

8. That Angels and Devils are onely good men and evil men, or their Virtues and Vices.

9. That Matrimony is free, no obligation, and that no man thereby is confined to one woman; but that procreation of children shall be promiscuous or in common to all those that are born again or regenerated by the spirit of *David George*.

These things are recorded in the Life and Doctrine of *David George*, published by the Rector and University of *Basil* 1559.

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35. As for his own writings not a little admired by some, his moving eloquence, his powerfull animations to the great duties of Godlineſſe, I have already laid down ſuch naturall Principles as they may be eaſily reſolved into, without any recourſe to any ſupernaturall Spirit. For a man illiterate, as he was, but of good parts, by conſtant reading of the Bible will naturally contract a more winning and commanding Rhetorick then thoſe that are learned, the intermixture of tongues and of artificiall phraſes debaſing their ſtyle, and making it ſound more after the manner of men, though ordinarily there may be more of God in it then in that of the Enthuſiaſt.

36. If he may with ſome zeal and commotion of mind recommend to his Reader, Patience, Peaceableneſſe, Meekneſſe, Brotherly kindneſſe, Equity, Diſcretion, Prudence, Self-deniall, Mortification, and the like, there is nothing in all this but what his own Sanguine temper may ſuggeſt without any inſpiration from God. For there is no Chriſtian virtue to be named which concerns manners, but Complexion will afford a ſpurious imitation of it: and therefore they answering in ſo near ſimilitude one to another, it will be an eaſie thing to colour over thoſe meer *Mock-graces* with Scripture Phraſes; ſo that he that has but theſe *complexionall Virtues* and a *Scripturall ſtyle*, amongſt the leſſe ſkilfull will look like an Apoſtle or Prophet, but amongſt the rude Multitude he may boaſt himſelf to be what he will without ſuſpicion or contradiction. The moſt unlikely of all theſe imitations is *Self-deniall*, which ſeems abhorrent from a Sanguine temper; But Enthuſiaſme is not without a mixture of Melancholy, and we are ſpeaking now of Enthuſiaſtick Sanguine, in which the fiercer Paſſions will alſo lodge, and therefore this Self-denial & Mortification

tification may be nothing else but the *Sanguines* conflict and victory over the most harsh and fierce *Melancholy*. And that it is the *Reign of Sanguine*, not the *Rule of the Spirit*, is discoverable both from the complexion of the head of this sect, as also from the general disposition of his followers, and that tender love they bear to their own dear carkates, who would not, I dare say, suffer the least aching of their little fingers by way of external Martyrdome for any Religion; and therefore their prudence and discretion consists most in jugglings, equivocations, and slight tergiversations, peaceable compliances with anything rather than to suffer in body or goods: which is the natural dictate of Sanguine triumphant; which dominion yet seems far better than the Tyranny of Choler and Melancholy, whose pragmatistical ferocity can neither prove good to it selfe, nor just to others; being prone to impose, and as forward to avenge the refusal of every frivolous and impertinent foppery or abhorred falsitie with inhumane and cruel persecutions.

37. Now that *Sanguine* was the complexion of *David George*, the foregoing description of his person will probably intimate to any *Physiognomer*. For it is very hard to finde an healthy body very comely and beautiful, but the same proves more then ordinarily venereous and lustful. We might instance in several both men and women. *Helena*, *Lais*, *Faustina*, *Alciades*, *Ismael Sophi* of *Persia*, and *Demetrius*, who is said to have been of an admirable countenance, and majestick graceful presence mingled with gravity and benignity, also exceeding full of clemency, justice, piety and liberality, but so libidinous and voluptuous, that no King was ever to be compared to him.

38. But two surer signes are yet behind of this Prophets natural constitution, which are, His denying

of a life to come and existence of Angels or Spirits, and his allowing of plurality or community of wives. The former whereof I must confesse I cannot so much impute to any thing as to a more luscious and fulsome mixture of Sanguine in his Enthusiastick complexion. For nothing will so flake a mans desires, or dead his belief of that more spiritual and immaterial state and condition, as this sweet glut of blood that so thickens and clouds the Spirits, that the mind cannot imagine or presage any thing beyond the present concernment of this mortal Body. And of the latter I think it is acknowledged by all, that no such genuine cause can be assigned as this same complexion of Sanguine that disposes men so strongly to the love of women.

39 Wherefore this Enthusiast being overborne by the power of his own constitution into the misbelief of those great promises of Eternal life, set forth in the Scripture, took the holy writers thereof either to be mistaken, or onely to have intended Allegories by what they writ; and that fervour that he found in himself to love, and peace, and equity and the like, boyling so high as to the driving of him into a persuasion that he was inspired, he conceited his misbelief of those precious promises of Immortality and glory in the heavens, a special piece of illumination also; and the resurrection of the dead to be nothing else but to be raised into a like ardency towards such things with himselfe, and to a like misbelief with him of that celestial crown the Apostle speaks of. And therefore he not being able to raise his minde by faith to heaven, he brought heaven to earth in his vain imagination: Which was lesse pains then *Mahomet* took, who was fain to walk to the mountain, when he saw the mountain would not move to him.

40. This is a brief account of *David George*, whose
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error the Father of our modern *Nicolaitans* did drink in so carefully, as if he were loath one drop should spill beside. Never was that in *Solomon* so plainly verified in any as in these two, *As face answers to face, so the heart of man to man*. Wherefore concerning them both I dare pronounce, that though they equalized themselves to Christ, and made themselves Judges of the quick and the dead, yet they were more devoid of true judgment in matters of religion than the meanest of sincere Christians; and though they have so deified, or (as they phrase it) begodded themselves all over, I might say bedaubed themselves with the fained and counterfeit colours or paint of high swelling words of vanity to amaze the vulgar, yet they were in truth meer men, of shallow mindes and liquorish bodies, cleaving to the pleasures of the flesh, and so deeply relishing the sweet of this present life, that all hope or desire of that better was quite extinct in them; and therefore their settled and radicate ignorance made them so Enthusiastically confident in their own error.

41. But that my zeal to the Truth may not turn to the injury of any, I cannot pass by this Advertisement; That this poyson we speak of is so subtilly conveyed, and silently supposed in the reading these writings, that a good man and a true Christian may be easily carried away into an approbation of them without any infection by them (as not minding what they imply or drive at) or yet any defection from the main principles of Christianity; and indeed by how much the heat seems greater toward the highest perfection of holiness, the Reader is made the more secure of the Writers soundness in the main Essentials of Religion, though it be far otherwise at the bottome. For Madnes and Melancholy drive high, and we have prov'd

by divers instances that a man may be most ridiculously and absurdly wilde in some one thing, and yet sound and discreet in the rest, as *Guzen* handsomely sets it out in a story of an old man that conceited himselfe God the Father. And *Acosta* verifies it in a true history of his own knowledge concerning a certain learned and venerable Professor of Divinity in the Kingdom of *Peru*, whom he doth affirm to have been as perfectly in his sense, as to soundness of brain, as himself was at that time when he wrote the Narration, Which being something long shall transcribe only what precisely makes to my purpose. This *Peruvia* Doctor would sadly and soberly affirme that he should be a King, yea and a Pope too, the Apostolical Sea being translated to those parts, as also that holinesse was granted unto him above all Angels and heavenly hosts, and above all Apostles, yea, that God made profer unto him of Hypostatical union, but that he refused to accept of it. Moreover that he was appointed to be Redeemer of the world as to matter of Efficacie, which Christ, he said, had been no further then to sufficiency onely. That all Ecclesiastical estate was to be abrogated and that he would make new Laws, plain and easy, by which the restraint of Clergy-men from marriage should be taken away, and multitude of wives allowed, and all necessity of Confession avoided. Which things he did maintain before the Judges of the Inquisition with that earnestness and confidence, with so many and so large citations out of the Prophets, Apocalyps, Psalmes, and other books, with such unexpected Applications, and Allegorical Interpretations of them, that the Auditory knew not whether they should laugh more at his fancy, or admire his memory. But himselfe was so well assured of the matter, that nothing but death could

could quit him of the delirium. For he dyed a Martyr to this piece of madness of his, to the eternal infamy of his Judges. who were either so unwise as not to know that Melancholy may make a man delirious as to some one particular thing, though his Intellectuals be sound in others, or else so cruel and barbarous as to murder a poor distracted man. The story you may read more at large in a late Treatise concerning *Enthusiasme*; what I have transplanted hither, is further to evidence the truth of what Physicians say of Melancholy, that it may one'y bes fool the understanding in some one point, and leave it sound in the rest; as also to confirme what I did above observe, that Enthusiasts for the most part are intoxicated with vapours from the lowest region of their Body, as the *Pythia* of old are conceived to have been inspired through the power of certain exhalations breathed from those caverns they had their recess in. For what means this bold purpose of contriving a new law for plurality of wives amongst Christians, but that his judgment was overclouded by some venereous fumes and vapours?

42. That other kinde of *Enthusiasme* I propounded was *Philosophical*, because found in such as are of a more speculative and Philosophical complexion; and Melancholy here making them prone to Religion and devotion, as well as to the curious contemplation of things, these natural motions and affections towards God may drive them to a believe that he has a more then ordinary affection towards them, and that they have so special an assistance and guidance from him, nay such a mysterious, but intimate and real union with him, that every fine thought or fancy that steals into their mind, they may look upon as a pledge of the Divine favor, and a singular illumination from God; imitating in this the madness of *Eliogora Meliorina*

a Gentlewoman of *Mantua*, who being fully perswaded she was married to a king, would kneel down and talk with him, as if he had been there present with his retinue; and if she had by chance found a piece of glasse in a muck-hill, light upon an oyster shell, piece of tin or any such like thing that would glister in the Sun-shine, she would say it was a jewel sent from her Lord and husband, and upon this account fill her cabinet full of such trash. In like manner those inspired Melancholists stuff their heads and writings with every flaring fancy that Melancholy suggests to them, as if it were a precious Truth bestowed upon them by the holy Spirit, and with a devotional reverence they entertain the unexpected Paroxysms of their own natural distemper, as if it were the power and presence of God himself in their Souls.

43. This disease many of your *Chymists* and several *Theosophists*, in my judgement, seem very obnoxious to, who dictate their own conceits and fancies so magisterially and imperiously as if they were indeed Authentick messengers from God Almighty. But that they are but Counterfeits; that is, Enthusiasts, no infallible illuminated men, the gross fopperies they let drop in their writings will sufficiently demonstrate to all that are not smitten in some measure with the like Lunacy with themselves. I shall instance in some few things concealing the names of the Authors, because they are so sacred to some.

44. Listen therefore attentively, for I shall relate very great mysteries. The virtues of the Planets do not ascend, but descend. Experience teaches as much, viz. That of *Venus* or *Copper* is not made *Mars* or *Iron*, but of *Mars* is made *Venus*, as being an inferior sphere. So also *Jupiter* or *Tinne* is easily changed into *Mercury* or *Quick-silver*, because *Jupiter* is the
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second from the firmament, and *Mercury* the second from the Earth. *Saturn* is the first from the heaven, and *Luna* the first from the Earth. *Sol* mixeth it self with all, but is never bettered by his Inferiours. Now know that there is a great agreement betwixt *Saturn* or *Lead*, and *Luna* or *Silver*, *Jupiter* and *Mercury*, *Mars* and *Venus*, because in the midst of these *Sol* is placed. What can it be but the heaving of the Hypochondria that lifts up the mind to such high comparisons from a supposition so false and foolish? But I have observed generally of *Chymists* and *Theosophists*, as of severall other men more palpably mad, that their thoughts are carryed much to *Astronomy*, it being a fancyfull study built upon very sleight grounds, and indeed I do not question, but a relique of the ancient superstition and Idolatry amongst the rude Heathens, which either their own Melancholy, or something worse, instructed them in.

There are other pretty conceits in these Writers concerning those heavenly Bodies, as, That the *Starrs* and *Planets*, the Moon not excepted, are of the same quality with precious Stones that glister here on the earth, and that though they act nothing, yet they are of that nature as that the wandering Spirits of the air see in them as in a looking-glasse things to come, and thereby are inabled to prophecy.

That the *Starrs* are made of the Sun, and yet that the Sun enlightens them.

That our eyes have their originall from the *Starrs*, and that that is the reason why we can see the *Starrs*.

That our eyes work or act upon all they see, as well as what they see acts on them. That also is a very speciall mysterie for an inspired man to utter; That there is only Evening and Morning under the Sun.

That the *Starrs* kindle heat in this world every where

where for generation, and that the difference of Starres makes the difference of Creatures.

That were the heat of the Sun taken away, he were one light with God.

That all is Gods self.

That a mans self is God, if he live holily.

That God is nothing but an hearty Loving, friendly Seeing, good Smelling, well Tasting, kindly Feeling, amorous Kissing, &c. Nor the Spirit, say I, that inspires this mystery any thing but Melancholy and Sanguine.

That God the Father is of himself a dale of darknesse, were it not for the light of his Sonne.

That God could not quell Lucifers rebellion, because the battle was not betwixt God and a beast, or God and a man, but betwixt God and God, Lucifer being so great a share of his own essence.

That Nature is the Body of God, nay God the Father, who is also the World, and whatsoever is any way sensible or perceptible.

That the Starre powers are Nature, and the Starre-circle the mother of all things, from which all is, subsists and moves.

That the Waters of this world are mad, which makes them rave and run up and down so as they do in the channels of the Earth.

That the blew Orb is the waters above the Firmament.

That there be two kinds of Fires, the one cold and the other hot, and that Death is a cold fire.

That Adam was an Hermaphrodite.

That the Fire would not burn, nor there have been any darknesse, but for Adams fall.

That it is a very suspicable matter that *Saturn* before the fall was where *Mercury*, and *Mercury* where *Saturn* is.

That

That there are Three souls in a man, Animall, Angelicall, and Divine; and that after Death the Animal Soul is in the grave, the Angelicall in *Abraham's* bosome, and the Divine soul in Paradise.

That God has eyes, eares, nose, and other corporeall parts.

That every thing has sence, imagination, and a fiduciall Knowledge of God in it, Metals, Meteors and Plants not excepted.

That this earth at last shall be calcined into Crystal.

That at the center of the earth is the Fire of hell, which is caused and kindled by the *Primum mobile* and influences of the Starres.

That the *Artick* pole draws waters by the Axeltree, which after they are entered in, break forth again by the Axeltree of the *Antartick*.

That the Moon as well as the Starres are made of a lesse pure kind of fire mixed with air.

That the pure *Blood* in man answers to the Element of fire in the great world, his heart to the Earth, his Mouth to the Artick pole, and the opposite Orifice to the Antartick pole.

That the proper seat of the Mind or Understanding is in the mouth of the Stomack or about the Splene.

That Earthquakes and Thunders are not from naturall causes, but made by Angels or Devils.

That there were no Rain-bowes before *Noah's* flood.

That the Moon is of a conglaciated substance, having a cold light of her own, whereby the light of the Sun which she receives and casts on us becomes so cool.

45. Hitherto our Collections have been promiscuous,

scuous, what follows is out of *Paracelsus* onely ; as for example :

That the variety of the Altitudes of the Sun do's not cause Summer and Winter, because the Sun has the same heat, be he higher or lower, but that there be *Æstivall* and *Hybernall* Starres that are the grand causes of these seasons.

That the absence of the Sun is not the cause of night, for as much as his light is so great that it may illuminate the earth all over at once as clear as broad day, but that Night is brought on by the influence of *dark Starres* that raye out darknesse and obscurity upon the earth, as the Sun does light.

That the *Gnomi*, *Nympha*, *Lemures* and *Penates*, Spirits endued with understanding as much or more then Men, are yet wholly mortall, not having so much as an immortall soul in them.

That the Starres are as it were the Phials, or Cucurbits, in which the Meteoricall *Sal*, *Sulphure*, and *Mercury* are contained, and that the windes which are made of these, by the *Æthereall Vulcanes*, are blown forth out of these Emunctories, as when a man blows or breaths out of his mouth.

That the Starres are as it were the pots in which the *Archæus* or heavenly *Vulcan* prepares pluvius matter, which exhaled from thence first appears in the form of clouds, after condenses to rain.

That Hail and Snow are also the fruits of the Starres, proceeding from them as flowers and blossomes from hearbs or trees.

That Thunder is caused by the *Penates*, who taking *Æthereall Sulphure*, *Sal-nitre* and *Mercury*, and putting them into their *Aludel*, that is their Star, after a sufficient preparation there, the Starre then powres them forth into the aire, and so they become the

the matter of Thunder, whose sound is so great and terrible, because it is re-echoed from the arched roof of Heaven, as when a Gun is let off under an hollow vault.

That the Lightnings without thunder are as it were the deciduous flowers of the *astivall* Starres.

That the Starres eat and are nourished, and therefore must ease themselves, and that those falling Starres, as some call them, which are found on the earth in the form of a trembling gelly are their excrement.

That those Meteors called *Dracones volantes* have a brutish understanding and sense in them.

That the *Parelii* and *Paraselenæ* are made by the *Penates* as by Artificers, that counterfeite the form and shape of a silver Pot in adulterate metall.

That all Humane and naturall understanding is in the Starres, and conveyed from thence to man, and that he must suck it from thence to feed his soul, as he takes in meat to nourish his body.

That the reason of Divination is this, That a man has a sydereall body besides this terrestriall which is joyned with the Starres; and so when this sydereall body is more free from the Elements, as in sleep, this body and the Starres confabulating together, the mind is informed of things to come.

That the Starres are struck with a terrour or hor-
rour of the approach of any mans death, whence it is that no man dies without some sign or notice from them, as the *dances of dead men*, some *noise in the house* or the like.

That as by a divine faith the dead are raised and mountains cast into the midst of the Sea, so by the faith of nature the influence of the Starres, who know all the secrets of nature, is to be commanded.
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and thereby a man may know naturally what isto come.

That *Giants, Nymphs, Gnomi* and *Pygmies* were the conceptions and births of the imaginative power of the influence of the Starres upon matter prepared by them, and that they had no souls, as it is most likely the Inhabitants of the more remote parts of the world have none, as not being the off-spring of *Adam*.

That a Fowler by the help of his Starre need not go after birds, for they will flie after him, and so Fishes swimme to the Fisherman, and wilde beasts follow the hunter upon the same account of his Starres.

That the separation of the three parts of the world, *Europe, Asia, Africa*, is a certain representation of the three Chymicall principles, *Sal, Salphure* and *Mercury*, of which three the whole world was made.

That there is an artificiall way of making an *Homunculus*, and that the *Fairies* of the woods, *Nymphs* and *Giants* themselves had some such originall, and that these *Homunculi* thus made will know all manner of secrets and mysteries of art, *themselves receiving their lives, bodies, flesh, bone, and blood from an artificiall principle*.

46. These are the rampant and delirious Fancies of that great boaster of Europe *Paracelsus*, whose unbridled imagination and bold and confident obtrusion of his uncouth and supine inventions upon the world has, I dare say, given occasion to the wildest Philosophicall Enthusiasmes that ever was broached by any either Christian or Heathen. That last conceit of his some have endeavoured to Allegorise, as the *Persians* do the *Alcoran*, ashamed of the grosse sense of it, but in my apprehension so frigidly and unfutably, that
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it would confirm a man the more, that the letter is the intended truth; and if one compare it with what he writes of *Nymphs*, *Giants*, and *Fairies* in his *Scientia Astronomica*, he will make no further doubt of it.

47. There is some affectation of Religion, I confesse, in his writings and farre more in his followers, who conceive themselves taught of God, when I plainly discern, their brains are meerly heated and infected by this strong spirit of Phantastrie that breaths in *Paracelsus* his books. I know it is no part of Prudence to speak slightly of those that others admire, but that *Prudence* is but *Craft* that commands an unfaithfull silence. And I know not how any honest man can discharge his conscience in prudentially conniving at such falsities as he sees insnare the minds of men, when they do not onely abuse their Intellectuals by foolish and ridiculous conceptions, but insinuate such dangerous and mischievous opinions as supplant and destroy the very Fundamentalls of Christian Religion. For I appeal to any man, what is nearer to ancient *Paganisme* then what this bold writer has uttered concerning the Starres? or what Sanctuary so safe for the Atheist that derides and eludes all Religion, then such a miraculous influence of the heavens as *Paracelsus* describes in his *Scientia Astronomica*? Wherefore I should be very much amazed at the Madnesse and Inconsistency of him and his followers, who have ever and anon a fling against Heathen Philosophy, when themselves take into their writings the very dregs of it, viz. the grosse principles of the ancient Pagan superstition and Idolatry, did I not remember that they are *Enthusiasts* and follow not the guidance of Reason, but the strength of Fancy.

Jupi-

Jupiter est quodcunque vides, &c.

This taken in the courtest sense, I make no question but it was the grand Principle from whence did flow so many varieties and impurities of the Pagan superstition, they fancying they met God in every object of their senses; and our exorbitant *Enthusiasts* professe, That every thing is God in love or wrath: Which, if I understand any thing, is no better then *Atheisme*. For it implies that God is nothing else but the *Universall Matter* of the world, dressed up in severall shapes and forms, in sundry properties and qualities; some gratefull, some ungratefull; some holy, some profane; some wise, some senselesse; some weak, some strong, and the like. But to slice God into so many parts is to wound him and kill him, and to make no God at all.

48. Again, how does *Paracelsus* justify the Heathens worshipping the Starres, he making them such knowing, powerfull, and compassionate *Statours* of humane affairs! And why might they not pray to them as *Anne Bodenham* the Witch did to the Planer *Jupiter* for the curing diseases, if they have so much power and knowledge as to generate men here below, and conferre gifts upon them? For it would be no more then asking a mans Father or Godfather blessing. For if it be admitted that any one nation is begot by the Starres, the Atheist will assuredly assume that they are all so. Moreover how shall we repair the losse and damage done to the authority of our blessed Saviour his miracles? whereby not onely *Christianitie*, but the first Fundamentalls of all true Religion are eminently established, *viz.* the discovery of a *Speciall and Particular Providence of God*, and an hope of a Life to come. For if the Starres can make such living creatures of prepared matter that have

have sense and understanding, which yet have no immortal souls, but wholly return into dead matter again, why is it not so with men as well as them? And if they can contribute the power of such wonder-working windome as was in *Moses* and in *Christ*, or what is so very high to it, what footsteps does there remain of proof that there is any God or Spirits? For all is thus resolvable into the power of the stars: A thing that this zealous and industrious Atheist *Cesar Vaninus* triumphs in exceedingly in his *Amphibolus aeternae Providentiae*: Where he cites several Astrological passages out of *Cardan* under pretence to refute them, in which he fetches the original of those three eminent Law-givers, *Moses*, *Christ*, and *Mahomet*, from the influence of the stars. The law of *Moses* is from *Saturn*, saies *Cardan*; that of *Christ* from *Jupiter* and *Mercury*, that of *Mahomet* from *Sol* and *Mars*. The Law of the Idolaters from the *Moon* and *Mars*. And in another place *Cardan* imputes that sweetness, and meekness, and wisdom, and eloquence that was in our Saviour, whereby he was able to dispute in the Temple at twelve years of age, to the influence of *Jupiter*. *Pomponatius* also acknowledges the wisdom and miracles of *Christ*; but refers all to the stars, a man as far laps'd into Atheisme, I conceive, as *Vaninus* himselfe; so that these wilde fancies of the Enthusiasts are in truth the chiefe Props or Shelters that Atheists uphold or defend themselves by. But how fanciful and confounded an account there is of Astrology, let any man that has patience as well as sobriety of reason, judge.

49. I do not speak these things as if I thought either *Paracelsus* or his followers thus Atheistical, but to shew their Phantastie and Enthusiasme, they so hotly pretending to matters of Christianity and Reli-

gion, and yet handling them so grossly and indiscreetly; blurring out any gainst foolery that comes into their mind, though it be quite contrary to the Analogue of Faith, nor has any shew of ground in solid Reason; onely to make themselves to be stared upon and wondered at by the world. But the event of it is, that as some admire them, so others execrate them, as men of an impious and diabolical spirit. Which I confesse I think too harsh a censure, well meaning men being lyable to Melancholy and Lunacies as well as to Agues and burning Feavers. Yet a man should be so far off from thinking the better of any discovery of Truth by an Enthusiastick spirit, that he should rather for that very cause suspect it, because that temper that makes men Enthusiastical is the greatest enemy to Reason, it being more thick and muddy, and therefore once heated intoxicates them like wine in the must, and is more likely to fill their brains full of odd fancies then with any true notions of Philosophy. But men of a purer blood, and finer spirits, are not so obnoxious to this distemper: For this is the most natural seat of sublimer Reason; when as that more mechanical kind of *Genius* that loves to be tumbling of and trying tricks with the matter (which they call making experiments) when desire of knowledge has so heated it that it takes upon it to become *Architectonical* and flie above its sphere, it commits the wildest hallucinations imaginable, that material or corporeal fancies egregiously fumbling in more subtle and spiritual speculations. This is that that commonly makes the *Chymist* so pitiful a *Philosopher*, who from the narrow inspection of some few toys in his own art, conceives himself able to give a reason of all things in *Divinity* and *Nature*; as ridiculous a project, in my judgment, as that of his that finding a piece of a broken

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ken oar on the sand, buſied his brains above all meaſure to contrive it into an entire ſhip.

50. What I have hitherto ſpoken, I would have ſo underſtood as coming from one that neither condemns the well-meaning of the *Theoſophiſt*, or diſallows of the induſtry of the *Chymiſt*, but I ſhall ever excuſe my ſelfe from giving any credit to either, any further than ſome luſty miracle, tranſcendent medicine, or ſolid Reaſon ſhall extort from me.

51. We have ſpoken of the *kindes* of *Enthufiaſme* ſo far as we held it ſerviceable for our deſign, we ſhall now touch upon the *Cure* of this *Disease*. Where waving all pretence to the knowledge of Phyſick or acquaintance with the Apothecaries ſhop, we ſhall ſet down onely ſuch things as fall under a moral or Theological conſideration, giving onely inſtructions for the guidance of a mans life in reference to this grand error of *Enthufiaſme*: which a ſober man cannot well determine whether it be more ridiculous, or deplorable and miſchievous. Now the moſt ſovereign medicine that I know againſt it, is this *Diaſtrion* or *Compoſition* of *Three* excellent *Ingredients*, to wit, *Temperance*, *Humbling*, and *Reſon*, which as I doe not deſpair but that it may recover thoſe that are ſomewhat farre gone in this *Enthufiaſtick* diſtemper, ſo I am confident, that it will not fail to prevent it in them that are not as yet conſiderably ſmiten.

52. By *Temperance* I underſtand a meſurable Abſtinenſe from all hot or heightning meats or drinks, as alſo from all venereous pleasures, and tactual delights of the body, from all ſoftneſſe and effeminacy, a conſtant and peremptory adheſion to the perfecteſt degree of chaſtity in the ſingle life, and of Continency in wedlock, that can be attain'd to. For it is plain in

undry examples of Enthusiasme above named, that the more hidden and lurking fumes of lust had tainted the fancies of those Pretenders to *Prophecy* and *Inspiration*. We will adde also to these, moderate exercise of Body, and seasonable taking of the fresh aire, a due and discreet use of Devotion, whereby the Blood is ventilated and purged from dark oppressing vapors; Which a temperate dyet, if not fasting, must also accompany; or else the more hot and zealous our addresses are, the more likely they are to bring mischief upon our own heads, they raising the seculency of our intemperance into those more precious parts of the Body the Brains, and animal Spirits, and so intoxicating the mind with fury and wildnesse.

53. By *Humility* I understand an entire Submission to the will of God in all things, a Deadnes to all self-excellency and prebominency before others, a perfect Privation of all desire of singularity or attracting of the eyes of men upon a mans own person: As little to relish a mans own praise or glory in the world, as if he had never been born into it; but to be wholly contented with this one thing, that his will is a subduing to the will of God, and that with thankfulness and reverence he doth receive what ever Divine Providence brings upon him; be it sweet or sour, with the hair or against it, it is all one to him, for what he cannot avoid it is the gift of God to the world in order to a greater good. But here I must confesse, That he that is thus affected, as he seeks no knowledge to please himselfe, so he cannot avoid being the most knowing man that is. For he is surrounded with the beams of Divine wisdom as the low depressed Earth with the raies of the stars. his deeply and profoundly humbled soul being as it were the Center of all heavenly illuminations, as this little globe of the Earth is
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of those celestial influences. I professe I stand amazed while I consider the ineffable advantages of a mind thus submitted to the Divine will, how calm, how comprehensive, how quick and sensible she is, how free, how sagacious, of how tender a touch and judgment she is in all things. When as pride and strong desire ruffles the mind into uneven waves and boisterous fluctuations, that the æternal light of Reason concerning either *Nature* or *Life*, cannot imprint its perfect and distinct image or character there; nor can so subtle and delicate motions and impressions be sensible to the understanding disturbed and agitated in so violent a storm. That man therefore who has got this *Humble frame of Spirit*, which is of so mighty concernment for acquiring all manner of wisdom as well *Natural* as *Divine*, cannot possibly be so foolish as to be mistaken in that which is the genuine result of a contrary temper, and such is that of *Enthusiasme*, that puffs up men into an opinion that they have a more then ordinary influence from God that acts upon their Spirits, and that he designes them by special appointment to be *new Prophets*, *new Law-givers*, *new Davids*, *new Messiahs*, and what not? when it is nothing but the working of the *Old man* in them in a fanatical manner.

54. By *Reason* I understand so settled and cautious a Composure of mind, as will suspect every high flown and forward fancy that endeavours to carry away the assent before deliberate examination, she not enduring to be gulled by the vigour or garishness of the representation, nor at all to be born down by the weight or strength of it; but patiently to try it by the known Faculties of the Soul, which are either the *Common notions* that all men in their wits agree upon, or the *Evidence of outward Sense*, or else a *clear and distinct*

distinct Deduction from these. What ever is, not agreeable to these three, is *Fancy*, which testifies nothing of the *Truth* or *Existence* of any thing, and therefore ought not, nor cannot be assented to by any but mad men or fools. And those that talk so loud of that higher Principle the *Spirit* with exclusion of these, betray their own ignorance, and while they would by their wilde Rhetorick dissuade men from the use of their Rational faculties under pretence of expectation of an higher and more glorious Light, do as madly, in my mind, as if, a company of men travailing by night with links, torches and lanthorns, some furious Orator amongst them should by his wonderful strains of Eloquence so befool them into a misconceit of their present condition, comparing of it with the sweet and cheerful splendor of the day, that they should through impatience and indignation beat out their links, and torches and break apieces their lanthorns against the ground, and so chuse rather to foot it in the dark with hazard of knocking their noses against the next Tree they meet, and tumbling into the next ditch, then to continue the use of those convenient lights that they had in their sober temper prepared for the safety of their journey. But the *Enthusiasts* mistake is not only in leaving his present guide before he has a better, but in having a false notion of him he does expect. For assuredly that *Spirit of illumination*, which resides in the soules of the faithful is a Principle of the purest Reason that is communicable to the humane Nature. And what this Spirit has, he has from Christ (as Christ himselfe witnesseth) who is the eternal Light & the all-comprehending Wisdome and Reason of God, wherein he sees through the natures and Ideas of all things with all their respects of Dependency and Independency, Congruity and Incongruity, or what ever habitude

bitude they have one to another, with one continued glance at once. And what ever of *Intellectual light* is communicated to us is derived from hence, and is in us *Particular Reason*, or *Reason in Succession*, or by *piece-meal*. Nor is there any thing the holy Spirit did ever suggest to any man but it was agreeable to, if not demonstrable from, what we call *Reason*. And to be thus perswaded, how powerful a Curb it will be upon the exorbitant impressions and motions of Melancholy and *Enthusiasm*, I leave it to any man to judge.

55. To these three notable and more general Helps, we might adde some particular Considerations whereby we may keep off this *Enthusiastical* pertinacity from our selves, or discover it when it has taken hold upon others. As for example; If any man shall pretend to the discovery of a Truth by inspiration that is of no good use or consequence to the Church of God, it is to me little less then a Demonstration, that he is *Fanatical*. If he heaps up Falshoods as well as Truths, and pretends to be inspired in all, it is to me an evidence he is inspired in none of those mysteries he offers to the world.

56. There are certain advantages also that *Enthusiasts* have, which are to be taken notice of, whereby they have imposed upon many; as, That they have spoken very *raisedly* and *divinely*, which most certainly has happened to sundry persons a little before they have grown stark mad; and that they may hit of something extraordinary is no pledge of the truth of the rest. For this unquiet and tumultuous spirit of melancholy shaking their whole bodily frame, is like an Earth-quake to one in a dungeon, which for a small moment makes the very walls gape and cleave, and so lets in light for a while at those chinks; but all closes up again suddenly; and the prisoner is confined to his

wonted darknesse; This therefore was a Change in nature, not a gracious visit of the Spirit of God.

57. Hereunto you may also joyn the luck of Prophecy, be it sleeping or waking; for such things have happened to mad men and fools, and *Aristotle* offers at a pretty reason that may reach both. Ἡ γὰρ διακοπή τῶν τοιούτων ἐπεὶ οὐκ ἔστιν ἀλλ' ὁ αἰσθητικὸς ὁρμητικὸς καὶ κινητικὸς καὶ τὸ κινηθῆσα καὶ τὸ κινῆσαι ἀγνοεῖται. To which he also addes why *Extaticall* men foresee future things, Ὅτι αἱ οἰκίσται κινήσεις ἐκ ἐνοχλασίου ἀλλ' ἀπορίσσει ζουλαί, τῶν ξενικῶν ὅν μάλιστα αἰσθάνονται. All which intimates thus much, That an alienation of mind and rest from our own motions fits us for a reception of impressions from something else, and so by a quick sense and touch we may be advertised through a communication of motion from the Spirit of the world what is done at a distance, or what causes are conspiring to bring this or that to passe; which turning off again make the Prediction false. For every thing that offers to be, does not come into actuall being. Wherefore all these Presages are not *δαίμονια*, but may be onely *δαίμονια*. Ἡ γὰρ οὐκ ἔστι δαίμονια ἐπειδὴ, they are the words of *Aristotle*, but such as some skilful *Platonist* will most easily explain. All that I aim at is this, That Prophecy may arise from on this side of the pure and infallible Deity, and it is our mistake that we think that what predictions fall out true, are certainly foreknown by the Foreteller. For the present conspiracy of causes that shoot into the vacant mind may corrupt and alter, and be blown away like clouds, that at first seem to assure the husbandman of a following rain.

58. But there is yet a stronger allurements then Prophecy to draw on belief to the *Enthusiast*, which is a semblance of doing some miracle, as the curing

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some desperate disease; as it happened very lately in this Nation. For it is very credibly reported, and I think cannot be denied, That one by the stroaking of a mans arm that was dead and uselesse to him, recovered it to life and strength; When I heard of it, and read some few pages of that miraculous Physicians writing, my judgement was that the cure was naturall, but that his blood and spirits were boyled to that height that it would hazard his brain, which proved true; for he was stark mad not very long after. There may be very well a healing and sanative Contagion as well as morbid and venemous. And the Spirits of Melancholy men being more massy, and ponderous, when they are so highly refined and actuated by a more then ordinary heat and vigour of the body, may prove a very powerfull *Elixir*, Nature having outdone the usuall pretences of Chymistrie in this case.

59. Whatever credit the *Enthusiast* may conciliate to himself from his moving Eloquence, his mysterious style and unexpected notions, they are easily to be resolved into that principle of Melancholy above named, the sense of which complexion is so deep and vigorous, that it cannot fail to inable the Tongue to tell her story with a great deal of life and affection; and the imagination is so extravagant that it is farre easier for her to ramble abroad and fetch in some odde skue conceit from a remote obscure corner, then to think of what is nearer and more ordinarily intelligible. But these things are so fully and plainly comprehended in these Generall causes of *Enthusiasme* we have already declared, besides what we have particularly touched upon before, that it will not be worth our labour to insist any longer upon them. When we have satisfied a Scruple or two concerning what

what we have said of *Melancholy* and *Enthusiasme*, I think we shall have omitted nothing materially pertinent to this present Speculation.

60. And the first is, How we can distinguish betwixt *Religion* and *Melancholy*, we having attributed so notable effects thereunto. The second is, whether we have not reviled and vilified all *Enthusiasme* whatsoever, and invited men to a cold *Pharisaicall* stupidity and acting, merely according to an outward letter without an inward testimony of life.

The meaning of the first scruple must be restrain'd to such things as in their externals are laudable and approveable, viz. whether *such as they*, be out of a *Divine* or *Naturall* principle, whether from *God* or *Complexion*. For in those things that are at their very first view discerned to be culpable, it is plain that they are not from *God*. I answer therefore, That there are three main discriminations betwixt the *Spirit* and the most *Specious Complexion*. The first is, That that Piety or Goodnesse which is from the Spirit of *God* is universall, extirpating every vice and omitting nothing that is truly a divine virtue. The second is, A belief of those Holy Oracles comprehended in the Old and New Testament, they being rightly interpreted, and particularly, of that Article, That *Jesus Christ*, even he that died on the crosse at *Jerusalem* betwixt two thieves, is the *Sonne of God*, and *Sovereigne of men and Angels*, and that he in his own person shall come again to judge the quick and the dead. The third and last is, An universall Prudence, whereby a man admits nor acts nothing, but what is solidly rationall at the bottome, and of which he can give a good account, let the successe be what it will. He that finds himself thus affected; may be sure it is the Spirit of *God*, not the power of *Complexion* or *Nature*

Nature that rules in him. But this man to others, if they be unbelieving and so rude and unprepared as not to be capable of Reason, he is nothing to them, unlesse he can do a miracle. How vain then is the *Enthusiast* that is destitute of both? But those ancient Records of miracles done in the behalf of Christianity, are a sufficient Testimony of the truth of our Religion to those whose hearts are rightly fitted for it.

61. To the Second scruple I answer, That there has not one word all this time been spoken against that true and warrantable *Enthusiasme* of devout and holy souls, who are so strangely transported in that vehement love they bear towards God, and that unexpressible Joy and Peace they find in him. For they are modest enough and sober in all this, they witnessing no other thing to the world then what others may experience in themselves, and what is plainly set down in the holy Scriptures, That the kingdome of God is Righteousnesse and Peace and Joy in the Holy-Ghost. But in none of these things do they pretend to equallize themselves to Christ, whom God has exalted above men and Angels, but do professe the efficacy of his Spirit in them to the praise and glory of God, and the comfort and encouragement of their drooping Neighbour. But what is above this, without evident Reason or a Miracle, is most justly deemed to proceed from no supernaturall assistance but from some Hypochondriacall distemper.

62. Moreover for these Rapturous and *Enthusiasticall* affections even in them that are truly good and pious, it cannot be denied but that the fuel of them is usually naturall or contracted Melancholy, which any man may perceive that is religious, unlesse his soul and Body be blended together, and there be a confusion of all, as it is in mistaken *Enthusiasts*, that im-

impute that to God which is proper to Nature. But Melancholy usually disposes, and the mind perfects the action through the power of the Spirit. And a wise and holy man knows how to make use of his opportunity according to that Monition of the Apostle, If a man be sad, let him pray; if cheerfull, let him sing Psalmes.

63. But there is also a peculiar advantage in Melancholy for divine speculations; and yet the mysteries that result from thence, are no more to be suspected of proving meer fancies, because they may occasionally spring from such a constitution, then Mathematicall Truths are, who ow their birth to a Mathematicall complexion; Which is as truly a complexion as the Religious complexion is; and yet no sober man will deny the truth of her Theorems. And as it would be a fond and improper thing to affirm that such a complexion teaches a man Mathematicks, so it would also be to affirm that Melancholy is the onely mother of Religion.

64. But most certain it is and observation will make it good, That the souls of men while they are in these mortall bodies are as so many Prisoners immured in severall prisons with their single loop-holes looking into severall quarters, and therefore are able to pronounce no further then their proper prospect will give them leave. So the severall Complexions of mens bodies dispose or invite them to an easie and happy discovery of some things, when yet notwithstanding if you conferre with them concerning other some that lie not within their prospect or the limits of their naturall Genius, they will be enforced either to acknowledge their ignorance, or if they will take upon them to judge (which is the more frequent) they will abundantly discover their errour and mistake. Which
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sometimes seems so grosse and invincible that a man may justly suspect that they want not onely the patience but even the power of contemplating of some objects, as being not able to frame any conception of what they are required to think of; and such are the duller sort of Atheists that rank the notion of a Spirit and consequently of a God in the list of Inconsistencies and ridiculous Non-sense. Wherein though they seek to reproach Religion, they seem to me mainly to shame themselves, their Atheisme being very easie to be paralleld with Enthusiasme in this regard. For as some Enthusiasts being found plainly mad in some one thing, have approved themselves sober enough in the rest; so these Atheists though they show a tolerable wit and acutenesse in other matters, yet approve themselves sufficiently slow and heavy in this.

F I N I S.

