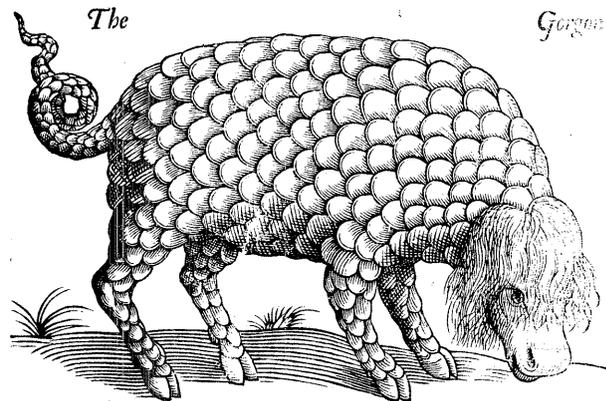


THE  
HISTORIE  
OF  
FOVRE-FOOTED  
BEASTES.

Describing the true and liuely figure of euery Beast, with a discourse  
of their severall Names, Conditions, Kindes, Vertues (both naturall and  
medicinnall) Countries of their breed, their loue and hate to Mankinde, and the  
wonderfull worke of God in their Creation, Preferuation,  
and Destruction.

*Necessary for all Divines and Students, because the story of euery Beast is amplified with Narrations out of Scrip-  
tures, Fathers, Philosophers, Physitians, and Poets: wherein are declared diuers Hieroglyphicks, Emblemes,  
Epigrams, and other good Histories, Collected out of all the Volumes of CONRADVS GESNER, and of  
other Writers to this present day.* By EDWARD TOPSELL.



LONDON,  
Printed by William Iaggard.  
1607.

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TO  
THE REVEREND AND RIGHT  
WORSHIPFULL RICHARD NEILE, D.  
of DIVINITY, Deane of Westminster, Maister of  
the SAVOY, and Clarke of the King his most excellent  
Majesties Closet, all felicity Temporall,  
Spiritual, and Eternall.



*The Library of English Bookes, and Catalogue of writers, (Right Worthy and Learned DEANE, my most respected PATRON) have growne to the height, not onely of a inist number, but almost innumerable: and no maruell, for God himself hath in all ages preserved learning in the next place to life; for as life is the Ministeriall Governour and maoner in this world, so is learning the Ministeriall Governour and maoner in life: As an Interpreter in a strange Country is necessary for a traveller that is ignorant of Languages (or else he should perish); so is knowledge and learning to vs poore Pilgrims in this our Perigrination, out of Paradise,*

*unto Paradise; whereby confused BABELS tongues are againe reduced to their significant Dialects, not in the builders of BABELL to further and finish an earthly Tower, but in the builders of IERYSALEM, to bring them all to their owne Countrey Which they seeke, and to the desired rest of soules. Literæ obstrices artium quarum beneficio ab interitū vndicantur. As life is different and diuers, according to the spirit wherein it is seated, and by which it is nourished as with a current; so also is Learning, according to the use, and practise of rules, Canons, and Authors, from whom as from a Fountaine it taketh both beginning and increase: euen as the spirit of a Serpent is much quicker then the spirit of an Oxe, and the Learning of Aristotle and Pliny more liuely and lightsome then the knowledge of other obscure Philosophers, unworthy to be named; which either through enuie or Non proficiencie durst neuer write, Sicum hac exceptione detur sapientia vt illam inclusam tenes, nec enantiem, rejiciam. Nullius boni sine socio iucunda est possessio. And therefore I say with Petrus Blesem: Scientiarum generosa possessio in plures dispersa, non perditur, & distributa per partes, minorationis detrimentum non sentit: sed eo diuturnius perpetuata senescit, quo publicata foecundius se diffundit.*

*The greatest men stored with all helpes of Learning, Nature, & Fortune, were the first writers who as they did excel other men in possessions & worldly dignity, so they manifested their Vertues and Worth in the adition of excellent parts of knowledge, either for the delight or profit of the world, according to the Poets profession:*

*Aur prodesse volunt aut delectari poeta,  
Aut simul & iucunda & idonea dicere vita,  
Omne tulit punctum qui miscuit vile dulci,  
Lectorem delectando, pariterque monendo.*

## The Epistle

Yet now of late daies this custome hath bin almost discontinued to the infinite prejudice of sacred inimitable Learning and Science, for Turpis sepe fama datur minoribus, (as Antonius wrote in his time; for indeed the reason is pregnant :

Haud facile emergunt quorum virtutibus oblat,  
Res angusta domi.

But yet the great Rectour or Chancellor of all the Academies in the world Iesus Christ, Inwhom are hid all the treasures of wisdom and knowledge, the Maister of that Colledge wher in he was but a Servant or Steward, That was learned in all the learning of the Egyptians, (I meane Moses) the first writer, the first Author, the first rememberer of knowledge, and the first orderer of a lawfull Common-wealth, and ruler of Church and state, hath not left our age without some monuments of great Princes, Earls, Lords and Knights for the Ornament and honour of learning, who for generall and particular causes and benefits have added their names to the society of writers, and divulged their workes in print, which are likely to be remembered to the worlds end. Such are our most temperate, iust, Wife, and Learned King and Sovereigne. The Rights Noble, and Honourable Earle of Sutchy, long ago departed out of this earthly Horizon. The now living Earles of Dorset, Northampton, Salisbury, and many Knights, Sir Phillip Sidney, Sir George Moore, Sir Richard Bartlett, Sir Francis Haltinges, and others. But of Aarons, and such as sit at the Helme of the Church, or are worthily addressed for their knowledge in learning and state, I meane both Bishops and Doctors, almost innumerable of all whom I can say no more, if I were worthy to say any thing, then apply unto them particularly that which was said of one of the greatest schoolers and Divines that ever England had.

— — — — — Dic oblecto sancta

Posteritas, nec enim mihi fas est dicere: tantum  
Detantis tacitum, aut tantos audire iuuabit.

Then why should I presume, being every way the least and meanest of all other, now the third time to publish any part of my concerned studies for the age present and succeeding, and so to have my name enrolled among the benefactors and Authors of Learning.

— — — — — Non omnia grandis aetas,

Quae fugiamus habet; feris venit usus ab annis.

Alas sir, I have neuer abounded in any thing, except want and labor, and I thank God thus one of these hath bin prepared to feed the other, therefore I will not stand upon any masses objections, who like Horses as it is in the fable being led empty, welced, and without burden, do scorn the laden Ass, adding misery to his load, til his backe was broke, and then was alaid upon the pampred, disdainfull Horse: even so, these proud displeasing spirits are eased by the labors of vs that beare their burthens, and if they content not themselves with ease, they will also sit in the seat of the scornful let them remeber, that when our backs be broke, they must take up the carriage. But pardon me I beseech you: if by way of Preface I open my hart unto your Wor: who is better able then ten thousand of the Mommuses, and more charitably generous in receiving such gifts with the right hande (as these are) although they were given with the left; for seeing I have chosen you the patron of this worke, I will briefly declare and open my mind unto you concerning the whole Volume, sparing any other praises of your demerits then those which by Martiall are ascribed to Regulus, which I will without flattery or feare of the envious thus apply unto you:

Cum sit Sophiae par fama & cura deorum [SSS-Trinitatis]  
Ingenio pietas nec minor ipsa tuo.  
Ignorat meritis dare munera, qui tibi librum  
Et qui miratur [Nesjic] Thura dari.

So then using these perorations, I will endeavor to prove unto you that this worke which I now publish and divulge unto the world, under the patronage of your name is Divine, & necessarie for all men to know; true, and therefore without slander or suspicious scandall to be received; and that no man ought rather to publish this unto the World, then a Divine or Preacher. For the first, that the knowledge of Beasts, like as the knowledge of the other creatures and workes of God, is Divine, I see no cause why any man shoulde doubt thereof, seeing that as the first they were created and brought to man as we may read Gen. 1. 24, 25. and altho the Lord himselfe, so that their life and creation is Divine in respect of their ma-

## Dedicatory.

ker, their naming divine, in respect that Adam out of the plenty of his owne divine wisdom, gave them their severall appellations; as it were out of a Fontaine of prophesie, forebiewing the nature of every kind in one elegant & significants denomination, which to the great losse of all his children was taken away, Job, & confounded as Babel. When I affirm that the knowledge of Beasts is Divine, I do meane no other thing then the right and perfect description of their names, figures, and natures, and this is in the Creator himselfe most Divine, & therefore such as is the fountain, such are the streams issuing fro the same into the minds of men. Now it is most cleare in Gen. how the Holy ghost remembereth the creation of all living creatures, and the Four-footed next before the creation of man, as though they alone were appointed the vthers, going immediately before the race of man. And therefore all the Divines observe both in the Hebrew, in the Greeke and Latine, that they were created of three severall sorts or kinds. The first Iumentum, as Oxen, Horse, Asses, & such like, Quia hominum iumentum. The second, Reptile quia hominum medicina. The third, Bestia: a vastando, for that they were wild & depopulators of other their associates rising also against man, after that by his fall he had lost his first image & integrity. Now were it not a knowledge Divine, why should the holy Scriptures relate it, and denote the kinds? Yea, why should all holy men take examples fro the natures of Beasts, birds, &c. & apply the to heavenly things, except by the ordinance of God they were both allowed and commanded so to do; and therefore in admiration of them the Prophet David crieth out, Quam magna funt opera tua domine, omnia in sapientia fecisti. The old Manichees among other blasphemies accused the creation of hurtfull, venomous, ravenous, and destroying Beasts, affirming them to be made by an evill God, and also they accused the creation of man and other unprofitable creatures, because their dullnes was no kinder to the Lord, (but like cruel and envious misers, made no account of those beasts, which brought not profit to their purse. You know Right Learned) how that grave Father answereth that alumnus, first affirming that the same thing which seemed yale to men, was profitable to God; and the same that appeared vgly to them, was beautiful to him, Qui omnibus vitut ad gubernationem vniuersi. He therefore wisely comprehendeth a fool that knows not the vse of the creatures in this World, to one ignorant that commeth into the workhouse of a cunning man, viewing a number of strange tooles, and having no cunning bus in an Axe or a Rake, thinketh that all these rare inventions of a wise Workman are ylle tooles: and whilst thus he thinketh, wandring so and fro, not looking to his feet, suddenly falleth into some furnace in the same Work-house, or chance to take up some sharpe tool whereby he is wounded, then he also thinketh that the same are hurtfull and dangerous. Quorum tamen vsum quia nouit artifex, insipientiam eius irridet, & verba inepta non carans officinam suam constantiter excurret. But wee that are ashamed to deny the vse of instruments in the shops of rare Artisans, but rather admire their invention, yet are not afraid to condemn in Gods storehouse the vanity of his creatures, which are rare inventions, although through folly we be wounded or harmed by them, and therefore he concludeth that all beasts are either vilia, and against them we dare not speake; or perniciosa, whereby we are terrified, that we should not lose this perillous life, or else they are superflua, which to asseme were most ridiculous: for as in a great house all things are not for vse, but some for ornament, so is it in this World, the inferior palace of God. Thus far Austen. Therefore I will conclude this first part, that not only the knowledge of the profitable creature is divine, and was first of all taught by God, but also of the hurtfull. For a wise Man saith Salomon, seeth the Plague (by the reuelation of God) and hideth himselfe from it. And Iohn Bap: Quis vos docuit ab ira ventura fugere. These things haue I principally laboured in this Treatise, to shew unto men what Beasts are their friends, and what their Enemies, which to trust, and which avoid, in which to find nourishment, and which to shun as poison. Another thing that perswadeth me in the necessarie vse of this history, that it was divine vv as the preservation of all creatures living, which are ingendred by copulation (except Fishes in the arke of Noah: unto whom it pleased the creator as that time to insuffle an instinct, and bring them home to man as to a field: surely it was for that a man might gaine out of them much deume knowledge, such as is imprinted in them by nature, as a tipe or spark of that great wisdom whereby they were created. In mice and Serpens a foreknowledge of things to come, in the Aune and Pilmire a providence against old ages, in the Bear the loue of yong: in the Lyon his stately pace; in the Cock & sheep, change of weather; as S. Basil in

Epi. Incl.

his Hexameron, etiam in Brutis quidam futuri sensus est, vt nos presentiuæ non addidit simus, sed de futuro sæculo omne studium habeamus.

For this cause there were of beasts in holy scripture three holy uses, one for sacrifice, another in vision, and a third for reproof and instruction. In sacrifices were the cleane beasts, which men were bound first to knowe, and then to offer; for it is unreasonable that those things should be sacred at the Lordes altar, which are refused worthily at priuate mens Tables. Now although we haue no use of sacrificing of Beasts, Nam sicut bruta pro peccatis immolabantur, ita iam vitia pro corporibus. Yet we haue use of cleane Beasts for foode and nourishment, and therefore for the enriching of the minds and Tables of men, it is necessary to know not onely the liberty that we haue to eat, but also the quality and vntimings of the Beasts we eat, not for any Religion, but for health and corporall necessity. This point is also opened in this story, and the other of Sacrifice, wherein I haue not omitted to speak of the Diuine use of euery Beast, both among the Iewes, and among the prophane Gentiles. Now for the second holy use of Beasts in visions, the Prophet Daniels visions, and Ezechiels, and S. Iohns in the Revelation doe testifie of them, whereby the most Deuines haue obserued how great Princes and kingdomes after they haue shaken off the practise of Iustice and piety, become Tyrants and rauening Beasts. For so man being in honor vnderstandeth not, but becometh like the Beasts that perish, and so as Dionisius saith by visions of beasts, Infima reducuntur per media in suprema. Now there were as S. Augustine saith, three kinds of visions, Scenibiles, intellectuales, & imaginariæ: the first were most pregnat, because to the vnderstanding and conceiuing, a man neuer leauih his senses, and therefore God did sedauely create sauage Beasts both of naturall and extraordinary shapes, whereby he shewed to his seruants the Prophets, the ruine or vprising of heauiy states and kingdomes. And not onely thus, but also in heauen (as Saint Iohn saith) there are foure Beasts full of eyes before the throne of Gods both which most needs magnifie the knowledge that we may haue of these Quadrupedas, for seeing God hath vied them as Sacraments or Mysteries to containe his will. (not onely monstrous treble-headed, or seuen-horned-shapes) but also impure ordinary naturall liues & members: how shal we be able to gesse at the meaning in the secret, that do not vnderstand the reuealed? And what use can we make of the inuisible part of that Sacrament, where we know not the meaning of the visible? Doth the Lord compare the Dinell to a Lyon, & euill Judges to Beares; false prophets to Wolves; secret and crafty persecutors to Foxes; open enemies in hostility to wilde Boares; Heretikes and false Preachers to Scorpions; good wares to the Fowles of Heauen, and Martyrs to Sheep, and yet we haue no knowledge of the nature of Lyons, Wolves, Beares, Foxes, Wilde-Boares, or Scorpions. Swely when Salomon saith to the slugard go to the Pismire, he willesh him to learne the nature of the Pismire, and then according thereto reforme his manners: And so all the world are bid to learne the natures of all Beasts, for there is alway something to be learned in them, according to this saying of Saint Basil. A deo nihil non prouidum in natura rebus est, neque quicquam pertinens, ad securæ expers, & si ipsas animalium partes consideraueris, inuenies quod neque superfluum quid conditor appouit, neque necessaria detrahit. Then is being cleare that euery beast is a naturall vision, which we ought to see and vnderstand, for the more cleare apprehension of the inuisible Adieity of God, & I will conclude that I haue not omitted this part of the use of Beasts, but haue collected, expressed, and declared, what the writers of all ages haue herein obserued.

Now the third and last holy use that is made of Beasts in Scripture, is for reproof and instruction; so the Lord in Iob. Ch. 38, & 39. mentioneth the Lyon, the Rauens, the Wilde-Goats, the Hinds, the Hinde-Calues, the Wilde-Asses, the Vnicorn, the Osfriche, the Scorp, the Puffant-Horse, the Hauke, the Eagle, the Vulture, the Whale, and the Dragon, that is, the Fowles, Fishes, Serpents, and Four-footed-Beasts: Al which he reckoneh as knowyn things to Iob, and disourseth of as strange thing in their natures as any were haue inferred for truth in our History, as may appere to any man what soeuer, that will looke seduously into them.

Shall I adde hee vnto howe Moses, and all the prophets, Saint Iohn Baptist, our most blessed

blest Sauour, saint Paule, and all the Writers since his time (both aunient and latter) haue made profession of this part of Diuinity; so that he was an vnskilfull Deuine and not apt to teach, which could not at his fingers end speake of the things: for (saith our Sauour) If I tell you earthly things and ye beleue not, how shall ye beleue when I tell you heauenly things?

Salomon, as it is witnessed in holy Scripture, wrote of Plants, of Birds, of Fishes, and Beasts, and euen then when he stood in good fauour with God, therefore it is an exercise of the highest Wisdome to trauell in, and the Noblest mindes to study in: for in it as I will shew you (with your good patience for I haue no other Preface) there is both the knowledge of god and man. If any man object Multa multi de musca de apicula de vermiculo, pauca de Deo, I will answer vnto the words of Theodoros Gaza: Permuta enim de Deo tractat, qui doctrina rerum conditarum exquisitissima, conditorum ipsium de, larat, neque musca, neque vermiculo omitterendis exquirit de mira solertia agit. Whereunto Saint Austen agreeth vnto he saith, Maiestatem diuinam æque in formica membris atque magno inuento transante fluuium. And for the knowledge of man, many and most excellent rules for publicke and priuate affaires, both for preserving a good Conscience and auoiding an euill danger, are gathered from Beasts: It were to long to run ouer all, let me (I beseech you) be bold to coken a few which descended from nature our common pauer, and therefore are neither strained, counterfuit, inconstant, or deceipfull; but free, full of power to perswade, true, hauing the seale of the highest for their euidence; constant and neuer altered in any age: faithfull, such as haue beene tryed at sic and Touch-stone.

Were not this a good perfwation against murder, to see all beasts so to maintaine their natures, that they kill not their owne kind? Who is so vnstarall and vnthankefull to his parents, but by reading how the young Strokes and Wood-peckers do in their parents olde age feed and nourish them, will not repent, amend his folly, and bee more naturall? What man is so void of compassion, that hearing the bounty of the Bone-breaker Bird to the young Eagles, will not become more liberall? Where is there such a slugard and drone, that considereth the labours, paines, and trauels of the Emmer, Little-bee, Field-mouse, Squirrel, and such other that will not learne for shame to be more industrious, and set his fingers to worke? Why should any man liuing fall to do euill against his Conscience, or at the temptation of the Demill, seeing a Lyon will neuer yeeld: Mori scit vnici nescit; and seeing the little Wren doth fight with an Eagle, contending for Souerainety; woulde it not make all men to reuerence a good King (set ouer them by God? Seeing the Bees seeke out their King if he loose himselfe, and by a most sagacious smelling-sence, neuer cease till he be found out, and then heare him vpon their bodies if he be not able to fly, but if he die they all forsake him. And what King is not inuited to clemency, and debarred from tyranny, seeing the king of Bees hath a sting, but neuer useth the same?

How great is the loue and faithfulnessse of Dogges, the meeknesse of Elephants, the modesty or shamefastnesse of the aduiscerous Lyonesse, the meeknesse and politnesse of the Cat and Peacocke, the iustice of the Bee which gathereth from all flowers that which serueth their turne, and yet destroyeth not the flower. The care of the Nightingale to make her voice pleasant, the chastity of a Turtle, the Canonically wise and watchfulnessse of a Cooke, and to conclude the vtility of a Sheepe: All the se and ten thousand more could recite, to shew what the knowledge of the nature of brutish creatures doth worke or teach the minds of men, but I will conclude this part vnto the words of S. Ierom against Iouinian. Ad Herodem dicitur propter malitiam. Itc & dicit vulpiniuc. Luke 13. ad Scribas & Phariseos genimina viperarum Mat. 23. ad libidinosos equi hincites inproximorum foeminas. Jer. 5. de voluptuoso nolite mittere margaritas vestras ante porcos. De impudentibus, neque sanctum date canibus Mat. 7. de infidelibus Ephesi cum bestis, pugnant in similitudine hominum, And thus saie S. Ierom: whereby we may boldly auerre by way of induction, that wherein the knowledge of God, the knowledge of man, the precepts of Vertue, the means to auoid euill are to be learned, that Science is Diuine and ought of all men to be inquired and sought after: and such haue manifested in this history following.

Now againe the necessity of this History is to be preferred before the Chronicles and records

## The Epistle

words of all ages made by men, because the events & accidents of the time past, are perished & nature such things as shall neuer againe come in use: but this sheweth that *Christe* which was made by God himselfe, every living beast being a word, every kind being a sentence, and all of them together a large history, containing admirable knowledge & learning, which vices, which is, which shall continue, (if not for ever) yet to the worlds end.

Er patris, & nostras, nouumque prematur in annum  
Membranis intus positus delere licebit  
Quod non ædideris.

The second thing in this discourse which I haue promised to affirme, is the truth of the History of Creatures, for the marke of a good writer is to follow truth and not desirable Fables. And in this kind I haue passed the straightest passage, because the relation of most things in this Booke are taken out of Heathen writers, such as peraduenture are many times superstitiously credulous, and haue added of their owne verie many rash inuentions, without reason, authority, or probability, as if they had bene hyred to sell such Fables: For, Non bene conducti vendunt peruriantes. I would not haue the Reader of these Histories to imagine that I haue inserted or related all that ever is said of these Beasts, but onely so much as is said by many. For in the mouth of two or three witnesseth standeth euery word: and if at any time I haue set downe a single Testimony, it was because the matter was cleare and needeth not farther probation, or else I haue laid it upon the credit of the Author with special words, not giuing the Reader any warrant from me to beleue it.

Besides I haue taken regard to imitate the best Writers, which was easie for mee to doe, because Gelfer relateth euery mans opinion (like a common place or Dictionary, as he professeth), and if at any time he seemed obscure, I turned to the booke which I had at hand to gesse their meaning, putting in that which he had left out of many good Authors, and leauing out many magicall deuises. Now although I haue used no small diligence or care in collecting those things which were most essentiall to euery Beast, most true without exception, and most euident by the Testimony of many good Authors, yet I haue deliuered in this treatise many strange and rare things, not as fictions, but Miracles of nature, for wisdom to behold and obserue to their singular comfort, if they loue the power, glory, and praise of their maker, not withholding their consent to the things expressed, because they inuent of liuing things made by God himselfe. Si ergo quærimus quis fecerit deus est, Si per quod, dixit fiat, & facta sunt. Si quare fiat, quia bonus est. Nec enim autor est excellentior deo, nec ars efficacior deo verbo, nec causa melior, quam vt bonum creatura deo bono, and this Plato said was the onely cause of the worlds creation, vt a deo bono opera bona fierent.

Now I doe in a sort challenge a consent vnto the probability of these things to wise and learned men, although no beleefe. For Fides, is credere inuisibilia; but contentus is a cleauing or yeelding to a relation vntill the manifestation of another truth; and when any man shall iustly reprove any thing I haue written for false and erroneous, I will not sticke to release the Readers consent, but make satisfaction for vsurpation. But for the rude and vulgar sort (who being utterly ignorant of the operation of Learning, do presently condemne all strange things which are not ingraued in the palms of their own hands, or euident in their own heards and flockes): I care not, for my eares haue heard some of them speake against the Historie of Sampton, where hee tied five-brands to the tails of Foxes, and many of them against the Miracles of Christ. I may remember you (R. W.) of a Countie tale of an old Masse-Priest in the daies of Henry the eight, who reading in English after the translation of the Bible, the miracle of the five loaves and two Fishes, and when hee came to the verse that speaketh the number of the guests or eaters of the banquet, hee paused a little, and at last said, they were about five hundred: The Clarke, that was a little wiser, whispered into the priests eares that it was five thousand, but the priest turned backe and replied with indignation, Hold your peace fitha, we shall neuer make them beleue they were five hundred.

Such

## Dedicatory.

Such Priests, such people, such persons I shall draw upon my backe, and although I doe not challenge a power of not erring, yet because I speake of the power of God, that is vntimable, I will be bold to auerre that for truth in the Booke of creatures (although first obserued by Heathen men) which is not contrary to the booke of Scriptures.

Lastly, that it is the proper office of a Preacher or Deuine to sit forth these workes of God, I thinke no wise man will make question, for so did Moyses, and David, and Salomon, and Christ, and S. Paule, and S. Iohn, and S. Ireney, S. Gregory, S. Basil, S. Austen, S. Ierom, S. Bernard in his narrations or Sermons vpon the Canticles, and of later daies Hieronimus, The Monkes of Mellis, Germinianus, and to conclude that ornament of our time Ieronimus Zanchius. For how shall we be able to speake the whole Counsel of God vnto his people, if we read vnto them but one of his booke, when he hath another in the world, which wee neuer study past the title or outside; although the great God haue made them an Epistle Dedicatory to the whole race of mankind.

This is my endeour and paines in this Booke, that I might please and delight the Reader, whereinto he may looke on the Holyest daies, (not omitting prayer and the publicke seruice of God) and passe away the Sabbathes in heavenly meditations vpon our thy creatures. I haue followed D. Gelfer as neer as I could, I do profess him my Author in most of my stories, yet I haue gathred up that which he let fall, & added many pictures and stories as may appeare by Conference of both together. In the names of the Beasts, and the Phisicke I haue not swarmed from him at all. He was a Protestant Phisitian, (a rare thing to finde my Religion in a Phisitian although Saint Luke a Phisitian were a writer of the Gospell.) His praises therefore shall remaine, and all liuing creatures shall witness for him at the last day. This my labor whatsoever it be, I consecrate to the benefit of all our English Nation vnder your name and patronage, a publique professor of a learned & vniuersend Deuine, a famous Preacher obserued in Court & Country, if you will vouchsafe to allow of my labors, I stand not vpon others, & if it haue your commendation, it shall incourage me to proceede to the residue, wherein I feare no impediment but ability to carry out the charge, my ease so standing that I haue not any necessity of maintinance but by voluntary beneuolence for personall paines, receiving no more but a laborers wages, & but for you, that had all been taken from me: Therefore I conclude with the words of Saint Gregory to Leontius, Et nos bona quæ de vobis multipliciter prædicantur ad dicentes, affidue pro gloria vestra incolumitate omnipotentem valeamus dominum deprecari.

Your Chaplaine in the Church of Saint  
Buttolph the Aldergate. EDWARD TOPSELL.

