

SIR EDWARD COKE.

is clearly evident in the book we are looking at, it runs through it as a silvery thread. Where writing on Petit Treason, he contrasts the conduct of Radamanthus, "that cruell judge of hell," of whom Virgil saith :—

Castigatque, auditque dolos, subigitque fateri,
(First, he punished before he heard, and when he has heard his denial, he compelled the party accused by torture to confesse it), "with that of the Almighty, which he says, is far otherwise—1. *Vocat.* 2. *Interrogat.* 3. *Judicat.* And as authority for this statement he refers to Luke xvi. 1, 2, John vii. 51. In concluding the chapter he says, "It appeareth in the Holy Scripture, that traytors never prospered, what good soever they pretended, but were most severely and exemplarily punished: As Corah, Dathan, and Abiram, by miracle: *dirupta est terra sub pedibus eorum, et aperiens os suum devoravit illos.* Athalia, the daughter of Amri, *interfecta est gladio.* Bagatha and Thara against Assuerus, *appensus est uterq; eorum in patibula.* Absolon against David. *Suspensus in arbore, et Joab infixit tres lanceas in corde ejus.* Achitophel with Absolon against David. *Suspendio interiiit,* he hanged himself. Abiathar, the traiterous high priest against Solomon. *Abiathar sacerdoti dixit rex, &c. Et quidem vir mortis es, sed hodie te non interficiam, &c. Ejecit ergo Solomon Abiathar, ut non esset sacerdos.* Shemei against David, *gladio interfectus.* Zimri against Ela, who burnt himself. Theudas (*qui occisus est, et circiter 400 qui credebant ei, dispersi sunt et redacti ad nihilum*) and Judas Galileus, *ipse periit, et omnes quotquot consenserunt ei, dispersi sunt.* Lastly, Judas Iscariot, *secundum nomen ejus vir occisionis,* the traytor of traytors. *Et hic quidem possedit agrum de mercede iniquitatis [sux, & suspensus crepuit medius, et diffusa sunt omnia visera ejus.]* And, therefore, let all men abandon it

(treason) as the most poisonous bait of the devill of Hell, and follow the precept in holy scripture. Fear God, honour the king, and have no company with the seditious."

Very religious is Sir Edward when he treats of felony by conjuration, witchcraft, sorcery or enchantment, "Thou shalt not suffer a witch to live. *Non est augurium in Jacob, nec divinatio in Israel,*" is in the text, while in the margin he refers, concerning "these devilish and wicked offenders," to Exod. ca. xxii., 17; Deut. ca. xviii., 10, 11, 12; Num. ca. xxiii., 23; 1 Reg. ca. xv., 23. "And it appeareth by our ancient books (The *Mirror*, Britton and *Fleta*,) that these horrible and devilish offenders which left the ever living God and sacrificed to the devil, and thereby committed idolatry, in seeking advice and aide of him, were punished by death." Burning was anciently the punishment. "The holy history hath a most remarkable place concerning the reprobation and death of King Saul, '*Mortuus est ergo Saul propter iniquitates suas, eo quod prævaricatus sit mandatum Domini, et non custodierit illud, sed insuper Pythonissam consuluerit, nec speraverit in Domino, propter quod interfecit eum, et transtulit regnum ejus ad David filium Isai.*'" David, we are told, killed Uriah with his pen. "The law concerning deodands is grounded upon the law of God. Exodus ch. ii., 28 *Si bos cornu percusserit virum aut mulierem, et mortui fuerint, lapidibus obruetur.*' He points a moral by quoting from the Vulgate the stories of Diana and Hemor, Ammon and Thamar.

His remarks on the subject of Prophecies might be read with advantage by Dr. Cumming, the Adventist and others of that ilk. "Certaine] it is, that to fortell of things to come, is a prerogative appropriated to the Holy Ghost; and that the devil