

A N A T O M Y
O F
M E L A N C H O L Y

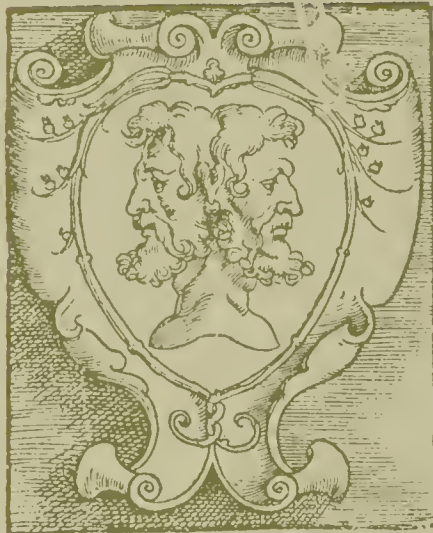






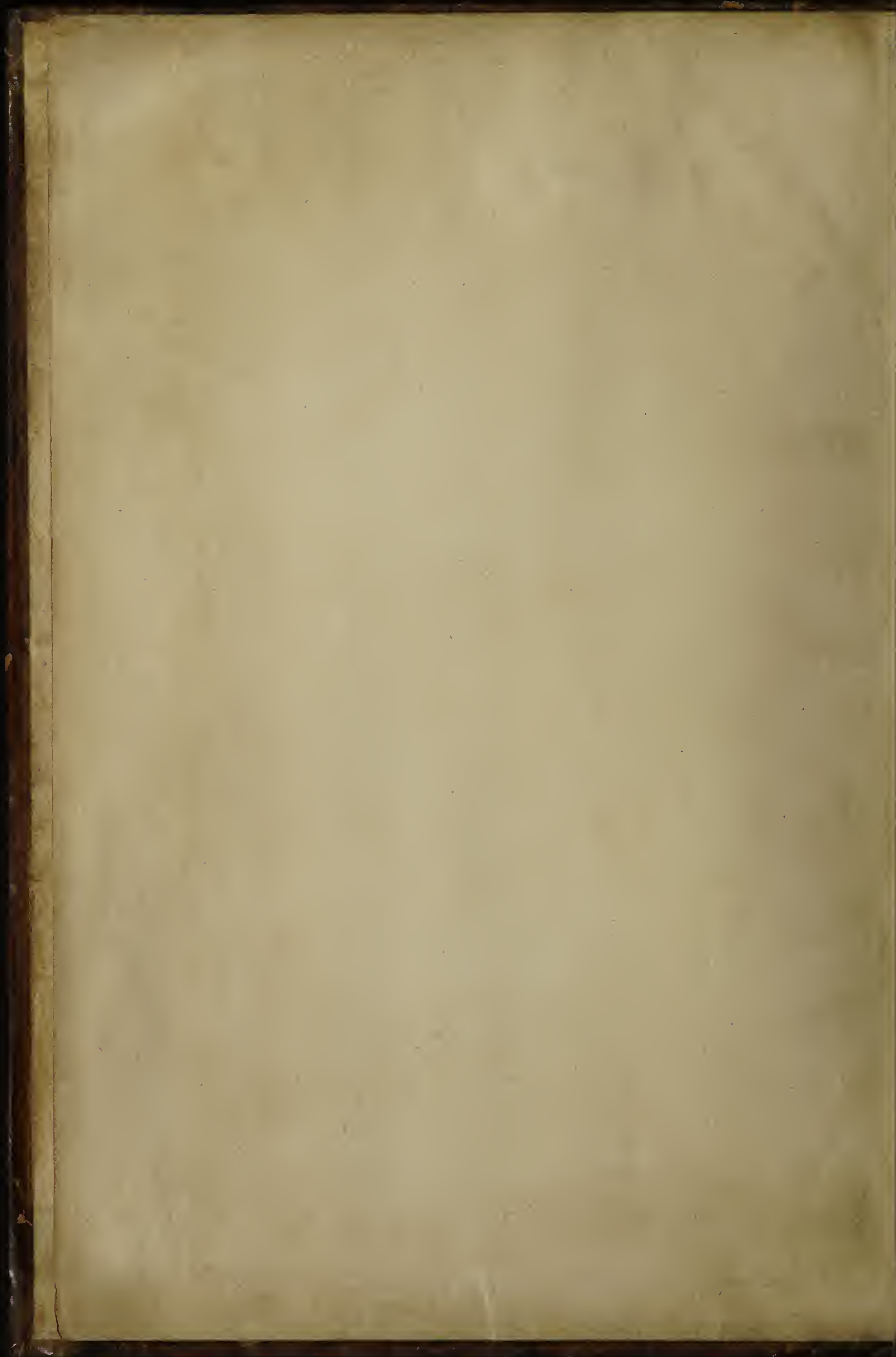
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This red folio edition of Boetius celebrated
classics - the greatest treatise in medicine was
composed by a layman was purchased of
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Jealousia



Democritus Abderites



Solitudo



Inamorato

THE
ANATOMY OF
MELANCHOLY.

*What it is, with all the kinds causes,
Symptomes, Prognosticks, & severall cures of it.*

*In three Partitions, with their severall
Sections, members & subsections.*

*Philosophically, Medicinally,
Historically, opened & cut up.*

By

Democritus Junior

*With a Satyricall Preface, Conducing
to the following Discourse.*

*The thirde Edition, corrected and
augmented by the Author.*

Omne tulit punctum, qui miscuit utile dulci.



Hypochondriacus

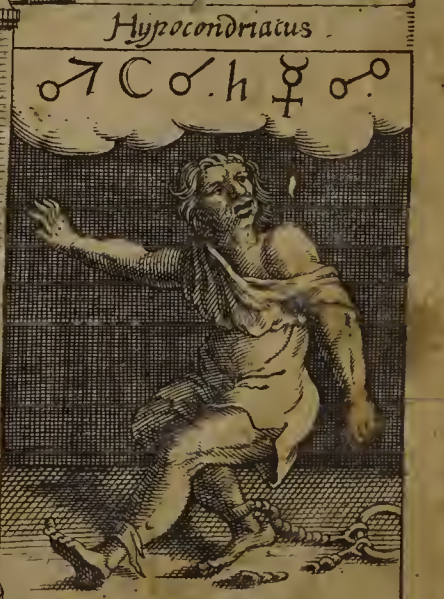


Superstitiosus



Democritus

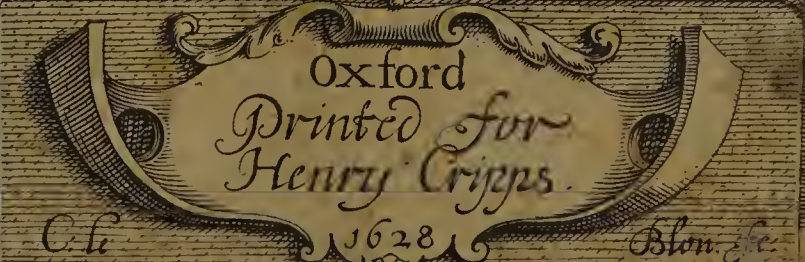
Junior



Maniacus



Borago



Oxford
Printed for
Henry Cripps.

C. l.

1628

Blon. Sc.



Helleborus

174-125





HONORATISSI-
MO DOMINO NON
MINVS VIRTUTE SVA
QVAM GENERIS
SPLENDORE

ILLVSTRISSIMO,
GEORGIO BERKELEIO,
MILITI DE BALNEO,
BARONIDE BERKELEY,
MOVBREY, SEGRAVE,
D^o DE BRVSE.

DOMINO SVO

Multis Nominibus Obseruando.

HANC SVAM
MELANCHOLIAE
ANATOMEN,
IAM TERTIO

REVISAM,

D.D.

DEMOCRITVS *Junior.*



HONORARY

MEMBER OF THE
ROYAL SOCIETY OF LONDON
AND OF THE
ACADEMY OF SCIENCES
OF PARIS

GEORGIO BERKELEY

MILITARY ENGINEER
AND
MILITARY SURVEYOR
IN THE
ARMY

1751

PRINTED BY

JOHN BARNARD

MILITARY ENGINEER

AND

MILITARY SURVEYOR

IN THE

ARMY

1751



DEMOCRITVS IUNIOR TO THE READER.



Entle Reader, I presume thou wilt bee verie
niquisitiue to know what Anticke or Personate
A&tor this is, that so insolently intrudes vpon
this common Theater, to the Worlds view, ar-
rogating another mans Name, whence he is,
why hee doth it, and what hee hath to say? Al-
though, as^a he said, *Primum si noluerō, non respon-*
debo, quis coacturus est? I am a free man borne,
and may chuse whether I will tell, who can com-

pell me? If I be vrged I will as readily reply as that *Aegyptian* in ^b *Plu-*
tarch, when a curious fellow would needs know what he had in his Bas-
ket, *Quum vides velatam, quid inquiris in rem absconditam?* It was there-
fore couered, because hee should not know what was in it. Seeke not
after that which is hid, if the contents please thee, ^c *and be for thy vse,*
suppose the Man in the Moone, *or whom thou wilt to be thy Author;* I would
not willingly bee knowne. Yet in some sort to giue thee satisfaction,
which is more then I need, I will shew a reason, both of this vsurped
Name, Title, and Subiect. And first of the Name of *Democritus*; lest
any man by reason of it, should bee deceiued, expecting a Pasquill, a
Satyre, some ridiculous Treatise (as I my selfe should haue done) some
prodigious Tenent, or Paradox of the Earths motion, of infinit Worlds
in infinito vacuo, ex fortuita atomorum collisione, in an infinit wast, so cau-
sed by an accidentall collision of Motes in the Sunne, all which *Demo-*
critus held, *Epicurus* and their Master *Leucippus* of old maintained, and
are lately reuiued by *Copernicus*, *Bruus*, and some others. Besides it
hath been alwayes an ordinarie custome, as ^d *Gellius* obserues, *For later*
writers and Impostors, to broach many absurd and insolent fictions, vnder the
name of so noble a Philosopher as Democritus, to get themselves credit, and by
that meanes the more to bee respected, as Artificers vsually doe, Nouo qui
marmoris a scribunt praxatilem suo. 'Tis not so with mee,

^e *Non hic Centauros, non Gorgonas, Harpyasq;
Inuenies, hominem pagina nostra sapit.*

No Centaures here, or Gorgans looke to find,
My subiect is of Man, and humane kind.

Thou thy selfe art the subiect of my Discourse.

a

Quicquid

^a *Seneca in lrae
do in mortem
Claudii Caesaris*

^b *Lib. de curi-
ositate.*

^c *Modo haec tibi
vsi sint, quic-
quis auctorem
fingit. Weclsey*

^d *Lib. 10. c. 12
Multa a male
seriatis in De-
mocriti nomen
commēta data,
nobilitatis, au-
thoritatisque
eius refugio
vrentibus.*

^e *Martialis
lib. 10, epig. 14*

f Iuv. Sat. 1.

¶ *Quicquid agunt homines, votum, timor, ira, voluptas,
Gaudia, discursus, nostri farrago libelli.*

What e're men doe, vowes, feares, in ire, in sport,
Ioyes, wandrings, are the fumme of my report.

g Auth. Pet.
Besseo. edit:
Colonia 1616.

h Hip. Epist.

Damaget.

i Laers. lib. 9.

k Hortulo sibi

cellulam seli-

gens, ibiq; seip-

sum includens,

vixit solitarius

l Florus Olympi-

ade 80,

700 annis post

Troiam.

m Diacof. quod

cunctis operibus

facile excellit,

Laerti.

n Col. lib. 1. c. 1

o Const. lib. de

agric. r. a. s. m.

p Volucrum

voce & lin-

guas intelligere

se dicit Abde-

ritans Ep. Hip-

q Sabellus

exempl. lib 10

oculis se priva-

uit, ut melius

contemplationi

operam daret,

sublimi vir in-

genio, profunda

ecogitationis,

&c.

r Naturalia,

Moralia, Ma-

thematica, li-

berales a. s. s-

plinas, artium-

que omnium

peritiam

callebat.

s Veni Athe-

nas, et nemo

memoravit.

t Idem contem-

ptui et admira-

tionis habitus.

u Solebat ad

portum ambu-

lare, et inde,

&c. Hip. Ep.

Damag.

x Perpetuo ri-

si pulmonem

agitare solebat

Democritus,

Iuv. Sat. 7.

y Non sum

dignus praestare

matellam,

Mart.

z Christ-

Church in

Oxford.

* Praefat. Hist.

My intent is no otherwise to vse his name, then *Mercurius Gallobelgi-*
cus, Mercurius Britannicus, vse the name of *Mercury, & Democritus Christi-*
anus, &c. Although there be some other circumstances, for which I haue
masked my selfe vnder this Visard, and some peculiar respects, which I
cannot so well expresse, vntill I haue set downe a brieffe Character of
this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by ^h *Hippocrates* and ⁱ *Laertius*, was a litle
wearish old man, verie melancholy by nature, auerse from companie in
his latter dayes, ^k and much giuen to solitarinesse, a famous Philosopher
in his age, ^l *coeuus* with *Socrates*, wholly addicted to his studies at the
last, and to a priuate life, writ many excellent Workes. A great Diuine,
according to the Diuinitie of those times, an expert Physitian, a Politi-
cian, an excellent Mathematician, as ^m *Diacosmus*, and the rest of his
Workes doe witnesse. He was much delighted with the studies of Hus-
bandry, saith ⁿ *Columella*, and often I find him cited by ^o *Constantinus* and
others, treating of that subiect. He knew the natures, differences of all
Beasts, Plants, Fishes, Birds, and as some say, could vnderstand the tunes
and voyces of them. In a word hee was *omnifariam doctus*, a generall
Schollar, a great Student; and to the intent hee might better contem-
plate, ^q I find it related, that he put out his eies, & was voluntarily blind,
yet saw more then all *Greece* besides, and ^r writ of euerie subiect, *Nihil*
in toto opificio natura, de quo non scripsit. A man of an excellent wit, pro-
found conceit; and to attaine knowledge the better in his younger
yeers, he trauelled to *Agypt* and ^s *Athens*, to conferre with learned men,
^t *admired of some, despised of others.* After a wandring life, hee settled at
Abdera a towne in *Thrace*, & was sent for thither to be their Law-maker,
Recorder, or Town-clearke, as some will; or as others, he was their bred
and borne. Howsoeuer it was, there he liued at last in a Garden in the
Suburbs, wholly betaking himselfe to his studies, and a priuate life.
^u *Sauing that sometimes he would walke downe to the Hauens,* and laugh hear-*
tily at such varietie of ridiculous obieets, which there he saw. Such a one was
Democritus.

But in the meane time, how doth this concerne me, or vpon what re-
ference doe I vsurpe his habit? I confesse indeed, that to compare my
selfe vnto him for ought I haue yet said, were both impudencie and ar-
rogancie. I doe not presume to make any parallell, *Antistat mihi millibus*
trecentis, ¶ paruus sum, nullus sum, altum nec spiro, nec spero. Yet thus much I
will say of my selfe, and that I hope without all suspition of pride, or
selfe-conceit, I haue liu'd a silent, sedentarie, solitarie, priuate life, *mihi*
& musis, in the Vniuersitie as long almost as *Xenocrates* in *Athens*, *ad se-*
nectam ferè, to learne wisdome as hee did, penned vp most part in my
Study. For I haue beene brought vp a Student in the most flourishing
Colledge of *Europe*, ^v *Augustissimo Collegio*, and can bragge with ^w *Iouius*
almost,

almost, *in eâ luce domicilij Vacicani, totius orbis celeberrimi, per 37 annos multa opportunaq; didici*; for 27 yeeres I haue continued (hauing the vse of as good a Libraries as euer hee had) a Scholler, and would bee therefore loth, either by liuing as a Drone, to bee an vnprofitable or vnworthy Member of so learned and noble a Societie, or to write that which should be any way dishonourable to such a royall & ample Foundation. Something I haue done, though by my profession a Diuine, yet *turbine raptus ingenij*, as ^b hee said, out of a running wit, an vnconstant, vnsetled mind, I had a great desire (not able to attaine to a superficial skill in any) to haue some smattering in all, to bee. *aliquis in omnibus, nullus in singulis*, which ^c Plato commends, out of him ^d Lipsius approues and furthers, *as fit to be imprinted in all curious wits, not be a Slave of one Science, or dwell altogether in one subiect, as most doe, but to roue abroad, centum puer artium, to haue an Oare in euerie mans Boat, to tast of euerie Dish, and sip of euerie mans Cup*, which faith ^e Montaigne, was well performed by Aristotle and his learned Countrey-man Adrian Turnebus. This rouing humour (though not with like successe) I haue euer had, & like a ranging Spaniell, that barks at euerie Bird he sees, leauing his game, I haue followed all, sauing that which I should, and may iustly complaine, and truly, *ubi est, nusquam est*, which ^g Gesner did in modestie, that I haue read many Bookes, but to litle purpose, for want of good method, I haue confusedly tumbled ouer diuers Authors in our Libraries, with small profit, for want of Art, Order, Memorie, Iudgement. I neuer trauelled but in Mapped or Card, in which mine vnconfined thoughts haue freely expatiated, as hauing euer bene especially delighted with the study of Cosmography. ^h Saturne was Lord of my geniture, culminating, &c. and Mars principall significator of manners, in partile conjunction with mine Ascendent; both fortunate in their Houses, &c. I am not poore, I am not rich; *nihil est, nihil deest*, I haue litle, I want nothing. all my Treasure is in Minerva's Towre. Greater preferment as I could neuer get, so am I not in debt for it, I haue a competencie (*Laus Deo*) from my noble and munificent Patrons, though I liue still a Colleegeat Student, a Democritus in his Gardeu, and lead a Monastique life, sequestred from those tumults and troubles of the world, *Et tanquam in speculâ positus* (as he said) I heare what is done abroad, how others ^k run, ride, turmoile, and maccerate themselues in Court and Countrey, far from those wrangling Law suits, *aule vanitatem, feri ambitionem, videre mecum soleo*: I laugh at all, ^l *onely secure, lest my Suit goe amisse, my Ships perish, Corne and Cattle miscarrie, Trade decay, I haue no Wife nor Children, good or bad to provide for*. A meere spectator of other mens fortunes & aduentures; and how they act their parts, which me thinks are diuersly presented vnto me, as from a common Theater or Sceane. I heare new newes euerie day, and those ordinarie rumors of War, Plagues, Fires, Inundations, Thefts, Murders, Massacres, Meteors, Comets, Spectrums, Prodigies, Apparitions: of townes taken, cities besieged in France, Germany, Turkey, Persia, Poland, &c. daily musters and preparations, and such like, which these tempestuous times afford, Battels fought, so many men slaine, Monomachies, Shipwracks, Piracies, and Sea-fights, Peace, Leagues, Stratagems, and fresh Alarums.

^a Keeper of our Colledge Librarie, lately reuiued by O'ho Nichol'son Esq. re.

^b Scaliger.

^c In Theatre. ^d Phil. Stoic. i. ^e aff. 8. Dogma cupidis & curiosis ingenij. ^f De libere gratum de quocumq; cibo, & potu. ^g Praefat. Bibliothec.

^h Ambo fortes & fortunati, Mars & Iouis magisterii dominus, iuxta primam Leuiti regulam.

ⁱ Heusius ^k Calide ambitus, sollicite litigantes, aut misere exidentes, voces, ^l Arepitum, contentiones, &c. Cyp. ad Dardat. ^m Vnico securus, ne excidans in foro, aut in mari. ⁿ In tico bonie oluam, de dote filia, patrimonium, filii non sum sollicitus.

Alarums: A vast confusion of Vowes, Wishes, Actions, Edicts, Petitions, Law-suites, Pleas, Lawes, Proclamations, Complaints, Grievances, are daily brought to our Eares. New Bookes euerie day, Pamphlets, Currantoes, Stories, whole Catalogues of Volumes of all sorts, new Paradoxes, Opinions, Schismes, Heresies, Controuersies in Philosophy, Religion, &c. Now come tidings of Weddings, Maskings, Mummeries, Entertainments, Iubilies, Embassies, Tilts and Tournaments, Trophies, Triumphes, Reuels, Sports, Playes. Then againe Treasons, Cheating trickes, Robberies, enormous Villanies in all kinds, Funerals, Burials, Death of Princes, new Discoueries, Expeditions; now Comickall, then Tragicall matters. To day we heare of new Lords and Officers created, to morrow of some Great-men deposed, & then againe of fresh Honors conferred; one is let loose, another imprisoned; one purchaseth, another breaketh; he thrives, his neighbour turns banckrupt; now plentie, then againe dearth and famine; one runs, another rides, wrangles, laughes, weepes, &c. Thus I daily heare, and such like, both priuate, and publike newes, *prius priuatus*, as I haue still liued, and so now continue *statu quo prius*, left to a solitarie life, and mine owne domesticke discontents: Sauiug that some times, *ne quid mentiar*, as *Diogenes* went into the Citie, and *Democritus* to the Hauen to see fashions, I did for my recreation now and then walke abroad, looke into the world, and could not chuse but make some little obseruation, *non tam sagax obseruator, ac simplex recitator*, not as they did, to scoffe or laugh at all, but with a mixt passion.

in Hor.

m Bilem sapè, iocum vestri mouère tumultus.

n Per.

o Hor.

p Secundum
mania locus
erat frondosis
populis opacus,
vrbibusque
sponte nativ;
tennis propè
aquae defluebat,
placide mur-
nans, ubi
sedile et domus
Democriti
conspiciebatur,
q Ipse cõpositè
considebat, su-
per genua vo-
lumen habens,
& vtrinq; alia
patientia para-
ta, dissectaque
animalia cu-
mularim strata,
quorum viscera
rimabatur:
& Cum mundus
extra se sit, &
mente captus
sit, et nesciat se
languere, vt
medelam
adhibeat.

I did sometime laugh and scoffe with *Lucian*, and Satyrically taxe with *Menippus*, lament with *Heraclitus*, sometimes againe I was *petulanti splene cachinno*, and then againe, *vrere bile iccar*, I was much moued to see that abuse which I could not amend. In which passion howsoeuer I may sympathise with him or them, 'tis for no such respect I shroud my selfe vnder his name, but either in an vnknowne habite, to assume a litle more libertie and freedome of speech, or if you will needs know, for that reason and onely respect, which *Hippocrates* relates at large in his Epistle to *Damegetus*, wherein he doth expresse, how comming to visite him one day, he found *Democritus* in his garden at *Abdera*, in the Suburbs, vnder a shady Bowre, with a Booke on his Knees, busie at his study, sometimes writing, sometime walking. The subiect of his Booke was Melancholy and Madnesse, about him lay the carkasses of many feveral Beasts, newly by him cut vp and anatomized, not that he did contemne Gods creatures, as hee told *Hippocrates*, but to find out the feat of this *atra bilis* or Melancholy, whence it proceeds, and how it was engendred in mens bodyes, to the intent he might better cure it in himselfe, by his writings and obseruations, teach others how to prevent and auoid it. Which good intent of his, *Hippocrates* highly commended: *Democritus Junior* is therefore bold to imitate, and because he left it vnperfect, *quasi succenturiator Democriti*, to profecute and finish in this Treatise.

You haue had a reason of the Name, if the Title and Inscription offend your

your grauitie, were it a sufficient iustification to accuse others, I could produce many sober Treatises, euen Sermons themselves, which in their Fronts carrie more phantasticall names. Howsoeuer it is a kind of pollicie in these dayes, to prefix a phantasticall Title to a Booke which is to be sold: For as Larkes come downe to a Day-net, many vaine Readers will tarrie and stand gazing like silly passengers, at an anticke Picture in a Painters shop, that will not looke at a iudicious peece. And indeed, as Scaliger obserues, *nothing more inuites a Reader then an Argument vnlook'd for, vnthought of, and sels better then a scurrile Pamphlet,* tum maximè cum nouitas excitat palatum. Many men, saith Gellius, are very conceited in their Inscriptions, and able (as Pliny quotes out of Seneca) to make him loyter by the way, *that went in hast to fetch a Mid-wife for his Daughter, now ready to lye downe.* For my part I haue honourable Presidents for this which I haue done: I will cite one for all, *Anthony Zara Pap. Episc.* his Anatomie of Wit, in foure Sections, Members, Subsections, &c. to be read in our Libraries.

Scaliger Ep. ad Parisiensem. nihil magis lectorem inuitat quam inopinatum argumentum, neq; vendibilior merx est quam petulantia liber. Lib. 20. c. 11. miras sequuntur inscriptionum festiuitates.

Presut. Nat. Hist. patri obstetricem parturienti fia accersenti moram ratiere possunt.

u Anatomy of Popery. Anatomy of Immortalitie. Angelus Salas, Anatomy of Antimony, &c. X Cent. l. 4. c. 9 non est cura melior quam labor.

y Hor. z Non quod de reo qui adde aut a veteribus pratermissum, sed proprie exercitacionis causa.

a Qui nouit, neq; id quod sentit exprimit perinde est ac si nesciat. b Iouius Pres. Hist. c L. rasmus.

e Otium otio, dolorem dolore sum solatus.

f Observat. l. 1.

If any man except against the matter or manner of treating of this my Subiect, & will demand a reason of it, I can alledge more then one, I write of Melancholy, by being busie to auoid Melancholy. There is no greater cause of Melancholy then idlenesse, *no better cure then businesse,* as Rhasis holds: and howbeit, *stultus labor est ineptiarum,* to bee busied in toyes is to small purpose, yet heare that diuine Seneca, *better aliud agere quam nihil,* better do to no end then nothing. I writ therefore, and busied my selfe in this playing labor, *otiosaq; diligentia ut visarem torporem feriandi* with Vectius in Macrobius, atque otium in vtile verterem negotium.

Simul & iucunda & idonea dicere vitæ,
Lectorem delectando simul atq; monendo.

To this end I write, like them, saith Lucian, *that recite to Trees, and de-claim to Pillers for want of Auditors:* as Paulus Aegineta ingeniously confesseth, *not that any thing was vnkowne or omitted, but to exercise my selfe,* which course if some tooke, I thinke it would be good for their bodies, and much better for their soules, or peradventure as others do for fame, to shew my selfe (*Scire tuum nihil est, nisi te scire hoc sciat alter*) I might be of Thucydides opinion, *to know a thing and not expresse it, is all one as if he knew it not.* When I first tooke this taske in hand, & quod ait ille, *Impellente Genio negotium suscepi,* this I aynded at; *vel ut lenirem animum scribendo,* to ease my mind by writing, for I had *gravidum cor, fatum caput,* a kind of Impostume in my head, which I was very desirous to be vnladen of, and could imagine no fitter euacuation then this. Besides I might not well refraine, for *vbi dolor, ibi digitus,* one must needs scratch where it itcheth. I was not a little offended with this malady, shall I say my Mistris Melancholy, my Ageria, or my malus Genius, & for that cause, as he that is stung with a Scorpion, I would expell *clauum clauo,* comfort one sorrow with another, idleness with idleness, *ut ex viperâ Theriarum,* make an Antidote out of that which was the prime cause of my disease. Or as he did, of whom Felix Plater speakes, that thought he had some off

Aristophanes

Aristophanes Frogs in his belly, still crying *Brecc' ckex, coax, coax, cop, cop;* and for that cause studied Physicke seuen yeers, and trauelled ouer most part of *Europe* to ease himselfe: To do my selfe good I turned ouer such Physitians our Libraries would afford, or my s priuate friends impart, and haue taken this paines. And why not? *Cardan* professeth he writ his Booke *De Consolatione* after his Sons death, to comfort himselfe, so did *Tully* write of the same Subiect with like intent, after his Daughters departure, if it bee his at least, or some Impostors put out in his name, which *Lipsius* probably suspects. Concerning my selfe, I can peradventure affirme, with *Marius* in *Salust*,^h that which others heare or read of, I felt and practised my selfe, they get their knowledge by Bookes, I mine by melancholizing, *Experto crede Roberto*. Something I can speake out of experience, *arumnabilis experientia me docuit*, and with her in the Poet, *Haud ignara mali miseris succurrere disco*. I would helpe others out of a fellow-feeling, & as that vertuous Lady did of old,^k being a Leaper her self, bestow all her portion to build an Hospitall for Leapers, I will spend my time and knowledge, which are my greatest fortunes, for the common good of all.

Yea but you will infer, that this is^l *actum agere*, an vnecessary worke, *cramben bis coetam apponere*, the same againe and againe in other words: To what purpose? ^m *Nothing is omitted that may well be said*, so thought *Lucian* in the like Theam. How many excellent Physitians haue written iust Volumes and elaborate Tracts of this Subiect? No newes here, that which I haue is stolne from others,ⁿ *Dicitq, mihi mea pagina fur es*. If that seuered doome of ^o *Synesius* be true, *It is a greater offence, to steale dead mens Labours, then their Clothes*, what shall become of most Writers? I hold vp my hand at the Barre amongst others, & am guiltie of Fellonie in this kind, *habes consistentem reum*, I am content to be pressed with the rest. 'Tis most true, *tenet insanabile multos Scribendi cacœthes*, and^p *there is no end of writing of Bookes*, as the Wise-man found of old, in this^q scribling age, especially wherein^r *the number of Bookes is without number* (as a worthy man saith) *Presses be oppressed*, and out of an itching humor, that euerie man hath to shew himselfe,^s desirous of fame and honour (*scribimus indocti doctiq,---*) he will write no matter what, & scrape together it bootes not whence. ^t *Bewitched with this desire of fame, etiam medijs in morbis* to the disparagement of their health, & scarce able to hold a pen, they must say something, haue it out,^u *and get themselues a name*, saith *Scaliger*, though it be to the downfall and ruine of many others. To be counted writers, *scriptores vt saluentur*, to bee thought and held *Polumathes* and *Polihistors*, *apud imperitum vulgus ob ventosa nomen artis*, to get a Paper-Kingdome: *nulla spe questus sed amplâ fama*, in this præcipitate, ambitious age, *nunc vt est saculum, inter immaturam eruditionem ambitosum & præceps*, ('tis^x *Scaligers* censure) and they that are scarce Auditors, *vix auditores*, must be Masters and Teachers, before they be capable and fit hearers. They will rush into all learning, *togatam, armatam*, diuine, humane Authors, rake ouer all *Indices* and Pamphlets for notes, as our Merchants doe strange Hauens for traffique, write great Tomes, *Cum non sint reuera doctiores, sed loquaciores*, when as they are not thereby better Schollers, but greater praters. They commonly pretend publique good,

g M. Ioh. Rous
our Prohib.
Oxon.

M. Hopper:
M. Guthridge
Gc.

h *Qua illi au-
dire & legere
solent eorum
partim vidi
egomet, alia
gesi, qua illi
literis, ego mi-
litando didici,
nunc vos ex-
istimare facta
an dicta pluris
sint.*

i D do Virg.

k Camden, Ipsa
elephantiasis
corruptae et
phantiasis ho-
spicium
construxit.

l *Iliada post
Homerum.*

m *Nihil præ-
termissum qd à
quous dici
possit.*

n *Martialis.*

o *Magis impiis
mortuorum
lucubrationes
quam vestes
furari.*

p *Eccl. vt.*

q *Libros euan-
chi gignunt,
steriles parunt*

r *D. King præ-
fat lect. Ionas
the late right
reuerend Lord
B of London.*

s *Homines fa-
melici glorio
ad ostentatio-
nem eruditionis
vndique
congerunt,*

t *Buchananus.*

u *Effalcinat i
etiam laudis
amore, Gc.*

x *Iustus Baronius*

y *Ex ruinis
aliena existi-
mationis sibi
gradum ad fa-
mam struunt.*

z *Exercit.*

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good, but as ^a *Gesner* obserues, 'tis pride and vanitie that egges them on, no newes or ought worthy of note but the same in other tearmes. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures euerie day, poure out of one Vessell into another, and as those old *Romans* rob'd all the Cities of the World, to set out their bad fited *Rome*, we skim off the Creame of other mens Wits, pick the choyce Flowers of their tild Gardens to set out our owne sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so ^{*} *Iouius* inueighes) They lard their leane Books with the fat of others Workes. *Ineruditi fures, &c.* A fault that euerie Writer findes, as I doe now, and yet faultie themselves, ^b *Trium literarum homines*, all Theeues, they pilfer out of old Writers to stuffe vp their new Comments, scrape *Ennius* Dung-hils, and out of ^c *Democritus* Pit, as I haue done. By which meanes it comes to passe, ^d that not onely Libraries and Shops are full of our putrid Papers, but euerie Close-stoole & Iakes, *Scribunt carmina quae legant cacantes*; they serue to put vnder Pies, to ^e lapp Spice in, and keepe Rost-meat from burning. With vs in France, saith ^f *Scaliger*, euerie man hath libertie to write, but few abilitie, & heretofore Learning was graced by iudicious Schollers, but now noble Sciences are vilified by base and illiterate Scriblers, that either write for vain-glorie, need, to get mony, or as Parasites to flatter and collogue with some great men, they put out ^h *burr as, quisquiliae, ineptiae*, ⁱ amongst so many thousand Authors, you shall scarce find one by reading of whom you shall be any whit better, but rather much worse, *quibus inficitur potius, quam perficitur*, by which he is rather infected then any way perfected.

^a *Omnes suis famam querunt et quouis modo in orbem spargi contendunt ut nota alicuius rei habeantur*
^b *Aut hores praef. Btblorh.*
^{*} *Praef. hist.*
^b *Plautus.*
^c *E Democriti putco.*
^d *Non tam referta bibliotheca quam cloaca.*
^e *Et quicquid chartis amittitur ineptis.*
^f *Epist. ad Petas. In Regno Francia omnibus scribendis datur libertas, paucis facultas*
^g *Olim libera ob homines in precio nunc sordens ob homines.*
^h *Ans. pac.*
ⁱ *Inter tot mille volumina vix vnus à cuius lectione quis melior euadat, immo potius non peior.*

^k *Qui talia legit, Quid didicit tandem, quid scit nisi somnia, nugae?*

^k *Paltingenius.*

So that oftentimes it falls out (which *Callimachus* taxed of old) a great Booke is a great mischief. ^l *Cardan* finds fault with *French-men* and *Germanes* for their scribling to no purpose, *non inquit ab edendo deterreo, modo nouum aliquid inueniant*, he doth not bar them to write, so that it be some new inuention of their owne; but we weaue the same Web still, twist the same Rope againe and againe, or if it bee a new inuention, 'tis but some bable or toy, which idle fellows write for as idle fellows to read, and who so cannot inuent? ^m *He must haue a barren wit, that in this scribling age can forge nothing.* ⁿ *Princes* shew their Armies, *Rich men* vaunt their Buildings, *Souldiers* their Man-hood, and *Schollers* vent their toys, they must read, they must heare whether they will or no.

^l *Lib. 5, de sapi.*
^m *Sterile oportet esse ingenium quod in hoc scripturientum pruritu, &c.*
ⁿ *Cardan praef. ad consol.*

^o *Et quodcumq; semel chartis illeuerit, omnes Gestiet à furno redeuntes scire lacus,*
^p *Et pueros & anus*
^p What once is said and writ, all men must know,
 Old Wiues and Children, as they come and goe.

^o *Hor. ser. l. Sat. 4.*
^p *Epist. Lib. 1 Magnam poetarum promentum annus hic attulit mense Aprilis, nullus fere dies quo non aliquis recitauit.*

What a companie of Poets hath this yeere brought out, as *Pliny* complaines to *Sofinus*

a Idem.
 b Principibus
 & doctoribus
 deliberandum
 relinquo, &
 arguentur
 authorum
 furta et millies
 repetita tol-
 lantur, et te-
 mere scribendi
 libido coercen-
 tur aliter in-
 infinitum pro-
 gressura.
 c Onerabuntur
 ingenta, nemo
 legendis sufficit
 d Libris obrui-
 mur, oculi le-
 gendo, manus
 volitando do-
 lent. Fam.
 Strade Momo.

Lucretius.

e Quicquid
 ubiq; bene di-
 ctum facio me-
 um, & illud
 nunc meo ad
 compendium,
 nunc ad fidem
 & authoritate
 alienis exprimo
 Verbis, omnes
 auctores meos
 clientes esse
 arbitror, &c.
 Sarisburiensis
 a Polycrat.
 prol.
 f In Epitaph.
 Nep. illud Cyp.
 hoc Lact. illud
 Hilar. est; Ita
 Victorinus in
 hoc modum
 loquutus est
 Arnobius, &c.
 g Pref. ad
 Syntax. med.

h In Luc. 10.
 Tom. 2. Pigmei
 Gigantum hu-
 meris impositi
 plusquam ipse
 Gigantes
 vident.

Sossius Sinesius, this April euerie day some or other haue recited. What a Catalogue of new Bookes all this yeere, all this age (I say) haue our *Francfurt* Marts, our *Domesticke* Marts brought out? Twice a yeere; *Proferunt se noua ingenia & ostentant*, we stretch our wits out & set them to sale, *magno conatu nihil agimus*. So that which *Gesner* much desires, if a speedy reformation bee not had by some Princes Edicts and graue Superuisors, to restraine this libertie, it will run on *in infinitum*. *Quis tam audius librorum belluo*, Who can read them? As already, we shall haue a vast *Chaos* and *b* confusion of Bookes. We are *c* oppressed with them, our eyes ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*. I doe not deny it, I haue onely this of *Macrobius* to say for my selfe, *Omne meum, nihil meum*, 'tis all mine, and none mine. As a good house-wife out of diuers fleeces weaves one peece of Cloath, a Bee gathers Wax and Honey out of many Flowers, and makes a new bundle of all,

* *Floriferis ut apes in saltibus omnia libant,*

I haue laboriously *e* collected this *Centio* out of diuers Writers, & that *sine iniuria*, I haue wronged no Authors, but giuen euerie man his owne, which *f Hierom* so much commends in *Nepotian*, he stole not whole Verses, Pages, Tracts, as some doe now adayes, concealing their Authors names, but still said this was *Cyprians*, that *Lactantius*, that *Hilarus*, so said *Minutius Felix*, so *Victorius*, thus far *Arnobius*: I cite & quote mine Authors, *sumpsi, non surripui*, and what *Varro Lib. 6. de re rust.* speaks of Bees, *minimè malefica nullius opus vellitantes faciunt deterius*, I can say of my selfe, whom haue I iniured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approues) *aliud tamen quam unde sumptum sit apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimilate, I doe *conquorere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my *Maacronicon*, the method onely is mine owne, I must vsurpe that of *swecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, wee can say nothing but what hath been said, the composition & method is ours onely, and shewes a Schollar. *Oribasius, Aetius, Auicenna*, haue all out of *Galen*, but to their owne method, *diuerso stylo, non diuersa fide*, our Poets steale from *Homer*, he spewes, saith *Alian*, they licke it vp. Diuines vse *Austins* words *verbatimim* still, and our Storie-dressers doe as much, hee that comes last is commonly best,

— donec quid grandius etas
 Postera, fors q, ferat melior —

Though there were many Giants of old in Physick and Philosophy, yet I say with *Didacus Stella*, *A Dwarf standing on the shoulders of a Giant, may see farther then a Giant himselfe*; I may likely adde, alter, and see farther then my Predecessors; *i* And it is no greater preiudice for me to endite after others, then for *Alianus Montaltus* that famous Physitian, to write

de

de morbis capitis after Iason Pratenfis, Hearnius, Hildesheim, &c. Many Horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet vsq; nos & vsq;
Et gannitibus improbis laceffas,

I solve it thus. And for those other faults of Babarisme a Doricke dialect, Extemporanean stile, Tautologies, Apish imitation, a Rapsody of Rags gathered together from severall Dung-hills, excrements of Authors, toyes and fopperies, confusedly tumbled out, without Art, Inuention, Iudgement, Wit, Learning, harsh, raw, rude, phantasticall, absurd, insolent, indiscreet, ill-composed, indigested, vaine, scurrile, idle, dull, and dry; I confesse all ('tis partly affected) thou canst not thinke worse of me then I doe of my selfe. 'Tis not worth the reading, I yeeld it, I desire thee not to loose time in perusing so vaine a Subiect, I should be peradventure loth my selfe to read him or thee, so writing, 'tis not operapretium. All I say, is this, that I haue b presidents for it, which Isocrates calls perfugium ijs qui peccant, others as absurd, vaine, idle, illiterate, &c. Nonnulli alij idem fecerunt, others haue done as much, it may be more, & perhaps thou thy selfe, Nouimus & qui te, &c. we haue all our faults, scimus & hanc veniam, &c. c thou censurest me, so haue I done others, and may doe thee, Cedimus inq; vicem, &c. 'tis lex talionis, quid pro quo. Goe now censure, criticize, scoffe, and rayle.

a Nec araneorum textus ideo melior quia ex se filiguntur, nec noster ideo vilior, quia ex alienis libamus Et apes. Lipsius aduersus dialogist.

b Vno absurdo dato mille sequuntur.

c Non dubito multos lectores hic fore stultos.

d Nasutus sis vsq; licet, sis deniq; nasus:
Non potes in nugis dicere plura meas,
Ipse ego quam dixi, &c.

d Martial.
13.2.

Wer'ft thou all scoffes and flouts, a verie Niomus,
Then we our selues, thou canst not say worse of vs.

Thus as when women scold haue I cry'd whore first, & in some mens censures, I am afraid I haue ouer-shot my selfe, Laudari se vani, vituperare stulti, as I doe not arrogate, I will not derogate. Primus vestrum non sum nec imus, I am not none of the best, I am none of the meanest of you. Be it therefore as it is, well or ill, I haue assay'd, put my selfe vpon the Stage, I must abide the censure, I may not escape it. It is most true, stylus vstrum arguit, our stile bewrayes vs, and as e Hunters find their game by the trace, so is a mans Genius descried by his workes, Multo melius ex sermone quam lineamentis, de moribus hominum iudicamus; 'twas old Cato's rule. I haue layd my selfe open (I know it) in this Treatise, I shall be censured, I doubt not, yet this is some comfort, vt palata, sic iudicia, our censures are as various as our Palats:

e Vt Genitores seram e vestigio impresso, virum scriptuncula, Lipsius

f Tres mihi conuiuae prope dissentire videntur
Poscentes vario multum diuersa palato, &c.

f Hor.

Our writings are as so many Dishes, our Readers Guests; our Bookes
b like

like beautie, that which one admires another reiects ; so are we appro-
ued as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli,

That which is most pleasing to one is *amaracum sui*, most harsh to ano-
ther. *Quot homines, tot sententia*, so many men, so many minds : that which
thou condemnest he commends.

g Hor.

Quod petis, id sane est inuisum acidumq; duobus.

He respects matter, thou art wholly for words, he loues a loose and free
stile, thou art all for neat composition, strong Lines, hee desires a fine
Frontispeece, entising Pictures, to draw on the Readers attention, which
thou reiectest, that which one admires, another explodes as most absurd
and ridiculous. If it be not point blanke to his humor, his method, his
conceit, ^h *Si quid forsitan ommissum, quod is animo conceperit, si qua dictio, &c.*

h Muretus.

If ought be omitted or added, which he likes or dislikes, thou art *man-
cipium pauca lectionis*, an Idiot, an Ass, *nullus es*, or *plagiarius*, a trifler, a tri-
uant, thou art an idle fellow ; or else 'tis a thing of meere industry, a col-
lection without wit or inuention, a very toy. ⁱ *Facilia sic putant omnes que
iam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their la-
bours vilified by fellowes of no worth themselues ; as things of nought,
who could not haue done as much : *Vnusquisq; abundat sensu suo*, euerie
man abounds in his owne sence, and whil' it each particular partie is so
affected, how should one please all ?

i Lipsius.

^k *Quid dem, quid non dem ? Renuis tu quod iubet ille ?*

k Hor.

^l *Fieri non po-
est, ut quod
quisq; cogitat,
dicat Erus.
Muretus.
m Lib. I. de
ord. cap. II.
n Erasmus.*

How shall I hope to expresse my selfe to each mans humor & ^l concept,
or to giue satisfaction to all ? Some vnderstand too litle, some too much,
*Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogi-
tantes quales, sed quibus vestibus induti sint*, as ^m *Austin* obserues, not regar-
ding what, but who write, ⁿ *orexin habet Authoris celebritas*, not valuing
the mettle, but stampe that is vpon it, *Cantharum aspiciunt, non quid in eo*.
Some are too partiall, as friends to ouerweene, others come with a pre-
iudice to carpe, vilifie, detract; and scoffe ; (*qui de me forsitan, quicquid est
omni contemptu contemptius indicant*) some as Bees for Hony, some as
Spiders to gather poyson ; What shall I doe in this case ? As a Dutch
Host, if you come to an Inne in Germany, & dislike your fare, diet, lodg-
ing, &c. replies in a furly tone, ^o *aliud tibi queras diuersorium*, if you like
not this, get you to another Inne ; I resolute, if you like not my writing,
goe read something else. I doe not much esteeme thy censure, take thy
course, 'tis not as thou wilt, nor as I will, but when we haue both done,
that of ^p *Plinius Secundus* to Traian, will proue true, *Euerie mans wittie
labour takes not, except the matter, subiect, occasion, and some commending Fauo-
rite happen to it*. If I be taxed, exploded by thee and some such, I shall
haply be approued and commended by others, and so haue been (*Exper-
tus loquor*) and may truly say with ^q *Iouius* in like case (*absit verbo iactan-
tia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem &
amicitiam, grataq; gratias, & multorum benè laudatorum laudes sum inde
promeritus*, as I haue been honored by some worthy men, so haue I been
vilified by others, and shall bee. At the first publishing of this Booke,
(which ^r *Probus* of *Persius* Satyrs) *editum librum continuo mirari homines,*

o Erasmi dial.

p Epist. lib. 6.
Cususq; inge-
nium non sta-
tim emergit,
nisi materia
fautor, occasio,
commenda: or-
que coningat:
q Praef. hist.
r Laudari a
laudato laus
est.

r Vit. Persij.

atq;

atq; auidè deripere cœperunt, I may in some fort apply to this my Worke, The first and second Edition were suddenly gone, egerly read, and as I haue said, not so much approued by some, as scornefully reiected by others. But it was *Democritus* his fortune, *Idem admirationi & irrisioni habitus*. 'Twas *Seneca's* fate, that Superintendent of Wit, Learning, Iudgement, *ad stuporem doctus*, the best of Greeke and *Latine* writers, in *Plutarch's* opinion, that renounced corrector of vice, as *Fabius* termes him, and painfull omniscious Philosopher, that writ so excellently & admirably well, could not please all parties, or escape censure: How is he vilified by ** Caligula, Agellius, Fabius,* and *Lipsius* himselfe, his chiefe propugner? In eo pleraq; pernitiosa, faith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, and remisse, as *Agellius* obserues, *oratio vulgaris & protrita, dicaces & inepta sententia, eruditio plebeia*, an homely shallow writer as he is, *In partibus spinas & fastidiosa habet*, faith ** Lipsius*, and as in all his other Workes, so especially in his Epistles, *alia in argutijs & ineptijs occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, hee iumbles vp many things together immethodically, after a Stoicks fashion, *parum ordinauit, multa accumulauit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra santi Philosophi*, hope to please? No man so absolute, *Erasmus* holds, to satisfie all, except *Antiquitie, Prescription, &c.* set a barre. But as I haue proued in *Seneca*, this will not alwayes take place, how shall I euade? 'Tis the common doom of all Writers, I must (I say) abide it, I seeke not applause; *Non ego uentose uenor suffragia plebis*, againe *non sum adeo informis*, I would not bee vilified:

_____ b *laudatus abundè,*
Non fastiditus si tibi lector ero.

I feare good mens censures, and to their fauourable acceptance I submit my labours,

_____ c *& linguas Mancipiorum*
Contemno _____,

As the barking of a Dog, I securely contemne those malicious and scurrile obloquies, flowts, calumnies, of Raylers and Detractors, I scorne the rest. What therefore I haue said *pro tenuitate meâ*, I haue said.

One or two things yet I was desirous to haue amended if I could, concerning the manner of handling this my Subiect, for which I must Apologize, *deprecarî*, and vpon better aduice giue the friendly Reader notice. It was not mine intent to prostitute my Muse in *English*, or to diuulge *secreta Mineruæ*, but to haue exposed this more contract in *Latin*, if I could haue got it printed. Any scurrile Pamphlet is welcome to our mercenarie Stationers in *English*; they print all

_____ *rudantq; libellos*
in quorum folijs vix simia nuda cacaret;

But in *Latin* they will not deale; which is one of the reasons *a Nicholas Car* in his Oration of the paucitie of *English* Writers, giues; that so many flourishing wits are smothered in obliuion, lie dead and buried in this our Nation. Another maine fault is; that I haue not reuised the

t *Lipsius Indis. de Seneca.*

u *Lib. 10. Plurimum studij, multam rerum cognitionem, omnem studiorum materiam &c. multa in eo probanda, multa aduersanda.*

x *Suet. Arena sine calce!*

* *Introduc. ad Sen.*

y *Indis. de Sen. Vix aliquis tam absolutus, ut alteri per omnem a se satisfaciat nisi longa temporis prescriptio, somota iudicandi libertate, religione quadam animos occuparit.*

z *Hor. Ep. 1. lib. 19.*

a *Equè turpe frigidè laudari ac insectantè vituperari.*

Phanorinus Agell. lib. 19 cap. 2.

b *Ouid. trist. 1. eleg. 6.*

c *Iuuen. Sat. 5.*

d *Aut artis in seij aut quæstus magis quam literis studentibus Cantabr. & Lond. Encus 1576.*

Copie, and amended the stile, which now flowes remissly, as it was first conceiued, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

e Ouid. de
pont. Eleg. 1.6:

*Cum relego scripsisse pudet, quia plurima cerno
Me quoque quae fuerant iudice digna lini.*

When I peruse this Tract which I haue writ,
I am abash'd, and much I hold vnfit.

f Hor.

Et quod grauissimum, in the matter it selfe, many things I disallow at this present, which then I writ, *Non eadem est aetas, non meus*, I would willingly retract much, &c. but 'tis too late, I can only craue pardon now for what is amisse.

I might indeed (had I wisely done) obserued that Precept of the Poet,

----- *nonumquam prematur in annum,*

g Tom. 3. phi-
loppend. accepto
pessulo quum
carmen quod-
dam dixisset,
effecit ut am-
bularet, aquam
hauriret, sanam
pararet, &c.

h Stans pede in
vno, as he made
Verses.

i Non eadem a
summo expe-
ctes, minimoque
Poeta.

k Stylus hic
nullus praeter
parrhesiam.

l Qui rebus se
exercet, verba
negligit, et qui
callat artem
dicendi, nullam
disciplinam
habet recog-
nitam.

m Palingeniam
n Cuiusunque
orationem vi-
des politam, et
solicitam, cito

animam in
pusillia occupa-
tam, in scriptis
nil solidum,
Epist. lib. 1. 21

And haue taken more care: Or as *Alexander* the Physitian would haue done by *Lapis Lazuli*, fiftie times washed before it be vsed, I should haue reuised, corrected, and amended this Tract; but I had not (as I said) that happy leisure, no *Amanuenses* or Assistants. *Panocrates* in *Lucian*, wanting a Seruant, as he went from *Memphis* to *Coptus* in *Egypt*, tooke a doore barre, and after some superstitious words pronounced (*Eucrates* the re- lator was then present) made it stand vp like a Seruing-man, fetch him water, turne the spit, serue in supper, and what worke he would besides; and when he had done that seruice he desired, turned his man to a stick againe. I haue no such skill to make new men at my pleasure, or meanes to hire them; no whistle to call like the Master of a Ship, and bid them run, &c. I haue no such authoritie, must for that cause, doe my businesse my selfe, and was therefore enforced, as a Beare doth her whelpes, to bring forth this confused lumpe, I had not time to licke it into forme, as she doth her yong ones, but euen so to publish it, as it was first written

quicquid in buccam venit, in an extemporean stile, as ^h I doe commonly all other exercises, *effudi quicquid dictauit Genius meus*, out of a confused companie of notes, and writ with as small deliberation as I doe ordina- rily speak, without all affectation of big words, fustian phrases, jingling termes, tropes, strong lines, straines of wit, braue heates, elogies, hyper- bolicall exornations, elegancies, &c. which many so much affect. I am ⁱ *aque potor*, drinke no wine at all, which so much improues our moderne wits, a loose, plaine, rude writer, *ficum uoco ficum, & ligonem ligonem*, and as free, as loose, *idem calamo quod in mente*, ^k I call a spade a spade, *animis haec scribo, non auribus*, I respect matter, not words; remembering that of *Cardan*, *verba propter res, non res propter verba*: and seeking with *Seneca*, *quid scribam non quemadmodum*, rather what, then how to write. For as ^l *Philo* thinks, *He that is conuersant about matter, neglects words, and those that excell in this art of speaking, haue no profound learning,*

^m *Verba nitent phaleris, at nullas verba medullas*

Intus habent -----

Besides, it was the obseruation of that wise *Seneca*, ⁿ *when you see a fellow carefull about his words, and neat in his speech, know this for a certaintie, that mans mind is busied about toys, ther's no soliditie in him. Non est ornamentum virile concinnitas*, as he said of a nightingale, -- *vox es praeterca nihil, &c.*

I am therefore in this point a professed Disciple of ° *Apollonius*, a Scholler of *Socrates*, I neglect phrases, and labour wholly to informe my Readers vnderstanding, not to please his care; 'tis not my study or intent to compose neatly, which an Orator requires, but to expresse my selfe readily and plainly, as it happens. So that as a Riuer runs sometimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deepe, then shallow; now muddy, then cleare; now broad, then narrow; doth my stile flow: now serious, then light; now Comickall, then Satyricall; now more elaborate, then remisse, as the present subiect required, or as at that time I was affected. And if thou vouchsafe to read this Treatise, it shall seeme no otherwise to thee, then the way to an ordinarie Traueller, sometimes faire, sometimes foule; here champion, there inclosed; barren in one place, better foyle in another: by Woods, Groues, Hills, Dales, Plaines, &c. I shall lead thee *per ardua montium, & lubrica vallium, & roscida cespitum, & glebosa camporum*, through varietie of obiects, that which thou shalt like and surely dislike.

o *Philostatus* li. 8. Sit. *Apoll.* Neglebat oratoriam facultatem, & penitus aspernabatur eius professores, quod linguam duntaxat, non autem mentem redderent eruditorem.

For the matter it selfe or method, if it bee faultie, consider I pray you that of *Columella*, *Nihil perfectum, aut à singulari consummatum industriâ*, no man can obserue all, much is defectiue no doubt, may bee iustly taxed, altered, and auoided in *Galen*, *Aristotle*, those great Masters. *Boni venatoris* (P one holds) *plures feras capere, non omnes*; Hee is a good Huntsman can catch some, not all: I haue done mine endeauour. Besides, I dwell not in this study, *Non hic sulcos ducimus, non hoc puluere desudamus*, I am but a smatterer, I confesse, a stranger, here and there I pull a flower, I doe easily grant, if a rigid censurer should criticize on this which I haue writ, hee should not find three sole faults, as *Scaliger* in *Terence*, but 300, so many as he hath done in *Cardans* subtilties, as many notable errors as *Gul. Laurembergius*, a late Professor of *Rostocke*, discouers in that Anatomie of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscus*. And although this be a third Edition, in which I should haue been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters doe find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter inuectiue,

p *Pet. Nannius* not. in *Hor.*

q *Non hic colonus domicilium habeo, sed topiarum morem, hinc inde flores sellico.* Et canis Nilus lambens. r *Supra his mille notabiles errores Laurentij demonstrauit, &c.*

s *Philo de Con.*

Sint Musis socij Charites, Furia omnis abesto,

Otherwise as in ordinarie Controuersies, *funem contentionis nectamus, sed cui bono?* Wee may contend, and likely misuse each other, but to what purpose? Wee are both Schollers, say,

----- *Arcades ambo,*

t *Virg.*

Et cantare pares, & respondere parati.

If we doe wrangle, what shall we get by it? Trouble & wrong our selues, make sport of others. If I be conuict of an error, I will yeeld, I will amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis a me dictum sit, id nec dictum esto.* In the meane time I require a fauourable censure of all faults omitted, harsh compositions, pleonasmies of words, Tautologicall repetitions, perturbations of Tenses, Numbers, Printers faults, &c. My translations are sometimes rather Paraphrases, then interpretations,

pretations, *non ad verbum*, but as an Author, I vse more libertie, and that's onely taken, which was to my purpose: Quotations are often inserted in the Text, which make the stile more harsh, or in the Margent as it hapned: Greeke Authors, *Plato, Plutarch, Athenaeus, &c.* I haue cited out of their Interpretors, because the Originall was not so ready. I haue mingled *Sacra prophanis*, but I hope not prophaned, and in repetition of Authors names, ranked them *per accidens*, not according to Chronologie; somtimes Neotericks before Antients, as my memorie suggested. Some things are here altered, expunged in this Edition, others amended; much added, and 'tis no preiudice, no such *indecorum*, or ouersight.

x *Ter. Adelph.*

x *Nunquam ita quicquam benè subductâ ratione ad vitam fuit,
Quin res, etas, vsus, semper aliquid apportent noui,
Aliquid moneant, ut illa qua scire te credas, nescias,
Et qua tibi putâris prima, in exercendo ut repudias.*

Ne're was ought yet at first contriu'd so fit,
But vse, age, or something would alter it;
Aduise thee better, and vpon peruse,
Make thee not say, and what thou tak'st, refuse.

But I am now resolued neuer to put this Treatise out again, *Ne quid nimis*, I will not hereafter add, alter, or retract, I haue done. The last and greatest exception is, that I being a Diuine, haue meddled with Physicke,

y *Heam. act. 1.
scen. 1.*

y ----- *tantumne est ab re tuâ otij tibi,
Aliena ut cures, eaq, nihil qua ad te attinent?*

x *Gellius li. 18
cap. 3.*

Which *Menedemus* obiected to *Chremes*, haue I so much leasure, or little businesse of mine owne, as to looke after other mens matters which concerne me not? What haue I to doe with Physicke? The *Lacedemonians* were once in counsell about State-matters, a deboshed fellow spake excellent well, and to the purpose, his speech was generally approued. A graue Senator steps vp, and by all meanes would haue it repealed, though good, because *dehonestabatur pessimo Authore*, it had no better an Author; let some good man relate the same, and then it should passe. This counsell was embraced, *factum est*, and it registred forth-with, *Et sic bona sententia mansit, malus Author mutatus est.* Thou saist as much of me, *Stomachosus* as thou art, and grantest peradventure this which I haue written in Physicke, not to be amisse, had another done it, a professed Physition, or so; but why should I meddle with this Tract? Heare mee speake: There be many other subiects, I doe easily grant, both in Humanitie and Diuinitie, fit to be treated of, of which had I written *ad ostentationem* onely, to shew my selfe, I should haue rather chosē, and in which I haue beē more conuersant, I could haue more willingly luxuriated, and better satisfied my selfe and others; but that at this time I was fatally driuen vpon this Rocke of Melancholy, and carried away by this by-streame, which as a Rillet, is deducted from the maine Channell of my studies, in which I haue pleased and busied my selfe at idle houres, as a subiect most necessarie and commodious. Not that I prefer it before Diuinitie, which I doe acknowledge to be the Queene of Professions, and to which all the rest are as Handmaids, but that in Diuinitie I saw no such great need. For had I written positiuely, there be so many Bookes in that kind, so many Commentators,

mentators, Treatises, Pamphlets, Expositions, Sermons, that whole teems of Oxen can not draw them; and had I been as forward and ambitious as some others, I might haue haply printed a Sermon at *Pauls-Crosse*, a Sermon in *S^c Maries Oxon*, a Sermon in *Christ-Church*, or a Sermon before the right Honorable, right Reuerend, a Sermon before the right Worshipful, a Sermon in Latin, in English, a Sermon with a name, a Sermon without, a Sermon, a Sermon, &c. But I haue euer beene as desirous to suppress my labours in this kind, as others haue beene to presse and publish theirs. To haue written in controuersie, had beene to cut off an *Hydra's* head, ^a *lis litem generat*, one begets another, so many duplications, triplications, and swarmes of Questions, *In sacro bello hoc quod stili mucrone agitur*, that hauing once begun, I should neuer make an end. One had much better, as ^b *Alexander* the sixth Pope, long since obserued, prouoke a great Prince then a begging Fryer, a Iesuite, or a Seminarie Priest, I will add, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must and will haue the last word; and that with such eagerneffe, impudence, abominable lying, falsifying, and bitterneffe in their Questions they proceed, that as ^c hee said, *furor ne cecus, an rapit vis acrior, an culpa, responsum date?* Blind furie, or error, or rashneffe, or what it is that egges them, I know not, I am sure many times, which ^d *Austin* perceiued long since, *tempestate contentionis serenitas charitatis obnubilatur*, with this tempest of contention, the serenitie of charitie is ouer-clouded, & there be too many spirits coniuured vp already in this kind, in all Sciences, and more then we can tell how to lay, which doe so furiously rage and keepe such a racket, that as ^e *Fabius* said, *It had beene much better for some of them to haue beene borne dumbe, and altogether illiterate, then so far to dote to their own destruction.*

At melius fuerat non scribere, namq; tacere

Tutum semper erit, —————

'Tis a generall fault, so *Seuerinus* the *Dane* complains, ^f *Unhappy men, as we are, we spend our dayes in unprofitable questions and disputations*, intricate subtilties, *de lana caprina*, about Moonshine ith' water, leauing in the meane time those chiefest treasures of Nature untouched, wherein the best medicines for all manner of diseases art to be found, and doe not onely neglect them our selues, but hinder, condemne, forbid & scoffe at others, that are willing to enquire after them. These motiues at this present, haue induced mee to make choyce of this Medicinall subiect.

If any Physitian in the meane time shall infer, *Ne sutor ultra crepidam*, and find himselfe griued that I haue intruded into his Profession, I will tell him in briefe, I doe not otherwise by them, then they doe by vs. If it be for their aduantage, I know many of their Sect which haue taken Orders, in hope of a Benefice, 'tis a common transition, and why may not a Melancholy Diuine, that can get nothing but by Simonie, professe Physicke? *Drusianus* an *Italian* (*Crusianus*, but corruptly, *Trithemius* calls him) & because he was not fortunate in his practise, forsooke his profession, and writ afterwards in *Diuinitie*. *Marsilius Ficinus* was *semel & simul*, a Priest & Physitian at once, and ^h *T. Linacer* in his old age tooke Orders. The *Iesuites* profes both at this time, diuers of them *permissu superiorum*, Chirurgions, Panders, Bawdes, and Midwiues, &c. Many poore Countrey-Vicars, for

want

^a Et inde catena quadam fit que heredes etiam ligat. Cardan.

^b Malle se bellum cum magno principe gerere, quam cum uno ex fratrum mendicantium ordine.

^c Hor' epod. lib od 7.

^d Epist. 86. ad Casulapreshy.

^e Lib. 12. ca. 1.

Mutos nasci, et omni scientia egere satius fuisset, quam sic in propriam perniciem insanire.

^f Infelix mortalitas in multis inibus questionibus ac disputationibus vitam tradimus, natura principes thesauros, in quibus grauissima morborum med' cina collocata sunt, interita interitum relinquitur. Nec ipsi solam relinquitur sed et alios prohibemus, impedimus, eademnamus, ludibrijque afficiamus.

^g Quod in praxi minime fortunatus efficit, medicinam reliquit, et ordinibus inistitia in Theologia post modum scripsit. Gesner Bibliotheca.

^h P. Iouius.

want of other meanes, are driuen to their shifts, to turne Mountebankes, Quackfaluers, Empiricks, and if our greedy Patrons hold vs to such hard conditions, as commonly they doe, they will make most of vs worke at some Trade, as *Paul* did, at last turne Taskers, Malsters, Costermongers, Graiers, sell Ale as some haue done, or worse. Howsoeuer in vndertaking this taske, I hope I shall commit no great errour or *indecorum*, if all bee considered aright, I can vindicate my selfe with *Georgius Braunus*, and *Hieronymus Hemingius*, those two learned Diuines who (to borrow a line or two of mine ⁱ elder Brother) drawne by a *naturall loue, the one of Pictures and Mappes, Prospectiues and Chorographicall delights, writ that ample Theater of Cities; the other to the study of Genealogies, penned Theatrum Genealogicum.* Or else I can excuse my studies with ^k *Lessius* the *Iesuite* in like case, 'tis a disease of the Soule, on which I am to treat, and as much appertaining to a Diuine, as to a Physitian; and who knows not what an agreement there is betwixt these two Professions? A good Diuine either is or ought to be a good Physitian, a Spirituall Physitian at least, as our Sauiour calls himselfe, and was indeed, *Math. 4. 23. Luke 5. 18. Luke 7. 8.* They differ but in obiect, the one of the Body, the other of the Soule, and vse diuers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as ^l our Regius Professor of Physicke well informed vs in a learned Lecture of his not long since. One helps the vices and passions of the Soule, Anger, Lust, Desperation, Pride, Presumption, &c. by applying that Spirituall Physicke; as the other, vse proper remedies in bodily diseases. Now this being a common infirmitie of Body and Soule, and such a one that hath as much need of Spirituall as a Corporall cure, I could not find a fitter taske to busie my selfe about, a more apposite Theame, so necessarie, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole Physitian. A Diuine in this compound mixt Malady, can doe little alone, a Physitian in some kinds of Melancholy much lesse, both make an absolute cure.

ⁱ M. W. Burton
Preface to his
description of
Lecestershire,
printed at
London by W.
Iaggard for I.
White, 1622
^k In Hygiasticon,
neg; enim
hac tractatio
ad ena Sideri
debet à Theologo,
et c.
agitur de morbo
an. ma
^l Dr Clayton
in Comitijs,
Anno 1621.

^m Hor.

^m *Alterius sic Altera poscit opem.*

ⁿ Lib. de pestil.

And 'tis proper to them both, and I hope not vnbecoming me, who am by my Profession a Diuine, and by mine inclination a Physitian. I had *Iupiter* in my sixt House; I say with ⁿ *Beroaldus*, *Non sum medicus, nec medicina prorsus expers.* In the Theoricke of Physicke I haue taken some paines, not with an intent to practise, but to satisfie my selfe, which was a cause likewise of the first vndertaking of this Subiect.

^o In Newark
in Northing-
hamshire.
Cum duo edi-
ficasset castella
ad tollendam
structionis in-
uidiam, et
expandam
maioram duo
instituit cano-
bia, et collegi-
religiosis
impleuit.

If these reasons do not satisfie thee good Reader, as *Alexander Munificus* that bountifull Prelat, somtimes Bishop of *Lincolne*, when he had built six Castles, *ad inuidiam operis eluendam*, saith ^o *M^r Camden*, to take away the enuie of his worke (which verie words *Nubrigensis* hath of *Roger* the rich Bishop of *Salisbury*, who in King *Stephen*'s time, built *Shirburne* Castle, and that of *Deuises*) to diuert the scandall or imputation, which might be thence inferred, built so many Religious Houses. If this my Discourse be ouer medicinall, or fauour to much of humanitie, I promise thee, that I will hereafter make thee amends in some Treatise of Diuinitie. But this I hope shall suffice when you haue more fully considered of the matter of this my Subiect, *rem substratam*, Melancholy, Madnesse, and of the
Reasons

Reasons following, which were my chiefe Motiues: The generalitie of the Disease, the necessitie of the Cure, and the commoditie or common good that will arise to all men by the knowledge of it, as shall at large appeare in the ensuing Preface. And I doubt not but that in the end you will say with me, that to anatomize this humour aright, through all the Members of this our *Microcosmus*, is as great a taske, as to find out the *Quadrature* of a Circle, the Creekes and Sounds of the North-East, or North-West passages, & all out as good a discouerie, as that *Hungry^p Spaniards* of *Terra Australis Incognita*, as great trouble as to perfect the Motion of *Mars* and *Mercury*, which so crucifies our Astronomers, or to rectifie the *Gregorian* Kalender. I am so affected for my part, and hope as *Theophrastus* did by his Characters, *That our Posteritie, O friend Policles, shall be the better for this which we haue written, by correcting and rectifying what is amisse in themselves by our examples, and applying our precepts and Cautions to their own use.* Yet one Caution let me giue by the way to my present or future Reader, who is actually Melancholy, that he read not the^r Symptomes or Prognostickes in this following Tract, least by applying that which hee reads to himselfe, aggrauating, appropriating things generally spoken to his own person (as Melancholy men most part doe) he trouble or hurt not himself, and get in conclusion more harme then good. I aduise them therefore warily to peruse that Tract, *Lapides loquitur* (so said^r *Agrippa de occ. Phil.*) & *caueant Lectoris ne cerebrum ijs excutiat.* The rest I doubt not they may securely read, and to their benefit. But I am ouer-tedious, I proceed.

Of the necessitie and generalitie of this which I haue said, if any man doubt, I shall desire him to make a brieue suruey of the world, as *Cyprian* aduise^t *Donas*, supposing himselfe to bee transported to the top of some high Mountaine, and thence to behold the tumults & chances of this wauering world, and he cannot chuse but either laugh at, or pittie it. *S^t Hierome* out of a strong imagination, being in the Wildernesse, conceiued with himselfe, that hee then saw them dancing in *Rome*, and if thou shalt either conceiue, or clime to see, thou shalt soone perceiue all the World is mad, that it is melancholy, dotes: that it is (which *Epichthonius Cosmopolites* expressed not many yeeres since in a Map) made like a Fooles head (with that Motto *Caput Helleboro dignum*) a crased head, *cauca stultorum*, a Fooles paradise, or as *Apollonius*, a common prison of Gullies, Cheaters, Flatterers, &c. and needs to be reformed. *Strabo* in the ninth Booke of his Geography, compares *Greece* to the picture of a man, which comparison of his, *Nic. Gerbelius* in his exposition of *Sophianus* Map, approues; The Brest lyes open from those *Acroceraunian* Hilles in *Epyrus*, to the *Sunian* Promontorie in *Attica*, *Paga* and *Magara* are the two Shoulders, that *Istmos* of *Corinth* the Necke, & *Peloponnesus* the Head. If this allusion hold, 'tis sure a mad head; *Morea* may be *Moria*; and to speake what I thinke, the Inhabitants of moderne *Greece*, swarue as much from reason, & true Religion at this day, as that *Morea* doth from the picture of a man. Examine the rest in like fort, and you shall find that Kingdomes and Prouinces are Melancholy, Cities and Families, all Creatures, Vegetall, Sensible, and Rationall, that all forts, sects, ages, conditions, are out of tune, as in *Cebes* Table, *omnes errorem bibunt*, before they come into the World, they are intoxicated by

Ferdinando de Quir, Anno 1612. Amsterdamm impress. q^o Prefat. ad Characteres: Spero enim (6 Poicles) libros nostros me'iores inde futuros, quod istiusmodi memoria mandata ve'iquerimus, ex pra'ceptis & exemplis nostris ad vitam accommodatis, & se inde corrigant.

Part. 1. Sect. 3

Ep. 2. l. 2. ad Donatum. Paulisper te crede subduci in ardua montis & rixam celsis orem, speculari in le rerum facientium facies, & oculis in diuersa porrectis, fluctuantis mundi turbines intueri, iam simul ac videbis aut miserereberis, &c.

Pras. Lectori.

u *Controu. l. 2.*
cont. 7. & l. 6.
cont.

x *Hor.*
y *Idem Hor. l. 2.*
Sat. 3.

Damascius
Stoicus probat
omnes stultos
insanire.

z *Tom. 2.* *Lym-*
pos. l. 5. c. 6.

Animi aff. et o-
nes, si diutius
inhareant,
pra. os generat
habitu.

a *Lib. 28. c. 1.*

Synt. art. mi-
Morbis nihil

est aliud q. am-
dissolutio qua-
dum ac per-

turbat o. f. de-
ris in corpore

existentis, si-
cut et san-cti-

est o. f. de-
ris in corpore

consummatio
quadam.

b *Lib. 9. Geogr.*

Plures olim
gentes nau-a-

bant illuc sa-
nitatis causa.

Errors Cup, from the highest to the lowest, haue need of Physicke, and those particular *Actions* in^u *Seneca*, where father & son proue one another mad, may be generall; *Porcius Latro* shall plead against vs all. For indeed who is not a Foole, Melancholy, Mad? ----- **Qui nil molitur ineptè*, who is not brain-sicke? Folly, Melancholy, Madnesse, are but one Disease, *Delirium* is a common name to all. *Alexander, Gordonius, Iason Pratenfis, Sauuarola, Guanerius, Montaltus*, confound them as differing *secundum magis & minus*; so doth *Dauid, Psal. 37. 50. I said vnto the Fooles, deale not so madly*, and 'twas an old *Stoicall* paradox, *omnes stultos insanire*, all Fooles are mad, though some madder then others. And who is not a Foole, who is free from Melancholy? Who is not touched more or lesse in habit or disposition? If in disposition, *ill dispositions beget habits, if they perscuere*, faith^z *Plutarch*, habits either are, or turne to diseases. 'Tis the same which *Tully* maintaines in the second of his *Tusculanes*, *omnium insipientum animi in morbo sunt. & perturbatorum*, Fooles are sicke, and all that are troubled in mind, for what is sicknesse, but as *Gregory Tholosanus* defines it, *A dissolutio* or *p. rturbation of the bodily league, which health combines*: And who is not sicke, or ill disposed, in whom doth not passion, anger, enuie, discontent, feare and sorrow raigne? Who labours not of this disease? Giue mee but a little leave, and you shall see by what testimonies, confessions, arguments I will euince it, that most men are mad, that they had as much need to goe a pilgrimage to the *Antityra* (as in^b *Strabo's* time they did) as in our daies they run to *Compostella*, our Lady of *Sichem*, or *Lauretta*, to seeke for helpe; that it is like to bee, as prosperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are so mis-affected, melancholy, mad, giddy-headed, heare the testimonie of *Solomon, Eccl. 2. 12. And I turned to behold wisdom, madnesse and folly &c.* And *Verse. 23. All his dayes are sorrow, his trauell griefe, and his heart taketh no rest in the night.* So that take Melancholy in what fence you will, properly or improperly, in disposition or habite, for pleasure or for paine, dotage, discontent, feare, sorrow, madnesse, for part, or all, truly, or metaphorically, 'tis all one. *The hearts of the sonnes of men are euill, and madnesse is in their hearts while they liue, Eccl. 9. 3. Wisemen themselves are no better, Eccl. 1. 18. In the multitude of wisdom is much griefe, and he that increaseth wisdom, increaseth sorrow, Cap. 2. 17.* He hated life it selfe, nothing pleased him; he hated his labour, all, as^c he concludes, is *sorrow, griefe, vanitie, vexation of spirit.* And though he were the wisest man in the world, *sanctuarium sapientia*, and had wisdom in abundance, hee will not vindicate himselfe, or iustifie his owne actions. *Surely I am more foolish then any man, and haue not the understanding of a man in me, Prou. 30. 2.* Be they *Solomons* words, or the words of *Agnr the Son of Iakeh*, they are Canonically. *Dauid* a man after God's owne heart, confesseth as much of himselfe, *Pf. 37. 21. 22. So foolish was I and ignorant, I was euen as a beast before thee.* And condemnes all for Fooles, *Pf. 93. and 32. 9. and 49. 20.* He compares them to *beasts, horses, and mules, in which their is no understanding.* The *Apostle Paul* accuseth himselfe in like sort, *2 Cor. 11. 21. I would you would suffer a little my foolishnesse, I speake foolishly. The whole head is sicke, saith Esay, and the heart is heauie, Cap. 1. 5.* And makes lighter of them *then of oxen and asses,*
the

c *Eccles. 1. 24.*

the ox knowes his owner, &c. read Deut. 32.6. Ierem. 4. Amos 3.1. Eph. 5.6. Be not mad, be not deceived, foolish Galatians, who hath bewitched you? How often are they branded with this Epithite of madnesse and folly? No word so frequent amongst the Fathers of the Church and Diuines, you may see what an opinion they had of the World, and how they valued mens actions.

I know that wee thinke farre otherwise, and hold them most part wise men that are in authoritic, Princes, Magistrates, ^d rich men, they are wise men borne, all Politicians and Statef-men must needs be so, for who dare speake against them? And on the other, so corrupt is our Iudgement, we esteeme wise and honest men fooles. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates*. ^e The *Abderites* account vertue madnesse, and so doe most men liuing. Shall I tell you the reason of it; ^f *Fortune* and *Vertue*, *wisedome* and *Folly*, their Seconds, vpon a time contended in the *Olympicks*; Euerie man thought that *Fortune* and *Folly* would haue the worst, and pittied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without Lawes, &c. *Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisedome* gaue s place, were hissed out, and exploded by the common people, *Folly* and *Fortune* admired, & so are all their Followers euer since, Knaues and Fooles commonly fare and deserue best in worldlings eyes and opinions. Many good men haue no better fate in their ages: *Achish*, 1 *Sam.* 21.14. held *David* for a mad man. ^h *Elisha* and the rest were no otherwise esteemed. *David* was derided of the common people, *Ps.* 9.7. *I am become a monster to many*. And generally wee are accounted fooles for Christ, 1 *Cor.* 14. *we fooles thought his life madnesse, & his end without honour, Wisd.* 5.4. Christ and his Apostles were censured in like sort, *Ioh.* 10. *Mark.* 3. *Act.* 26. And so were all Christians in ⁱ *Pliny's* time, *fuerunt & alij similis dementie &c.* And called not long after, ^k *Vesania sectatores, eversores hominum, pollutinouatores, fanatici, canes, malefici, venefici, Galilaei homunciones, &c.* 'Tis an ordinarie thing with vs, to account Honest, Deuout, Orthodoxe, Diuine, Religious, plain-dealing-men, Idiots, Asses, that cannot or will not lye and dissemble, shift, flatter, accommodare se ad eum locum vbi nati sunt, make good bargaines, supplant, thriue, patronis inferuire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè obseruare, candidè laudare, fortitè defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage scelicem reddunt hominem, & verè sapientem apud nos. That cannot temporise as other men doe, ^l hand & take bribes, &c. but feare God, and make a conscience of their doings. But the Holy Ghost that knows better how to iudge, he calls them Fooles. *The foole hath said in his heart, Ps.* 53.1. *And their wayes utter their folly, Ps.* 49.14. ^m *For what can be more mad, then for a little worldly pleasure to procure vnto themselues eternall punishment?* As *Gregory* & others inculcate vnto vs.

d Iure hereditario sapere iubentur.
Euphormio Satyr.
e Apud quos virtus, insania & furor esse dicitur.
f Alcagninus Apol. omnes mirabantur, putantes illisam iri stultitiam. Sed præter expectationem res eunt. Audax stultitia in eam irruit &c. illi cedit irisa, et lures hinc habet sectatores stultitia.
g Non est respondendum stulto secundum stultitiam.
h 2 Reg. 7.
i Lib. 10. ep. 27
k Aug. Ep. 178.

l Quis nisi mentis inops, &c.
m Quid insanis, quæ pro momentanea facti: state æternis te marcipare supplicijs?

Yea euen all those great Philosophers, the world hath euer had in admiration, whose Workes we doe so much esteeme, that gaue Precepts of wisedome to others, Inuentors of Arts and Sciences, *Socrates* the wisest

n In fine Pharaonis. Hic finis fuit amici nostri o Eucrates nostro quidem iudicio omnium quos experti sumus optimi & apprimè sapientissimi & iustissimi. o Xenon l. 4. de dictis Socratis ad hunc Talis fuit Socrates quem omnium optimus & felicissimus statuit. p Aaxagoras o'imo mens diuus ab antiquis. q Regu' a natura. natura mira ulu' ita eruditio, d'omniū hominū, sol. scientiarum, mare, Sophia, antistes literarū et sapientie, vt Scioppius olim de Scal. et Hæsius, Aquila in nubibus, Imperator literarū, columen literarū, abissus eruditionis, ocellus Europe, Scaliger. r Lib. 3. de sap. c. 17. et 20 omnes Pbiosophi aut stulti aut insani, nulli artus, nullus ager ineptius delirant. s Democritus à Leucippo doctus hereditatem stultitiae reliquit Epic. r Hor. car. l. 1. od. 34. r epicur. u Nihil interest inter hos et bestias nisi quod loquuntur. de sa. l. 2. c. 8. x Cap. de virt. y Neb. et Raris. z Omnium disciplinarum ignarus. * Pulchrorum adolescentium causa frequenter gymnasium obibat, &c.

man of his time by the Oracle of *Apollo*, whom his two Schollers *Plato* and *Xenophon* so much extoll and magnifie, with those honourable titles, *best and wisest of all mortall men, the happiest and most iust*; those seuen wise men of *Greece*, those *Brittaine Druides*, *Indian Brachmanni*, *Athiopian Gymnosophists*, *Magi of the Persians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholler *Lucretius*;

Qui genus humanum ingenio superavit, & omnes Perstrinxit Stellæ exortus vt atherus Sol.

Whose wit excell'd the wits of men as farre,
As the Sunne rising doth obscure a Starre.

All those, of whom we read such *Hyperbolicall elogiums*, as of *Aristotle* that he was wisdom it selfe in the abstract, *a* *Miracle of Nature*, breathing Libraries, as *Eunapius of Longinus*, Lights of Nature, Gyants for wit, Quintessence of wit, Diuine Spirits, Eagles in the Clouds, false from Heauen, Gods, Spirits, Lampes of the World, Dictators,

Nulla ferant talem secla futura virum.

Monarchs, Miracles, Superintendents of wit and learning, *Oceanus*, *Phenix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis vniuersi museum*, *ultimus humana nature conatus*, *nature maritus*,

----- *merito cui doctior orbis,*

Submissis defert fascibus imperium.

As *Alian* writ of *Protagoras* and *Gorgias*, wee may say of them all, *tantum à sapientibus absuerunt, quantum à viris pueri*, they were Children in respect, Infants, not Eagles but Kites, Nouices, Illiterate, *Eunuchi sapientia*. And although they were the wisest, and most admired in their age, as he censured *Alexander*, I doe them, there were 10000 in his Armie as worthy Captaines (had they beene in place of command) as valiant as himselfe, there were Myriades of men wiser in those dayes, and yet all short of what they ought to bee. *Lactantius* in his Booke of Wisdom, proues them to be Dizards, Fooles, Asses, mad-men, so full of absurd and ridiculous tenents and brain-sicke positions, that to his thinking neuer any old woman or sicke person doted worse. *Democritus* tooke all from *Leucippus* and left faith he, *the inheritance of his folly to Epicurus*, *insanienti dum sapientia, &c.* The like he holds of *Plato*, *Aristippus* and the rest, making no difference *betwixt them and beasts, sauing that they could speake.* *Theodoret* in his Tract *De cur. grec. affec.* manifestly euinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then liuing, and saued him from the Plague, whom 2000 yeeres haue admired, of whom some will as soone speake euill as of *Christ*, yet reuera, hee was an illiterate Idiot, as *Aristophanes* calls him, *irrisor & ambitiosus*, as his Master *Aristotle* tearmes him, *scurra Atticus*, as *Zeno*, an^r enemy to all Arts and Sciences, as *Athenaus*, to Philosophers and Trauellers, an opinatiue Ass, a Cauiller, a kind of Pedant; for his manners, as *Theod. Cyrensis* describes him, a *Sodomite*, an *Atheist*, (so conuict by *Anyrus*) *iracundus & ebrius, dicax, &c.* a pot companion, and that of all others he was most fottish, a verie mad-man in his actions and opinions. If you desire to heare more of *Apollonius* a great wise man, sometime parallel'd by *Iulian* the Apostate to *Christ*,

Christ, I refer you to that learned Tract of *Eusebius* against *Hierocles*, and for them all to *Lucians. Piscator, Ircaomenippus, Necyomantia*: their actions, opinions in generall were so prodigious; absurd, ridiculous, which they broached and maintained, their Bookes and elaborate Treatises were full of dotage, which *Tully ad Atticum* long since obserued, *delirant plerumq; scriptores in libris suis*, their liues being opposite to their words; they commended pouertie to others, and were most couetous themselues, extolled loue and peace, and yet persecuted one another with virulent hate and malice. They could giue Precepts for Verse and Prose, but not a man of them (as *Seneca* tels them home) could moderate his affections. Their musicke did shew vs *flebiles modos, &c.* how to rise and fall, but they could not so containe themselues as in aduersitie not to make a lamentable tone. They will measure ground by Geometry, set downe limits, diuide & subdiuide, but cannot yet prescribe *quantum homini satis*, or keepe within compasse of reason & discretion. They can square Circles, but vnderstand not the state of their owne Soules, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit ignorant*, so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I thinke all the *Anticyra* will not restore them to their wits, if these men now, that held *Zenodotus* heart, *Crates* liuer, *Epicetus* lanthorne, were so sottish, and had no more braines then so many Beetles, what shall wee thinke of the commonaltie? What of the rest?

Yea, but will you infer, that is true of *Heathens*, if they be conferred with Christians, *1 Cor. 3. 19. The wisdom of this world is foolishnesse with God, Earthly and diuelish*, as *Iames* calls it, *3. 15. They were vaine in their imaginations, and their foolish heart was full of darknesse, Rom. 1. 21, 22. When they professed themselues wise, became fooles.* Their wittie workes are admired here on earth, whilst their Soules are tormented in Hell fire. In some sence, *Christiani Crassiani*, Christians are *Crassians*, and if compared to that wisdom no better then Fooles. *Quis est sapiens? Solus Deus*, *Pythagoras* replies, *God is only wise, Rom. 16. Paul* determines, *only good*, as *Austin* well contends, *and no man liuing can be iustified in his sight. God looked down from Heauen vpon the children of men, to see if any did vnderstand, Ps. 53. 2, 3. but all are corrupt, erre. Rom. 3. 12. None doth good, no not one. Job* aggrauates this *4. 18. Behold he found no stedfastnesse in his Seruants, and layd folly vpon his Angels: 19. How much more on them that dwell in Houses of Clay?* In this sence wee are all as

Fooles, and the Scripture alone is *Arx Minerua*, we and our writings are shallow and vnperfect. But I doe not so meane, euen in our ordinarie dealings, we are no better then Fooles. All our actions, as *Pliny* told *Traian*, *up-braid vs of folly*, our whole course of life is but matter of laughter: we are not soberly wise, and the world it selfe, which ought at least to be wise by reason of his antiquitie, as *Hugo de Prato Florido* will haue it, *semper stultizat, is euerie day more foolish then other, the more it is whipped the worse it is, and as a Child will still be crowned with roses and flowres.* Wee are apish in it, *asini bipedes*, and euerie place is full *inuersorum Apuleiorum*, of metamorphised and two legged Asses, *inuersorum Silenorum*, childish, *pueri instar bimuli, tremulâ patris dormientis in vlnâ. Iouianus Pontanus, An'o-*

Seneca Scis rotund: merirè sed non tuum animus.

a *Ab Gberibus sapientia tactati cacitare non possunt.*
b *Cor Xenodoti & secur Cratetis.*

* *Lib. de nat. boni.*

c *Hic profund. Sime & phia fortuna.*
d *P. in ep. yr. Trai no. omnes actiones exprubare stultitiam videntur.*
e *Ser. 4 in domj. Pal. Mundus, qui ob antiquitatem deberet esse sapiens, semper stultizat, et nullum habet illi a' ratur. sed & puer salt' rosas & floribus coronari.*

f *Insanum te omnes pueri clamantque puella.* Hor.
g *Plautus Aulular.*

i *Adelph. act. 5 scen. 8.*

k *Tully Tusc. 5 I Ant. Dial.*

m *Lib. 3. de sap. pauci et video sana mentis sunt.*

n *Stultie et incaute omnia agi video.*

o *Insania non omnibus eade.*

Erasmo. chil. 3. cent. 10. nemo mortalium qui non aliqua in re desipit, licet alius alio morbo laboret, hic libidinis, ille auaritie, ambitiois, inuidie

pHor. l. 2. sat. 2 q Primaq; lux vitæ prima furoris erat.

rL. 1. de aulico Est in vnoquoque nostrum seminarium aliquod stultitie, qd si quando excrescat in infinitum facile excrescit.

Tibullus. Stulti prote-reunt dies,

their wits are a woollgather- ring.

So fools com- monly dote.

Dial. contem- planes, Tom. 2

nio Dial., brings in some laughing at an old man, that by reason of his age was a little fond, but as hee admonisheth there, *Ne mireris mi hospes de hoc sene*, maruell not at him onely, for *tota hæc Ciuitas delirium*, all our Towne dotes in like sort, wee are a companie of Fooles. Aske not with him in the Poet, *Larua hunc intemperie insaniaq; agitant senem?* What madnesse ghosts this old man, but what madnesse ghosts vs all? For we are *ad unum omnes*, all mad, *semel insaniuimus omnes*, not once, but alway so, & *semel*, & *simul*, & *semper*, euer, and altogether as bad as hee, and not *senex bis puer, delira anus*; but say it of vs all, *semper pueri*, young and old, all dote, as *Lactantius* proues out of *Seneca*, and no difference betwixt vs and children, sauing that *maiora ludimus*, and *grandioribus pupis*, they play with babies of clouts, and such toyes, we sport with greater bables. We cannot accuse or condemne one another being faultie our selues, *deliramenta loqueris*, you talke idly, or as *Mitio* vpbraided *Demea*, *insanis, aufer te*, for we are as mad our owne selues, and 'tis hard to say which is the worst. And 'tis vniuersally so,

Ut am regit fortuna, non sapientia.

When *Supputius* in *Pontanus* had trauelled all ouer *Europe*, to conferre with a wise man, hee returned at last without his errand, and could find none. *Cardan* concurses with him, *Few there are (for ought I can perceiue) well in their wits.* So doth *Tully*, *I see euerie thing to be done foolishly, and vnaduisedly.*

Ille sinister sum, hic dexter sum, unus utriq; Error, sed varijs illudit partibus omnes.

One reeles to this, another to that wall.

'Tis the same Error that deludes them all.

They dote all, but not alike, *Mavia γὰρ πᾶσι οὐκ ἴσιν*, not in the same kind, *One is couetous, a second lasciuious, a third ambitious, a fourth enuious, &c.* as *Damiscippus* the *Stoicke* hath well illustrated in the Poet,

Desipiunt omnes aequè ac tu.

'Tis an in-bred malady in euerie one of vs, there is *seminarium stultitie*, a seminarie of folly, which if it be stirred vp, or get a head, will run in infinitum, and infinitely varies, as wee our selues are scuerally addicted, saith *Balthazar Castilio*: and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *alta radices stultitie*, so we are bred, and so we continue. Some say there bee two maine defects of wit, Error and Ignorance, to which all others are reduced, by Ignorance we know not things necessarie, by Error wee know them falsely. Ignorance is a priuation, Error a positieue Act. From Ignorance comes Vice, from Error, Heresie, &c. But make how many kinds you will, diuide and subdiuide, few men are free, or that doe not impinge on some one kind or other. *Sic plerumq; agitat stultos insitia*, as he that examines his owne and other mens actions, shall find.

Charon in *Lucian*, as hee wittily faignes, was conducted by *Mercury* to such a place, where he might see all the World at once, after he had sufficiently viewed and looked about, *Mercury* would needs know of him, what hee had obserued: Hee told him, that he saw a vast multitude and a promiscuous, their habitations like Molehils, the men as Emmets, hee could discern Cities like so many Hives of Bees, wherein euerie Bee had a sting, and

and they did nought else but sting one another, some domineering like Hornets bigger then the rest, some like filching wasps, others as Drones. Over their heads were howering a confused companie of perturbations, Hope, Feare, Anger, Auarice, Ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes*, for toyes, and trifles, and such momentanie things. There Townes and Prouinces meere factions, rich against poore, poore against rich, Nobles against Artificers, they against Nobles, and so the rest. In conclusion he condemned them all, for Mad-men, Fooles, Idiots, Asses. *O stulti, quanam hac est amentia?* O Fooles, O Mad-men he exclaimes, *insana studia, insani labores, &c.* Mad indeauours, mad actions, mad, mad, mad. *O seclum insipiens & infacutum*, a giddy-headed age. *Heraclitus* the Philosopher, out of a serious meditation of mens liues, fell a weeping, and with continuall teares bewailed their miserie, madnesse, & folly. *Democritus* on the other side burst out a laughing, their whole life to him seemed so ridiculous, and he was so farre carried with this Ironical passion, that the Citizens of *Abdera* tooke him to bee mad, and sent therefore Embassadors to *Hippocrates* the Physitian, that he would exercise his skill vpon him. But the Storie is set downe at large by *Hippocrates*, in his Epistle to *Damogetus*, which because it is not impertinent to this Discourse, I will insert *verbatim* almost, as it is deliuered by *Hippocrates* himselfe, with all the circumstances belonging vnto it.

When *Hippocrates* was now come to *Abdera*, the people of the Citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus*, the people following him, whom hee found (as before) in his Garden in the Suburbs all alone, *sitting vpon a Stone vnder a plane Tree, without hose or shoes, with a Booke on his knees, cutting vp severall Beasts, and busie at his study.* The multitude stood gazing round about to see the congresse. *Hippocrates* after a little pause, saluted him by his name, whom he resaluted, althame almost that he could not call him likewise by his, or that he had forgot it. *Hippocrates* demanded of him what he was doing? He told him that hee was *busie in cutting vp severall Beasts, to find out the causes of madnesse, and melancholy.* *Hippocrates* commended his worke, admiring his happinesse and leasure. And why, quoth *Democritus*, haue not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to bee done, for our selues, neighbours, friends, expences, diseases, frailties, and mortalities which happen, wife, children, seruants, and such businesse which depriue vs of our time. At this speech *Democritus* profusely laughed (his friends and the people standing by, weeping in the meane time and lamenting his madnesse.) *Hippocrates* asked the reason why hee laughed: Hee told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so far after gold, hauing no end of ambition, to take such infinite paines for a little glorie, and to be fauored of men, to make such deepe mines into the earth for gold, & many times to find nothing, with losse of their liues and fortunes. Some to loue dogs, others horses, some to desire to bee obeyed in many Prouinces, and yet themselves will know no obedience. Some to loue their wiues dearly at

u Sub ramosa platano sedentem, solum, discalceatum, super lapidem, vnde pallidum ac macilentum, promissa barba, librum super genibus habentem.
x De furore, mania, melancholia scribo, et sciam quo pacto in hominibus signatur; fiat, crescat, cumuletur, minuatur, hac inquit animae sit que vides, propterea seculo non Dei opera perosus, sed fellis bisque naturam disquirens.
y Aust. l. i. in Gen. Iumentis & seruis tuis obsequium rursus populus, & nulli in prebit alijs, nec ipsi Deo.
z Vxoribus ducite mox foras eijciunt.

first

first, and after a while to forsake and hate them, begetting children, with much care and cost for their education, yet when they grow to mans estate ^a to despise, neglect, and leaue them naked to the worlds mercie. ^b Doe not these behauiours expresse their intolerable folly? When men liue in peace, they couet war, detesting quietnesse, ^c deposing Kings, and aduancing others in their steed, murdering some men to beget children of their wiues. How many strange humors are in men? When they are poore and needy, they seeke riches, and when they haue them, they doe not enioy them, but hide them vnder ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or iustice found amongst them, for they daily plead one against another, ^d the son against the father and the mother, brother against brother, kinred & friends of the same qualitie, and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they will defame and kill one another, commit all vnlawfull actions, contemning God and Men, Friends and Countrey. They make great account of many senselesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moueables, deare bought, & so cunningly wrought, as nothing but speech wanteth in them, ^e and yet they hate liuing persons speaking to them. Others affect difficult things, if they dwell on firme Land, they will remoue to an Iland, and thence to Land againe, being no way constant in their desires. They commend courage and strength in warres, and let themselues bee conquered by lust and auarice; they are in briefe, as disordered in their minds, as *Thersites* was in his body. And now mee thinkes, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiuing so many fooleries in men; ^f for no man will mocke his owne folly, but that which he seeth in a second, & so they iustly mocke one another. The Drunkard calls him a Glutton, whom he knows to be sober, many men loue the Sea, others Husbandry, briefly they cannot agree in their owne Trades and Professions, much lesse in their Liues and Actions.

^a Pueros amant
mox fasti-
diunt.

^b Quid hoc ab
insana deest?
^c Reges eligunt,
deponunt.

^d Contra pa-
rentes, fratres,
cuius perpetuo
vixantur, &
enimicitias
agunt.

^e Idola inani-
mata amant,
animata odio
habent, sic
ponitur;
^f Cedo equi-
dem viuas du-
cent è marmore
vultus.

^f Suam fultu-
riam perspicit
nemo, sed alter
alteris deridet.

When *Hippocrates* heard these words, so readily vttered without premeditation to declare the worlds vanitie, full of ridiculous contrarietie, he made answer, That necessitie compelled men to many such actions, and diuers wills ensuing from Diuine permission, that wee might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot fore-see future euent, in this vncertaintie of humane affaires, they would not so marrie, if they could fore-tell the causes of their dislike and separation; or Parents if they knew the houre of their Childrens death, so tenderly provide for them; or an Husband-man sowe, if hee thought there would bee no increase; or a Merchant aduventure to Sea, if he fore-saw shipwracke; or be a Magistrate, if presently to be deposed. Alas, worthy *Democritus*, euerie man hopes the best, and to that end hee doth it, and therefore no such cause of laughter.

Democritus. hearing this excuse, laughed againe aloud, perceiuing hee did not well vnderstand what hee had said concerning perturbations and tranquillitie of the mind. Insomuch, that if men would gouerne their actions

actions by discretion and providence, they would not declare themselves Fooles, as now they doe, and hee should haue no such cause of laughter, but (quoth hee) they swell in this life, as if they were immortall, for want of vnderstanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheelles about, nothing being firme and sure, hee that is now aboue, to morrow is beneath; he that sat on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconueniences & troubles coueting things of no profit, and thursting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can beare, they should lead contented liues, and learning to know themselves, would limit their ambition, & they would perceauē then that Nature hath enough without seeking such superfluities, and vnprofitable things, which bring nothing with them but grieffe and molestation. As a fat body is more subiect to diseases, so are rich men: There are many that take no heed what hapneth to others by bad conuersation, and therefore ouerthrow themselves in the same manner through their owne fault; not fore-seeing dangers manifest. These are things (ô more then mad, quoth he) that giue me matter of laughter, by suffering the paines of your impieties, as your Auarice, Enuie, Mutinies, vnfatiable desires, Conspiracies, and other incurable Vices; besides your Dissimulation, and Hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all Lawes, both of Nature and Ciuilitie. Many things which they haue left off, after a while they fall to againe, Husbandry, Nauigation, and leaue againe, fickle and vnconstant as they are: When they are young, they would be old, and old young. ^h Princes commend a priuate life, priuate men itch after honour: a Magistrate commends a quiet life, a quiet man would be in his office, and obeyed as he is, and what is the cause of all this, but that they know not themselves. Some delight to destroy, one to build, another to spoyle one Countrey to enrich another and himselfe. ^k In all these things they are like Children, in whom is no iudgement or counsell, and resemble beasts, sauing that beasts are better then they, as being contented with Nature. ^l When shall you see a Lyon hide Gold in the ground, or a Bull contend for a better Pasture? when a Bore is thirstie, he drinks what will serue him, and no more, and when his belly is full, hee ceaseth to eat: But men are immoderate in both; as in Lust, they couet carnall copulation at set times, men alwaies, ruining thereby the health of their bodies. And doth it not deserue laughter, to see an amorous Foole torment himselfe for a Vench; weepe, howle for a mis-shapen Slut, a dowdy, sometimes that might haue his choyce of the finest beauties? Is there any remedy for this in Physicke? I doe anatomize and cut vp these poore Beasts, ^m to see these distempers, vanities, and follies, yet such prooffe were better made on mans body, if my kind nature would endure it: ⁿ Who from the houre of his birth is most miserable, weake, and sickly; when he sucks, he is guided by others, when he is growne great, practiseth vn-happinesse, ^o and is sturdy, and when old, a child againe, and repenteth

d

him

f Deniq; sit finis
 quarendi,
 cumq; habeas
 plus, pauperiem
 metuas minus,
 et finire labore
 incipias, tertia
 quod auebas,
 vtere. Hor.
 g Astuta Varia
 no seruat sub
 pectore du pens.
 Et cum vulpe
 pdsitus pariter
 vulpin vries.
 Crete audama
 cum Crete.
 h Qui sit Me-
 cenas vt nemo
 quam sibi for-
 tem, seu ratio
 dederit, seu
 fors adiecerit,
 illi contentus
 vult, &c Hor.
 i Diruit, adifica-
 cat, mutat qua-
 d' atz rotundis.
 Fratris pons
 tem diruxit su-
 per Danubium,
 quem successor
 eius Adrianus
 statim demoliz-
 tus.
 k Quâ qui in
 re ab infantia
 bus differunt,
 quibus mens et
 sensus sine ra-
 tione in est,
 quicquid sese
 his offer-
 volupe est.
 l Idem P'ut.
 m Vt insua
 causâ disqui-
 ra brata mæto
 et seco, cum ho-
 potius in homi-
 nibus inuesti-
 gandum esset
 n Totus a na-
 turalitate morbus
 est.
 o In vigore fu-
 ribundus, quum
 decreuit insa-
 nabilis.

him of his life past. And here being interrupted by one that brought Bookes, hee fell to it againe, that all were madde, carelesse, stupid. To prooue my former speeches, looke into Courts or priuate Houses. Judges giue iudgement according to their owne aduantage, doing manifest wrong to poore Innocents, to please others. Notaries alter Sentences, and for money loose their Deedes. Some make false moneys, others counterfeit false weights. Some abuse their Parents, yea corrupt their owne Sisters, others make long Libels and Pasquils, defaming men of good life, and extoll such as are lewde and vicious, some robbe one, some another. Magistrates make Lawes against Theeues, and are the veriest Theeues themselues. Some kill themselues, others despaire, not obtaining their desires. Some dance, sing, laugh, feast, and backbite, whilst others sigh, languish, mourne and lament, hauing neither Meat, Drinke, nor Cloathes. Some pranke vp their bodies, and haue their minds full of execrable Vices. Some trot about to beare false-witnesse, and say any thing for money, and though Iudges know of it, yet for a bribe they winke at it, and suffer false Contracts to preuaile against Equitie. Women are all day a dressing, to please other men abroad, and goe like Sluts at home, not caring to please their owne Husbands whom they should. Seeing men are so fickle, so fottish, so intemperate, why should not I laugh at those to whom folly seemes wisdom, will not be cured, and perceiue it not?

It grew late, *Hippocrates* left him, and no sooner was hee come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in brieffe, that notwithstanding those small neglects of his Attire, Body, Dyet, the World had not a wiser, a more learned, a more honest man, and they were much deceiued to say that he was mad.

Thus *Democritus* esteemed of the World in his time, and this was the cause of his laughter: and good cause he had.

** Olim iure quidem nunc plus Democrite ride,
Quin rides? Vita hac nunc magis ridicula est.*

Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

Neuer so much cause of laughter, as now, neuer so many Fooles and mad-men. 'Tis not one *Democritus* will serue turne to laugh in these daies, wee haue now need of a *Democritus* to laugh at *Democritus*, one Iester to flout at another, one Foole to feare at another: A great *Stentorean Democritus*, as big as that *Rhodian Colossus*. For now, as *Salisburyensis* said in his time, *totus mundus histrionem agit*, the whole World playes the Foole, we haue a new Theater, a new Sceane, a new Comedie of Errors, a new companie of personate Actors, *voluptas sacra* (as *Calpurnius* wittily faignes in

p Cyprian ad
Donatum Qui
sedet crimina
iudicaturus,
&c.

q Tu pessimus
omniū latro es,
as a theefe told
Alexander in
Curtius. dicitur
foras iudex, qd
intus operatur.
Cyprian.

r Puleus magna
cura, magna
animi incuria.
Am. Marcell.

s Horrenda res
est, six duo
serba sine mēz
dacio profertur
tur: et quāuis
solenniter ho-

mines ad veritatem
dicendū
inueniuntur, ve-
terare tamen
non dubitant,
ut ex decem

testibus six ve-
nus verū dicat.
Ca. i. in 8.

t Joh. Serm. 1.
r Sapiētiā
insaniā esse
dicunt.

u Siquidem sa-
pientiā suā ad-
miratione me
compleuit.

Democritum
offendi sapien-
tissimum virū,
qui solus potest
omnes homines
prudētiōres
reddere.

x E. gr. ec. Epig.

y Plures Democriti
nunc non
sufficiunt, opus
Democrito qui
Democritum
rideat. Eras.

z Polycrat. l. 3
c. 8. e Petron.

in his Apologes) are celebrated all the World ouer, *where all the Actors were Mad-men and Fooles, and euerie houre changed habites, or tooke that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a Smith one while, a Philosopher another, *in his voluptate ludis*. A King now with his Crowne, Robes, Scepter, Attendants, by and by droue a loaded Ass before him like a Carter, &c. If *Demosritus* were aliue now, he should see strange alterations, a new companie of counterfeit Vizards, Whiffers, *Cumane* Asses, Maskers, Mummers, painted Puppets, Outsides, Phantasticke shadowes, Gulls, Monsters, Giddy-heads, Butter-flyes. And so many of them are indeed (y if all bee true that I haue read) For when *Iupiter* and *Iuno's* wedding was solemnized of old, the Gods were all invited to the Feast, and many Noble-men besides: Amongst the rest came *Chrysalus* a *Persian* Prince, brauely attended, rich in golden attires, in gay robes, with a maiesticall presence, but otherwise an Ass. The Gods seeing him come in such pompe and state, rose vp to giue him place, *ex habitu hominem metientes*; ^z but *Iupiter* perceiuing what hee was, a light, phantasticke, idle fellow, turned him and his proud followers into Butter-flyes: And so they continue still (for ought I know to the contrarie) rouing about in Pied-coates, and are called *Chrysalides* by the wiser sort of men: that is, Golden outsides, Drones, Flyes, and things of no worth. Multitudes of such, &c.

* *Vbi omnes delirabant, omnes insani, &c. hodie nauta, cras Philosophus; hodie faber, cras pharmacopola; hic modo regem agobat multo satellitio, iuram et scepro ornatus, nunc vile amictus centurionis, a sinu celtellarum impellit.*
^y *Calcogninus Apol. Chrysalus & ceteris anro diues, mancato peplo et tiara conspicuus, leuis a. so quin, &c. nullus consilij, &c. magno fastu ingredienti, assurgunt dii, &c.*
^z *Sed hominis leuitatem Iupiter perspicies, at tu (inquit) esto bombilio, &c. proinusq; vestis illa manicata in alas versa est, &c. mortales inde Chrysalides vocant huiusmodi homines.*

----- *vbiq; inuenies Stultos auaros, sycophantas prodigos.*

many additions, much increase of madnesse, folly, vanitie, should *Demoscritus* obserue, were he now to trauell, or could get leaue of *Pluto* to come see fashions, as *Charon* did in *Lucian*, to visit our Cities of *Moronia Pia*, and *Moronia Faelix*, sure I thinke hee would breake the Rim of his Belly with laughing.

^a *Si foret in terris videret Democritus, seu, &c.*

A Satyricall *Romane* in his time, thought all vice, folly, and madnesse were all at a full Sea,

^b *Omne in precipiti vitium stetit. ----*

* *Iosephus* the Historian, taxeth his Countrey-men *Iewes* for bragging of their vices, publishing their follies, and that they did contend amongst themselues, who should bee most notorious in villanies; but wee flow higher in madnesse, farre beyond them,

^c *Mox daturi progeniem vitiosiore,*

and the latter end (you know whose Oracle it is) is like to bee worst. 'Tis not to bee denyed, the world alters euerie day, *Ruunt vrbes, regna transferuntur, &c. variantur habitus, leges innouantur*, as ^d *Petrarch* obserues, we change Language, Habites, Lawes, Customes, Manners, but not Vices, not Diseases, not the symptomes of Folly and Madnesse, they are still the same. And as a Riuer we see, keepes the like name and place; but not water, and yet euer runs,

^e *Labitur, & labetur in omne volubilis ævum;*

Our times and persons alter, vices are the same, and euer will bee; looke

^a *Iuven.*

^b *Iuven.*

* *De bello Iud. l. 8. c. 11. Iniquitates vestrae neminem latent, inq; dies singulos certamen habetis quis peior sit.*
^c *Hor.*

^d *Lib. 5. epist. 8*

^e *Hor.*

d Superstitio est
insanus error.

e Lib. 8. hist.

Belg.

* Lucan.

Father Angelo,

the Duke of

Ioyeux, going

barefoot ouer

the Alps to

Rome, &c.

g Sicui intueri

vacet que fa-

tiuntur super-

stitiosi, inuenies

tam indecora

honestis, tam

indigna liberis,

tam dissimilia

facis, si nemo

fuerit dubita-

turus furere

eos, si cum pau-

coribus fure-

rent, Sexec.

h Quid dicā de

corā indulgen-

tij, oblatiōni-

bus, votis, solu-

tionibus, ieiun-

ij, canobus,

somnijs, horis,

organis, canti-

lenis, capanis,

simulacris,

missis, purgato-

rijs, mitris,

brensarijs, bul-

lis, lustralibus

aguis, rasuris,

candelis, cali-

cibus, crucibus,

mappis, cereis,

thuribus, in-

cantationibus,

exorcismis, spu-

ritis, legendis, &c

Baleus de actis

Rom. Pont.

* Th. Neageor.

i Dam simulat

sternere, acqui-

suerūt sibi 30

annoru spatio

bis centena

millia libraru

annua. Arnold.

k Et quam in-

terdu de Vir-

tute loquitur

sunt, sero in la-

tibus clunes

agitant labore

nocturno,

Agrippa.

l i Tim. 3. 13.

But they shall

preuaile no

longer, their

madnesse shall

be knowne to

all men.

how Nightingales sang of old, Cocks crowed, Kine lowed, Sheepe bleated, Sparrowes chirped, Dogges barked, so they doe still, wee keepe our madnesse still, play the fooles still, *nec dum finitus Orestes*, wee are of the same humors and inclinations as our Predecessors were, you shall find vs all alike, much at one, we and our Sonnes,

Et nati natorum, & qui nascuntur ab illis.

And so shall our Posteritie continue to the last. But to speake of times present.

If *Democritus* were aliue now, and should but see the superstition of our age, our ^d Religious madnesse, as ^e *Meteran* calls it, *Religiosam insaniam*, so many professed Christians, yet so few imitators of *Christ*, so much talke of Religion, so much Science, so little Conscience, so much knowledge, so many Preachers, so little practise; such varietie of Sects, such heaue and hold of all fides,

----- * *obuia signis Signa, &c.*

such absurd and ridiculous Traditions, and Ceremonies: If hee should meet a *Capuchine*, a *Franciscan*, a *Iesuite*, a Man-Serpent, a shau-crowned Monke in his Robes, a begging Frier, or see their three-crowned Soueraign Lord the Pope, poore *Peter's* Successor, *Seruus seruorum Dei*, to depose Kings with his Foot, to tread on Emperors necks, make them stand bare-foot and bare-legg'd at his gates, hold his bridle and stirrup, &c. (O that *Peter* and *Paul* were aliue to see this.) If hee should obserue a Prince creepe so deuoutly to kisse his Toe, and those Red-cap Cardinals, poore Parish-Priests of old, now Princes companions; what would hee say, *Caelum ipsum petitur stultitiā*. Had he met some of our deuout Pilgrims going bare-foot to *Ierusalem*, *Rome*, *Saint Iago*, *Saint Thomas Shrine*, to creep to those counterfeit and Maggot-eaten Reliques. Had hee beene present at a Masse, and seene such kissing of Paxes, Crucifixes, cringes, duckings, their seuerall attires and Ceremonies, pictures of Saints, ^h Indulgences, Pardons, Vigils, Fasting, Feasts, crossing, knocking, kneeling at *Anc-Mary-Bels*, with many such,

----- *iucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of Beads. Had he heard an old woman say her prayers in Latine, their sprinkling of Holy-water, and going a Procession,

----- * *incedunt monachorum agmina mille,*

Quid memorem vexilla, cruces, idola, culta, &c.

Their Breuiaries, Bulls, hallowed Beanes, Exorcismes, Pictures, curious Crosses, Fables and Bables. Had hee read the *Golden Legend*, the *Turkes Alcaron*, or *Iewes Talmud*, the *Rabbins Comments*, what would hee haue thought? How dost thou thinke hee might haue beene affected? Had he more particularly examined a *Iesuites* life amongst the rest, hee should haue seene an Hypocrite professe pouertie, and yet possesse more Goods and Lands then many Princes, to haue infinite Treasures and Reuenues, teach others to fast, and play the Gluttons themselues. ^k Vow virginie, talke of holinesse, and yet indeed a notorious Bawd, and famous Fornicator, *lascinum pecus*, a verie Goat. Monkes by Profession, such as giue ouer the World, and the vanities of it, and yet a *Machiavian* rout, interested

^m interested in all manner of state: holy men, peacemakers, and yet composed of enuy, lust, ambition, hatred, and malice, firebrands, *adulter patrie pestis*, traitors, assassins, *hac itur ad astra*, and this is to supererogate, & merit Heauen for themselves & others. Had he seene on the other side, some of our nice and curious Schismaticks in another extreame, abhorre all ceremonies, and rather lose their liues and liuings, then doe or admit any thing Papists haue formerly vsed, though in things indifferent (they alone are the true Church, *sal terra, cum sint omnium insulsissimi.*) Formalists, out of feare and base flattery, like so many wethercockes turne round, a rout of temporisers, ready to embrace and maintaine all that is, or shall be proposed, in hope of preferment: Another Epicurean company, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the downfall of any: as ⁿ *Lucian* said in like case, what dost thou think *Democritus* would haue done, had he bin spectator of these things?

^m Benignitas
simus solobas
esse, nunc latia
efficina curia
Romana. Ba-
daus.

ⁿ Quid tibi
videtur factu-
rus Democri-
tus, si horum
spectator con-
tigisset?

Or had he but obserued the common people follow like so many sheep, one of their fellowes drawne by the hornes ouer a gap, some for zeale, some for feare, *quò se cunq; rapit tempestas*, ready to dye before they wil abiure any of those ceremonies, to which they haue bin accustomed; others out of hypocrisie frequent Sermons, knock their breasts, turn vp their eyes, pretend zeale, desire reformation, and yet professed vsurers, gripers, monsters of men, harpyes, diuels, in their liues to expresse nothing lesse.

What would he haue said to see, heare, and read so many bloody battles, so many thousands slaine at once, such streames of blood able to turne Miles; *Vnius ob noxam furiasq;* without any iust cause, † for vaine titles (saith *Austin*) precedency, some wench, or such like toy, or out of desire of domineering, vain-glory, malice, reuenge, folly, madnesse (goodly causes all, *ob quas vniuersus orbis bellis & cadibus misceatur;*) warres began by the persuasion of a few deboshed, hairebraine, poore, dissolute, hungry Captaines, parasiticall fawners, vniquiet hotspurs, restlesse innovators, green-heads, to satisfie one mans priuat spleen, lust, ambition, auarice, &c. *tales rapiunt scelerata in praelia causa. Flos hominum,* Proper men, carefully brought vp, able both in body and minde, sound, led like so many^p beasts to the slaughter in the flowre of their years, pride and ful strength, without all remorse and pittie, sacrificed to *Pluto*, as so many sheepe, 40000. at once. At once, said I, that were tolerable, but these warres last alwaies, and for many ages, nothing so familiar as this hacking and hewing, massacres, murders, desolations. — *ignoto caelum clangore remugit,* they care not what mischief they procure, so that they may enrich themselves for the present, they will so long blow the coles of contention, till all the world be consumed with fire. The^a siege of *Troy* lasted tenne

† Ob inanes di-
tionum titulos,
ob praeceptum
locum, ob inter-
ceptam mulier-
culam, vel quòd
è stulticia natu,
vel è malitia,
quòd cupido do-
minandi, libido
nocendi, &c.

^p Bellum rem-
planè belusina
Vocat Morus.
Vtop. lib. 2.

yeeres eight moneths, there died 870000. *Grecians*, 670000. *Troians*, at the taking of the City, and after were slaine 276000. men, women, and children of all forts. *Cesar* killed a million, ^b *Mahomet* the 2 Turke 300000 persons: *Sicinius Dentatus* fought in an hundreth battels, eight times in single Combat he ouercame, had 40. wounds before, was rewarded with 140. Crownes, triumphed nine times for his good seruice. *M. Sergius* had 32. wounds; *Scæua* the Centurion I know not how many; euery Nation hath their *Hectors*, *Scipio's*, *Cæsars* and *Alexanders*. Our^c *Edward* the fourth

^a Munster Cos-
mog. lib. 5. c. 3.

^b Iouius Sic-
eius.

^c Cominent.

was

was in 26. battels a foot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Ierusalem* 1100000. died with sword and famine. At the siege of *Ostend* (the diuels Academy) a poore towne in respect, a small Fort 120000. men lost their liues, besides whole Townes, Dorpes, and Hospitals, full of maimed Souldiers; there were Engines, fireworkes, and whatsoever the diuell could inuent to doe mischief with 2500000 iron bullets shot off 40^l weight, three or foure millions of gold consumed. ^d *Who* (saith mine Author) *can be sufficiently amazed at their flinty hearts, obstinacy, fury, blindnesse, who without any likelihood of good successe, hazard poore Souldiers, and lead them without pittie to the slaughter, which may iustly be called the rage of furious beasts, that run without reason vpon their owne deaths:* * *quis malus genius, qua furia, qua pestis, &c.* what plague, what fury brought so diuellish, so brutish a thing as war first into mens minds? who made so soft and peaceable a creature, borne to loue, mercy, meeke-nesse, so to raue, rage like beasts, and runne on to their owne destruction? how may nature expostulate with mankinde, *Ego te diuinum animal finxi, &c.* I made thee an harmelesse, quiet, a diuine creature: how may God expostulate and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heroum numero habent:* these are the braue spirits, the gallants of the world, these admired alone, triumph alone, haue statues, crownes, piramids, obeliskes to their eternall fame, that immortall *Genius* attends on them, *hac itur ad astra.* When *Rhodes* was besieged, *fosse urbis cadaueribus repletae sunt*, the ditches were full of dead carcasses; and as when the said *Solyman* great *Turke* beleghed *Vienna*, they lay leuell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against othes, vowes, promises, by treachery or otherwise. ----- ^z *dolus an virtus? quis in hoste requirat?* leagues and lawes of armes (^f *silent leges inter arma*) for their aduantage, *omnia iura, diuina, humana, proculcata plerumq, sunt;* Gods and mens lawes are trampled vnder-foot, the sword alone determines all; to satisfie their lust and spleene, they care not what they attempt, say, or doe, ^s *Rara fides, probitasq, viris qui castra sequuntur.*

^g *Lucan.* Nothing so common as to haue ^h *Father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, Prouince against Prouince, Christians against Christians, à quibus nec vnquam cogitatione fuerunt lesi,* of whom they neuer had offence in thought, word or deede: Infinite treasures consumed, townes burned, flourishing cities sacked and ruined, *quodq, animus meminisse horret,* goodly countries depopulated and left desolate, old inhabitants expelled, trade and trafficke decayed, maides deflowred, *Virgines nondum thalamis iugata, & Comis nondum positis ephabi;* rich, poore, sicke, sound, Lords, seruants, *eodem omnes incommodo maeti,* consumed al or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens,* saith *Cyprian,* and whatsoever torment, misery, mischief, hell it selfe, the diuell, ⁱ *fury,* and rage can inuent, to their own ruine and destruction; so abominable a thing is ^k *war,* as *Gerbelius* concludes, *adeò feda & abominanda res est bellum, ex quo hominum caedes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* bin present at the late ciuill warres in

France,

d Hist of the
siege of Ostend
fol. 23.

* Erasmus de
bello. & placi-
dum illud anti-
mal beneuolen-
tia natum tam
feruam recordia
in mutua ruc-
ret perniciem.

* Rich. Dinosh.
prafat. Belli
ciuilis Gall.

c Iouius.

z Dolus, aspe-
ritas, iniustitia
propria bello-
rum negotia.
Tertul.
f Tully.

g Lucan.

h Pater in fili-
um, affinis in
affinem, amicus
in amicum, &c.
Rex cum re-
gione, regnum
regno colliditur
Populus populo
in mutua
perniciem, bel-
luarum instar
sanguinolente
ruentium.

i Ira enim &
furore Bellona
consultores &c.
dementes sacer-
dotes sunt.
k Bellum quasi
bellua et ad
omnia scelera
furore immisissus.

France, those abominable warres, ----- *bellaq; matribus detestata,*
Wherein lesse then in ten yeares, ten hundred thousand men were consumed, saith
Collignius, 20 thousand Churches ouerthrowne; nay, the whole kingdome
subuerted (as *m. Richard Dinoth* addes.) So many myriades of the Com-
mons were butchered vp, with sword, famine, warre, *tanto odio vtring, vt*
barbari ad abhorrendam lanionam obstupescerent, with such ferall hatred,
the world was amazed at it: or at our late *Pharsalian* fields in the time
of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred
thousand men slaine, * one writes, ⁿ another, ten thousand families were
rooted out, *that no man can but maruell,* saith *Comineus,* at that barbarous im-
manitie, ferall madnesse, committed betwixt men of the same nation, language and
religion. ° *Quis furor o ciues? Why doe the Gentiles so furiously rage,* saith the
Prophet *Dauid,* *Psal. 2. 1.* But we may aske, why doe the Christians so fu-
riously rage?

* *Arma volunt, quare poscunt, rapiuntq; Iuuentus?*

Vnfit for Gentiles, much lesse for vs so to tyrannize, as the *Spaniard* in the
West Indies, that killed vp in 42 yeeres (if we may beleene *Bartholomeus* a
Casa their owne Bishop) 12 Millions of men, with stupend and exquisite
torments; neither should I lye (said he) if I said 50 Millions. I omit those
French Massacres, *Sicilian Euenfongs,* the Duke of *Alvas* tyrannies, our
gunpowder machinations, and that fourth fury, as ^r one calls it, the *Spanish*
Inquisition, which quite obscures those ten persecutions,

----- *sevit toto Mars impius orbe,*

Is not this *Mundus furiosus,* a mad world, as he tearmes it, *insanum bellum?*
are not these madmen as * *Scaliger* concludes, *qui in prelio acerba morte, in-*
sania sua memoriam pro perpetuo teste relinquunt posteritati; which leaue so
frequent battels, as perpetuall memorials of their madnesse to all succee-
ding ages. Would this, thinke you, haue inforced our *Democritus* to laugh-
ter, or rather made him turne his tune, alter his tone, and weepe with *He-*
racitus, or rather howle, * roare, and teare his haire in commiseration,
stand amazed; or as the Poets faine, that *Niobe* was for grieffe quite stupa-
fied and turned to a stone? I haue not yet said the worst, That which is
more absurd and mad, In their tumults, seditions, ciuill and vniust wars,
² *quod stultè suscipitur, impiè geritur, miserè finitur,* such warres I meane, for
all are not to be condemned, as those phantasticall *Anabaptists;* vainly con-
ceiue. our Christian *Tacticks* are all-out as necessary as the *Roman Acies,*
or *Gracian Phalanx;* to be a Souldier is a most noble and honorable pro-
fession, as the world is, not to be spared, they are our best wals and bul-
warkes, and I doe therefore acknowledge that of * *Tully* to be most
true, *All our ciuill affaires, all our studies, all our pleading, industry and*
commendation, lyes vnder the protection of warlike vertues, and whensoe-
uer there is any suspicion of tumult, all our Arts cease; warres are most be-
hoouefull, when *bellatores agricolis ciuitati sunt utiliores,* as * *Tyrus* de-
fends: and valour is much to be commended in a wise man, but they
mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant*
&c. (Twas *Galgacus* obseruation in *Tacitus*) they terme theft, murder, and
rapine, vertue, by a wrong name, rapes, slaughters, massakers, &c. *iocens* &
prafidè bellica virtus, & simulatque increpuit suspicio tumultus, artes illico nostra conticescunt. *
ludus

Gallorum de-
cies centū mil-
lia ceciderunt,
Ecclesiarum 20
millia funda-
mentis excisa-
m Belli cinibis
gal. l. 1. hoc fe-
rati bello &
causibus omnia
replenerunt &
regnum am-
plissimū a fun-
damentis pene
euerterunt ple-
bis tot myria-
des gladio, bellos
fame miserā-
biliter perie-
runt.
** Pont. Huterus*
n Comineus. Vt
uillus non exo-
cretur & ad-
miretur crude-
litatem, & bar-
baram insani-
am, que inter
homines eadem
subcilo natos,
eiusdem lin-
gua, sanguinis,
religionis ex-
ercebatur.
o Lucan.
** Virg.*
p Bishop of
Cusa an eye-
witnesse.
q Read Mete-
ran of his stu-
pend cruelties.
r Hensius Au-
striaco.
s Virg. Georg.
t Iansenius.
Gallobelgicus
15 26. Mundus
furiosus, in-
scripto Libri.
** Exercitat.*
250. ser. 4.
u Fleat Hera-
clitus an rideat
Democritus.
x Cura leues
loquuntur, in-
gentes sunt.
y Arma amens
capio, nec fac-
rationis in
armis.
z Erasmus.
** Pro Murena.*
Omnes urbana
rei, omnia stu-
dia, omnia fo-
rensis laus &
industria latea
in tutela &
Ser. 13.

2 Crudelestimos,
 saxissimosque
 latrones, fortis-
 simos haberi
 propugnatores,
 fidissimos duces
 habent, bruta
 persuasione do-
 nati:
 b Eobanus Hes-
 sus, quibus om-
 nis in armis vi-
 ta placet, non
 ulla in eis nisi
 morte, nec viz-
 lam esse putant
 vitam, quae non
 affuerit ar-
 ma.
 c Lib. 10. Sit.
 Scanderbeg.
 d Nulli beatio-
 res haberi, quam
 qui in preliis
 ceciderunt. Bri-
 sonius de rep.
 Pers. rum l. 3.
 fo. 344. Idem
 Lactantius de
 Roman. et
 Gracis. Item
 Ammianus li.
 23. de Parthi-
 bus: atur is so-
 lus beatus apud
 eos, qui in prolio
 fuderit animam.
 De Benefic.
 lib. 2. ca. 1.
 e Nat. quast.
 lib. 3. 9.
 f Eoterus Am-
 phiridion.
 Busbequius
 Turc. hist. per
 cales et san-
 guinem parare
 hominibus as-
 censum in ca-
 lum putant,
 Lactant. de
 falsa relig. l. 1.
 cap. 8.
 * Cruentum
 humani gene-
 ris pestem, et
 perniciosam di-
 uitatis notam
 insensur.
 g Quoniam
 bella acerbissi-
 ma dei flagella
 sunt, quibus
 hominum per-
 tinaciam punit,
 ea perpetua
 oblivione sepe-
 lienda potius
 quam memoria mandanda plerisque iudicant. Rich. Dinoth. praefat. hist. Gall. i Et quod dolendum, applausum habent et oc-
 cursum viri tales. k Herentis adem porta ad caelum patet, qui magnam generis humani partem perdidit.

ludus, are pretty pastimes, as Lodowicus Vives notes. They commonly call
 the most hairebraine bloodsuckers, strongest theeves, the most desperate villaines,
 treacherous rogues, inhumane murderers, rash, cruell and dissolute catiffes; cou-
 ragious and generous spirits, heroicall and worthy Captaines, brane men at
 armes, valiant and renowned souldiers, possessed with a brute persuasion of false
 honour, as Pontus Huter in his Burgundian History complains. By meanes
 of which it comes to passe that daily so many voluntaries offer themselus,
 leauing their sweet wiues, children, friends, for 6^d (if they can get it) a
 day prostitute their liues and limbs, desire to enter vpon breaches, lye
 sentinell perdue, giue the first onfet, stand in the forefront of all the bat-
 tell, voide of all feare run into imminent dangers, ut vulueribus suis fer-
 rum hostium hebitent saith Barletius, to get a name of valour, honor and
 applause, which lasts not neither, for it is but a meere flash this fame, and
 like a rose, intra diem vnam extinguitur, tis gone in an instant. Of 15000
 proletaries flaine in a battell, scarce fiftene are recorded in History, and
 after a while their names are likewise blotted out, the whole battel it self
 is forgotten. Those Gracian Orators, summa vi ingenij et eloquentia, set out
 the renowned ouerthrowes at Thermopyle, Salamina, Marathro, Mycale,
 Mantanea, Cheronea, Plataea: The Romans record their battell at Cannas, and
 Pharsalinn fields, but they doe but record, and wee scarce heare of them.
 And yet this supposed honor, popular applause, desire of immortality by
 this meanes, pride and vain-glory spurres them on, many times rashly and
 vnaduisedly, to make away themselues and multitudes of others. Alex-
 ander was sorry, because there were no moe worlds for him to conquer,
 he is admired by some for it, animosa vox videtur, et regia, twas spoken like
 a Prince: but as wise Seneca censures him, twas vox iniquissima et stultis-
 sima, twas spoken like a bedlam-foole; and that sentence which the same
 Seneca appropriates to his father Philip and him, I apply to them all, Non
 minores fuere pestes mortalium, quam inundatio, quam conflagratio, quibus, &c.
 they did as much mischief to mortall men, as fire and water, those mer-
 ciless elements when they rage; which is yet more to be lamented, they
 perswade them, this hellish course of life is holy, they promise heauen to
 such as venter their liues bello sacro, and that by these bloody warres, as
 Persians, Greekes, and Romans of old, as moderne Turkes doe their Com-
 mons, to encourage them to fight, ut cadant infelicitèr, If they die in the field
 they goe directly to heauen, and shall be canonized for Saints, put in the Chro-
 nicles, in perpetuam rei memoriam, to their eternall memory, when as in
 truth; as some hold, it were much better (since warres are the scourge
 of God for sinne, by which he punisheth mortall mens peeuishnesse and
 folly) such brutish Stories were suppressed, because ad morum institutio-
 nem nihil habent, they conduce not at all to manners, or good life. But
 they will haue it thus neuerthelesse, and so they put a note of diuinity
 vpon the most cruell and pernicious plague of humane kinde, adore such men
 with grand titles, degrees, statues, Images, honour, applaud and highly
 reward them for their good seruice, no greater glory then to die in the
 field: as Africanus is extolled by Ennius; Mars and Hercules, & I know

not how many besides of old were deified, went this way to Heauen, that were indeed bloody butchers, wicked destroyers and troublers of the World, prodigious monsters, hel-hounds, ferall plagues, deuourers, common executioners of humane kind, as *Lactantius* truly proues, and *Cyprian* to Donat, such as were desperate in wars, and præcipitately made away themselues (like those *Celtes* in *Damascen*, with ridiculous valor, *ut dedecorosum putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fall on their heads) such as will not rush on a sword's point, or seeke to shun a Canons shot, are base Cowards, and no valiant men. By which meanes, *Madet orbis mutuo sanguine*, the earth wallowes in her owne blood, *Sauit amor ferri & scelerati insania belli.*

and for that, which if it be done in priuate, a man shall be rigorously executed ^b and which is no lesse then murder it selfe, if the same fact be done in public like in warres, it is called manhood, and the party is honoured for it.

----- ^c *prosperum & fœlix scelus*

Virtus vocatur-----

we measure all as *Turkes* doe

by the euent, and most part, as *Cyprian* notes, in all ages, countries, places, *sevitia magnitudo impunitatem sceleris acquirit*, the foulness of the fact, vindicates the offender. ^d One is crowned for that which another is tormented: *Ille crucem sceleris precium tulit, hic diadema.*

made a Knight, a Lord, an Earle, a great Duke (as ^e *Agrippa* notes) for which another should haue hung in gibbets, as a terror to the rest,

----- ^f *& tamen alter,*

Si fecisset idem caderet sub iudice morum.

A poore sheep-stealer is hanged for stealing of victuals, compelled per-adventure by necessity of that intollerable cold, hunger and thirst, to saue himselfe from staruing: but a ^g great man in office, may securely robbe whole Prouinces, vndoe thousands, pill and pole, oppresse *ad libitum*, flea, grind, tyrannize, enrich himselfe by spoyles of the commons, be vncontroleable in all his actions, and after all, be recompenced with turgent titles, honoured for his good seruice, and no man dare finde fault, or ^h mutter at it.

How would our *Democritus* haue bin affected, to see a wicked caytiffe, or ⁱ foole, a very idiot, a fudge, a monster of man, to haue many good men, wise men, learned men to attend vpon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and mony, ^k and to honor him with diuine titles, and bumbast Epithets, to smother him with fumes and eulogies, whom they know to be a dizard, a foole, a couetous wretch, a beatt, &c. because hee is rich. To see *sub exuvijs leonis onagrum*, a filthy lothsome carcasse, a *Gorgons* head puffed vp by parasites, assume this vnto himselfe, glorious titles, in worth an infant, a *Cuman* asse, a painted sepulchre, an *Egyptian* temple. To see a withered face, a diseased, deformed, cankered complexion, a rotten Carcasse, a viperous minde, and *Epicurean* soule set out with *Orient* Pearles, Jewels, Diadems, perfumes, curious elaborate workes, as proud of his cloathes, as a childe of his new coats; and a goodly person of an Angelike diuine countenance, a Saint, an humble mind, a meeke spirit cloathed in ragges, beg, and now ready to be starued. To see a silly contemptible flouen in apparell, ragged in his coat,

e

polite

^a *Virg. Æn. 7.*
^b *Homicidium*
quam commisit
inter singuli,
crimen est, quod
publicè veretur,
Virtus vocatur.
Cyprian.
^c *Seneca.*

^d *Iuuen.*

^e *De vanit. sci-*
ent. de princip.
nobilitatis.
^f *Iuuen. Sat. 4.*

^g *Pausa rapit*
quod Natta re-
liquit. Tunc esse
mus omnium
latro es, as De-
metrius the
Pyrat toll A-
lexander in
Curtius.

^h *Non ausi mu-*
rire, &c. A sop.
ⁱ *Improbum et*
stultum si di-
tem multos bo-

nos viros, in ser-
uitute habent,
ob id duntaxat
quod ei contin-

gat aureorum
numismatum
cumulus, ut ap-
pendices, & ad-

ditamenta nu-
misum. Me-
rus Peonia.

^k *Errumque*
detestantur Pe-
ropienses insa-
niam, qui diui-

nos honores his
impendunt, quos
fordidos & a-
uatos agnoscunt,

nō. also respectu
honorante,
quod quod dicit
sunt. Idem. li. 2.

polite in speech, of a diuine spirit, wise : another neat in cloathes, spruce, full of curtesie, empty of grace, wit, talke non-sense.

To see so many Lawyers, Aduocates, so many Tribunals, so little Iustice ; so many Magistrates, so little care of Common good ; so many Lawes, yet neuer more disorders ; *Tribunal litium segetem*, the Tribunal, a Labyrinth, so many thousand Suites in one Court sometimes, so violently followed. To see *iniustissimum sapè iuri presidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstruosum humanitati*. To see ^la Lambe executed, a Wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Iudge seuerely punish others, and doe worse himselfe, ^m *eundem furtum facere & punire*, ⁿ *rapinam plectere, quum sit ipse raptor*. Lawes altered, misconstred, interpreted *pro* and *con*, as the Iudge is made by friends, bribed, or otherwise affected, as a nose of waxe, good to day, none to morrow : or firme in his opinion, cast in his Sentence prolonged, changed *ad arbitrium Iudicis*, still the same case, ^p *one thrust out of his inheritance, another falsely put in by fauour, false forged deeds or wils*. *Incise leges negliguntur*, lawes are made and not kept; or if put in execution, ^q they be some silly ones that are punished. As put case it be fornication, the father will disinherit or abdicate his childe, quite casheere him (out villaine be gone, come no more in my sight) a poore man is miserably tormented with losse of his estate perhaps, goods, fortunes, good name, for euer disgraced, forsaken, and must doe penance to the vtmost, a mortall sinne, and yet make the worst of it, *nunquid aliud fecit*, saith *Tranio* in the ^r Poet, *nisi quod faciunt summis nati generibus*, hee hath done no more then what Gentlemen vsually doe.

^l *Neg, novum, neg, mirum, neg, secus quam alij solent.*

For in a great person, right worshipfull Sir, a right honorable Grandy, 'tis not a veniall sinne, no not a peccadillo, 'tis no offence at all, a common and ordinary thing, no man takes notice of it ; hee iustifies it in publike, and peradventure brags of it,

^l *Nam quod turpe bonis, Titio, Seioque decebat
Crispinum-----*

^u Many poore men, yonger brothers, &c. by reason of bad policy, and idle education (for they are likely brought vp in no calling) are compelled to begge or steale, and then hanged for theft ; then which, what can be more ignominious, *non minus enim turpe principi multa supplicia, quam medico multa funera*, 'tis the gouernors fault. *Libentius verberant quam docent*, as Schoolemasters doe, rather correct their pupils, then teach them when doe amisse. ^x *They had more neede provide there should be no more theues and beggars, as they ought with good policy, and take away the occasions, then let them runne on, as they doe to their owne destruction* : root out likewise those causes of wrangling, a multitude of Lawyers, and compose controuersies, *lites lustrales & seculares*, by some more compendious meanes. Whereas now for euery toy and trifle they goe to law, ^y *Mugit litibus insanum forum, & sevit in vicem discordantium rabies*, they are ready to pull out one anothers throats, and for commodity ^z *to squise blood*, saith *Hierom*, out of their brothers heart, defame, lye, disgrace, backbite, raile, beare false witnessse, sweare, forswear, fight and wrangle, spend their goods, liues, fortunes, friends,

l Cypri. 2. ad Do-
nat. epi. Vt reus
innocens persat
fit nocens. iudex
damnat foras,
quod intus ope-
ratur.

m Sidonius Apo.
n Saluianus l. 3.
de prouiden.

o Ergo Iudicium
nihil est nisi
publica merces.
Petronius.

Quid faciunt
leges ubi sola
pecunia regnat.
Idem.

p Hic arcentur
hereditatibus
liberi, hic dona-
tur bonis alie-
nis, falsum con-
sulit alter, testa-
mentum cor-
rumpit, &c.
Idem.

q Vexat census
sura columbas.

r Plaut. mostel.
l Idem.

t Iuuen. Sat. 4.
u Quod tot sint
fures & iudici
magistra-
tuum culpa sit,
qui malos imi-
tantur precep-
tores, qui disci-
pulos libentius
verberant, quam
docent. Morus
Vtob. l. 1.

x Decernuntur
sari graua &
horrenda sup-
plicia, quum
potius proui-
dendum multo
foret ne fures
sint, ne cuiquam
tam dira fu-
randi aut per-
eundi sit neces-
sitas. Idem.

y Boterus de
augment. vrb.
lib. 3. cap 3.

z E fraterno
corde sangui-
nem eliciunt.

friends, vndoe one another, to enrich an *Harpy* Aduocate, that preyes vpon them both, and cryes *Eia Socrates, Eia Xantippe*; or some corrupt Iudge, that like the Kite in *Aesop*, while the Mouse and Frog fought, carried both away. Generally they prey one vpon another as so many rauenuous birds, brute beasts, deuouring Fishes, no *medium*, ^b *omnes hic aut captantur aut captant, aut cadavera qua lacerantur, aut corvi qui lacerant*, either deceiue, or be deceiued; teare others, or be torne in peeces themselues; like so many buckets in a well, as one riseth another falleth, one's empty another's full; his ruine is a ladder to the third; such are our ordinary proceedings. What's the market? a place according to ^c *Anacharsis*, where in they cozen one another, a trappe; nay, what's the world it selfe? ^d a vast chaos, a confusion of manners, as fickle as the Ayre, *domicilium insanorum*, a turbulent troope full of impurities, a mart of walking spirits, goblins, the theater of hypocrisie, a shop of knauery, flattery, a nursery of villany, the scene of babling, the schoole of giddinesse, the Academy of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut succumbas*, in which kill or be kill'd; wherein euery man is for himselfe, his priuate ends, and stands vpon his owne guard. No charity, ^e loue, friendship, feare of God, alliance, affinity, consanguinity, Christianity can containe them, but if they be any wayes offended, or that string of commodity be touched they fall fowle. Old friends become bitter enemies on a sudden, for toyes and small offences, and they that erst were willing to doe all mutuall offices of loue and kindnesse, now reuile and persecute one another to death, with more then *Vatinian* hatred, and will not be reconciled. So long as they are behouefull, they loue or may besteed each other, but when there is no more good to be expected, as they doe by an old dogge hang him vp or casseire him; which ^f *Cato* counts a great *indecorum*, to vse men like old shooes, or broken glasses, which are flung to the dunghill, he could not finde in his heart to sell an old oxe, much lesse to turne away an old seruant: but they instead of recompence, reuile him, and when they haue made him an instrument of their villany, as ^g *Baiazet* 2. Emperour of the *Turkes*, did by *Acomethes Bassa*, make him away, or instead of ^h reward hate him to the death, as *Silius* was serued by *Tiberius*. In a word, euery man for his owne ends: our *summum bonum* is commodity, and the Goddesse we adore *Dea moneta*, Queene Money, to whom we daily offer sacrifice, which steeres our hearts, hands, ⁱ affections, all: that most powerfull Goddesse, by whom we are reared, depressed, eleuated, ^k esteemed, the sole commandresse of our actions, for which we pray, runne, ride, goe, come, labour, and contend as fishes doe for a crum that falleth into the water. It is not worth, vertue, wisdom, valour, learning, honesty, religion, or any sufficiency for which wee are respected, but ^l money, greatnesse, office, honour, authority; honesty is accounted folly; knauery, pollicy; ^m men admired out of opinion, not as they are, but as they seeme to be: such shifting, lying, cogging, plotting, counterplotting, temporizing, flattering, cosening, dissembling, ⁿ that of necessity one must highly offend God if he be conformable to the world, *Cretizare cum Crete*, or else liue in contempt, disgrace, and misery. One takes vpon him

Milvus rapit ac deglubit.
^b *Petronius de Cretone ciuitate.*
^c *Quid forum? locus quo alius alium circumuenit.*
^d *Vastum chaos, a uariis imperium, theatrum hypocrisios, &c.*
^e *Nemo celum; nemo insurandum, nemo locum plura facit, sed omnes a peris oculis bona sua computant.* *Petronius*
^f *Plutarch. vit. eius: indecorum animari & calceis & anseris, qua ubi fracta abijcimus, nam & de m. ipso dicam, nec bouem senem vendideram ne dum hominem natu grandem laboris socium.*
^g *Iouius. Cum innumera illius beneficia reperdere non possit aliter interficere iussit.*
^h *Beneficia cuiusque lata sunt dum videntur solui posse, & a multis anteuenere, pro gratia odium reditur. Tac.*
ⁱ *Paucis charior est fides quam pecunia. Salust.*
^k *Prima sere vota & sanctis &c.*
^l *Et genus & formam Regina pecunia donat.*
^m *Quantum quod sua numerum seruat in arcu. Tatum habet & fidei.*
ⁿ *Non a peritiis sed ab ornatu & vngi vocibus habemur excelleres. Car. dan. l. 2. de cons.*
^o *Periurata suo*

postponis numina lucro Mercator. Vt necessarium sit vel Deo displicere, vel ab hominibus conueni, vexari, negligi.

a Qui Curios se
mulat & Bac-
chanalia vivit.
b Tragelapho
similes vel cen-
tauris, sursum
hominos, deca-
sum equi.
c Præceptis suis
caelum promit-
tit, ipsi interim
pulveris terreni
vilia mancipia.
d Aeneas Sylv.
e Arridere ho-
mines ut seuta
an. blandiri ut
fallant. Cyp. ad
Donatum.
* Love and
hate are like
the two ends
of a perspe-
ctive-glasse,
one multiplies,
the other maketh
all things lesse.
f Ministri locu-
piores sjs
quibus mini-
stratur, seruus
maiores opes
habens quam
patronus.
g Qui terram
colunt equi pa-
les pascuntur,
qui orientur
caballi aventa
saginantur, dis-
calceatus dis-
currit qui calces
alij facit.
h Inven.
i Bodin. l. 4. de
Repub. cap. 6.
k Plinius l. 37.
cap. 3. capillos
habuit succine-
os, exinde facti
ut omnes puella
Romana colo-
rem istum
affectarent.
l Odit dama-
tos. IuG.
m Agrippa epi.
28. l. 7. Quorū
cerebrum est in
ventre, ingenio
in patinis.
n Psal. They
eat up my peo-
ple as bread.
o Absument ha-
res cacuba dis-
nior servata
centum clavis-
bus, & mero
distinguet pavi-
mentū superbo,
pontificum poti-
ore canis Hor.

temperance, holinesse, another austerity, a third an affected kinde of sim-
plicity, when as indeed he, and he, and he, and the rest are a *hypocrites, am-
bodexters*, outsidēs, ^b like so many turning pictures, a lyon on the one side,
a lambe on the other. How would *Democritus* haue beene affected to see
these things?

To see a man turne himselfe into all shapēs like a Camelion, or as *Pro-
teus, Omnia transformans sese in miracula rerum*, to act twenty parts at once,
for his aduantage, to temporize and vary like *Mercury* the planet, good
with good, bad with bad; of all religions, humors, inclinations, to fawne
like a *Spaniard*, *mentitis & mimicis obsequijs*, rage like a Lyon, barke like a
Curre, fight like a Dragon, sting like a Serpent, as meeke as a Lambe, and
yet againe grin like a Tyger, weepe like a Crocodile, insult ouer some,
and yet others insult ouer him, here command, there crouch, tyrannize
in one place, be baffled in another, a wise man at home, a foole abroad to
make others merry.

To see so much difference betwixt words and deeds, so many parasanges
betwixt tongue and heart, men like Stage-players act variety of parts,
^c giue good precepts to others, fore aloft, whilst they themselues grouell
on the ground.

To see a man protest friendship, kisse his hand, ^d *quem mallet truncatum
videre*, ^e smile with an intent to doe mischief, or cosen him whom he fa-
lutes, ^f magnifie his friend vnworthy with hyperbolically eulogiums; his
enemy albeit a good man, to vilifie and disgrace him, yea all his actions,
with the vtmost liuor and malice can inuent.

To see a ^f seruant able to buy out his master, him that carries the mace
more worth then the Magistrate, which *Plato lib. 11. de leg.* absolutely for-
bids, *Epictetus* abhors. An horse that tils the land fed with chaffe, an idle
iade haue prouender in abundance, him that makes shoos go barefoot him-
self, him y^g fels meat almost pined; a toyling drudge starue, a drone flourish.

To see men buy smoake for wares, castles built with fooles heads, men
like apes follow the fashions, in tiores, gestures, actions: if the King laugh,
all laugh; ^h *Rides, maiore chachinno,*

Concutitur, flet si lachrymas conspexit amici. ⁱ *Alexander*
stouped, so did his Courtiers, *Alphonsus* turned his head, and so did his
parasites. ^k *Sabina Poppea, Neroes* wife, wore amber-colour'd haire, so did
all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opini-
on without iudgement: an inconsiderate multitude, like so many dogs in
a Village, if one barke all barke without a cause: as fortunes fan turnes, if
a man be in fauour, or commended by some great one, all the world ap-
plauds him, ^l if in disgrace, in an instant all hate him.

To see a man ^m weare his brains in his belly, his guts in his head, an hun-
dred oakes on his back, to deuoure an 100. oxen at a meale, nay more, to
deuoure houses & towns, or as those *Anthropophagi*, ⁿ to eate one another.

To see a man rowle himselfe vp like a snow-ball, from base beggery, to
right worshipfull and right honorable titles, iniustly to screw himself into
honors and offices; another to starue his *Genius*, damne his soule to gather
wealth, which he shall not enioy, ^o which his prodigall son melts and con-
fumes in an instant.

To

To see the κακοζήλιαν of our times; a man bend al his forces, means, time, fortunes to be a fauorites, fauorites, fauorite, &c. a parasites, parasites, parasite, that may scorne the seruile world, as hauing enough already.

To see a Scholler crouch and creepe to an illiterate Pesant for a meales meat. A Scriuener better payd for an Obligation; A Faulkner receaue greater wages then a Student; A Lawyer get more in a day then a Philosopher in a yeere, better rewarded for an houre, then a Scholler for a yeeres study; him that can * paint *Thais*, play on a fiddle, curle hayre, &c. sooner get preferment then a Philologer or a Poet.

To see a fond Mother like *Aesop's Ape*, hug her child to death, a Wittall winke at his wiues honestie, and too perspicuous in all other affaires; one stumble at a straw, and leap ouer a block; rob *Peter*, and pay *Paul*. Scrape vniust summes with one hand, purchase great Mannors by corruption, fraud, and cozenage, and liberally to distribute to the poore with the other, giue a remnant to pious vses, &c. Pennie wise, pound foolish; Blind men iudge of colours; Wise men silent, Fooles talke; * find fault with others, and doe worse themselues; * denounce that in publique, which he doth in secret, and which *Aurelius Victor* giues out of *Augustus*, feuerely censure that in a third, of which he is most guiltie himselfe.

To see a poore fellow or an hired Seruant venture his life for his new Master, that will scarce giue him his wages at yeeres end; A Noble man in a brauado to encounter death, and for a small flash of honour to cast away himselfe; A Worldling tremble at an Executioner, and yet not feare Hell-fire; To wish and hope for immortalitie, desire to be happy, and yet by all meanes auoyd death, a necessary passage to bring him to it.

To see a Foole-hardy fellow like those old *Danes*, *Qui decollari malunt quam verberari*, dye rather then be punished, in a sottish humour embrace Death with alacritie, yet scorne to lament his owne sinnes and miseries, or his dearest Friends departures.

To see Wise-men degraded, Fooles preferred; one gouerne Townes and Cities, and yet a silly woman ouer-rules him at home; * Command a Prouince, and yet his own Seruants or Children prescribe Lawes to him, as *Themistocles* Some did in Greece, * *what I will* (said he) *my Mother will, and what my Mother will, my Father doth*. To see Horses ride in a Coach, men draw it; Dogges deuoure their Masters; Towres build Mafons; Children rule; Old-men goe to Schoole; Women weare the Breeches; * Sheepe demolish Townes, deuoure men, &c. And in a word, the world turned vpside downward. *O viueret Democritus!*

² To insist in euerie particular were one of *Hercules* labours, there's so many ridiculous instances, as motes in the Sun. *Quantum est in rebus inane?* And who can speak of all? *Crimine ab uno Disce omnes*, take this for a taste.

But these are obuious to sense, triuiall and well knowne, easie to be discerned. How would *Democritus* haue been moued, had he seene * the secrets of their hearts? If euerie man had a window in his brest, which *Momus* would haue had in *Vulcans* man, or that which *Tully* so much wisht

* Qui Thaisdem pingere, in flare ribam, crissare crines. Doctus spectare lacunar.
 * Tullius Est enim proprium stultitia aliorum cernere vitta, obliuisci furum. Idem Aristippus Charidemo apud Lucianum. Omnino stultitiae causa est esse puto, &c.
 * Exe. rari publice quod occulte agat. Salustianus lib. de pro. acres vicescendus Scitij quibus ipsi Vehementer indulgent. u Adamus eccl. h. st. cap. 212. Si quis damnatus fuerit, laetus esse gloria, est nam lachrymas et planctum carerit; compunctio non generat qua nos salubria censemus, ita abominantur Dani, &c. nec pro peccatis nec pro delictis amiciis illi steterunt.
 * Orbi dat leges foras, Six famulum regit sine strepitu domus.
 x Quicquid ego volo hoc vult mater mea, &c. quod mater vult facit pater.
 y Oves olim mite pecus, nunc tam indomitum &c. edax Et homines denorent, &c. Morus Vtop. lib. 1.
 z Diverfos varijs tribuit nar

tura furores. * Democrit. ep. praed. Hos deierantes et potantes deprehendet, hos vomentes, illos litigantes, insidias molentes, suffragantes, venena miscentes, in amicorum accusatioxem subscribentes, hos gloria, illos ambitione, cupiditae, mente captos, &c.

it were written on euerie mans forehead, *Quid quisq; de republica sentiret,* what he thought, or that it could be effected in an instant, which *Mercury* did by *Charon* in *Lucian*, by touching of his eyes, to make him discern *semel & simul rumores & susurros,*

*Spes hominum cacas, morbos, votumq; labores,
Et passim toto volitantes aethere curas.*

Blind hopes and wishes, their thoughts and affaires,
Whispers and rumours, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare,* which *Cyprian* desired, open doores and lockes, shoot bolts, as *Lucians Gallus* did with a feather of his tayle: or *Gyges* inuisible ring, or some rare perspective glasse, or *Otaconsticon*, which might so multiply *Species*, that a man might heare and see all at once (as *Martianus Capella's* *Iupiter* did in a Speare, which he held in his hand, which did represent vnto him all that was daily done vpon the face of the Earth) obserue Cuckolds Hornes, forgeries of *Alcumists*, the *Philosophers Stone*, &c. and all those workes of darkeness, foolish vowes, hopes, feares, and wishes, what a deale of laughter would it haue afforded? He should haue seene *Windmills* in one mans head, an *Hornets nest* in another. Or had hee beene present with *Icaromenippus* in *Lucian* at *Iupiter's* whispering place, and heard one pray for rayne, another for fayre weather; one for his *Wiues*, another his *Fathers death*, &c. To aske that at *God's hands*, which they are abashed any man should heare: How would hee haue beene confounded? Would hee, thinke you, or any man else say that these men were well in their wits? *Hec sani esse hominis quis sanus iuret Orestes?*

Can all the *Hellebor* in the *Anticyra* cure these men? No sure, *an Acre of Hellebor will not doe it.*

That which is more to be lamented, they are mad like *Seneca's* blind woman, and will not acknowledge, or seeke for any cure of it. If our legge or arme offend vs, wee couet by all meanes possible to redresse it, and if wee labour of a bodily disease, wee send for a *Physitian*; but for the diseases of the mind, we take no notice of them: *Lust* harrows vs on the one side, *Enuie*, *Anger*, *Ambition* on the other. Wee are torne in peeces by our passions, as so many wild horses, one in disposition, another in habite; one is melancholy, another mad; and which of vs all seekes for helpe, doth acknowledge his error, or knows hee is sicke? As that stupid fellow put out the *Candle*, because the biting *Fleas* should not find him; hee shroudes himselfe in an vnknowne habite, borrowed titles, because no body should discern him. Euerie man thinkes with himselfe, *Egomet videor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that which our *Fore-fathers* haue approued, *Dyet*, *Apparell*, *Opinions*, *Humors*, *Customes*, *Manners*, wee deride and reiect in our time as absurd. Old men account *Iunior*s all *Fooles*, when they are meere *Dizards*, and as to *Saylers*

————— *terraq; vrbesq; recedant* —————

they moue, the *Land* stands still, the *World* hath much more wit, they

y Ad Donatum
ep. 2. l. 1. O si
posses in specula
sublimi consti-
tutus, &c.

z Lib. 1. de nup.
Phal. In qua
quid singuli na-
tionum populis
quotidianis

morbis agita-
rent, relucebat.

a O Iupiter con-
tingat mihi au-
rum, hereditas,

&c. Multos da
Iupiter annos.

Dementia qui-
ta est hominis,

turpissima vota
dijs insusur-

rant, si quis ad-
mouerit aurem

conticescunt, et
quod scire ho-

mines nolant
Deo narrant,

Senec. ep. 10. l. 1

b Eoq; grauior
morbis quo ig-

notior pericli-
tant.

c Quae ledunt
oculos festinas
demere si quis

Est animum
differs curandi

tempus in an-
num. Hor.

† *Plautus* Ma-
ne h. non potest

hac res Helle-
bori iugere ob-

tinuer.

d Si caput, crus
dolet, brachium

&c. Medicum
accersimus,

recte et honeste
si par etiam in-

dustria in ani-

mi morbu po-

neretur. Ioh

Peletius Iesui-

ta, lib. 2. de
hunc affec. mor-

borumq; cura. e Et quotusquisq;

tamen est qui contra tot pestes medicum requirat

Vel agrotare se agnoscat? ebullit ira, &c.

Et nos tamen agros esse negamus. Incolumes medicum recusant. Praesens aetas stultissimam priscum exprobat. Budaus de affe. lib.

5. f Senes pro stultis habent inuencas. Balthasar Castilio.

dote themselves. *Turks* deride vs, we them; *Italians, Frenchmen*, accounting them light-headed fellows; the *French* scoffe again at *Italians*, and at their feuerall customes; *Greeks* haue condemned all the World but themselves of *Barbarisme*, the world as much vilifies them now; we account *Germans* heauie dull fellowes, explode many of their fashions; they as contemptibly thinke of vs; *Spaniards* laugh at all, and all againe at them. So are we Fooles and ridiculous, absurd in our Actions; Carriages, Dyet, Apparell, Customes, and Consultations; we^h scoffe and point one at another, when as in conclusion all are Fooles, *and they the veriest asses that hide their eares most. A priuate man if he be resolu'd with himselfe, or set on an opinion, accounts all Idiots and Asses that are not affected as he is,

^h *Clodius accusat machos.*
^{*} *Omnium stultissimi qui auriculas studiose tegunt.*
Sat. Menap.
ⁱ *Hor Epist. 2.*
^k *Præfer.*

ⁱ ----- *nil rectum, nisi quod placuit sibi, ducit,*
 that is not so minded, ^k *quodq; volunt homines se bene velle putant,* that thinke not as he doth, he will not say with *Atticus*, *Suam quisq; (s) p. nsana, mihi meam,* let euerie man enioy his owne Spouse, but his alone is faire, *suus amor,* &c. and scornes all in respect of himselfe, ^l will imitate none, heare none but ^m himselfe, as *Pliny* said, a Law, and example to himselfe. And that which *Hippocrates* in his Epistle to *Dionysius*, reprehended of old, is verified in our times, *Quisq; in alio superfluum esse censet, ipse quod non habet nec curat,* that which he hath not himselfe or doth not esteeme, hee accounts superfluitie, an idle qualitie, a meere fopperie in another: Like *Aesop's* Fox, when he had lost his tayle, would haue all his fellow Foxes cut off theirs. The *Chinezes* say, that we *Europeans* haue one eye, they themselves two, all the World else is blind: so thou and thy Sectaries are onely wise, others indifferent, the rest besides themselves, meere Idiots and Asses. Thus not acknowledging our own errors, imperfections, we securely deride others, as if we alone were free, and spectators of the rest, accounting it an excellent thing, as indeed it is, *Alienâ optimum frui insaniâ,* to make our selues merrie with other mens obliquities, when as hee himselfe is more faultie then the rest, *mutato nomine de te fabula narratur,* he may take himselfe by the nose for a Foole, and which one calls *maximum stultitiæ specimen,* to bee ridiculous to others, and not to perceau'e or take notice of it, 'tis his owne case, he is a conuict mad-man, as *Austin* well infers, *In the eyes of wise men and Angels he seemes like one, that to our thinking walkes with his heels upward.* So thou laughest at me, and I at thee, both at a third, and he returns that of the Poet vpon vs againe. ^o *Hei mihi insanire me aiunt, quam ipsi ultro insaniant.* Wee accuse others of madnesse, of folly, and are the veriest dizards our selues. For it is a great signe and propertie of a Foole (which *Ecccl. 10. 3.* points at) out of pride and selfe-conceit, to insult, vilifie, condemne, censure, and call other men Fooles (*Non videmus martice quod a tergo est*) to taxe that in others, of which wee are most faultie; teach that which wee follow not our selues: For an inconstant man to write of constancie, a prophane liuer prescribe rules of sanctitie and pietie, a Dizard himselfe make a Treatise of wisdom: This argues weaknesse, and is an euident signe of such parties indiscretion. ^p *Peccat uter nostrum cruce dignus? whose the Foole now?* Or else peraduenture in some places wee are ^q all mad for companie, and so 'tis not seene. *Satietas erroris, & dementia pariter absurditatem & admirationem tollit.* 'Tis with vs, as it was of old
 (in

^l *Statim sapiunt, statim sciunt, neminem reuerentur, neminem imitantur, nisi sibi exemplo. P. m. Epist. lib. 8.*
^m *Nullus alicui sapere concedit, ne desipere videatur. August. p.*
ⁿ *August. Quælis in oculis hominum qui inuersis pedibus ambulat, tã is in oculis sapientum & Angelorum qui sibi p'acet, aut cum passionibus dominantur.*

^o *Plautus Mœnechm.*

^p *Nunc sanctissimis patrocinibus est insipientissimurba. Seneca.*

a Pro Roscio
Amerino. 19
quod inter om-
nes constat in-
sanissimus, nisi
inter eos, qui
ipsi quoque
insaniunt.

b Necesse est
cum insanien-
tibus furere,
nisi solus relin-
queris, Petro-
nius.

c Quoniam nō
est genus vni-
stultitia, qui
me insanire
putat?

d Stultum, me
fateor liceat
concedere. rii.
Atq; etiam in-
sanum. Hor.

e Odi nec p'ssu-
cupiens nec esse
quod odi Ouid.
Errore grato
libenter omnes
insanimus.

f Amator scori-
tum Vita praes-
ponit iracundus
vindictam, fur-
pradam, para-
situs gulam,
ambitiosus ho-
mores, auarus
opes, &c. odi-
mus hac & ac-
cessimus Car-
da. l. 2. de conso.

g Pro. 26. 11.

h Plutarch.

Grylls. nulli

homines sic

Clem. Alex. 50.

i Non persuade-

bis etiam si

persuaseris.

k Tully.

l Malo cum illis

insanire, quam

cum alijs bene

sentire.

m Qui inter hos

enarratur, non

magis sapere

possum, quam

qui in culina

bene olere. Pe-

tron.

n Persius.

o Hor. 2. ser.

p Vesarium

exagitant

pueri, innupta-

que puella.

q Plautus.

(in^a Tullies censure at least) with *C. Fimbria* in Rome, a bold, harebraine, mad fellow, and so esteemed of all, such onely excepted, that were as mad as himselfe: now in such a case there is^b no notice taken of it.

Nimirum insanus paucis videatur, eo quod

Maxima pars hominum merbo iactatur eodem.

When all are mad, where all are like opprest.

Who can discern one mad man from the rest?

But put case they doe perceiue it, and some one be manifestly conuict of madnesse,^c he now takes notice of his folly, be it in action, gesture, speech, a vain humor he hath in building, bragging, iangling, spending, gaming, courting, scribling, prating, for which hee is ridiculous to others,^d on which he dotes, he doth acknowledge as much: yet with all the Rhetoricke thou hast, thou canst not so recall him, but to the contrary notwithstanding, he will perseuere in his dotage. 'Tis *amabilis insania, & mentis gratissimus error*, so pleasing, so delicious, that he^e cannot leaue it. Hee knowes his error, but will not seeke to decline it, tell him what the euent will be, beggery, sorrow, sicknesse, disgrace, shame, losse, madnesse, yet *an angry man will preferre vengeance, a lasciuious his whore, a thiefe his booty, a glutton his belly before his welfare.* Tell an Epicure, a couetous man, an ambitious man, of his irregular course, weine him from it a little, *pol me occidistis amici*, he cryes anon, you haue vndone him, and as *a dogge to his vomit*, he returnes to it againe: no perswasion will take place, no counsell, say what thou canst, *Clames licet, & mare calo confundas, surdo narras*, demonstrate as *Vlysses* did to^h *Elpenor* and *Gryllus*, and the rest of his companions, *these swinish men*, he is irrefragable in his humor, hee will be a hog still, bray him in a mortar, he will be the same. If he be in an heresie, or some peruerse opinion, fetled as some of our ignorant Papists are, conuince his vnderstanding, shew him the seuerall follies, and absurd fopperies of that faction, force him to say, *veris vincor*, make it as cleare as the sunne, ⁱ he will erre still, peeuissh and obstinate as he is; and as he said, ^k *si in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I will doe as I haue done, as my predecessors haue done, ^l and as my friends now doe: I will dote for company. Say now, are these men^m mad or no, ⁿ *Heus age responde?* are they ridiculous? *cedo quem vis arbitrum*, are they *sanae mentis*, sober, wise, and discreet? haue they common sense?

----- ° *uter est insanior horum?*

I am of *Democritus* opinion for my part, I hold them^p worthy to be laugh- ed at, a company of brainficke dizards, as mad as *Orestes* and *Athamas*, that they may goe *ride the Asse*, and all faile along to the *Anticyrae*, in the *ship of fooles* for company together. I need not much labour to proue this which I say otherwise then thus, make any solemne protestation, or sweare, I think you will belecue me without an oath; say at a word, are they fooles? I referre it to you, though you be likewise fooles and madmen your selues, and I as madde to aske the question; for what said our comicall *Mercury*, ^q *Iustum ab iniustis petere insipientia est.*

He stand to your censure yet, what thinke you?

But forasmuch as I vndertooke at first, that Kingdomes, Prouinces, Families, were melancholy as well as priuat men, I will examine them in par-

particular, and that which I haue hitherto dilated at randome, in more generall teames, I will now particularly insift in, proue with more speci- all and eident Arguments, Testimonies, Illustrations, and that in brieffe.

Nunc accipe quare Desipiant omnes aquè ac tu.

a Hor. l. 2. sat. 2.

My first Argument is borrowed from Solomon, an Arrow drawne out of his Sententious Quiuer, *Prou. 3. 7. Be not wise in thine owne eyes.* And 26. 12. *Seest thou a man wise in his owne conceit, more hope is of a Foole then of him.* *Isay* pronounceth a woe against such men, *Chapt. 5. 21. that are wise in their owne eyes, and prudent in their owne sight.* For hence we may gather, that it is a great offence, and men are much deceiued that thinke too well of themselves, an especiall Argument to conuince them of folly. Many men (saith *b Seneca*) had been without question wise, had they not had an opinion that they had attained to perfection of knowledge already, euen before they had gone halfe-way. Too forward, too ripe, *præproper*, too quicke and ready, *c citò prudentes, citò p̄ij, citò mariti, citò patres, citò sacerdotes, citò omnis officij capaces & curiosi.* They had too good a conceit of themselves, and that marred all; of their Worth, Valor, Skill, Art, Learning, Iudgement, Eloquence, their good parts, all their Geese are Swans, and that manifestly proues them to be no better then Fooles. In former times they had but seuen wise men, now you can scarce find so many Fooles. *Thales* sent the golden *Tripes*, which the Fishermen found, and the Oracle commanded to be giuen to the wisest, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three Goddesses did for the golden Apple, we are so wise: wee haue Women-Polititians, Children-Metaphysitians; euerie silly fellow can square a Circle, make perpetuall motions, find the Philosophers stone, interpret *Apocalypsis*, make new Theorickes, new Logicke, new Philosophy, &c. *Nostra utiq; regio*, saith *d Petronius*, our Countrey is so full of deified Spirits, diuine Soules, that you may sooner find a God, then a man amongst vs, we thinke so well of our selues, & that is an ample testimonie of much folly.

** Superbiam
Aulstiam Plin-
nius vocat. 7.
epist. 2. 9. od.
semel dixi, fixis
ratumq; sit.*

*b Multi sapi-
entes proculdū-
bio fuissent, si
senon putassent
ad sapientia
sumimum
peruenisse.
c Idem.*

*† Plutarchus
So'one. Detur
sapientiori.*

*d Tam presen-
tibus plena est
numinibus. Se
facilius posses
Deum quã ho-
minẽ inuenire.*

*e Pulchrum bis
dicere nõ nocet.*

f Malefactor.

*g Who can
find a faithfull
man? Pro. 20. 6*

*h In Psal. 49.
Qui momen-
tanea sempit-
ernis, qui di-
lapidat heri
absentis bona,
mox inuis
vocandus et
damnandus.*

My second Argument is grounded vpon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to bee repeated (and by *Plato's* good leaue, I may doe it, *c δὲ τὸ καλὸν πρὸς τὸ βλάπτει.*) Fooles (saith *Dauid*) by reason of their transgressions, &c. *Pf. 107. 17.* Hence *Musculus* infers, all transgressors must needs be Fooles. So we read *Rom. 2. Tribulation and anguish is on the Soule of euerie man that doth euill, but all doe euill.* And *Isay 65. 14. My seruants shall sing for ioy, and yee shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all Philosophers. *Dishonestie* (saith *Cardan*) is nothing else but folly and madnesse. *g Probus quis nobiscum vinit?* Shew me an honest man. *Nemo malus qui non stultus,* 'tis *Fabius* Aphorisme, to the same end. If none honest, none wise, then all Fooles. And well may they be so accounted; for who will accompt him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem*, that goes backward all his life, Westward, when he is bound to the East, or hold him a wise man (saith *h Musculus*) that prefers momentarie pleasures to eternitie, that spends his Masters goods in

f his

his absence, for thwith to be condemned for it? *Nequicquam sapit qui sibi non sapit.* Who will say that a sicke man is wise, that eats and drinks to ouerthrow the temperature of his body? Can you account him wise or discreet, that would willingly haue his health, and yet will doe nothing that should procure or continue it? ¹ *Theodoret* out of *Plotinus* the *Platonist*, holds it a ridiculous thing for a man to liue after his owne Lawes, to doe that which is offensive to God, and yet to hope that he should saue him: and when he voluntarily neglects his own safetie, & contemns the meanes, to thinke to be deliuered by another.

Who will say these men are wise?

A third Argument may bee deriued from the precedent, ^k all men are carried away with Passion, Discontent, Lust, Pleasures, &c. they generally hate those vertues they should loue, and loue such vices they should hate. Therefore more then melancholy, quite mad, bruit Beasts, and void of all reason, so *Chrysostome* contends, or rather dead and buried aliue, as ¹ *Philo Iudaeus* concludes it for a certaintie, of all such that are carried away with passions, or labour of any disease of the mind: where is feare and sorrow, there ^m *Lactantius* stiffely maintaines, wisdom cannot dwell. *Seneca* and the rest of the *Stoickes* are of opinion, that where is any the least perturbation, wisdom may not be found. What more ridiculous, as ⁿ *Lactantius* vrgeth, then to heare how *Xerxes* whipped the *Hellepont*, threatned the Mountaine *Athos*, and the like. To speake *ad rem*, who is free from passion? ^o *Mortalis nemo est quem non attingat dolor, morbusue*, as ^p *Tully* determines out of an old Poeme, no mortall men can auoid sorrow and sicknesse, and sorrow is an vnseparable companion of Melancholy. ^q *Chrysostome* pleads farther yet, that they are more then mad, very Beasts, stupified and void of common sense: For how (saith he) shall I know thee to be a man, when thou kickest like an Asse, neyghest like an Horse after women, rauest in lust like a Bull, rauest like a Beare, stingest like a Scorpion, rakest like a wolfe, as subtile as a Fox, as impudent as a Dogge; Shall I say thou art a man, that hast all the symptoms of a Beast? How shall I know thee to be a man, by thy shape? That affrights me more, when I see a Beast in likenesse of a Man.

^r *Seneca* calls that of *Epicurus*, *magnificam vocem*, an heroicall speech, *A Foole still begins to liue*, and accompts it a filthy lightnesse in men, euerie day to lay new foundations of their life, but who doth otherwise? One trauels, another builds, one for this, another for that businesse, and old folkes are as farre out as the rest; *O dementem senectutem*, *Tully* exclaimes. Therefore young, old, middle age, all are stupid, and dote.

^{*} *Aneas Syluius* amongst many other, sets downe three speciall wayes to finde a foole by. He is a foole that seekes that he cannot finde: He is a foole that seekes that, which being found, will doe him more harme then good: He is a foole, that hauing variety of wayes to bring him to his iournies end, takes that which is worst. If so, me thinkes most men are fooles, examine their courses, and you shall soone perceiue, what dizards and madmen the maior part are.

ⁱ Perquam ridiculum est homines ex animi sententia viuere, et quae Dijs ingrata sunt exequi, et tamen a solis Dijs uelle saluos fieri, quam propria suauis curam abiecerint. *Theod. c. 6. de prouid. lib. de curat. grac. affect.*

^k Sapiens sibi quis imperiosus, &c. *Hor. 2. ser 7.*

^l Conclus. lib. de vi. offer. Certum est animi morbis laborantes pro mortuis censendos.

^m Lib. de Sap. Vbi timor adest, sapientia adesse nequit. ⁿ Quid insanius Xerxe Hellepontumerberante, &c.

^o *Ecl. 21. 12.* Where is bitterness, there is no vnderstanding.

^p *Prou. 12. 16.* An angry man is a foole.

^q *Tusc. Iniuria in sapientem non cadit.*

^r *Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum*

tanquam asinus recalcitres, lasciuas et taurus, hincias et equus post mulieres, et ursus ventri indurgetas, quam rapias et lupus, &c.

at inguis formam hominis habeo, id magis terret, quam feram humanam specie videre me putem. ^r *Epist. Lib. 2. 12. Stultus semper incipit viuere facta hominum leuitas, noua quotiesque fundamenta uita ponere, nouas spes, &c.* ^{*} *De curia' miser. Stultus, qui querit quod nequit inuenire, stultus qui querit quod nocet inuenit, stultus qui cum plures habet calles, aeternam deligit. Mihi videntur omnes deliri, amentes, &c.*

Berealdus will haue drunkards, afternoone men, and such as more then ordinarily delight in drinke, to be mad. The first pot quenchem thirst, so *Panyasis* the Poet determines in *Athenens*, *secunda Gratijs*, *horis* & *Dyonisio*: the second makes merry, the third for pleasure, *quarta ad insaniam*, the fourth makes them mad. If this position be true, what a Catalogue of madmen shall we haue? what shall they be that drinke foure times foure? *Nonne supra omnem furorem, supra omnem insaniam reddunt insanissimos?* I am of his opinion, they are more then mad, much worse then mad.

The *Abderites* condemned *Democritus* for a madman, because he was sometimes sad, and sometimes againe profusely merry. *Hac patria* (saith *Hippocrates*) *ob risum furere & insanire dicunt*, his Country-men hold him mad because he laughes, and therefore he desires him to aduise all his friends at *Rhodes*, that they doe not laugh too much, or be ouer sad; Had those *Abderites* bin conuersant with vs, and but seene what ^d fleering and grinning there is in this age, they would certainly haue concluded, wee had beene all out of our wits.

^bEp Demageta

^cAmicis nostris Rhodi dicit, ne nimium rideant, ut nimis tristes sint.
^dPer multum risum poteris cognoscere stultum
Offic. 3 c. 9.

Aristotle in his *Ethicks* holds, *Felix idemq; sapiens*, to be wise and happy are reciprocall tearmes, *bonus idemq; sapiens honestus*. 'Tis ^e *Tullies* paradox, *wise men are free, fooles are slaues*, liberty is a power to liue according to his owne Lawes, as we will our selues, who hath this liberty, who is free?

^eSapientes liberi, stulti serui
Si, libertas est potestas, 196.

----- ^f *sapiens sibiq; imperiosus,*
Quem neq; pauperies, neq; mors, neq; vincula terrent,
Responsare cupidinibus, contemnere honores
Fortis, & in seipso totus teres atq; rotundus.
He is wise that can command his owne will,
Valiant and constant to himselfe still,
Whom pouerty, nor death, nor bands can fright,
Checks his desires, scornes honors, iust and right.

^f Hor. 2. ser. 7.

But where shall such a man be found? If no where, then *e diametro*, wee are all slaues, sencelesse, or worse. *Nemo malus felix*. But no man is happy in this life, none good, therefore no man wise. *Rari quippe boni* ---- for one vertue, you shall finde ten vices in the same party; *pauci Promethei, multi Epimethei*, Wee may peradventure vsurpe the name, or attribute it to others for fauour, as *Carolus Sapiens*, *Philippus Bonus*, *Lodouicus Pius*, &c. and describe the properties of a wise man, as *Tully* doth an Orator, *Xenophon Cyrus*, *Castilio a Courtier*, *Galen Temperament*. An Aristocracie is described by Politicians. But where shall such a man be found?

Vir bonus & sapiens, qualem vix repperit unum
Millibus e multis hominum consultus Apollo.
A wise, a good man in a million,
Apollo consulted, could scarce finde one.

A man is a miracle of himselfe, but *Trismegistus* addes, *Maximum miraculum homo sapiens*, a wise man is a wonder, *multi Thyrsigeri, pauci Bacchi*.

Alexander when he was presented with that rich and costly Casket of King *Darius*, and euery man aduised him what to put in it, he reserued it to keepe *Homers* Workes, as the most precious Iewell of humane

^a Hypercrit.
^b V's mulier
aulica nullius
pudens.

^c Epist. 33.
Quando fatuo
delectari solo,
non est. longē
querentis, me
video.

^d Primo con-
tradictentium.

^e Lib. de causis
corrupt. artium
^f Aeternae ad
subtil. in Scalig.
fol. 126.
^g Lib. 1. de sap.

^h Vide miser
homo, quia totus
est vanitas, to-
tum stultitia,
totum dementia,
quicquid facis
in hoc mundo
praeter hoc solum
quod propter
Deum facis.
Ser. de miser.
homo

ⁱ In 2. Platonis
dial. 1. de iusto
odio in Deo
revera ponit.

^l Vir. 1. Ecl. 3.
^m Ps. inebriantur
ebriantur ab v-
bertate domus.
ⁿ I. Psal. 104
Austin.

^o In Platonis
Tim. sacerdos
Aegyptius.
^p Hor. Vulgus
insanum.

^q Patet eadē
visio probabili
ex Arist.
Top. lib. 1. c. 8.
Rog. Bac. c. 1. 1.
de secret. art.
ex nat. c. 8. non
est iudicium in
vulgo.

wit, and yet ^a Scaliger vpbraides Homers Muse, *Nutricem insana sapientia*, a nurcery of madnesse, impudent as a Court Lady, that blushes at nothing. *Iacobus Mycillus*, *Gilbertus Cognatus*, *Erasmus*, and almost all posterity admire *Lucians* luxuriant wit, yet *Scaliger* reiects him in his censure, and calls him the *Cerberus* of the *Muses*. *Socrates* whom all the world so much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greekes*, *nulli secundus*, yet ^c *Seneca* saith of himselfe, *when I would solace my selfe with a foole, I reflect vpon my selfe, and there I haue him*. *Cardan* in his 16 booke of *Subtilties*, reckons vp twelue supereminent, acute Philosophers, for worth, subtilty and wisdom; *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber* that first inuentor of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *trimumiri terrarum*, farre beyond the rest, are *Ptolomaeus*, *Plotinus*, *Hippocrates*; *Scaliger exercitat. 224.* scoffes at this Censure of his, calls some of them carpenters and mechanitions, hee makes *Galen simbriam Hippocratis*, a skirt of *Hippocrates*; and the said ^d *Cardan* himselfe elsewhere condemnes both *Galen* and *Hippocrates* for tediousnesse, obscurity, confusion. *Paracelsus* will haue them both meere idiots, infants in Physicke and Philosophy. *Scaliger* and *Cardan* admire *Suisset* the *Calculator*, *qui pene modum excessit humani ingenij*, and yet ^e *Lod. Vives* calls them *nugas Suisseticas*; and *Cardan* opposite to himselfe in another place, contemnes those ancients in respect of times present, ^f *Maiore q̄ no- stros ad presentes collatos iuste pueros appellari*. In conclusion the said ^g *Cardan* and *Saint Bernard* will admit none into this Catalogue of wise men, ^h but onely Prophets and Apostles; how they esteeme themselves, you haue heard before. We are worldly-wise, admire our selues, and seeke for applause; but heare *Saint Bernard*, *quanto magis foras es sapiens, tanto magis intus stultus efficeris, &c. in omnibus es prudens, circa teipsum insipiens*: the more wise thou art to others, the more foole to thy selfe. I may not deny but that there is some folly approoued, a Diuine fury, a Holy madnesse, euen a spirituall drunkennesse in the Saints of God themselves; *Sanctam insaniam Bernard* calls it (though not as blaspheming ^k *Vorstius*, would inferre it as a passion iucident to God himselfe, but familiar to good men, as that of *Paul*, *2 Cor. he was a foole, &c.* and *Rom. 9.* he wisheth himselfe *to be anathematized for them*. Such is that drunkennesse which *Ficinus* speakes of, when the soule is eleuated and rauished with a diuine taste of that heauenly Nectar, which Poets deciphered by the sacrifice of *Dionysius*, and in this sence with the Poet *insanire lubet*, as *Austin* exhorts vs, *ad ebrietatem se quisq̄ paret*, let's all be mad and ^m drunke. But we commonly mistake, and goe beyond our commission, we reele to the opposite part, ⁿ we are not capable of it, ^o and as he said of the *Greekes*, *Vos Graeci semper pueri, vos Britanni, Galli, Germani, Itali, &c.* you are a company of fooles.

Proceede now *à partibus ad totum*, or from the whole to parts, and you shall finde no other issue, the parts shall be sufficiently dilated in this following Preface. The whole must needs follow by a *Sorites* or *Inductio*. Euery multitude is mad, ^p *bellua multorum capitum*, precipitate and rash without Iudgement, *stultum animal*, a roaring rout. ^q *Roger Bacon* proues

proues it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgò videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humor (*vulgus*) and thou thy selfe art *de vulgo*, one of the Commonalty; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approued in nought you say or doe, meere Idiots and asses: begin them where you will, goe backward or forward, choose out the of whole packe, winke and choose, you shall finde them all alike, *neuer a barrell better herring*.

Copernicus, *Atlas* his successour, is of opinion, the Earth is a Planet, moues and shines to others, as the Moone doth to vs. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *Hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are wee also giddy vertiginous and lunaticke within this sublunary Maze.

I could produce such arguments till darke night: If you should heare the rest,

Ante diem clauso componet vesper Olympo:

but according to my promise, I will descend to particulars. This Melancholy extends it selfe not to men onely, but euen to vegetals and sensibles. I speake not of those creatures which are *Saturnine*, Melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it selfe, of which *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Battes, Nightbirds, but that artificiall, which is perceiued in them all. Remoue a Plant, it will pine away, which is especially perceiued in Date-trees, as you may read at large in *Constantines* husbandry, that Antipathy betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for fullennesse, or a beast in a pen, or take his yong ones or companions from him, and see what effect it will cause? but who perceiues not these common passions of sensible creatures, feare, sorrow, &c. Of all other, dogges are most subiect to this malady, in so much that some hold they dreame as men doe, and through violence of Melancholy, run mad; I could relate many stories of dogs, that haue died for grieffe, and pined away for losse of their Masters, but they are common in euery ^b Author.

Kingdomes, Prouinces, and Politicke Bodies are likewise sensible and subiect to this disease, as ^c *Boterus* in his Politicks hath proued at large. *As in humane bodies* (saith he) *there be diuers alterations proceeding from humours, so there be many diseases in a Common-wealth, which doe as diuersly happen from seuerall distempers*, as you may easily perceiue by their particular Symptomes. For where you shall see the people ciuill, obedient to God and Princes, iudicious, peaceable and quiet, rich, fortunate, ^d and flourish, to liue in peace, in vnity and concord, a Country well tilled, many faire built and populous Cities, *vbi incola nitent*, as old ^e *Cato* said, the people are neat, polite and terse, *vbi benè, beateq; viuūt*, which our Politicians make the chiefe end of a Common-wealth; and which ^f *Aristotle* *polit. lib. 3 cap. 4.* calls *Commune bonum*, that Country is free from Melancholy; As it was in *Italy* in the-time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shall see

pouerty,

^a De occult. Philof. l. 1. c. 25
Or 19. eiusd. l. Lib. 10. ca. 7.

^b See Lipsius. epist.

^c De politica illustrium lib. 1.

cap. 4. vt in hu-

manis corpori-

bus varia acci-

dunt mutatio-

nes corporis, a-

nimsiq; sic in

repub. &c.

^d Vbi reges phi-

losophantur,

Plato.

^e Lib de re rust.

Vel publicam

utilitatem. su-

lus publica su-

prema lex esto.

^f Beata ciuitas

non vbi pauci

beati, sed tota

ciuitas beata.

Plato quarto

de repub.

pouerty, barbarisme, beggery, plagues, warres, rebellions, seditions, mutinies, contentions, Idleneffe, Riot, Epicurisme, the Land lye vntilled, waste, full of bogges, Fens, Desarts, &c. Cities decayed, base and poore townes, villages depopulated, the people squalid, vgly, vnciuill; that Kingdome, that Country, must needs be discontent, melancholy, hath a sicke body, and had need to be reformed.

Now that cannot well be effected, till the causes of these maladies be first remoued, which commonly proceed from their own default, or some accidentall inconuenience: as to be site in a bad clime, too farre North, sterill, in a barren place, as the desert of *Lybia*, deserts of *Arabia*, places void of waters, as those of *Lop* and *Belgian* in *Asia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Pisa*, *Durazzo*, &c. or in danger of the seas continuall inundations, as in many places of the Low-Countries, and elsewhere, or neere some bad neighbours, as *Hungarians* to *Turkes*, *Polonians* to *Tartars*, or almost any bordering Countries, they liue in feare still, and by reason of hostile incursions are oftentimes left desolate. So are Cities by reason

^a Mantua & a
misera nimium
vicina Cremona

^b Interdum a
feris, & olim
Mauritania,
&c.

^c Delicijis Hi-
spania Anno
1604. Nemo
in alius, nemo
pauper, optimus
quisq; atq; di-
tissimus. Pie-
sanctaeque vir-
tutis, sum-
maeque cum vi-
meratione, &
timore diuino
cultus, sacrifi-
que rebus in-
cumbant.

^d Polit. l. 5. c. 3
^e Boterus polit.
lib. 1. c. 1. Cum
nempe princeps

rerum geren-
dum imperi-
um, seculis osci-
tant, suiq; im-
memor
aut fatuus est.

^f Non viget
respub. cuius
caput infirma-
tur. Salisburi-
ensis cap. 22.

^g See D. Flet-
chers relation
and Alexander
Gagamus hi-
story.

^h Abundans
omni ditissimam
assuentiam, inco-
larum multi-
tudine, splendo-
re ac potentia.

^a of warres, fires, plagues, inundations, ^b wilde beasts, decay of trades, barred hauens, the Seas violence, as *Antwerpe* may witness of late, *Syracuse* of old, *Brundusium* in *Italy*, *Rhye* & *Douer* with vs, and many that at this day suspect the Seas fury and rage, and labour against it as the *Venetians* to their inestimable charge. But the most frequent maladies are such as proceed from themselves; as first when Religion and Gods Service is neglected, they doe not feare God, obey their Prince, where Atheisme, Epicurisme, Sacriledge, Simony, &c. And all such impieties are freely committed, that Country cannot prosper. When *Abraham* came to *Gerar*, and saw a bad land, he said sure the feare of God was not in that place. ^c *Cyprian Echouius* a Spanish Chorographer, about all other Cities of *Spaine* commends *Barcino*, in which there was no begger, no man poore, &c. but all rich and in good estate, and he giues the reason, because they were more Religious then their neighbours: why was *Israel* so often spoyled by their enemies, led into captiuity, &c. but for their Idolatry, neglect of Gods word, for sacriledge, euen for one *Achans* fault? and what shall we expect that haue such multitudes of *Achans*, Church-robbers, simoniacall Patrons, &c. how can they hope to flourish, that neglect diuine duties, that liue most part like Epicures?

Other common grieuances are generally noxious to a body politicke obserued by ^d *Aristotle*, *Bodine*, *Boterus*, *Iunius*, *Arnscus*, &c. I will onely point at some of the chiefest. ^e *Impotentia gubernandi*, ataxia, confusion, ill gouernment, which proceeds from vnskilfull, sloathfull, griping, corruptous or tyrannizing magistrates, when they are fooles, idiots, children, proud, wilfull, partiall, vndiscreet, oppressors, giddy heads, tyrants, not able or unfit to manage such offices, ^f many noble Cities and flourishing Kingdomes by that meanes are desolate, the whole body grones vnder such heads, and all the members must needs be misaffected, as at this day those goodly Prouinces in *Asia Minor*, &c. grone vnder the burden of a *Turkish* gouernment, and those vast kingdomes of *Muscovia*, *Russia*, & vnder a tyrannizing Duke. Who euer heard of more ciuill and rich popularous Countries, then those of *Greece*, *Asia*, abounding with ^h all wealth, mul.

multitude of inhabitants, force, power, splendor, and magnificence, and that miracle of Countries, ^a the Holy land, that in so small a compasse of ground could maintaine so many Townes, Cities, produce so many fighting men? *Agypt* another Paradise, now barbarous and desert, and almost wast, by a despoticall gouernment of an imperious *Turke*, *intolerabili seruitutis iugo premitur* (^b one faith) not onely fire and water, goods or lands, *sed ipse spiritus ab insolentissimi victoris pendet nutu*, such is their slavery, their liues and foules depend vpon his insolent will and command. A tyrant that spoyles all wherefoeuer he comes, insomuch that an ^c Historian complains, *if an old inhabitant should now see them, he would not know them, if a traoueller, or stranger, it would grieue his heart to behold them.* Whereas *Aristotle* notes, *Noua exactiones, noua onera imposta*, new burdens and exactions daily come vpon them; they must needs be discontent; *hinc ciuitatum gemitus & ploratus*, as ^d *Tully* holds, hence come those complaints and teares of Cities, *poore, miserable, rebellious, and desperate subiects*, as ^e *Hippolitus* addes: and ^f as a iudicious country-man of ours obserued not long since in a Suruay of that great Dutchy of *Tuscany*, the people liued much grieued and discontent, as appeared by their manifold and manifest complaining in that kinde. *That the State was like a sicke body which had lately taken Physicke, whose humors are not yet well settled, and weakned so much by purging, that nothing was left but Melancholy.*

Whereas the Princes and Potentates are immoderate in lust, Hypocrites, Epicures, of no religion, but in shew: *Quid hypocrisi fragilius?* what so brittle and vn Timer, what sooner subuertes their estates then wandering and raging lust, on their subiects wiues, daughters, to say no worse? They that should *facem preferre*, lead the way to all vertuous adions, are the ring leaders oftentimes of all mischiefe and dissolute courses, and by that meanes their Countries are plagued, ^h *and they themselues often ruined, banished or murdered by conspiracie of their subiects*, as *Sardanapalus* was, *Dionysius Iunior*, *Heliogabalus*, *Periander*, *Pisistratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Scorsia*, *Alexander Medices*, &c.

Whereas the Princes or great men are malicious, enuious, factious, ambitious, emulators, they teare a Common-wealth asunder, as so many *Guelfes*, and *Gebellines*, disturbe the quietnesse of it, ⁱ and with mutuall murders let it bleed to death, our histories are too full of such barbarous inhumanities, and the miseries that issue from them.

Whereas they be like so many horse-leeches, hungry, griping, corrupt, ^k couetous, *avaritia mancipia*, rauenous as *Wolues*, for as *Tully* writes; *qui praest prodest, Et qui pecudibus praest, debet eorum utilitati inservire*: or such as prefer their priuate before the publike good. For as ^l he said long since, *res priuata publicis semper offecere*. Or whereas they be illiterate, ignorant, Emperickes in policy, *ubi deest facultas*, ^m *virtus* (*Arist. pol. 5. cap 8*) *& scientia*, wise onely by inheritance, and in authority by birthright, fauour, or for their wealth and titles; there must needs be a fault, ⁿ a great defect: because as an ^o old Philosopher affirmes, such

^a Not about 200 miles in length, 60 in bread. h, according to *Adriani*.
^b *Romulus Amasus*.

^c *Sabellius*. *Si quis incola vetus non agnosceret, signum peregrinus, ingemisceret.*
Polit. l. 6. s. c. 6.
Cruelitas principum, impunitas scelerum, Violatio legum, pecuniarum pecunia publica, &c.
^e *pist.*

^f *De increm. urb. l. 1. cap. 10.*
subditi miseri, rebelles, desperati, &c.

^g *R. Dallington*, 1595. *conclusio libri*.

^h *Plinius l. 9. c. 4. Polit. Quo fit ut aut rebus desperatis exulent, aut conuersione subditorum crudelissime tandem trucidentur.*

ⁱ *Marius ad ius & cadibus exhausti, &c.*

^k *Lucra ex malis, sceleratisque causis.*

^l *S. iust.*

^m For most part wee mistake the name of Politicians, according such as read *Machiavel* and *Taritus*, great statesmen that can dispute of politica l precepts, supplant & ouerthrow their aduersaries, enrich themselues, get honors, dissemble, but what is this to the bene esse, or preferuation of

^a Common-wealth? *n Imperium saepe sponte corrui.* ^o *Apul. Prim. Flor. Ex innumerabilibus, paucis Senatores genere nobiles, & consularibus pauci boni, & bonis admodum pauci eruditi.*

men are not alwayes fit. Of an infinite number, few alone are Senators, and of those few, fewer good, and of that small number of honest good and noble men, few that are learned, wise, discreet and sufficient, able to discharge such places, it must needs turne to the confusion of a state.

^a Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusque exemplo quam peccato nocent. Cic. 1. de legibus.

^b Epist. ad Zen. H. ven. Sat. 1. 4. Paupertas se dittonem dignit, et maleficium. Arist. polit. 2. cap 7.

^c Salust. Semper in civitate quibus opes nulla sunt bona invident, cetera odere, nova exoptant, odio suarum rerum mutari omnia vident.

^d D. legibus: proflagata in republica disciplina est indititib, turis peritorum numerus, et medicorum copia.

^e In praef. Aud. Iuris. Multiplicatur, nunc in terra ut locustae, non patriae parentes sed pestes, pessimi homines maiore ex parte succulsi, contentiosi, etc. licitum atrocium exercent.

^f Doufa epist. loquuteles turbas vultures rogati.

^g Barck. Argemnis.

ⁱ Iuris consulti domus oraculum civitatis Tully.

^k Lib. 3.

For as the ^a Princes are, so are the people *Qualis Rex talis gex*, and which ^b Antigonus right well said of old, *qui Macedonia regem erudit, omnes etiam subditos erudit*, he that teacheth the King of Macedon teacheth all his subjects, is a true saying still.

For Princes are the glasse, the schoole, the booke, Where subiects eyes doe learne, doe read, doe looke.

----- *Velotius & citius nos*

Corrumpunt vitiorum exempla domestica, magnis Cum subeant animos auctoribus -----

their examples are soonest followed, vices entertained. If they be prophane, irreligious, lasciuious, riotous, Epicures, factious, couetous, ambitious, illiterate, so will the Commons most part be, idle vnthrifts, prone to lust, drunkards, and therefore poore and needy (*in penia sáon emporisi ni kakusyian*, for pouerty begets sedition and villany) vpon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innouasions, in debt, cofeners, shifters, outlaws, thefts, treasons, murders, innouasions, in debt, cofeners, shifters, outlaws, *Proflagata fama ac vita*. It was an old Politicians Aphorisme, *They that are poore and bad, enuie rich, hate good men, abhorre the present government, wish for a new, and would haue all turned topsie turvie*. When *Cateline* rebelled in *Rome*, hee got a company of such deboshed rogues together, they were his familiars and coadiutors, and such haue beene your rebels most part in all ages, *Iack Cade, Tom Straw, Kette* and his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law suits, many lawyers, and many Physitians, it is a manifest signe of a distempered Melancholy state, as ^d Plato long since maintained: for where such kinde of men swarme, they will make more worke for themselues, and that body Politicke diseased, which was otherwise sound. A generall mischief in these our times, an vn sensible plague, and neuer so many of them: *which are now multiplied* (saith *Mat. Geraldus*, ^e a Lawyer himselfe) *as so many locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, couetous, litigious generation of men.* ^h *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures, ⁱ *qui ex iniuria vivunt & sanguine civium*, theeues and Seminaries of discord; worse then any polers by the highway-side, *auri accipitres, auri exterebronides, pecuniarum hamiele, quadruplatores, Curia harpagones, fori tintinabula, monstrorum, mangones, &c.* that take vpon them to make peace, but are indeede the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catchpoles (I meane our common hungry Petefoggers, *rabulas forenses*, loue and honour in the meane time, all good Lawes, and worthy Lawyers, that are so many ^k Oracles, and Pilots of a well gouern'd Common-wealth.) Without Art, without Iudgement, that doe more harme, as ^l *Liuius* said, *Quam bella externa, fames, morbine*, then sicknesse, warres, hunger, diseases: *and cause a most*

most incredible destruction of a Common-wealth, saith ^a *Sesellius*, a famous Ci-
 uilian sometimes in *Paris*. As Iuie doth by an Oke, imbrace it so long,
 vntill it hath got the heart out of it, so doe they by such places they inha-
 bit; no counsell at all, no iustice, no speech to be had *nisi eum premul-*
seris, he must be feed still, or else he is as mute as a fish, better open an
 Oyster without a knife. *Experto crede* (saith ^b *Saliburienfis*) *in manus eorum*
millies incidi, & Charon immitis qui nulli pepercit vnquam, his longè cle-
 mentior est; *I speake out of experience, I haue beene a thousand times amongst*
them, and Charon himselfe is more gentle then they; ^c *he is contented with his*
single pay, but multiply still, they are neuer satisfied: besides, they haue dam-
nificas linguas, as hee tearmes it, *nisi funibus argenteis vincias*, they must
 be feed to say nothing, ^d and get more to hold their peace, then we can
 to say our best. They will speake their clients faire, and inuite them to
 their tables, but as he followes it, ^e *of all iniustice there is none so pernici-*
ous as that of theirs, which when they deceiue most, will seeme to be honest men.
 They take vpon them to be peacemakers, *& fouere causas humilium*, to
 helpe them to their right, *patrocinantur afflictis*, ^f but all is for their owne
 good, *vt loculos pleniorum exhauriant*, they plead for poore men *gratis*, but
 they are but as a stale to catch others. If there be no iarre, ^g they can
 make a iarre, out of the law it selfe, finde still some quirke or other, to
 fet men at oddes, and continue causes so long, *lustra aliquot*, I know not
 how many yeares before the cause is heard, and when tis iudged and de-
 termined, by reason of some tricks and errors, it is as freish to begin,
 after twice seuen yeeres sometimes, as it was at first; and so they pro-
 long time, delay sutes, till they haue enriched themselves, and beggered
 their clients. And as ^h *Cato* inueighed against *Isochrates* schollers, we may
 iustly taxe our wrangling Lawyers, they doe *Consensescere in litibus*, are so
 litigious and busie here on earth, that I thinke they will plead their Cli-
 ents causes hereafter, some of them in hell! *Simlerus* complaines amongst
 the *Suiffers* of the Aduocates in his time, that when they should make an
 end, they began controuersies and *protract their causes many yeeres*, per-
 swading them their title is good, till their patrimonies be consumed, and that
 they haue spent more in seeking then the thing is worth, or they shall get by the
 recouery. So that hee that goes to law, as the prouerbe is, ^k holds a
 wolfe by the eares, or as a sheepe in a storme runs for shelter to a brier,
 if hee profecute his cause he is consumed, if hee surcease his suit hee loo-
 feth all, what difference? They had wont heretofore, saith *Austus*, to
 end matters, *per communes arbitros*; and so in *Switzerland* (wee are infor-
 med by ^m *Simlerus*) they had some common arbitrators, or datiesmen in euery
 Towne, that made a friendly composition betwixt man and man, and he much
 wonders at their honest simplicity, that could keep peace so well, & end such great
 causes by that meanes. At ⁿ *Fez* in *Africke*, they haue neither Lawyers nor
 Aduocates, but if there be any controuersies amongst them, both parties,
 plaintife and defendant come to their *Alfakins* or chiefe Iudge, and at once,
 without any farther appeales, or pittifull delayes, the cause is heard and ended.
 Our forefathers, as ^o a worthy Corographer of ours obserues, had wont

^a Lib. 3.
^b Lib. 1. de rep. Gallorū incre- dibilem reipub. perniciem as- ferunt.
^c Polycrat. lib. d Is sipe con- tentus, & hi affis integros sibi multiplica- ri iubent.
^e Plus accipi- unt tacere, quā nos loqui.
^f Totus in su- sticia nulla ca- pitator, quam coram qui cam maxime decipi- unt, id agunt, Et boni viri esse videantur.
^g Nam quocū- que modo causa procedat hoc semper agitur, Et loculi imple- antur, et si a- uaritia nequit satuari.
^h Camden in Norfolkē: qui si nihil sit litum ē iuris apicibus lites tamen serere callent.
ⁱ Plutarch vit. Cat. causas a- pud inferos quas in suam fidem recepe- runt, patroci- nio suo tuebun- tur.
^j Lib. 2. de Hel- uet. reipub. non explicandis, sed molendis con- trouersijs ope- ram dant, et a- Et lites in mil- tos annos ex- trahatur sumā cum molestia
^k Et itaq; partis, qdum interea patrimonia ex- hauriantur.
^l Lupum au- ribus tenent.
^m Hor.
ⁿ Lib. de Hel- uet. reipub. Iu- dices quocūq; pago constituti qui amica ali- quā transactio- ne si fieri pos- sit, lites tollunt.

Ego maiorum nostrorum simplicitatē admiror, qui sic causas grauissimas composuerint, &c. n. Clenard. l. 1. ep. Si qua controuersia sit, pars iudicem adit, is semel & simul rem transigit, audit: nec quid sit appellatio, lachrymosaque morā nosciunt. o. Camden.
 g PAUCHLUS

Pauculis cruculis aureis, with a few golden crosses and lines in verse, make all conueiances, assurances; and such was the candor and integrity of succeeding ages, that a Deed (as I haue oft seene) to conuay a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts, like that scede or *Scytala Laconica*, so much renowned of old in all contracts, which ^p Tully so earnestly commends to *Atticus*: *Plutarch* in his *Lysander*, *Aristotle polit*; *Thucidides lib. 1.* ^q *Diodorus* and *Suidas* approue and magnifie, for that *Laconicke* breuity in this kinde. And well they might, for according to ^r *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words; And so was it of old throughout, but now many skins of parchment will scarce serue turne, hee that buyes and fels a house, must haue a house full of writings, there be so many circumstances, so many words, such Tautologicall repetitions of all particulars (to auoid cauillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conueyance so accurately penned by one, which another will not finde a cracke in, or cauill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst vs but contention and confusion, we bandy one against another: And that which long since ^s *Plutarch* complained of them in *Asia*, maybe verified in our times. *These men here assembled, come not to sacrifice to their Gods, to offer Iupiter their first fruits, or merriments to Bacchus; but an yearely disease exasperating Asia hath brought them hither, to make an end of their Controuersies ana Lawsuites.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary Suiters, Termers, Clients, new stirres euery day, mistakes, errors, cauils, and at this present, as I haue heard in some one Court, I know not how many 1000 causes: no person free, no title almost good, with such bitternesse in following, so many flights, procrastinations, delayes, forgery, such cost (for infinite sums are inconsiderately spent) violence and malice, I know not by whose fault, Lawyers, Clients, Lawes, both or all: but as *Paul* reprehended the ^t *Corinthians* long since, I may more appositely inferre now: *There is a fault amongst you, and I speake it to your shame, Is there not a wise man amongst you, to iudge betweene his brethren? but that a brother goes to law with a brother.* And ^x *Christs* counsel concerning Law-suites, was neuer so fit to be inculcated, as in this age.

^u *Agree with thine aduersary quickly &c. Mat 5 25.*

p Lib. 10. epist.
ad Atticum,
epist 11.
q Biblioth. l. 3.

r Lib. de Anim.

s Lib. maior
morb. corp. an
animi. Hi non
conueniunt &
dij more ma-
iorum sacra fa-
ciat, non & ious
primitias offe-
rant, aut Bac-
cho commessa-
tiones, sed ass-
niuersarius
morbis exasper-
ans. Asiam huc
eos coegit, &
contentiones
hic peragant.

t 1 Cor. 6. 5. 6.
u Stulti quan-
do demum sa-
pientia? Ps 49. 8
x. Of which
Text read
two learned
Sermons, * so
intituled, and
preached by
our Regi us
Professour Dr
Prideaux: prin-
ted at London
by Fe: ix King-
ston. 1621.

I could repeat many such particular grieuances, which must disturbe a body politicke; to shut vp all in briefe, where good gouernment is, prudent and wise Princes, there all things thriue and prosper; peace and happinesse is in that Land, where it is otherwise, all things are vgly to behold, incult, barbarous, vnciuill, a Paradise is turned to a wildernesse. This Island amongst the rest, our next neighbours the *French* and *Germanes*, maybe a sufficient witnessse, that in a short time by that prudent policy of the *Romans*, was brought from barbarif ne; see but what *Cesar* reports of vs, & *Tacitus* of those old *Germanes*, they were once as vnciuill as they in *Virginia*, yet by planting of Colonies, & good Lawes, they be-

became from barbarous outlawes, ^a to be full of rich and populous Cities, as now they are, and most flourishing kingdomes. Euen so might *Virginia*, and those wilde *Irish* haue beene ciuiled long since, if that order had beene heretofore taken, which now begins of planting Colonies &c. I haue red a ^b Discourse, printed Anno 1612. *Discovering the true causes, why Ireland was neuer intirely subdued or brought vnder obedience to the Crowne of England, vntill the beginning of his Maiesties happy raigne.* Yet if his reasons were throughly scanned by a iudicious Politician, I am afraid hee would not altogether be approued, but that it would turne to the dishonor of our Nation, to suffer it to lye so long waste. Yea, and if some trauellers should see (to come neerer home) those rich vnited Prouinces of *Holland, Zeland, &c.* ouer against vs; those neat Cities and populous Townes, full of most industrious Artificers, ^c so much land recovered from the Sea, and so painfully preserued by those Artificiall inuentions, ^d so many nauigable channels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lye drowned, our Cities thin, and those vile, poore, and vgly to behold in respect of theirs, our trades decayed, our still running riuers stopped, and that beneficiall vse of transportation, wholly neglected, so many Hauens void of Ships and Townes, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all ^e Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Liuy* said of the inhabitants of *Pelleponesus*, may be well applied to vs, wee are *testudines testâ suâ inclusi*, like so many Tortises in our shels, safely defended by the Sea, as a wall on all sides; Our Iland hath many such honorable Elogiums; And as a learned Country-man of ours right well hath it, ^f *Euer since the Normans first comming into England, this Country both for military matters, and all other of ciuility, hath beene paralleled with the most flourishing Kingdomes of Europe, and our Christian world,* a blessed, a rich Country, and one of the fortunate Isles: And for some things ^g preferred before other Countries, for expert Seamen, our laborious discoveries, Art of Nauigation, true Merchants, they carry the bell away from all other Nations, euen the *Portugals* and *Hollanders* themselves, ^h *without all feare*, saith *Boterus*, *furrowing the Ocean, winter and Summer, and two of their Captaines, with no lesse valor then fortune, haue sailed round about the world.* ⁱ We haue besides many particular blessings, which our Neighbours want, the Gospell truely preached, Church Discipline established, long peace and quietnesse, free from exactions, forraine fears, inuasions, domesticall seditions, well manured, ^k fortified by Art & Nature, and now most happy in that fortunate vnion of *England* and *Scotland*, which our fore-fathers haue laboured to effect, and desired to see: But in which we exeell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senators, a learned Cleargy, an obedient Commonalty, &c. Yet amongst many Roses, some Thistles grow, some bad weeds and enormities, which much distrube the

^a *Sapius bona materia cessat sine arte, Sabellicus de Germaniâ. Si quis videret Germaniam vrbibus hodie excultam, non diceret se olim tristem cultu, asperam celo, terram informem.*

^b By his Maiesties, Attorney generall there.

^c As *Zeipland, Bempster* in *Holland* &c. ^d From *Gant* to *Sluce*, from *Bruges* to the Sea, &c.

^e *Ortelius, Boterus, Mercator, Masternus, &c.*

^f *Tam inde non belli gloria, quâ humanitate cultu inter florentissimas orbis Christiani gentes imprimis floruit.*

^g *Camden Briti de Normanniâ.*

^h *Geog Kecker.*

ⁱ *Tam hieme quam astate intrepide sul-*

eant Oceanum,

^k *duo illorum duces non minore audaciâ quam fortunâ totius orbem terrarum circum-*

navigarunt.

Amphitheatro

Poterus.

ⁱ A Fertile

soile, good

Aire, &c. Tin,

Lead, Wooll,

Saffron, &c.

^k *Tota Britanniâ una unica velut arx. Boter.*

peace of this Body politicke, Eclipse the honour and glory of it, fit to be rooted out, and withall speed to be reformed.

The first is Idleneffe, by reason of which, wee haue many swarmes of rogues and beggers, theeeues, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* calls *morbos reipub.* the boyles of a Common-wealth) many poore people in all our Townes, *Civitates ignobiles*, as *a Polydore* calls them, base built Cities, inglorious, poore, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile, we may not deny, full of all good things, and why doth it not then abound with Cities, as well as *Italy*, *France*, *Germany*, the Low-countries? because their policy hath bin otherwise, and we are not so thrifty, circumspect, industrious; Idleneffe is the *malus Genius* of our Nation. For as *b Boterus* iustly argues, fertility of a Country is not enough, except Art and Industry be ioyned vnto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many Kingdomes are fertile, but thin of inhabitants, as that Dutchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. *c Englan*, saith he, (*London onely excepted*) *stath neuer a populous Citie, and yet a fruitfull Country.* I finde 46 Cities and walled Towns in *Alsatia*, a small Prouince in *Germany*, 50 Castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hills are vntilled, as *d Munster* informeth vs. In *e Greichgea* a small territory on the *Necker*, 24 *Italian* miles ouer, I read of 20 walled townes, innumerable villages, each one containing 150 houses most part, besides Castles, & Noblemens Pallaces. I obserue in *f Turinge* in *Dutchland* (twelue miles ouer by their scale) 12 Counties, and in them 144 cities, 2000 villages, 144 towns, 250 Castles. In *Ba- uaria* 34 cities, 46 towns, &c. *h Portugallia interamn*, a smal plot of ground hath 1460 Parishes, 130 Monasteries, 200 Bridges. *Malta* a barren Island yeelds 20000 Inhabitants. But of all the rest I admire *Lues Guicciardines* Relations of the Low-countries. *Holland* hath 26 Cities; *i* 400 great vil- lages. *Zeland* 10 cities, 102 parishes. *Brabant* 26 cities, 102 parishes. *Flan- ders* 28 cities, 90 towns, 1154 villages, besides Abbies, Castles, &c. The Low-countries generally haue three cities at least for one of our, & those far more populous & rich, and what is the cause, but their industry & excellency in al manner of trades? Their comerce, which is maintained by a multitude of Tradesmen, so many excellent channels made by Art, & oportune hauens, to which they build their cities: Al which we haue in like measure, or at least may haue. But their chiefest Lodestone, which draws all manner of commerce & merchandize, which maintaines their present estate, is not fertility of foyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova Hispania* may not compare with them. They haue neither gold nor siluer of their owne, wine nor oyle, or scarce any corne growing in those vnited Prouinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any stuffe almost, or Mettle; and yet *Hungary*, *Transilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly say; that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, *Italy*, *Valence* in *Spaine*, or that pleasant *Andalusia*, with their excellent fruits, wine

a Lib. 1. hist.

b Increment. Urb. l. 1. c. 9.

c Anglia. excepto Lond. no, nulla est ciuitas memorabilis, licet ea natio rerum omnium copia abundet.

d Cosmog. l. 3. ca. 119. Villarum non est numerus, nullus locus otiosus aut incultus.

e Chyrenus ornat. edst. Francof. 1583. f Maginus Geog.

g Ortelius e Vasco 107 Pet. de Medina

h Anhundreth families in each.

Wine and Oyle, two Haruests, no not any part of *Europe* is so flourishing, so rich, so populous, so full of good Ships, of well built Cities, so abounding with all things necessarie for the vse of man. 'Tis our *Indies*, an Epitome of *China*, and all by reason of their industry, good policie, and commerce. Industry is a Lode-stone to draw all good things, that alone makes Countreys flourish, Cities populous, * and willl enforce by reason of much manure, which necessarily followes, a barren Soyle to be fertile and good, as Sheepe, saith ^b *Dion*, mend a bad pasture.

Tell me Politicians, why is that fruitfull *Palestina*, noble *Greece*, *Egypt*, *Asia Minor*, so much decayed, and (meere carcasses now) false from that they were? The Ground is the same; but the gouernment is altered, the people are growne slouthfull, idle, their good husbandry, policie, and industry is decayed. *Non fatigata aut effata humus*, as ^c *Columella* well informes *Sylvius*, *sed nostrâ sit inertia*, &c. May a man beleue that which *Aristotle* in his Politickes, *Pausanias*, *Stephanus*, *Sophismus*, *Gerbelius* relate of old *Greece*? I find heretofore 70 Cities in *Epirus* ouerthrowne by *Paulus Amilius*, a goodly Prouince in times past, ^d now left desolate of good Townes, and almost all Inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I find 30 in *Laconia*, but now scarce so many Villages, saith *Gerbelius*. If any man now from Mount *Taygetus* should view the Countrey round about, and see *tot delitias, tot Vrbes per Peloponesum dispersas*, so many delicate and braue built Cities, with such cost and exquisite cunning, so neatly set out in *Peloponesus*, ^e he should perceiue them now ruinous and ouerthrowne, burnt, wast, desolate, and layd leuel with the Ground. *Inc. edibile dictu*, &c. And as he laments, *Quis talia fando temperet a lacrymis? Quis tam durus aut ferreus* (so he prosecutes it) who is hee that can sufficiently condole and commiserate these ruines? Where are those 4000 Cities of *Egypt*, those 100 Cities in *Crete*? Are they now come to two? What saith *Pliny* and *Alian* of old *Italy*? There were in former ages 1166 Cities: *Blondus* and *Machiauel*, both grant them now nothing neere so populous, and full of good Townes as in the time of *Augustus* (for now *Leander Albertus* can find but 300 at most) and if wee may giue credit to ^f *Liuy*, not then so strong and puissant as of old: *They mustered 70 Legions in former times, which now the knowne world will scarce yeeld*. *Alexander* built 70 Cities in a short space for his part, our *Sultans* and *Turkes* demolish twice as many, and leaue all desolate. Many will not beleue but that our Island of *Great Britaine* is now more populous then euer it was; yet let them read *Bede*, *Leland*, and others, they shall find it most flourished in the *Saxon Heptarchy*, and in the *Conquerors* time, was farre better inhabited, then at this present. See that *Domesday-Booke*, and shew me those thousands of Parishes, which are now decayed, Cities ruined, Villages depopulated, &c. The lesser the Territorie is, commonly the richer it is. *Paruus sed bene cultus ager*. As those *Athenian*, *Lacedamonian*, *Arcadian*, *Alian*, *Sycionian*, *Messenian*, &c. Common-wealths of *Greece* make ample prooffe, as those Imperiall Cities and free States of *Germany* may witnes, those Cantons of *Switzers*, *Rheti*, *Grisons*, *Wallownes*, Territories of *Tuscany*, *Piedmont*, *Mantua*, *Venice* in *Italy*, *Raguse*, &c.

a Populi multitudine diligenti cultura saltem, Boer. l. 8. c. 3.

b Orat 35. Terra ubi oues stabulant, opibus agricolis obfercus. c De re rust. l. 2. c. 1.

d Hodie vrbes desolatæ, et magna ex parte in ruins desit. Gerbelius desc. Græcia lib. 6.

e Videbit eas fere omnes aut exertas, aut solo aquarum, aut in ruderibus factissimè deiectas. Gerbelius.

f Lib. 7. 70. olim legiones scripta dicuntur: quas Greco hodie, &c.

That

g Polit. l. 3. c. 8

h For dying
of Cloathes,
and dressing,
&c.

i Valer. l. 2. c. 1

k Hist. Scot. l. 10
Magnis propo-
sitis premijs
Scoti ab ijs
educerentur.l Manst. Cosm.
l. 5. c. 74. Agro
omnium rerum
infecundissimo
aqua indigente
inter saxeta,
Urbs tamen
elegantissima,
ob Orientis
negotiationes,
& Occidentis.m Li 8. Geogr.
ob asperum
suum.n Lib. E lit. 2
Nic. Tregant.
Belg. A. 1616.
exedit. in
Sina.

That Prince therefore, as *Boterus* aduifeth, that will haue a rich Countrey, and fayre Cities, let him get good Trades, Priuiledges, painefull Inhabitants, Artificers, and suffer no rude Matter vnwrought, as Tin, Iron, Wooll, Lead, &c. to be transported out of his Countrey. ^h A thing in part seriously attempted amongst vs, but not effected. And because industry of men, and multitude of Trades so much auailles to the ornament and enriching of a Kingdome; Those ancient ⁱ *Massilians* would admit no man into their Citie, that had not some Trade. *Selym* the first *Turkish* Emperor, procured a thousand good Artificers to bee brought from *Tauris* to *Constantinople*. The *Polanders* indented with *Henry* Duke of *Aniou*, their new chosen King, to bring with him an hundred Families of Artificers into *Poland*. *James* the first in *Scotland* (as ^k *Buchanan* writes) sent for the best Artificers hee could get in *Europe*, and gaue them great rewards, to teach his Subiects their seuerall Trades. *Edward* the third, our most renowned King, to his eternall memorie, brought Cloathing first into this Island, transporting some Families of Artificers from *Gaunt* hither. How many goodly Cities could I reckon vp, that thriue wholly by Trade, where thousands of Inhabitants liue singular well by their fingers ends: As *Florence* in *Italy*, by making Cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois*, by those fayre Hangings; many Cities in *Spaine*, many in *France*, *Germany*, haue none other maintenance, especially those within the Land. ^l *Mecha* in *Arabia Petraea*, stands in a most vnfruitfull Countrey, that wants water, amongst Rockes (as *Vertomarxus* describes it) and yet it is a most elegant and pleasant Citie, by reason of the trafficke of the East and West. *Ormus* in *Persia*, is a most famous Mart-Towne, hath nought else but the opportunitie of the Haue to make it flourish. *Corinth* a noble Citie (*Lumen Graeciae*, *Tully* calls it) the Eye of *Greece*, by reason of *Cenchreas* and *Lecheus*, those excellent Ports, drew all that trafficke of the *Ionian* and *Aegean* Seas to it; and yet the Countrey about it was *curua & superciliosa*, as ^m *Strabo* tearmes it, rugged and harsh. Wee may say the same of *Athens*, *Actium*, *Thebes*, *Sparta*, and most of those Townes in *Greece*. *Nouemberge* in *Germany* is sited in a most barren Soyle, yet a noble Imperiall Citie, by the sole industry of Artificers, and cunning Trades, they draw the riches of most Countreys to them, so expert in Manufactures, that as *Salust* long since gaue out of the like, *Sedem anima in extremis digitis habent*, their Soule, or *intellectus agens*, was placed in their fingers ends; and so we may say of *Basil*, *Spire*, *Cambray*, *Francfurt*, &c. It is almost incredible to speake what ⁿ *Mat. Riccius* the Iesuite, and some others, relate of the industry of the *Chinaes* most populous Countreys, not a begger, or an idle person to be seene, and how by that meanes they prosper and flourish. Wee haue the same meanes, able bodies, pliant wits, matter of all forts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent Subiects to worke vpon, onely industry is wanting. Wee send our best commodities beyond the Seas, which they make good vse of to their necessities, set themselues aworke about, and seuerally improue; sending the same to vs backe at deare rates, or else make toyes and bables of the Tayles of them, which they sell to vs again;

at

at as great a reckoning as they bought the whole. In most of our Cities, some few excepted, like ^o Spanish loyterers, we liue wholly by Tippling-Innes and Ale-Houses, Malting are their best Ploughes, their greatest trafficke to sell Ale. ^p Meteran, and some others object to vs, that we are no whit so industrious as the *Hollanders*: *Manuall Trades* (saith he) *which are more curious or troublesome, are wholly exercised by Strangers: they dwell in a Sea full of Fish, but they are so idle, they will not catch so much as shall serue their owne turnes, but buy it of their Neighbours.* Tush, ^a *Mare liberum*, they fish vnder our noses, and sell it to vs when they haue done, at their owne prices.

*o Vbi mobiles
probrri loco ha-
bent artem a-
liquā profiteri.
C. enard. ep. l. I.
p Lib 13 Belg.
Hist. Non tam
laboriosos
Belga, sed et
Hispani otiato-
res vitam, et
plurimum otia
ofam agentes:
artes manua-
ria qua pluri-
mum habent
in se laboris et
difficultatis,
maioremque
requirunt in-
dustriam, a
peregrinis et
externis exer-
centur, habi-
tant in pifco-
sissimo mari,
intercātana-
tum non pif-
cantur quan-
tum insula
sufficeret, sed
a vicinis emero-
countur.
q Grosij Liber.
r Vrbs animo
numeroque
potens et robore
gentis. Sca-
liger.
f Camden.
t Yorke,
Bristow,
Norwich,
Worcester. &c.
u M. Gainse
for's Argu-
ment: Because
Gentlemen
dwell with
vs in the
Country
Villages, our
Cities are
lesse, is no-
thing to the
purpose: Put
three hundred
or foure hun-
dred Villages
in a Sh'ere,
and uerie
Village yeeld
a Gentleman,
what is foure*

*Pudet hac opprobria nobis
Et dici potuisse, & non potuisse refelli.*

I am ashamed to heare this objected by Strangers, and know not how to answer it.

Amongst our Townes there is onely ^c *London* that beares the face of a Citie, ^f *Epitome Britannia*, a famous *Emporium*, second to none beyond Seas, a noble Mart: But *sola crescit, decrefcentibus alijs*; and yet in my slender iudgement, defectiue in many things. The rest (^e some few excepted) are in meane estate, ruinous most part, poore and full of beggers, by reason of their decayed Trades, neglected or bad policie, idlenesse of their Inhabitants, riot, which had rather begge or loyter, and be ready to starue, then worke.

I can not deny, but that something may be sayd in defence of our Cit- ties, ^u that they are not so fayre built, rich, thicke sited, populous, as in some other Countreys, besides the reasons *Cardan* giues *Subtil. Lib. II.* we want Wine and Oyle, their two Haruests, we dwell in a colder Ayre, and for that cause must a little more liberally ^x feed of Flesh, as all Northerne Countreys doe: Our prouision will not therefore extend to the maintenance of so many: Yet notwithstanding we haue matter of all sorts, an open Sea for trafficke, as well as the rest, goodly Hauens. And how can we excuse our negligence, our riot, drunkenesse, &c. and such enormities that follow it? Wee haue excellent Lawes enacted, you will say, seuerer Statutes, Houses of correction, &c. to small purpose it seemes, it is not Houses will serue, but Cities of correction, ^y our Trades generally ought to bee reformed, wants supplied. In other Countreys they haue the same grieuances, I confesse, but that doth not excuse vs, ^z wants, defects, enormities, idle drones, tumults, discords, contention, Law-suits, many Lawes made against them, to repress those innumerable brawles and Law-suits, excessse in Apparell, Dyet, decay of Tillage, Depopulations, ^a especially against Rogues, Beggars, *Ægyptian* Vagabonds (so tearmed at least) which haue ^a swarmed all ouer *Germany, France, Italy, Poland,*

*q Grosij Liber.
r Vrbs animo
numeroque
potens et robore
gentis. Sca-
liger.
f Camden.
t Yorke,
Bristow,
Norwich,
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u M. Gainse
for's Argu-
ment: Because
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Country
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purpose: Put
three hundred
or foure hun-
dred Villages
in a Sh'ere,
and uerie
Village yeeld
a Gentleman,
what is foure*

hundred Families to encrease one of our Cities, or to contend with theirs, which stand thicker? And whereas ours vsually consists of seuen thousand, theirs consist of fourtie thousand inhabitants. ^x *Maxima pars victus in carne conzistit. Polyd. Lib. I. Hist.* ^y *Reframate monopolij licentiam, pauciores alantur ocio, red interpretur agricolatio, lanificium, instauratur vt sit honestum negotium quose exerceat otiosa illa turba. Nisi his malis melentur, frustra exerceant iustitiam. Mor. Vtop. Lib. I.* ^z *Mancipijs locuples eget aris Cappadocum rex. Hor.* ^a *Regis dignitatis non est exercere Imperium in mendicos, sed in opulentos: Non est regni secus, sed carceris esse custos. Idem.* ^a *Collusies hominum, mirabiles excoctis sole, immundi vestis, fadi visu, furis imprimis acres, &c.*

b Cosmog. l. 3. cap. 5.

c Seneca. Haud minus turpia principi multa supplicia, quam medico multa funera.

d Ac pituitam & bilem à corpore, (II de leg.) omnes vult exterminari.

e See Lipsius Admiranda. f De quo Suet. in Claudio, & Plinius c. 36.

g Vt egrotari simul et ignavia occurratur opificia condiscantur, senes subleuentur. Bodin. l. 6. c. 2. num. 670.

h Amasis Ægypti Rex, legem promulgavit, ut omnes subditi quotannis rationem redderent unde viverent.

i Buscaldus discursu polit. cap. 2.

k Lib. 5. de increm. Urb. c. 6. l. Cap. 5. de increm. Urb.

l Quas flumen, lacus, aut mare alluit.

m Incredibilem commoditatem secura mercium tres flumines navigabiles &c. Boterus de Gallia.

n Herodotus.

o Ind. Orient. ca. 2. Rotam in medio flumine constitunt, cui ex pellibus animalium consutos tres

appendunt, hi dum rota movetur, aquam per canales &c. Archimedes who holds the superficies of all waters &c.

as you may read in^b *Munster, Cranzius, and Auentinus*; as those *Tartars* and *Arabians* at this day doe in the Easterne Countreys: Yet such hath beene the iniquitie of all ages, as it seemes to small purpose. *Nemo in nostrâ ciuitate mendicus esto*, saith *Plato*, hee will haue them purged from a Common-wealth,^d as a bad humour from the body, they are like so many Vicers and Boyles, and must bee cured before the Melancholy body can bee eased.

What *Carolus Magnus*, the *Chinese*, the *Spaniards*, Duke of *Saxony*, and many other States haue decreed in this case, read *Arniseus Cap. 19. Boterus Libr. 8. Cap. 2. Oforius de Rebus gest. Eman. Lib. 11.* When a Countrey is ouer-stored with people; as a Pasture is oft ouer-laid with Cattle, they had wont in former times to disburden themselues, by sending out Colonies, or by Warres, as those old *Romanes*, or by employing them at home about some publique buildings, as Bridges, Rode-ways, for which those *Romanes* were famous in this Island: As *Augustus Cesar* did in *Rome*, the *Spaniards* in their *Indian Mines*: ^e Aqueducts, Bridges, Hauens, those stupend workes of *Traian, Claudius* at ^f *Ostium, Fucinus Lacus*, that *Pireum* in *Athens*, made by *Themistocles*, *Amphitheatrums* of curious Marble, as at *Verona, Ciuitas Philippi*, and *Heraclea* in *Thrace*, those *Appian* and *Flaminian* wayes, prodigious workes all may witness: And rather then they should be ^g idle, as those^h *Egyptian Pharaoh's*, *Mæris* and *Sesostris* did, to taske their Subiects to build vnecessary Pyramides, Obeliskes, Labyrinthes, Channels, Lakes, Gygantean workes all, to diuert them from Rebellion, Riot, Drunkenesse, ⁱ *Quo scilicet alantur, & ne vagando laborare desuescant.*

Another Eye-fore is that want of conduct and nauigable Riuers, a great blemish, as ^k *Boterus*, ^l *Hippolitus à Collibus*, and other Politicians hold, if it bee neglected in a Common-wealth. Admirable cost and charge is bestowed in the Low-Countreys on this behalfe, in the Dutchy of *Millan*, Territorie of *Padua*, in^m *France, Italy, China*, and so likewise about corriuations of Waters to moysten and refresh barren Grounds, to dreane Fennes, Bogges, and Moores.

Massinissa made many inward parts of *Barbary*, and *Numidia* in *Africke* before his time, incult and horrid, fruitsfull and battable by this meanes. Great industry is generally vsed all ouer those Easterne Countreys in this kind, especially in *Egypt* about *Babylon*, and *Damascus*, as *Vertomannus* and ⁿ *Gotardus Arthus* relate; about *Bercelona, Segouia*; and many other places of *Spaine*: by reason of which, their Soyle is much improved, and infinite commodities arise to the Inhabitants.

The *Turkes* of late attempted to cut that *Istmos* betwixt *Africke* and *Asia*, which^o *Sesostris* and *Darius*, and some *Pharaohs* of *Ægypt* had formerly vndertaken, but with ill successe, as ^p *Diodorus Siculus* records, and *Pliny*, for that the Red-Sea being three ^q Cubits higher then *Ægypt*, would haue drowned all the Countrey *capto destiterant*, they left off; yet as the same ^r *Diodorus* writes, *Ptolomy* renewed the worke many yeeres after, and absolued it in a more opportune place.

p Centum pedes lata fossa, 30 milia q Contrarie to that of l. 1. cap. 3.

That

That *Isthmos* of *Corinth* was likewise vnderaken to be made navigable by *Demetrius*, by *Iulius Caesar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy a passage, & lesse dangerous, from the *Ionian* and *Aegean* Seas: but because it could nor be so well effected, the *Peloponnesians* built a wall like our *Pictes* wall, about *Schanunte*, where *Neptunes* Temple stood, and in the shortest cut ouer the *Isthmos*, of which *Diodorus lib. 11. Herodotus lib. 8. Fran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, The *Venetians* Anno 1453. repaired in 15. dayes with 30000 men. *Thuanus* and *Serres* the *French* Historians, speake of a famous *Aqueduct* in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, ^b from *Arar* to *Mosella*, which *Cornelius Tacitus* speakes of, in the 13 of his *Annals*, after by *Charles* the great and others. Much cost hath in former times beene bestowed in either new making or mending, channels of rivers, and their passages, (as *Aurelianus* did by *Tybur*, to make it nauigable to *Rome*, to conuay corne from *Egypt* to the City, *vadam alvei tumentis effodit*, saith *Vopiscus*, & *Tyburis ripas extraxit*, he cut fordes, made bankes, &c) decayed hauens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I haue said, The *Venetians* at this day to preserue their City: many excellent meanes to enrich their Territories, haue beene fostered; invented in most Provinces of *Europe*, as planting some *Indian* plants amongst vs, *Silke* wormes, ^c the very *Malberry* leaues in the plaines of *Granado*, yeeld 30000 *Crownes per annum*, to the King of *Spaines* coffers, besides those many trades and artificers that are busied about them in the Kingdome of *Granado*, *Marcia*, and all ouer *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not bee as happily attempted with vs, and with like successe successe, it may not be controverted: *Silke* wormes (I meane) *Vines*, *Firtrees*, &c. *Cardan* exhorts *Edward* the sixt to plant *Oliues*, and is fully perswaded they would prosper in this Iland. With vs, nauigable riuers are most part neglected; our streames are not great, I confesse, by reason of the narrownesse of the Iland, yet they runne smoothly and euen, nor headlong, swift, or amongst rockes and shelues, as foming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with *Cataracts* & whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger Navigators; or broad shallow, as *Neckar* in the *Palatinate*, *Tibris* in *Italy*; but calme and faire as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we see in the meane time) as the riuier of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as some will *Henry* the 1.^d made a Channell from *Trent* to *Lincolne*, nauigable; w^{ch} now, saith M^r. *Camden*, is decayed, & much mention is made of *anchors*, & such like monuments found about old * *Verulamium*, good ships haue formerly come to *Exeter*, & many such places, whose Channels, Hauens, Ports are now barred & reiected. We cōtemne this benefit of carriage by waters, and are therefore compelled in the inner parts of this Iland, because portage is so deare, to eate vp our commodities our selues, and liue like so many *Boares* in a sty, for want of vent and vtterance.

^a *Dion. Pausanias, & Nic. Gerbelius Murer. Cosmog. lib. 4. cap. 36. ut breuior foret nauigatio, & minus periculosa*
^b *Charles the great went about to make a channell from Rhine to Danubius. Bil. Pirkinmerus descript. Ger. the ruines are yet seene about Wessenberg. from Rednich to Alimul. Vi. nauigabilia inter se Occidentis & Septentrionis littora fierent.*
^c *Maginus Geogr. Simlerus de rep. Heluet. lib. 1. descript.*

^d *Camden in Lincolneshire Fossedike.*
^e *Neare Se. Albons.*

We haue many excellent Hauens, royall Hauens, *Falmouth, Portsmouth, Milford, &c.* equivalent, if not to be preferred to that *Indian Hauana*, old *Brundasium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarmania*, *Suda* in *Crete*, which haue few ships in them, little or no trafficke or trade, which haue scarce a Village on them, able to beare great cities, *sed viderint politici*. I could here iustly taxe many other neglects, abuses, errors, defects amongst vs, and in other Countries, depopulations, riot, drunkenesse, &c. and many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *ne quid grauius dicam*, that I doe not ouershoot my selfe, *Sus Mineruam*, I am forth of my element, as you peradventure suppose, and sometimes *veritas odium parit*, as he said, *verince and oatmeale is good for a Parret*.

We haue good Lawes, I deny not, to rectifie such enormities, and so in all other Countries, but it seemes not alwayes to good purpose. Wee had need of some general visiter in our age, that should reforme what is amiss; a iust army of *Rosie Crosse* men, for they will amend all matters, (they say) Religion, Policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to striue with *Achelous*, *Angea stabulum purgare*, to subdue tyrants, as he did *Diomedes* and *Busiris*: to expell theeues as he did *Cacus* and *Lacinius*; to vindicate poore captiues, as he did *Hesione*: to passe the *Torrid Zone*, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels, end controuersies, as in his time he did, and was therefore adored for a god in *Athens*. As *Hercules* ^ε purged the world of monsters, and subdued them, so did he fight against *Enuy*, *lust*, *anger*, *auarice*, &c. and all those *ferall vices and monsters of the mind*. It were to be wished we had some such visitor, or if wishing would serue, one had such a ring or rings, as *Timolaus* desired in *Lucian*, by vertue of which he should be as strong as 10000 men, or an army of Gyants, goe inuisible, open gates & castle doores, haue what treasure he would, transport himselfe in an instant to what place hee desired, alter affections, cure all manner of diseases, that hee might range ouer the world, & reforme all distressed states & persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; & tame those vagabond *Arabians* that rob and spoile those *Easterne* Countries, that they should neuer vse more *Carauans* or *Ianisaries* to conduct thẽ. He might root out *Barbarisme* out of *America*, & fully discover *Terra Australis Incognita*, find out the *North-East* and *North-West* passages, dreane those mighty *Maotian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. Cure vs of our Epidemicall diseases, *Scorbutum*, *plica*, *morbis Neapolitanus*, &c. End all our idle controuersies, cut off our tumultuous desires, inordinate lusts, root out *Atheisme*, impiety, heresie, schisme and superstition, which now so crucifie the world: Catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine* of superstition and ieaalousie, *Germany* of drunkenesse, all our *Northerne* Countries of gluttony and intemperance, castigate our hard-hearted parents, masters, tutors; lash disobedient children, negligent seruants, correct these spend-thrifts and prodigall sonnes, enforce idle persons to worke, driue drunkards out of the alehouse, repress theeues, visit corrupt & tyrannizing magistrates, &c. But as *L. Licinius* taxed *Timolaus*, you may vs. These are vaine, absurd, and

• *Lisus Giral-
dus, Nat. Comes.*

• *Apuleius lib. 4.
Flor. Lar. famili-
aris inter homi-
nes etatis sue
cultus est, litium
omnium & iur-
giorum inter pro-
pinquos arbiter
& disceptator.
Adversus iracū-
diam, inuidiam,
auaritiam, libi-
dinem, ceteraq;
animi humani
vitia & mon-
stra. Philosophus
iste Hercules fu-
it. Pestes eas
mentibus exegit
omnes, &c.
• *Volis Navig.**

and ridiculous wishes, not to bee hoped : all must be as it is, ^h *Boecalinus* may cite Commonwealths to come before *Apollo*, and seeke to reforme the world it selfe by Commissioners, but there is no remedy, it may not be redressed, *desinent homines tum demum stultescere, quando esse desinent*, so long as they can wagge their beards, they will play the knaves and fooles.

Because therefore it is a thing so difficult, impossible, and farre beyond *Hercules* labours to be performed; let them be rude, stupid, ignorant, incult, *lapis super lapidem sedeat*, and as the ⁱ Apologist will, *Respub. iusti & greueolentia laboreat, mundus vicio*, let them be barbarous as they are, let them ^k tyrannize, Epicurize, oppresse, luxuriate, consume themselves with factions and contentions, liue in riot, pouerty, want, misery, rebell, wallow as so many swine in their owne dung, as *Vlysses* companions, *stultos iubeo esse libenter*. I will yet satisfie and please my selfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common wealth of mine own, in which I will freely domineere, build Cities, make Lawes, Statutes, as I list my selfe. And why may I not?

—^l *Pictoribus atq; Poëtis, &c.*

You know what liberty Poets haue euer had, and besides, my Predecessor *Democritus* was a Politician, a Recorder of *Abdera*, a Law-maker as some say, & why may not I presume as much as he did? Howsoeuer I will aduēture. For the Site, if you will needs vrge me to it, I am not fully resolued, it may be in *Terra Australis Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, haue yet discovered halfe of it) or else one of those floating Ilands in *Mare del Zar*, which like the *Cyanian* Iles in the *Euxine* Sea, alter their place, and are accessible onely at set times, and to some few persons; or one of the Fortunate Iles, for who knowes yet where, or which they are? There is roome enough in the inner parts of *America*, and Northerne coasts of *Asia*. But I will chuse a site, whose latitude shall be 45 degrees (I respect not minutes) in the midst of the temperate Zone, or perhaps vnder the *Equator*, that Paradise of the world, *vbi semper virens laurus, &c.* where is a perpetuall Spring: the longitude for some reasons I will conceale. Yet be it knowne to all men by these presents, that if any honest Gentleman will send in so much money, as *Cardan* allowes an Astrologer for casting a Nativity, he shall be a sharer, I will acquaint him with my proiect, or if any worthy man will stand for any temporal or spirituall office or dignity (for as he said of his Archbishoprick of *Vtopia*, *tis sanctus ambitus*, & not amisse to be sought after) it shall be freely giuen, without all intercessions, bribes, letters, &c. his own worth shall be the best spokesman; & because we shall admit of no deputies or aduousons, if he be sufficiently qualified; & as able as willing to execute the place himselfe, he shall haue present possession. It shall be diuided into 12 or 13 Prouinces, and those by hills, riuers, roadways, or some more eminent limits exactly bounded, Each Prouince shall haue a *Metropolis*, which shall be so placed as a Center almost in a circūference, & the rest at equal distances some 12 *Italian* miles asunder, or thereabout, and in them shall be sold all things necessary for the vse of man; *statis horis & diebus*, no market townes, markets or faires, for they do but beggar

^h *Ragnalios*
part. 2. cap. 2.
& part. 3. c. 17.

ⁱ *Valent. An-*
dreæ, Apolog.
manip. 6. 40.

^k *Qui sordidus*
est, sordescat ad-huc.

^l *Hor.*

Ferdinando
Quir. 1612.

^m Vide Patri-
tium lib. 8. tit.
10. de Instit:
Reipub.
ⁿ Sic olim Hip-
podamus Mile-
sius Arist. polit.
cap. 11. & Vitri-
vius l. 1. cap. ult.
• With walls
of earth, &c.

^r De his Pinius
epist. 42. lib. 2. &
Tacitus Annal.
13. lib.

^s Vide Brisoni-
um de regno
Pers. lib. 3. de
his, & Vegetium
lib. 2. cap. 3. de
Annona.

^t Not to rake
gold, but for
matters of
Physicke.

^u Brisinius Io-
sephus lib. 21.
antiquit. Iud.
cap. 6. Herod.
lib. 3.

^v So Lod. Vives
thinks best
Cominius and
others.

^w Plato 3. de
leg. Ediles crea-
ri vult, qui fora,
fontes, vias, por-
tus, plateas, &
id genus alia
procurent.

Vide Isaacum
Pontanũ de civ.
Amstel. hæc
omnia, &c.
Gotardum &
alios.

Cities (no village shall stand above sixe, seuen, or eight miles from a city) except those Emporiums which are by the Seaside, generall Staples, Marts, as *Antwerpe, Venice, Bergen* of old, *London, &c.* cities most part, shall be situate vpon nauigable riuers or lakes, creekes, hauens, and for their forme, regular, round, square, or long square, ^m with faire, broad, and streight ⁿ streetes, houses vniforme, built of bricke and stone, like *Bruges, Bruxels, Rhegium, Lepidi, Berna* in *Switzerland, Millan, Mantua, Crema, Cambalu* in *Tartary* described by *M. Polus*, or that *Venetian Palma*. I will admit very few or no suburbs, and those of baser building, walls only to keepe out man and horse, except it be in some frontier townes, or by the Seaside, and those to be fortified ^o after the latest manner of fortification, and site vpon conuenient hauens, or opportune places. In euery so built city, I will haue conuenient Churches and Churchyards to bury the dead in, a *cittadella* (in some, not all) to command it, prisons for offenders, oportune market places of all sorts, for corne, meat, cattle, fuell, fish, &c. Commodious Courts of Iustice, publike Hals for al Societies, Burses, mee-ting places, Armories, ^p in w^{ch} shall be kept engines for quenching of fire, Artillery Gardens, publike walkes, Theaters & spacious fields allotted for all Gymnicks, sports, and honest recreations, Hospitalls of all kindes for children, orphans, old folkes, sickmen, madmen, souldiers, pesthouses, &c. not built *precario* or by gowty benefactors, who, when by fraud and rapine they haue extorted all their liues, oppressed whole Provinces, socie-ties, &c. giue something to pious vses, build a satisfactory Almes-house, Schoole, or bridge, &c. at their last end, or before perhaps, which is no otherwise then to steale a Goose, and sticke downe a feather, rob a thou- sand, to releue ten: Or those Hospitalls so built and maintained, not by Collections, beneuolences, donaries, for a set number (as in ours) iust so many and no more, at such a rate, but for all those who stand in need, be they more or lesse, and that *ex publico arario*, and so still maintained, *non nobis solum nati sumus, &c.* I will haue Conduits of sweet and good wa-ter, aptly disposed in each towne, common ^q Granaries, as at *Dresden* in *Misnia, Stetein* in *Pomerland, Noremberge, &c.* Colledges of Mathema- ticians, Musicians, and Actors, as of old at *Lacedum* in *Ionia*, ^r Alcumists, Physicians, Artists & Philosophers; that all arts & sciences may sooner be perfected & better learned; & publike Historiographers, as amongst those ancient ^s *Persians, qui in commentarios referebant qua memoratu digna ge- rebantur*, informed & appointed by the State to register all famous Acts, and not by each insufficient scribbler, partiall or parasiticall pendant, as in our times. I will prouide publike schooles of all kindes, singing, dancing, fencing, &c. especially of Grammar, and Languages, not to bee taught by those tedious precepts ordinarily vsed, but by ^t vse, example, conversati- on, as trauellers learne abroad, and nurses teach their children. As I will haue all such places, so will I ordaine ^u publick gouernours, fit officers to each place, treasurers, ædiles, questors, ouerscers of pupils, widowes goods, and all publike houses, &c. and those once a yeare to make strict ac- counts, of all receipts, expences, to auoid confusion, & sic fiet ut non absu- mant (as *Pliny* to *Traian*) *quod pudeat dicere*. They shall be subordinate to those higher officers and gouernours of each City, which shall not bee poore

poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which ^x Hippolitus complains of) that it should be more dishonorable for Noblemen to governe the Citie, then the country, or vnseemly to dwell there now, then of old. y I will haue no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and euery mans, is no mans; the richest Countries are still enclosed, as *Essex, Kent*, with vs, &c. *Spaine, Italy*; and where inclosures are least in quantity, they are best ^z husbanded, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens, then fields. I will not haue a barren acre in all my Territories, not so much as the tops of mountaines, where Nature failes it shall be supplied by art: ^a lakes and riuers shall not bee left desolate. All common high wayes, bridges, corriuations of waters, Aqueducts, Channells, publike workes, building, &c. out of a ^b common stocke, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some superuisors, that shall be appointed for that purpose, and see what reformation ought to be had in all places, what is amiss, how to helpe it,

Et quid quæq; ferat regio, & quid quæq; recuset,

What ground is aptest for wood, what for ^c corne, what for cattle, gardens, orchards, fishponds, &c. what for Lords, what for Tenants: and because they shall be better encouraged to improue such lands they hold, manure, plant trees, dreane, fence, &c. they shall haue long leases, a known rent, and knowne fine, to free them from those intolerable exactions of tyrannizing landlords. These superuisors shall likewise appoint, what quantity of land in each Manor is fit for the lords ^d Demesnes, what for holding of Tenants, how it ought to be husbanded,

Vt e magnetes equis, Minya gens cognita remis,

how to bee manured, tilled, rectified, and what proportion is fit for all callings, because priuate possessors are many times idiots, ill husbands, oppressors, couetous, and know not how to improue their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kind of gouernmēt, to be wished for, rather then effected, ^e *Respub. Christianopolitana*, and that new *Atlantis*, witty fictions, but meere *Chimera's*, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence: I will haue seuerall orders, degrees of nobility, & those hereditary, not reiecting yonger brothers in the meane time, for they shall bee sufficiently provided for by pensiōs, or so qualified, brought vp in some honest calling, they shall bee able to liue of themselues. I will haue such a proportion of ground belonging to euery *Barony*, & he that buyes the land, shall buy the

and their soile much mended. *Tusser cap. 52.* of his husbandry, is of his opinion, one acre inclosed, is worth three common. *The country inclosed I praise, The other delighteth not me, For nothing of wealth it doth raise, &c.* ^a *Incredibilis navigiorum copia, nihilo pauciores in aquis, quam in continenti commorantur. M. Riccius expedit. in Sinas lib. 1. c. 3.* ^b To this purpose *Arist. polit. 2. c. 6.* allows a third part of their reuenues, *Hippodamus* halfe. ^c *Ita lex agraria olim Romæ.* ^d *Hic segetes, illic veniunt salicibus uvæ, Arborei scetus alibi, atq; inuisa virescunt Gramina. Virg. 1. Geor. 9. Lucanus 1. 6. f. Ioh. Valent. Andreas, Lord Verulam.* ^e So is it in the Kingdome of Naples, and France.

^x *De Inerem. urb. cap. 13. Ingenuè fateor me non intelligere cur ignobilis sit urbes bene munitas colere nunc quam olim, aut case rusticæ præesse quam urbi. Idem Vbertus Foliot, de Neapoli.*

^y *Ne tantillum quiaem soli incultum relinquitur, ut veram sit ne pollicem quidem agri in his regionibus sterilem aut infecundum reperiri. Marcus Hemingius Augustanus de regno China, lib. 1. c. 3.*

^z *M. Carew* in his *Survay of Cornwall*, saith, that before that Country was inclosed, the husbandmen dranke water, did eate little or no bread. *(fol. 68. lib. 1.)* their apparell was course, they went bare-legged, their dwelling was correspondent, but since inclosure, they liue decently, and haue mony to spend. *(fol. 23.)* when their fields were common, their wooll was course *Cornish* haire, but since inclosure, it is almost as good as *Cotswold*,

Barony;

h See Coniarenus and Oforius de rebus gestis Emannelis

Barony; he that by riot consumes his patrimony, and ancient demeanes, shall forfeit his honors. As some dignities shall be hereditary, so some againe by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks, Prebends, the Bassa's palaces in Turkey, the Procrators houses and offices in Venice*, which like that golden Apple, shall be giuen to the worthiest and best deseruing both in warre and peace, as a reward of their worth and good seruice, as so many goales for all to ayme at (*honor alit artes*) and encouragements to others. For I hate these seuerer, vnnaturall, harsh, *Germane, French, and Venetians* Decrees, which exclude Plebeians from honors, be they neuer so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keep their owne rancke, this is *natura bellum inferre*, odious to God and men, I abhor it. My forme of gouernment shall be Monarchicall,

* claudian. l. 7.

— *nunquam libertas gratior extat,
Quam sub Rege pio, &c.*

i Herodotus Erato lib. 6. Cum Aegyptiis Laodamoni in hoc congrunt, quod eorum praecones, tibicini, coqui, & reliqui artifices, in paterna artificia succedunt, & coquus a coquo gignitur, & patrum opere perseverat. Idem Marcus Polus de Quinzav. Idem Oforius de Emanuele re e Lusitano. Riccius de Sinis.

k Hippol. a Colibus de increm. urb. cap 20. Plato idem 7. de legibus, que ad vitam necessaria & quibus carere non possumus, nullum dependi vestigi, &c. l Plato 12. de legibus, 40 annos natos vult, ut si quid memorabile viderint apud exteros, hoc ipsum in rempub. recipiatur.

few lawes, but those seuerely kept, plainly put downe, and in the mother-tongue, that euery man may vnderstand. Euery Citie shall haue a peculiar trade or priuiledge, by which it shall be chiefly maintained: and Parents shall teach their Children, one of three at least, bring vp and instruct them in the mysteries of their owne trade. In each towne these seuerall Tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metall-men, &c. shall dwell apart by themselues: Dyars, Tanners, Fell-mongers, and such as vse water, in conuenient places by themselues: noysome, or fulsome for bad smells, as Butchers Slaughter-houses, Chanlers, Curriers, in remote places, and some backe Lanes. Fraternities and Companies, I approue of, as Merchants Burfes, Colledges of Druggers, Physitians, Musicians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the Market doe Bakers and Brewers; Come it selfe, what scarcity soeuer shall come, not to exceed such a price. Of such wares as are transported or brought in, if they be necessary, commodious, and such as neerly concerne mans life, as corne, wood, cole, &c. and such prouision we cannot want, I will haue little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as Wine, Spice, Tobacco, Silke, Veluet, Cloth-of-gold, Lacc, Jewels, &c. a greater impost. I will haue certaine ships sent out for new discoueries euery yeare, and some discreet men appointed to trauell into all neighbour Kingdomes by land, which shall obserue what artificiall Inventions, and good Lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Ecclesiasticall Discipline, penes Episcopos, subordinate as the other. No impropriations, no Lay patrons of Church-liuings, or one priuate man, but common Societies, Corporations, &c. and those Rectors of Benefices to be chosen out of the Vniuersities, examined and approued as the *literati in China*. No Parish to containe aboue a thousand Auditors. If it were possible, I would haue such Priests should imitate *Christ*, charitable Lawyers should loue their neighbours as themselues, temperate and modest Physitians, Politicians contemne the world, Philosophers should know themselues, Noblemen liue

liue honestly, Tradesmen leaue lying and cosening, Magistrates corrup-
tion &c. but this is vnpossible, I must get such as I may. I will therefore
haue^m of Lawyers, Iudges, Aduocates, Physitians, Chirurgions, &c: a
set number,ⁿ and euery man, if it be possible, to plead his owne cause, to
tell that tale to the Iudge, which he doth to his Advocate, as at Fez in
Africke, Bantam, Aleppo, Raguse, suam quisq; causam dicere tenetur. Those
Advocates, Chirurgions and^o Physitians, which are allowed, to be
maintained out of the P common treasure, no fees to be giuen or taken,
vpon paine of loosing their places, or if they doe, very samll fees, and
when q the cause is fully ended. He that sues any man, shall put in a
pledge, which if it be proued he hath wrongfully sued his Aduersary,
rashly or maliciously, he shall forfeit and loose. Or else before any suite
beginne, the Plaintiffe shall haue his complaint approued by a set Delega-
cie to that purpose; if it be of moment he shall be suffered as before, to
proceed, if otherwise they shall determine it. All causes shall be pleaded
suppressio nomine, the parties names concealed, if some circumstances doe
not otherwise require. Iudges and other officers shall be aptly disposed
in each Prouince, villages, Cities, as common arbitrators to heare causes,
and end all controuersies, and those not single, but three at least on the
bench at once, to determine or giue sentence, and those againe to sit by
turnes or lots, and not to continue still in the same office. No controuer-
sie to depend aboue a yeare, but without all delayes, and further appeales,
to be speedily dispatched, and finally concluded in that time allotted.
These and all other inferiour Magistrates to be chosen^f as the *Literati* in
China, or by those exact suffrages of the *Venetians*, and such againe not be
eligible, or capable of magistracies, honours, offices, except they be suffi-
ciently^u qualified for learning, manners, and that by the strict approba-
tion of deputed examiners: x first Schollers to take place, then Souldi-
ers; for I am of *Virgil* his opinion, a Scholler deserues better then a Souldi-
er, because *Vnius etatis sunt quae fortiter fiunt, quae vero pro utilitate Rei-
pub. scribuntur, aeterna*: a Souldiers worke lasts for an age, a Schollers for
euer. If they y misbehaue themselues, they shall be deposed, and ac-
cordingly punished, and whether their Offices be annuall^z or otherwise,
once a yeere they shall be called in question, and giue an accompt; for
men are partiall and passionate, mercilesse, couetous, corrupt, subiect to
loue, hate, feare, fauor &c. *omne sub regno grauiore regnum*: like *Solons*
Areopagites, or those *Roman* Censors, some shall visit others, and a be
visited *inuicem* themselues, b they shall ouersee that no proling Officer,
vnder colour of authority, shall insult ouer his inferiours, as so many wild
beasts, oppresse, domineer, flea, grind, or trample on, be partiall or cor-
rupt, but that there be *aquabile ius* iustice equally done, liue as friends and
brethren together; and which^c *Sesellius* would haue, and so much desires

m *Simlerus in Heluetia.*
n *Vtopiensis causidicos excludunt, qui causas calide & vafre tractent & disputent.*
o *Iniquissimum censent hominem ullis obligari legibus, quae aut numerosiores sunt, quam ut perlegi queant, aut obscuriores quam ut à quouis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat Iudici, quam narraturus fuerat patrono, sic minus erit ambagium, & veritas facilius elicietur.*
p *Morus Vtop. l. 2. o Medici ex publico victum sumunt. Bolerus lib. 1. cap. 5. de Aegyptiis.*
q *De his lege Patrium lib. 3. tit. 8. de reipub. Institut.*
r *Nihil à clientibus patroni accipiant, priusquam sit finita est. Barclay Argen. lib. 3.*
s *It is so in most free Cities in Germany.*
t *Mat. Riccius expedit. in Sinas lib. 1. cap. 5. de examinatione electionum copiose agit, &c.*
u *Contarenius de reipub. Venit. l. 1. a Osorius lib. 11 de rebus gestis*

Emanuelis. Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, postremi ordinis mechanicis, doctorum hominum Iudiciis in altiore locum quisq; praefertur, et qui à plurimis approbatur, ampliores in reipub. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud nos. x *Cedant arma togae.* y *As in Berna, Lucerne, Friburge in Switserland, a vicious liuer is vncapable of any office, if a Senator, instantly deposed. Simlerus.* z *Not aboue three yeares. Arist. polit. 5. cap. 8.*
a *Nam quis custodiet ipsos custodes.* b *Cyrenus in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias concubent sibi subditos auctoritatis nomini confisi, &c.* c *Sesellius de reipub. Gallorum. lib. 1. & 2.*

in

in his Kingdome of France, a diapason and sweet harmony of Kings, Princes, Nobles and Plebeians, so mutually tide and involued in loue, as well as lawes and authority, as that they neuer disagree, insult or encroach one upon another. If any man deserue well in his Office, he shall be rewarded.

— quis enim virtutem amplectitur ipsam,
præmia si tollas —

d Si quis egregium aut bello aut pace perfecit, Sefellius lib. 1.

e Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratiā magistratum aut regis indigent, omnia ab explorata cuiusq. scientiā & virtute pendent. Riccius lib. 1. cap. 5.

f In defuncti locum eum iussit subrogari, qui inter maiores virtute reliquis præiuet, non fuit apud mortales ullum excellentius certamen, aut cuius victoria magis esset expetenda, non enim inter celeres celerimo, non inter robustos robustissimo, &c.

g Nullus mendicus apud Sivas nemini sano quavis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitibus gaudent, qui ad labores sunt inepti. Osor. l. 11. de rebus gestis Emanuelis.

Hemmingius de regno Chinez. l. 1. cap. 3. Gotardus Arthus Oriental. Ind. descr. h Alex. ab Alex. l. 3. c. 12. i Sic olim Roma, Isaacus Pontanus de his optimè. Amstol. lib. 2. cap. 9. k Idem Aristot. polit. 5. cap. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & delitiis. l Que hæc iniustitia, ut nobilis quispiam, aut fenerator qui nihil agat, lautam & splendidam vitam agat, otio & delitiis, quum interim auriga, labor, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut peior quam iumentorum sit eius conditio. Iniqua resp. que dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contra agricolis, Carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore sterentis ætatis fame penset & ærumnis. Morus Utop lib. 2. m In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum querat, aut quo se exercent, Cyprianus Echovius Delit. Hispaniæ. Nullus Genevæ otiosus, ne septennis puer. Paulus Henzrer Itiner. n Athenens l. 12. o Simlerus de repub. Helvet. p Spartian. olim Romæ sic. q He that provides not for his family, is worse then a thiefe, Paul. r Alfredi lex. utraq. manus & lingua præcidatur, nisi eam capite redemerit.

Hee that invents any thing for publike good in any Art or Science, writes a Treatise, d or performes any noble exploit, at home or abroad, e shall be accordingly enriched, f honoured, and preferred. I say with Hannibal in Ennius, *Hostem qui feriet erit mihi Carthaginensis*, let him be of what condition he will, in all Offices, Actions, he that deserues best shall haue best.

I will suffer no ^s Beggers, Rogues, Vagabonds, or idle persons, that cannot giue an accompt of their liues how they ^h maintaine themselves: If they be impotent, lame, blind, and single, they shall be sufficiently maintained in seuerall Hospitals, built for that purpose; if married and infirme, past work, or by inevitable losse, or some such like misfortune cast behind, by distribution of ⁱ corne, house rent free, annuall pensions, or mony, they shall be relieued, and highly rewarded for their good seruice they haue formerly done; if able, they shall bee inforced to worke. ^k For I see no reason (as ^l he said) why an Epicure or idle drone, a rich glutton, an usurer, should liue at ease, and doe nothing, liue in honour, in all maner of pleasures, and oppresse others, when as in the meane time, a poore laborer, a smith, a carpenter, an husbandman that bath spent his time in continuall labour, as an Ass to carry burdens, to doe the Commonwealth good, and without whom we cannot liue, shall bee left in his old age to begge or starue, and lead a miserable life, worse then a iument. As ^m all conditions shall be tied to their taske, so none shall be ouer-tired, but haue their set times of recreations and Holydayes, *indulgere Genio*, feasts and merry meetings, euen to the meanest artificer, or basest seruant, once a weeke to sing or dance, (though not all at once) or do whatsoeuer he shall please; like ⁿ that *Saccarū festum* amongst the Persians, those Saturnals in Rome, as well as his master. ^o If any bee drunke, he shall drinke no more wine or strong drinke in a twelue-month after. A banckrupt shall be *p Catademiatus in Amphitheatro*, publicly shamed, and he that cannot pay his debts, if by riot or negligence he haue bin impouerished, shall be for a twelue-month imprisoned, if in that space his Creditors be not satisfied, ^q he shall be hanged. He ^r that commits sacriledge shall loose his hands, he that beares false witnesse, or is of periury convict, shall haue his tongue cut out, except he redeeme

it with his head. Murder, f adultery shall be punished by death, t but not theft, except it bee some more grieuous offence, or notorious offenders; otherwise they shal be condemned to the gallies, mines, be his slaue whom they offended, during their liues; I hate all hereditary slaues, and that *duram Persarum legem*, as ^a *Briffonius* calls it, or as, ^x *Ammianus*, *impendio formidatas & abominandas leges, per quas ob noxã unius, omnis propinquitas perit*, hard law that wife and children, friends and allies should suffer for the fathers offence.

No man shall marry vntill he y be 25, no woman till she be 20, ^z *nisi aliter dispensatum fuerit*. If one ^a dye, the other party shall not marry till fixe moneths after; and because many families are compelled to liue niggardly, exhaust and vndone by great dowers, ^b none shall be giuen at all, or very little, and that by supervisors rated, they that are soule shall have a greater portion, if faire, none at all, or very little, ^c howsoeuer not to exceed such a rate as those supervisors shall thinke fit. And when once they come to those yeares, pouerty shall hinder no man from marriage, or any other respect, ^d but all shall rather be inforced, then hindred: ^e except they be ^f dismembred or grieuously deformed, infame, or visited with some enormous hereditary disease, in body or minde, in such cases vpon a great paine, or mulct, man or woman shall not marry, other order shall be taken for them to their content: if people ouer abound, they shall be eased by ^h Colonies.

ⁱ No man shall wear ^e weapons in any city. The same attire shall be kept, and that proper to seuerall callings, by which they shall bee distinguished. ^k *Luxus funerum* shall bee taken away, that intempestiue expence moderated, and many others. Brokers, takers of pawnes, biting vsurers, I will not admit; yet because ^l *hic cum hominibus non cum diis agitur*: we converse here with men, not with gods, and for the hardnesse of mens hearts I will tollerate some kinde of Vsury. If we were honest I confesse, *si probi essemus*, wee should haue no vse of it, but being as it is wee must necessarily admit it. Howsoeuer most Diuines contradict it;

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approue of it, *Calvin*, *Bucer*, *Zanchius*, *P. Martyr*, because by so many grand lawyers, decrees of Emperours, Princes Statutes, Customes of Commonwealths, Churches approbations it is permitted, &c. I will therefore allow it. But to no priuate persons, not to euery man that will, to orphans onely, maides, widowes, or such as by reason of their age; sexe, education, ignorance of trading, know not otherwise how to imploy it, and those so approued, not to let it out apart, but to bring their mony to a ^m common banke, which shall be allowed in euery city, as in *Genua*,

continentes, ob reipub bonum. Vt August. Cesar orat. ad cælibes Romanos olim edocuit. ^e *Morbo laborans, qui in prolem facile diffunditur, ne genus humanũ fieda contagione ledatur, iuuentute castratur, mulieres tales procul à consortio virorum ablegantur,* &c. *Hecior Boethius bist. lib 1 de veterum Sc̄torum moribus.* ^f *Speciosissimi iuvenes liberis dabunt operam. Plato 5. de legibus.* ^g The Saxons exclude dumb, blind, leprous, and such like persons from all inheritance, as we doe fooles. ^h *Vt olim Romani, Hispani hodie, &c.* ⁱ *Riccus lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Mauros arma deponere.* So it is in most Italian Cities. ^k *Idem Plato 12. de legibus.* it hath euer been immoderate, *vide Guil. Stuckium antiq. conuival. li. 1. cap. 26.* ^l *9 de legibus Plato.* ^m As those *Lumbar ds* beyond Seas (though with some reformation, *mons pietatis*, or banck of charitie as *Malines* termes it, *cap. 33. Lex mercat. part. 2*) that lend money vpon easie pawnes, or take money vpon aduantage for mens liues.

^c *Si quis nuptiã suprarit, virga virilis ei præciditur, si mulier, nasus & auricula præcidantur. Alfredi lex. En leges ipsi Veneri Martiq, timendas.*

^t *Pauperes non peccant, quoniam extrema necessitate coacti rem alienam capiunt. Maldonat summula quest. 8. art. 3. Ego cum illis sentio, qui licere putant à diuite clam accipere, qui tenentur pauperi subuenire. Emanuel Sa. Aphor. confess.*

^u *Lib. 2 de reg. Persarum.*

^x *Lib. 24.*

^y *Aliter Aristoteles, a man at 25, a woman at 20. polit.*

^z *Lex olim Licurgi, hodie Chinesium, vide Plutarchũ, Riccium, Hemmingiũ, Arniseum, Nevisanum, & alios de hac questione.*

^a *Alfredus.*

^b *Apud Lacones olim virgines sine dote nubebant Boter. l. 3. c. 3.*

^c *Lege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet*

1500 coronatorũ d Buxdorfius Synagog. Jud. sic Iudæi. Leo Afer Africa descript. ne fiat aliter in-

n That proportion will make merchandise, increase land, dearer and better improved, as hee hath iudicially proued in his Tract of Vſury, exhibited to the Parliament, anno 1621.

o Hoc ferè Zanchius com. in 4. cap. ad Ephes. equiſſimam vocat uſuram, & charitati Chriſtiane conſentaneam, modò non exigant, &c. nec omnes dent ad fœnus, ſed ij qui in pecunijs bona habent, & ob atatem, ſexum, artis alieni ignorantiam, non poſſunt uti. Nec omnibus, ſed mercatoribus & ij qui honeſtè impendent, &c.

p Idem apud Perſus olim, lege Briſonium.

q Idem Plato de legibus.

r Lib. 30. Optimum quidem fuerat eam patribus noſtris mentem à dijs datam eſſe, ut uos Italiae, nos Africa imperio contenti eſſemus. Neque enim Sicilia aut Sardinia ſatis digna precia ſunt pro tot claſſibus, &c.

ſ Claudian. t A depopulatione, agrorum incendijs, & eiſmodi factis immanibus Plato: Seſellius lib. 2. de repub. Gal. Valde enim eſt indecorum, ubi quod præter opinionem accidit dicere. Non putaram: præfertim ſi res præcaveri potuerit. u Liuius lib. 1. Dion. lib. 2. Diodorus Siculus lib. 2. x — peragit tranquilla poteſtas, Quod violenta nequit. — Claudian. y Bellum nec timendum, nec præuocandum. Plin. Panegy. Traiano.

Geneua, Noremberge, Venice, ⁿ at 5.6.7. not aboute 8 per centum, as the ſuperviſors, or *arary præfecti* ſhal thinke fit. ° And as it ſhall not be lawfull for each man to be an Uſurer that will, ſo ſhall it not be lawfull for all to take vp mony at uſe, not to prodigals & ſpendthrifts, but to merchants, young tradesmen, ſuch as ſtand in need, or know honeſtly how to employ it, whoſe neceſſity, cauſe and condition, the ſaid ſuperviſors ſhall approve of.

I will haue no priuate Monopolies, to enrich one man, and begger a multitude, p multiplicity of offices, or ſupplying by deputies, weights and meaſures the ſame throughout, and thoſe rectified by the *Primum Mobile*, and Suns motion, threſcore miles to a degree according to obſeruation, 1000 Geometricall paces to a mile, ſiue foot to a pace, twelve inches to a foot, &c. and from meaſures knowne, it is an eaſie matter to rectifie weights, &c. to caſt vp all, and reſolue bodies by Algebra, Stereometry. I hate all warres, if they be not *ad populi ſalutem*, vpon vrgent occaſion,

Odimus accipitrem, quia ſemper vivit in armis.

q offenſiue warres, except the cauſe be very iuſt, I will not allow of. For I doe highly magnifie that ſaying of Hannibal to Scipio in *Livy*, it had benee a bleſſed thing for you and vs, if God had giuen that minde to our Predeceſſors, that you had benee content with Italy, we with Africk. For neither Sicily, nor Sardinia are worth ſuch coſt and paines, ſo many fleetes and armies, or ſo many famous Captaines lines. *Omnia prius tentanda*, faire meanes ſhall firſt be tried *Peragit tranquilla poteſtas, Quod violenta nequit*. I will haue them proceede with all moderation, but heare you, *Fabius* my Generall, not *Minutius*: And in ſuch wars to abſtaine as much as is poſſible from t depopulations, buining of townes, maſſacring of Infants, &c. For deſenſiue warres, I will haue forces ſtill ready at a ſmall warning, by land and Sea, a prepared Navy, ſouldiers in *procinctu*, and money which is *nervus belli*, ſtill in a readineſſe, and a ſufficient reuennue, a third part as in old *Rome* and *Egypt*, reſerued for the Common-wealth; to auoid thoſe heauy taxes and impositions, as well to defray this charge of warres, as alſo all other publike defalcations, expences, fees, penſions, reparations, chaſt ſports, feaſts, donaries, rewards, and entertainments. All things in this nature eſpecially, I will haue maturely done, and with great x deliberation: *ne quid y temerè, ne quid remiſſè ac timidè fiat. ſed quò ſeror hoſpes?* To proſecute the reſt would require a volume. *Manum de Tabella*, I haue benee ouer tedious in this ſubiect, I could haue here willingly ranged, but theſe ſtraights wherein I am included, will not permit.

From Common-wealths and Cities, I will deſcend to Families, which haue as many corſiues and moleſtations, as frequent diſcontents as the reſt. Great affinitie there is betwixt a Politicall and Oeconomicall body; they

differ only in magnitude and proportion of businesse (so Scaliger ^a writes) as they haue both likely the same period, as ^b Bodin and ^c Peucer hold, out of Plato, fixe or seuen hundred yeares, so many times they haue the same meanes of their vexation and ouerthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soeuer, it produceth the same effects. Ad Chorographer of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; giues no other reason but this, *luxus omnia dissipauit*, riot hath consumed all. Fine cloathes and curious buildings came into this Island, as hee notes in his Annals, not so many yeeres since, *non sine dispendio hospitalitatis*, to the decay of hospitalitie. Howbeit many times that word is mistaken, and vnder the name of Bounty and Hospitality, is shrowded Riot and Prodigality, and that which is commendable in it selfe well vsed, hath bin mistaken heretofore, is become by his abuse, the bane and vtter ruine of many a noble family. For some men liue like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with ^e Axilon in Homer, keepes open house for all commers, giuing entertainment to such as visit them, ^f keeping a table beyond their meanes, and a company of idle seruants (though not so frequent as of old) are blowne vp on a sudden, and as *Aetion* was by his hounds, deuoured by their kinsmen, friends and multitude of followers. ^g It is a wonder that *Paulus Iovius* relates of our northern countries, what an infinite deale of meat wee consume on our tables: that I may truly say 'tis not bounty, nor hospitality, as it is often abused, but riot in excesse, and prodigality, a meere vice, it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and ouerthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, & that prodigious riot in apparell, by which meanes they are compelled to breake vp house, and creep into holes. *Sesellius* in his commonwealth of ^h France, giues three reasons why the French Nobility were so frequently bankrupts: First because they had so many Law suits and contentions, one vpon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possession. A second cause was their Riot, they liued beyond their meanes, and were therefore swallowed vp by merchants. La-Noue a French writer, yeelds fīue reasons of his Countie-mens pouerty to the same effect almost, and thinkes verily if the Gentry of France were diuided into ten parts, eight of them would be found much empayred, by sales, morgages and debts, or wholly sunke in their estates. The last was immoderate excesse in apparell, which consumed their reuenues. How this concernes and agrees with our present state, looke you. But of this elsewhere. As it is in a mans body, if either head, heart, stomack, liuer, spleene, or any one part be misaffected, all the rest suffer with it, so is it with this Oeconomical body. If the head be naught, a spendthrift, a drunkard, a whoremaster, a gamester, how shall the family liue at ease? *Ipsa si cupiat salus seruare, prorsus non potest hanc familiam*, as *Demea* said in the

^a lib. 3. poet. cap. 19.
^b Lib. 4. de repub. cap. 2.
^c Peucer. lib. 1. de dininat.
^d Camden in Cheshire.

^e Iliad. 6. lib.
^f Vide Puteanum Comum. Goclenium de portentosis canis nostrorum temporum.
^g Mirabile dictu est, quantum epsoniorum una domus singulis diebus absumat, sternuntur mensae in omnes pene horas calentibus semper edulis.
 descript. Britan.

^h Lib. 1. de rep. Gallorum quod tot lites & cause forenses alie serantur ex aliis, in immensum pro lucantur, & magnos sumptus requirant, unde fit ut Iuris administri plerunq. nobilium possessiones adquirant, tum quod sumptuose vivant. & a mercatoribus absorbentur, & splendidissime vestiantur, &c.
ⁱ Adelph. act. 4. sc. 7.

Comedy, safety her selfe cannot saue it. A good, honest, painefull man many times hath a shrew to his wife, a sickly, dishonest, slothfull, foolish, carelesse woman to his mate, a proud, peeuish flirt, a liquorish, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, hee is thrifty, she spends all; he wise, shee sortish and lost, what agreement can there be, what friendship? Like that of the Thrush & Swallow in *Aesope*, In stead of mutual loue, kind compellations, whore and thiefe is heard, they sling stooles at one anothers heads. ^k *Qua intemperies vexat hanc familiam?* All enforced marriages commonly produce such effects, or if on their behalves it be wel, as to liue and agree louingly together, they may haue disobedient vnruly children, that take ill courses to disquiet them, ^l *their son is a thiefe, a spendthrift, daughter a whore, a step^m mother, or a daughter in law distempers all,* ⁿ or else for want of meanes, many tortures arise, debts, dues, fees, dowries, ioynters, legacies to be paid, annuities issuing out, by means of which, they haue not wherewithall to maintaine themselves in that pompe as their Predecessors haue done, bring vp or bestow their children to their callings, to their birth and quality, ^o and will not descend to their present fortunes. Often times too, to aggravate the rest, concurre many other inconveniences, vnthankfull friends, decayed friends, bad neighbours, negligent seruants, *P serui faraces, Versipelles, calidi, occlusa sibi mille clauibus reserant, furtimq; raptant, consumunt, ligunt;* casualties, taxes, mulcts, losse of stocke, enimities, emulations, frequent mutations, losses, suretyship, sicknesse, death of friends, and that which is the gulf of all, improuidence, ill husbandry, disorder and confusion, by which meanes they are drenched on a sudden in their estates, and at vnawares precipitated insensibly, into an inextricable labyrinth of debts, cares, woes, want, griefe, discontent; and melancholy, it selfe.

I haue done with families, and will now briefly runne ouer some few sorts and conditions of men. The most secure, happy, Iouiall and merry in the world esteeme, are Princes and great men, free from melancholy: but for their cares, miseries, suspitions, Iealoufies, discontents, folly, and madnesse, I referre you to *Xenophons Tyrannus*, where king *Hieron* discourseth at large with *Simonides* the Poet, of this subiect. Of all others they are most troubled with perpetuall feares, anxieties, insomuch, that as he said in *Valerius*, if thou knewest with what cares and miseries this robe were stuffed, thou wouldest not stoope to take it vp. Or put case they be secure and free from feares and discontents, yet they are void of reason too oft, and precipitate in their actions, reade all our histories, *quos de stultis prodidere stulti*, *Iliades*, *Aeneides*, *Annales*, & what is the subiect? *Stultorum regum, & populorum continet astus.*

How mad they are, how furious, and vpon small occasions, rash and inconsiderate in their proceedings, how they dote, every page almost will witness, ——— *delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-brain actions are great men, *procul à Ioue, procul a fulmine*, the neerer the worse. If they liue in Court, they are vp and downe, ebbe and flow with their Princes fauours, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow

^k *Amphiteat. Plauti.*

^l *Palin. Filius aut fur.*

^m *Catus cum murc duo galli simul in ade, Et glotes binæ nunquam viuunt sine lre.*

ⁿ *Kes angusta dom.*

^o When pride and beggery meete in a family, they roare and howle, and cause as many flashes of discontents, as fire and water, when they concurre, make thunder claps in the skies.

^p *Plautus Aulular*

^q *Lib 7. cap. 6.*

^r *Pellitur in bellis sapientia, vigentu res. Petus proverbium, aut regem aut fatuum nasci oportet.*

morrow down, as *Polybius* describes them, like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the Computant will, now they stand for vnites, to morrow for thousands; now before all, and anon behinde: Beside they torment one another with mutuall factions, emulation: one is ambitious, another enamored, a third in debt, a prodigall, over-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontent, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, *Aeneas Sylvius*, (*libidinis & stultitia servos*, he calls them) *Agrippa*, and many others.

Of Philosophers and Schollers, I haue already spoken in generall termes, those superintendents of wit and learning, Minions of the Muses,

—^u *mentemq; habere queis bonam*
Et esse x corculis datum est. —

y These acute and subtile Sophisters so much honored, haue as much need of Hellebor as others.

—^z *o Medici mediam pertundite venam.*

Read *Lucians* *Piscator*, and tell how he esteemed them? *Agrippa's* Tract of the vanity of Sciences, may read their owne workes, their absurd Tenents, prodigious paradoxes, & *risum teneatis amici*? You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixtura dementiae*, they haue a worme as well as others. And they that teach wisdom, patience, meeknesse, are the veriest dizards, hairbraines, & most discontent, ^a *In the multitude of wisdom is griefe, and he that increaseth wisdom, increaseth sorrow.* I need not quote mine Author, they that laugh & contemne others condemne the world of folly, deserue to be mocked, are as giddy-headed, and lie as open as any other. ^b *Democritus* that comon flower of folly, was ridiculous himselfe; barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius*, *Petronius*, *Varro*, *Persius*, &c. may be censured with the rest. *Loripedē rectus derideat*, *Ethiopē albus*. *Bale*, *Erasmus*, *Hospinian*, *Vives*, *Kemnisius*, explode as a vast Ocean of Obs & Sols, Schoole diuinity, ^c A labyrinth of intricate questions, vnprofitable contentions, *incredibilem delirationem*, one calls it. If Schoole diuinity be so censured, *subtilis d Scotus lima veritatis*, *Occan irrefragabilis*, *cuius ingenium vetera omnia ingenia subvertit*, &c. *Baconthorpe* Dr. *Resolutus*, and *corculum Theologiae*, *Thomas* himselfe, Dr. ^e *Seraphicus*, *cui dictauit Angelus*, &c. what shall become of humanity? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning ^f *cere-diminuit-brum*, hath crackt their skonce, and taken such roor, that *tribus Antyceris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned ^g *Lanthorne* of *Epietetus*, by which if any man studied, he should bee as wise as he was. But all will not serue; Rhetoricians, *in ostentationem loquacitatis multa agitant*, out of their volubilitie of tongue, will take much to no purpose; Orators can perswade other men what they will, *quo volunt, unde volunt*, moue, pacifie, &c. but cannot settle their owne braines, what saith *Tully*? *malo infertam prudentiam, quam loquacem stultitiam*; and as ^h *Seneca* seconds him, a wise mans Oration should not bee polite or sollicitous, ⁱ *Fabius* esteemes no better of most of them, either in speech, action, gesture, then

^r Lib. 1. hist. Rom. Similes abaculorum calculis, secundum computantis arbitrium, modò aerei sunt, modò aurei, ad nutum regis nunc beati sunt, nunc miseri.

^s *Arumosiq; Solones. In Sa 3. De miser. curatum.*

^u *I. Douze Epid. lib. 1. car. 13.*

^x *Hoc cognomento cohonestati Romae, qui ceteros mortales sapientia praestarent testis Plu lib 7. c. 31. Insanire parant certa ratione modoq; mad by the booke they.*

^z *Iuuenalis. Salomo.*

^b *Comm. vis iuris for stulticie.*

^c *Wit whither wilt?*

^d *Scaliger exercitat: 324.*

^e *vit. eius.*

^f *Ennius.*

^g *Lucian.*

Ter mille drachmis olim empti studeas inde sapientiam a tipiscetur.

^h *Epist. 21. 1 lib. non oportet orationem sapientis esse politam aut sollicitam.*

ⁱ *Lib 2. c. 13. multo anhelitus iactatione fruentes pectus, frontem cædentes, &c.*

ⁿ Lipsius. Voces sunt, præterea nihil.
^o In Gorg. Platonis.
^p In Naugerio.
^q Si furor sit Lyæus, &c. quoties furit, furit, furit, amans, bibens, & Poeta, &c.

then as men beside themselves, *insanos declamatores*, so doth Gregory, *Non mihi sapit qui sermone, sed qui factis sapit*. Make the best of him, a good Orator, is a turnecoat, an euill man, *bonus Orator pessimus vir*, his tongue is set to sale, he is a meere voice, as ⁿ he said of a Nightingale, *dat sine mente sonum*, an hyperbolicall lier, a flatterer, a parasite, which made ^o *Socrates* so much abhorre and explode them. ^p *Fracastorius* a famous Poet, freely grants all Poets to be mad, and so doth ^q *Scaliger*, and who doth not: *aut insanit homo, aut versus facit*, *Hor. Sat. 7. l. 2. Insanire lubet, i. versus componere. Virg. 3. Egl.* so *Seruius* interprets it, all Poets are mad, a company of bitter Satyrists, detractors, or else parasiticall applauders; and what is Poetry it selfe, but as *Austin* holds, *Vinum erroris ab ebrjjs Doctoribus propinatum?* You may give that censure of them, in generall, which *Sir Thomas Moore* once did of *Germanus Brixius* Poems in particular.

— vehuntur

In rate stultitiæ syluam habitant Furie.

^r *Morus* *Vtop.* lib. 1.

^s *Macrob.* *Satur.* 7. 16.
^t *Epist.* 16.

^u *Lib. de causis corrupt. animi.*

^v *Lib. 2 in Aufonium, cap. 19. & 32.*

^w *Edit. 7. velum. a Iano Grutero*

^x *Aristophanis Rani.*

^y *Lib. de beneficiis.*

Budens in an Epistle of his to *Lupsetus*, will haue ciuill Law to bee the Towre of wisdome, another honours Physicke; the Quintessence of Nature, a third tumbles them both downe, and sets vp the flagge of his owne peculiar science. Your supercilious Criticks, Grammaticall triflers, Notemakers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongst the rubbish of old writers, ^r *Pro stultis habent nisi aliquid sufficiant inuenire, quod in aliorum scriptis vertant vitio*, all fooles with them that cannot finde fault, they correct others, and are hote in a cold cause, puzzell themselves to finde out how many streets in *Rome*, houses, gates, towres, *Homers Country*, *Aneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum* prius extiterit an gallina, &c?* & *alia quæ dediscenda essent scire, si scires*, as ^t *Seneca* holds. What cloaths the Senators did wear in *Rome*, what shooes, how they sate, where they went to the closettoole, how many dishes in a messe, what sawce; which for the present for an historian to relate, ^u according to *Lodovicus Vives*, is very ridiculous, is to them most precious elaborate stufte, and they admired for it. *Quosvis authores absurdis commentis suis percacant & stercorant*, one saith, they beray and dawbe a company of bookes and good Authors, with their absurd Comments, *correctorum sterquilinia*, ^v *Scaliger* calls them, and shew their wit in censuring others, a company of foolish Notemakers, humblees, dors or bettels, *inter stercora ut plurimum versantur*, they rake ouer all those rubbish and dunghills, and preferre a manuscript many times before the Gospel it selfe, ^w *thesaurū criticū* before any treasure, and with their *deleatur d; alij legunt sic, meus codex sic habet, &c.* make bookes deare, themselves ridiculous, and doe no body good; ^x *Epiphilledes hæ sunt & mera nugæ*. But I dare say no more of, for, with, or against them, because I am liable to their lash, as well as the rest. Of these and the rest of our Artifts and Philosophers, I will generally conclude, they are a kind of madmen, as ^y *Seneca* esteemes of them, to make doubts and scruples, how to read them truely, to mend old Authors, but will not mend their owne liues, or teach vs, *ingenia sanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie

rectifie our manners. *Numquid tibi demens videtur, si istis operam impenderit,* is not he mad that drawes lines with *Archimedes*, whilest his house is ransaked, and his City besieged, when the whole world is in combustion, or we whilest our soules are in danger (*mors sequitur, vita fugit*) to spend our time in toyes, idle questions, and things of no worth?

That ^c Louers are mad, I thinke no man will deny, *Amare simul & sapere, ipsi lovi non datur, Iupiter* himselfe cannot intend both at once,

^d *Non bene conveniunt, nec in unâ sede morantur
Maestas & amor.*

Tully when he was invited to a second mariage, replyed he could not, *simul amare & sapere*, be wise, and loue both together. ^e *Est orcus ille, vis est immedisabilis, est rabees insana,* Loue is madnesse, a hell, an incurable disease, *impotentem & insanam libidinem;* ^f *Seneca* calls it, an impotent and raging lust. I shall dilate this subiect apart, in the meane time let Louers sigh out the rest.

^g *Nevisanus* the Lawyer holds it for an axiome, *most women are fooles,* ^h *consilium feminis invalidum;* *Seneca* men, bee they yong or old, who doubts it, youth is mad, old age little better. *Theophrastus* in the 107 yeare of his age, ⁱ said, he then began to be wise, *tum sapere capit,* and therefore lamented his departure. If wisdome come so late, where shall wee finde a wise man? Our old ones dote at threescore and tenne. I could cite more proofes, and a better Author, but for the present, let one foole point at another. ^k *Nevisanus* hath as hard an opinion of ^l rich men, *wealth and wisdome cannot dwell together, stultitiam patiuntur opes,* ^m and they doe commonly ⁿ *infatigare eor hominis,* besot men, and as we see it, *fooles haue fortune.* ^o *Sapientia non invenitur in terra suavisè viventium.* For besides a naturall contempt of learning, which accompanies such kind of men, innate idlenesse, (for they will take no paines) and which ^p *Aristotle* observes, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua,* great wealth, and little wit go commonly together: they haue as much braines some of them, in their heads as in their heeles; besides this inbred neglect of liberall Sciences, and all Arts, which should *excolere mentem,* polish the minde, they haue most part some gullish humor or other, by which they are led, one is an Epicure, an Atheist, a second a Gamester, a third a Whoremaster, (fit subiects all for a Satyrist to worke vpon.)

— ^q *hic nuptarum insanit amoribus, hic puerorum,*
^r one is mad of hawking, hunting, cocking, another of carousing, horse riding, spending: a fourth of building, fighting, &c.

Insanit veteres statuas, Damasippus emendo,

Damasippus hath a humor of his owne, to bee talkt of: ^s *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statue erectæ stultitiæ,* the very statues or pillars of folly. Chuse out of all stories him that hath bin most admired, you shall still finde, *multa ad laudem, multa ad vituperationem magnifica,* as ^t *Berosus* of *Semiramis;* *omnes mortales militiâ, triumphis, diuitijs &c. tum & luxu, cade, caterisq;*
vitijs

^c *Delirus & Amens dicatur merito.* Hor. *Seneca.*

^d *Ovid. Met.*

^e *Plutarchus Amatorio. est amor insanus.*

^f *Epist. 39.*

^g *Sylve nuptialis. lib. 1. num. 11*

Omnes mulieres ut plurimum stultæ.

^h *Aristotle.*

ⁱ *Dolere se dixit quod tum vitâ egredieretur.*

^k *Lib. 1. num. 11*

sapientia & diuitiæ vix simul possideri possunt.

^l They get their wildome by eating pycrust some.

^m *Xenocrati tois dymtois zivetai dzegeon.*

Opes qui em mortalibus sunt amentia. *Theogonis.*

ⁿ *Fortuna nimis quem fouet, stultum facit.*

^o *Iob 28.*

^p *Mag. moral. lib. 2. & lib. 3. metaph.*

^q *Hor. ser. 1. sat. 4.*

^r *Insana gula, insane obstru-
ctiois, insanum
venandi studium
discordia de-
mens.* *Ving. Æt.*

^s *Heliodorus
Carthaginensis
ad extremum
orbis sarcophago
sepulchro me
hic iussi condier;*

*& ut vidrem
an quis insanior
ad me visendum
usq; ad hæc loca
penetraret.* *Ortelius in Gad.*

^t If it bee his worke, which *Gasper Vererus* suspects.

vitij antecessit; as shee had some good, so had shee many bad parts.

^a *Liuy. Ingentes virtutes, ingentia vitia.*

^x *Hor. Quisquis ambitiosae mala aut argenti pallet amore, Quisquis luxuriam, tristicij, super- stitione.*

^{Per.}

^y *Cronica Slanica ad annum 1257. decimus pecunia iam incredibilia dixerunt.*

^z A foole and his mony are soone parted.

^a *Oiat. de Imag. ambitiosus & aulax naviget Anticyras.*

^b *Navis stulta, que continuò movetur, nauta stulti qui se periculis exponunt, aqua insana que sic fremit, &c.*

aer iactatur, &c. qui marise committit, solidum unum terrâ fugiens, ad mari invenit. Gaspar

Ens Moros. d Cap de alien. mentis.

^e *Dipnosophist. lib 8.*

^f *Tibicines mente capiti. Erasim. Chil. 4. cen. 7.*

^g *Prou. 30. Insana libido, Hic rogo non furor est, non est hec mentula demens Mart. ep. 74 13*

^h *Mille puellorum & puerorum mille furores.*

ⁱ *Uter est insanior horum Hor. Ovid. Virg. Pli.*

^k *Plin. lib. 36.*

Alexander a worthy man, but furious in his anger, ouer-taken in drinke; *Cesar* and *Scipio* valiant and wise, but vaine-glorious, ambitious: *Vespasian* a worthy Prince, but couetous. ^u *Hanniball* as he had mighty vertues, so had hee many vices, *vnam virtutem mille vitia comitantur*, as *Machiauel* of *Cosmus Medices*, hee had two distinct persons in him, I will determine of all, they are like these double or turning pictures; stand before which you see a faire mayde, on the one side an ape, on the other an owle, looke vpon them at the first sight all is well, but farther examine, you shall finde them wise on the one side, and fooles on the other; in some few things praise worthy, in the rest incomparably faultie. I will say nothing of their diseases, emulations, discontents, wants, and such miseries; let pouerty plead the rest in *Aristophanes Plutus*.

Couetous men amongst others, are most madde, ^x they have all the Symptomes of Melancholly, feare, sadnesse, suspition, &c. as shall be proued in his proper place.

Danda est Hellebori multò pars maxima avaris.

And yet me thinkes prodigalls are much madder then they, be of what condition they will, that beare a publike or priuate purse; as a ^y *Dutch* Writer censured *Richard* the rich duke of *Cornewall*, suing to be Emperour, for his profuse spending, *qui effudit pecuniam ante pedes principum Electorum sicut aquam*, that scattered money like water, I doe censure them, *Stulta Anglia* (saith he) *que tot denarijs sponte est priuita, stulti principes Alemania, qui nobile ius suum pro pecunia vendiderunt*; Spend-thrifts, bribers and bribe-takers are fooles, and so are ^z all they that cannot keepe, disburse, or spend their monies well.

I might say the like of angry, peuissh, envious, ambitions, ^a *Anticyras melior sorbere meracas*: Epicures, Atheists, Schismatickes, Hereticke, *hi omnes habent imaginationem lesam* (saith *Nymannus*) and their madnesse shall be euident, ² *Tim. 3.9.* ^b *Fabatus* an *Italian*, holds Sea-faring men all mad, *the ship is mad, for it neuer stands still: the mariners are mad to expose themselues to such imminent dangers; the waters are raging mad, in perpetuall motion; the winds are as mad as the rest; they know not whence they come, whither they would goe; and those men are maddest of all that goe to Sea, for one foole at home, they finde foure abroad*: hee was a mad man that said it, and thou peradventure as mad to read it.

^d *Felix Platerus* is of opinion all Alcumists are mad, out of their wits, ^e *Athenæus* saith as much of Fidlers, & *Musarum luscinijs*, ^f *Musicians*, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes Musick at one eare, out goes wit at another. Proud and vaine-glorious persons are certainly madde, and so are ^g lasciuious, I can feele their pulses beate hither, horne madde some of them, to let others lye with their wiues, and winke at it.

To insist ^h in all particulars, were an *Herculean* taske, to reckon vp ^k *insanas substructiones, insanos labores, insanum luxum*, madde labours, endeaours, cariages, grosse ignorance, ridiculous actions, absurd gestures, *insanans*

insanam gulam, insaniam villarum, insana iurgia, as Tully tearmes them: madnesse of Villages, hypocrisie, inconstancie, blindnesse, rashnesse, *dementem temeritatem*, fraude cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, *tempora infecta est adulatione sordida*, as in Tiberius times, such base flattery, stupend, parasiticall fawning and colloging, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomise euery member. Shall I say? *Iupiter* himselfe, *Apollo*, *Mars*, &c. doted, and monster-conquering *Hercules* that subdued the world, and helped others, could not relieue himselfe in this, but madde hee was at last. And where shall a man walke, converse with whom, in what Province, City, and not meet with Segnior *Deliro*, or *Hercules Furens*, *Manades*, and *Corybantes*? Their speeches say no lesse. *Efungis nati homines*, or else they fetched their pedigree from those that were stroke by *Sampson* with the Iawbone of an asse: Or from *Deucalion* and *Pyrrha's* stones, for *Durum genus sumus*, *marmorei sumus*, we are stony hearted, and sauour too much of the stocke, as if they had all heard that enchanted horne of *Astolpho* that English Duke in *Ariosto*, which neuer sounded but all his Auditors were mad, and for feare ready to make away themselves; or landed in that mad hauen in the *Euxine* Sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy heads, afternoone men, it is Midsummer Moone still, and the Dog-days last all the yere long, they are all madde. Whom shall I except, *Vlricus Huttemus*. *Nemo, nam, Nemo omnibus horis sapit, Nemo nascitur sine vitijs, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c.* and therefore *Nicholas Nemo*, or Monsieur *No body* shall goe free, *quid val:at Nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*, no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates, and great men, *non est bonum ludere cum dijs*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, some say, we must not speake of them, nether is it fit, *per me sint omnia protinus alba*, I will not thinke a misse of them. Whom next? Stoicks? *Sapiens Stoicus*, and hee alone is subiect to no perturbations, as *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, foyled by his adversary, sold of his enemy: though hee bee wrinkled, sand-blinded, toothlesse, and deformed; yet he is most beautifull, and like a God, a King in conceit, though not worth a groat. Hee neuer dotes, neuer madde, neuer sad, drunke, because vertue cannot be taken away, as Zeno holds, by reason of a strong apprehension, but he was madde to say so.* *Anticyra caelo huic est opus aut dolabra*; hee had need to bee bored, and so had all his fellowes, as wise as they will seeme to bee. *Chrysippus* himselfe liberally grants them to be fooles, as well as others, at certaine times, vpon some occasions, *Amitti virtutem ait per ebrietatem, aut atribilarium morbum*; it may be lost by drunkennesse or melancholly, hee may bee sometimes crazed as well as the rest, *ad summum sapiens nisi quum pituita molesta*. I should here except that omniscious, onely wise fraternity^k of the *Rosicrosse*, Those great Theologs, politicians, Philosophers, Physitians,

^a Tacitus 3. Annal.

^a Ouid. 7. Met. E fungis nati homines, ut olim Corinthi primævi illius loci accole, quia solidi & fati fungis nati dicebantur, idem & alibi dicas.

^b Famian Strade de baulis, de marmore semisculpi.

^c Arianus periplo maris Euxini portus eius meminisse, & Gullius l. 3. de Bosphero Thracio & laurus insana quæ allata in convivium convitiis omnes insaniam affecit. Gulliel. Stuckius comment. &c.

^d Lepidum poema sic inscriptum.

^e Stultitia simulare non potest nisi taciturnitate.

^f Extortus non cruciatur, ambustus non leditur, protratus in luctu non vincitur, non sit captivus ab hoste vendidatus. Esi rugosus, senex, edentulus, luscus, deformis, formosus tamen, & deo similis. felix di. e rex nullius egens et si denario non sit dignus.

^g Num contentum non iniuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lipsius phys. Stoic. lib. 3. diff. 18.

^h Tarreus Hebus epig. 102. l. 8.

ⁱ Hor. ^k Fratres sanctæ Rosæ crucis.

k

Philosophers

^l An sint, quales
sint, unde nomen
illud asciverint.
^m Turri Babel.
ⁿ Omnium acti-
um & scientia-
rum instaurator.
^o Divinus ille
vir author nota-
rum in epist.
Rog. Bacon. edit.
Hamburg, 1608
^p Sapientie de-
sponsati.
^q Solus hic est
sapiens alij voli-
tant velut um-
bra.
^r In epist. ad
Balthas. More-
tum.
^s Reiesliuncule
ad Batavum:
Felinus cum
reliquis.

^t Magnum vi-
rum sequi est
sapere. Some
thinke, others
despere.
Catullus.
^u Plautus Me-
nec.

^v In. Sat. 14.
^x Or to send
for a cooke to
the Anticyræ
to make Helle-
bor pottage
scitibraine
pottage.
^y Aliquantulum
tamen indeme
solabor, quod u-
nâ cum multis
& sapientibus
& celeberrimis
viris ipse inspi-
ens sim, quod
se Menippus Lu-
ciani in Neco-
mantia.
^z Petronius in
Catala.

Philologers, Artists, &c. of whom St. Brigit, Albas Ioachimus, Leicenber-
gius, and such diuine spirits haue prophesied, and made promise to the
world, if at least there be any such (Hen. ¹ Neuhusius makes a doubt of it,
^m Valentius Andreas and others) or an Elias artifex their Theophrastian
master; whom though Libanius and others deride and carpe at, yet some
will haue to be the ⁿ reuer of all arts and sciences, reformer of the world,
and now liuing, for so Iohannes Montanus Strigoniensis that great patron
of Paracelsus contends and certainly averrs, ^o a most diuine man, and the
quintessence of wisdome where soeuer he is; for he, his fraternity, friends,
&c. are all ^p betrothed to wisdome, if we may beleue their Disciples and fol-
lowers. I must needs except Lipsius, and the Pope, and expunge their
name out of the Catalogue of fooles. For besides that parasiticall re-
stimony of Doufa,

*A Sole ex oriente Maotidas vsq; paludes,
Nemo est qui Iusto se aequiperare queat;*

Lipsius saith of himselfe, that he was ^q *humani generis quidam pedagogus
voce & stylo*, a grand Segnior, a Master, a Tutor of vs all, and for 13 yeeres
he bragges, how he sowed wisdome in the Low Countries, ^r *cum huma-
nitate litteras & sapientiam cum prudentia*: hee shall be *Sapientum Octa-
uus*. The Pope is more then a man, as ^s his parasites often make him, a
demi-god, and besides his Holinesse cannot erre in *Cathedrâ* belike: and
yet some of them haue bin Magicians, Heretikes, Atheists, children, and
as Platina saith of Iohn 22. *Etsi vir literatus, multa stoliditatem & leuita-
tem pra se ferentia egit, stolidi & socordis vir ingenij*, a scholler sufficient, yet
many things he did foolishly, lightly. I can say no more then in particu-
lar, but in generall termes to the rest, they are all mad, their wits are eva-
porated, and as Ariosto faignes lib. 34. kept in iarres aboute the Moone.

*Some loose their wits with loue, some with ambition,
Some following ^t Lords, and men of high condition.
Some in faire iewels rich and costly set,
Others in Poetry their wits forget.
Another thinkes to be an Alcumist,
Till all be spent and that his number's mist.*

Conuict fooles they are, mad men vpon record; and I am afraid past cure
many of them, ^u *crepunt inguina*, the Symptomes are manifest, they are
all of Gotam parish:

^v *Quum furor haud dubius quum sit manifesta phrenesis,*
what remains then ^x but to send for Lorarios officers to cary them all to-
gether for company to Bedlam, and set Rablais to be their Physitian.

If any man shall aske in the meane time, who I am, that so boldly cen-
sure others, *tu nullane habes vicia?* haue I no faults? ^y Yes more then
thou hast whosoeuer thou art. *Nos numerus sumus*, I confesse it againe, I
am as foolish, as mad as any one.

^z *Insanus vobis videor, non deprecor ipse,
Quo minus insanus, — —*

I doe not deny it. My comfort is, I haue more fellowes, and those of ex-
cellent note.

To conclude, this being granted that all the world is melancholy or mad, dotes, and every member of it, I have ended my taske; and sufficiently illustrated that which I tooke vpon me to demonstrate at first. At this present I have no more to say, *His sanam mentem Democritus*, I can but wish my selfe, and them a good Physitian, and all of vs a better minde.

And although for the aboue named reasons, I had a iust cause to vnder- take this subiect, to point at these particuler species of dotage, that so men might acknowledge their imperfections, and seeke to reforme what is amisse; yet I have a more serious intent at this time, and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, druncken, silly, sottish, fallen, proud, vainglorious, ridiculous, beastly, peeuish, obstinate, impudent, extrauagant, dry, doting, dull, desperate, harebraine &c. mad, phrantike, foolish, heteroclitcs, which no new ^a *Hospitall* can holde, no physicke helpe: my purpose and endea- uour is; in the following Discourse to anatomise this humour of Melan- choly, through all his parts and species; as it is an habit or an ordinary disease, and that philosophically, medicinally, to shew the causes, symp- tomes, and severall cures of it; that it may be the better avoided. Moued therevnto for the generality of it, and to doe good, it being a disease so frequent; as ^b *Mercurialis* obserues, *in these our dayes, so often happening,* saith ^c *Laurentius*, *in our miserable times*, as few there are that feele not the smart of it. Of the same minde is *Alian Montaltus*, ^d *Melanethon*, and others, ^e *Iulius Caesar Claudinus*, calls it the fountaine of all other dis- eases, and so common in this crased age of ours, that scarce one of a thousand is free from it: and that Splenetick Hypochondriacall winde especially, which proceeds from the spleen and short ribbes. Being then as it is, a disease so grievous, so common, I know not wherein to doe a more generall seruice, and spend my time better, then to prescribe meanes how to preuent and cure so vniuersall a malady, and Epidemicall disease, that so often, so much crucifies the body and minde.

If I have ouershot my selfe in this which hath beene hitherto said, or that it is, which I am sure some will obiect, too phantasticall, too light and Comick for a Divine, too Satyricall for one of my profession, I will pre- sume to answer with ^f *Erasmus*, in like case, 'tis not I, but *Democritus*, *Democritus dixit*: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a princes, a philosophers, a magistrates, a fooles part, and him that is so indeede; and what liberty those old Satyristis haue had, it is a *Cento* collected from others, not I, but they that say it.

^g *Dixero si quid forte iocosius, hoc mihi iuris,*
Cum venia dabis —

Take heed you mistake me not. If I doe a little forget my selfe, I hope you will pardon it. And to say truth, why should any man be offended, or take exceptions at it?

^a That I meane of *Andr. Valent.* Apolog. manip lib. 1. et. 26. Apol.

^b *Hac affectio nostris temporibus frequentissima*

^c Cap. 15. de Mel.

^d De anima. nostro hoc seculo morbus frequentissimus.

^e Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab eius labe immunis recreatur. Et omnium fere morborum occasio existat.

^f Mor. Encem. si quis calumniatur leuius esse quam decet Theologum, aut mordacius quam deceat Christianum

^g Hor. Sat. 4. l. 1.

— — *Licuit, semperq; licebit.*
Parcere personis, dicere de vitijs.

It lawfull was of old, and still will be,
 To speake of vice, but let the name goe free:

I hate their vices, not their persons. If any be displeas'd, or take ought vnto himselfe, let him not exostulate or cauill with him that said it (so did ^h *Erasmus* excuse himselfe to *Dorpius*, *si parua licet componere magnis*) & so do I, but let him be angry with himselfe that so betrayed and opened his owne faults in applying it to himselfe: ⁱ If he be guilty and deserue it, let him amend who euer he is, and not be angry. Hee that hateth correction is a foole, *Prov. 12. 1*. If he be not guilty, it concernes him not; it is not my freeness of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

Suspitione si quis errabit sua,
Et rapiet ad se, quod erit commune omnium,
Stulte nudabit animi conscientiam.

I deny not this which I haue said fauours a little of *Democritus*, ^k *Quamuis ridentem dicere verum quid vetat?* one may speake in iest, & yet speake truth. It is somewhat tart, I grant it, *acriora orexim excitant embammata*, as he said, sharpe sauces increase appetite,

^l *nec cibus ipse iuuat morsu fraudatus aceti.*

Obiect then and cavill what thou wilt, I warde all with ^m *Democritus* buckler, his medicine shall salue it, strike where thou wilt and when: *Democritus dixit, Democritus* will answere it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said *nullum libertati periculum est*, seruants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their Goddesse ⁿ *Vacuna*, and sate tripling by their *Vacunall* fires, I writ this and published this. ^{ens} *ensayw*, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for mee, and why may I not then be idle with others? speake my minde freely, if you deny me this liberty, vpon these presumptions I will take it: I say againe, I will take it.

^o *Si quis est qui dictum in se inclementius*
Existimavit esse, sit existimet.

If any man take exceptions, let him turne the buckle of his girdle, I care not. I owe thee nothing, (Reader) I looke for no fauour at thine hands, I am independent, I feare not.

No, I recant, I will nor, I care, I feare, I confesse my fault, acknowledge a great offence, I haue ouershot my selfe, I haue spoken foolishly, rashly, vnadvisedly, absurdly, I haue anatomized mine owne folly. And now mee thinkes vpon a sudden I am awaked as it were out of a dreame,

^h *Epist. ad Dorpium de Moria si quispiam offendatur & sibi vindicet, non habet quod exostulet cum eo qui scripsit, ipse si volet. secum agat iniuriam, vipole sui proditor, qui declaravit hoc ad se proprie pertinere*
ⁱ *Si quis se lesum clamabit, aut conscientiam prodit suam, aut certe metum.*
Phadrus lib. 3.
^Æ *Ætop. Fab.*
^k *Hor.*
^l *Martial. lib. 7.*
 22.

^m *Vt lubet seriat, absergam hos ictus Democriti Pharmaco.*
ⁿ *Rusticorum dea preesse uasantibus & otiosis putabatur, qui post labores agricola sacrificabat. Plin. l. 3. cap. 12. Ouid. lib. 6. Fast. iam quoq; cum fiunt antique sacra Vacuna. Ante Vacunales fletq; sedentq; focos, Rosinus.*
^o *Ter. prol. Eunuch.*

I haue had a raving fit, a phantasticall fit, ranged vp and downe, in and out, I haue insulted ouer most kind of men, abused some, offended others, wronged my selfe, and now being recouered, & perceiuing mine errour, cry with *Orlando*, *Solvite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

If through weaknesse, folly, passion, p discontent, ignorance, I haue said amisse, let it be forgotten and forgiven. I acknowledge that of *Tacitus* to be true, *Apera facietie ubi nimis ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaues a sting behind it: and as an honorable man obserues, *They feare a Satyrists wit, be their memories*. I may iustly suspect the worst; and though I hope I haue wronged no man, yet in *Medea's* words I will craue pardon.

— — — *Illud iam voce extremâ peto,
Ne si qua noster dubius effudit dolor,
Maneant in animo verba, sed melior tibi
Memoria nostri subeat, hæc ira data
Obliterentur* — — —

And in my last words this I doe desire,
That what in passion I haue said, or ire,
May be forgotten, and a better minde
Behad of vs, hereafter as you finde.

I earnestly request euery priuate man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his words, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lenè ingenium, vel minimam suspicionem deprecari oportere*.

If thou knewest my * modesty and simplicity, thou wouldest easily pardon and forgiue what is here amisse, or by thee misconceiued. If hereafter anatomizing this surly humor, my hand slip, as an vnskilfull Prentise, I launce too deep, and cut through skin and all at vnawares, make it smart or cut awry, † pardon a rude hand, an vnskilfull knife, tis a most difficult thing to keepe an euen tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may somerimes erre, *aliquando bonus dormitat Homerus*, it is impossible not in so much to ouershoot:

— — — *opere in longo fas est obrepere somnum.*

But what needs all this? I hope there will no such cause of offence be giuen; if there be, † *Nemo aliquid recognoscat, nos mentimur omnia*. He deny all (my last refuge) recant all, renounce all I haue said, if any man except, and with as much facilitie excuse, as he can accuse; but I presume of thy good fauour and gracious acceptance (gentle Reader) out of an assured hope and confidence thereof, I will beginne.

o Ariosto l. 39.
staf 58.

p *Vt enim ex
studii gaudium
sic studia ex bi-
litate proue-
niunt. Plinius
Maximo suo ep:
lib. 8.*

q *Annal. 15.*
r *S^t Francis
Bacon in his
Essayes, now
Viscount S.
Albanes.*

* *Quod Probus
Persij
Boetij
virginali vere-
cundâ Persij
fuisse dicit, ego
&c.*

† *Quas aut in-
curia fudit, aut
humana parum
cauit natura.
Hor.*

† *Proi. quer.
Plaut.*



Lectori malè feriato.

TV verò caveſis edico quiſquis es, ne temerè ſugilles Au-
thorem hujulce operis, aut cavillator irrideas. Imòne vel
ex aliorum cenſurâ, tacitè obloquaris (vis dicam verbo)
nequid naſutulus ineptè improbes, aut falſò fingas. Nam ſi talis
revera ſit, qualem præ ſe fert *Junior. Democritus*, ſeniori *Democrito*
ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te
cenſorem æquè ac delatorem ^a ager econtrâ (*petulanti ſpene cum*
ſit) ſufflabit te in jocos, comminuet in ſales, addo etiam, & Deo
Riſui te ſacrificabit.

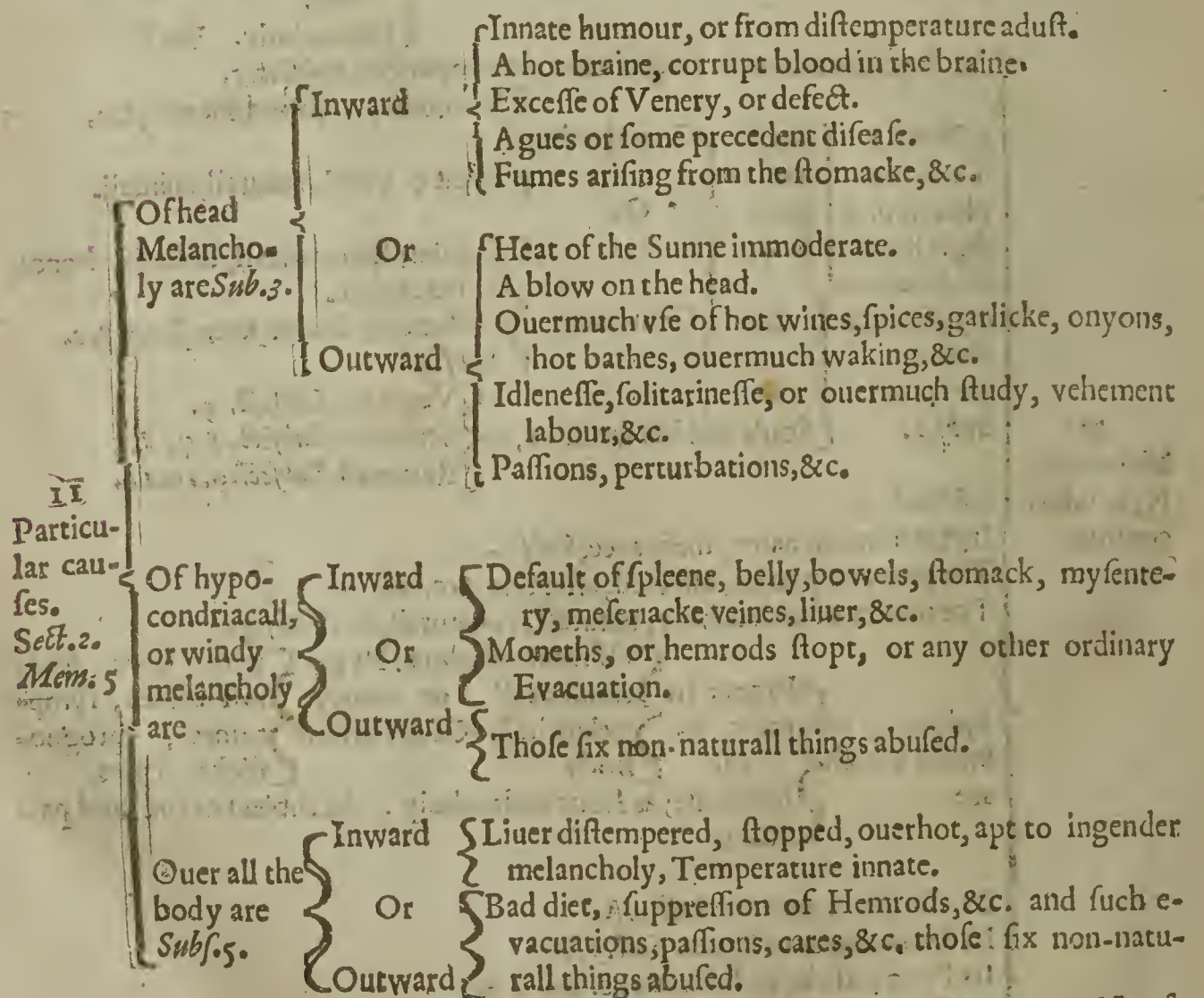
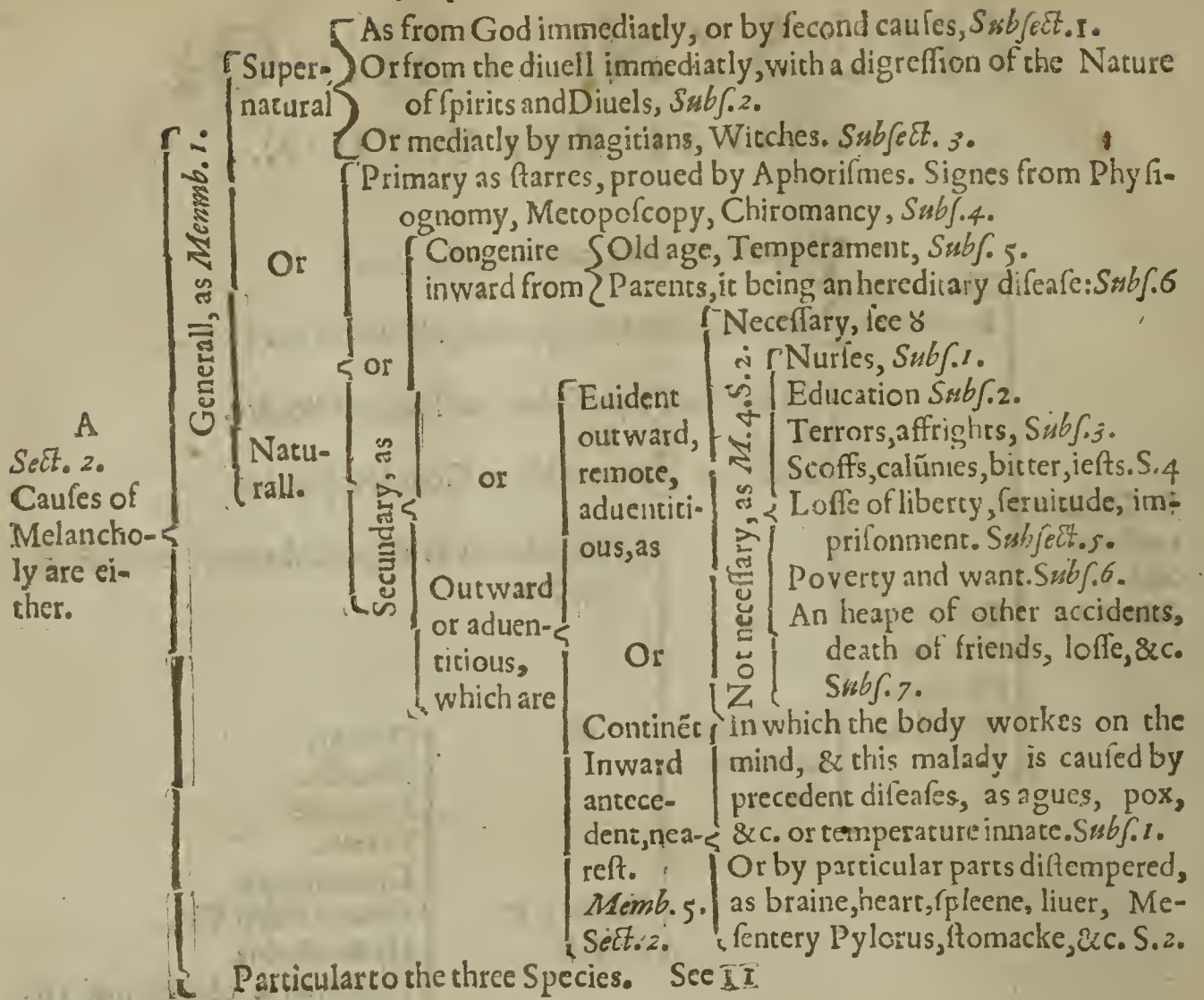
Iterum moneo, ne quid cavillere, ne dum *Democritum Junio-rem*
conviciis infames, aut ignominioſè vituperes, de te non malè
ſentientem, tu idem audias ab amico cordato, quod olim vulgus
Abderitanum ab ^b *Hippocrate*, conciuem benè meritum & popu-
larè ſuum *Democritum*, pro inſano habens. Ne tu *Democrite ſapis*,
ſtulti autem & inſanè Abderitæ. c *Abderitanæ pectora plebis habes.*
Hæc te paucis admonitum volo (male feriate Lector) abi.

^a *Si me commo-
vit melius non
tangere clamo*
Hor.

^b *Hippoc. epiſt.
Damageto, ac-
ceſſus ſum ut
Democritum
tanquam inſa-
num curarem,
ſed poſtquam
conveni non per-
ſeem diſpienti-
æ negotium
ſed rerum om-
nium receptaculo
ſum deprehendi
e: uſq; ingenium
dem iratus ſum.
Abderitanos ve-
ro tanquam non
ſanos accuſand
veratrâ potione
ipſos potius egu-
iſſe dicens.
c Mart.*

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Synopsis of the first Partition.



Synopsis of the first Partition.

	Diet of- fending in <i>Sub.3</i>	Substance	Bread, course and blacke, &c. Drinke; thicke, thinne, sowre, &c. Water vncleane, milke, oyle, vineger, wine, spices, &c. Flesh } Parts; heads, feet, entralls, fat, bacon, blood, &c. } Kinds } Beefe, Porke, Venison, Hares, Goates, Pigeons, } Peacocks, Fenfoule, &c. Hearbs, } Of fish; all shell fish, hard and slimy fish, &c. Fish, } Of hearbs; pulse, cabage, melions, garlick, onyons, &c. &c. } All roots, raw fruits, hard and windy meats. Quality } Preparing, dressing, sharpe sauces, salt meates, in durate, as in } so weed, fried, broyld, all made dishes, &c. Quantity } Disorder in eating, immoderat eating, or at vnseasona- } ble times, &c. <i>Subs.2,</i> } Custome delight, appetite altered, &c. <i>Subs.3.</i>
8 Necessa- ry causes as those six non- naturall things which are	Retention & E- vacuation. <i>Sub.4</i>		Costiuenes, hot bathes, sweating, issues stopped, Venus in ex- cesse, or in defect, Phlebotomy, purgiug, &c. Ayre; hot, cold, tempestuous, dark, thicke, foggy, moorish, &c. <i>Subs.5.</i> Exercise } Vnseasonable, excessiue, or defectiue of body or minde, solitarinesse- <i>Subs.6.</i> } idlennesse, a life out of action, &c. Sleepe and waking, vnseasonable, inordinate, ouermuch, ouerlittle &c. <i>Subs.7.</i>
Mem.3. Sect.2. Sect.2. Memb.2	Mem.3. Sect.2. Passions & per- turbatiōs of the minde. <i>Subs.2.</i>	Ira- cible	Sorrow cause and symptome. <i>Sub.4.</i> Feare cause and symptome. <i>Sub.5.</i> Shame, repulse, disgrace, &c. <i>Sub.6.</i> Envy and malice <i>Sub.7.</i> Emulation, hatred, faction, de- fire of reuenge, <i>Sub.8.</i> Anger a cause. <i>Sub.9.</i> Discon- tents, cares, miseries, &c. <i>Sub.10.</i>
	With a digressi- on of the force of Imagination <i>Sub.2.</i> & divisi- on of passions into <i>Sub.3.</i>	or con- cupi- cible	Vehement desires, ambition. <i>Sub.11.</i> Couetousnesse, <i>φιλανθρωπία.</i> <i>Sub.12.</i> Loue of pleasures gaming in ex- cesse, &c. <i>Sub.13.</i> Desire of praise, pride, vainglory, &c. <i>Sub.14.</i> Loue of learning, study in excesse, with a di- gression of the misery of Schollers, and why the Muses are Melancholy. <i>Sub.15.</i>
	Generall as of <i>Memb.1.</i> minde	comon ta all or most or Humours	Body, as ill digestiō, crudity, wind, dry brains, hard belly, thick blood, much waking, heauines & palpitation of heart, leaping in many places, &c. <i>Sub.1.</i> Feare and sorrow without a iust cause, suspition iealousie, discontent solitarinesse, irksomnesse, continuall cogitations, restless thoughts, vaine imaginations &c. <i>Sub.2.</i> Celestiall influences, as of α . β . γ . &c. parts of the body, heart braine, liuer, spleene, stomacke, &c. Sanguine are merry still, langhing, pleasant, meditating on playes, women, musicke, &c. Phlegmaticke, slothfull, dull, heauy, &c. Cholericke, furious, impatient, subiect to heare and see strange apparitions &c. Black, solitary, sad, they think they are bewitched, dead &c. Or mixt of these 4 humours adust or not adust, infinitely varied.
B. Symp- tomes of melan- choly are ei- ther. Sect.3.	Parti- cular to pri- uate per- sons, accor- ding to <i>Sub.</i> 3. & 4		Their feuerall Ambitious thinkes himselfe a king, a lord, co- customs, con- uetous runnes on his money; lasciuious on his ditions, incli- mistris, Religious hath relations, visions, is a natiōs, disci- Prophet or troubled in minde: A scholler on pline, &c. his booke, &c. Pleasant at first, hardly discerned, afterwards harsh, and intollerable, if inueterate. Continuance Hence some } 1. <i>Falsa cogitatio.</i> of time, as } make three } 2. <i>Cogitata loqui.</i> the humor is } degrees } 3. <i>Exequi loquuta.</i> intended or } By fits or cōtinuat, as the obiect varies, pleasing remitted, &c } or displeasing.
			Simple, or as it is mixt with other diseases, Apoplexies, gout, <i>Caninus appetitus,</i> &c. so the symptoms are various.

Symptomes of the first Partition.

	In Body	} Headach, binding, heauinesse, vertigo, lightnesse, ringing of the eares, much waking, fixed eyes, high color, red eyes, hard belly, dry body, no great signe of melancholy in the other parts.
	or	
Head melancholy. <i>Sub. 1.</i>	In minde	} Continuall feare, sorrow suspition, discontent, superfluous cares, sollicitude, anxiety, perpetuall cogitatio of such toys they are possessed with, thoughts like dreames &c.
	or	
Particular symptomes to the three distinct species. <i>Sect. 3.</i> <i>Memb. 2.</i>	In Body	} Winde, rumbling in the guts, belly ake, heate in the bowels, convulsions, crudities, short winde, sowre and sharpe belchings, cold sweat, paine in the left side, suffocation, palpitation, heauinesse of the heart, ringing in the eares, much spittle and moist &c.
	or	
	Hypochondriacal or windy melancholy. <i>Sub. 2.</i>	In minde
	or	
Ouer all the body <i>Sub. 3.</i>	In Body	} Blacke, most part leane, broad veines, grosse, thicke blood, their hemrods commonly stopped, &c.
	or	
	In minde	} Fearefull, sad, solitary, hate light, auerse from company, fearefull dreames &c.
	or	

Symptomes of Nunnes maides and widdowes melancholy, in body and minde &c.

A reason of these symptomes:
Memb. 3

Why they are so fearefull, sad, suspitious without a cause, why solitary, why melancholy men are witty, why they suppose they heare and see strange voices, visions, apparitions.
Why they prophetic, and speake strange languages, whence comes their crudity, rumbling, convulsions, cold sweat, heauinesse of heart, palpitation, cardiaca, fearefull dreames, much waking, prodigious phantasies.

	Tending to good as	} Morpew, Scabbes, Itch, Breaking out, &c. } Blacke Iandise. } If the Hemrods voluntarily open. } If varices apeare.	
C. Progno- sticks of me- lancholy. <i>Sect. 4.</i>	Tending to euill as	} Leanenesse, drinesse, hollow-eyed, &c. } Inueterate melancholy is incurable. } If cold, it degenerats often into Epilepsie, Apoplexie, Dotage, or into Blindnesse. } If hot, into madnesse, Despaire and violent death.	
Corollaries and questions		<p>The grieuousnesse of this aboue all other diseases. The diseases of the minde are more grieuous then those of the body. Whether it be lawfull in this case of melancholy, for a man to offer violence to himselfe, <i>Neg.</i> How a melancholy or mad man offering violence to himselfe, is to be censured.</p>	



THE FIRST PARTITION.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

*Mans Excellency, Fall, Miseries, Infirmities,
The causes of them.*



AN, the most excellent, and noble creature of the World, the principall and mighty worke of God, a wonder of Nature, as Zoroastes calls him; the ^a marvail of marvails, as Plato; the ^b Abridgment and Epitome of the World, as Pliny *Microcosmus*, a little world, a modell of the World, ^c Sovereigne Lord of the Earth, sole Commander and Governour of all the Creatures in it: to whose Empire they are subject in particular, and yeeld obedience, faire surpassing all the rest, not in body only, but in soule; ^d *Imaginis Imago*, ^e created to Gods owne ^f *Image*, to that immortal and incorporeall substance, with all the faculties and powers belonging vnto it; was at first pure, divine, perfect, happy, ^g *Created after God in true holinesse and righteousness; Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt dijs consimiles parturiant deos;

(as an old Poet saith) to propagate the Church. But this most noble Creature, *Heu tristis, & lachrymosa commutatio* (^h one exclaimes) O pittifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a catiffe, one of the most miserable creatures of the World, if he be considered in his owne nature, an vnregenerate man, and so much obscured by his fall (that some few reliques excepted) he is inferiour to a beast. ⁱ *Man in honour that understandeth not, is like vnto beasts that perish*, so David esteemes him: a monster by a stupend Metamorphosis, ^k a fox, a dogge, an hogge, what not? *Quantum mutatus ab illo?* How much altered

A

from

Mans Excellency.

^a *Magnum miraculum.*

^b *Mundi Epitome, nauis deliciae.*

^c *Finis rerum omnium cui sub-lunaria seruiunt Scalig. exercit.*

^d *Ve in numismate Caesaris Imago, sic in homine Dei.*

^e *Gen. 1. f Imago mundi in corpore, Dei in anima.*

^f *Exemplumq; dei quisq; est in imagine parua.*

^g *Ephel. 4. 24.*

^h *Palanierius.*

ⁱ *Psal. 49. 20.*

Mans fall and misery.

^k *Lasciua superat Equum, impudencia canem, astu Vulpem, fraude Leonem.*

Chrys. 23. Gen.

2 from that he was, before blessed and happy, now miserable and accursed; ^{Gen. 3. 13.} ^{m Ecclus. 40. 1} ¹ He must eat his meat in sorrow, subiect to death and all manner of infirmities, all kinde of calamities. ^m Great travell is created for all men, and an heavy Yoke on the sonnes of Adam, from the day that they goe out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death from him that sitteth in the glorious Throne, to him that sitteth beneath in the earth and ashes, from him that is cloathed in blew silke, and weareth a Crowne, to him that is cloathed in simple linnen. Wrath, envy, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both Man and Beast, but seavenfold to the ungodly. All this befalls him in this life, and peradventure eternall misery in the life to come.

A description of Melancholy.

Impulsive cause of mans misery and infirmities.

ⁿ Gen. 3. 17. ^o *Fila cadens tegmen manibus decussit, & vna Permittim immisit miseris mortalibus atra.* ^{Hesiod. 1. oper.} ^p *Hom. 5. ad pop Antioch.* ^p *Psal. 107. 17.* ^r *Prov. 1. 27.* ^s *Quod autem crebrius bella cocutiant, quod sterilitas & famines sollicitudinem cupulent, quod sevientibus morbis valetudo frangitur, quod humanum genus luis populatione vastatur ob peccata omnia.* ^{Cyp.} ^t *Si raro desuper pluvia descendat, si terra situ pulveris squalleat, si vix ieiunas & pallidas herbas, sterilis gleba producat, si turbo vineam debilitet &c.* ^{Cypr.} ^u *Mat. 14. 3.* ^x *Philostratus lib. 8. vit. Apollonii iniustitiam eius, & sceleratas nuptias, & cetera quae praeter rationem fecerat morborum causas dixit.*

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of all temporall and eternall punishments, was the sinne of our first parent Adam, ⁿ in eating of the forbidden fruit, by the Divells instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity, from whence proceeded originall sinne, and that generall corruption of mankinde, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted vpon vs for our sinnes. And this belike is that which our fabulous Poets haue shadowed vnto vs in the tale of ^o *Pandoras* box, which being opened through her curiositie, filled the world full of all manner of diseases. It is not curiosity alone, but those other crying sinnes of ours, which pull these severall plagues and miseries vpon our heads. For *ibi peccatum, ibi procella*, as ^p *Chrysostome* well obserues. ^q *Fooles by reason of their transgressions, and because of their iniquities are afflicted.* ^r *Feare cometh like suddain desolation, and destruction like a whirlewind, affliction and anguish, because they did not feare God.* ^s *Are you shaken with warres, as Cyprian well vrgeth to Demetrius, are you molested with dearth and famine, is your health crushed with raging diseases? Is mankinde generally tormented with Epidemicall maladies; tis all for your sinnes, Haggai the 1. 9. 10. Amos, the 1. Jer. 7. God is angry, punisheth, and threatneth, because of their obstinacy and stubbornesse, they will not turne vnto him.* ^t *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountaines be dried vp, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases, tis by reason of your sinnes.* Which like the blood of *Abel* cry lowd to heauen for vengeance, *Lament. Jer. cap. 5. 15. that wee haue sinned, therefore our hearts are heavy, Isay 59. 11. 12. We roare like Beares, and mourne like Doves, and want health, &c. for our sinnes and trespasses.* But this we cannot endure to heare, or to take notice of. *Jer. 2. 30. We are smitten in vaine, and receaue no correction, & cap. 5. 3. Thou hast stricken them, but they haue not sorrowed, they haue refused to receaue correction, they haue not returned. Pestilence he hath sent, but they haue not turned to him.* ^u *Amos 4. Herod could not abide Iohn Baptist, nor x Domitian endure Apollonius to tell the causes of the plague at Ephesus, his iustice, incest, adultery, and the like.* To punish therefore this blindness and obstinacy of ours, as a concomitant cause, and principall agent, is Gods iust iudgement, in bringing these calamities

lamities vpon vs, to chastise vs, I say, for our finnes, and to satisfie Gods
 wrath. For the law requires obedience or punishment, as you may read at
 large, Deut. 28. 15. *If they will not obey the Lord, and keep his Commandements
 and Ordinances, then all these curses shall come vpon them. 1 Cursed in the
 towne and in the field, &c. 2 Cursed in the fruit of the body, &c. 3 The Lord
 shall send thee trouble and shame, because of thy wickednesse. And a little after,
 4 The Lord shall smite thee with the botch of Ægypt, and with Emroids, and
 Scab, and Itch, and thou canst not be healed. 5 With madnesse, blindnesse, and
 astonishing of heart. This Paul seconds, Rom. 2. 9. Tribulation and anguish on
 the soule of every man that doth euill. Or else these chastisements are inflicted
 vpon vs for our humiliation, to exercise and try our patience here in this life
 to bring vs home, to make vs knowe God and our selues, to informe, & teach
 vs wisdom. 6 Therefore is my people gone into captivity, because they had no
 knowledge, therefore is the wrath of the Lord kindled against this people, and
 he hath stretched out his hand vpon them. Hee is desirous of our salvation,
 7 Nostra salutis avidus, saith Lemnius, and for that cause pulls vs by the eare
 many times, to put vs in minde of our duties: That they which erred, might
 haue understanding (as Isay speaks 29. 21.) and so be reformed. I am afflicted,
 & at the point of death, so David cōfesseth of himselfe, Ps. 88. 15. v. 9. mine eies
 are sorrowfull through mine affliction: And that made him turne vnto God.
 Great Alexander in the midst of all his prosperity, by a company of Parasites
 deified, and now made a God, when he saw one of his wounds bleed, remem-
 bred that he was but a man, and remitted of his pride. In morbo recolligit se
 animus, as 8 Pliny well perceaued, In sicknesse, the minde reflects vpon it selfe,
 with iudgement suruaies it selfe, and abhorres it former courses, insomuch
 that he concludes to his friend Marius, 9 that it were the period of all Philoso-
 phy, if we could so continue sound, or performe but a part of that which wee
 promised to doe, being sicke. Who so is wise then, will consider these things, as
 David did (Psal. 144. verse last,) And whatsoever fortune befall him, make
 vse of it. If he be in sorrow, need, sicknesse, or any other aduersity, seriously to
 recount with himselfe, why this or that malady, misery, this or that incurable
 disease is inflicted vpon him; it may be for his good, 10 sic expedit, as Peter
 said of his daughters ague. Bodily sicknesse is for his soules health, perÿsset
 nisi perÿsset, had he not beene visited, he had vtterly perished, for 11 the Lord
 correcteth him whom he loueth, even as a father doth his childe in whom hee
 delighteth. If he be safe and sound on the other side, and free from all man-
 ner of infirmitie, 12 & cui*

*Gratia, forma, valetudo contingat abunde,
 Et mundus victus non deficiente crumena.*

And that he haue grace, beauty, fauour, health,
 A cleanly diet, and abound in wealth.

Yet in the midst of his prosperity, let him remember that caveat of Moyses,
 1 Beware that he doe not forget the Lord his God, that he be not puffed vp, but
 acknowledge them to be his good gifts and benefits, and * the more he hath,
 to be more thankfull, (as Agapetianus adviseth) and vse them aright.

Now the instrumentall causes of these our infirmities, are as diuerse, as the
 infirmities themselues, starres, heauens, elements, &c. and all those creatures
 which God hath made, are armed against sinners. They were indeed once

3

y 16.

z 18.

a 20.

b Verf. 17.

c 28.

Deus quos diligit, castigat.

d Isa. 5. 13.

Verf. 25.

e Nostræ salutis

avidus, conti-

uenter ciues

vellicat, ac cala-

mitate subinde

nos exercet. Le-

vinus Lemn. l. 2.

c. 29. de occultis

nat: mir.

† Vexatio dat

intellectum.

Esay, 28. 19.

† Lib 7. Cum

iudicio, mores &

factare: cognoscit

& se intuetur.

Dum fero lan-

guorem, fero re-

ligionis amorē:

Expers languo-

ris, non sum me-

mor huius amo-

ris.

g Summum esse

totius Philoso-

phie, ut tales esse

perseueremus,

quales nos futu-

ros esse infirmā

profitemur.

h Petrarch.

i Prov. 3. 17.

k Hor. Epist.

lib. 1. 4.

l Deut. 8. 11.

Qui stat videat

ne cadat.

* Quanto ma-

ioribus benefi-

ciis a deo cumu-

latur, tanto obli-

gatiorem se de-

bitorem fateri.

Instrumentall

caule of our

Infirmities.

4. good in themselves, and that they are now many of them pernicious vnto vs, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they haue beene changed, the earth accursed, the influence of starres altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend vs. *The principall things for the vse of man are Water, Fire, Iron, Salt, Meale, wheat, Hony, Milke, Oile, Wine, Cloathing, good to the Godly, to the sinners turned to euill, Ecclus. 39. 26. Fire, and Haile, and Famine, and Dearth, all these are created for vengeance, Ecclus 39. 29.* The Heavens threaten vs with their Comets, Starres, Planets, with their great coniuncti- ons, Eclipses, Oppositions, Quartiles, and such vnfriently Aspects. The Aire with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, vnseasonable weather; from which proceed dearth, fa- mine, plague, and all sorts of Epidemicall diseases; consuming infinite myri- ads of men. At *Cayro* in Egypt, every third yeare, (as it is related by ^m *Bote- rrus*, and others, 300000 dye of the plague, and 200000. in *Constantinople*, every fift or seaventh) at the vtmost. How doth the Earth terrifie and op- presse vs with terrible Earthquakes, which are most frequent in ⁿ *China*, *Ja- pan*, and those Easterne Climes, swallowing vp sometimes six Citties at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Citties, Villages, Bridges, &c. besides shipwracks, whole I- lands are sometimes suddenly over-whelmed with all their inhabitants, in ^o *Zeland*, *Holland*, and many parts of the Continent drowned, as the ^p *Lake Erno* in Ireland? ^q *Nihilq; prater arcium cadavera Patent vcrnimus freto.* In the fennes of *Freeiland* 1230, by reason of tempests, * the Sea drowned *multa hominum millia, & iumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Citties? What towne of any antiquitie or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, vtterly ruined, and left desolate? In a word,

^m *Botermus de In: urbium.*

ⁿ *Lege hist. re- lationem Lod. Frois de rebus Iaponicis ad an- num 1596.*

^o *Guicciard. de- script. Belg. anno 1421.*

^p *Giraldus Cambrens.*

^q *Ianus Doufa ep. lib. 1. cap. 10.*

* *Munster l. 3. Cos. cap. 462.*

† *Buchanan. Baptist.*

† *Ignis pepercit, vnda mergit, aeris Vis pestilentis equori ereptum necat, Bello superstes, tabidus morbo perit.*

Whom Fire spares, Sea doth drowne; whom Sea,

Pestilent ayre doth send to clay,

Whom warre scapes, sicknesse takes away.

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolues, Beares, &c. Some with hooves, hornes, tuskes, teeth, tailes: How many noxious Serpents and venomous creatures, ready to offend vs with stings, breath, sight, or quite kill vs? How many pernicious fishes, plants, gummes, fruits, seeds, flowres, &c. could I reckon vp on a sud- daine, which by their very smell many of them, touch, tast, cause some grie- vous malady, if not death it selfe? Some make mentio of a thousand seve- rall poisons: but these are but trifles in respect. The greatest enimie to man, is man, who by the Diuels instigation, is still ready to doe mischief, his owne executioner, a Wolfe, a Divell to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and yet no feind can so torment, insult over, tyrannize, vex, as one man doth another. Let me not fall therefore, (saith *David*, when warres, plague, famine

Homo homini lupus, homo ho- mini demon.

famine were offered) into the hands of men, mercileffe and wicked men:

-----* *Vix sunt homines hoc nomine digni,
Quamq̃ lupi, seu plus feritatis habent.*

5

* Ovid. de Trist.
l. 5. Etz. 7.

Sometimes by the Devils helpe, as Magicians, ^r Witches: sometimes by ^r impostures, mixtures, poysons, stratagemes, single combats, warres, Wee ^r hacke and hewe, as if we were *ad internecionem nati*, like *Cadmus* souldiers, borne to consume one another. 'Tis an ordinary thing to read of an 100000, and two hundred thousand men slaine in a battle. Besides all manner of tortures, brafen bulls, rackes, wheelles, strappadoes, gunnes, engins, &c. ^r *Ad unum corpus humanum supplicia plura, quam membra:* Wee haue invented more torturing instruments, then there be severall members in a mans body, as *Cyprian* well obserues. To come neerer yet, our owne parents by their offences, indiscretion, and intemperance are our mortall enimies. ^r *The fathers have eaten sower grapes, and the childrens teeth are set on edge.* They cause our grieffe many times, and put vpon vs hereditary diseases, ineuitable infirmities: They torment vs, and we are as ready to iniure our posterity;

^r Miscent ac-
uita nouer. ce.^r Lib. 2. epist. 2.
^r ad Dynatum.^r Ezech. 18. 2.^r Hor. l. 3. Od. 6

-----^r *mox datur i progeniem vitiosorem*, and the latter end of the world, as ^r *Paul* foretold, is still like to be worst. We are thus bad by nature, bad by kinde, but farr worse by art, euery man the greatest enemy vnto himselfe. We study many times to vndoe our selues, abusing those good gifts which God hath bestowed vpon vs, Health, Wealth, Strength, Wit, learning, Art, Memory, to our owne destruction, *Perditio tua ex te.* As ^r *Indas Maccabeus* killed *Apollonius*' friends with his owne weapons, we arme our selues to our owne ouerthrowes, and vse Reason, Art, Iudgement, all that should helpe vs, as so many instruments to vndoe vs. *Hector* gaue *Ajax* a sword, which so long as he fought against enimies, serued for his helpe and defence, but after he began to hurt harmeleffe creatures with it, turned to his owne hurtlesse bowels. Those excellent meanes, God hath bestowed on vs well imployed, cannot but much availe vs, but if otherwise perverted, they ruine and confound vs: and so by reason of our indiscretion and weaknesse, they commonly doe; we haue too many instances. This *S. Austin* acknowledgeth of himselfe in his humble confessions, *promptnesse of Wit, Memory, Eloquence, they were Gods good gifts, but he did not vse them to his glory.* If you will particularly knowe how, and by what meanes, consult Physitians, and they will tell you, that it is in offending in some of those six non-naturall things, of which I shall after ^r dilate more at large; they are the causes of our infirmities, our surfetting, and drunkennesse, our immoderate insatiable lust, and prodigious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases vpon our heads, that hastens ^r old age, perverts our temperature, and brings vpon vs sudden death. And last of all, that which crucifies vs most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat* by subtraction of his assisting grace God permits it) weaknesse, want of government, our facilitie and pronenesse in yeelding to severall lusts, in giuing way to every passion and perturbation of the minde: by which meanes we metamorphize our selues, and degenerate into beasts. All which that Prince of ^r *Poets* obserued of *Agamemnon*, that when he was well pleased, and could moderate his passion, hee was *os oculosq̃ Iovi par:* like *Iupiter* in feature,

^r 2. Tim. 3. 2.^r Ezech. 18. 31
^r Macc. 3. 2.^r Part. 1. Sec. 2.
Memb. 2.^r Nequitia est
qua te non sinec
esse senem.^r Homer. Iliad.

6 Mars in valour, Pallas in wisdom, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selues to gods word, are as so many liuing Saints: but if wee giue reines to Lust, Anger, Ambition, Pride, and follow our owne waies, wee degenerate into beasts, transforme our selues, ouerthrowe our constitutions, ^dprovoke God to Anger, and heap vpon vs this of *Melancholy*, and all kindes of incurable diseases, as a iust and deserued punishment of our finnes.

^d Intemperantia, luxus, Ingluuiositas, & infinita huiusmodi flagitia, que diuinas penas merentur. Crato.

SVESEC. 2.
MEMB. I.

Definition
The Number of Diseases.
Division.

^e Fern. Path. l. 1. cap. 1. morbus est affectus contra naturam corpori insidens. ^f Fusch. Institut. lib. 3. Sect. 1. cap. 3. à quo primum vitatur actio.



What a Disease is, almost euery Physitian defines. ^e *Fernelius* calleth it an *Affection of the body, contrary to Nature.* ^f *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the Body, or part of it.* ^g *Tholosanus*, a *dissolution of that league which is betweene Body and Soule, and a perturbation of it: as health the perfection, and makes to the perseruation of it,* ^h *Labeo* in *Agellius*, an *ill habit of the body, opposite to nature, hindering the use of it.* Others otherwise, all to this effect.

^g Dissolutio fœderis in corpore, ut sanitas est consummatio. ^h Lib. 4. cap. 2. morbus est habitus contra naturam, qui usum eius &c

How many diseases there are, is a question not yet determined. ⁱ *Pliny* reckones vp 300, from the crowne of the Head, to the sole of the Foot: else-where he saith *morborum infinita multitudo* their number is infinite: Howsoeuer it was in those old times, it boots not; in our daies I am sure the number is much augmented: -- [†] *macies & nova februm.*

Number of Diseases.

Terris incubuit cohors. For besides many Epidemicall diseases vnheard of, and altogether vnknowne to *Galen* and *Hippocrates*, as *Scorbutum*, *Small pox*, *Plica*, *Sweating sicknesse*, *Morbus Gallicus*, &c. we haue many proper and peculiar almost to every part. No man amongst vs so sound, of so good a constitution, that hath not some impediment of Body or Minde. ^k *Quisq; suos patimur manes*, we haue all our infirmities, first or last, more or lesse. There will be peraduenture in an age, or one of a thousand, like *Zenophilus* the Musitian in ^l *Pliny*, that may happily liue 105 yeares, without any manner of impediment; A *Pollio Romulus*, that can preserue himselfe ^m *with wine & oile*; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germanie*, whom ⁿ *Leouitius* the Astrologer brings in for an example & instance of certaintie in his art, who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* & *Mars* being a very old man, ^o *could not remember that euer he was sicke.* ^p *Paracelsus* may bragge, that he could make a man liue 400 yeares or more, if he might bring him vp from his infancy, and diet him as he list; and some Phisitians hold, that there is no certaine period of mans life; but it may still by temperance and Physick be prolonged. Wee finde in the

ⁱ Cap. 11. lib. 7. [†] Horat. No man free from some Disease or other

^l Cap 50 lib. 7. *Centum et quinq; vixit annos sine ullo incommodo.* ^m *Intus mulso, foras oleo.*

ⁿ *Exemplis genitrix, prefixis Ephemer cap. de infirmitat.*

^o *Qui quoad pueritie vltimam memoriam recordari potest, non meminuit se egrotum decubuisse.*

^p *Lib. de vitâ longâ.*

the meantime, by common experience, that no man can escape, but that of 7

Hesiod is true:

r Oper. & dies.

Πλείν μὲν γὰρ γαῖα κακῶν, πλείν δὲ θάλασσα,
 Νῆσοισδ' ἀνθρώποιεν ἐφ' ἡμῖν, ἢ δ' σπῆρυγλί
 Ἄυματαὶ φοιτῶσι.---

The earth's full of maladies, and full the Sea,
 Which set vpon vs both by night and day.

If you require a more exact division of these ordinary Diseases, which are incident to men, I referre you to Physitians; they will tell you of *Acute & Chronicke, First & Secondary, Lethales, Salutare, Errant, Fixed, Simple, Compound, Connexed, or Consequent*, belonging to parts of the whole, in *Habit*, or in *Disposition*, &c. My division at this time (as most befitting my purpose) shall be into those of Body and of the minde. For them of the Body, a briefe Catalogue of which *Fuschius* hath made. *Institut. lib. 3. sect. 1. cap. 11.* I referre you to the voluminous Tomes of *Galen, Aretus, Rhasis, Avicenna, Alexander, Paulus, Aëtius, Gordonius, Guianerius*: And those exact Neotericks, *Savanarola, Capivaccius, Donatus Altomarus, Hercules de Saxonia, Mercurialis, Victorius Faventinus, Wecker, Pifo, &c.* that haue methodically, and elaborately written of them all. Those of the Minde and Head, I will briefly handle, and apart.

Division of
 Diseaseles.

See *Fernilius*
Path. lib. 1. cap.
9. 10. 11. 12.

Fuschius instit.

l. 3. sect. 1. c. 7.

Wecker. Syntax.

SUBSEC. 3.

Division of the Diseases of the Head.



These Diseaseles of the Minde, forasmuch as they haue their chiefe seat and Organs in the head, are commonly repeated amongst the diseaseles of the head, which are diuers, and vary much according to their site. For in the head, as there be seuerall parts, so there

be diuers grieuances, which according to that diuision of *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which belong to Eyes and Eares, Nostrills, Gummes, Teeth, Mouth, Palat, Tongue, Wesel, Chops, Face, &c.) belonging properly to the Braine, as baldnesse, falling of haire, surfaire, lice, &c. ^u Inward belonging to the skinnes next to the Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro, Vertigo, Incubus, Apoplexie, Falling sicknesse*. The diseaseles of the Nerves; *Crampes, Stupor, Convulsion, Tremor, Palsie*: or belonging to the excrements of the Brain, *Catarrhes, Sneezing, Rumes, Distillations*: or else those that pertaine to the substance of the Braine it selfe, in which are conceiued, *Frensie, Lethargie, Melancholie, madnesse, weake memory, Sopor, or Coma, Vigilia & vigil Coma*. Out of these againe I will single such as properly belong to the Phantasie, or *Imagination*, or *Reason* it selfe, which *Laurentius* calls the diseaseles of the minde; and *Hildisheim, morbos Imaginationis, aut Rationis lese*, which are three or foure in number, *Frensie, Madnesse, Melancholy, Dotage*, and their kindes: as *Hydrophobia, Lycanthropia, Chorus sancti Viti, morbi demoniaci*: which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kindes, causes,

r Praefat. de
morbis capitis.

In capite ut varie habitant partes, ita variae querele ibi eveniunt.

u Of which read Heurnius, Montanus, Hildesheim, Querceniason Praesentis, &c.

x cap. 2 de Melanchol

8 causes, symptomes, prognostickes, cures: As *Lonicerus* hath done de *Aplexiâ*, and many others of such particular diseases. Not that I finde fault with those which haue written of this subiect before, as *Iason Pratensis*, *Laurentius*, *Montaltus*, *T. Bright*, &c. they haue done very well in their seuerall kinds and methods, yet that which one omits, another may happily see, that which one contracts, another may enlarge. To conclude with *Scribanius*, *that which they had neglected, or persunctorily handled, we may more thoroughly examine, that which is obscurely deliuered in them, may be perspicuously dilated and amplified by vs;* & so made more familiar and easie for euery mans capacity, and the common good, which is the chiefe end of my *Discourse*.

y Cap. 2. de Pbi. siologia sagarū, quod alij minus recte fortasse dixerint, nos examinare, melius diiudicare, corrigere studeamus.

SUBSEC. 4.

Dotage, Phrensie, Madnesse, Hydrophobia, Lycanthropia; Chorus sancti Viti, Extasis.

Delirium Dotage.
z Cap. 4. de Mol.
a Art. Med. c. 7.



Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will haue it. * *Laurentius* and *Altomarus* comprehend *Madnesse*, *Malancholy*, and the rest, vnder this name, and call it the *summum genus* of them all. If it be distinguished from them, it is, *naturall* or *ingenite*, which comes by some defect of the Organs, and ouer-moist Braine, as wee see in our common fooles; and is for the most part intended or remitted in particular men, and therevpon some are wiser then other: or else it is *acquisite*, an Appendix or Symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

Phrenitis, which the Greekes deriue from the word φρην, is a Disease of the Mind, with a continuall *Madnesse* or *Dotage*, which hath an acute feauer annexed, or else an inflammation of the Braine, or the Membranes or Kells of it, with an acute feuer, which causeth *Madnesse*, and *Dotage*. It differs from *Melancholy* and *Madnesse*, because their *dotage* is without an ague: this continuall, with waking, or Memory decayed &c. *Melancholy* is most part silent; this clamorous, and many such like differences are assigned by Physitians.

Madnesse.

b Pleriq; medici vno complexu perstringunt hos duos morbos, quod ex eadem causa oriuntur, quodq; magnitudine & modo solum distent, & alter gradus ad alterum existat.
c Lil. Med.
d Pars manie mihi videtur.

Madnesse, *Phrensie*, and *Melancholy* are confounded by *Celsus*, and many Writers, others leaue out *Phrensie*, and make *Madnesse* and *Melancholy* but one Disease, which *Iason Pratensis* especially labours, and that they differ onely *secundum maius* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso* & *remisso gradu*, saith *Gordonius*, as the humor is intended or remitted. Of the same minde is *Areteus*, *Alexander Trallianus*, *Guianerius*, *Sauanarola*, *Hennius*, and *Galen* himselfe writes promiscuously of them both, by reason of their affinity, but most of our neotericks doe handle them apart, whom I will follow in this treatise. *Madnesse* is therefore defined to bee a vehement *Dotage*, or raving without a feuer, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the Patients with farre greater vehemency both of Body and Minde, without all feare & sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing onely in this from *Phrensie*, that it is without

without a Feuer, and their memory is most part better. It hath the same cau- 9
ses as the other, as Choler adust, and Blood incensed, Braines inflamed &c

° *Fracastorius* addes a due time, and full age to this definition, to distinguish it
from children, and will haue it a confirmed Impotency, to separate it from such
as accidentally come & goe againe, as by taking Henbane, Nightshade, wine, &c.

Of this fury there be diuerse kindes, *Extasie*, which is familiar with some per-
sons, as *Cardan* saith of himselfe, he could be in one when he list; in which
the *Indian* priests deliuer their Oracles, and the witches in *Laplande*, as *Olaus*
Magnus writeth. lib. 3. cap. 18. *Extasi omnia predicere*, answere all questions
in an *Extasis* you will aske, as what your friends doe, where they are, how
they fare, &c. The other species of this Fury are *Enthusiasmes*, *Revelations*
& *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; *Obsessi-*
on or *Possession* of diuels, *Sybilline Prophets*, and *Poeticall Furies*, such as
come by eating noxious Herbes; *Tarantulas* stinging, &c. which some reduce
to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus san-*
cti Viti.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insani-*
am, or *Wolfe* madnesse, when men runne howling about graues and fields in
the night, and will not be perswaded but that they are *Wolues* or some
such beasts. s *Aetius* and *Paulus* call it a kinde of *Melancholy*, but I should
rather referre it to *Madnesse*, as most doe. Some make a doubt of it, whether
there be any such Disease. *Donat ab Altomari* saith, that he saw two of
them in his time: *Wierus* tels a story of such a one at *Padua* 1541, that would
not beleue to the contrary, but that he was a wolfe. He hath another instance
of a *Spaniard*, who thought himselfe a *Beare*. *Forestus* confirmes as much
by many examples, one amongst the rest of which he was an eye-witnesse,
at *Alemar* in *Holland*, a pore Husband-man that still haunted about graues,
and kept in Churchyards, of a pale, blacke, vgly, and fearefull looke. Such be-
like or little better, were *King Pratus* ^m *Daughters*, that thought themselues
Kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely
troubled with this kinde of *Madnesse*. This disease perhaps gaue occasion
to that bold assertion of *Pliny*, *some men were turned into wolues in his*
time, and from wolues to men againe: and to that fable of *Pausanias*, of a
man that was tenne yeares a *Wolfe*, and afterwards turned to his former
shape: to *Ovids* tale of *Lycaon* &c. He that is desirous to heare of this Dis-
ease, or more examples, let him reade *Austin* in his 18 booke de *Civitate*
Dei. cap. 5. *Mizaldus* cent. 5. 77. *Sckenkius* lib. 1. *Hildesheim* spicel. 2. de *Mania*.
Forestus lib. 10. de morbis cerebri. *Olius Magnus*. *Vincentius Bellavicensis*;
spec. met. lib. 31. cap. 122. &c. This malady, saith *Avicenna*, troubleth men most
in *February*, and is now a daies frequent in *Bohemia* and *Hungary*, accor-
ding to *P Heurnius*. *Schernitzius* will haue it common in *Livonia*. They lye
hid most part all day, and goe abroad in the night, barking, howling, at
graues and deserts they haue vsually hollow eyes, scabbed legges and thighes,
very dry and pale, saith *Altomarus*: he giues a reason there of all the symp-
tomes, and sets downe a brieve cure of them.

Hydrophobia, is a kinde of madnesse, well knowne in euery Village, which
comes by the biting of a mad dogge, or scratching, saith *Aurelianus*, tou-
ching or smelling alone sometimes, as *Sckenkius* proues, and is incident to

B

many

Insanus est, quod
etate debita, &
tempore debito
per se non mo-
mentaneam &
fugacem, ut vi-
ni, solani, Hyos-
cyani, sed con-
firmatam habet
impotentiam be-
ne operandi cir-
ca intellectum.
lib. 2. de intellc-
tione.
Of which
reade *Felix*
Plater ca. 3. de
mentis aliena-
tione.
Lycanthropia.

g Lib. 6. cap. 11
h Lib. 3. Cap. 16
i Cap. 9. Ars.
med.
k De prestig.
Demonum, l. 3.
Cap. 21.
l Observat. lib.
10. de morbis
Cerebri. Cap. 25.

m Hippocrates
lib. de insania.

n Lib. 8. cap. 22.
homines inter-
dum lupos fieri
& contra.
o Met. lib. 1.

p Cap. de Man-
ia
q Placata cru-
ra, suis ipsis ad-
est immodica,
pallidi, lingua
sicca.

q Cap. 9. art.
Hydrophobia.
r Lib. 3. cap. 9.
s Lib. 7. de Ve-
neris.

IO many other creatures as well as men: so called, because the parties affected, cannot endure the sight of water: or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather dye then drinke.^r *Celius Aurelianus*, an ancient Writer, makes a doubt whether this *Hydrophobia* be a passion of the Body, or the Minde. The part affected is the Braine; the cause poyson that comes from the mad dogge, which is so hot and dry that it consumes all the moisture in the Body. ^u *Hildesheim* relats of some that died so mad, and being cut vp, had no water, scarce blood, or any moisture left in them. To such as are so affected, the feare of water begins at 14 daies after they are bitten, to some againe, not till 40 or 60. daies after: commonly saith *Heurnius*, they begin to raue; flye water, and glasses, to looke red and swell in the face, about 20 dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive sad, to see strange Visions, to bark and howle, to fall into a sowne, and oftentimes fittes of the Falling sicknesse. ^x Some say little things like whelpes will bee seene in their vrines. If any of these signes apeare, they are past recovery. Many times these Symptomes will not appeare, till six or seauen moneths after, saith ^y *Codronchus*; and sometimes not till 7 or 8 yeares as *Guianerius*, 12 as *Albertus*, 6 or 8 moneths after as *Galen* holdes. *Baldus* the great lawyer dyed of it; an *Austin Frier*, and a woman in *Delphe*, that were ^z *Forrestus* Patients, were miserably consumed with it. The common cure in the Countrey (for such at least as dwell neere the Sea side) is to ducke them ouer head and eares in Sea water; some vse charmes, euery good wife can prescribe Medicines. But the best cure to be had in such cases, is from the most approved Physitians, they that will reade of them may consult with *Dioscorides* l. 6. cap. 37. *Heurnius*, *Hildesheim*, *Capivaccius*, *Forrestus*, *Sckenkius*, & before all others *Codronchus* an *Italian*, who hath lately written two exquisite books of this Subiect.

Chorus sancti Viti.

^a *Lasciuam choream, To. 4. de morbis amensium. Tract. 1.*

^b *Eventu ut plurimum rem ipsam comprobante.*

^c *Lib. 1. cap. de Mania.*

Chorus sancti Viti, or *Saint Vitus* dance, the lasciuious dance,^a *Paracelsus* calls it, because they that are taken with it, can doe nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled, were wont to goe to *Saint Vitus* for helpe, & after they had danced there a while, they were^b certainly freed. 'Tis strange to heare how long they will dance, and in what manner, ouer stooles, formes, tables, even greatbellyed women sometimes (and yet neuer hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musicke aboue all things they loue, & therefore the Magistrates in *Germany* will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath bene very common in *Germany*, as appeares by those relations of ^c *Sckenkius*, & *Paracelsus* in his Book of Madnes, who braggs how many seuerall persons he hath cured of it. *Felix Platerus de mentis alienat. cap. 3.* reports of a woman in *Basil* whom he saw, that danced a whole moneth together. The *Arabians* called it a kinde of *Palsy*. *Bodine* in his 5 Booke *de Repub. cap. 1.* speakes of this infirmity, *Monauius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it.

The last kinde of madnesse or melancoly is if demonickall (if I may so call it) obsession or pression of diuells which *Platerus* and others would haue to be

be præternaturall: stupend things are said of them their actions, gestures, contortions, fasting, prophesying, speaking languages they were neuer taught &c. many strange stories are related of them which I voluntarily omit.

^d Fuschius institut lib. 3. sect. I. cap. II. Felix Plater, & Laurentius adde to these another Fury that proceeds from Love, and another from study, another Divine or religious Fury; but these more properly belong to Melancholy; of all which, I will speake apart, intending to write a whole booke of them.

SUBSEC. 5.

Melancholy in disposition, improperly so called, Æquivocations.

Melancholy, the subiect of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory Melancholy, which goes and comes vpon euery small occasion of sorrow, need, sicknesse, trouble, feare, grieffe, passion, or perturbation of the Minde, any manner of care, disconrent, or thought, which causeth anguish and vexation of the spirits, any waies opposite to pleasure, mirth, ioy, delight, causing frowardnesse in vs, or a dislike. In which Æquivocall and improper sense, we call him Melancholy that is dull, sad, fowre, lumpish, ill disposed, solitary, any way moued, or displeas'd. And from these Melancholy Dispositions, ^f no man liuing is free, no Stoicke, none so wise, none so happy, none so patient, so generous, so godly, so diuine, that can vindicate himselfe, so well compos'd, but more or lesse some time or other, he fees the smart of it. [†] Man that is borne of a woman, is of short continuance, and full of trouble. Zeno, Cato, Socrates himselfe, whom ^s Ælian so highly commends for a moderate temper, that nothing could disturbe him but going out, and coming in, still Socrates kept the same continuance, what misery so euer befell him, (if we may beleue Plato his Discipline) was much tormented with it. ^{Q.} Metellus, in whom ^h Valerius giues instance of all happinesse, the most fortunate man then liuing, borne in that most flourishing City of Rome, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senator, a consul, happy in his wife, happy in his children, &c. yet this man was not void of Melancholy, he had his share of sorrow. ⁱ Polycrates Samius, that flung his ring into the Sea, because he would participate of discontent with others, and had it miraculously restored to him againe shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their owne ^k Poets put vpon them. In generall, ^l as the heauen, so is our life, sometimes faire, sometimes ouercast, tempestuous, and serene; as in a rose, flowres vnd prickles, in the yeare itselfe, a temperate sommer sometimes, a hard winter, a drouth, and then againe pleasant showres: so is our life intermixt with ioyes, hopes, feares, sorrowes, calumnies: In vicem cedunt dolor & voluptas, there is a succession of pleasure and paine.

----- ^m medio de fonte leporum,

ⁱ Ælian. ^k Homer. Iliad. ^l Lipsius cent. 3. ep. 45. vt cælum sic nos homines sumus: illud ex intervallo nubibus obducitur & obscuratur. In rosario flores spinis intermixti. Vita similis aeri vltim modo, sudans, tempestas, serenitas: ita vices rerum sunt præmia gaudijs, & sequaces curæ. ^m Lucretius lib. 4. 1124.

Surgit amari aliquid quod in ipsis floribus angat.

n Prou. 14 3.
Extremū gaudii
luctus oc cupat.
o Natalitia in-
quit celebra-
tur, nuptie hic
sunt; at ibi quid
celebratur quod
non dolet, quod
non transit?

p Apuleius 4.
florid. nihil quic-
quam homini tā
prosperum, divi-
nitus datum,
quin ei admix-
tum sit aliquid
difficultatis, ut
etiam amplissi-
ma quaquā
letitia, subit
quæpiam vel
parva querimo-
nia coniugatione
quadam mellis,
& fellis.

q Caduca nimi-
rum & fragilia,
& puerilibus
consentanea cre-
pundis sunt ista
que vires & o-
pes humane vo-
cantur, affluunt
subito, repente
delabuntur, nul-
lo in loco, nulla
in persona, stabi-
libus nixa radi-
cibus consistunt;
sed incertissimo
statu fortune,
quos in sublime
extulerunt im-
provise recursū
desitutos, in
profundo miseri-
arum valle mi-
serabiliter im-
mergunt, Vale-
rius lib. 6. cap.
11.

r Hinc seculo
parum aptus es
aut potius omni-
tan nostrorum
condicionem ig-
noras, quibus re-
ciproco quodam
nexus &c. Lorchanus Gallobelgicus lib. 3. ad annum 1598. (Horsum omnia studia dirigi debent, ut humana fortiter fera-
mus: † 2 Tim. & Epist. 96. lib. 10. affectus frequentes contemptiq; morbum faciunt Distillatio una nec adhuc in morem adducta,
russim facit, assidua & violenta pthysim. x Calidum ad ostio: frigidum ad qsto. Vna hirundo non facit æstatem.

Euen in the midst of laughing there is sorrow, (asⁿ Solomon holdes:) even in the midst of all our feasting and Iollity: as^o Austin inferrs in his *Com. on the 41 psalme*, there is grieffe and discontent. *Inter delitias semper aliquid se- ui nos strangulat.* And t'is most absurd and rediculous, for any mortall man to looke for a perpetuall tenor of happinesse in this life. Nothing so prospereous and pleasant, but it hath p some gall in it, some complaining, some grud- ging, t'is all a γλυκύπικρον, a mixt passion. We are not here as those Angels; ce- lestiall powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subiect to infirmities, miseries, interrupt, tossed and tumbled vp and downe, carried a- bout with euery small blast, often molested & disquieted vpon each slender occasion, & vncertaine, brittle, and so is all that wee trust vnto. *And he that knowes not this, and is not armed to endure it, is not fit to liue in this world* (as one condoles our time) *he knowes not the condition of it, where with a reciprocaltie, pleasure and paine are still vnited, and succeed one another in a ring. Exi e mundo,* get thee gone hence, if thou canst not brooke it, there is no way to avoid it, but to arme thy selfe with patience, with magnanimitie, to r oppose thy selfe vnto it, so suffer affliction as a good Souldier of *Christ*; (as † *Paul* adviseth) constantly to beare it. But forasmuch as so few can imbrace this good counsell of his, or vse it aright, but rather as so many brute beasts, giue way to their passions, voluntarily subiect and precipitate themselues into a Labyrinth of cares, woes, miseries; and suffer their soules to be ouercome by them, cannot arme themselues with that patience as they ought to doe, it fal- leth out oftentimes that these *Dispositions* become *Habits*, and many *Affects* contemned, (as^u *Seneca* notes) *make a Disease. Even as one Distillation, not yet growne to custome, makes a cough; but continuall and inveterate, cau- seth a consumption of the lungs:* so doe these our Melancholy provocations: and according as the humour it selfe is intended, or remitted in men, as their temperature of Body, or Rationall soule is better able to make resi- stance; so are they more or lesse affected. For that which is but a flea-biting to one, causeth vn sufferable torment to another, and that which one by his singular moderation, and well composed carriage can happily ouercome, a second is no whit able to sustaine but vpon every small occasion of abuse, in- iurie, grieffe, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so far to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavy, his Hypochondries misaffected, winde, crudity, on a sudden ouertake him, & he himselfe ouercome with *Melancholy*. So that as the Philosophers make^x eight degrees of heat and cold: we may make 88 of *Melancholy*, as the parties affected are diuersly seized with it, or haue beene plunged more or lesse into this Infernall gulfe, or wa- ded deeper into it. But all these *Melancholy* fits, howsoeuer pleasing at first, or displeasing, violent, and tyrannizing ouer those whom they seize on for the time, yet these men are but improperly so called, because they continue not; but come and goe, as by some obiects they are moued. This *Melancholy* of which we are to treat, is an *Habit, morbus fonticus* or *Chronicus*, a *Chro-*

nicke or continuate disease, a settled humor, as *y Aurelianus*, and *z* others call it, not errant but fixed, and as it was long encreasing, so now being (pleasant, *y* or painefull) growne to an habit, it will hardly be remoued.

SECT. I.

MEMB. 2.

SUBSECT. 4.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a brief Digression of the Anatomy of the body, and faculties of the soule, for the better vnderstanding of that which is to follow; because many hard words will often occurre, as *Myrrache*, *Hypocondries*, *Hemroids*, &c. *Imagination*, *Reason*, *Humours*, *Spirits*, *Vitall*, *Naturall*, *Animall*, *Nerues*, *Veines*, *Arteries*, *Chilus*, *Pituita*; which of the vulgar will not so easily bee perceaued, what they are, how sited, and to what end they serue. And besides, it may peraduenture giue occasion to some men, to examine more accurately, search farther into this most excellent subiect, and thereupon with that Roiall * Prophet to praise God, (*for a man is fearefully & wonderfully made, and curiously wrought*) that haue time and leasure enough, and are sufficiently informed in all other worldly busineses; as to make a good bargaine, buy, and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and carelesse, they knowe not what this Body and Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthie (as *a Melancthon* well inueighes) *then for a man not to knowe the structure and composition of his owne body, especially since the knowledge of it, tends so much to the preservation of his health, and information of his manners.* To stirre them vp therefore to this study, to peruse those elaborate workes of *b Galen*, *Bauhinus*, *Plater*, *Vesalius*, *Falopius*, *Laurentius*, *Remelinus*, &c. Which haue written copiously in Latine; or that which some of our industrious Countrimen haue done in our mother tongue, not long since, as that translation of *c Columbus*, and *d Microcosmographia*, in 13 bookes, I haue made this briefe Digression. Also because *e Wecker*, *f Melancthon*, *g Fernelius*, *h Fuschius*; and those tedious Tracts *de Anima* (which haue more compendiously handled, and written of this matter) are not at all times ready to be had, to giue them some small taste, or notice of the rest, let this Epitome suffice.

13

*y Lib. 1. cap. 6.**z Fuschius lib. 3.**sec. 1. cap. 7.**Hildisheim. fol.*

130.

* Ps. 139. 13.

*a De Anima.**Turpe enim est homini ignorare sui corporis (ut ita dicam) edificium, praesertim cum ad valetudinem & mores, haec cognitio plurimum conducit.**b De vsu partium.**c History of man.**d D. Crooke.**e In Syntaxi.**f De Anima.**g Institut. lib. 1.**h Physiol. lib. 1.**& 2.*

Division of the Body. Humours, Spirits.

i Anat. l. 1. c. 18



OF the parts of the Body, there be many divisions: The most approved is that of ⁱ *Laurentius*, out of *Hippocrates*: which is, into parts Contained, or Containing. Contained, are either *Humours*, or *Spirits*.

Humors.

k In Micro:
succos sine quibus
animal sustentari non
potest.
l Morbosos humores.
Blood.

A *Humour* is a liquid or fluent part of the Body, comprehended in it, for the preservation of it, and is either innate and borne with vs, or adventitious and acquiste. The Radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquiste, to maintaine these foure first primary Humours, comming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious humours: *Pituita*, and *Blood* profitable; the other two excrementitious. But ^k *Crato* out of *Hippocrates* will haue all foure to be iuyce, and not excrements, without which no liuing creature can be sustained: which foure though they be comprehended in the Masse of *Blood*, yet they haue their severall affections, by which they are distinguished from one another, and from those adventitious, *peccant*, or ^l *diseased humours*, as *Melanethon* calls them.

Blood, is a hot, sweet, temperate, red humour, prepared in the *Meserazicke* veines, and made of the most temperate parts of the *Chylus* in the liver, whose office is to nourish the whole body, to giue it strength and colour, being dispersed by the veines, through every part of it. And from it *Spirits* are first begotten in the heart, which afterwards by the *Arteries*, are communicated to the other parts.

Fleagme.

Pituita, or Fleagme, is a cold and moist humour, begotten of the colder part of the *Chylus*, (or white iuyce comming of the meat digested in the stomacke) in the Liver; his office is to nourish, and moisten the members of the body, which as the tongue, are moued, that they be not over dry.

Choler.

Choler, is hot and dry, bitter, begotten of the hotter parts of the *Chylus*, and gathered to the Gall: it helps the naturall heat and senses, and serues to the expelling of excrements.

Melancholy.

Melancholy, cold and drie, thick, blacke, and fowre, begotten of the more faeculent part of nourishment, and purged from the Spleene, is a bridle to the other two hot humors, *Blood* and *Choler*, preserving them in the Blood, and nourishing the bones: These foure humors haue some analogie with the foure Elements, and to the foure ages in Man.

Serum, Sweat, Teares.

To these humours, you may adde *Serum*, which is the matter of *Vrine*, & those excrementitious humors of the third Concoction, Sweat, and Teares.

Spirits.

Spirit, is a most subtile vapour, which is expressed from the *Blood*, & the instrument of the Soule, to performe all his actions; a common tye or *medium*, betwixt the body and the soule, as some will haue it; or as ^{*} *Paracelsus*, a fourth soule of it selfe. *Melanethon* holds the Fountaine of these *Spirits* to be the *Heart*, begotten there, and afterward conuaied to the Braine, they take another nature to them. Of these *Spirits* there be three kindes, according to the

* *Spiritualis anima.*

the three principall parts, *Braine, Heart, Liver; Naturall, Vitall, Animall.* 15
 The *Naturall* are begotten in the *Liver*, and thence dispersed through the *Veines*, to performe those naturall actions. The *Vitall Spirits* are made in the *Heart* of the *Naturall*, which by the *Arteries*, are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or *Swouning*. The *Animall Spirits* formed of the *Vitall*, brought vp to the *Braine*, and diffused by the *Nerues*, to the subordinate *Members*, giue sense and motion to them all.

SUBJECT. 3.

Similar parts.

Containing parts, by reason of their more solid substance, are either Similar parts.
Homogeneall, or *Heterogeneall*, *Similar*, or *Dissimilar*. so *Aristotle* divides them, *lib. 1. cap. 1. de hist. Animal.* *Laurentius cap. 20. lib. 1.*
Similar, or *Homogeneall*, are such, as if they be divided, are still severed into parts of the same nature, as water into water. Of these, some be *Spermatieall*, some *Fleshie*, or *Carnall*. ^m *Spermatieall* are such as are immediately begotten of the *Seed*, which are *Bones*, *Gristles*, *Ligaments*, *Membranes*, *Nerues*, *Arteries*, *Veines*, *Skinnes*, *Fibers*, or *Strings*, *Fat*. ^m *Laurentius cap. 20. lib. 1. Anat.*

The *Bones* are dry and hard, begotten of the thickest of the seed, to strengthen and sustaine the other parts: some say there be 304, some 307, or 313 in Mans Body. They haue no *Nerues* in them, and are therefore without sense. ^{Bones.}

A *Gristle*, is a substance softer then bones, and harder then the rest, flexible, and serues to maintaine the parts of motion.

Ligaments, are they that tye the bones together, and other parts to the *Bones*, with their subserving tendons: *Membranes* office is to couer the rest.

Nerues or *Sinewes*, are *Membranes* without, and full of *Marrow* within, ^{Nerues.} they proceed from the *Braine*, and carry the *Animall Spirits* for sense and motion. Of these some be harder, some softer; the softer serue the senses, and there be seauen paire of them. The first be the *Opticke Nerues*, by which we see; the second moue the *Eyes*; the third paire serue for the *Tongue* to tast; the fourth paire for the taste in the *Palate*; the fift belong to the *Eares*; the sixt paire is most ample, & runnes almost ouer all the *Bowels*; the seauenth paire moues the *Tongue*. The harder *Sinewes* serue for the motion of the inner parts, proceeding from the *Marrow* in the backe, of whom there be thirtie *Combinations*, seauen of the *Necke*, twelue of the *Brest*, &c.

Arteries are long and hollow, with a double skinne to conuay the *vitall spirits*; to discerne which the better, they say that *Vesalius* the *Anatomist* ^{Arteries.} was wont to cut vp men aliue. ⁿ They arise in the left side of the heart, and ⁿ are principally two, from which the rest are deriued, *Aorta*, and *Venosa*, ⁿ *Aorta* is the root of all the other, which serue the whole body; the other goes to the *Lungs*, to fetch ayre to refrigerate the *Heart*. ⁿ In these they obserue the beating of the Pulse.

Veines, are hollow and round like pipes, arising from the *Liver*, carrying ^{Veines.} blood and naturall spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena Cava*, from which the rest are corrivated. That *Vena*

16 *Vena porta* is a Veine, comming from the concaue of the Liver, and recea-
ving those meseraicall veines, by whom hee takes the *Chylus* from the sto-
macke and guts, and conuaies it to the Liver. The other deriues blood from
the liver to nourish all the other disperfed members. The branches of that
Vena porta are the *Meseraicall* and *Hæmorrhoides*. The branches of the *Cava*
are *inward* or *outward*. *Inward*, *seminall* or *emulgent*. *Outward*, in the
head, armes, feet, &c. and haue severall names.

Fibre, Fat,
Flesh.
o *Cutis est pars
familiaris à vi
cutifica, ut inte-
riora munit.*
*Capinacc. Anat.
pag. 252.*

Fibra are strings, white and solide disperfed through the whole member,
and are right, oblique, transfere, all which haue their severall vses. *Fat*, is a
similar part moist without blood, composed of the most thicke and vnctuous
matter of the blood. The o skinne couers the rest, and hath *Cuticularm* or a
little skinne vnder it. *Flesh* is soft and ruddy, composed of the congealing of
blood, &c.

SUBJECT. 4.

Disimilar parts.



Disimilar parts, are those which we call *Organicall*, or *Instrumen-
tall*, and they be *Inward*, or *Outward*. The chiefest outward parts
are situate forward or backward. *Inward*, the crowne and foretop
of the head, skull, face, forehead, temples, chinne, eies, eares,
nose, &c. necke, breast, chest, vpper and lower part of the belly, hypocon-
dries, navell, groyne, flanks, &c. *Backward*, the hinder part of the head, back,
shoulders, sides, loynes, hipbones, *os sacrum*, buttocks, &c. Or ioints, armes,
hands, feet, legges, thighes, knees, &c. Or common to both, which because
they are obvious and well knowne, I haue carelesly repeated, *eaq; præcipua
& grandiora tantum: quod reliquum, ex libris de animâ, qui volet, accipiat.*

p *Anat. lib. 1. c.
19. Celebris est
& peruelleata
partium divisio
in principes &
ignobiles partes.*

q *D. Crook out
of Galen and
others.*

Inward Organicall parts which cannot be seene, are diuerse in number, and
haue severall names, functions, and diuisions; but that of P *Laurentius* is most
notable, into *Noble*, or *Ignoble* parts. Of the noble there be three principall
parts to which all the rest belong, and whom they serue, *Braine*, *Heart*, *Liver*.
According to whose site, three Regions, or a threefold diuision is made of the
whole body. As first of the *Head* in which the *Animal Organes* are contai-
ned, and *Braine* it selfe, which by his *Nerues* giues sense and motion to the
rest, and is (as it were) a priuy Councillour, and Chancellour to the *Heart*.
The second Region is the *Chest*, or middle *Belly*, in which the heart as king
keepe his court, and by his *Arteries* communicates life to the whole body.
The third Region is the lower *Belly*, in which the liver resides as a *Legat à
latere*, with the rest of those naturall Organes, serving for concoction, nou-
rishment, expelling of excrements. This lower Region is distinguished from
the vpper by the *Midriffe*, or *Diaphragma*, and is subdivided againe by
q some into three concavities, or regions, vpper, middle, and lower. The vp-
per of the *Hypocondries*, in whose right side is the *Liuer*, the left the *Spleene*.
From which is denominated *Hypocondriacall Melancholy*. The second of the
Navell and *Flanckes*, divided from the first by the *Rimme*. The last of the wa-
tercourse, which is againe subdivided into three other parts. The *Arabians*
make two parts of this Region, *Epigastrium*, and *Hypogastrium*; Vpper or
lower

lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in briefe, apart: And first of the third Region, in which the naturall Organs are contained.

But you that are Readers in the meane time, *Suppose you were now brought into some sacred Temple, or Maesticall Pallace* (as *Melancthon* saith) *to behold not the matter only, but the singular Art, workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright.* The parts of this Region, which present themselves to your consideration and view, are such as serue to *nutrition* or *generation*. Those of *Nutrition* serue to the first or second concoction: as the *oesophagus* or *Gullet*, which brings meat and drinke into the *Stomacke*. The *Ventricle* or *Stomacke*, which is seated in the midst of that part of the belly beneath the *Midriff*, the kitchen (as it were) of the first concoction, and which turnes our meat into *Chilus*: It hath two mouthes, one aboue, another beneath. The vpper is sometimes taken for the *Stomacke* it selfe; the lower and neather dore (as *Wecker* calls it) is named *Pylorus*. This *Stomacke* is sustained by a large Kell or Kaull, called *Omentum*: which some will haue the same with *Peritoneum*, or rime of the belly. From the *Stomacke* to the very *Fundament*, are produced the *Guts* or *Intestina*, which serue a little to alter and distribute the *Chilus*, and convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum* or whole gut, which is next to the *Stomacke*, some twelue inches long (saith *Fuschius*.) *Ieiunum* or empty gut, continue to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chilus* to the *Liu*er from it. *Ilion* the third, which consists of many crinckles, which serues with the rest to receaue, keepe, and distribute the *Chilus* from the *Stomacke*. The thicke guts are three, the *Blind gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, hauing one mouth, in which the *Ilion* and *Colon* meet: it receaues the excrements, and conuaies them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conuaies the excrements to the *Fundament*, whose lower part is bound vp with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, vntill such time a man bee willing to goe to the *stoole*. In the midst of these guts is situated the *Mesenterium* or *Midriff*, composed of many *Veines*, *Arteries*, and much fat, seruing chiefly to sustaine the guts. All these parts serue the first concoction. To the second, which is busied either in refining the good nourishment, or expelling the bad, is chiefly belonging the *Liu*er, like in colour to congealed blood, the shop of blood, situate in the right *Hypocondrie*, in figure like to an halfe Moone, *Generosum membrum*, *Melancthon* stiles it, a generous part; it serues to turne the *Chilus* to blood, for the nourishment of the Body. The excrements of it are either *Cholericke* or *Watery*, which the other subordinate parts convey. The *Gall* placed in the concaue of the *Liu*er, extracts *Choler* to it: the *Spleene*, *Melancholy*; which is situate on the left side, ouer against the *Liu*er, a spongie matter, that drawes this blacke *choler* to it by a secret vertue, and feeds vpon it, conveying the rest to the bottome of the *Stomacke*, to stirre vp appetite, or else to the guts as an excrement. That watery matter the two

17

De anima.
r Vos vero ve-
luti in templum
ac sacrarium
quoddam vos
duci putetis, &c.
Suavis & utilis
cognitio.
The lower Re-
gion Naturall
Organs.

[Lib. cap. 12.
Sect. 5.

18 Kidnies expurgate, by those emulgent veines, and *Vreteres*: The emulgent drawe this superfluous moisture from the blood; the two *Vreteres* convey it to the *Bladder*, which by reason of his site in the lower belly, is apt to receaue it, hauing two parts, necke and bottome: the bottome holds the water, the necke is constringed with a muscle, which as a Porter, keepes the water from running out against our will.

Members of generation are common to both sexes, or peculiar to one; which because they are impertinent to my purpose, I doe voluntarily omit.

Middle Region.

Next in order is the *middle Region*, or chest which comprehends the vitall faculties and parts: which (as I haue said) is separated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne consisting of many nerues, membranes, and amongst other vses it hath, is the instrument of laughing. There is also a certaine thinne membrane, full of Sinewes, which covereth the whole chest within, and is called *Pleura*, the seat of the disease called *Pleurisie*, when it is inflamed; some adde a third skinne, which is tearmed *Mediastinus*, which divides the chest into two parts, right and left. Of this Region the principall part is the *Heart*, which is the seat and fountaine of life, of heat, of spirits, of pulse and respiration, the Sunne of our Body, the king and sole commander of it: The seat and Organe of all passions and affections. *Primum vivens, ultimum moriens*, it liues first, and dies last in all creatures: Of a pyramidicall forme, and not much vnlike to a Pine apple; a part worthy of

Haec res est
praecipue digna
admiratione,
quod tanta af-
fectuum varie-
tate cietur cor,
quod omnes res
tristes & laetae
statim corda fe-
riunt & mouet.

admiration, that can yeeld such variety of affections, by whose motion it is dilated or contracted, to stirre and command the humours in the body: As in sorrow, melancholy; in anger, choler; in ioy, to send the blood outwardly; in sorrow, to call it in; mouing the Humors, as Horses doe a Chariot. This *Heart*, though it be one sole member, yet it may be divided into two creeks, *Right* and *Left*. The *Right* is like the Moone increasing, bigger then the other part, & receaues blood from *Vena Cava*, distributing some of it to the *Lungs* to nourish them, the rest to the left side, to ingender spirits. The *left Creeke* hath the forme of a *Cone*, and is the seat of life: which as a Torch doth Oyle, drawes blood vnto it, begetting of it spirits and fire; and as fire in a torch, so are spirits in the blood, and by that great *Artery* called *Aorta*, it sends vitall spirits ouer the Body, and takes aire from the *Lungs*; by that *Artery* which is called *Venosa*; So that both Creekes haue their Vessells; the *Right* two Veines; the *Left* two Arteries, besides those two common anfractuoues eares, which serue them both, the one to hold blood, the other aire, for severall vses.

uPhysiol. l. 1. c. 8.
x Ut orator Re-
gi: sic pulmo vo-
cis instrumentū
annectitur cor-
di, &c. Melanc-
thon.

The *Lungs* is a thinne spongy part, like an Oxe hoofe, (saith *Fernelius*) the *Towne-Clarke*, or *Cryer* (x one tearmes it) the instrument of voice, as an *Orator* to a *King*, annexed to the *Heart*, to expresse his thoughts by voice. That it is the instrument of voice, is manifest, in that no creature can speake, or vtter any voice, which wanteth these Lights. It is besides the instrument of respiration, or breathing: and its office is to coole the *Heart*, by sending ayre vnto it, by the *Venosall Artery*, which veine comes to the lungs by that *aspera arteria*, which consists of many gristles, membranes, nerues, taking in ayre at the nose and mouth, and by it likewise exhales the fumes of the *Heart*.

In the vpper *Region* seruing the animall faculties, the chiefe Organ is the *Braine*, which is a soft, marrowish, and white substance, ingendred of the purest part of seed and spirits, included by many skinnes, and seated within the skull

skull or braine pan, and it is the most noble Organ vnder Heauen, the dwelling house and seat of the Soule, the habitation of wisdom, memory, iudgement, reason, and in which man is most like vnto God: and therefore nature hath couered it with a skull of hard bone, and two skinned or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, aboue the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be seene, a thinne membrane, the next and immediate couer of the braine, and not couering onely, but entering into it. The *Braine* it selfe is divided into two parts, the *fore* and *hinder part*; the *fore-part* is much bigger then the other, which is called the *little braine* in respect of it. This *fore-part* hath many concauities, distinguished by certaine ventricles, which are the Receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heavenly nature, to performe the actions of the Soule. Of these Ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* answer to their site, & beget animal Spirits; if they bee any way hurt, sense and motion ceaseth. These ventricles moreouer, are held to be the seat of the common sense. The *Middle ventricle*, is a common concourse and cavitie of them both; and hath two passages; the one to receaue *Pituita*, the other extends it selfe to the fourth creeke: in this they place *Imagination*, and *Cogitation*, and so the three ventricles of the forepart of the *Braine* are vsed. The fourth Creeke behinde the head is common to the *Cerebell* or little braine, and marrowe of the back-bone, the least and most solid of all the rest, which receaues the Animal Spirits from the other ventricles, and conuaies them to the marrow in the backe, and is the place where they say the memory is seated.

19

SUBSECT. 5.

Of the Soule and his Faculties.

According to *Aristotle*, the Soule is defined to be *ἐντελεχία, perfectio & actus primus corporis Organici, vitam habentis in potentia*: the perfection or first Act of an Organical body, hauing power of life, which most ^z Philosophers approue. But many doubts arise about the *Essence*, *Subiect*, *Seat*, *Distinction*, and subordinate faculties of it. For the *Essence* and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discern, as ^a *Aristotle* himselfe, ^b *Tully*, ^c *Picus Mirandula*, ^d *Tolet*, and other Neotericke Philosophers confesse. Wee can understand all things by her, but what shee is we cannot apprehend. Some therefore make one Soule, divided into three principall faculties; others, three distinct Soules. Which question of late hath bene much controverted by *Picolomineus*, and *Zabarel*. ^e *Paracelsus* will haue foure Soules, according to the three granted faculties, a *Spirituall Soule*: which opinion of his *Campanella* in his booke de ^{*} *Sensu rerum*, much labours to demonstare and proue, because Carkasses bleed at the sight of the murderer, with many such arguments: And ^g some againe, one soule of all Creatures whatsoever, dif-

caduere inhaerentem post mortem per aliquos menses. ^{*} Lib. 3. cap. 32. ^g Galius lib. 2. cap. 31. Plutarch. in Grillo, Lips. Cent. 3. epist. 50. Iossias de Risu & Fletu, Auerroes, Campanella, &c.

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fering only in Organs: And that Beasts haue reason as well as Men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part, which is amply discussed in Zabarel amongst the rest. The^h common division of the Soule, is into three principall faculties; *Vegetall*, *Sensitiue*, and *Rationall*, which make three distinct

^h Philip. de Anima cap. 1. Cœlius 20 antiq. cap. 3. Plutarch. de placit. Philos. i De vit. & mort. part. 2. c. 3. prop. 1. de vit. & mort. 2. c. 2. 2. Vegetal soule. Subsect. 2.

kinde of liuing Creatures: *Vegetall* Plants; *Sensible* Beasts, *Rationall* Men. How these three principall faculties are distinguished and connected *Humano ingenio inaccessum videtur*; is beyond humane capacite, asⁱ *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetall*, *Rationall* both, which are contained in it (saith *Aristotle*) *ut Trigonus in tetragono*, as a Triangle in a Quadrangle.

^k Nutritio est. alimenti transf. mutatio, viro naturalis, Scal. exerc. 101. Sect. 17

Vegetall, the first of the three distinct faculties, is defined to be a *substantiall* Act of an *Organicall* body, by which it is nourished, augmented, and begets another like vnto it selfe. In which definition, three severall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*, the first is^k *Nutrition*, whose obiection is nourishment, meat, drinke, and the like; his Organ the Liuer in sensible creatures; in Plants, the root or sap. His office is, to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritiue operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*.¹ *Attraction* is a

Attraction. I See more of Attraction in Scal. exerc. 343.

string facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lampe doth oyle, and this attractiue power is very necessary in Plants which sucke vp moisture by the root, as another mouth, into the sap, as

Retention.

alike stomacke. *Retention* keepes it being attracted vnto the stomacke, vntill such time it be concocted, for if it should passe away straight, the body could

Digestion.

not be nourished. *Digestion*, is performed by naturall heat; for as the flame of a Torch consumes oyle, wax, tallowe: so doth it alter and digest the nutritiue matter. Indigestion is opposite vnto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Assation*. *Maturation*,

Maturation.

is especially obserued in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subiect vnto, that vse no exercise to stirre vp naturall heat, or else choake it, as too much wood puts

Elixation.

out a fire. *Elixation*, is the seething of meat in the stomacke, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Assation*, is a concoction of the inward moisture by heat, his opposite is *Semiustulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction; *Mastication*, or chewing in the

Order of concoction fourefold.

mouth; *Chylification* of this so chewed meat in the stomacke. The third is in the *Liver* to turne this *Chylus* into blood, called *Sanguification*; The last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by

Expulsion.

which it expells all superfluous excrements, and reliques of meat and drinke by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, vrine, haire, nailes, &c.

Augmentatis.

As this *Nutritiue facultie* serues to nourish the body, so doth the *Augmentating facultie* (the second operation or power of the *Vegetall faculty*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, &

to

to make it growe, till it come to his due proportion & perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet obserues: 21

*Stat sua cuiq; dies breue & irreparabile tempus
Omnibus est vita,*

A tearme of life is set to every man,
Which is but short, and passe it no one can.

The last of these *Vegetall faculties* is *Generation*, which begets another, by means of seed, like vnto it selfe, to the perpetuall preseruacion of the *Species*. To this facultie they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Necessary concomitants or affections of this *Vegetall facultie* are life, & his privation, death. To the preseruacion of life the naturall heat is most requisite, though siccity and humidity, and those first qualities, bee not excluded. This heat is likewise in Plants, as appears by their increasing, fructifying, &c though not so easily perceaued; In all bodies it must haue radicall moisture to preserue it, that it bee not consumed, to which preseruacion our climate, countrey, temperature, and the good or bad vse of those six non-naturall things availe much. For as this naturall heat and moisture decaies, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dryed vp by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

Life and death
concomitants
of the Vegetal
faculties.

*m Vita consistit
in calido & hu-
mido.*

SUBSECT. 6.

Of the sensible soule.

NExt in order is the *Sensible Facultie*, which is as farre beyond the other in dignitie, as a Beast is preferred to a Plant, hauing those *Vegetall* powers included in it. Tis defined an *Act of an organically body, by which it liues, hath sense, appetite, iudgement, breath, and motion*. His obiect in generall is a sensible or passible qualitie, because the sense is affected with it. The generall Organe is the Braine, from whom principally the sensible operations are deriued. This *Sensible Soule* is diuided into two parts, *Apprehending* or *Moving*. By the *Apprehensiu* power we perceauie the *Species* of *Sensible* things present, or absent, and retaine them as waxe doth the print of a Seale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moued by Spirits and Pulse. The *Apprehensiu* Facultie is subdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senses, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Tasting*; to which you may adde *Scaligers* sixt Sense of *Titillation*, if you please, or that of *Speech*, which is the sixt externall sense, according to *Lullius*. *Inward* are three; *Commonsense*, *Phantasie*, *Memory*. Those five outward senses haue their obiect in outward things only, & such as are present, as the eye sees no colour except it be at hand, the eare sound. Three of these Senses are of commodity, *Hearing*, *Sight*, and *Smell*: Two of necessity, *Touch*, and *Tast*, without which wee cannot liue. Besides the *Sensi-*

22 *tiue* power is *Actiue* or *Passiue*. *Actiue* in sight, the eye sees the colour; *Passiue* when it is hurt by his obiect; as the eye by the sunne beames: According to that Axiom, *Visibile forte destruit sensum*. Or if the obiect be not pleasing; as a bad sound to the eare, a stinking smell to the nose, &c. Of these fiue senses, *Sight* is held to be most pretious, and the best, and that by reason of his obiect, it sees the whole body at once, by it we learne, and discerne all things, a sense most excellent for vse. To the *Sight* three things are required, the *Obiect*, the *Organ*, & the *Medium*. The *Obiect* in generall is *Visibile*, or that which is to be seene, as colours and all shining bodies. The *Medium* is the illumination of the ayre; which comes from ⁿ light, commonly called *Diaphanum*, for in darke wee cannot see: the *Organ* is the Eye, and chiefly the appple of it; which by those *Opticke Nerues*, concurring both in one, conueies the sight to the common sense. Betwixt the *Organ* and *Obiect* a true distance is required, that it be not too neare, or to farre off. Many excellent questions appertaine to this sense, discussed by philosophers: as whether this sight be caused *Intra mittendo*; *vel extra mittendo* &c. By receiuing in the visible Species; or sending of them out, with ^o *Plato*, ^p *Plutarch*, ^q *Macrobius*, ^r *Lactantius*, and others dispute. And besides it is the subiect of the *Perspectiues*, of which *Alhazen* the Arabian, *Vitellio*, *Roger Bacon*, *Baptista Porta*, *Guidus Vbaldus*, *Aquilonius* &c. haue written whole volumes.

n *Lumen est actus perspicui.*
Lumen à luce
prouenit, lux est
in corpore lucido.

o *Satur. 7. c. 14.*
p *In phedon.*
q *Lac. c. 8. de opif. Dei 1.*
r *De pract. Philof. 4.*
Hearing.

Hearing, a most excellent outward sense, by which we learne & get knowledge. His obiect is sound or that which is heard; the *Medium*, ayre, *Organ* the eare. To the sound, which is a collision of the ayre, three things are required; a body to strike, as the hand of a musitian; the body strokē, which must be solid and able to resist; as a bell, lute-string, not wooll, or sponge: the *Medium*, the ayre, which is *Inward*, or *Outward*; the *outward* being stricke or collided by a solid body, still strikes the next ayre, vntill it come to that inward naturall ayre, which as an exquisit *Organ* is contained in a little skinned formed like a drumme head, and stricke vpon by certaine small instruments like drumme sticke, conueies the sound by a paire of *Nerues*, appropriated to that vse, to the *common sense*, as to a iudge of sounds. There is great variety and much delight in them, for the knowledge of which consult with *Boethius*, and other Musitians.

Smelling.

Smelling, is an outward sense which apprehends by the *Nostrills* drawing in ayre; And of all the rest it is the weakest sense in men. The *Organ* is the nose or two small hollow peeces of flesh a little about it: the *Medium* the ayre to men, as water to fish: The *Obiect*, *Smell*, arising from a mixt body resolved, which whether it be a quality, fume, vapor, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an *Organ of health*, as *Sight* and *Hearing*, saith ^f *Agellius*, are of discipline, and that by avoiding bad smells, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

^f *Lib. 19. cap. 2.*

Tast.

Tast, a necessary sense, which perceiues all saouours by the *Tongue* and *palat*, and that by meanes of a thinne spittle, or watry iuyce. His *Organ* is the *Tongue* with his tasting nerues, the *Medium* a watery iuyce, the *Obiect*, *Tast*, or saour, which is a quality in the iuyce, arising from the mixture of the things tasted. Some make eight Species or kindes of saouours, bitter, sweete, sharpe, salt, &c. all which sicke men (as in an ague) cannot discerne, by reason of

of their organs misaffected.

Touch, the last of the senses and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerues dispersed all ouer the Body, perceaues any tactile quality. His *Organ* the *Nerues*: his *Obiect* is those first qualities, hot, dry, moist, colde, and those that follow them, hard, soft, thicke, thinne, &c. Many delightful questions are moued by Philosophers about these fiue senses; their *Organs*, *Obiects*, *Mediums*, which for breuity I omit.

23

Touching

SUBSEC. 7.

Of the Inward Senses.

Inner Senses, are three in number, so called because they be within the braine-panne, as *Common Sense*, *Phantasie*, *Memory*. Their obiects are not only things present, but they perceaues the sensible Species of things to Come, Past, Absent, such as were before in the Sense. This common sense is the Iudge or Moderator of the rest, by whom wee discern all differences of obiects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my commō Sense, who iudgeth of Sounds, and Colours: they are but the *Organs* to bring the Species to be censured, so that all their obiects are his, and all their offices are his: The forepart of the braine is his *Organ* or seat.

Common sense.

Phantasie, or *Imagination*, which some call *Æstimate*, or *Cogitative* (confirmed, faith *Fernelius*, by frequent meditation) is an inner sense, which doth more fully examine the Species perceaued by common sense, of things present or absent, and keepes them longer, recalling them to minde againe, or making new of his owne. In time of sleepe this faculty is free, and many times conceaues strange, stupend, absurd shapes, as in sicke men we commonly obserue. His *Organ* is the middle fell of the braine; his *Obiects* all the Species communicated to him by the *Common sense*, by comparison of which hee faines infinite other vnto himselfe. In *Melancholy* men this faculty is most Powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred vp by some terrible obiect, presented to it from common sense, or memory. In *Poets* and *Painters* *Imagination* forcibly workes, as appears by their severall fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subiect and gouerned by *Reason*, or at least should be; but in *Brutes* it hath no superior, & is *Ratio Brutorum*, all the reason they haue.

Phantasie.

t phis. l. 5. c. 8

Memory, layes vp all the Species which the Senses haue brought in, and records them as a good *Register*, that they may be forth-comming when they are called for by *Phantasie* and *Reason*. His obiect is the same with *Phantasie*, his *Seat* and *Organ* the backe part of the braine.

Memory.

The affections of these Senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe* is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule, (as *Scaliger* defines it.) For when the common sense resteth, the outward senses rest also. The *Phantasie* alone is free, and his Commander, *Reason*; as appears by those *Imagi-*

Affections of the senses, Sleep, & waking. u Exercit. 280.

24 maginary Dreames, which are of diuers kindes, *Naturall; Divine, Demoniacall &c.* which vary according to Humors, Diet, Actions, Obiects &c. of which *Artemidorus, Cardanus,* and *Sambucus,* with their feuerall Interpretations, haue written great volumes. This ligation of Senses, proceeds from an inhibition of Spirits, the way being stopped by which they should come, this stopping is caused of vapors arising out of the stomacke, filling the Nerves, by which the Spirits should be conveyed. When these vapors are spent, the passage is open, and the Spirits performe their accustomed duties, so that *Waking is the action and motion of the Senses, which the Spirits dispersed ouer all parts, cause.*

SUBSEC. 8.

Of the Mouing faculty.

Appetite.



His *Mouing Faculty,* is the other power of the *Sensitiue soule,* which causeth all those *Inward and Outward animal motions in the body.* It is diuided into two Faculties, the power of *Appetite,* and of *mouing from place to place.* This of *appetite* is threefold, as some will haue it, *Naturall,* as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention, Expulsion,* which depend not of Sense, but are *Vegetall,* as the Appetite of meate, and drinke, hunger and thirst. *Sensitiue* is common to Men and Brutes. *Voluntary,* the third or intellectuall, which commands the other two in men, and is a curbe vnto them, or at least should be: but for the most part is captiuated and ouer-ruled by them: and men are led like beasts by sense, giuing reines to their concupiscence and feuerall lusts. For by this Appetite the soule is led or inclined, to follow that good which the Senses shall approue, or avoid that which they hold euill: his obiect being good or euill, the one he embraceth, the other he reiecteth: according to that Aphorisme, *Omnia appetunt bonum,* all things seeke their owne good, or at least seeming good. This power is inseparable from sense, for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense,* and is diuided into two powers, or inclinations, *Concupiscible* or *Irascible:* or (as ^x one translates it) *Coueting,* or *Anger invading,* Impugning. *Concupiscible* couets alwaies pleasant and delightfull things, and abhorres that which is distastefull, harsh, and vnpleasant. *Irascible,* ^y *quasi auersans per iram & odium,* as avoiding it with anger and indignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some obiect of the same nature, and if present, they procure ioy, which dilates the Heart, and preserues the body: If absent, they cause Hope, Loue, Desire, Concupiscence. The *Bad* are *Simple* or *mixt: Simple* for some bad obiect present, as sorrow which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death itselfe: or future as Feare. Out of these two arise those mixt affections, & passions of Anger, which is a desire of reuenge, Hatred which is inueterate anger, Zeale which is offended with him who hurts that he

^x T. W. Iesuite
in his Passios
of the minde.
^y Velcurio.

he loues, and *Emulsiuaria*, a compound affection of Ioy and Hate, when we reioyce at other mens mischiefe, and are greiued at their prosperity; Pride, Selfe-loue, Emulation, Envy, Shame, &c. of which elsewhere. 25

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by mouing the body from place to place: by this faculty therefore wee locally moue the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisit: That which moues, By what it moues, That which is moued. That which moues, is either the Efficient cause, or End. The end is the obiect, which is desired or eschewed; as in a dogge to catch a hare &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad obiect: in Brutes *Imagination* alone, which moues the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moues: and that consists of Nerues, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which moue the Muscles, or Nerues in the Midst of them, and draw the cord, & so per consequens the ioynt, to the place intended. That which is moued, is the body, or some member apt to moue. The motion of the Body is diuers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward Aire is drawne in by the *vocall Artery*, & sent by mediation of the *Midriffe* to the Lungs, which dilating themselues as a paire of bellows, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many haue written whole Bookes, I will say nothing.

²Nervi à spiritu mouentur, spiritus ab anima. Meland.

SUBSECT. 9.

Of the Rationall Soule.



IN the precedent Subsections, I haue anatomized those inferior Faculties of the Soule; the *Rationall* remaineth, a pleasant, but a doubtfull subiect (as a one tearmes it) and with the like brevity to be discussed. Many erroneous opinions are about the Essence and originall of it, whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it bee Organically or Inorganically; seated in the Braine, Heart, or Blood; mortall or immortall; how it comes into the body. Some hold that it is *extraduce*, as *Phil. l. i. de Anima*, *Tertullian*, *Avicenna*, and many late writers; that one man begets another, Body and soule: or as a candle from a candle, to be produced from the seed. ^c*Galen* supposeth the soule *Crasin esse*, to bee the Temperature it selfe, *Trismegistus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Pherecides Syrus*, *Epictetus*, with the *Chaldees* and *Ægyptians*, affirmed the soule to be immortall, as did those *Britan* † *Druides* of old. The ^d*Pythagorians* defend *Metempsychosis*.

^aVelutio. fucundum & anceps. subiectum.

^bGoclenius in Xuxon pag. 302. Bright. in Phys. Scrib. l. i. c. 6.

^cLib. an mores sequantur, &c. Cesar. 6. Cord.

^dRead. Anceas Gazens dial. of the immortality of the soule.

26 *tempsychoſis*, and *Palingeneſia*, that Soules goe from one body to another, as men into Wolues, Beares, Dogges, Hogges, as they were inclined in their liues, or participated in conditions.

^aOuid. *met.* 15.

—* *ing ferinas*

Possumus ire domus, pecudumq; in corpora condi.

^cIn Gallo.

^c Lucians Cock was first Euphorbus a Captaine:

^{Idem.}

*Ille ego (nam memini) Troiani tempore belli,
Panthoides Euphorbus eram,*

^fNicephorus
hiſt. lib. 10 c. 35

a horſe, a man, a ſponge. ^f Iulian the Apoſtata, thought Alexanders Soule was descended into his body: Plato in *Timæo*, and in his *Phædon* (for ought I can perceiue) differs not much from this opinion, that it was from God at firſt, & knew all, but being incloſed in the Body, it forgets, and learns anew, which he calls *reminifcentia*, or *recalling*, & that it was put into the body for a puniſhment, and thence it goes into a beaſts, or mans, as appears by his pleaſant fiction *de ſortitione animarum*, lib. 10: *de rep.* & after 8 10000 yeares is to returne into the former body againe,

^gPhædro.

[†]Claudian lib.
1. *de rap. Pro-
ſerp.*

-----[†] *poſt varios annos, per mille figuras,*

Rurſus ad humana fertur primordia vita.

Others deny the immortality of it, which Pomponatius of Padua decided out of Aristotle, not long ſince. Plinius *A vunculus* cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7. *epiſt. ad Lucilium*. *epiſt.* 55. Dicearchus in Tull. *Tuſc.* Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.

(*Præterea gigni pariter cum corpore, & vna*

Crescere ſentimus, pariterq; ſenescere mentem)

*Hæc quæſtio
multos per an-
nos variè, ac
mirabiliter im-
pugnata &c.
† Colerus ibid.*

Averroes, & I know not how many Neotericks. This quæſtiõ of the Immortality of the Soule, is diverſly and wonderfully impugned & diſputed, eſpecially amongſt the Italians of late, ſaith Iab. Colerus lib. *de immort. anime*, cap. 1. The Popes themſelves haue doubted of it, Leo Decimus that Epicurean Pope, as [†] ſome record of him, cauſed this quæſtion to be diſcuſſed *pro* and *con* before him, and concluded at laſt, as a prophaine and atheiſticall Moderator, with that verſe of Cornelius Gallus.

Et redit in nihilum, quod fuit ante nihil.

^{*}De eccleſ. dog
cap. 16.

It beganne of nothing, and in nothing it ends. Zeno and his Stoickes, as ^{*} Auſtin quotes him, ſuppoſed the Soule ſo long to continue, till the Body was fully putrified, and reſolued into *materia prima*: but after that, *in fumos evaneſcere*, to be extinguished and vaniſh; and in the meane time, whileſt the body was conſuming, it wandred all abroad, & *longinquo multa annunciare*, and (as that Clazomenian Hermodimus averred) ſaw pretty viſions, and ſuffered I know not what.

[†]Ouid. 4. *Met.*

[†] *Errant exanguis ſine corpore & oſibus umbra.*

^h bonorum La-
res, malorum ve-
rò larvas & Le-
mures.

ⁱ Some ſay at
3. daies, ſome
ſix weekes, o-
thers other-
wiſe.

Others grant the immortality thereof, but they make many fabulous fictions in the meane time of it, after the departure from the Body: like Plato's *Elifian fieldes*, and that *Turkie Paradise*. The Soules of good men they deified; the bad (ſaith ^h Auſtin) became devils, as they ſuppoſed; with many ſuch abſurd tenets, which he hath confuted. Hierome, Auſtin, and other Fathers of the Church, hold that the Soule is immortall, created of nothing, and ſo infuſed into the Child or Embrio in his mothers wombe, ſix moneths after the ⁱ conception; not as thoſe of Brutes, which are *ex traduce*, and dying with

with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as Tully did Atticus, doubting of this point, to Plato's Phædon. Or if they desire Philosophicall proofes and demonstrations, I referre them to Niphus, Nic. Faventinus tracts of this subiect. To Fran. and John Picus in digress: sup. 3. de Anima, Tholosanus, Eugubinus, To. Soto, Canus, Thomas, Peresius, Dandinus, Colerus, to that elaborat tract in Zanchius, to Tolets 60 reasons, and Lessius 22 arguments, to proue the immortality of the Soule. Campanella lib. de Sensu rerum, is large in the same discourse, Albertinus the Schooleman, Iacob: Naclantus, Tom. 2 op. handleth it in foure questions, Antony Brunus, Aonius Palearius, Marinus Marcennus, with many others. This Reasonable Soule, which Austin calls a spirituall substance, mouing it selfe, is defined by Philosophers to bee the first substantiall Act of a Naturall, Human, Organicall Body, by which a man liues, perceiues, and understands, freely doing althings, and with election. Out of which definition wee may gather, that this Rationall Soule includes the powers, and performes the duties of the two other, which are contained in it, and all three Faculties make one Soule, which is inorganicall of it selfe although it be in all parts, and incorporeall, vsing their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in Essence. The Vnderstanding which is the Rational power apprehending, the wil, which is the Rationall power mouing, to which two, all the other Rationall powers are subiect and reduced.

SVBSEC. IO.

Of the Vnderstanding.

Vnderstanding is a power of the soule, by which wee perceiue, know, remember, and iudge aswell Singulars, as vniversals: ha-
by Melancthon.
 uing certaine innate notices or beginnings of arts, a reflecting
 action, by which it iudgeth of his owne doings, and examines them.

Out of this definition (besides his chiefe office, which is to apprehend, iudge all that he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a Man and a beast. As first, the sense only comprehends Singularities, the Vnderstanding Vniuersalities. Secondly, the sense hath no innate notions: Thirdly, Brutes cannot reflect vpon themselves. Bees indeed make neat and curious workes, and many other creatures besides, but when they haue done, they cannot iudge of them. His obiect is God, Ens, all nature, and whatsoever is to be vnderstood: which successiuelly it apprehends. The obiect first mouing the vnderstanding, is some sensible thing, after by discoursing, the Minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are Apprehension, Composition, Division, Discoursing, Reasoning, Memory, which some include in Inuention, and Iudgement. The common Divisions are of the Vnderstanding; Agent, and Patient, Speculatiue, and Practicke; In Habite or in Act; Simple or Compound. The Agent is that which is called the Wit of Man, acumen or subtilty, sharpnesse of inuention, when he doth inuent of himselfe without a Teacher, or learns anew; which abstracts those intelligible Species from the Phantastie, and transferres them to the passiue Vnderstanding,

28

*I Nihil in intel-
lectu, quod non
prius fuerat in
sensu.*

Velcurio.

*m The pure
part of the
Conscience.*

¹ because there is nothing in the *Vnderstanding*, which was not first in the *Sense*: that which the *Imagination* hath taken from the *Sense*, this *Agent* iudgeth of; whether it be true or false; and being so iudgeth he commits it to the *Passible* to be kept. The *Agent* is a *Doctor* or teacher, the *Passive* a scholar; and his office is to keepe and farther iudge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: *Actions*, by which wee take *Notions* of, and perceine things; *Habits*, which are durable lights and notions, which wee may vse when wee will. Some reckon vp eight kindes of the *Sense*, *Experience*, *Intelligence*, *Faith*, *Suspition*, *Error*, *Opinio*, *Science*; to which are added *Art*, *Prudency*, *Wisdom*: as also *Synteresis*, *Dictamen rationis*, *Conscience*; so that in all there bee 14 Species of the *Vnderstanding*, of which some are *innate*, as the three last mentioned; the other are got by doctrine, learning, & vse. *Plato* will haue all to be *innate*: *Aristotle* reckons vp but five intellectuall *Habits*: two *speculative*, as that *Intelligence of the principles*, and *Science of conclusion*: Two *practick*, as *Prudency*, whose ende is to practise; *Art* to fabricate; *Wisdom* to comprehend the vse and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent; for three being *innate*, and five *acquisite*, the rest are *improper*, *imperfect*, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them I will only point at, as more necessary to my following Discourse.

Synteresis, or the purer part of the *Conscience*, is an *innate Habit*, and doth signifie a *conservation of the knowledge of the Law of God & Nature*, to know good or evil: And (as our *Divines* hold) it is rather in the *Vnderstanding*, then in the *Will*. This makes the *maior* proposition, in a *practicke Syllogisme*. The *Dictamen rationis* is that which doth admonish vs to do Good, or Evil, & is the *minor* in the *Syllogisme*. The *Cōscience* is that which approues Good or Evil, iustifying or condēning our *Actions*, & is the *Conclusion* of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, & suffered to go to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question, his word, oath, promise, is to be religiously kept, although to his enimie, & that by the law of Nature. ⁿ Doe not that to another, which thou wouldst not haue done to thy selfe. *Dictamē* applies it to him, & dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or breake promise with thee: *Conscience* concludes, therefore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n Quod tibi fieri non vis, alteri ne feceris.

SUBSECT. II.

Of the will.

o Res ab intellectu monstratas recipit vel reicit, approbat, vel improbat Philosoph. Ignoti nulla cupido.



Will, is the other power of the *rationall Soule*, ^o which covets or avoids such things as haue beene before iudgeth, and apprehended by the *understanding*. If good, it approues; if evil, it abhorres it: so that his object is either good or evil. *Aristotle* calls this our *rationall*,

onall Appetite, for as in the *Sensitive*, we are moued to good or bad by our Appetite, ruled and directed by Sense; so in this wee are carried by Reason. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an vniuersall, immateriall; That respects only things delectable and pleasant, this Honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if euill, avoid it: but this is free in his Essence, *much now depraved, obscured, and false from his first perfection; yet in some of his operations still free*, as to goe, walke, moue at his pleasure, and to choose whether it will doe, or not doe; steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Counsells, Precepts, Rewards, Promises, Threates, and Punishments: and God should be the Author of sinne. But in *spirituall things* we will no good, prone to euill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is *confusion*, a confusion in our powers, *our whole Will is averse from God and his Law*, not in naturall things onely, as to eat and drinke, lust, to which we are led headlong by our temperature, and inordinate Appetite,

*Nec nos obniti contra, nec tendere tantum
Sufficiamus,*

wee cannot resist, our concupiscence is originally bad, our Heart euill, the seat of our Affections, captiuates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by Nature, by *ignorance* worse, by Art, Discipline, Custome, we get many bad Habits, suffering them to domineere and tyrannize ouer vs, and the Diuill is still ready at hand with his euill suggestions, to tempt our depraved will to some ill disposed action, to precipitate vs to destruction: except our Will be not swayed and counterpoised againe, with some diuine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke vs, when we are in the full careere of our dissolute courses. So *David* corrected himselfe, when hee had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

The Actions of the Will are *Velle, & Nolle*, to will & nill: which two words comprehend all, and they are Good or Bad, accordingly as they are directed: and some of them freely performed by himselfe, although the *Stoicks* absolutely deny it, and will haue all things ineuitably done by *Destiny*, imposing a fatall necessity vpon vs, which we may not resist; yet we say that our will is free in respect of vs; and things contingent, howsoeuer in respect of Gods determinate counsell, they are ineuitable and necessary. Some other actions of the will are performed by the inferiour powers, which obey him as the *Sensitive* and *Mouing Appetite*, as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this Appetite is many times rebellious in vs. It was (as I said) once well agreeing with reason, and there was an excellent concert and harmony betwixt them, but that is now dissolued, they often iarre, Reason is ouer borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wild horses runne away with a chariot, and will not be curbed. Wee know many times what is good, but will not doe it, as shee said,

*p Melancthon.
Operationes ple-
ruum, scilicet
libera sit illa in
essentia sua.*

*q In civilibus
libera, sed non
i spiritualibus,
Osiander.
r Tota voluntas
aversa à Deo.
Omnis homo
mendax.
Virg.*

*t Vel propter ig-
norantiam quod
bonis studiis non
sit instructa
mens ut debuit,
aut diuinis pre-
ceptis exulta.*

30

u Medea Ouid.

u *Trahit invitam nova vis, aliudq; cupido;
Mens aliud suadet.*

Luste counsels one thing, reason another, there is a new reluctancy in men.

† Ouid.

† *Odi, nec possum, cupiens non esse, quod odi.*

x Seneca Hipp.

We cannot resist, but as *Phadra* confessed to her Nurse, x *qua loqueris, vera sunt, sed furor suggerit sequi peiora*: Shee said well and true, she did acknowledge it, but head-strong passion and fury, made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a loathsome, foule, crying sinne Adultery was, yet notwithstanding he would commit murder, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

Those *Naturall* and *Vegetall* powers, are not commanded by *will* at all; for *who can adde one cubite to his stature?* These other may, but are not: and thence come all those head-strong Passions, violent perturbations of the Minde; And many times vitious Habits, customes, ferall Diseases, because we giue so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar Definitions, Descriptions, Differences, and kindes, are handled at large in the *Ethicks*, and are indeed the subiect of *Morall Philosophie*.

MEMB. 3.

SUBSECT. I.

Definition of Melancholy, Name, Difference.



Having thus briefly Anatomized the Body and Soule of Man, as a preparatiue to the rest; I may now freely proceed to treat of my intended subiect, to most mens capacity, and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and

y Melancholicos

vocalamus, quos

exuperantia vel

prauitas Melan-

cholic ita male

habet, ut inde

insaniant, vel in

omnibus, vel in

pluribus usq; ma-

nifestis, sive ad

rectam ratione,

voluntatem, per-

tinent, vel elec-

tionem, vel in-

tellectus opera-

tiones.

z Pessimum &

pertinacissimum

morbum, qui ho-

mines in bruta

degenerare cogit

a Panth. Med.

b Angor animi

in una contenti-

one defixus,

absq; fbre.

Difference. The *Name* is imposed from the matter, and the Disease denominated from the materiall cause: as *Bruel* obserues, *Μελαγχολία, quasi Μελαυα χολη*, from black Choler. And whether it be a cause or an effect, a Disease, or Symptome, let *Donatus Altomarus*, and *Salvianus* decide; I will not con-

tende about it. It hath severall Descriptions, Notations, and Definitions,

y *Fracastorius* in his second booke of Intellect, calls those *Melancholy*, whom

abundance of that same depraved humor of blacke Choler hath so misaffected,

that they become mad thence, and dote in most things, or in all, belonging to

election, will, or other manifest operations of the Understanding. z *Melanelius*

out of *Galen*, *Ruffus*, *Aetius* describe it to be a bad and peeuish Disease, which

makes men degenerate into beasts: *Galen*, a privation or infection of the mid-

dle cell of the Head, &c. defining it from the part affected, which a *Hercules de*

Saxonia approues, lib. 1. cap. 16. calling it a depravation of the principall fun-

ction: *Fuchsius* lib. 1. cap. 23. *Arnoldus Breviar.* lib. 1. cap. 18. *Guianerius*, and

others: By reason of blacke Choler, *Paulus* addes. *Halyabbas* simply calls it a

commotion of the minde. *Aretius*, b a perpetuall anguish of the soule, fastned on

one thing, without an ague: which Definition of his, *Mercurialis de affect.*

cap. lib. 1. cap. 10. taxeth: but *Ælianus Montaltus* defends, lib. de morb. cap.

c. 1. de Melan. for sufficient and good. The common sort define it to bee a

kinde

kinde of dotage without a feaver, having for his ordinary companions, feare, and sadnesse, without any apparant occasion. So doth *Laurentius* cap. 4. *Piso*, lib. I. cap. 43. *Donatus Altomarus* cap. 7. art. medic. *Iacchinus* in com. in lib. 9. *Rhasis ad Almanfor* cap. 15. *Valesius exerc.* 17. *Fuschius institut.* 3. sec. I. cap. II &c. Which common definition, howsoever approved by most, *Hercules de Saxonis* will not allow of, nor *David Crusius*, *Theat. morb. Herm. lib. 2. cap. 6.* he holds it vn sufficient: as ^d rather shewing what it is not, then what it is: as omitting the specificall difference, the phantasie and Braine: but I descend to particulars. The summum genus is Dotage, or Anguish of the minde, saith *Aræteus*, of a principall part, *Hercules de Saxonis* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward Sense and motions (depraved) † to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi* to seperate) in which, those functions are not depraved, but rather abolished (without an ague) is added by all, to sever it from Phrensie, and that Melancholy, which is in a pestilent Feaver. (Feare and Sorrow) make it differ from Madnesse (without a cause) is lastly inserted to specify it from all other ordinary passions of Feare and Sorrow. Wee properly call that Dotage, as ^e *Laurentius* interprets it, when some one principall facultie of the minde, as Imagination, or reason is corrupted, as all Melancholy persons haue. It is without a Feaver, because the humour is most part cold & dry, contrary to putrefaction. Feare and Sorrow are the true Characters, and inseparable companions of most Melancholy, not all, as *Her. de Saxonis*, *Tract. posthumo de Melancholia*, cap. 2. well excepts, for to some it is most pleasant, as to such as laugh most part; some are bold againe, and free from all manner of feare and grieffe, as hereafter shall be declared.

31

c Cap. 16. lib. 1.

d Eorum definitio morbus quid non sit potius, quam quid sit explicat.

† Animæ functiones immutantur in facultate, tolluntur in mania, depravantur solum in melancholia. *Herc. de Sax. cap. 1. tract. de Melan. e Cap. 4. de Mel.*

SUBJECT. 2.

Of the part affected. Affection. Parties affected.

Some difference I finde amongst Writers, about the principall part affected in this disease, whether it be the Braine, or Heart, or some other Member. Most are of opinion, that it is the Braine: for being a kinde of Dotage, it cannot otherwise bee, but that the Braine must be affected, as a Similar part, be it by † consent or Essence, not in his Ventricles, or any obstructions in them, for then it would be an Apoplexie, or Epilepsie, as ^f *Laurentius* well obserues; but in a cold dry distemperature of it in his substance, which is corrupt and become too cold, or too dry, or else too hot, as in mad-men, and such as are inclined to it: and this ^g *Hippocrates* confirms, *Galen*, *Arabians*, and most of our new writers. *Marcellus de Oddis* (in a consultation of his, quoted by ^h *Hildisheim*) and five others there cited, are of the contrary part, because Feare and Sorrow, which are passions, be seated in the Heart. But this obiection is sufficiently answered by ⁱ *Montaltus*, who doth not deny that the Heart is affected (as ^k *Melanelius* proues out of *Galen*) by reason of his vicinity; and so is the Midriffe, & many other parts. They doe *comparti*, and haue a fellow feeling by the Law of Nature: but for as much as this malady is caused by precedent Imagination, with the Appetite, to whom Spirits obey, and are subiect to those principall

† Per consensum sive per Essentiam

† Cap. 4. de Mel.

g Sec. 7. de mor.

vulgar. lib. 6.

h Spicel. de Melancholia.

i Cap. 3. de Mel.

pars affecta cere-

brum, sive per

consensum, sive

per cerebrum

contingat, &

procerum aucto-

ritate & ratio-

ne stabilitur.

k Lib. de Mel.

cholia. cor verb

vicinitatis rati-

one unâ affici-

tur. ac septura

transuersam ac

stomachus cura

dorsali spina,

&c.

parts

32 parts: the *Braine* must needs primarily be misaffected, as the seat of *Reason*, and then the *Heart*, as the seat of *Affection*, ¹ *Capivaccius*, and *Mercurialis*, have copiously discussed this question, and both conclude the subiect is the Inner *Braine*, and from thence it is communicated to the *Heart*, and other inferior parts, which sympathize and are much troubled, especially when it comes by consent, and is caused by reason of the *Stomacke*, or *myrache*, as the *Arabians* tearme it, whole *Body*, *Liver*, or ^m *Spleen*, which are seldome free, *Pylorus*, *Meseriacke Veines*, &c. For our *Body* is like a *Clocke*, if one wheele be amisse, all the rest are disordered, the whole *Fabrick* suffers: with such admirable *Art* and *Harmony* is a man composed, such excellent proportion; as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

¹ Lib. 1. cap. 10.
Subiectum est
cerebrum inte-
rius.

^m *Raro quisquam
tumorem effugit
lienis, qui hoc
morbo afficitur,
Piso.*

Quis affectus.

ⁿ *See Dramatum
ab Altomar.*

^o *Facultas Ima-
ginandi, non co-
gilandi, nec me-
morandi lesa
hic.*

^p *Lib. 3. Fen. 1.
Tract. 4. cap. 8.*

^q *Lib. 3. cap. 5.*

^r *Lib. Med. cap.*

¹⁹ *part. 2. Trac.*

¹⁵ *cap. 2.*

^f *Hildesheim*

^{spicel. 2. de Me-}

^{lanchol. fol. 207.}

^{& fol. 127.}

^{Quandoq; etiam}

^{Rationalis si af-}

^{fectus invetera-}

^{tus sit.}

^{* Lib. posthumo}

^{de Melanch.}

^{edit. 1620. De-}

^{pravatur, fides,}

^{discursus, opinio,}

^{&c per vitium}

^{Imaginationis,}

^{ex Accidenti.}

^{Parties affe-}

^{cted.}

^{r Qui parvum}

^{caput habent, in-}

^{sensati pleriq;}

^{sunt Arist. in}

^{physiognomia}

^{u Aretus lib. 3.}

^{cap. 5.}

^{x Qui prope sta-}

^{tum sunt. Aret.}

^{Mediis convenit}

^{etatis, Piso.}

^{y De quartano.}

^{z Pronus ad}

^{Melancholiam}

^{non tam tristis,}

^{sed & hilares,}

^{siocosi, cachinnan-}

^{tes, irrisores, & qui plerumq; praeubri sunt.}

^{a Qui sunt subtilis ingenii, & multae perspicacitatis de facili incidunt in Melancholiam.}

^{l. 1. cont. Tract. 9.}

As many doubts almost arise about the ⁿ *Affection*: whether it be *Imagination* or *Reason* alone, or both. *Hercules de Saxonia* proves it out of *Galen*, *Aetius*, and *Altomarus*, that the sole fault is in ^o *Imagination*. *Bruel* is of the same minde: *Montaltus* in his second Chapter of *Melancholy*, confutes this Tenet of theirs, and illustrates the contrary, by many examples: as of him, that thought himselfe a shel-fish; of a Nunne, and of a desperate Monke, that would not be perswaded, but that he was damned. *Reason* was in fault as well as *Imagination*, which did not correct this error; they make away themselves oftentimes, and suppose many absurd and ridiculous things. Why doth not *Reason* detect the Fallacy, settle & perswade, if she be free? ^p *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by ^q *Aretus*, *Gordonius*, *Guianerius*, &c. To end the controversie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with ^r *Albertinus Bottonus* a Doctor of *Padua*, that it is first in *Imagination*, and afterwards in *Reason*; if the Disease be inveterate, or as it is more or lesse of continuance: but by accident, as ^{*} *Herc. de Saxonia* addes; *faith*, *opinion*, *discourse*, *ratiocination*, are all accidentally depraved by the default of *Imagination*.

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the *Moone*, *Saturne*, *Mercury* misaffected in their genitures, such as live in over-cold, or over-hot Climes: Such as are borne of *Melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, that have little heads, that have a hot Heart, moist Braine; hot Liver, & cold stomacke, have been long sicke: such as are solitary by nature, great Students, giuen to much contemplation, idle, lead a life out of action, are most subiect to *Melancholy*. Of Sexes both, but men more often; yet ^u women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall *Melancholy* is almost an inseparable accident; but this artificiall *Melancholy* is more frequent in such as are of a ^{*} middle age. Some assigne 40 yeares, *Gariopontus* 30, *Iubertus* excepts neither young nor old from this adventitious. *Aetius* and *Aretus* ascribe into the number not onely ^z discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally, saith *Rhasis*, ^a the fi-

nest wits, and most generous spirits, are before others obnoxious to it; so that I cannot except any complexion, any condition, sexe, or age, but ^b fooles & Stoicks, which according to ^c Synesius, are neuer troubled with any manner of passion, but as *Anacreons cicada*, sine sanguine & dolore, similes fere dijs sunt. Erasmus vindicates fooles from this Melancholy Catalogue, because they haue most part moist braines, and light hearts, ^d they are free from ambition, envie, shame and feare, they are neither troubled in conscience, nor mace- rated with cares, to which our whole life is so much subiect.

SUBJECT. 4.

Of the matter of Melancholy.



Of the Matter of Melancholy, there is much question betwixt *Avicen* and *Galen*, as you may read in ^e *Cardans Contradictions*, ^f *Valesius controversies*, *Montanus*, *Prosper Calenus*, *Capivacci*, ^g *Bright*, ^h *Ficinus*, that haue written either whole Tracts, or copiously of it, in their severall Treatises of this Subiect. ⁱ What this humour is or whence it proceeds, how it is ingendred in the body, neither *Galen*, nor any old Writer hath sufficiently discussed, as *Iacchinus* thinkes: the Neoterickes cannot agree. *Montanus* in his consultations, holds Melancholy to be materiall or immateriall: and so doth *Arculanus*: the materiall is one of the foure humors before mentioned, and naturall. The immateriall or adventitious, acquisite, redundant, vnnaturall, artificiall: which ^{*} *Hercules de Saxonia* will haue reside in the spirits alone, and to proceed from an hot, cold, dry, moist distemperature, which without matter, alter the braine and functions of it. *Paracelsus* wholly reiects and derides this division of foure humours and complexions, but our *Galenists* generally approve of it, subscribing to this opinion of *Montanus*.

This materiall Melancholy is either simple, or mixt; offending in Quantity or Qualitie, varying according to his place, where it setleth, as Braine, Spleene, Meseriacke veines, Heart, Wombe, and Stomacke: or differing according to the mixture of those naturall humours amongst themselves; or foure vnnaturall adust humours, as they are diuersly tempered and mingled. If naturall melancholy abound in the Body, which is cold and dry, so that it be more ^k then the Body is well able to beare, it must needs be distempred, saith *Faventinus*, and diseased: and so of the other, if it be depraued, whether it arise from that other Melancholy of *Choler* adust, or from *Blood*, produceth the like effects, & is, as *Montaltus* contends, if it come by adustion of humors, most part hot and dry. Some difference I finde, whether this Melancholy matter may be ingendred of all foure humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Fleagme* or *Pituita*, whose true assertion, ^l *Valesius* and *Menardus* stilly maintaine, and so doth ^m *Fuchsius*, *Montaltus*, ⁿ *Montanus*. How (say they) should white become blacke? But *Hercules de Saxonia*, lib. post. de melan. cap. 8. and *Cardan*, are of the opposit part (it may be ingendred of *Fleagme*, et si raro contingat, though it seldome come to passe) so is *P. Guianerius* and *Laurentius* cap. 1. with *Me-*

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^b Nunquam sanitate mentis excidit, aut dolore capitur. Eras. rasin.

^c In laud. calvit. d Vacant conscientie carnisfina, nec pudefunt, nec verentur, nec dilacerantur millibus curatum, quibus tota vita obnoxia est.

^e Lib. 1. tract. 3. contradic. 18.

^f Lib. 1. cont. 21.

^g Bright cap. 16.

^h Lib. 1. cap. 6.

ⁱ de sanit. tuenda.

^j Quisve ant

qua' is s. t. humor

aut que istius

differentie, &

quomodo gignat.

tur in corpore,

serutandum, hac

enim in re multi

veterum labora-

verunt, nec faci-

le. accipere ex

Galeno senten-

tiam ob loquen-

di varietatem.

Leonart. Iacchi-

mus com. in 9.

Rasis, cap. 15.

Cap. 16. in 9.

Rasis.

^{*} Tract. p. s. s. s.

de Melan. edit.

Venetijs 1620.

cap. 7. & 8. ab

intemperie c. li-

da, humida, &c.

^k Secundum

magis aut mi-

nus si in corpore

fuert, ad intem-

periem plusquam

corpus salubriter

ferre poterit. in-

de corpus mor-

bosum efficiunt.

^l Lib. 1. contro-

vers. cap. 21.

^m Lib. 1. sect. 4.

cap. 4.

ⁿ Confil. 26.

^o Lib. 2. contra-

dict. cap. 11.

^p Deseb. tract. 4. diff. 2. cap. 1. non est negandum ex hac fieri Melancholicos

E

lanethors

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lancthon in his booke *de Anima*, and Chapter of humours; he calls it *Asiniam*, dull, swinish Melancholy, and saith that he was an eye-witnesse of it: so is *q Wecker*. From melancholy adust ariseth one kinde, from Cholera another, which is most brutish: another from Fleagme, which is dull; and the last from Blood, which is best. Of these some are cold and dry, others hot and dry, varying according to their mixtures, as they are intended and remitted. If the humour be cold, it is, saith *f Faventinus*, a cause of dotage, and produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it. If the brain be hot, the animal spirits are hot, much madnesse followes with violent actions: if cold, fatuity and sottishnesse, *c Capivaccius*. *u The colour of this mixture varies likewise according to the mixture, be it hot or cold, tis sometimes blacke, sometimes not, Altomarus*. The same *x Melanelius* proues out of Galen: and Hippocrates in his booke of melancholy (if at least it be his) giuing instance in a burning coale, which when it is hot, shines, when it is cold, looks blacke, and so doth the humour. This diversitie of Melancholy matter, produceth diversity of effects. If it be within the body, and not putrified, it causeth blacke Jaundise: if putrified, a Quartan Ague; if it breake out to the skinne, Leprosie; if to parts, severall Maladies, as Scurvy, &c. If it trouble the minde, as it is diversly mixt, it produceth severall kindes of Madnesse and Dotage, of which in their place.

SUBJECT. 5.

Of the species or kindes of Melancholy.



When the matter is divers and confused, how should it otherwise be, but that the Species should be divers and confused? Many new and old Writers haue spoken confusedly of it, confounding Melancholy, and Madnesse, as *z Heurnius*, *Guianerius*, *Gordonius*, *Salustius Saluvianus*, *Iason Pratenfis*, *Savanarola*, that will haue Madnesse no other then Melancholy in Extent, differing (as I haue said) in degrees. Some make two distinct Species, as *Ruffus Ephesus* an old Writer, *Aretaeus*, *Aurelianus*, *Paulus Aegineta*: others acknowledge a multitude of kindes, & leaue them indefinite, as *b Aetius* in his *Tetrabiblos*, *c Avicenna lib. 3. Fen. 1. Tract 4. cap. 18. Arculanus cap. 16. in 9. Rasis. Montanus med. part. 1.* *d* If naturall Melancholy be adust, it maketh one kinde; if blood, another; if cholera, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves. *† Hercules de Saxonia* sets downe two kindes, materiall and immateriall; one from spirits alone, the other from humours and spirits. *Savanarola Rub. 11. Tract. 6. cap. 1. de agritud. cap. wil* haue the kindes to be infinite, one from the myrach, called *mirachialis* of the *Arabians*; another *stomachalis*, from the stomach, another from the liver, heart, wombe, hemrods: one beginning, another consummate. *Melancthon* seconds him, *f as the humour is diversly adust and mixt, so are the species diverse: but what these men speake of species, I thinke ought to be vnderstood of Symptoms, and so doth g Arculanus interpret himselfe: infinite species, idest, Symptoms: and in that sense, as Io. Gorrheus acknowledgeth in his medic-*

† Cap. de humr. lib. de Anima. variè aduertur & miscetur ipsa Melancholia, unde variè amentius in species. Cap. 16. in 9. Rasis.

nall

nall definitions, the species are infinite, but they may be reduced to three 35
 kindes, by reason of their seat, *Head, Body, and Hypochondries*. This threefold
 division is appoued by *Hippocrates* in his booke of Melancholy, (if it bee his,
 which some suspect) by *Galen, lib. 3. de loc. affectis cap. 6.* by *Alexander lib. 1.
 cap. 16.* *Rasis lib. 1. Continent. Tract. 9 lib. 1. cap. 16.* *Avicenna*, and most of our
 new Writers. *Th. Erastus* makes two kindes; one perpetuall, which is *Head
 melancholy*: the other interrupt, which comes and goes by fits, which hee sub-
 divides into the other two kindes, so that all comes to the same passe: Some
 againe make foure or five kindes. *Rodericus à Castro de morbis mulier.
 lib. 2. cap. 3.* and *Lod. Mercatus*, who in his second booke *de mulier: affect: cap.
 4.* will haue that melancholy of Nunnes, Widdowes, and more ancient
 Maids, to be a peculiar species of Melancholy differing from the rest: some
 will reduce Enthusiastes, Extaticall and dæmoniacall persons to this ranck,
 adding ^h *Loue melancholy* to the first, and *Lycanthropia*. The most receaued ^h *Laurentius*
 division is into three kindes. The first proceeds from the sole fault of the ^{cap. 4. de Mel.}
Braine, and is called *Head melancholy*: the second, sympathetically proceeds
 from the *whole body*, when the whole temperature is Melancholy: The third
 ariseth from the Bowels, Liver, Splene, or Membrane, called *Mesenterium*,
 named *Hypochondriacall, or windie melancholy*, which ⁱ *Laurentius* subdivides ^{i cap. 13.}
 into three parts, from those three Members, *Hepaticke, Splenaticke, Meseri-
 acke, Loue melancholy*, which *Avicenna* calls *Ilishi*: and *Lycanthropia*, which
 he calls *Cucubuthe*, are commonly included in head Melancholy: but of this
 last, which *Gerardus de Solo* calls *Amoreos*, and most *Knight melancholy*, with
 that of *Religious melancholy, Virginum & Viduarum*, maintained by *Rod: à
 Castro* and *Mercatus*, and all the other kindes, of *Loue melancholy*, I will speak
 apart by themselves in my third Partition. The three precedent species are
 the subiect of my present discourse, which I will anatomize, and treat of,
 through all their causes, symptomes, cures, together, and apart; that euery
 man that is in any measure affected with this malady, may knowe how to ex-
 amine it in himselfe, and apply remedies vnto it.

It is a hard matter, I confesse, to distinguish these three Species, one from
 the other, to expresse their seuerall causes, symptomes, cures, being that they
 are so often confounded amongst themselves, hauing such affinitie, that they
 can scarce be discerned by the most accurate Physitians; and so often inter-
 mixt with other diseases, that the best experienced haue been plunged. *Mon-
 tanus consil. 26.* names a patient that had this disease of Melancholy, and *Ca-
 ninus Appetitus* both together. And *consil. 23.* with *Vertigo*. ¹ *Iulius Caesar* ^{1480. & 116.}
Claudinus with Stone, Gout, Iandice. *Trincavellius* with an Ague, Iandice, ^{consil. consil. 12}
Caninus Appetitus, &c. ^m *Paulus Regoline*, a great Doctor in his time, consul- ^{m Hildisheim.}
 ted in this case, was so confounded with a confusion of Symptomes, that he ^{spicel. 2. fol. 166.}
 knewe not to what kinde of Melancholy to referre it. ⁿ *Trincavellius, Fallo-
pius, and *Francozanus*, famous Doctors in *Italy*, all three conferred with a- ^{Trincavellius}
 bout one party, at the same time, gaue three different opinions. And in ano- ^{Toin. 2. consil. 33}
 ther place, *Trincavellius* being demanded what he thought of a melancholy ^{& 16.}
 young man, to whom he was sent for, ingeniously confessed, that hee was in-
 deed melancholy, but he knewe not to what kinde to reduce it. In his 17 con-
 sultation, there is the like disagreement about a melancholy Monke. Those
 Symptomes, which others ascribe to misaffected parts and humours, ^{† Herc.}
de Saxonia attributes wholly to distempered spirits, and those immateriall, as ^{† cap. 13. tract.}
^{posib. de melan.}*

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I haue said. Sometimes they cannot well discern this Disease from others. In *Reinerns Solenanders* counsels, *Sect. 3. consil. 5.* He and *D^r Brande* both agreed, that the Patients disease was Hypochondriacall melancholy. *D^r Mattholdus* said it was *Asthma*, and nothing else. *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleue*, with others, could not define what Species it was, or agree amongst themselves. The Species are so confounded, as in *Cesar Claudinus* his 44 consultation for a *Polonian* Count, in his iudgement *P he laboured of Head melancholy, and that which proceeds from the whole temperature both at once.* I could giue instance of some that haue had all three kindes, *semel & simul*, and some successively. So that I conclude of our melancholy Species, as † many polititions doe of their pure Formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practise they are temperate and usually mixt, as the *Lacedemonian*, the *Roman* of old, *German* now and many others. What Phisitians say of distinct Species in their bookes, it much matters not, since that in their Patients bodies they are commonly mixt. In such obscurity therefore, varietie and confused mixture, of Symptomes, causes: how difficult a thing is it to treat of seuerall kindes apart; to make any certainty or distinction amongst so many casualties, distractions, when seldome two men shall be like affected *per omnia?* Tis hard, I confesse, yet neuertheless I will aduenture through the midst of these perplexities, and led by the clue or thread of the best Writers, extricate my selfe out of a Labyrinth of doubts and errors, and so proceed to the Causes.

o *Guarion. consil. med. 2.*

p *Laboravit per essentiam, & a toto corpore.*

† *Machiauel. &c. Smithus de rep. Angl. cap. 8. l. 1. Buscoldus discurs. polit. discurs. 5. cap. 2. Arist. 1. 3. polit. cap. vit. Kecker. alij, &c.*

SECT. 2.

MEMB. I. SVBSEC. I.

Causes of Melancholy.
GOD a cause.

p *Primo artis curative.*
r *Nostri primū sit propositi affectionum causas indagare, res ipsa hortari videtur, nam alioqui earum curatio, manca & inutilis esset.*
s *Path. lib. 1. cap. 11. Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec precare licet.*
t *Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit, Melanctius & Galeno.*
u *Felix qui potuit rerum cognoscere causas.*



*I*t is in vaine to speake of Cures, or thinke of remedies, untill such time as we haue considered of the Causes, so *Galeno* prescribes *Glauco*: and the common experience of others confirms, that those cures must be vnperfect, lame, and to no purpose, wherein the causes haue not first bene searched, as *Prosper Calenius* well obserues, in his Tract *de Atrabile* to Cardinal *Celsius*. Infomuch that *Fernelius* puts a kinde of necessity in the knowledge of the Causes, and without which it is impossible to cure or prevent any manner of disease. Emperickes may ease, and sometimes helpe, but not thoroughly root out: *sublat a causa tollitur effectus* as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discern these causes whence they are, and in such variety to say what the beginning was. ^u He is happy that can performe it aright. I will aduenture to guesse as neere as I can, and rip them all vp, from the first to the

last, *Generall* and *particular* to euer y *Species*; that so they may the better bee delcried.

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall* are from God and his *Angells*, or by Gods *permission* from the *Diuell*, and his *Ministers*. That God himselfe is a cause for the punishment of sinne, and satisfaction of his *Iustice*, many examples and testimonies of holy *Scriptures* make evident vnto vs; *Psal.* 107. 17. *Foolish men are plagued for their offence and by reason of their wickednesse.* *Gehazi* was stroken with *Leprosie*, 2. *Reg.* 5. 27. *Iehoram* with *disentery* and *flux*, and great diseases of the bowels, 2. *Chron.* cap. 21. 15. *Dauid* plagued for numbring his people, 1. *Par.* 21, *Sodom* and *Gomorah* swallowed vp. And this disease is peculiarly specified. *Psal.* 127. 12. *He brought downe their heart through heauinesse.* *Deut.* 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart.* * *An euill spirit was sent by the Lord vpon Saul, to vexe him* y *Nabuchadnezzar* did eate *grasse* like an *Oxe*, and his *heart was made like the beasts of the field*. *Heathen stories* are full of such punishments. *Lycurgus*, because he cut downe the *Vines* in the *Country*, was by *Bacchus* driuen into madnesse: so was *Pentheus* and his *mother Agave* for neglecting their sacrifice. † *Censor Fulvius* ran mad for vntiling *Iuno's Temple*, to couer a new one of his owne, which he had dedicated to *Fortune*, † and was confounded to death, with *griefe and sorrow of heart*. When *Xerxes* would haue spoiled † *Apollo's Temple* at *Delphos*, of those infinite riches it possessed, a terrible thunder came from *Heauen*, and stroke 4000 men dead, the rest ran mad. * A little after, the like happened to *Brennus*, lightning, thunder, earth-quakes, vpon such a sacrilegious occasion. If wee may beleue our *Pontificall Writers*, they will relate vnto vs many strange and prodigious punishments in this kinde, inflicted by their *Saints*. How ^b *Clodoveus* sometime king of *France*, the son of *Dogebert*, lost his wits for vncouering the body of *S. Denis*: and how a ^c sacrilegious *Frenchman*, that would haue stolne away a siluer Image of *S. Iohn*, at *Birburge*, became franticke on a suddaine, raging, and tyrannizing ouer his owne flesh: Of a ^d Lord of *Rhadnor*, that coming from hunting late at night, put his *Dogges* into *S. Avans Church*, (*Llan Avan* they called it) and rising betimes next morning, as hunters vse to doe, found all his dogges mad, himselfe being suddenly stroken blind. Of *Tyridates* an ^e *Armenian King*, for violating some holy *Nunnes*, that was punished in like sort, with losse of his wits. But *Poets* and *Papists* may goe together for fabulous tales; let them free their owne credits: Howsoeuer they faine of their *Nemesis*, and of their *Saints*, or by the *Diuels* meanes may be deluded; we finde it true, that *Vltor à tergo Deus*, *He is God the Avenger*, as *Dauid* stiles him; and that it is our crying finnes that pull this and many other maladies on our owne heads. That he can by his *Angels*, which are his *Ministers* strike and heale (saith *S. Dionysius*) whom he will; that he can plague vs by his *Creatures*, *Sunne*, *Moone*, and *Starres*, which he vseth as his instruments, as a *Husbanduan* (saith *Zanchius*) doth an *Hatchet*: *Haile*, *Snow*, *Windes* &c.

^h *Et coniuerti veniunt in classica venti:*

as in *Iosuahs* time, as in *Pharaos* raigne in *Egypt*; they are but as so many *Executioners* of his iustice. He can make the proudest spirits stoope, and cry out with *Julian* the *Apostate*, *Vicisti Galilae*: or with *Apollo's Priest* in *Chryso-*

xi. Sam. 16. 14

y Dan. 5. 21.

z Laſtant. inſtit. lib. 2. cap. 8.

a Menie cap: us,

et Summa ani-

mi moe me con-

ſumpius.

† Muſter. coſ-

mog. lib. 4. cap.

43. de celo ſub-

ſtern. bantur,

tanquam inſanſ

de ſaxis præci-

pitati &c.

* Linius lib. 38.

b Gaguinus lib.

3. cap. 4 quod

Dionysicorpus

diſcooperuerat,

in inſaniã incidit

c Idem lib. 9.

ſub. carol. 6. ſa.

croiũ contemp-

tor templi fori

bus effraſtis, dũ

D. Iohannis ar-

gentium ſimula-

crum rapere

contendit, ſimu-

lacrums averta

facie dorſum eũ

verſat, nec mo-

ra, ſacri egus

mentis inops, atq;

in ſemet inſani-

ens in propriis

artus deſcendit.

d Giraldus Cã-

brer. ſis lib. 1.

cap. 1. Itinerar.

Cambric.

e Delrio Tom 3.

l. 6. ſect 3 que. 3

f Pſal. 44. 1.

g Lib. 8. cap. de

Hierar.

h Claudi m.

i De Bab. lã

Martyre,

38 *stome, Ocalum! ô terra! unde hostis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakned and sore broken; I roare for the griefe of mine heart, mine heart panteth, &c. Psal. 38. 8. O Lord rebuke me not in thine anger, nether chastise me in thy wrath. Psal. 38. 1. make me to heare ioy and gladnesse, that the bones which thou hast broken, may reioyce, Psal. 51. 8. & verse 12. Restore to me the ioy of thy saluation, and stablish me with thy free spirit.* For these causes belike^k *Hippocrates* would haue a Physitian take special notice whether the disease come not from a diuine supernaturall cause, or whether it follow the course of Nature. But this is farther discussed by *Fran. Valefius de sacr. philos. cap. 8.*^l *Fernelius*, and^m *I. Caesar. Claudinus*, to whom I referre you, how this place of *Hippocrates* is to be vnderstood. *Paracelsus* is of opinion, that such spirituall Diseases (for so he calls them) are spiritually to be cured, and not otherwise. Ordinary meanes in such cases will not auaile: *Non est reluctandum cum Deo.* When that monster-taming *Hercules* ouercame all in the *Olympicks*, *Iupiter* at last in an vknown shape wrestled with him; the victory was vncertaine, till at length *Iupiter* descryed himselfe, and *Hercules* yeilded; No striuing with supream powers. *Nil iuvat immensos Cratero promittere montes,*

Physitians and Physick can doe no good, † we must submit our selues vnder the mighty hand of God, acknowledge our offences, call to him for mercy. If he strike vs, *vna eademq; manus vulnus opemq; feret*, as it is with them that are wounded with the speare of *Achilles*, hee alone must helpe; otherwise our diseases are incurable, and wee not to be releiued.

^k Lib. 1. cap. 5. prog.

^l Lib. 1. de Abditis rerum. causis.
^m Respons. med. 12. resp.

† 1. Pet. 5. 6.

SUBSEC. 2.

A Digression of the nature of Spirits, bad Angels or Diuels, and how they cause Melancholy.



Ow farre the power of Spirits and Diuels doth extend, and whether they can cause this or any other Disease, is a serious question and worthy to be considered, for the better vnderstanding of which, I will make a brieue digression of the nature of Spirits.

ⁿ Lib. 1. c. 7. de orbis concordia. In nulla re maior fuit altercatio, maior obscuritas minor opinionum concordia, quam de demonibus & substantiis separatis.

† Lib. 3. de Trinit. cap. 1.

And although the question be very obscure, according toⁿ *Po- stellus*, full of contouersie and ambiguity: beyond the reach of humane capacitie, *fateor excedere vires intentionis meae*, saith † *Austin*, I confesse I am not able to vnderstand it, *finitum de infinito non potest statuere*, and all our quickest wits, as an Owles eies at the sunnes light, waxe dull, and are not sufficient to apprehend it, yet as in the rest, I will adventure to say something to this point. In former times, as we read, *Acts 23.* The *Sadducees* denied that there were any such Spirits, Diuels or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Aristotle* himselfe, as *Pomponatius* stoutly maintaines, and *Scaliger* in some sort grants. Though *Dandinus* the Iesuit, *com. in lib. 2. de animâ*, stifly denies it; *substantia separate* & Intelligences, are the same which Christians call Angels, and Platonists, Diuels, for they name all Spirits *demonnes*, be they good or bad Angels, as *Iulius Pollux Onomasticon, lib. 1. ca. 1.* obserues. *Epicures* and *Atheists* are of the same minde in generall, because they never saw them, *Plato, Plotinus, Porphyrius, Iamblicus, Proclus*, insisting in the

steps

steps of *Trismegistus* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the *Thalmudists* say that *Adam* had a wife called *Lilis*, before hee married *Eue*, and of her hee begat nothing but *Diuels*. The *Turkes* & *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes vs *Christians*, how *Lucifer* the chiefe. of them with his associats, fell from heauen for his pride, and ambition; created of God, placed in heauen, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and deliuered into Chaines of darknesse (2. Pet. 2. 4.) to be kept vnto damnation. There is a foolish opinion which some hold, that they are the soules of men departed, good and more noble were deified, the baser groueled on the ground, or in the lower partes and were diuels, the which with *Tertullian*, *M. Tyrius* ser. 27. main- taines. These spirits, he^{*} saith, which wee call *Angels* and *Diuels*, are nought but soules of men departed, which either through loue & pittie of their friends yet liuing, help and assist them, or else persecute their enimies, whom they hated, as *Dido* threatened to persecute *Aeneas*,

Omnibus umbra locis adero, dabis improbe penas:

They are (as others suppose) appointed by those higher powers to keep men from their natiuity and to protect, or punish them as they see cause; and are called *boni* and *maligni* by the Romans. *Socrates* had his *Demonium*, *Saturninum* & *igneum*, which of all spirits is best, *ad sublimes cogitationes animi erigentem*, as the *Platonists* supposed; *Plotinus* his; and wee *Christians* our assisting *Angels*, as *Zanchius* and some *Diuines* thinke. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his booke *de Anima & demone*.

Pfellus a *Christian*, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatus*, Emperour of *Greece*, a great obseruer of the nature of *Diuels*, holds they are corporeall, and haue aeriall bodies, that they are mortall, liue and dye (which our *Christian* philosophers explode) that they are nourished and haue excrements, that they feele paine if they be hurt (which *Cardan* confirms, and *Scaliger* iustly laughs him to scorne for; *si pascantur aere, cur non pugnant ob puriorem aera? &c.*) or stroken: and if their bodies be cut, with admirable celerity they come together againe. *Austin* in *Gen. lib. 3. lib. arbit.* approues as much, *mutata casu corpora in deteriore qualitate aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap. 3.* *Origen*. *Tertullian*, *Lactantius*, and many ancient fathers of the Church: That in their fall their bodies were changed into a more aeriall and grosse substance. That they can assume aeriall bodies, all manner of shapes at their pleasures, appeare in what likenesse they will themselves; that they are most swift in motion, can passe many miles in an instant; and so likewise transforme bodies of others into what shape they please, & with admirable celeritie remoue them from place to place; that they can represent castles in the ayre, pallaces, armies, spectrums, prodigies, and such strange objects to mortall mens eyes, † cause smells; favours, &c. deceiue all the senses; most writers of this subiect credibly beleue; & that they can foretell future euent; and doe many strange

va subducere & in sublime corpora ferre possunt, Biarmanus. Percussi dolent. & urantur in conspicuos cineres, Agrippa, lib. 3. cap. 18.

miracles

40 miracles. *Iunos* image spake to *Camillus*, and *Fortunes* statue to the *Romane* matrons, with many such, *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cause a true Metamorphosis, as *Nabuchadnezar* was really translated into a beast, *Lots* wife into a pillar of salt, *Vlysses* companions into Hogges and Dogs by *Circes* charmes: Turne themselues and others, as they doe Witches into Cats, Doggs, hares, Crowes &c. *Strozzius Sicogna* hath many examples, *lib. 3. omnis. mag. cap. 4. & 5.* which he there confutes, as *Austin* likewise doth *de civit. Dei lib. 18.* That they, can be seene when and in what shape, and to whom they will, saith *Pfellus*, *Tamet si nil tale viderim, nec optem videre*, though he himselve neuer saw them nor desired it; and vse sometimes carnall copulation (as elsewhere I shall * proue more at large) with women and men. Many will not beleue they can be seene, *Martus* of his credit told *Pfellus* that he had often seene them. *Paracelsus* confesseth that he saw them diuers times, and conferred with them, and so doth *Alexander ab Alexandro*, that he so found it by experience, when as before he doubted of it. Many deny it, saith *Lauater de spectris*, part. 1. c. 2. & part. 2. c. 11. because they neuer saw the themselues, But as he reports at large all ouer his booke, especially *cap. 19. part. 1.* they are often seene and heard, and familiarly conuerse with men, as *Lod. Vives* assureth vs, and all travellers besides; in the *West Indies* and our Northern climes, *nihil familiarius quam in agris & urbibus spiritus videre, audire, qui vetent, iubeant &c.* *Cardan lib. 19. de subtil:* relates of his father *Facius Cardan*, that after the accustomed solemnities, An: 1491: 13: August, hee coniured vp scauen Diuells in Greeke apparell, about 40 yeares of age, some ruddy of complexion, and some pale, as he thought: he asked them many questions and they made readily answere, that they were aeriall Diuells, that they liued and died as men did, saue that they were farre longer liued, (7 or 8 hundred² yeares) they did as much excell men in dignitie, as we doe iumentes, and were as farre excelled againe of those that were aboue them: our * gouernours & keepers they are moreouer, which † *Plato* in *Critias* deliuered of old, and subordinate to one another, *ut epim homo homini, sic demon demoni dominatur*, they rule themselues as well as vs, and the spirits of the meaner sort had commonly such offices, as wee make horsekeepers, neat-headers, and the basest of vs, ouersers of our cattle; and that wee can no more apprehend their natures and functions, then an horse a mans. They knew all things, but might not reueale them to men; and ruled and dominered ouer vs, as wee doe ouer our horses: the best Kings amongst vs, and the most generous spirits, were not comparable to the basest of them. Sometimes they did instruct men: and communicate their skill, reward and cherish, & sometimes againe terrifie and punish, to keepe them in awe, as they thought fit. The same author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will haue some of these *Genij* (so he calls them) to be^a desirous of mens company, very affable, and familiar with them as Dogges are; others againe to abhorre as serpents, and care not for them,^b Generally they farre excell men in worth, as a man the meanest worrne, though some of them are inferior to those of their owne ranke in worth, as the black guard in a Princes Court, and to men againe, as some degenerate, base, rationally creatures, are excelled of brute beasts.

That they are mortall, besides these testimonies of *Cardan*, many other
Diuines

x Part. 3. sect. 2.
Memb. 1. Sub. 1.
Loue Melan-
choly.

y Genial. diuini.
11a sibi visum
& compertum
quum prius an
essent ambige-
ret.

Fidem suam li-
beret.

† Lib. 1. de verit.
Fidei. Benzo.
&c.

z Sic. Hestodus
de Nymphis vi-
vere dicit 10.
etates phenici
uel 9. 7. 20.

* Custodes ho-
minum & pro-
vinciarum, &c.
tanto meliores
hominibus, quan-
to hi bratisani-
mitibus.

† Praesides, pa-
stres, guberna-
tores hominum,
& illi animali-
um.

a Natura fami-
lires ut canes
hominibus, mi-
ti auersantur &
abhorrent.

b Ab homine
plus distant qui
homo ab ignobi-
lissimo verum, et
tamen quidam
ex his ab homi-
nibus superan-
tur ut homines a
feris, &c.

Divines and Philosophers hold. The ^c *Platonists* and some *Rabbines*, *Prophyrus* and *Plutarch*, as appears by that relation of *Thamus*: ^d *The great God Pan is dead: Apollo Pythian ceased;* & so the rest. *S. Hierome* in the life of *Paule* the *Ermite* tells a story, how one of them appeared to *St Antony* in the wilderness, and told him as much. ^e *Paracelsus* of our late writers stiffly maintains that they are mortall, liue and die, as other creatures doe. *Zozimus*, l. 2. farther addes, that religion and policy dies and alters with them. The ^f *Gentiles* Gods, he saith, were expelled by *Constantine*, and together with them, *Imperij Romani maiestas, & fortuna, interijt, & profligata est*, The fortune & maiestie of the Roman Empire, decayed and vanished, as that *Heathen* in [†] *Minutius* formerly bragged, when the *Iewes* were overcome by the *Romans*, the *Iewes* God was likewise captiuated by that of *Rome*, and ^{*} *Ratsaketh* to the *Israelites*, no God should deliuer them out of the hands of the *Affyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. Pererius in his Comment, & Tostatus questions on the 6. of Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, To. 2. lib. 2. qu. est. 29. Sebastian Michaelis, cap. 2. de spiritibus, Dr Reynolds Lect. 47.* They may deceaue the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proues at large: they are ^g *Illusoria & prestigiatrices transformationes, omnis. mag. lib. 4. cap. 4.* meere illusions and cosenings, like that tale of *Autolykus*, *Mercuries* sonne that dwelt in *Pernassus*, who got so much treasure by cosenage and stealth. His father *Mercury* because he could leaue him no wealth, taught him many fine trickes to get meanes; [†] for hee could driue away mens cattle, and if any persued him, turne them into what shapes he would; and so did mightily enrich himselfe, *hoc astu maximam pradam est adsequutus*. This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they haue vnderstanding farre beyond men, can probably coniecture, and ^h foretell many things; they can cause and cure most diseases, deceaue our senses, they haue excellent skill in all Arts & Sciences: & that the most illiterate Diuell is *Quouis homine scientior*, as *Cicogna* maintains out of others. They know the vertues of Hearbs, Plants, Stones, Minerals, &c. Of all Creatures, Birds Beasts, the foure Elements, Starrs, Planets can aptly apply and make vse of them as they see good, perceauing the causes of all Meteors, and the like. ^k They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, giue victories, helpe, further, hurt, crosse, and alter humane attempts and projects (*dei permisso*) as they see good themselves. [†] When *Charles* the great intended to make a channell betwixt the *Rhene* & *Danubi*, look what his workmē did in the day, these spirits flung down in the night; *ut conatu rex desisteret, pervicere*. Such feates can they doe. But that which *Bodine lib. 4. Theat. nat.* thinkes, (following *Tyrius* belike and the *Platonists*) they can tell the secrets of a mans heart, *aut cogitationes hominum*, is most false: His reasons are weake, and sufficiently confuted by *Zanch. lib. 4. cap. 9. Hierom: lib. 2. comm. in*

41

^c cibo & potu
uti, & uenire
cum hominibus,
ac tandem mori,
^d Cicogna. 1. part.
lib. 2. c. 3.
^e Plutarch. de
de fact. oraculo-
rum. c. Lib. de
Zlphis & Pig-
meis.

^f Dij gentium à
Constantino pro-
fligati sunt, &c.
^g Octavian. dial.
Iudeorum deum
fuisse Romano-
rum numinibus
una cum gente
captiuum.

[†] Oues quas ab-
acturus erat in
quascunq; formas
uertebat. Pau-
sanias.

^h Omnia spiri-
tibus plena, &
ex eorum concor-
dia & discor-
dia omnes boni
& mali effectus
promanant, em-
nia humana re-
guntur. paradox
veterum de quo
Cicogna. omnis.
mag. lib. 2. cap. 3.
ⁱ Austin in li. 2.
de Gen. ad lite-
ram cap. 17.

^k partim quia sub-
tilioris sensus a-
cumine, partim
scientia callidior-
re vigent & ex-
perientia, prop-
ter magnam lon-
gitudinem vitæ,
partim ab Ange-
lis discunt &c.
^l Lib. 3. omnis.
mag. cap. 2.

^k Quum tanta sit & tam profunda spirituum scientia, mirum non est tot tantasq; res videri admirabiles ab ipsis patrarì, & quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis & temporibus applicare norunt, quam homo, Cicogna. Orders. Auentinus quicquid interdum exhauriebatur, noctu explebatur. Inde panes facti curatores &c. h De Deo Socratis, adest mihi diuinâ sorte Demonium quoddam à primâ pueritia me sequutum, sepe dissuadet, impellit nunquam instar vocis, Plato.

42 *Math. ad cap. 15 Athanasius quest. 27. ad Anthiochum principem, and others.*

† In lib. 2 de
Anima.
text. 29.

Homerus discrimi-
natum omnes
spiritus demones
vocat.

† A Foue ad
Inferos pulsi. &c

i Agrippa lib. 3.
de occult. ph. c.
i. zanch. Pictor-
ius, Pererius
Cicogna. l. 3. c. 1.
k Vasaire. c. 13.

Quibus datum
est nocere terrae
& mari. &c.
m Physiol. Stei-
corum e Senec.
lib. 1. cap. 28.
n Vsq. ad lunā
animas esse ae-
thereas vocariq.
heroas, lares, ge-
nios.

o Mart Capella.
p Nihil vacuum
ab his ubi vel
capillum in acre
vel aqua jaceas

q Lib. de Zilph.

As for those orders of good and bad Diuels, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genij*, are to be exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *an sint* † *mali non conueniunt*, some will haue all spirits good, or bad to vs by a mistake, as if an ox or horse could discourse, hee would say the butcher was his enemy because he killed him, the grafier his friend because he fed him, an hunter preserues and yet killes his game, &c. but *Iamblicus*, *Pfellus*, *Plutarch*, and most Platonists acknowledge bad, & *ab eorum maleficijs cauendum*, for they are enemies of mankinde, and this *Plato* learned in *Aegypt*, that they quarrelled with *Iupiter*, and were driuen by him downe to hell. That which *Apuleius*, *Xenophon* and *Plato* contend of *Socrates Demonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Demonio*; and that which *Porphyry* concludes of them all in generall, if they be neglected in their sacrifice they are angry, and send many plagues amongst vs; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. cap. 8. de Ciuit. Dei. Euseb. lib. 4. preparat. Evangel. cap. 6.* and others. Yet thus much I finde, that our Schoolemen and iother Divines make nine kinde of bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in seuerall Idols, and gaue Oracles at *Delphos*, and elsewhere, whose Prince is *Beelzebub*. The second ranke is of Liers, and *Aequivocateurs*, as *Apollo Pythius*, and the like. The third are those vessels of anger, inventors of all mischief, as that *Theutus* in *Plato*; *Esay* calls them vessels of fury; their Prince is *Beliath*. The fourth are malicious revenging Diuels, and their prince is *Asmodeus*. The fifth kinde are coseners, such as belong to Magicians and Witches; their prince is *Satan*. The sixth are those aeriall Diuels that corrupt the aire & cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paule* to the *Ephesians* names them the princes of the ayre: *Meresin* is their prince. The seauenth is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, vproares, mentioned in the *Apocalyps*, and called *Abaddon*. The eight is that accusing or calumniating Diuel, whom the Greekes call *Διδόλοσ*, That driues men to despaire. The ninth are those tempters in seuerall kindes, and their prince is *Mammon*. *Pfellus* makes 6 kindes, yet none about the Moone: but *Gazæus* cited by *Lipsius* will haue all places full of Angells, spirits, and Diuels, about and beneath the Moone, aetheriall and aeriall; which *Austin* cites out of *Varro lib. 7. de Ciuit. Dei cap. 6. The celestiall diuels above, and aeriall beneath*, or as some will, Gods about, *Semidei*, or halfe Gods beneath, *Lares*, *Heroes*, *Genij*, which clime higher, if they liued well, as the *Stoicks* held; but grouell on the ground as they were baser in their liues, neerer to the earth: and are *Manes*, *Lemures* &c. They will haue no place void but all full of Spirits, Diuels, or some other inhabitants; *Plenum caelum, aer, aqua, terra, & omnia sub terrâ*, saith *Pfellus*; Not so much as a haire breadth empty in heauen, earth, or waters, about or vnder the earth. The aire is not so full of flies in summer, as it is at all times of invisible Diuels: this *Paracelsus* stiffely maintaines, and that they haue euery one their seuerall *Chaos*. *Gregorius*, *Tholosanus* makes seauen kinds of aetheriall Spirits or Angels, according to the number of the seauen Planets,

nets, Saturne, Iouial, Martial, of which *Cardan* discourseth *lib. 20 de subtil.* 43
 he calls them *substantias primas*, and will haue them to be good Angels a-
 boue, Diuels beneath the moone, their seuerall names and offices: he there
 sets downe, and with *Dionisius* of Angels, will haue seuerall spirits for seue-
 rall countries, men, offices: &c. which liue about them, and ss so many assisting
 powers cause their operations and will haue in a word, innumerable, as many
 of them as there be starres in the Skies. *Marcilius Ficinus* seemes to second
 this opinion, out of *Plato*, or from himselfe, I know not. (still ruling their in-
 ferior, as they doe those vnder them againe, all subordinate, & the nearest to
 the earth rule vs, whom wee subdiuide into good and bad angels, call Gods
 or Diuels, as they helpe or hurt vs, and so adore loue or hate) but it is most
 likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam*
mentiri voluisse scribit, out of *Socrates* authority alone, made nine kindes of
 them: first God, secondly *Idea*, 3 Intelligences, 4 Archangels, 5 Angels,
 6 Diuels, 7 Heroes, 8 Principalities, 9 Princes: of which some were absolute-
 ly good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes
 & demones, which ruled men, and were called *genij*, principalities and princes,
 which commanded and swayed kings and countries; and had severall places
 in the Sphaeres perhaps, for as euery Spheare is higher, so hath it more ex-
 cellent inhabitant: which belike is that *Galileus à Galileo*, and *Kepler* aimes
 at in his *nuncio Syderio*, when hee will haue *Saturnine* and *Iouiall* inhabi-
 tants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of
 his Epistles: but these things * *Zanchius* iustly explods, *cap. 3. lib. 4. P. martyr.*
in 4. Sam. 28.

So that according to these men, the number of ætheriall Spirits must
 needs be infinite. For if that be true that some of our Mathematicians say: if a
 stone could fall from the starry heauen, or eight Spheare, and should passe
 euery hoire an hundred miles, it would bee 65 yeares, or more, before it
 would come to ground, by reason of the great distance of heauen from
 earth, which containes, as some say 170 Millions 803 miles, besides those
 other heauens whether they be Christalline or watery which *Maginus* ads,
 which peradventure holds as much more, how many such Spirits may it con-
 taine? And yet for all this ^u *Thomas*, *Albertus*, and most hold that there
 be farre more Angels then Diuels.

But be they more or lesse, *Quod supra nos nihil ad nos*. Wee are onely to
 speake in brieffe of these sublunary Spirits or Diuels: for the rest, our Diuines
 determine that the Diuell had no power ouer starres, or heauens. * *Carmini-*
bis caelo possunt deducere lunam, &c. Those are poeticall fictions, & that they
 can *sistere aquam fluiuis, & uertere sydera retro, &c.* as *Canidia* in *Horace*,
 'tis all false. ^z They are confined vntill the day of iudgement, to this sublu-
 nary world, and can worke no farther then the foure Elements, and as God
 permits them. Wherefore of these sublunary Diuels, *Psellus* makes sixe kindes,
 fiery, aeriall, terrestriall, watery, and subterranean diuels, besides those Fai-
 ries, Satyres, Nymphes, &c.

Fiery spirits or diuels are such as commonly worke by blazing starres, fire-
 drakes, and counterfeit Sunnes and Moones, starres ostentimes, and sit on
 ship Mafts, which neuer appeare, saith *Cardan*, but they signifie some mis-
 chiefe or other to come vnto men: Our stories are full of such apparations.

r Lib. 7. cap. 34.

e 5. Syntax.

armi. rab.

Comment in

dial Plat. de a-

more cap. 5.

Vi sphaera quæ-

libet super nos,

ita præstantiores

habet habitato-

res sue sphaere

confortes, ut ha-

bet nostra.

Saturninas &

Iouiales accolās.

* In loca detrusi

sunt in fræcæle-

stes orbes in æ-

rem scilicet &

infra ubi iudicio

generaliter refer-

vantur.

u q. 63. art. 9.

Sublunary di-

uels and their

kindes.

x Virg. 8. eg.

y En. 4.

z Austin: hoc di-

xi, ne quis exi-

stimet habitare

ibi mal a dama-

nia ubi Solena

& Lunam &

Stellas Deus or-

dinavit, & alibi

nemo arbitrare-

tur Dæmonem

cælis habitare

cum Angelis suis

vnde lapsus

credimus. Idem

Zanch. l. 4. c. 3

de Angel. malis.

Pererius in Gen.

cap. 6. lib. 8. in

ver. 2.

44 Some thinke they keepe their residence in that *Hecla*, a mountaine in *Island*, *Aetna* in *sicily*, *Lypera*, *Vesuvius* &c. These diuels were worshipped heretofore by that superstitious *Πυρομανεία*, and the like.

d *Domus dirunt, muros dei-
ciunt, immiscet
se turbinibus &
procellis, & pul-
verem instar co-
lumnæ evehunt,
Cicogna, l. 5. c. 5.
† Ante mutatio-
nes imperiorum
seditiones pug-
nas, &c.
b *Quest. in Liu**

c *De bello Neo-
politano, lib. 5.
d Sufficibus gau-
dent. Idem Iust.
Mart. Apol. pro
Christianis.*

e *In Dei imita-
tionem, saith
Eusebius.
† Dii gentium
Dæmonia, &c.
ego in eorum sta-
tuas pellexi.
‡ Et nunc sub di-
vorum nomine
coluntur à Pon-
tificiis.
g *Lib. 18. de re-
rum var.**

h *Lib. 3. cap. 3.
de magis & ve-
nesicis, &c. Ne-
reides.*

i *Lib. de Zilpbis.*

Aëriall Spirits or Diuels, are such as keep quarter most part in the^a aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men & Beasts, make it raine stones, as in *Livies* time, *Wooll*, *Frogges*, &c. Counterfeit armies in the ayre, strange noises, swords, &c. as at *Vienna*, before the coming of the *Turkes*, & many times in *Rome*, as *Sche-
retzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Iulius Obse-
quens*, an old *Roman*, in his booke of prodigies, *ab urb. cond.* 505. ^b *Machia-
vell* hath illustrated by many examples, and *Iosephus* in his booke *de bello
Iudaico*, before the destruction of *Ierusalem*. They cause whirlwindes on a
sudden, and tempestuous stormes, as when a desperate man makes away
himselſe, which by hanging or drowning they frequently doe, as *Korn-
mannus* obserues, *de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing &
reioycing at the death of a sinner. These can corrupt the Aire, and cause
plagues, sicknesse, stormes, shipwracks, fires, inundations. At *Mons Draconis*
in *Italy*, there is a most memorable example in ^c *Iovianus Pontanus*: And
nothing so familiar (if wee may beleue those relations of *Saxo Grammati-
cus*, *Olaus Magnus*, *Damianus A-Goes*) as for Witches and Sorcerers, in
Lapland, *Lituania*, and all ouer *Scandia*, to sell windes to Marriners, & cause
tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*.
These kinde of Diuels are much delighted in Sacrifice (saith *Porphyry*) held
all the world in awe, and had severall names, Idols, Sacrifices in *Rome*, *Greece*,
Egypt, and at this day tyrannize ouer, and deceaue those Ethnicks, & Indians,
being adored and worshipped for ^e Gods. For the Gentiles Gods were Di-
vels (as [†] *Trismegistus* confesseth in his *Asclepius*) and hee himselſe could
make them come to their Images, by Magicke spells: And are now as much
respected by our *Papists* (saith [‡] *Pictorius*) vnder the name of *Saints*. These are
they which *Cardan* thinkes, desire so much carnall copulation with witches,
(*Incubi* and *Succubi*) transforme bodies, & are so very cold, if they be touch-
ed; & that serue Magitians. His father had one of them (as he is not ashamed
to [§] relate) an aëriall Diuell, bound to him for twenty and eight yeares. As
Agrippa's dogge had a diuell tyed to his coller; some thinke that *Paracelsus*
(or else *Erastus* belieues him) had one confined to his sword pummell: others
weare them in rings, &c. [¶] *Iannes* & *Iambres* did many things of old by their
helpe: *Simon Magus*, *Cinops*, and *Tritemius* of late, that shewed *Maximi-
lian* the Emperour his wife, after shee was dead, *& verrucam in collo eius*
(saith ^h *Godelman*) so much as the wart in her neck. *Delrio lib. 2.* hath diuerſe
examples of their feats: *Cicogna lib. 3. cap. 3.* and *Wierus* in his booke *de præ-
stig. demonum*.

Water Diuels, are those *Naiades* or water Nymphes, which haue beene
heretofore conversant about Waters and Rivers. The water (as *Paracelsus*
thinkes) is their Chaos, wherein they liue: some call them *Fairies*, & say that
Habundia is their Queene: these cause Inundations, many times shipwracks,
and deceaue men diuerſe waies, as *Succuba*, or otherwise. ⁱ *Paracelsus* hath se-
verall stories of them that haue liued and beene married to mortall men, and
so continued for certaine yeares with them, and after, vpon some dislike, haue
forsaken

forfaken them. Such a one was *Ageria*, with whom *Numa* was so familiar, 45
Diana, *Ceres*, &c. ^k *Olaus Magnus* hath a long narration of one *Hotherus* a ^k *Lib. 3.*
 King of *Sweden*, that hauing lost his company, as he was hunting one day,
 met with these water Nymphes or Fairies, and was feasted by them. And
Hector Boëthius, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they
 were wandering in the Woods, had their Fortunes told them, by three
 strange Women. To these heretofore they did vse to sacrifice, by that
 ὁσπομαρτεία, or divination by Waters.

Terrestriall Diuels, are those ^l *Lares*, *Genij*, *Faunes*, *Satyrs*, † Wood-
 nymphes, *Foliots*, *Fairies*, *Robin goodfellowes*, *Trulli*, &c. Which as they are
 most conuersant with men, so they doe them most harme. Some thinke it
 was they alone that kept the Heathen people in awe of old, and had so many
 Idols and Temples erected to them. Of this range was *Dagon* amongst the
 Philistims, *Bell* amongst the Babylonians, *Astartes* amongst the Sydonians,
Baal amongst the Samaritans, *Isis* and *Osyris* amongst the Egyptians, &c.
 Some put our Fairies into this ranke, which haue beene in former times a-
 dored with much superstition, with sweeping their houses, and setting of a
 payle of cleane water, good victuals, and the like, and then they should not be
 pinched, but finde mony in their shooes, and be fortunate in their enterprises.
 These are they that dance on heaths and greenes, as ^m *Lavater* thinkes; and
 as ⁿ *Olaus Magnus* addes, leaue that greene circle, which we commonly finde
 in plaine fields, which others hold to proceed from a Meteor falling, or some
 accidentall ranknesse of the ground, so Nature sports her selfe: they are some-
 times seene by old women and children. *Hieron. Pauli*, in his description to
 the City of *Bercino* in *Spaine*, relates how they haue beene familiarly seene
 neere that towne, about fountaines and hills. ^o *Paracelsus* reckons vp many
 places in *Germany*, where they doe vsually walke in little coats, some two foot
 long. A bigger kinde there is of them, called with vs *Hobgoblins*, and *Robin*
Goodfellowes, that would in those superstitious times, grinde corne for a messe
 of milke, cut wood, or doe any manner of drudgery worke. They would
 mend old Irons in those *Aeolian* Iles of *Lypara*, in former ages, and haue
 beene ofien seene and heard. ^p *Tholosanus* calls them *Trullos* and *Getulos*, &
 saith, that in his daies they were common in many places of *France*. *Dithma-*
rus Bleskenius in his description of *Island*, reports for a certainty, that almost
 in every family they haue yet some such familiar spirits; And *Felix Malleo-*
lus in his booke de crudel. demon. affirmes as much, that these *Trolli*, or *Tel-*
chines, are very common in *Norway*, and ^q seene to doe drudgery worke: To
 drawe water, saith *Wierus lib. 1. cap. 22.* dresse meat, or any such thing. Ano-
 ther sort of these there are, which frequent forlorne ^r houses, which the Itali-
 ans call *Foliots*, most part innoxious, ^{*} *Cardan* holds: They will make strange
 noises in the night, howle sometimes pittifully, and then laugh againe, cause
 great flame and sudden lights, sling stones, rattle chaines, shauemen, open dores,
 and shut them, sling downe platters, stooles, chests, sometime appeare in the like-
 nesse of *Hares*, *Crowes*, *black Dogges*, &c. of which read † *Pet. Thyreus* the Ie-
 suite in his Tract. de locis infestis, part. 1. cap. 1. & cap. 4. who will haue them to
 be Diuels, or the foules of damned men that seeke revenge, or else foules out
 of Purgatory that seeke ease, for such examples peruse † *Sigismundus Scheret-*

unt. & quidam voces emittunt, ciulant, risum emittunt, &c. ut canes nigri, scies, variis formis, &c.

46
 Epist. lib. 7. *zuis lib. de spectris, part. 1. cap. 1.* which he saith, he tooke out of *Luther*, most part, there be many instances. ¹ *Plinius Secundus* remembers such a house at *Athens*, which *Athenodorus* the Philosopher hired, which no man durst inhabit for feare of Divels. *Austin. de civit. dei lib. 22. cap. 8.* relates as much of *Hesperius* the Tribunes house of *Zubeda* nere their city of *Hippos*, vexed with evill spirits to his great hinderance, *cum afflictione animalium & servorum suorum.* Many such instances are to be read in *Niderius Formicar. l. 5. c. 12. 3.* &c. Whether I may call these *Zim* and *Ophim*, which *Isay cap. 13. 21.* speakes of, I make a doubt: see more of these in the said *Scheretz. lib. 1. de spect. cap. 4.* he is full of examples. These kinde of Divells many times appeare to men, & affright them out of their wits, sometimes walking at ^t noone day, sometimes at nights, counterfeiting dead mens Ghosts, as that of *Caligula*, which (saith *Suetonius*) was seene to walke in *Lavinia's* garden, where his body was buried, spirits haunted, & the house where he died, ** nulla nox sine terrore transacta, donec incendio consumpta;* every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island*, Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dem. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene *circa sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries and about Church-yards, *locapaludiosa, ampla edificia, solitaria, & caede hominum notata, &c.* *Thyreus* addes, *ubi gravius peccatum est commissum, impij, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signes, as knocking, gronings, &c. † Neere *Rupes nova* in *Finland*, in the kingdom of *Sweden*, there is a Lake, in which, before the Governour of the Castle dies, a *spectrum* in the habit of *Arion* with his Harpe appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family: or that ** Oke* in *Lanhadran Parke* in *Cornwall*, which foreshewes as much. Many families in *Europe*, are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleue *Paracelsus*) by familiar spirits, in diverse shapes, as Cokes, Crowes, Owles, which often houer about sicke mens chambers, *vel quia morientium seditatem sentiunt*, as † *Baracellus* coniectures, & *ideo super tectum infirmorum crocitant*, because they smell a corse; or for that (as *Bernardinus de Bustis* thinketh) God permits the Divell to appeare in the forme of Crowes, and such like creatures, to scarre such as liue wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noise about him, *tumultuose perstreptes*, they pulled the pillow from vnder his head. Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infectis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, l. 3. cap. 9.* Negromancers take vpon them, to raise & lay them at their pleasures. And so likewise those which *Mizaldus* calls *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith ** Lavater*) drawe men out of the way, and lead them all night a byway, or quite barre them of their way: these haue severall names in severall places; wee commonly call them *Pucks*. In the desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceaued, as you may read in *M. Paulus* the *Venetian* his travels: If one loose his company by chance, these Divels will call him by his name, and coun-

1 Meridionales
 Demones Cicogna
 calls them,
 or Alastores l. 3
 c. 9.
 * Sueton. cap. 69
 in Caligula.

† Sirozius Cicogna
 lib. 3.
 mag. cap. 5.

* M Cary. Survey
 of Cornw.
 lib. 2. fol. 140.

† Horto Genial
 fol. 137.
 x Part. 1. c. 19.
 Abducant eos a
 recta via, & viam
 iter faciunt
 tibus intercludunt.

* Lib. 1. cap. 44.
 Demonum cernuntur et audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissocient, aut a tergo manent, voces enim fingunt superiorum, ut a re-ducant, &c.

counterfeit voices of his companions to seduce him. Hieronym. Pauli in his booke of the hills of *Spaine*, relates of a great y mount in *Cantabria*, where such *Y Mons sterilis & nivofus, ubi intempestano- ste umbræ ap- parent.* spirits, and walking Diuels in this kinde. Sometimes they sit by the high way side, to giue men falls, and make their horses stumble and start as they ride, (if you will beleue the relation of that holy man *Retellus* in *Nubrigensis*, that had an especiall grace to see Diuels, *gratiam diuinitus collatam*, & talke with them, & *impavidus cum spiritibus sermonem miscere*, without offence) and if a man curse or spurre his horse for stumbling, they doe heartely reioice at it: with many such pretty feats.

Subterranean Diuels are as common as the rest, and doe as much harme. *Olaus Magnus*, lib. 6. cap. 19. makes six kindes of them, some bigger, some lesse. These (saith *Munster*) are commonly seene about mines of mettals, and are some of them noxious, some againe doe no harme. The mettall men in many places account it good lucke, a signe of treasure, and rich Ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus*, cap. 37. reckons two more notable kindes of them, which he calls *Getuli* and *Cobali*, both are cloathed after the manner of mettall-men, & will many times imitate their workes. Their office, as *Pictorius* and *Paracelsus* thinke, is to keepe treasure in the earth, that it be not all at once revealed: and besides, *Cicogna* averres, that they are the frequent causes of those horrible Earth- quakes, which often swallow vp, not only houses, but whole Islands and Citties: in his 3. booke cap. 11. he giues many instances.

Thus the Diuell raignes, and in a thousand severall shapes, As a roaring *Lion* still seekes whom he may deuoure, *1. Pet. 5.* by Earth, Sea, Land, Ayre, as yet vnconfined, though *†* some will haue his proper place the ayre, all that space betwixt vs and the Moone, for them that transgressed least, & hell for the wickedest of them, *hic velut in carcere ad finem mundi, tunc in locum su- nestiorem tradendi*, as *Austin* holdes *de civit. Dei* cap. 22. lib. 14. cap. 3. & 23. but be where he will, he rageth while he may to comfort himselfe, as *† Lac- tantius* thinks, with other mens falls, he labours all he can to bring them in- to the same pit of perdition with him. For *† mens miseries, calamities & ru- ines*, are the Diuels banquetting dishes. By many temptations and severall en- gines, he seekes to captivate our soules. The Lord of lies, saith *† Austin*, as *he was deceaued himselfe*, hee seekes to deceaue others; the ring-leader to all naughtinesse, as he did by *Eue* and *Cain*, *Sodome*, and *Gomorrh*, so would hee doe by all the world. Sometimes he tempts by couetousnesse, drunkennesse, pleasure, pride, &c. He studies our ouerthrowe, and seekes our destruction. And although he pretend many times humane good, and venditate himselfe for a God, by curing of severall diseases, *agris sanitatem, & cecis luminis v- sum restituendo*, as *Austin* declares, lib. 10. *de Civ. Dei* cap. 6. as *Apollo*, *Æscu- lapius*, *Isis*, of old haue done, divert plagues, assist them in wars, pretend their happinesse, yet *nihil his impurius, scelestius, nihil humano generi infestius*, no-

† Dominus mēdacii à seipso deceptus alios decipere cupit, adversarius humani generis, fauentor mortis, superbie, inbitator, radix malitiæ, scelerum caput, princeps omnium vitiorum, fuit inde in dei contumeliam, hominum perniciem, de horum conatibus & opera- tionibus lege Epiphanius 2. Tom. lib. 2. Dionysium cap. 4. Ambros. Epistol. lib. 10. ep. 8. & 84. August. de civ. dei lib. 5. cap. 9. lib. 8. c. 22. lib. 9. 18. lib. 10. 21. Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. 60. Theoderet. in 11. Cor. ep. 2. Chrys. hom. 53. in 12. Genes. Greg. in 1. cap. Joh. Barthol. de prop. l. 2. c. 20. Zanch. l. 4. de malis angelis. Perer. in Gen. lib. 8. in cop. 6. 2. Origen. saepe pelis inter- Junt, itinera & negotia nostra quecumq; dirigunt clandestinis subsidiis optatos sepe præbent successus, Pet. Mart. in Sam. &c.

48 thing so impure, nothing so pernicious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Moloch*, which are still in vse amongst those Barbarous *Indians*, their seuerall deceits and coufenings to keepe men in obedience, their false oracles, sacrifices, their superstitious impositions of fasts, penury, &c. heresies, superstitions, observations of meats, times, &c. by

which they^f crucifie the soules of mortall men, as shall bee shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as, *Bernard* expresseth it, by Gods permissiō he rageth a while, hereafter to be confined to hell and darknesse, *which is prepared for him and his Angells*, *Mat. 25.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gaue out that these spirits or Diuells, *were mens governours and keepers, our Lords and Masters as wee are of our cattle.* * They governe *Provinces and Kingdomes by oracles, auguries, dreames, rewards, and punishments, prophesies, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diuersity of spirits, they fend warres, plagues, peace, sicknesse, health, dearth, plenty, &c. as appears by those histories of Thucydides, Livius, Dionysius Halicarnassens, with many others, that are full of their stratagemes, & were therefore by those Roman and Greeke commonwealths adored and worshipped for Gods, with prayers, and sacrifices, &c. Tritemius in his booke de septem secundis, assignes names to such Angels, as are governours of particular Provinces, by what authority I knowe not, and giues them seuerall iurisdicitions. Asclepiades a Grecian, Rabbi Achiba the Iew, Abraham Auenezra, and Rabbi Azariell, Arabians, (as I finde them cited by † Cicogna) farther adde, that they are not our governours only, *sed ex eorum concordia & discordia, boni & mali affectus promanant*, but as they agree, so doe we & our Princes, or disagree, stand or fall, *Inno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Aequa Venus Teucris, Pallas iniqua fuit*: some are for vs still, some against vs, *Premente Deo fert Deus alter opem*. Religion, pollicy, publike and priuate quarrels, warres, plagues, dearths, depend on them, our *bene* and *malè esse*, and almost all our other peculiar actions, preferments, losses, weddings, deaths, rewards and punishments, &c. when the *Arcades* in that battle at *Cheronea*, which was fought against king *Philip* for the liberty of *Greece*, had deceitfully carried themselues, long after, in the very same place, *dys Graecia ultoribus* (saith mine author) they were miserably slaine by *Metellus* the Roman. So likewise in smaller matters they will haue things fall out, as these *boni* and *mali Genij* favour or dislike vs: *Saturnini non conveniunt Iovialibus, &c.* he that is *Saturninus*, shall neuer likely be preferred. * That base fellows are often aduanced, vnderferuing *Gnatoe's*, and vitious parasites, when as discreet, wise, vertuous, and worthy men are neglected and vnrwarded, they referre to these domineering spirits, or subordinate *Genij*, as they are inclined, or fauour men, so they thriue. All particular events almost they refer to these private spirits: and (as *Paracelsus* addes) they, direct, teach, inspire, and instruct men: Neuer was any man extraordinary famous in any Art, or great commander, that had not *familiarẽ demonem* to informe him, as *Nuttet, inde fit, &c.* *Ma, Socrates*, and many such. But these are most erroneous paradoxes, *inepte**

† Et velut man-
cipia circumfert
Psellus.

g Lib. de trans-
mut. Malac. ep.

* Custodes sunt
hominum & e-
orum ut nes a-
nimalium, tum
& provinciis
prepositi regunt
auguria, somniis
oraculis, penis,
& premiis, &c.
† Ormis. mag.
lib. 2. cap. 23.

Quoties fit.
ut principes no-
vitiis aulicis
diuinitibus pene
obruunt, & mul-
torum annorum
ministrum, qui
non semel pro
hero periculum
subiit, ne terun-
tio doneat, &c.
Idem. Quod
Philosop'i non
remunerentur,
cum scurre &
ineptus ob insul-
sum iocum saepe
premiis repor-
tet, inde fit, &c.

& *fabulose nuga*, reiected by our Divines, and Christian Churches. 'Tis true they haue, by Gods permission, power ouer vs, and we finde by experience, that they can hurt not our fields only, cattell, goods, but our bodies & minds. At *Hammel* in *Saxony*, An. 1484. 20 Iunij, The Diuell in likeness of a pied piper, carried away 130 children, that were neuer after seene. Many times men are affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib. 1. cap. 4.* and severally molested by his meanes. *Plotinus* the *Platonist lib. 14. aduers. Gnost.* laughs them to scorne, that hold the Diuell or Spirits can cause any such diseases. Many thinke hee can worke vpon the body, but not vpon the minde. But experience pronounceth otherwise, that he can worke both vpon body and minde. *Tertullian* is of this opinion, *c. 22. k* that he can cause both sicknesse and health, and that secretly. ^l *Taurellus* addes, by clancular poisons he can infect the bodies, and hinder the operations of the bowels, though we perceave it not, closely creeping into them, saith ^m *Lipsius*, and so crucifie our soules: † *Es nociva melancholia furiosos efficiunt.* For being a spirituall body, he struggles with our spirits, saith *Rogers*, and suggests (according to *Cardan*, *verba sine voce, species sine visu*, envy, lust, anger, &c.) as he sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bo-dine* sufficiently declares, He begins first with the phantasie, & moues that so strongly, that no reason is able to resist. Now the Phantasie he moues by mediation of humours: Although many Physitians are of opinion, that the Diuell can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith *P Avicenna*, quod *Melancholia contingat à demonio.* Of the same minde is *Pfellus* and *Rhasis* the *Arab. lib. 1. Tract. 9. Cont. 9* That this disease proceeds especially from the Diuell, and from him alone. *Arculanus cap. 5. in 9. Rhasis, Elianus Montaltus* in his *9. cap.* confirme as much, that the Diuell can cause this disease; by reason many times that the parties affected prophesy, speake strange language, but *non sine interventu humoris*, not without the humour, as he interprets himselfe: no more doth *Avicenna*, *si contingat à demonio, sufficit nobis ut convertat complexionem ad cholera nigram*, & sit causa eius propinqua cholera nigra, the immediate cause is cholera adust: and therevpon belike this humour of Melancholy, is called *Bathum Diaboli*, the Diuels bath: the Diuell spying his opportunity of such humours, driues them many times to despaire, fury, rage, &c, mingling himselfe amongst those humours. This is that which *Lemnius* goes about to proue, *Immiscet se mali genij pravis humoribus, atq; atrabili, &c.* And ^r *Iason Praxensis*, that the Diuell being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, & shake our minde with furies. And in another place, *These uncleane spirits settled in our bodies, and now mixt with our melancholy humours, doe triumph, as it were, and sport themselves as in another heauen.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hiue, and so provoke & tempt

^h *Godwinus* cap. 3. lib. 1. de *Magis. Idem* *Zanchius lib. 4. cap. 10. & 11. de malis angelis. i* *Nociva Melancholia furiosos efficiunt, & quoadmodum penitus interficiunt.* ^G *Picolomineus* *Idemq; Zanch. cap. 10 lib. 4. si Deus permittat, corpora nostra mouere possunt, alterare, quovis morborum & malorum genere afficere, imo & in ipsa penetrare & seruire.* ^k *Inducere potest morbos & sanitates.* ^l *Viscerum actus potest inhibere latenter, & venenis nobis ignotis corpus inficere.* ^m *Irrepentes corporibus occulte morbos fingunt, mentes terrent, membra distorquent.* *Lip. Phil. Stoic. lib. 1. c. 19.* ⁿ *De rerum var. l. 16. c. 93.* ^o *Quum mens immediate decipi nequit, prima movet phantasiam, & ita obfirmat vanis conceptibus ut ne quem facultati estimatiue, ratione locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorâ conicit.* *Austin. de vit. Beat.*

^p *Lib. 3. Féa. 1. Tract. 4. cap. 18.* ^q *A Demone maxime proficisci, & sepe solo.* ^r *Cap. de mania lib. de morbis Cerebri; Demones, quum sint tenues & incomprehensibiles spiritus, se insinuare corporibus humanis possunt, & occulte in visceribus operari valeant dimena vitare, somnis animas terrere & mentes furoribus quatere. Insinuant se melancholicorum penetrabilibus intus ibiq; considunt & delibantur, tanquam in regione clarissimorum siderum, coguntq; animum furere.*

50

Lib. 1. cap. 6.
occult. Philos.
Part. 1. cap. 1. de
spectris.
Sine cruce &
sanctificatione
sic à demone
obsessa. dial.
Greg. pag. cap. 9.

vs as they perceave our temperature inclined of it selfe, and most apt to bee deluded. † *Agrippa* and † *Lavater* are perswaded that this humour invites the Divell to it, wherefoever it is in extremity, and of all other, melancholy persons are most subiect to diabolicall temptations, and illusions, and most apt to entertaine them, and the Divell best able to worke vpon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Iesuit, *Tom. 3. lib. 6. Springer* and his Colleague, *mall. malef. Pet. Thyreus*, the Iesuit, *lib. de demoniacis, de locis Infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dem.* and others of that rancke of pontificiall writers, it seemes, by their exorcismes and coniurations approue of it, hauing forged many stories to that purpose. A Nunne did eat a lettice † *without grace, or signing it with the signe of the crosse*, and was instantly possessed, *Durand. lib. 6. Rational. cap. 86. num. 8.* relates that hee saw a wench possessed in *Bononia* with two Diuells, by eating an vnhalloved Pomegranet, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papiists doe signe themselues so often with the signe of the Crosse, *ne demon ingredi auit*, and exorcise all manner of meats, as being vnclane or accursed otherwise, as *Bellarmino* defends. Many such stories I finde amongst Pontificiall writers, to proue their assertions, let them free their own credits: some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a *Coupers* daughter, A^o 1571. that had such strange passions and convulsions, three men could not sometimes hold her: she purged a liue Eele, which he saw a foot and a halfe long, and touched himselfe: but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for foureteene daies: and after that, she voided great bals of haire, peeces of wood, pigeons dung, parchment, Goose dung, coles; and after them two pound of pure blood, and then againe coles, and stones, of which some had inscriptions, bigger then a walnut, some of them peeces of glasse, brasse, &c. Besides strange paroxismes of laughing, weeping, and extasies, &c. *Et hoc (inquit) cum horrore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergie. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a country fellow, that had foure kniues in his belly, *Instar ferre dentatos*, indented like a saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold. How it should come into his gutts, he concludes, *Certè non alio quam demonis astutiâ & dolo.* *Langius epist. med. lib. 1. epist. 38.* hath many relations to this effect, & so hath *Christophorus à Vega: Wierus, Skenkius, Scribanius*, all agree that they are done by the subtilty and illusion of the Diuell. If you shall aske a reason of this, 'tis to exercise our patience, for as † *Tertullian* holds, *virtus non est virtus, nisi comparem habet aliquem, in quo superando vim suam ostendat*, 'tis to try vs and our faith, 'tis for our offences, and for the punishment of our sinns, by Gods permission they doe it, *Carnifices vindicta iusta Dei*, as † *Tolosanus* stiles them, Executioners of his will: or rather as *David, Psal. 78. vers. 49.* He cast vpon them the fiercenesse of his anger, indignation, wrath, and vexation, by sending out of euill angells: So did he afflict *Iob, Saul*, the lunatickes and daemoniacall persons whom Christ cured, *Mat. 4. 8. Luc. 4. 11. Luc. 13. Marc. 9. Tobit.*

† Penult. de o-
pific. Dei.

u Lib. 28. cap.
26. Tom. 2.

Tobit. 8. 3. &c. This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weaknesse, distrust, &c. 51

SUBJECT. 3.

Of Witches and Magicians, how they cause Melancholy.



Ou haue heard what the Diuell can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their reuenge and lust, cause more mischiefe, *multa enim mala non cogisset demon, nisi provocatus a sagis*, as ^x *Erastus* thinkes; much harme had neuer beene done, had he not beene prouoked by Witches to it. He had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those serpents in *Pharao's* presence, had not the Magicians vrged him vnto it: *nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si sage quiescerent*; men and cattle might goe free, if the Witches would let him alone. Many deny Witches at all, or if there bee any, they can doe no harme: of this opinion is *wierus lib. 3. cap. 53. de praestig. dem.* *Austin Lerchemer* a Dutch writer, *Biarmanus, Ewichius, Euwaldus*, our countriman *Scot*: but on the contrary are most Lawyers, Divines, Phisitians, Philosophers, *Austin, Hemingius, Danaus, Chytrens, Zanchius, Aretius, &c. Delrio, Springer, † Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine de momant. lib. 2. cap. 8: Godelman, Damhoderius, &c. Paracelsus, Erastus, Scribaninus, Camerarius, &c.* The parties by whom the Diuell deales, may be reduced to these two, such as command him in shew at least, as Coniurers, or such as are commanded, as witches that deale *ex parte implicite*, or *explicite*, as the *y King* hath well defined; many subdiuisions there are, and many seuerall species of Sorcerers, Witches, Inchanters, Charmers, &c. They haue beene tolerated heretofore some of them; and Magicke hath beene publikely professed in former times, in ^z *Salamanca, Cracouia*, & other places, though after censured by seuerall ^a Vniuersities, and now generally contradicted. That which they can doe, is as much almost as the Diuell himselfe, who is still ready to satisfie their desires, to oblige them the more vnto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norway, Island*, as I haue proued. They can make friends enimies, and enimies friends, by philters, ^b *turpes amores conciliare*, enforce loue, tell any man where his friends are, about what employed, though in the most remote places. And if they will, [†] *bring their sweet hearts to them by night, upon a Goats backe flying in the ayre. Sigismund Sheretzius, part. 1. cap. 9. de spect.* reports confidently, that he conferred with sundry such, that had beene so carried many miles, and that he heard witches themselues confesse as much: hurt and infect men and beasts, vines, corne, cattle, plants; make women abortiue, not to conceaue, *barren*, men and women vnapt and *unable*, married and vnmari- ed, so seuerall waies, saith *Bodine*: flye in the ayre, meet when and where they will, as *Cicogna* proues, and *Lauat. de spect. part. 2. cap. 17. steale young children out of their cradles, ministerio demonum, & put deformed in their roomes, which wee call Changelings*, saith ^{*} *Scheretzius, part. 1. cap. 6. make*

x De Latris.

† Et quomodo venefici fiant enarrat.

y Rex Jacobus Demonol. l. 1. cap. 3.

z An Vniuersity in Spaine in old Castile. a Oxford and Paris, see sine. P. Lumbardi.

b Erastus.

† Ministerio hirci nocturni

† Steriles nuptos & inhabiles.

* Infantes matribus suffuratur, alius suppositiuis in locum verorum coniecit.

52

e Milles.
 d D. Luther in-
 primum precep-
 tum, & Leon.
 Varius lib. 1. de
 Fascino.
 e Lauater, Cicog.
 f Erasius.
 g Adolphus
 Scribanius.
 h Virg. Æneid.
 i incantatrice
 describens:
 Hec se carmini-
 bus promittit
 solvere mentes:
 Quas velit, ast
 alius duras im-
 mittere curas.
 h Godelmannus
 cap. 7. lib. 1. nu-
 triciu mammis
 presciant, solo
 tactu podagra,
 Apoplexiam,
 Paralyfin & a-
 lios morbos quos
 medicina curare
 non poterat.
 i Factus inde
 Maniacus, spic.
 2. fol. 147.
 k Omnia Philtra
 et si inter se dif-
 ferant hoc ha-
 bent commune,
 quod hominem
 efficiant melan-
 cholicum epist
 231. Scholtzii.

men victorious, fortunate, eloquent. And therefore in those ancient^c Mono-
 machies and combats they were searched of old, they had no Magicall
 charmes; they can make^d stick frees, such as shall endure a rapiers point, or
 musket shot, and neuer bee wounded, ^e represent dead mens shapes, alter
 and turne themselves and others into severall formes, at their pleasures: Last
 of all, cure and cause most diseases, to such as they hate, and this of ^g Melan-
 choly amongst the rest. Paracelsus To. 4. de morbis amentium, Tract. 1. in ex-
 presse words affirms, *Multi fascinantur in melancholiam*: many are bewit-
 ched into Melancholy, out of his experience. The same, saith Danaus l. 3. de
 sortiaris. *Vidi, inquit, qui melancholicos morbos grauissimos induxerunt*:
 I haue seen those that haue caused Melancholy in the most grieuous manner,
^b dried vp womens pappes, cured gout, palsie, this and Apoplexie, Falling Sick-
 nesse, which no physicke could helpe, solo tactu, by touch alone. Ruland in his
 3. Cent, Cura, 91. giues an instance of one David Helde a young man, who by
 eating cakes which a Witch gaue him, *mox delirare cepit*; began to dote on
 a suddaine, and was instantly mad: F: H: D: inⁱ Hildesheim, consulted about a
 Melancholy man, thought his disease was partly Magicall, and partly natu-
 rall, because he vomited peeces of iron and lead, and speake such Languages
 as he had neuer beene taught: but such examples are common in Scribanius,
 Herc. de Saxonia- and others. The meanes by which they worke, are vsually
 Charmes, Images, as that in Hector Boethius of king Duffe: characters stam-
 ped of sundry mettals, and at such and such constellations, knots, amulets,
 words, Philters, &c. which generally make the parties affected, melancholy;
 as^k Monauius discourseth at large in an Epistle of his to Acolsius, giuing in-
 stance in a Bohemian Baron that was so troubled, by a Philter taken. Not
 that there is any power at all in those spels, charmes, characters, and barba-
 rous words: but that the diuell doth vse such meanes to delude them.

SUBSEC. 4.

Starres a cause. Signes from Physiognomy, Metro-
 poscopy, Chiromancy.



Natural causes, are either Primary and Vniuersall, or Secondary,
 and more Particular. Primary causes are the Heauens, Planets,
 Sarres, &c. by their influence (as our astrologers hold) produ-
 cing this and such like effects. I will not here stand to discusse obi-
 t^{er}, whether starres be causes, or Signes; or to apologize for Iudiciall Astro-
 logy. If either Sextus Empericus, Picus Mirandula, Sextus ab Herminga, Pe-
 rerius, Erasius, Chambers, &c. haue so farre preuailed with any man, that he
 will attribute no vertue at all to the Heauens, or to Sunne and Moone, more
 then he doth to their signes, at an In-keepers post, or tradesmans shop, or
 generally condemne all such Astrologicall Aphorismes approued by expe-
 rience: I referre him to Bellantius, Pirovanus, Marascallerus, Goclenius, St
 Christopher Heydon &c. If thou shalt aske me what I thinke, I must answer,
nam & doctis hisce erroribus versatus sum, they doe incline, but not com-
 pell; no necessity at all: ^m agunt non cogunt: and so gently incline, that a
 wise man may resist them; *sapiens dominabitur astris*: they rule vs, but God
 rules

m Astra regunt
 homines, & re-
 git astra deus.

rules them. All this (me thinkes) ⁿ *Ioh. de Indagine* hath comprised in briefe
Queris à me quantum in nobis operantur astra? &c. Wilt thou know how farre
the Starres worke upon vs? I say, they doe but incline, and that so gently,
that if wee will be ruled by reason, they haue no power over vs; but if wee fol-
low our owne nature and be led by sense, they doe as much in vs, as in brute
beasts, and wee are no better. So that, I hope, I may iustly conclude with ^o *Ca-*
ietan, Cælum is vehiculum diuinae virtutis &c. that the heauen is Gods in-
 strument, by mediation of which, he gouernes and disposeth these elemen-
 tary bodies; or a great booke, whose letters are the starres, (as one calls it)
 wherein are written many strange things for such as can reade, *P* or an excel-
 lent harpe, made by an eminent workeman, on which, hee that can but play,
 will make most admirable musicke. But to the purpose.

[¶] *Paracelsus* is of opinion, that a physitian without the knowledge of
 starres, can neither vnderstand the cause or cure of any disease, either of this,
 or go ut, not so much as tooth-ache: except he see the peculiar geniture and
 Scheme of the party affected. And for this proper malady, hee will haue the
 principall and primary cause of it proceed from the Heauen, ascribing more
 to Starres then humors ^r and that the constellation alone many times, produ-
 ceth melancholy, all other causes set apart. He giues instance in Lunatick per-
 sons, that are depraued of their wits by the Moones motion; and in ano-
 ther place, refers all to the Ascendent, and will haue the true and chiefe
 cause of it to be sought from the Starres. Neither is it his opinion only, but
 of many *Galenists* and Philosophers, though they not so stiffly and peremp-
 torily maintaine as much. This variety of melancholy-symptomes, procedes
 from the Starres, saith ^f *Melancthon*: The most generous melancholy, as that
 of *Augustus*, comes from the coniunction of *Saturne* and *Iupiter*. in *Libra*:
 the bad, as that of *Catilines* from the meeting of *Saturne* and the *Moone* in
Scorpio. *Iovianus Pontanus* in his 10 booke, and 13. Chap. *de rebus celesti-*
bus, discourleth to this purpose at large. *Ex atrabile varij generantur mor-*
bi &c. ^r many diseases proceeded from black choler, as it shall be hot or cold: &
 though it be cold in its owne nature, yet it is apt to be heated, as water may
 be made to boyle, and burne as bad as fire: or made cold as Ice: & thence pro-
 ceed such variety of symptomes, some mad, some solitary, some laugh, some
 rage &c. The cause of all which intemperance, he will haue chiefly and pri-
 marily procede from the Heauens, ^u from the position of *Mars*, *Saturne*, &
Mercury. His Aphorismes be these: ^x *Mercury* in any geniture, if he shall be
 found in *Virgo* or *Pisces* his opposite signe, and that in the *Horoscope*, irradi-
 ated by those quartile aspects of *Saturne* or *Mars*, the child shall be mad or me-
 lancholy. Againe, ^y He that shall haue *Saturne* or *Mars*, the one culminatig,
 the other in the 4. house, when he shall be borne, shall be melancholy, of which he
 shall be cured in time, if *Mercury* behold them. ^z If the *Moone* be in coniunction
 or opposition at the birth time with the *Sun*, *Saturne*, or *Mars*, or in a quar-
 tile aspect with the, (e malo celi loco, *Leonitius* addes) many diseases are signi-

^f *Li. de anima ca. de humorib.* Ea varietas in Melancholia, habet celestes causas. *S. J. & V. in z. S. J. & C. in m. t.* Ex atrabile
 varij generantur morbi, perinde vt ipse multum calidi aut frigidi in se habuerit, quum vtrijq; suscipiendo quam apissima sit, tamen
 si suapte natura frigida sit. An non aqua sic afficitur à calore vt ardeat. & à frigore, vt in glacem concresecat, & hæc varietas di-
 stinctionum, alijs flent, vident, &c. ^u Hanc ad intemperantiam gignendam plurimum confert *S. & J. positus &c.* ^x Quoties
 alicuius genitura in *ix* & *x* aduerso signo positus, horoscopum partiliter tenuerit, atq; etiam à *S. vel J. □* radto percussus fuerit,
 natus ab insania vexabitur. ^y Qui *J. & S.* habet, alterum in culmine alterum imo celo, cum in lucem venerit melancholicus
 erit, à qua sanabitur, si *J.* illos irradiarit. ^z Hac configuratione natus, Aut Lunaticus, aut mente captus.

ⁿ *Chiron. lib. 9.*
Queris à me
quantum ope-
rantur astra? di-
co in nos nihil a-
stra argere, sed
animos procli-
ues trahere: qui
sic tamen liberi
sunt, vt si ducens
sequantur ratio-
nem, nihil effici-
ant, sin vero na-
turam id agere
quod in brutis
ferè.

^o *Cælum vehi-*
culum diuine
virtutis, cuius
mediante motu,
lumine, & influ-
entia, Deus ele-
mentaria corpo-
ra ordinat &
disponit Th. de
Vis. Caietanus
in Psal. 104.

^p *Mundus isle*
quasi lyra ab ex-
cellentissimo
quodam artifice
concinata, què
qui norit mirabi-
les eliciet harmo-
nias. I. Dee A-
pborismo. 11.

^r *Medicus sine*
cæli peritia nihil
est &c. nisi gen-
esim sciverit, ne
tantillum pote-
rit Lib. de poda-
grâ.

^r *Constellatio in*
causa est: & in
fluentia cæli
morbum hunc
movet, inter-
dum omnibus
alijs amotis. Et
alibi. Origo eius
à celo petenda
est. Tr. de mor-
bis amentium.

54 *fied, especially the Head and Braine is like to be misaffected with pernicious humors, to be melancholy, lunatick, or mad. Cardan addes, quart à lunâ nates, Eclipses, Earth-quakes. Garceus and Leovitius will haue the chiefe Iudgement to be taken from the Lord of the geniture or when there is no aspect betwixt the Moon and Mercury, and neither behold the Horoscope: or Saturne and Mars shall be Lord of the precedent coniunction or opposition in Sagittary or Pisces, of the Sonne or Moone, such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the aboue named Pontanus. Garceus cap. 23. de Iud. genitur. Schoner. lib. 1. cap. 8. which he hath gathered out of ^a Ptolomy, Albubater, and some other Arabians, Iunctine, RanZouius, Lindhout, Origan &c. but these men you will reiect peradventure, as Astrologers, and therefore partiall Iudges; Then heare the testimony of Physitians, Galenists themselves. ^b Crato confesseth the influence of starres, to haue a great hand to this peculiar Disease, so doth Iason Pratenfis, Lonicerus præfat. de Apoplexiâ, Ficinus, Ferneli-
^a Ptolomeus centiloquio, & quadrupartito tribuit omnium melancholicorum symptomata syderum influentibus.
^b Arie Medica. accedunt ad has causas affectiones syderum. Plurimum incitant & provocant influentia celestia. Velut. rio l. 4. cap. 15.
^c Hildisheim spicel. 2. de mel.*

^d Ioh. de Indag. c. 9. Montaltus c. 22.

^e Caput parvum qui habent, cerebrum spiritus plerumque angustos, facile incidunt in Melancholiam rubicundi. Aetius. Idem Montaltus cap. 21. de Galeno.

^f Saturnina à Rascetta per mediam manum decurrens, usque ad radicem montis Saturni, à parvis lineis intersecta, arguit Melancholicos. Aphorif. 78.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because Ioh. de Indagine, and Rotman the Landgraue of Hassia his Mathematician, not long since in his Chiromancy; Baptista Porta in his celestiall Physiognomy, haue proved to hold great affinity with Astrology to satisfie the curious, I am the more willing to insert.

The generall notions ^d Physiognomers giue, be these: *Blacke colour, argues naturall melancholy: so doth leanness, hirsutenesse, broad veines, much haire on the browes, saith ^e Gratanarolus cap. 7: and a little Head, out of Aristotle, high sanguine, red colour shewes head melancholy; they that stutter and are bald will be soonest melancholy (as Avicenna supposeth) by reason of the drynesse of their braines: but he that will know more of the severall signes of humors and wits out of Physiognomy, let him consult with old Adamantus and Polemus, that comment, or rather paraphrase vpon Aristotles Physiognomy, Baptista Porta's foure pleasant bookes, Michael Scot de secretis naturæ, Iohn de Indagine, Montaltus, Antony Zara, anat. ingeniorum, sect. 1. memb. 13. & lib. 4.*

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir lib. 5. cap. 2: who hath comprehended the summe of Iohn de Indagine: Tricassus, Coruinus, & others, in his booke, thus hath it: The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy: so if the Vitall and Naturall make an acute*

acute

acute angle, Aphorisme 100. The Saturnine, Epaticke, and naturall lines, making a grosse triangle in the hand, argue as much; which Goelenius cap. 5. Chirof: repeates verbatim out of him. In generall they conclude all, that if Saturnes mount be full of many small lines & interfections, such men are most part melancholy, miserable, & full of disquietnesse, care, & trouble, continually vexed with anxious & bitter thoughts, alway sorrowfull, fearefull, suspicious: they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes &c. Thaddaus Haggelius in his *Metoposcopia*, hath certaine Aphorismes derived from Saturnes lines in the fore-head, by which he collects a melancholy disposition: and ^h Baptista Porta makes obseruations from those other parts of the body, as if a spot be ouer the spleene; ⁱ or in the nailes, if it appeare blacke, it signifieth much care, griefe, contention, and melancholy: The reason he refers to the humors, and giues instance in himselfe, that for seauen yeares space, had such black spots in his nailes, & all that while, was in perpetuall Law-sutes, controuersies for his inheritance, feare, losse of honour, banishment, griefe, care &c. and when his miseries ended, the blacke spots vanished. Cardan in his booke *de libris proprijs*, tells such a story of his owne person, that a little before his sonnes death, he had a blacke spot, which appeared in one of his nailes; and dilated it selfe, as hee came neerer to his end. But I am ouer tedious in these toyes, which howsoeuer, in some mens too seuerer censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet liuing some of them, and Religious Professors in famous Vniuersities, who are able to patronize that which they haue said, and vindicate themselves from all cauilers and ignorant persons.

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g Agitantur miseris, continuis iniquitudinibus, neq; unquam a solitudine liberi sunt, anxie affliguntur amarissimis intra cogitationibus, semper tristes, suspitiosos, meticulosi: cogitationes sunt, velle agrum colere, stagna amant & paludes &c. Io. de Indagine lib. 1. h Celestis Physiognom. lib. 10. i Cap. 14. lib. 5. Idem. macule in unguibus nigres, lites, rixas, melancholiam significant, ab humore in corde tali.

SUBJECT. 5.

Old age a cause.

Secundary, peculiar causes, efficient, so called, in respect of the other precedent, are either *congenite, interna, innata* as they terme them, inward, innate, and inbred: or els outward and adventitious which happen to vs after we are borne: congenite or borne with vs, are either naturall, as old age; or *prater naturam* (as ^b Fernelius calls it) that distemperature, which we haue from our Parents seede, it being an hereditary disease. The first of these which is naturall to all, and which no man liuing can auoide, is ^c olde age, which being cold and dry, and of the same quality as melancholy is, must needes cause it, by diminution of spirits and substance, and increasing of adust humors; Therefore ^d Melancthon averres out of Aristotle, as an vndoubted truth, *senes plerumq; delirasse in senectate*, that old men familiarly dote, *ob atram bilem*, for blacke choler, which is then superabundant in them. And Rhasis that Arabian Physitian in his *Cont. lib. 1. cap. 9.* calls it ^e a necessary and inseparable accident, to all old and decrepit persons. After [†] 70 yeares (as the Psalmiste saith) *all is trouble and sorrow*, and common experience confirms the trueth of it in weake old persons, especially in such as haue liued in action all their liues, had great employ-

^b Lib. 1. Path. cap. 11.

^c Venit enim properata malis inopina senectus et dolor atatem iussit inesse meam Boethius met. 1. de consol. Philos. d Cap. de humoribus lib. de Antiqua.

^e Necessarium accidens decrepitis, & inseparabile.

[†] Psal. 90. 10.

56 employment, much businesse, much command, and many seruants to ouer-
 fee, and leaue off *ex abrupto*: as ^f Charles the fift did to King Philip, resigne
 vp all on a sudden: they are ouercome with melancholy in an instant. Or if
 they doe continue in such courses, they dote at last: (*senex bis puer*) and are
 not able to manage their estates, through common infirmities incident to
 their age: full of ache, sorrow, and griefe, children againe, dizardes, they
 Carle many times as they sit, and talke to themselues, they are angry, was-
 pish, displeas'd with euery thing. *suspicious of all, wayward, conetous, hard,*
 (*saith Tully*) *selfe willed, superstitious, selfe-conceited, braggers and admirers*
of themselues, as ^g Balthasar Castalie hath truely noted of them. This naturall
 infirmity is most eminent in old women, and such as are poore, solitary, liue
 in most base esteeme and beggery, or such as are witches; In somuch that
 Wierus Baptista, Porta, Vlricus Molitor, Edwicus, doe referre all that witches
 are said to doe, to Imagination alone, and this humor of melancholy. And
 whereas it is controverted, whether they can bewitch cattle to death, ride in
 the Ayre vpon a coulstaffe, out of a chimney top- transforme themselues into
 Cattes, Doggs, &c, translate bodies from place to place, meete in compa-
 nies, and dance, as they doe, or haue carnall copulation with the Diuell,
 they ascribe all to this redundant melancholy, which domineeres in them, to
 k somniferous potions, and naturall causes, the Diuels policy. *Non ledunt om-*
nino (*saith Wierus*) *aut quid mirum faciunt* (*de Lamys lib. 3. cap. 36*) *ut puta-*
tur, solam vitiatam habent phantasiam: they doe no such wonders at all, on-
 ly their^l Braines are crazed. ^m *They thinke they are Witches, and can doe*
hurt, but doe not. But this opinion Bodine, Erastus, Daneus, Scribanus, Seba-
 stian, Micaelis, Campanella de Sensu rerum lib. 4. cap. 9. † Dandinus the Ie-
 suite, lib. 2. de Anima explode: Cicogna confutes at large. That witches
 are melancholy, they deny not, but not out of a corrupt phantasie alone, so
 to delude themselues and others, or to produce such effects.

SVBSEC. 6.

Parents a cause by propagation.



That other inward inbred cause of Melancholy, is our tempera-
 ture, in whole, or part, which we receiue from our parents, which
 † Fernelius calls *Præter naturam*, or vnnaturall, it being an here-
 ditary disease: for as he iustifies, *quale parentum maximè patris se-*
men obtigerit, tales euadunt similes, spermaticæq; partes quocumq; etiam
morbo pater quum generat tenetur, cum semine transfert in Prolem: such as
 the temperature of the father is, such is the sonnes; and looke what disease
 the father had when he begot him, such his sonne will haue after him, *P* and
 is as well inheritor of his infirmities, as of his lands. And where the complex-
 ion and constitution of the father is corrupt, there (*saith^r Roger Bacon*) the
 complexion and constitution of the son must needes be corrupt, and so the cor-
 ruption is deriued from the father to the sonne. Now this doth not so much
 appeare in the composition of the Body, according to that of Hippocrates,

^f *Meteran Belg.*
lib. 1.

^g *Sunt morosi,*
anxii, & iracun-
di, & difficiles
senes, se quæri-
mus etiam aua-
ri Tull. de secre-
etute.

^h *Lib. 2. de Au-*
lico. Senes aua-
ri, morosi, incla-
bundi, philanti,
deliri, supersti-
tiosi, suspitiosi,
&c.

^k *Lib. 3. de La-*
miis, cap. 17. &
18.

^l *Solanum, opii,*
lupi adeps, lac a-
si &c. sanguis
infantum &c.

^m *Corrupta est*
is ab humore
Melancholico
phantasia. Ny-
manus.

ⁿ *Putant se le-*
dere quando non
ledant.

[†] *Qui hec in*
Imaginationis
vim referre, co-
nati sunt, aut
atque bilis, ina-
neri prorsus la-
borem suscepto-
runt.

ⁿ *Lib. 3. cap. 4.*
omnis mag.

[†] *Lib. 1. cap. 11.*
path.

^o *Vt arthritici*
Epilep. &c.

^p *Vt filii non*
iam possessio-
num quam mor-
borum heredes
sint.

^q *Epist. de secre-*
is artis & na-
ture cap. 7. nam
in hoc quod pa-
tres corrupti

^{sunt} *generant filios corrupte complexionis, & compositionis, & filii eorum eadem de causa se corrumpunt, & sic derivatur corrup-*
tio à patribus ad filios.

inquabit,

in habit, proportion, scarres, and other lineaments; but in manners and conditions of the Minde:

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Et patrum in natos abeunt cum femine mores.

Scelus had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 15.* *Lepidus* in *Pliny lib. 7. cap. 17.* was purblind, so was his sonne. That famous family of *Enobarbi*, were knowne of old, and so surnamed from their red bearded, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Jewes* as *Buxdorfius* obserues: their voyce, pace, gesture, lookes, is likewise deriued with all the rest of their conditions and infirmities; such a mother, such a daughter; their very affections *Lemnius* contends to follow their seede, and the malice and bad conditions of children are many times wholly to be imputed to their Parents, I neede not therefore make any doubt of Melancholy, but that it is an hereditary disease. *Paracelsus* in expresse words affirms it *lib. de morb. amentium To. 4. Tr. 1.* so doth *Crato* in an Epistle of his to *Monavius*. So doth *Bruno Seidelius* in his booke *de morbo. incurab. Montaltus* prooues *cap. 11.* out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, *hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I thinke he became so by participation of Melancholy. *Forestus* in his medicinall obseruations, illustrats this point, with an example of a Marchant his Patient, that had this infirmite by inheritance, so doth *Rodericus a Forseca, Tom. 1. Consult 69*, by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy mother, *et victu melancholico*, and bad diet together. *Lodovicus Mercatus*, a Spanish Physician, in that excellent Tract, which he hath lately written of hereditary diseases *Tom. 2. oper. lib. 5.* reckons vp Leprosie, as those *a Galbots* in *Gascony*, hereditary Lepers, Pox, Stone, Gout, Epilepsie &c. Amongst the rest, this and Madnesse after a set time comes to many, which he calls a miraculous thing in Nature, and sticks for euer to them as an incurable habite. And that which is more to be wondred at, it skippes in some families the father, and goes to the sonne, *or takes euery other, and sometimes euery third in a lineall descent, and doth not alwaies produce the same, but some like, & asymbolizing disease.* These secundary causes hence deriued, are commonly so powerfull, that (as *Wolfius* holds) *sepe mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heauens. For these reasons belike the Church and common-wealth, humane and diuine lawes, haue conspired to auoide hereditary diseases, forbidding such marriages as are any whit allied; and as *Mercatus* aduiseeth all Families, to take such, *si fieri possit que maximè distant naturâ*, & to make choice of those that are most differing in complexion from them: if they loue their owne, and respect the common good. And sure, I thinke, that it hath bene orderd by Gods especiall providence, that in all ages there should be (as vually there is) once in *600* yeares, a transmigration of Nations, to amend and purifie their brood, as we alter seed vpon our Land, and that there should be, as it were an inundation of those Northerne *Gothes* and *Vandales*, *Scythians*, and many such like people which came out of that Continent of *Scandia* and *Sarmatia* (as some suppose) and ouer-ranne as a deluge, most parts of *Europe* and *Africke*, to alter for our good, our complexions, which were much defaced with hereditary

Non tam (inquit Hippocrates) gibbos & cicatrices oris & corporis habitum agnoscis ex iis, sed verum incessum, gestus, mores, morbos &c.

Synagog. Iud.

Affectus parentum in fetus transeunt & puerorum malitia parentibus imputanda. li. 4. cap 3. de occultis mirac.

Ex pituitosis pituitosis, ex biliosis, biliosis & lienis & melancholicis, melancholicis,

Epist. 174. in Scoltz nascitur nobiscum illa aliturq; & unâ cum parentibus habemus malum hunc affem. 10. Pelesius lib. 2. de curâ humanorû affectuum.

Lib. 10. obseruat. 15.

Maginus Geog.

Sepe non eundem, sed similem producit effectum, & ille so pareate, transit in nepotem.

Dial. prefix. genituris Leouitii.

Bodine de rep. cap. de periodis rep.

58 infirmities, which by our lust and intemperance we had contracted. A sound generation of strong & able men were sent amongst vs, as those Northerne mē vsually are, innocuous, free from riot, and free from diseases: to qualifie and make vs as those poore naked Indians are generally at this day; and those about *Brasile* (as a late e Writer obserues) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without help of Physicke they liue commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is deriued vnto vs.

Fily ex senibus nati, raro sunt firmi temperamenti, old mens children are feldome of a good temperament, as *Scoltzius* supposeth, *consult* 177, and therefore most apt to this disease: and as f *Levinus Lemnius* farther addes, olde men beget most part wayward, peeuish, sad, melancholy sonnes, and feldome merry. He that begets a child on a full stomacke, will either haue a sicke child or a crazed sonne (as g *Cardan* thinkes) *Contradiet. med. lib. 1. con-* *tradiet. 18.* or if the parents be sicke, or haue any great paine of the head, as megrim, headache (*Hieronimus* h *Wolfius* doth instance in a child of *Se-* *bastian Castalio's*) or if a drunken man get a childe, it will never likely haue a good braine, as *Gellius* argues l. 12. cap. 1. *Ebrj gignunt ebrios*, one drunkard begets another (saith i *Plutarch symp. lib. 1. quest. 5.*) whose sentence k *Lemni-* *us* approoues l. 1. c. 4. *Alfarius Crutius Gen. de qui sit. med. cent. 3. fol. 182. Ma-* *crobius lib. 1. Avicenna lib. 3. Fen. 21. Tract. 1. cap. 8,* and *Aristotle* himselve h *sect. 3. prob. 4.* foolish, drunken, or haire-braine women, most part bring forth i *L. de ed. liberis.* children like vnto themselues, *morosos & languidos*, and so likewise, he that k *De occult. nat. mir. temeritate.* lies with a menstruous woman. *Intemperantia Veneris, quam in nautis præ-* *fertim infectatur* l *Lemnius*, qui vxores ineunt, nullâ menstrui decursus ratio- *ne habitâ, nec obseruato interlunio, præcipua causa est, noxia, pernitioua,* *concupitum hunc exitiale ideò, & pestiferum vocat,† Rodericus à Castro Lu-* *sitanus, detestantur ad vnum omnes medici, tum & quartâ lunâ concepti,* *infælices plerumq; & amentes, deliri, stolidi, morbofi, impuri, inualidi,* *tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi de-* *stituti: ad laborem nati,* si saniores, inquit *Eustathius*, vt *Hercules*, & alij. *m Iudei* maximè infectantur foedum hunc, & immundum apud *Christianos* *concupitum, vt illicitum abhorrent, & apud suos prohibent: & quod Chri-* *stiani* toties leprofi, amentes, tot morbili, impetigines, alphi, pforæ, cutis *& faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint,* *in hunc immundum concupitum reijciunt, & crudeles in pignora vocant, qui* *quartâ lunâ profluente hâc mensium illuue concupitum hunc non perhorres-* *cunt. Damnauit olim diuina Lex, & morte multauit. huiusmodi homines,* *Lev. 18. 20. & inde nati, si qui deformes aut mutili, pater dilapidatus, quod* *non contineret abⁿ immundâ muliere. Gregorius Magnus, perenti Augu-* *stino* nunquid apud o *Britannos* huiusmodi concupitum toleraret, seuerè pro- *hibuit, viris suis tum misceri fæminas in consuetis suis mensuris &;* I spare to *English this which I haue said. Another cause some giue, inordinat Diet, as* *if a man eate garlicke, onions, fast ouer much; studdy to hard, be ouer-for-* *rowfull, dull, heauy, deiected in minde, perplexed in his thoughts, fearefull,* *&c. their children* (saith p *Cardan subtil. lib. 18.*) will be much subiect to *madnes*

e *Claudius A-*
baville Capu-
chian, in his
voyage to Ma-
ragnan 1614.
cap. 45. Nemo
fere egrotus, sa-
no omnes & 10-
bullo corpore,
vivunt annos
120. 140. si e
Medicina.

Idem *Hector*
Boethius de In-
selis Orchard.
Damianus à
Goes de Scandia.
f *Lib. 4. cap. 3. de*
occult. nat. mir.
Tetricos plerumq;
filios senes pro-
generant, & tri-
stes rarius exbi-
laratos.

g *Coitus super*
repletionem pes-
simus, & filii qui
tum gignuntur,
aut morbofi sunt,
aut stolidi.
h *Dial. præfix.*
Leovitio.

i *L. de ed. liberis.*
k *De occult. nat.*
mir. temeritate.
& stolidæ muli-
eres, liberos ple-
rumq; producunt
sibi similes.

l *Lib. 2. c. 8. de*
occult. nat. mir.
Good Master
Schoolmaster
doe not Eng-
lish this.

† *De nat. mul.*
lib. 3. cap. 4.
m Buxdorpius
c. 31. Synag. Iud.
Ezek. 18.

n *Drusus obseru.*
lib. 3. cap. 20.
o *Beda eccl. hist.*
lib. 1. cap. 27.
respons. 10.

p *Nam spiritus*
cerebri si tum
male affician-
tur, tales procre-
ant, & qualis
fuerint affectus,
tales filiorum.
ex tristibus tri-
stes, ex incandis
incundi nascun-
tur. &c.

madnes and melancholy: for if the spirits of the braine be fussed, or mis-affected by such meanes, at such a time, their children will be fussed in the braine: they will be dull, heavy, timorous, discontented all their liues. Some are of opinion and maintaine that paradoxe or probleme, that wise men beget commonly fooles; and which ¶ *Erasmus* vrgeth in his *Moriá*, fooles beget wise men. *Cardan* subt: lib. 12, giues this cause, *quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolued by study, and turned into animall, drawne from the Heart, & those other parts to the braine. ¶ *Lemnius* subscribes to that of *Cardan*, and assignes this reason, *quòd persoluant debitum languide, & oscitantèr, unde fœtus à parentum generositate desciscit*: they pay their debt (as *Paul* calls it) to their wiues remissely, by which meanes their children are weaklings, and many times idiots and fooles.

Some other causes are giuen, which properly pertaine to, and proceed from the mother: If she be ouer-dull, heavy, angry, peeuish, discontented & melancholy, not only at the time of conception, but euen all the while shee carries the childe in her wombe, (saith *Fernelius* path. lib. 1. 11.) her sonne will be so likewise affected, and worse, as ¶ *Lemnius* addes, lib. 4. cap. 7. if shee grieue ouer much, be disquieted, or by any casualty be affrighted and terrified by some fearefull object, heard or seene, shee endangers her child, and spoiles the temperature of it: for the strange Imagination of a woman, works effectually vpon her Infant, that as *Baptista Porta* proues *Physiog: cœlestis*, lib. 5. cap. 2. shee leaues a marke vpon it, which is most especially seene in such as prodigiously long for such and such meates, the child will loue those meates, saith *Fernelius*, and be addicted to like humours: ¶ *If a great-bellied woman see a hare, her child will often haue a hare lip*, as wee call it. *Garceus de Iudiciis geniturarum* cap. 23. hath a memorable example of one *Thomas Nickell* borne in the city of *Brandeburge*, A^o 1551. that went reeling and staggering all the daies of his life, as if he would fall to the ground, because his mother being great with child saw a drunken man reeling in the street. Such another I finde in *Martin Wenrichius* com: de ortu monstrorum cap. 17. I saw (saith he) at *Wittenberge* in *Germany*, a Cittizen that looked like a carkasse, ¶ I asked him the cause, he replied, his mother when she bore him in her wombe, saw a carkasse by chance: and was so sore affrighted with it, that Ex eo foetus ei assimilatus, from a gastly impression the child was like it.

So many seuerall waies are wee plagued and punished for our fathers defaults: insomuch, that as *Fernelius* truely saith, x it is the greatest part of our felicity to be well borne, & it were well for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry. An husband-man will sowe none but the best and choicest seed vpon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permit him to couer a Mare, except he be well assured of his breed: wee make choice of the best Rammes for our sheepe, reare the neatest kine, and keepe the best doggs, *quòd id diligentius in procreandis liberis obseruandum?* And how carful then should we be in begetting of our children? In former times some y Countries haue beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or minde, they made him away: so did the *Indians* of old by the relation of *Curtius*, and many other well go-

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q Fol. 129 mer.
Socrates children were fooles, Sabel.

r Lib 1. cap. 4.
de occult. nat. mir.

De occult. nat. mir.

Pica morbus mulierum.

Baptista Porta loco præd.

Ex leporum intuitu pleriq; instante sedunt bífido superiore labello

u Quasi mox in terram collapsurus, per omnem vitam incidebat cum mater grávida ebrium hominè sic incedentem viderat.

† Ciuem facie cadaverosa, quò dixit, &c.

x Optimum bene nasci.

maxima pars felicitatis nostræ bene nasci. quâ-

obrem præclare humano generi consulum vide-

retur, si soli parentes bene habiti & sani, liberis operam da-

rent,

y Infantes infirmi præcipitio necati. Eobermus

l. 3. cap. 3. Apud Lacones olim.

Lipsius epist. 85.

cent. ad Belgas, Dionysio Villerio

si quor aliqua membrorum parte inutiles notaverint, necari iubent.

te inutiles notaverint, necari iubent.

iubent.

60
 z Lib. 1. D: ve-
 terum Scotorum
 moribus. Morbo
 comitali, de-
 mentia, mania,
 lepra, &c. aut
 simili labe, que
 facile in prolem
 transmittitur,
 laborantes inter
 eos, ingenti fa-
 cta indagine, in-
 ventos, ne gens
 feda contagione
 lederetur, ex iis
 nata, castrave-
 runt, mulieres
 huiusmodi pro-
 cul a virorum
 consortio able-
 garunt, quod si
 harum aliqua
 concepisse inve-
 niebatur, simul
 cum fetu non-
 dum edito, deso-
 diebatur viva.
 a Euphormio
 Sanyr.

verned cōmonwealths, according to the discipline of those times. Heretofore in Scotland, saith z Heet: Boethius, if any were visited with the falling sicknes, madnesse, gout, leprosie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded: a woman kept from all company of men; & if by chance having some such disease, shee were found to be with child, she with her brood were buried alive: and this was done for the common good, least the whole nation should be iniured or corrupted. A severe doome you will say, and not to be vsed amongst Christians, yet more to be looked into then it is. For now by our too much facility in this kinde, in giuing way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grieuous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the Race, or if rich, be they fooles or dizzards, lame or maimed, vnable, intemperate, dissolute, exhaust through riot, as he said, *a iure hereditario sapere iubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we haue many weake persons both in body & minde, many ferall diseases raging amongst vs, crased families, *parentes, pemptores*; our fathers bad, and we are like to be worse.

MEMB. 2.

SUBSECT. I.

Bad diet a cause. Substance. Quality of meats.



According to my proposed method, hauing opened hitherto these secundary causes, which are inbred with vs; I must now proceed to the outward and adventitious, which happen vnto vs after we are borne. And those are either Evident, Remote, or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdiuided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter vs, as they are vsed, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principall causes of this disease. For almost in every consultation, whereas they shall come to speake of the causes, the fault is found, and this most part obiected to the patient, *peccauit circa res sex non naturales*: he hath still offended in one of those six. *Montanus consil. 22.* consulted about a Melancholy Iew, giues that sentence, so did *Frisemelica* in the same place: and in his 244 counsell, censuring a melancholy souldier, assignes that reason of his malady, *b hee offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions:* and so in the rest.

b Fecit omnia
 delicta que fie-
 ri possunt circa
 res sex non-na-
 turales, & ea fu-
 erunt cause ex-
 trinseca, ex qui-
 bus postea orie-
 sunt obstructio-
 nes.

These six non-naturall things, are Diet, Retention and Evacuation, which are more materiall then the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drinke, and causeth Melancholy, as it offends in Substance or Accidents, that is, quantity, quality,

OR

or the like. And well it may be called a materiall cause, since that as ^c *Ferne-*
lius holds: *It hath such a power in begetting of diseases, and yeelds the matter*
and sustentance of them: for neither aire, nor perturbations, nor any of those
other evident causes take place, or worke this effect, except the constitution of
body, and preparation of humours doe concurre. That a man may say, this Diet
is the mother of diseases, let the father be what he will, and from this alone
Melancholy, and frequent other maladies arise. Many Physitians, I confesse,
 haue written copious volumes of this one subiect, of the nature and qualities
 of all manner of meats; as namely *Galen, Isaac the Jew, Halyabbas, Avicenna,*
Mesue, all foure Arabians: Gordonius, Villanovanus, Wecker, Iohannes Bru-
erinus sitologia de Esculentis & Poculentis, Michael Sauanarola, Tract. 2. c. 8.
Anthony Fumanellus, lib. de regimine senum, Curio in his Comment on Scho-
la Salerna, Godefridus Stekius arte med. Marsilius Cagnatus, Ficinus, Ranzo-
vius, Fonseca, Lesius, Magninus, regim. sanitatis, Frietagus, Hugo Friedeval-
lius, &c. besides many other in ^d English, and almost every peculiar Physiti-
 an, discourseth at large of all peculiar meats in his Chapter of Melancholy:
 yet because these bookes are not at hand to euery man, I will briefly touch
 what kinde of meats ingender this humour, through their feuerall species, &
 which are to be avoided. How they alter and change the matter, spirits first,
 and after humours, by which we are preserued, and the constitution of our
 body, *Fernelius* and others will shew you. I hasten to the thing it selfe: And
 first of such Diet as offends in substance.

Beefe, a strong and hearty meat (cold in the first degree, dry in the second,
 saith *Galen lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding
 Authors, to breed grosse melancholy blood: Good for such as are sound, and
 of a strong constitution, for labouring men, if ordered aright, corned, young,
 of an Oxe (for all gelded meats in every species are held best) or if old, ^e such
 as haue beene tired out with labour, are preferred. *Auban* and *Sabellicus*
 commend *Portingall* Beefe to be the most sauory, best, and easiest of digesti-
 on; we commend ours: but all is reiected, and vnfit for such as lead a resty
 life, any waies inclined to Melancholy, or dry of complexion: *Tales* (*Galen*
 thinks) *de facili melancholicis agritudinibus capiuntur.*

Porke, of all meats is most nutritiue in his owne nature, but altogether vnfit
 for such as liue at ease, are any waies vnfound of body or minde: Too moist
 full of humours, and therefore *noxia delicatis*, saith *Sauanarola, ex earum v-*
su vt dubitetur, an febris quartana generetur: naught for queasie stomacks, in
 so much, that frequent vse of it may breed a quartan ague.

Sauanarola discommends Goats flesh, and so doth ^f *Bruerinus, lib. 13.*
cap. 19. calling it a filthie beast, and rammish, and therefore supposeth it will
 breed ranke and filthy substance: yet Kid, such as are young, and tender, *isaac*
 accepts, *Bruerinus* and *Galen lib. 7. cap. 1. de alimentorum facultatibus.*

Hart, and *Redde Deere* hath an euill name, it yeeldes grosse nutriment; a
 strong and great grained meat, next vnto a Horse. Which although some
 countries eat, as *Tartars*, and they of *China*: yet ^h *Galen* condemnes. Young
 Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their
 Nauies, about *Malaga* especially, often vsed; but such meats aske long ba-
 king, or seething, to qualifie them, and yet all will not serue.

All *Venison* is melancholy, and begets bad blood; a pleasant meat: in great
 esteeme

62 esteeme with vs, (for we haue more Parkes in *England*, then there are in all *Europe* besides) in our solemne feasts. 'Tis somewhat better hunted, then otherwise, and well prepared by cookery; but generally bad, and seldome to be vsed.

Hare.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causerh fearefull Dreames; so doth all *Venison*, and is condemned by a Iury of Phisitians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, & not otherwise to be vnderstood.

Conies.

Parium absunt à natura Leporum. *Bruerinus* l. 13. cap. 25. *pul-lorum tenera & optima.*
k *Illaudabilis succi nauseam provocant.*

ⁱ *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbets, by all men are aproued to be good.

Generally, all such meats as are hard of Digestion, breed melancholy, *A-reteus lib. 7. cap. 5.* reckons vp heads and feet, ^k bowels, braines, entrals, marrow, fat, blood, skinnes, and those inward parts, as Heart, lungs, liuer, spleen, &c. They are reiected by *Isaac. lib. 2. part. 3.* *Magninus part. 3. cap. 17.* *Bruerinus lib. 12. Savanarola Rub. 32. Tract. 2.*

Milke.

^l *Piso. Alcomar.*

Milke, and all that comes of milke, as Butter and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholesome:) ^l some except Asses milke. The rest, to such as are found, is nutritiue and good, especially for young children, but because soone turned to corruption, ^m not good for those that haue vncleane stomacks, are subiect to head-ach, or haue greene wounds, Stone, &c. Of all Cheeses, I take that kinde which wee call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his epistle to *Melancthon*, cited by *Mizaldus, Isaac part. 5. Galen lib. 3. de cibis boni succi, &c.*

^m *Curio. Frietagus. Magninus. part. 3. cap. 17. Mercurialis de affect. lib. 1. cap. 10. excepts all milke meates*

in Hypochondriacall Melancholy.

Fowle.

ⁿ *Wecker Syntax. Theor. p. 2. Isaac. Bruerin. lib. 15. c. 30. & 31.*

Amongst Fowle, ⁿ Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnnes, Cranes, Coots, Didappers, Waterhens, with all those Teales, Curres, Sheldrakes, and peckled Fowles, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Freisland*, which halfe the yeare are couered all ouer with snow, and frozen vp. Though these bee faire in feathers, pleasant in taste, and haue a good outside, like Hypocrites, white in plumes, and soft, their flesh is hard, blacke, vnwholsome, dangerous, melancholy meat; *gravant & putrefaciunt stomachum*, saith *Isaac part. 5. de vol.* their young ones are more tolerable, but young Pigeons hee quite disproues.

Fishes

^o *Cap. 18. par. 3*

Rhasis, and ^o *Magninus* discommend all Fish, and say they breed *Viscosities*, slimy nutriment, little and humourous nourishment, *Savanarola* addes cold: moist, and phlegmaticke, *Isaac*: and therefore vnwholsome for all cold and melancholy complexions. Others make a difference, reiecting onely amongst fresh-water fish, Eeele, Tensh, Lampray, Crawfish (which *Bright* aproues *cap. 6.*) and such as are bred in muddy and standing waters, and haue a tast of mud, as *Franciscus Bonsuetus* poetically defines, *lib. de aquatilibus.*

*Nam pisces omnes, qui stagna, lacusq; frequentant,
Semper plus succi deterioris habent.*

All Fish, that standing pooles and lakes frequent,
Doe ever yeeld bad iuyce and nourishment.

Lam;

Lampreyes, *Paulus Iovius cap. 34. de piscibus fluvial.* highly magnifies, and faith, none speake against them but *inepti* and *scrupulosi*, some scrupulous persons; but *P. Eeles cap. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice. Gomefius lib. 1. cap. 22. de sale* doth immoderately extoll Sea fish, which others as much vilifie, and about the rest, dried, sowced, indurate fish, as Ling, Fumados, Red herrings, Sprats, Stockfish, Habberdine, poore Iohn, all shellfish. *q Tim. Bright* excepts Lobstar and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib. 22. cap. 17. Magninus* reiects Congre, Sturgeon, Turbet, Mackerell, Skate.

Carpe, is a fish, of which I knowe not what to determine. *Franciscus Bonfuctus* accompts it a muddy fish, *Hippolitus Salviannus* in his booke *de Piscium natura & preparatione*, which was printed at Rome in fol. 1554. with most elegant pictures, esteemes Carp no better then a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approues of it: So doth *Dubravius* in his bookes of Fish ponds. *Freitagius* extols it for an excellent wholesome meat, and puts it amongst the Fishes of the best ranke: and so doe most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controuersie is easily decided, in my iudgement, by *Bruerinus lib. 22. cap. 13.* The difference riseth from the site and nature of Pooles, sometimes muddy, sometimes sweet: they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius lib. 7. cap. 22. Isaac. lib. 3.* especially *Hippolitus Salviannus*, who is *instar omnium solus, &c.* Howsoeuer they may be wholesome and approued, much vse of them is not good; *P. Forestus* in his Medicinall obseruations, relates that *Carthusian* Friers, whose liuing is most part Fish, are more subiect to melancholy then any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland.* He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well likeing, that by solitary liuing and fish eating became so misaffected.

Amongst hearbes to be eaten, I finde Gourds, Cowcubers, Coleworts, Mellons disallowed, but especially cabbage. It causeth troublesome dreames, and sends vp blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all hearbes condemnes Cabbage; And *Isaac lib. 2. cap. 1. anima gravitatem facit*, it brings heauiness to the Soule. Some are of opinion, that all raw hearbes and fallers breed melancholy blood, except Buglosse and Lettice. *Crato consil. 21. lib. 2.* speakes against all hearbs and worts, except Borrage, Buglosse, Fennell, Parsly, Dill, Bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbe simpliciter male, via cibi*, All hearbes are simply euill to feed on (as he thinkes.) So did that scoffing Cooke in *Plantus* hold,

— Non ego cœnam condio vt alij coqui solent.

Qui mihi condita prata in patinis proferunt,

Boves qui convivas faciunt, herbasq; aggerunt.

Like other Cookes I doe not supper dresse,

That put whole meddowes into a platter,

And make no better of their Guests then Beeues,

With hearbes and grasse to feed them fatter.

Our *Italians* and *Spaniards* doe make a whole dinner of hearbes and fallers, (which

p *Omni loco & omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur iusfanis tum egris.*
q *Cap 6. in his Tract of Melancholy.*

r *Optimè nutrit omnium iudicio inter primæ notæ pisces gustu præstanti.*

s *Non est dubium, quin pro variorum situ, ac natura, magnis alimentorum sortiantur differencias, alibi suavioris alibi lutulentiores.*

t *Observat. 16. lib. 10.*

Hearbes.

u *Pseudolus, act 3. scen. 2.*

64 (which our said *Plautus* calls *cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which meanes as he followes it,

x Plautus ibid.

*x Hic homines tam brevem vitam colunt,
Qui herbas huiusmodi in alvum suum congerunt,
Formidolosum dictu, non esu modo,
Quas herbas pecudes non edunt, homines edunt.*

Their lives that eat such hearbs, must needs be short,
And 'tis a fearefull thing for to report,
That men should feed on such a kinde of meat,
Which very iuments would refuse to eat.

*y Quare recti-
us valetudini
sue quisq; con-
sulet, qui lapsus
priorum paren-
tum memor, eas
plane vel omise-
rit vel parce de-
gustarit Kerstei-
us cap. 4. de ve-
ro usu med.
z In Mizaldo
de Horio P.
Crescent. Herba-
stia &c.
Rootes.*

*a Cap. 13. part. 3
Bright in his
Tract. of Mel.
c Intellectum
turbant, produ-
cunt insaniam.
b Audiu (in-
quit Magnin.)
quod si quis ex
ijs per annum
continue com-
dat, in insaniam
caderet cap 13.
Fruits.*

*Improbisucci
sunt. Cap. 12.
d De rerum va-
rietat.*

*In Fessa plerūq;
morbofi, quod
fructus come-
dant ter in die.*

*e Cap de Mel.
f Lib. 11. cap. 3.
Pulse.*

Spices.

*g Bright cap. 6
excepts hony.
h Hor. apud
Scolizium con-
sil. 186.*

y They are windie, and not fit therefore to bee eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every Husbandman and Herbalist. Rootes, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onions, Garlick, Scallions, Turneps, Carrets, Radishes, Parsnips; *Crato lib. 2. consil. 11.* disallows all Roots, though a some approve of Parsnips, and Potatoes. *b Magninus* is of *Crato's* opinion, *c they trouble the minde, sending grosse fumes to the braine, make men madde,* especially Garlick, Onions, if a man liberally feed on them a yeare together. *Guianerius Tract. 15. cap. 2.* complains of all manner of Roores, and so doth *Bruerinus*, euen Parsnips themselves, which are the best, *l. 9. c. 14. pastinacorum usus succos gignit improbos. Crato consil. 21. lib. 1.* vtterly forbids all manner of fruits, as Peares, Apples, Plums, Cherries, Strawberries, Nuts, Medlers, Serues, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, & putrifie it, *Magninus* holds, and must not therefore be taken, *viâ cibi, aut quantitate magna*, not to make a meale of, or in any great quantite. *d Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africke*, because they live so much on fruits, eating them thrice a day. *Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, and amongst the rest Apples, which some likewise commend, Sweetings, Paimaines, Pippins, as good against Melancholy. But to him that is any way inclined to, or touched with this malady, *e Nicholas Piso* in his Practicks, forbids all fruits, as windie, or to be sparingly eaten at least, and not raw. Amongst other fruits *f Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise reiected. All Pulse are naught, Beanes, Pease, Fitches, &c. They fill the Braine (saith *Isaack*) with grosse fumes, breed blacke thicke blood, and cause troublesome dreames. And therefore that which *Pythagoras* said to his Schollers of old, may be for ever applied to Melancholy men, *à fabis abstine- te*, Eat no Pease, nor Beanes: yet to such as will needs eat them, I would giue this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this malady, as Pepper, Ginger, Cinnamon, Cloues, Mace, Dates, &c; Hony and Sugar. *g* Some except Hony, to those that are cold it may be tolerable, but *h Dulcia se in bilem vertunt*, they are obstructiue. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinens*

guinem adurit: so doth *Fernelius consil.* 45. *Guianerius tract.* 15. cap. 2. *Mercurialis consil.* 189. To these I may adde all sharpe and sowre things, luscious and ouer sweet; or Fat, as Oyle; Vineger, Veriuiice, Mustard, Salt, as sweet things are obstructiue, so these are corrosiue. *Gomesius* in his bookes *de Sale lib.* 1. cap. 21. highly commends Salt; so doth *Codronchus* in his *Tract de sale Absynthij. Lemn.* 1. 3. cap. 9. *de occult. nat. mir.* yet common experience finds Salt, and salt meats, to be great procurers of this disease. And for that cause belike those *Egyptian* Priests abstained from Salt, euen so much as in their Bread, *ut sine perturbatione animae esset*, saith mine Author, that their soules might be free from perturbations.

Bread that is made of baser graine, as Pease, Beanes, Oates, Rye or ^k ouer hard baked, crusty & black, is often spoke against, as causing melancholy iuice and winde. *Ioh. Maior* in the first booke of his *History of Scotland*, contends much for the wholesomenesse of Oaten Bread; It was obiected to him then living at *Paris* in *France*, that his Countrymen fed on Oates and base graine, as a disgrace: but he doth ingeniously confesse, *Scotland, Wales*, and a third part of *England*, did most part vse that kinde of Bread, that it was as wholesome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, calls it horse meat, and fitter for iuments, then men to feed on. But read *Galen* himselfe *lib.* 1. *de cibis boni & mali succi*, more largely discour-
Bread.
b Ne comedas
crustam, chole-
ram quia gignit
adusiam. Schol.
Sal.

All black Wines, ouer hot, compound, strong thick drinkes, as Muscadine, Malmesie, Allegant, Rumny, Brownebastard, Metheglen, and the like, of which they haue 30 feuerall kindes in *Muscovy*, all such made drinkes are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap.* 16. in 9. *Rhasis*, puts in Wine for a great cause, especially, if it be immoderately vsed. *Guianerius Tract.* 15. cap. 2. tells a story of two Dutchmen, to whom he gaue entertainment in his house, *that in one months space were both melancholy by drinking of wine*, one did nought but sing, the other sighe. *Galen lib.* *de causis morb.* cap. 3. *Mathiolus* on *Dioscorides*, and aboue all other *Andreas Bachius lib.* 3. cap. 18. 19. 20. haue reckoned vp those inconueniences that come by Wine. Yet notwithstanding all this, to such as are cold, or fluggish melancholy, a cuppe of Wine is good Physicke, and so doth *Mercurialis* grant, *consil.* 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately vsed. Cider and Perry are both cold and windy drinkes, and for that cause to be neglected, and so are all those hot spiced strong drinkes.
Wine.
m Ex vini par-
tentis bibitione,
duo Alemani in
uno mense me-
lancholici facti
(unt.

Beere, if it be ouer-new or ouer-stale, ouer-strong, or not sod, smell of the caske, sharp or sowre is most vnwholsome, frets and gaules, &c. *Henricus Ayrenus* in a consultation of his, for one that laboured of Hypochondria. call melancholy discommends Beere. So doth *Crato* in that excellent counsell of his *lib.* 2. *consil.* 21. as two windie because of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beere vsed in some other parts of *Germany*,
Cider. Perry.
Beere.
n Hildisheim
spicel. fol. 273
o Crassum gene-
rat sanguinem.
p About Dan-
zick in Spruce,
Hamburg, Lip-
sicke.

— nil spissius illa
Dum bibitur, nil clarius est dum mingitur, unde
Constat quod multas faces in corpore linguat.

I

Nothing

Nothing comes in so thick
Nothing goes out so thinne,
It must needs follow then
The dregges are left within.

q Henricus A-
brincensis.

r Potus tum sa-
lubristum in-
cundus, lib. 1.
Waters.

s Galen l. 1. de
san. tuend. Ca-
vende sunt aque
que ex stagnis
hauriuntur, &
que turbide &
male olentes,
&c.

t Innoxium red-
dit & bene o-
lentem.

u Contendit hæc
vitia coctione
non emendari.

x Lib. de bonita-
te aque, hydro-
pè auget, febres
putridas, spleæ,
tusses, nocet ocu-
lis, malum habi-
tuum corporis &
colorem.

* Maginus: ni-
gritatem indu-
cit si pecora bi-
berint.

y Aque ex ni-
vibus coactæ
strumosos faciunt
† Cosmog. lib. 3.
cap. 36.

z Method. hist.
cap. 5. balbuti-
unt Labdoni in
Aquitania ob a-
quas a quibus mor-
bi ab aquis in
corpora deri-
vantur.

a Edulia ex san-
guine & suffo-
cato parta. Hil-
deheim.

b Cupedia vero,
placente, bella-
ria, commenta-
alia curiosa pi-
storum & coquo-
rum, gustui ser-
vientium conci-
liant morbos

tum corpori tum
animi insanabi-
les. Philo Iudeus
lib. de victimis.
P. Jov. vita
eius.

As that old Poet scoffed, calling it *Stygia monstrum conforme paludi*, a mon-
strous drinke, like the riuer *Styx*. But let them say as they list, to such as are
accustomed vnto it, 'tis a most wholesome (so *Polidor Virgil* calleth it) and a
pleasant drinke, it is more subtil and better for the hop that rarifies it, hath
an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius*
approoves, lib. 2. sect. 2. Instit. cap. 11. and many others.

Standing Waters, thicke and ill coloured, such as come forth of Pooles,
and Motes, where hemp hath beene steeped, or slimy fishes liue, are most vn-
wholsome, putrified and full of mites, creepers, slimy, muddy, vncleane, cor-
rupt, impure, by reason of the Sunnes heat, and still standing: they cause foule
distemperatures in the body and minde of man, are vnfit to make drinke of,
to dresse meat with; or to be vsed about men inwardly or outwardly. They
are good for many domesticall vses, to wash horses, water Cattle, &c. or in
time of necessity, but not otherwise. Some are of opinion, that such fat stan-
ding waters make the best Beere, and that seething doth defecate it, as *Car-*
dan holds lib. 12. subtil. It mends the substance and saour of it, but it is a para-
doxe. Such beere may be stronger, but not so wholesome as the other, as *Io-*
bertus truely iustificieth out of *Galen*, *Paradox. dec. 1. Paradox. 5.* that the sec-
thing of such impure waters doth not purge or purifie them. *Pliny* lib. 31. c. 3.
is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap. 11. & c. 45*
Pamphilus Herilacus, lib. 4. de nat. aquarum, such waters are naught, not to
be vsed, and by the testimony of ** Galen*, *Breed Agues*, *Dropsies*, *Pleuresies*,
Spleneticke and *melancholy passions*, hurt the eyes, cause a bad temperature, and
ill disposition of the whole body, with bad colour. This *Ioertus* stiffly main-
taines, *Paradox. lib. 1. part. 5.* that it causeth bleare eyes, bad colour, and many
loathsome diseases to such as vse it: This which they say stands with good
reason: for as Geographers relate, the water of *Astracan* breeds wormes in
such as drinke it. ** Axius*, or as now called *Verduri*, the fairest riuer in *Ma-*
cedonia, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, ano-
ther streame in *Theffaly*, turnes Cattle most part white, *si potui ducas. 1. Au-*
banus Bohemus referres that *y Struma*, or poke of the *Bavarians* and *Styrians*
to the nature of their waters, as *Munster* doth that of the *Valesians* in the
Alpes, and *z Bodine* supposeth the stutting of some families in *Aquitania* a-
bout *Labden*, to proceed from the same cause, and that the filth is deriued
from the water to their bodies. So that they that vse filthie, standing, ill co-
loured, thick, muddy water, must needs haue muddy, ill coloured, impure, and
infrme bodies. And because the body workes vpon the mind, they shall haue
grosser vnderstandings, dull, foggy, melancholy spirits, and bee really subiect
to all manner of infirmities.

To these noxious simples, wee may reduce an infinite number of com-
pound, artificiall made dishes, of which our Cookes afford vs a great varie-
ty, as Taylers doe fashions in our apparell. Such are *a* Puddings stuffed with
bloud, or otherwise composed, Baked meats, sowced, indurate meats, fried,
and broyled, buttered meats, condite, powdred, and ouer-dryed, *b* all Cakes,
Sinnels,

Simnels, Bunnes, Cracknels made of butter, spice, &c. Fritters, Pancakes, Pies, Salfages, and those severall sauces, sharp or ouer sweet, of which *Scientia popinae*, as *Seneca* calls it, hath serued those *Apician* trickes, and perfumed dishes, which *Adrian* the 6. Pope, so much admired in the accounts of his predecessour *Leo Decimus*: And which prodigious riot and prodigality haue invented in this age. These doe generally ingender grosse humours, fill the stomacke with crudities, and all those inward parts with obstructions. *Montanus consil. 22.* giues instance in a melancholy Iew, that by eating such tart sauces, made dishes, and salt meats, with which he was ouermuch delighted, became melancholy, and was euill affected. Such examples are familiar and common.

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e As Lettice
steeped in
Wine, Bird
fed with Fen-
nell & Sugar,
as a Popes
Concubine v̄
sed in Avigni-
on. Stephan.
d *Anime nego-
tium illa facessit,
& de templo deū
immundum sta-
bulum facit. Pe-
letius, 10. cap.*

SUBSECT. 2.

Quantity of Diet a cause.

Here is not so much harme proceeding from the substance it selfe of meat, and quality of it, in ill dressing and preparing, as there is from the quantitie, disorder of time and place, vnseasonable vse of it, *d* intemperance, ouer much, or ouer little taking of it. A true saying it is, *Plures crapula quam gladius*, this gluttony kills more then the sword, this *omnivorantia*, & *homicida gula*, this al-devouring and murdering gut. And that of *Pliny* is truer, *Simple diet is the best, heaping vp of severall meats is pernicious, and sauces worse, many dishes bring many diseases.* *f* *Avicen* cries out, that nothing is worse then to feed on many dishes, or to protract the time of meats longer then ordinary, from thence proceed our infirmities, and tis the fountaine of all diseases, which arise out of the repugnancy of grosse humours. Thence, saith *Fernelius*, come crudities, winde, oppilations, *cachymia*, *plethora*, *Cachexia*, *Bradiopepsia*, * *Hinc subita mortes, atq; intestata senectus*, sudden death, &c. and what not.

e *Lib. 11. cap. 52. Homini cibis utilissimus simplex, acervatio ciborum perniciosa, & condimenta perniciosissima, multos morbos multa ferula ferunt.*
f 3. 1. dec. 2. cap. Nihil deterius quam si tempus incho longius comedendo protrahatur, & varia ciborum genera coniungantur: inde morborum scaturigo, que ex repugnantia humorum oritur.
g *Path. l. 1. c. 14. Juv. Sat. 5. Nimia repletio ciborum facit melancholicum.*
i *Comestio superflua cibi, & petus quantitas nimia.*
h *Impura corpora quanto magis nutris tanto magis ledit: putrefacit enim alimentum vitiosus humor.*
l *Vid. Goclen. de portentosis cœnis, &c.*
+ *Amb. lib. de Ieiun. cap. 14.*
* *Iuvenal.*

As a Lampe is choaked with a multitude of oyle, or a little fire with ouer-much wood quite extinguished: so is the naturall heat with immoderate eating stangled in the body. *Pernitiosa sentina est abdomen insaturabile*; one saith, an insatiable paunch is a pernicious sinke, and the fountaine of all diseases both of body and minde. *h* *Mercurialis* will haue it a peculiar cause of this priuate disease. *Solenander consil. 5. sect. 3.* illustrates this of *Mercurialis*, with an example of one so melancholy, *ab intempestivis commessationibus*, vnseasonable feasting. *i* *Crato* confirmes as much, in that often cited counsell, 2 r. *lib. 2.* putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, *lib. 2. Aphorif. 10.* *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vitious humours.*

And yet for all this harme, which apparently followes surfetting & drunkenesse, see how we luxuriate and rage in this kinde, *quam portentose cenæ*, prodigious suppers, *+ qui dum invitant ad cenam, efferunt ad sepulchrum*, what *Fagos*, *Epicures*, *Apitios*, *Heliogables* our times afford? *Lucullus* Ghost walkes still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily serued vp, * *Magis illa iuvant, que pluris emuntur.*

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† Guicciardine.
 * Nat. quest. 4.
 cap. ult. fastidio
 est lumen gra-
 uitum, dolet
 quod solem,
 quod spiritum
 emere non possi-
 mus, quod hic
 aer non emptius
 ex facili, &c.
 adeo nihil placet,
 nisi quod carum
 est.
 m Ingeniosi ad
 Gulam.
 † Olim vile ma-
 cipium, nunc in
 omni estimatione,
 nunc ars ha-
 beri capta, &c.
 n Epist. 28. l. 7.
 quorum in ven-
 tre ingenium, in
 patinis, &c.
 o In lucem co-
 nat Sertorius.
 p Seneca.
 r Mancipia gu-
 le, dapes non sa-
 pore sed sumptu
 estimantes. Se-
 neca consol. ad
 Helvidium.
 * Seruientia gut-
 tura satiare non
 possunt fluvii &
 maria, Aeneas
 Sylvius de mi-
 ser. curial.

† Plautus.

* Hor.

The dearest cates are best, and 'tis an ordinary thing to bestow 20 or 30^l on a dish, some thousand Crownes vpon a dinner: *Mully-Hamet* King of *Fex* and *Morocco* spent three pound on the fauce of a Capon: 'tis nothing in our times, we scorne all that is cheape. *we loath the very light* (some of vs, as *Seneca* notes, *because it comes free, and we are offended with the Sunnes heat, & those coole blasts, because we buy them not.* This aire we breath is so common, *we care not for it*, nothing pleaseth but what is deare. And if we bee^m witty in any thing, it is *ad gulam*: If we study at all, it is *erudito luxu*, to please the pallat, and to fatisfie the gut, *A Cooke of old was a base knaue* (as *Livy* complaines) *but now a great man in request: Cookery is becoma an art, a noble science, Cookes are Gentlemen; Venter Deus;* They weare *their braines in their bellies, and their guts in their heads*, asⁿ *Agrippa* taxed some Parasites of his time, rushing on their owne destruction, as if a man should runne vpon the point of a sword, *vsq; dum rumpantur comedunt*, o all day, all night, let the Physitian say what he will, imminent danger, and ferall diseases are now ready to seize vpon them, they wil eat till they vomit, *Edunt ut vomant, vomunt ut edant*, saith *Seneca*; which *Dion* relates of *Vitellius*, *solo transitu ciborum nutriti iudicatus*, his meat did passe through, and away: or till they burst againe. P *Strage animantium ventrem onerant*, and rake ouer all the world, as so many^r flaues, belly-gods, and landserpents, & *totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. * *Sea, land, rivers, lakes, &c. may not giue content to their raging guts.* To make vp the messe, what immoderate drinking in euery place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eat and drinke, like *Offellius Bibulus*, that famous Roman parasite, *qui dum vixit, aut bibit aut minxit*; as so many Caskes to hold wine, yea worse then a Cask that marres wine, and it selfe is not marred by it, yet these are braue men, *Silenus Ebrius* was no brauer. *Et que fuerunt vitia mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò redijt* (as *Chrysostome ser. 30. in 5. Ephes. comments*) *Vt effeminata ridendaq; ignavia loco habeatur, nolle inebriari*, 'tis now come to that passe that he is no Gentleman, a very milkesop, a clowne, of no bringing vp, that will not drinke, fit for no company: he is your only gallant, that plaies it off finest, no disparagement now to stagger in the streets, reele, raue, &c. but much to his fame and renoune: as in like case *Epidicus* told *Thesprio* his fellow seruant, in the † Poet. *Ædipol facinus improbum*, one vrged, the other replied: *at iam alij fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many braue examples to beare one out: 'tis a credit to haue a strong braine, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our Tradesmen, their felicity, *tant à dulcedine affectant*, saith *Pliny*, lib. 14. cap. 12. *Vt magna pars non aliud vitæ premium intelligat*, they will labour hard all day long to be drunk at night, and convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*, when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq; ubi primus equis oriens afflavit anhelis, Illis sera rubens accendit lumina vesper.* So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

* Noctes vigilabat ad ipsum

Mane

Mane, diem totum stertebat.----- *Verres*, against whom 69

Tully so much inueighs, in winter he neuer was *extra tectum, vix extra lectum*, neuer almost out of bed, † still wenching, and drinking; so did he spend his time, and so doe *Myriads* in our daies. They haue *gymnasia bibonum*, schooles and randeuouz, these *Centaures* and *Lapithæ*, tosse pots, and boles, as so many bals, invent new tricks, as *Saufages*, *Anchoues*, *Tobacco*, *Caveare*, pickled *Oysters*, *Herrings*, *Fumados*, &c. innumerable salt meats to increase their appetite, and study how to hurt themselues by taking *Antidotes*, † to carry their drinke the better: † And when naught else serues, they will goe forth, or be conueighed out to empty their gorge, that they may return to drinke afresh. They make lawes *insanas leges, contra bibendi fallacias*, and bragge of it when they haue done, crowning that man that is soonest gone, as their drunken predecessours haue done, ---- † *quid ego video?* *Pf: Cum coronâ pseudolum ebrium tuum.* ---- And when they are dead, will haue a Can of wine with * *Marons* old woman to bee engrauen on their tombes. So they triumph in villany, and iustifie their wickednesse, with *Rablaï's* that *French Lucian*, drunkenesse is better for the body then physicke, because there bee more old drunkards then old Phisitians. Many such frothy arguments they haue, * inviting and encouraging others to doe as they doe, and loue them dearly for it (no glew like to that of good fellowship) So did *Alcibiades* in *Grece*, *Nero*, *Bonofus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was stoned of old, (as *Ignatius* proues out of some old coynes.) So doe many great men still, as * *Heresbachius* obserues. When a Prince drinckes till his eyes stare, like *Bitias* in the Poet, ---- (* *Ille impiger hausit*

Spumantem vino pateram)----- and comes off cleerely, found *Trumpets*, *Fife* and *Drummes*, the spectators will applaud him, the * *Bishop himselfe* (if he bely them not) with his *Chaplain* will stand by and doe as much, *O dignum principe haustum*, 'twas done like a Prince. Our *Dutchmen* invite all *commers* with a payle and a dish, *velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredible dictu*, as ^z one of their owne countrymen complains: *Quantum liquoris immodestissima gens capiat, &c.* How they loue a man that will be drunke, crowne him and honour him for it, hate him that will not pledge him, stab him, kill him, a most intolerable offence, and not to bee forgiuen. * *He is a mortall enemy that will not drinke with him, as Munster* relates of the *Saxons*. So in *Poland*, hee is the best seruator, and the honestest fellow, saith *Alexander Gaguinus*, * *that drinketh most healths to the honour of his master*, he shall be rewarded as a good seruator, accounted a most valiant man, for † *Tam inter epulas fortis vir esse potest ac in bello*, as much valor is to be found in feasting as in fighting, and some of our *Citty Captaines*, & *Carpet Knights* will make this good, and proue it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strange nature, and degenerate into beasts.

Some againe are in the other extreame, and drawe this mischief on their heads by too ceremonious and strict diet, being ouerprecise, *Cockney-like*, and curious in their obseruation of meats, times, as that *Medicina statica*

vult & cedere & fustibus expiant. * Qui potare recusat, hostis habetur, & cedere nonnunquam res expiatur. * Qui melius bibit profubite domini melior habetur minister. † *Græc. Poeta apud Stobæum, ser. 18.*

† *Diei breuitas concivis, noctis longitudo stupris conterebatur.*

† *Et quo plus capiant, irritamenta excogitantur.*

† *Foras portantur ut ad conuiuium reporterentur, repleti ut exhauriant & exhauriri videntur.* *Ambros.*

u *Ingentia vasa velut ad ostentationem, &c.*

† *Plautus.*

* *Lib. 3. Anthol. cap 20.*

x *Gratiam conciliant potando.*
y *Notis ad Cæsares.*

* *Lib. de educandis principum liberis.*

* *Virg.*

* *Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurii princeps.*

z *Bohemus in Saxonia. Adeo immoderate & immodeste ab ipsis bibitur, ut in comotationibus suis non cyathis solum &*

cantharis sat infundere possint, sed impletum

multrale apponant, & scutella iniecta horrantur quemlibet ad libitum potare.

a *Dictu incredibile, quantum huiusce liquoris immodesta gens capiat, plus potantem amicissimum habent, & seruo coronant; inimicissimum è contra qui non*

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prescribes, iust so many ounces at dinner, which † *Lesius* enioynes, so much at supper, not a little more, nor a little lesse, of such meat, and at such houres, a diet drinke in the morning, Cock-broth, China-broth at dinner, Plumbe-broth, a Chicken, a Rabbet, ribbe of a Racke of mutton, winge of a capon, the merry thought of a hen, &c. to soulder bodies this is to nice & most absurde. Others offend in ouermuch fasting: Pining adaies, saith ^b *Guianerius*, and waking a nights, as many *Moore*s & *Turkes* in these our times doe: *Anchorites*, *Monks*, and the rest of that superstitious ranke (as the same *Guianerius* witnesseth that he hath often seene to haue happened in his time) through immoderate fasting, haue bene frequently mad. Of such men belike *Hippocrates* speakes, 1. *Aphor.* 5. when as he saith ^b They more offend in too sparing diet, and are worse damnified, then they that feed liberally, and are ready to surfet.

^b Qui de die ieiunant & nocte vigilant facile cadunt in melancholiam; & qui nature modum excedunt. c. 5. tract. 15. cap. 2. Longa famis tolerantia, ut iis sepe accidit qui tanto cum seruore Deo seruire cupiunt per ieiunium, quod maniaci efficiantur; ipse vidi sepe.

^c In tenui victu acri delinquant, ex quo fit ut maiori afficiantur detrimento, maiora fit error tenui quam pleniore victu.

S V E S E C. 3.

Custom of diet, Delight, Appetite, Necessity, how they cause or hinder.



NO rule is so generall which admits not some exception: to this therefore which hath bene hitherto said, (for I shall otherwise put most men out of commons) and those inconueniences which proceed from the substance of meates, a intemperate or vnseasonable vse of them, custome somewhat detracts, and qualifies according to that of *Hippocrates*, 2. *Aphorif.* 50. ^d Such things as wee haue bene long accustomed to, though they be euill in their owne nature: yet they are lesse offensive. Otherwise it might well be obiected, that it were a meere ^e tyranny to liue after those strict rules of Physicke. For ^f custome doth alter nature it selfe, and to such as are vsed to them it makes bad meates wholesome, and vnseasonable times to cause no disorder. Cider and Perry are windie drinke, so are all fruits windy in themselues, cold most part, yet in some shires of ^g *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affricke*, they liue most on roots, raw hearbes, ^h *Camels* milke, and it agrees well with them, which to a stranger will cause much grieuance. In *Wales*, *laticinijs* rescutur, as *Humfry Lluyd* confesseth, a *Cambro-Brittain* himselfe in his elegant Epistle to *Abraham Ortelius*. They liue most on whit-meates, in *Holland* on Fish, Roots, Butter: and so at this day in *Greece*, as ^{*} *Bellonius* obserues they had much rather feed on Fish then Flesh. With vs *Maxima pars victus in carne consistit*, we feed on Flesh most part, saith ^k *Polydor Virgil*, as all northerne countries doe; and it would be very offensive to vs, to liue after their diet, or they to liue after ours. Wee drinke beere, they wine; they vse oyle, we butter: wee in the north are ^l great eaters, they most sparing in those hotter countries: and yet they and wee following our owne customes, are well

^d Quae longo tempore consueta sunt, etiam si deteriora, minus in assuetis molestare solent.

^e Qui medicum viuunt, misere viuunt.

^f Consuetudo altera natura.

^g Herefordshire, Gloucestershire, Worcestershire, cetera.

^h Leo Afer, l. 1. solo carneorum lacte contenti, nil praetera deliciarum ambiunt.

^{*} Delectantur Graeci piscibus magis quam carnibus.

ⁱ Flandri vinum butiro dilutum bibunt (nauseo referens) ubique butirum inter omnia fercula & bellaria locum obtinet. Steph. praefat. Herod.

^k Lib. 1. hist. Ang. 1 P. Ionius descrip. Britonum, they sit, eat & drinke all day at dinner, in Island, Muscovy and those northerne parts.

pleased

pleased. In *China* the common people liue in a manner altogether on roots and hearbes, and to the wealthiest, Horfe, Ass, Mule, Doggs, Catts-flesh is as delightfome as the rest, so ^m *Mat. Riccius* the Iesuite relates, who liued many yeares amongst them. The *Tartars* eat raw meate, and most commonly horse-flesh, drinke milke and bloud as the *Nomades* of old.

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europeans* for eating bread, which they call tops of weeds, and horse meat, not fit for men. And yet *Scaliger* accounts them a sound & witty nation, liuing an hundred yeares; euen in the ciuilest country of them they doe thus, as *Benedict* the Iesuit obserued in his travells from the great *Mogors* Court by land to *Paquin*, which *Riccus* contendes to be the same with *Cambalu* in *Cataia*. In *Scandia* their bread is vsually dryed fish, & so likewise in the *Shetland* Iles: And their other fare, as in *Island* saith ^o *Dithmarus Bleskenius*, Butter, Cheese, and Fish; their drinke water, their lodging on the ground. In *America* in many places their bread is roots, their meat *Palmitos*, *Pinas*, *Potatos*, &c. and such fruits. With some, Fish, Serpents, Spiders; and in diuers places they eat mans flesh raw, and roasted, euen the Emperour ⁹ *Metazuma* himselfe. In some coasts againe, ^r one tree yeelds them *Coquernuts*, meate and drinke, fire, fuel, apparell, with his leaues, oyle, vineger, couer for houses, &c. and yet these men going naked, feeding course, liue commonly 100 yeares, are seldome or neuer sicke; all which diet our Physitians forbid. In *Westphaling* they feede most part on fatte meats and wourts, knuckle deepe, and call it ^f *cerebrum Iouis*: in the Low countries with roots, In *Italy* Frogges and Snails are vsed. The *Turkes*, saith *Busbecquius*, delight most in fried meats. In *Muscovy* Garlicke and Onions, are ordinary meat & sauce, which would be pernicious to such as are vnaccustomed vnto them, delightfome to others; and all is ^t because they haue bin brought vp vnto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. *o dura messorum ilia*, course bread at all times, goe to bed and labour vpon a full stomacke, which to some idle persons would be present death, and is against the rules of Physicke; so that custome is all in all. Our trauellers finde this by common experience when they come into farre countries, and vse their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch vpon the coasts of *Africke*, those *Indian Capes* and *Islands*, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. ^x *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats though pleasant, cause notable alterations and distempers. On the other side vse and custome mitigates or makes all good againe. *Mithridates* by often vse, which *Pliny* wonders at, was able to drinke poyson; & a maid as *Curtius* records sent to *Alexander* from King *Porus*, was brought vp with poyson from her infancy. The *Turkes*, saith *Bellonius lib. 3. cap. 15.* eat *Opium* familiarly, a dramme at once, which wee dare not take in graines. ^y *Garcus ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that tooke tenne drammes of *Opium* in three daies; and yet *Consulto loquebatur*, spake vnderstandingly, so much can custome doe. ^z *Theophrastus* speakes of a Shepheard that could eat *Hel-lebor* in substance. And therefore *Cardan* concludes out of *Galen, consuetudinem utcumq; ferendam, nisi valde malam*, Custome is howsoeuer to be kept, except

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^m *Expedition Sinas lib. 1. cap. 3.* ^h *hortensium herbarum & olerum, apud Sinas quoniam apud nos longe frequentior usus, complures quippe de vulgo reperias nullam aliam re vel tenuitatis vel religionis causa vescentes. Equus mulus, asellus, &c. equè sepe vescunturac pabula omnia.* ^{Mat. Riccius, l. 5. cap. 12.} ⁿ *Tartari mulis, equis, vescuntur & crudis carnis, & fruges contemnant, siccitates, hoc iumentorum pabulum & bouum, non hominum, o Islande descriptione. victus eorum butiro lacte, caseo, consistit: pisces loco panis habent, potus aqua, aut ferum, sic viuunt sine medicina multi ad annos 200.* ^p *Patagones.* ^q *Benzo. & Fer. Cortesius lib. 7. vsus orbis inscrip. 1. Linscoften cap. 56. palmensis, totius orbis arboribus longè præstantior.* ^r *Lips. Epist. 1. Teneris assuescere multum.* ^u *Reperitine mutationes noxam pariunt. Hippocrót. Aphorism. 21 Ep. 6. sect. 3.* ^x *Bruerius lib. 1. cap. 23.* ^{Simpl. med. cap. 4. lib. 1.} ^z *Heurnius l. 3. cap. 19. prax. med.*

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except it be extreame bad: he aduifeth all men to keepe their old customes, and therefore to ^a continue as they began, be it diet, bath, exercise, &c. or whatsoeuer else.

Another exception is Delight, or Appetite, to such and such meats. Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2. Instit. sect. 2.* ^b *The stomacke doth readily digest, and willingly entertaine such meates wee loue most, and are pleasing to vs, abhorres on the other side such as we distast.* Which *Hippocrates* confirms *Aphorif. 6. 38.* Some cannot endure cheese, out of a secret Antipathy, or to see a roasted Ducke, which to others is a ^c delightfulmeat.

^a In dubijs consuetudinem sequatur adolecens, & inceptis perseueret.

^b Qui cum voluptate assumitur cibi, ventriculus auidius concipitur, expeditiusq; concoquit, & que displicent auersatur.

^c Nothing against a good stomacke, as the saying is, *Lib. 7. bist. Scot.*

The last exception is necessity, pouerty, want, hunger, which driues men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beuerage in ships, and in seiges of great Citties, to feed on Doggs, Cats, Rats, and Men themselues. Three outlawes in ^d *Hector Boethius* being driuen to their shifts, did eate raw fish, and flesh of such fowle as they could catch, in one of the *Hebrides* for some fewe months. These things doe mitigate or disanull that which hath beene said of Melancholy meats, and make it more tolerable: but to such as are wealthy, liue plenteously, at ease, may take their choice, and refraine if they will, these viandes are to be forborne, if they bee inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

SUBJECT. 4.

Retention and Evacuation a cause, and how.



Of Retention and Evacuation, there be diuerse kindes, which are either concomitant, assisting, or sole causes many times of melancholy. ^e *Galen* reduceth defect and aboundance to this head; others, ^f *all that is separated or remaines.* In the first ranke of these I may well reckon vp Costiuenesse, & keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. ^g *Celsus lib. 1. cap. 3.* saith it produceth inflammation of the head, dulnesse, cloudinesse, headache &c. *Prosper Calenus lib. de atra bile,* will haue it distemper not the Organ onely, ^h *but the minde it selfe by troubling of it:* And sometimes it is a sole cause of Madnesse, as you may read in the first booke of *Skenkius* his medicinall obseruations. A young Merchant going to *Nordeling Faire* in *Germany*, for ten dayes space neuer went to stoole, at his returne he was ^k grieuously melancholy, thinking that he was robbed, and would not be perswaded but that all his mony was gone: His friends thought he had some *Philtrum* giuen him, but *Cnelinus* a Physitian being sent for, found his ^l Costiuenes alone to be the cause, and thereupon gaue him a Clister, by which he was speedily recouered. *Trincavellius consult. 35 lib. 1.* saith as much of a melancholy Lawyer, to whom he administred Physicke, and *Rodericus à Fonseca consult. 85. Tom. 2.* [†] of a patient of his, that for 8 daies was bound, and therefore melancholy affected. Other Retentions and Evacuati- ons there are, not simply necessary, but at sometimes; as *Fernelius* accompts them

^e 30 artis. ^f Quae excernuntur aut subsunt.

Costiuenesse. ^g Ex ventre suppresso, inflammationes, capitis dolores, caliginis, crescunt.

^h excrementa retenta, mentis agitationem parere solent.

ⁱ Cap. de Mel. ^k Tam delirus, ut vix se hominem agnosceret.

^l Aluus astrictus causa.

[†] Per octo dies aluum siccum habet & nihil reddit.

them. *Path. lib. 1. cap. 15.* as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate, no use at all of *Venus*: or any other ordinary issues.

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^m Detention of hemrods, or monthly issues, *Villanovanus Breviar lib. 1. cap. 18.* *Arculanus cap. 16. in 9. Rasis, Vittorius Faurentinus pract. mag. Tract. 2. cap. 15.* *Bruel &c.* put for ordinary causes. *Fuchsius lib. 2. sect. 5. cap. 30.* goes farther, and saith, that ⁿ many men unseasonably cured of the hemrods, haue beene corrupted with Melancholy, seeking to avoid Scylla, they fall into Charybdis. *Galen lib. de hum. commen. 3. ad text. 26.* illustrates this by an example of *Lucius Martius*, whom he cured of madnesse, contracted by this meanes: And ^o *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the suppression of their months. The same may be said of bleeding at the nose, if it be suddainly stopt, and haue beene formerly used, as ^p *Villanovanus* vrgeth; And ^q *Fuchsius lib. 2. sect. 5. cap. 33.* stiffely maintaines, that without great danger, such an issue may not be stayed.

Venus omitted, produceth like effects. *Mathiolus epist. 5. lib. penult.* ^r avoucheth of his knowledge, that some through bashfullnesse abstained from *Veneris*, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. *Oribasius med. collect. lib. 6. cap. 37.* speaks of some, ^s that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it. Not use of it hurts many, *Arculanus cap. 6. in 9. Rasis,* & *Magninus part. 3. cap. 5.* thinke, because it ^t sends up poisoned vapours to the Braine and Heart. And so doth *Galen* himselfe hold, that if this naturall seede be ouerlong kept (in some parties) it turnes to poyson. *Hieronimus Mercurialis* in his chapter of Melancholy, cites it for an especiall cause of this malady, ^u *Priapismus, Satyriasis &c. Haliabbas 5. Theor. cap. 36.* reckons vp this and many other diseases. *Villanovanus Breviar lib. 1. cap. 18.* saith, he knew ^x many monks, and widdowes grievously troubled with melancholy, and that from this sole cause. *Lodovicus Mercatus lib. 2. de mulierum affect. cap. 4.* & *Rodericus a Castro de morbis mulier: lib. 2. cap. 3.* treat largely of this subiect, and will haue it produce a peculiar kinde of melancholy, in stale maides, nunnes, and widdowes, *ob suppressionem mensium & venerem omissam, timida, maesta, anxie, verecunde, suspitiosa, languentes, consilij inopes, cum summa vitæ & rerum meliorum desperatione, &c.* they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus cap. 37. de melanchol. confirmes* as much out of *Galen*: so doth *Wierus, Christopherus à Vega de art. med. lib. 3. cap. 14:* relates many such examples of men, & women, that he had seene so melancholy. *Felix Platter* in the first booke of his obseruations, ^z tels a story of an ancient Gentleman in *Alsatia*, that married a yong wife, and was not able to pay his debts in that kinde for a long time together, by reason of his severall infirmities: but she because of this inhibition of *Venus*, fell into a horrible fury, and desired every one that came to see her, by words, lookes, and gestures to haue to doe with her, & ^a *Bernardus Paternus* a Physitian, saith, he knew a good honest godly Priest, that because he would neither willingly ^b *à vasis seminarijs in utero. z Nobilis senex Alatus, iuvenem uxorem duxit, at ille colico dolore, & multis morbis correptus, non potuit prestare officium mariti, vix inito matrimonio egrotus. Illa in horrendum furorem incidit, ob Venerem cobibitam ut omnium eam inuisentium, congressum, voce, vultu, gestu expeteret, & quum non consentirent, molossos Anglicanos expetiit magno clamore, a Vidi sacerdotem optimum & pium, qui quod nollet vii Venere, in melancholica symptomata incidit.*

74 marry, nor make use of the Stewes, fell into grievous melancholy fits. *Hildesheim spicell. 2.* hath such another example of an Italian melancholy Priest, in a consultation had A. 1580. *Iason Pratenfis* giues instance in a married man, that frō his wiues death abstaining, ^bafter marriage, became exceeding melancholy, *Rodericus a Fonseca* in a young man so misaffected, *Tom. 2. consult. 85.* To these you may adde, if you please, that conceited tale of a Jew, so visited in like sort, and so cured, out of *Poggius Florentinus.*

^b Ob abstinentiam à concubitu incidit in melancholiam.

Intemperate Venus is all out as bad in the other extreame, *Galen. lib. 6. de morbis popular sect. 5. tert. 26.* reckons vp melancholy amongst those diseases which are ^cexasperated by Venery: so doth *Avicenna. 2. 3. cap. 11. Oribasius loc. citat. Ficinus lib. 2. de sanitate tuendâ, Marsilius Cognatus, Montaltus cap. 27.*

^c Que à coitu exacerbantur. ^d Superfluum coitum causam ponunt.

Guianerius Tract. 3. cap. 2. Magninus cap. 5. part. 3: ^d giues the reason, because ^eit in frigidates and dryes up the body, consumes the spirits; and would therefor haue all such as are cold and dry, to take heed of, and to avoide it as a mortal enemy. *Iacchinus in 9. Rasis cap. 15.* ascribes the same cause, and in-

^e Exsiccat corpus, spiritus consumit &c. caveant ab hoc sicci, velut inimico mortali.

stanceth in a Patient of his, that married a young wife in a hot summer, ^fand so dryed himselfe with chamber-worke, that he became in short space from melancholy, mad: he cured him by moistning remedies. The like example I finde in *Lelius à Fonte Eugubinus consult. 129.* of a Gentleman of Venice, that vpon the same occasion, was first melancholy, afterwards mad: Read in him the story at large.

^f Ita exsiccat ut è melancholico statim fuerit insanus, ab humectantibus curatus.

Any other Evacuation stopped, will cause it, as well as these about named, be it bile, s vlcere, issue, &c. *Hercules de Saxoniâ lib. 1. cap. 16. & Gordonus,* verifie this out of their experience. They saw one wounded in the head, who as long as the fore was open, *lucida habuit mentis intervalla,* was well: but when it was stopped, *redijt melancholia,* his melancholy fit seized on him againe.

^g Ex canterio & ulcere exsiccat.

Artificiall Evacuations are much like in effect, as hot houses, bathes: blood-letting, purging, vnseasonably and immoderately vsed. ^hBathes dry too much, if vsed in excessse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates ouer much. *Montanus consil. 137.* saith, they ouerheat the Liuer. *Ioh. Struthius, Stigmat: artis, lib. 4. cap. 9.* contends, ⁱthat if one stay longer then ordinary at the Bathe, goe in too oft, or at vnseasonable times, he putrifies the humors in his body, To this purpose writes *Magninus lib. 3. cap. 5: Guianerius Tract. 15. cap. 21.* vtterly dis-

^h Gord cap. 10. lib. 1. discom-mends colde baths as noxious.

ⁱ Siccum red. dunt corpus.

^k Si quis longius moretur in his, aut nimis frequenter, aut importune utatur, humores putrefacit.

allows all hot baths in melancholy adust. ^lI saw (saith he) a man that laboured of the gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse. But this iudgement varies as the humor doth; in hote or colde: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

^l Ego anno superiore, quemdam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, & de gutta liberatus, maniacus factus est.

^m Phlebotomy: On Schola Salerniana.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heate and boyle, if this be not vsed in time, the parties affected, so inflamed, are in great danger to be mad; but if it be vnadvisedly, importunely, immoderately vsed, it doth as much harme by refrigerating the body, dulling the spirits, and consuming them: as *Ioh: Curio in his 10. chap.* well reprehends, such kinde of letting blood doth more hurt then good

good: ⁿ the humors rage much more then they did before, and is so farre from avoiding melancholy, that it increaseth it, and weakneth the sight. ^o Prosper Calenius obserues as much of all Phlebotomy, except they keepe a very good diet after it: Yea and as P Leonartus Iacchinus speaks out of his owne experience, ^q the blood is much blacker to many men after their letting of blood, then it was at first. For this cause belike Salust. Salvinianus lib. 2. cap. 1. will admit or heare of no blood-letting at all in this Disease, except it be manifest it procede from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, ^r and found by long experience, that this kinde of evacuation either in head, arme, or any other part did more harme then good. To this opinion of his † Felix Plater is quite opposite, though some winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I haue found innumerable so saued, after they had beene 20 nay 60 times let blood, and to liue happily after it. It was an ordinary thing old in Galens time, to take at once, from such men 6 pound of blood, which now we dare scarce take in ounces, sed viderint medici, great bookes are written of this subiect.

Purging vpward and downewad, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if ouer-much, too frequent, or violent, it ^t weakeneth their strength, saith Fuchsius lib. 2. sect. 2. cap. 17. or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better then Apothecaries shops, this, and such like infirmities must needs follow.

dam esse venam frontis, quia spiritus debilitatur inde, & ego longa experientia obseruaui in proprio Xenodochio, quod desipientes ex Phlebotomia magis leduntur, & magis desipiunt, & melancholici sepe sunt inde peiores. † De mentis alienat cap. 3. et si multos hoc improbasse sciam, innumeros hac ratione sanatos longa obseruatione cognoui, qui vegetes, sexagesimas uinas tundero & c. Vires debilitat.

SUBSEC. 5.

Bad Aire a cause of Melancholy.

Aire is a cause of great moment, in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. ^r If it be impure and foggy, it deiects the spirits, and causeth Diseases by infection of the heart, as Paulus hath it lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuenda. Mercurialis, Montaltus & c. ^u Fernelius saith a thicke aire thickeneth the blood and humors. ^x Lemnius reckons vp two maine things most profitable, and most pernicious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (Yobertus holds) then the Aire wherein wee breath and liue. † Such as is the Aire, such be our spirits: & as our spirits, such are our humors. It offends commonly if it be too ^z hot & dry, or too cold & dry, thicke, fuliginous, cloudy, blustering, or a tempestuous Aire. Bodine in his 5 booke de repub. cap. 1 and 5. of his method of history, proues that hot Countries are most troubled with melancholy, and that there are therefore in Spaine, Africke, and Asia minor, great numbers of mad men, in so much that they are compelled in all Citties of note to build peculiar hospitals for them: Leo^a Afer lib. 3. de Fessa vrbe

a Multa hic in Xenodochiis sanaticorum millia que strictissime catenata seruantur.

n Calefactio & ebullitio per uenae incisionem, magis sepe incitatur & argetur, maiore impetu humores per corpus discurrunt.

o Lib. de statu lentâ Melancholia. Frequens sanguinis missio, corpus extenuat.

p In 9. Rhasis. aircem bilem parit, & uinum debilitat.

q Multo nigrior spectatur sanguis post dies quosdam, quam fuit ab initio.

r Non laudo eos qui in desipientia docent sectam.

t Impius aer spiritus deicit, infecto corde gignit morbos.

u Sanguinem densat, & humores P. 1. c. 13.

x Lib. 3. cap. 3. y Lib. de quartana. Ex aere ambiente contrahitur humor melancholicus.

† Qualis aer, talis spiritus: & cuiusmodi spiritus, humores.

z Aelianus Montaltus cap. 11. calidus & siccus, frigidus & siccus, paludinosus, crassus.

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Ortelius and *Zuinger*, confirme as much: they are ordinary so cholericke in their speeches, that scarce two words passe without railing or chiding, in cō-

^b *Lib. med. parte 2. cap. 19.*

Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.

^c *Lib. 2.*

^d *Hodopericon cap. 7.*

^e *Apulia est.*

vo calore maxime fervet, ita ut ante finem Maij pene exusta sit.

^f *Maginus Pers.*

c. P. inthco seu Pract. Med. lib. 1. cap. 16.

Venete mulieres, quae diu sub sole vivunt, aliquando melancholice evadunt.

^g *Morbo Gallico laborantes, exponunt ad solem, ut morbos excitent.*

^h *Richard Hawkins in his observations, sect. 13.*

ⁱ *Hippocrates 3. Aphorismorum idem ait.*

^j *Idem Maginus in Persia.*

^k *Descrip. Ter. sancte.*

^l *Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in manum incidit.*

mon talke, and often quarreling in their streetes. ^b *Gordonius* will haue every

man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar then in cold.* Although this we haue now said bee not continually

so, for as ^c *Acosta* truly saith, vnder the *Æquator* it selfe, is a most temperate

habitation, wholesome aire, a Paradise of pleasure: the leaues euer greene,

cooling showres. But it holds in such as are intemperately hot, as ^d *Iohannes à*

Meggen, found in *Cyprus*, others in *Malta*, *Apulia*, and the ^e *Holy land*, where

at some seasons of the yeare is nothing but dust, their riuers dried vp, the aire

scorching hot, and Earth inflamed; in so much, that many Pilgrims going

bare foot, for Devotion sake, from *Ioppa* to *Ierusalem* vpon the hot sands,

often run mad; or else quite ouerwhelmed with sande, *profundis arenis*, as

in many parts of *Africke*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when

the west winde blowes † *involuti arenis transeuntes necantur.* ^e *Hercules de*

Saxonia a Professor in *Venice*, giues this cause, why so many *Venetian*

women are melancholy, *quod diu sub sole degant*, they tarry too long in the

Sunne. *Montanus consil. 21.* amongst other causes assigns this; why that *Iew*

his Patient was mad, *quod tam multum exposuit se calori & frigori*, he expo-

sed himselfe so much to heat and cold. And for that reason in *Venice*, there is

little stirring in those brick paved streetes in Summer about noone, they are

most part then a-sleepe: As they are likewise in the great *Mogors* Countries,

and all ouer the *East Indies*. At *Aden* in *Arabia*, as ^f *Lodovicus Vertomannus*

relates in his trauels, they keepe their markets in the night, to avoide extre-

mity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye vp

to the chinne in water all day long. At *Braga* in *Portugall*; *Burgos* in *Castile*;

Messina in *Sicily*; all ouer *Spaine* and *Italy*, their streets are most part narrow,

to avoide the sunne beames. The *Turkes* weare great Turbants *ad fugandos so-*

lis radios, to refract the Sunne beames; & much inconvenience, that hot aire

of *Bantam* in *Iaua*, yeelds to our men, that sojourne there for traffick: where

it is so hot, ^g *that they that are sicke of the Pox, lye commonly bleaching in the*

Sunne, to dry vp their sores. Such a complaint I read of those Isles of *Cape*

Verdo 14. degrees from the *Æquator*, they doe *malè audire*: † one calls

them the vnhealthiest Clime of the World, for fluxes, feauers, frenzies, Ca-

lentures, which commonly seaze on Sea-faring men that touch at them, and

all by reason of an hot distemperature of the Aire. The hardiest men are of-

fended with this heat, and stiffest Clownes cannot resist it, as *Constantine*

affirmes *agricult lib. 2. cap. 45.* They that are naturally borne in such Aire may

not ^h endure it, as *Niger* records of some parts of *Mesopotamia* now called

Diarbecha: quibusdam in locis seuienti aestui adeo subiecta est, ut pleraq; ani-

mabilia feruore solis & caeli extinguantur, 'tis so hot there in some places, that

men of the Country and cattle are killed with it; and † *Adricomius* of *Arabia*

felix, by reason of mirrhe, francincence, and hot spices there growing, the

aire is so noxious to their braines, that the very inhabitants at some times can

non abide it, much lesse weaklings and strangers. *Amatus Lusitanus cent. 1.*

curat. 45. reports of a young maide, that was one *Vincent* a Curriers daugh-

ter, some 13 yeares of age, that would wash her haire in the heat of the day

(in Iuly) and so let it dry in the sunne, ⁱ *to make it yellow, but by that meanes*

tarrying

tarrying to long in the heat, she inflamed her head, and made her selfe mad.

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Cold Aire in the other extreame, is almost as bad as hote, and so doth *Montaltus* esteeme of it *cap. 11.* if it be dry withall. In those Northerne Countries, the people are therefore generally dull, heaue, & many witches, which (as I haue before quoted) *Saxo Grammaticus*, *Olaus*, *Baptista Porta* ascribe to melancholy. But these cold Climes are more subiect to naturall melancholy (not this artificiall) which is cold and dry: For which cause ^k *Mercurius Britannicus* belike, puts melancholy men to inhabit iust vnder the Pole. The worst of the three is a^l thicke, cloudy, misty, foggy Ayre, or such as comes frō fennes, moorish grounds, lakes, muckhils, draughts, sinkes, where any filthy carcasses or carrion lies, or from whence any stinking fulsome sinell comes: *Galen*, *Avicenna*, *Mercurialis*, new and old Physitians, hold that such Aire is vnuholosome, and ingenders melancholy, plagues, and what not? ^m *Alexandreta* an haue towne in the Mediterranean Sea, is much condemned for a bad ayre, so is *Durazzo* in *Albania*, *Lituania*, *Ditmarsh*, *Pomptine paludes* in *Italy*, the territories about *Pisa*, *Ferrara*, &c. *Rumeny* marsh with vs; the *Hundredths* in *Essex*, the *Fennes* in *Lincolneshire*. *Cardan de rerum varietate*, lib. 17. *cap. 96.* findes fault with the site of those rich, and most populous Citties in the Low-Countries, as *Bruges*, *Gant*, *Amsterdam*, *Leyden*, *Vtrecht*, &c. the Aire is bad; and so at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with vs, *Hull* and *Linne*: They may bee commodious for navigation, this new kinde of fortification, and many other good necessary vses; but are they so wholsome? Old *Rome* hath descended from the hills, to the Valley, 'tis the site of most of our new Citties, and held best to build in plaines, to take the opportunity of Riuers. *Leander Albertus* pleads hard for the Aire and site of *Venice*, though the blacke moorish sands appeare at every low water, the sea, Fire, and Sinoake (as he thinkes) qualifie the Aire: and ⁿ some suppose, that a thicke foggy Aire helps the memory, as in them of *Pisa* in *Italy*; & our *Camden* out of *Plato*, commends the site of *Cambridge*, because it is so neere the Fennes. But let the site of such places be as it may, how can they be excused that haue a delicious seat, a pleasant aire, and all that nature can afford, and yet through their owne nastinesse and sluttishnesse, immund, and sordid manner of life, suffer their ayre to putrifie, and themselues to be choaked vp? Many Citties in *Turkie* doe male audire in this kinde: *Constantinople* it selfe, where commonly carrion lies in the street. Some find the same fault in *Spaine* euen in *Madrid* the Kings seat, a most excellent ayre, a pleasant site; but the inhabitants are slouens, and the streets vncleanly kept.

A troublesome tempestuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy darke daies, as it is commonly with vs, *caelum visu fœdum*, ^o *Polidore* calls it, a filthy sky, & in quo facile generantur nubes: as *Tullies* brother *Quintus* wrot to him in *Rome*, being then *Questor* in *Brittaine*. In a thicke and cloudy ayre (saith *Lemnius*) men are tetrick, sad, and peevish: and if the westerne windes blowe; and that there be a calme, or a faire sunshine day, there is a kinde of alacrity in mens minds, it cheares vp men and beasts: but if it be a turbulent, rough, cloudy, stormy weather, men are sad, lumpish, and much deiected, angry, waspish, dull, and melancholy. This was *Virgils* experiment of old:

K 3

Ver

^k *Mundus alter & idem, seu Terra Australis incognita.*

^l *Crassus & turbidus aer, tristis efficit animam.*

^m *Commonly called Scandaruæ in Asia minor.*

ⁿ *Atlas Geographicus. memoria valent Pisani, quod crassiore fruuntur aere.*

^o *Lib. 1. Hist. Lib. 2. cap. 41. Aura densa ac caliginosa, tetrici homines existunt, & subtristes. & cap. 3.*

flante subsolano & Zephyro, maxima in mentibus hominum alacritas existit, mentisq, erectio ubi caelum solis splendore nitescit. Maxima deiectio, moerorq, si quando aura caliginosa est.

^p *Georg.*

*Verum ubi tempestas, & cæli mobilis humor,
Mutavere vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios* ———

But when the face of heauen changed is
To tempests, raine, from season faire:
Our mindes are altered, and in our breasts,
Forthwith some new conceipts appeare.

q Hor.

*1 Mens quibus
vacillat ab aere
cito offenditur
& multi insani
quid Belgas an-
te tempestates
seviunt aliter
quieti. Spiritus
quoq; aeris &
mali genii ali-
quando se tem-
pestatibus inge-
runt, & menti
humane se la-
tenter, insinu-
ant, eamq; vex-
ant, exagitant,
& ut fluctus
marini, huma-
num corpus ven-
tis agitur.
1 Aer noctu
densatur, & co-
git molitiam.
1 Lib. de Iside
& Osyride.*

And who is not weather-wise against such and such coniunctions of Planets,
moued in foule weather, dull and heauy in such tempestuous seasons? *Gelidū*
contristat Aquarius annum: the time requires, and the *Autumne* breeds it;
winter is like vnto it, vgly, foule, squalid, the Aire workes on all men, more or
lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius*
holds, *they are most moued with it, and those which are already mad, rane*
downe right, either in, or against a tempest. Besides the diuell many times
takes his opportunity of such stormes, and when the humours by the Aire bee
stirred, he goes in with them, exagitates our spirits, and vexeth our Soules: as
the sea waues, so are the spirits and humours in our bodies, tossed with tempe-
stuous windes and stormes. To such as are melancholy therefore, *Montanus*
consil. 24. will haue tempestuous and rough Aire to be avoided: and *consil.*
27. all night aire, and would not haue them to walke abroad, but in a pleasant
day. *Lemnius lib. 3. cap. 3.* discommends the South & Easterne windes; com-
mends the North. *Montanus consil. 31.* *will not any windowes to be opened*
in the night. Consil. 229. & consil. 230. he discommends especially the South
winde, and nocturnall Aire: So doth *Plutarch*, The night and darknesse
makes men sad, the like doe all subterranean vaults, darke houses in caues and
rocks, defart places cause melancholy in an instant, especially such as haue not
beene vsed to it, or otherwise accustomed. Read more of aire in *Hippocrates,*
Ætius lib. 3. à capit. 171, ad 175. Oribasius à cap. 1. ad 22. Avicen. lib. 1. can.
Fen. 2. doc. 2. Fen. 1. cap. 123. to the 12 &c.

S V E S E C. 6.

*Immoderate Exercise a cause, and how.
Solitarinesse, Idlenesse.*



*u Mult: defai-
gatio, spiritus,
viriumq; sub-
stantiam exhau-
rit, & corpus
refrigerat. Hu-
mores corruptos
qui aliter à na-
tura concoqui
domari possint,
& demum blan-
de excudi, irri-
tat. & quasi in
furorem agit,
qui postea mota camerina, tetro vapore corpus varie lassunt, animumq;.*

Nothing so good, but it may be abused: nothing better then Exer-
cise (if opportunely vsed) for the preservation of the Body: no-
thing so bad, if it be vnseasonable, violent, or overmuch. *Fernelius*
out of *Galen, Path. lib. 1. cap. 16.* saith, *that much exercise and wea-*
rineffe, consumes the spirits and substance, refrigerates the body; and such hu-
mors which Nature would haue otherwise concocted & expelled, it stirres vp,
and makes them rage: which being so enraged, diuerslie affect; and trouble the
body and minde. So doth it, if it be vnseasonably vsed, vpon a full stomacke or
when the body is full of crudities, which *Fuchsius* so much inueighes against,
lib. 2. instit. sec. 2. cap. 4. giving that for a cause, why schoole boyes in *Germany*
are so often scabbed, because they vse exercise presently after meates. *Bayerus*
x In Veni mecum, Libro sic inscripto.

puts

puts in a caveat against such exercise, because it y corrupts the meat in the stomacke, and carries the same iuyce raw, and as yet undigested, into the veines (saith Lemnius) which there putrifies, and confounds the animall spirits. Crato consil. 21. lib. 2. 2 exclaimes against all such exercise after meat, as being the greatest enemy to concoction that may be, and cause of corruption of humors, which produce this, and many other diseases. Not without good reason then, doth Salust. Saluianus lib. 2. ca. 1. and Leonartus Tacchinus in 9. Rhasis. Mercurialis, Arculanus, and many other, set downe a immoderate exercise, as a most forcible cause of melancholy.

Opposite to Exercise is Idlenesse, or want of Exercise, the bane of body and minde, the nurse of naughtinesse, stepmother of discipline, the chiefe author of all mischief, one of the seaven deadly sins, & a sole cause of this and many other maladies, the Devils cushion, as b Gualter calls it, his pillow, and chiefe repofall. For the minde can never rest, but still meditates on one thing or other, except it be occupied about some honest businesse, of his owne accord it rusheth into melancholy. c As too much and violent exercise offends on the one side, so doth an idle life on the other (saith Crato) it fills the body full of fleame, grosse humors, and all manner of obstructions, rhumes, catarrhes, &c. Rhasis cont. lib. 1. tract. 9. accounts of it as the greatest cause of Melancholy: d I haue often seene (saith he) that Idlenesse begets this humour more then any thing else. Montaltus cap. 1. seconds him out of his experience, they that are idle are farre more subiect to melancholy, then such as are conuersant or employed about any office or businesse. f Plutarch reckons vp Idlenesse for a sole cause of the sicknesse of the Soule: There are they (saith he) troubled in mind, that haue no other cause but this. Homer. Iliad. 1. brings in Achilles eating of his owne heart in his Idlenesse, because he might not fight. Mercurialis consil. 86. for a melancholy young man vrgeth g it as a chiefe cause; why was he melancholy? because idle. Nothing begets it soonet, encreaseth and continueth it oftner then idlenesse. A disease familiar to all idle persons, an inseparable companion to such as liue at ease, pingui ocio desidiosè agentes, a life out of action, and haue no calling or ordinary imployment to busie themselves about, that haue small occasions; and though they haue, such is their lasinesse, dulnesse; they will not compose themselves to doe it, though it be necessary, easie, as to dresse themselves, write a letter or the like. Especially if they haue beene formerly brought vp to businesse, or to keepe much company, and vpon a sudden come to leade a sedentary life, it crucifies their foules, and seazeth on them in an instant, for whilst they are anie waies imploied, in action, discourse, about any businesse, sport, or recreation to their liking, they are very well, but if alone, or idle, tormented instantly againe, one dayes solitarinesse, one howres sometimes, doth them more harme, then a weekes labour and company can doe good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise Seneca well saith, malo mihi male quam mollitèr esse, I had rather be sicke then idle. This Idlenesse is either of body or minde. That of body is nothing but a kinde of benumbing lazinesse, intermitting Exercise, which if wee may beleue i Fer-

f De tranquill anime. Sunt quos ipsum otium in animi conicit egritudinem. g Nihil est quod eque Melancholiam alat ac augeat, ac otium & abstinentia a corporis & animi exercitationibus. h Nihil magis excæcat intellectum, quam otium. Gordonius de obseruat. vit. hum. lib. 1. i Path. lib. 1. cap. 17. exercitationis intermissio, inuenit calorem, languidos spiritus, & ignavos, & ad omnes actiones, seigniores reddit: cruditates, obstructions, & excrementorum proventus facit.

y Instit. ad vit. Christ. cap. 44. cibos crudos in venas rapit, qui putrescentes illic, spiritus animales inficiunt.

z Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices.

a Immodicum exercitium.

b Hom. 31. in 1. Cor. 6. Nam quæ

mens hominis

quiescere non

possit, sed conti-

nua circa vari-

as cogitationes

discurrat, nisi

honesto aliquo

negotio occupa-

tur, ad Melan-

choliã sponte

delabitur.

c Crato concil.

21. Vt imwo-

dica corporis ex-

citatio, necet

corporibus, ita

vita desec, &

otiosa: otium, a-

nimal pituitosum

reddit, viscerum

obstructions, &

crebras fluxio-

nes, & morbos

constat.

d Et vidi quod

una de rebis que

magis generet

Melancholiam,

est otiositas.

e Reponitur o-

tium ab aliis

causa & hoc à

nobis observa-

tum eos huic

malo magis ob-

noxios, qui pla-

ne otiosi sunt,

quam eos qui

aliquo munere

versantur exe-

quendo.

78 *melius: causeth crudities, obstructions, excrementall humors, quencherh the naturall heat, dulls the spirits, and makes them vnapt to doe any thing what-*

k Hor. Ser. 1. soener. Sat. 3.

k Neglectis vrenda filix innascitur agris,

As Ferne growes in vtill'd grounds, and all manner of weeds, so doe grosse humors in an idle body, *Ignavium corrumpunt otia corpus.* A horse in a stable that neuer traueles, a hawke in a mew that seldome flies, are both subiect to diseases; which left vnto themselues ere most free from any such incumbrances. An idle dogge will be mangie, and how shall an idle person thinke to escape? Idleness of the minde is much worse then this of the body: witte without imployment is a disease, *1 Erugo animi, rubigo ingenij:* the rust of the Soule, *m* a plague, a hell it selfe, *maximum animi nocumentum,* Galen calls it. *u* As in a standing poole, wormes and filthy creepers increase, (*& vitium capiunt ni moueantur aqua,* the water it selfe putrifies,) so doe euill and corrupt thoughts in an idle person, The Soule is contaminated. In a Commonwealth, where is no publike enimie, there is likely ciuill warres; and they rage vpon themselues: this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false feares, discontents, and suspitions, it tortures and preyes vpon his owne bowels, & is neuer at rest. Thus much I dare boldly say, he or shee that is idle, be they of what condition they will, neuer so rich, so well allied, fortunate, happy, let them haue all things in abundance, and felicity that heart can wish & desire: all contentment, so long as he or shee, or they are idle, they shall neuer be pleased, neuer well in body and minde, but weary still, vexed still, loathing still, &c. And this is the true cause that so many great men, Ladies and gentlewomen, labour of this disease in country and city, they seeke liberally, fare well, want exercise, action, employment, and company to their desires, and thence their bodies become full of grosse humors, winde, crudities, their mindes disquieted, dul, heauy, &c. care, ielousie, feare of some diseases, lease to familiarly on them; for what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of *† Israel* murmured against *Pharoh* in *Agypt* he commanded his officers to dubble their taske, and let them get straw themselues, and yet make their full number of bricke, for the sole cause why they mutinie, and are euell at ease, is *they are idle.* When you shall heare & see so many melancholy discontented persons, in all places where you come, so many feuerall greuances, vnnecessary complaints, suspitions *†* the best meanes to redresse it, is too set them a worke, so to busie their minds, for the truth is, they are idle. Well they may build castles in the ayre for a time, and sooth vp themselues with phantasticall, & pleasant humors, but in the end they will proue as bitter as gall, they shall be still I say discontent, suspicious, fearefull, ielous, sad, fretting, and vexing of themselues: so long as they be idle, it is vnpossible to please them. *Otiosus nescit uti, plus habet negotij, quam qui negotium in negotio:* as that *9 Agellius* could obserue; He that knowes not how to spend his time, hath more busines, care, grieffe, anguish of minde, then he that is most busie in the midst of all his businesse. *Otiosus animus nescit quid volet,* An idle person (as he followes it) knowes not when he is well, what he would haue, or whether he would goe, *quum illuc ventum est, illinc lubet,* he is tired out with euery thing, displeased withall, weary of of his life: *nec bene domi, nec militia,* neither at home, nor

l Seneca. m Meliorem animi, & maciem, Plutarch calls it. n Sicut in stagno generantur vermes, sic & otioso male cogitationes. Seneca.

† now this legge now that arme, now their head, heart, &c.

† Exod. 5.

† (For they can not well tell what ayleth them, or what they would haue themselues) my hart my head my husband my sonne. &c.

P Prou. 18. Pigrum deiciet timor.

Heuati otiosum minus.

P Lib. 19. c. 10.

† Plautus prolog. mostellar.

abroad

abroad, *errat*, & *præter vitam viuitur*, he wanders, and liues besides himselfe. In a word, what the mischieuous effects of Laziness and Idleness are, I doe not finde any where more accurately expressed, then in these Verses of *Philolaches* in the † Comickall Poet, which for their elegancy, I will in part insert.

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† *Plautus Pro-*
mostet.

Novarum ædium esse arbitror similem ego hominem,
Quando hic natus est: ei rei argumenta dicam.

Ædes quando sunt ad amussim expolitæ,

Quisq; laudat fabrum, atq; exemplum expetit. &c.

At ubi illo migrat nequam homo indiligensq; &c.

Tempestas venit, confringit tegulas, imbricesq;

Putrefacit aer operam fabri, &c.

Dicam ut homines similes esse ædium arbitremini,

Fabri parentes fundamentum substruunt liberorum,

Expoliunt, docent literas, nec parcunt sumptui,

Ego autem sub fabrorum potestate frugi fui,

Postquam autem migraui in ingenium meum,

Perdidi operam fabrorum illico, oppido,

Venit ignavia, ea mihi tempestas fuit,

Aduentusq; suo grandinem & imbrem attulit,

illa mihi virtutem deturbauit, &c.

A youg man is like a faire new house, the Carpenter leaues it well built, in good reparaire, of solid stufte; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, spare no cost to bring vs vp in our youth, in all manner of vertuous education; but when wee are left to our selues, Idleness as a Tempest driues all vertuous motions out of our mindes, & *nihili sumus*, on a sudden, by sloath and such bad waies we come to naught.

Cosen German to Idleness, & a concomitating cause, which goes hand in hand with it, is *nimia solitudo*, too much solitariness, by the testimony of all Physitians, Cause & Symptome both: but as it is here put for a cause, it is either coact, enforced, or else voluntary. Enforced solitariness is commonly seene in Students, Monks, Friars, Anchorites, that by their order & course of life, must abandon all company, society of other men, and betake themselves to a priuate cell, *Otio superstizioso seclusi*, as *Bale* and *Hospinian* well tearme it, such as are the *Carthusians* of our time, that eate no flesh (by their order) keepe perpetuall silence, neuer goe abroad. Such as liue in prison, or in some desert place, and cannot haue company, as many of our countrey Gentlemen doe in solitary houses, they must either be alone without companions, or liue beyond their meanes, and entertaine all commers as so many hostes, or else conuerse with their seruants and hinders, such as are vnequall, inferior to them, and of a contrary disposition; or else as some doe, to avoid solitariness, spend their time with lewd fellowes in Tauerns, and in Ale-houses, and thence addi to themselves to some vnlawfull disports, or dissolute courses. Diuerse againe are cast vpon this rock of solitariness for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfulness, rudeness, simplicity, they cannot apply themselves too thers company. *Nullum solum infelici gratius solitudine, ubi nullus sit*

L

quæ

80 *qui miseriam exprobrat*, this enforced solitarinesse takes place, and produceth his effect soonest in such, as haue spent their time Iouially peradventure in all honest recreations, in good company, in some great family, or populous citty, & are vpon a sudden confined to a desert country cottage farre off, restrained of their liberty, and barred from their ordinary associates: solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconuenience.

¶ *A quibus malum, velut à primaria causa, occasionem nascitur est.*

¶ *Lucunda rerum presentium, prae-teritarum, et futurarum meditationis.*

¶ *Facilis descensus Averni: Sed reuocare gradum, superasque, evadere ad auras, Hic labor, hoc opus est. Virg.*
 x *Hieronymus epist. 72. dixit oppida & vrbes videri sibi tetras carceres, solitudo Paradisus: solium scorpionibus infectum, sacco amictus, humi cubans, aqua & herbis victans, Romanis praesulit delitiis.*

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing horne, or some Sphinx, to this irrevocable gulfe, a primary cause *Piso* calls it: most Pleasant it is at first, to such as are Melancholy giuen, to lye in bed whole dayes, and keepe their chambers, to walke alone in some solitary groue, betwixt woode and water, by a brooke side, to meditate vpon some delightfome and pleasant subiect, which shall affect them most; *amabilis insania*: and *mentis gratissimus error*; A most incomparable delight, it is so to melancholize, to build castles in the ayre, to goe smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blanda quidem ab initio*, saith *Lemnius*, to conceaue and meditate of such pleasant things, sometimes, *present, past, or to come*, as *Rasis* speakes. So delightfome these toyes are at first, they could spend whole dayes and nights without sleepe, euen whole yeares alone in such contemplations, and phantasticall meditations, which are like vnto dreames, and they will hardly be drawne from them, or willingly interrupt, winding and vnwindeing themselves as so many clocks, & still pleasing their humors, vntill at last the Sceane is turned vpon a sudden, by some bad obiect, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminare of nothing but harsh and distastfull subiects. Feare, sorrow, suspition, *subrusticus pudor*, discontent, cares, and wearinesse of life, surprize them in a moment, and they can thinke of nothing else, continually suspecting, no sooner are their eyes open, but this infernall plague of Melancholy seazeth on them, and terrifies their soules, representing some dismall obiect to their mindes, which now by no meanes, no labour, no perswasions they can avoid, *haeret lateri lethalis arundo*, they may not be rid of it, they cannot resist. I may not deny but that there is some profitable Meditation, Contemplation, and kinde of solitarinesse to bee embraced, which the Fathers so highly commend, x *Hierome, Chrysostome, Cyprian, Austin*, in whole Tracts, which *Petrarch, Erasmus, Stella*, and others so much magnifie in their books; a Paradise, a Heauen on earth, if it be vsed aright, good for the body, and better for the Soule: As many of those old monkes vsed it, to diuine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dioclesian* the Emperour retired themselves &c. in that sence, *Vatia solus scit viuere*, *Vatia* liues alone, which the *Romans* were wont to say, when they commended a Country life. Or to the bettering of their knowledge, as *Democritus, Cleanthes*, and those excellent Philosophers haue euer done, to sequester themselves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tusculane*, *Iovius* study, that they might better *vacare studijs & Deo*, serue God, and follow their studies. These men are neither solitary nor idle, as the Poet

Poet made answer to the husbandman in *Aesop*, that objected idleness to him: he was neuer so idle, as in his company: or that *Scipio Africanus* in *Tully*, *Nunquam minus solus, quam quum solus; nunquam minus otiosus, quam quum esset otiosus*: never lesse solitary then when he was alone, neuer more busie then when he seemed to be most idle. But this is *otiosum otium*, it is far otherwise with these men, according to *Seneca*, *omnia nobis mala solitudo persuadet*, this solitude vndoeth vs, *pugnat cum vita sociali*, 'tis a destructive solitarinesse. These men are Diuels alone, as the saying is, *homo solus aut Deus, aut Daemon*: a man alone is either a Saint, or a Diuell, *mens eius aut languescit, aut tumescit*, and * *va soli* in this sense, woe be to him that is so alone. * *Eccl. 4.* These Witches doe frequently degenerate from men, and of sociable creatures, become, beasts, monsters, inhumane, vgly to behold, *Misanthropi*: they doe even loath themselves, & hate the company of men, as so many *Timons*, *Nabuchadnezers*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil. II.* sometimes expostulated with his melancholy patient, may be iustly applied to every solitary and idle person in particular. ² *Natura de te videtur conqueri posse &c* Nature may iustly complaine of thee, that whereas shee gaue thee a good wholesome temperature, a sound body, and God hath given thee so diuine and excellent a Soule, so many good parts, and profitable gifts, thou hast not onely contemned and reiected, but hast corrupted them, polluted them, overthrowne thy temperature, and perverted those gifts with riot, idleness, solitarinesse, and many other waies, ihou art a traitour to God and Nature, an enemy to thy selfe and to the world. *Perditio tua ex te: thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giving way vnto them.*

SUBJECT. 7.

Sleeping and Waking causes.



What I haue formerly said of Exercise, I may now repeat of Sleep.

Nothing better then moderate sleepe, nothing worse then it, if it be in extreames, or vnseasonably vsed. It is a receaued opinion, that a melancholy man cannot sleepe ouermuch, *Somnus supra*

modum prodest, as an only Antidote, and nothing offends them more, or causeth this malady sooner, then waking, yet in some cases Sleep may doe more harme then good, in that flegmaticke, swinish, cold, and sluggish melancholy which *Melancthon* speakes of, that thinkes of waters, sighing most part, &c.

^a It dulls the Spirits, if ouermuch, and senses, fills the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as ^b *Fuchsius* speakes of them, that sleepe like so many Dormice. Or if it be vsed in the day time, vpon a full stomacke, the body ill composed to rest, or after hard meates it increaseth feareful dreames, Incubus, night walking, crying out, and much vnquietnesse: such sleepe prepares the body, as ^c one obserues, to many perilous diseases. But as I haue said, waking ouermuch, is both a symptome, and an ordinary cause. It causeth driness of the braine, frensie, dotage, and makes the body dry, leane, hard, and vgly to behold

81

Offic. 3.

* Eccl. 4.

² *Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam precellentium à Deo ac utile donum non contempsisti modo, verum corrupisti, sedasti, prodidisti, optimam temperaturam otio, crapula, & aliis vitæ erroribus, &c.*

^a *Path. lib. 1.*cap. 17. *Fernel.**corpus in frigidat**omnes sensus,**mentisq; vires**torpore debilitat*^b *Lib. 2. sect. 2.*cap. 4. *Magnam**excrementorum**vim cerebro &**aliis partibus**conseruat.*^c *Io. Rainius.**de rebus 6. non**naturalibus. pre-**parat corpus ta-**lis somnus ad**multas periculo-**sas egritudines*

82 hold, as ^d Lemnius hath it. The temperature of the Braine is corrupted by it, the humours adust, the eyes made to sinke into the head, cholles increased, and the whole body inflamed: and, as may be added out of Galen 3. de sanitate tuenda, Avicenna 3. 1. ^e it overthrowes the naturall heat, it causeth crudities, harts concoction, and what not? Not without good cause therefore Craton ^f consil. 21. lib. 2. Hildisheim spicel. 2. de delir. & Mania, Iacchius, Arculanus on Rhafis, Guianerius and Mercurialis, reckon vp this ouermuch waking, as a principall cause.

^d Instit. ad vitam optimam cap. 26. cerebro ficcitatem adfert, phrenesin & delirium, corpus aridum facit squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem inducit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem auget. ^e Naturam calorem dissipat. Lesa concoctione cruditates facit. Attenuant iuuenum vigilata corpora noctes.

MEMB. 3.

SUBSECT. I.

Passions and perturbations of the minde,
how they cause Melancholy.

^f Vita Alexan. **S** that Gymnosophist in ^f Plutarch, made answere to Alexander (demanding which spake best) Every one of his fellows did speak better then the other: so may I say of these causes; to him that shall require which is the greatest, euery one is more grieuous the other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy, ^g fulmen perturbationum (Piccolomineus calls it) this thunder and lightning of perturbation, which cauleth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body workes vpon the minde, by his bad humours, troubling the Spirits, sending grosse fumes into the Braine; & so ^h per consequens disturbing the Soule, and all the faculties of it, with feare, sorrow, &c. which are ordinary symptomes of this Disease: so on the other side, the minde most effectually workes vpon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Infomuch, that it is most true which Plato saith in his Charmides: omnia corporis mala ab anima procedere; all the ^h mischiefes of the Body, proceed from the Soule: and Democritus in ⁱ Plutarch vrgeth, Damnatam iri animam a corpore, if the body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconueniences, having authority ouer the Body, and vsing it for an instrument, as a Smith doth his hammer (saith ^k Cyprian) imputing all those vices and maladies to the Minde. Even so doth ^l Philostratus, non coinquinatur corpus, nisi consensu anime; the Body is not corrupted, but by the Soule. ^m Lodov. Vives will haue such turbulent commotions proceed from Ignorance, and Indiscretion. All Philosophers impute the miseries of the Body to the Soule, that should haue gouerned it better, by command of reason, and hath not done it. The ⁿ Stoicks are altogether of opinion (as ⁿ Lipsius, and ^o Piccolomineus record) that a wise man should be ^o ameths, without all manner of passions and perturbations whatloeuer, as ^p Seneca reports of Cato, the ^r Greekes of Socrates, and ^q 10. Aubanus of a nation in Africke, so free from passion, or rather so stupid, that

^g Grad. 1. c. 14.

^h Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Iamb. de mist. ⁱ Lib. de sanitat. tuend. ^k Prolog. de virtute Christi. ^l Que vitur corpore, ut faber malleo. ^m Vita Apollonii l. 1. ⁿ Lib. de anim. ab inconsiderantia, & ignorantia omnes animi motus. ^o De Physiol. Stoic. ^p Grad. 1. c. 32. ^q Epist. 104. ^r Lib. 1. cap. 6. ^s si quis ense percussit eos, tantum respiciunt.

that if they be wounded with a sword, they will only looke backe. ^f *Lactanti-* 83
us 2. instit. will exclude feare from a wise man: others except all, some the
greatest passions. But let them dispute how they will, set downe in *Thesi*, giue
precepts to the contrary; we finde that of ^t *Lemnius* true, by common expe-
rience; *No mortall man is free from these perturbations*: or if he be so, sure he
is either a God, or a blocke. They are borne and bred with vs, we haue them
from our parents by inheritance, *à parentibus habemus malum hunc affem,*
saith ^u *Pelezius*, *nascitur unà nobiscum, aliturq;* tis propagated from *Adam*,
Cain was melancholy, † as *Austin* hath it, and who is not? Good discipline,
Education, Philosophy, Divinity (I cannot deny) may mitigate and restraine
these passions in some few men at such times, but most part they domineere
and are so violent, * that as a torrent, (*torrens velut agger erupto*) beares
downe all before, and ouerflowes his bankes, *sternit agros, sternit sata*, they
overwhelme reason, iudgement, and peruert the temperature of the body:
Fertur equis auriga, nec audit currus habenas. Now such a man (saith *Austin*)
that is so led^z in a wise mans eye, is no better then he that stands vpo his head.
It is doubted by some, *graviore sine morbi à perturbationibus, an ab humor-*
ibus, whether humors, or perturbations, cause the more grievous maladies.
But we finde that of our Saviour, *Mat. 26. 41.* most true, *The spirit is willing,*
the flesh is weake, we cannot resist: And this of ^a *Philo Iudeus*, *Perturbations*
often offend the body, and are most frequent causes of Melancholy, turning it
out of the hinges of his health. *Vives* compares them to *Windes upon the sea,*
some only moue as those great gales, but others turbulent quite overturne the
ship. Those which are light, easie, and more seldome, to our thinking, doe vs
little harme, and are therefore contemned of vs: Yet if they be reiterated, ^c as
the raine (saith *Austin*) *doth a stone, so doe these perturbations penetrate the*
minde: ^d and (as one obserues) *produce an habit of Melancholy at the last,*
which hauing gotten the mastery in our soules, may well be called diseases.
How these passions produce this effect, ^e *Agrippa* hath handled at large,
occult. Philos. lib. 11. cap. 63. Cardan. lib. 14. subtil. Lemnius lib. 1. cap. 12. de oc-
cult. nat. mir. & lib. 1. cap. 16. Suarez. Met. disput. 18. sect. 1. art. 25. T. Bright
cap. 12. of his melancholy Treatise, Wright the Iesuite in his booke of the passi-
ons of the minde, &c. Thus in brieft. To our imagination commeth, by the
outward sense or memory, some obiect to be knowne (residing in the fore-
most part of the braine) which he mis-conceauing or amplifying, presently
communicates to the Heart, the seat of all affections. The pure spirits forth-
with flocke from the Braine to the Heart, by certaine secret channels, and sig-
nifie what good or bad obiect was presented; ^f which immediatly bends it
selfe to prosecute, or avoid it; and withall, draweth with it other humours to
helpe it: so in pleasure, concurre great store of purer spirits; in sadnesse, much
melancholy blood; in ire, choller. If the Imagination be very apprehensue,
intent, and violent, it sends great store of spirits to, or from the heart, & makes
a deeper impression, and greater tumult, as the humours in the Body be like-
wise prepared, and the temperature it selfe ill or well disposed, the passions
are longer and stronger. So that the first steppe and fountaine of all our grie-
vances in this kinde, is ^g *lesa Imaginatio*, which misinforming the Heart, cau-
mores, & spiritus vitales, quibus alteratur. f Eccles. 13. 26. The Heart alters the countenance to good or evill, and di-
straction of the minde, causeth distemperature of the body, g spiritus & sanguis à lesa Imaginatione contaminantur,
humores enim mutati actiones animi immutant, Pifo.

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feth all these distemperatures, alteration and confusion of spirits and humors.

h Montani consil. 22. Haec vero quomodo causent melancholiam, clarum; & quod concoctionem impediunt, & membra principalia debilitent.

i Breviar. lib. 1. cap. 18.

† Solent huiusmodi egressiones favorabiliter oblectare, & lectorem lassum iucunde refouere, stomachumque nauseantem, quodam quasi condimento reficere, & ego libenter excurro

By meanes of which, so disturbed, concoction is hindered, and the principall parts are much debilitated; as *h Dr. Navarra* well declared, being consulted by *Montanus* about a melancholy Iew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities and thicke spirits ingendred with melancholy blood. The other parts cannot performe their functions, having the spirits drawne from them by vehement passion, but faile in sense and motion; so we looke vpon a thing, and see it not; heare, and obserue not; which otherwise would much affect vs, had wee beene free.

I may therefore conclude with *i Arnoldus*, *Maxima vis est phantasia, & huic uni ferè, non autem corporis intemperiei, omnis melancholia causa est ascribenda*: great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, because it hath so great a stroke in producing this maladie, and is so powerfull of it selfe, it will not bee impertinent to my discourse, to make a brieve Digression, to speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoeuer some dislike, as frivolous and impertinent, yet I am of *† Beroaldus* his opinion, *Such Digressions doe mightely delight and refresh a weary Reader, they are like sauce to a bad stomacke, and I doe therefore most willingly use them.*

SUBJECT. 2.

Of the force of Imagination.



That Imagination is, I haue sufficiently declared in my *Digression of the Anatomie of the Soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species

k Ab Imaginatione oriuntur affectiones, quibus anima componitur, aut turbata deturbatur, Io Sarisburiensis. Metalog. lib. 4. cap. 10.

of obiects so long, mistaking, amplifying them by continuall and strong *k* meditation, vntill at length it produceth in some parties reall effects, causeth this and many other maladies. And although this *Phantasia* of ours, be a subordinate facultie to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are vnapt or hindered, or otherwise contaminated, it is likewise vnapt, hindered, and hurt.

l Scalig. exercit. m Qui quoties volebat, mortuo similis iacchat auferens se à sensibus, & qui pungeretur, doctorem non sensit.

This we see verified in sleepers, which by reason of humours, and concurrence of vapours troubling the *Phantasia*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or *Witch*-ridden (as we call it) if they lie on their backes, they suppose an old woman rides, & sits so hard vpon them, that they are almost stifled for want of breath; when there is nothing offends, but a concurse of bad humours, which trouble the *Phantasia*. This is likewise evident in such as walke in the night in their sleepe, and doe strange feats: *l* these vapours moue the *Phantasia*, the *Phantasia* the *Appetite*, which mouing the *animall* spirits, causeth the body to walke vp and downe, as if they were awake. *Fracastorius lib. 3. de intellectu*. referres all *Extasies* to this force of Imagination, such as lye whole daies together in a trance: as that Priest whom *m Celsus* speakes of, that could separate himselfe from his senses when he list, and lye like a dead man, void of life & sense. *Cardan* brags of

of himselfe, that he could doe as much; and that when he list. Many times such men when they come to themselves, tell strange things of Heauen and Hell, what visions they haue seene; as that *S^r Owen* in *Mathew Paris*, that went into *Saint Patricks Purgatory*, and the *Monke of Euesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, *S^t Brigets* revelations, *Wier. lib. 3. de Lamys, cap. 11. & c.* reduceth, (as I haue formerly said;) with all those tales of *Witches* progresses, dancing, riding, transformations, operations, &c. to the force ofⁿ *Imagination*, and the *Diuels* illusions. The like effects almost are to be seene in such as are awake: How many *Chimæras*, *Anticks*, golden mountaines, and *Castles* in the *Aire* doe they build vnto themselves? I appeale to *Painters*, *Mechanicians*, *Mathematicians*. Some ascribe all vices to a false and corrupt *Imagination*, *Anger*, *Revenge*, *Lust*, *Ambition*, *Couetousnesse*, which prefers falshood, before that which is right and good, deluding the *Soule* with false shewes and suppositions. *P Bernar- dus Penottus*, will haue heresie and superstition to proceed from this fountaine; as he falsely imagineth, so he beleueth, and as he conceaueth of it, so it must be, and it shall be, *contra gentes*, he will haue it so. But most especially in passions and affections, it shewes strange and evident effects: what will not a fearefull man conceau in the darke; what strange formes of *Bugbeares*, *Diuels*, *Witches*, *Goblins*? *Lavater* imputes the greatest cause of *spectrums*, and the like apparitions, to feare, which aboue all other passions, begets the strongest *Imagination*, (saith *Wierus*) and so likewise loue, sorrow, ioy, &c. Some dye suddainely, as she that saw her sonne come from the battle at *Can- na*, &c. *Iacob* the *Patriarke*, by force of *Imagination*, made peckled Lambes, laying peckled roddes before them. *Persina* that *Aethiopian* Queene in *He- liodorus*, by seeing the picture of *Perseus* and *Andromeda*, instead of a *Black- moore*, was brought to bed of a faire white child. In imitation of whom be- like, † an hard fauored fellow in *Greece*, because he and his wife were both de- formed, to get a good brood of children, *elegantissimas Imagines in thalamo collocavit*, &c. hung the fairest pictures he could buy for mony in his cham- ber, that his wife by frequent sight of them, might conceau and beare such chil- dren. And if we may beleue *Bale*, one of *Pope Nicholas* the thirds *Concu- bines*, by seeing of a^r *Beare*, was brought to bed of a monster. If a woman (saith^r *Lemnius*) at the time of her conception, thinke of another man present, or absent, the childe will be like him. Great bellied women, when they long, yeeld vs prodigious examples in this kinde, as *Moles*, *Warts*, *Scarres*, *Hare- lips*, *Monsters*, especially caused in their children, by force of a depraued phan- tasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit*: she imprints that stamp vpon her childe, which she^r conceaues vnto her selfe. And there- fore *Lodovicus Vives, lib. 2. de Christ. fem.* giues a speciall caution to great bellied women, that they doe not admit such absurd conceits and cogitations, but by all meanes avoid such horrible objects, heard or seene, or filthy specta- cles. Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested vnto them by their *Imagination*. *Avicenna* speakes of one that could cast himselfe into a *Palsie* when he list; and some can imitate the

n-Idem Nymari- nus orat. de ima- ginat.

o Verbis & vn- tionibus se cō- secrant demoni pessime mulieres

qui iis ad opus suum vitur, & earum phanta-

siam regit, du- citq; ad loca ab ipsis desiderata,

corpora vero earum sine sensu

permanent, que umbra. cooperit

diabolus, ut nul- li sint conspicua,

& post umbra sublata, propriis corporibus eas restituit, l. 3. c.

11. Wier.

p Denario me- dico.

q Solet timor, præ omnibus af- fectibus, fortis

Imaginationes gignere. post a- mor, & c. l. 3. c. 8

r Ex viso vrsu, tolem peperit.

s Lib. 1. cap. 4. de occult. nat.

mir. si inter am- plexus & sua- via cogitet de

vno, aut alio ab- sente, eius effi- gies solet in fœtu

elucere.

t Quid non fe- rui adhuc mati

vnto, subita spirituum vibra- tione, per nervos

quibus matrix cerebro coniun- cta est, imprimi

impregnare. Im- aginatio, ut si

imagineur malum granatum, illius notas secum proferet fœtus: si leporem, infans editur supremo labello bifido, & dissecto, vebemens cogitatio mouet rerum species. Wier. l. 3. c. 8. u Ne dum vterum gestent, admittant absurdas cogitationes, sed & visu, audituq; sedas & horrenda devitent.

tunes of Birds and Beasts, that they can hardly be discerned. *Dagebertus* and *St Francis* scarres and wounds, like to those of Christs (if at the least any such were) ^x *Agrippa* supposeth to haue happened by force of Imagination: that some are turned to Woules, from Men to Women, and Women againe to Men (which is constantly beleued) to the same Imagination: or from Men to Asses, Dogges, or any other shapes. ^y *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water; ^z that melancholy men, and sicke men, conceaue so many phantasticall visions, apparitions to themselues, and haue such absurd apparitions, as that they are Kings, Lords, Cocks, Beares, Apes, Owls; that they are heauy, light, transparent, great, and little, senselesse and dead (as shall be shewed more at large, in our † Sections of Symptomes) can bee imputed to naught else, but to a corrupt, false, & violent Imagination. It works not in sicke and melancholy men only, but even most forcibly sometimes in such as are found: it makes them suddainely sicke, and ^a alters their temperature in an instant. And sometimes a strong apprehension, as ^b *Valesius* proues will take away Diseases: in both kindes it will produce reall effects. Men if they see but another man tremble, giddy, or sick of some feareful disease, their apprehension and feare is so strong in this kinde, that they will haue the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall haue such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Iesuite) ^c *If it be told them they shall be sicke on such a day, when that day comes, they will surely be sicke, and will be so terribly afflicted, that sometimes they dye vpon it.* *D^r Cotta* in his Discouery of ignorant Practitioners of Physicke *cap. 8.* hath two strange stories to this purpose, what phansie is able to doe. The one of a Parsons wife in *Northamptonshire*, *A^o 1607*, that comming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he coniectured, (a Disease she was free from) the same night after her returne, vpon his words fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I haue heard of one that comming by chance in company of him that was thought to be sicke of the Plague (which was not so) fell downe suddainely dead. Another was sicke of the Plague with conceit. One seeing his fellow let bloud, falls downe in a fowne. Another (saith ^d *Cardan* out of *Aristotle*) fell downe dead (which is familiar to women at any gastly sight) seeing but a man hanged. A *Jew* in *France* (saith ^e *Lodovicus Vives*) came by chance ouer a dangerous passage, or planke, that lay ouer a Brooke in the darke, without harme, the next day perceauing what danger he was in, fell downe dead. Many will not beleue such stories to be true, but laugh commonly, and deride when they heare of them; but let these men consider with themselues, as ^f *Peter Byarus* illustrates it, *If they were set to walke vpon a planke on high, they would be giddie, vpon which they dare securely walke vpon the ground. Many (saith Agrippa) strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if they looke but downe from an high place, and what moues them but conceit?* As some are so molested by Phantasie; so some againe by Fancy alone, and a good

^x *Occult. Philos. lib. 1. cap. 64.*

^y *Lib. 3. de Lamiis, cap. 10.*

^z *Agrippa lib. 1. cap. 64.*

† *Sect. 3. memb. 1. subsect. 3.*

^a *Malleus malefic. fol. 77. corpus mutat ipse test in diuersas egritudines, ex forti apprehensione.*

^b *Fr. Vales. l. 5. cont. 6. nonnunquam etiam morbi diuini consequuntur, quandoq; curantur.*

^c *Expedi. in Sinas l. 1. c. 9. tantum porro multi predictoribus hisce tribuunt, ut ipse metus si dem faciat nam si predictam iis fuerit, tali die eos morbo corripiendos, ii ubi dies aduenerit, in morbum incidunt, et vi metus afflictis, cum egitudine, aliquando etiam cum morte colluctantur.*

^d *Subtil. 18.*

^e *Lib. 3. de anima, cap. de mel.*

^f *Lib. de Peste.*

^g *Lib. 1. cap. 63. Ex alto despicientes aliqui pre timore contremiscunt, caligant, infirmantur, sic singultus, febres, morbi comitiales quandoq; sequuntur, quandoq; recedunt.*

good conceit, are as easily recovered. Wee see commonly the Tooth-ache, Gout, Falling-sicknesse, biting of a mad Dog, and many such maladies cured by Spels, Words, Characters, and Charmes, and many greene wounds magnetically cured, which *Crollius* and *Goclenius* in a booke of late, hath defended. All the world knowes there is no vertue in such Charmes, but a strong conceit and opinion alone; as *Pomponatius* holds, which forceth a motion of the humours, spirits and blood, which takes away the cause of the maladie from the parts affected. The like we may say of all our Magicall effects, superstitious cures, and such as are done by Mountebanks and Wizards. As by wicked incredulity many men are hurt (so saith *Wierus* of Charmes, Spels, &c.) we finde in our experience, by the same meanes many are releived. An Empiricke oftentimes, and a silly Chirurgion, doth more strange cures, then a rationally Physitian. *Nymannus* giues a reason, because the Patient puts his confidence in him; which *Avicenna* preferres before Art, Precepts, and all Remedies whatsoeuer. Tis' opinion alone (saith *Cardan*) that makes, or marres Physitians, and he doth the best cures, according to *Hippocrates*, in whom most trust. So diversly doth this Phantasie of ours affect, turne and winde, so imperiously command our bodies, which as another *Proteus*, or a *Camelion*, can take all shapes; and is of such force (as *Ficinus* addes) that it can worke upon others as well as our selues. How can otherwise bleare-eyes in one man, cause the like affection in another? Why doth one mans yawning, make another yawne? One mans pissing prouoke a second many times to doe the like? Why doth scraping of trenchers offend a third, or hacking of files? &c. Why doth a Carcasse bleed, when the murthurer is brought before it, some weekes after the murthurer hath beene done? Why doe Witches and old women, fascinate and bewitch children: but as *Wierus*, *Paracelsus*, *Cardan*, *Mizaldus*, *Valleriola*, *Campanella*, & many Philosophers thinke, the forcible Imaginatio of the one party, moues & alters the spirits of the other. Nay more, they can cause and cure not only diseases, maladies and seuerall infirmities, by this meanes, as *Avicenna* de anim. lib. 4. sect. 4. supposeth, in parties remote; but moue bodies from their places, cause thunder, lightning, tempests, which opinion *Alkindus*, *Paracelsus*, and some others approue of. Read more of this in *Wierus* l. 3. de Lamys cap. 8. 9. 10. *Franciscus Valesius* med. controuer. lib. 5. cont. 6. *Marcellus Donatus* lib. 2. cap. 1. de hist. med. mirabil. *Leuius Lemnius* de occult. nat. mir. lib. 1. cap. 12. *Cardan* lib. 18. de rerum var. *Corn. Agrippa* de occult. Philos. cap. 64. 65. *Camerarius* 1. cent. cap. 54. horarum subtilis. *Nymannus* in orat. de Imag. *Laurentius*, and him that is *instar omnium*, *Fienus*, a famous Physitian of *Antwerpe*, that wrot three bookes de viribus Imaginationis. I haue thus farre digressed, because this Imagination is the medium deferens of passions, by whose meanes they worke and produce many times prodigious effects; and as the Phantasie is more or lesse intended or remitted, and their humours disposed, so doe perturbations moue more or lesse, and take deeper impression.

h Lib de Incantatione. Imaginatio subitum humorum, &

spirituum motu infert, unde vario affectu rapiuntur sanguis, ac una morbificas causas partibus affectis eripit.

† Lib. 3. cap. 18. de prestig. ut impia credulitate quis leditur, sic & lenari eundem credibile est usque observatum.

i Egri persuasio & fiducia, omni arti & confusio, & medicine preterenda *Avicen.*

k Plures sanas in quem plures confidunt. lib. de sapientia.

l *Marsilius Ficinus* lib. 13. c.

18. de Theologica Platonica Imaginatio est tanquam *Proteus*

vel *Chameleon*, corpus proprium & alienum nunquam afficiens.

m Cur ostitantes oscitent, *Wierus.*

Division of Perturbations.

Perturbations and passions, which trouble the Phantasie, though they dwell betweene the confines of Sense and Reason, yet they rather follow Sense then Reason, because they are drowned in corporeall organs of Sense. They are commonlyⁿ reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleuen, six in the *Conueting*, and fiue in the *Inuading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Loue and Hatred, ^o *Vives* to Good and Bad. If good it is present, and then we absolutely ioy and loue: or to come, and then we desire and hope for it: If euill, we absolutely hate it; if present, it is Sorrow; if to come, Feare. These foure passions ^p *Bernard* compares to the wheeles of a Chariot, by which we are carried in this world. All other passions are subordinate vnto these foure, or six, as some will: Loue, Ioy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Iealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible vnto the first: and if they be immoderate, they ^q consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can gouerne themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such diuine Precepts, of meeknesse, patience and the like: but most part for want of gouernment, out of indiscretion, ignorance, they suffer themselves wholly to be led by sense; and are so farre from repressing rebellious inclinations, that they giue all encouragement vnto them, leauing the raynes, and vsing all provocations to further them: bad by Nature, worse by Art, Discipline, ^r Custome, Education, and a perverse will of their owne, they follow on, wheresoeuer their vnbridled Affections will transport them, and doe more out of custome, selfe-will, then out of Reason. *Contumax voluntas*, as *Melancthon* calls it, *malum facit*: this stubborne will of ours perverts iudgement, which sees and knowes what should and ought to be done, and yet will not doe it. *Mancipia gula*, Slaues to their seuerall lusts, and appetite, they precipitate and plunge ^f themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; ^t They seeke that at Gods hands, which they may giue vnto themselves, if they could but refrain from those cares, and perturbations, wherewith they continually macerate their mindes. But giuing way to these violent passions of feare, griefe, shame, revenge, hatred, malice, &c. They are torne in peeces, as *Acteon* was with his dogges, and ^u crucifie their owne foules.

ⁿ T. W. Iesuit.

^o 3. de Anima.

^p Ser. 35. Hee quatuor passiones sunt tanquam rote in curru, quibus vehimur hoc mundo.

^q Harum quippe immoderatione, spiritus marcescunt. Fernel. lib. 1. Path. c. 18.

^r Malis consuetudine deprauatur ingenium ne bene faciat. Pro. 9. Sper. Calenus, lib. de atra bile. Plura faciunt homines e consuetudine, quam e ratione. A teneris assuescere multum est. Video meliora proboq; deterioro sequor. Ouid. I Nemo leditur nisi a seipso. Multi se in inquietudinem precipitant ambitione & cupiditatibus excecati, non intelligunt se illud a diis petere, quod sibi ipsis si velint prestare possint, si a curis & perturbacionibus, quibus assidue se macerant, imperare vellent. u Tanto studio miseriarum causas, & alimenta dolorum querimus, vitamq; secus felicissimam, tristem & miserabilem efficimus. Petrarch. prefat. de Remediis, &c.

SUBJECT. 4.

Sorrow a cause of Melancholy



IN this Catalogue of Passions; which so much torment the Soule of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible Appetite, may iustly be challenged by *Sorrow*. An inseparable companion, *The*

mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause: as *Hippocrates* hath it: They beget one another and tread in a ring, for *Sorrow* is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth,

Dolor nonnullis insanie causafuit, & aliorum morborum insanabilium, saith *Plutarch* to *Apollonius*; a cause of madnesse, a cause of many other diseases, a sole cause of this mischief, *Y Lemnius* call's it. So doth *Rhasis* cont. l. 1. tract. 9.

Guianerius Tract. 15. cap. 5. And if it take root once it ends in dispaire, as *Fe-*

lix *Platter* obserues, and as in *Cebes* table, may well bee coupled with it. *b* *Chrystome* in his seauenteenth Epistle to *Olympia*, describes it to be, a cru-

ell torture of the soule, a most inexplicable grieffe, a poyssened worme, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continu-

all night, profound darknesse, a whirlwind, a tempest, an ague not appearing, heating worse then any fire, and a battle that hath no end: It crucifies worse then any Tyrant, no torture, no strappado, no bodily punishment is like vnto it.

'Tis the Eagle without question, which the Poets fained to gnawe *c* *Prome-*

theus heart, and no heavinesse is like vnto the heavinesse of the heart, *Ecclus* 25. 15. 16. * Every perturbation is a misery, but grieffe a cruell torment, a do-

mineering passion: as in old *Rome*, when the Dictator was created, all inferi-

our magistracies ceased; when grieffe appeares all other passions vanish. It dries vp the bones, saith *Solomon* cap. 17. *Pro.* makes them hollow-eyed, pale,

and leane, furrow-faced, to haue dead locks, wrinkled browes, riuiled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it.

As *Elenora* that exil'd mournfull Dutches (in our † English *Ouid*) laments to her noble husband *Humphry* Duke of *Glocester*,

Sawest thou those eyes in whose sweet cheerefull looke,

Duke Humphry once, such ioy and pleasure tooke,

Sorrow hath so dispoil'd me of all grace,

Thou couldst not say this was my Elnors face,

Like a fowle Gorgon, &c.

d It hinders concoction, refrigerates the heart, takes away stomacke, colour, and sleepe; thickens the blood (*Fernelius* l. 1. c. 18. *de morb. causis*) contaminates the spirits (*Piso*) Overthrow's the naturall heat, peruersts the good estate of

body and minde, and makes them weary of their liues, cry out, howle and roare for very anguish of their soules. *David* confessed as much, *Psal.* 38. 8. *I haue roared for the very disquietnesse of my heart.* And *Psal.* 119. 4. part. 4. *v.*

emq; omni tyranno crudeliorem preesert. *c* *Nat. Comes* Mythol. l. 4. c. 6. * *Tully* 3. *Tusc.* omnis perturbatio miseria & carnisfina est dolor. † *M. Drayton* in his *Herop.* *d* *Crato* consil. 21. lib. 2. *moestitia* vniuersum in frigidat corpus, calorem innaturam extinguit, appetitum destituit. *d* *Cor* refriquet at tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratq; melancholicum succum. *c* *Spiritus* & sanguis hoc contaminatur. *Piso.*

Sorrow.

Insanus dolor.

x Timor & me-

stitia, si diu per-

severent, cause

& scholis atri-

humoris sunt, et

in circulum se

procreant, Hipp.

Aphorif. 23. l. 6.

Idem Montal-

tus cap. 19. Vic-

torius Faventi-

nus pract. mag.

y Multi ex ma-

rore & metu

huc delapsi sunt.

Lemn. l. 1. c. 16.

z Multa cura

& tristitia faci-

unt accedere me-

lancholiam (cap.

3. de mentis ali-

enat. (si altas

radices agat in

veram fixamq;

degenerat me-

lancholiam, &

in desperatione

desinit.

a Ille luctus, e-

ius vero soror

desperatio simul

ponitur.

b Animarum

crudele tormen-

tum, dolor inex-

plicabilis, tinea

non solum ossa,

sed corda per-

tingens, perpe-

tuus carnifex,

vires anime co-

sumens, iugis

nox, & tenebra

profunde, tem-

pestas & turbo,

& febris non-

apparent, omni

igne validius in-

cendens, longior,

& pugna finem

non habens--

Cruceum circum-

fert dolor, faci-

et carnisfi-

na est.

90 My soule melteth away for very heauinesse, vers. 38. I am like a bottle in the smoake. ^f Antiochus complained that he could not sleepe, and that his heart fainted for grieffe, *Christ* himselte, *Vir dolorum*, out of an apprehension of grieffe, did sweate blood, *Marke* 14. His soule was heauy to the death, and no sorrow was like vnto his. *Crato consil.* 21. lib. 2. giues instance in one that was so melancholy by reason of grieffe: and *Montanus consil.* 30. in a noble matrone, ^h that had no other cause of this mischiese. *I. S. D. in Hildesheim* fully cured a patient of his, that was much troubled with melancholy, and for many yeares, ⁱ but afterwards by a little occasion of sorrow: he fell into his former fits and was tormented as before. Examples are common, how it causeth melancholy, desperation, and sometimes death it selfe, for (*Ecclus.* 38. 15.) Of heauinesse comes death. worldly sorrow causeth death, *2. Cor.* 7. 10. *Psal.* 31. 10. My life is wasted with heauinesse, and mine yeares with mourning, Why was *Hecuba* said to be turned to a Dogge? *Niobe* into a stone? but that for grieffe she was senselesse and stupid. *Seuerus* the Emperour ^l died for grieffe; and how ^m many myriads besides.

Tanta illi est feritas, tanta est insania luctus.

Melancthon giues a reason of it, ⁿ the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the blacke blood drawne from the Spleene, and diffused vnder the ribbs, on the left side, makes those perilous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.

Biarnus Genuensis hist. &c. n. *mestitia cor quasi percussum constringitur, tremi & languescit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatu facit, quod sepe accidit iis qui diuturna cura & mestitia conflantur. Melancthon.*

SUBSEC. 5.

Feare a cause.



Ofen german to Sorrow is Feare, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiese; a cause and symptome as the other. In a word as ^o *Virgil* of the *Harpies*, I may iustly say of them both, *Tristius haud illis monstrum, nec seuior vlla Pestis & ira Deum stygiis sese extulit undis.*

A sadder monster, or more cruell plague so fell,

Or vengeance of the Gods, ne're came from Styx or Hell.

This fowle fiend of feare was worshipped heretofore as a God by the *Lacedemonians*, and most of those other torturing P affections, and so was sorrow amongst the rest, vnder the name of *Angerona Dea*, they stood in such awe of them, as *Austin de ciuitat. Dei* lib. 4. cap. 8. noteth out of *Varro*, Feare was commonly ^q adored and painted in their Temples with a Lions head; and as *Macrobius* records *1. 10. Saturnalium*; ^r in the Calends of *Ianuary* *Angerona* had her holiday, to whom in the Temple of *Volupia*, or Goddesse of pleasure, their *Augures* and *Bishops* did yearely sacrifice; that being propitious to them; she might expell all cares, anguish, and vexation of the minde for

^o Lib. 3. *Aen.* 4
^p Et metum i-
 deo deam sacra-
 runt ut bonam
 mentem conse-
 derec *Varro*, *La-*
^q *Lilius Girald.*
Syntag. 1. de diis
miscellanis.
^r *Calendis Ian.*
feriae sunt diue
Angerone, cui
potiffices in sa-
cello Volupie
sacra faciunt,
quod angores &
animo sollicitu-
dines propitiata
propellat.

for that yeare following. Many lamentable effects this Feare causeth in men, as to be red, pale, tremble, sweate, it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselves in publike assemblies, or before some great Personages, as *Tully* confesseth of himselfe that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of Greece before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Iupiter Tragædus*, so much afraid of his auditory, when he was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use *Mercuries* helpe in prompting. Many men are so amazed and astonished with feare, they knowe not where they are, what they say, what they doe, and that which is worst, it tortures them many daies before with continuall affrightes and suspition. It hinders most honorable attempts, and makes their hearts ake, sad and heauy. They that liue in feare are neuer free, nor resolute, secure, neuer merry, but in continuall paine: that, as *Vines* truly said, *Nulla est miseria maior quam metus*, no greater misery, no racke, nor torture like vnto it, euer suspitious, anxious, sollicitous, they are childishly drouping, without reason, without iudgement, especially if some terrible object be offered, as *Plutarch* hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I haue sufficiently illustrated in my a *Digression* of the force of Imagination, and shall doe more at large in my section of b *Terrors*. Feare makes our imagination conceaue what it list, invites the Diuell to come to vs, as c *Agrippa* and *Cardan* avouch, and tyrannizeth ouer our Phantasie more then all other affections, especially in the darke. We see this verriified in most men as e *Lauater* saith, *Que metuunt fingunt*, what they feare they conceiue and faigne vnto themselves, they thinke they see Goblins, Haggés, Diuells, and many times become melancholy thereby. *Cardan subtil. lib. 18.* hath an example of such a one, so caused to be melancholy (by sight of a bugbeare) all his life after. *Augustus Caesar* durst not sit in the darke, nisi aliquo assidente, saith f *Suetonius*, *Nunquam tenebris euigilauit*. And 'tis strange what women and children will conceiue vnto themselves, if they goe ouer a Church-yard in the night, lye, or be alone in a darke roome, how they sweat and tremble on a sudden. Many men are troubled with future euent, fore-knowledge of their fortunes, destinies, as *Seuerus* the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vite diem*, saith g *Suetonius*, *valde sollicitus*, much tortured in minde because he foreknew his end; with many such, of which I shall speake more opportunely in another place. Anxiety, mercy, pittie, indignation, &c. and such fearefull branches deriued from these two stemmes of feare and sorrow, I voluntarily omit; read more of them in * *Carolus Pascalius*, † *Dandinus*. &c.

91

Timor inducit
frigus, cordis
palpitationem,
voci defectum
atq; pallorem.

Agrippa. lib. 1.
cap. 63. Timidi
semper spiritus
habent frigidus.
Mont.

Effusas cernens
fugientes agmine
turmas, quis mo-
nunc inflat cor-
nua Fannus ait
Alciat.

Metus non so-
lum memoriam
consternat sed et
institutum ani-
mi omne & lau-
dabilem cona-
tum impedit.
Thucidides.

Lib de forti-
tudine & virtu-
te Alexandri. v-
bi prope res ad-
fuit terribilis.

a Sect. 2. Mem.
3. Subl. 2.

b Sect. 2. Mem.
4. Subl. 3.

c Subtil. 18. lib.

timor attrahit
ad se Demones,
timor & error
multum in ho-
minibus possunt.

e Lib. de spec-
tris cap. 3. fortes
raro spectra vi-
denti, quia minus
timent.

f Vita eius.

g Sect. 2. Mem.
4. Subl. 7.

* De virt. &
vitiis.

† Com. in A-
rist. de Anima.

Shame and Disgrace causes.



Hame and Disgrace cause most violent passions, & bitter pang. Ob pudorem & dedecus publicum, ob errorem commissum sæpe moventur generosi animi (Felix Plater lib. 3. de alienat. mentis) Generous mindes are often moued with shame, to despaire for some

h Qui mentem subiecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est sed omnino miser, assiduis laboribus torquetur & miseria.

i Multi contemnant mundi stripitum, reputant pro nihilo gloriam, sed timent infamiam, offensionem, repulsum;

k Grauius contumeliam ferimus, quam detrimendum, ni abiecto nimis arimo simus. Plut. in Timol.

l Quod piscatoris enigma solvere non posset.

m Ob Tragediam explojam mortem sibi gladio conscium.

n Cum vidit in triumphum se seruari, causa eius ignominie viuande, morte sibi conscium. Plut.

o Bello victus, per tres dies sedet in proa navis, abstinens ab omni consortio,

etiam Cleopatre, postea se interfecit.

publike disgrace. And he, saith Philo lib. de provid. Dei, ^h That subiects himselfe to feare, desire, grieffe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery. It is as forcible a batterer as any of the rest: Many men neglect the tumults of the world, and care not for glory, and yet they are affraid of infamy, repulse, disgrace, (Tul. offic. lib. 1.) they can seuerely contemne pleasure, beare grieffe indifferently, but they are quite battered and broken with reproach and obloquy: (siquidem vita & fama

pari passu ambulant) and are so deiected many times for some publike iniury, disgrace, as a box on the eare by their inferiour, to be ouercome of their aduertary, foiled in the field, to be out in a speech, some fowle fact committed or disclosed, &c. that they dare not come abroad all their liues after, but melancholise in corners, and keepe in holes. The most generous spirits are most subiect to it: Spiritus altos frangit & generosos: Hieronymus. Aristotle

because he could not vnderstand the motion of Euripus, for grieffe and shame drowned himselfe: Calius Rodiginus antiquar. lec. li. 29. cap. 8. Homerus pudore consumptus, was swallowed vp with this passion of shame, because he could not unfold the fishermans riddle. Sophocles killed himselfe, ^m for that a Tragedie of his was hissed off the stage: Valer. Max. lib. 9. cap. 12. Lucretia stabbed

herselfe, and so did ⁿ Cleopatra, when she saw that she was reserued for a triumph, to avoid the infamy. Antonius the Roman, ^o after he was ouercome of his enemy, for three daies space sat solitary in the fore part of the shippe abstaining from all company, euen of Cleopatra herselfe, & afterwards for

very shame, butchered himselfe, Plutarch vitâ eius. Apollonius Rhodius ^p willfully banished himselfe, forsaking his country, & all his deare friends, because he was out in reciting his Poems, Plinius lib. 7. cap. 23. Ajax ran madde because his armes were adiudged to Vlysses. In China 'tis an ordinary thing for

such as are excluded in those famous trialls of theirs, or should take degrees, for shame and grieffe to loose their witts, ^q Mat. Riccius. expedit. ad Sinas lib. 3. cap. 9. Hostratus the Frier, tooke that booke which Reuclin had writ against him, vnder the name of Epist. obscurorum virorum, so to heart, that for shame and grieffe he made away himselfe, ^r Iovius in elogyjs. A graue & learned Minister, and an ordinary Preacher at Alcm ar in Holland, was one day (as hee walked in the fields for his recreation) suddenly taken with a laske or

loosenesse, and therevpon compelled to retire to the next ditch; but being surprised at vnawars, by some Gentlewomen of his Parish wandering that way; ^s was so abashed, that hee did neuer after shew his head in publike, or

loosenesse, and therevpon compelled to retire to the next ditch; but being surprised at vnawars, by some Gentlewomen of his Parish wandering that way; ^s was so abashed, that hee did neuer after shew his head in publike, or

come into the Pulpit, but pined away with Melancholy: (*Pet. Forestus* 93
med. obseruat. lib. 10. obseruat. 12.) So shame amongst other passions can
play his prize.

I knowe there be many base, impudent, brazen-faced roagues, that will
Nulla pallefcere culpa, be moued with nothing, take no infamy or disgrace
to heart, laugh at all: let them be proued periur'd, fligmatized, conuict roa-
gues, theecs, traitors, loose their eares, be whipped, branded, carted, pointed
at, hissed, reviled, & derided with *u. Ballio* the Baud in *Plautus*, they reioice at
it, *cantores probos: babe and Bombax*, what care they? wee haue too many such
in our times, ——— *Exclamet Melicerta perisse.*

——— *Frontem de rebus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his re-
putation, will be deeply wounded, and so greuouly affected with it, that he
had rather giue myriades of crownes, loose his life, then suffer the least defa-
mation of honour, or blot in his good name. And if so be that he cannot a-
void it, as a Nightingale, *que cantando victa moritur*, (saith *x. Mizaldus*.)
dies for shame if another bird sing better, he languisheth and pineth away in
the anguish of his spirit.

Planissime. Ps. impure leno, cœnum. B. cantores probos. Pseudolus. Act. I. Scen. 3. x Cent. 7. e Plinio.

SUBSECT. 7.

Envy, Malice, Hatred, causes.

ENvy and Malice are two linkes of this chaine, and both as *Guiane-*
rius Tract. 15. cap. 2. proues out of *Galen, 3. Aphorisme. com. 22.*
y cause this malady by themselves, especially if their bodies be other-
wise disposed to Melancholy. 'Tis *Valescus de Taranta*, and *Fœ-*
lix Platerus obseruation, *z envy so gnawes many mens hearts, that they be-*
come altogether melancholy. And therefore belike *Solomon, Prou. 14. 13.* calls
it, *the rotting of the bones, Cyprian, vulnus occultum;*

——— *a Siculi non inuenere tyranni*

——— *Maius tormentum* ——

the *Sicilian* tyrants neuer inuented the like torment. It crucifies their soules,
withers their bodies, makes them hollow-ey'd, pale, leane, and gastly to
behold, *Cyprian ser. 2. de zelo & liuore. c. As a Moth gnawes a garment, so,*
saith Chrysostome, doth envy consume a man: to be a liuing Anatomy: a Ske-
leton, to be a leane and pale carcasse, quickned with a fiend, Hall in Charact.
For so often as an enuious wretch sees another man prosper, to be enriched,
to thriue and be fortunate in the world, to get honours, offices, or the like,
hee repines and grieues.

——— *f intabescit q, videndo*

Successus hominum, ——— supplicium q, suum est:

He tortures himselfe if his equall, friend, neighbour be preferred, commen-
ded: doe well: if he vnderstand of it, it gaules him afresh, & no greater paine
can come to him, then to heare of another mans well doing, 'tis a dagger at

enim, qui zelatur, consumit, d Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, liuent rubigine dentes. e Diabo-
li expressa Imago, toxicū charitatis, venenum amicitie, abyssus mentis, non est eo monstruosius monstrum, damnosius damnum;
vrit, corret, discruciat macie & squalore conficit. Auslin. Domin. primi. Advent. f Ouid.

Horat.
u Ps. Impudice.
B. Ita est. Ps.
scelest. B. dicis
vera. Ps. Ver-
bero. B. quippeni.
Ps. furifer. B.
factum optime.
Ps. soci fraude.
B. sunt mea iste c
Ps. p. rricida. B.
perge tu. Ps.
sacrilege. B. fateor
Ps. periure B.
vera dicis. Ps.
pernitie adole-
centum. B. acer-
time. Ps. fur. B.
babe. Ps. fugitiue
B. bombax. Ps.
frans populi. B.
Cent. 7. e Plinio.

y Multos vide-
mus propter in-
vidiam & odi-
um in melanch-
liam incidisse:
& illos potissi-
mum quorum
corpora ad hanc
apta sunt.
z Inuidia affli-
git homines,
adeo & corro-
dū, vt hi melan-
cholicū peritus
fiant.

a Hor.
b His vultus
minax, torvus
aspectus, pallor
in facie, in labijs
tremor, stidor
in dentibus &c.
c Vt tinea cor-
rodit vestimen-
tum, sic inuidia

his heart euery such obieſt. He lookes at him, as they that fell downe in *Lucians* rocke of honour, with an enniouſ eye, and will damage himſelfe to doe another a miſchiefe: *Atq; cadet subito, dum ſuper hoſte cadat.* As he did in *Aeſope*, looſe one eye willingly, that his fellow might looſe both, or that rich man in * *Quintilian* that poyſoned the flowers in his garden, becauſe his neighbours bees ſhould get no more hony from them. His whole life is ſorrow, and euery word he ſpeaks a *Satyre*, nothing ſatis him but other mens ruines. For to ſpeake in a word, Enuy is naught elſe but *Triftitia de bonis alienis*, ſorrow for other mens good be it preſent, paſt, or to come: & *gaudium de aduerſis*, & ſioy at their harmes, oppoſite to mercy, ^h which grieues at other mens miſchances, and miſaffects the body in another kinde; ſo *Damaſcen* defines it, *lib. 2. de orthod. fid.* *Thomas* 2. *queſt. 36. art. 1.* *Ariſtotele lib. 2. Rhet. cap. 4.* & 10. *Plato Philebo; Tully 3. Tuſc. Greg. Nic. lib. de virt. anima cap. 12. Baſil. de Inuidia. Pindarus Od. 1. ſer. 5.* and we finde it true. 'Tis a common diſeaſe and almoſt naturall to vs, as ⁱ *Tacitus* holds, to enuy another mans proſperity. And 'tis in moſt men an incurable diſeaſe. ^k *I haue read*, ſaith *Marcus Aurelius*, *Greeke, Hebrew, Chaldee Authours*, *I haue conſulted with many wiſe men, for a remedy for enuy, I could finde none, but to renounce all happineſſe, and to be a wretch and miſerable for euer.* 'Tis the beginning of hell in this life, and a paſſion not to be excuſed. ^l *Euery other ſinne hath ſome pleaſure annexed to it, or will admit of an excuſe, enuy alone wants both. Other ſinnes laſt but for a while, the gut may be ſatisfied, anger remits, hatred hath an end, enuy neuer ceaſeth.* *Cardan lib. 2. de ſap.* Diuine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *Dauid*, *Cain* and *Abel*, *angebatur illum non proprium peccatum, ſed fratris proſperitas*, ſaith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* enuied her ſiſter, being barren, *Gen. 30.* *Ioſephs* brethren him, *Gen. 37.* *Dauid* had a touch of this vice, as he confeſſeth ^m *Pſal. 37.* ⁿ *Jeremy* and ^o *Habbakkuk*, they repined at others good, but in the end they corrected themſelues. *Pſal. 75.* *fret not thy ſelfe, &c.* *Domitian* ſpited *Agricola* for his worth, ^p that a priuate man ſhould be ſo much glorified. ^q *Cecinna* was enuied of his fellow citizens, becauſe he was more richly adorned. But of all others, ^r women are moſt weake, *ob pulchritudinem inuidiae ſunt feminae (Musaes) aut amat, aut odit, nihil eſt tertium (Granatenſis.)* They loue or hate, no medium amongſt them. *implacabiles plerumq; leſe mulieres*, *Agrippa* like, a woman if ſhe ſee her neighbour more neat or elegant, ritcher in tires, Iewels, or apparell, is enraged, and like a *Lionneſſe* ſets vpon her husband, railes at her ſcoffes at her, and cannot abide her: ſo the Roman Ladies in *Tacitus* did at *Salonina Cecinnas* wife, ^t becauſe ſhe had a better horſe, and better furniture, as if ſhe had hurte them with it: they were much offended: In like ſort our gentlewomen doe at their vſuall meetings, one repines or ſcoffes at anothers brauery and happineſſe. *Myrsine* an *Atticke* wench, was murdered of her fellowes, ^u becauſe ſhe did excell the reſt in beauty, *Constantine Agricolae lib. 11. cap. 7.* Euery Village will yeeld ſuch examples.

† Declam. 13.
linunt flores
maleficis succis
in venenum

mella conuertens
g Statuis cereis
Baſilius eos com-
parat, qui lique-
ſcunt ad preſen-
tiam Solis, qua
alii gaudent &
ornantur. Miſe-
ricordiam alii que ul-
ceribus gaudent
amena prece-
rent, ſiſtunt in
ſatidis, n Miſe-
ricordia etiam
que triſtitia que
dam eſt, ſepe
miſerantis cor-
pus male afficit.

Agrip. lib. 1. ca.
63. i. Inſitum
mortalibus a na-
tura recentem
aliorum felicita-
tem, egris oculis
intueri, hiſt. lib.

2. Tacit.

k Legi Chaldeos,
Grecos, Hebraeos,
conſului ſapi-
entes pro reme-
dio inuidie. hoc
enim inueni, re-
nunciare ſelici-
tati & perpetuo
miſer eſſe.

l Omne peccatum
aut excuſatione
ſecum habet, aut
voluptatem, ſola
inuidia utraq;
caret, reliqua
vitia ſinem ha-
bent, ira deſer-
ueſcit, gula ſati-
atur, odium ſi-
nem habet, inui-
dia nunquam
quieſcit.

m Vrebat me,
emulatio prop-
ter ſtultos.

n Hier. 12. 1.

o Hab. 1.

p Inuidit priuati nomen ſupra principis attolli. q Tacit. hiſt. lib. 2. part. 6. r Periture dolore & inuidia, ſi quem viderint orna-
torem: ſe in publicum produiſſe. Platina dila amorum. ſ Ant. Guianerius lib. 2. cap. 8. vit. M. Aurely. femina vicinam elegantius
ſe veſtitam videns leone inſtar in virum inſurgit. &c. t Quod in ſigni equo & oſtro veberetur, quanquam nullius cum iniuria or-
natum illum tanquam leſe gravabantur, u Quod pulchritudine omnes excelleret, puella indignate occiderunt.

SUBSECT. 8.

Emulation, Hatred, Faction, Desire of revenge, causes.



Ut of this root of Envy ; * spring those ferall branches of faction, hatred, liuor, emulation, which cause the like grieuances , and are, *serua anime*, the sawes of the soule, * *consternationis pleni affectus*, affections full of desperate amazement : or as *Cyprian* describes emulation, it is y a moth of the soule, a consumption, to make another mans hap-
 pineesse his misery, to torture, crucifie , and execute himselfe , to eat his owne heart. Meat and drinke can doe such men no good, they doe alwaies griene, sigh and groane, day and night without intermission , their breast is torne asunder: and a little after, ^z Whosoever he is, whom thou dost emulate and envy , he may avoid thee, but thou canst neither avoid him, nor thyselfe : wheresoever thou art, he is with thee, thine enimie is ever in thy brest, thy destruction is within thee, thou art a captiue, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the Diuels overthrowe : & when- soever thou art throughly affected with this passion , it will be thine. Yet no perturbation, no passion so common.

x Latè patet in-
 vidia fecundè
 pernities, & li-
 vor radix omni-
 um malorum,
 fons cladum, in-
 de odium surgit,
 emulatio. Cypri-
 an. ser. 2. de
 Livore.
 * Valerius lib. 3
 cap. 9.
 y Qualis est a-
 nimi tinea, que
 tabes pectoris
 relare in altero,
 vel aliorum se-
 licitatem suam
 facere pernam,
 & velut quosdã
 pectori suo ad-
 mouere carni-
 ces, cogitationi-
 bus & sensibus
 suis adhibere
 tortores, quã se
 intestinis cruci-
 atibus lacerent,
 non cibus tali-
 bus letus, non
 potus potest esse
 incundus; suspi-
 ratur semper &
 gemitur, & do-
 letur dies & no-
 ctas, pectus sine
 intermissione la-
 ceratur.
 z Quisquis est
 ille quem emu-
 laris, cui inuides,
 is te subterfage-
 re potest, at tu
 non te, ubicunq;
 fugeris, adversa-
 rius tuus tecum
 est, hostis tuus
 semper in pecto-
 re tuo est, perni-
 ties intus inclu-
 sa, ligatus es,
 vincetus, zelo do-
 minante capti-
 uus: nec solatia
 tibi vlla subue-

a Kai νεγεμεν's χερεμεi xolies y τεκτορι τ' κλω, Kai μηχος μηχφ φδοτες η δοιδδ δοιδδ.

- A Potter emulates a Potter,
- One Smith enuies another :
- A begger emulates a begger,
- A singing man his brother.

Every society, corporation, and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman , euen amongst Gos- sips it is to be seene; scarce three in a company , but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, heart- burning in the midst of them. Scarce two Gentlemen dwell together in the Country, but there is emulation betwixt them and their seruants, some quar- rell or some grudge betwixt their wiues or children , friends , and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like that *Frogge* in ^b *Æsop*e , that would swell till shee was as bigge as an Oxe, but burst her selfe at last: they will stretch beyond their fortunes, callings, and striue so long, that they consume their substance in Law sutes , or other- wise in hospitality, feasting, fine cloathes, to get a few bumbast titles, &c. to outbraue one another, they will tire their bodies, macerate their soules, and beggar themselues. Scarce two great schollers in an age, but with bitter in- vectiues they fall fowle one on the other , and their adherents ; *Scotists*, *Tho- mists*, *Reals*, *Nominals*, *Plato* and *Aristotle*, *Galenists* and *Paracelsians*, &c. it holds in all professions.

Honest ^c emulation in studies, in all callings is not to be disliked, 'tis inge- niorum cos, as one calls it, the whetstone of wit , the nurse of wit and valour:

nunt: hinc diabolus inter initia statim mundi, & perit primus, & perdidit, Cyprian. ser. 2. de zelo & livore. a Hesiod. op. dies. b Ra- na cupida equandi bovem, se discendebat, &c. c Emulatio alit ingenia: Paternus poster. vol.

86 and those noble Romans out of this spirit did braue exploits. There is a modest ambition, as *Themistocles* was rowed vp with the glory of *Miltiades*; *Achilles* trophies moued *Alexander*:

* *Ambire semper stulta confidentia est,*
Ambire nunquam deses arrogantia est,

* *Groius* Epig.
 lib. 1.

d Anno 1519.
 betwixt Ardes
 and Quinc.
 e *Spartian.*

f *Plutarch.*

g *Iohannes He-*
valdus lib. 2. c.
 12. de bello sac.

h *Nulla dies*
tantum poterit
lenire furorem.
Aeterna bella
pace sublata ge-
rent.

Iurat odium, nec
ante inuisum esse
desinit, quam es-
se desit. Pater-
culus vol. 1.

i *Ita seuit hac*
Aegyia ministra
ut urbes subuer-
rat aliquando,
deleat populos,
provincias alio-
qui florentes redi-
gat insolitudines,
mortales vero
miseros in pro-
funda miseria-
rum valle mise-
rabiliter immer-
gat.

* *Carthago emu-*
la Romani im-
perii funditus
interiit. Salust.
Catil.

k *Paul* 3. Col.
 l *Rom.* 12.

'tis a sluggish humour not to emulate or to sue at all, to withdrawe himselfe, neglect, refraine from such places, honours, offices, through sloth, niggardliness, feare, bashfulness, or otherwise, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to vndergoe, but when it is immoderate, it is a plague and a miserable paine. What a deale of mony did *Henry* the 8, & *Francis* the first king of *France*, spend at that famous interview? and how many vaine Courtiers, seeking each to outbraue other, spent themselves, their liuelyhood, and fortunes, and died beggars. *Adrian* the Emperour was so galled with it, that he killed all his equals: so did *Nero*. This passion made *Dionysius* the Tyrant, banish *Plato* and *Philoxenus* the Poet, because they did excell, and eclipse his glory, as he thought; The Romans exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greekes by *Ostracisme* to expell *Aristides*, *Nicias*, *Alcibiades*, imprison *Theseus*, make away *Phocion*, &c. When *Richard* the first, and *Philip* of *France*, were fellow souldiers together, at the siege of *Achon* in the Holy land, and *Richard* had approued himselfe to be the more valiant man, in somuch that all mens eyes were vpon him, it so galled *Philip*, *Francum* vrebat *Regis victoria*, saith mine Author, *tam agre ferre Richardi gloriam, ut carpere dicta, calumniari facta*: that he caulled at all his proceedings, and fell at length to open defiance, he could containe no longer, but hasting home, inuaded his territories, and professed open warre. *Hatred stirres vp contention*, *Prov.* 10. 12. and they breake out at last into immortall enmity, into virulency, & more then *Vatinian* hate and rage, they persecute each other, their friends, followers, and all their posterity, with bitter taunts, hostile warres, scurrile inuestiues, libels, calumnies, fire, sword, and the like, and will not be reconciled. Witnesse that *Guelfe* and *Gibelline* faction in *Italy*: that of the *Adurni* and *Fregosi* in *Genoa*: that of *Cneius Papius*, and *Quintus Fabius* in *Rome*: *Cesar* and *Pompey*: *Orleans* & *Burgundy* in *France*: *Torke* and *Lancaster* in *England*: Yea this passion torageth many times, that it subverts not men only, and families, but euen populous Citties, * *Carthage* and *Corinth* can witnesse as much, nay flourishing kingdomes are brought into a wildernesse by it. This hatred, malice, faction, and desire of revenge, invented first all those racks and wheelles, strapadoes, brafen bulls, ferall engins, prisons, inquisitions, seuerelawes to maccerate and torment one another. How happy might we bee, and end our time with blessed daies, and sweet content, if we could containe our selues, and as we ought to doe, put vp iniuries, learne humility, meeknesse, patience, forget and forgiue, as in *k* Gods word we are inioyned, compose such small controversies amongst our selues, moderate our passions in this kinde, and thinke better of others, as *l* *Paul* would haue vs, then of our selues: be of like affection one towards another, and not avenge our selues, but haue peace with all men. But being that we are so peeuish and perverse, insolent and proud, so factious and seditious, so malicious and envious: we doe *in vicem angariare*, maule and vex one another, torture, disquiet, and precipitate our selues into that gulfe of

of woes and cares, aggravate our misery, and melancholy, heape vpon vs hell
and eternall damnation. 97

SUBJECT. 9.

Anger a cause.

Anger, a perturbation, which carries the spirits outwards, prepa-
ring the body to melancholy, and madnesse it selfe: *Ira furor bre-*
vis est: and as ^m *piccolomineus* accounts it one of the three most
violent passions. ⁿ *Areteus* sets it downe for an especiall cause (so
doth *Seneca ep. 18. lib. 1.*) of this malady. ^o *Magninus* giues the reason, *ex*
frequenti ira supra modum calefiunt, it ouer-heats their bodies, and if it bee
two frequent, it breakes out into manifest madnesse, saith *S. Ambrose*. 'Tis
a knowne saying, *furor fit lesa sapiens patientia*, the most patient spirit that is,
if he be often prouoked, will be incensed to madnesse, it will make a Diuell of
a Saint. And therefore *Basil* belike in his Homily *de Ira*, calls it *tenebras ra-*
tionis, morbum animae, & demonem pessimum: the darkning of our vnder-
standing and a bad angell. ^p *Lucian in Abdicato*, To. 1. will haue this passion to
worke his effect, especially in old men and women, *anger and calumny* (saith
he) *trouble them at first, and after a while breake out into open madnesse: many*
things cause fury in women, especially if they loue or hate overmuch, or envy,
be much griued, or angry: these things by little and little lead them on to this
maladie. From a disposition they proceed to an habit, for there is no diffe-
rence betwixt a mad man, and an angry man, in the time of his fit: Anger, as
Lactantius describes it, *lib. de ira Dei ad Donatum, cap. 5.* is *seua animi tem-*
pestas, &c. a cruell tempest of the minde, *making his eyes sparke fire & stare,*
his teeth gnash in his head, his tongue slutter, his face pale, or red, and what more
filthie imitation can be of a mad man.

* *Ora tument ira, nigrescunt sanguine vena,*
Lumina Gorgonio saeuus angue micant.

They are void of reason, inexorable, blinde, like ^r beasts and monsters for the
time, say and doe they knowe not what, curse, sweare, rayle, fight, and what
not? How can a mad man doe more? as he said in the Comedy, ^f *Iracundia*
non sum apud me, I am not mine owne man. If these fits be immoderate, con-
tinue long, or be frequent, without doubt they prouoke madnesse. *Montanus*
consil. 21. had a melancholy *Iew* to his patient, he ascribes this for a principall
cause, *Irascatur leuibus de causis*, he was easily moued to anger. *Ajax* had
no other beginning of his madnesse; and *Charles the 6.* that Lunatick French
King, fel into this misery, out of the extremity of his passion, desire of revenge
and malice, ^t incensed against the Duke of *Britaine*, hee could neither eat,
drinke, nor sleepe for some daies together, and in the end about the Calends
of *Iuly 1392*, he became mad vpon his horse backe, drawing his sword, stri-
king such as came neere him promiscuously, and so continued all the daies of
his life, *Æmil. lib. 10. Gal. hist. Ægesippus de excid. urbis Hieros. lib. 1. cap. 37*
hath such a story of *Herod*, that out of an angry fit, became mad, ^u leaping
out of his bed, he killed *Iosippus*, and plaid many such *Bedlam* pranks, the

comites occidit, &c. ^u *Jadignatione nimia furens, animiq; impotens, exiit de lecto, furentem non capiebat aula, &c.*

88 whole Court could not rule him, for a long time after: sometimes he was sorry and repented, much grieued for that he had done, by and by outrageous againe. In hot cholericke bodies, nothing so soone causeth madnesse, as this passion of Anger, besides many other diseases, as *Pelesius* obserues, *cap. 21. lib. 1. de hum. affect. causis; sanguinem imminuit, sed auget*: and as *Valesius* controuerts, *med. controu. lib. 5. contro. 8.* many times kills them quite out. If this were the worst of this passion, it were more tolerable, *y but it ruines and subverts whole townes, & citties, families and kingdomes; Nulla pestis humano generi pluris stetit*, saith *Seneca de Ira lib. 1.* No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subiect, but what a ^a company of hare-braines haue done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest: *From all blindnesse of heart, from pride, vaine-glory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver vs.*

x An ira possit hominem interire.

y Abernethy

z As Troy. seu memoriam

Iunonis ob iram.

a Stultorum regum & populorum continet astus.

SUBJECT. 10.

Discontents, Cares, Miseries, &c. causes.

Discontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well be reduced to this head, (preposterously placed here in some mens iudgements they may seeme) yet in that *Aristotle* in his *Rhetoricke* defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and Symptomes of this Disease, producing the like inconueniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor vtro, Dementes cura, insomnes cura, damnosa cura, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruell, bitter, sick, sad, vnquiet, pale, tetricke, miserable, intollerable cares, as the ^c Poets call them, worldly cares, and are as many in number as the Sea sands. ^e *Galen, Fernelius, Felix Platter, Valescus de Taranta, &c.* reckon, afflictions, miseries, euen all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry vp the body, and consume the substance of it. They are not so many in number, but their causes be as diuerse, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate dea,*

† *Per hominum capita molliter ambulans,
Plantas pedum teneras habens:*

Over mens heads walking aloft,
With tender feet treading so soft,

b Lib. 2. Invidia est dolor & ambitio est dolor, &c. c Insomnes, Claudianus. Tristes Virg. Mordaces, Luc. Edaces, Hor. maeste, amara, Ovid. damnosa, inquiete, Mart. Frontes, Rodentes, Mart. &c. d Galen. lib 3. c. 7. de loeis affectis. homines sunt maxime melancholici, quando vigiliis multis, & sollicitudinibus, & laboribus, & curis fuerint circumventi.

† *Lucian Podag.*

e Omnia imperfecta, confusa, et perturbatione plena, Cardan.

Homers Goddesse *Ate*, hath not involved into this discontented ranke, or plagued with some misery or other. A generall cause, a continueate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life: to thinke that he can neuer be secure, but still

in danger, sorrow, griefe, and perfecution. For to beginne at that houre of his birth, as ^f Pliny doth elegantly describe it, he is borne naked, and fals s a whining, at the very first, he is swaddled and bound vp like a prisoner, cannot helpe himselfe, and so he continues to his liues end. To a naked marriner Lucretius compares him, cast on shore by shipwracke, cold and comfortlesse in an vnknowne land. No estate, age, sexe, can secure himselfe from this common misery. A man that is borne of a woman, is of short continuance, and full of troubles. *Job. 14. 1. ver. 22. and while his flesh is upon him, he shall be sorrowfull, and while his soule is in him, it shall mourne. All his dayes are sorrow, and his travels griefes, his heart also taketh not rest in the night, Eccles. 2. 23. And cap. 2. 11. all that is in it is sorrow and vexation of spirit.* ^h Ingresse, progresse, regressse, egressse, much alike, blindnesse seazeth on vs in the beginning, labour in the middle, griefe in the end, error in all. What day ariseth to vs, without some griefe or care, anguish, or what so secure, and pleasing a morning haue wee seene, that hath not beene overcast before the evening? One is miserable, another is ridiculous, a third odious. One complains of this grieuance, another of that. [†] *Huic census exuberat, sed est pudori degener sanguis &c.* He is rich but bale borne, he is noble but poore, a third hath meanes but he wants health peradventure, or wit to manage his estate, children vex one, wife a second; &c. *nemo facile cum conditione sua concordat*, no man is pleased with his fortune, but ⁱ every where danger, contention, anxiety in all places; goe where thou wilt, and thou shalt finde discontents, cares, woes, complaints, sicknesse, diseases, incumbrances, exclamations: *If thou looke into the market, there* (saith [†] Chrysostome) *is brawling and contention; if to the Court, there knauery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c.* as he said of old, ^k *Nil homine in terrâ spirat miserum magis almâ:* No creature so miserable as man, to generally molested, ^l in miseries of body, in miseries of minde, miseries of heart, in miseries asleep, in miseries awake, in miseries where soeuer he turnes, as Bernard found, *Nunquid tentatio est vitæ humana super terram?* A meere temptation is our life (Austin. confess. lib. 10. cap. 28.) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? [†] In prosperity, we are insolent and intolerable, dejected in aduersity, in all fortunes foolish and miserable. ^m In aduersitie I wish for prosperity and in prosperity I am afraid of aduersity; what mediocrity may be found? Where is no temptation? What condition of life is free? ⁿ Wisdome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne, (as the Platonists hold) to be punished in this life, for some precedent sinnes. Or that, as ^o Pliny complains, Nature may be rather accompted a stepmother, then a mother vnto vs, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, couetousnes, ambition, superstition. Our whole life is an Irish Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waues, and those infinite,

^f Lib. 7. nat. hist cap 1. hominem nudum, & ad vagitum edit natura. Flens ab initio, de vinctus iacet, &c.
^g Δαυροχέων γὰρ ἐμὴν, ἢ δαυροχέων ἀποδύουσαν τὴν γὰρ ἀνθρώπου πῶρ πλοῦτον πῶρ, ἀσθενὲς ἰγενῶν. Lachrymas natus sum, & lachrymans morior, &c.
^h Boethius. h Initium cecitatis, progressum, labor, exitum, dolor, error omnia: quem tranquillum quiescit, quem tot laboriosum aut anxium diem egimus? Peirarch. i Vbiq; periculū, vbiq; dolor, vbiq; naufragium, in hoc ambitu quocumq; me vertā. Lipsius.
[†] Hom. 10. Si in forum iueris, ibi rixæ, & pugne; si in curiam, ibi fraus, adulatio; si in domum privatam, &c.
^k Homer.
^l Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocumq; se vertit. Lucifq; rerum, temporumq; nascimur.
[†] In blandiente fortuna intolendi, in calamitatibus lugubres semper stulti & miseri, Cardan.
^m Prospera in aduersis desidero, & aduersa prosperis timeo, quis inter hec medius locus, vbi non sit humane vite tentatio. n Cardan. consol. Sapientie labor quasi luendorum scelerum causa nasci hominem passis, cum Platonistis agnoscere. o Lib. 7. cap. 1. Non satis aestimare, an melior pareas natura homini, an tristior nocere possit: nulli fragilior vita, pavor, & confusio, rabies maior, vni animantium ambitio data, luctus, avaritia, vni superstitio.
[†] Tantum

† *Tantum malorum pelagus aspicio,
Ut non sit inde enatandi copia.*

† *Euripides.*
p *De consol. lib.*
2. *Nemo facile cum conditione sua concordat, inest singulis quod impetant, experti horreant.*
q *Esse in honore iuvat, mox displicet.*
r *Hor.*
† *Borricus in 6 Iob. V. bes & oppida nihil aliud sunt quam humanarum eorumque domiciliis, quibus luctus & moror, & mortali-um variis insi- tiq; labores, & omnis generis vitia, quasi sep- tis includuntur.*
* *Nat. Chyrenus delit. Europe.*
Letus nunc, mox tristis; nunc sperans, paulo post diffidens; pa- tiens hodie, cras eiulans; nunc pallens, nunc currens, sedens, claudicans, tre- mens, &c.
† *Sua cuiq; cala- mitas precipua.*
r *Cn. Gracimus.*
u *Ep. 9. lib. 7.*
Miser est qui se beatissimum non iudicat, li- cet imperet mi- do, non est bea- tus, qui se non putat: quid enim refert qualis sta- tus tuis sit, si ti- bi videtur ma- lus.
x *Hor. ep. l. 1. 4.*
y *Hor. ser. 1. Sat. 1.*
z *Lib. de curat. grec. affect. c. 10. 6. de provident.*
Multis nihil placet atq; adeo & divitias clam- nant, & paupertatem de morbis exposcunt, bene valentes graviter ferunt, atq; ut semel dicam, nihil eos delectat, &c.
a *Vix vli- lins gentis, etatis, ordinis, hominem invenies, cuius felicitatem fortunæ Metelli compares, Vol. 1.*

no *Halcyonian* times, wherein no man can hold himselfe secure, or agree with this present estate: but as *Boethius* inferres, *p there is something in every one of us, which before triall we seeke, and having tryed, abhorre: q Wee earnestly wish, and eagerly covet, and are est soones weary of it.* Thus betwixt hope and feare, suspitions, angers, *r Inter spemq; metumq; timores inter & iras,* betwixt fallings in, fallings out, &c. we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wil- derneise, a denne of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heauy yoke, wherein infirmities and calamities ouertake and follow one another as the Sea waues, and if we scape *Scilla* we fall fowle on *Charibdis*, and so in perpetuall feare, labour, angnish, we runne from one plague, one mischiefe, one burden to another; *duram ser- vientes servitutem.* Our townes and citties are but so many dwellings of humane misery, *In which grieve and sorrow* († as he right well obserues out of *Solon*) *innumerable troubles, labours of mortall men, and all maner of vices, are included as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers proiects, as the lines of feuerall *Sea-cardes* cut each other in a *Globe* or *Map.* *Now light and merry,* but (* as one followes it) *by-and-by sorrowfull and heavy, now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may bee *Pullus Iovis*, in the worlds esteeme, *Gallina filius alba*, an happy and fortunate man, *ad invi- diam felix*, because, rich, faire, well allied, in honour and office; yet peradven- ture aske himselfe, and he will say, that of all others † he is most miserable, and vnhappy. A faire shooc, *hic foccus novus, elegans*, as he † said, *sed nescis ubi urat*, but thou knowst not where it pincheth. It is not another mans opinion can make me happy; but as ^u *Seneca* well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Soueraigne Lord of a world: hee is not happy, if he thinke himselfe not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it.* A common humour it is of all men to thinke well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio fors*: but † *qui fit Mecenas,* &c. how comes it to passe, what's the cause of it? Many men are of such a perverse na- ture, they are well pleased with nothing (saith ^z *Theodoret*) *neither with ri- ches nor pouerty, they complaine when they are well, and when they are sicke, grumble at all fortunes, prosperity and adversity; they are troubled in a cheape yeare, in a barren, plenty or not plenty, nothing pleaseth them, warre nor peace, with children, nor without.* This for the most part is the humor of vs all, to be discontent, miserable, and most vnhappy, as we thinke at least; and shew me him that is not so, or that cuer was otherwise? *Quintus Metellus* his feli- city is infinitely admired amongst the *Romans*, infomuch, that as ^a *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one

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g Omnes hic aut captantur, aut captant: aut caudavera que lacerantur, aut corvi qui lacerant. Petron.

h Homo omne monstrum est, ille nam superat feras, lupoq; & vrsus pectore obscuro tegit Henf.

† Quod Paterculus de populo Romano, durante bello Punico per annos 115. aut bellum inter eos, aut belli preparatio, aut infida pax, idem ego de mundi accolis.

i Thecritus Edill. 15.

* Qui sedet in mensa, non meministi sibi otioso ministrare negotiosos, edenti esurientes, bibentis sitientes, &c.

k Quando in adolescentia sua ipsi vixerint, lautius & liberius, voluptates suas expluerint. Illi gratis imponunt duriores continentie leges.

l Lugubris Aeluctuq; sero Regum tumidas obsidet arces.

Res est inquieta felicitas.

m Plus aloes quam mellis habet. Non humi iacentem toleres. Valer. lib. 7. cap. 3.

† Non diadema afficias, sed vitam afflictione refertam, non ceteras satellitium, sed curarum multitudinem.

* As Plutarch relateth.

as so many & rauenous birds, and as iuglers, panders, bawdes, cosening one another, or raging as ^h wolues, tigers, and diuels: men are euill, wicked, malicious, trecherous, & † naught, not louing one another, or louing themselues, not hospitall, charitable; and sociable as they ought to be; but counterfeit, dissemblers, ambo-dexters, all for their owne ends, hard-hearted; mercilesse, pitilessse, and to benefit themselues, they care not what mischief they procure to others. ⁱ Praxinoe and Gorgo in the Poet; when they had got in to see those costly fights, they then cryed *bene est*, and would thrust out all the rest: when they are rich themselues, in honour, preferred, full, and haue even what they would, they debarre others of those pleasures which youth requires, and they formerly haue inioyed. He sits at table in a soft chaire at ease, but hee doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full, he is a thirst that giues him drinke* (saith * Epictetus) *and is silent whiles he speakes his pleasure, pen. i. ue. sad, when he laughs. Pleno se proluit auro;* He feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whilest many an hunger-starued poore creature pines in the street, wants clothes to couer him, labours hard all day long, runnes, rides for a trifle, fights peraduenture from Sun to Sun, sicke and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. Hee lothes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults ouer all such as are vnder him, as if he were of another *Species*, a demi-god, not subiect to any fall, or humane infirmities. Generally they loue not, are not beloued againe: they tyre out others bodies with continuall labour, they themselues liuing at ease, caring for none else, *sibi nati;* and are so farre many times from putting to their helping hand, that they seeke all meanes to depreesse, euen most worthy and well deseruing, better then themselues, those whom they are by the lawes of nature, bound to relieue and helpe, as much as in them lies, they will let them cater-waule, starue, beg, & hang, before they will any waies (though it be in their power) assist, or ease: ^k so vnnaturall are they for the most part, so vnregardfull: so hard hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so diuelishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries.

If this be not a sufficient prooffe of their discontent, and misery examine euery condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall finde them to be most encumbred with cares, in perpetuall feare, agony, suspicion, iealousie: that as ^m he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it vp. *Quem mihi regem dabis* (saith † Chrysostome) *non curis plenum?* What king canst thou shew me, not full of cares? looke not on his Crowne, but consider his afflictions; attend not his number of seruants, but multitude of crosses. *Nihil aliud potestas culminis, quam tempestas mentis,* as Gregory seconds him; Soueraignty is a tempest of the Soule: *Scylla* like they haue braue titles, but terrible fits: *splendorem titulo, cruciatum animo:* which made Demosthenes vow, * *si vel ad tribunal, vel ad interitum duceretur;* to be a Iudge, or be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their

paines

paines are, *stulti nesciunt, ipsi sentiant*, they feele; foolès perceiue not, as I shall proue elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they eleuate, they doe as suddenly depreffe, and leaue in a vaile of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and liue at ease; they spend themselues; and consume their bodies and fortunes which luxury and riot, contention, emulation, &c. The poore I reserue for anotherⁿ place, and their discontents.

For particular pofessions, I hold as of the rest ther's no content or security in any; On what course will you pitch, how resolute? To be a Diuine 'tis contemptible in the worlds esteeme. To be a Lawyer 'tis to be a wrangler, to be a Physitian, * *pudet lotij*, 'tis loathed: A Philosopher a mad man; an Alchymist, a begger: a Poet, *esurit*, an hungry Iacke. A Musitian a player: A Schoolemaster a drudge: An Husband man an Emmet: A Marchant, his gaines are vncertaine: A Mechāitian, base: A Chirurgian, fulsome: A Tradesman, a † lier, A Tailor a theefe: A Seruing-man, a flauē: A Souldier, a butcher: A Smyth, or a Mettleman, the pot's neuer from's nose: A Courtier, a parasite: as he could finde no tree in the wood to hang himselfe: I can shew no state of life to giue content. The like you may say of all ages: children liue in a perpetuall flauery, still vnder that tyrannicall gouernment of Masters: young men, and of riper yeares, subiect to labour, and a thousand cares of the world; to trechery falshood and cofenage;

— † *Incedit per ignes;*

Suppositos cineri doloso;

* old are full of aches in their bones, cramps and convulsions, *silicerria*, dull of hearing, weake sighted, hory, wrinkled, harsh, so much altered as that they cannot know their owne face in a glasse, a burden to themselues and others, after 70 yeares, *all is sorrow* (as *Dauid* hath it) they doe not liue but linger. If they be found they feare diseases; if sicke, weary of their liues: *Non est viuere sed valere vita*. One complains of want, a second of seruitude, p another of a secret or incurable disease: of some deformity of body, of some losse, danger, death of friends, shipwrack, persecution, imprisonment, disgrace, repulse, & contumely, calumny, abuse; iniury, contempt, ingratitude, vnkindnesse, scoffes, flouts, vnfortunate marriage, single life, too many children, no children, false seruants, vnhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe, &c.

¶ *Talia de genere hoc adeo sunt multa, loquacem vt*

Delassare valent Fabium. — Talking *Fabius* will be tired before hee can tell halfe of them; they are the subiect of whole Volumes, and shall some of them be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, † attenuate our bodies, dry them, wither them, riuell them vp like old apples, make them as so many Anatomies; († *ossa atq; pellis est totius, ita curis macet*) they canse *tempus fœdum & squalidum*; cumbersome dayes, *ingrata tempora*, slow, dull, and heauy times, make vs howle, roare, and teare our haire, as sorrow did in *Cebes* table, and groane for the very anguish of our soules. Our hearts faile vs, as *Dauid*s did *Psal. 40. 12. for innumerable troubles that compassed him*; and we are ready to confesse with *Hezekiab*, *Isay 58.*

n Sect. 2. memb.
4. subject. 6.

* *Stercus & rina, medicorum fercula prima.*

† *Nihil lucratur, nisi admodum mentiendo.*
Tull. Offic.

† *Hor. l. 2. od. 1.*

o *Reris felix idemq; senex.*
Seneca in Her. eteo.

p *Omitto egros, exules, captiuos, mendicos, quos nemo audeat felices dicere.* *Cardan. lib. 8. c. 46. de rer. var.*
q *Spretæq; iniurta forma.*
r *Hor.*

† *Attenuant vigiles corpus miserabile curæ.*
† *Plautus.*

† *Hec quæ crænes evelit, & rumma,*

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u Optimum non
nasci, aut cito
mori.

17. behold for felicity I had bitter grieffe: to weepe with *Heraclitus*, to curse the day of our birth, with *Jeremy* 20. 14. and our starres with *Job*: to hold that axiome of *Silennus*,^u better neuer to haue bene borne, and the best next of all, to die quickly; or if wee must liue, to abandon the world, as *Timon* did, creepe into caues and holes, as our *Anchorites*; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selues to be rid of these miseries.

SUBSECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.

x Bone si recta
rationem sequi-
tur, male si ex-
orbitant.

y Tho. Buoie.
Prob. 81.

z Molam asina-
riam.

† Tract. de In-
ter. cap. 62.

a Circa quam li-
bet rem mundi
hec passio fieri
potest, que su-
perflue diliga-
tur. Tract. 15.
cap. 17.

b Feruentius
desiderium.

c Imprimis vero
Appetitus & c.

3. de alien. ment

d Conf. l. c. 29.
Per diversa

loca vagor, nulli
temporis mo-
mento quiesco,

talis & talis

esse cupio, illud
atq; illud habere
desidero.

Ambitio.

† Hall.

g Ambros. lib. 3.
super Lucam.

erugo anime.

h Nihil animum
cruciat, nihil
molestius inqui-
stat, secretum

virus, pestis oc-
cultis & c. epist.

126.

i Ep. 88.



Hese Concupiscible and Irascible Appetites: are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds lib. 14. c. 9. de civ. Dei: ^x if they be moderate: both pernicious if they be exorbitant. This

Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect vs with content and a pleasing object, yet if they be in extreames, they racke and wring vs on the other side. A true saying it is, *Desire hath no rest*, is infinite in it selfe, endlesse: and as y one calls it, a perpetuall racke, ^z or horse mill, according to *Austin* still going round as in a ring. They are not so continuall, as diuers, *facilius atomos denumerare possem*, saith [†] *Bernard*, *quam motus cordis, nunc hæc, nunc illa cogito*: you may as well reckone vp the motes in the Sunne, as them. ^a It extends it selfe to euery thing, as *Guianerius* will haue it, *that is superfluously sought after*: or to any ^b *feruent desire*, as *Fernelius* interprets it; be it in what kinde soeuer, it tortures if immoderate, & is (according to ^c *Plater* & others) an especiall cause of Melancholy. *Multuosis concupiscentijs dilaniantur cogitationes meæ*, ^d *Austin* confessed, that hee was torne apieces with his manifold desires: and so doth ^e *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would haue, and that, and then I desire to be such and such*. T'is a hard matter therefore to confine them, being they are so various and many, vnpossible to apprehend all. I will onely insitt vpon some few of the chiefe, and most noxious in their kinde, as that exorbitant Appetite and Desire of Honour, which wee commonly call *Ambition*; Loue of mony, which is *Couetousnesse*, and that greedy desire of gaine; *selfeloue*, pride and inordinate desire of *Vaine-glory* or applause, *Loue of Study* in excesse: *Loue of women*, (which will require a iust volume of it selfe) of the other I will briefly speake, and in their order.

Ambition, a proud couetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of enuy, pride, & couetousnesse, a gallant madnes, one ^f defines it, a pleasant poison, *Ambrose*, a canker of the soule, an hidden plague: ^h *Bernard*, a secret poyson, the father of liuor, and mother of hypocrisie, the moth of holinesse, and cause of madnes, crucifying and disquieting all that it takes hold of. ⁱ *Seneca* calls it *rem sollicitam, timidam, vanam, ventosam*, a windy thing, a vaine, folicitous, and fearefull thing. For commonly they that like

like *Sisyphus*, role this restlesse stone of Ambition, are in a perpetuall^k agony; still^l perplexed, *semper taciti, tristescq; recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and colloguing, embracing, capping, cringing, applauding, flattering, flatering, visiting, wayting at mens doores with all affability, counterfeit honesty and humility. If that will not serue, if once this humor (as^m *Cyprian* describes it) possesse his thirsty soule, *ambitionis salsugo ubi bibulam animam possidet*, by hooke and by crooke he will obtaine it, and from his hole he will clime to all honours and offices, if it be possible for him to get vp, flattering one, bribing another, he will leaue no meanes vnassayd to win all. It is a wonder to see how flauishly these kinde of men will subiect themselues, when they are about a sute, to euery inferior person, what paines they will take, runne, ride, cast, plot, countermine, protest and sweare, vow, promise, what labours vndergoe, carely vp, downe late; how obsequious and affable they are, how popular and courteous, how they grinne and fliere vpon euery man they meete; with what feasting and inuiting, how they spend themselues and their fortunes, in seeking that many times, which they had much better be without; as^o *Cyneas* the Orator told *Pyrrhus* with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemq; metumq;* distracted and tried, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their sute, which with such cost and sollicitude they haue fought, they are not so freed, their anxiety is a new to beginne, for they are neuer satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeauors are all for Soueraignty and Honour, like † *Lues Sforzia* that huffing duke of *Millan*, a man of singular wisdom, but profound ambition, borne to his owne, and to the destruction of *Italy*, though it be to their owne ruine, and friends vndoing, they will contende, they may not cease, p but as a dogge in a wheele, a bird in a cage, or a squirrel in a chaine, so † *Budaus* compares them; they climbe and climbe still, with much labour, but neuer make an end, neuer at the top. A Knight would be a Baronet, and then a Lord, and then a vicount, and then an Earle, &c. a Doctor, a Deane and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in † *Plutarch*, they will first haue *Greece* the *Africk*, & then *Asia*, & swell with *Æsops* frog so long, til in the end they burst, or come downe with *Seianus*, ad *Gemonias* *scalas*, and breake their owne necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till he fell downe dead. If hee chance to misse, and haue a canuas, he is in a hell on the other side: so deiected, that he is ready to hang himselfe, turne Hereticke, Turke, or Traitor in an instant. Enraged against his enimies, hee † railes, sweares, fights, slanders, detracts, enuies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as^u *Bodine* writes) he runnes mad. So that both waies hit or misse, he is distracted so long as his Ambition lasts, hee can looke for no other but anxiety and care, discontent and grieffe in the meane time, x madnesse it selfe,

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¶ *Nihil infelicitus his, quantum iis timor, quanta dubitatio, quantum conatus, quanta sollicitudo, nulla illis a molestis vacua hora.*
 I Semper attentus, semper pavidus, quid dicat, faciat, uel ne displiceat, humilitatem simulat, honestatem mentitur
 m Cypri. prolog ad ser. To. 2. cunctos horreat, uniuersis inclinatur, subsequitur, obsequitur, frequenter curias, uisitatos optimates, amplexatur, applaudit, adulatur, per fas & nefas è latebris, in omnem gradum ubi aditus patet, se ingerit, aif currit.
 n Turbe cogit ambitio legem in seruire, ut *Homerus* Agamemnonem querentem inducit.
 o *Plutarchus*. Quin conuivemus, & in otio nos oblectemus, quoniam in promptu id nobis fit, &c.
 † *Iouius hist. l. 1.* vir singulari prudentia sed profunda ambitione ad exitum Italiae natus.
 P *U*l bedera arbori adheret, sic ambitio &c.

q Lib. 3. de contemptu rerum fortuitarum. Magno conatu & impetu mouentur, super eodem centro rotati non proficiunt, nec ad finem perueniunt r *Vita Phyrhi.* r Ambitio in insaniam facile delabitur, si excedat. *Patritius l. 4. tit 20. de regis instit. u Lib. 5. de sep. cap 1. x Imprimis uero appetitus, seu concupiscentia nimia rei alicuius, honeste uel inhoneste, phantasmam ledunt, uade multi ambitiosi, Philauti, irati, avari, iusani. &c. Felix Plater. l. 3. de mentis alien.*

106 or violent death in the end. The euent of this is common to be seene in populous citties, or in Princes courts, for a Courtiers life (as *Budens* describes it) is a y gallymaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court a common conuenticle of flatterers, time-seruers, politicians, &c. or as † *Anthony Perez* will the Suburbs of hell it selfe. If you will seee such discontented persons, there you shall likely finde them. † And which he obserued of the markets of old *Rome*.

y *Aulica vita*
celluies ambi-
tionis, cupidit.
tis. simulationis,
impostura, frau-
dis inuidie, su-
perbie Titanice,
diuersorium au-
la, & commune
conuenticulum
assentandi arti-
ficum &c. *Bu-*
dens de asse.
lib. 5.
† *In his Aphor.*
† *Plautus Cur-*
cul. Act 4. Sce. 1

Qui periurum conuenire vult hominem, mitto in Comitium;
Qui mendacem & gloriosum, apud Cluasina sacrum;
Dites, damnosos maritos. sub basilicâ querito, &c.

Perjur'd knaues, Knights of the Post, liers, crackers, bad husbands, &c. keepe their seuerall stations; they doe so still, and alwaies did, in euery common-wealth.

S V B S E C. 12.

φιλαργυρια. Couetousnesse a cause.



Plutarch, in his 2 booke whether the diseases of the body, be more grievous then those of the soule; is of opinion, if you will examine all the causes of our miseries in this life, you shall finde them most part, to haue had their beginning from stubborne anger, that furious desire of contention, or some iniust or immoderate affection, as Couetousnesse, &c. From whence are warres & contentions amongst you, * *S. James* asks: I will adde vsury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnessse, &c. are they not from this fountaine of couetousnes, that greedinesse in getting, tenacity in keeping, fordidity in spending; that they are so wicked, † iniust against God, their neighbour, themselves, all comes hence. *The desire of mony is the root of all euill, & they that lust after it, peirce themselves through with many sorrowes, 1. Tim. 6. 10.* Hippocrates therefore in his Epistle to *Cratœa* an Herbalist, giues him this good counsell, that if it were possible, a amongst other hearbes, he should cut vp that weede of couetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of the minds. For it is indeede the patterne, Image, Epitome of all Melancholy, the fountaine of many miseries, much discontent, care and woe; this inordinate, or immoderate desire of gaine, to get or keepe mony, as *b Bona-* venture defines it: or as *Austin* describes it a madnesse of the Soule, *Gregory* a torture, *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speciosum supplicium*, a plague subuerting kingdomes, families, an *d incurable* disease; *Budens*, an ill habit, yeelding to no remedies; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, & vexation of spirit, another Hell. I know there be some of opinion, that couetous men are happy, and worldly wise, that there is more pleasure in getting of wealth then in spending, and no delight in the world like vnto it. 'Twas * *Bias* probleme of

z *Tom. 2. si examines, omnes miserie causas, vel à furioso contentendi studio, vel ab iniusta cupiditate, originem traxisse scies. Idem fere Chrysostomus com. in cap. 6. ad Roman. ser. 11. * Cap. 4. 1. † Ut sit iniquus in deum, in proximum, in seipsum.*
a *Si vero, Cratœa, inter ceteras herbarum radices, auaritiæ radicem secare posses amaram, ut nulle reliquie essent, probe scito, &c.*
b *Cap. 6. Dictæ salutis: auaritia est amor immoderatus pecuniæ vel acquirendæ vel retinendæ.*
c *Verum profecto diuitem, uolens animi, remediis non cedens*

*medendo exasperatur. d Malus est morbus maleq; afficit auaritia siquidem censeo, &c. auaritia difficilius curatur quam insania: quoniam hac omnes fere medici laborant. Hippocr. ep. Abderit. e Extremos currit mercator ad Indos, Hor. * Qua re non es lassus? lucrum faciendo: quid maxime delectabile? lucrari.*

old, with what art thou not weary? with getting mony. what is most delectable? to gaine. What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, vndergoe such base offices with so great patience, to rise vp early and lye downe late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Marchant that hath no neede, *satis superq̄, domi*, to range all ouer the world, through all those intemperat Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty vsage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable paines? What makes the goe into the bowels of the earth, an hundred fathome deepe, endangering their dearest liues, enduring damps and filthy smells, when they haue enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument: but let him that so thinkes, consider better of it, and hee shall soone perceauē, that it is farre otherwise then he supposeth: it may be happily pleasing at the first, as most part all melancholy is. For such men likely haue some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of * Chrysofostome, 'tis one thing to be rich, another to be covetous, generally they are all fogles, dizards, mad-men, miserable wretches, liuing besides themselues, *sine arte fruendi*, in perpetuall flauery, feare, suspition, sorrow and discontent, *plus aloes quam mellis habent*; and are indeede, rather possessed by their mony, then possessors, as * Cyprian hath it, *mancipati pecunijs*, bound prentise to their goods, as * Pliny; or as Chrysofostome, *serui diuitiarum*, slaues and drudges to their substance; and wee may conclude of them all, as † Valerius doth of Ptolomeus king of Cyprus, *hee was in title a king of that Iland, but in his minde, a miserable drudge of mony*:

—* *potiore metallis*

libertate carens —

wanting his liberty, which is better then gold. Damascippus the Stoicke in Horace, proues that all mortall men dote by fits, some one way some another, but that covetous men are g madder then the rest: and hee that shall truely looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all h fooles, as Nabal was, *Re & nomine* (1. Reg. 15) For what greater folly can there bee, or i madnesse, then to macerate himselfe when he need not? and when as Cyprian notes, k *he may be freed from his burden; & eased of his paines, will goe on still, his wealth increasing, when he hath enough to get more, to liue besides himselfe*, to starue his Genius, keepe backe from his wife m and children, neither letting them, nor other friends vse or enioy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth only keepe it because it shall doe nobody else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as Achabs spirit was because hee could not get Naboths vineyard, (1. Reg. 22) and if he lay out his mony at any time, though it be to necessary vses, to his owne childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loth to part from it: *miser abstinet, & timet uti*,

* *Hom. 2 aliud avarus aliud diues*

† *Diuitie ut spine animam hominis timoribus, sollicitudinibus, angoribus mirifice pungunt, vexant, cruciant*

Greg in hom.

* *Epist. ad Donat cap. 2.*

* *Lib. 9. ep. 30.*

† *Lib. 9. cap. 4.*

In sule rex titulo, sed animo pecunie miserabile mancipium.

* *Hor. 10. lib. 1.*

g *Danda est heli labori multo pars maxima avaris.*

h *Luk. 12. 20.*

Stulte hac nocte eripiam animam tuam.

i *Opes quidem mortalibus sunt dementia. Throgk Ed. 2. lib. 2.*

Exonerare cum se possit & relevare ponderibus pergit magis fortunis argenti-bus pertinaciter incubare.

m *Non amicis, non liberis, non ipsi sibi quidquam impertit, possidet ad hoc tantum; ne possidere alteri liceat, &c*

Hieron. ad Paulin. tam deest

quod habet quam quod non habet.

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Hor. He is of a wearish, dry, pale, constitution, and cannot sleepe for cares & worldly businesse, his riches, saith *Solomon*, will not let him sleepe, and vn-necessary businesse which he heapeath on himselfe; or if he doe sleepe, 'tis a very vnquiet, interrupt, vnpleasing sleepe: with his bagges in his armes,

— *congestis undiq; saccis*

Indormit inhians, —

Epist. 2. lib. 2.
Suffirat in con-
vivio, bibit licet
gemmis & toro
mailliore marci-
dum corpus con-
diderit, vigilat
in pluma.

o Angustatur
ex abundantia,
contristatur ex
opulentia infel-
ix presentibus
bonis, infelicio-
ri in futuris.

p Illorum cogi-
tio nunquam
cessat qui pecu-
nias supplere dili-
gunt. Guianer.
tract. 15. cap.

17.
q Hor. 3. Od. 24.
Quo plus sunt
poti plus sum-
tur aque.

r Hor. 1. 2. Stat. 6
O si aequalis ille
Proximus acce-
dat, qui nunc de-
format agellum.

1 Lib. 3 de lib.
arbit. Immortur
studis & amore
senescit habendi
r Avarus vir
inferno est simi-
lis, &c. melior
non habet, hoc
egentior quo
plura habet.

u Erasmi. Adag.
chil. 3. cent. 7.
pro. 72. Nulli fi-
dentis omnium
formidant opes,
ideo pauidum
malum vocat
Euripides: me-
tuunt tempesta-
tes ob frumen-
tum, amicos ne
rogent, inimicos
ne ledant, fures
ne rapiant, bellu-

ziment, pacem timent,
summos, medios, infimos.
x Hall Char. y Agellius lib. 3. cap. 1.
interdam eo sceleris perveniunt ob lucram
ut viam propriam comitent. z Lib. 7. cap. 6.
a Omnes perpetuo morbo agitantur, suspicatur omnes timidus, sibiq; ob aurum in-
fidiarum putat, nunquam quiescens, Plin. Proem. lib. 14.
b Cap. 18. in lecto iacens interrogat uxorem an arcam probe clausit, an cap-
sula &c. Sicut surgens nudus et abq; calceis, accensa lucerna omnia obiens & lustrans, & vix somno indulgens.

And though he be at a banquet, or at some merry feast, he sighes for griefe of heart (as *Cyprian* hath it) and cannot sleepe though it be upon a downe bed; his wearish body takes no rest, troubled in his abundance, and sorrowfull in plenty, unhappy for the present, and more unhappy in the life to come. *Basil.* He is a perpetuall drudge, restless in his thoughts, and neuer satisfied, a flauie, a wretch, a dust worme, *semper quod idolo suo immolet sedulus obseruat,* *Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden God, *Per fas & nefas*, he cares not how, his trouble is endlesse, *crescunt divitiæ, tamen curta nescio quid semper abest rei*: his wealth encreaseth, and the more he hath, the more he wants: like *Pharaohs* leane kine, which devoured the fat, and were not satisfied. *Austin* therefore defines couetousnesse, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an vn honest and vn sutable desire of gaine: and in one of his Epistles compares it to Hell, which devoures all, and yet never hath enough, a bottomlesse pit, an endlesse misery; *in quem scopulum avaritiæ cadaverosi senes ut plurimum impingunt*, and that which is their greatest course, they are in continuall suspicion, feare, & distrust. He thinks his owne wife and children are so many theeues, & goe about to cosen him, his seruants are all false:

Rem suam perisse, seq; eradicarier,

Et diuitem atq; hominum clamat continuo fidem,

De suo tigillo si qua exit foras.

If his doores creeke, then out he cryes anon,

His goods are gone, and he is quite vndone.

Timidus Plutus, an old prouerb, as fearefull as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearefull still, pale, anxious, suspitious, and trusting no man. *They are a fraid of tempests for their corne; they are a fraid of their friends least they should aske something of them, beg, or borrow, they are a fraid of their enimies least they hurt them, theeues least they rob them; they are a fraid of warre and a fraid of peace, a fraid of rich and a fraid of poore, a fraid of all.* Last of all they are a fraid of want that they shall die beggars, which makes them lay vp still, and dare not vse that they haue: what if a deare yeare come or dearth, or some losse? & weare it not that they are loath to ^x lay out money on a rope, they would be hanged forthwith, and sometimes dye to saue charges, and make away themselues, if their corne and cattle miscarry; though they haue abundance left, as *Agellius* notes. *Valerius* makes mention of one that in a famine, sold a mouse for 200 pence and famished himselfe: Such are their cares, a griefes and perpetuall feares. These symptomes are elegantly expressed by *Theophrastus* in his Character of a couetous man, *lying in bed, he asked his wife whether she shut the trunckes, and chests fast,*

the capcase be sealed, and whether the Hall dore be bolted, and though shee say all is well, he riseth out of his bed in his shirt beare-foot and beare-legged, to see whether it be so, with a darke lanthorn searching euery corner, scarce sleeping a winke al night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*, where after much speech *Pro* and *Con*, to proue the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the *Vfurers* house at mid-night, and after that to *Eucrates*: whom they found both awake, casting vp their accounts, and telling of their mony, c leane, dry, pale, & anxious, still suspecting least some body should make a hole through the wall, and so get in, or if a Raite or Mouse did but stirre, starting vp on a suddaine, and running to the dore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*,^d commanding *Staphyla* his wife to shut the doores fast, and the fire to be put out, least any body should make that an errant to come to his house; when hee washed his hands, † he was loath to fling away the foule water, complaining that hee was vndone because the smooke got out of the roose. And as he went from home, seeing a Crow scrat vpon the muck hill, returned in all hast, taking it for *malum omen*, an ill signe, his mony was digged vp, with many such. Hee that will but obserue their actions, shall finde these and many such passages not faigned for sport, but really performed, verified indeed by such couetous and miserable wretches, and that it is,

— *manifestaphrenesis

Vt locuples moriaris egenti viuere fato,

A meere madnesse, to liue like a wretch, and die rich.

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c Curis extenuatus, vigilans & secum supputans
 d Caue quenquam alieni in aedes intrumiseris
 Ignem extingua volo ne cause quidquam sit quod te quisquam querit.
 Si bona fortuna veniat ne intrumiseris. Occlude sis fores ambibus pessulis. Discrucior animi quia domo abeundura est mihi. Nimis hercule inuitus abeo, nec quid agam scio.
 † Floras aquam profundere, &c. perit, dum sumus de vigillo exit foras.
 * Iuv. Sat. 14.

SUBJECT. 13.

Loue of gaming, &c. and pleasures, immoderate causes.



T is a wonder to see, how many poore, distressed, miserable wretches, one shall meete almost in euery path and street, begging for an almes, that haue bin well descended, & sometimes in flourishing estate, now ragged, tottered, and ready to be starued; lingering out a painfull life, in discontent and grieffe of body and minde; and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and brutish prodigalls, that are stupified and carried away headlong with their seuerall pleasures and lusts. *Cebes* in his table, *S. Ambrose* in his second booke of *Abel and Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faignes to dwell on the top of an high mount, much sought after by many sutors: at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and haue all the content that possible may be giuen, so long as their mony lasts: but when their meanes faile, they are contemptibly thrust out at a backe doore headlong, and there left to *Shame*, *Reproach*, *Despaire*. And he at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty faire that might be had, with all kinde of welcome

and

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and good respect, is now vpon a sudden stript of all, pale, naked, old, diseased, and forsaken, cursing his starres, & ready to strangle himselfe; hauing no other company but *Repentance, Sorrowe, Griefe, Desision, Beggery, & Contempt*; which are his dayly attendants to his liues end. As the prodigall sonne had exquisite musicke, merry company, dainty faire at first; but a full reckoning in the end: so haue all such vaine delights and their followers.

f *Ventricosus, tuidus, pallidus, leua pudorem occulians, aex- tra seipsum sron gulans, occurrit autem exeunti penitentia bis miseram conficiens, &c.*

Luke. 15.

h *Boethius.*

i *In Oeconom.*

quid si nunc ostendam eos qui magna vi argenti domus inutiles edificant, inquit Socrates.

k *Sarisburiensis Polycrat. lib. 1.*

cap. 4. venatores omnes adhuc institutioem redolent Centaurorum. Raro inuenitur quisquam esum modestus & graui, raro continens, & ut credo sobrius vquam.

l *Lancivol. Tit. 23. azo'ant opes cum accipit.*

m *Insignis venatorum stultitia, & supervacua cura enu qui dum nimium venationi insistent, ipsi abiectam omni humanitate in feras degenerant ut Acteon, &c.*

n *Sabin, in Ouid Metamor.*

o *Agrippa de vanit. scient. Insanum venandi studium, dum a noualibus arcentur agricolae, subtrahuntur praedia rusticis, agricolis pracluduntur syluae & prata pastoribus, ut augeantur pascua feris. --- Maiestatis reus agricola si gustari. p A noualibus suis arcentur agricolae dum feras habeant vagandi libertatem: istis, ut pascua augeantur, praedia subtrahuntur &c. Sarisburiensis. q Feris quam hominibus equiores. Cambd. de Guil. Conq. qui 36. Ecclesias matrices depopulatus est ad Forestam novam. Mat. Paris.*

h *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget, as bitter as gall and wormewood is their last: griefe of minde, madnesse it selfe. The ordinary rockes vpon which such men doe impinge & precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, Insanum venandi studium, one calls it, insane substructiones, their mad structures, disports, playes, &c. when they are vnseasonably vsed, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Walkes, Orchards, Gardens, Bowers, and such places of pleasure, Inutiles domos, Xenophon calls them, which howsoeuer they be delightfull things in themselves, and acceptable to all beholders, an ornament, and befitting some great men: yet vnprofitable to others, and the sole ouerthrow of their estates. Forestus in his obseruations hath an example of such a one, that became melancholy vpon the like occasion, hauing consumed his substance in an vnprofitable building, which would afterward yeeld him no aduantage. Others, I say, are k ouerthrowne by those mad sports of Hauking and Hunting; honest recreations and fit for some great men, but not for euery base inferiour persō; whilst they will maintain their Faulkones, dogges, and hunting Nagges, their wealth saith *Salmatze, runnes away with hounds, and their fortunes flye away with Haukes.* They persecute beasts so long, till in the end they themselves degenerate into beasts, as m *Agrippa* taxeth them, n *Acteon* like: for as he was eaten to death by his owne dogges, so doe they deuoure themselves and their patrimonies, in such idle and vn-necessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations.ouer mad too sometimes are ouer great men in following, and dooting too much on it. o *When they driue poore husband men from their tillage, as Sarisburiensis objects polycrat. lib. 1. cap. 4. fling downe country farmes, and whole townes, to make Parkes, and Forests, starving men to feed beasts, and q punishing in the meane time such a man that shall molest their game, more seuerely then him that is otherwise a common haker, or a notorious theefe.* But great men are some waies to be excused, the meaner fort haue no euasion why they should not be counted mad. *Poggius* the *Florentine* tells a mery story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A Phisitian of *Millan*, saith he, that cured mad men, had a pit of water in his house in which he kept his patients, some vp to the knees, some to the girdle, some to the chinne, pro modo insanie, as they were more or lesse affected. One of them by chance that was well recouered, stood in the doore, and seeing a gallant ride by with a hauke on his fist, well mounted, with his spaniels after him, would needs know to*

what

what vse all this preparation serued; hee made answere to kill certaine fowles; the patient demaunded againe, what his fowle might be worth which he killed in a yeare; he replied 5 or 10 Crownes; and when hee vrged him farther, what his Dogges, Horse, and Hawks stood him in, he told him 400 Crowns: with that the patient bad him be gone as he loued his life and welfare; for if our master come and finde thee here, he will put thee in the pit amongst mad men vp to the chinne: Taxing the madnesse and folly of such vaine men that spend themselues in those idle sports, neglecting their businesse and necessary affaires. *Leo Decimus*, that hunting Pope, is much discommended by *Iovius* in his life, for his immoderate desire of hauking and hunting, in so much, that (as he saith) he would sometimes liue about *Ostia* weekes and months together, leaue suters vnrespected, Bulls and Pardons vsigned, to his owne preiudice, and many priuate mens losse. And if he had beene by chance crossed in his sport, or his game not so good, hee was so impatient, that he would revile and miscall many times men of great worth with most bitter taunts, looke so sowre, bee so angrie and waspish, so grieued and molested, that it is incredible to relate it. But if hee had good sport, had beene well pleased on the other side, *incredibile munificentia*, with vspeakable bounty and munificence he would reward all his fellowe hunters, and deny nothing to any suter when hee was in that mood. To say truth, tis the common humour of all gamesters, as *Galateus* obserues; if they win no men liuing are so iouiall and merry, but if they loose, though it bee but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are so cholericke and tetty that no man may speake with them, & breake many rimes into violent passions, oaths, imprecations, & vnbeleeming speeches, little differing from mad men for the time. Generally of all Gamsters & gaming, if it be excessiue, thus much wee may conclude, that whether they win or loose for the present, their winnings are not, *Munera fortuna sed insidia*, as that wise *Seneca* determines, not fortunes gifts but baits; the common Catastrophe is ** beggery*, † *vt pestis vitam, sic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for ** omnes nudi, inopes & egeni*;

** Alea Scylla vorax species certissima furti,
Non contenta bonis animum quousq; per fida mergit,
Faeda, furax, insanus, iners, furiosa, ruina,*

for a little pleasure they take, and some small gaines and gettings now and then, their wiues and children are wringed in the meane time, and they themselves with losse of body and soule; rue it in the ende. I will say nothing of those prodigious prodigals, *perdunda pecunie genitos*, as hee taxed *Anthony*, *Qui patrimonium sine vlla fori calumnia amittunt*, saith ** Cyprian*, and ** mad Sybariticall spendthrifts*, *quisq; una comedunt patrimonia cena*, that eat vp all at a breakfast, at a supper, or amongst Baudes, Parasites, and Players, consume themselues in an instant; as if they had flung it into † *Tybur*, with great wagers, vaine and idle expences, &c. ** Irati pecuniis*, as he saith, angry with their mony: ** What with a wanton eye, a liquorish tongue, and a gamesome hand*, when they haue vndoubtedly imperished themselues, and entombed their ancestors faire possessions in their bowels, they may lead the rest of their

Spontaneum ad se trahunt furorem, & os & nares & oculos vivos faciunt furoris & dixerunt, Chrysof. hom. 71. lib. 1. de alea. z Seneca. a Hall.

III

Tom. 2. de vitis illustrium, l. 4. de vit. Leon.

Venerationibus adeo perditur studebat & auerit.

Aut infelicitate seruanus iam impatiens inde, ut summos sepe viros acerbissimis contumeliosis oreretur, & incedibile est quali vultus animiq; habitu dolorem iracundiamq; praeferebat.

Utriusq; autem hoc a natura insitum est, ut doleat sicubi eraverit aut deceptus sit.

** Iuven. Sat. 8. Nec enim loculis comitantibus iur ad casum tabulae, posita sed luditur arca Lemnius instit. cap. 44. mendaciorum quidem & periurorum, & paupertatis mater est alea, nullum habens patrimonij reuerentiam, quum illud effuderit, sensum in furta delabitur & rapinas. Sars. pollicat. lib. 1. c. 5. † Damhoderus. Dan. Sontier. * Petrarcb. dial. 27. † Salust.*

** Tom. 3. Ser. de Alea.*

y Plutus in Aristoph. calls all such gamsters mad men, Stm infanum hominem contigere.

† Pascasius Ita-

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b In Sat. 11. Sed deficiente crumena: & cre- sciente gula quis te manet exitus. --rebus in ven- trem mensis. * Sparti. n A- driano. † Alex. ab Alex. lib. 6. cap. 10. Idem Gerbelius, lib. 5. Græ. disc. † Fines Morison

daies in prison, as many times they doe, there repent at leasure; and when all is gone beginne to be thrifty: but *Sera est in fundo parsimonia*, 'tis then too late to looke about; their end is misery, sorrow, shame, and discontent. And well they deserue to be infamous and discontent, * *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he calls them, prodigall fooles, to be publikely shamed, & hissed out of all societies, rather then to be pittied, or relieued. † The *Tuscans* and *Boetians* brought their bankrupts into the market place in a beare with an empty purse carried before them, all the boyes following, where they sate all day *circumstante plebe*, to bee infamous and ridiculous. At * *Padua* in *Italy* they haue a stone, called *the stone of Turpitude*, nere the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may be terrified from all such vaine expence, or borrowing more then they can tell how to pay.

I may not here omit those two maine plagues and common dotages of humane kinde, Wine and Women, which haue infatuated & befotted Myriades of people. They goe commonly together.

† Persius Sat. 5.

‡ *Qui vino indulget, quemq; alea docoquit, ille In uenerem putris.*

To whom is sorrow, saith *Solomon*, *Prov. 23. 29.* to whom is woe, but to such a one as loues drinke? it causeth torture, and bitternesse of minde; *Sirac: 31. 21* *Vinum furoris*, *Jeremy* calls it, *25. cap.* wine of madnesse, as well he may, for in-

cPoculum quasi sanire facis sanos, it makes sound men sicke and sad, and wise men c mad, To say and doe they knowe not what. *Accidit hodie terribilis casus* (saith * *St Austin*) heare a miserable accident, *Cyrillus* sonne this day in his drinke, *matrem pregnantem nequiter oppressit, sororem violare voluit, patrem occidit fere, & duas alias sorores ad mortem vulneravit*; would haue violated his sister, killed his father, &c. A true saying it was of him, *Vino dari letitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth poverty and want (*Prov. 21.*) *shame and disgrace. Multi ignobiles evasere ob vini potum, & (Austin) amissis honoribus profugi aberrarunt*: Many men haue made shipwracke of their fortunes, and goe like rogues and beggars, that otherwise might haue liued in good worship and happy estate, and for a fewe houres pleasure, or d free madnesse, as *Seneca* tearmes it, purchase vnto themselves eternall tediousnesse and trouble.

d Libere vnius horæ insaniam æterno temporis ted o pensant. † Menander.

That other madnesse is on women, *Apostatare facit cor*: saith the wise man, *atq; homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to the eye, but poyson to the tast, the rest as bitter as wormewood in the end (*Prov. 5. 4.*) and sharpe as a two-edged sword (*7. 21*) *her house is the way to hell, and goes downe to the chambers of death*. What more sorrowfully can be said; they are miserable in this life, mad; beasts, led like c *Oxen to the slaughter*: and that which is worse, whoremasters & drunkards shall be iudged, *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incur- runt damnationem æternam*, They loose grace and glory,

e Prov. 5.

* *brevis illa voluptas*

* *Merly. Cocc.*

Abrogat æternum cæli decus ——— they gaine Hell and eternall damnation.

SUBSECT. 14.

*Philautia, or Selfe-loue, Vaine-glory, Praise, Honour, Immoderate
applause, Pride, over-much Ioy, &c. causes.*

Selfe-loue, Pride, and Vaine-glory, which *Chrystostome* calls one of the Diuels three great nets; ^f *Bernard*, an arrow which pierceth the soule through, and slayes it; a slye insensible enemy, not perceived, are maine causes. Where neither anger, lust, couetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slyly and insensibly pervert vs, *Quem non gula vicit, Philautia superavit* (saith *Cyprian*) whom surfetting could not ouertake, Selfe-loue hath overcome. ^g *Hee that hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by Vaine-glory.* *Chrystost.* *sup. 10. Tu sola animum, mentemq; peruris gloria.* A great assault, and cause of our present malady, although we doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth Melancholy and Dottage: This pleasing humour, this soft and whispering popular ayre, *Amabilis insania*; this delectable Frensy, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets vpon vs, ravisheth our senses, luller our soules asleepe, puffes vp our hearts as so many bladders, and that without all feeling, ^h *that those that are misaffected with it, neuer so much as once perceave it, or thinke of any cure.* We commonly loue him best in this ⁱ malady, that doth vs most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith ^k *Hierome*) we loue him, wee loue him for it: *O Bonciari suave, suave fuit a te tali hac tribui*; 'twas sweet to heare it. and as ^l *Pliny* doth ingeniously confesse to his deare friend *Augurinus*, all thy writings are most acceptable, but those especially that speake of vs. Againe, a little after to *Maximus*, ^{*} *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selues, at least Ironically, when Parasites bedawb vs with false *Encomions*, as many Princes cannot choose but doe, *quum tale quid nihil intra se repererint*, when they knowe they come as farre short, as a Mouse to an Elephant, of any such vertues; yet it doth vs good. Though we seeme many times to be angry, ^m *and blush at our owne praises, yet our soules inwardly reioyce, it puffes vs up, makes vs swell beyond our bounds, and forget our selues.* Her two daughters are lightnesse of minde, immoderate ioy and pride, not excluding those other concomitant vices, which ⁿ *Iodochus Lorichius* reckons vp, Bragging, Hypocrisie, Peeuishnesse, and Curiositie.

Now the common cause of this mischief, ariseth from our selues or others, ⁿ we are actiue and passiue. It proceeds inwardly from our selues, as we are actiue causes, from an ouer-weening conceit wee haue of our good parts, owne worth, (which indeed is no worth) our bounty, fauour, grace, valour, strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, ^o our excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selues, and think

^f *Sagitta que animam penetrat, leuiter penetrat, sed non leue infligit vulnus, sup. cant. g Qui omnem pecuniarum contemptum habet, & nulli Imaginationi totius mundi se immiscuerint, & tyrannicas corporis concupiscencias sustinuerint hi multoties capti a vana gloria omnia perdidierunt.*

^h *Hac correpti non cogitant de medela. i*

ⁱ *Dii talem a terris auertite pestem.*

^k *Ep. ad Eustochium, de custodia virgin.*

^l *Lips. Epist. ad Bonciarium. Epist. lib. 9.*

Omnia tua scripta pulcherrima existimo, maxime tamen illa que de nobis.

^{*} *Exprimere non possum quanta in iucundum, &c.*

^m *Hieron. & licet nos indignos dicimus, & calidus rubor ora persundat, attamen ad laudem suam intrinsecus anime latantur.*

ⁿ *Theaur. Theol. Nec enim mihi cornea fibra est, Per.*

^o *E manibus illis, Nascatur viola. Pers. 1. Sat.*

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all the world esteemes so of vs; and as deformed women easily beleue those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selues. We brag and venditate our P own workes, and scorne all others in respect of vs; *Inflati scientia* (saith Paul) our wisdom, & our learning; all our geese are swannes, and as basely esteeme and vilifie other mens, as we doe ouer-highly prize and value our owne. We wil not suffer them to be in *secundis*, no not in *tertys*; what? *Mecum confertur Vlysses*? they are *Mures, Musca, culices præ se*, nittes and flies compared to his inexorable and supercilious, eminent and arrogant worship. Though indeed they be farre before vs. Only wise, only rich, onely fortunate, valourous, and faire, as that proud *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more pretious mettle: *Soli rei gerendæ sunt efficaces*, which that wise *Periander* held of such: *† meditantur omnem qui prius negotium, &c. Novi quendam* (saith *Erasmus*) I knewe one so arrogant that hee thought himselfe inferiour to no man liuing, like * *Calisthenes* the Philosopher, that neither held *Alexanders* Acts, or any other subiect worthy of his penne, such was his insolency: or *Seleucus* king of *Syria*, who thought none fit to contend with him but the *Romans*, *† eos solos dignos ratus quibuscum de imperio certaret*. That which *Tully* writ to *Atticus* long since, is still in force, * *There was never yet true Poet nor Orator, that thought any other better then himselfe*. And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as *u Hierom* defines; *A naturall Philosopher is glories creature, and a very slaue of rumour, fame, and popular opinion. Vobis & fama me semper dedi*, saith *Trebellius Pollio*, I haue wholly consecrated my selfe to you & Fame. 'Tis all my desire, night and day, this is all my study, to raise my name. Proud *† Pliny* seconds him; *Quanquam O! &c.* and that vaine-glorious * *Oratour*, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius*: *† Ardeo in credibili cupiditate, &c. I burne with an incredible desire, to haue my name registred in thy booke*. Out of this fountaine proceed all those crackes and bragges, —^a *speramus carmina fingi posse linenda cedro, & leni seruanda cupresso* —^b *Non vsitata nec tenui ferar penna. — nec in terra morabor longius. c Nil paruum aut humili modo, nil mortale loquor. d Dicar qua violens obstrepat Ausfidus. — Exegi monumentum ære perennius. Iamq; opus exegi, quod nec Iouis ira nec ignis, &c. Cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenq; erit indelebile nostrum.* (This of *Ouid* I haue paraphrased in English.)

And when I am dead and gone,
My corps laid vnder a stone,
My fame shall yet suruiue,
And I shall be aliue,
In these my workes for euer,
My glory shall perseuer, &c. And that of *Ennius*,
Nemo me lachrymis decoret neq; funera fletu
Faxit, cur? voluto docta per ora virum.

with many such proud straines and foolish flashes too common with writers.

p Omnia enim
nostra, supra
modum placent.

Fab. l. 10. cap. 3.

q Ridentur ma-

la qui componit

carmina, verum

gaudent scribē-

tes, & se vene-

rantur, & ultra

Si taccas lau-

dant quicquid

scripsere beati.

Hor. ep. 2. l. 2.

r Luk. 18. 10.

† Auson. sap.

† De meliore lu-

to finxit præcor-

dia Titan.

† Chil. 3. Cent.

10. pro. 97. Qui

se crederet ne-

minem vlla in

re præstantiore.

* Tanto fastis

scripsit ut Alex-

andri gesta in-

feriora scriptis

suis existimaret

10. Vossius lib. 1.

cap. 9. de hist.

† Plutarch vit.

Catonis.

* Nemo unquam

Poeta aut Ora-

tor, qui quenquam

se meliorem ar-

bitraretur.

u Consol. ad

Pammachium

Mundi Philoso-

phus glorie ani-

mal, & popula-

ris aure & ru-

morum venale

mancipium.

† Epist. 5. Capi-

toni suo. Diebus

ac noctibus, hoc

solum cogito, si

qua me possum

levare humo. Id

voto meo sufficit

&c.

x Tullius.

y Ut nomen me-

um scriptis tuis

illustretur.

z Inquies ani-

mitatis, noctes & dies angebatur.

Hensius orat. funeb. de Scal.

a Hor. art. Poet.

b Od. Vit. lib. 3.

Jamq; opus exegi.

Vade liber

felix Palægen. lib. 1.

Not so much as *Democharis* on the ^c Topicks, but he will be immortall, and every triviall Poet must be renowned. This puffing humour is it, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolcan* Tombs, to haue their acts eternized, — *Digito monstrari & dicier hic est*; to see their names inscribed, as *Phryne* on the walls of *Thebes* *Phryne fecit*; This causeth so many battles, — *Et noctes cogit vigilare serenas*; Long iournies, *Magnum iter intendo, sed dat mihi gloria vires*, a little applause, Pride, selfe-loue, Vaine-glory. This is it which makes them take such paines, and breake out into those ridiculous straines, this high conceit of themselues, ^f to scorne all others; *ridiculo fastu & intolerando contemptu*, as [†] *Palamon* the Grammarian contemned *Varro*, *secum & natas & morituras literas iactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, ^g or heare of any thing but their owne commendation, which *Hierom* notes of such kinde of men. And as ^{*} *Austin* well seconds him, 'tis their sole study day and night to bee commended and applauded. When as indeed, in all wise mens iudgements, *quibus cor sapit*, they are ^h mad, empty vessels, fanges, beside themselues, derided, & *ut Camellus in proverbio querens, cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanake out of date, [†] *authoris pereunt garrulitate sui*, they seeke fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come faire short of that which they suppose or expect. ⁱ *O puer ut sis vitalis metuo*. It is not as they vainely thinke, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer then before, we may say to them,

*Nos demiramur sed non cum deside vulgo,
Sed velut Harpyas, Gorgonas, & Furias.*

We marvaile too, not as the vulgar we,
But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire, *quota pars*, how small a part in respect of the whole world, neuer so much as heares our names; how few take notice of vs, *quam brevis hic de nobis sermo*, as [†] hee said, how short a time, how little a while doth this fame of ours continue? Every priuate Province, euery final territory, and citty, when we haue all done, will yeeld as generous spirits, as braue examples in all respects, as famous as our selues; *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cesar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*. [†] *Omnis atas omnisq; populus in exemplum & admirationem veniet*. Every towne, citty, booke is full of braue souldiers, Senatours, Schollers, & though ^{*} *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedemon*, yet as his mother truly said *plures habet Sparta Bracyda meliores*, *Sparta* had many better men then ever he was, and how soeuer thou admirest thy selfe, thy friend, many an obscure fellowe the world neuer took notice of, had he beene in place or action, would haue done much better, then he or he, or thou thy selfe.

Another kinde of mad men there is opposite to these, that are insensibly mad, and knowe not of it, such as contemne all praise and glory, think themselues most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermits, Anachorites, that con-

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e In lib. 8.

f De ponte de-
uicere.† Sueton. lib. de
gram.g Nihil libenter
audiunt nisi
laudes suas.* Epist. 56. Ni-
hil aliud dies
noctesq; cogitant
nisi vi in studi-
is suis lauden-
tur ab homini-
bus.h Que maior
dementia aut
dici, aut excogi-
tari potest, quam
sic ob gloriam
cruciari. In sani-
am istam domi-
ne longe fac &
me. Austin. consf.
lib. 10. cap. 37.

† Mart. l. 5. 51.

i Hor. Sat. 1. l. 2.

† Tul. for. scip.

† Putean. Cisalp.
hist lib. 1.* Plutarch. Ly-
curgo.

temne the world, contemne themselves, contemnes all titles, honours, offices: and yet in that contempt, are more proud then any man liuing whatsoeuer. They are proud in humility; proud in that they are not proud, *sepe homo de vana gloria contemptu, vanius gloriatur*, as *Austin* hath it, *confess. lib. 10. cap. 38.* like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a selfe conceit of sanctity, which is no better then Hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be deiected, humble by their outward carriage, when as inwardly they are swolne full of pride, arrogancy, and selfe-conceit.

k Epist. 13. Illud te admono, ne eorum more facias, qui non proficere, sed conspici cupiunt, que in habitu tuo, aut genere vite notabilia sunt. Asperum cultum & vitiosum caput, negligentiores barbam, indictu argento odium, cubile humi posuum, & quicquid ad laudem perversa via sequitur, evita.
1 Per.
m Quis vero tam bene modulo suo metiri se novit, ut cum asidue & immodice laudationes non moveant.
Hen. Steph.
† Mart.
** Stroza.*

And therefore *Seneca* adviseth his friend *Lucilius*, *k in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of mony, course lodging, and whatsoeuer leads to fame that opposite way.*

All this madnesse yet proceeds from our selves, the maine engine which batters vs, is from others, we are meere passiu in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithites, glosing titles, false elogiums, so bedawbe and applaud, guild ouer many a silly and vnderferuing man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, that fattens men, erects and deiects them in an instant. *1 Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies. *m And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moued.* Let him be what he will, those Parasites will overturne him. If he be a King, he is one of the Nine Worthies, more then a man, a God forthwith, --- *† edictum Domini Dei, nostri: and they will sacrifice vnto him --- * divinos si tu patiaris honores,*

Utrò ipsi dabimus merita, & sacrabimus aras.
If he be a souldier, then *Themistocles, Epaminondas, Hector, Achilles, duo fulminabelli, trium viri terrarum, &c.* and the valour of both *Scipioes* is too little for him, he is *invictissimus, serenissimus, multis trophæis ornatusissimus*, although he neuer durst looke his enimie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if hee pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts, the voice of God, and not of man*: If he can make a verse, *Homer, Virgil, &c.* And then my silly weake Patient,

takes all these elogiums to himselfe; if he bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe as a spider, study to death, *Laudatas ostendit avis Iunonia pennas,* Peacocke-like he will display all his feathers. If he bee a Souldier, and so applauded, his valour extol'd, though it be *impar congressus*, as that of *Troilus*, and *Achilles, Infelix puer*, he will combat with a Giant, As another *n Philip-pus*, he will ride into the thickest of his enimies: Commend his house-keeping and he will beggar himselfe, commend his temperance, hee will starue himselfe.

--- *laudatâq; virtus*
Crescit & immensum gloria calcar habet.
he is mad, mad, mad, no whoe with him, he will ouer the *o Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith *p Erasmus*) *cristas erigit, ex-nis*

n Livius. Gloria tantum elatus, non ira, in medios hostes irrue-re, quod completis muris conspici se pugnantem, à muro spectantibus, egregium ducebat.
o J demens, & seuas curve per Alpes. Aude aliquid, &c. ut pueris placeas. & declamatio fias.
Juv. Sat. 10.
p In morie Ensom.

uit hominem, deum se putat : he sets vp his crest, and will be no longer a man but a God.

—† nihil est quod credere de se,
Non audeat quum laudatur dys aqua potestas.

† Iuvenal. Sat. 4
* Sueton. cap. 12
in Domitiano.

How did this worke with Alexander, that would needs be Jupiters sonne, & goe like Hercules in a Lions skin & Domitian a God; (* Dominus Deus noster sic fieri iubet) like the † Persian Kings, whose Image was adored by all that came into the city of Babylon. Commodus the Emperour was so gulled by his flattering Parasites, that he must be called Hercules. Antonius the Roman would be crowned with Ivy, carried in a Chariot, and adored for Bacchus. Cotys King of Thrace, was married to † Minerva, and sent three leuerall messengers one after another, to see if shee were come to his bed-chamber. Such a one was † Iupiter Menecrates, Maximinus Iovianus, Dioclesianus Hercules, Sapor the Persian King, brother of the Sunne and Moone, and our Kings of China and Tartaria in this present age. Such a one was Xerxes, that would whip the Sea, and send a challenge to mount Athas: and such are many sottish Princes, brought into a fooles Paradise by their Parasites. Tis a common humour, incident to all men, when they are in great places, haue done, or deseru'd well, to applaud and flatter themselves. Stultitiam suam produunt, &c (saith † Platerus) your very tradesmen if they bee excellent, will crack and bragge, and shew their folly in excessse. They haue good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselves, a perpetuall meditation of their Trophies & plauides, they runne at the last quite mad, and loose their wits. Petrarch. lib. 1. de contemptu mundi, confessed as much of himselfe, and Cardan in his 5 book of wisdom, giues an instance in a Smith of Milan, a fellow Citizen of his; one Galeus de Rubeis, that being commended for refinding of an instrument of Archimedes, for ioy ranne mad. Plutarch in the life of Artaxerxes, hath such a like story of one Chamus a souldier, that wounded King Cyrus in battel and grew thereupon so^x arrogant, that in a short space after hee lost his wits. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, ex insperato fall vnto them, for immoderate ioy, and continuall meditation of it, cannot sleepe, y or tell what they say or doe, they are so rauished on a suddaine; and with vaine conceits transported, there is no rule with them. Epaminondas therefore, the next day after his Leuctrian victory, came abroad all squallid and submissis, and gaue no other reason to his friends of his so doing, then that he perceauied himselfe the day before, by reason of his good fortune, to be too insolent, ouermuch ioyed. That wise and vertuous Lady, a Queene Catherine, Dowager of England, in priuate talke, vpon like occasion, said, that shee would not willingly endure the extremity of either fortune; but if it were, so that of necessity she must vndergoe the one, she would be in aduersity, because comfort was never wanting in it, but still counsell, moderation and government, were defectiue in the other: They could not moderate themselves.

† Brissonius.
q Antonius ab assentatoribus e- uectus, Liberum se patrem appellari iussit, et pro deo se venditavit, redimitus hedera, & corona velatus aurea, & thyrsu tenens, cothurnisq; succinctus, curru velut Liber pater uectus est Alexandriae. Pater. vol. post.
† Minerva nuptias ambit, tanto furore percitus, ut satelles mitteret ad uiderdum num dca in thalamu uenisset, &c.
† Elian. lib. 12.
† De mentis alienat. cap. 3.
† Sequiturq; (superbia formam. Livius lib. 11.
Oraculum est, virida sepe ingenia, luxuriare hac & evanescere, multosq; sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines.
u Galeus de Rubeis, Civis noster faber ferrarius, ob inventionem instrumenti Coctae olim Archimedis dicti, pra leuiâ insaniuit.
x Insania postmodum correptus, ob nimiam inde arrogantiam.
y Bene ferre

magnam disce fortunam. Hor. Fortunam reuerenter habe, quicumq; repente Dives ab exili progrediere loco. Ausonius. z Pro- cessit squalidus & submissus, ut hesterni diei gaudium intemperans hodie castigaret. a Vxor. Henrici 8. b Neutrius se fortune extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem & aduersam: quod in his nulli unquam defuit sola iunior, in altera multis consilium, &c. Lod. Vives.

Louè of Learning, or over much study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.



Eonartus Fuchsius Instit. lib. 3. sect. 1. cap. 1. Felix Plater. lib. 3. de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap. 3. speak

^e Peculiaris furor, qui ex literis fit.

^d Nihil magis auget, ac assidua studia, & profunde cogitationes.

^e Non desunt, qui ex iugi studio, & intempetiva lucubratione, huc deueniunt, hi præ ceteris enim plerumque melancholia solent infestari.

^f Study is a continuall & earnest meditation, applied to something with great desire.

^g Et illi qui sunt subtilis ingenij, & multe præmeditationis, de facili incidunt in melancholiam.

^g Ob studiorum sollicitudinem

^h lib. 5. Tit. 5. Gaspar Ens Thesaur. Polit.

ⁱ Apoteles. 31. Græcis hanc pestem relinquite, quæ dubium non est, quin brevi omnem iis vigorem ereptura Martis, & spiritus exhaustura sit. Ut ad arma tractanda plane inhabiles futuri sint.

ⁱ Knoles Turk. hist.

^k Acts 26. 24.

^l Nimis studis melancholicus evasit, dicens se Bibliam in capite habere.

^m Cur melancholia assidua, crebrisq; deliramentis vexentur eorum animi, ut desperare cogantur.

ⁿ Solers quilibet artifex, instrumenta sua diligentissime curat, penicillos pictor, malleos, incudessq; faber ferrarius, miles equos, arma: venator, aucups, aues, & canes: Cytharam cytharedus &c. soli musarum mysticæ tam negligentes suat, ut instrumentum illud quo mundam uniuersum mæuri solent, spiritum scilicet, penitus negligere videantur.

of a peculiar Fury, which comes by ouermuch study. Fernelius lib. 1. cap. 18. ^d puts Study, contemplation, and continuall meditation,

as an especiall cause of madnesse: and in his 86. consul. cites the same words. ^{io}: Arculanus in lib. 9. Rhasis ad Almarforem cap. 16. amongst other causes, reckons vp *studium vehemens*: so doth Levinus Lemnius, lib. de occult. nat. mirac. lib. 1. cap. 16. ^e Many men (saith he) come to this malady by continuall ^f study, and night-waking, and of all other men, Schollers are most subiect to it: and such Rhasis addes, ^f that haue commonly the finest wits, Cont. lib. 1. Tract. 9. Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 7. puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maule vnto them all, and almost in some measure an inseparable companion.

Varro belike for that cause calls *Tristes Philosophos* & *severos*, severe, sad, dry, tetricke, are common Epithites to Schollers: And ^g Patritius therefore in the institution of Princes, would not haue them to be great students. For (as Machiavel holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers, are neuer good souldiers; which a certaine ^g Gothe well perceiued, for when his country men came into Greece, & would haue burned all their bookes, hee cryed out against it, by all meanes they should not doe it, ^b leaue them that plague, which in time will consume all their vigour, and martiall spirits. The ⁱ Turkes abdicated Cornutus the next heire, from the Empire, because he was so much giuen to his book: and 'tis the common Tenent of the world, that Learning dulls and diminisheth the spirits, and so ^{per consequens} produceth melancholy.

Two maine reasons may be giuen of it, why students should be more subiect to this malady then others. The one is, they liue a sedentary, solitary life, ^{sibi & musis}, free from bodily exercise, & those ordinary disports which other men vse: & many times if discontent & idlenesse concurre with it, which is two frequent, they are precipitated into this gulfe on a sudden: but the common cause is ouermuch study; too much learning (as ^k Festus told Paul) hath made thee madde; 'tis that other extreame which effects it. So did Trincavelius lib. 1. consil. 12. & 13. find by his experience, in two of his Patients, a yong Baron, and another, that contracted this malady by too vehement study. So Forestus obseruat. lib. 10. obseru. 13. in a yong Divine in Louain, that was mad, and said, ^l he had a Bible in his head: Marsilius Ficinus de sanit. tuenda. lib. 1. cap. 1. 3. 4. & lib. 2. cap. 16. giues many reasons, ^m why students dote more often then others: The first is their negligence: ⁿ other worke men look to their

business.

And the second is, that they are more solitary, and haue less company, which is a great cause of melancholy.

The third is, that they are more studious, and haue more time to study, which is a great cause of melancholy.

The fourth is, that they are more diligent, and haue more care, which is a great cause of melancholy.

The fifth is, that they are more curious, and haue more desire, which is a great cause of melancholy.

The sixth is, that they are more ambitious, and haue more pride, which is a great cause of melancholy.

The seventh is, that they are more enuious, and haue more hate, which is a great cause of melancholy.

The eighth is, that they are more covetous, and haue more greed, which is a great cause of melancholy.

The ninth is, that they are more wrathful, and haue more anger, which is a great cause of melancholy.

The tenth is, that they are more melancholy, and haue more sadness, which is a great cause of melancholy.

The eleventh is, that they are more idle, and haue more sloth, which is a great cause of melancholy.

The twelfth is, that they are more negligent, and haue more carelessness, which is a great cause of melancholy.

The thirteenth is, that they are more forgetful, and haue more forgetfulness, which is a great cause of melancholy.

The fourteenth is, that they are more ignorant, and haue more ignorance, which is a great cause of melancholy.

The fifteenth is, that they are more foolish, and haue more foolishness, which is a great cause of melancholy.

The sixteenth is, that they are more simple, and haue more simplicity, which is a great cause of melancholy.

The seventeenth is, that they are more honest, and haue more honesty, which is a great cause of melancholy.

The eighteenth is, that they are more virtuous, and haue more virtue, which is a great cause of melancholy.

The nineteenth is, that they are more good, and haue more goodness, which is a great cause of melancholy.

The twentieth is, that they are more happy, and haue more happiness, which is a great cause of melancholy.

tooles; a Painter will wash his pencils; a Smith will looke to his hammer, anvil, forge: an husbandman will mend his plough-irons, and grinde his hatchet if it be dull; a faulkner or huntsman will have an especial care of his haukes, hounds, horses, doggs &c. a Musitian will string and unstring his Lute &c. only Schollers neglect that instrument, their braine and spirits (I meane) which they daily vse, and by which they range ouer all the world, which by much study is consumed. Vide (saith Lucian) *ne funiculum nimis intendendo, aliquando ab-rumpas*: See thou twist not the rope so hard, till at length it breake. *Ficinus* in his 4.c. giues some other reasons; *Saturne* and *Mercury*, the patrons of Learning, are both dry Plants: and *P. Origanus* assignes that same cause, why *Mercurialists* are so poore, and most part beggers; for that their President *Mercury* had no better fortune himselfe. The Destinies of old, put pouerty vpon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-borne brattes, inseparable companions:

† And to this day is euery Scholler poore,
Grosse gold from them runnes headlong to the boore:

Mercury, can helpe them to knowledge but not to money. The second is contemplation, which dryes the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation aboue in the head, the stomacke & liuer are left destitute, and thence come blacke blood and crudities, for want of concoction; and for want of exercise, the superfluous vapours cannot exhale &c. The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, *Nymanus orat. de imag. 10. Voschius lib. 2. cap. 5. de peste*: and something more they adde, that hard students are commonly troubled with goutes, catarrhes, rhumes, *cacexia*, *bradiopepsia*, bad eyes, stone & colick, crudities, oppilations, vertigo, windes, consumptions, and all such diseases as come by ouermuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, loose their wits, and many times their liues, and all through immoderate paines, and extraordinary studies. If you will not beleue the truth of this, looke vpon great *Tostatus* and *Thomas Aquinas* workes, and tell me whether those men tooke paines? peruse *Austin*, *Hierom*, &c. and many thousands besides.

*Qui cupit optatam cursu contingere metam,
Multa tulit, fecitq; puer, sudavit & alfit.
He that desires this wished goale to gaine,
Must sweat and freeze, before he can attaine,*

and labour hard for it. So did *Seneca*, by his owne confession ep. 8. Not a day that I spend idle; part of the night I keepe mine eyes open tired with waking, and now slumbring to their continuall taske. Heare *Tully pro Archia Poeta*: whilst others loytered, and tooke their pleasures, hee was continually at his booke: so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and liues. How much did *Aristotle* and *Ptolomy* spend? *vnus regni precium* they say, more then a kings ransome, how many crownes per annum, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? how much time did *Thebet Benchorat* employ; to finde out the motion of the eight spheare, 40 yeares and more, some write, how many poore schollers haue lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, esse and bene esse, to gaine knowledge? for which, after all their paines in the worlds esteeme they are

accompted

o Arcus & ar-
ma tibi non sunt
imit. and. Dia-
ne.
Si nunquam ces-
ses tenere,
molis erit. Ouid
p. Ephemery.
q. Contemplatio
cerebrum exsic-
cat & extinguit
calorem natura-
lem, unde cere-
brum frigidum
& siccum. eva-
dit, quod est me-
lancholicum. Ac-
cedit ad hoc,
quod natura in
contemplatione,
cerebro prorsus
cordiq; intenta,
stomachum he-
parq; destituit,
unde ex alimen-
tis male coctis,
sanguis crassus
& niger effici-
tur, dum nimio
otio membrorum
superflui vapo-
res non exhal-
ant.
i. Cerebrum ex-
siccatur, corpora
sensum graciles-
cunt.
i. Studiosi sunt
Cacectici & ni-
quam bene colo-
rati, propter de-
bilitatem dige-
stivae facultatis,
multiplicantur
in iis superflui-
tates. Io. Voschi-
us parte 2. cap. 5
de peste.
i. Nullus mihi
per otium dies
exit, partem no-
ctis studijs dedi-
co, non vero san-
no, sed oculos vi-
gilia fatigatos,
cadentesq; in o-
peram detineo.

120

accompted ridiculous and silly fooles, Idiots, Affes, and (as oft they are) reiected, contemned, derided, doting, and mad. Looke for examples in *Hildisheim spicel. 2. de mania & delirio: read Trincauellius l. 3. consil. 36. & c. 17. Montanus consil. 233. u Garceus de Iudic. genit. cap. 33. Mercurialis consil. 86. c. 25. Prosper x Calenius in his book de atrabile: Goe to Bedlā & aske. Or if they keepe their wits, yet they are esteemed scrubbs and fooles by reason of their carriage, after seauen yeares study — *statua taciturnius exit,**

Plerumq; & risum populi quatit. —

because they cannot ride an horse, which euery Clowne can doe; salute and court a Gentlewoman, carue at table, cringe and make congies, which euery common swasher can doe, *hos populus ridet & c:* they are laughed to scorn, and ^z accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserue it: ^a a meere Scholler, a meere Ass.

*b Obstipio capite, & figentes lumine terram,
Murmura cum secum, & rabiosa silentia rodunt,
Atque experrecto trutinantur verba labello,
Ægroti veteris meditantés somnia, gigni
De nihilo nihilum: in nihilum nil posse reverti.*

— who doe leane awry

*c Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing,
Each word vpon their out stretcht lip, and when
They meditate the dreames of old sicke men,
As, Out of nothing, nothing can be brought,
And that which is, can ne're be turn'd to nought.*

u Ioannes Hanuschius Bohemus, natus 1516 eruditus vir, nimis studiis in Phrenesin incidit.

Montanus instances in a Frenchman of Tolosa.

x Cardinalis Cecilius, ob laborem, vigiliam, & diuturna studia factus Melancholicus.

y Pers. Sat. 3. They cannot fiddle? but as Themistocles said, he could make a small town become a great city.

a Pers. Sat. 3.

b Ingenium sibi quod vanas desumpsit Athenas & septem studiis annos dedit, insenuitq;

Libris & curis statua taciturnius exit,

Plerumq; & risu populum quatit.

Hor. Ep. 1. lib. 2.

c Translated by Mr B. Holiday.

d Thomas rubore confusus dixit se de argumento cogitasse.

e Plutarch. vita Marcelli, Nec sensit urbem captam, nec milites in domum irrudentes adeo intentus studiis, &c.

f Lib. 2. cap. 18.

g Sub Furie larua circumiuit urbem, discitans se exploratorem ab inferis venisse, delaturum demonibus mortaliunt peccata.

Thus they goe commonly meditating vnto themselves, thus they sit, such is their action and gesture. *Fulgosus, lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis of France*, vpon a sudden knocked his fist vpon the table, and cried, *conclusum est contra Manicheos*, his wits were a woolgathering, as they say, and his head busied about other matters; when hee perceiued his errour, he was much ^d abashed. Such a story there is of *Archimedes* in *Vitruvius*, that hauing found out the meanes to know how much gold was mingled with the siluer in King *Hierons* crowne, ran naked forth of the bath and cried *εὕρηκα*, I have found: ^e and was commonly so intent to his studies, that he neuer perceaued what was done about him, when the Cittie was taken, and the souldiers now ready to rife his house, hee tooke no notice of it. *S. Bernard* rod all day long by the *Lemman* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose him to be mad, and send for *Hippocrates* to cure him: if he had beene in any solemne company, hee would vpon all occasions fall a laughing. *Theophrastus* saith as much of *Heraclitus*, for that he continually wept, & *Laertius* of *Menedemus Lampfacus*, because he ran about like a mad man, & saying hee came from hell as a spy, to tell the diuels what mortall men did. Your greatest students are commonly no better, silly, soft fellowes in their outward behauiour, absurd ridiculous to others, and no whit experienced in worldly businesse, and how should they be otherwise? but as so many sotts

in schooles, when (as† he well obserued) they nether heare nor see such things as are commonly practised abroad, how shoulde they get experience, by what meanes? ^h I knew in my time many Schollers, saith *Aeneas Sylvius*, (in an Epistle of his to *Gasper Sciticke*, Chancelour to the Emperour) excellent well learned, but so rude, so silly, that they had no common civility, nor knewe how to manage their domesticke or publike affaires. *Paglarensis* was amazed, and said his farmer haas surely cosened him, when he heard him tell that his Sow had eleuen pigges, and his Ass had but one foale. To say the best of this profession, I can giue no other testimony of them in generall, then that of *Pliny* of *Isaus*; He is yet a scholler, then which kinde of men there is nothing so simple, so sincere none better; they are most part harmelesse, honest, vpright, innocent, plaine dealing men.

Now because they are commonly subiect to such hazards and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would haue good Schollers to be highly rewarded, and had in some exrtordinary respect aboue other men, to haue greater ⁱ priuiledges then the rest, that aduenture themselves and abbreviate their liues for the publike good. But our patrons of learning are so farre now adaiies, from respecting the *Muses*, and giuing that honour to Schollers, or reward which they deserue, and are allowed by those indulgent priuiledges of many noble Princes, that after all their paines taken in the *Vniuersities*, cost and charge, expenses, irkesome houres, laborious tasks, wearisome daies, dangers, hazards (barred *interim* from all pleasures which other men haue, inewed vp like hawkes all their liues) if they chance to wade through them, they shall in the end be reiected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, povertie and beggery. Their familiar attendants are,

† *Pallentes morbi, luctus, cura, labor, q,*
Et metus, & male suada fames, & turpis egestas,
Terribiles visu formae —

Greife, labour, care, pale sicknesse, miseries,
 Feare, filthy pouerty, hunger that cries,
 Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceipt of this alone were enough to make them all melancholy. Most other trades and professions after some seauen years prentiship, are enabled by their craft to liue of themselves. A marchant aduentures his goods at sea, and though his hazard be great, yet if one ship returne of foure, he likely makes a sauing voyage. An husbandmans gaines are almost certaine; *quibus ipse Iupiternocere non potest* (tis† *Catos* Hyperbole, a great husband himselfe) onely Schollers, mee thinkes are most vncertaine, vnrespected, subiect to all casualties, & hazards. For first, not one of a many prooues to be a Scholler, all are not capable and docile, ^k *ex omni ligno non fit Mercurius*: we can make *Maiors* and officers every yeare, but not Schollers: Kings can inuest Knights and Barons, as *Sigismond* the Emperour confessed; *Vniuersities* can giue degrees; but hee nor they, nor all the world can giue learning, make Philosophers, Artists, Orators, Poets: Though they may be willing to take paines, to that end sufficiently informed and liberally maintained by their patrons and parents. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend

121.

† *Petronius. Ego a bitro in scholis stultissimos fieri, quia nihil eorum que in usu habemus aut audiunt aut vident. h No- vi meis diebus, plerisq; studiis literarum deditos, qui disciplinis admodum abundabant, sed hi nihil civilitatis habent, nec rempubl. nec domesticam regere norant. Stupuit Paglarensis & furti villicum accusavit, qui suam fetam undecim porcellos, asinam unum duxerat pullum enixam retulerat.*

† *lib. i. epist. 3. Adhuc sculasticus tantum est: quo genere hominum, nihil aut est simplicius, aut sincerius aut melius.*

ⁱ *Iure privilegandi, qui ob commune bonum abbreviant sibi vitam.*

† *virg. 6. En.*

† *Plutarch: vitacius. Certa agricolationis lucrum &c.*

^k *Quotannis sunt consules & proconsules. Rex & Poeta quotannis non nascitur.*

122. hend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends grieffe and their owne vndoings. Or put case they be studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they endure? No labour in the world like vnto study. It may be, their temperature will not endure it, but striuing to be excellent to know all, they loose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *eneis intestinis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he haue it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *Vniversity*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are employed is to teach a Schoole, turne Lecturer or Curat, and for that he shall haue Faulknors wages, 10^l *per annum*, and his diet, or some small stipend, so long as he can please his Patron or the parish; if they approue him not (for vlually they doe but a yeare or two) as inconstant, as * they that cryed *Hosanna* one day, and *crucifixe* him the other; seruing-man like, he must goe looke a new master: if they doe what is his reward?

* Mat. 21.

† Hor. ep. 20. l. 1

† *Hoc quoq; te manet vt pueros elementa docentem**Occupet extremis in vicis alba senectus.*

Like an Ass, he

† Lib. 1. de con-
tem. amor.

m Satyricon.

wearies out his time for prouender, and can shew a stumpe rod, *togam tritam & laceram*, saith † *Hædus*, an old torne gowne, an ensigne of his infelicity, he hath his labour for his paine, a *modicum* to keepe him till he be decrepit, and that is all. *Grammaticus non est felix &c.* If he be a trencher Chaplaine in a Gentlemans house, as it befell *m Ephormio*, after some seauen yeares seruice, hee may perchance haue a liuing to the halfe, or some small *rectory* wth a craft chamber-maid, to haue and to hold during the time of his life. But if he offend his good Patron, or displease his Lady Mistris in the meane time,

* Iuven. Sat. 5.

* *Ducetur plantâ velut ictus ab Hercule Cacus,**Poneturq; foras, si quid tentauerit vnquam**Hiscere* —as *Hercules* did by *Cacus*, he shall bee

dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Nobleman, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one vnder another, as in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for Poets, Rhetoritians, Historians, Philosophers, ° Mathematitians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Euen so they were at first, if you will beleue that pleasant tale of *Socrates*, which he told faire *Phædrus* vnder a Plane-tree, at the bankes of the riuer *Isus*; about noone when it was hot, and the Grasshoppers made a noise, hee tooke that sweete occasion to tell him a tale, how Grasshoppers were once Schollers, Musitians, Poets, &c. before the *Muses* were borne, and liued without meat and drinke, & for that cause were turned by *Iupiter* into Grasshoppers. And may be turned againe, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to haue

o As colit astra

haue: or else in the meane time, I would they could liue as they did without any viaticum, like so many *P Manucodiatæ* those *Indian* birds of *Paradise*, as we commonly call them, those I meane that liue with the ayre, and dew of heauen and need no other food: for being as they are, their ** Rhetoricke only* serues them, to curse their bad fortunes, and many of them for want of meanes are driuen to hard shifts, from *Grashoppers* they turne *Humblebees* and *Wasps*, plaine *Parasites*, and make the *Muses*, *Mules*, to satisfie their hungerstarued panches, and get a meales meat. To say truth, 'tis the common fortune of most *Schollers*, to be seruite and poore, to complaine pittifully, and lay open their wants to their respectlesse patrons, as *† Cardan* doth, as ** Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate vnworthy idiot, for his excellent vertues, whom they should rather as *† Machiavel* obserues, vilify, and raile at downe right for his most notorious villanies and vices. So they prostitute themselues as *Fidlers*, or mercenary *Tradesmen*, to serue great mens turnes for a small reward. They are like *9 Indians*, they haue store of gold; but know not the worth of it, for I am of *Synefius* opinion, *† King Hieron* got more by *Simonides* acquaintance, then *Simonides* did by his: they haue their best education, good institution, sole qualification from vs, and when they haue done well, their honour and immortality from vs, wee are the liuing tombes, registers, and as so many trumpeters of their fames, what was *Achilles* without *Homer*; *Alexander* without *Arian* and *Curtius*, who had knowne the *Cæsars*, but for *Suetonius* and *Dion*;

† Vixerunt fortes ante Agamemnona
Multi: sed omnes illachrimabiles
Vrgentur, ignotiq; longa
Nocte, carent quia vate sacro.

they are more beholden to *Schollers*, then *Schollers* to them, but they vnder-value themselues, and so by those great men are kept downe. Let them haue that *Encyclopedian*, all the learning in the world, they must keepe it to themselues, & liue in base esteeme, and starue, except they will submit, as *Budaus* well hath it, so many good parts, so many ensignes of *Arts*, vertues, be slavishly obnoxious to some illiterate potentate, & liue vnder his insolent worship, or honour, like *Parasites*, *Qui tanquam mures alienum panem comedunt*. For to say truth, artes hæ non sunt *Lucrativæ*, as *Guido Bonat* that *Astrologer* could fore-see, they be not gainefull artes these, sed *esurientes & famelica*, but poore and hungry.

Dat Galenus opes, dat Iustinianus honores,
Sed genus & species cogitur ire pedes:
The rich Physitian, honour'd Lawyers ride,
Whil'ft the poore Scholler foots it by their side.

Pouerty is the *Muses* Patrimony, and as that Poeticall diuinity teacheth vs, when *Impiters* daughters were each of them married to the Gods, the *Muses* alone were left solitary, *Helicon* forsaken of all suters, and I belecue it was, because they had no portion.

† Calliope longum calebs cur vixit in ævum?
Nempe nihil dotis, quod numeraret, erat.

Q 3

Why

Aldrovandus
de Avibus l. 12.
Gesner. & c.
** Literas habent*
quæ sibi &
fortune sue ma-
ledicant. Sat.
Menip.

† *Lib. de libris*
propriis fol. 24.
** Prefat. tran-*
slat. Plutarch.

† *Polit. disput.*
laudibus extollit
cos ac si vertuti-
buspollerent, quos
ob infinita sce-
lera potius vitupe-
rare oporteret.

q Or as horses
knowe not
their strength,
they consider
not their own
worth.

† *Plura, ex Si-*
monidis famili-
aritate Hieron
consequutus est,
quam ex Hiero-
nis Simonides.
† *Hor. lib. 4. od. 9.*

r *Inter inertes &*
Plebeios serè
iacet, vltimum
locum habens,
nisi tot artis,
virtutisq; insig-
nia, turpiter, ob-
noxie, supparifi-
tando fascibus
subiecerit pro-
tervæ insolentisq;
potentie. Lib. 1.
de contempt. re-
rum fortuitarum

† *Buchanan.*
eleg. lib.

Why did *Calliope* liue so long a maid?
Because she had no dowry to be paid.

Euery since all their followers are poore, forsaken, and left vnto themselves. In so much, that as [†]*Petronius* argues, you shall likely know them by their cloathes. *There came*, saith he, *by chance into my company, a fellow not very spruce to locke on, that I could perceau*e by that note alone he was a Scholler, whom commonly rich men hate: I asked him what he was, he answered; a Poet; I demanded againe why hee was so ragged, hee told mee this kinde of learning neuer made any man rich.

† In Satyricon.
Intrat senex, sed
cultu non ita spe-
ciosus, ut facile
appareret cum
hac nota litera-
tum esse, quos
diuites odisse so-
lent. Ego in-
quit Poeta sum?
Quare ergo tam
male vestitus es?
Propter hoc ipse,
amor ingenii ne-
minem vquam
diuitum fecit.
† Petronius Sa-
biter.

‡ Qui Pelago credit, magno se fenore tollit,
Qui pugnas & rostra petit, praecingitur auro:
Vilis adulator picto iacet ebrius ostro,
Sola pruinosis horret facundia pannis.

A Merchants gaine is great that goes to Sea,
A Souldier embossed all in a gold:
A Flatterer lies fox'd in braue array;
A Scholler only ragged to behold.

¶ Oppressus pau-
per tate animus
nihil eximium
aut sublime cogi-
tare potest, am-
nitates literarū,
aut elegantiam,
quoniam nihil
praesidi in his
ad vite commo-
dam videt, pri-
mo negligere,
mox odisse in-
cipit.
Hens.

All which our ordinary students, right well perceiuing in the *Vniuersities*, how vnprofitable these Poeticall, Mathematicall, and Philosophicall studies are, how little respected, how few Patrons; apply themselves in all hast to those three commodious professions of Law, Physicke, and Diuinity, sharing themselves between them, reiecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them ouer, as pleasant toyes, fitting only table talke, and to furnish them with discourse. They are not so behouefull: he that can tell his mony hath Arithmeticke enough: He is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne vse. The best Opticks are, to reflect the beames of some great mens fauour and grace to shine vpon him. He is a good Engineer that alone can make an instrument to get preferment. This was the common Tenent and practise of *Poland*, as *Cromerus* obserued not long since, in the first booke of his history, their *Vniuersities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but euery man betook himselfe to Diuinity, *hoc solum in votis habens, opimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as *Lipsius* inueighes, *they thrust their children to the study of Law and Diuinity, before they be informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Graeci Latiniq; delirantes scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. intersunt & praesunt consiliis regum. o pater & patria?* so he complained, & so may others. For euen so wee finde, to serue a great man, to get an office in some Bishops Court (to practise in some good Towne) or compass a Benifice, is the marke wee shoot at, as being so advantagious, the high way to preferment.

† Epistol. quest.
lib. 4. Ep. 21.

Although many times, for ought I can see, these men faile as often as the rest in their proiects, and are as vsually frustrate of their hopes. For let him be a Doctor of the Law; an excellent Ciuilian of good worth, where shall he

he

he practise and expatiate? Their fields are so scant, the Ciuill Law with vs
 so contractad with Prohibitions, so few causes, by reason of those all deuou- 125
 ring municipall Lawes, *quibus nihil illiteratius*, saith * *Erasmus*, an illiterate * *Ciceron. dial.*
 and a barbarous study, (for though they be neuer so well learned in it, I can
 hardly vouchsafe them the name of Schollers, except they be otherwise qua-
 lified) and so few Courts are left to that profession, such slender offices, and
 those commonly to be compassed at such deare rates, that I know not how
 an ingenuous man should thriue amongst them. Now for Physitians, there
 are in euery Village so many Mountebankes, Empiricks, Quacksalvers, Paracel-
 sians, as they call themselues, *Causifici & sanicida*, so * *Clenard* tearmes them, * *Epist. lib. 2.*
 Wisards, Alcumists, poore Vicars, cast Apothecaries, Physitians men, Bar-
 bers, and Good wiues, professing great skill, that I make great doubt how
 they shall be maintained, or who shall be their Patients. Besides, there are so
 many of both sorts, and some of them such Harpyes, so couetous, so clamor-
 ous, so impudent; and as y he said, litigious, Idiots,

Quibus loquacis affatim arrogantia est,

Peritia parum aut nihil,

Nec ulla mica literarum salis,

Crumeni mulganatio:

Loquuteleia turba, litium strophæ,

Maligna litigantium cohors, togati vultures,

Laverne alumni, Agyrtæ, &c.

Which haue no skill but prating arrogance,

No learning, such a purse-milking nation:

Gown'd vultures, theeues, and a litigious rout

Of coseners, that haunt this occupation,

that they cannot well tell how to liue one by another, but as he iested in the

Comedy of clocks, they were so many, *maior pars populi arida reptant fame:*

they are almost starued a great part of them, and ready to deuoure their fel- 2 *Plautus.*

lowes, * *Et noxiâ calliditate se corripere*; such a multitude of pettifoggers &

Empericks; such impostors, that an honest man knowes not in what sort to * *Barc. Argens*

compose and behaue himselfe in their society, to carry himselfe with credit 3 *lib. 3.*

in so vile a rout. *scientiæ nomen, tot sumptibus partum & vigiliis profiteri*

dispudeat, postquam &c.

Last of all to come to our Diuines, the most noble profession and worthy

of double honour, but of all others; the most distressed and miserable. If

you will not beleue me, heare a brieue of it, as it was not many yeares since,

publikely preached at Pauls crosse, ^a by a graue Minister then, and now a

reuerend Bishop of this lande. *We that are bred up in learning, and destina-*

ted by our Parents to this end, we suffer our childhood in the Grammer schoole,

which Austin calls magnam tyrannidem, & graue malum, and compares it to

the torments of martyrdom, when we come to the Vniuersity, if we liue of the

Colledge allowance, as Phalaris obiected to the Leontines *πρωτὴν ἐστὶν πλὴν λιμῆ*

ἔστιν, needy of all things but hunger and feare; or if wee be maintained but

partly by our Parents cost, doe expend in vnecessary maintenance, bookes and

degrees, before we come to any perfection, sine hundereth pounds, or a thousand

markes. If by this price of the expence of time, our bodies and spirits, our sub-

stance & patrimonies, we cannot purchase those small rewards, which are ours

by

y *Ia. Doufa Epod.*
don. lib. 2. car. 2.

2 *Plautus.*

* *Barc. Argens*
lib. 3.

a *Ioh. Howson*
 4 *Novembris*
 1597. the Ser-
 mon was prin-
 ted by Arnold
 Hartfield.

by law, and the right of inheritance, a poore Personage, or a Vicarige of 50^l per annū but we must pay to the Patron for the lease of a life (a spent and out worne life) either in annuall pension, or aboue the rate of a cobby hold, and that with the hazarde and losse of our soules, by Simony and periury, and the forfeiture of all our spirituall preferments, in esse and posse, both present and to come. What father after a while will be so improuident, to bring vp his sonne to his great charge, to this necessary beggery? What Christian will be so irreligious, to bring vp his sonne in that course of life, which by all probability and necessity, cogit ad turpia, enforcing to sinne, will entangle him in simony and periury, when as the Poet saith, *Invitatus ad hæc aliquis de ponte negabit: a beggers brat taken from the bridge where he sits a begging, if he knew the inconuenience, had cause to refuse it.* This being thus, haue not we fished faire all this while, that are initiate Diuines, to finde no better fruits of our labours, *hoc est cur palles, cur quis non prandeat hoc est?* doe wee macerate our selues for this? Is it for this we rise so early all the yeare long? *Leaping* (as he saith) *out of our beds, when we heare the bell ring, as if we had heard a thunder clap.* If this be all the respect, reward and honour we shall haue, *c frange leues calamos, & scinde Thalia libellos:* let vs giue ouer our bookes, and betake our selues to some other course of life? to what end should wee study? *d Quid me litterulas stulti docuere parentes,* what did our parents meane to make vs schollers, to be as farre to seeke of preferment after twenty yeares study, as wee were at first: why doe wee take such paines? *Quid tantum insanis iuvat impallescere chartis?* If there be no more hope of reward, no better encouragement. I say againe; *Frangere leues calamos, & scinde Thalia libellos;* let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, leaue all, and rather betake our selues to any other course of life, then to continue longer in this misery. *† Præstat dentiscalpia radere, quàm literarijs monumentis magnatum favorem emendicare.*

b Pers. Sat. 3.

* *Electo exsili-
entes, ad sub-
itum tinnitibus
li pulsum quasi
fulmine territi*

c Mart.

d Mart.

† Sat. Menip.

c Lib. 3. de conf.

† I had no mo-

ney, I wanted

impudence, I

could not

scamble, rem-

porize, dissem-

ble: non prande-

ret obus, &c.

vis dicam, ad

palpandum &

adulandum pe-

nitius insulsus,

recudi non pos-

sum, iam senior

ut sim talis, &

fingi nolo, ve-

cunq; male ce-

dat in rem me-

am & obscurus

inde delitescam.

Yea, but me thinkes I heare some man except at these words, that though this be true which I haue said of the estate of Schollers, and especially of Diuines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they haue iust cause to complaine, there is a fault, but whence proceeds it? If the cause were iustly examined, it would be retorted vpon our selues, if wee were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among vs, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more then manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse vs; both are faulty, they and wee: yet in my iudgement, theirs is the greater fault, more apparant causes, and more to be condemned. For my part, if it be not with mee as I would, or as it should, I doe ascribe the cause, as *c Cardan* did in the like case; *meo infortunio potius quam illorum sceleri,* to † mine owne infelicity, rather then their naughtinesse: Although I haue beene baffled in my time by some of them, and haue as iust cause to complaine as another. For the rest, 'tis on both sides *facinus detestandum,* to buy and sell liuings, to detaine from the Church, that which Gods and mens Lawes haue bestowed on it; but in them most, and that from the couetousnesse and ignorance, of such as are inter-

sted

sted in this businesse; I name couetousnesse in the first place, as the root of all these mischiefs, which *Achan*-like, compels them to commit sacriledge, and to make Simoniacall compacts, (and what not) to their owne ends, f that kindles Gods wrath, brings a plague, vengeance, and an heavy visitation vpon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they haue it. And some when they haue with riot and prodigality, embezelled their estates, to recouer themselves, make a prey of the Church, robbing it, § as *Iulian* the Apostate did, spoile Persons of their reuenues (in keeping halfe backe, h as a great man amongst vs obserues:) and that maintenance on which they should liue: by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors; for who will apply himselfe to these diuine studies, his sonne, or friend, when after great paines taken, they shall haue nothing wherevpon to liue? But with what euent doe they these things?

† *Opesq; totis viribus venamini,*

At inde messis accidit miserima.

They toyle and moyle, but

what reap they? They are commonly vnfortunate families that vse it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as i he quotes out of *Austin*) *can they expect a blessing or inheritance from Christ in Heauen, that defraude Christ of his inheritance here on earth?* I would all our Symoniacall Patrons, and such as detaine Tithes, would read those iudicious Tracts of *Sr Henry Spelman*, and *Sr James Sempill* Knights; those late elaborate and learned Treatises of *Dr Tillsye*, and *Mr Montague*, which they haue written of that subiect. But though they should read, it would be to small purpose, *clames licet & mare caelo confundas*; thunder, lighten; preach hell and damnation, tell them 'tis a sinne, they will not beleue it; denounce and terrifie, they haue cauterized consciences, they doe not attend, as the enchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optime*, they cry and applaud themselves, with that Miser, *simulac nummos contemplor in arcâ*: say what you will, *quocunq; modo rem*: as a dogge barks at the Moone, to no purpose are your sayings: Take you Heauen, let them haue mony. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defectiue in this behalfe, that I shall neuer thinke better of them, then that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse then Heathens. For as *Dionysius Halicarnassens* obserues *antiq. Rom. lib. 7. m Primum locum &c.* Greekes and Barbarians obserue all religious rites, and dare not breake them for feare of offending their Gods; but our Simoniacall contracters, our senselesse *Achans*, our stupified Patrons, feare neither God nor diuell, they haue evasions for it, it is no sinne, or not due *iure diuino*, or if a sinne, no great sinne; &c. And though they bee daily punished for it, yet as *n Chrysostome* followes it, *Nulla ex pœnâ sit correctio, & quasi aduersis malitia hominum provocetur, crescit quotidie quod puniatur*: they are rather worse then better, --- *iram atq; animos à crimine sumunt*, and the

R

more

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f *Deum habent iratum, sibiq; mortem eternâ acquirunt aliis miserabilem ruinam* *Serrarius*

in *Iosua*, 7.

Euripides.

g *Nicephorus*

l. 10. cap. 5.

h *Lord Cook* in his Reports second part

fol. 44.

† *Euripides.*

i *Sr Henry Spelman, de nou temerandis Ecclesiis.*

k 1. Tim. 42.

l *Hor.*

m *Primum locum apud omnes gentes habet patrius deorum cultus, & geniorum, nam hunc diuissime custodiunt, tam Graeci quam Barbari &c.*

n *Tom. 1. defleuil. trium annorum sub Elia sermone.*

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more they are corrected, the more they offend: but let them take their course, *o Ouid. Fast. p De male que- fitis vix gaudet tertius heres. q Strabo lib. 4. Geog. r Nihil facilius opes evertet, quam avaritia & fraud de parva. Et sic nimis seram ad- das tali arce & exteriore ianua & veste eam communias, in- tus tamen frau- dem & avariti- am, &c. In 5, Corinth. f Acad cap. 7. t Ars neminem habet inimicum præter ignoran- tem.* *o Rode caper vites*, goe on still as they begin, 'tis no sinne, let them reioyce se- cure, Gods vengeance will ouertake them in the end, & these ill gotten goods as an Eagles feathers, *p* will consume the rest of their substance: It is *q aurum Tholosanum*, and will produce no better effects. *q Let them lay it vp safe, and make their conveyances never so close, locke and shut doore*, saith Chrysostome, yet fraud and covetousnesse, two most violent theeues, are still included, and a little gaine evill gotten, will subvert the rest of their goods. The Eagle in *Æsope*, seeing a peece of flesh, now ready to be sacrificed, swept it away with her claws, and carried it to her nest; but there was a burning coale stuck to it by chance, which vnawares consumed her, young ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpies, looke for no better successe.

A second cause is Ignorance, and from thence contempt, *successit odium in literas ab ignorantia vulgi*; which *f. Iunius* well perceiued: this hatred & contempt of learning, proceeds out of *t* Ignorance, as they are themselues barbarous, idiots, dull, illiterate, and proud, so they esteeme of others. *Sint Mecenate, non deerunt Flacce Marones:*

Let there be bountifull Patrons, and there will bee painefull Schollers in all Sciences. But when they contemne Learning, and thinke themselues suffici- ently qualified, if they can write and read, scamble at a peece of Evidence, or haue so much Latine as that Emperour had, *u qui nescit dissimulare, nescit vivere*, they are vnfit to doe their country seruice, to performe or vndertake any action or imployment, which may tend to the good of a Common- wealth, except it be to fight, or to doe country Iustice, with common sense, which every Yeoman can likewise doe. And so they bring vp their children, rude as they are themselues, vnqualified, vntaught, vnciuill most part. *† Quis è nostrâ iuventute legitime instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipi- tant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate country- men, it may be ours. Now shall these men iudge of a Schollers worth, that haue no worth, that know not what belongs to a students labours, that cānot distinguish betwixt a true Scholler, and a drone? or him that by reason of a voluble tongue, a strong voice, a pleasing tone, and some trivantly *Polyan- thean* helps, steales and gleanes a few notes from other mens Haruests, and so makes a faire shew, and him that is truly learned indeed: that thinkes it no more to preach, then to speake, *x or to runne away with an empty cart*, as a graue man said; and therevpon vilifie vs, and our paines; scorne vs, and all learning. *y* Because they are rich, and haue other meanes to liue, they think it concernes them not to knowe, or to trouble themselues with it; a fitter taske for younger brothers, or poore mens sonnes, to be pen and Inkhorne men, and no whit befeeming the calling of a Gentleman: as *Frenchmen* and *Germans* commonly doe, neglect therefore all humane learning, what haue they to doe with it? Let Marriners learne Astronomy; Marchants Factors study Arith- meticke; Surveiers get them Geometry; Spectacle-makers Opticks; Land- leapers Geography; Towne-Clarks Rhetoricke; what should hee doe with a spade, that hath no ground to digge; or they with Learning, that haue no vse of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and he

u He that can- not dissemble cannot liue.

† Epistol. quest. lib. 4. epist. 21.

x Dr King, in his last Le- cture on *Ionas*, sometimes right reverēd L. Bishop of London.

y *Quibus opes & otium, hi barbaro fastu literas contem- nunt,*

the basest seruants bee better qualified then themselues. In former times, Kings, Princes, and Emperours were the only Schollers, excellent in all faculties. *Iulius Caesar* mended the yeare, and writ his owne Commentaries, ² *Antonius, Adrian, Nero, Severus, Iulian, &c.* ^a *Michael* the Emperour, and *Isacius*, were so much giuen to their studies, that no base fellow would take so much paines: *Orion, Perseus, Alphonsus, Ptolomeus*, famous Astronomers: *Sabor, Mithridates, Lysimachus*, admired Physitians: *Plato's* kings all: *EVAN* that *Arabian* Prince, a most expert Iueller, and an exquisite Philosopher; The Kings of *Aegypt* were Priests of old, and chosen from thence, — *Idem rex hominum, Phæbiq, sacerdos*: but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons and confined alone to *Vniuersities*. In those daies, Schollers were highly be-
 loved, ^c honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecænas*: Princes companions; deare to them as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher 50 talents, because he was poore, *usu rerum aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian*, and *Lampridius* of *Alexander Severus*, famous Clarke, came to these Princes Courts, *velut in Lycaum*, as to an Vniuersity, & were admitted to their Tables, *quasi diuim epulis accumbentes*; *Archilaus* that *Macedonian* king would not willingly sup without *Euripides*, *delectatus poetæ suauis sermone*, and it was fit it should be so, ^d *quoniam illis nihil deest, & minimè egere solent, & disciplinas quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell ^e schollers in our times to complaine of pouerty, or crouch to a rich chuffe for a meales meat, but could vindicate themselues, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them study; they must be dieted, as hores to a race, not pampered, ^f *Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt; & so by this depression of theirs, ^f some want meanes, others will, all want ^g incouragement, as being forsaken almost, and generally contemned. How beloved of old, and how much respected was *Plato* of *Dionysius*? How deare to *Alexander* was *Aristotle*? *Anexarchus* and *Trebatius* to *Augustus*, *Cassius* to *Vespasian* *Plutarch* to *Traian*? *Seneca* to *Nero*? *Simonides* to *Hieron*? how honoured? ^h *Sed hæc prius fuere, nunc recondita*

Senent quiete, those times are gone:

Et spes, & ratio studiorum in Casare tantum:

as he said of old, we may truely say now; he is our *Amulet*, our ⁱ *Sunne*, our sole comfort and refuge, our *Ptolomy*, our common *Mecænas*, *Iacobus munificus*, *Iacobus pacificus*, *mysta Musarum*, *Rex Platonicus*: *Grande decus, columenq, nostrum*: A famous Scholler himselve, and the sole Patron, Pillar, and sustainer of Learning: but his worth in this kinde is so well knowne, that as *Paterculus* of *Cato*, *Iam ipsum laudare nefas sit*: and which ^{*} *Pliny* to *Traian*, *Seriate carmina, honorq, æternus annalium, non hæc brevis & pudenda predicatio colet*. But he is now gone, this *Sunne* of ours set, and yet no night followes,

---- *Sol occubuit, nox nulla sequuta est*. We haue such an another in his roome ---- [†] *taureus alter*

^z *Spartian. Solliciti de rebus nimis.*
^{Nicet. 1. Anal. Fumis lucubrationum sordabant.}

^c *Grammaticis olim & Dialecticis Iurisq, Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverunt Imperatores, quibus ornabant heroas Erasmi.*
^{ep. 10. Fabio episc. Vien.}

^d *Heinsius præfat. Poematum.*
^e *Servile nomen Scholaris iam.*
^f *Seneca.*
^g *Haud facile emergunt &c.*
^g *Media quod noctis ab hora sedisti qua nemo faber, qua nemo sedebat, qui docet obliquo lanæ deducere ferro.*
^h *rara tamen merces. Iuv. Sat. 7.*
^h *Catullus.*
^{Iuven.}
ⁱ *Nemo est quem non Phæbus hic nofter, solo intuitu lubentiores reddat.*
^{* Panegy.}

[†] *Virgil.*

Avulsus

Avulsus, simili frondescit virga metallo, and long may he raigne and flourish amongst vs.

Let me not be malicious, and lie against my *Genius*; I may not denie, but that we haue a sprinkling of our Gentry, heere and there one, excellently well learned, like those *Fuggeri* in Germany, *Du Bartas*, *Du Plessis*, *Sadael* in France, *Picus Mirandula*, *Schottus*, *Barotius* in Italy:

Apparent rari nantes in gurgite vasto:

but they are but few in respect of the multitude, the maior part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and Hounds, and carryed away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interim otij a venatu, poculis, alea, scortis*) tis an English Chronicle, *S^t Huon of Burdeaux*, *Amadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to driue away time, ^k their sole discourse is dogs, hawkes, horses, and what newes? If some one haue beene a traoueller in Italy, or as farre as the Emperours Court, wintered in *Orleanse*, & can court his Mistris in broken French, weare his cloathes neatly in the newest fashion, sing some choice out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat, and to be admired: ^l Otherwise he and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits downe (cloathes excepted) and him that holds the Trencher behinde him: yet these men must be our Patrons, our gouernours too sometimes, statesmen, magistrates, noble, great, & wise by inheritance.

^k *Rarus enim ferme sensus communis in illa Fortuna. Iuven. Sat. 8.*

^l *Quis enim generosum dixerit hunc qui Indignus genere, & praclaro nomine tantum insignis. Iuven. Sat. 8.*

^m I haue often met with my selfe, and conferred with diuers worthy Gentlemen in the Country, no whit inferior, if not to be preferred for diuers kind of learning, to many of our Academicks. *o Ipse licet Musis venias comitatus Homere, Nil tamen attuleris ibis Homere foras.* ^p *Et legat historicos authores noverit omnes Tanquam unguis digitosq, suos. Iuv. Sat. 7.*

Mistake me not (I say againe) *Vos o Patritius sanguis*, you that are worthy Senatours, Gentlemen, I honour your names and persons, and with all submisseness, prostrate my selfe to your censure and seruice. There are amongst you, I doe ingeniously confesse, many well-deseruing Patrons, and true patriots, of my knowledge, besides many hundreths which I neuer saw, no doubt, or heard of, pillars of our common-wealth, ^m whose worth, bountie, learning, forwardness, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your ranke there are a deboshed, corrupt, couetous, illiterate crew againe, no better then stockes, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, & *quis ille Thrax qui hoc neget?* a fordid, prophane, pernicious company, irreligious, impudent and stupid, I knowe not what Epithets to giue them, enemies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, & put in trust freely to dispose of such Liuinges to the Churches good; but (hard taske-masters they proue) they take away their straw, and compell them to make their number of bricke: they commonly respect their owne ends, commodity is the steere of all their actions, and him they present in conclusion, as a man of greatest gifts, that will giue most; no penny, ^o no *Pater noster*, as the saying is: *Nisi preces auro fulcias amplius irritas: ut Cerberus offa*, their attendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Romae venalia*, tis a rag of Popery, which will neuer be rooted out, there's no hope, no good to be done without mony. A Clarke may offer himselfe, approue his ^p worth, learning

ning, honesty, religion, zeale, they will commend him for it; but —† *probitas* 131
laudatur & alget. If he be a man of extraordinary parts, they will flocke a far † *Juvenal.*
 off to heare him, as they did in *Apuleius*, to see *Psyche*: *multi mortales conflu-*
ebant ad videndum seculi decus, speculum gloriosum: laudatur ab omnibus,
spectatur ab omnibus, nec quisquam non rex, non regius, cupidus eius nuptia-
rum petitor accedit, mirantur quidem divinam formam omnes, sed ut simu-
lachrum fabrè politum mirantur; many mortall men came to see faire *Psyche*,
 the glory of her age, they did admire her, commend, desire her for her divine
 beauty, and gaze vpon her; but as on a picture, none would marry her, *quòd*
indotata, faire *Psyche* had no money. ¶ So they doe by learning;

—† *didicit iam dives avarus*
Tantum admirari, tantum laudare desertos,
Vt pueri Iunonis avem. —

Your rich men haue now learn'd of later daies
 T' admire, commend, and come together
 To heare and see a worthy Scholler speake,
 As children doe a Peacocks feather.

He shall haue all the good words that may be giuen, † a proper man, and 'tis
 pittie he hath no preferment, all good wishes; but inexorable, indurate as hee
 is, he will not preferre him, though it be in his power, because he is *indotatus*,
 he hath no money. Or if he doe giue him entertainment, let him be neuer so
 well qualified, plead affinity, consanguinity, sufficiency, he shall serue 7 yeares,
 as *Jacob* did for *Rachel*, before he shall haue it. † If hee will enter at first, hee
 must get in at that *Simoniacall* gate, come off soundly, and put in good secu-
 rity to performe all couenants, else he will not deale with, or admit him. But
 if some poore scholler, some parson chaffe will offer himselfe; some *Trencher*
Chaplain, that will take it to the halves, thirds, or accept of what he will giue
 he is welcome, be conformable, preach as he will haue him, he likes him before
 a million of others; for the best is alwaies best cheap: and then as *Hierom* said
 to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clarke; the cure
 is supplied, and all parties pleased. So that is still verified in our age, which
 † *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem pa-*
rasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eo-
rumq; impudentes Ventres iniquarum cœnarum reliquijs differciunt, iisdem
pro arbitrio abutentes: Rich men keepe these Lecturers, and fawning Para-
 sites, like so many Dogges at their tables, and filling their hungry guts with
 the offals of their meat, they abuse them at their pleasure, and make them say
 what they propose. * *As children doe by a bird or a butter flye in a string, pull in*
and let him out as they list, doe they by their trencher Chaplaines, prescribe,
command their wits, let in and out as to them it seemes best. If the Patron bee
 precise, so must his Chaplain be; if he be Papisticall, his Clark must be so too,
 or else be turned out. These are those Clarkes which serue the turne, whom
 they commonly entertaine, and present to Church liuings, whilst in the mean
 time we that are Vniuersity men, like so many hide-bound Calies in a Pasture
 tarry out our time, wither away as a flowre vngathered in a garden, and are
 never vsed: or as so many candles, illuminate our selues alone, obscuring one
 anothers light, and are not discerned here at all; the least of which, translated
 to a darke roome, or to some Country Benefice, where it might shine apart,

q Tu vero licet
 Orpheus sis, saxa
 sono testudinis
 emolliens, nisi
 plumbea eorum
 corda, auri vel
 argenti malleo
 emollias &c.
 Salisburiensis
 Polycrat. lib. 5.
 c. 10.

r Iuven. Sat. 7.
 † Euge bene, no
 need. Doussa
 epod. lib. 2.
 --- dos ipsa sci-
 entia, sibiq; con-
 giarium est.
 † Quatuor ad
 portas Ecclesi-
 as itur ad om-
 nes; sanguinis,
 aut Simonis,
 præsulatq; Dei
 Holcot.

u Lib. contra
 Gentiles de Ba-
 bila martyre.

x Præscribunt
 imperant, in or-
 dinem cogunt,
 ingenium nostrum
 prout ipsis vide-
 bitur, astringunt
 & relaxant, ut
 papilionem pue-
 ri aut bruchum
 filo demittunt,
 aut attrahunt,
 nos à libidine
 sua pendere
 æquum cense-
 tes. Heinsius,

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† Ioh. 5.

† Epist. lib. 2.
Iam suspectus in
locum demortui
protinus exortus
est aduersarius,
&c. post multos
labores, susp-
tus, &c.

would giue a faire light, and be seene over all. Whilst we lye waiting here as those sicke men did at the poole of † *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile vs of our preferment. I haue not yet said, if after long expectation, much expence, trauell, earnest suit of our selues and friends, we obtaine a small Benefice at last: our misery beginnes a-fresh, we are suddenly encountered with the flesh, world, and Diuell, with a new onset, we change a quiet life for an Ocean of troubles, we come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired, we are compelled to sue for dilapidations, or else sued our selues, and scarce yet settled, we are called vpon for our Predecessors arrerages; first fruits, tenthes, subsidies, are instantly to be paid, beneuolence, procurations, &c. and which is most to be feared, wee light vpon a crackt title, as it befell *Clenard of Brabant*, for his Rectory and charge of his *Begine*, he was no sooner inducted, but instantly sued, *cepimusq;* († saith he) *strenuè litigare, & implacabili bello configere*: at length after ten yeares sute, as long as *Troyes* siege, when he had tired himselfe, and spent his mony, hee was faine to leaue all for quietnesse sake, and giue it vp to his aduersary. Or else we are insulted ouer, and trampled on by domineering officers, fleiced by those greedy *Harpies* to get more fees, wee stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, peruerse Papists, a lasciuious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must bee fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they thinke well gotten that is had from the Church, and by such vnciuill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it falls out, from a polite and terse Academicke, he must turne rusticke, rude, melancholife alone, learne to forget, or else, as many doe become Maulsters, Grasiers, Chapmen, &c. (now banished from the Academy, all commerce of the Muses, and confined to a country village, as *Ouid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idem reatus manet, idem nobis, & si non multò grauius, crimen obijci potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequentes, foedæq; fiant in Ecclesiâ nundinationes, († *templum est vanale, deusq;*) tot sordes inuehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarum *Euripus*, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Respub. malis afficiatur, à nobis seminarium, vltro malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseria digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiês sine delectu pauperes alumni, terræ filij, & cuiuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemque vnam aut alteram memoritè edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiota, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumq; administri,

Sponsi Penelopes, nebulones, Alcinoiq;

modò tot annos in Academia insumpserint, & se pro togatis venditarint; lu-

cri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogijs morum & scientiæ, & jam valedicturi testimonialibus hisce literis, amplissimè conscriptis in eorum gratiam honorantur, ab ijs, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim & Professores* (quod ait y ille) *id unum curant, ut ex professionibus frequētibus, & tumultuarijs potius quàm legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero ꝛ pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum speciosi, & quòd verbo dicam, pecuniosi sint. ^a Philosophastri licentiantur in artibus, artem qui non habent, † *Eosq; sapientes esse iubent, qui nullâ præditi sunt sapientia, Et nihil ad gradum, præterquam velle adferunt.* Theologastri (solvant modò) satis superq; docti, per omnes honorum gradus evolvuntur & ascendunt. Atq; hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus, in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundum frontem adferentes nihil, vulgares quasdam quisquilijs, & scholarium quædam nugamenta, indigna quæ vel recipiantur in trivijs. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quàm ad aras, quòd divinas hasce literas turpiter prostituit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ desituantur subsidijs, ob corporis & animi egestatem, aliarum in Repub: partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quòd ^b *Paulus* ait, *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quamplurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsitan quam quævis Europæ provincia; ne quis à florentissimis Academijs, quæ viros vndiquâq; doctissimos, omni virtutum genere suscipiendos abunde producant. Et multò plures vtraq; habitura, multò splendidior futura, si non hæ sordes, splendidum lumen eius obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, proletarij; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his Idiotis circumforaneis, sacram pollui Theologiam, ac coelestes Musas quasi prophanium quiddam prostitui. *Viles anima & effrontes* (sic enim *Lutherus* alicubi vocat) *lucelli causa ut muscæ ad mulctra, ad nobilium & heroum mensas aduolant, in spem sacerdotij, cuiuslibet honoris, officij, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.*

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y *Iun. Acad. c. 6.*
 z *Accipiamus pecuniam, demittimus asinū, ut apud Patavinos, Italos.*
 a *Hos non ita pridem perstrinxit, in Philosophastro Comedia latina, in Æde Christi Oxon. publice habita. Anno 1617. Feb. 16.*
 † *Sat. Menip.*

b *2. Cor. 7. 17.*c *Comment. in Gall.*d *Heinsius.*
e *Ecclesiast.*f *Luth. in Gall.*

— *Ut nervis alienis mobile lignum — Ducitur* —
 d *offam sequentes, psittacorum more, in præda spem quidvis effutiunt: obsecundantes Parasiti* (e *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam. Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibiq; ipsis opes accumulent.* Eo etenim plerumq; animo ad Theologiam accedunt, non ut rem divinam; sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum; quærentes quòd *Paulus* ait,

Non

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Non quæ Iesu Christi, sed quæ sua, non domini thesaurum, sed vt sibi, suisq; thesaurizent. Nec tantum ijs, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in vltu est: sed & medios, summos, elatos, ne dicam Episcopos, hoc malum invasit.

g *Perf. Sat. 1.*
h *Salust.*

g Dicite Pontifices, in sacris quid facit aurum?
h *summos sepe viros transversos agit avaritia, & qui reliquis morum probitate præluerent, hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunq; se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: vt non ab infimis ad summos, sed à summis ad infimos malum promanasse videatur, & illud verum sit quod ille olim ludit, Emerat ille prius, vendere iure potest. Simoniacus enim (quod cum Leone dicam) gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse,*

† *Sat. Menip.*

Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, vt penitus impediunt, probe sibi conscij, quibus artibus illuc pervenerint. † Nam qui ob literas emeruisse illos credit, desipit: qui verò ingenij, eruditionis, experientia, probitatis, pietatis, & Musarum id esse pretium putat (quod olim reverà fuit, hodiè promittitur) planissime insanit. Vt cunq; vel vnde cunq; malum hoc originem ducat, non vltro quæram, ex his primordijs cepit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, imposturæ, ab hoc fonte se derivârunt omnes nequitia. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fædo nonnunquam vitæ exemplo, quo nonnullos offendunt, de cõpotatione Sybaritica, &c. Hinc ille squalor Academicus, tristes hac tempestate Camenæ, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstringat, benè se habeat, & grandia gradiens maiestatem quandam, ac amplitudinem præ se ferens, miramq; sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, suppellectilis splendore, & famulorum numero maximè conspicuus. Quales statua (quod ait ille) quæ sacris in adibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adiuvant firmitatem: Atlantes videri volunt, quum sint statuæ lapidæ, umbratiles reverà homunciones, fungi forsan & barbi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoq; digniores licet, egentes, inhonorati vitam privam privatam agant, tenuiq; sepulti sacerdotio, vel in collegijs suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc mouere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, † hinc ipsa religio (quod cum Sefellio dicam) in ludibrium & contemptum adducitur, abiectum sacerdotium (atq; hæc vbi fiunt, ausim dicere, & putidum^k putidi dicitur de clero usurpare) Putidum vulgus, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

i *Budeus de*
Asse lib. 5.

† *Lib. 1. de rep.*
Gallorum.

k *Campian.*

MEMB. 4.

MEMB. 4.
SUBSECT. I.

Non-necessary, remote, outward, adventitious, or accidental causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes, I have sufficiently discoursed in the precedent member, the *Non-necessary* follow of which, saith ¹ *Fuchsius*, no art can be made, by reason of their vncertainty, casuaky, and multitude; so called *not necessary*, because according to ^m *Fernelius* they may be avoided, and used without necessity. Many of these accidentall causes, which I shall entreat of here, might haue well beene reduced to the former, because they cannot be auoided, but fatally happen to vs, though accidentally, and vnawares, at some time or other: the rest are contingent and ineuitable, and more properly inserted in this ranke of causes. To reckon vp all is a thing vnpossible, of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a childs Natiuity, the first ill accident that can likely befall him, in this kinde is a bad Nurse, by whose meanes alone hee may bee tainted with this ⁿ malady from his cradle. *Aulus Gellius lib. 12. cap. 1.* brings in *Phauorinus* that eloquent Philosopher, prouing this at large, ^o that there is the same vertue and property in the milke as in the seed, and not in men alone, but in all other creatures: he giues instance in a Kid and Lambe, if either of them sucke of the others milke, the Lambe of the Goats, or the Kid of the Ewes, the wooll of the one will be hard, the haire of the other soft. *Giraldus Cambrensis Itinerar. Cambriae. lib. 1. cap. 2.* confirms this by a notable example which happened in his time. A sow pigge by chance sucked a Brach, & when she was growne, ^p would miraculously hunt all manner of Deere, and that as well, or rather better then any ordinary hound. His conclusion is, ^q that Men and beasts participate of her nature and conditions, by whose milke they are fed. *Phauorinus* vrgeth it farther, and demonstrates it more euidently, that if a Nurse bee misshapen, vnchast, vn honest, impudent, drunke, ^r cruell, or the like, the childe that sucks vpon her brest will bee so too; all other affections of the minde, & diseases are almost ingrafted, as it were, and imprinted into the tempera-
ture of the Infant, by the Nurses milke; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his seruants children sucke vpon his wiues brest, because by that meanes they would loue him and his the better, and in all likelyhood agree with them. A more euident example that the mindes are altered by milke, cannot be giuen then that of *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruel nurse alone, that anointed her paps with blood still when he sucked, which made him such a murderer, and to exprsse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit* (^u one obserues) *infantulum delirum faciet*, if she be a foole or dolt, the childe shee nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. cap. vlt. de re uxoria,*

¹ Proem. lib. 2.
nulla ars consti-
tuitur potest.

^m Lib. 1. cap. 19.
de morborum

causis. Quas de-
clinare licet aut
nulla necessitate
vitimur,

ⁿ Quo semelest
imdata recens
seruabit odorem

^o Sicut valet ad
singendas corpo-
ris atq; animi si-

militudines vis
& natura semi-

nis, sic quoq; la-
ctis proprietates.

^q Neq; id in homi-
nibus solum, sed
in pecudibus a-

nim aduersum:
Nam si uuium
lacte hedi aut

caprarum agni
alerentur, con-
stat fieri in his

lanam durioram,
in illis capillum
gigni seuerioram

^p Adulta in fe-
rarum persecuti-
one admira-

culi usq; sagax.
^q Tam animal
quodlibet quam

homo, ab illa cu-
ius lacte nutri-
tur, naturam co-

trahit.
^r Improbam in-
formis, impudica

temulenta nu-
trix &c. quoni-
am in moribus

efformandis
magnam sepe
partem ingenii

allicis & natu-
ra lactis tenet.
^s Hircanæq; ad-

morunt ubera
Tigres, *Virg.*
^t Lib. 2. de Ca-

laribus.
^u Beda cap. 27
lib. 1. Eccles. hist.

proues at full, and *Ant. Guinarra lib. 2. de Marco Aurelio*: The child will surely participate. For bodily sickness there is no doubt to be made. *Titus, Vespasianus* sonne was therefore sickly because the nurse was so, *Lampridius*. And if we may beleue Physitians, many times children catch the pox from a good nurse, *Boraldus cap. 61. de lue vener.* Besides euill attendance, negligence, and many grosse inconueniencies, which are incident to nurses, much danger may so come to the child. For these causes *Aristotle Polit. lib. 7. cap. 17. Phauorinus*, and *Marcus Aurelius* would not haue a child put to nurse at all, but euery mother to bring vp her owne, of what condition so euer she be, for a sound and able mother to put out her childe to nurse, is *natura intemperies*, so † *Guatso* calls it, tis fit therefore shee should be nurse her selfe the mother will be more carefull, louing and attendant, then any seruile woman, or such hired creatures, this all the world acknowledgeth, *conuenientissimum est* (as *Rod. a Castro de nat. mulierum l. 4. c. 12.* in many words confesseth) *matrem ipsum lactare infantem*, who denies that it should be so? and which some women most curiously obserue; amongst the rest, y that *Queene of France*, a *Spaniard* by birth, that was so precise and zealous in this behalfe, that when in her absence, a strange nurse had suckled her childe, shee was neuer quiet till shee had made the infant vomit it vp againe. But shee was too ialous: if it be so, as many times it is, they must be put forth, the mother be not fit or well able to be a nurse, I would then aduise such mothers as ^z *Plutarch* doth in his booke *de liberis educandis*, and ^a *S. Hierome lib. 2. epist. 27. Lat. e. de institut. fil. Magninus part. 2. Reg. sanit. cap. 7.* and the said *Rodericus* that they make choice of a sound woman, of a good complexion, honest, free from bodily diseases, if it be possible, all passions and perturbations of the minde, as sorrow, feare, griefe, ^b folly, melancholy. For such passions corrupt the milke and alter the temperature of the childe, which now being ^c *Vdum & molle lutum*, is easily seasoned and peruerted. And if such a nurse may be found out, that will be diligent and carefull withall, let *Phauorinus* and *M. Aurelius* plead how they can against it, I had rather accept of her in some causes then the mother herselfe, and which *Bonacialis* the Physitian, *Nic. Biesius* the politition, *lib. 4. de repub. cap. 8.* approues, † *some nurses are much to bee preferred to some mothers*. For why may not the mother be naught, a peeuish drunken flurt, a waspish cholerick flut, a crazed peece, a foole (as many mothers are) vnfound as soone as the nurse? There is more choice of Nurses then Mothers; and therefore except the mother be most vertuous, staid, a woman of excellent good parts, and of a sound complexion, I would haue all children in such cases committed to discrete strangers. And 'tis the only way; as by marriage they are engrafted to other families to alter the breed, or if any thing be amisse in the mother, as *Lodovicus Mercatus* contends, *Tom. 2. lib. de morb. hered.* to preuent diseases and future maladies, to correct and qualifie the childs ill disposed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of such a Nurse.

x *Ne in fituo lactis alimento degeneret corpus et animus corrumpatur.*

† *lib. 3. de ciuil. conuers.*

y *Stephanus.*

z *To. 2. Nutrices non quasuis, sed maxime probas deligamus.*
 a *Nutrix non sit lasciuia aut temulenta. Hier.*
 b *Prohibendum ne stolidus lactet.*
 c *Perf.*

† *nutrices interdum meliores sunt matribus.*

SUBJECT. 2.

Education a cause of Melancholy.

Education, of these accidentall causes of Melancholy, may iustly challenge the next place, for if a man escape a bad nurse he may be vndone by euill bringing vp. ^d *Iason Pratensis*, puts this of Education for a principall cause, bad parents; step-mothers, Tutors, Masters, Teachers, too rigorous, too seuer, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as haue the tuition and ouersight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping, or striking; by meanes of which, their poore children are so disheartned and cowed, that they neuer after haue any courage, a merry houre in their liues, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggers, bugbeares, and hobgoblins, if they cry, or be otherwaiies vnruely: but they are much to blame in it, many times, saith *La-uater de spectris, part. 1. cap. 5. ex metu in morbos graues incidunt, & nocte dormientes clamant*, for feare they fall into many diseases, and cry out in their sleepe, and are much the worse for it all their liues: these things ought not at all, or to be sparingly done, and vpon iust occasion. Tyrannicall, impatient, harebraine Schoolemasters, *Aiaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdom all the while they are at Schoole, with bad diet, if they boord in their houses, too much seuerity and ill vsage, they quite peruert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their liues, and thinke no flauery in the world (as once I did my selfe) like to that of a grammer Scholler. *Præceptorum ineptijs discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, comming in. *S. Austin* in his first booke of his *confess. and 4. cap.* calls this schooling *meticulosam necessitatem*, & elsewhere a martyrdom, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greeke, *nulla verba noueram, & seuis terroribus & penis, vt nossem, instabatur mihi vehementer*, I knew nothing and with cruell terrors and punishments I was daily compell'd. ^e *Beza* complaines in like case of a rigorous Schoolemaster in *Paris*, that made him by his continuall thundering and threats, once in a minde to drowne himselfe, had he not met by the way with an vnkle of his that vindicated him from that misery for the time, by taking him to his house. *Trincavellius lib. 1. consil. 16.* had a patient 19 yeares of age, extreamely Melancholy, *ob nimium studium Tarvity & præceptoris minas*, by reason of ouermuch study, and his * Tutors threats. Many Masters are heard hearted and bitter to their servants, and by that meanes doe so deiect, with terrible speeches and heard vsage so crucifie them, that they become desperate, and can neuer be recalled.

Others againe in that opposite extream, doe as great harme by their too much remifnesse, they giue them no bringing vp, no calling to busse them-

Lib. de morbis capitis. cap. de mania, haud potestrema causa supputatur educationis causas. In iusta uersa.

c. Præfat. ad Testam.

** Plus mentis pedagogico supercilio abstulit quam unquam præceptis suis sapientie insillauit.*

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felices about, or to liue in, teach thē no trade, or set them in any good course, by meanes of which their seruants, children, Schollers, are carried away with that streame of drunkenesse, idleneesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselves. Too much indulgence causeth the like, † *inepta patris lenitas et facilitas praua*, when as *Mitio* like, they feed their childrens humors, let them reuel, riot, and doe what they will themselves,

* *Idem Ac.*
1. sc. 2.

* *Obsonet, potet, olet unguenta de meo,
Amat? dabitur a me argentum ubi erit commodum.
Fores effregit? restituentur: descidit
Vestem? resarcietur. — faciat quod lubet,
Sumat, consumat, perdat, decretum est pati.*

but as *Demea* told him, *tu illum corrumpi finis*, your lenity will be his vndoing, *prævidere videor iam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine: so parents often erre, many fond mothers especially, dote so much vpon their children like † *Æsops Ape*, till in the end they crush them to death. *Corporum nutrices, animarum novercæ*, pampering vp their bodies to the vndoing of their soules: they will not let them be corrected or controled, but still soothed vp in euery thing they doe, that in conclusion, they bring sorrow, shame, heauinesse to their parents (*Ecclus cap. 30. 8. 9.*) become wanton, stubborne, wilfull, and disobedient; rude, vntaught, headstrong, incorrigible, and gracelesse; They loue them so foolishly, saith *Cardan*, that they rather seeme to hate them, bringing them vp not to vertue but iniury, not to learning but riot, not to sober life and conuersation, but to all pleasure and licentious behauiour. Who is he of so little experience that knowes not this of *Fabius* to be true? ^h Education is another nature altering the minde and will, and I would to God (saith he) wee our selues did not spoile our childrens manners, by our ouermuch cockering and nice education, and weaken the strength of their bodies and minds; that causeth custome, custome nature, &c. For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom epist. lib. 2. epist. 17. to Leta de institut. filia*, giues a most especiall charge to all parents, and many good cautions about bringing vp of children, that they be not committed to vndiscreet, passionare, bedlam Tutors, light, giddy headed, or couetous persons, and spare for no cost, that they may bee well nurtured and taught, it being a matter of so great consequence. For such parents as doe otherwise, *Plutarch* esteemes like them, ⁱ that are more carefull of their shooes then of their feet, that rate their wealth about their children. And he, saith *Cardan*, that leaues his sonne to a couetous Schoolemaster to be informed, or to a close Abby to fast and learne wisdom together, doth no other, then that he be a learned foole, or a sickly wise man.

quam indulgentiam vocamus, ne vos omnes, & mentis & corporis frangit, sic ex his consuetudo, inde natura. i Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Luven. Nil patri minus est quam filius. & Lib. 3. de sapient: qui avaris pedagogis pueros alendos dant, vel claros in carobis iuuare simul & sapere, nihil aliud agunt nisi, ut sint vel non sine stultitia eruditi, vel non integra vita sapientes.

SUBJECT. 3.

Terrors and Affrights causes of Melancholy.

Vly in the 4 of his *Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernicious and violent, and so suddainely alter the whole temperature of the body, moue the soule and spirits, strike such a deepe impression, that the parties can neuer be recouered, causing more grieuous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* ¹ speaks out of his experience, then any inward cause whatsoeuer: and imprints it selfe so forcibly in the spirits, braine, humors, that if all the masse of blood were let out of the body, it could hardly be extracted. This horrible kind of Melancholy (for so he tearmes it) had beene often brought before him, and troubles and affrights commonly men and women, young and old, of all sorts. *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilation of spirits, not frō any distemperature of humors, & produceth strong effects. This terrour is most vsually caused, as ^m *Plutarch* will haue, from some imminent danger, when a terrible object is at hand, heard, seene, or conceiued, truly appearing, or in a ^o dreame: and many times the more sudden the accident, it is the more violent.

† *Stat terror animis, & cor attonitum salit,
Pavidumq; trepidis palpitat uenis iecur.*

Their soule's affright, their heart amazed quakes,
The trembling Liuer pants ith' veins and akes.

Arthemedorus the Grammarian lost his wits by the vnexpected sight of a Crocodile, *Laurentius cap. 7. de melan.* The P Massacre at *Lions 1572.* in the raigne of *Charles the 9.* was so terrible and fearefull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many loose their wits ^q by the sudden sight of some spectrum or diuell, a thing very common in all ages, saith *Lauater part. 1. cap. 9.* as *Orestes* did at the sight of the *Faries*, which appeared to him in blacke (as ^{*} *Pausanias* records) The Greeks call them *μορφοδχαια*, which so terrifie their Soules, or if they be but affrighted by some counterfeit diuells in iest.

——— † *ut pueri trepidant, atq; omnia tæcis*

In tenebris metuunt —

as children in the darke

conceate Hobgoblins, and are sore afraid, they are the worse for it all their liues. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physition fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarfe hath bin, for a world would not be alone with a dead man, or lye in that bed many yeares after, in which a man hath died. At ^r *Ba-*

Melancholica consolari noluit † *Senec. Herc. Oet.* p *Quarta pars comment. de Statu religionis in Gallia sub. Carolo. 9. 1572.*
^q *Ex occurſu demonum aliqui furore corripuntur, & experientia notum est.* * *Lib. 8. in Arcad.* † *Lucret. Puellæ extra urbem in prato concurrentes, &c. mæſta & melancholica domum redijt per dies aliquot vexata, dum mortua eſt. Plater.*

1 Terror & me-
tus maxime ex
improviso acce-
dentes ita ani-
mum commo-
uent, ut spiritus
nunquam recu-
perent, gravio-
remq; melancha-
liam terror fa-
cit, quam que
ab interna causa
fit. Impressio tã
fortis in spiriti-
bus humorib; q;
cerebri, ut ex-
tracta tota san-
guinea massa, e-
gre exprimat, Et
hec horrenda
species melan-
cholicæ fre-
quenter oblata
mibi, omnes ex-
ercens, viros, in-
uenes, senes.
* *Tract. de me-
lan. cap. 7. & 8.*
non ab intempe-
rie, sed agitatio-
ne, dilatatione,
contractione,
motu spirituum.
m *Lib. de, fort.*
& *virtut. Alex.*
presertim in eun-
te periculo, ubi
res prope ad-
sunt terribiles.

n *Fit a visione
horrenda, reuera
apparente, vel
per insomnia.*

Platerus.

o *A painters
wife in Basil,
1600 Somnia-
vit filium bello
mortuum, inde*

140 *fil* a many little children in the Spring time, went to gather flowers in a meadow at the townes end, where a malefactor hung in gibbets, all gazing at it, one by chance flung a stone, and made it stirre, by which accident, the children affrighted ran away; one flower then the rest, looking backe, and seeing the stirred carcase wag towards her, cryed out it came after, and was so terribly affrighted, that for many daies shee could not be pacified, but melancholy, died. In the same towne another childe beyond the *Rhine*, saw a graue opened, and vpon the sight of a carcase, was so troubled in minde, that she could not be comforted, but a little after departed, and was buried by it, *Platerus obseruat lib. 1.* A Gentlewoman of the same Citty saw a fat hogge cut vp, when the intrals were opened, and a noysome fauour offended her nose, she much misliked, and would no longer abide: a Physitian in presence, told her, that as that hogge was, so was shee, full of filthy excrements, and aggravated the matter by some other lothsome instances, in so much, that this nice Gentlewoman apprehended it so deepely, that she fell forthwith a vomiting; was so much distempered in minde and body, that with all his art and perswasions, for some months after, he could not restore her to her selfe againe, shee could not forget it, or remoue the obiect out of her sight, *Idem.* Many cannot endure to see a wound opened, but they are offended; a man executed, or labour of any fearefull disease, as possession, Apoplexies, and bewitched: or if they read by chance of some terrible thing, the symptoms alone of such a disease, or that which they dislike, they are instantly, troubled in minde, agast, ready to apply it to themselues, they are as much disquieted, as if they had seene it: or were affected themselues. *Hec at as sibi videntur somniare*, they dreame, and continually thinke of it. As lamentable effects are caused by such terrible obiects heard, read, or seene, *auditus maximos motus in corpore facit*, as *u Plutarch* holds, no sense makes greater alteration of body and minde: sudden speech sometimes, v unexpected newes, be they good or bad, *præuisa minus oratio*, will moue as much, *animum obruere, & de sede suâ deijcere*, as a † Philosopher obserues quite ouerturne vs. let them beare witnessse that haue heard those Tragical alarums, outcries, hidious noises, which are many times suddenly heard in the dead of the night by irruption of enimies and accidentall fires, &c. those * panicke feares, which often driue men out of their wits, bereaue them of sense, vnderstanding, and all, some for a time, some for their whole liues, they neuer recouer it. The y *Midianites* were so affrighted by *Gideons* souldiers, they breaking but eue-ry one a pitcher; and z *Hannibals* army by such a panicke feare, was discomfited at the walls of *Rome*. *Augusta Liuia* hearing a few Tragical verses recited out of *Virgil*, *Tu Marcellus eris, &c.* fell downe dead in a fowne. *Edin- nus* king of *Denmark*, by a sudden sound which he heard, a was turned into fury with all his men, *Cranzius lib. 5, Dan. hist. & Alexander ab Alexandro lib. 3. cap. 5.* *Anatus Lusitanus* had a patient, that by reason of bad tidings became *Epilepticus*, *cent. 2. cura 90. Cardan subtil. lib. 18.* saw one that lost his wits by mistaking of an *Eccho*. If one sense alone can cause such violent commotions of the minde, what may wee thinke when hearing, sight, and those other senses are all troubled at once? as by some Earthquakes, thunder, lightning, tempests, &c. At *Bologne* in *Italy* Anno 1504. there was such a fearefull earthquake about 11 a clocke in the night (as * *Beroaldus* in his booke

† *Altera transf-
Rhenana ingref-
sa sepulchrum
recens apertum,
vidit cadaver,
& dimissum sub-
ito reversa puta-
vit eam vocare,
post paucos dies
obijt, proximo se-
pulchro colloca-
ta. Altera pati-
bulum sero præ-
teriens, metue-
bat ne vrbe ex-
clusa illic perno-
ctaret, unde
melancholica fa-
cti, per multos
annos laboravit.*

Platerus.
‡ *Subitus occur-
sus, inopinata
lectio.*

u *Lib. de audi-
tione.*

† *Theod. Pro-
dromus lib. 7.
Amorum.*

x *Effuso cer-
nens fugientes
agmine turmas,
Quis mea nunc
instat cornua*

*Favrus ait. Al-
ciat. embl. 122.*

y *Iud. 6. 19.*

z *Plutarchus
vita eius.*

a *In furorem
cum sociis ver-
sus.*

* *Subitarius
terre motus*

booke *de terra motu*, hath commended to posterity) that all the citty trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearefull noise, it made such a detestable smell, the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine auther addes) heare a strange story and worthy to be chronicled, I had a seruant at the same time called *Fulco Argelanus*, a bold and proper man, fogreuously terrified with it, that hee was first melancholy, after doted, at last mad, and made away himselfe. At *b Fuscium in Iapona* there was such an earthquake, & darknesse on a sudden, that many men were offended with headache, many ouerwhelmed with sorrow and melancholy. At Meacum whole streets & goodly palaces were ouerturned at the same time, and there was such an hideous noyse with all like thunder, and a filthy smell, that their haire started for feare, and there hearts quaked, men and beasts were incredibly terrified. In *Sacai* another citty, the same earthquake was so terrible vnto the, that many were bereft of their senses; & others by that horrible spectacle so much amazed, that they knew not what they did. *Blasius* a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his owne man, neither could hee driue the remembrance of it out of his minde. Many times some years following, they will tremble a fresh at the remembrance, or conceipt of such a terrible obiect, euen all their liues long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisitian had prescribed vnto him, was so much moved, that at the very sight of phisicke hee would be distempered, though hee neuer so much as smelled to it, the boxe of Phisick long after would giue him a purge; nay the very remembrance of it did effect it: *c like traouellers and Sea-men*, saith *Plutarch*, that when they haue beene sanded, or dashed on a rocke, for euer after feare not that mischance only, but all such dangers whatsoeuer.

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† Caput inde desipere cum dispendio sanitatis, inde adeo demerians, ut sibi ipsi mortem inferet.

h Historica relatio de rebus

Iaponicis Tract.

2 de legat. regis

Chinensis a Lodouico Froid

suita A. 1596.

Fuscini dere.

pente tanta aeris

caligo & tremor

motus, ut multi

capite dolerent,

plurimis cor me-

rote & melan-

cholia obrue-

tur. Tantum fre-

mitum edebat,

ut tonitru frago-

rem imitari vi-

deretur, tantam

que, &c.

In vrbe Seca

tam horrificus

fuisset, ut homines

vix sui compotes

essent a sensibus

abalienati, me-

rote, oppressi tan-

quam.

Gasp Barthelemy

prefat. parnodid

Rab.

horrendo spectaculo, &c. c Quum subit illius tristissima noctis Imago. d Qui solo aspectu medicina mouebatur ad purgandum. e Sicut viatores si ad saxum impegerint, aut nauae memores sui casus, non ista modo que offendunt, sed & similia horrent perpetuo & tremunt.

SUBSECT. 4.

Scoffs, Calumnies, bitter Iests, how they cause melancholy.



It is an old saying, *f A blow with a word strikes deeper then a blow with a sword*: and many men are as much gauled with a calumny, a scurrill and bitter iest, a libell, a pasquill, Satyre, Apologe, Epigramme, Stageplayes, or the like, as with any mis-fortune whatsoeuer. Princes and Potentates, that are otherwise happy, and haue all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grieuouly vexed with these pasquilling libels, and Satyrs: they feare a rayling *† Are-* *tine*, more the an enemy in the field: which made most Princes of his time (as some relate) allow him a liberall pension, that he should not taxe them in his Satyres: the Gods had their *Momus*, Homer his *Zoilus*, Achilles his *Thirsites*, *Philip* his *Demades*. The *Casars* themselves in Rome were commonly taunted. There was neuer wanting a *Petronius*, a *Lucian* in those times, nor will be a

† Leuiter volant,

graviter vulne-

rant. Bernardus.

† Ensis sauciat

corpus, mentem

feruat.

† Sciat is eum

esse qui a nemi-

ne fere vi sui

magnate, non il-

lustre stipendia

habuit, ne mores

ipsorum Satyris

(suis notaret.

Gasp Barthelemy

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Rablais, an *Euphormio*, a *Boccalius* in ours. *Adrian* the sixt Pope, & was so highly offended, and grieuouly vexed with *Pasquillers* at *Rome*, he gaue command that statue should be demolished and burned, the ashes flung into into the riuer *Tiber*, and had done it forthwith, had not *Lodovicus Suesanus*,

g *Iovius* in *vi-*
eius, *gravissime*
tulie *famosis*
libellis *nomen*
suum ad *Pas-*
quilli *statuam*
fuisse *laceratam*,
decrevitq; *ideo*
statuam *demo-*
livi &c.

* *Plato* lib. 13.
de *legibus*. *Qui*
existimacionem
curant, *poetas*
vareantur, *quia*
magnam *viam* ha-
bent ad *laudan-*
dum & *vitupe-*
randum.

h *Petulantii* sple-
ne *cachinnis*.

Curial. lib. 2.

Ea quorundam
est *inscitia*, ut
quoties loqui, to-
ties *mordere* li-
cere *sibi* putent.

k *Ter.* *Eunuch.*

† *Hor.* *Ser.* lib. 2.
Sat. 4.

l *Lib.* 2.

† *De orat.*

m *Laudando*, &
mira iis *persua-*
dendo.

n *Et vana in-*
flatus opinione,
incredibilia ac
ridenda, que-
dam *Musices*
precepta com-
mentaretur &c.

o *Vt voces ni-*
dis *parietibus* il-
lise, *suavius* ac
acutius *resili-*
rent.

a facete companion; dissuaded him to the contrary, by telling him, that *Pasquills* ashes would turne into frogs in the bottome of the riuer, and ctoake worse and lowder then before. ——— *genus irritabile vatum*, and there-fore * *Socrates* in *Plato* adviseth all his friends, that respect their credits, to stand in awe of Poets, for they are terrible fellowes, can praise and dispraise as they see cause. The Prophet *David* complains *Ps.* 123. 4. that his soule was full of the mocking of the wealthy, and of the dispitfulnesse of the proud, and *Psal.* 55. 4. for the voyce of the wicked &c. and their hate, his heart trembled within him, and the terrours of death came upon him. Feare and horrible feare &c. and *Psal.* 69. 20. Rebuke hath broken mine heart, and I am full of heavinesse. Who hath not like cause to complaine, and is not so troubled, that shall fall into the mouths of such men? for many are of so^h petulant a spleene, and haue that figure *Sarcasmus* so often in their mouthes, so bitter, so foolish, as ⁱ *Baltasar Castilio* notes of them, that they cannot speake, but they must sibi te; they had rather lose a friend then a iest; and what company soeuer they come in, they will be scoffing, humoring, misusing, or putting gulleries on some or other, till they haue made by their humoring or gulling, ^k *ex stulto insanum*: a mope or a noddy, and all to make them selues merry:

————— † *dummodo risum*

Excusiat sibi, non hic cuiquam parcat amico,

Friends, neuters, enimies, all are as one, to make a foole a mad-man is their sport, and they haue no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in ^l *Apuleius*, once a day, or else they shall be melancholy themselues, they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serue them to that sole purpose, to make sport to breake a scurrile iest, which is *leuissimus ingenij fructus*, the froth of witte as † *Tully* holds, and for this they are often applauded, in all other discouise, dry, barren, straminious, dull, and heavy, here lyes their *Genius*, in this they alone excell, please themselues and others. *Leo Decimus*, that scoffing Pope, as *Iovius* hath registred in the 4 booke of his life, tooke an extraordinary delight in humoring of silly fellowes, and to put gulleries vpon them, ^m by commending some, perswading others to this or that; he made *ex stolidis stultissimos*, & *maximè ridiculos*, *ex stultis insanos*; soft fellowes, starke noddies; and such as weee foolish, quite mad before hee left them. One memorable example hee recites there, of *Tarascomus* of *Parma* a Musitian that was so humored by *Leo Decimus*, and *Bibiena* his second in this businesse, that hee thought himselfe to bee a man of most excellent skill, (who was indeed a ninny) they ⁿ made him set foolish songs, and inuent new ridiculous precepts, which they did highly commend, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, ^o and to pull downe the *Arras* hangings, because the voice would bee clearer, by reason of the reverberation of the wall. In the like manner they perswaded one *Baraballius* of *Caieta*, that hee was as good a Poet as *Petrarch*, would haue him to bee made a Lau-reat

reat Poet, and inuite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetry, that when some of his more discreet friends told him of his folly, he was very angry with them, and said *P they envied his honour and prosperity*: It was strange (saith *Iovius*) to see an old man of 60 yeares, a venerable and graue old man, so gulled. But what cannot such scoffers doe, especially if they finde a lost creature, on who they may worke: nay to say truth, who is so wise, or so discreet, that may not be humored in this kind, especially if some excellent wits shall set vpon him; he that mads others, if he were so humoured, would be as madde himselfe, as much grieued and tormented; he might cry with him in the Comedy, *Proh Iupiter, tu homo me adigas ad insaniam*. For all is in these things as they are taken; if he be a silly soule, and doe not perceave it, 'tis well, hee may happily make others sport, and be no whit troubled himselfe; but if he bee apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter iest, a slander, a calumny, pierceth deeper then any losse, danger, bodily paine, or iniury whatsoever; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) like a two edged sword. *They shoot bitter words as arrowes, Ps. 54. 3. And they smote with their tongues, Ier. 18. 18.* and that so hard, that they leaue an incurable wound behinde them. Many men are vndone by this meanes, moped, and so dejected, that they are neuer to be recovered; and of all other men liuing, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, chollerick, apt to mistake) and impatient of an iniury in that kinde, they aggravate, & so meditate continually of it, that it is a perpetuall course, not to be remoued, till time weare it out. Although they peradventure that so scoffe, doe it alone in mirth and merriment, and hold it, *optimum alienâ frui insaniam*, an excellent thing to inioy another mans madnesse; yet they must knowe, that it is a mortall sinne (as *Thomas* holds) and as the Prophet *David* denounceth, they that use it, shall never dwell in Gods Tabernacle.

Such scurrile iests, flouts, and Sarcafmes therefore, ought not at all to be vsed; especially to our betters, to such as are in misery, or any way distressed: for to such, *arumnarum incrementa sunt*, they multiply grieffe, as he perceiued. *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixt booke of his History, hath a pretty story to this purpose, of *Vladislaus* the second King of Poland, and *Peter Dunius* Earle of Shrine, they had bene hunting late, and were enforced to lodge in a poore Cottage. When they went to bed, *Vladislaus* told the Earle in iest, that his wife lay softer with the Abbot of Shrine; he not able to containe replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queene loued. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many monthes; but they were the Earles vtter vndoing; for when *Christina* heard of it, shee persecuted him to death. *Sophia* the Empreisse, *Iustinians* wife, broke a bitter iest vpon *Narsetes* the Eunuch, a famous Captaine then disquieted for an ouerthrowe which he had lately had; that he was fitter for a distaffe and to keepe women, then to weild a sword, or to be Generall of an army; but it cost her deare, for hee so

T

farre

p Immortalitatis
& glorie sue
propterea invidentes.

q 2. 2^a quest.
75. Iratio mortale peccatum.
r Psal. 15. 3.
s Balibasar Castilio lib. 2. de aulico.

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farre distasted it, that he went forthwith to the aduerse part, much troubled in his thoughts, caused the *Lumbarde*s to rebell, and thence procured many miseries to the Commonwealth. For that reason, all those that otherwise approve of iests in some cases, will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miserisunt, & erumnosi*, no iesting with a discontented person. 'Tis *Castilio's* caveat, ^r *Io. Pontanus*, and ^u *Galateus*, and euery good mans.

^r De sermone
lib. 4. cap. 3.
^u Fol. 55. *Galateus*.

Play with me, but hurt me not:

Iest with me, but shame me not.

[†] Tully *Tusc.*
quest.

Comitas is a vertue betwixt *Rusticity* and *Scurrility*, two extreames, as *Affability* is betwixt *Flattery* and *Contention*, it must not exceed, but bee still accompanied with that [†] *ἀβλάβεια* or innocency, *quæ nemini nocet*, *omnem iniuriæ oblationem abhorrens*, hurts no man, abhors all offer of iniury. Though a man be liable to such a iest, or obloquie, haue beene ouerseene, or committed a foule fact; yet it is no good manners or humanity, to vpbraid, to hit him in the teeth with his offence, or to scoffe at such a one; 'tis an old axiome, *turpis in reum omnis exprobratio*. I speake not of such as generally taxe vice, *Barcly*, *Gentilis*, *Erasmus*, *Agrippa*, *Fishcartus*, &c. the *Varronists* & *Lucians* of our time, *Satyrists*, *Epigramatists*, *Comœdians*, *Apologists*, &c. but such as personate, rayle, scoffe, caluminate, perstringe by name, or in presence offend; those iests (as he ^x saith) *are no better then iniuries*, biting iests, *mordentes* & *aculeati*, they are poysoned iests, leaue a sting behinde them, and ought not to be vsed.

^x Tales ioci ab
iniurijs non pos-
sunt discerni.
Galateus fol. 55
^y Pibrac in his
Quadrains, 37

^y Set not thy foot to make the blinde to fall,

Nor wilfully offend thy weaker brother:

Nor wound the dead with thy tongues bitter gall,

Neither reioice thou in the fall of other.

If these rules could be kept, wee should haue much more ease and quietnesse then we haue, lesse melancholy: whereas on the contrary, we study to misuse each other, how to sting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie [†] one anothers soules; by meanes of which, there is little content and charity, much virulency, hatred, malice, & disquietnesse amongst vs.

[†] *Ego huius miseræ fatuitate & dementia confictor.* Tull. *ad Attic.* lib. 11.

SECTION. 5.

Losse of liberty, seruitude, imprisonment, how they cause Melancholy.



^y *Miserum est aliena vivere quadra.* Iuv.
^z *Crambe bis coctæ.*
Vitæ me redde priori.

O this Catalogue of causes, I may well annexe losse of liberty, seruitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they haue all things convenient, sumptuous houses to their vse, faire walkes and gardens, delitious bowres, galleries, good fare and diet, and all things correspondent: yet they are not content, because they are confined, may not come and goe at their pleasure; haue, and doe what they will, but liue ^y *aliena quadra*, at another mans table and command. As it is ^z in meates, so is it in all other things, places, societies, sports, let them be neuer so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing

loathing satiety of all things. The children of *Israell* were tired with *Manna*; it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, and have all things to another mans iudgement, that heart can wish, or that they themselves can desire *bona si sua norint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of newes, variety, delights; and our wandring affections are so irregular in this kinde, that they must change, though it be to the worst. Bachelors must be married, and married men would be Bachelors; they doe not love their owne wiues, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, & *quod modo voverat odit*, one calling long, *esse in honore iuvat*, *vox dispicet*; one place long, ^a *Roma Tybur amo ventosus*, *Tybur Romam*, that which wee earnestly fought, we now contemne. *Hoc quosdam agit ad mortem* (saith ^b *Seneca*) *quod proposita saepe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio capit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dogge in a wheele, they run round, without alteration or newes, their life growes odious, the world loathsome, & that which crosseth their furious delights, *What, still the same?* *Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to bee glutted with one kinde of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it selfe? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in ^c *Curtius*, worse then death is bondage. [†] *hoc animo scito omnes fortes, ut mortem servituti anteponant*, All braue men at armes (*Tully* holds) are so affected. ^d *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps vnder ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of deliery? How are those women in *Turkie* affected, that most part of the yeare come not a broad; those *Italian* and *Spanish* Dames, that are mewed vp like Hawkes, & lockt vp by their iealous husbands? how tedious is it to them that live in *Stoues* and *Caves* halfe a yeare together; as in *Island*, *Muscovy*, or vnder the ^e *Pole* it selfe, where they have six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those fix non-naturall things at once, good ayre, good diet, exercise, company, sleepe, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as ^f *Lucian* describes it) *must abide that filthie stinke, and ratling of chaines, howlings, pittifull out-cries, that prisoners vsually make: these things are not only troublesome, but intollerable.* They lye nastely amongst todes and frogs

^a Hor.
^b De Tranquil.
anime.

^c Lib. 8.
[†] Tullius Lepida
Fam. 10. 27.
^d Boterus lib. 1.
polit. cap. 4.

^e If there be
any inhabi-
tants.
^f In Toxavi.
*Interdus quidē
collum vinctura
est, & manus
constricta, noctis
verò totum cor-
pus vincitur, ad
has miseras ac-
cedit corporis
fecior, strepitus
eiulantium, som-
ni breuitas, hæc
omnia planè ma-
lesta & intols-
rabilia.*

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in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalm. 105. 18. they hurt his feet in the stockes, the iron entred his soule.* They liue solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey vpon themselues. Well might *Arculanus* put long imprisonment for a cause, especially to such as haue liued iouially, in all sensuality and lust, vpon a sudden are estranged and debarred from all manner of pleasures: as were *Hunades, Edward,* and *Richard the second, Valerian* the Emperour, *Baiazet* the Turke. If it be irksome to misse our ordinary companions & repast for once aday, or an houre, what shall it be to loofe them for euer? If it bee so great a delight to liue at liberty, and to enioy that variety of obiects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heauen to Hell, to be cubbed vp vpon a sudden, how shall he be perplexed, what shall become of him? ^h *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Mathew Paris*: from that day forward, pined away with grieffe. † *Iugurth* that generous Captaine, brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy, died. † *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of ^k *Deuices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, *ut vivere noluerit, mori nescierit*, he would not liue, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles* the 5th, *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleere as the Sun, and needs no farther illustration.

^b William the Conquerors eldest sonne.
† *Salust. Romam triumpho ductus tandem in carcerem coniectus, animi dolore periit.*
ⁱ *Camden in Wiltsh. miserum senem ita fame & calamitatibus in carcere fregit inter mortis metum, & vite tormenta, &c.*
^k *Vies hodie.*
^l *Seneca.*

SUBSECT. 6.

Poverty and want, causes of Melancholy.



^m *Com. ad Hebræos.*
ⁿ *Part. 2. Sect. 3. Memb. 3.*
^o *Quem ut difficilem morbum pueris tradere formidamus.*
Plutarch.
† *Lucan. lib. 1.*
† As in the silver mines at *Friburg* in *Germany.* *Fines Morison.*

Overty and want, are so violent oppugners, so vnwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty although (if considered aright to a wise, vnderstanding, truely regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heauen, as ^m *Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in hisⁿ place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intollerable burthen, we^o shunne it all, *cane peius & angue*, we abhor the name of it, † *Paupertas fugitur, totoq; arcessitur orbe*, as being the fountaine of all other miseries, cares, woes, labours, and grievances whatsoeuer. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leaue no Hauen, no coast, no creeke of the world vnsearched, though it be to the hazard of our liues, wee will diue to the botome of the Sea, to the bowels of the Earth, † *five, six, seauen, eight, nine hundred fathome deepe*, through all *five Zones*, and both extreames of heat and cold: we will turne Parasites and slaues, prostitute our selues, sweare and lye, damne

damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this vn-sufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depreſſe vs.

For looke into the world, and you shall see men most part, esteemed according to their names; and happy, as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit.* In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villainously inclined; let him be a bawd, a gripe, an vsurer, a villaine, a Pagan, a Barbarian, a wretch, † *Lucians tyrant, on whom you may looke with lesse security, then on the Sunne:* so that he be rich (and liberall with all) he shall be honoured, admired, adored, revered, and highly p magnified. *The rich is had in reputation because of his goods, Eccl. 10. 3 1.* He shall be befriended: *for riches gather many friends, Prov. 19. 4. — multos numerabit amicos,* all q happinesse ebbs and flowes with his mony. He shall bee accounted a gracious Lord, a *Mecenas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis & gallinae filius albæ:* a hopefull, a good man, a vertuous, honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum,* as ^r *Tully* said of *Octavianus*, while he was adopted *Cesar*, and an ^f heire apparant of so great a Monarchy, he was a golden child. All ^r honor, offices, applause, grand titles, and turgent Epithets are put vpon him, *omnes omnia bona dicere;* all mens eyes are vpon him, God blesse his good worship, his honor; ^u every man speaks well of him, euery man presents him, seeks & sues to him for his loue, fauour and protection, to serue him, belong vnto him every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as of *Herod*, *Vox Dei, non hominis*, the voice of God not of man. All the graces, *Veneres*, pleasures, elegances attend him, ^x golden Fortune accompanies and lodgeth with him, and as to those *Roman* Emperours, is placed in his chamber.

— *Y Securâ naviget aurâ,*

Fortunamq; suo temperet arbitrio:

he may sayle as he will himselfe, and temper his estate at his pleasure, Ioviall dayes, splendor & magnificence, sweet Musick, dainty fare, the good things, and fat of the land, fine clothes, rich attires, soft bedds, downe pillowes are at his command, all the World labours for him, thousands of Artificers are his slaues, to drudge for him, runne, ride, and poast for him: † *Diuines*, Lawyers, Physitians, Philosophers, Schollers are his; wholly deuote to his seruice. Euery man seekes his ^z acquaintance, his kinred, to match with him, though he be an ause, a ninny, a monster, a goosescap, *uxorem ducat Danaën*, when, & who he will, *hunc optant generum Rex & Regina*, — he is an excellent ^a match for my sonne, my daughter, my neece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him goe whether he will, Trumpets sound, Bells ring, &c. all happines attends him, every man is willing to entertaine him, he sups in ^b *Apollo* where soeuer he comes; what preparation is made for his ^c entertainment? fish & fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

^d *Da Trebio, pone ad Trebium, vis frater ab illis*

Ilibus — What dish will your good worship eat of?

nummosis, liberalibus artifices, &c. ^z *Multi illum iuvenes, multe petiere puellæ.* ^a *Dummodo sit dives barbarus, ille placet,*
^b *Plut. in Lucullo,* a rich chamber so called. ^c *Panis pane melior.* ^d *Iuven. Sat. 5.*

* *Eurip. des.*

† *Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intrari.*

p *Omnis enim res, virtus, fama decus, diuina, humanaq; pulchris Diuitijs parent.* *Hor. Ser. lib. 2. Sat. 3.*

q *Clarus erit fortis, iustus, sapiens etiam rex. Et quicquid uolet.* *Hor.*

r *Et genus, & formam, regina pecunia donat. Mony addes spiritus, courage, &c.*

s *Epist. ult. ad Atticum.*

t *Our yong Master, a fine towardly gentleman, God blesse him, & hopefull; why?*

u *he is heire apparant to the right worshipfull, to the right honorable, &c.*

v *O nummi, nummi: vobis hunc prestat honorem.*

w *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet.*

x *Plaut. Pseud. x Aurea fortuna, principum cubiculis reponi solita. Iulius Capitolinus vita Antonini.*

y *Petronius.*

z *Theologi opulentis adherent, Iuris periti pecuniosos, literati*

—† *dulciapoma,*

*Et quoscunq; feret cultus tibi fundus honores,
Ante Larem gustet, venerabilior Lare dives.
Sweet apples, and what e're thy fields afford,
Before thy Gods be seru'd, let serue thy Lord.*

e Bohemus de
Turcis & Bre-
denbach.
f Euphormin.
g Qui pecuniam
babet, elati
sunt animi: lo-
ty spirits, braue
men at armes,
all rich men
are generous,
couragious,
&c.
† Nummius ait
pro me rubat
Cornubia Rome.
h Non fuit apud
mortales ullum
excellentijs cer-
tamen, non inter
celeris celerri-
mo, non inter
robustos robu-
stissimo, &c.

i Quicquid li-
bet licet.

* Hor. Sat. 5. l. 2
k Cum moritur
dives concurrunt
vndiq; ciues:
Pauperis ad fu-
nus vix est ex
millibus vnus.
l Et modo quid
fuit, ignoscat mi-
hi genius tuus,
noluisse de ma-
nu eius nummos
accipere.
m Hee that
weares silke,
sattin, velvet,
and gold lace,
must needs be
a Gentleman,

What sport will your honour haue? hawking, hunting, fishing, fowling, buls, beares, cardes, dice, cocks, players, tumblers, fiddlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, galleries, pleasant walkes, delightfome places, they are at hand; e *in aureis lac, vinum in argenteis, adolescentula ad nutum speciosa*, wine, wenches, &c. a Turkie Paradise, Heauen vpon earth. Though he be a silly soft fellow, and scarce haue common sense, yet if he be borne to fortunes (as I haue said) f *iure hereditario sapere iubetur*, he must haue honour and office in his course: *Nemo nisi dives honore dignus* (*Ambros. offic. 27.*) none so worthy as himselfe: He shall haue it, at g, *esto quicquid Seruius aut Labeo*. Get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, and Affections; thou shalt haue Popes, Patriarkes to be thy Chaplin and Parasites; thou shalt haue (Tamberlin-like) Kings to draw thy Coach, Queenes to be thy Landresses, Emperours thy foot-stooles, build more Townes and Citties then great Alexander, Babel Towres, Pyramides and Mausolean Tombes, &c. command heauen and earth, and tell the World 'tis thy vassall, *aurum emitur diadema, argento coelum panditur, denarius Philosophum conducit, nummos ius cogit, obulus literatum pascit, metallum sanitatem conciliat, aes amicos conglutinat*. It is not with vs, as amongst those Athenian Senators of Licurgus in Plutarch, he preferred that deserued best, was most vertuous & worthy of the place, h not swiftnesse, or strength, or wealth, or friends carried it in those daies; but *inter optimos optimus, inter temperantes temperatissimus*, the most temperate and best. We haue no Aristocrasies but in contemplation, all Oligarchies, wherein a few rich men domineere, doe what they list, & are priuiledged by their greatnesse. i They may freely trespassse, and doe as they please, no man dare accuse them, no not so much as mutter against the, there is no notice taken of it, they may securely doe it, liue after their owne lawes, and for their mony get pardons, Indulgences, redeeme their soules from Purgatory and Hell it selfe, *clausum possidet arca Iovem*. Let them bee Epicures, or Atheists, Libertines, Machiavilians, (as often they are) they may goe to heauen through the eye of a needle, if they will themselves, they may bee canonized for Saints, they shall be k honorably interred in Mausolean tombs, commended by Poets, registred in Histories, haue Temples, and statues erected to their names, — *è manibus illis nascentur viole* —. If he bee bountifull in his life, and liberall at his death, he shall haue one to sweare, as hee did by Claudius the Emperour in Tacitus, he saw his soule goe to to Heauen, and be miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius recta in caelum abiit*, went right to Heauen: a base queane, l thou wouldst haue scorned once in thy misery to haue a penny from her, and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatiues doe not vsually belong to rich men, but to such as are most part seeming rich, let him haue but a good m outside, he carries it, and shall

shall be adored for a God, as † *Cyrus* was amongst the *Perfians*, ob *splendidū apparatus*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, him, whom you peradventure in modesty would giue place to, as being deceaued by his habit, & presuming him some great worshipfull man, belecue it, if you shall examine his estate, he will likely be proued a seruing man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Briske*, S^r *Petronell Flash*, a meere out-fide. Only this respect is giuen him, that wherofocuer he comes, hee may call for what he will, and take place, by reason of his outward habit.

But on the contrary, if he be poore, *Prov. 15. 15. all his daies are miserable*, he is vnder hatches, deiected, reiected and forsaken, poore in purse, poore in spirit, * *prout res nobis fluit, ita & animus se habet*, † *Mony giues life & soule*. Though he be honest, wise, learned, well deseruing, noble by birth, and of excellent good parts: yet in that he is poore, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus*. ⁿ If hee speake, what babler is this? *Ecclus.* his nobility without wealth, is ^o *proiecta vilior algā*, and hee not esteemed: *Nos viles pulli nati infelicibus ovīs*, if once poore, wee are metamorphosed in an instant, base slaues and vile drudges, † for to be poore is to be a knaue, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poore and say all: they are borne to labour, to misery, to carry burdens like iuments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* obiected in *Aristophanes*, † *salem lingere*, lick salt, to empty iakes, say channels, p carry out dirt and dunghills, sweepe chimnies, rubbe horse heeles, &c. they are vgly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas equum est squalorem sequi*, tis ordinarily so. q *Others eat to liue, but they liue to drudge*, † *servilis & misera gens nihil recusare audet*, a ser vile generation that dare refuse no taske:

———— * *Heus tu Dromo cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde vpon vs whilst wee wash, and bid your fellow get him vp betimes in the morning, be it faire or fowle, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistris, *Socia ad pistrinam*, *Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stooles for rich men to tread on, blocks for them to get on horse backe, or as ^r *walls for them to pisse on*. They are commonly such people, rude, silly, superstitious Idiots, nasty, vncleane, lowsy, poore, deiected, flauishly humble: & as *Leo Afer* obserues of the commonalty of *Africke*, *natura viliores sunt, nec apud suos duces maiore in precio quā si canes essent*: ^r base by nature, & no more esteemed then dogges, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infelicem, rudiores asinis*, ^{vt è brutis plane natos dicas}: no learning, no knowledge, no civility, scarce common sense, naught but barbarisme amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like roagues, and vagabonds they goe bare-footed and bare-legged, leading a laborious, miserable, wretched, vnhappy life, *like beasts and iuments, if not worse*: their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not vndergoe, *Inter illos pleriq; latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwell in the * *Alps*, chimney sweepers, iakes-

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† *Est sanguis atq; spiritus pecunia mortalib.*† *Xenophon Cirioped. lib 8.** *Euripides.*n *In tenui rara*est *facundia*panno. *Iuven.*o *Hor.*† *Egere est of-*

fendere & in-

digere *scelestum*esse. *Sat. menip.*† *Plautus act. 4.*p *Nullum tam*

barbarum, tam

vile munus est,

quā non iuben-

issime obire ve-

lit gens vilissima

* *Plautus.*q *Leo Afer cap.*vlt. lib. 1. *cdunt.*

non vt bene vi-

vant, sed vt for-

titer laborent.

Hemsius.† *Maister de ru-*sticis *Germanis.**Cosmog. cap. 27.*

lib. 3.

x *Ter. Eunuch.*r *Pauper paries*

factus, quem ca-

nicula commin-

gant.

l *Lib. 1. cap. vlt.*t *Deos omnes*illis *inensos di-*

ceres: tam pan-

nos, fame fracti,

tot afflicte malis

afficiuntur, tan-

quam pecora

quibus splendor

rationis emor-

tuus.

u *Nil omnino*

meliozem vitam

degnat, quam

ferre in siluis, in-

menta in terris.

*Leo Afer.*x *Ortelius in**Helvetia Qui*habitant in *Ce-*

sia valle vt plu-

rimum latomi,

in *Oscella valle*

cultorum fabri,

sumarii in *Vi-*

getia, sordidum

genus hominum,

quod repurgan-

dis caminis vi-

fermers, *etum parat.*

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 † I write not
 this any waies
 to vpbraid or
 scoffe at, or
 misuse poore
 men, but ra-
 ther to con-
 dole and pit-
 ty them by ex-
 pressing, &c.
 y Chremulus
 Act. 4. Plaut.
 z Paupertas du-
 rumonus mise-
 ris mortalibus.
 a Vexat censu-
 ra columbas.
 b Deux ace non
 possunt & six
 cinque solvere
 nolunt: Omni-
 bus est notum
 quater tre solue-
 re totum.
 c Scandia, Afri-
 ca, Lituania,
 d Montague in
 his Eisaies
 speaks of cer-
 taine Indians
 in France, that
 being asked
 how they li-
 ked the coun-
 try, wondred
 how a few rich
 men could
 keep so many
 poore men in
 subiectio, that
 they did not
 cut their
 throats.

c Augustas ani-
 mas animoso in
 pectore versans.

† Donatus vit.
 eius.

fermers, durt daubers, vagrant rogues, they labour hard some, and yet can-
 not get clothes to put on, or bread to eat. For what can pouerty giue else,
 but † beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, vgli-
 nesse, hunger and thirst: *pediculorum & pulicum numerum?* as y he well fol-
 lowed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pul-*
vinari lapidem bene magnum ad caput, ragges for his rayment, and a stone
 for his pillow, *pro cathedra rupta caput vrna*, he sits in a broken pitcher, or on
 a blocke for a chaire, & *malue ramos pro panibus comedit*, hee drinks water,
 and liues on wort leaues, pulse, like a hogge, or scrapes like a dogge; *ut nunc*
nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;, as *Cremu-*
lus concludes his speech, as we poore men liue now adaies, who will not take
 our life to be z infelicity, misery, and madnesse. If they be of little better con-
 dition then those hungar-starued beggars, wandering rogues, those ordina-
 ry slaues, and day labouring drudges; yet they are commonly so preyed vpon
 by poling officers for breaking lawes, by their tyrannizing land-lords, so
 flead and fleeced by perpetuall b exactions, that though they doe drudge,
 fare hard; and starue their *Genius*, they cannot liue in some c countries; but
 what they haue is instantly taken from them, the very care they take to liue,
 to be drudges, to mainetaine their poore families, their trouble and anxiety
 takes away their sleep, *Sirac. 31. 1.* it makes them weary of their liues: when
 they haue taken all paines, and doe their vtmost and honest indeauours, if
 they be cast behinde by sicknesse, or ouertaken with yeares, no man pitties
 them, hard hearted and mercilesse, f vncharitable as they are, they leaue them
 so distressed, to begge, steale, murmure and d rebell, or else starue. The feeling
 and feare of this misery compelled those old *Romans*, whom *Menenius A-*
grippa pacified, to resist their gouernours: out-lawes, and rebels in most pla-
 ces, to take vp seditious armes, and in all ages hath caused vproares, murmu-
 rings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions
 in euery common-wealth: grudging, repining, complaining, discontent in
 each priuate family, because they want meanes, to liue according to their
 callings, bring vp their children, it breakes their hearts, they cannot doe as
 they would. No greater misery then for a Lord to haue a knights liuing, a
 Gentleman a Yeomans, not to be able to liue as his birth and place requires.
 Pouerty and want are generally corsiues to all kind of men, especially to such
 as haue beene in good and flourishing estate, are suddenly distressed, e nobly
 borne, liberally brought vp, and by some distaster and casualty, miserably de-
 iected. For the rest, as they haue base fortunes, so haue they base mindes cor-
 respondent, like Beetles *è stercore orti, è stercore victus, in stercore delictum*,
 as they were obscurely borne and bred, so they delight and liue in obscenity.
 they are not so throughly touched with it.

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to bee
 poore, they are forsaken of their friends, most part neglected, and left vnto
 themselues; as poore † *Terence* in *Rome* was by *Scipio*, *Laelius*, and *Furius*,
 his gteat and noble friendes.

*Nil Publius Scipio profuit, nil ei Laelius, nil Furius,
 Tres peridem tempus qui agatabant nobiles facillime,
 Horum ille operâ ne domum quidē habuit conductitiam.*

Tis' generally so, *Tempora si fuerint nubila solus eris*, hee is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flye from him as from a rotten wall, now ready to fall on their heads. *Prov. 19. 4. Poverty separates them from their^e neighbours.*

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† *Dum fortuna fauet, vultum servatis amici,
Cum cecidit, turpi vertitis ora fuga.*

Whil' it fortune fauour'd, friends, you siml'd on mee,
But when she fled, a friend I could not see.

Which is worse yet, if hee be poore & euery man contemnes him, insults o-
ver him, oppresseth him, aggrauates his misery.

^l *Quum capit quassata domus subsidere, partes
In proclinatas omne recumbit onus.*

When once the tottering house begins to shrinke,
Thither comes all the waight by an instinct.

Nay they are odious to their owne bretheren, and dearest friends, *Prov. 19. 7.*
his brethren hate him if he be poore, omnes vicini oderunt, his neighbours hate

him, Prov. 14. 20. omnes me noti ac ignoti deserunt, as he complained in the
Comcedy, friends and strangers all forsake me. Which is most grievous, po-
uerty makes men ridiculous, *nil habet infelix paupertas durius in se, quam*

quod ridiculos homines facit, they must endure ^l iests, taunts, flouts, blowes
of their betters, and take all in good part to get a meales meat: ^m *magnium*

pauperies opprobrium, iubet quidvis & facere & pati. He must turne Para-
site, iester, toole, slaue, drudge to get a poore liuing, apply himselfe to all mens
humors, to winne and please, &c. and be buffeted when hee hath all done; as

Vlysses was by *Melanthius* ⁿ in *Homer*, be reuiled, and must not so much as
mutter against it. He must turne rogue, villaine; for as the saying is, *Necessi-*

tas cogit ad turpia, pouerty alone makes men theeues, rebels, murderers, trai-
tors, assassins, *because of pouerty wee haue sinned, Eccles. 27. 1.* sweare, and
forswear, beare false witness, lye, dissemble, any thing, as I say, to aduan-

tage themselues, and to relieue their necessities: ^o *Culpa scelerisq; magistra est,*

when a man is driuen to his shifts, what will hee not doe? betray his father,
Prince, and country, turne Turke, forsake Religion, abjure God and all;

nulla tam horrenda proditio, quam illi lucri causa, (saith *P Leo Afer*) *perpe-*

trare nolint. ^{*} *Plato* therefore calls pouerty, *theeuish, sacrilegious, filthy, vic-*

ked and mischieuous; and well he might. For it makes many an vpright man
otherwise, had he not beene in want, to take bribes; to be corrupt, to doe a-

gainst his conscience, to sell his tongue, heart, hand, &c. to vse indirect
means to helpe his present estate. It makes Princes to exact vpon their sub-

iects, Great men tyrannize, Landlords oppresse, Iustice mercenary, Lawyers
vulters, Physitians Harpyes, friends importunate, tradesmen lyers, honest

men theeues, deuout assassins, great men to prostitute their wiues, daugh-
ters & themselues, middle sort to repine, commons to mutiny, all to grudge,

murmur and complaine. A great temptation to all mischiefe; it compells
some miserable wretches to counterfeit seuerall diseases; to dismember, make

themselues blinde, lame, to haue a more plausible cause to beg, and loose
their limbs to recouer their present wants; *Iodocus Damhoderius* a Lawyer of
Bruges, praxi rerum criminal. cap. 112. hath some notable examples of such

counterfeit Crancks, and euery village almost will yeeld abundant testimo-
nies

† *Prov. 19. 7.*
though he be
instant yet
they will nos,
† *Petrenius.*

g *Non est qui de-
leat vicem, ut
Petrus Christum
iurans se homi-
nem non novisse
h Ouid, in Trist*

i *Hor.*
k *Ter. Eunuchus
act. 2. sc.*
l *Quid quod
materiam prae-
bet causamq; io-
candi. Si toga
sordida sit.
Iuven. Sat 3.
m *Hor.*
n *Odyss. 17.**

o *Manus 118.*

p *De Africa lib.
1. cap. vlt.*
q *4. de legibus.
furacissima pau-
peritas, sacrilega,
turpis, flagitiosa,
omnium malo-
rum opifex.*

nies amongst vs, we haue Dummerers, *Abraham* men &c. and that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their liues to make away themselues: They had rather be hanged, drowned, &c. then to liue without meanes.

q Theognis.
* Diprosophist.
lib. 12. Milkies
pouus moritu-
rum (si quis sibi
mente constaret)
quam tam vilis
Erumnosus vic-
tus communi-
nem.

r Gisper Vale'a
Iesuita epist. Ia-
pon. lib.

s Mat. Riccius
expedit. in Sinas
lib. 1. cap. 3.

* Vos Romani
procreatos filios
feris & canibus
exponitis, nunc
strangulatis vel
in saxum elidi-
tis, &c.

† Cosmog. 4. lib.
cap. 22. vendunt
liberos viuis ca-
rentes tanquam
pecora interdum
& seipos ut
apud druides sa-
turentur cibis.

‡ Vel honorum
desperatione, vel
malorum perpes-
sione fracti &
fatigati, plures
violentas manus
sibi inferunt.

u Hor.

x Ingenio pote-
ram superas vo-
litare per arces,
Vt me prima le-
uat, sic graue
mergit onus. Al-
ciat.

y Terent.

z Hor. Sat. 3. l. 1.
Paschalius.

q *In mare catiferum; ne te premat aspera egestas,
De sili & a celsis corruet Cerne iugis.*

Much better 'tis to breake thy necke,
or drowne thy selfe i' th' Sea,
Then suffer irksome pouerty,
Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenaeus*, supping in *Phiditjs* in *Sparta*, and obseruing their hard faire, said it was no maruell if the *Lacedemonians* were valiant men; for his part he would rather runne vpon a sword point (and so would any man in his wits) then liue with such base diet, or lead so wretched a life. † In *Iaponia* 'tis a common thing to stifle their children if they be poore, or to make an abort, which *Aristotle* commends. In that ciuill commonwealth of *China*, the mother strangles her childe, if she bee not able to bring it vp, and had rather loose, then sell it, or haue it endure such misery as poore men doe. *Arnobius* lib. 7. *adversus gentes*, * *Lactantius* lib. 5. cap. 9. obiect as much to those ancient *Greeks* and *Romanes*, they did expose their Children to wilde beasts, strangle, or knocke out their braines against a stone, in such cases. If wee may giue credit to † *Munster*, amongst vs *Christians* in *Lituania*, they voluntarily mancipate, and sell themselues, their wiues and children to rich men, to avoid hunger and beggery; † many make away themselues in this extremity. *Apicius* the *Roman*, when hee cast vp his accounts, and found but 100000 Crownes left, murdered himselfe for feare he should bee famished to death. *P. Forestus* in his medicinall obseruations, hath a memorable example, of two brothers .of *Lovain*, that being destitute of meanes, became both melancholy, and in a discontented humor massacred themselues. Another of a merchant, learned, wise otherwise and discreet, that out of a deepe apprehension he had of a losse at Seas, would not be perswaded, but as ^u *Ventidius* in the Poet, he should die a begger. In a word this much I may conclude of poore men, that though they haue good ^x parts, they cannot shew, or make vse of them: † *ab inopia ad virtutem obseptata est via*, 'tis hard for a poore man to rise, *haud facile emergunt, quorum virtutibus obstat res angusta domi*: the wisdom of the poore is despised and his words are not heard. *Eccles. 6. 19.* his workes are reiected contemned, for the basenesse and obscurity of the author, though laudable and good in themselues, they will not likely take.

*Nulla placere diu neq; viuere carmina possunt
Quae scribuntur aquae potoribus.*

Poore men cannot please, their actions, counsels, consultations, proiects, are vilified in the worlds esteeme, *amittunt consilium in re*, which *Gnatho* long since obserued, ^z *Sapiens crepidas sibi nunquam nec sole as fecit*, a wise man neuer cobled shooes, as he said of old, but how doth he prooue it? I am sure we finde it otherwise in our dayes, ^a *pruinosis horret facundia pannis*. *Homer* himselfe must begge if he want meanes, and as by report sometimes he did, goe from dore to dore and sing ballads, with a company of boyes about him. This com-
mon

a *Petronius*.

mon misery of theirs must needs distract, make them discontent and melan-
choly, as ordinarily they are, wayward, peuisb,

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Fames & mora bilem in nares conciant, still murmuring and repining: *Ob inopiam morosi sunt, quibus est male,* as *Plu-*
tarch quotes out of *Euripides*, and that comickall Poet well seconds.

Omnes quibus res sunt minus secunda, nescio quomodo

Suspitosi, ad contumeliam omnia accipiunt magis,

Propter suam impotentiam se credunt negligiam

If they bee in aduersity, they are more suspitious and apt to mistake; they
thinke themselves scorned by reason of their misery: And therefore many
generous spirits in such cases, withdraw themselves from all company, as
that Comedian *Terence* is said to haue done, when he perceaued himselfe to
be forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base
towne in *Arcadia*, and there miserably died.

ad summam inopiam reductus,

Itaq; e conspectu omnium abijt Gracia in terram ultimam.

Neither is it without cause, for wee see men commonly respected according
to their meanes. (* *an diues sit omnes querunt, nemo an bonus*) and vilified if
they be in bad cloaths. *Philopemen* the orator was set to cut wood, because
he was so homely attyred: *Terentius* was placed at lower end of *Cecilius*
table, because of his homely outside. *Dantes* that famous *Italian* Poet, by
reason his cloaths were but meane, could not be admitted to sit downe at a
feast. *Gnatho* scorned his old familiar friend because of his apparell, *Homi-*
nem video pannis, annisq; obstitum, hic ego illum contempsi prae me. King *Persius*
overcome, sent a letter to * *Paulus Aemilius*, the Roman generall, *Persius P.*
consuli. S. but he scorned him any answere, *tacite exprobrans fortunam suam*
(saith mine author) vpbraiding him with his present fortune. † *Carolus Pug-*
nax, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter*
exil'd runne after his horse like a lackey, and would take no notice of him:
h'tis the common fashion of the world. So that such men as are poore may
iustly be discontent, melancholy, and complaine of their present misery, and
all may pray with *Solomon*, *Giue me O Lord neither riches nor pouerty, feed*
mee with food conuenient for me.

SUBSECT. 7.

An heape of other Accidents causing melancholy:
Death of friends; losses, &c.



IN this Labyrinth of accidentall causes, the farther I wander, the
more intricate I finde the passage, *multa ambages*, and new causes,
so many bypaths, offer themselves to be discussed: To search out
all, were an *Herculean* worke, and fitter for *Theseus*: I will fol-
low mine intended thred; and point only at some few of the chiefest. A-
mongst which, losse and death of friends may challenge a first place, *multi*
tristantur, as † *Viues* well obserues, *post delicias, conuivia, dies festos*, many
are melancholy after a feast, holiday, merry meeting, or some pleasing sport,
if they bee solitary by chance, left alone to them selues, without employ-

V 2

ment

† *Plautus Ampli.*b *Herodotus vi-*ta eius, *Scaliger*in *Poet. potenti-*orum *adss ostia-*

tim adiens, ali-

quid acipiebat,

caneas carmina

sua, concomitan-

te eura pueroru

choro.

c *Ter. Act. 4.*Scen. 3. *Adelph.*

Hegio.

† *Donat. vit. e-*

ius.

* *Euripides.*d *Plutarch: vita*

eius,

c *Vita Ter.*f *Gomesius lib.*3. cap. 21. *de sale*g *Ter. Eunuch.*Act. 2. *Scen.** *Liv. dec. 9. 1.*† *Comineus.*

h He that hath

51 per annum

comming in

more then o-

thers, scornes

him that hath

lesse, and is a

better man.

Pro. 30. 8.

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ment, sport, or want their ordinary companions, some at the departure of friends only, whom they shall shortly see againe, weep & howle, and looke after them as a cowe lowes after her calfe, or a childe takes on that goes to schoole after holidiaies. *Vt me leuarat tuus aduentus, sic discessus afflixit,* (which * Tully writ to *Atticus*) thy comming was not so welcome to mee, as thy departre was harsh. *Montanus consil* 132. makes mention of a country woman that parting with her friends and natue place, became grieuoufly melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good-wiues, if their husbande, tarry out a day longer then his appointed time, or breake his hoire, they take on presently with sighes and teares, hee is either robbed or dead, some mischance or other is surely befallne him, they cannot eate, drinke, sleepe, or bee quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death doe, when they must eternally be seperated, neuer in this world to meet againe? This is so grieuous a torment for the time, that it takes away their appetite, desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

*O dulce germen matris, o sanguis meus,
Eheu tepentes &c. ——— o flos tener.*

howling, roaring, many bitter panges, (* *lamentis gemituq. & femineo ululatu Teeta fremunt*) and by frequent meditation extends so farre. Sometimes, they thinke they see their dead friends continually in their eyes, *observantes imagines*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facile credunt*, still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes: *Totus animus hac vna cogitatione defixus est*, all the yeare

* *Virg. 4 Æn.*
* *Patres mortuos coram astantes & filios &c.*
Marcellus Dominatus.

long, as * *Pliny* complains to *Romanus*, *me thinks I see Virginius, I heare Virginius, It alke with Virginius &c.*

* *Epist. lib. 2.*
Virginium video, audio, defunctum cogito, alloquor.
† *Calpurnius grecus.*

† *Te sine, ve misero mihi, lilia nigra videntur,
Pallentesq; rosa, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.*

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that braue discreet men, otherwise oftentimes forget themselues, and weepe like children many months together, as † *if that they to water would*, and will no bee comforted. They are gone, they are gone.

† *Chaucer.*

*Abstulit atra dies & funere mer sit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora; nec plenos avido sinit edere questus,
Magna adeo iastura premit, &c.*

Fountaines of teares who giues, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my breasts in peeces torne,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant Italian Poet in his *Epicedium*, bewailes his fathers

thers

thers death; hee could moderate his passions in other matters (as he confesseth) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,

Indomitus quondam vigor & constantia mentis.

How doth ¹ *Quintilian* complaine for the losse of his sonne, to despaire almost: *Cardan* lament his only childe, in his booke *de libris proprijs*, and elsewhere in many other of his tracts, [†] *S. Ambrose* his brothers death: *an ego possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, o flebiles noctes, &c.* *Gregory Nazianzen* that noble *Pulcheria*? *o decorem, &c. flos recens pullulans, &c.* *Alexander*, a man of a most invincible courage, after *Ephesions* death, as *Curtius* relates, *triduum iacuit ad moriendum obstinatus*, lay three daies together vpon the ground, obstinate to dye with him, & would neither eate, drinke, nor sleepe. The woman that communed with *Esdra*s, (*liber. 2. cap. 10*) when her sonne fell downe dead fled into the field, and would not returne into the city, but there resolved to remaine, nether to eate, nor drinke, but mourne and fast vntill she died. *Rachel* wept for her children, and would not be comforted, because they were not, *Mat. 2. 18*. So did *Adrian* the Emperour bewaile his *Antinous*, *Hercules*, *Hylas*, *Orpheus*, *Euridice*, *David*, *Absolon*, (O my deare sonne *Absolon*) *Austin* his mother *Monica*; *Niobe* her children, insomuch, that the ^m Poets faigned her to bee turned into a stone, as being stupified through the extremity of griefe. ⁿ *Ageus*, *signo lugubri filij consternatus, in mare se precipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physitions are full of such examples. *Montanus consil. 242.º* had a patient troubled with this infirmity, by reason of her husbands death many yeares together: *Trincavelinus lib. 1. cap. 14.* hath such another; almost in despaire, after his mothers departure, *ut se ferme precipitem daret*, and ready through distraction to make away himselfe: and in his 15 counsell, tells a story of one, that was 50 yeares of age, that grew desperate vpon his mothers death; and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could neuer after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes & citties. *Vespasian's* death was pittifully lamented all ouer the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to bee pulled downe, Mules and Horses to haue their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephesions* death. Which is now practised amongst the *Tartars*, when ⁹ a great *Cham* dieth, 10 or 12 thousand must bee slaine, men and horses all they meete, and among those ^r *Pagan Indians*, their wiues and seruants voluntarily dye with the. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Iovius* giues out, *communis salus, publica hilaritas*, the common safty, all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he liued, but after his decease an iron season succeeded, warres, plagues, vastity, discontent. When *Augustus Caesar* died, saith *Paterculus*, *orbis ruinam timueramus*, wee were all afraid, as if heauen had fallen vpon our heads. *Badeus* records, how that at *Lewes* the 12th death, *tã subita mutatio, ut qui prius digito cælum attingere videbantur, nunc humi decrepente serpere, sideratos esse diceres*, they that

¹ *Prefat. lib. 6.*

[†] *Lib. de obitu Salyris fratris.*

^m *Ouid. Met.*

ⁿ *Plut. vita eius*

^o *Nobilis ma-*

trona melanchol-

lica. ob mortem

moriti.

^p *Ex matris ob-*

itu in desperati-

onem incidit.

^q *Mathias à*

Michou. Boter.

Amphitheat.

^r *Lo. Vertoman-*

us M. Polus.

Venetus. lib. 1.

^{c.} *54. perimunt*

cos quos in via

obvios habent,

dicentes, Ite &

domino nostro

regi seruite in a-

lia vita Nec tã

in homines infa-

niunt sed in e-

quos &c.

^s *Vita eius.*

^{*} *Lib. 4. vit. e-*

ius. auream eta-

tem condiderat

ad humani gene-

ris salutem; quã

nos statim ab op-

timi principis

excessu, verè

ferream patere-

mur, famem,

pestem, &c.

^c *Lib. 5. de asse-*

156 were erst in heauen, vpon a sudden, as if they had beene planet stroken, laye groueling on the ground;

† *Concusis recidere animis, seu frondibus ingens*

Sylva dolet lapsis ——— they lookt like cropt trees

† *Mapl. Ortelius Itinerario: ob animum integrum à cantu tripudiis & saltationibus tota ciuitas abstinere iubetur.*

† See Barletius de vita et ob. Scanderbegi lib. 13. hist. u Mat. Paris. Losse of goods

* At Nancy in Loraine, when *Claudia Valesia*, Henry the second French kings sister, and the Dukes wife deceased, the Temples for forty daies were all shut vp, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, and for a tweluemonths space throughout the citty, they were forbid to sing or dance. How were wee affected here in England for our *Titus, delitia humani generis*, Prince Henries immature death, as if all our dearest friends liues had exhaled with his? *Scanderbegs* death was not so much lamented in *Epirus*. In a word, as hee saith of *Edward the first* at the newes of *Edward of Caernarvan* his sonnes birth, *immortaliter gavisus*, hee was immortally glad; may we say on the contrary of friends deaths, *immortaliter gementes*, wee are diuerse of vs as so many turtles, eternally deiected with it.

There is another sorrow, which ariseth from the losse of temporall goods & fortunes, which equally afflicteth, and may goe hand in hand with the precedent; losse of time, losse of honour, office, of good name, of labour, frustrate hopes, will much torment; but in my iudgement, there is no torture like vnto it, or that sooner procureth this malady and mischief:

* *Ploratur lachrymis, amissa pecunia veris:*

x *Iuuenalis. Multi qui res amatas perdiderant, ut filios, opes, non sperantes recuperare, propter assiduam talium considerationem, melancholici fiunt ut ipse vidi.*

z *Staniburghus Hib. Hist.*

it wrings true teares from our eyes, many sighes, much sorrowes from our hearts, and often causeth habituall melancholy it selfe. *Guianerius tract. 15. 5.* repeates this for an especiall cause: y *Losse of friends, and losse of goods, make many men melancholy, as I haue often seene by continuall meditation of such things.* The same causes *Arnoldus Villanovanus* inculcates, *Breuiar. lib. 1. cap. 18. ex rerum amissione, damno, amicorum morte, &c.* want alone will make a man mad, to be *Sans argent*, will cause Melancholy. Many persons are affected like z *Irishmen* in this behalfe, who if they haue a good scimiter, had rather haue a blow on their arme, then their weapon hurt: they will sooner loose their life, then their goods: and the griefe that commeth hence, continueth long (saith † *Plater*) and out of many dispositions, procureth an habit. a *Montanus* and *Frisemelica* cured a young man of 22 yeares of age; that so became melancholy, ob *amissam pecuniam*, for a summe of mony which he had unhappily lost. *Sckenkius* hath such another story of one melancholy, because he ouershot himselfe, and spent his stocke in vnnecessary building. b *Roger* that rich bishop of *Salisbury*, *exutus opibus & castris à Rege Stephano*, spoiled of his goods by King *Stephen*, *vi doloris absorptus, atq; in mentem versus, indecentia fecit*, through griefe ran mad, spake and did he knew not what. Nothing so familiar, as for men in such cases, through griefe of minde to make away themselues. A poore fellowe went to hang himselfe, (which *Ansonius* hath elegantly expressed in a neat † *Epigramme*) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he missed it, hanged himselfe with that rope which the other man had left, in a discontented humor,

At qui condiderat, postquam non repperit aurum, Apertit collo, quem repperit laqueum.

such

such ferall accidents can want and penury produce. Bee it by suretyship, ship-wrack, fire, spoile & pillage of souldiers, or what losse fouer, it boots not, it will worke the like effect, the same desolation in Provinces and Citties, as well as primate persons. The *Romans* were miserably deiected after the battle of *Cannas*, the men amazed for feare, the stupid women tore their haire and cried. The *Hungarians* when their King *Ladislaus*, and brauest souldiers were slaine by the *Turkes*, *Lucius publicus* &c. The *Venetians*, when their forces were ouercome by the french king *Lewis*, the French and Spanish kings, Pope, Emperour, all conspired against them, at *Cambray*, the French Herald denounced open warre in the Senate: *Lauredane Venetorum dux*, &c. and they had lost *Padua*, *Brixia*, *Verona*, *Forum Iulij*, their territories in the continent, and had now nothing left but the city of *Venice* it selfe, & *urbi quoq; ipsi* (saith † *Bembus*) *timendum putarent*, and the losse of that was likewise to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias* &c. they were pittifully plunged, neuer before in such lamentable distresse. Anno 1527, when *Rome* was sacked by *Burbonius*, the common souldiers made such spoile that faire † Churches were turned to stables, old monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the dirt. * Their wiues and loueliest daughters constuprated by euery base cullion, before their fathers and husbands faces. Noblemens children, and of the wealthiest cittizens, reserved for Princes beds, were prostitute to euery common souldier, and kept for Concupines; Senators & Cardinals themselves, dragd along the streets, and put to exquisite torments, to confesse where their money was hid; the rest murdered on heapes, lay stinking in the streets; Infants braines dashed out before their mothers eyes. A lamentable sight it was to see so goodly a City, so suddenly defaced, rich cittizens sent a begging to *Venice*, *Naples*, *Ancona*, &c. that earst liued in all manner of delights. † Those proud palaces, that euen now vaunted their tops to Heauen, were deiected as low as hell in an instant. Whō will not such misery make discontent? *Terence* the Poet drowned himselfe for the losse of some of his Comedies, which suffered shipwracke. When a poore man hath made many hungry meales, got together a small summe, which he looseth in an instant; a Scholler spent many an houres study to no purpose, his labours lost &c. how should it otherwise be? I may conculde with *Gregory*, *temporalium amor quantum afficit, cum heret possessio, tantum quum subtrahitur, vrit dolor*; riches doe not so much exhilarate vs with their possession, as they torment vs with their losse.

Next to Sorrow still I may annexe such accidents as procure Feare; for besides those Terrors which I haue before touched, and many other feares (which are infinite) there is a superstitious Feare, one of the three great causes of feare in *Aristotle*, commonly caused by prodigies and dismall accidents, which much troubles many of vs. (*Nescio quid animus mihi presagit mali*.) As if a Hare crosse the way at our going forth, or a mouſe gnaw our clothes: If they bleed three drops at nose, the salt fall towards them, a black spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3. sect. 4. Austin. Niphus* in his booke *de Augurijs. Polidore virg. lib. 3. de Prodigijs. Sarisburiensis policrat lib. 1. cap. 13.* discusse at large. They are so much affected, that with very strength of Imagination, Feare, and the diuels craft, they

† Lib. 8. venet. hist.

* ut nunquam alias patres maiorem animo egritudinem contraxisse ciuitas meminerit.

† Templo ornamentis nudata, spoliata, in stabula equorum & asinorum versa &c.

Insula humi calcate, perditae, &c.

+ In oculis maritorum dilectissima coniuges ab Hispanorum lixis constupratae sunt. Filiae magnatum thoris destinatae, &c.

† Ita fastu ante unum mensem turgida ciuitas, & cacuminibus caelum pulsare visa, ad inferos usq; paucis diebus deiecta est.

c Sect. 2. Memb. 4. Subf. 3. feare from ominous accidents, destinies fore-told.

d Accersunt sibi malum.

pull

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pull those misfortunes they suspect, upon their owne heads, and that which they feare, shall come upon them, as Salomon fore-telleth, Pro. 10. 24. and Isay denounceth, 66. 4. which if^e they could neglect and contemne, would not come to passe. *Eorum vires nostrâ resident opinione, ut morbi gravitas agrotantium cogitatione*, they are intended & remitted, as our opinion is fixed, more or lesse. *N.N. dat penas*, saith^f Crato of such a one *utinam non attraheret*: he is punished, and is the cause of it himselfe:

† *Dum fata fugimus, fata stulti incurrimus.*

e Si non observemus, nihil vident. Polidor.
f Consil. 26. l. 2.
g Harme watch harme catch.

† Georg. Buchananius.

h Iuvenis sollicitus de futuris frustra, factus melancholicus.

† Pausanias in Achaicis lib 7.

Vbi omnium morborum evētus dignoscuntur. Speculum

tenui suspensum funiculo demittunt: Et ad Cyaneas petras, ad Lyciae fontes &c

i Expedi in Sinarum lib. 1. cap. 3.

k Timendo praecipitat, quod vocat, quod fugit, gaudet, merens & lumbens miser fit.

Heinsius Astriac.

† Tom. 4. dial. Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto &c.

† Ibidem. Hei mihi que relinquenda praedia, quam fertiles agri &c.

† Adrian.

† Industria superflua circa res inutiles.

† Flavæ secreta Minervæ ut viderat Aglauros. Ovid Met. 2

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit praescientia malorum*: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob caelum*, be it ill accident, or death it selfe: which often falls out by Gods permission; *quia demonem timent* (saith † Chrysostome) *deus ideo permittit accidere*. *Severus, Adrian, Domitian*, can testifie as much, of whose feare and suspition, *Sueton, Herodian* and the rest of those Writers, tell strange stories in this behalfe. ^h *Montanus consil. 31.* hath one example of a young man, exceeding melancholy vpon this occasion. Such feares haue still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; † There was a fountaine in Greece, neere Ceres Temple in *Achaia*, where the euent of each diseases was to bee knowne; *Aglasse* was let downe by a thred, &c. Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixenus* Apollo, where all fortunes were fore-told, sickness, health, or what they would besides: so common people haue beene alwaies deluded with future euent. At this day, *Metus futurorum maxime torquet Sinas*, this foolish feare, mightily crucifies them in *China*: as ⁱ *Matthew Riccius* the Iesuit informeth vs, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Diuinators, *ut ipse metus fidem faciat*, that feare it selfe and concept, cause it to ^k fall out: If hee fore-tell sickness such a day, that very time they will be sicke, *vi metus afflicti in aegritudinem cadunt*; & many times dye as it is foretold. A true saying, *Timor mortis, morte peior*, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortuaate and rich men, *is as bitter as gaule*, *Ecc. 4. 1. 1.* † *Inquietā nobis vitā facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde. O *Clotho, Megapetus* the tyrant in *Lucian* exclaimes, *let me liue a while longer*. † *I will giue thee a thousand talents of gold, and two boles be sides, which I tooke from Cleocritus, worth 100 talents a peece, woe's mee*, * saith another, *what goodly manners shall I leaue what fertile Fields! what a fine House! what pretty Children! how usany seruants! who shall gethe r my grapes my corne? must I now dye so well settled? leaue all, so richly and well provided? woe's me, what shall I doe?* † *Animula vagula blandula, que nunc abibis in loca?* To these tortures of Feare and Sorrow, may well bee annexed *Curiosity*, that irksome that tyrannising care, *nimia sollicitudo* * *superfluous industry about vnprospirable things, and their qualities*, as *Thomas* defines it? an itching humor, or a kinde of longing to † see that which is not to bee seene, to doe that which ought not to bee done? to know that secret, which should not be knowne, to eat of the forbidden fruit: Wee commonly molest and tire our selues about things vnfit and vnnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion huma-

huma-

humanity, Magicke, Philosophy, policy, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole Divinity, how many doth it puffle? what fruitlesse questions about the Trinity, Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saued, damned? What else is al superstition; but an endlesse obseruation of idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms; Astrology, but vaine elections, predictions; all Magicke, but a troublesome error, a pernicious foppery, Phisick, but intricate rules & prescriptions; Philology, but vaine Criticisnes; Logicke, needlesse Sophismes; Metaphysicks themselues, but intricate subtelties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why doe wee spend so many yeares in their studies? Much better to knowe nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of vs, to bee so fore vexed about vnprofitable toyes: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono?* Hee studies on, but as the boy told *S^t Austin*, when I haue laued the Sea dry, thou shalt vnderstand the mystery of the Trinity; He makes obseruations, keepes times and seasons; and as * *Conradus* the Emperour would not touch his new Bride, till an Astrologer had told him a masculine houre, but with what successe? He trauels into *Europe*, *Africke*, *Asia*, searcheth euery creeke, Sea, Citty, Mountaine, Gulfe, to what end? See one Promontory (said *Socrates* of old) one Mountaine, one Sea, one Riuer, & see all. An *Alchymist* spends his fortunes to make gold; *Aristotle* must finde out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrius* will conquer *Africke* first, and then *Asia*; he will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes sollicita in urbibus errant*; we run, ride, take vndefatigable paines all, vp early, downe late, striuing to get that, which we had better be without, (*Ardelion's* busie bodies as we are) it were much fitter for vs to be quiet, sit still, and take our ease. His sole study is for words, that they be ——— *Lepida lexeis composita ut tessera omnes*, not a syllable misplaced, to set out a stramineous subiect: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profit. His only delight is building, he spends himselfe to get curious intricate models and plots, another is wholly ceremonious about titles, degrees, inscriptions: A third is ouer sollicitous about his diet, hee redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomacke vseth all with delight, and is never offended. Busie, nice, curious wits, make that vnsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe we macerate our selues, tire our soules, and run headlong, through our indiscretion, perverse will, and want of gouernment, into many needlesse cares, and troubles, vaine expences, tedious iournies, painfull houres, and when all is done, *quorsum hac? cui bono?* to what end?

† *Nescire velle, quae magister maximus
Docere non vult, erudita inscitia est.*

† *Ios. Scaliger
in Gnomis.
Vnfortunat^{is}
marriage;*

Amongst these passions & irksome Accidents, vnfortunate marriage may

160 be ranked, a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, if the parties can agree as they ought, and liue as *Seneca* liu'd with his *Paulina*: but if they be vnequally matched, or at discord, a greater misery cannot be expected, to haue a scold, a slut, an harlot, a foole, a fury, or a fiend, there can be no such plague. *Eccles. 26. 14. He that hath her, is as if hee held a Scorpion,* & 26. 25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lion, then keepe house with such a wife.* Her properties *Iouianus Pontanus* hath described at large, *Ant. dial. Tom. 2.* vnder the name of *Euphorbia*. Or if they be not equall in yeares, the like mischiefe happens. *Cecilius in Agellius lib. 2. cap. 23.* complains much of an olde wife, *duo eius morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I liue a dead man amongst the liuing, or if they dislike vpon any occasion,

l A vertuous woman is the crowne of her husband. Pro. 12. 4. but shee &c.
m Lib. 17. epist. 105.
n Titonatur, candelabatur, &c.

† Daniel in Rosamund.

† Chalinorus 19 da repub. Angl.

o Elegans virgo invita cuidam e nestratibus nuptu. &c.
p Duxi uxorem, quam ibi miseriam non vidi? nati filii alia cura. Ter. Act. 5. Scen. 4. Democ. Adelph.
q Prov.
r De increm. urb. lib. 3. cap. 3. tanquam diro mucrone confossi, his nulla requies, nulla delectatio, sollicitudo, gemitus, furor, asperatio, timor, tanquam ad perpetuam erumnam infeliciter rapti.
s Humfredus Lluyd epist. ad Abrahamum Ortelium, M.
Vaughan in his golden Fleece Litibus & conuersionibus usq. ad omnium hominum consumptionem contendunt.
t Spretaq. iuu. ria formae.

† Iudge they who are unfortunately wed,
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

† At vos o duri miseram lugete parentes,
Si ferro aut laqueo leua hac me exsoluere sorte
Sustineo:—

Hard hearted parents both lament my fate,
If selfe I kill or hang, to ease my state.

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater. obseruat. lib. 1.* to an ancient man against her will, whom she could not affect; shee was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to giue her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. Thus men are plagued with women; they againe with men, when they are of diuers humours and conditions, he a spendthrift, she sparing; one honest, the other dishonest &c. Parents many times disquiet their children, and they their parents. q *A foolish sonne is an heauinesse to his mother. In iusta nouerca:* A step-mother often vexeth a whole family, is matter of repentance, exercise of patience, fuel of dissention; which made *Cato's* sonne expostulate with his father, why he should offer to marry his client *Solinus* daughter, a young wench, *Cuius causa nouercam induceret*; what offence had he done, that hee should marry againe? Vnkinde, vnnaturall friends, euill neighbours, bad seruants, debts and debets; twas *Chilons* sentence, *comes aris alieni & litis est miseria*, misery and vsury goe commonly together; suretyship is the bane of many families, *Sponde praesto noxa est*, he shall bee sore vexed that is surety for a stranger, *Pro. 11. 15. and he that hateth suretyship, is sure*. Contention, brawling, Law-sutes, falling out of neighbours and friends. — *discordia demens* (*Virg. Aen. 6.*) are equall to the first, grieue many a man, and vex his soule. *Nihil sane miserabilius eorum mentibus* (as *r Boter* holdes) *nothing so miserable as such men full of cares, griefes, anxieties, as if they were stabbed with a sharpe sword, feare, suspition, desperation, sorrow, are their ordinary companions.* Our Welchmen are noted by some of their owne Writers, to consume one another in this kinde; but whosoever they are that vse it, these are their common symptomes, especially if they bee conuict or ouercome, cast in a suit. *Arius* put out of a Bishoprick by *Eustathius*, turned Heretick, and

and lived after discontented all his life. ^u Every repulse is of like nature: *heus* 161
quanta de spe decidi! Disgrace, infamy, detraction, will almost effect as much ⁿ *Quæq; repul-*
and that a long time after. *Hipponax* a Satyricall Poet, so vilified and lashed ^{sa} *gravis.*
two painters in his Iambicks, *ut ambo laqueo se suffocarent*, * *Pliny* saith, both ^x *Lib. 36. cap. 5.*
hanged themselves. All oppositions, dangers, perplexities, discontents, ^z *Nihil æque a-*
live in any suspence; are of the same ranke: *potes hoc sub casu ducere somnos?* ^{marum, quam}
Who can be secure in such cases. Ill bestowed benefits, ingratitude, vnthank- ^{diu pendere:}
full friends much disquiet and molest some: Vnkind speeches trouble as ma- ^{quidam æquiore}
ny: vnciuill carriage or dogged answeres, weak women about the rest, if they ^{animo ferunt}
proceed from their surly husbands, are as bitter as gaul, and not to be dige- ^{precidi spera s-}
sted. A Glasse mans wife in *Basil* became melancholy, because her husband ^{am, quam trahi}
said he would marry againe if she died. *No cut to vnkindnesse*, as the saying ^{Seneca cap. 3. l.}
is, a frowne, an hard speech, ill respect, or bad looke, especially to Courtiers, ^{z. de Den. Virg.}
or such as attend vpon great Persons, is present death. ^{Plater. obseruat}
^{lib. 1.}

Ingenium vultu stat q; cadit q; suo, they ebbe and flow with
their masters favours. Some persons are at their wits ends, if by chance they
ouer-shoot themselves in their ordinary speeches, or actions; which may af-
ter turne to their disadvantage or disgrace, or haue any secret disclosed. *Ron-*
seus epist. miscel. 3. reports of a Gentlewoman 25 yeares old, that falling foule
with one of her Gossips, was vpbraided with a secret infirmity; (no matter
what) in publike, and so much grieued with it, that she did therevpon *solitu-*
dines querere, omnes ab se ablegare, ac tandem in gravissimam incidens me-
lancholiam, contabescere, forsake all company, quite moped, and in a melan-
choly humour pine away. Others are as much tortured to see themselves re-
iected, contemned, scorned, disabled, diffamed, detracted, vndervalued, or
^a *left behinde their fellowes.* *Lucian* brings in *Ætarnacles* a Philosopher in
his *Lapith. convivio*, much discontented that he was not invited amongst the ^a *Turpe relinque-*
rest, expostulating the matter, in a long Epistle with *Aristinetus* their Host. ^{est. Hor.}
Prætextatus a robed Gentleman in *Plutarch*, would not sit downe at a Feast,
because he might not sit highest, but went his waies all in a chafe. We see the
common quarrellings that are ordinary with vs, for taking of the wall, prece-
dency, and the like, which though toys in themselves, and things of no mo-
ment, yet they cause many distempers, much heart-burning amongst vs. No-
thing pierceth deeper then a contempt or disgrace, ^b especially if they be ge- ^b *Scimus enim*
nerous spirits, scarce any thing affects them more, then to be despised or vili- ^{generosus natu-}
fied. *Crato consil. 16. lib. 2.* exemplifies it, and common experience confirmes ^{ras, nulla re ci-}
it. Of the same nature is oppression, *Eccles. 7. 7.* surely oppression makes a man ^{tius moveri, aut}
^{mad}, losse of liberty, which made *Brutus* veriter his life, *Cato* kill himselfe, and ^{gravius affici,}
[†] *Tully* complaine, *omnem hilaritatem in perpetuum amisi*, mine heart's bro- ^{quam contemp-}
ken, I shall neuer looke vp, or be merry againe, * *hec iactura intolerabilis*, to ^{tu ac despicien-}
some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyr-* ^{tia.}
[†] *deus* describes it in an Epigram of his, [†] *Ad Atticum*
^{*} *Epist. ad Br-*
^{tium.}

Nam miserum est patriâ amissa, laribusq; vagari
Mendicum, & timida voce rogare cibos:
Omnibus invisus, quocunq; accesserit exul
Semper erit, semper spretus egeusq; iacet, &c.
A miserable thing 'tis so to wander,
And like a begger for to whine at dore,

Contem'd of all the world, an exile is,
Hated, reiected, needy still, and poore.

c In Phœniss.

Polynices in his conference with *Iocasta* in *c Euripides*, reckons vp five miseries of a banished man, the least of which alone, were enough to deiect some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell vs vp; as if we be long sick:

O beata sanitas, te presente, amenum

Ver floret gratijs, absq, te nemo beatus:

O blessed health! *thou art above all gold and treasure, Eccclus, 30. 15.* without thee there can be no happinesse: Or visited with some loathsome disease, offensive to others, or troublesome to our selues; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, palenesse, leannesse, rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere capit, diros ictus cordi infert*, faith *d Synesius*, he himselte troubled not a little *ob coma defetum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she vsed false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*, (*Calius Rhodiginus lib. 17. cap. 2.*) ran mad. *c Brotheus* the sonne of *Vulcan*, because he was ridiculous for his imperfections, flung himselfe into the fire. *Lais* of *Corinth* new growne old, gaue vp her glasse to *Venus*, for she could not abide to looke vpon it. † *Qualis sum nolo, qualis eram nequee*. Generally to faire nice peeces, old age and foule linnen are two most odious things, they may not abide a thought of it.

d In laudem calvit.

c Ouid.

† *E Grec.*

* *Hor. 3. Car. Ode 37.*

———— * *o deorum*

Quisquis hac audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneraq, succus
Defluat prada, speciosa quero
pascere tygres.

To be foule, vgly, and deformed, much better be buried aliue. Some are faire but barren, and that gaules them. *Hanna wept sore, did not eat, and was troubled in spirit, and all for her barrennesse. 1. Sam. 1. and Gen. 30.* *Rachel* said, *in the anguish of her soule, giue me a child, or I shall dye*: another hath too many, one was neuer married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way iniured: *minimè miror eos* (as † he said) *qui insanire occipiunt ex iniuria*, I maruaile not at all if offences make men mad. Seuentene particular causes of anger and offence *Aristotle* reckons vp, which for brevitie sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a fuit, vaine hopes, or hope differred another: one is too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what † tongue can suffice to speake of all?

† *Non mihi si centum lingue sint, oraq, centum Omnia causarū percurrere nomina possem.*
† *Calius l. 17. cap. 2.*

Many men catch this malady by eating certaine meats, hearbes, rootes, at vnawares, as henbane, nightshade, cicuta, mandrakes, &c. A company of yongmē at *Agrigentum* in *Sicily*, came into a *Tauerne*, where after they had freely taken

taken

taken their liquor, whether it were the wine it selfe, or something mixt with it: tis not yet known, † but vpon a sudden they began to be so troubled in their braines, and their phantasie so crazed, that they thought they were in a ship at Sea, and now ready to be cast away by reason of a tempest. Wherefore to avoid shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the Sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrate to giue an account of this their fact, they told him (not yet recouered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, and gazed on them still, whilst one of the ancientest of the company, in a graue tone excused himselfe to the Magistrate vpon his knees, *O viri Tritones ego in imo jacui*, I beseech your dieties, &c. for I was in the bottome of the ship all the while: another besought them as so many Sea Gods, to be good vnto them, and if euer he and his fellowes came to land againe, † hee would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his waies. Many such accidents frequently happen, vpon these vnknowne occasions. Some are so caused by philters, wandring in the Sun, biting of a mad dog, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if we may beleue *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat. 185.* Their symptomes are merrily described by *Iovianus Pontanus Ant. dial.* how they dance altogether, and are cured by *Musick*. *g Cardan* speakes of certeine stones, if they bee carried about one, which will cause melancholy and madnesse, he calls them vnhappy, as an *Adamant*, *Selenites*, &c. which dry up the body, increase cares, diminish sleepe: *Ctesias* in *Perficis*, makes mention of a Well in those parts, of which if any man drink, *he is mad for 24 houres*. Some loose their wits by terrible obiects (as else where I haue more † copiously dilated) and life it selfe many times, as *Hippolitus* affrighted by *Neptunes* Sea-horses, *Athamas* by *Innoes* Furies. but these relations are common in all Writers.

*Hic alias poteram, & plures subnectere causas,
Sed iumenta vocant, & Sol inclinatus, eundum est,*

Many such causes, much more could I say,
But that for prouender my cattle stay:

The Sun declines, and I must needs away.

These causes, if they be considered, & come alone, I doe easily yeeld, can doe little of themselues, seldome, or apart, (an old oke is not felled at a blowe) though many times they are all sufficient every one: yet if they concur, as often they doe, *vis vnita fortior*; *Et que non obsunt singula, multa nocent*; they may better a strong constitution; as *1 Austin* said, *many graines and small sands sinke a ship, many small drops make a flood, &c.* often reiterated; many dispositions produce an habit.

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† *Ita mente ex-
agitatis sunt ut
in triverni se co-
stitutos putarent
maris, vadabitis
do tempestate
iacetatis. proinde
nausragium ve-
riti, egestis vn-
diq, rebus vase
omnia in vian-
e fenestris seu in
mare, precipita-
runt, postridie
&c.*

* *Artem vobis
servatoribus
diis erigentis.*

g *Lib. de gemmis*
h *Que gestata
infelicem & vi-
stem reddunt,
curas auget,
corpus siccant,
somnia minu-
unt.*

i *Ad unum diem
mente alienatus,
† Part. 1. Sect. 2.
Subsect. 3.*

k *Juven. Sat. 3.
l Intus bestie
minute multe
necant. numquid
minutissima*

*sunt grana are-
ne; sed si arena
amplius in na-
vem mittatur,
mergit illam:
quam minime
gutta pluvie,
& tamen im-
plent flumina,
domus eiciunt,
timenda ergo
rima multitu-
dinis, si non
magnitudinis*

Continent, inward, antecedent, next causes, and how
the body workes on the minde.



As a Purly hunter; I haue hitherto beaten about the circuit of the Forrest of this Microcosme, and followed onely those outward aduentitious causes; I will now break into the inner roomes, and rip vp the antecedent immediate causes which are there to be found. For as the distraction of the minde, amongst other outward causes and perturbations, alters the temperature of the body, so the distraction and distemper of the Body will cause a distemperature of the Soule, and 'tis hard to decide which of these two doe more harme to the other. *Plato*, *Cyprian*, and some others, as I haue formerly said, lay the greatest fault on the Soule, excusing the Body; others againe accusing the Body, excuse the soule, as a principall agent. Their reasons are, because ^m the manners doe follow the temperature of the body, as *Galen* proues in his booke of that subiect, *Prosper Calenius de Attribile*, *Iason Pratenfis cap. de Mania*, *Lemnius lib. 4. cap. 16.* & many others. And that which *Gualter* hath commented *hom. 10. in epist. Iohannis* is most true, concupiscence and originall sinne, inclinations, and bad humours are ⁿ radical in every one of vs, causing these perturbations, affecti-
ons, and severall distempers, offering many times violence vnto the Soule. *Every man is tempted by his owne concupiscence* (*Iames 1. 14.*) *the spirit is willing, but the flesh is weake, and rebelleth against the spirit*, as our ^o *Apostle* teacheth vs: that me thinkes the Soule hath the better plea against the body, which so forcibly inclines vs, that we cannot resist, *Nec nos obniti contra, nec tendere tantum Sufficimus*. How the body being materiall, worketh vpon the immateriall soule, by mediation of humours and spirits, which participat of both, and ill disposed organs, *Cornelius Agrippa* hath discoursed *lib. 1. de occult. Philos. cap. 63. 64. 65.* *Leuinus Lemnius lib. 1. de occult. nat. mir. cap. 12. & 16. & 21. institut. ad opt. vit.* *Perkins lib. 1. Cases of Cons. cap. 12. T. Bright cap. 10. 11. 12. in his Treatise of Melancholy.* For as *P* anger, feare, sorrow, ob-
trectation, emulation, &c. *si mentis intimos recessus occuparint*, saith *q* *Lem-
nius, corpori quoq, infesta sunt, & illi teterimos morbos inferunt*, cause grie-
uous diseases in the Body, so bodily diseases affect the Soule by consent. Now the chieffest causes proceed from the ^r Heart, humours, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string, or one organ be distempered, all the rest miscarry, ^f *Corpus onustum Hesternis vitijs, animum quoq, pragrauat vna.* The Body is *domici-
lium anime*, her house, abode and stay, and as a torch, giues a better light, a sweeter friell, according to the matter it is made of: so doth our Soule per-
forme all her actions, better or worse, as her organs are disposed; or as wine fauours of the caske where it is kept; the Soule receaues a Tincture from the Body, through which it workes. We see this in old men, children, *Europe-
ans, Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phleg-
maticke dull, by reason of abundance of those humours, and they cannot re-
sist

^m *Mores sequi-
tur temperatu-
rari corporis.*

ⁿ *Scintilla latet
in corporibus.*

^o *Gal. 5.*

^p *Sicut ex ani-
mi affectionibus
corpus lauescit:
sic ex corporis
vitijs, & mor-
borum pleriq,
cruciatibus, ani-
mam videmus
hebetari, Gale-
nius.*

^q *Lib. 1. cap. 16.
r* *Corporis iude
morbi animam
per consensum, a
lege consortii af-
ficiunt, & quan-
quam obiecta
multos motus
turbulentos in
homine conciet:
praecipua tamen:
causa in corde et
hismoribus, spi-
ritibusq, consi-
stunt. &c.
s* *Hor.*

are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of
tune, if one string, or one organ be distempered, all the rest miscarry, ^f *Corpus*
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lium anime*, her house, abode and stay, and as a torch, giues a better light, a
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ans, Asians*, hot & cold Climes; Sanguine are merry, Melancholy sad, Phleg-
maticke dull, by reason of abundance of those humours, and they cannot re-
sist

sist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melanchon* declares, the Vnderstanding is so tied to, and captiuated by his inferiour senses; that without their helpe hee cannot exercise his functions, and the Will being weakned, hath but a small power to restraine those outward parts, but suffers her selfe to be ouerruled by them; that I must needs conclude with *Lemnius*, *spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in troubling the Soule. How should a man choose but be cholericke & angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this Body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the consent of the most approued Physitians. This humour (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breuiar. l. 1. cap. 18. Iacchinus comment. in 9. Rhafis cap. 15. Montaltus cap. 10. Nicholas Pizo cap. de Melan. &c.* suppose) is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else included in the blood after an ague, or some other malignant disease. This opinion of theirs concurreth with that of *Galen. lib. 3. cap. 6. de locis affect.* *Guianerius* giues an instance in one so caused by a quartan ague, & *Montanus consil. 32.* in a yong man of 28 yeares of age, so distempered after a quartan, which had molested him five yeares together. *Hildisheim spicel. 2. de Mania*, relates of a Dutch Baron, grievously tormented with melancholy after a long ague, *Galen. lib. de atrabile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener. cap. 2.* the Frenchpox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmorrhoids, Hæmorrhagia, or bleeding at nose, menstruous retentions, (although they deserue a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widdowes, handled apart by *Rodericus à Castro*, and *Mercatus*, as I haue elsewhere signified,) or any other evacuation stopped, I haue already spoken. Onely this I will adde, that this Melancholy which shall be caused by such infirmities, deserues to be pitied of all men, and to be respected with a more tender compassion, according to *Laurentius*, as comming from a more ineuitable cause.

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Humores pra-
uimentem ob-
nubilant.

Hic humor vel
à partis intem-
perie generatur,
vel relinquitur
post inflamationes.
vel crassior
in venis conclu-
sus, vel torpidus
malignam qua-
litate contra-
bit.

U Saepè constat
in febre homin.
Melancholicum
vel post febre
reddi, aut ali-
morbum.

Calida intempe-
ries innata, vel a
febre contracta.
x Raro quis diu-
tino morbo la-
borat, qui non sit
melancholicus.
Mercurialis de
affect. capitis l.
1. c. 10. de Mel.

SUBSECT. 2.

Distemperature of particular parts, causes.



Here is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypochondries, Meseraick veines, and in a word, saith

Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. *Sauanarola Pract. maior. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part; and *Crato in consil. 17. lib. 2. Gordonius*,

y Ad canonem
lib. Rhafis ad Al-
mansor cap. 16.
Vniuersaliter à
quacumq; parte
potest fieri me-
lancholicus.
Vel quia adari-
tur, vel quia
non expellit su-
perfluitatem ex-
crementi.

z A Liene, jeci-
nore, utero, &
aliis partibus
vitur,

who

who is *instar omnium*, *lib. med. partic. 2. cap. 19.* confirms as much, putting the ^a matter of Melancholy, sometimes in the stomacke, Liver, Heart, Brain, Splene, Mirach, Hypochondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy blood.

The Braine is a familiar and frequent cause, too hot, or too cold, ^b through adust blood so caused, as Mercurialis will have it, within or without the head, the braine it selfe being distempered. Those are most apt to this disease, ^c that have a hot Heart and moist Braine, which Montaltus cap. 11. de Melanc. approues out of Halyabbas, Rhasis, and Avicenna. Mercurialis consil. 11. assigns the coldnesse of the Braine a cause, and Salustius Salvianus med. lect. lib. 2. cap. 1. will have it ^d arise from a cold & dry distemperature of the braine. Piso, Benedictus Victorius Faventinus, will have it proceed from a ^e hot distemperature of the Braine; and ^f Montaltus cap. 10. from the Braines heat, scorching the blood. The Braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as Faventinus calls it, ^g or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.

Hildesheim spicel. 2. de Mania, thinks it may be caused from a ^h distemperature of the heart, sometimes hot, sometimes cold. A hot Liver, and a cold Stomack, are put for visuall causes of Melancholy: Mercurialis consil. 11. & consil. 6. consil. 86. assigns a hot Liver, and cold Stomacke for ordinary causes. ⁱ Monavius in an Epistle of his to Crato in Scoltzius, is of opinion, that Hypochondriacall Melancholy may proceed from a cold Liver, the question is there discussed. Most agree that a hot Liver is in fault, ^k the Liver is the shop of humours, and especially causeth melancholy by his hot & dry distemperature. ^l The Stomacke, and Meseraick, veines doe often concur, by reason of their obstructions, and thence their heat cannot be avoided, & many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypochondriacall melancholy. Guianerius cap. 2. Tract. 15. holds the Meseraicke veines to be a sufficient ^m cause alone. The Splene concurre to this malady, by all their consents, and suppression of Hæmroids, *dum non expurgat altera causa* lien, saith Montaltus, if it be ⁿ too cold and dry, and doe not purge the other parts as it ought. Consil. 23. Montanus puts the ^o splene stopped for a great cause. P Christopherus à Vega reports of his knowledge, that he hath knowne Melancholy caused from putrified blood in those Seed veines and wombe: ^q Arculanus from that menstruous blood turned into melancholy, and seed too long detained (as I have already declared) by putrefaction or adustion.

The Mesenterium, or Midriffe, Diaphragma, is a cause, which the ^r Greekes called *opras*: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason ^s Montaltus cap. 10. de causis melanc. will have the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, ^t *ro-*

^a Materia Melancholicæ aliquando in cerebro, aliquando in corde, in stomacho, hepate, ab hypochondriis, myrache, splene, cum ibi remanet humor melancholicus.

^b Ex sanguine adusto, intra vel extra caput.

^c Qui calidum cor habent, cerebrum humidum, facile melancholici.

^d Sequitur melancholia malâ intemperiem frigidam & siccam ipsius cerebri.

^e Sæpe fit ex caliditate cerebri, aut corpore colligente melancholiam, Piso.

^f Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14.

^g Aut ibi gignitur melancholicus sumus, aut aliunde vehitur, alterando animales facultates.

^h Ab intemperie cordis, modo calidioris, modo frigidioris.

ⁱ Epist. 209. Scoltzij.

^k Officia humorum hepar concurrit, &c.

^l Ventrículus et vena meseraica concurrunt, quod he partes obstructe sunt, &c.

^m Per se sanguinem adurentes.

ⁿ Lien frigidus & siccus cap. 13.

^o Splen obstructus. p De arte med. lib. 3. cap. 24.

^q A sanguinis putredine in vasis seminariis & utero, & a indolentia spermatis diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.

^r Magirus. Ergo efficiens causa melancholicæ est calida & sicca intemperies, non frigida & sicca quod multi opinati sunt, oritur enim a calore cerebri, affante sanguinem, &c. tum quod armenta sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, & hæc omnia calefaciunt, ergo ratum sit, &c.

sting

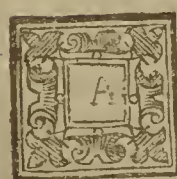
sting the blood, immoderate heat of the Liver and bowels, and inflammation of the Pylorus. And so much the rather, because that, as Galen holds, all spices inflame the blood, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry. But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. Which opinion *Geraldus de Solo* maintaines in his Comment vpon *Rhasis*.

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† Cap. 13. de Melanch.

SUBJECT. 3.

Causes of head Melancholy.



After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in brieft of the three particular species, and such causes as properly appertaine vnto them. Although these causes promiscuously concurre to each and every particular kinde; and commonly produce their effects in that part which is most weake, ill disposed, and least able to resist, and so cause all three species; yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap. 5. de melan.* but as † *Hercules de Saxonia* contends, from that agitation or distemperature of the animal spirits alone. *Salust. Salvianus* before mentioned *lib. 2. cap. 1. de re med.* will haue it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib. 4. de puls. 8.* and *Avicenna*,^u a cold and moist Braine is an vnseparable companion of folly. But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as^x *Damasen the Arabian lib. 3. cap. 22.* thinkes, and most writers. *Altomarus* and *Piso* call it y an innate burning vntemperatnesse, turning blood and choler into melancholy. Both these opinions may stand good, as *Bruel* maintaines, and *Capivaccius*, si cerebrum sit calidius, z if the braine be hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. *David Crusius Theat. morb. Hermet. lib. 3. cap. 6. de atrâ bile*, grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: calida per accidens, frigida per se, hot by accident onely: I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus*, is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that couer the Braine, sometimes in the passages of the Ventracles of the Braine, or veines of those Ventracles. It followes many times^a Phrensie, long diseases, agues, long abode in hot places, or vnder the Sunne, a blowe on the head, as *Rhasis* informeth vs: *Piso* addes solitarinesse, waking, inflammations of the head, proceeding most part^h from much vse of spices, hot wines, hot meats; all which *Montanus* reckons vp *consil. 22.* for a Melancholy Iew; & *Heurnius* repeats *cap. 12. de Mania*, hot bathes, Garlicke, Onions, saith *Guianerius*, bad ayre, corrupt, much^c waking, &c. retention of seed or abundance, stopping of hemorrogia, the Midriffe misaffected; and according to *Trallia-*

† Lib. 3. Tract.

posthum. de mel.

u A fatuitate

inseparabilis ce-

rebrî frigiditas.

x Ab interno ca-

lore assatur.

y Intemperies

innata exurens,

flavam bilem ac

sauginem in

melancholiam

conuertens.

z Si cerebrum

sit calidius, fiet

spiritus anima-

lis calidior, &

delirium mania-

cum; si frigidior,

fiet fatuitas.

a Melancholia

capitis accedit

post phrenesim

aut longam mo-

ram sub sole, aut

percussionem in

capite, cap. 23.

lib. 1.

b Qui bibunt vi-

na potentia, &

sape sunt sub sole

c Cure valide

largioris vini et

aromaticum vsus.

168 *nus l. 1. 16.* immoderate cares, troubles, griefes, discontent, study, meditation, and in a word, the abuse of all those 6 non-naturall things. *Hercules de Saxonia, cap. 16. lib. 1.* will haue it caused from a cautery, or boyle dryed vp, or any issue. *Amatus Lusitanus cent. 2. cura 67.* giues instance in a fellow that had a boyle in his arme, after that was healed, ran mad, and when the wound was open he was cured againe. *Trincavelius consil. 13. lib. 1.* hath an example of a melancholy man so caused by ouermuch continuance in the Sunne, frequent vse of Venery, and immoderate exercise: And in his *consil. 49. lib. 3.* from an f headpeece ouerheated, which caused head melancholy. *Prosper Calenius* brings in *Cardinall Casius* for a patterne of such as are so melancholy by long study: but examples are infinite.

d A Caustico & ulcere exsiccato.
e Ab ulcere curato incidit in insaniam, aperto ulcere curatur f. a galea nimis ca. e. f. a. a.

SUBSECT. 4.

Causes of Hypochondriacall or windie Melancholy.

IN repeating of these causes, I must *crambem bis coctam apponere*, say that againe which I haue formerly said, in applying them to their proper Species. *Hypochondriacall* or flatuous Melancholy, is that which the *Aralians* call *Myrachiall*, and is in my iudgement the most grieuous and frequent, though *Bruel* and *Laurentius* make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from diuers parts or organs, as Midriffe, Splene, Stomack, Liver, Pylorus, Wombe, Diaphragma, Meferaick veines, stopping of Issues, &c. *Montanus cap. 15.* out of *Galen* recites a heat and obstruction of those meferaicke veines, as an immediate cause, by which meanes the passage of the Chylus to the Liuer is detained, stopped or corrupted, and turned into rumbling & winde. *Montanus consil. 23.* hath an evident demonstration, *Trincavelius* another, *lib. 1. cap. 12.* and *Plater* a third, *observat. lib. 1.* for a Doctor of the Law visited with this infirmity, from the said obstruction and heat of these Meferaick veines, and bowels: *quoniam inter ventriculum & iecur venae effervescent*, the veines are inflamed about the Liver and Stomacke. Sometimes those other parts are together misaffected; and concurre to the production of this malady: A hot liuer and cold stomacke or cold belly: looke for instances in *Hollerius Victor*, *Trincavelius, consil. 35. lib. 3.* *Hildesheim Spi-cel. 2. fol. 132.* *Solenander consil. 9. pro ciue Lugdunensi*, *Montanus consil. 229.* for the Earle of *Monfort* in Germany 1549. and *Frésimelica* in the 233 consultation of the said *Montanus. 1. Casar Claudinus* giues instance of a cold stomacke and ouerhot liuer, almost in euery consultation, *cons. 89.* for a certaine Count: and *cons. 106.* for a *Polonian Baron*, by reason of heat the blood is inflamed, and grosse vapours sent to the Heart and Braine. *Mercurialis* subscribes to them, *cons. 86. h the stomacke being misaffected*, which hee calls the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment, or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will haue the weaknesse of the liuer and his obstruction a cause. *facultatem debilem iecinoris*, which he calls the minerall of melancholy. *Laurentius* assignes this reason, because the liuer ouer-hot drawes

g Exiit sanguis & uene obstruuntur, quibus obstructis prohibetur transitus Chyli adie-cur, corrumpitur & in rugitus & flatus vertitur.

h Stomacho le-so robur corporis imminuitur, & reliqua membra alimento orbata &c.

drawes the meat vndigested out of the stomacke, and burneth the humours. 169

Montanus *consil.* 244. proues that sometimes a cold liuer may be a cause. *Laurentius* *cap.* 12. *Trincavelius* *lib.* 12. *consil.* and *Gualter Bruel* seemes to lay the greatest fault vpon the Splene, that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much blood sometimes to it, and not expelling it, as *P. Cnemianus* in a^k consultation of ^k *Hildefheim* his noted, *tumorem lienis*, he names it, and the fountaine of melancholy. *Diocles* supposed the ground of this kinde of Melancholy, to proceed from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected; stopping of Hemrods, with many such. All which *Laurentius* *cap.* 12. reduceth to three, Mesentery, Liuer, and Splene, from whence he denominates Hepaticke, Spleniticke, and Meseriacke Melancholy.

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil.* 244. *Solenander* *consil.* 9. for a Citizen of *Lyons* in *France* giues his reader to vnderstand, that he knewe this mischiese procured by a medicine of *Cantharides*, which an vnskilfull Physitian ministred his patient to drinke *ad venerem excitandam*. But most commonly feare, grieffe, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melancthon* *tract.* 14. *cap.* 2. *de anima*, will haue it as commō to men, as the mother to women, vpon some grieuous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melancthon* himselfe was much troubled with it, & therefore could speake out of experience. *Montanus* *consil.* 22. *pro delirante Iudeo*, confirms it, ^l grieuous symptomes of minde brought him to it. *Randoletius* relates of himselfe, that being one day very intent to write out a Physitians notes, molested by an odde occasion, he fell into an hypocondriacall fit, to avoid which hee dranke the decoction of wormewood, and was freed. ^m *Melancthon* (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to knowe the accidents of it, and a dangerous thing to be ignorant, and would therefore haue all men, in some sort to vnderstand the causes, symptomes, and cures of it.

^l Habuit seua
animi sympto-
mata que impe-
diunt concoctio-
nem, &c.

^m Vt atissimus
morbus cum sit,
vtilis est huius
visceris acciden-
tia considerare,
nec leue pericu-
lum huius cau-
sas morbi igno-
rantibus.

SUBJECT. 5.

Causes of Melancholy from the whole Body.



As before, the cause of this kind of Melancholy is inward, or outward. Inward, ⁿ when the liver is apt to ingender such an humour, or the splene weake by nature and not able to discharge his office. A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially ^o badde diet, as *Piso* thinks, pulse, salt meat, shell-fish, cheefe, blacke wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbs: *Galen* *l.* 3. *de loc. affect.* *cap.* 7. especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brieffe you haue had the generall and particular causes of Melancholy.

ⁿ Iecur aptum
ad generandum
talem humorem;
splen natura im-
becillior *Piso*,
Attomarus *Gu-*
anerius.

^o Melancholi-
am que fit à re-
dundantia hu-
moris in toto
corpore, vicitus
imprimis gene-
rat qui eam hu-
morem parit;

Now goe and bragge of thy present happinesse, whosoeuer thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soone thou maist be deiected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy selfe therefore under the mighty hand of God.* 1. Pet. 5. 6. knowe thy selfe, acknowledge thy present misery, and make right vse of it. *Qui stat videat ne cadat.* Thou dost now flourish; & hast *bona animi, corporis, & fortuna*, goods of body, minde, and fortune, *nescis quid serus secum vespere ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *besober and watch*, *fortunam reverenter habe*, if fortunate and rich: if sicke and poore, moderate thy selfe. I haue said.

p. Ausonius.

SECT. 3.

MEMB. I. SUBSEC. I.

Symptomes, or signes of Melancholy in the Body

q. Quaedam vniuersalia, particularia, quaedam manifesta, quaedam in corpore, quaedam in cogitatione & animo, quaedam à stellis, quaedam ab humoribus que ut vinum corpus variè disponit, &c.

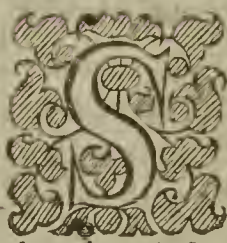
Diversa phantasmata pro varietate cause externe interne

Lib. 1. de risu. Fol. 17. Ad eius esum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.

1 T. Bright. c. 20
Nigrescit hic humor aliquando super calefactus. aliquando super fregi fractus Melanel. Gal.

u. Interpretate F. Calvo.

x. Oculi his excavantur, venti gignuntur circum præcordia & acidi ructus, siccis ferè ventres Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.



Symptomes are either vniuersall or particular, saith *Gordanius, lib. med. cap. 19. part. 2.* to persons, to species, some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, *Capivaccius*: or from starres according to *Iovianus Pontanus, de reb. cælest. lib. 10. cap. 13.* and celestiall influences or from the humours diversly mixt, *Ficinus lib. 1. cap. 4. de sanit. tuendâ*: as they are hot, cold, naturall, vnnaturall, intended or remitted, so will *Ætius* haue *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are diverse, so must the signes be, almost infinite, *Altomarus cap. 7. art. med.* And as wine produceth diuerse effects, or that hearbe *Tortocolli* in *Laurentius*, which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c. So doth this our melancholy humour, worke severall signes in severall parties.

But to confine them, these generall Symptomes may bee reduced to those of the Body or of the Minde. Those vsuall signes appearing in the Bodies of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From these first qualities arise many other second, as that of colour, blacke, swarty, pale, ruddy, &c. some are *impense rubri*, as *Montaltus cap. 16.* obserues out of *Galen. lib. 3. de locis affectis*, very red and high coloured. *Hippocrates* in his booke *de Insaniâ & melan.* reckons vp these signes, that they are *leane, withered, hollow-eyed, looke olde,*

wrinkled

wrinkled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the eares, vertigo, light headed, little or no sleepe, & that interrupt, terrible and fearefull dreames. † Anna soror, que me suspensam insomnia terrent? The same Symptomes are repeated by Melanelius in his booke of Melancholy, collected out of Galen, Ruffus, Aetius, by Rhasis, Gordonius, & all the Juniors, y continuall, sharpe, and stinking belchings, as if their meat in their stomacke were putrified, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, and prone to Venery, ^z Some adde palpitation of the heart, cold sweat, as vsuall Symptomes, and a leaping in many parts of the body, *in multis corporis partibus*, a kinde of itching, saith Laurentius on the superficies of the skin, like a flea-biting sometimes. ^a Montaltus cap. 21. puts fixed eyes and much twinkling of their eyes for a signe, and so doth Avicenna, *oculos habentes palpitantes, trauli vehementer rubicundi, &c. lib. 3. Fen. 1. Tract. 4. cap. 18.* They stutte most part, which hee tooke out of Hippocrates *Aphorismes.* ^b Rhasis makes head ach and a binding heavinesse for a principall token, much leaping of winde about the skinned, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, and broad lips. And although they be commonly leane, hirsute, vnchearefull in countenance, withered, and not so pleasant to behold, by reason of those continuall feares, griefes, and vexations; yet their memories are most part good, they haue happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias* (Aretius) Mighty & often watchings, sometimes waking for a month, a yeare together. ^c Hercules de Saxonia faithfully averreth, that he hath heard his mother sweare, she slept not for seven months together: *Trincavellius Tom. 2. conf. 16.* speaks of one that walked 50 daies, and *Skenkins* hath examples of two yeares. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as Rhasis hath it, they couet to eat, but cannot digest. And although they ^d doe eat much, yet they are leane, ill liking, saith Aretius, withered and hard, much troubled with costiveness, crudities, oppilations, spitting, belching, &c. Their pulse is rare and slowe, except it be of the ^e Carotides which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmatice artis lib. 4. cap. 13.* To say truth, in such Chronick diseases the pulse is not much to be respected, there being so much superstition in it, as ^f Crato notes, and so many differences in Galen, that he dares say they may not be obserued, or vnderstood of any man.

Their vrine is most part pale, and low coloured, *Vrina pauca, acris, biliosa*, (*Aretius*) Not much in quantity, but this in my iudgement, is all out as vn-certaine as the other, varying so often according to severall persons, habits, & other occasions, not to be respected in Chronicke diseases. ^g Their melancholy excrements in some very much, in others little, as the Spleene plaies his part, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heavinesse of heart and heart-ake, and intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liuer, spleene, bee misaffected, as vsuall

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† Virg. En.

y Assidue eeg-
acide ructatio-
nes, que cibumvirulentum pis-
culentumq; ni-
dorem, et si nil
tale ingestum se-
referant ob cru-
ditatem.Ventres hisce a-
ridi, somnus ple-
rumq; parvus &
interruptus,somnia absur-
dissima, turbu-
lenta, corporistremor, capitis
gravedo, strepi-
tus circa aures,& visiones ante
oculos ad vene-
rem prodigi.z Altomarus,
Bruel, Pifo, Mē-
taltus.a Frequentes ha-
bent oculorum
micitationes. Ali-
qui tamen fixa
oculis plerumq;
sunt.b Cens. lib. 1.
Tract. 9, Signa
huius morbi sunt
plurimus factus,sonitus aurium,
capitis gravedo,
lingua titubat,
oculi excavan-tur, &c.
c In Pantheon
cap. de Melan-
cholia.d Aluus arida
nil il deiciens,
cibi capaces, ni-
bilominus tamē
extenuati sunt.e Nic. Pifo. In-
flatio carotidum
&c.f Andreas Di-
dith Rabamo.
epist. lib. 3. Crat.epist. multa in
pulsibus supersti-
tio, autem etiam
dicere, tot diffe-rentias que de-
scribuntur à Ga-
leno, neq; inteli-
gigi à quocūq; nec
obseruari posse.g T. Bright. g. 29
they

172 they are, many inconveniences proceed from them, many diseases accom-
 pany, as Incubus,^h Apoplexy, Epilepsie, Vertigo, those frequent wakings and
 terrible dreames, intempestive laughing, weeping, sighing, sobbing, bashful-
 nesse, blushing, trembling, sweating, swooning, &c.^k All their senses are trou-
 bled, they thinke they see, heare, smell, and touch, that which they doe not, as
 shall be proved in the following discourse.

^h Post 40. et at. annu, saith Iacchinus in 15.
^g Rhafis. Idem Mercurialis cō- sil. 86. Crisca- velius Tom. 2. consil. 17.
ⁱ Gordonius: modo vident, modo flent, silent, &c. ^k Fernelius consil. 43. & 45. Montanus consil. 230. Galen. de locis affectis lib. 3. cap. 6.

SUBJECT. 2.

Symptomes or signes in the Minde.

Feare.
 1 Aphorism. & lib. de melan.



Arculanus in 9. Rhafis ad Almanfor. cap. 16. will haue these Symp-
 tomes to be infinite, as indeed they are, varying according to the
 parties, for scarce is there one of a thousand that dotes alike, Lau-
 rentius cap. 16. Some few of greater note I will point at; and a-
 mongst the rest, Feare and Sorrow, which as they are causes, so if they perse-
 ver long, according to Hippocrates^m and Galen's Aphorismes, they are most
 assured signes, inseparable companions, and characters of melancholy; Of
 present melancholy, and habituated, saith Montaltus cap. 11. and common to
 them all, as the said Hippocrates, Galen, Avicenna, and all Neotericks hold.
 But as hounds many times run away with a false cry, neuer perceiuing them-
 selues to be at a fault, so doe they. For Diocles of old, (whom Galen confutes)
 and amongst the Juniors, † Hercules de Saxoniâ, with Lod. Mercatus cap. 17.
 lib. 1. de mel. take iust exceptions at this Aphorisme of Hippocrates, tis not al-
 waies true, or so generally to be vnderstood, Feare and Sorrow are no com-
 mon Symptomes to all melancholy, upon more serious consideration, I finde
 some (saith he) that are not so at all. Some indeed are sad, & not fearefull; some
 fearefull and not sad, some neither fearefull, nor sad, some both. Foure kindes he
 excepts, fanaticall persons, such as were Cassandra, Manto, Nicostrata, Mopsus,
 Proteus, the Sybills, whom * Aristotle confesseth to haue beene deeply ma-
 lancholy, Baptista Porta seconds him, Physiog. lib. 1. cap. 8. they were atrâ bile
 perciti: daëmoniaccall persons, and such as speake strange languages, are of
 this ranke; some Poets, such as laugh alwaies, and thinke themselues Kings,
 Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so con-
 tinue. † Baptista Porta confines Feare and Sorrow to them that are cold; but
 Louers, Sybilles, Enthusiastes, hee wholly excludes. So that I thinke I may
 truely conclude, they are not alwaies sad and fearefull, but vsually so: & that
 without a cause, timent de non timendis, (Gordonius:) quæq; momenti non
 sunt, although not all alike (saith Altomarus) yet all likely feare, & some
 with an extraordinary and a mighty feare. Arctus. † Many feare death, and
 yet in a contrary humour, make away themselues, Galen. lib. 3. de loc. affect. c. 7.
 Some are afraid that heauen will fall on their heads: some, they are damned,
 or shall be. † They are troubled with scruples of conscience, distrusting Gods
 mercies, thinke they shall goe certainly to Hell, the Diuell will haue them, and
 re arepidant.

^m Lib. 3. cap. 6. de locis affect. timor & moesti- tia, si diutius perseverent &c. † Tract. posthu- mo de Melanch. edit. Venetiis 1620. per Bol- zettam Bibliop. Mibi diligentius hanc rem consi- derami, patet quosdam esse, qui non laborant merore & timore.
 * Prob. lib. 3. † Physiog. lib. 1. cap. 8. Quibus multa frigida bilis atra, stolidi & timidi. at qui calidi, ingeniosi, amasti, diuino spiritu insignati &c.
 o Omnes exercent metus & tristitia, & sine causa.
 p Omnes timent licet non omni- bus idem timedi- modus. Aëtius, Tetrab. lib. 2. sect 2. cap. 9.
 q Ingenti pavo- re arepidant.
 r Multi mortem timent, & tamen sibi ipsi mortem consciscunt, alii cœli ruinam timent. † Affligit eos plena scrupulis conscientia, diuine misericordie diffidentes, Oico se destinant, fœda lamentatione deplorantes.

make great lamentation, *Iason Pratensis*. Feare of Divels, death, that they shall be so sick, dye themselves forthwith, or that some of their deare friends or neere allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come neere them; that they are all corke, as light as feathers; others as heavy as lead; some are afraid their heads will fall off their shoulders, that they haue frogs in their bellies, &c. *Montanus consil. 23.* speaks of one that durst not walke alone from home, for feare he should *forne*, or die. A second feares every man he meets will rob him, quarrell with him, or kill him. A third dares not venture to walke alone, for feare he should meet the Divell, a theefe, bee sicke; feares all old women as witches, and every black dog or cat he sees, he suspecteth to be a Diuell, every person comes neere him is maleficiated, every creature, all intend to hurt him, seeke his ruine: another dares not goe ouer a bridge, come neere a poole, rock, steep still, lye in a chamber where crosse beames are, for feare he be tempted to hang, drowne, or præcipitate himselfe; If he be in a silent auditory, as at a sermon, he is afraid he shall speake aloud at vnawares, something vndecent, vnfit to be said. If he be locked in a close roome he is afraid of being stifed for want of ayre, and still carries bisket, Aquavitæ, or some strong waters about him, for feare of *deliquiums*, or being sicke, or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. Some are afraid to be burned, or that the ground will sinke vnder them, or swallow them quicke, or that the King will call them in question for some fact they never did (*Rhasis cont.*) and that they shall surely be executed. The terrour of such a death troubles them, and they feare as much, and are equally tormented in minde, y as they that haue committed a murder, and are pensive without a cause, as if they were now presently to be put to death. *Plater. cap. 3. de mentis alienat.* They are afraid of some losse, danger, that they shall surely loose their liues, goods, and all they haue, but why they knowe not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himselfe, for feare of being hanged, and could not be perswaded for three yeares together; but that hee had killed a man. *Plater. obseruat. lib. 1.* hath two other examples, of such as feare to bee executed without a cause. If they come in a place where a robbery, or any offence hath beene done, they presently feare they are suspected, and many times betray themselves without a cause. *Lewis the 11.* the French King, suspected every man a traitor that came about him, durst trust no officer. *Alij formidolosi omnium, alij quorundam* (*Fracastorius lib. 2. de Intellect.*) some feare all alike, some certaine men, and cannot endure their companies, are sick in them, or if they be from home. Some suspect treason still, others are afraid of their dearest and nearest friends. (*Melanelius è Galeno, Ruffo, Aetio,*) and dare not be alone in the darke, for feare of hobgoblins & diuells: he suspects every thing he heares or sees to be a Divell, or enchanted, and imagineth a thousand Chimeras and visions, which to his thinking he certainly sees bugbeares, talkes with black men, Ghosts, goblins &c. Another through bashfulness, suspition and timorousnesse will not be seene abroad, loves darknesse as life, and cannot endure the light, or to sit in lightsome places, his hat still in his eyes, he will neither see, nor be seene by his good will, *Hippocrates lib. de Infania & Melancholia*. He dare not come in company for feare hee should

r Non ausus e-
gredi domo ne
deficeret.
s Multi damo-
nes timent, la-
trones, insidias.
Avicenna.

t Alii comburi,
alii de Rege. Ra-
sis.

u Ne terra ab-
sorbeantur. Fo-
restius.

x Ne terra de-
hisceat. Gordon.

y Alii timore
mortis timentur
& mala gratia
principum pra-
uant se aliquid
commisisse, & ad
supplicium requiri

z Alius domesti-
cos timet, alius
omnes. Aelius.

a Alii timent
insidias. Auvel.
lib. 1. de morb.

b Ille charissi-
mos, hic omnes
homines citra
discrimen timet.

c Hic in lucem
prodire timet,
tenebrasq. que-
rit, contra ille
caliginosa fugit.

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be misused, disgraced, overshoot himselfe in gesture or speeches, or bee sicke, he thinkes every man obserues him, aimes at him, derides him, owes him malice. Most part^d they are afraid, they are bewitched, possessed, or poisoned by their enimies, and sometimes they suspect their neere friends: hee thinkes something speakes or talkes within him, or to him, and he belcheth of the poyson. Christophorus à Vega lib. 2. cap. 1. had a patient so troubled, that by no persuasion or Physicke, he could be reclaimed. Some are afraid that they shall haue every fearefull disease they see others haue, heare of, or read; and dare not therefore heare or read of any such subiect, no not of melancholy it selfe, least by applying to themselues that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsie, or giddy-headed, reeling or standing in a dangerous place &c. for many daies after it runnes in their minds; they are afraid they shall be so too, they are in like danger, as Perkins cap. 12. sect. 2. well obserues in his Cases of Conscience, and many times by violence of Imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the diuell named, or any Tragicall relation seene, but they quake for feare; *Hecat as somniare sibi videntur* (Lucian) they dreame of hobgoblins, and may not get it out of their mindes a long time after: they apply (as I haue said) all they heare, see, read, to themselues; as^e Felix Plater notes of some young Physitians, that studying to cure diseases, catch them themselues, will be sicke, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (quod iterum moneo) I would advise him, that is actually melancholy, not to read this Tract of Symptomes, lest he disquiet or make himselfe for a time worse. Generally of them all take this, *de inanibus semper conqueruntur & timent*, saith Aretius; they complaine of toyes, and feare^f without a cause. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselues) as if they were most matcriall and essentiall matters indeed worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare, alwaies afraid of some thing, which they foolishly imagine or conceiue to themselues, troubled in minde vpon every small occasion, vnquiet, still complaining, grieuing, vexing, suspecting, grudging, discontent, and cannot bee freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraine feares, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomacke, spleene, &c. is misaffected, they shall surely haue this or that disease; still troubled in body, minde, or both, and through winde, corrupt phantasie, some accidentall distemper continually molested. Yet for all this, as^g Iacchidius notes, *in all other things they are wise, stayd, discreet, and doe nothing vnbecoming their dignity, person, or place, this foolish, ridiculous, and childish feare excepted*; which so much, so continually tortures & crucifies their souls, like a barking dog that alwaies bawles, but seldome bites, this feare euer molesteth, and so long as Melancholy lasteth, cannot be avoided. Sorrow is that other Character, and inseparable companion, as individuall as Saint Cosmus and Damian, *fidus Achates*, as all Writers witnessse, a common symptome, a continuall, and still without any evident cause, ^h *maerent omne s*

^a Quidam larvas, & malos spiritus ab inimicis veneficis & incantationibus sibi putant obiectari, Hippocrates. potior se veneficam suscipisse putat, & de hac re sibi crebro videtur. Idem Montanus cap. 21. Aetius lib. 2. & alii. Trallianus lib. 2. cap. 16.

^c Observat. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.

^f timeo tamen metusq; cause nescius, causa est metus. Hicisus Austriaco.

^g Cap. 15. in 9. Rbas, in multis vidit, praeter rationem semper aliquid timent, in caeteris tamen optimè se gerunt neq; aliquid praeter dignitatem committunt h. Bonarus cap. 7. Aretius. tristes sunt.

omnes, & si roges eos reddere causam, non possunt, grieving still, but why, they cannot tell: they looke as if they had newly come forth of *Trophonius* denne. 175
 And though they laugh many times, and seeme to be extraordinary merry (as they will by fits) yet extreame lumpish againe in an instaut, dull and heavy, *semel & simul*, merry and sad, but most part sad: *Si quae placent, abeunt; inimica tenacius haerent*, sorrow stickes by them still, continually gnawing, as the vulture did *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreames, their heavy harts beginne to sigh: they are still fretting, chafing, sighing, grievuing, complaining finding faults, repining, grudging, weeping, *He autem timorumenoi*, vexing themselves, ^l disquieted in minde, with restlessse, vnquiet thoughts, discontent, either for their owne, other mens, or publike affaires, such as concerne them not, things past, present, or to come, the remembrance of some disgrace, losse, iniury, abuse, &c. troubles them now being idle afresh, as if it were new done, they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes vpon them, in so much, that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride, ——— ^m *prst equitem sedet atra cura*: they cannot avoid this ferall plague, let them come in what company they will, ⁿ *heret lateri lethalis arundo*, as to a Deere that is strucke, whether hee run, goe, rest, with the herd, or alone, this grieffe remaines: irresolution, inconstancy, vanity of minde, their feare, torture, care, iealousie, suspition, &c. continues, and they cannot be relieued. So he complained in the Poet.

*Domum revertor maestus, atq; animo ferè
 Perturbato, atq; incerto praegritudine,
 Adfido, occurrunt serui soccos detrahunt:
 Video alios festinare, lectos sternere,
 Caenam apparare, pro se quisq; sedulo
 Faciebant; quo illam lenirent miseriam.*

He came home sorrowfull, and troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their vtmost indeauours to ease his grieffe, and exhilerate his person, he was profoundly melancholy, hee had lost his sonne, *illud angebat*, his paine could not bee remoued. Hence it proceeds many times, that they are weary of their liues, and ferall thoughts to offer violence to their owne persons, come into their mindes, *tedium vitae* is a common symptome, *tarda flunt, ingrataq; tempora*, they are soone tired with all things; they will now tarry, now be gone; now pleased, then againe displeased; now they like, by and by dislike all, weary of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus*, lib. 1. cap. 6. but most part *P vitam damnant*, discontent, disquieted, perplexed vpon every light, or no occasion, obiect: often tempted, I say, to make away them selues; *Vivere nolunt, mori nesciunt*; they cannot dye, they will not liue: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change liues with them, especially if they be alone, idle, and parted from their ordinary company, molested, displeased,

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displeas'd, or provok'd: griefe, feare, discontent, wearisomenesse, suspition, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleas'd, *suam sententiam rursus damnant, & vite solatio delectantur*, as *Octavius Horatianus* obserues *lib. 2. cap. 5.* they condemne their former dislike, and are well pleas'd to liue. And so they continue, till with some fresh discontent they be molested againe, and then they are weary of their liues, weary of all, they will die, and shew rather a necessity to liue, then a desire.

† Cap. 31. Quo stomachi dolore correptum se, et tiam de consciscenda morte cogitasse dixit. r Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.

Claudius the Emperour, as † *Sueton* describes him, had a spicke of this disease, for when hee was tormented with the paine of his stomacke, he had a conceipt to make away himselfe. *Iul. Caesar Claudinus consil. 84.* had a *Polonian* to his Patient, so affected, that through feare and sorrow, with which he was still disquieted, hated his owne life, wish'd for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many yeares.

Suspition. Jealousie. † Facile in iram incidunt. Aret. r Ira sine causa, velocitas ire. Savanarola pract. maior. Velocitas ire signum. Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Anger sine causa.

Suspition, and *Jealousie*, are generall Symptomes: they are commonly distrustfull, apt to mistake, and amplifie, *facile irascibiles*, † testy, pettish, peeuish; and ready to snarle vpon every † small occasion, *cum amicisissimis*, and without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in iest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsell &c. or that any respect, small complement, or ceremony be omitted, they thinke themselues neglected, and contemned for a time that tortures them. If two talke together, discourse, whisper, iest, or tell a tale in generall, hee thinke presently they meane him, applies all to himselfe, *de se putat omnia dici*. Or if they talke with him, hee is ready to misconster every word they speake, and interpret it to the worst, hee cannot endure any man to looke stedily on him, speake to him almost, laugh, iest, or bee familiar, or hem, or point, cough, or spit, or make a noyse sometimes &c. † Hee thinks they laugh or point at him, or doe it in disgrace of him, circumvent him, contemne him; every man lookes at him, he is pale, red, sweats for feare and anger, lest some body should obserue him. He workes vpon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil. 22.* giues instance in a melancholy Iew, that was so waspish and suspitious, *tam facile iratus*, that no man could tell how to carry himselfe in his company.

u Suspitio, diffidentia, symptomatica. Crato Ep. Julio Alexandrino cons. 185. Scolizi.

Inconstancy.

Inconstant they are in all their actions, restlesse, vnapt to resolute of any businessse, they will, and will not, perswaded to and fro vpon every small occasion, or word spoken: and yet if once they be resolute, obstinate, hard to bee reconciled. If they abhorre, dislike, or distast, once settled, though to the better by oddes, by no counsell or perswasion to be remoued. Yet in most things wauering, irresolute, vnable to deliberate, through feare, *faciunt, & mox facti paenitent* (*Aretus*) *auari, & paulo post prodigi*. Now prodigall, and then covetous; they doe, & by-and-by repent them of that which they haue done, soone weary, and still seeking change, restlesse, I say, fickle, fugitiue, they may not abide to tarry in one place long,

† Hor.

† *Romæ rus optans, absentem rusticus urbem*

* Pers. Sat. 3.

Tollit ad astra, ——— no company long, or to perseuer in any businessse. * *Et similes regum pueris, pappare minutum* *Poscit, & iratus mammae lallare recusat,*

est soones

effsoones pleased, and anon displeased, they haue not patience to read out a booke, to play out a game or two, walke a mile, sit an houre, &c. erected and delected in an instant; animated to vndertake, & vpon a word spoken againe discouraged.

Extreame *Passionate*, *Quicquid volunt, valde volunt*; and what they desire, they doe most furiously seeke: envious, malicious, profuse one while, sparing another, but most part covetous, muttering, repining, discontent, peevish, *iniuriarum tenaces*, prone to revenge, and most violent in all their imaginations, not affable in speech, or apt to vulgar complement, but surly, dull, sad, austere; held therefore by some proud, soft, sottish, or halfe mad, as the *Abderites* esteemed of *Democritus*: and yet of a deepe reach, excellent apprehension, iudicious, wise and witty: for I am of that † Noble mans minde, † *L. Howards* *Melancholy advanceth mens conceits, more then any humour whatsoever.* † *cap. 7. differ.* They are of profound iudgement in some things, although in others, *non recte iudicant inquieti*, saith *Fracastorius lib. 2. de Intell.* And as *Arculanus, cap. 16. in 9. Rhasis*, tearmes it, *Iudicium plerumq; perversum, corrupti cum iudicant honesta, inhonesta; & amicitiam habent pro inimicitia*: They count honesty, dishonesty; friends as enemies; they will abuse their best friends, and dare not offend their enemies. Cowards most part, *& ad inferendam iniuriam timidissimi*, saith *Cardan lib. 8. cap. 40. de rerum varietate*, Loth to offend; and if they chance to ouer-shoot themselues in word, or deed, they are miserably tormented, and frame a thousand dangers and inconveniences to themselues, *ex musca elephantum*, if once they conceit it: ouerjoyed with every good rumour, tale, or prosperous event, transported beyond themselues; with every smal crosse againe, bad newes, misconceaued iniury, losse, danger, afflicted beyond measure, astonished, impatient, vtterly yndone. Fearfull, suspitious of all. Yet againe, many of them desperat harbraines, rash, careless, fit to be Assasins, as being void of all feare and sorrow, according to † *Hercules de Saxonia*, *Most audacious, and such as dare walke alone in the night, through desarts and dangerous places, fearing none. They are prone to loue, and easie to be taken: Propensi ad amorem & excaescentiam*, (*Montaltus cap. 21.*) quickly inamored, and dote vpon all; loue one dearly, till they see another, and then dote on her, *Et hanc, & hanc, & illam, & omnes.* Yet some againe cannot endure the sight of a woman, abhorre the sexe, as that same melancholy Duke of *Muscovy*, that was instantly sicke, if hee came but in sight of them: and that † *Anchorite*, that fell into a cold pallsie, when a woman was brought before him.

Humorous they are beyond all measure, sometimes profusely laughing, extraordinary merry, and then againe weeping without a cause, groaning, sighing, pensive, sad, almost distracted, *multa absurda fingunt, & a ratione aliena* (saith † *Frambesarius*) they faigne many absurdities, vaine, void of reason: one supposeth himselfe to be a Dog, Cock, Beare, Horse, Glasse, Butter, &c. He is a Giant, a Dwarf, as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told he hath a stinking breath, a great nose, that hee is sicke, or inclined to such or such a disease, he beleues it effsoones, and peradventure by force of imagination, will worke it out. Many of them are immouable, and fixed in their conceits, others vary vpon every object, heard or seene. If they see a Stage-play, they run vpon that a weeke after; if they

Passionate.

† L. Howards
cap. 7. differ.† Tract. de mel.
cap. 2. Noctua
ambulans per
silvas, & loca
periculosa, ne-
minem timent.
x Facile amant
Altom.Amorous.
y Bodine.
z Io. Maior. vi-
tis patrum sol.
202. Paulus
Abbas Eremita,
tanta solitudine
perseuerat, ut
nec vellem, nec
vultum mulieris
ferre possit, &c.
Humorous.
† Consult. lib. 16
17. Conf.

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hear Mufick, or fee dancing, they haue nought but bagpipes in their braine; if they see a cumbat, they are all for armes. ^a If abused, an abuse troubles the long after; if crossed, that crosse &c. Restlesse in their thoughts, and actions, continually meditating, *Velut agra somnia, vana finguntur species*; More like dreames, then men awake, they faine a company of Anticke, phantastically conceipts, they haue most frivolous thoughts, impossible to be affected, and sometimes thinke verily they heare and see present before their eyes, such phantasmes or goblins, they feare, suspect or conceaue, they still talke with, and follow them; In fine *cogitationes somniantibus similes, sed vigilant, quod alij somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their Imaginations and conceipts, ^b absurd, vaine, foolish toyes, yet they are ^c most curious and sollicitous, continuall, & *supra modum, Rhasis cont. lib. 1. cap. 9. premeditantur de aliquâ re*. As serious in a toy, as if it were a most necessary businesse, of great moment, importance, & still, still, still thinking of it: *seviunt in se*, macerating themselves. Though they doe talke with you, and seeme to bee otherwise employed, and to your thinking, very intent and busie, still that toy runnes in their minde, that feare, that suspition, that abuse, that vexation, that crosse, that casle in the ayre, that fiction, that pleasant waking dreame whatsoever it is. *Nec interrogant* (saith ^d *Fracastorius*) *nec interrogatis rectè respondent*, They doe not much heed what you say, their minde is on another matter; aske what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should otherwise say or doe, distracted with their owne melancholy thoughts. One laughs vpon a sudden, another smiles to himselfe, a third frownes, calls, his lips goe still, hee acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith ^e *Mercurialis consil. 11. What conceipt they haue once entertained, to be most intent, violent, and continually about it. In vitis occurrit*, doe what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times over, *Perpetuò molestantur, nec obliuisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, ^f *non desinunt ea, quæ minimè volunt, cogitare*, if it be offensive especially, they cannot forget it, they may not rest or sleepe for it.

^a Generally as they are pleased or displeased, so are their continuall cogitations pleasing, or displeasing.

^b *Omnes exercent vana intentiones, animi cogitationes, (Nic. Pifo. Bruel.) & assidue.*

^c *Curiosi de rebus minimis. Arctens.*

^d *Lib. 2. de Intel.*

^e *Hoc melancholicis omnibus proprium, ut quas semel imaginationes valde receperint, non facile reiciant, sed hæc etiam vel in vitis semper occurrant.*

^f *Tullius de Sen. f. Consil. 43. g. Cap. 5. Bashfula esse.*

^h *Lib. 2. de Intel.*

^g *Crato, g. Laurentius, and Fernelius*, put bashfulness for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they haue beene misused, derided, disgraced, chidden, &c. or by any perturbation of minde misaffected, it so farre troubles them, that they become quite moped many times, & so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affaires, so childish, timorous, and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to ^h *Fracastorius*) be *inverecundi & pertinaces*, impudent and peeuish. But most part they are very shamefast: and that makes them with *Pet. Blesensis, Christopher Vrswick*, and many such, to refuse honours, offices, and preferments, which sometimes fall into their mouthes, they cannot speake or put forth themselves as others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulness hinder their proceedings, they are contented with their present estate. For that

cause

cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, and oftentimes wholly silent, † *Frambesarius* a Frenchman, had two such Patients, *omnino taciturnos*, their friends could not get them to speake: *Rodericus à Fonseca consult. Tom. 2. 85. consil.* gives instance in a yong man, of 27 yeares of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet againe by fits, apt to be angry, &c. most part they are, as † *Plater* notes, *desides taciturni, agrè impulsì, nec nisi coacti procedunt, &c.* they will scarce be compelled to doe that which cōcernes them, though it be for their good, so diffident, so dull; of small, or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and about all things loue *Solitarinesse*. *Ob voluptatem, an ob timorem soli sunt?* Are they so solitary for pleasure (one askes) or paine? for both: yet I rather thinke for feare and sorrow &c. *Hinc metuunt, cupiuntq; dolent, fugiuntq; nes auras*

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† *Consult. 15.*
& 16. lib. 1.*Solitarinesse.*i *Virg. Æn. 6.**Respiciunt clausi tenebris, & carcere caco.*Hence 'tis they griue and feare, avoiding light,
And shut themselues in prison darke from sight.As *Bellerophon* in *k Homer*,*Qui miser in sylvis mærens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.*That wandred in the woods sad all alone,
Forfaking mens society, making great moane.

They delight in woods and waters, desert places, to walke alone in orchards, Gardens, private walkes, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, they abhorre all companions at last, euen their neereft acquaintance, and most familiar friends, for they haue a conceipt (I say) every man obserues them, will deride, laugh to scorne, or misuse them. confining themselues therefore wholly to their priuat houses or Chambers, *fugiunt homines sine causa* (saith *Rhasis*) & odio habent, *cont. lib. 1. cap. 9.* It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to be melancholy and mad; because that as *Hippocrates* related in his Epistle to *Philopæmenes*,^m he forsooke the Citty, liued in groues and hol-
low trees, upon a greene banke by a brooke side, or confluence of waters, all day long, and all night. *Quæ quidem* (saith he) *plurimum atra bile vexatis, & melancholicis eveniunt, deserta frequentant, hominumq; congressum averfantur;*
ⁿ Which is an ordinary thing with melancholy men. The *Egyptians* therefore in their *Hieroglyphicks*, expressed a melancholy man by an Hare sitting in her forme, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceaued in some, or not at all, most manifest in others. Childish in some, terrible in others, to be derided in one, pittied or admired in another, to him by fits, to a second continueate: and howsoeuer these symptomes bee common and incident to all persons, yet they are more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing so vaine, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange, ° such as Painters and Poets durst not attempt, which they will not really feare, faine, suspect, and imagine vnto themselues: And that which

k 11.3.

l Si malum exasperatur, homines odio habent, & solitaria petunt.

m Democritus solet noctes & dies apud se degere, plerumq; autem in spelticis, sub amœnis arborum umbris, vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quæta fluentia, &c.

n Gaudet tenebris, aliturq; dolor.

p Ps. 62. Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in templo.

o Et que vix audet fabula, monstra parit.

180 † *Lod. Vives* said in jest of a silly country fellow, that kil'd his Ass for drinking vp the Moone; *ut lunam mundo redderet*, you may truly say of them in earnest. They will act, conceaue all extreames, contrarieties, and contradictions, and that in infinite varieties. *Melancholici planè incredibilia sibi persuadent, ut vix omnibus seculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamijs*) scarce two of two thousand, that concur in the same symptomes; there is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place, though not in the same numericall water: as the same instrument affords seuerall lessons, so the same disease yeelds diversity of symptomes. Which howsoeuer they be diuerse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

SUBSECT. 3.

Particular Symptomes from the influence of Starres.
Parts of the Body, and Humours.

SOME men haue peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zava*, contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentia celestes, unde cientur animi agritudines & morbi corporum.*

P One saith, diuerse diseases of the body and minde proceed from their influences, as I haue already proued out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they are principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquy, *Hermes*, or whosoever else the author of that Tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* reiects; but as I say, † *Iouianus Pontanus*, and others stily defend. That some are solitary, dull, heavy, churlish: some againe blith, buxome, light, and merry, they ascribe wholly to the starres. As if *Saturne* be predominant in his nativity, and cause melancholy in his temperature, then he shall be very austere, sullen, churlish, black of colour, profound in his cogitations, full of cares, miseries, and discontents, sad and fearefull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke walkes and close: *Cogitationes sunt velle edificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriuing and musing of such matters. If *Iupiter* domineers, they are more ambitious, still meditating of kingdomes, magistracies, offices, honors, or that they are Princes, Potentates, and how they would carry themselves, &c. If *Mars*, they are all for warres, braue combats, Monomachies, testy, cholericke, harebraine, rash, furious, and violent in their actions. They will faine themselves Victors, Commanders, are passionate and satyricall in their speeches, great braggers, ruddy of colour. If the *Sonne* they will be Lords, Emperours, in concept at least, and Monarchs, giue Offices, Honours, &c. If *Venus*, they are still courting of their mistresses and most apt to loue, amorously gi-
ven

p *Velc. l. 4. c. 5.*
r *Secl. 2. memb.*
1. *Subl. 4.*

† *De reb. celest.*
lib. 10. cap. 13.

† *De Indagine.*
Goelenius.

ven, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments and the like. Euer in loue, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, & musing most part about such matters. If the *Moone* haue a hand, they are all for peregrinations, sea voyages, much affected with trauels, to discourse, read, meditate of such things; wandering in their thoughts; divers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptoms proceed from the Temperature it selfe, and the Organicall parts, as Head, Liuer, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as † *Herc. de Saxonia* contends, are wholly immateriall) or from the foure humours in those seats, whether they be hot or cold, naturall, vnnaturall, innate or adventitious, intended or remitted, simple or mixt, their diuerse mixtures, and seuerall adustions, combinations, which may be as diuersly varied, as those^u foure first qualities in * *Clavius*, and produce as many seuerall Symptoms and monstrous fictions as wine doth effects, which as *Andreas Bachius* obserues *lib. 3. de vino cap. 20.* are infinite: Those of great note be these.

† Tract. 7. de Melan.

^u Humidum, calidum, frigidum, siccum.
x Com in 1. cap. Iohannis de Sacrobosco.

If it be naturall Melancholy, as (*Lod. Mercatus lib. 1. cap. 17. de melan. T. Bright cap. 16.* hath largely described, either of the Spleene, or of the veines, faulty by excesse of quantity, or thicknesse of substance, it is a cold and dry humour, as *Montanus* affirms *consil. 25.* the parties are sad, timorous, and fearefull. *Prosper Calenus* in his booke *de atra bile*, will haue them to be more stupid then ordinary, cold, heavy, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap. 16. lib. 7. y holds these that are naturally melancholy, to be of a leaden colour or black*, and so doth *Guianerius cap. 3. tract. 15.* and such as thinke themselves dead many times, or that they see talke with blacke men, dead men, spirits and goblins frequently, if it be in excesse. These Symptoms vary according to the mixture of those foure humours adust, which is vnnaturall melancholy. For as *Trallianus* hath written *cap. 16. lib. 7. z There is not one cause of this Melancholy, nor one humour which begets it, but diuers diuersly intermixt, from whence proceeds this variety of Symptoms:* And those varying againe as they are hot or cold. ^a Cold melancholy (saith *Benedic. Vittorius Faventinus pract. mag.*) is a cause of dotage, and more mild Symptoms, if hot or more adust, of more violent passions, & furies. *Fracastorius lib. 2. de intellectu.* will haue vs to consider well of it, ^b with what kinde of Melancholy every one is troubled, for it much auales to knowe it, one is enraged by fervent heat, another is possessed by sad and cold, one is fearefull, shamesfast; the other impudent and bold; As *Aiax, Arma rapit superosq; furens in praelia poscit:* quite mad or tending to madnesse: *Nunc hos nunc impetit illos. Bellerophon* on the other side, *solis errat male sanus in agris*, wanders alone in the woods, one despaires, weepes, and is weary of his life, another laughs, &c. All which variety is produced from the seuerall degrees of heat and cold, which † *Hercules de Saxonia* will haue wholly proceed from the distemperature of spirits alone, animall especially, and those immateriall, the next and immediat causes of Melancholy, as they are hot, cold, dry, moist, and from their agitation proceeds that diversity of Symptoms, which hee reckons vp, in the † 13. cap. of his Tract of Melancholy, and that largely

y Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarii.

z Non una melancholia causa est, nec unus humor vitij parens sed plures, & alius aliter mutatus, unde non omnes eadem sentiunt Symptomata.

a Humor frigidus delirij causa humor calidus furoris.

b Multum refert qua quisq; melancholia tenetur, hunc feruens & accensa agitat, illum tristis & frigidus occupat, hi timidi, illi inuerecundi, intrepidi, &c.

† Cap. 7. & 8. Tract. de Mel.

† Signa melancholie ex intemperie & agitatione spirituum simplicium & materialium.

through

18: through every part. Others will haue them come from the diuers aduſtion of the foure humours, which in this vnnaturall melancholy, by corruption of blood, aduſt choler, or melancholy naturall, ^c by exceſſiue diſtemper of heat, turned, in compariſon of the naturall, into a ſharpe tye by force of aduſtion, cauſe according to the diuerſity of their matter, diuerſe and ſtrange Symptomes, which *T. Brigh* reckons vp in his following chapter. So doth ^d *Arculanus*, according to the foure principall humours aduſt, and many others.

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) ^e it ſtirres vp dull Symptomes, and a kinde of ſtupidity, or impaſſionate hurt: they are ſleepy, ſaith ^f *Sauanarola*, dull, ſlow, cold, blockiſh, aſſe-like, *Asininam melancholiam*, ^g *Melancthon* calls it, they are much given to weeping, and delight in waters, ponds, pooles, riuers, fiſhing, ſowling, &c. (*Arnoldus breuiar. 1. cap. 18.*) They are ^h pale of colour, ſloathfull, apt to ſleepe, heavy; much troubled with head-ach, continuall meditation, and muttering to themſelues, they dreame of waters, ^k that they are in danger of drowning, and feare ſuch things, *Rhaſis*. They are fatter then others that are melancholy, paler, of a muddy complexion, apter to ſpit, ^l ſleep, more troubled with rheume then the reſt, and haue their eies ſtill fixed on the ground. Such a patient had *Hercules de Saxonia*, a widdowe in *Venice*, that was fat & very ſleepie ſtill: *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more euident, they plainly dote and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought hee was a tunne of wine, ^m and that *Siennesis*, that reſolued with himſelfe not to piſſe, for feare he ſhould drowne all the towne.

If it proceed from blood aduſt, or that there bee a mixture of blood in it, ⁿ ſuch are commonly ruddy of complexion, and high coloured, according to *Saluſt. Saluianus*, and *Hercules de Saxonia*. And as *Sauanarola*, *Vittorius Fauentinus Emper.* farther adde, ^o the veines of their eyes be red, as well as their faces. They are much inclined to laughter, wittie and merry, conceipted in diſcourſe, pleaſant, if they be not farre gone, much giuen to muſicke, dancing, & to be in womens company. They meditate wholly on ſuch things, & thinke ^p they ſee or heare plaies, dancing, and ſuch like ſports (free from all feare and ſorrow, as *Hercules de Saxonia* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breuiar. lib. 1. cap. 18.* Like him of *Argos* in the ^q Poet, that ſate laughing all day long, as if he had beene at a Theatre. Such another is mentioned by ^r *Ariſtotele*, liuing at *Abydos* a towne of *Aſia maior*, that would ſit after the ſame faſhion, as if hee had beene vpon a ſtage, and ſometimes act himſelfe, now clap his hands, and laugh, as if he had beene well pleaſed with the ſight. *Wolfius* relates of a country fellow called *Brunſellius*, ſubiect to this humour, ^s That being by chance at a ſermon, ſaw a woman fall off from a forme halfe aſleepe, at which obiect moſt of the company laughed, but he for his part, was ſo much moued, that for three whole daies after he did nothing but laugh, by which means hee was much weakned, and worſe a long time following. Such a one was old *Sophocles*, and *Democritus* himſelfe had hilare delirium, much in this vaine. *Laurentius cap.*

^t Cap. 2. Traſt. de Melan. ^q Hor. epiſt. lib. 2. quidam haud ignobilis Argus, &c. ^r Lib. de reb. mir. ^s Cuius inter concionanduro mulier dormiens e ſubſellio caderet, & omnes reliqui qui id viderent, viderent, tribus poſt diebus, &c.

3. *de melan.* thinks this kinde of melancholy, which is a little adust with some mixture of blood, to be that which *Aristotle* meant, when hee said melancholy men of all others are most witty, which causeth many times a diuine rauishment, and a kinde of *Enthusiasmus*, which stirreth them vp to bee excellent Philosophers, Poets, Prophets, &c. *Mercurialis consil.* 110. giues instance in a young man his patient, sanguine melancholy, ^u of a great wit, & excellently learned.

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell, and thinke of such things, battles, combats, and their manhood, furious, impatient in discourse, stiffe, irrefragable and prodigious in their tenets, and if they be moued, most violent, outrageous, ready to disgrace, provoke any, to kill themselues and others, *Arnoldus* addes, starke mad by fits, they sleepe little, their vrine is subtile and fiery. (*Guianerius.*) In their fits you shall heare them speake all manner of languages, Hebrew, Greeke and Latine, that neuer were taught or knew them before. *Apponensis in com. in Pro. sec.* 30. speakes of a mad woman that spake excellent good Latine; and *Rasis* knew another, that could prophecy in her fit, and foretell things truely to come. ² *Guianerius* had a patient could make Latine verses when the moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will haue these symptomes, when they happen, to proceed from the diuell, and that they are rather *demoniaci*, possessed, then mad or melancholy, or both together, as *Iason Pratenfis* thinks, *Immiscent se mali genij*, &c. but most ascribe it to the humor, which opinion *Montaltus cap.* 21. stiffe maintaines, confuting *Avicenna* & the rest, referring it wholly to the quality and disposition of the humour and subiect. *Cardan de rerum var. lib.* 8. cap. 10. holds these men of all other fit to be assassins, bold, hardy, fierce, and aduenturous, to vndertake any thing by reason of their choler adust. ^a This humor, saith he, prepares them to endure death it selfe, and all maner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will vndergoe such tortures, vt supra naturam res videatur: he ascribes this generosity, fury, or rather stupidity, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy, for commonly this humor so adust and hot, degenerats into madnesse.

If it come from melancholy it selfe adust, those men, saith *Avicenna* ^b are usually sad and solitary, and that continually, and in excesse, more then ordinary suspicious, more fearefull, and haue long, sore, and most corrupt Imaginations; cold and blacke, bashfull, and so solitary, that as ^c *Arnoldus* writes, They will endure no company, they dreame of graues still, and dead men, and thinke themselues bewitched or dead: if it be extreame, they thinke they heare hideous noyses, see and talke ^d with blacke men, and conuerse familiarly with diuells, and such strange Chimeras and visions, (*Gordonius*) or that they are possessed by them, that some body talkes to them, or within them. *Tales melancholici plerumq. demoniaci*, *Montaltus consil.* 26. ex *Avicenna*. *Valescus de Taranta*, had such a woman in cure; ^e that thought she had to doe with the diuell: and *Gentilis Fulgosus quest.* 55. writes that hee had a melancholy friend, that ^f had a blacke man in the likeness of a souldier, still following him wheresoeuer hee was. *Laurentius cap.* 7. hath many stories of such as haue

u *Iuuenis & non vulgaris eruditionis*

x *Si à cholera furibundi, interficiunt se & alios, putant se videre pugnas*
y *Vrina subtile & ignea parum dormiunt.*

x *Tract. 15. c. 4*

a *Ad hæc perpe-
tenda furore
rapti ducuntur;*

*cruciatu quoque
vis tolerant, &
mortem, & fu-
rore exacerbato*

*audent & ad
supplicia plus ir-
riantur, mirum
est quantum ha-*

*beant in tormen-
tis patientiam.*

b *Tales plus ce-
teris timent, &
continue tristan-
tur, valde suspi-
tiosi, solitudinem*

*diligunt, corrup-
tissimas habent
imaginationes;*

c *Si à melan-
cholia adusta,
tristes, de sepul-
chris somniant;*

*timent ne fasci-
nentur, putant se
mortuos, aspici
nolunt.*

d *Videntur sibi
videre mona-
chos nigros &
demonos, & si-
spensos & mor-
tuo.*

e *Qua vis nocte
se cum demonè
coire putavit.*

i *Semper seve
vidisse militem
nigrum presen-
tem.*

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g Anthony de Verdeur.

h Quidam mugitus boum emulantur, & peccora se putant, ut Præti filie. i Baro quidam mugitus boum, & rugitus asinorum, & aliorum animalium voces effingit.

k Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, & calceamenta pedibus maiora.

l Lib. 1. cap. 16. putavit se uno digito posse totum mundum contemere.

m Sustinet humeris cælum cum Atlante.

n Alii cœli ruinam timent.

o Cap. 1. Tract. 15. alius se galium putat, alius lusciniam.

p Anthony Verdeur.

q Cap. 7. de mel.

thought themselves bewitched by their enemies; and some that would eat no meat as being dead. Anno 1550 an Advocate of Paris fell into such a melancholy fit, that he beleived verily he was dead, he could not be perswaded otherwise, or to eat or drinke, till a kinsman of his, a Scholler of Bourges did eat before him, dressed like a corse. The story, saith Serres, was acted in a Comœdy before Charles the ninth. Some thinke they are beasts, wolues, hogges, and cry like doggs, foxes, bray like asses, and low like kine, as King Præti daughters. h Hildesheim spicel. 2. de Maniâ, hath an example of a dutch Baron so affected, and Trincavelius lib. 1. consil. 11. another of a noble man in his country, i that thought hee was certainly a beast, and would imitate most of their voices, with many such symptomes, which may properly be reduced to this kinde.

If it proceed from the feuerall combinations of these foure humours, or spirits, Herc. de Sax, addes, hot, cold, dry, moist, darke, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himselfe a giant, another a dwarfe; one is heavy as lead, another is as light as a feather. Marcellus Donatus lib. 2. cap. 41. makes mention out of Seneca, of one Senecio a rich man, k that thought him-

selfe and every thing else he had, great: great wife, great horses, could not abide little things; but would haue great pots to drinke in, great hose, and great shooes bigger then his feet. Like her in l Trallianus, that supposed shee could shake all the world with her finger, and was afraid to clinch her hand together least shee should crush the world like an apple in peeces: or him in Galen, that thought he was m Atlas and sustained heauen with his shoulders.

Another thinkes himselfe so little, that he can creepe into a mousehole: one feares heauen will fall on his head: a second is a cock, and such a one n Guianerius saith he saw at Padua, that would clap his hands together and crowe.

o Another thinkes he is a Nightingall, and therefore sings all the night long: another he is all glasse, a pitcher, and will therefore let no body come neere him, and such a one † Laurentius giues out vpon his credit, that he knew in France. Christophorus à Vega cap. 3. lib. 14. Sckenkius and Marcellus Donatus

lib. 2. cap. 1. haue many such examples, and one amongst the rest of a Baker in Ferrara, that thought hee was composed of butter, and durst not sit in the funne, or come neere the fire for feare of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe,

some are mad, some dejected, moped, some by fits, others continue, &c. Some haue a corrupt eare, they thinke they heare musicke, or some hideous noise as their phantasie cōceaves, corrupt eyes, some smelling: some one sense,

some another. p Lewis the eleuenth had a conceit euery thing did stinke about him, all the odoriferous perfumes they could get, would not ease him, but still he smelled a filthy stinke. A melancholy French Poet in q Laurentius, being sicke of a feuer, and being troubled with waking, by his physitians was appointed to vse vnguentum populeum to anoint his temples; but he so distasted the smell of it, that for many yeares after, all that came neere him he imagined to sent of it, and would let no man talke with him but aloofe off, or weare any new clothes, because he thought still they smelled of it; in all other things, wise and discreet, would talke sensibly, saue onely in this. A Gentleman in Lymosen, saith Antony Verdeur, was perswaded he had but

one

one legge, affrighted by a wild boare, that by chance stroke him on the legge: 185
 he could not be satisfied his legge was found (in all other things well) vntill
 two *Franciscans* by chance coming that way, fully reniued him from that
 conceipt. *Sed abundè fabularum audiuimus.*

SUBSECT. 4.

*Symptomes from Education, custome, continuance of time, our
 condition, mixt with other diseases, by fits,
 inclination, &c.*

ANother great occasion of the variety of these symptomes, pro-
 ceeds from custome, discipline, education, and seuerall inclinati-
 on, ^r *This humor will imprint in melancholy men the objects
 most answerable to their condition of life, and ordinary actions, &
 dispose men according to their seuerall studies and callings.* If any ambitious
 man become melancholy; he forthwith thinkes he is a King, an Emperour, a
 Monarch, and walkes alone; pleasing himselfe with a vaine hope of some fu-
 ture preferments, or present as he supposeth, and with all acts a Lords part;
 takes vpon him to be some statesman or magnifico, makes congies, giues en-
 tertainment, lookes bigge; &c. *Francisco Sansouino* records of a melancholy
 man in *Cremona*, that would not be induced to beleieue, but that he was *Pope*;
 gaue pardons, made Cardinals, &c. ^r *Christophorus à Vega* makes mention of
 another of his acquaintance; that thought he was a King, driuen from his
 kingdome, and was very anxious to recouer his estate. A couetous person
 is still conuersant about purchasing of lands and tenements, plotting in his
 minde how to compasse such and such Manors, as if he were already Lord of,
 and able to goe through with it; all he sees is his, *re* or *spe*, he hath deuoured
 it in hope, or else in conceipt esteemes it his owne; like him in ^r *Athenaus*,
 that thought all the ships in the hauen to be his owne. A lasciuious *inamora-*
to, plots all the day long to please his mistresse, acts and struts, and carries
 himselfe as if she wer e in presence, still dreaming of her; as *Pamphilus* of
 his *Glycerium*, or as some doe in their morning sleepe. ^u *Marcellus Dona-*
tus knew such a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that
 constantly beleieued she was married to a king, and ^x *would kneele downe &
 talke with him, as if he had bene there present with his associats, and if shee
 had found by chance a peece of glasse in a muck-hill or in the street, she would say
 that it was a iewell sent from her lord and husband.* If deuout and religious,
 he is all for fasting, prayer, cerimonies, almes, interpretations, visions, pro-
 phecies, reuelations, yhe is inspired by the holy Ghost, full of the spirit: one
 while he is saued, another while damned, or still troubled in minde for his
 finnes; the diuell will surely haue him, &c. more of these in the third Partiti-
 on of loue Melancholy. ^z A Schollers minde is busied about his studies, hee
 applaudes himselfe for that he hath done, or hopes to doe, one while fearing
 to be out in his next exercise, another while contemning all censures, envies
 one, emulates another, or else with indefatigable paines and meditation,
 consumes himselfe. So of the rest, all which vary according to the more re-
 misse, and violent impression of the obiect, or as the humor it selfe is intended

^r *Laurentius*
 cap. 6.

^r *Lib. 3. cap. 14.*
 qui se regem pu-
 tarit regno ex-
 pulsum.

^r *Dipnosophist.*
 lib. Thrasitais
 putavit omnes
 naves in Pireuis
 portum appel-
 lautes suas esse.

^u *De hist. med.*
 mirab. lib. lib. 2.
 c. 1.

^x *Genibus flex-*
 is loqui cum illo
 voluit, & ad sta-
 re iam tum pris-
 tauit, &c.

^y *Gordonius.*
 quod sit prophe-
 ta, & in status a
 spiritu sancto.

^z *Qui forensi-*
 bus causis insis-
 dat nil nisi arre-
 sta cogitat, &
 supplices libellos
 alius non nisi
 verus facit.
 P. Forestus.

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a Gordonius.

† Verbo non ex-
primunt, nec o-
pere, sed alta
mente recon-
dunt, & sunt vi-
ri prudentissimi,
quos ego sepe
voui, cum
multi sint sine
timore, ut qui se
reges & mortu-
os putant, plura
signa quidam
habent, pauciora
maiora, minor.

b Trallianus
lib. I. 16. alii in
terualla quædam
habent, ut etiã
consuetudine admi-
nistrent, alii in
continuo delirio
sunt, &c.

c Prag. mag.
Vere tantum &
autumno.

† de mentis alie-
nati: cap. 3.

d Lib. de humo-
ribus.

e Guianerius.

f Levinus Lem-
nius, lafon Pra-
tensis, blanda ab
initio.

g Hor.

or remitted. For some are so gently melancholy, that in all their carriage, & to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured. ^a *Quædam occulta, quædam manifesta*, some signes are in manifest and obvious to all at all times, some to few, or seldome, or hardly perceaued, let them keepe their owne counsell, none will take notice or suspect them. *They doe not expresse in outward shew their depraued imaginations, as * Hercules de Saxonâ obserues, but conceale them wholly to themselues, and are very wise men, as I haue often seene, some feare, some doe not feare at all, as such as thinke themselues kings or dead, some haue more signes, some fewer, some great some lesse, some vex, fret, still feare, grieué, lament, suspect, laugh, sing, weepe, chafe, &c. by fits (as I haue said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is melancholicus ad octo, a second two degrees lesse, a third halfe way. 'Tis super particular, sesquialtera, sesquitertia, and superbipartiens tertias, quintas, Melancholia, &c. all those Geometrical proportions are too little to expresse it. ^b *It comes to many by fits, and goes, to others it is continuat*, many (saith ^c *Fauentinus*) in Spring and fall onely are molested, some once a yeare, as that Roman ^d *Galien* speakes of: ^e one, at the coniunction of the *Moone* alone, or some vnfortunate aspects, at such and such set houres and times, like the sea tides, to some women when they be with child as [†] *Plater* notes, neuer otherwise: to others 'tis settled and fixed: to one led about & variable still by that *ignis fatuus* of phantasie, like an *arthritis* or running gout, 'tis heere and there, and in euery ioynt, all waies molesting some part or other; or if the body be free, in a myriade of formes exercising the minde. A second once peradventure in his life, hath a most grivous fit, once in seauen yeares, once in fivē yeares, euen to the extremity of madnesse, death, or dotage, & that vpon some ferall accident or perturbation, terrible obiect, and that for a time, neuer perhaps so before, neuer after. A third is moued vpon all such troublesome obiects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure yeares. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most iocund, and of a good complexion: if idle, or alone all amort, or carried away wholly with pleasant dreames and phantasies, but if once crossed and displeased,*

† *Pectore concipiet nil nisi triste suo.*

his countenance is altered on a sudden, his heart heauy, irksome thoughts crucifie his soule, and in an instant he is moped or weary of his life, hee will kill himselfe. A fift complaines in his youth, a sixt in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is ^f most pleasant at first, I say, *mentis gratissimus error*, a most delightfome humour, to walke alone, meditate, lye in bed whole dayes, dreaming awake as it were, & frame a thousand phantasticall imitations vnto themselues. They are neuer better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

— *Spol me occidistis amici, non ser vastis ait!* —

you

you haue vndone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will bee the event, all is one, *canis ad vomitum*, † tis so pleasant, he cannot refraine. Hee may thus continue peradventure many yeares, by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *lafa Imaginatio*, his phantasie is crazed; & now habituated to such toyes, cannot but worke still like a fat, the Sceane alters vpon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspition, discontent, and perpetuall anxiety succeed in their places, so by little and little, by that shoeinghorne of idlenesse, and voluntary solitarinesse, melancholy this ferall fiend is drawn on, & *quantum vertice ad auras Aethereas, tantum radice^h in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a canker'd soule macerated with cares & discontents, *tedium vita*, impatience, inconstancy, irresolution, precipitate them into vnspcakable miseries. They cannot indure company, light, or life it selfe some, vnfit for action, and the like. † Their bodies are leane and dried vp, withered, vgly, their lookes harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath bene intended, or according to the continuance of time they haue bene troubled.

To discern all which symptomes the better, ^k *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceits, and idle thoughts: to misconster, & amplify, aggrauating euery thing they conceaue or feare: the second is, *falso cogitata loqui*, to talke to themselves, or to vse inarticulate, incondite voices, speeches, absolete gestures, and plainely to utter their mindes and conceits of their hearts by their words, and actions, as to laugh, weep, to be silent, not to sleepe, eate their meat, &c. the third is to put in practise that which they thinke or speake. *Sauanorola Rub. 11. tract. 8. cap. 1. de agritud. cap.* confirmes as much, ^m when hee begins to expresse that in words, which he conceaues in his heart, or talks idly, or goes from one thing to another, which ⁿ *Gordonius* calls, *nec caput habentia, nec caudam*, he is in the middle way: ^o but when he begins to act it likewise, and to put his fopperies in execution, he is then in the extent of Melancholy or madnesse it selfe. This progresse of Melancholy you shall easily obserue in them that haue bene so affected, they goe smiling to themselves at first, at length they laugh out; at first solitary, at last they can indure no company: or if they doe, they are now dizards, past sense and shame, quite moped; they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, hee doth not attend what is said, if you tell him a tale, he cries at last, what said you? but in the end hee mutters to himselfe, as old women doe many times, or old men when they sit alone, vpon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, ^p Diuels, Hobgoblins, Ghosts, strike, or stut, &c. grow humorous in the end: Like him in the Poet, *sapè ducentos, sapè decem seruos*, he will dresse himselfe, and vndresse, carelesse at last, growes insensible, stupid or mad. ^q Hee howles like a Wolfe, barks like a Dog, and raues like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else heares. As ^r he did whom *Amatus Lusitanus* mentioneth *cent. 3. cura. 55.* or that woman in ^s *Springer*, that spake many languages, and said she was possessed:

† *Facilis descensus Avernus.*

^h *Virg.*

ⁱ *Corpus cada- verosum.*

Psal. 67. cariosa est facies mea pro aegritudine anime.

^k *Lib. 9. ad Almanforum.*

^l *Practica ma- iore.*

^m *Quum ore.*

loquitur que

corde concepit,

quum subito de

una re ad aliud

transit, ne grati-

onem de aliquo

reddat, tunc est

in medio, atquum

incipit operari

que loquitur in

summo gradu

est

ⁿ *Cap. 19. Part-*

tic 2.

Loquitur secum

& ad alios, ac si

vere presentes.

^{Aug. cap. 11. lib.}

de cura pro mor-

tuis gerenda.

^{Rhasis.}

^o *Quum res ad*

hoc devenit, ut

ea que cogitare

ceperit, ore pro-

met, atq. actus

permitteat, tunc

perfecta melan-

cholia est.

^p *Melancholi-*

cus se videre &

audire putat de-

mones. Lauater

de spectris part.

^{3 cap. 2.}

^q *Wierus lib. 3.*

cap. 31.

^r *Michael a mu-*

siian.

^s *Malleo malef.*

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c Lib. de atra
bile.

That Farmer in *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Bologna* in Italy. But of these I have already spoken.

u Part. 1. subf.
2. memb 2.
x De delirio
melancholia &
mania.

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ansonius*, *vane quid affectas &c.* foolish fellow what wilt? if you must needs paint me, paint a voice, & *similem si vis pingere, pingere sonam*; if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vaine thoughts and different, which who can doe? The foure and twenty letters make not more variety of words in diuers languages, then melancholy conceipts produce diuersity of symptomes in seuerall persons. They are irregular, obscure, various so infinite, *Proteus* himselfe is not so diuers, you may aswell make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say diuers, intermixt with other diseases. As the species bee confounded (which^u I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, drop sic, stone; as you may perceiue by those seuerall examples & illustrations, collected by *Hildesheim speceil. 2. Mercurialis consil. 110. cap. 6. & 11.* with headache, Epilepsie, *Priapismus. Trincavelius consil. 12. lib. 1. consil. 49.* with gour: *caninus appetitus. Montanus consil. 26. &c. 23. 234. 249.* with Falling sicknesse, headache, *Vertigo, Lycanthropia &c. I. Caesar Claudinus consult. 4. consult. 89. & 116.* with gout, Agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their seuerall kindes, confine them into method? T'is hard I confesse, yet I have disposed of them as I could, and will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successiuelly, or at seuerall times.

Which I have beene the more curious to expresse and report, not to vpbraid any miserable man, or by way of dirision (I rather pittie them) but the better to discern, to apply remedies vnto them; & to shew, that the best and foundest of vs all, is in great danger, how much we ought to feare our owne fickle estates, remember our miseries and vanities, examine and humiliate our selues, seeke to God, and call to him for mercy: that needs not looke for any rods to scourge our soules, since we carry them in our bowels, and that our soules are in a miserable captiuitie, if the light of grace & heauenly truth, doth not shine continually vpon vs: and by our discretion to moderate our selues, to be more ciruumspect and weary in the midst of these dangers.

MEMB.

MEMB. 2. SUBSECT. I.

Symptomes of head Melancholy.

IFY no Symptomes appeare about the stomacke, nor the blood be mis-affected, and feare and sorrow continue, it is to bee thought the Braine it selfe is troubled, by reason of a melancholy iuyce bred in it, or otherwaies conuayed into it, and that euill iuyce is from the distemperature of the part, or left after some inflammation, Thus far Pifo. But this is not alwaies true, for blood and hypocondries both are often affected euen in head melancholy. † Hercules de Saxoniâ differs here from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits in the Braine, as they are hot, cold, dry, moist, all without matter from the motion alone, and tenebrosity of spirits; Of melancholy, which procedes from humors by adustion, he treats a part, with their seuerall symptomes & cures. The common signes, if it be by effluence in the head, are ruddinesse of face, high sanguine complexion, most part rubore saturato, one calls it, a bleweish, and sometimes full of pimples, with red eyes. Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus and others out of Galen. de affect. lib. 3. cap. 6. Hercules de Saxoniâ to this of rednesse of face, addes heavinesse of the head; fixed and hollow eyes. ^b If it proceed from drynesse of the braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole months together without sleepe. Few excrementis in their eyes and nostrils, and often bald by reason of excesse of drynes. Montaltus addes c. 17. If it proceed from moisture, dulnes, drousinnes, headache followes; and as Salust Saluianus cap. 1. lib. 2. out of his owne experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red vpon all occasions, praesertim si metus accesserit. But the chiefeft symptome to discern this species, as I haue said, is this, that there be no notable signes in the stomack, Hypocondries, or elsewhere, digna, as ^c Montaltus tearmes them, or of greater note, because oftentimes the passions of the stomack concur with them. Wind is common to all three species, and is not excluded, onely that of the Hypocondries is ^d more windy then the rest, saith Hollerius. Aetius tetrabib. l. 2. sect. 2. cap. 9, & 10. maintaines the same, ^e if there bee more signes, and more evident in the head then elsewhere, the Braine is primarily affected, and prescribes head melancholy to be cured by meats amongst the rest, void of winde, and good iuyce, not excluding winde, or corrupt blood, euen in head melancholy it selfe: but these species are often confounded, and so are their symptomes, as I haue already proued. The symptomes of the minde are superfluous, and continuall cogitations: ^f for when the head is heated, it scorseth the blood, and from thence proceed melancholy fumes, which trouble the minde. Avicenna. They are very cholerick, and soone hote, solitary, sad, often silent, watchfull, discontent, Montaltus cap. 24. If any thing trouble them, they cannot

y Nicholas Pifo.
Si signa circa
ventriculum non
apparent, nec
sanguis male af-
fectus, & ad sine
timor & meli-
tia, cerebrum ip-
sum existiman-
dum est, &c.
† Tract. de mel.
cap. 13. &c. Ex-
intemperie spiri-
tuum. & cere-
bri motu, tene-
brositate.
z Facie sunt rub-
bente & livesc-
cente, quibus
etiam aliquando
adsunt pustule.
a Io. Pantheon
cap. de Mel. Si
cerebrum pri-
mario afficitur
adsunt capitis
gravitas, fixi
oculi &c.
b Laurent. cap.
si a cerebro ex-
siccitate, tum
capitis erit leui-
tas, sitis, vigilia,
paucitas super-
fluitatum in o-
culis & naribus.
c Si nulla dig-
na lesio ventri-
culo, quoniam
in hac melan-
cholia capitis,
exigua non nun-
quam ventriculi
pathemata
coeunt,
duo enim haec
membra sibi in-
vicem affecti-
onem transmi-
tunt.
d Postrema ma-

gis flatuosa. c Si minus molestiae circa ventriculum aut ventrem, in iis cerebrum primario afficitur, & curare oportet hunc affe-
ctum, per cibos flatu exortes, & bonae concoctionis &c. raro cerebrum afficitur sine ventriculo. f Sanguinem adurit caput cal-
dius, & inde sumi melancholici adusti, animum exagitant.

sleepe

190 sleep, but fret themselves still, till another object mitigate, or time weare it out. They haue grieuous passions, and immoderate perturbations of the minde, feare, sorrow &c. yet not so continuat, but that they are sometimes merry, apt to profuse laughter, which is more to be wondred at, and that by the authority, of *Galen* himselfe, by reason of a mixture of blood, *prærubri iocosis delectantur & irrisores plerumq̄ sunt*, if they bee ruddy, they are delighted in iests, and oftentimes scoffers them selues, conceited; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, witty, of a pleasant disposition, and yet grieuously melancholy anon after: *omnia discunt sine doctore*, saith *Areteus*, they learne without a teacher: and as *Laurentius* supposeth, those ferall passions and symptomes of such as thinke themselves glasse, pitchers, feathers &c. speake strange languages, proceed *à calore cerebri* (if it be in excesse) from the Braines distempered heat.

SUBSECT. 2.

Symptomes of windy Hypochondriacall Melancholy.



i Hildischim
Spicel. 1. de mel.
In Hypochondri-
aca melancholia
adeo ambigua
sunt symptoma-
ta, ut etiam ex-
ercitatissimi me-
dici de loco affe-
cto statuere non
possint.
k Medici de lo-
co affecto ne-
queunt statuere.
† Tract. posthu-
mo de mel. Pa-
tavi edit. 1620
per Bozettum
Bibliop. cap. 2.
l Acidi ructus
cruditate, ætus
in præcordiis,
status, interdū
ventriculi dolo-
res vehementes
sumptōq̄ cibo
concoctū diffici-
li, spūm humi-
dum idq̄ mul-
tum sequetur,
&c. Hip. lib. de
Melanelius e
Ruffo & Etio.
Altomarus, Piso,
Montaltus, Bru-
el, wecker &c.

m Circa præcordia de assidua inflatione queruntur, & cum sudore totius corporis importuno, frigidus articulos sæpè patiuntur, indigestione laborant, ructus suos insuaves perhorrescunt, viscerum dolores habent.

In this Hypochondriacall or flatuous melancholy, the symptomes are so ambiguous saith *Crato* in a counsell of his for a Noblewoman, that the most exquisite Physitians cannot determine of the part affected. *Matthew Flaccius* consulted about a Noble matron, confessed as much, that in this malady hee with *Hollerius*, *Fracastorius*, *Falopius*, and others, being to giue their sentence of a party labouring of Hypochondriacall melancholy, could not finde out by the symptomes, which part was most especially affected; some said the wombe, some heart, some stomach &c. and therefore *Crato. consil. 24. lib. 1.* boldly averres, that in this diuersity of symptomes, which commonly accompany this disease, no Physitian can truly say what part is affected. *Galen. lib. 3. de loc. affect. rec- kons vp these ordinary symptomes, which all the Neotericks repeat of Diocles; onely this fault hee findes with him, that hee puts not Feare and Sorrow amongst the other signes. Trincavelius excuseth Diocles lib. 3. consil. 35. because that oftentimes in a strong head and constitution, a generous spirit, & a valiant, these symptomes appeare not, by reason of his valor and courage. † Hercules de Saxonis (to whom I subscribe) is of the same minde (which I haue before touched) that Feare and Sorrow are not generall Symptomes; some feare, and are not sad; some be sad and feare not; some neither feare, nor grieue. The rest are these, beside Feare and Sorrow, sharp belchings, fulsome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and stomach some times, after meat that is heard of concoction, much watering of the stomacke, and moist spittle, cold sweat, importunus sudor, vnseasonable sweat all ouer the body, as Octavius Horatimus lib. 2. cap. 5. calls it, cold ioynts, indigestion, they cannot endure their owne fulsome belchings, continuall winde about their Hypochondries, heate and griping in their bowels, præcordia sursum conuelluntur, midriffe and bowels are pulled up, the veines about their eyes looke red, and swell from vapors &*

winde

winde. Their eares ring now and then, *Vertigo* and giddinesse come by fits, turbulent dreames, drynesse, leannesse, apt they are to sweat vpon all occasions, of all colours and complexions. Many of them are high coloured especially after meales, which symptome Cardinall *Cacius* was much troubled with, and of which he complained to *Prosper Calenus* his Physitian, he could not eat, or drinke a cup of wine, but he was as red in the face, as if he had been at a Maiors feast. That Symptome alone vexeth many. Some againe are blacke, pale, ruddy, sometime their shoulders, and shoulder blades ake, there is a leaping all ouer their bodies, sudden trembling, a palpitation of the hart, and that *cardiaca passio*, grieffe in the mouth of the stomacke, which maketh the patient thinke his heart it selfe aketh, and sometimes suffocation, *difficultas anhelitus*, short breath, hard winde, strong pulse, sowning. *Montanus consil. 55. Trincavelius lib. 2. consil. 36. & 37. Fernelius cons. 43. & 43. Frambesarius consult. lib. 1. consil. 17. Hildisheim, Claudinus &c.* giue instance of every particular. The peculiar symptomes, which properly belong to each part, be these. If it proceed from the stomacke, saith *Sauanarola*, 'tis full of paine, winde. *Guianerius* addes, *vertigo, nausea*, much spitting, &c. If from the myrache, a swelling and winde in the Hypochondries, a lothing, and appetite to vomit, pulling vpward: If from the heart, aking and trembling of it, much heauinesse. If from the liuer, there is vsually a paine in the right Hypochondry: If from the splene, hardnesse and grieffe in the left Hypochondry, a rumbling, much appetite and small digestion, *Avicenna*: If from the Meseraicke veines and liuer on the other side, little or no appetite, *Herc. de Saxonia*: If from the Hypochondries, a rumbling, inflation, concoction is hindered, often belching &c. And from these crudities, windy vapors ascend vp to the brain, which trouble the Imagination, and cause feare, sorrow, dulnesse, heauinesse, many terrible conceipts and Chimeras, as *Lemnius* well obserues *lib. 1. cap. 16.* as a blacke and thicke cloud couers the Sunne, and intercepts his beames and light, so doth this melancholy vapor obnubilate the mind, inforce it to many absurd thoughts and imaginations, and compell good, wise, honest, discreet men (arising to the Braine from the lower parts, as smoake out of a chimney) to dote, speake, & doe that which becomes them not, their persons, callings, wildomes. One by reason of those ascending vapors and gripings, rumbling beneath, wil not be perswaded but that he hath a serpent in his guts, a viper, another frogs. *Trallianus* relates a story of a woman, that imagined she had swallowed an Eele, or a Serpent; and *Felix Platerus obseruat. lib. 1.* hath a most memorable example of a Countrey man of his, that by chance falling into a pit where frogs and frogs-spawn was; and a little of that water swallowed, began to suspect that he had likewise swallowed frogs spawne, and with that conceipt and feare, his phantasie wrought so farre, that hee verily thought he had young liue frogs in his belly, *qui vivebant ex alimento suo*, that liued by his nourishment, and was so certainly perswaded of it, that for many yeares following, he could not be rectified in his conceipt: He studied Physick seuen yeares together to cure himselfe, trauelled into *Italy, France* and *Germany* to conferre with the best Physitians about it, and A^o 1609, asked his counsell amongst the rest, he told him it was winde, his conceipt, &c. but *mordicus contradicere, & ore, & scriptis probare nitebatur*: no saying would ferue, it was no winde, but reall frogges: and doe you not heare them

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n *Montanius c.*
13. *Wecker-Fuschius cap. 13.*
Altomarus c. 7.
Lauentius c. 73.
Bruel. Gordon.

o *Pract. maior:*
dolor in eo &
ventositas, nau-
sea.

q *Ve atra den-*
saq, rubes soli
effusa, radios &
lumen eius in-
tercipit & offu-
scat: sic &c.
Ve surmus e
camino.

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Hypocondriaci
maximè affe-
ctant coire, &
multiplicantur
coitus in ipsis, eo
quod ventosita-
tes multiplican-
tur in hypocon-
driis, & coitus
sepe allevat has
ventositates.
Cont. lib. 1.
tract. 9.

croake? Platerus would have deceaved him, by putting liue frogs into his ex-
crements: but he being a Physitian himselfe, would not be deceiued; *vir pru-*
dens alius, & doctus, a wise and learned man otherwise, a Doctor of Physick,
and after seuen yeares dotage in this kinde, à *Phantasia liberatus est*, hee was
cured. *Laurentius* and *Goulart* haue many such examples, if you be desirous
to read them. One commodity aboute the rest which are melancholy, these
windie flatuous haue; *tucida intervalla*, their symptomes and paines are not
vsually so continuat as the rest, but come by fits, feare and sorrow, and the
rest: yet in another they exceed all others; and that is, if they are luxurious,
incontinent, and prone to Venery, by reason of winde, & *facile amant*, &
quamlibet ferè amant. (*Iason Pratensis*) *Rhasis* is of opinion, that *Venus*
doth many of them much good; the other symptomes of the minde bee
common with the rest.

SUBSECT. 3.

Symptomes of melancholy abounding in the whole body.



Heir Bodies that are affected with this vniuersall melancholy, are
most part blacke, ^u *the melancholy iuice is redundant all ouer*, hir-
sute they are, and leane, they haue broad veines, their blood is
grosse and thicke. ^x *Their Spleene is weake*, and a Liuer apt to in-
gender the humour, they haue kept bad diet, or haue had some evacuation
stopped, as hæmrods, or moneths in women, which ^y *Trallianus* in the cure,
would haue carefully to be inquired, and withal to obserue of what complex-
ion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if
^z they be blacke, it procéed from abundance of naturall melancholy; if it pro-
ceed from cares, discontents, diet, exercise, &c. they may be as well of any o-
ther colour, red, yellow, pale, as blacke, and yet their whole blood corrupt:
præ rubri colore sæpe sunt tales, sæpe flavi (saith *Montaltus cap. 22.*) The best
way to discern this species, is to let them bleed; if the blood be corrupt, thick
and black, and they withall free from those Hypocondriacall Symptomes, &
not so grieuously troubled with them, or those of the head, it argues they are
melancholy à *toto corpore*. The fumes which arise from this corrupt blood,
disturbe the minde, and make them fearefull and sorrowfull, heavy hearted, as
the rest, dejected, discontented, solitary, silent, weary of their liues, dull & hea-
vie, or merry, &c. and if farre gone, that which *Apuleius* wished to his enemy,
by way of imprecation, is true in them; ^b *Dead mens bones, hobgoblins, ghosts,*
are euer in their mindes, and meet them still in euery turne: all the bugbeares
of the night, and terrors, fairy babes of tombes and graues are before their eyes,
and in their thoughts, as to women and children, if they be in the darke alone.
If they heare, or read, or see any tragicall obiect, it sticks by them, they are a-
fraid of death, and yet weary of their liues, in their discontented humours
they quarrell with all the world bitterly, inueigh, taxe satyrically, and because
they cannot otherwise vent their passions, or redresse what is amisse, as they
meane, they will by death at last be reuenged on themselues.

^u *Wecker. Me-*
lancholicus suc-
cus toto corpore
redundans.
^x *Splen natura*
imbecillior. Mò-
taltus, cap. 22.
^y *Lib. 1. cap. 16.*
Interrogare con-
uenit, an aliqua
evacuacionis re-
tentio obvene-
rit, viri in he-
mor: mulierum
menstruis, & vi-
de faciem simili-
ter an sit rubi-
cunda.
^z *Naturales ni-*
gri acquisiti à
toto corpore, sæ-
pe rubicundi.
^a *Montaltus*
cap. 22. Piso. Ex
colore sanguinis
si minuas venæ,
si fluat niger,
&c.
^b *Apul. lib. 1.*
semper obvia
species mortuo-
rum quicquid
umbrarum est
vsquam, quic-
quid lemorum
& larvarum oculis suis aggerunt, sibi fingunt omnia noctium occuracula, omnia bustorum formidamina, omnia sepulchrorum ter-
riculamenta.

SUBSECT. 4.

Symptomes of Maides, Nunnes, and widowes melancholy.

BEcause *Lodovicus Mercatus* in his second booke *de mulier. affect. cap. 4.* and *Rodericus à Castro de morbis mulier: cap. 3. lib. 2.* two famous Physitians in *Spaine*, haue vouchsafed in their workes not long since published, to write two iust Treatises *de Melancholia*

Virginum, Monialium & viduarum, as a peculiar Species of Melancholy (which I haue already specified) distinct from the rest: (a for it much differs from that which commonly befalls men and other women, as hauing one only cause proper to women alone) I may not omit in this generall Suruey of Melancholy Symptomes, to set downe the particular signes of such parties so misaffected.

The causes are assigned out of *Hippocrates, Cleopatra, Moschion*, and those old *Gyneciorum Scriptores*, of this ferall maladie, in more ancient Maides, Widowes, and barren Women, *ob septum transuersum violatum*, saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and braine offended, with those vitious vapours which come from menstruuous blood, *inflammationem arterie circa dorsum*, *Rodericus* addes, an inflammation of the backe, which with the rest is offended by b that fuliginous exhalation of corrupt feed, troubling the Braine, heart and minde; the braine I say, not in essence, but by consent, *Vniuersa enim huius affectus causa ab utero pendet, & à sanguinis menstrui malitia*, for in a word, the whole maladie proceeds from that inflammation, putredity, black smoakie vapours, &c. from thence comes care, sorrow, & anxiety, obtuscation of spirits, desperation, & the like, which are intended or remitted, *si amatorius accesserit ardor*, or any other violent or perturbation of minde. This melancholy may happen to widowes, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lie in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes aboue said.

Out of these causes, *Rodericus* defines it with *Areteus*, to bee *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, c with a kinde of still dotage and grieffe of some part or other, head, heart, breasts, left side, backe, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly deliuered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leaue this brieffe description, the most ordinary symptomes be these *pulsatio iuxta dorsum*, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Areteus* obserues, about the armes, knees, and knuckles. The midriffe and heart-strings doe burne and beat very fearefully, and when this vapour or fume stirred, flyeth vpward, the heart it selfe beats, is sore grieued, and faints, *fauces siccitate precluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother. *Alvus plerisq; nil reddit, alijs exiguum, acre, biliosum, lotium flavum*. They complaine many times, saith *Mercatus*, of a great paine in their heads, about their

a Differt enim ab ea qua viris & reliquis feminis communitur contingit, propriam habens causam.

b Ex menstrui sanguinis tetra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam sed per consensum.

Animus mœrens & anxius inde malum trahit, & spiritus cerebrum obscuratur, que cuncta augentur, &c.

† Cum tacito delirio ac dolore alicuius partis interne, dorsi, hypochondrii, cordis regionem & vniuersam mammam interdum occupantis, &c.

Cutis aliquando squalida, aspera, rugosa, precipue cubitis, genibus, & digitorum articulis, præcordia ingenti sepe terrore estuant & pulsant, cumq; vapor excitatus sursum evolat, cor palpat aut premiur, animus deficit, &c.

194 hearts, and hypocondries, and so likewise in their breasts, which are often fore, sometimes ready to sowne, their faces are inflamed, and red, they are dry, cannot sleep, &c. And from hence proceed *ferina deliramenta*, a brutish kinde of dotage, troublesome sleepe, terrible dreames in the night, *subrusticus*

Animi deiectione, perversa rerum existimatio, praeposterum iudicium. Fastidiosa, languentes, tedi-ose, concilii inopes, lacrimose, timentes, moeste, cum summa rerum meliorum desperatione, nulla re delectantur, solitudinem amant, &c.

puador & verecundia ignava, a foolish kinde of bashfulness to some, perverse concepts and opinions, deiection of minde, much discontent, preposterous iudgement. They are apt to loath, dislike, disdain, to be weary of every object, &c. each thing almost is tedious to them, they pine away, void of counsell, apt to weep, and tremble, timorous, fearefull, sad, and out of all hope of better fortunes. They take delight in nothing for the time, but loue to bee alone and solitary, though that doe them more harme; And thus they are affected so long as this vapour lasteth; but by and by as pleasant and merry as ever they were in their liues, they sing, discourse and laugh in any good company, vpon all occasions, and so by fits it takes then now and then, except the malady be inveterate, and then 'tis more frequent, vehement & continue. Many of them cannot tell how to expresse themselves in wordes, or how it holds them, what ailes them, you cannot vnderstand them, or well tell what to make of their sayings; so farre gone sometimes, so stupified and distracted, they thinke themselves bewitched, they are in despaire, *apta ad fletum desperationem, dolores mammis & hypocondrijs*, *Mercatus* therefore addes,

Nolunt aperire molestiam quam patiuntur, sed conqueruntur tamen de capite corde, mammis, &c.

In piteos fere maniaci profligere, ac strangulati cupiunt, nulla orationis suavitate ad spem salutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non respondent &c. et haec graviora, si &c.

now their breasts, now their hypocondries, and sides, then their heart & head akes, they are weary of all; and yet will not, cannot againe tell how, where or what offends them, though they be in great paine, and frequently complaine, grieuing, sighing, weeping and discontented still, *sine causa manifesta*, most part, yet I say they will complaine, grudge, lament, and not bee perswaded, but that they are troubled with an evill spirit, which is frequent in *Germany*, saith *Rodericus*, amongst the common sort: they are in despaire, surely fore-spoken or bewitched, and in extremity of their dotage, (weary of their liues) some of them will attempt to make away themselves. Some thinke they see visions, conferre wity spirits and diuels, they shall surely be damned, are afraid of some trechery, imminent danger, and the like, they will not speake, make answer to any question, but are almost distracted, madde, or stupid for the time, and by fits: & thus it holds them, as they are more or lesse affected, & as the inner humour is intended or remitted, or by outward objects and perturbations aggreuated, solitarinesse, idlenesse, &c.

Many other maladies there are incident to young women, out of that one and only cause aboue specified, many ferall diseases. I will not so much as mentiō their names, melancholy alone is the subiect of my present discourse from which I will not swarue. The severall cures of this infirmitie, concerning Diet, Phlebotomy, Phisick, internall, externall remedies, are at large in great variety in *Rodericus à Castro*, and *Mercatus*, which who so will, as occasion serues, may make vse of. But the best and surest remedy of all, is to see them well placed, and married to good husbands in due time, *hinc illa lacrima*, thats the primary cause, & this the ready cure, to giue them content to their desires. I write not this to patronize any wanton, idle flurt, lasciuious or light huswiues, which are too forward many times, vnruely, and apt to cast away themselves on him that comes next, without all care, counsell, circumspection, and iudgement. If religion, good discipline, honest education, whole some

wholsome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chaste and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be vsed, and are able of themselves to qualifie and diuert an ill disposed temperament. For seldome shall you see an hired seruant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a course country wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitary and idle, liue at ease, lead a life out of action and imployment, that fare well in great houses and Iouiall companies, ill disposed peradventure of themselves, & not willing to make any resistance, discontented otherwise, of weake iudgement, able bodies, and subiect to passions (*grandiores Virgines, saith Mercatus, steriles & viduae plerumq; melancholicae*) such for the most part are misaffected, and prone to this disease. I doe not so much pittie the, that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, and though very modest of themselves, sober, religious, vertuous, and well giuen (as many so distressed, maides are) yet cannot make resistance, these grieuances will appeare, this malady will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subiect haue I rushed? What haue I to doe with Nunnes, Maids, Virgins, Widowes? I am a bachelier my selfe, & lead a Monasticke life in a College, *na ego sane ineptus qui haec dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Iupiter* by chance spake of Loue matters in her presence, and turn'd away her face; *me reprimam*, though my subiect necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in fauour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of helpe in this case, so must I needs inueigh against them that are in fault, more then manifest causes, and as bitterly taxe those tyrannising Pseudopolititians, superstitious orders, rash voves, hard-hearted parents, gardians, vnnaturall friends, allies (call them how you will) those carelesse and stupid ouerseers, that out of worldly respects, couetousnesse, supine negligence, their owne priuate ends, (*cum sibi sit interim bene*) can so seuerely reiect, stubbornly neglect, and impiouly contemne, without all remorse and pittie, the teares, sighes, groanes, and grieuous miseries of such poore Soules committed to their charge. How odious and abominable are those superstitious and rash voves of Popish Monasteries, so to binde and enforce men and women to vowe virginity, to lead a single life against the lawes of nature, opposite to religion, pollicy, and humanity, so to starue, to offer violence, to suppress the vigor of youth, by rigorous statutes, seuerer lawes, vaine perswasions, to debarre them of that, to which by their innate temperature they are so furiously inclined, vrgently carried, & sometimes precipitated, euen irresistably led, to the preiudice of their soules health, and good estate of body and minde. And all for base and priuate respects, to maintaine their grosse superstition, to enrich themselves, and their territories as they falsely suppose, by hindering some marriages, that the world bee not full of beggers, and their parishes pestered with Orphanes. Stupid polititians;

196 hæcine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They will by all meanes quench their neighbours house if it bee a fire, but that fire of lust which breakes out into such lamentable flames, they will not take notice of, their owne bowels often times, flesh and blood shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non miserescere*, & they are miserable in the meane time, that cannot pittie themselves, the common good of all, and *per consequens* their owne estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniences come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts & murdering of Infants in their Nunneries, read

† *Examea. conf.*
† *Trident. de ce-*
† *libanus sacerd.*
* *Cap. de Satyr.*
† *Priapis.*

† *Kemnitius* and others, their notorious fornications, those *Tribadas*, *Ambu-*
beias, &c. those rapes, incests, adulteries, mastuprations, Sodomies, bugge-
ries of Monkes and Friers. See *Bales* visitation of Abbies, * *Mercurialis*, *Ro-*
dericus à Castro, *Peter Forestus*, and diuerse Phisitians; I know their ordinary
Apologies and excuses for these things, sed viderint Politici, Medici, Theo-
logi, I shall more opportunely meet with them † elsewhere.

† *Part. 3. Sect. 2.*
† *Memb. 5. Sub. 5*

Illius viduæ, aut patronum Virginis huius,
Ni me forte putes, verbum non amplius addam.

MEMB. 3. SUBSECT. 1.

Immediate cause of these precedent Symptomes.



O giue some satisfaction to melancholy men, that are troubled with these Symptomes, a better meanes in my iudgement cannot be taken, then to shew them the causes whence they proceed, not from Diuels, as they suppose, or that they are bewitched or forsaken of God, heare or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grieuous and common symptomes are Feare and Sorrow, and that without a cause, to the wisest & discreetest men, in this malady not to be avoided. The reason why they are so, *Aetius* discusseth at large. *Tetrabib. 2. 2.* in his first probleme out of *Galen. lib. 2. de causis, sympt. 1.* For *Galen* imputeth all to the cold that is blacke, and thinkes that the spirits being darkned, and the substance of the Braine cloudy and darke, all the obiects thereof appeare terrible, and the *c minde* it selfe, by those darke, obscure, grosse fumes, ascending from black humours, is in continuall darknesse, feare and sorrow, diuers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the Braine and Phantasie are troubled and eclipsed. *Fracastrorius lib. 2. de Intellect. will* haue cold to be the cause of Feare and Sorrow; for such as are cold, are ill disposed to mirth, dull and heavy, by nature solitary, silent, and not for any inward darknesse (as Phisitians thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: *solum frigidi timidi*: if they be hot, they are merry; and the more hot, the more furious, and void of feare, as we see in mad-men: but this reason holds not, for then no melancholy, proceeding from choler adust, should feare, *Averroes* scoffes at *Galen* for his reasons,

c *Vapores Crassi*
et nigri, à ven-
triculo in cere-
brum exhalant.
Fel. Platerus.
d Calidi hilares,
frigidi indispos-
ti ad letitiam,
et ideo solitarii,
taciturni, non ob-
tenebras inter-
nas, ut medici
volunt, sed ob
frigus: multi
melancholici,
nocte ambulant
et trepidi.

reasons, and brings five arguments to reuell them, so doth *Herc. de Saxonia*: 197
Tract. de mel. cap. 3. assigning other causes, which are copiously censured and
 confuted by *Alianus, Montaltus, cap. 5. & 6. Lod. Mercatus de Inter: morb.*
cur. lib. 1. cap. 17. Altomarus cap. 7. de mel. Guianerius tract. 15. cap. 1. Bright
cap. 17. Laurentius cap. 5. Valerius med. contr. lib. 5. cont. 1. ^c *Distemperature*
 they conclude, *makes black iuice, blacknesse obscures the spirits, the spirits ob-*
scured, cause feare and sorrow. Laurentius cap. 13. supposeth these black fumes
 offend especially the *Diaphragma* or Midriffe; and so *per consequens* the mind,
 which is obscured as^f the Sun by a cloud. To this opinion of *Galen*, almost
 all the *Greekes* and *Arabians* subscribe, the *Latines* new and old, *interne*
tenebrae offuscant animum, ut externa nocent pueris, as children are affrighted
 in the darke, so are melancholy men at all times, as having the inward cause
 with them, and still carying it about. Which blacke vapors, whether they
 proceed from the blacke blood about the heart, as *T. W. Ies.* thinkes in his
 Treatise of the passions of the minde, or stomacke, spleene, midriffe, or all the
 misaffected parts together, it boots not, they keep the minde in a perpetuall
 dungeon, and oppresse it with continuall feares, anxieties, sorrowes, &c. It is
 an ordinary thing for such as are found, to laugh at this dejected pusillanimi-
 ty, & those other symptomes of melancholy, to make themselves merry with
 them, and to wonder at such, as toys and trifles, which may be resisted and
 withstood, if they will themselves: but let him that so wonders, consider
 with himselfe, that if a man should tell him of a sudden, that some of his espe-
 ciall friends were dead, could he choose but grieue: or set him vpon a steepe
 rocke, where he should be in danger to be precipitated, could hee be secure?
 his heart would tremble for feare, and his head would be giddy. *P. Byarus*
Tract. de Pest. giues instance (as I haue said)^h and put case (saith he) in one
 that walkes vpon a planke, if it lye on the ground, he can safely doe it: but if the
 same planke be laid ouer some deepe water, instead of a bridge, he is vehement-
 ly moued, and 'tis nothing but his imagination, forma cadendi impressa, to
 which his other members and faculties obey. Yea, but you inferre, that such
 men haue a iust cause to feare, a true object of feare, so haue melancholy men
 an inward cause, a perpetuall fume and darknesse, causing, feare, grieue, suspi-
 tion, which they carry with them, an object which cannot bee remoued; but
 stickes as close, and is as inseparable as a shadow to a body, and who can ex-
 pell, or ouer-run his shadow? remoue heat of the Liuer, a cold stomack, weak
 spleene: remoue those adust humours and vapours arising from them, blacke
 blood from the heart, all outward perturbations, take away the cause, & then
 bid them not grieue nor feare, or be heavy, dull, lumpish, otherwise counsell
 can doe little good; you may as well bid him that is sicke of an ague, not to
 be a dry; or him that is wounded, not to feele paine.

Suspition followes Feare and Sorrow at heeles, arising out of the same
 fountaine, so thinks ⁱ *Fracastorius*, that Feare is the cause of Suspition, and still
 they suspect some trechery, or some secret machination to be framed against the,
 still they distrust. Restlesnesse proceeds from the same spring, variety of fumes
 makes them like and dislike. Solitarinesse, avoiding of light, that they are
 weary of their liues, hate the world, arise from the same causes, because their
 spirits and humours are opposite to light, feare makes them avoid company,
 and absent themselves, least they should be misused, hissed at, or ouer-shoot
 themselves

† Vapores me-
lancholici, (spiri-
tibus misti, tene-
brarum cause
sunt, cap. 1.

ⁱ Intemperies
facit succum ni-
grum, nigrities
obscurat spiritum,
obscuratio spiri-
tus, facit melum
& tristitiam.

ⁱ Vt nubecula
Solem offuscat.

Constantinus
lib. de melan.

ⁱ Altomarus c. 7
Causam timoris

circumfert ater
humor passionis
materia, & atri
spiritus perpetu-
am anime do-
micilio effun-
dunt nocent.

ⁱ Pone exem-
plum, quod quis
potest ambulare
super trabem

que est in via:

sed si sit super a-
quam profundam,
loco pontis, non

ambulabit super

eam, eo quod i-
maginetur in a-
nimo, & timet

vehementer,

forma cadendi
impressa, cui o-
bediunt membra

omnia, & facul-
tates relique.

ⁱ Lib. 2. de In-
tellectione: Sus-
pitioni ob timore

& obliquum

discursum, &

semper inde pri-
tant sibi fieri in-
sidias. Laurentius

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themselves, which still they suspect. They are prone to Venery, by reason of winde. Angry, waspish, and fretting still, out of abundance of choler, which causeth fearefull dreames, and violent perturbations to them, both sleeping and waking: That they suppose they haue no heads, flye, sinke, they are pots, glasses, &c. is winde in their heads. † *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature*, excluding all materiall humors. ^k *Fracastorius* accounts it a thing worthy of inquisition, why they should entertaine such false concepts, as that they haue hornes, great noses, that they are Birds, Beasts, &c. Why they should thinke themselves Kings, Lords, Cardinals. For the first, ^l *Fracastorius* giues two reasons: One is the disposition of the body: the other, the occasion of the phantasie, as if their eyes be purblind, their eares sing, &c. To the second, *Laurentius* answeres, the Imagination inwardly or outwardly moued, represents to the vnderstanding, not inticements only; to fauour the passion, or dislike, but a very intensiue pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

† *Tract. de mel. cap. 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida frigida intem- rie, &c.*

^k *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasatos, esse aves, &c.*

^l *Dispositio corporis. 2 Occasio Imaginationis.*

^m *In pro. lib. de celo: Vehemens & assidua cogitatio rei er- ga quam afficitur, spiritus in cerebrum evo- cat.*

ⁿ *Melancholici Ingeniosi omnes, summi viri in artibus & disciplinis, siue circum imperatoriam aut reipub. disciplinam omnes fere melancholici. Aristot. o Adeo miscetur, ut sit duplex sanguinis ad reliqua duo.*

^p *Lib. 2. de Intellectione. Pingui sunt Mincrua phlegmatici: sanguinei amabiles, grati, bilares, at non ingeniosi; cholericiceleres motu, & ob id contemplationis impatientes: Melancholici solum excellentes, etc.*

Why Students and Louers are so often Melancholy, and mad, the Philosophers of ^m *Conimbra* assigne this reason, because by a vehement & continual meditation of that, wherewith they are affected, they fetch up the spirits into the Braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses, dissoluing their temperature, which being dissolved, they cannot performe their offices, as they ought.

Why melancholy men are witty, which *Aristotle* hath long since maintained in his Problems; and that ⁿ all learned men, famous Philosophers, & Law-giuers, *ad vnum ferè omnes Melancholici*, haue still beene Melancholy; is a Probleme much controverted. *Iason Pratensis* will haue it vnderstood of naturall melancholy, which opinion *Melancthon* inclines to, in his booke *de Anima*, and *Marsilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavy, dull, being cold and dry, fearefull, fooles, and solitary, but mixt with the other humours, fleagme only excepted: and they not adust, ^o but so mixt, as that blood be halfe, with little or no adustion, that they be neither too hot, nor too cold. *Aponensis* cited by *Melancthon*, thinkes it proceeds from melancholy adust, excluding all naturall melancholy, as too cold. *Laurentius* condemnes his *Tenent*, because adustion of humours makes men mad, as Lime burnes, when water is cast on it. It must be mixt with blood, and somewhat adust, and so that old Aphorisme of *Aristotle* may be verified, *Nullum magnum ingenium sine mixtura dementia*, no excellent wit without a mixture of madnesse. *Fracastorius* shall decide the controversie, ^p *Phlegmaticke are dull: Sanguine liuely, pleasant, acceptable and merry, but not witty: Cholericke are too swift in motion, and furious, impatient of contemplation, deceitfull wits: Melancholy men haue the most excellent wits, but not all: this humour may be hot or cold, thicke or thinne; if too hot, they are furious and mad: if too cold, dull, stupid, timorous, and sad: if temperate, excellent, rather inclining to that extreame of heat, then cold.* This sentence of his will agree with that of *Heraclitus*, a dry light, makes a wise minde, temperate heat and drynesse, are the chiefe causes of a good wit; therefore, saith *Aelian* an Elephant is the wisest of all brute beasts, because his braine is dryest, & ob

atra bilis copiam: this reason *Cardan* approves *subtil. lib. 12. 10.* *Baptista Siluaticus*, a Physitian of *Millan*, in his first controuersie, hath copiously handled this question: *Rulandus* in his problems, *Calius Rodiginus lib. 17.* *Valleriola* ^{6^{to}} *narrat. med. Herc. de Saxonia, Tract. posth. de mel. cap. 3.* *Lodovicus Mercatus de inter. morb. cur. lib. 1. cap. 17.* *Baptista Porta Physioq. lib. 1. cap. 13.* and many others.

Weeping, Sighing, Laughing, Itching, Trembling, Sweating, Blushing, hearing and seeing strange noyses, visions, winde, crudity, are motions of the Body, depending vpon these precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) *q the voice of such as are afraid, trembles, because the heart is shaken. (Conimb. prob. 6. sec. 3. de som.)* why they flutte or faulter in their speech, *Mercurialis* and *Montaltus cap. 17.* giue like reasons out of *Hippocrates*, ^r *drynes, which makes the nerues of the tongue torpid.* Fast speaking, (which is a symptome of some few) *Aetius* will haue caused ^r *from abundance of winde, and swiftnesse of Imagination: baldnesse comes from excesse of drynesse,* hirsutensse from a dry temperature. The cause of much waking, in a dry braine, continuall meditation, discontent, feares and cares, that suffer not the minde to be at rest. Incontinency is from winde, and an hot Liuer, *Montanus consil. 26.* Rumbling in the gutts, is caused from winde, and winde from ill concoction, weaknesse of naturall heat, or a distempered heate and cold. ^u Palpitation of the heart from vapors, heauinesse, and aking from the same cause. That the belly is hard, winde is a cause, and of that leaping in many parts. Rednesse of the face, and itching, as if they were flea-bitten, or stung with pis-mires, from a sharpe subtle winde. ^x Cold sweat, from vapors arising from the Hypochondries, which pitch vpon the skinne, leanenesse for want of good nourishment. Why their appetite is so great, *Aetius* answeres: *Os ventris frigescit,* colde in those inner parts, colde belly, and hote Liuer, causeth crudity, and intention proceeds from perturbations, ^z our soule for want of spirits, cannot attend exactly to so many intentiue operations, being exhaust, and ouer-sway'd by passion, she cannot consider the reasons, which may disswade her from such affections.

^a Bashfulnesse and blushing, is a passion proper to men alone, and is not only caused for ^b some shame and ignominy, or that they are guilty vnto themselves of some fowle fact committed, but as ^c *Fracastorius* well determines, *ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his presence that sees our defects, and nature willing to help, sends thither heat, heat drawes the subtlest blood, and so we blush.* They that are bold, arrogant and carelesse, seldome or neuer blush, but such as are fearefull. *Antonius Lodovicus*, in his booke *de pudore*, will haue this subtle blood to arise in the face, not so much for the reuerence of our betters in presence, ^d but for ioy and pleasure, or if any thing at vnawares shall passe from vs: a sudden accident, occurse, or meeting: (which *Disarius* in [†] *Macrobius* confirmes) any obiekt heard or seene, for blind men neuer blush, as *Dandinus* obserues, the night and darknesse make men impudent. Or that we bee staid before our betters, or in company we like not, or if any thing molest and offend vs, *erubescencia* turnes to *rubor*, blushing, to a continuat

bitum occursum, aut si quid incautus exciderit. † Com in Arist. de anima. caci ut plurimum impudentes, nox facit impudentes.

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^q *Trepidantium vox tremula, quia cor quatitur.*

^r *Ob ariditatem quae reddit neruos linguae torpidos.*

^r *Incontinentia linguae ex copia flatuum, & velocitate Imaginationis.*

^r *Caluities, ob siccitatis excessu u Aetius.*

^x *Laurent. c. 13 y Tetrab. 2. ser. 2. cap. 10.*

^x *Ant. Ludovicus prob. lib. 1. sect. 5. de ar. a. b. lar. is.*

^a *Subrusticus pudor, vitiosus pudor.*

^{Ob ignominians aut turpitudinem facti, &c.}

^c *De symp. & Antip. cap. 12.*

laborat facies ob presentiam eius qui defectum nostrum videt.

^{Et natura quasi opem laturo, calore illum mittit, calor sanguine trahit. unde}

rubor, audaces non rubent.

^{Et.}

^d *Ob gaudium & voluptatem*

foras exit sanguis aut ob melioris reuerentiam, aut ob sus-

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rednesse. e Sometimes the extremity of the eares tingle, and are red, sometimes the whole face, *Etsi nihil vitiosum commiseris*, as *Lodovicus* holds: though *Aristotle* is of opinion, *omnis pudor ex vitio commisso*, All shame for some offence. But we finde otherwise, it may as well proceed f from feare,

e Alexander Aphrodisiensis, makes al bash. fulnesse a vertue, eamq; se refert in seipso experiri solitum. cisi esset admodum senex.

f Sape post cibum apti ad ruborem ex potu vini, ex timore sepe ab hepate calido, cerebro calido. g 2. De oratore quid ipse risus, quo pacto concitentur, ubi sit, &c. h Diaphragma titillant, quia transversum & nervosum, quia titillatione, motu sensu atq; arteriis distentis spiritus inde latera, venas, os, oculos occupant. i Ex calefactione, humidi cerebri nam ex sicco lachryme non fluunt. k Res mirandis imaginantur: & putant se videre que nec vident, nec audiunt. l Lib. 1. cap. 17. cap. de mel. m Infani, & qui morti vicini sunt, res quas extra se videre putant intra oculos habent. n Seneca.

from force and inexperience, (so * *Dandinus* holds) as vice, a hot Liuer, saith *Duretus*, notis in *Hollerium*, From a hot braine, from winde, the lungs heated, or after drinking of wine, strong drinke perturbations, &c.

Laughter what it is, saith *Tully*, how caused, where, and so suddenly breaks out, that desirous to stay it we cannot, how it comes to possesse and stirre our face, veines, eyes, countenance, mouth, sides, let *Democritus* determine. The

cause that it often affects melancholy men so much, is giuen by *Gomesius* lib. 3, de sale genial. cap. 18. abundance of pleasant vapours, which in sanguine melancholy especially, breake from the heart, and tickle the midriffe, because it is transverse and full of nerues: by which titillation the sense being moued, and arteries distended, or pulled, the spirits from thence moue and pos-

sesse the sides, veines, countenance, eyes, See more in *Iossius de risu & fletu*, de anim. tam a *Vives 3 de Anima*. Teares, as *Scaliger* defines, proceed from grieffe and pittie, i or from the heating of a moist braine, for a dry cannot weepe.

That they see and heare so many phantasies, Chimeras, noyses, visions, &c. as *Fienus* hath discoursed at large in his booke of Imagination, and *Lavater de spectris* part. 1. cap. 2. 3. 4. their corrupt phantasie makes them see and heare that which indeed is neither heard nor seene. *Qui multum ieiunant aut noctes ducunt insomnes*, they that much fast, or want sleep, as melacholy or sicke men commonly doe, see visions, or such as are weake sighted,

very timorous by nature, madde, distracted, or earnestly seeke, *Sabini quod volunt somniant*, as the saying is, they dreame of that they desire. Or as

† *Lod. Mercatus* proues, by reason of inward vapors, and humors from blood, choller &c. diuersly mixt, they apprehend and see, outwardly as they suppose diuerse images, which indeed are not. As they that drinke wine

thinke all runns round, when it is in their own braine; so is it with these men, the fault and cause is inward, as *Galen* affirms, mad men and such as are

neere death, *quas extra se videre putant Imagines intra oculos habent*, tis in their braine, which seems to be before them, the braine as a concaue glasse

reflects solid bodies. The Organs corrupt by a corrupt phantasie, as *Lemnius* lib. 1. cap. 16. well quotes. m cause a great agitation of spirits, and humors, which wander to and fro in all the creeks of the braine, and cause such apparitions before their eyes. *Orestes* now mad supposed he saw the furies tormenting him, and his mother still ready to runne vpon him.

O mater obsecro noli me persequi
His furis, aspectu anguineis, horribilibus,
Ecce ecce me me inuadunt, in me iam ruunt.

but *Electra* told him thus raving in his mad fit he saw no such sights at all, it was but his crazed imagination.

Quiesce quiesce miser in linteis tuis,
Non cernis etenim que videre te putas.

So *Pentheus* (in *Bacchis Euripidis*) sawe two sunns, two *Thebes*, his braine alone was troubled. Sicknesse is an ordinary cause of such sights. *Cardan* subtil. lib. 18. *Mens agra laboribus & ieiunijs fracta, facit eos videre audire &c.*

And.

And *Osiander* beheld strange visions, and *Alexander ab Alexandro* both in their sicknesse, which he relats, *de rerum varietat. lib. 8. cap. 44.* *Albatrog-nius* that noble *Arabian* on his death bed, saw a ship ascending and descending, which *Fracastorius* records of his friend *Baptista Turrianus: Pentheus* in his madnesse two suns and two *Thebes*, euery thing double. Weake sight and a vaine perswasion withall, may effect as much, and second causes concurring, as an oare in water makes a refraction, and seemes bigger, bended double, &c. The thicknesse of the ayre may cause such effects, or any object not well discerned in the darke, feare & phantasie will suspect to be a Ghost, a diuell, &c. *Quod nimis miseri timent, hoc facile credunt*, we are apt to beleue, and mistake in such cases. *Marcellus Donatus lib. 2. cap. 1.* brings in a story out of *Aristotle*, of one *Antepheron* which likely saw wheresoeuer he was, his owne Image in the ayre, as in a glasse. *Vitellio lib. 10. perspect.* hath such another instance of a familiar acquaintance of his, that after the want of three or foure nights sleepe, as hee was riding by a riuers side, saw another riding with him, and vsing all such gestures as hee did, but when more light appeared, it vanished. *Eremites* and *Anachorites* haue frequently such absurd visions, revelations by reason of much fasting, and bad diet, many are deceaued by legerdemaine, as *Scot* hath well shewed in his booke of the discouery of witchcraft, and *Cardan subtil. 18.* suffites, perfumes, suffumigations, mixt candles, perspectiue glasses, and such naturall causes, as you may perceauē in *Baptista Porta, Alexis, Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus* which *Plinius lib. 2. cap. 37.* calls *Castor* and *Pollux*, with many such that appeare in moorish grounds, about Church-yardes, wast vallies, or where battailes haue beene fought, the causes of which read in *Goclenius, Velcurius, Finkius, &c.* such feates are often done, to frightē children with squibs, rotten wood, &c. to make folkes looke as if they were dead, † *solito maiores*, bigger, lesser, fairer, fouler, &c. to see strange vncouth fights by Catoptriks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glasse put vpon it, the sunne shining, will represent on the opposite wall, all such objects as are illuminated by his rayes, with Concaue and Cylinder glasses we may reflect any shape of men, diuells, anticks, (as magicians most part doe to get a silly spectator in a darke roome) we will our selues, & that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to haue represented his owne Image walking in the aire by this art, though no such thing appeare in his perspectiues. But most part is within the braine that deceiues them, although I may not deny, but that oftentimes the diuell deludes them, takes his opportunity to suggest, and represent vaine objects to sicke melancholy men, and such as are ill affected.

The hearing is as frequently deluded as the sight, from the same causes almost, as he that beares Bells, will make them sound what hee list. *As the foole thinketh, so the bell clinketh.* *Theophilus* in *Galen*, thought he heard musicke, from vapours which made his eares sound, &c. Some are deceaued by *Echo's*, some by roaring of waters, or concaues and reuerberation of aire in the ground and hollow places and walls. † At *Cadurum* in *Aquitany*, words and sentences are repeated by a strange *Echo* to the full, or whatsoe-

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n *Euripides.*o *Seneca Quod metuitur nimis, nunquam moueri posse, nec tolli putant.*† *Sanguis vpu- pe cum melle compositus & centaurea &c. Albertus.*† *Lib. 1. occult. philos. imperiti homines demonum & umbrarum Imagines videre se putant quum nihil sine aliud. quā simula- lachia. animæ experia.*† *tam clare et articulate audies repetitum, ut perfectior sit Echo quam ipsa dixeris.*

202 uer you shall play vpon a muscally instrument, more distinctly and louder, then they are spoken at first. *Cardan subtil. lib. 18.* hath wonderfull stories of such as haue beene deluded by these *Ecchos*.^p At *Barry* an Isle in the Seuerne mouth they seeme to heare a smiths forge: so at *Lypara* and those sulphurous Isles, & many such like which *Olaus* speakes of in the continent of *Scandia*, and those Northerne countries. *Cardan de rerum var. lib. 15. cap. 84.* mentioneth of a woman, that still supposed she heard the diuell call her, and speaking to her, she was a painters wife in *Millan*: and many such illusions and voices, which proceed most part from a corrupt Imagination.

^p Blowing of Bellows and knocking of Hammers, if they apply their eare to the cliffe.

^q Memb. 1. Sub 3. of this Partition. cap. 16.

^{in 9.} Rhasis.

^r Signa demonis

nulla sunt nisi

quod loquantur

ea que ante

nesciebant, ut

Teutonicum aut

aliud Idioma,

&c.

[†] Cap. 12. tract.

de melan.

[†] Tract. 15. c. 4.

[†] Cap. 9.

^u *Miravis concitat humores*

ardorq; uehementem mentem

exagitat, quum,

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

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&c.

&c.

&c.

&c.

&c.

&c.

&c.

&c.

Whence it comes to passe, that they prophecy, speake seuerall languages, talke of Astronomy, and other vnknowne sciences to them: (of which they haue beene euer ignorant,) ^q I haue in brieue touched, onely this I will here adde; that *Arculanus*, *Bodin. lib. 3. cap. 6. demon.* and some others ^r hold as a manifest token that such persons are possessed with the Diuell: so doth *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But ^s *Guianerius*, ^t *Montaltus*, and *Lemnius lib. 2. cap. 2.* referre it wholly to the ill disposition of the ^u humor, and that out of the authority of *Aristotle prob. 30. 1.* because such symptomes are cured by purging, and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they doe *elicere voces inuiditas*, compell strange speeches to bee spoken: another argument he hath from *Platoe's reminiscencia*, but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceede from euill spirits, which take all opportunities of humors decayed, or otherwise to peruert the soule of man; and besides the humor it selfe, is *Balneum Diaboli*, the Diuells bath, and as *Agrippa* proues, doth intice him to seize vpon the m.

SECT. 4.

MEMB. I. SUBSEC. I.

Prognosticks of Melancholy.



Rognosticks, or signes of things to come, are either good or bad. If this malady be not hereditary, and taken at the beginning there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18.* That which is with laughter, of all others is most secure, gentle, and remisse, *Hercules de Saxonia*. ^x If that evacuation of hemroids, or varices which they call the water betweene the skinne, shall happen to a melancholy man, his misery is ended; *Hippocrates Aphor. 6. 11. Galen. lib. 6. de moribus vulgar. com. 8.* confirms the same, and to this Aphorisme of Hippocrates all the Arabians, new and old Latines subscribe; *Montaltus cap. 25. Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius lib. 1. obseruat. med. cap. de Mania*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith, that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and hee was freed from his madnesse. *Marius the Roman*

^x Si melancholicis hemoroides superuenierint varices vel ut quibusdam placit aqua inter cutem, soluitur malum.

^y Cap. 10. de quartana.

was

was so cured some say, though with great paine. *Skenkius* hath some other instances of women that haue beene helped by flowing of their monthes; which before were stopped. That the opening of the hæmrods, will doe as much for men, all Physicians ioyntly signifie, so they be voluntary some say, and not by compulsion. All melancholy men are better after a quartane *Y Iou- bertus* saith scarce any man hath that ague twice: But whether it free him from this malady, tis a question; for many Physicians ascribe all long Agues for especiall causes, and a quartane Ague amongst the rest. *z Rhasis cont. lib. 1. tract. 9.* When melancholy gets out at the superficies of the skinne, or settles breaking out in scabbes, leprosie, morphew, or is purged by stooles, or by the Vrine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. *Guanerius, cap. 5. tract. 15.* adds Drop sic, Iandise, Dysentery, Leprosy, as good signes, to these Scabbes, Morphewes, and breaking out, and proues it out of the 6. of *Hippocrates* Aphorismes.

Evill Prognosticks on the other part. *In veterat a melancholia incurabilis*, if it be inueterate, it is ^a incurable, a common axiome, *aut difficulter curabilis* as they say that make the best, hardly cured. This *Galen* witnesseth, *de loc. affect. cap. 6.* ^b be it in whom it will, or from what cause soeuer, it is euer long, wayward, tedious, and hard to be cured, if once it be habituated. As *Lucian* saith of the gout, she was the ^c Queene of diseases, and inexorable, may wee say of melancholy. Yet *Paracelsus* will haue all diseases whatsoever curable, and laughs at them which thinke otherwise, as *T. Erastus part. 3.* objects to him. Although in another place, hereditary diseases hee accounts incurable, and by no art to be remoued. ^d *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only ^e *Imagination* be hurt, & not reason, ^f the gentlest is from blood. worse from choler adust, but the worst of all from Melancholy putrified. ^g *Brunel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. ^h The cure is hard in man, but much more difficult in women. And both men and women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo*, ⁱ This malady doth commonly accompany them to their graue, Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will retorne againe more violent and sharpe then at first, and that upon euery small occasion or error: as in *Mercuries* weather-beaten statue, that was once all ouer gilt, the open parts were cleane, yet there was *in simbris aurum*, in the chinckes a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. ^k Oftentimes it degenerates into Epilepsy, Apoplexy, Convulsions, and blindness: by the authority of *Hippocrates* & *Galen*, all averre, if once it possesse the ventricles of the braine, *Frambesarius*, & *Salust. Saluianus* adde, if it get into the optick nerues, blindness. *Mercurialis consil. 10.* had a woman to his patient, that from Melancholy became Epilepticke and blinde. ^m If it come from a cold cause or so continue cold, or increase, Epilepsy; Convulsions follow, and blindness, or else in the end they are moped, sottish, and in all their actions, speeches, gestures, ridiculous. ⁿ If it come from an hot cause, they are more furious, and

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z Cum sanguis exat per superficiem & residet mel. in choliam per scabiem, morphewam nig. am. vel expurgatur per inferiores partes, vel vrinam &c. non erit &c. splen magnificatur & varices appaerent.

a Quia in m. conversa in naturam.

b In quocunq; sit, a quacunq; causa Hypocondriac. praesertim, semper est longa, morosa, nec facile curari potest.

c Regina morborum & inexorabilis.

d Omne diuinum quod oritur a paucitate cerebri, i. incurabile

Hildesheim. spicel. 2. de mania.

e Si sola Imaginatione ledatur, & non ratio.

f Mala a sanguine feruente, deterior a bile assata, pessima ab atra bile putrefacta.

g Difficilior cura eius que fit vitio corporis totius & cerebri.

h Difficilis curatio in viris, multo difficilior in feminis.

i Ad interitum plerumq; homines comitatur, licet medici levent plerumq; tamen non tollunt unquam,

sed recedit acerbior quam antea, minima occasione, aut errore.

k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cecitatem.

l Montan. c. 25. Laurentius, Nic. Piso. m Her. de Saxonia, Aristotile, Capivaccius. n Favent. humor frigidus sola delirij causa, furoris vero humor calidus.

sed recedit acerbior quam antea, minima occasione, aut errore. k Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cecitatem. l Montan. c. 25. Laurentius, Nic. Piso. m Her. de Saxonia, Aristotile, Capivaccius. n Favent. humor frigidus sola delirij causa, furoris vero humor calidus.

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boisterous, and in conclusion mad. *Calescentem melancholiam sepius sequitur mania,* ° if it heat and increase, that is the common euent, *P per circuitus, aut semper insanit,* he is mad by fits, or altogether. If it come from Melancholy naturally adust, and in excess, they are often dæmoniacall, *Montanus.*

o *Hernius* calls madnes *(oboletem melancholiam)* *Alexander. li. 1. cap. 18.*
q *Montan. c. 15.* *Raro mors, aut nunquam, nisi sibi ipsis inferant.*
r *Lib. de Insania, Fabio Caluo interprete.* *Nonnulli violentas manus sibi inferant.*
s *Lucret. lib. 3.*
u *Lib. 2. de Intellectu, sepe mortem sibi consciscunt ob timorem & tristitiam, & odio vite affecti ob furorem & desperationem.* *Est enim infera &c. Ergo sic perpetuo afflictati vitam oderunt, se precipitant, his malis carituri aut interficiunt se aut tale quid committunt.*
x *V. 10. P. 107*
y *Iob. 3. 3.*
z *Iob. 6. 8.*
† *Vi doloris & tristitie ad insaniam pene redactus.*
a *Seneca.*
b *In salutis sue desperatione proponunt sibi mortis desiderium Oct. Horat. lib. 2. cap. 5.*
c *Lib. de Insania* *Sic sic inuat ire per umbras.*
d *Cap. 3. de mentis alienat. vasti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, ut multa tri. sua exempla vidimus.*

q Seldome this malady procures death, except (which is the greatest, most grievous calamity; and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis Hippocrates observation, *Galens* sentence; *Et si mortem timent, tamen plerumque sibi ipsis mortem consciscunt, lib. 3. de locis affect. cap. 7.* the doome of all Physicians. 'Tis Rabbi *Moses Aphorisme*, the prognosticon of *Avicenna, Rhasis, Aetius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Pifo, Bruel, Fuchsius, all, &c.*

Et sepe usq; adeo mortis formidine vite Percipit infelix odium, lucisq; vidende, Ut sibi consciscat marenti pectore lethum.
And so farre forth deaths terror doth affright,
He makes away himselfe, and hates the light:
To make an end of feare and greife of heart,
He voluntary dies to ease his smart.

In such sort doth the torture and extremity of his misery torment him, that he can take no pleasure in his life, but is in a manner inforced to offer violence vnto himselfe, to bee freed from his present insufferable paines. So some (saith *Fracastrorius*) *in fury, but most in despaire, sorrow feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappy and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them.* In the day time, they are affrighted still by some terrible object, and torne in pieces with suspicion, feare, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but euen against their wils they are intent, and still thinking of it, they cannot forget it, it grinds their soules day and night, they are perpetually tormented, a burden to themselves as *† Iob* was, they can neither eate, drinke, or sleep. *Psal. 107. 18. their soule abhorreth all meat, and they are brought to deaths doore, x being bound in misery and iron: they y curse their starres with Iob, z and day of their birth, and wish for death: for as Pineda and most interpreters hold, Iob was euen melancholy to despaire, and almost † madnesse it selfe; they murmur many times against the world, friends, allies, all mankinde, euen against God himselfe in the bitternesse of their passion, a vivere nolunt, mori nesciunt, liue they will not, dye they cannot.* And in the midle of these squalid, vgly, and such irksome dayes, they seeke at last, finding no comfort, b no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum.* All creatures seeke the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith *c Hippocrates*) *vel quia putant inde se maioribus malis liberari,* to be freed as they wish. Though many times as *Aesopes* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix Platerus*) *after many tedious daies at last, either by drowning, hanging, or some such fearefull end, they precipitate or make away themselves: many*

lameis-

lamentable examples are daily seene amongst vs. Tis a common calamity, & a
 fatall end to this disease, they are condemned to a violent death, by a Iury of
 Physitians, furiously disposed, carried headlong by their tyrannizing wils, in-
 forced by miseries, and there remaines no more to such persons, if that hea-
 uenly Physitian, by his assisting grace of mercy alone, doe not prevent, (for
 no humane perswasion, or Art can helpe) to be their owne butchers, and
 execute themselues. *Socrates* his *cicuta*, *Lucretia's* dagger, *Timons* halter, are
 yet to bee had; *Catoes* knife, and *Neroes* sword are left behind them, as so
 many fatall engines, bequeathed to posterity, and will be vsed to the worlds
 end, by such distressed soules: so intollerable, vnufferable, grieuous and vio-
 lent is their paine, & so vnspcakable, and continueate. One day of grieffe is an
 hundred yeares, as *Cardan* obserues: Tis *carnificina hominum, angor animi*,
 as well saith *Areteus*, a plague of the soule, an epitome of hell; and if there
 be an hell vpon earth, it is to be found in a melancholy mans heart.

For that deepe torture may be call'd an hell.

When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in iest, I may truly affirme
 of melancholy in earnest.

O triste nomen! o dñs odibile
 † *Melancholia lachrymosa, Cocytii filia,*
Tu tartari specubus opacis edita
Erinnys, vtero quam Megera suo tulit,
Et ab vberibus aluit, cuiq; paruule,
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te demones
Produxere in lucem, exitio mortalium.
Non Iupiter ferit tale telum fulminis,
Non ulla sic procella seuit equoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnae membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,
 Is this of Melancholy, brat of hell,
 There borne in hellish darknesse doth it dwell,
 The Furies brought it vp, *Megera's* teate,
Alecto gaue it bitter milke to eate.
 And all conspir'd a bane to mortall men,
 To bring this diuell out of that black den.
Iupiters thunderbolt, not storme at Sea,
 Nor whirle wind doth our hearts so much dismay:
 What? am I bit by that fierce *Cerberus*?
 Or stung by † serpent so pestiferous?
 Or put on shirt that's dipt in *Nessus* blood?
 My pain's past cure, Physick can doe no good.

Sicuti non inuenere tyranni maius tormentum. No torture of body like vnto
 it, no strappado's, hot irons, *Phalaris* buls:

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e *Arculanus in*
 9 *Rhasis cap. 16.*
cavendum ne ex
alto se precipi-
tent, aut alias
ledant.

g *O omnium o-*
pinionibus inco-
gitabile malum.
Lucian. morte sq;
mille, mille dana
vivit, necesse ge-
rit, peritq; Heim-
sis Austriaco.

h *Regina mor-*
borum cui fa-
mulantur omnes
 & *obediunt.*
Cardan.

Et paulò
 post

† *Eheu quis in-*
tus Scorpio & c.
Seneca Act. 4.
Herc. act.

Nec

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† *Nec ira deum tantum, nec tela, nec hostis,
Quantum sola nocet animis illapsa,*

† *Silius Itali-
cus.*

Ioues wrath, nor diuels can,

Doe so much harme toth' Soule of man.

all feares, griefes, suspitions, discontents, imbonities, insuauities are swallow-
ed vp, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so

† *Lib. 29.*

many small brookes; 'tis *coagulum omnium arumnarum*: which † *Ammia-*

*i Hic omnis im-
bonitas, & in-
suauitas consi-
sit, ut Tertulli-
ani verbis utar,
orat, ad mar-
tyres
Plautus.*

nus applyed to his distressed *Palladius*, I say of our Melancholy men, hee is
the cream of humane aduersity, the quintessence, and vpsnot; all other di-
seases whatsoeuer, are but flea-bitings to Melancholy in extent: 'Tis the pith
of them all,

† *Hospitium est calamitatis, quid verbis opus est,
Quamcunq; malam rem quares, illic reperies:*

What need more words, 'tis calamities Inne;

Where seeke for any mischiefe, 'tis within;

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*,
the true *Titius*, whose bowels are still by a vulture, deuoured (as poets faine)

k Vita Herculis

for so doth *k Lilius Giraldus* interpret it, of anxieties, & those griping cares,
and so ought it to be vnderstood. In all other maladies, we seeke for helpe, if

a legge or an arme ake, through any distemperature or wound, or that wee
haue an ordinary disease, aboue all things whatsoeuer, wee desire helpe &

health, a present recouery, if by any meanes possible it may be procured. We
will freely part with all our other fortunes, substance, endure any misery,

drinke bitter potions, swallow those disastfull pills, suffer our ioints to be sea-
red, to bee cut off, any thing for future health; so sweete, so deare, so pretious

aboue all other things in this world, is life, but to a melancholy man, nothing
so tedious, nothing so odious; that which they so carefully seeke to preserue,

he abhorres: he alone, so intollerable are his paines. Some make a question,
graviore morbi corporis an animi, whether the diseases of the body or minde

*l Quid est mi-
serius in vita,
quam velle mo-
ri. Seneca.*

be more grieuous; but there is no comparison; no doubt to bee made of it,
multo enim seuior, longeq; atrocior est animi, quam corporis cruciatus (*Len-*
lib. 1. c. 12) the diseases of the minde are farre more grieuous,

—— *Totum hic pro vulnere corpus,*

body & soule and all is misaffected here, but the soule especially. So *Cardan* testifies,
de rerum var. lib. 8. 40. *m Maximus Tyrius* a *Platonist*, and *Plutarch*, haue

*m Tom. 2.
Libello an. gra-
uiores passiones
etc.*

made iust volumes to proue it. *n Dies adimit aegritudinem hominibus*, in o-
ther diseases, there is some hope likely, but these vnhappy men are borne to

n Ter.

misery, past all hope of recouery, incurably sicke, the longer they liue, the
worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for
a man in such extremity of paine and griefe, to make away himselfe: & how

*o Patet exitus,
si pugnare non
vultis, licet fu-
gere, quis voste-
ret inuitos? De
provid. cap. 8.
† Agamus Deo
gratias, quod ne
mo inuitus in
vita tenevi po-
test.*

these men that so doe, are to be censured. The *Platonists* approue of it, that
it is lawfull in such cases, and vpon a necessity, *Plotinus lib. de beatitud. cap. 7.*

and *Socrates* himselfe defends it, in *Plato's Phedon*, if any man labour of an in-
curable disease, he may dispatch himselfe, if it be to his good. *Epicurus* and his

followers, The *Stoicks* in generall affirme it, and *Seneca* amongst the rest,
quamcunq; veram esse viam ad libertatem, any way is allowable, that leads

to liberty, † *let vs giue God thanks, that no man is compelled to liue against his*
will

will. † He commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily dye, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Iunius Brutus*, as *Vibius Virius*, and those *Campanian* Senators in *Livy* (*Dec. 3. lib. 6.*) to escape the Roman tyranny, that poisoned themselves. † *Themistocles* drank Bulls blood, rather then hee would fight against his country, and *Demosthenes* chose rather to drinke poyson, then to fall into his enemies hands. How many myriads besides in all ages, might I remember, *qui sibi lethum insontes peperere manu*, &c. P *Rhasis* in the *Machabees* is magnified for it, *Sampsons* death approved. * *Titus Pomponius Atticus*, that wise, discreet, renowned Roman Senator, *Tullies* deare friend, when he had beene long sick, as he supposed of an incurable disease, *vitamq; produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine to dispatch himselfe, to be rid of his paine, and when as *Agrippa*, & the rest of his weeping friends, earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himselfe, with a settled resolution hee desired againe, they would approve of his good intent, and not seeke to dehort him from it: And so constantly died, *precesq; eorum taciturna sua obstinatione depressit*. † *Lycurgus* the famous law-maker of *Lacedemon*, after he had settled his common-wealths, made away himselfe, *se interimens diem obiit*. So did *Aristotle*, *Empedocles*, *Zeno*, *Chrisippus*, &c. In warres for a man to run rashly vpon imminent danger, and present death is accounted valour and magnanimity, † to be the cause of his own, & many a thousands ruine besides, to commit wilfull murder in a manner, of himselfe and others, is a glorious thing, and he shall be crowned for it. The 9 *Massegata* in former times, *Barbiccians*, and I knowe not what nation besides, did stifle their old men, after 70 yeares, to free them from those grievances, incident to that age. So did the * inhabitants of the Iland of *Choa*, because their ayre was pure and good, and the people generally long lined, *antevertabant fatum suum, priusquam manci forent, aut imbecillitas accederet, papaverem vel cicuta*, with poppy or hemlock prevented death. Sr *Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut alijs molestus*, troublesome to himselfe or others, (especially if to live be a torment to him) let him free himselfe with his own hands from this tedious life, as from a prison, or suffer himselfe to be freed by others. It is an ordinary thing in *China* (saith *Mat. Riccius* the Iesuite) † if they be in despaire of better fortunes, or tired and tortured with misery, to bereave themselves of life, and many times to spite their enemies the more, to hang at their doore. *Tacitus* the historian, *Plutarch* the Philosopher, much approves a voluntary departure, and *Austin de civ Dei*, l. 1. cap. 29. defends a violent death, so that it bee vndertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere, vita ista sineatur, quando ille cui finitur, iterum mori non cogitur?* &c. no man so voluntarily dies, but *volens, nolens*, he must dy at last, and our life is subiect to innumerable casualties, who knowes when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, rather suffer one, then feare all. *Death is better then a bitter life*, *Eccl. 30. 17.* * And a harder choice to live in feare, then by once dying, to be freed from all. *Theombrotus Ambraciotes*, perswaded, I knowe not how many hun-

† Epist. 24. 71.
82.

P Mac. 14 42.

† As amongst
Turkes and
others.q Bohemus de
moribus geniu.

* Aelian lib. 4.

cap. 1. omnes 70.
annum egressos
interficiunt.r De ponte de-
icere.s Lib. 2. Praeser-
tim quum tor-
mentum ei vite.si, bona spe fre-
tus acerba vitavelut a carcere
se eximat, vel abaliis eximi sua
voluntate patia-
tur.t Expedi: ad
Sinus lib. 1. c. 9.Vel bonorum
desperatione,vel malorum
perpessione fra-

cti & fatigati,

vel manus vio-
lentas sibi infe-runt, vel ut in-
micis suis agre
faciant, &c.u So did An-
thony, Galba,

Vuellius, Otho,

Aristotle him-
selfe, &c. Ajaxin despaire
Cleopatra to
save her ho-
nour.x Inertius deli-
gitur diu vivere
quam in timoretot morborum
semel moriendo,nullam deinceps
formidare.

dreths of his Auditors, by a luculent Oration he made of the miseries of this, and happinesse of that other life, to precipitate themselues. And hauing read *Platoes* diuine tract *de anima*, for examples sake led the way first. That neat Epigram of *Calimachus* will tell you as much,

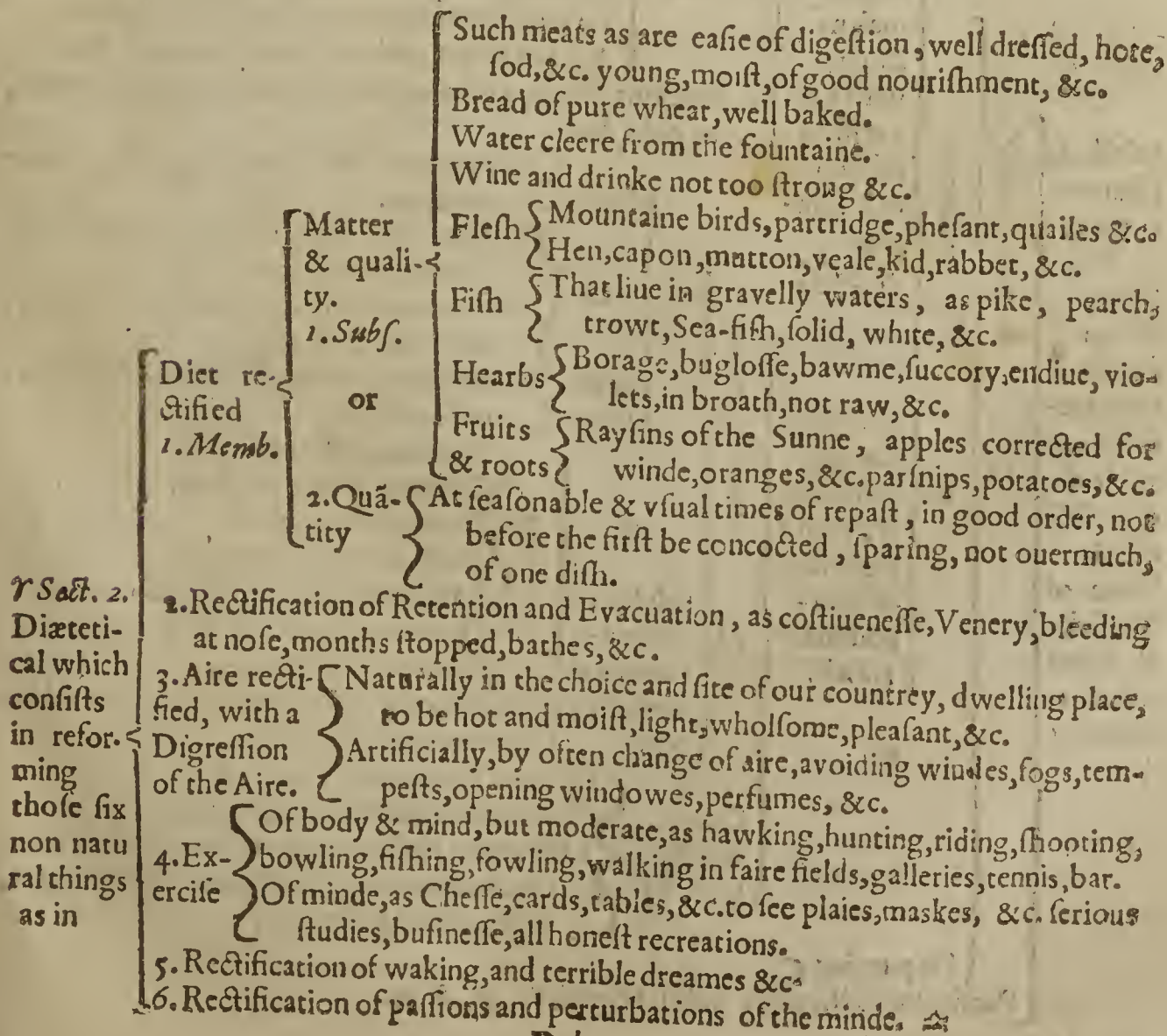
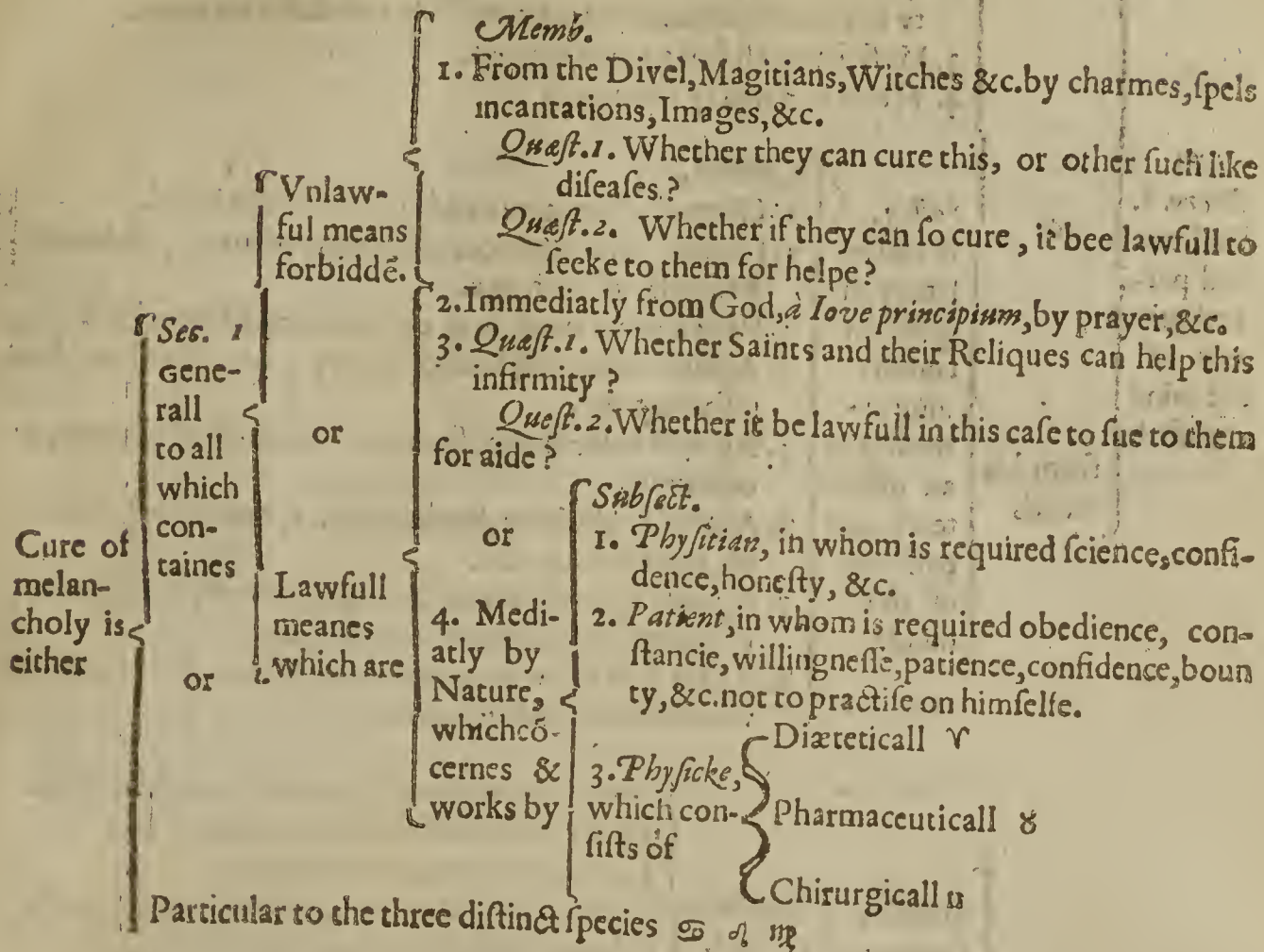
*Iamq; vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Diuini eximium de nece legit opus.*

Calenus and his *Indians*, hated of old, to dye a naturall death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: but these are false and Pagan positions, & vpon a wrong ground. No euill is to be done, that good may come of it, *reclamat Christus, reclamat Scriptura*, God, and all good men are y against it. *Male meretur, qui dat mendico quod edat, nam & illud quod dat, perit; & illi producit, vitam ad miseriam*: he that giues a beggar an almes (as that Comicall Poet said) doth ill, because he doth but a prolong his miseries. But *Lactantius lib. 6. c. 7. de vero cultu*, calls it a detestable opinion, and fully confutes it. *l. 3. de sap. c. 18.* and *St Austin epist. 52. ad Macedonium, c. 61. ad Dulcitium Tribunum*: so doth *Hierom* to *Marcella* of *Blessillas* death, *Non recipio tales animas &c.* hee calls such men, *martyres stultæ Philosophiæ*: so doth *Cyprian de duplici martyrio*, *Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos.* To this effect writes *Arist. 3. Ethic.* but it needs no confutation. This only let me adde, that in some cases, those hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they doe, by stabbing, flashing, &c. are to be mitigated, as in such as are mad, beside themselues for the time, or knowne to haue beene long melancholy, and that in extremity, they knowe not what they doe, deprived of reason, iudgement, all, c as a ship that is void of a Pilot, must needs impinge vpon the next rocke or sands, and suffer shipwrack. *P. Forestus* hath a story of two melancholy brethren, that made away themselues, and for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they vse: to terrifie others, as it did the *Milesian Virgins* of old, but vpon farther examination of their misery and madnesse, the censure was *reuoked* and they were solemnly interred, as *Saul* was by *David. 2. Sam. 2. 4.* and *Seneca* well aduiseeth, *Interfere interfectori, sed miserere interfecti.* Thus of their goods and bodies, we can dispose, but what shall become of their soules. God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & iugulum. Quod cuiquam contigit, cui vis potest*: Who knowes how he may be tempted? It is his case, it may be thine: *Qua sua fors hodie est, cras fore vestra potest*; wee ought not to be so rash and rigorous in our censures, as some are, charity will iudge and hope the best; God be mercifull to vs all.

† *Curtius* l. 16.
y *Laqueus* pre-
cisus, cont. x. l. 5.
quidam nauis fra-
gio facto, amissis
tribus liberis, &
uxore, suspendit
se, precipit illi
quidam ex pre-
teritibus la-
queum, A libe-
rato reus sit ma-
lestici. *Seneca.*
See *D. Kings*
14. Lect. on *Io-
nas, D. Abbot,*
6. Lect. on the
same Prophet.
b As to be bu-
ried out of
Christian bu-
riall with a
stake. *Idem Pla-
to 9. de legibus,*
vult separatim
sepeliri, qui sibi
ipsis mortem co-
sciscunt, &c.
lose their
goods, &c.
c *Navis* desitu-
ta nauclero, in
terribilem ali-
quem scopulum
impingit.
d *Observat.*
e *Seneca* tract.
1. l. 8. c. 4. *Lex:*
homicida in se
insepultus abii-
ciatur, contradi-
citur. Eo quod
afferre sibi ma-
nus, coactus sit
assiduus malis,
summam infeli-
citatem suam in
hoc remouit,
quod existima-
bat licere mise-
ro mori.
† *Buchanan. E-*
leg. lib.

FINIS.

THE SYNOPSIS OF THE SECOND PARTITION.



Synopsis to the second Partition.

From himselfe } *Subsect.*
 1. By vsing all good meanes of helpe, confessing to a friend, &c.
 Avoiding all occasions of his infirmitie.
 Not giuing way to passions, but resisting to his vtmost.
 2. By faire and foule meanes, counsell, comfort, good perswasion, wity devices, fictions, and if it be possible to satisfie his miad.
 3. Musicke of all sorts aptly applied.
 4. Mirth, and merry company.

Mem. 6. Passions and perturbations of the mind rectified. } or
 Sect. 3. A consolatory digression containing remedies to all discō- tents and passions of the minde. } from his friends

Memb.
 1. Generall discontentes and griuances satisfied.
 2. Peculiar discontentes, as detormitie of body, sicknesse, basenesse of birth, &c.
 3. Pouerty and want, such calamities and aduersities.
 4. Against seruitude, losse of liberty, imprisonment, banishment &c.
 5. Against vaine feares, sorrowes for death of friends, or otherwise.
 6. Against enuie, liuor, hatred, malice, emulation, ambition, and selfeloue &c.
 7. Against repulses, abuses, iniuries, contemptes, disgraces, contumelies, slanders, and scoffes &c.
 8. Against all other griuous and ordinary symptomes of this disease of melancholy.

8 Sect. 4. Pharmaceutice, or Physicke, which cureth with medicines, with a digressio of this kinde of Physick, is either Mem. 1. Subsec. 1

Generall to all } Alterative }
 Simples altering melancholy, with a digression of Exotick Simples } 2. Subf. }
 or }
 copouids altering melancholy, with a digressio of compounds. } 1. Subf. }
 or }
 Hearbes } 3. Subf. }
 To the heart; borage, buglosse, Scorzonera &c.
 To the head; balme, hops, nenuphar &c.
 Liuer; Eupatory, artimesia &c.
 Stomack; wormewood, centaury, penyroyall.
 Splene; Ceterache, ashe, Tameriske.
 To purifie the blood; endiue, succory, &c.
 Against winde; organ, fennell, anniseed &c.
 4. Precious stones; as sinaragdes, chelidonies &c. Minerals, as gold, &c.

Liquid }
 fluide }
 or }
 confisting }
 Wines; as of Hellebor, Buglosse, Tameriske, &c.
 Syrupes of borage, buglosse, hopps, Epithyme, endiue, succory &c.
 Conferues of violets, maidenhaire, borage, buglosse, roses. &c.
 Cōfections; Treacle, Mithridate, Eclegmes or Linctures.
 Diambra, dianthos.
 Diamargaritum calidum.
 Diamoschum dulce.
 Electuarium de gemmis.
 Lætificans Galeni & Rhasis.
 Diamargeritum frigidum.
 Diarrhodon Abbatis.
 Diacorolli, Diacodiū, with their tables
 Condites of all sorts, &c.

Inwardly taken }
 or }
 solid, as those aromatical }
 confecti- }
 ons. }
 cold }
 Oyles of Camomile, Violets, Roses, &c.
 Ointments; alablastritum, populeum &c.
 Liniments; plasters, carotes, cataplasmes, frontals, fomentations, Epithymes, lacks, bagges, odoraments; posies, &c.

Outwardly vsed, as }
 Or purging C
 Particular to the three distinct Species. § a n.

Synopsis of the second Partition.

1. *Subs.* { Afrabacca, Lawrell, white Hellebor, Scylla, or Sea-
 Vpward } onyon, Antimony, Tobacco.
 as vomits
 or { More gentle; as Sena, Epithime, Polipodie, Mirobala-
 nes, Fumitory, &c.
 Down- }
 ward. } Stronger, aloes, lapis Armenus, lapis lazuli, black Hel-
 2. *Subsect.* } lebor.
- Simples purging melancholy.
- Medicines purging melancholy, are either
 Memb. 2.
3. *Subs.* or { Superior parts
 Com- }
 pounds }
 purging }
 melancholy. }
- Mouth {
 swallowed or { Liquid, as potions, Iulips, Syrapes, wine
 of Hellebor, buglosse, &c.
 Solid, as lapis Armenus, and lazuli, pills
 of Indie, pills of Fumitory, &c.
 Electuaries, Diasena, confection of Ha-
 mech, Hierologadium, &c.
 Not swallowed, as gargarismes, masticato-
 ries &c.
- or {
 Nostrils; sneezing powders, odoraments, perfumes, &c.
 Inferiour parts; as Clifters strong and weake, and suppositories of
 Castilian sope, hony boiled, &c.
- Phlebotomy, to all parts almost, and all the distinct Species.
 With knife, horseleeches.
 Cupping-glasses.
 Cauteries, and searing with hot irons, boaring.
 Dropax and Synapismus.
 Issues to severall parts, and vpon severall occasions.
- II Chirurgicall Physicke, which consists of Memb. 3.

1. *Subsect.*
 Moderate diet, meat of good iuyce, moistning, easie of digestion.
 Good Ayre.
 Sleepe more then ordinary.
 Excrements daily to be avoided by Art or Nature.
 Exercise of Body and minde not too violent, or too remisse, passions of the
 minde, and perturbations to be avoided.
2. Blood-letting if there bee need, or that the blood bee corrupt, in the arme,
 fore-head, &c. or with Cupping-glasses.
3. Preparatiues and purgers {
 Preparatiues; as Syrupe of borage, buglosse, Epithime, hoppes,
 with their distilled waters, &c.
 Purgers; as Montanus, and Mathiolus Helleborismus, Querce-
 tanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali,
 Antimony prepared, *Rulandi aqua mirabilis*: which are vsed,
 if gentler medicines will not take place, with Arnoldus *vinum*
buglossatum, Sena, cassia, mirobalanes, *aurum potabile*, or be-
 fore Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.
4. Ayerters. {
 Cardans nettles, frictions, clifters, suppositories, sneezings, masti-
 catories, nasals, cupping-glasses.
 To open the Hæmroids with horseleeches, to apply horseleeches
 to the forehead without scatification, to the shoulders, thighs.
 Issues; boaring, cauteries, hot irons in the suture of the crowne.
5. Cordials, resolvers, hinderers. {
 A cup of wine, or strong drinke.
 Bézars stone, amber, spice.
 Conserues of borage, buglosse, Roscs, Fumitory.
 Confection of Alchermes.
Electuarium letificans Galeni & Rhasis &c.
Diamargaritum frig. diaboraginatum &c.
- Sect. 5
 Cure of head-melancholy
 Mem. 1.

Synopsis of the second Partition.

6. Correctors of accidents, as

To procure sleepe and ease

Inwardly taken

or

Compounds.

or

Outwardly used, as

Odoraments of Roses, Violets.
 Irrigations of the head; with the decoctions of nymphaea, lettuce, mallowes, &c.
 Epithemes, oynments, bagges to the heart.
 Fomentations of oyle for the belly.
 Bathes of sweet water, in which were sod mallowes, Violets, Roses, Water lillies, Borage flowres, rammes heads, &c.
 Simpler { Poppy, Nymphaea, lettuce, roses, purslan, henbane, mandrake, nightshade, opiū &c
 or { Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.
 Solid, as *requies Nicholai, Philonium Romanum, Laudanum Paracelsi.*
 Oyles of Nymphaea, Poppy, Violets, Roses, Mandrake, Nutmegs.
 Odoraments of vinegar, rosewater, opium.
 Frontals of rose-cake, rose-vineger, nutmeg.
 Ointments, alabastrum, vnguentum populeum, simple, or mixt with opium.
 Irrigations of the head, feet: sponges, Musicke, murmure and noise of waters.
 Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
 Against terrible dreames; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion; vse bawme, hartstongue, &c.
 Against ruddinesse and blushing, inward and outward remedies.

2. Mem. Cure of melancholy over the body.

Diet, preparatiues, purgers, averters, cordials, correctors, as before.
 Phlebotomy in this kinde more necessary and more frequent.
 To correct and cleanse the blood with Fumitory, Sena, Succory, Dandelion, Endiue &c.

3. Mem. Cure of Hypochondriacall or windie melancholy.

Subject. 1.
 Phlebotomy if need require.
 Diet, preparatiues, averters, cordials, purgers as before, sauing that they must not be so vehement.
 Vse of pennyroyall, wormewood, centaury sod, which alone hath cured many.
 To provoke vrine with anniseed, daucus, asarum &c. and stooles if need be by clisters and suppositories.
 To respect the splene, stomack, liuer, hypocondries.
 To vse Treacle now and then in winter.
 To vomit after meales sometimes if it be inveterate.

Inwardly taken

or

Outwardly used, as

Simples or compounds, as

Roots: Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c.
 Herbs: Peniroyall, rue, calamint, Bay leaues, & Berries, Scordium, Bettany, Lavander, camomile, centaury, wormwood, cumin, broom, orange pills
 Spices, Seedes: Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.
 Anniseed, fennell seed, ammi, cary, cumin, nettle, bayes, parsly, grana paradisi.
 Dianisum, Diagalanga, Diaciminū, Diacalaminthes, Electuarium de baccis Lauri, Benedicta laxatiua, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticū, rosatū, Mithridat.

2 To expell wind



THE
SECOND PARTITION
THE CVRE OF
MELANCHOLIE,

SECTION.
THE FIRST MEMBER.
SUBSECTION.

Unlawfull Cures reiected.



Nveterate Melancholy, howsoever it may seeme to be a continuat, inexorable disease, hard to be cured, accompanying them to their graues most part, as ^a *Montanus* obserues, yet many times it may be helped, euen that which is most violent, or at least, according to the same ^b Author, *it may be mitigated and much eased. Nil desperandum.* It may bee hard to cure, but not impossible, for him that is most grieuously affected,

^a *Consil. 235. pro Abbate Italo.*

^b *Consil. 23. aut curabitur aut certe minus afficietur, si volet.*

if he be but willing to be helped.

Vpon this good hope I will proceed, vsing the same method in the Cure, which I haue formerly vsed in the rehearsing of the causes; first *Generall*, then *Particular*, and those according to their seuerall species. Of these Cures some be *Lawfull*, some againe *Unlawfull*, which though frequent, familiar, and often vsed, yet iustly censured, and to bee controverted. As first, whether by these diabolicall meanes, which are commonly practised by the Divell & his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, cabalisticall words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease and the like may be cured? and if they may, whethet it bee lawfull to make vse of them, those magneticall cures, or for our good to seeke after such meanes in any case? The first whether they can doe any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Hewnius, lib. 3. pract. med. cap. 28.*

Calius

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Celcius lib. 16. cap. 16. Delrio Tom. 3. Wierus lib. 2. de prestig. dem. Lavater de spect. part. 2. cap. 7. Holbrenner the Lutheran in Pistorium, Polydor Virg. lib. 1. de prodig. Tandlerus, Lemnius, (Hippocrates, and Avicenna amongst the rest) deny that spirits or diuells haue any power ouer vs, and referre all with Pomponatius of Padua to naturall causes and humours. Of the other opinion are Bodinus Demonomantie, lib. 3. cap. 2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib. 2. de occult. Philos. cap. 36. 69. 71. 72. & lib. 3. cap. 23. & 10. Marsilius Ficinus de vit. calit. compar. cap. 13. 15. 18. 21. & c. Galeottus de promiscua doct. cap. 24. Iovianus Pontanus Tom. 2. Plin. lib. 28. cap. 2. Strabo, lib. 15. Geog. Leo Suavius: Goclenius de vng. armar.

c Alii dubitant an demon possit morbos curare quos non fecit, alii negant sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare.
d Agentia cum patientibus coniungunt.
e Hec alii vident, sed vereor ne dum nolumus esse credulitatem non effugiamus incredulitatis.
f Refert Solomonem mentis morbos curasse, & demones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.
g Spirituales morbi spiritualiter curari debent.
h Sigillum ex auro peculiari ad Melancholicam &c.

Cardan de subtil. brings many proofes out of *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca, &c.* that such cures may be done. They can stanch blood, salve Gours, Epilepsies, biting of mad dogges, toothach, Melancholy, &c. by their spells and charmes. *c Many doubt, saith Nicholas Taurellus, whether the Diuell can cure such diseases he hath not made, and some flatly deny it, howsoeuer common experience confirmes to our astonishment, that Magitians can worke such feats, and that the Diuell without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to vs vnknowne.* *Daneus* in his tract *de Sortiarijs* subscribes to this of *Taurellus, Erastus de lamys*, maintaineth as much, and so doe most diuines, that out of their excellent knowledge and long experience they can commit *d agentes cum patientibus, colligere semina rerum, eaq; materia applicare*, as *Austin inferres de Civ. Dei & de Trinit. lib. 3. cap. 7. & 8.* they can worke stupend and admirable conclusions; we see the effects only, but not the causes of them. Nothing so familiar as to heare of such cures, Sorcerers are too common, Cunning men, Wizards, and white-witches, as they call them, in every Village, which if they be sought vnto, will help almost all infirmities of body & mind, that to doubt of it any longer, *e or not to beleue, were to runne into that other Scepticall extreame of incredulity*, saith *Taurellus*. *Leo Suavius* in his Comment vpon *Paracelsus*, seemes to make it an art, which ought to bee approued: *Pistorius* and others stiffly maintaine the vse of charmes, words, characters, &c. *Arts vera est, sed pauci artifices reperiuntur*; The art is true but there be but a few that haue skill in it. *Marcellus Donatus lib. 2. de hist. mir. cap. 1.* proues out of *Iosephus* eight bookes of antiquities, that *f Solomon* so cured all the diseases of the minde by spells, charmes, and drove away Diuells; and that *Eleazar* did as much before *Vespasian*. *Langius* in his *med. epist.* holds *Iupiter Menocrates*, that did so many stupend cures in his time, to haue vsed this art, and that he was no other then a Magitian. Many famous cures are daily done in this kinde, the Diuell is an expert Physitian, as *Godelm* calls him, *lib. 1. cap. 18.* and God permits oftentimes these Witches and Magitians to produce such effects, as *Lavater cap. 3. lib. 8. part. 3. cap. 1.* *Polid. Virg. lib. 1. de prodigijs, Delrio* and others admit. Such cures may be done, and as *Paricels. Tom. 4. de morb. ament.* stiffly maintaines, *g they cannot otherwise bee cured but by spells, seales, and spirituall physicke.* *h Arnoldus lib. de sigillis* sets downe the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to craue their helpe, or aske a Wifards advice? 'Tis a common practise of some men to goe first to a witch, and then to a Physiti-

Physitian, if one cannot the other shall, *Flectere si nequeant superos Acheronta monebunt.* ⁱ It matters not, saith Paracelsus, whether it bee God or the Diuell, Angells or vncleane spirits cure him, so that he be eased. He calls a ^k Magician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by *T. Erastus part. 1. fol. 45.* And elswhere he encourageth his patients to haue a good faith, ^l a strong imagination, and they shall finde the effects; let Diuines say to the contrary what they will. Hee proues and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they bee caused by Incantation, ^m they must be cured by incantation. *Constantinus lib. 4.* approues of such remedies: *Bartolus* the Lawyer, *Peter Brodinus rerum Indis. lib. 3. tit. 7.* *Salicetus*, *Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quae à magis fiunt, secus non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius*, *Bodinus. dem. lib. 3. cap. 2.* *Godelmannus, lib. 1. cap. 8.* *Wierus, Delrio. lib. 6. quest. 2. To. 3. mag. inquis.* *Erastus, de Lamys*; all our ⁿ Diuines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it selfe absolutely forbids it as a mortall sinne, *Levit. cap. 18. 19. 20. Deut. 18. Eccl. Rom. 8. 19. Evil is not to be done, that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their soules health for euill, and as *Delrio* counsellath, ^o *much better dye, then be so cured.* Some take vp on them to expell Diuels by naturall remedies, and magicall exorcismes, which they seeme to approue out of the practise of the primitive Church, as that aboue cited of *Iosephus*, *Eleazar*, *Iranenus*, *Tertullian*, *Austin*, *Eusebius* makes mention of such, and Magicke it selfe hath beene publicly professed in some Vniuersities, as of old in *Salamanca* in *Spain*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and vniuersity of *Paris*. Our Pontificall Writers retaine many of these adiurations, and forme of exorcismes still in the Church, besides those in Baptisme vsed, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap. 3. Pet: Thyreus part. 3. cap. 8.* what exorcismes they prescribe, besides those ordinary meanes of *q* fier, *suffumigations*, *cutting the ayre with swords*, *cap. 57.* hearbs, odours: Of which *Tostatus* treats. *2. Reg. c. 16. quest. 43.* you shall finde many vaine & frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

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ⁱ Lib. 1. de occult. Philos nihil refert an deus an diabolus, angeli an impii de spiritibus ergo opus ferant, magis morbis curant.
^k Magus est iste et Vicarius Dei.

^l Vere forte imaginatione et experientis effectum, dicunt in aduersum quicquid volunt Theologi.

^m Idem Plinius contendit quosdam esse morbos qui incantationibus solum curantur.

ⁿ Qui talibus credunt, aut ad eorum domos eunt, aut suis domibus introducunt, aut interrogant, sciunt se fidei Christianam et baptismum praeuarias esse Apostatas esse Augustinus de superst. obseru hoc pacto à Deo deficit ut ad diabolum, P. Mart.

^o Mori praestat quam superstitiose sanari. *disquis. mag. lib. 2. cap. 2. sect. 1. quest. 1. Tom. 3. p P. Lombard. q Suffit us gla diorum ictus, &c.*

MEMB. 2.

Lawfull cures first from God.

Being so clearely evinced, as it is, all vnlawfull cures are to be refused, it remaines to treat of such as are to be admitted, and those are commonly such which God hath appointed, ^r by vertue of stones, hearbs, plants, mettles &c. and the like, which are prepared and applied to our vse, by art and industry of physicians, who are the dispensers of such treasures for our good, and to be ^t *honoured for necessities*

^r The Lord hath created medicines of the earth, and he that is wise will not abhorre them. Eccles. 38. 4.

E e

ties

212 *ties sake*, Gods intermediate ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely to much, or wholly vpon them, *A Ioue principium*, we must first beginne with Prayer, and then vse Phisicke, not one without the other, but both together. To pray alone, and reiect ordinary meanes, is to doe like him in *Æsop*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitatis*, hee whipt his horses withall, and put his shoulder to the wheele. God woikes by meanes, as *Christ* cured the blind man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

My son faile not in thy sicknesse, but pray vnto the Lord, and hee will make thee whole. Eccles. 38. 9. Huc omne principium huc refer exitum. Hor. 3. Carm. Od. 6.

As we must pray for health of body and minde, so we must vse our vtmost in-
deauours to preferue and continue it. Some kinde of diuels are not cast out, but by fasting and prayer, and both necessarily required, not one without the other. For all the Phisicke we can vse, art, excellent industry, is to no purpose without calling vpon God, *Nil iuvat immensos Cratero promittere montes*: It is in vaine to seeke for helpe, runne, ride, except God blesse vs.

non Sicula dapes

*u Dulcem elaborabunt saporem,
Non animum cythereue cantus.*

*x Non domus & fundus, non eris acervus & auri
Ægroto possunt domino deducere febres.*

y With house, with land, with mony, and with gold,
The masters fever will not be control'd.

u Musick and fine fare, can doe no good. x Hor. l. 1. ep. 2. y Sint Crassi & Crassi licet, non bos Paſſolus aureas undas a- gens eripiet unquam e miserijs. z Scientia de Deo debet in medico infixā esse. Mesue Arabs. sanat omnes languores deus. For you shall pray to your Lord that hee would prosper that which is giuen for ease and then vse physick for the prolonging of life. Eccl. 38. 14 a Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invocent atq; egros similiter ad ardentem vocationem exitent. b Lemnius e Gregor. exhor. ad vitam opt. in sit cap. 48. Quicquid meditaris aggredi aut perficere, deum in consiliis adhibeto. c Commentar. lib. 7. ob infelicem pugnam cōtristatus, in egritudine incidit, ita ut à medicis curari non peterat.

We must vse prayer and phisicke both together: and so no doubt but our prayers will bee availeable, and our phisicke take effect. T'is that *Ezechiah* practized. 2. Kings 20. *Luke* the Evangelist; and which wee are enioyned *Coloss. 4.* not the Patient only, but the Physitian himselfe. *Hippocrates* an Hea- then, required this in a good Practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap. 15.* and in that tract of his, *an mores sequantur temp. cor. cap. 11.* t'is a thing which hee doth inculcate, ^z and many others. *Hyperius* in his first booke *de sacr. script. lec.* speaking of that happinesse and good successe, which all Physitians desire, and hope for in their cures, ^a tells them, that *it is not to be expected, except with a true faith they call vpon God, and teach their patients to doe the like.* The councill of *Laterane*, *Canone 22.* decreed they should doe so; the Fathers of the Church haue still aduised as much, whatsoeuer thou takest in hand (saith ^b *Gregory*) let God be of thy couंसell, cōsult with him; That healeth those that are broken in heart (*Psal. 147. 3.*) and bindeth vp their sores. Otherwise as the Prophet *Jeremy*, *cap. 46. 11.* denounced to *Ægypt*, in vaine shalt thou vse many medicines, for thou shalt haue no health. It is the same counsell which ^c *Comineus* that politick Historiographer giues to all Christian princes, vpon occasion of that vphappy overthrow of *Charles Duke of Burgundy*, by meanes of which hee was extreame-ly melancholy & sick to death: In so much that neither Physicke, nor perswasion could doe him any good, perceiuing his prepostrous error belike, aduise-eth all great men in such cases, ^d to pray first to God, with all submission & penitency, to con-

esse their finnes, and then to use Physicke. The very same fault it was, which the Prophet reprehends in *Asa* king of *Juda*, that he relyed more on Physicke then on God, and by all meanes would haue him to amend it. And tis a fit caution to be obserued of all other sorts of men. The Prophet *Dauid* was so obseruant of this precept, that in his greatest misery and vexation of minde, he put this rule first in practise, *Psal. 77. 3. when I am in heauinesse, I will thinke on God, Psal. 86. 4. Comfort the soule of thy seruant, for vnto thee I lift vp my soule. & ver. 7. In the day of trouble will I call vpon thee, for thou hearest me, Psal. 54. 1. Saue me O God, by thy name & c. Psal. 82. Psal. 20.* And tis the common practise of all good men *Psal. 107. 13. when there heart was humbled with heauinesse, they cryed to the Lord in their trouble, and hee deliuered them from their distresse.* And they haue found good successe in so doing as *Dauid* confesseth, *Psal. 30. 11. Thou hast turned my ioy into mourning, thou hast loosed my lacke, and girded me with gladnesse.* Therefore hee adviseth all others to doe the like, *Psal. 31. 24. All yee that trust in the Lord, be strong, and he shall establissh your heart.* It is reported by *Suidas*; speaking of *Ezechiah*, that there was a great booke of old, King *Solomon*s writing, which contained medicines for all manner of diseases, and lay open still as they came into the Temple: but *Ezechiah* king of *Ierusalem*, caused it to bee taken away, because it made the people secure, to neglect their dutie in calling and relying vpon God, out of a confidence on those remedies. *Minutius* that worthy Consull of *Rome* in an Oration he made to his souldiers, was much offended with them, and taxed their ignorance, that in their misery, called more on him, then vpon God. A generall fault it is all ouer the world, and *Minutius* his speech concernes vs all, we rely more on Physicke, and seeke oftner to Physitians, then to God himselfe. As much faulty are they that prescribe, as they that aske, respecting wholly their gaine, and trusting more to their ordinary receipts and medicines many times, then to him that made them. I would wish all Patients in this behalfe, in the midst of their melancholy, to remember that of *Siracides*, *Ecc. 1. 12. and 12. The feare of the Lord is glory and gladnesse, and reioycing. The feare of the Lord maketh a merry heart, and giueth gladnesse, and ioy, and long life:* And all such as prescribe Physicke, to beginne in *nomine Dei*, as *Mesue* did, to imitate *Lelius à Fonte Eugubinus*, that in all his consultations, still concluds with a prayer for the good successe of his businesse; and to remember that of *Crato* one of their predecessors, *fuge auaritiam, & sine oratione, & inuocatione Dei nihil facias*, awoide covetousnesse, and doe nothing without inuocation vpon God.

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d In his animi malis princeps imprimis ad deum precatur, & peccatis veniam exorat, inde ad medicinam, & c. e Greg. Tholoff. To. 2. lib. 28. c. 7. Syntax. In vestibulo templi Salomon. liber remediorum cuiusq; morbi fuit, quem reuulsit Ezechias, quod populus neglecto deo nec invocato, sanitatem inde peteret. Livius lib. 23. Strepunt aures clamoribus plorantium sociorum, sapius nos quam deorum invocantium opem. g Rulandus adiungit optimam orationem ad finem Empyricorum. Mercurialis consil. 25. ita concludit. Montanus passim & c. & plures alii & c.

MEMB. 3.

whether it be lawfull to seeke to Saints for aide in this Disease.

Hat wee must pray to God, no man doubts; but whether wee should pray to Saints in such cases, or whether they can doe vs any good, it may be lawfully controuerted. Whether their Images, Shrines, Reliques, consecrated things, holy water, benedictions, those diuine amulcts, holy exorcismes, and the signe of the Crosse be a

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vaileable in this disease. The Papists on the one side stily maintaine, how many melancholy, mad, dæmoniacall persons are dayly cured at *Saint Anthonies Church in Padua*, at *S^t Vitus in Germany*, by our Lady of *Loretta in Italy*, our Lady of *Sichem* in the low Countries? ^h *Quæ & cæcis lumen, agris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos demones imperium exercet*; she cures halt, lame, blind, all diseases of body and minde, and commands the diuell himselfe, saith *Lipsius*.

^h Lipsius.

ⁱ Cap. 26.

25000 in a day come thither; ⁱ *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and eares are full of her cures, and who can relate them all? They haue a proper Saint almost for euery peculiar infirmity, for poyson, gouts, agues, *Petronella*: *S^t Romanus* for such as are possessed: *Valentine* for

^k Lib. 2. cap. 7. de Deo. Morbis que in genera descriptis deos reperimus.

^l Selden. prolog. cap. 3. de diis Syris. Rosinus.

^m See Lili Giraldis syntagma de diis &c.

the falling sicknesse; *S^t Vitus* for madmen &c. And as of old ^k *Pliny* reckons vp gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldis* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods, ^l *Love*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris*, *dea Vacua*, *dea Cloacina*, there was a Goddes of idlenesse, a goddesse of the draught, or lakes, *Prema*, *Premuda*, *Priapus*, bawdy gods, & gods for all ^m offices. *Varro* reckons vp 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her Priests and ministers: and Melancholy comes not behinde, for as *Austin* mentioneth *lib. 4. de Ciuit. Dei, cap. 9.* there was of old *Angerona dea*, and she

ⁿ 12. Cal. Ianuarii ferias celebrant, ut angores, & animi sollicitudines propitiata depellat. ^o Hanc diuæ penam consecraui Lipsius.

had her Chappell and Feasts, to whom (saith ⁿ *Macrobius*) they did offer sacrifice yearely, that she might bee pacified as well as the rest. Tis no new thing, you see, this of Papists; and in my iudgement, that old dotting *Lipsius*, might haue fitter dedicated his ^o pen after all his labours, to this our goddesse of Melancholy, then to his *Vergo Hallensis*, and beene her Chaplin, it would haue becomed him better; But he, poore man, thought no harme in that which he did, and will not be perswaded but that he doth well, hee hath so many patrons, and honorable precedents in the like kinde, that iustifie as much, as eagerly, and more then he there faith of his Lady and Mistris: read but superstitious *Coster* and *Gretfers Fra & de Cruce. Laur. Arcturus Fanteus de Inuoc. Sanct. Bellarmine, Delrio dis. mag. To. 3. lib. 6. quest. 2. sect. 3. Greg. Tolosanus Tom. 2. lib. 8. cap. 24. Syntax. strozius Cicogna lib. 4. cap. 9. Tyrens, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosse, exorcismes, amulets, Images, consecrated beades &c. *Barradius* the Iesuite, boldly giues it out, that *Christs Countenance*, and the *Virgin Maries*, would cure Melancholy, if one had looked steadfastly on them. *P. Morales* the Spaniard in his booke *de pulch. Ies. & Mar.* confirms the same out of *Carthusianus*, and I know not

^p Jodocus Sincerus itin. Gallie 1617 Huc mente captos deducunt, & statis orationibus, sacrisq; peractis, in illum lectum dormitum ponunt &c. ^q In Gallia Narbonensi.

whom, that it was a common proverbe in those dayes, for such as were troubled in minde, to say *Eamus ad videndum filium Marie*, let vs see the sonne of *Mary*, as they doe now post to *S^t Anthonies in Padua*, or to *S^t Hillaries at Poicters in France*. ^p In a closet of that Church, there is at this day *S^t Hillaries* bed to be seen, to which they bring all the madmen in the Countrey, and after some prayers, and other ceremonies, they lay them downe there to sleepe, and so they recouer. It is an ordinary thing in those parts, to send all their mad men to *S. Hillaries Cradle*. They say the like of *S. Tubery* in ^q another

place

place, *Giraldus Cambrensis Itin. Camb. cap. 1.* tells strange stories of *S. Ciriacus* staffe, that would cure this, and all other diseases. Others say as much (as *† Hospinian* obserues) of the three Kings of *Colex*, their names written in Parchment, and hung about a Patients necke, with the signe of the Crosse, will produce like effects. Read *Lipomannus*, or that golden Legend of *Iacobus de Voragine*, you shall haue infinite stories, or those new relations of our *† Iesuits* in *Iapona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life &c. *Iasper Belga* a Iesuite, cured a mad woman, by hanging *S. Johns* Gospell about her neck, and many such. Holy-water did as much in *Iapona* &c. Nothing so familiar in their works, as such examples.

But we on the other side, seeke to God alone. Wee say with *David, Psal. 46. 1.* *God is our hope and strength, and helpe in trouble, ready to be found.* For their Catalogue of examples, we make no other answer, but that they are false fictions, or Diabolicall illusions, counterfeit miracles. Wee cannot deny but that it is an ordinary thing on *S. Anthonies* day in *Padua*, to bring diuers mad men and demoniacall persons to be cured: yet we make a doubt whether such Parties bee so affected indeed, but prepared by their Priests, by certaine oyntments and drammes, to cofen the commonalty, as *† Hildesheim* well saith; the like is commonly practised in *Bohemia* as *Mathiolus* giues vs to vnderstand in his preface to his Comment vpon *Dioscorides*, tricks onely to get opinion and mony, meere impostures. *Aesculapius* of old, that counterfeit God, did as many famous cures; his Temple (as *† Strabo* relates) was daily full of patients, and as many feuerall tables, inscriptions, pendants, donaries &c. to be seene in his Church, as at this day at our Lady oi *Loretta's* in *Italy*. It was a custome long since

— suspendisse potenti

Vestimenta maris deo. (Hor. od. 1. lib. 5. od.)

to doe the like, in former times they were seduced and deluded as they are now. T'is the same diuell still, called heretofore *Apollo, Mars, Neptune, Venus, Aesculapius* &c. as *u Lactantius lib. 2. de orig. erroris, cap. 17.* obserues. The same *Iupiter*, and those bad Angels, are now worshiped and adored by the name of *S. Sebastian, Barbara* &c. *Christopher* and *George* are come in their places. Our Lady succedes *Venus* (as they vse her in many offices) the rest are otherwise supplied, as *x Lauater* writes, and so they are deluded. *y And God often winkes at these impostures, because they forsake his word, and betake themselues to the diuell, as they doe that seeke after Holy water, crosses &c.* *wierus lib. 4. cap. 3.* What can these men plead for themselues more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should we rather seeke to them, then to Christ himselfe, since that he so kindly invites vs to him, *come vnto me all yee that are heavy laden, and I will ease you, Mat. 11.* and we know that there is one God, one Mediator betwixt God and man *Iesus Christ.* (*Tim. 2. 5.*) *who gaue himselfe a rancome for all men. We know that we haue an Advocate with the Father, Iesus Christ* (*1. 1oh. 2. 1.*) that there is no other name vnder Heauen, by which wee can be saued, but by his, who is alwaies ready to heare vs, and sits at the right hand of God, and from a whom we can haue no

ter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, cruceos &c. lubricae fidei hominibus offerunt, z Charior est ipse homo quam sibi, Paul. a Bernard.

E e 3

repulf

† Lib. de orig. Fistorum. Collo suspensa, & pergameno inscripta, cum signo crucis &c.

† Em. Acosta com. rerum in Oriente gest. à societ. Ies. Anno 1568.

Epist. Gonsalvi Fernandis Anno 1560. e Iaponia.

† Spicel. de morbis demoniacis, sic a sacrificulis parati unguentis Magicis corpori illitis, ut stultae plebeculae persuadeant tales curari à

Sancto Antonio, Greg lib. 8.

Cuius farinae egrorum tantum rititudine referunt, iudicium, & tabellis pendentes, in quibus sanati languores erant inscripti.

u Mali angeli sumserunt olim nomen Iovis, Iunonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbara &c. nomen habent, & aliorum.

x Parte 2. cap 9. de spect. Veneri substituit Virginem Mariam. y Ad hoc ludibria Deus conuicit frequenter.

fidei hominibus

216 repulse, *solus vult, solus potest, curat vniuersos tanquam singulos, & b vnu- quemq, nostrum vt solum*, we are all as one to him, hec cares for vs all as one, and why should we then seeke to any other but to him?

b Aulin.

MEMB. 4. SUBSECT. I.

Physitian, Patient, Physicke.



OF those diuers gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physicke is not the least, but most necessary, and especially conducing to the good of mankinde. Next therefore to God in all our extremities (for of the most high cometh healing, *Ecclus 38.2.*) we must seeke to, and rely vpon the Physitian, ^c who is *Manus Dei*, saith *Hierophilus*, and to whom hec hath giuen knowledge, that he might be glorified in his wondrous works. *With such doth hee heale men, and taketh away their paines, Ecclus 38.6.7. when thou hast need of him, let him not goe from thee. The houre may come that their enterprises may haue good successe, ver. 13.* It is not therefore to be doubted, that if we seeke a Physitian as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, and worthily so called; for there bee many Mountebanks, Quacksaluers, Emperickes, in euery streete almost, and in every village, that take vpon them this name, make this noble and profitable Art to be euill spoken of and contemned, by reason of these base and illiterate Artificers: but such a physition I speake of, as is approved, learned, skilfull, honest, &c. of whose duty *Wecker Antid. cap. 2. & Syntax. med. Crato. Iulius Alexandrinus med. Henrnius prax. med. lib. 3. cap. 1. & c.* treat at large. For this particular disease, him that shall take vpon him to cure it, ^d *Paracelsus* will haue to be a Magitian, a Chimist, a Philosopher, an Astrologer; *Thurnefferus, Seuerinus the Dane*, and some other of his followers, require as much: *many of them cannot bee cured but by Magicke.* ^e *Paracelsus* is so stiffe for those Chemicall medicines, that in his cures he will admit almost of no other Physicke, deriding in the meane time *Hippocrates, Galen*, and all their followers: but Magick, and all such remedies I haue already censured, and shall speake of Chimestry ^f elsewhere. Astrology is required by many famous Physitians, by *Ficinus, Crato, Fernelius*, ^g doubted of, & exploded by others: I will not take vpon me to decide the Controuersie. *Paracelsus* goes farther, and will haue his Physitian ^h predestinated to this mans cure, this malady; and time of cure, gathering of herbs of administring, Astrologically obserued; in which *Thurnefferus*, and some *Iatromathematicall* professors, are two superstitious in my iudgement. ⁱ *Hellebor will helpe, but not alway, not giuen by euery Physitian* &c. but these men are too peremptory, and selfe-conceited as I thinke. But what doe I doe, interposing in that which is beyond my reach? a blinde man cannot iudge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in euery Physitian, that he be not ouercarelesse or couetous, *Harpy*-like to make a prey of his Patient, as an hungry Chirurgion often produce and wiew-draw his cure, so long as there is any hope of pay, *Non missura cutem, nisi plena cruoris hirudo.* Many of them to get a fee, will giue Physicke to euery one that comes, when there

c Ecclus 38.

In the sight of great men hec shall be in admiration.

d Tom. 4. Tract. 1. de morbis amentium
Horum multi non nisi a Magis curandi, & Astrologis, quoniam origo eius a caelis petenda est.

e Lib. de Podagra.

f Sect. 5.

g Langius.

l. Caesar Clawlinus consulti.

h Predestinati ad hunc curandum.

i Helleborus curat, sed quod ab omni datus medico, vanum est.

there is no cause, and they doe so *irritare silentem morbum*, as^k *Heurnius* complains, stirre vp a silent disease, as it often falls out; which by good counsell, good aduise alone, might haue beene happily composed, or by rectification of those six nonnaturall things, otherwise cured. This is *Natura bellum inferre*, to oppugne nature, and to make a strong body weake. *Arnoldus* in his 8. and 11. Aphorismes giues cautions against, and expressly forbids it. ^l *A wise Physitian will not giue Physicke, but vpon necessity, and first try medicinall diet, before he proceede to medicinall cure*. In another place hee laughs those men to scorne, that thinke *longis syrupis expugnare demones, & animi phantasmata*, they can purge fantastical Imaginations, and the diuill by physicke. Another caution is, that they proceed vpon good grounds, if so be there be neede of Physick, and not mistake the disease, they are often deceiued by the^m similitude of Symptomes, saith *Heurnius*, and I could giue instance in many Consultations, wherein they haue prescribed opposite Physick. Sometimes they goe too perfunctorily to worke, in not prescribing a iust^o course of Physicke, to stirre vp the humour and not to purge it, doth often more harme then good. *Montanus consil. 30.* inueighes against such perturbations, *that purge to the halfe, tire Nature, and molest the body to no purpose*. 'Tis a crabbed humor to purge, and as *Laurentius* calls this disease, the reproch of Physitians; *Bessardus, flagellum medicorum*, their lash; and for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe, and refuse it againe, though hee neglect his owne health, it behoues a good Physitian, not to leaue him helpless. But most part they offend in that other extreame, they prescribe to much Physick, and tire out there bodies with continuall potions, to no purpose. *Aetius tetra-bib. 2. ser. 2. cap. 90.* will haue them by all meanes therefore *P to giue some respite to nature*, to leaue off now and then, and *Laelius à Fonte Egubinus* in his consultations, found it (as he there witnesseth) often verified by experience, *that after a deale of Physick to no purpose, left to themselues, they haue recovered*. 'Tis that which *Nic. Piso, Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to giue Nature rest.

vie hos trahant, viues absq; ullo commodo ledunt & frangunt & c. p Nature remissionem dare oportet. q Pleriq; hoc morbo medicina nihil profecisse visi sunt, & sibi demissi inualuerunt.

SUBJECT. 2.

Concerning the Patient.

When these precedent cautions are accurately kept, and that wee haue now got a skilfull, an honest Physitian to our minde, if his patient will not be conformable, and content to be ruled by him, all his endeavours will come to no good end. Many things are necessarily to be obserued and continued on the patients behalfe; First that he be not too niggardly miserable of his purse, or thinke it too much he bestows vpon himselfe, and to saue charges, endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, *all the gold they had, if all the citty were gold he should haue it*. *Naaman the Syrian*, when he went into *Israel* to *Elisha*, to be cured of his Leprosie, tooke

with

^k *Quod saepe e-*
uenit lib 3. cap.
^l *cum non sit*
necessitas.
Frustra fatigant
remediis egros,
qui victus rati-
one curari pos-
sunt. Heurnius.
^l *Modestus &*
sapiens medicus,
nunquam prope-
rabit ad phar-
macu nisi cogen-
te necessitate.
^q *Aphor. pru-*
dens & pius me-
dici cibus prius
medicinal. q. a
medicinis puris
morbum expel-
lere satagit.
^m *Brev l. c. 18.*
ⁿ *Similitudo*
sepe bonis me-
dicis imponit.
^o *Qui melan-*
cholicis prebet
remedia non sa-
tis valida.
Longiores morbi
imprimis soler-
tiam medici po-
stulant, & fide-
litatem, qui e-
nim tumultua-

Abderitanie-
pist. Hippoc.
^r *Quicquid au-*
ri apud nos est,
libenter persol-
uemus, etiamsi
tota urbs nostra
aurum esset.

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with him ten talents of silver, six thousand peices of gold, and ten change of rayment (2. Kings 5. 5.) Another thing is, that out of bashfulness, hee doe not conceale his griefe, if ought trouble his minde, let him freely disclose it,

f Seneca.
e Per 3. Sat.
u De anima.

Stultorum incurat a pudor malus ulcera celat,

Barbara tamen
immanitate, &
deploranda in-
sicia, contem-
nunt præcepta
sanitatis, moriē
& morbos ultro
accesunt.

by that meanes, hee procures to himselfe much mischief, and runs into a greater inconuenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (Seneca) T'is a part of his cure, to wish his owne health; and not to deferre it too long.

x Consul. 173.
e Sca'tzjo.

Qui blandiendo dulce nutrit malum,

Serò recusat ferre quod subijt iugum.

Et

Helleborum frustra quum iam cutis agra tumebit,

Pescentes videas, venienti occurrit morbo.

Melancholicorū
hoc fere propri-
um est, ut gravi-
ora d'cant esse
symptomata,
quā reuera sunt.

He that by cherishing, a mischief doth prouoke

Too late at last refuseth to cast off his yoke,

When the skinne swels, to seeke it to appease,

With Hellebor is vaine; meet your disease.

y Melancholici
plerūq; medicis
sunt molesti, ut
alia aliis adiun-
gant.

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peeuishnes; they vndoe themselves; and often out of a preiudice, a loathing, and distaste of Physicke, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* (u Melancthon termes it) and *folly to be deplored, so to contemne the precepts of health, good remedies, and voluntarily to pull death, and many maladies vpon their owne heads.* Though

z Oportet infir-
mo imprimere
salutem nuncq;
promittere, et si
ipse desperet.

many againe are in that other extreame too profuse, suspicious, and ieaious of their health, too apt to take Physicke on euery small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, runne, ride, send for a Physitian, as many Gentlewomen doe, that are sicke without a cause, euen when they will themselves, vpon euery toy or small discontent; and when he comes, they make it worse then it is, by amplifying that which is not. x *Hier. Capivaccius* sets it downe as a common fault of all melancholy persons, *to say their symptoms are greater then they are, to helpe themselves.* And which y *Mercurialis* notes *consil. 53. to be more troublesome to their Physitians, then other ordinary patients, that they may haue change of Physicke.*

Nullum medi-
camentum effi-
cax, nisi medicus
etiam fuerit,
fortis Imagina-
tionis.

a De promise.
doct. cap. 15.
Quoniam sani-
tatis formam a-
nima medici
continet.

b Spes & confi-
dentia, plus va-
lent quam me-
dicina.

c Felicior in
medicina obfi-
dem Ebraicorū.

d Aphorif. 89.
Eger qui pluri-
mos consulit me-
dicos, plerūq;
in errorem len-
gularum cauit.

e Nihil ita sani-
tatem impedit,
ac remediorum
crebra mutatio,
nec venit vul-
nus ad cicatri-
cem in quo di-
versa medica-
menta tentan-
tur.

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and haue sure hope that his Physitian can helpe him. z *Damascon* the *Arabian* requires likewise in the Physitian himselfe, that he be confident he can cure him, otherwise his Physicke will not be effectuell, and promise with- all, that he will certainly helpe him, make him beleue so at least. a *Galeotus* giues this reason, because the forme of health is contained in the Physitians minde; and as *Galen* holds, b *confidence and hope doe more good then Physicke*; he cures most, in whom most are confident. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinary skill hee had; but *because the common people had a most strong conceipt of his worth.* To this of confidence, we may adde per severance, obedience and constancy, not to change his Physitian, or dislike him vpon e- very toy, for he that so doth (saith d *Ianus Damascon*) or *consults with many,* falls into many errors; or that vseth many medicines. It was a chiefe caveat of

Seneca

Seneca to his friend Lucilius, that he should not alter his Physitian, or prescribed Physicke; Nothing hinders health more, a wound can never be cured that hath severall plasters. Crato consil. 186 taxeth all melancholy persons of this fault: ^f Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seeke another, and another; (as they doe commonly that have sore eyes) twenty, one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous and difficult to be cured. They try many (saith Montanus) and profit by none: and for this cause consil. 24. he inioynes his Patient before he take him in hand, perseverance and sufferance, for in such a small time, no great matter can be effected, and upon that condition hee will administer Physicke, otherwise all his endeavour and counsell would be to small purpose. And in his 31. counsell for a notable marion, hee tells her ⁱ if shee will be cured, shee must be of a most abiding patience, faithfull obedience, and singular perseverance, if shee remit or despaire, shee can expect or hope for no good successe. Consil. 230. for an Italian Abbot, hee makes it one of the greatest reasons, why this disease is so incurable, ^k because the parties are so restlesse, and impatient, and will therefore have him that intends to be eased, to take Physicke, not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the daies of his life. Last of all, it is required that the Patient be not too bold to practise vpon himselfe, without an approved Physitians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, & doe themselves more harme then good. That which is conducing to one man, in one case, the same time, is opposite to another. † An Ass and a Mule went laden ouer a brooke, the one with salt, the other with wooll: The Mules packe was wet by chance, the salt melted, his burden the lighter, and hee thereby much eased. He told the Ass, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heauier, he quite tired. So one thing may be good, and bad to severall parties, vpon diuers occasions. Many things (saith ^m Penottus) are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physicke, poyson. I remember in Valleriolas obseruations, a story of one Iohn Baptist a Neopolitan, that finding by chance a pamphlet in Italian, written in praise of Hellebor, would needs aduenture on himselfe, & tooke 3 j for 3 j: and had not hee beene sent for, the poore fellowe had poisoned himselfe. From whence he concludes out of Damascenus 2 & 3. Aphor. ⁿ that without exquisite knowledge, to worke out of bookes is most dangerous: how vnfauoury a thing it is to beleue writers, and take vpon trust, as this Patient perceaued by his owne perill. I could recite such another example of mine owne knowledge, of a friend of mine, that finding a receipt in Brassavola, would needs take Hellebor in substance, and try it on his owne person; but had not some of his familiars come to visite him by chance, he had by his indiscretion hazarded himselfe; many such I haue obserued. These are those ordinary cautions, which I should thinke fit to be noted, and he that shall keep them, as ^o Montanus saith, shall surely be much eased, if not throughly cured.

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^e Nihil ita sanitatem impedit, ac rem. diorum crebra mutatio, nec venit vltimus ad cicatricem in quo diuersa medicamenta texantur.

^f Melancholicorum proprium, quum ex eorum a. burio non fit subita mutatio in melius, alterare medicos qui quiduis, &c.

^g Co. sil 31. Dñ ad vanas conserunt, nullo p. quant.

^h In primis hoc statueri oportet requiri perseverantiam & tolerantiam. m. Exiguo enim tempore nihil ex &c.

ⁱ Si curans vult, opus est perinacitate perseverantia fidei obedientia, & patientia singulari, si tardet aut desperet, nullum habebit effectum.

^k Aegritudine amittunt patientiam, & inde morbi incurabiles.

^l Non ad mentem aut animum, sed oportet toto vultu cu viculo curationi operari dare.

^m Camerarius emb 55. cent. 20 in Prefat. de nar. med.

ⁿ Libellis que vulgo versantur apud literatos i. cautiore, multa legunt, a quibus decipiuntur, eximia illis, sed portentorum hauriunt venenum.

ⁿ Operari ex libris, absq. cognitione & solerti ingenio periculosum est. Vnde monemur, quam inspidum scriptis authoribus credere, quod hic suo didicis periculo. ^o Consil. 23. hec omnia si quo ordine decus egerit, vel curabitur, vel certe minus afficietur.

Concerning Physicke.

Phyicke it selfe in the last place is to be considered; for the Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccclus 38. 4. ver. 8. of such doth the Apothecary make a confection, &c. Of these medicines there be diuers & infinite kinds

Plants, Mettles, Animals, &c. and thole of severall natures, some good for one, hurtfull to another: some noxious in themselues, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to be managed by discret and skilfull Physitians, and thence applied to mans vse. To this purpose they haue invented method, and seuerall rules of art, to put these remedies in order, for their particular ends. Physicke (as Hippocrates defines it) is

p Fuchsius cap.
2. lib. 1.
q In pract. med.
hec affectio no-
stris temporibus
frequentissima,
ergo maxime
pertinet ad nos
huius curatione
intelligere.

naught else but ^a addition and subtraction; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as Mercurialis acknowledgeth) so common an affection in these our times, and therefore fit to be vnderstood. Seuerall prescripts and methods I finde in seuerall men, some take vpon them to cure all maladies with one medicine, seuerally applied, as that Panacea, Aurum potabile, so much controuerted in these daies, herba solis, &c. Paracelsus reduceth all diseases to foure principall heads, to whom Severinus, Ravelascus, Leo Savius, and others adhere and imitate: those are Leprosie, Gout, Dropsie, Falling-sicknesse. To which they reduce the rest, as to Leprosie, vlcers, itches, furtures, scabbes, &c. To Gout, stone, cholicke, tooth-ache, head-ache &c. To Dropsie, Agues, laundies, Caccexia &c. To the Falling-sicknesse, belong Palsie, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. ^r If any of these foure principall be cured (saith

r Si aliquis bo-
rum morborum
summus sana-
tur, sanantur
omnes inferiores

Ravelascus) all the inferiour be cured, & the same remedies commonly serue: but this is too geenerall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speake, I finde seuerall cures, seuerall methods, and prescripts. They that intende the practicke cure of Melancholy, saith Duretus in his notes to Hollerius, set downe nine peculiar scopes or ends, Savaarola prescribes seauen especiall Canons. Aelianus Montaltus cap. 26. Faurentinus in his Empiricks, Hercules de Saxonâ, &c. haue their seuerall iniunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. *Διαμικτή*, Pharmaceutica, and Chirurgica; Diet or Living, Apothecary, Chirurgery, which Wecker, Crato, Guianerius, &c. and most prescribe, of which I will insift, and speake in their order.

SECT. 2.

MEMB. I. SUBSEC. I.

Diet rectified in substance.



Diet, Διαίτην, *Victus* or *Living*, according to *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chiefe part of the Cure. *Io. Arculanus cap. 16. in 9.*

Rhasis, accompts the rectifying of these six, a sufficient cure.

Guianerius Tract. 15. cap. 9. calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to be tried, *Lemnius instit. cap. 22.* names them the hinges of our health, ^u no hope of recovery without them. *Reinerus Solenander* in his seauenth consultation for a Spanish young Gentlewoman, that was so melancholy, shee abhorred all company, and would not sit at table with her familiar friends, prescribes this Physicke aboue the rest, ^x no good to be done without it. *Areteus l. 1. cap. 7.* an old Physitian, is of opinion, that this is enough of it selfe, if the party bee not too farre gone in sicknesse. ^z *Crato* in a consultation of his for a noble patient, tells him plainely, that if his Highnesse will keepe but a good diet, hee will warrant him his former health. ^a *Montanus consil. 27.* for a Nobleman of *France*, admonisheth his Lordship to be most circumspect in his Diet, or else all his other Physicke will be to small purpose. The same iniunction I finde *verbatim* in *I. Cesar Claudinus, Respon. 34. Scoltzij consil. 183. Trallianus cap. 16. lib. 1. Lelius á Fonte Aegubinus* often bragges, that hee hath done more cures in this kind by rectification of Diet, then all other Physicke besides. So that in a word I may say to most melancholy men, as the *Foxe* said to the *Wesell*, that could not get out of the garner, *Macra cauum repetes, quem macra subisti*, the six non-naturall things caused it, & they must cure it. Which howsoever I treat of, as proper to the Meridian of melancholy, yet nevertheless, that which is here said, will generally serue ^c most other diseases, & helpe them likewise, if it be obserued.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which we must consider Substance, Quantity, Quality, and that, opposite to the precedent. In Substance, such meates are generally commended, which are ^d moist, easie of digestion, and not apt to in-

roctū facilis, status exortet, elixi non assi, neq; cibi fixi sint.

^e Si interna tantum pulpa deumetur, non superficies torrida ab igne.

^f Bene nutriens cibi, tenella etas multum valet, carnes non virose, nec pingues.

[†] Hædæper: perigr. Hierosol.

Instit. cap. 8. sect. 1. victus nomine non tam cibus & potus, sed aer, exercitatio, somnus, vigilia, & relique res sex non-naturales committuntur.

[†] Sufficit plerūq; regimen rerum sex non-naturalium.

^u & in his potissima sanitas consistit.

^x Nihil hic agendum sine exquisita vivendi ratione, &c.

^y Si recens malum sit ad pristinum habitum recuperandum, alia medela non est opus.

^z *Consil. 99. lib. 2. si celsitudo tua, rectam vitæ rationem,* &c.

^a *Monco Domine, ut sis prudens ad victum, sine quo, cetera remedia frustra adhibentur.*

^b *Omnia remedia irrita & vana sine his.*

^c *Novellis me plerūq; ita laborantes victu potius, quam medicamentis curasse.*

^d *Modo non multum clongentur.*

^e *Lib. 1. cap. de melan. cap. 7.*

^f *Cæcidus & humidus cibus cō-*

food of Boores and Clownes in *Palestina*. *Galen* takes exception at mutton, but without question, he means that rammy mutton, which is in *Turkie*, and *Asia minor*, which haue those great fleshie tailes, of 48 pound weight, as *Vertomannus* witnesseth, *navig. lib. 2. cap. 5.* The leane of fat meat is best, and all manner of brothes, and pottage, with borage, lettice, and such wholesome hearbes are excellent good, especially of a Cocke boyled, all spoone meat. *Arabians* commend braines, but *Laurentius cap. 8.* excepts against them, & so doe many others; *h* Egges are iustified as a nutritiue wholesome meat. Butter and oyle may passe, but with some limitation, so ** Crato* confines it, and to some men sparingly at set times, or in sauce, and so sugar and hony are aproued. *i* All sharp and sowre sauces must be avoided, and spices, or at least feldome vsed: and so saffron sometimes in broth may be tolerated; but these things may be more freely vsed, as the temperature of the party is hot or cold, or as he shall finde inconvenience by them. The thinnest, whitest, smallest wine is best, not thicke, nor strong; and so of Beere, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap. 8.* would haue it kneaded with raine water, if it may be had.

Pure, thinne, light water by all meanes vse, of good smell and tast, which (as *Pindarus* holds) is better then gold, an especiall ornament it is, and very commodious to a citty (according to ** Vegetius*) when fresh springs are included within the walls, as at *Corinth*, in the midst of the towne almost, there was *arx altissima scatens fontibus*, a goodly mount full of freshwater springs: if Nature afford them not, they must be had by Art. It is a wonder to read of those stupend Aqueducts, and infinite cost hath beene bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous citties, to conueigh good and wholesome waters, read *m Frontinus*, *Lipsius de admir. n Plinius lib. 3. cap. 11.* *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched vpon Arches 15 miles, euery Arch 109 foot high: they had 14 such other Aqueducts, besides lakes and cisternes, 700 as I take it; *o* every house had priuate pipes and channels to serue them for their vse. *Peter Gillius* in his accurate description of *Constantinople*, speakes of an old cisterne, which he went downe to see, 336 foot long, 180 foot broad, built of marble, couered ouer with Arch-worke, and sustained by 336 pillars, twelue foot a-funder, and in 11 rowes, to containe sweet water. Infinite cost in channels & cisternes, from *Nilus* to *Alexandria*, hath beene formerly bestowed, to the admiration of these times, *q* their cisternes so curiously cemented and composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cisterne made, their house is halfe built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these daies, *r* vpon three rowes of pillars, one aboue another, conveying sweet water to every house: but each Citty almost is full of such Aqueducts. Amongst the rest *l* he is eternally to be commended, that brought that new streame to the North side of *London* at his owne charge: and *Mr Otho Nicholson*, founder of our water works, and elegant Conduit in *Oxford*. So much haue all times attributed to this Element, to be conueniently prouided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam que in ijs generatur*, for that vnctuous ceruse, which causeth dysenteries & fluxes: ** yet* as *Alfarius Crucius* of *Genna* well answers, it is opposite to common experience.

g Inimica Romacho.

h Not fried or buttered, but potched.

* Confl. 16. Non improbatu butyrum & oleum, si tamen plus quam par sit, non profundatur.

facchari & mellis vtiliter ad ciborum condimenta comprobatur.

a Mercurialis confl. 88. acerba omnia continentur Water.

k Auro aqua melior.

* Lib. 4. cap. 10. Magna urbis utilitas cum peremes fontes muris includuntur, quod si a tura non praestatur, effodiendi sunt. Opera gigantum dicit aliquis.

m De aqueduct. n Curtius fons & quadragesimo lapide in urbe spero arcuato per ductus. Plin. lib. 36. 15.

o Quaeq; domus Romae fistulas habebat etc. ca. nales, etc.

p Lib. 2. cap. 20. q Isd. a Meggen cap. 15. peregr.

Hieros. Bellonius r Cyprian. Echobius deli. Hisp.

Aqua profluens inde in omnes fere domus ducitur in puteis quoq; estino tempore frigidissima conseruatur.

l Se. Hugh Middleton Baroner.

† De questis med. cent. fol. 354.

ence. If that were true, most of our *Italian Citties*, *Montpelier* in *France*, 223
with infinite others, would finde this inconvenience, but there is no such mat-
ter. For private families, in what sort they should furnish themselves, let
them consult with *P. Crescentius de Agricult. lib. 1. cap. 4.* *Pamphilus Hirela-*
cus, and the rest.

Amongst Fishes, those are most allowed of, that live in gravelly or sandie
waters, pikes, perch, trout, gudgeon, smelts, flounders, &c. *Hippolytus Salvi-*
anus takes exception at Carp; but I dare boldly say with *Dubravius*, it is
an excellent meat if it come not from muddy pooles, that it retain not an
unfavory tast. *Erinacius Marinus* is much commended by *Oribasius*, *Aeti-*
us, and most of our late Writers.

^u *Crato* *consil. 21. lib. 2.* censures all manner of fruits, as subiect to putrefa-
ction, yet tolerable at sometimes; after meales, at second course, they keepe
downe vapors, and have their vse. Sweet fruits are best, as sweet cherries,
plummes, sweet apples; peare-maines, and pippins, which *Laurentius* extols,
as having a peculiar property against this disease, and *Plater* magnifies, *om-*
nibus modis appropriata conveniunt, but they must be corrected for their win-
diness; ripe grapes are good, and raysins of the Sunne, muske-millions well
corrected, and sparingly vsed. Figges are allowed, and Almonds blanched.
Trallianus discommends figs, ^x *Salvianus* oliues and capers, which ^y others
especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of
Avenzoar, admit peaches, ^z peares and apples baked after meales, onely cor-
rected with sugar and anni-feed, or fennell-feed, and so they may be profita-
bly taken, because they strengthen the stomacke, and keepe downe vapors.
The like may be said of preserved cherries, plummes, marmalit of plummes,
quinces, &c. but not to drinke after them; ^a pomegranates, Oranges are to-
lerated, if they be not too sharpe.

^b *Crato* will admit of no hearbs but borage, buglosse, endiue, fennell, anni-
feed, bawme. *Callenius* and *Arnoldus* tolerate lettice, spinage, beets, &c. The
same *Crato* will allow no roots at all to be eaten. Some approve of potatoes,
parsnips, but all corrected for winde. No raw fallers; but as *Laurentius* pre-
scribes, in brothes; and so *Crato* commends many of them: or to vse borage,
hoppes, bawme, steeped in their ordinary drinke. ^c *Avenzoar* magnifies the
iuyce of a pomegranat if it be sweet, and especially Rose-water, which hee
would have to be vsed in euery dish, which they put in practise in those hote
Countries, about ^d *Damascus*, where (if we may beleue the relations of *Ver-*
tomannus) many hogsheds of Rose-water are to bee sold in the market at
once, it is in so great request with them.

SUBJECT. 2.

Diet rectified in quantity.



An alone, saith ^e *Cardan*, eates and drinckes without appetite, and
vseth all his pleasure without necessity, *anime vitio*, and thence
come many inconveniences vnto him. For there is no meat what-
soever, though otherwise wholesome and good, but if vnseasonably
taken, or immoderately vsed, more then the stomacke can well beare, it will
ingender

De p. lib. 1. cap. 1. lib. 2. cap. 1. modo non si cenoso loco.

De pisc. cap. 2. lib. 7. Plurimum prestat. ad utili- tatem & incur- ditatem Idem. Trallianus lib. 1. cap. 16. pisces petrosi, & molles carne.

Et si omnes pu- tredini sunt ob- noxii, ubi secun- dis mensis, incep- to iam priore, deuoentur, com- modi succi pro- sunt, qui dulce- dine sunt pra- dii.

Et dulcia cera- sa, poma &c.

Lib. 2. cap. 1. y Montanus consil. 24.

Pyra que gra- to sunt sapore, cocta mala, poma tosta & saccha- ro, vel anisi se- mine conspersa, viliter statim

à prandio vel à cena sumi pos- sunt eo quod ventriculi ro- borent & vapo- res caput peten- tes repriment.

Mont.

a Punica mala aurantia com- mode permie- tuntur modo. non sint austera & acida.

b Olera omnia praeter boragi- nem, buglossum, intybum, fenicu- lum, anisum, me- lissum vitari de- bent.

c Mercurialis praet. Med.

d Id Syria.

e Lib. 2. de con- Solus homo edit bibita, &c.

ingender crudity, and doe much harme. Therefore ^f Crato adviseth his patient to eat but twice aday, & that at his set meales, by no meanes to eat without an appetite, or vpon a full stomacke, and to put seauen houres difference betwixt dinner and supper. Which rule if we did obserue in our Colleges, it would be much better for our healths: But custome that tyrant, so preuailes, that contrary to all good order and rules of Physicke, we scarce admit of fieu. If after seauen houres tarrying he shall haue no stomacke, let him differre his meale, or eat very little at his ordinary time of repast. This very counsell was giuen by *Prosper Calenus*, to *Cardinall Casius* labouring of this disease; and *Platerus* prescribes it to a patient of his to be most seuerely kept. *Guianerius* admits of three meales aday, but *Montanus consil. 23. pro Ab. Italo*, ties him precisely to two: and as he must not eat ouermuch, so he may not absolutely fast; for as *Celsus* contends *lib. 1. Iacchinus cap. 15. in 9. Rhasis*, ^h repletion and inanition may both doe harme in two contrary extreames. Moreouer that which he doth eat, must be well ⁱ chemed, and not hastily gobbled, for that causeth crudity and winde, and by all meanes to eat no more then hee can well digest. Some thinke (saith ^{*} *Trincavelius lib. 1. c. 29. de curand. part. hum.*) the more they eat the more they nourish themselves, eat and liue as the diuerbe is, not knowing that onely repaires man, which is well concocted, not that which is deuoured. Melancholy men most part haue ^k good appetites, but ill digestion, and for that cause they must be sure to rite with an appetite, and that which *Socrates* and *Disarius* the Physitians in *Macrobius* so much require, ^s *Hierom inioynes Rusticus*, to eat and drinke no more then will satisfie hunger and thirst. ⁿ *Lesius* the Iesuite holds 12, 13, or 14 ounces, or in our Northerne countries 16 at most, (for all students, weaklings, and such as lead an idle sedentary life) of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke. Nothing pesters the body & minde sooner then to be still fed, to eat and ingurgitate beyond all measure, as many doe, ^o by ouermuch eating and continuall feasts, they stifle Nature, and choke vp themselves, which had they liued courstly, or like gally-slaves beene tied to an oare, might haue happily prolonged many faire yeares.

As great inconuenience comes by variety of dishes, which causeth the precedent distemperature, ^p then which, saith *Avicenna*, nothing is worse, to feed on diuersitie of meats, or ouermuch, *Sertorius* like in *lucem cenare*, & as commonly they doe in *Muscovy*, and *Island*; to prolong their meales all day long, or all night. Our Northerne countries offend especially in this, & we in this *Island* (*ampliter viventes in prandijs & cœnis*, as *Polydor* notes) are most liberall feeders, but to our owne hurt. [†] *Perficos odi puer apparatus*, Excesse of meat breedeth sicknesse, and gluttony causeth cholericke diseases, by surfeiting many perish, but he that dieteth himselfe prolongeth his life, *Ecclus* 37. 29. 30. We account it a great glory for a man to haue his table daily furnished with variety of meats, but heare the Physitian, hee pulls thee by the care as thou fittest, and telleth thee, [†] that nothing can bee more noxious to thine health, then such variety and plenty. Temperance is a bridle of gold, & he that can vse it aright, ^{*} *cum ego non summis viris comparo; sed simillimum* *qui si circumibus vincti fuissent, aut gregario pane passi, sani & incolumes in longam etatem vitam prorogassent.* ^q *Nihil detcrius quam diuersa nutrimenta simul adiungere, et comedendi tempus prorogare.* ^q *Lib. 1. hist.* [†] *Hor. ad lib. 5. ode. ult.* ^r *Ciborum varietate & copia in eadem mensa nihil nocentius homini ad salutem.* *Pr. Valeriola obser. 1. 2. c. 6.* [†] *Tully erat. pro M. Marcello.*

1 *Consil. 21. 18.*
 si plus ingeratur quam par est, & ventriculus tollerare possit, nocet, & cruditates generat &c.
 g *Observat. lib. 1*
 assuescat bis in die cibos sumere certa serper hora.
 h *Ne plus ingerat cavendum quam ventriculus ferre potest.*
 semperq; iurgat a mensa non satur.
 i *Siquidem qui semimansum vel laciter ingerunt cibum, ventriculo liborem in ferunt & status maxi nos promouent.* *Crato.*
 † *Quidam maxime comedere niuntur putantes ea ratione se vires refecturos, ignorantes non ea que ingerunt post vires reficere, sed que probe concoquunt.*
 k *Multa appetunt, pauca digerunt.*
 l *Saturnal. lib 7 cap. 4.*
 m *Modericus & temperatus cibus & carni & anime utilis est.*
 n *Hygiasticon reg. 14. 16.* *unicuique per diem sufficiant computato pane, carne ovium, vel alius obsoniis, & totidem vel paulo plures uncie potus.*
 o *Idem reg. 27.*
 p *plures in domibus suis breui tempore pascentes extinguuntur, qui si circumibus vincti fuissent, aut gregario pane passi, sani & incolumes in longam etatem vitam prorogassent.*
 q *Nihil detcrius quam diuersa nutrimenta simul adiungere, et comedendi tempus prorogare.* *q* *Lib. 1. hist.* [†] *Hor. ad lib. 5. ode. ult.* ^r *Ciborum varietate & copia in eadem mensa nihil nocentius homini ad salutem.* *Pr. Valeriola obser. 1. 2. c. 6.* [†] *Tully erat. pro M. Marcello.*

Deo iudico, is liker a God then a man: For as it will transforme a beast to a man againe, so will it make a man a God. To preferue thine honour, health, and to avoid therefore all those inflations, torments, obstructions, crudities, and diseases that come by a full diet, the best way is to feed sparingly of one or two dishes at most, to haue *ventrem bene moratum*, as *Seneca* calls it, to choose one of many, and to feed on that alone, as *Crato* aduiseh his patient.

The same counsell ^u *Prosper Calenus* giues to *Cardinall Casius*, to vse a moderate and simple diet: and though his table be loyally furnished, by reason of his state and guests; yet for his owne part to single out some one sauory dish and feed of it. The same is inculcated by ^x *Crato consil. 9. lib. 2.* to a noble personage affected with this grieuance, hee would haue his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matrone inioynes her one dish, and by no meanes to drinke betwixt meales. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly obserue, as *Hilbertus Cenomensesis Episc.* writes in his life, ——— *cui non fuit unquam*

Ante sitim potus, nec cibus ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity, still vsed with vs when friends meet, to goe to the ale-house or tauerne, they are not sociable otherwise, and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately vsed, but to some men nothing can be more offense, they had better, I speake it with [†] *St Ambrrose*, powre so much water in their shooes.

It much avails likewise to keepe good order in our diet, ^z to eat liquid things first, brothes, fish, and such meats as are sooner corrupted in the stomach, harder meats of digestion must come last. *Crato* would haue the supper lesse the dinner, which *Cardan. contradict. lib. 1. tract. 5. contradic. 18.* disallowes, and that by the authority of *Galen. 7. art. curat. cap. 6.* and for foure reasons hee will haue the supper biggest. I haue read many Treatises to this purpose, I knowe not how it may concerne some few sick men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper. All their preparation and invitation was still at supper, no mention at dinner. Many reasons I could giue, but when all is said *pro* and *con*, ^a *Cardans* rule is best, to keepe that wee are accustomed vnto, though it be naught, and to follow our disposition and appetite in some things is not amisse, to eat sometimes of a dish which is hurtfull, if wee haue an extraordinary liking to it. *Alexander Severus* loued Hares and Apples aboue all other meats, as *Lampridius* relates in his life; one Pope porke, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian, that diet which is most propitious to one, is often pernicious to another, such is the variety of palates, humours, and temperatures, let every man obserue, and be a law vnto himselfe. *Tiberius* in ^{*} *Tacitus* did laugh at all such, that after 30 yeares of age, would aske counsell of others, concerning matters of diet: I say the same.

These few rules of diet he that keepes shall surely finde great ease & speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and Fathers of the Church; hee that shall but read their

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Nullus cibum sumere debet nisi stomachus sit vacuus. Gerdonius lib. med. lib. 1. cap. 11.

E multis edulis unum elige, relictisq; ceteris ex ea comede.

Lib. de amabile. Simplex sit cibus, & non varius, quod licet dignitati tue ob contrarias difficultate videatur, &c.

Celsitudo tua prandeat sola acq; apparatus aulico, contentus sit illustrissimus princeps duobus tantum ferculis, vinoq; Rhenano solum in mensa utatur.

Semper intra satietatem a mensa recedat, vno ferculo contentus.

Lib. de Hel. & Ieiunio. multo melius in terram vina sudisses.

z Crato. Multi referunt non ignorare qui cibi priores &c. liquida precedant carnum iura, pisces, fructus, &c. Coena brevis sit prandio.

Tract. 6. contradict. 1. lib. 1 Super omnia quotidianum leporem habuit, & pomis indulgit.

Annal. 6. Ridere solebat eos, qui post 30 annis, ad cognoscenda corpori suo noxia vel utilia, alius cuius consilii indigerent.

226 their liues written by *Hierom, Athanasius, &c.* how abstemious Heathens haue beene in this kinde, those *Curij* and *Fabritij*, those old Philosophers, as *Pliny records lib. 11. Xenophon lib. 1. de vit. Socrat.* Emperours and Kings, as *Nicephorus relates, Eccles. hist. lib. 18. cap. 8. of Mauritius, Lodovicus Pius, &c.* and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This haue they done voluntarily, & in health; what shall these priuate men doe that are visited with sicknesse, and necessarily enjoined to recouer, and continue their health? It is a hard thing to obserue a strict diet, & *qui medicè vivit, miserè viuit*, as the saying is, *quale hoc ipsum erit vivere, his si priuatus fueris?* as good be buried, as so much debarred of his appetite; *excessit medicinam malum*, the physicke is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loues himselfe, will easily indure this little misery, to avoid a greater inconvenience; *è malis minimum*, better doe this then doe worse. And as † *Tully* holds, *better be a temperate old man, then a lasciuious youth.* 'Tis the only sweet thing, (which he aduise) so to moderate our selues, that we may haue *senectutem in iuuentute, & in iuuentute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

MEMB. 2.

Retention, and Evacuation rectified.

Haeue declared in the causes, what harme costiuenesse hath done in procuring this disease, if it be so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; *maxime conducit*, saith *Montaltus cap. 27.* it very much availes. ^d *Altomarus cap. 7.* commends walking in a morning, into some faire Greene pleasant fields, but by all meanes first, by art or nature he will haue these ordinary excrements euacuated. *Piso* calls it *Beneficium ventris*, the benefit, helpe, or pleasure of the belly, for it doth much ease it. *Laurentius cap. 8. Crato consil. 21. l. 2.* prescribes it once a day at least: where nature is defectiue, art must supply, by those lenitiue electuaries, suppositaries, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters in Hypochondriacall melancholy, still to be vsed as occasion serues. ^e *Peter Cnemander* in a consultation of his *pro Hypochondriaco*, will haue his patient continually loose, and to that end sets downe there many formes of Potions and Clisters. *Mercurialis consil. 88.* If this benefit come not of its owne accord, prescribes ^f Clisters in the first place, so doth *Montanus consil. 24. consil. 31. & 229.* hee commends Turpentine to that purpose: the same he ingeminates, *consil. 230.* for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to haue faire linnen about him, to be decently and comely attired, for *sordes vitiant*, nastinesse defiles, and deiects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

Bathes are either artificiall or naturall, both haue their speciall vses in this malady, and as ^g *Alexander* supposeth *lib. 1. cap. 16.* yeeld as speedy a remedy, as any other Physicke whatsoever. *Aetius* would haue them dayly vsed, *assidua*

d Debet per a-
mana exerceri,
& loca viridia,
excretis prius
arte vel natura
alvi excrement-
tis.

e Hildesheim
spicel. 2. de mel.
Primum in ni-
um operam da-
bis ut singulis
diebus habeas
beneficium ven-
tris, semper ca-
uendo ne alvus
sit diutius astri-
cta.

f Si non sponte
clisteribus pur-
getur.

g Balneorum,
usus dulcium, si-
quid aliud, ipsi
opitulantur.

Crede hec dici
cum aliqua ia-
stantia inquit
Montanus con-
sil. 26.

assidua balnea, Tetra. 2. sect. 2. cap. 9. Galen cracks how many severall cures he hath performed in this kinde by vse of bathes alone, and *Rufus* pills, moistning them which are otherwise drie. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards annoint with oyle. *Iason Pratenfis, Laurentius cap. 8.* and *Montanus* set downe many peculiar formes of artificiall bathes. *Crato consil. 17. lib. 2.* commends Mallowes, Camomile, Violets, Burrage to bee boyled in it, and sometimes fayrewater alone, and in his following counsell, *Balnenm aquae dulcis solum Sapiissime profuisse compertum habemus.* So doth *Fuchsius lib. 1. cap. 33.* *Frisimelica 2. consil. 42.* in *Trincavelius.* Some, besides hearbs, prescribe a rammes head and other things to be boyled. *Fernelius consil. 41.* will haue them used 10 or 12 dayes together; to which hee must enter fasting, and so continue in a temperate heate, and after that frictions all ouer the body. *Lelius Aegubinus consil. 142,* and *Christ. Aererius* in a consultation of his, hold once or twice a weeke sufficient to bathe, the ^k water to bee warme, not hot, for feare of sweating. *Felix Plater. observ. lib. 1.* for a melancholy Lawyer, ^l will haue lotions of the head still ioyned to these bathes, with a lee wherein capitall hearbes haue bene boyled. ^m *Laurentius* speakes of bathes of milke, which I finde approved by many others. And still after bathe, the body to be anointed with oyle of bitter Almonds, of violets, new or fresh butter, ⁿ Capons grease, especially the backe bone, and then lotions of the head, embrocations, &c. These kinde of bathes haue bin in former times much frequented, and diversly varied, and are still in generall vse in those Easterne Countries. The Romans had their publike bathes, very sumptuous and stupend, as those of *Antoninus & Dioclesian. Plin. 36.* saith there were an infinite number of them in Rome, and mightily frequented; some bathed seauen times a day, as *Commodus* the Emperour is reported to haue done: vsually twice a-day, and they were after anointed with most costly oyntments: wee haue many ruines of such Bathes found in this Iland, amongst thole parietines and rubbish of olde Roman townes. *Lipsius de mag. Urb. Rom. lib. 3. cap. 8.* *Rosinus, Scot of Antwerpe,* & other Antiquaries, tell strange stories of their Bathes. *Gillius l. 4. cap. vlt. Topogr. Constant.* reckons vp 155. publike Bathes in Constantinople, of faire building, they are still frequented in that city by the Turkes of all sorts, men and women, and all ouer Greece and those hot countries; to absterge belike, that fulsomnesse of sweat, to which they are there subiect. ^q *Busbequius* in his Epistles, is very copious in describing the manner of them, how their women goe couered, with a maide following with a boxe of oyntment to rub them. The richer sort haue private Bathes in their houses; the poorer goe to the common, and are generally so curious in this behalfe, that they will not eate nor drinke vntill they haue bathed, before and after meales some, ^r and will not make water (but they will wash their hands) or goe to stoole. *Leo. After l. 3.* makes mention of 100 severall baths at Fez in Africke, most sumptuous, & such as haue great revenues belonging to them. *Buxdorf. cap. 14. Synagog. Iud.* speakes of many ceremonies amongst the Iewes in this kinde, they are very superstitious in their Bathes, especially women.

Naturall Bathes are praised by some, discommended by others; but it is in a diuerse respect. ^f *Marcus de Oadis in Hipp. affect.* Cōsulted about Bathes, condemnes them for the heat of the liuer, because they dry too fast; and

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ⁱ In quibus ieiunus diu sedeat eo tepore, ne sudorem excitet, aut manifestum teporem, sed quadam refrigeratione humectent.

^k Aqua non sit calida, sed tepida, ne sudor sequatur.

^l Lotiones capitis ex lixivio, in quo herbas capitales coxerunt.

^m Cap. 8. de mel.

ⁿ Aut axungia pulli. Pifo.

^o Theriac.

^p Nymphae.

^p Sandes lib. 1. saith, their women go twice a weeke to the bathes at least.

^q Epist. 3.

^x Nec alium excernunt, quin

aquam secum

portent qua par-

tes obscenas la-

vent. Busbequius

us ep. 3. Leg.

Turcica.

[Hildisheim

Spizel. 2. de mel.

Hypocon. si non

adesse iecoris

coliditas, Ther-

mas ludarem,

& si non nimia

humoris exsic-

catio esset metue-

enda.

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et by-and-by ^c in another counsell for the same disease, hee approves
 Ythem, because they cleanse by reason of the *sulfur*, and would have
 their water to be drunke. *Aretius cap. 7.* commends Allome Bathes aboue
 the rest; and ^u *Mercurialis consil. 88.* those of *Luca* in that Hypochondriacall
 passion. He would have his Patient tarry there 15 dayes together, and drinke
 the water of them, and to be bucketed, or have the water powred on his head.
^{10.} *Baptista Siluaticus cont. 64.* commends all the Bathes in *Italy*, and drin-
 king of their water, whether they be Iron, Allome, Sulphur, so doth ^x *Her-*
cules de Saxoniâ. But in that they cause sweat, and dry so much, he confines
 himselfe to Hypochondriacall melancholy alone, excepting that of the head,
 and the other. *Trincavelius consil. 14. lib. 1.* prefers those *Porrectan* Bathes
 before the rest because of the mixture of brasse, iron, allum, & *consil. 35. l. 3.* for
 a melancholy Lawyer, and *consil. 36.* in that Hypochondriacall passion, the
 Bathes of *Aquaria*, and *36 consil.* the drinking of them. *Frisimelica* consul-
 ted amongst the rest in *Trincavelius consil. 42. lib. 2.* prefers the waters of
^a *Apona* before all artificiall bathes whatsoeuer in this disease, and would have
 one nine yeares affected with Hypochondriacall passions, flye to them, as
 to an ^b holy anchor. Of the same minde is *Trincavelius* himselfe there, and
 yet both put a hot liuer in the same party for a cause, and send him to the wa-
 ters of *S^c Helen*, which are much hotter. *Montanus consil. 230.* magnifies
 the *Chalderinian* Bathes, & *consil. 237. & 239.* he exhortheth to the same, but
 with this caution, ^d that the liuer bee outwardly anointed with some coolers
 that it be not overheated. But these bathes must be warily frequented by me-
 lancholy persons, or if vsed, to such as are very cold of themselves, for as *Ga-*
belius concludes of all Dutch Bathes, and especially of those of *Baden*, they
 are good for all cold diseases, ^e naught for cholericke, hot and dry, and all infir-
 mities proceeding of choler, inflammations of the spleene and liuer. Our Eng-
 lish Bathes as they are hot must needs incurre the same censure: But *D^r Tur-*
ner of old, and *D^r Iones* haue written at large of them. Of cold Baths I finde
 little or no mention in any Physitian, some speake against them: ^f *Cardan* a-
 lone out of *Agathimus* commends bathing in fresh riuers, and cold waters,
 and adviseth all such as meane to liue long to use it, for it agrees with all ages
 and complexions, and is most profitable for hot temperatures. As for sweat-
 ing, vrine, blood-letting by hæmrods, or otherwise, I shall elsewhere more
 opportunely speake of them.

^c Fol. 141.
^u *Thermas Li-*
censes adeat i-
biq. aquas eius
per 15. dies po-
tet, & calidari
aquarum stilli-
cidys tum caput
tum ventricu-
lum de more
subiciat.

^x *In panth.*
Aque Porre-
ctane.

^z *Aque Aqua-*
rie.

^a *Ad aquas A-*
ponenses velut
ad sacram an-
choram confu-
giat.

^b *Io. Bauhinus*
lib. 3. cap. 14.

hist. admir. Fon-
tis Bollenfis in

ducat. Wirtem-
berg. laudat a-

quas Bollenfes
ad melancholi-

cos morbos, me-
rorem, fascinati-

onem, aliq. ani-
mi paibemata.

^c *Balnea Chal-*
derina.

^d *Hepar exter-*
ne unguatur ne
calefiat.

^e *Noceat cali-*
dis & siccis, cho-
lericis, & omni-
bus morbis ex

cholera, hepatis,
splenisq. affecti-
onibus.

^f *lib. de aqua.*
Qui breue hoc
vite curriculum
cupiunt sani
transigere, frigi-
dis aquis sepe
lavare debent,
nulla ætati cum
fit incongrua,
calidis imprimis vitis.
f Solvit Venus rationis vim impeditam, ingentes iras remittit, &c. g Multi comitiales, melan-
cholici, insani, huius v. solo sanati. i Si omittatur coitus, contristat & plurimum grauat corpus & animum.

^f *aptissimum remedium,* a most apposite remedy, ^f *remitting anger, and reason,*
 that was otherwise bound. *Avicenna Fen. 3. 20. Oribasius med. collect. lib. 6.*
^g *cap. 37.* contend out of *Ruffus* and others, ^g that many mad-men, melancholy,
 and labouring of the falling sicknesse, haue beene cured by this alone. *Montal-*
tus cap. 27. de melan. will haue it driue away sorrow, and all illusions of the
 braine, to purge the heart and braine from ill smoakes and vapors that offend
 them, ^h and if it bee omitted, as *Valescus* supposeth, it makes the minde
 sad, the body dull and heavy. Many other inconueniencies are reckoned vp
 by *Mercatus*, and by *Rodericus à Castro*, in their tracts *de melancholiâ*
virginum & morialium; ob *seminis retentionem seruiunt sepe monia-*

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cholici, insani, huius v. solo sanati. i Si omittatur coitus, contristat & plurimum grauat corpus & animum.

les & virgines, but as *Platerus* addes, *si nubant sanantur*, they raue single, & pine away, much discontent, but marriage mends all. *Marcellus Donatus* lib. 2. med. hist. cap. 1. tells a story to confirme this out of *Alexander Benedictus*, of a maide that was mad, *ob menses inhibitos, cum in officinam meritoriam incidisset, à quindecim viris eadem nocte compressa, mensium largo profluvio, quod pluribus annis ante constiterat, non sine magno pudore manè mentirestituta decessit*. But this must be warily vnderstood, for as *Arnoldus* obiects, lib. 1. breuiar. 18. cap. *quid coitus ad melancholicum succum?* What affinity haue these two? ⁱ except it bee manifest that superabundance of seed, or fulnesse of blood, be a cause, or that loue; or an extraordinary desire of *Venus* haue gone before, or that as *Lod. Mercatus* excepts, they be very flatuous, & haue beene otherwise accustomed vnto it. *Montaltus* cap. 27. will not allow of moderate *Venus* to such as haue the Gout, Palsy, Epilepsy, Melancholy, except they be very lusty, and full of blood. ^k *Lodovicus Antonius* lib. med. miscel. in his chapter of *Venus*, forbids it vtterly to all Wrestlers, Ditchers, labouring men, &c. ^l *Ficinus* and ^m *Marsilius Cagnatus* put *Venus* one of the five mortall enemies of a student: *It consumes the spirits and weakneth the braine*. *Halyabbas* the Arabian. 5. Theor. cap. 36. and *Iason Pratensis* make it the fountaine of most diseases, ⁿ but most pernicious to them which are colde and dry, a melancholy man must not meddle with it, but in some cases. *Plutarch* in his booke *de san. tuend.* accounts of it as one of the three principall signes and preseruers of health, temperance in this kinde, ^o *To rise with an appetite, to be ready to worke, and abstaine from Venery, tria saluberima*, are three most healthfull things. Wee see their opposites how pernicious they are to mankinde, as to all other creatures they bring death, and many ferall diseases: *Immodicis brevis est atas & rara senectus*. *Aristotle* giues instance in Sparrowes, which are *parum vivaces ob salacitatem*, short liued because of their salacity, which is very frequent, as *Scoppius* in *Priapeys* will better informe you. The extreames being both bad, [†] the *medium* is to bee kept, which cannot easily be determined. Some are better able to sustaine, such as are hot and moist, phlegmatick, as *Hippocrates* insinuateth, some strong and lusty, well fed, like *Hercules*, [‡] *Proculus* the Emperour, [¶] lusty *Laurence*; *prostibulum femina Messalina* the Emperesse, that by Philters, and such kinde of lasciuious meats, vse all meanes to [‡] inable themselues: and brag of it in the end, *confodi multas enim, occidi vero pocas per ventrem vidisti*, as that Spanish [†] *Celestina* merrily said: others impotent, of a cold and dry constitution cannot sustaine those gymnicks without great hurt done vnto their owne bodies, of which number (though they be very prone to it) are melancholy men for the most part.

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Nisi certo constet nimium semen aut sanguinem causam esse, aut amor precesserit, aut &c.
^k *Athletis, Arthriticis, podagricis nocet, nec opportune prodest, nisi fortibus & qui multo sanguine abundant. Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum. De san. tuend. lib. 1. m Lib. 1. cap. 7. exhaurit enim spiritus, animumq; debilitat n Frigidis & siccis corporibus inimicissima. o Vesci intra facietatem, im-pigrum esse ad laborem, vitale semen conseruare. p Nequitia est qua te non sinit esse senem. † Vide Montanum, Pet. Godofridum Amortē lib. 2. cap. 6. curiosum de his, nā & numerum definit e Talimudistis, vnicuiq; sciatis assignari suum tempus, &c.*

q *Theſpiadas* genuit. r *Vide Lampridium vit. eius, 4. Et lassata viris, &c. t Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ipsiſpillam, &c. Ouid. Eleg. 3. & 6. &c. quot itinera vna nocte confecissent tot coronas ludicro deo puta Triphallo, Marsye, Hermæ, Priapo donarent, Cingemus tibi mensulam coronis &c. † *pornoboscoidid. Gasp. Barthii.**

Ayre rectified. With a digression of the Ayre.

S a long-winged Hawke when hee is first whistled off the fist, mounts aloft, and for his pleasure fetcheth many a circuit in the Ayre, still soaring higher and higher, till hee bee come to his full pitch; and in the end when the game is sprung, comes downe a-
maine, and stoopes vpon a sudden: so will I, hauing now come at last into these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe, for my recreation a while roue, wander round about the world, mount a loft to those ætheriall orbes and celestiaall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that rela-

ii Nich. de Ly-
na cited by
Mercator in
his Mappe.
x Mons Slois.
Some call it
the highest hill
in the world
next Teneriffe
in the Canaries
Lat. 81.

tion of the Frier of ^u Oxford be true, concerning those Northerne parts vnder the Pole (if I meete *obiter* with the wandering Iew, *Elias artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such a *Euripes*, and a great rocke of Loadstones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, is it a magneticall rocke, or the pole-starre as *Cardan* will; or some other starre in the bare as *Marsilius Ficinus*, or a magneticall meridian as *Maurolicus*, or some other cause as *Scaliger*, *Cortesi*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it looks directly North, otherwise not? In the Mediteranean or Leuant (as some obserue) it varies 7 grad. by and by 12 and then 22. In the *Balticke Seas* neare *Rasceburg* in *Finland*, the needle runs round, if any ships come that way. Tis fit to be enquired whether certaine rules may be made of it, as 11. grad. *Lond. variat. alibi 36. &c.* Whether the sea be open & navigable by the Pole articke and which is the likelyest way, that of *Bartison* the *Hollander*, or by *fretum Davis*, or *Noua Zembla*. Whether *Hudsons* discouery be true of a new-found Ocean, any likelihood of *Buttons bay* in 50 degrees, *Hubberdes hope* in 60, being that the sea ebbs and flowes constantly there 15 foot in 12 houres, as our † new cardes enforme vs, that *California* is not a Cape but an Island, and the west windes make the Nepe tides equall to the Springe, or that there bee any probability to passe by the Straights of *Anian* to *China* by the Promontory of *Tabin*. If there bee, I shall soone perceane whether

y 1612.

† M. Briggs his
map.

z Lib. 2. cap. 64.

de nob. ciuitat.

Quinsay, & cap.

10. de cambalu.

a Lib. 4. expedit

ad Sinas cap. 3.

& lib. 5. cap. 18.

b M. Polus in

Asia pres. Ioh.

meminit. lib. 2.

cap 30.

† Aluarezius &

alii.

c Lat. 10. Gr.

Aust.

d Ferdinando

de Quir Anno

1612.

z *Marcus Polus* the *Venetians* Natration bee true or false, of that great City of *Quinsay* and *Cambalu*, whether there bee any such places, or that as ^a *Matth. Riccius* the Iesuite hath written *China* and *Cataia* bee all one, the great *Cham* of *Tartary*, and the King of *China* bee the same; *Xuntaine* and *Quinsay*, and the city of *Cambalu* bee that new *Paquin*, or such a wall 400 leagues long to part *China* from *Tartary*: whether ^b *Presbyter Iohn* be in *Asia* or *Africke*, *M. Polus Venetus* puts him in *Asia*, † the most receaued opinion is, that he is Emperour of the *Abissines*, which of old was *Æthiopia*, now *Nubia*, vnder the *Æquator* in *Africke*. Whether ^c *Guinea* be an Island or part of the continent, or that hungry ^d *Spaniards* discouery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannicus*, or his of *Vtopia*, or his of *Lucinia*. And yet in likelihood

it

it may be so, for without all question it being extended from the Tropicke of *Capricorn* to the circle *Antartick*, and lying as it doth in the temperate Zone, cannot chuse but yeeld in time, some flourishing Kingdomes to succeeding ages, as *America* did vnto the *Spaniards*. *Shouten* and *Le Meir* haue done well in the discovery of the streites of *Magellan*, in finding a more conuenient passage to *Mare Pacificum*, me thinkes some of our moderne *Argonautes* should prosequite the rest. As I goe by *Madagascar* I would see that great bird *Rucke* that can carry a man and horse, or an Elephant, with that *Arabian Phenix* described by *† Adricomius*: And afterwards in *Africke* examine the fontaines of *Nilus*, whether *Herodotus*, *§ Senega*, *Plin. lib. 5. cap. 9.* *Strabo lib. 5.* giue a true cause of his annuall flowing, *h Pagaphetta* discourse rightly of it, or of *Niger* and *Senega*, examine *Cardan*, *i Scaligers* reasons, and the rest. Is it from those *Etesian* windes, or melting of snow in the Mountaines vnder the *Æquator* (for *Iordan* yearly ouerflowes when the snow melts in mount *Libanus*) or from those great dropping perpetuall showres, which are so frequent to the inhabitants within the Tropickes, when the Sunne is verticall, and cause such vast inuadations in *Senega*, *Maragnan*, *Orenog*, and the rest of those great riuers in *Zona Torrida*, which haue all commonly the same passions at set times? I would obserue all those motions of the Sea, and from what cause they proceed from the Moone, or earrhs motion, or windes as *†* some will. Why in that quiet Ocean of *Zur in mari pacifico* it is scarce perceaued, in our *Brittish* Seas most violent, in the *Mediterranean* and *Red Sea* so vehement, irregular and diuerse? Why the current in that *Atlantick Ocean* should still be in some places from, in some againe towards the North, and why they come sooner then goe? and so from *Moabar* to *Madagascar* in that *Indian Ocean*, the Marchants come in three weekes, as *k Scaliger* discusseth, they returne scarce in three monthes, with the same or or like windes: The continuall current is from East to West. Whether mount *Athos*, *Pelion*, *Olympus*, *Ossa*, *Caucasus*, *Atlas* be so high as *Pliny*, *Solinus*, *Mela* relate, aboue Clouds, Meteors, *Vbi nec aura nec venti spirant*, 1250 paces high, according to that measure of *Dicearchus*, or 78 miles perpendicularly high, as *Iacobus Mazouius sec. 3. & 4.* expounding that place of *Aristotle* about mount *Caucasus*, and as *† Blaucanus* the Iesuite contend out of *Clavius* and *Nonius* demonstratiōs de *Crepusculis*, or rather 10 stadiums as the most receaued opinion is, which the height of no mountaine doth prependicularly exceede, and is equall to the greatest depthes of the Sea, which is as *Scaliger* holds, 1580 paces, *Exer. 38.* others 100 paces. I would see those inner parts of *America*, whether there be any such great city of *Manoa*, as he relates, or giganticall Patagones in *Chica*. ¹ The pike of *Teneriffe* how high it is? 70 miles or 52, as *Patritius* holds: see that strange *† Cirknickzerksey* lake in *Car-niola*, whose waters gush so fast out of the ground, that they will ouertake a swiit horseman, and by & by with as incredible celerity are supped vp, which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling vnder ground. I would examine the *Caspian Sea*, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Iaxares*, *Oxus*, and those great riuers, at the mouth of *Oby* or where? What vent the *Mexican* lake hath, and that of *mare mortuum* in *Palestina*, of *Thra*, *unene*, at *Peruzium* in *Italy*; The *Mediterranean* it selfe. For from the Ocean, at the Straights of *Gibraltar*, there

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e Alarum pen-
nae continent in
longitudine 12.
passus, Elephan-
tum in sublime
tollere potest

Polus l. 3. c. 40.
f Lib. 2.

† Descript terre
sancte.

g Natur quest.
lib. 4. cap. 2.

h Lib. de reg.
Cenzo.

i Exercit 47.

† See M. Car-
penters Geo-
graphy booke
2. cap. 6. & Ber-
nard Telesius
lib. de mare.

k Exercit 52 de
maris motu caus-
se investigande
prima reciproca-
tionis, secunda
varietatis, ter-
tia celeritatis,
quarta cessatio-
nis, quinta pri-
uationis, sexta
contrarietatis.
Patritius scilicet
52 miles in
height.

† Lib. de explica-
tione locorum
Mathemat: Ari-
stot.

† Luge alii vo-
cant Geor. Wer-
nerus, aque tan-
ta celeritate e-
rumpunt & ab-
sorbentur ut ex-
pedito equi
aditum inter-
cludant.

is a perpetuall current into the *Leuant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great riuers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed by the Sunne, or otherwise? I would finde out with *Traian* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Aegyptian Pyramids*, *Traians bridge*, *Grotta de Sibylla*, *Lucullus* fish-ponds; the Temple of *Nidrose*, &c. And if I could, obserue what becomes of swallowes, storkes, cranes, cuckowes, nightingales, redstarts, and many other kinde of small singing birds, water-fowles, hawkes, &c. some of them are only seene in Sommer, some in Winter, some are obserued in the * Inowe, and at no other time, each haue their seasons. In winter not a bird is in *Muscovy* to be found, but at the Spring in an instant the woods and hedges are full of them, saith † *Herbastein*. How comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice, or doe they lye hid (as * *Olaus* affirms) in the bottome of lakes and riuers, spiritu continentes? often so found by Fishermen in *Poland*, & *Scandia*, two together, mouth to mouth, wing to wing, & when the spring comes they reuiue againe, or if they be brought into a stoue, or to the fire side. Or doe they follow the Sunne, as *Peter Martyr Legat: Babylonica* l. 2. manifestly conuicts, out of his owne knowledge, for when he was Embassador in *Aegypt* he saw swallowes Spanish kites and many such other *European* birds, in December and Ianuary very familiarly flying and in great abundance, about *Alexandria*, ubi floridetunc arbores ac viridaria. Or lye they hid in caues, rockes, and hollow trees, as most thinke, in deepe *Tinne mines* or *Seacliffes*, as M^r *Carew* giues out? I conclude of them all, for my part, as * *Munster* doth of Cranes and Storkes: whence they come, whether they goe, incompertum adhuc, as yet we knowe not. We see them here some in somer, some in winter, Their comming and going is sure in the night, in the plaines of *Asia* (saith hee) the Storkes meet on such a set day, hee that comes last is torne in peeces, and so they get them gone. Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, hauens, promontories, straights, lakes, bathes, rockes, mountaines, places and fields, where citties haue beene ruined or swallowed, battles fought; creatures, mineralls, vegetalls, Zoophites were fit to be considered in such an expedition, and amongst the rest that of *m Herbastein* his *Tartar* lambe, *n Hector Boethius* goosebearing tree in the *Orchades*, to which *Cardan* lib. 7. cap. 36. de rerum varietat. subscribes, *o Vertomannus* wonderfull palme, that flye in *Hispaniola* that shines like a Torch in the night, that one may see well to write; those sphericall stones in *Cuba* which nature hath so made; and those like Birds, Beasts, Fishes, crownes, swords, sawes, pots, &c. vsually found in the mettlemine in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Palukye*, as † *Munster* and others relate. Many rare creatures and nouelties each part of the world affords, amongst the rest, I would know for a certaine, whether there be any such men, as *Leo Suanius* in his comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovy*, that in *Lucomoria*, a province in *Russia*, lye fast asleepe as dead all winter, from the 27th of November, like Frogs and swallowes, benum'd with cold, but about the 24th of Aprill in the spring, they

* In campis Lovicen. solum vivunt in nive, & ubinam vere, estate, autumno se occultant. Hermes Polit. lib. 1. Jul. Bellius † Statim in eunte vere sive strepenti eorum cantilenis. Muscovit comment. * Immergat se fluminibus, lacubusq; per hiemem totam, &c. † Ceterasq; volucres pontum hyme adveniente e nostris regionibus Europeis transvolantes. † Survey of Cornwall. * Porro Ciconie quonam e loco veniant, quo se conferant, incompertum adhuc, agmen venientium, discedentium, ut gruum venisse cernimus nocturnis opinor temporibus. In patentibus Asiae campis certo die congregant se, eam que novissime advenit, laterant, inde avolant. Cosmog. lib. 5. cap. 126. m. Commentar. Muscovit. n Hist. Scot. l. 1. o Vertomannus lib. 5. cap. 16. mentioneth of a tree that beares fruites to eat, wood to burne, bark to make ropes, wine & water to drink, oyle, and sugar, and leaves as tiles to couer howses, flowers for cloathes, &c. † Cosmog. lib. 1. cap. 437. & lib. 3. cap. 1. habent ollas a natura formatas e terra extractas similes illis a figuris factis, coram his piscat, avos, & omnes animalium species. † Vt soleat hirundines & rane pre frigoris magnitudine mori, & postea redeunte vere 24 Aprilis reviviscere.

they revine againe, and goe about their businesse. I would examine that demonstration of *Alexander Picolomineus*, whether the earths superficies be bigger then the Seas, or that of *Archimedes* bee true, the superficies of all waters is even. Search the depth, and see that variety of Sea monsters and fishes, Mare-maides, Sea men, Horles, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detaine it, the Sea would ouerflow the earth by reason of his higher site, and which *Iosephus Blancanus* the Iesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a iust tract proues, by many circumstances, that in time the Sea will wast away the lande, and all the globe of earth shall be couered with waters, *risum teneatis amici?* what the Sea takes away in one place it addes in another, mee thinkes hee might rather suspect the Sea should in time be filled by lande, trees growe vp, carcases, &c. that al devouring fire, *omnia devorans & consumens*, will sooner couer and dry vp the vast Ocean with sand and ashes. I would examine the true seat of that terestriall Paradise, and where *Ophir* was, whence *Solomon* did fetch his gold, from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Arias Montanus*, *Goropius* and others will. I would censure all *Plinies*, *Solinus*, *Straboes*, *S. Iohn Mandevills*, *Olaus Magnus*, *Marcus Polus* lies; Correct those errors in nauigation; reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible, oblerue some better meanes to finde them out.

I would finde a conuenient place to goe down with *Orpheus*, *Vlysses*, *Hercules*, *Lucians Menippus*, at *St. Patricks Purgatory*, at *Trophonius denne*, *Hecla* in *Island*, *Aetna* in *Sicily*; and to descend, & see what is done in the bowels of the earth: doe stones and mettles grow there still? † how come firre trees to be digged out from tops of hilles, as in our mosses, and marishes all ouer *Europe*? How come they to digge vp fish bones, shells, beames, iron workes, many fathomes vnder ground, and anchors in mountaines far remote from all Seas? * *Anno 1460.* at *Berna* in *Switzerland* 50 fathome deepe a shippe was digged out of a mountaine, where they got mettle Ore, in which were 48 carcasses of men, with other marchandise. That such things are ordinarily found in tops of hills, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, *cap. de Numidia*, and familiarly in the *Alpes*, saith * *Blancanus* the Iesuite, the like is to bee seene; came this from Earth-quakes, or from *Noahs Flood*, as Christians suppose, or is there a vicissitude of Sea and Land, as *Anaximenes* held of old, the mountaines of *Theffaly* would become Seas, and Seas againe Mountaines? The whole World belike should bee new moulded, when it seemed good to those all commanding Powers, and turned inside out, as wee doe hay-cocks in Haruest, toppe to bottome, or bottome to top: or if the Worlds be infinite, (with *Brunus* and *Campanella* conclude) cast three or foure Worlds into one; or else of one old World, make three or foure new, as it shall seeme to them best. To proceed, if the Earth be 2150 miles in 9 compasse, its Diameter is 7000 miles, from vs to our *Antipodes*, and what shall be comprehended in all that space? What is the centre of the Earth, is it pure clement only, as *Aristotle* decrees, inhabited (as *Paracelsus* thinkes) with creatures, whose Chaos is the Earth: or with *Fayries*, as the woods and waters (according to him) are with *Nymphes*; or as the Aire with spirits? Or is it the place of Hell, as *Virgill* in his *Aeneides*, Pla-

† *Animal insectum Cusino ve quis legere & scribere possit sine alterius ope luminis.*

† *Vid Peverius in Gen. Cor: a Lapide & alios. p In Necromantia. Tom. 2.*

† *Fracastorius lib. de Symp. Georg. Merula lib. de mem.*

Julius Billius & Simlerus, & retelius. Brachius centum sub terra repera est, in qua 48 cadavera inerat, anchora &c.

† *Pisces & Concha in Montibus reperuntur.*

* *Lib. de locis Mathemat. Aristot.*

q Or plaine, as *Patritius* holds, which

Austin, Lactantius, and some others, held of old, round as

a Trencher. r *Lib. de Zilphis & Pigmis,*

they penetrate the earth, as we doe the Aire.

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to, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines thinke? In good earnest, *whatsoever Philosophers write*, (saith † *Surius*) there be certaine mouthes of Hell, and places appointed for the punishment of mens Soules, as at *Hecla* in Island, where the Ghosts of dead men are familiarly seene, and sometimes talke with the living: God would have such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God. *Kranzius* dan. hist. lib. 2. cap. 24. subscribes to this opinion of *Surius*, so doth *Colerus* cap. 12 Lib. de immortal. anime, (out of the authority belike of *S. Gregory*, *Durand* & the rest of the schooiemen, who deriue as much from *Aetna* in *Sicily*, *Lypara*, *Hiera*, & those sulphurous *Vulcanian* islands) making that fearefull mount *Hecklebirge* in *Norway*, an especiall argument to proue it, * where lamentable screeches & howlings are continually heard, which strike a terror to the Auditors, fiery chariots are commonly seene to bring in the Soules of men in the likenesse of crows, & devils ordinarily goe in & out. Such another prooffe is that place, neere the *Pyramides* in *Aegypt*, by *Cairo*, as well to confirme this, as the Resurrection, mentioned by † *Korrmannus* mirac. mort. lib. 1. cap. 38. *Camerarius* oper. suc. cap. 37. *Bredenbachius* peregr. ter. sanct. and some others, where once a yeare dead bodies arise about *March*, and walke, and after a while hide themselves againe: thousands of people come yearely to see them. But these and such like testimonies others reiect as fables, illusions of spirits, and they will haue no such locall knowne place, moore then *Styx* or *Phlegeton*, *Plutos* court, or that poeticall *Infernus*, to which they ferried ouer in *Charons* boate, or went down at *Hermione* in *Greece*, *cöpendiaria ad inferos via*, which was the shortest cut, *quia nullum a mortuis naulum eò loci exposcunt*, (saith † *Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmino*, or *Limbus patrum*, as *Gallucius* will, † or *Ignatius* parler? *Virgil* sometimes Bishop of *Saleburg* (as *Auentinus* Anno 745 relates) by *Bonifacius* Bishop of *Mentz*, was therefore called in question, because he held *Antipodes*, (which they made a doubt whether Christ died for) and so by that meanes tooke away the seat of Hell, or so contracted it, that it could beare no proportion to Heauen; and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher, but not as a ball, and *Ierusalem* where Christ died, the middle of it, or *Delos*; as the fabulous *Greekes* fained, because when *Iupiter* let two Eagles loose, to flye to the worlds end, East and West, they met at *Delos*. If it bee no materiall fire (as *Scotus*, *Thomas*, *Bonaventure*, *Soncinus*, and others argue) it may be there, or else where *System. Theol.* as *Keckerman* disputes, for sure some where it is, *certum est aliquibi, et si definitus circulus non assignetur*; I will end the controversie in † *Aurestius* words, *Better doubt of things concealed, then to contend about uncertainties, where Abrahams bosome is and hell fire: Vix à mansuetis, à contentiosis nunquam inuenitur*, scarce the meeke, the contentious shall neuer finde. If it be solide earth, † is the fountaine of mettles; waters, which by his innate temper, turnes Aire into water, which springs vp in feuerall chinkes, to moisten the Earthes superficies, and that in a tenfold proportion (as *Aristotle* holds) or else these Fountains come directly from the sea, by † secret passages, and are so made fresh againe, by running through the bowels of the earth, and are either thicke, thinne, hot, cold, as the matter or minerals are,

† comment. 27.
ad annum 1537
Quicquid dicunt Philosophi, quedam sunt Tartari ostia & loca, puniendis animis destinata, ut Hecla mons &c. ubi mortuorum spiritus visatur, &c. voluit Deus extare talia loca, ut discant mortales &c.
* Vbi miserabiles eiulantium voces audiuntur, qui auditibus horrorem incutiunt haud vulgarem &c.
† Ex sepulchris apparent mensis Martio, & rursus sub terram se abscondunt &c.

† Conclawe Ig. natii.
† Descrip. Grec. lib. 6. de Pelop.
† Melius dubitare de occultis, quam ligare de incertis, ubi flamma inferni, &c.
* See. D. Renoldes prælect. 55. in Apoca.
† As they come from the Sea, so they return to the Sea againe by secret passages, as in all likelihood, the Caspian Sea vents it selfe into the Euxin or Ocean.
u Seneca quest. lib. cap. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. de causis aquarum perpetuis.

by which they passe, or as *Peter Martyr Ocean: Decad: lib. 9.* and some others holde, from abundance of raine that falls; Or else it may be full of winde, which sometimes breaking out, causeth those horrible Earth-quakes, which are so frequent in these daies in *Japan, China*, and oftentimes swallowe vpon whole Citties. Let *Lucians Menippus* consult with, or aske of *Tiresias*, if you will not beleue Philosophers, he shall cleere all your doubts, whē he makes a second voyage.

In the meane time let vs consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen about ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, heavy; some bigge, some little, as *Tully de Fato, Plato in Timeo, Vegetius* and *Bodine* proues at large, *method. cap. 5.* some soft, and some hardy, barbarous, civill, black, dunne, white, is it from the Aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venomous beasts, *Ireland* none? *Athens* Owles, *Creet* none? * Why hath *Danubius* and *Thebes* no Swallowes (so *Pausanius* informeth vs) as well as the rest of *Greece*, † *Ithica* no Hares, *Pontus* Asses, *Scythia* Swine? Whence come this variety of complexions, colours, plants, birds, beasts, y mettals, peculiar almost to every place? How comes it to passe, that in the same place, in one Latitude, to such as are *Periaci*, there should bee such difference of soyle, complexion, colour, mettle, aire, &c. *Mosco* in 55. degrees of latitude, extreme cold, as those Northerne Countries vsually are, hauing one perpetuall hard frost all Winter long: ² *England* neere the same Latitude, and *Ireland* very moist, warme, and more temperate in Winter then *Spaine, Italy, or France*. Is it the Sea that causeth this difference, and the Aire that comes from it? Why then is ^a *Ister* so cold, neere the *Euxine*, *Pontus, Bithinia*, and all *Thrace*, *frigidus regiones*, *Maginus* calls them, and yet their latitude is but 42, which should be hot: ^b *Quevira*, or *Nova Albion* in *America*, bordering on the Sea, was so cold in July, that our ^c Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the Sea is frozen Ice, and yet in a more Southerne Latitude then ours. *New England*, and the Iland of *Cambrioll Colchos*, which that noble Gentleman *Mr Vaughan*, or *Orpheus Iunior* describes in his *Golden Fleece*, is in the same latitude with little *Brittaine* in *France*, and yet their winter begins not till January, their Spring till May, which search he accompts worthy of an Astrologer; is this from the East-ly windes, or that the ayre being thicke, is longer before it be warmed by the Sunne beames, and once heated like an oven will keep it selfe from cold? Our Climes breed lice; come to the *Azores*, by a secret vertue of that Aire, they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Agypt* is watered with *Nilus*, not farre from the Sea, and yet there, it seldome or never raines; *Rhodes* an Iland of the same nature, yeelds not a cloud, and yet our Ilands euer dropping, and inclining to raine. The *Atlanticke* Ocean is still subiect to stormes, but in *Del Zur*, or *Mari Pacifico*, seldome or never any. Is it from Topick starres, *apertio portarum*, in the *Dodecotemories* or constellations, the Moones mansions, such aspects of Planets, such winds, or dissolving Ayre, or thicke Ayre, which

In iis nec pullos hirundines excludunt neq; nidulantur, aut unquam, &c.
 † *Th. Ranennas lib. de vit. hom. prerog. cap. ult.*
 * *Ad caput bone spei incolæ, sunt nigerrimi, Si sol causa, cur non Hispani & Itali aque nigri in eadem latitudine, aque distantes ab Equatore, hu ad Austrum, illi ad Boream qui sub Presbytero Iohanne habitant, subfuscæ sunt in Zeilan & Malabar, nigri aque distantes ab Equatore eodemq; celi paralelo: sed hoc magis mirari quis possit, i tota America nigræ ventri, præter paucos in loco Quarena illis dicto: qua huius coloris causa efficiens, cæliue aut terre qualitas, an soli proprietatis, aut ipsorum hominum immita ratio aut omnia? Ortelius in Africa, Theat. y At Quito in Peru, plus auræ quam terra foditur in Auræ fodinis.*
 2 *Regio quocunq; anni tempore temperatissima. Ortel. multas Gallie & It. liæ Regiones, molli tempore, & benigna quedam temperie prorsus antecellit, loquens.*
 a *Lat. 45. Danubii.*
 b *Quevira lat. 40.*

Hh

e In Sr Francis Drakes voyage, causeth

236 causeth this and like differences of heat and cold? *Boëtin* relates of a Portu-
 d *Lisbon* lat. 38. gall Embassador, that comming from *Lisbon* to *Danzike* in *Spruce*, found
 e *Danzik* lat. 54. greater heat there, then at any time at home. *Don Garcia de Sylva* Embassa-
 dor to *Philip 3.* king of *Spaine*, residing at *Spahan*, in *Persia* 1619, in his letter
 to the Marquesse of *Bedmar*, makes mentiō of greater cold in *Spahan*, whose
 lat. is 31. gr. then euer he found in *Spaine*, or any part of *Europe*. The torride
 Zone was by our Predecessors held to be inhabitable, but by our moderne
 travellers found to be most temperate, bedewed with frequent raines, and
 moistning showres, in some parts, as *Acosta* describes, most pleasant and
 fertile. *Arica* in *Chili*, is by report, one of the sweetest places that euer the
 Sun shined on, *Olympus terra*, an heauen on earth: how incomparably doe
 some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, &c. In some againe
 hard, dry, sandy, barren, a very Desart, and still in the same latitude. Many
 times we finde great diversity of Aire in the same Country, by reason of
 the site to Sea, hills or dales, want of water, nature of soyle, and the like; as in
 f *Ten* same variety of weather *Lod.*
Guicciardine obserues be-
 twixt *Leige* &
Aix not farre
 distant *descrip.*
Belg.
 g *Magin. Qua-*
rus.
 † *Hist. lib. 5.*
Spaine, *Arragon* is *aspera & sicea*, harsh and evill inhabited, *Estramadura* is
 dry, sandy, barren most part, extreame hot, by reason of his plaines, *Andalu-*
sia another Paradise, *Valence* a most pleasant Aire, and continually greene: so
 is it about *Granado*, on the one side fertile plaines, on the other, continuall
 snow to be seene all Sommer long on the hill tops. That their houses in the
Alpes are three quarters of the yeare couered with snow, who knowes not?
 That *Tenariffa* is so cold at the top, extreame hot at the bottome: *Mons At-*
las in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fi-*
dos nivibus, † *Tacitus* calls them, and *Radzimilius epist. 2. fol. 29.* yeelds it to
 be farre hotter there, then in any part of *Italy*, tis true: but they are highly e-
 leuated, neere the middle Region, and therefore cold, *ob paucam solarium ra-*
diorum refractionem, as *Serrarius* answers, *comm. in 3. cap. Iosua quest. 5. Abu-*
lensis quest. 37. In the heat of Summer, in the Kings palace in *Escuriall*, the
 Aire is most temperat, by reason of a cold blast which comes from the snowy
 mountaines of *Sierra de Caderama* hard by, when as in *Toledo* it is very hot,
 so in all other Countries. The causes of these alterations are common, by
 reason of their neerenesse (I say) to the middle Region: but this diuersity of
 Aire, in places equally site, eleuated, and distant from the Pole, can hardly be
 satisfied, with that diversity of Plants, Birds, Beasts, which is so familiar with
 vs, with *Indians*, every where: the Sunne is equally distant, the same verticall
 starres, the same irradiations of Planets, Aspects alike, the same neerenesse of
 Seas, the same superficies, the same soyle, or not much different. The Philo-
 sopers of *Conimbra*, will referre this diversity, to the influence of that *Empy-*
rean Heauen: for some say the *Exentricity* of the Sunne is come neerer to
 the Earth, then in *Ptolomies* time, the vertue therefore of all the vegetalls is
 decayed, men grow † lesse, &c. There are that obserue new motions of the
 Heauens, and from those motions, proceed (as they conceaue) diuerse alte-
 rations. *Clavius* coniectures otherwise, but they be but coniectures. About
 † *Terra malos*
homines nunc e-
ducit, atq; pu-
illos. Furven.
Vertoman.
Nav. l. 1. cap. 5.
Damascus in *Cæli-Syria*, is a Paradise, by reason of the plenty of waters, in
promptu causa est, and the Dezarts of *Arabia* barren, because of rockes,
 sands, and dry mountaines, which by no Art can be manured, tis eident.
Bohemia is cold, for that it lies all along to the North. But why should it bee
 so hot in *Egypt*, or there neuer raine? Why should those *Etesian* & north
 Easterne

† *Terra malos*
homines nunc e-
ducit, atq; pu-
illos. Furven.
Vertoman.
Nav. l. 1. cap. 5.

le *Strabo.*

Easterne windes blow continually in some places, at set times, one way still, in the dog dayes only: here perpetuall drought, there dropping showres; here foggy mists, there a pleasant Aire: here terrible thunder and lightning at such set seasons, here frozen seas, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes as in *Peru*, on the one side of the mountaines it is hot, on the other cold, with infinite such.

As vnder the Equator in many parts, showres heere at such a set time, windes at such a time, the Brise they call it.

Who can giue a reason of this diversity of Meteors, that it should raine Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifestly obserued (as † *Munster* writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many locusts, consume all that is Greene. *Leo Afer* speaks as much of Locusts about *Fez* in *Barbary*, there be infinite swarmes in their fields vpon a sudden: so at *Arles* in *France* 1553, the like happened by the same mischiefe, all their grasse and fruits were deuoured, *magna insolarum admiratione & consternatione*, (as *Valleriola* obser. med. lib. 1. obser. 1. relates) *caelum subito adumbrabant*, &c. he concludes it † could not be from naturall causes, they cannot imagine whence they come, but from heauen. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted vp into the middle Region by the Sunnes beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? † *Cornelius Gemma* is of that opinion, they are there conceiued by celestiall influences: others suppose they are immediatly from God, or prodigies raised by Art and illusions of spirits, which are princes of the aire. In fine of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus*, his principles confuted, and other causes assigned, *Sal, Sulphur, Mercury*, in which his disciples are so expert, that they can alter Elements, and seperate at their pleasure, make perpetuall motions, not as *Cardan, Tafneir, Peregrinus*, by some magneticall vertue, but by mixture of Elements, imitate thunder, like *Salinoneus*, snow, haile, the Seas ebbing and flowing, giue life to creatures (as they say) without generation, & what not? *P. Nonius Saluciensis*, and *Kepler*, take vpon them to demonstrate, that no Meteors, Clouds, Fogges, Vapors, arise higher then 50 or 80 miles, and all the rest to be purer aire, or Element of fire: Which † *Cardan*, † *Tycho*, and *John Pena* manifestly confute by refractions, & many other arguments, there is no such element of fire at all. If as *Tycho* proues the Moone to bee distant from vs 50 and 60 Semediameters of the Earth: and as *Peter Nonius* will haue it, the aire be so angust, what proportion is there betwixt the other three Elements, and it? to what vse serues it? is't full of spirits which inhabit it, as the *Paracelsians* and *Platonists* hold, the higher, the more noble, full of Birds, or a meere *Vacuum* to no purpose? It is much controverted betwixt *Tycho Brahe*, and *Christopher Rotman* the *Lantsgrau* of *Hassias* Mathematician, in their Astronomicall Epistles, whether it bee the same *Diaphanum*, cleerenesse, matter of aire and heauens, or two distinct Essences? *Christopher Rotman, John Pena, Iordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, sauing that the higher, still the purer it is, and more subtile. *Tycho* will haue two distinct matters of Heauen and Ayre; but to say truth, with some small qualification, they haue

m Ferd. Coriessus lib. Novus Orbis inscript. n Lapidatum est Livy Cosmog. lib. 4. cap. 22. Hec tempestatibus decidit e nubibus fæculentis, depascunturq; moie locustarum omnia virentia. Hort. genial. An à terra sursum rapiuntur à Sole, sic cumq; cum pluuio precipitantur? &c. Tam ominosus proventus in naturales causas referri vix potest. Cosmog. cap. 6. Cardan saith Vapors rise 288 miles frõ the Earth Eratosthenes 48. miles. De subtil. l. 2. In Progymnas. Prefat. ad Euclid Catop. Manucaudiate, Birds that liue continually in the Aire, and are never seene on ground but dead. see Vlysses Alderovandus Ornit. Scal. exerc. cap. 229. Epist. lib. 1. p. 83. Ex quibus constat nec diuersa aeris & ætheris Diaphana esse, nec refractiones aliunde quam à cras-

so aere cunari. Non derivantur imperia, sed liquidz subtile, motuq; Planetarum facile condens.

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one and the selfe same opinion, about the Essence and matter of Heavens, that it is not hard and impenetrable as *Peripateticks*, hold, transparent of a *quinta essentia*, but that it is penetrable and soft as the aire. it selfe is, and that the Planets moue in it, as *Birds in the Aire*, *Fishes in the Sea*. This they proue by motion of Comets, and otherwise, which are not generated, as *Aristotle* teacheth, in the aëriall Region of an hot and dry exhalation, and so consumed; but as *Anaxagoras* and *Democritus* held of old, of a celestia matter: & as *Tycho*, ^u *Heliseus Roeslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their expresse Paralaxes, refractions, motions of the Planets which enterfeire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as † *Kepler* confirms by his owne, and *Tycho's* accurate obseruations, comes neerer the earth then the ☉, and is againe estfoones aloft in *Iuppiter's* orbe; And y other sufficient reasons, farre about the Moone: exploding in the meane time that Element of fire, those monstrous Orbes of *Eccentricks*, and *Eccentre Epicycles*. Which howsoeuer *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associats stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheelles in a clock, all impenetrable and hard, as they faine, adde and substract at their pleasures. ^z *Maginus* makes eleuen Heavens, subdiuided into their orbes and circles, and all too little to serue those particular appearances, *Fracastorius* 72. Homocentrickes, *Tycho Brahe*, *Nicholas Ramerus*, *Heliseus Ræslin*, haue peculiar hypotheses of their owne inventions, and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropicks*, *Colures*, *Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all vnneccessary) they will haue them supposed only for method and order. *Tycho* hath fained, I knowe not how many subdiuisions of Epicycles in Epicycles &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; Not (as he holds) hard, impenetrable, subtile, transparent, &c. or making Musicke, as *Pythagoras* maintained; but still quiet, liquid, open, &c.

If the Heavens then be penetrable, as these men deliuer, & no lets, it were not amisse in this aëriall progresse, to make wings, and flye vp, as that *Turke* in *Busbequius*, made his fellow Citizens in *Constantinople* beleue he would performe: and some new-fangled wits, me thinkes, should some time or other finde out: or if that may not be, yet with a *Galilies* glasse, or *Icaro-mennippus* wings in *Lucian*, command the Spheares and Heavens, and see what is done amongst them. Whether there bee generation and corruption, as some thinke, by reason of ætheriall Comets, that in *Cassiopea* 1572. that in *Cygnus* 1600, that in *Sagittarius* 1604. &c. and many like, or that they were created *ab initio*, and shew themselues at set times: and as *Heliseus Ræslin* contends, haue Poles, Axeltrees, Circles of their own, and regular motions. *An cœlum sit coloratum?* Whether the starres be of that bignesse, distance, as Astronomers relate, so many in ^b number, 1026. or 1725, as *I. Bayerus*; or as some *Rabbins* 29000 *Myriades*; or as *Galilie* discouers by his glasses, infinite, and that *via lactea*, a confused light of small starres; the least visible star in the eighth Spheare, 18 times bigger then the earth; whether they be thicker

u In Prozymna
lib. 2. exemplis
quinq.

x In Theoria
nova Met. cele.
stium 1578.

† Epit. Astron.
lib. 4.

y Multa sane
hinc consequun-
tur absurda, &
si nibi aliud, tot
Comete in ete-
re animaduersi,
qui nullius orbis
ductum comi-
tantur, idipsum
sufficenter re-
fellunt. Tycho
astr. epist. pag.
107.

z In Theoricis
Planetarum.

a Theor. nova
celest. Meteor.

b An sit crux
& nubecula in
caelis ad Polum
Antarticum,
quod ex Corsalio
refert Patritius

ker parts of the Orbs, as *Aristotle* deliivers, or so many habitable Worlds, as *Democritus*: whether they haue light of their owne, or from the Sunne, or giue light round, as *Patritius* discourseth. Whether light be of their Essence; and that light be a substance or an accident; whether they bee hot by themselves, or by accident cause heat? whether there bee such a Precession of the *Aequinoxes*, as *Copernicus* holds, or that the eighth Spheare moue? *An bene Philosophentur*, *R. Bacon*, & *I. Dee*, *Aphorism. de multiplicatione specierum*. Whether there be any such Images ascending with each degree of the *Zodiack* in the East, as *Abiacensis* faines. *An aqua super caelum?* as *Patritius*, & the Schoolemen will, a *Cristalline* † watry heauen. *An terra sit animata?* † *Gilbertus Origanus*. Which some so confidently beleeu with *Orpheus* and *Hermes*, and eue-ry starre a soule, Angell, or Intelligence to animate or moue it &c. Or to omit all smaller controuerfies, as matters of lesse moment, to examine that maine Paradoxe of the Earths motion, now so much in question, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Antony Fascarus*, a Carmelite, and some other Commentators will haue *Iob* to insinuate *cap. 9. vers. 4. Qui commouet terram de loco suo*, &c. and that this one place of Scripture makes more for the earths motion, then all the other proue against it. Whom *Pineda* confutes, most contradict: how foecer, it is reuiued since by *Copernicus*, not as a truth, but a supposition, as he confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest, by † *Calcagninus*, *Telesius*, *Kepler*, *Rotman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, *Origanus*, and some * others of his followers. For if the Earth be the Center of the World, stand still, and the Heauens moue, as the most receaued opinion is, *Quis ille furor?* &c. What fury is that, saith *D^r Gilbert*, that shall driue the Heauens about with such incomprehensible celerity in 24 houres, when as every point of the Firmament, and in the *Aequator* must needs moue (as *Clavius* calculates) 176660 in one 246th part of an hour: and an arrow out of a bowe, must goe seauen times about the Earth, whilst a man can say an *Ave Maria*, if it keepe the same space, or compasse the earth 1884 times in an howre, which is *supra humanam cogitationem*, beyond humane conceipt. A man could not ride so much ground going 40 miles aday, in 2904 yeares, as the Firmament goes in 24 houres, or so much in 203 yeares, as the said Firmament in one minute, *quod incredibile uide- tur*: And the *Pole* starre, which to our thinking scarce moueth out of his place, goeth a bigger circuit then the Sunne, whose Diameter is much laiger then the Diameter of the Heauen of the Sunne; And 20000 Semidiameters of the Earth from vs, with the rest of the fixed Starres, as *Tycho* proues. To avoid therefore these impossibilities, they ascribe a triple motion to the earth the Sunne immoueable in the Center, (or as * *Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is most probable) a single motion to the Firmament, which moues in 30 or 26 thousand yeares, and so the Planets, *Saturne* in 30 yeares absolues his sole and proper motion, *Iupiter* in 12. *Mars* in 3, &c. and so solue all apparances better then any way whatsoeuer; calculate all motions, much more certaine then by those *Alphonsine*, or any such tables, which are grounded from those other suppositions, Now, if the Earth moue, it is a Planet, and shines to them in the *Moone*, and to the other Planetary inhabitants, as the *Moone* & they

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† *Gilbertus Origanus*.† *Peculiaribus bello.** See *M. Carpenters Geogr. cap. 4. lib. 1.**Campanella & Origanus pref. Ephemer.*where Scripture places are answered. *c De Magnete. d Comment. in 2. cap. sphaerae Io. de Sacro Bosco.*e *Dist. 3. gr 1 à Polo.** *Pref. Ephemer.*

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doe to vs vpon the Earth: but shine she doth, as *Galilie*,^f *Kepler*, and others prouē, and then *per consequens*, the rest of the Planets are inhabited, as well as the *Moone*, which he grants in his dissertation with *Galilies Nuncius Siderius*,^g that there be *Iouiall and Saturnine Inhabitants*, &c. and that those severall Planets, haue their severall *Moones* about them, as the Earth hath hers, as *Galileus* hath already evinced by his glasses, * foure about *Iupiter*, two about *Saturne* (though *Sitius* the *Florentine* cavell at it) yet *Kepler*, the Emperours Mathematician, confirms out of his experience, that hee saw as much, by the same helpe. Then (I say) the Earth and they be Planets alike, inhabited alike, moued about the Sunne, the common center of the World alike, and it may be those two greene children, which † *Nubrigensis* speakes of in his time, that fell from Heauen, came from thence. We may likewise infer with *Campanella* and *Brunus*, that which *Melissus*, *Democritus*, *Leucippus* maintained in their ages, there be infinite Worlds, and infinite Earths, or systemes, because infinite starres and planets, like vnto this of ours. ^k *Kepler* betwixt iest and earnest in his *Perspectiues*, *Lunar Geography*, *dissertat. cum nunc: syder.* seemes in part to agree with this, and partly to contradict: for the Planets he yeelds them to be inhabited, he doubts of the Starres: and so doth *Tycho* in his *Astronomicall Epistles*, out of a consideration of their vastity and greatnesse, breake out into some such like speeches, that he will neuer beleue those great and huge Bodies were made to no other vse, then this that we perceauē, to illuminate the Earth, a point insensible, in respect of the whole. But who shall dwell in these vast Bodies, Earths, Worlds, ^l if they bee inhabited? *rationall creatures*, as *Kepler* demands? Or haue they soules to be saved? Or doe they inhabit a better part of the World then we doe? Are we or they Lords of the World? And how are all things made for man? *Difficile est nodum hunc expedire, eò quòd nondum omnia que huc pertinent, explorata habemus,* 'tis hard to determine: this only he proues, that we are in *principuo mundi sinu*, in the best place, best World, nearest the Heart of the Sun. * *Thomas Campanella*, a *Calabrian* Monke, in his second booke *de sensu rerum*, c. 4. subscribes to this of *Keplerus*, that they are inhabited hee certainly supposeth, but with what kinde of creatures he cannot say, he labours to prouē it by all meanes, and that there are infinite worlds, hauing made an *Apologie* for *Galileus*, and dedicates this tenent of his to *Cardinali Caietanus*. Others freely speake, mutter, and would perswade the World (as * *Marinus Marsennus* complaines) that our moderne Divines are too severe and rigid against Mathematicians, ignorant and peeuish, in not admitting their true Demonstrations and certaine obseruations, that they tyrannize ouer arte, sciences, and all Philosophy, in suppressing their labours, forbidding them to write, to speake a truth, all to maintaine their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will haue spoken *ad captum vulgi*, and as *Otho Casman Astrol. cap. 1. part. 1.* notes, many great Divines, besides *Porphyrius*, *Proclus*, *Simplicius*, and those Heathen Philosophers, *doctrinà & atate venerandi, Mosis Genesin mundanam popularis nescio cuius ruditiis* plures alios mundos detegendos, vel (vt *Democrito* placuit) *infinitos*. 1 Quid igitur inquires, si sint in caelo plures globi, similes nostrae telluris, an cum illis certabimus, quis meliorem mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo nos domini operum Dei? *Kepler* fol. 29. * *Francosurt.* quarto 1620. *Fbid* quarto 1622. * *Prefat. in Comment. in Genesin modo suadent Theologos: summa ignoratione versari veras scientias admittere nolle & tyrannidem exercere vt eos falsis dogmatibus superstitionibus & religione Catholica detineant.*

tatis

tatis, qua longa absit à vera Philosophorum eruditione insimulant. Read more 241
 in him, in † *Grossius* and *Iunius*. But to proceed, these and such like insolent † *Theat. Biblico.*
 and bold attempts, prodigious Paradoxes, inferences must needs follow, if it
 once be granted, which *Rotman*, *Kepler*, *Gilbert*, *Diggeus*, *Origanus*, *Galileo*, &
 others maintaine of the Earths motion, that it is a Planet, and shines as the
 Moone doth, which containes in it ^m both land and sea as the Moone doth, ^m *His argumē-*
 for so they finde by their glasses, that *Macula in facie Luna*, the brighter ^{tis plane satisfi-}
parts are Earth, the duskie Sea, which *Thales*, *Plutarch*, and *Pythagoras* for- ^{cisti, do maculas}
 merly taught: and manifestly discern hills and dales, and such like concaui- ^{in Luna, esse}
 ties, if we may subscribe to and beleue *Galilies* obseruations. But to avoid ^{maria, do luc-}
 these Paradoxes of the Earthes motion, our later Mathematicians haue rolled ^{das paries esse}
 all the stones that may be stirred: and to salve all appearances and obiections ^{terram. Kepler.}
 haue invented new hypotheses, and fabricated new systemes of the World, ^{fol. 16.}
 out of their owne *Dedalean* heads. *Fracastorius* will haue the Earth stand
 still, as before, and to avoid that supposition of *Eccentricks* and *Epicycles*, hee
 hath coyned 72 *Homocentricks*, to salve all appearances. *Nicholas Remerus*,
 will haue the Earth the Center of the World, but moueable, and the eighth
 Spheare immoueable, the five vpper Planets to moue about the Sunne, the
 Sunne and Moone about the Earth. Of which Orbes, *Tycho Brahe* put the
 Earth the Center immoueable, the Starres immoueable; the rest with *Rame-*
rus, the Planets without Orbes to wander in the Aire, keep time & distance,
 true motion, according to that vertue which God hath giuen them. ⁿ *Helisa-*
us Ræslin censureth both, with *Copernicus* and *Ptolomæus*, as vn sufficient; one ⁿ *In Hypotbes.*
 offends against naturall Philosophy, another against Opticke principles, a ^{demundo Edit.}
 third against Mathematicall, as not answering to Astronomicall obseruati- ^{1597.}
 ons: one puts a great space betwixt *Saturnus* Orbe, and the eighth Spheare,
 another too narrow. In his own *hypothesis* he makes the Earth as before, the
 vniuersall Center, the Sun to the five vpper Planets, to the eighth Spheare he
 ascribes diurnall motion, *Eccentrickes* and *Epicycles* to the seuen Planets,
 which hath beene formerly exploded; and so

Dum vitant stulti vitia, in contraria currunt, as a Tinker stops
 one hole, and makes two, he corrects them, and doth worse himselfe: re-
 formes some, and marres all. In the meane time, the World is tossed in a
 blanket amongst them, they hoyse the Earth vp and downe like a Ball, make
 it stand and goe at their pleasures: one saith, the Sunne stands, another hee
 moues, a third comes in, taking them all at rebound: and least there should
 any Paradox be wanting, ^o he findes certaine spots and cloudes in the Sun, ^o *Io, Fabritius*
 by the help of glasses, by meanes of which, the Sun must turne round vpon ^{de maculis in}
 his owne Center, or they about the Sun. *Fabritius* puts only three; & those ^{sole. Witteb. 1611}
 in the Sun, *Apelles* 15. and those without the Sun, floating like the *Cyanean*
Isles in the *Euxine* Sea, and are so confident, that they haue made Tables of
 their motions. The *P Hollander* in his *dissertatiuncula cum Apelle*, censures ^p *Lugduni Bat.*
 all, and so whilst these men contend about the Sun and Moone, like the Phi- ^{An. 1612.}
 losophers in *Lucian*, it is to be feared, the Sun & Moone will hide themselues,
 and be as much offended as ^q she was with those, & send another message to ^q *Nese subdu-*
Juppiter, by some new-fangled *Icaromenippus*, to make an end of all those cu- ^{cant, & relicta}
 rious Controversies, and scatter them abroad. ^{statione decessu}
^{paren vix curio-}
^{sitat is finem sa-}
^{ciant.}

But why should the Sunne and Moone bee angry, or take exceptions at
 Mathematicians

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Mathematicians and Philosophers? whenas the like measure is offered vnto God himselfe, by a company of Theologasters, they are not contented to see the Sunne and Moone, measure their site and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as

r *Heracles tuam fidem Satyra Menippea edit.* 1608.
f *Sardi venales Satyr. Menip.* An. 1612.
r *Puteani Comus sic incipit,* or as *Lipsius Satyre* in a dreame.

he saith, *Audax Facinus & memorabile nunc incipiam, neq; hoc saculo v-surpatum prius, quid in Luna regno hac nocte gestum sit exponam, & quo ne-mo vnquam nisi somniando peruenit:* but he and *Menippus:* or as *Peter Cunæus; Bonâ fide agam, nihil eorum que scripturus sum, verum esse scitote, &c. que nec facta, nec futura sunt, dicam, & stili tantum & ingenij causa,* not in iest, but in good earnest they will transcend Spheares, Heauen, Starres, into that *Empyrean* Heauen, soare higher yet, and see what God himselfe doth.

u *Tritemius lib. de 7 secundis.*
x They haue fetched *Traianus* soule out of hell, & canonize for Saints whom they list.
† *In Minutius sine delectu tempestates tangunt loca sacra & prophana bonorum & malorum fata iuxta nullo ordine res sunt soluta legibus fortuna dominatur.*
* *Vel malus vel impotens qui peccatum per-mittit &c. unde hec superstitio?*
† *Quid fecit deus ante mundi creatum, ubi vixit otiosus, & suo subiecto &c.*
* *Lib. 3. recog. Pet. cap. 3. Peter* answers by the simile of an eggeshell, which is cunningly made, yet of necessity to be broken, so is the world. &c. that excellent state of heave might be manifest made.

The Iewish Talmudists take vpon them to determine how God spendes his whole time, sometimes playing with Leviathan, sometimes ouerseeing the world, &c. like *Lucians Iupiter*, that spent much of the yeare in painting butterflies wings, and seeing who offered sacrifice, telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron Mahomet* is taken vp to heauen vpon a *Pegasus* sent a purpose for him, as he lay in bed with his wife, & after some conference with God, is set on ground againe. The Pagans paint him and mangle him after a thousand fashions, our Hereticks, Schismaticks, and some Schoolemẽ; come not far behinde, some paint him in the habit of an old man, and make maps of heauen, number the Angels, tell their seueral names, offices, some deny God and his prouidence, some take his office out of his hand, will * binde and loose in heauen, release, pardon, forgiue, and be quarter master with him, some call his Godhead in question, his power, and attributes his mercy, iustice, prouidence, they will knowe with *† Cecilius*, why good and bad are punished together, war, fires, plagues, infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease? Why doth he suffer so much mischief and euill to bee done, if he be * able to helpe, why doth he not assist good, or resist bad, reforme our wills if he be not the author of sinne, and let such enormities bee committed, vnworthy of his knowledge, wisdom, gouernment, mercy, and prouidence, why lets he all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an possit plures similes creare deos, an ex scarabeo deum, &c. & quo demum ruet is sacrificuli?* Some by visions and revelations, take vpon them to be familiar with God, and to bee of privy counsell with him, they will tell how many, and who shall be saued, when the world shall come to an end, what yeare, what month, and whatsoeuer else God hath reserued vnto himselfe, and to his Angells. Some againe curious phantasticks, will knowe more then this, and enquire with *† Epicurus* what God did before the world was made, was he idle? where did he bide? what did he make the world of, why did hee then make it and not before? If hee made it new, or to haue an end, how is he vnchangeable, infinite, &c. Some will dispute, cauell, and obiect, as *Iulian* did of old, whom *Cyris* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*. If God be infinitely and only good, why should he alter or destroy the world, if he confound that which is good, how shall himselfe continue good? If hee pull it downe because euill, how shall hee bee free from the euill that made it euill

cuell, &c. with many such absurd and braineficke questions, intricacies, froth of humane wit and excrements of curiosity, &c. which as our Saviour told his inquisitiue disciples, are not fit for them to knowe. But hoo? I am now gone quite out of sight, I am almost giddy with rouing about: I could haue ranged farther yet, but I am an infant, and not ^z able to diue into these profundities, not able to vnderstand, much lesse to discusse. I leaue the contemplation of these things, to stronger wits, that haue better ability, and happier leasure to wade into such Philosophicall mysteries: my melancholy spaniels quest, my game is sprung, and I must suddenly come downe and follow.

Iason Pratenfis in his booke *de morbis capitis*, and Chapter of Melancholy, hath these words out of *Galen*, ^a *Let them come to me to know what meate and drinke they shall vse, and besides that I will teach them what temper of ambient Aire they shall make choice of, what winde, what countries they shall chuse, and what auoide.* Out of which words of his, this much wee may gather, that to this cure of melancholy, amongst other things, the Rectification of aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to choote or avoid, and t'is either generall to Countries, Provinces; particular to Cities, Townes, Villages, or priuate houses. What harme those extremities of heat or cold doe in this malady, I haue formerly shewed: the *medium* must needs be good, where the aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noysome smels.

The ^b *Aegyptians* by all Geographers are commended to be *hilares*, a conceited and merry nation, which I can ascribe to no other cause then the serenity of their Aire. They that liue in the *Orchades* are registred by ^c *Hector Boethius* and *Cardan*, to be faire of complexion, long-liued, most healthfull, free from all manner of infirmities of body and minde, by reason of a sharpe purifying aire, which comes from the Sea. The *Bæotians* in *Greece* were dull and heauy, *Crassi Bæoti*, by reason of a foggy aire in which they liued,

(^{*} *Bæotum in crasso iurares aere natum*) *Attica* most acute,

pleasant and refined. The Clime changeth not so much customes, manners, wits, as *Aristotle Polit. 6. lib. c. 4. Vegetius, Plato, Bodine, method. hist. cap. 5.* haue proved at large, as constitutions of their bodies, and temperature it selfe. In all particular provinces wee see it confirmed by experience, as the Aire is, so are the inhabitants dull, heauy, witty, subtill, neat, cleanly, clownish, sicke, and sound. In ^d *Perigort* in *France* the Ayre is subtill, healthfull, seldome any plagne or contagious disease, but hilly and barren: the men sound, nimble and lusty, but in some parts of *Quienne* full of moores and marishes, the people dull, heauy, and subiect to many infirmities. Who sees not a great difference betwixt *Surrey, Suffex*, and *Rumny* marsh, the woolds in *Lincolnshire*, and the *Fennes*. He therefore that loues his health, if his ability will giue him leaue, must often shift places, and make choice of such as are wholesome, pleasant, and conuenient, there is nothing better then change of aire in this Malady, and generally for health, to wander vp and downe, as those ^e *Tartari Zamolhenses*, that liue in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their summer and winter houses, in Winter at *Sardis*, in Summer at *Susa*, now at *Persepolis*, then at *Pasargada*. [†] *Cyrus* liued seauen cold months at *Babylon*, three at *Susa*, two at *Ec-*

^z *Ut me pluma leuat sic graue mergit onus.*

^a *Veniant ad me auituri que esculento, quo i-tem poculento uti debeant, & præter alimentum ipsum, potumq; uentis ipsos docebo, item aeris ambientis temperum, insuper regiones quas eligere, quas vitare ex usu sit.*

^b *Leo Afer, Maginus, &c.*
^c *Lib. 1. Scor. hist.*
^d *Lib. 1. de rer. var.*

^d *Maginus.*
^e *Haironius de Tartaris.*
[†] *Cyriopæd. lib. 8. perpetuum inde ver.*

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batana, saith *Xenophon*, and had by that meanes a perpetuall spring. The *Turkes* liue sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spain* haue their *Escoriall* in heat of Summer, ^f *Madritte* for an wholesome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men haue, and their severall progresses to this purpose. *Lucullus* the Roman had his house at *Rome*, at *Baia*, &c. ^g When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many noble men in the Summer came to see him, at supper *Pompeius* iested with him, that it was an elegant and pleasant village, full of windowes, galleries, and all offices fit for a Summer house; but in his iudgement very vnfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changereth her Country with the season, hee had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and euery Gentleman of any fashion in our times, hath the like. The ^h Bishop of *Exeter* had 14 severall houses all furnished in times past. In *Italy* though they bide in citties in Winter, which is more Gentleman-like, all the Summer they come abroad to their Country houles to recreate them selues. Our gentry in *England* liue most part in the Country (except it bee some few Castles) building still in bottomes (saith ⁱ *Iovius*, or neere woods, *corona arborum virentium*, you shall know a Village by a tuft of trees at or about it, to avoid those strong windes, wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as vnwholsome, so *Camden* saith of ^k *New-elme*, that it was therefore vnfrequented, *ob stagni vicini halitus*, and all such places as bee neere lakes or rivers. But I am of opinion, that these inconueniencies will bee mittigated, or easily corrected by good fires, as [†] one reports of *Venice*, that *grauolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks, nay more; ^{*} *Thomas Philol.* *Rauennas* a great Physitian contends, that the *Venetians* are generally longer liued then any City in *Europe*, and liue many of them 120 yeares. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such ouerflowed places, which is but at some few seasons after a flood, and is sufficiently recompenced with sweet sinels and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure and profit, or els may bee corrected by the site, if it bee somewhat remote from the water as *Lindly*, ^{*} *Orton super montem*, [†] *Drayton*, or a little more eleuated, though nearer, as ^{*} *Caucut*, as [†] *Amington*, *Polesworth*, ^o *weddington* (to insist in such places best to mee knowne, vpon the riuer of *Anker* in *Warwickshire*, ^{*} *Swarston*, and [†] *Drakesly* vpon *Trent*.) Or howsoeuer they be vnseasonable in winter, or at some times, they haue their good vse in Summer. If so be that there meanes bee so slender, as they may not admit of any such variety, but must determine once for all, and make one house serue each season, I know no men that haue giuen better rules in this behalfe, then our husbandry writers. [†] *Cato* and *Columella* prescribe a good house to stand by a navigable riuer, good highwaies, neere some City, and in a good soyle, but that is more for commodity then health.

The best soyle commonly yeelds the worst Ayre, a dry sandy plat is fittest to build vpon, and such as is rather hilly then plaine, full of Downes, a

Cotf.

f The Aire so cleare it neuer breedes the plague.

g *Leander Albertus in Campania*, ^e *Plutarcho vita Luculli Cum Cn. Pompeius*, *Marcus Cicero*, *multiq. nobiles viri L. Lucullum estino tempore conuersissent, Pompeius inter conarum familia. inter isocatus est, eam villam imprimis sibi sumptuosam, & elegantem videri, fenestris, porticibus &c.*

h *Godwin. vita Io. Wosye al. Harman.*

i *Discript. Brit.*

k In *Oxfordshire.*

† *Leander Albertus.*

† *Cap. 21. de vit. hom. prorog.*

* The possession of *Rob. Bradshaw, Esq.*

† Of *George Purifey, Esq.*

f The possession of *William Purifey Esq.*

* The seat of *S. John Repington, Knight*

† *S. Henry Goodier* lately diseased.

o The dwellinghouse of *Humf. Adderly, Esq.*

† *S. John Harpays* lately deceased.

† *S. Gorge Grefelies, Knight.*

Lib. 1. cap. 2.

Cotswald country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the Ayre, and such pleasure that it affordes, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spaine*. Our Countriman *Tusser* will tell vs so much, that the fieldone is for profit, the woodland for pleasure and health, the one commonly a deepe clay, therefore noysome in Winter, and subiect to bad high waies; the other a dry sand: provision may bee had elsewhere, and our townes are generally bigger in the woodland then the fieldone, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a grammer Scholler) may be a sufficient witness, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent Ayre, and ful of all manner of pleasures. * *Waldley* in *Barkshire* is situate in a vale, though not so fertill a soyle as some Vales afford, yet a most commodious site, wholesome, in a delicious ayre, a rich and pleasant seat. And hee that built that faire house ^m *Wollerton* in *Nottinghamshire*, is much to bee commended (though the tract be sandy and barren about it) for making choice of such a place. *Constantine li. 2. cap. de agricult.* praiseth mountaines, hilly, steep places about the rest by the Sea side, and such as looke toward the ⁿ North, vpon some great riuer, as * *Farmacke* in *Darbishire*, on the *Trent* enuironed with hills, open only to the North, like mount *Edgemond* in *Cornwall*, which Mr [†] *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, serenat *Boreas*, the Northwinde clarifies, but neere lakes or marshes, in holes, obscure places, or to the South and West he vtterly disproues, those winds are vawholosome, putrifying, and make men subiect to diseases. The best building for health according to him is ^p high places, and in an excellent prospect. *P. Crescentius* in his *1. lib. de Agric. cap. 5.* is very copious in this subiect, how a house should be wholesomely sited, in a good coast, good Ayre, wind, &c. *Varro de re rust. lib. 1. cap. 12. 9* forbids lakes and riuers, marish and manured grounds, they cause a bad Aire, grosse diseases hard to bee cured: ^r if it bee so that he cannot helpe it, better as he adviseth sell thy house and land, then loose thine health. He that respects not this in choosing of his seat, or building his house, is *mente captus*, mad, [†] *Cato* saith, and his dwelling next to Hell it selfe, according to *Columella*: hee commends in conclusion, the middle of an hill vpon a descent. *Baptista Porta Ville lib. 1. cap. 22.* censures *Varro*, *Crato*, *Columella*, and those ancient Rusticks, approving many things, disallowing some, and will by all meanes haue the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne Countries I am sure it is best. *Stephanus* a Frenchman *prædiorustic. lib. 1. cap. 4.* subscribes to this, approving especially the Descent of an hill South or South-East, with trees to the North, so that it be well watered, a condition in all sites, which must not bee omitted, as *Herbastein* inculcates *lib. 1.* *Iulius Cesar Claudius* a Physitian *consult. 24.* for a Nobleman in *Poland*, Melancholy giuen, adviseth him to dwell in a house inclining to the [†] East, and ^u by all meanes to prouide the Aire bee cleare and sweet, which *Montanus consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good Aire. If it be so, the naturall site may not be altered of our City, Towne, Village, yet by artificiall meanes it may bee

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† The seat of George Purvis Esquire.

m S Francis Willoughbye.

n Montani & maritimi salubriores, acclues, & ad Boream vergentes

* The dwelling of S. Tb. Burdet knight Baronet.

† in his Survey of Cornwall, 2. booke.

o Prope paludes stagna & loca concava vel ad

Austrum, vel ad occidentem inclinate domus sunt morbose.

p Oportet igitur ad sanitatem domus in altioribus edificare, & ad speculationem.

q Hymne erit vehementer frigida, & estate non salubris, paludes enim faciunt crassum aerem & difficiles morbos.

r Vendas quot assibus possis, & si nequeas, relinqueas.

† Lib. 1. cap. 2.

in Orco habita.

t Aurora musis amica. Vitruv.

u Aedes Orientem spectantes vir nobilissimus inhabitet & curet ut sit aer

clarus, lucidus, odoriferus. Eli-

gat habitatione optimo aere in-

cundam.

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helped. In hot countries therefore they make the streets of their Citties very narrow all ouer *Spaine*, *Africke*, *Italy*, *Greece*, and many Citties of *France*, in *Languedocke* especially, and *Prouence*, those Southerne parts: *Montpelier* the habitation and Vniuersity of Physitians is so built, with high houses, narrow streets to divert the Sunnes scalding rayes, which *Tacitus* commends *lib. 15. Annal.* as most agreeing to their health, * because the hight of buildings and narrowness of streets, keepe away the Sunne beames. Some Citties vse Galleries, or arched Cloysters towards the street, as *Damascus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Westchester* with vs, aswell to avoide tempests, as the Sunnes scorching heat. They build on high hills in hot countries, for more aire, or to the Sea side, as *Baia*, *Naples*, &c. In our Northerne coasts we are opposite, we commend straight, broad, open, faire streets, as most befitting and agreeing to our Clime. Wee build in bottomes for warmth: and that site of *Mitylene* in the Island of *Lesbos*, in the *Ægean* Sea, which *Vitruvius* so much discommends, magnificently built with faire houles, *sed imprudentèr positam*, vnadvisedly sited, because it lay along to the South, and when the South winde blew, the people were all sicke, would make an excellent site in our Northerne Climes.

Of that artificiall site of houses, I haue sufficiently discoursed, if the seat of thy dwelling may not be altered, yet there is much in choice of such a chamber or roome in opportune opening and shutting of windowes, excluding

† *Confil. 21. l. 2.*
frigidus aer, nubilosus, densus, vitandus, equè ac venti septentrionales, &c.
 * *Confil. 24.*

† *Fenestram non aperiat.*

† *Discutit Sol horrorem crassi spiritus, mentem exhilarat, non enim tam corpora, quam animi mutationem inde subeunt, pro caliditate ventorum ratione, & sani aliter affecti sint caelo nubo, aliter sereno.*

† *De natura ventorum see Pliny lib. 2. cap. 26. 27. 28. Strabo lib. 7. &c.*

† *Fines Morison. part. 1. cap. 4.*

forraine aire and windes, and walking abroad at conuenient times. † *Crato* a *German* commends East and South site, (disallowes cold aire & Northerne windes in this case, rainy weather and mysty daies) free from putrefaction, fennes, bogs and muckhills. If the aire be such, open no windowes, come not abroad. *Montanus* will haue his patient not to † stirre at all if the winde be bigge or tempestuous, as most part in *March* it is with vs, or in cloudy, lousing, darke dayes, as in *November*, which wee commonly call the black moneth, or stormy, let the winde stand how it will, *confil. 27.* and *30.* he must not open a casement in bad weather, or in a boisterous season, *confil. 299.* hee especially forbids vs to open windowes in a South winde. The best site for chamber windowes in my iudgement are North, East, South, and which is the worst, West. *Levinus Lemnius lib. 3. cap. 3. de occult. nat. mir.* attributes so much to aire, and rectifying of winde and windowes, that hee holds it alone sufficient to make a man sicke or well; to alter body and minde. *A cleere Aire cheares up the spirits, exhilarates the minde, a thicke, blacke, mysty, tempestuous, contracts, overthrowes.* Great heed is therefore to be taken at what times we walke, how wee place our windowes, lights, and houses, how wee let in or exclude this ambient Aire. The *Ægyptians* to avoide immoderate heat, make their windowes on the top of the house like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great opposite windowes without glasse, still shutting those which are next to the Sunne: So likewise in *Turkey* and *Italy*, (*Venice* excepted, which braggs of her stately glased Pallaces) they vse paper windowes to like purpose; and lye *sub dio*, in the top of their flat roofed houses, so sleeping vnder the canopy of heauen. In some parts of * *Italy* they haue windmills to draw a cooling aire out of hollowe Caues, and disperse the same through all the Chambers of their Pallaces, to refresh them, as at *Costoza* the house of *Cesario Trento*. a Gentleman

tleman of *Vicenza*. and elsewhere. Many excellent meanes are invented to correct Nature by Art. If none of these courses helpe, the best way is to make artificiall aire, which howsoever, is profitable and good, still to be made hot and moist, and to be seasoned with sweete perfumes, pleasant and lightsome as may be; to haue Roses, Violets; and sweete smelling flowers euer in their windowes, Posies in their hands. *Laurentius* commendes water Lillies, a vessel of warme water to evaporate in the roome, which will make a more delightful perfume, if there be added Orange flowers, pills of Citrons, Rosemary, Cloues, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gummes, which make a pleasant and acceptable perfume, † *Besardus Bisantinus* preferres the smoake of Juniper to melancholy persons, which is in great request with vs in *Oxford*, to sweeten our chambers. † *Guimerius* prescribes the aire to be moistned with water, and sweet hearbes boyled in it, vine and fallow leaues, &c. † to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approues. † Of colours it is good to behold greene, redde, yellow, and white and by all meanes to haue light enough, with windowes in the day, wax candles in the night; neate chambers, good fires in Winter, merry companions, for though melancholy persons loue to be darke, and alone, yet darknesse is a great encrease of the humour.

Although our ordinary aire be good by nature or art, yet it is not amisse as I haue said, still to alter it, no better Physicke for a melancholy man then change of aire and variety of places, to trauell abroad and see fashions. † *Leo Afer* speakes of many of his countrymen so cured, without all other Physick: amongst the *Negroes*, there is such excellent aire, that if any of them bee sicke elsewhere, & brought thither, he is instantly recovered, of which he was often an eye witness. † *Lipsius*, *Zuinger*, and some other, adde as much of ordinary trauell. No man, saith *Lipsius* in an Epistle to *Phil. Lanzius*, a noble friend of his, now ready to make a voyage: *can bee such a stocke or stone, whom that pleasant speculation of countries, citties, townes, riuers, will not affect.* † *Paulus Emilius* that noble Roman Captaine after hee had conquered *Perseus* the last King of *Macedonia*, and now made an end of his tedious wars, though he had beene long absent from *Rome* and much desired, about the beginning of Autumne (as † *Livy* describes it) made a pleasant peregrination all ouer *Greece*, accompanied with his sonne *Scipio*, and *Athenus* the brother of King *Eumenes*, leauing the charge of his Army with *Sulpitius Gallus*. By *Theffaly* he went to *Delphos*, thence to *Megariss*, *Aulis*, *Athens*, *Argos*, *Lacedemon*, *Megalopolis*, &c. he tooke great content, excellent delight in that his voyage. As who doth not that shall attempt the like, though his trauell be *adiactationem magis quam ad usum reipub.* (as † one well obserues) to cracke, gaze, see fine sights, and fashions, spend time, rather then for his owne or publike good, (as it is to most of our gallants) yet it availeth howsoever. For peregrination charmes our senses with such vnspakeable & sweet variety, † that some count him vnhappy that neuer trauelled, a kind of prisoner, & pittie his case that from his cradle to his old age beholds the same still; still, still the same, the same. In so much that † *Rhasis cont. lib. 1. Tract. 2.* doth not onely commend but inioyne trauell, and such variety of obieets to a melancholy man, and to lye in diuerse Innes, to be drawne into seuerall com-

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 c *Altostratus*
 car. 7. Buel. aer
 si lucidus, bene
 o'ens, humidus.
 Mōtaltus idem
 cap. 26. olfactus
 rerum suauium
 Laurentius c. 8.
 † *Ant. Ph. lof.*
 cap. de melar.
 † *Tract. 15. c. 9.*
 ex redolentibus
 herbis & foliis
 vitis viniferae,
 salicis, &c.
 e *Pavimentum*
 aceto & aqua
 rosacea irrorare
 Laurentius
 cap. 8.
 † *Lib. 1. cap. de*
morb. Astorum.
 In *Nigritarum*
 regione tanta
 aeris temperies,
 ut si quis alibi
 morbosus eo ad-
 uebatur optima
 statim sanitati
 restituitur, quod
 multis accidisse,
 ipse meis vidi oc-
 culis.
 h *Lib. de pere-*
grinat.
 i *Epist. 2. cent. 1.*
 Nec quisquam
 iam lapis aut
 frutex quem non
 titillas amena
 illa variaq; spe-
 ctio locorum,
 urbium, genti-
 um, &c.
 * *Lib. 45.*
 † *Keckerman*
 prefat. polit.
 † *Fines Movi-*
son c. 3. part 1.
 k *Mutatio de*
loco in locum.
Itinera & viae
longa & in-
determinata, &
hospitari in di-
uersis diversio-
ris.

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panies: *Montaltus cap. 36.* and many Neotericks are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have *varium vitæ genus*, diuersity of callings, occupations, to be busied about, *Sometimes to liue in the citty, sometimes in the countrey, now to study or worke, to bee intent, then againe to hawke or hunt. swimme, runne, ride, or exercise himselfe.* A good Prospect alone will ease Melancholy, as *Gomesius* comtends, *lib. 2. cap. 7. de Sale.* The Cittizens of *m Barcino*, saith hee, otherwise penned in, melancholy and stirring little abroad, are much delighted with that pleasant prospect their Citty hath into the Sea, which like that of old *Athens* besides *Ægina, Salamina*, and many pleasant Islands, had all the variety of delicious obiects: so are those *Neapolitanes*, and inhabitants of *Genua* to see the ships, boates, and passengers goe by, out of their windowes, their whole citties being sited on the side of an hil, like *Pera* by *Constantinople*, so that each house almost hath a free prospect into the Sea, as some part of *London* to the *Thames*. Euery country is full of suchⁿ delightful prospects, as well within land as by Sea, as *Hermon* and * *Rama* in *Palestina*, *Colalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed Castle in *Corinth*, from which *Peloponesus, Greece*, the *Ionian* and *Ægean* Seas were *semel & simul* at one view to be taken. In *Ægypt* the *Sultans* Palace in grand *Cairo*, the country being plaine, hath a maruelous faire prospect as well ouer *Nilus*, as that great Citty, five *Italian* miles long and two broad, by the riuer side: such high places are infinite: with vs those of the best note are, *Glassenbury* Tower, *Beuer* Castle, *Rodway* Grange, *Walsby* in *Lincolneshire*, where I lately receaued a reall kindnesse, by the munificence of the Right Honorable my noble Lady and Patronesse, the Lady *Francis* Countesse Dowager of *Exeter*: And two amongst the rest, which I may not omit for vicinities sake, *Oldbury* in the confines of *Warwickshire*, where I haue often looked about me with great delight, at the foot of which Hill^o I was borne: And *Hanbury* in *Staffordshire*, contiguous to which is *Falde* a pleasant Village, and an ancient patrimony belonging to our family, the late dwelling house of mine elder brother *William Burton* Esquire. *P Barclay* the *Scot* commends that of *Greenwich* Tower for, one of the best prospects in *Europe*, to see *London* on the one side, the *Thames*, shippes, and pleasant meadowes on the other. There be those that say as much and more of *St Marks* steeple in *Venice*. Yet these are at too great a distance, some are especially affected with such obiects as be neere, to see passengers goe by in some great Rode way, or boates in a riuer, *in subiectum forum despicere*, to ouersee a Faire, a Market place, a multitude of spectators, at a Theater, a maske or some such like shew. But I roue: the summe is this, that variety of actions, obiects, aire, places, are excellent good in this infirmity and all others, good for man, good for beast. ¶ *Constantine* the Emperor *lib. 18. cap. 13. ex Leontio*, holds it an only cure for rotten sheepe, and any manner of sicke cattle. *Lalius à Fonte Ægubinus* that great Doctor, at the latter end of many of his consultations (as commonly hee doth set downe what successe his Physicke had) in melancholy most especially approoues of this about all other remedies whatsoeuer, as appeares *consult. 69. consult. 229, &c.* ¶ *Many other things helped, but change of aire was it which wrought the cure, and did most good.*

1 *Modo ruri esse modo in vrbe, sepius in agro venari &c.*

m In *Catalonia* in *Spaine*.

n *Laudaturq; domus longos que prospicit agros.*

* Many towns there of that name, saith *Aldricomius* all high^r sited,

o At *Lindley* in *Leicestershire*, the possession and dwelling house of *Ralfe Burton* Esq. my late deceased Father.

p In *Icon. animorum.*

p *Ægrotantes oues in alium locum transportanda sunt, ut alium aerem & aquam participant, coalescant & corroborentur.*

r *Alia vitia, sed ex mutatione aeris potissimum curatus.*

Exercise rectified of Body and Minde.

O that great inconuenience, which comes on the one side by immoderate and vnseasonable exercise, too much solitarinesse and idlenes on the other, must bee opposed as an Antidote, a moderate and seasonable vse of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preseruacion of our health. For which cause *Hierome* prescribes *Rusticus* the Monke, that he be alwaies occupied about some businesse or other, *that the Diuill doe not finde him idle.* † *Seneca* would haue a man doe something, though it bee to no purpose * *Xenophon* wisheth one rather to play at tables, dice, or make a iester of himselfe (though he might be far better employed) then doe nothing. The † *Aegyptians* of olde, and many flourishing commonwealths since, haue enioyned labour and exercise to all sorts of men, to be of some vocation and calling, and to giue an account of their time, to prevent those grieuous mischiefs that come by Idlenesse, *for as fodder, whp and burden belong to the asse, so meate, Correction and worke vnto the seruant, Eccles 33.23.* The *Turkes* inioyne all men whatsoeuer, of what degree, to be of some trade or other, the grand Senior himselfe is not excused. † *In our memory* (saith *Sabellicus*) *Mahomet the Turke, hee that conquered Greece, at that very time when hee heard Embassadors of other Princes, did either carue or cut wooden spoones, or frame something vpon a table.* This present *Sultan* makes notches for bowes. The *Iewes* are most seuer in this examination of time, all well governed places, Townes, Families, and euery discreet person will be a law vnto himselfe. For this disease in particular, y there can be no better cure, then continuall businesse, as *Rasis* holds, *to haue some employment or other, which may set their minde a worke, and distract their cogitations* If it be of the body, *Guiancrius* allowes that which is gentle, † and still after those ordinary frycations, which must bee vsed euery morning. *Montaltus cap. 26.* and *Iason Pratensis* vse almost the same words, highly commending Exercise if it bee moderate, a wonderfull helpe so vsed *Crato* calls it, and a great meanes to preserue our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liuer and veines, few or no crudities left, is happily distributed ouer all the body. Besides, it expels excrements by sweat, and other insensible vapors; in so much, that † *Galen* prefers exercise before all Physicke, Rectification of diet, or any regiment in what kinde soeuer; † is Natures Physitian. † *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* termes exercise, a spurre of a dull sleepy nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischiefs and vices. The fittest time for exercise, is a little before diner, or a little before supper, † or at any time when the body is empty. *Montanus consil. 31.* prescribes it euery morning to his patient, and that as † *Calenius* addes, *after hee hath*

Ad hunc morbum exercitationes, quum recte & suo tempore sunt, mirifice conducunt, & saniam mentem, &c. a lib. 1. de san. tuend. b Exercitium nature dormientis stimulat, membrorum solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum. Crate c Alimenti in ventriculo probe concoctis. d Ictuno ventre vesica & aluo ab excrementis purgato, fricatis membris, lotis manibus & oculis &c. Lib. de atra bile

250 done his ordinary needes, rubbed his body, washed his hands and face, combed his head, and gargarized. What kinde of Exercise he should vse, Galen tels vs lib. 2. & 3. de sanit. tuend. and in what measure, e till the body be ready to sweat, and rowfed vp, ad ruborem, some say, non ad sudorem, lest it should dry the Body too much; others inioyne frequent and violent labour and exercises, as sawing euery day, so long together, (epid. 6. Hippocrates confounds them) but that is in some cases, to some peculiar men; f the most forbid, and by no meanes will haue it goe farther then a beginning sweat, as being g perilous if it exceed.

e Quoniam corpus uniuersum intumescat, & fletur dum apparat, sudoreq; &c. f Ommino sudorem vitent cap.

7. l. 1. Valescus de Tar.

g Exercitium si excedat, valde periculosum. Salust. Saluianus de re med. lib. 2. cap. 1.

h Camden in Staffordshire.

i Frideric Vallius lib. 1. cap. 2. optima omnium exercitationum, multi ab hac solum modo morbis liberati.

k Iosephus Quercetanus dialect. polit. sect. 2. c. 11. Inter omnia exercitia prestantia laudem meretur.

l Chyron, in monte Pelio

preceptor beroum eos a morbis animi venationibus & puris cibis tuebatur.

Maximus Tyrius in Nobilitas

omnis fere urbes fastidit, castellis

& liberiore celo gaudet, generisq; dignitatem

una maxime venatione, &

falconum accipijs tuetur.

n Ios. Scaliger commen in Cir.

in fol. 344.

Salmuth. 23. de Nov. repert.

com. in Pancir.

o Lonicernus. Geffreus, Iouius

p S. Anthony Sherlies relations.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificial. Amongst bodily exercises, Galen commends ludum parua pike, to play at ball, be it with the hand or racket, in Tennis-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the Greeks, Romans, Barbarians, mentioned by Homer, Herodotus, and † Plinius, and some write, that Aganella a faire maid of Corcyra, was the inuenter of it, for shee presented the first ball that euer was made, to Nausica the daughter of king Alcinous, and taught her how to vse it.

The ordinary sports which are vsed abroad, are Hawking, Hunting, hiltares venandi labores h one calls them, because they recreate Body and Minde, i another, the k best exercise that is, by which alone many haue beene l freed from all ferall aiseases. Hegeippus lib. 1. cap. 37. relates of Herod, that hee was cased of a grieuous melancholy by that meanes. Plato. 7. de leg. highly magnifies it, diuiding it into three parts, † by land, water, aire, Xenophon in Cyroped. graceth it with a great name, Deorum munus, the gift of the Gods, a princely sport, which they haue euer vsed, saith Langius, epist. 59. lib. 2. as well for health as pleasure, and doe at this day, it being the sole almost and ordinary sport of our Noble men in Europe, and elsewhere all ouer the World. Bohemus de mor. gent. lib. 3. cap. 12. styles it therefore studium nobilitatis, communitèr venantur, quòd sibi solis licere contendunt, t is all their study, their exercise, ordinary businesse, all their talke: and indeede some dote too much after it, they can doe nothing els, discourse of nought els. Paulus Iouius descr. Brit. doth in some sort taxe our m English Nobility for it, for living in the Country so much, and too frequent vse of it, as if they had no other meanes but Hawking and Hunting to approue themselues Gentlemen with.

Hawking comes neere to Hunting, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. u It was neuer heard of amongst the Romans, invented some 1200 yeares since, and first mentioned by Firmicus lib. 5. cap. 8. The Greeke Emperors began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, & many bookes written of it. It is awonder. to heare what is related of the Turkes Officers in this behalfe, how many thousand men are imployed about it, how many Hawkes of all sorts, how much reuenues consumed on that only disport, how much time is spent at Adrianople alone euery yeare to that purpose, The p Persian Kinges hawk after butterflies

terflies with sparrows, made to that use, and stares, lesser hawkes for lesser game they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to fly at Hinds, Foxes, &c. & such a one was sent for a present to ^r *Queene Elizabeth*: some reclaime Ravens, Castrels, Pies, &c. and man them for their pleasures.

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Fowling is more troublesome, but all out as delightfome to some sorts of men, be it with guns, lime, nets, glades, ginses, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogges, &c. or otherwise. Some much delight to take Larkes with day-nets, smal birds with chaffe-nets, plouers, Partridge, Herons, Snite, &c. *Henry* the third, king of *Castile*. (as *Mariana* the Iesuite reports of him *lib. 3. cap. 7.*) was much affected ^r with catching of quails, and many Gentlemen take singular pleasure at morning and evening to goe abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The ^r *Italians* haue gardens fitted to such uses, with nets, bushes, glades, sparing no cost or industry, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Chorography of his Isle of *Huena*, and castle of *Vraniburge*, puts downe his nets, and manner of catching small birds, as an ornament, and a recreation, wherein he himselfe was sometimes imployed.

Fishing is a kinde of hunting by water, bee it with nets, weeles, baits Angling, or otherwise, & yeelds all out as much pleasure to some men, as dogs, or hawkes; ^r When they draw their fish upon the banke, saith *Nic. Henselius* *Silesiographia, cap. 3.* speaking of that extraordinary delight his Countrey-men tooke in fishing, and in making of Pooles. *James Dubravius* that *Moravian*, in his booke *de pisc.* telleth, how traueiling by the highway side in *Silesia*, he found a Nobleman ^u booted up to the groines, wading himselfe, pulling the nets, and labouring as much as any Fisherman of them all. & when some belike obiected to him the basenesse of his office, he excused himselfe; ^x *what if other men might hunt Hares, why should not he hunt Carpes?* Many Gentlemen in like sort with vs, will wade vp to the Armeholes, vpon such occasions, and voluntarily vndertake that to satisfie their pleasure, which a poore man for a good stipend would scarce be hired to vndergoe. *Plutarch* in his booke *de soler. animal.* speaks against all fishing, *y as a filthy, base, illiberall imployment, hauing neither wit nor perspicacity in it, not worth the labour.* But he that shall consider the variety of Baits, for all seasons, and pretty devices which our Anglers haue invented, peculiar lines, false flies, seueral sleights &c. will say, that it deserues like commendation, requires as much study, and perspicacity as the rest, and is to be preferred before many of them. Because hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is still and quiet: and if so be the Angler catch no Fish, yet he hath a wholsome walke to the Brooke side, pleasant shade, by the sweet siluer streames, he hath good Aire, and sweet smells of fine fresh meadow flowres, he heares the melodious harmony of Birds, he sees the swannes, herons, ducks, water-hens, cootes &c. & many other fowle, with their brood, which he thinketh better then the noyse of hounds, or blast of hornes, and all the sport that they can make.

Many other sports & recreations there be, much in use, as Ringing, bowling, shooting, which *Askam* commends in a iust volume, and hath in former

r Hactit.

Scoturnicum

aucupio.

† Fines mori-
son. parte 3. cap.

8.

† Non minore
voluptatem a-

nimo capiunt.

quod qui ferat

se ferantur, aut

missis canibus

comprehendunt.

quorum retia tra-

buntur (quamo-

sas pecudes in-

ripis adducunt.

u. More piscato-

rum cruribus

ocreatus.

x Si principibus

venatio temporis

non sit in hono-

ra, nescio quo-

modo piscatio cy-

prinorum vi-

deri debeat pu-

dena.

y Omnino turpis

piscatio, nullo

studio digna, il-

liberatis credita

est, quod nullum

habet ingenium

nullam perspi-

caciā.

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times beene inioyned by Statute, as a defenſiue exerciſe, and an^z honour to our Land, as well may witneſſe our victories in *France*. Keelpins, tronkes, coites, pitching bars, hurling, wrestling, leaping, running, fencing, muſtering, ſwimming, waſters, foiles, foot-ball, balowne, quintans, &c. and many ſuch, which are the common recreations of countrey folkes. Riding of great horſes, running at ring, tilts and turnaments, horſe races, wilde-gooſe chafes, which are the diſports of greater men, and good in themſelues, though many Gentlemen by that meanes, gallop quite out of their fortunes.

But the moſt pleaſing of all outward paſtimes, is that of ^z *Areteus*, *deambulatio per amena loca*, to make a petty progreſſe, a merry iourney now and then with ſome good companions, to viſit friends, ſee citties, caſtles, townes,

† Theophilact. b Viſere ſepe amnes nitidos, per amenaq; Tempe, Et placidas ſummis ſectari in montibus auris.

To ſee the pleaſant fields, the Chriſtall fountaines,

And take the gentle Aire, amongſt the mountaines.

^c To walke amongſt Orchards, Gardens, Bowres, Mounts and Arbors, artificiall wilderneſſes, greene thickets, Arches, Groues, Lawnes, Rivulets, Fountaines, and ſuch like pleaſant places, like that *Antiochian Daphne*, Brookes, Pooles, Fiſhponds, betwixt wood and water, in a faire meadow, by a riuer ſide, * *vbi varia avium cantationes, florum colores, pratorum frutices, &c.* to diſport in ſome pleaſant plaine, parke, run vp a ſteepe hill ſometimes, or ſit in a ſhady ſeat, muſt needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum Sylva, monte & piscina, vulgo La montagna*, The

Princes garden at *Farrara*, *† Schottus* highly magnifies, with the groues, inountaines, ponds, for a delectable proſpect, he was much affected with it;

A *Perſian* Paradise, or Parke, could not bee more acceptable in his ſight. *St Bernard* in the deſcription of his Monastery, is almoſt raviſhed with the pleaſures of it. *A ſicke d man* (ſaith he) ſits vpon a greene banke, and when the

dog-ſtarre parcheth the Plaines, and dries vp rivers, he lies in a ſhady bowre, Fronde ſub arborea ſeruentia temperat aſtra, & feeds his eyes with variety

of obiects; hearbes, trees, to comfort his miſery, hee receaues many delight- ſome ſmells, and fills his eares with that ſweet and various harmony of Birds:

good God (ſaith he) what a company of pleaſures haſt thou made for man? Hee that ſhould be admitted on a ſuddaine to the ſight of ſuch a Palace as that of

Escuriack in *Spaine*, or to that which the *Moore*s built at *Granado*, Founten- blewe in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of

Birds and Beaſts are kept for pleaſure; Wolues, Beares, Lynces, Tigers, Lyons, Elephants &c. or vpon the bankes of that *Thracian Boſphorus*: the

Popes *Belvedere* in *Rome*, *†* as pleaſing as thoſe *Horti penſiles* in *Babylon*, or that *Indian* kings delightſome garden in * *Ælian*; or thoſe famous gardens

of the Lord *Chantelow* in *France*, could not chooſe, though hee were neuer ſo ill apaid, but be much recreated for the time; or many of our Noblemens

gardens at home. To take a Boat in a pleaſant Evening, and with muſick^f to rowe vpon the waters, which *Plutarch* ſo much applaudes. *† Ælian* ad- mires vpon the riuer *Pineus*; in thoſe *Theſſalian* fields, beſet with greene

Bayes, where Birds ſo ſweetly ſing, that paſſengers enchanted as it were with their heavenly muſicke, *omnium laborum & curarum obliuiſcantur*, forget forthwith all labours, care and grieſe: or in a *Gundilo* through the grand Ca-

*z Præcipua hinc
Anglis gloria,
crebra victoria
part. e. Iovius.
a Cap. 7.*

b Fracaſtorius.

c Ambulationes

ſubdiales, quas

hortenſes auræ

miniſtrant ſub

fornice viridi,

pampinis viren-

tibus concame-

rata.

† Theophilact.

** Itinerar. Ital.*

d Sedet egrotus

ceſpiti viridi,

Et cum inle-

mentia Canicu-

laris terras ex-

coquit, Et ſiccant

flumina, ipſe ſe-

curus ſedet ſub

arborea fronde,

Et ad doloris ſui

ſolatiū, nari-

buis ſuis grami-

neas redolet ſpe-

cies, paſcit ocu-

los herbarum.

amena viridi-

tas, aures ſuaui

modulamine de-

mulcet. pictarij

concentus avi-

um &c. Deus

bone, quanta

pauperibus pro-

curas ſolacia.

† Diod. Siculus,

lib. 2.

** Lib. 13. de a-*

nimal. cap. 13.

c Pet. Gillius.

Paul. Hentzeus

Itinerar. Italie.

1617. lod. Sin-

cerus Itinerar.

Gallie 1617.

Symp. lib. 1.

queſt. 4

† Lucundiffima

deambulatio

iuxta mare &

navigatio prope

terram.

† In viraq; flu-

minis ripa.

nale in Venice, to see those goodly Palaces, must needs refresh and giue content to a melancholy dull spirit. Or to see the inner roomes of a faire built & sumptuous ædifice, as that of the Persian Kings so much renowned by Diodorus and Curtius, in which all was almost beaten gold, chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of pretious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c. besides the gallantest yong men, the fairest † Virgins, the rarest beauties the world could afford, ad stuporem usq; spectantium, with exquisite musicke, sweet voices ever sounding day and night, incomparabilem luxum, all delights and pleasures in each kind which to please the senses could possibly be devised or had, conuiu. e coronati delitijs ebrj &c. Telemachus in Homer is brought in as one rauished almost, at the sight of that magnificent Palace, and rich furniture of Menalaus, when he beheld

* *Aris fulgorem & resonantia tecta corusco
Auro, atq; electro nitido, sectoq; elephanto
Argentog; simul. Talis Iouis ardua sedes,
Aulaq; cœlicolum stellans splendescit Olympo.*

Such glittering of gold and brightest brasse to shine,
Cleere amber, siluer pure, and Ivory so fine,
Iupiters lofty pallace where the Gods doe dwell,
Was even such aboue, and did it not excell.

It will laxare animos refresh the soule of man to see faire built Cities, streets, Theaters, Temples, Obelisks, &c. To see some Pageant or sight goe by, as at Coronations, Weddings, and such like solemnities, to see an Embassadour or a Prince met, receaued, entertained with Masks, shewes, fire-workes, &c. To see two kings fight in single combat, as Porus and Alexander, Canutus & Edm. Ironside, Scanderbeg and Ferat Bassa the Turke, a battle fought, one of Cæsars triumphs in old Rome reuiued, or the like. To be present at an Interview, as that famous of Henry the 8th, and Francis the first, so much renowned all ouer Europe, to the sight of which, many times they will come hundredths of miles, giue any mony for a place, and remember many yeares after with singular delight. Bodine, when he was Embassadour in England, said hee saw the Noblemen goe in their Robes to the Parliament house, summâ cum iucunditate vidimus, he was much affected with the sight of it. Pomponius Columna, saith Iouius in his life, saw 12. Frenchmen, & so many Italians, once fight for a whole Army, Quod iucundissimum spectaculum, in vita dicit suâ, the pleasantest sight that euer he saw in his life. Who would not haue bene affected with such a spectacle? or that single combat of † Breante the Frenchman, and Anthony Schets a Dutchman before the wals of Sylvaducis in Brabant, A^o. 1600. They were 22 horse on the one side, as many on the other, which like Livies Horatij, Torquat i and Corvini fought for their own glory and Countries honour, in the sight and view of the whole Citty and Army. ^h When Iulius Cæsar warred about the bankes of Rhene, there came a Barbarian Prince to see him, and the Roman Army, and when he had beheld Cæsar a good while, i I see the Gods now (saith he) which before I heard of; nec feliciorum ullum vitæ meæ aut optavi, an sensî diem, It was the happiest day that ever he had in his life: Such a sight alone were able of it selfe to driue away melancholy, if not for euer, yet it must needs expell it for a time. The very

† *Aurei panes
aurea obsoria,
vis Margaritarum acito subacta, &c.
† 300 pellices,
pocillatores & pinceræ innumeræ purè loci puræ ura indutæ &c. ex omnibus pulchritudinæ delecti.
* Odys. 9.
† Barleuius, l. 3.*

g Berwixt Ardes and Giza nes, 1519.

† Suetonius in de litteris, fol. 487. veteri Horatorum exemplo, virtute & successu admirabili, cæsis hostibus 17 in conspectu patriæ, &c.

h Patereulus vol. post. i Quos antea audivi, hodie vili decet.

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† Pandeñe
Triumph. fol.
* Lib. 6. cap. 14.
de bello Ind.
† Romulus A-
maseus p̄s̄fat.
Pausan.

reading of feasts, triumphs, interuewes, nuptials, Tilts, Turnaments, combats, and monomachies, is most acceptable and pleasant; † *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and Pallaces, as that of the *Lateran Church* in *Albertus Durer*, that of the Temple of *Ierusalem* in * *Iosephus*, and *Vallalpandus*: that of the *Escuriall* in *Guadus*; of *Diana* at *Ephesus* in † *Pliny*: *St Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that * interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theatres, Obelisks, Temples, Statues, gold, silver, iuory, marble Images, *non minore ferme quum leguntur, quum quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight.

The Country hath his recreations, the Citty his seuerall Gymnickes and Exercises, May-games, Feasts, Wakes, and merry meetings to solace themselves; the very being in the Country, that life it selfe is a sufficient recreation to some men to enioy such pleasures, as those old Patriarkes did. *Dioclesian* the Emperour was so much affected with it, that he gaue ouer his scepter, and turned Gardner. *Constantine* wrote 20 bookes of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, & many such, how haue they beene pleased with it, to prune, plant, inoculate, & graft,

*Nunc captare feras laqueo, nunc fallere visco,
Atq̄, etiam magnos canibus circumdare saltus,
Insidias avibus moliri, incendere vepres.*

† *Ving. J. Geor.*

Sometimes with traps deceaue, with line and string
To catch wild Birds and Beasts, encompassing
The groue with dogges, and out of bushes firing.

Iucundus in his Preface to *Cato*, *Varro*, *Columella*, &c. put out by him, confesseth of himselfe, that he was mightely delighted with these Husbandry studies, and tooke extraordinary pleasure in them: if the Theorick or speculation can so much affect, what shall the place and exercise it selfe, the practicke part doe? The same confession I finde in *Herbastein*, *Porta*, *Camerarius*, and many others, which haue written of that subiect. If my testimony were ought worth, I could say as much of my selfe, I am verè *Saturninus*. No man euer tooke more delight in Springs, Woods, Groues, Gardens, Walkes, Fishponds, Riuers, &c. But *Tantalus à labris sitiens fugientia captat*

Flumina; And so doe I, *Velle licet, potiri non licet.*

† *Boterus lib. 3.
polit. cap 1.
m See Athene-
us dipnoso.
n Ludi volvi
sacri, ludicri
Megalenses, Ce-
reales, Florales,
Martiales, &c.
Rosius, 5. 12.
o See Lipsius
Amphitheatrum
Rosius lib. 5.
Meursius de lu-
dis Græcorum.
p 1500 Men
at once, Ti-
gers, Lions, E-
lephants, Hor-
ses, Dogges,
Ecares, &c.*

Every Citty almost hath his peculiar walks, Groues, Theaters, Pageants, Games, and seuerall recreations, euery country some professed Gymnicks, to exhilarate their mindes, and exercise their Bodies. The ¹ *Greekes* had their *Olympian*, *Pythian*, *Istmian*, *Nemean* games, in honour of *Neptune*, *Iupiter*, *Apollo*, *Athens* hers, *Corinth* hers: Some for Honour, Garlands, Crownes; for beauty, dancing, running, leaping, like our silver games. The ² *Romans* had their Feasts (as the *Athenians*, and *Lacedemonians* held their publike bankets, in *Prytanæo*, *Panathenæis*, *The sperijs*, *Phiditijs*, Playes, Naumachies, places for Sea fights, Theaters, Amphitheaters able to containe 70000 men, wherein they had seuerall delightfome shewes to exhilarate the people: P Gladiators, cumbats of men with themselves, with wild beasts, and wild beasts one with

with another, like our bull-baitings, or beare-baitings, dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publicly exhibited at the Emperours and Citties charge, and that with incredible cost and magnificence. In the Low-countries (as *q Meteran* relates) before these warres, they had many solemne Feasts, Playes, Challenges, Artillery Gardens, Colleges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appears by that description of *Isaacus Pontanus rerum Amstelad. lib. 2. cap. 35.* So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of *† Neander*, they had *Ludos septennales*, solemne Plaies every seauen yeares, which *Bocerus* one of their owne Poets hath elegantly described: *At nunc magnifico spectacula structa paratu*

Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.

In *Italy* they haue solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places haue their seuerall pastimes, some in Sommer, some in Winter, some abroad, some within; some of the body, some of the minde, and diuerse men haue diuerse recreations, and exercises. *† Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; *† Alexander Severus* was often pleased to play with whelps and young Pigs. *† Adrian* was so wholly enamored with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graues. In fowle weather, or when they can vse no other convenient sports, by reason of the time, as we doe Cock-fighting, to avoid idlenes, *u Severus* vsed Partridges and Quails, as many *Frenchmen* doe still, and to keepe Birds in Cages, with which he was much pleased, when at any time he had leasure from publike cares and businesse. He had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons. *Busbequius* the Emperours Oratour, when he lay in *Constantinople*, and could not stirre much abroad, kept for his recreation, busying himselfe to see them fed, almost all manner of strange Birds & Beasts; This was something, though not to exercise his body, yet to refresh his mind. *Conradus Gesner* at *Zuricke* in *Switzerland*, kept so likewise for his pleasure, a great company of wild beasts, and (as he saith) took great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners, still mewed vp according to the custome of the place, haue little else besides their household businesse, or to play with their children to driue away time, but to dally with their Cats, which they haue *in delitijs*, as many of our Ladies and Gentlewomen vse Monkies, and little Dogges. The ordinary recreations which we haue in Winter, and in most solitary times busie our mindes with, are *Cardes*, *Tables*, and *Dice*, *Shouelboard*, *Chesse-play*, the Philosophers game, small trunks, shuttlecocke, balliades, musicke, masks, singing, dancing, vlegames, frolicks, iests, riddles, catches, purposes, questions and commands, *x merry* tales of errant Knights, Kings, Queenes, Louers, Lords, Ladies, Giants, Dwarfes, Theeues, Cheaters, Witches, Fayries, &c. such as the old women told *Psyche* in *† Apuleius*, *Bocace* Nouells and the rest, *quarum auditione pueri delectantur*, *senes narratione*, which some delight to heare, some to tell;

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q Lib. vii & l.
1. Ad suam consuetudine non minus laudabili, quam veteri, conubernia Rhetorum Rhythmorum in urbi- uis & municipis, ceterisq; diebus exercebant se sagittarii, sclopetarii, gladiatores, &c.

Alia ingenii, animiq; exercitia, quorum precipuum studium, principem populum iraq; diis, comædiis, fabulis scenicis, aliisq; id genus ludis recreare.
† Orbis terræ, d. script. part. 3.
† Suetonius.
† Lampridius.
† Sparian.
u Delectatus lusis catulorum, Porcellorum, ut perdices inter se pugnarent, ut ut aves parvule su sum & deorsum volarent, his maxime delectatus, ut solitudines publicas subeiret.

x Brumales leti- ut possint producere noctes, † Miles. 4.

all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Dio-*
phantus and *Philolaus* his companions, one day busily discoursing about *E-*
picurus and *Democritus* Tenents, very sollicitous which was most probable
 and came nearest to truth, to put them out of that surly controvērsie, and to
 refresh their spirits, he told them a most pleasant tale of *Stratocles* the Phisi-
 tians wedding, and of all the particulars, the company, the cheere, the musick,
 &c. for he was new come from it; with which relation they were so much de-
 lighted, that *Philolaus* wished a blessing to his heart, and many a good wed-
 ding, † many such merry meetings might he be at, to please himselfe with the
 sight, and others with the narration of it. Newes are generally welcome to
 all our eares, *avide audimus, aures enim hominum novitate latantur* (* as *Pli-*
 ny obserues) we long after rumour to heare and listen to it, † *densum hūme-*
ris bibit aure vulgus. We are most part too inquisitiue and apt to harken af-
 ter newes, which *Cesar* in his * Commentaries obserues of the old *Gaules*,
 they would be enquiring of every Carrier & passenger what they had heard
 or seene, what newes abroad? When that great *Gonsalua* was vpon some dis-
 pleasure confined by King *Ferdinand*, to the City of *Loxa* in *Andalusia*,
 the onely comfort (saith * *Iovius*) he had to ease his melancholy thoughts,
 was to heare newes, and to listen after those ordinary occurrents which were
 brought him *cum primis*, out of the remotest parts of *Europe*. Some mens sole
 delight is, to take Tobacco, & drinke all day long in a Tauerne or Ale-house,
 to discourse, sing, iest, roare, talke of a Cock and a Bull ouer a pot &c. others
 to game, nothing to them so pleasant.

† O dii similibus
 sepē Cōiuiis da-
 te ut ipse viden-
 do delectetur,
 & postmodum
 narrando dele-
 ctet. Theod. Pro-
 dromas Ama-
 rant dial inter-
 pret. Gilb. Gau-
 lino.
 * Epist. lib. 8.
 Ruffino.
 † Hor.
 * Lib. 4. Gallica
 consuetudinis est
 ut viatores etiā
 inuitos consiste-
 re cogant &
 quid quisq; eorū
 audierit aut
 cogorūt de qua
 re querunt.
 * Vnde eius lib.
 vlt.
 y They account
 them vnlaw-
 full, because
 sortilegious.
 z Institut. c. 44.
 In his ludis ple-
 rumq; non ars
 aut penitētiā vi-
 get, sed fraus,
 fallacia, dolus,
 astutia, casus,
 fortuna, temeri-
 tas locum habent,
 non ratio,
 consilium, sapi-
 entia, &c.
 a Abusus tam
 frequens hodie
 in Europa, ut
 pleriq; crebro
 harum vsu pa-
 trimonium pro-
 fundant, exbau-
 sistq; facultati-
 bus, ad inopiam
 redigantur.
 b Vbi semel prurigo
 occupat, egre
 discuti potest
 sollicitantibus
 vndiq; eiusdem
 farine homini-
 bus, damnositas
 illas voluptate
 repetunt, quod
 & scortatoribus
 inustum, &c.

† *Hic veneri indulget, hunc decoquit alea* — Many too nicely
 take exceptions at *Cardes*, *y Tables*, and *Dice*, and such luforious lots, whom
Gataker well confutes. Which though they be honest recreations in them-
 selues, yet may iustly be otherwise excepted at, as they are often abused, and
 forbidden as things most pernitiouse, *insanam rem & damnosam*, z *Lemnius*
 calls it. For most part in these kinde of disports, 'tis not art or skill, but subtilty,
cunycatching, knavery, chance and fortune carries all away: 'tis ambulatoria
pecunia, — puncto mobilis hora

Permutat dominos & cedit in altera iura.

They labour most part not to passe their time in honest disport, but for filthy
 lucre, and couetousnesse of mony. In *sedisimum lucrum & auaritiam*, homi-
 num *conuertitur*, as *Daneus* obserues, *fontes fraudum & maleficiorum*, 'tis the
 fouataine of cosenage and villany. a *Athing so common all ouer Europe at*
this day, and so generally abused, that many men are utterly vndone by it, their
 meanes spent, *Patrimonies* consumed, they and their posterity beggered, be-
 sides swearing, wrangling, drinking, losse of time, and such inconueniences,
 which are ordinary concomitants. b *For when once they haue got a haunt of*
such companies, and a habit of gaming, they can hardly be drawne from it, but
as an itch it will tickle them, and as it is with whoremasters, once entred, they
cannot easily leaue off; Vexat mentes insana cupido, they are mad vpon their
 sport. And in conclusion (which *Charles* the seauenth that good *French*
 king published in an edict against gamesters) *vnde pia & hilaris vita suffugi-*
um sibi suisq; liberis totiq; familia, &c. That which was once their liuelihood,
 should haue maintained wife, children, familie, is now spent and gone, *ma-*
ror & egestas, &c. sorrow and beggery succeeds. So good things may be a-
 bused

bused, and that which was first invented to refresh mens weary spirits, whē they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise to those long solitary Winter nights, and keepe them from worse matters, an honest exercise, is contrarily perverted.

Chesse play, is a good exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are Idle, and haue extravagant impertinent thoughts, or troubled with cares, nothing better to distract their minde, and alter their meditations: invented (some say) by the † Generall of an Army in a famine, to keepe his souldiers from mutinie: but if it proceed from ouermuch study, in such a case it may doe more harme then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study, besides, it is a testy, cholericke game, and very offensive to him that looserth the Mate. ^d *William* the Conquerour in his yonger yeares, playing at Chesse with the Prince of *France* (*Daulphine* was not annexed to that Crowne in those dayes) losing a Mate, knocked the Chess-board about his pate, which was a cause after ward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. booke *Tit. 12. de reg. instit.* forbids his Prince to play at Chesse, hawking and hunting, riding, &c. hee will allow of, & this to other men, but by no meanes to him. In *Muscovy*, where they liue in Stoues and hot-houses all Winter long, come seldome or little abroad, it is againe very necessary, and therefore in those parts (saith ^e *Herbastein*) much vsed. At *Fessa* in *Africke*, where the like inconuenience of keeping within doores is through heat, it is very laudable; and (as ^f *Leo Afer* relates) as much frequented. A sport fit for idle Gentlemen, Souldiers in Garrison, & Courtiers that haue naught but loue matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. *D^r Fulkes Metromachia*, and his *Ouromachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are Mathematically giuen; and the rest of those curious games.

Dancing, Singing, Masking, Mimming, Stage plaies, howsoeuer they bee heauily censured by some seuerer *Catoes*, yet if opportunely and soberly vsed, may iustly be approued. *Melius est fodere, quam saltare*, saith *Austin*, but what is that if they delight in it? *Nemo saltat sobrius*, But in what kinde of dance? I knowe these sports haue many oppugners, whole Volumes writ against them; and some againe, because they are now cold and wayward, past themselves, cavell at all such youthfull sports in others, as hee did in the Comedie, they thinke them, *Illico nasci senes, &c.* Some out of preposterous zeale obiect many times triviall arguments, and because of some abuse, will quite take away the good vse, as if they should forbid wine, because it makes men drunk; but in my iudgement they are too sterne: there is a time for all things: for my part, I will subscribe to the *Kings Declaratio*, & was ever of that mind, those May-games, Wakes, and Whitson-ales, &c. if they be not at vnseasonable houres, may iustly be permitted. Let them freely sing and dance, haue their poppet playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breakes, and what sports and recreations they like best. In *Francia* a Province of *Germany* (saith *Aubanus Bohemus*) the old folkes after

Euening

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^c Instituitur ista exercitatio, non lucri, sed valetudinis, & oblectamenti ratione. & quo animus defatigatus respiret, novaque vires ad subeundum labores denovo concipiat.

[†] Latrunculorum ludus inventus est a Duce, ut cum miles intolerabili fame laboraret, altero die edens, altero ludens, famis oblivisceretur.

^{Bellonius.} See more of this game in Daniel Souters Palamedes vel de variis ludis l. 3.

^d D. Hayward. vita eius.

^e Muscovit. commentar.

^f Inter Civis Fessanos latrunculorum ludus usitatissimus, l. 3 de Africa.

g Tully.

h De mor. gent.

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Evening prayer, went to the Ale-house, the younger sort to dance: and to say truth with *Salisburiensis*, *Satius fuerat sic otiosi, quam turpius occupari*, better doe so, then worse, as without question otherwise (such is the corruption of mans nature) many of them will doe. For that cause, Plaies, Maskes, Iesters, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at: *Tota iocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosius otiosi solent*: that they might be busied about such toyes, that would otherwise more perniciously be idle. *Evill is not to be done* (I confesse) *that good may come of it*: but this is euill *per accidens*, and in a qualified sence, to avoid a greater inconvenience, may iustly be tolerated. *St Thomas Moore* in his *Vtopian Commonwealth*, *as he will haue none idle, so will hee haue no man labour ouerhard, to be toiled out like an horse, tis more then slavish infelicity, the life of most of our hired seruants, and tradesmen elsewhere* (excepting his *Vtapians*) *but halfe the day allotted for worke, and halfe for honest recreations, or whatsoever employment they shall thinke fit themselves*. If one halfe day in a weeke were allowed to our household seruants, for their merry meetings, by their hard Masters, or in a yeare some Feasts, like those *Roman Saturnals*, I thinke they would labour all the rest of their time, and both parties be better pleased: but this needs not (you will say) for some of them doe naught but loiter all the weeke long.

i Polycrat lib. 1. cap. 8.
k Idem Sarrisburiensis.
l Nemo desidet otiosus, ita nemo asinus more ad seram noclem laborat nam ea plusquam seruilis erumna, que tamen ubiq; plerumq; opificum vita est, exceptis Vtapiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum a somno & cibo cuiusq; arbitrio permittitur.

† Rerum Burgund. lib. 4.

† Iussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homines ubi se es loci vidit.

This which I aime at, is for such as are *fracti animis* troubled in minde, to ease them, ouer-toyled on the one part to refresh: ouer idle on the other, to keepe themselves busied. And to this purpose, as any labour or employment will serue to the one, any honest recreation will conduce to the other: of which, as there be diuerse sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that variety of humours which is amongst them, that if one will not, another may take place: some in Sommer, some in Winter, some gentle, some more violent, some for the minde alone, some for the body and minde: (as to some it is both businesse, and a pleasant recreation, to ouersee Workmen of all sorts, to build, plot, proiect, make modell, cast vp accompts &c.) some without, some within doores: new, old, &c. as the season serueth, and as men are inclined. It is reported of *Philip Bonus*, that good Duke of *Burgundy* (by *Lod. Vives* in *epist.* and *Pont. Heuter* in his history) that the said Duke, at the marriage of *Eleonora*, sister to the King of *Portugall* at *Bruges* in *Flanders*, which was solemnized in the deepe of Winter) when as by reason of vnseasonable weather hee could nether hawke nor hunt, and was now tired with cardes, dice, &c. and such other domesticall sports, or to see Ladies dance, with some of his courtiers, he would in the Euening walke disguised all about the Towne. It so fortun'd, as he was walking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † hee caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attyring him after the court fashion, when hee waked, hee and they were all ready to attend vpon his Excellency, and perswading him he was some great Duke. The poore fellow admiring how he come there, was serued in state all day long, after supper he saw them dance, heard musicke, & the rest of those Court-like pleasures: but late at night, when hee was well tyled

tripled, and againe fast asleepe, they put on his old robes, & so conveyed him to the place where they first found him. Now the fellow had not made them so good sport the day before, as he did when he returned to himselfe, all the iest was, to see how he^m looked vpon it. In conclusion, after some little admiration, the poore man told his friends he had seen a vision, constantly beleued it, would not otherwise be perswaded, & so the iest ended. ⁿ *Antiochus Epiphanes* would often disguise himselfe, steale from his Court, and goe into Marchants, Goldsmiths, and other tradesmens shoppes, sit and talke with them, and sometimes ride, or walke alone, and fall aboard with any Tinker, Clowne, Seruing man, Carrier, or whomsoever he met first. Sometimes he did *ex insperato*, giue a poore fellow mony, to see how hee would looke, or on set purpose, loose his purse as hee went, to watch who found it, and withall, how he would be affected, and with such obiects hee was much delighted. Many such tricks are ordinarily put in practise by great men, to exhilarate themselves and others, all which are harmelesse iests, and haue their good vtes.

But amongst those exercises, or recreations of the minde within doores, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idleness and Melancholy, as that of *Study*. To read, walke and see Mappes, Pictures, Statues, Jewels, marbles, which some so much magnifie, as those that *Phidias* made of old, so exquisite and pleasing to be beheld, that as † *Chrysostome* thinketh, *if any man be sickly, troubled in mind, or that cannot sleep for grieffe, & shall but stand ouer against one of Phidias Images, he will forget all care, or whatsoever els may molest him in an instant.* There be those as much taken with *Michael Angelos*, *Raphael de Urbino*, *Francesco Francias peices*, and many of those Italian and Dutch painters, which were excellent in their ages; and esteem of it as a most pleasing sighte, to view those neate Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of seuerall sorts in a faire Gallery; artificiall workes, perspectiue glassees, old reliques, *Roman Antiquities*, variety of colours. A good Picture is *falsa veritas, & muta poesis*, and though (as *Viues* saith) *artificialia delectant, sed mox fastidimus*, artificiall toyces please but for a time; yet who is hee that will not be moued, with them for the present. When *Achilles* was tormented and sad for the losse of his deare friend *Patroclus*, his mother *Thetis* brought him a most elaborate & curious Buckler made by *Vulcan*, in which were engrauen Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hills, dales, townes, castles, brokes, riuers, trees, &c. with many pretty landskips, and perspectiue peices: with sight of which hee was infinitely delighted, and much eased of his grieffe.

† *Continuo eo spectaculo captus delinito merore
Olectabatur, in manibus tenens dei splendida dona.*

Who will not bee affected so in like case, or to see those well furnished Galleries of the *Roman Cardinals*, so well stored with all moderne Pictures, old Statues and Antiquities? *Nec se ——— spectando recreet simul, & legendo*, to see their pictures alone and read the description as † *Boisardus* well addes, whom will it not affect? which *Bozius*, *Pomponius Letus*, *Martianus*, *Schottus*, *Cauelerius*, *Ligorius*, &c. and he himselfe hath well performed

^m *Quid interest, inquit Ludovicus Viues. (epist. ad Francisc. Bar. ducem) inter diem illius & nostros aliquot annos, nihil penitus, nisi quod &c.*
ⁿ *Hen. Stephani. prefat. Herodoti.*

Orat. 12. si quis animo fuerit affictus aut eger, nec somnum admittens is mihi videtur e regione stans talis Imaginis obliuisci omnium posse que humane vite atrocita et difficilia accidere solent.
^o 3. de anima.

* *Iliad. 19.*

† *Topogr. Rom. part. 1.*

med of late. Or in some Princes cabinets, like that of the great dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-workes, and curious cuts of *Sadlier* of *Prage*, *Albertus Durer*, *Goltzius*, *Vrintes*, &c. such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exopticke toyes, &c. Who is hee that is now wholly overcome with Idlenesse, or otherwise involued in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightned in his minde by reading of some inticing story, true or fained, where as in a glasse hee shall obserue what our fore-fathers haue done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displaid to the life, &c. † *Plutarch* therefore calls them, *secundas mensas & belliria*, the second course and junkets, because they were vsually read at Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poeme, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it selfe, in all subiects, arts, and sciences, to the sweete content and capacity of the Reader? In *Arithmeticke*, *Geometry*, *Perspective*, *Opticke*, *Astronomy*, *Architecture*, *Mechanicks* and their misteries, *Military matters*, *Musicke*, *Metaphysicks*, naturall and morall *Philosophy*, *Philology*, in *Policy*, *Heraldry*, *Genealogy*, *Chronology*, &c. they afford great Tomes, or those studies of * *Antiquity*, &c. & † *quid subtilius. Arithmetice inuentionibus, quid iucundius Musicis rationibus quid diuinius Astronomicis, quid rectius geometricis demonstrationibus.* In *Law*, *Physicke*, and *Diuinity*, for profite, pleasure, practise, speculation, in verse or prose, &c. their names alone are the subiect of whole volumes, wee haue thousands of Authors of all sorts, many great Libraries, full, well furnished, like so many dishes of meate, serued out for seuerall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these bookes are written, *Hebrew*, *Greeke*, *Syriacke*, *Chalde*, *Arabicke*, &c. Me thinks it would well please any man to looke vpon a Geographicall mappe, *suauim animum delectatione allidere, ob incredibilem rerum varietatem & iucunditatem, & ad plenioris sui cognitionem excitare*, Chorographicall, Topographicall delineations to behold, as it were, all the remote Prouinces, Townes, Citties of the World, and never to goe forth of the limits of his study, to measure by the Scale & Compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire siluer tables, in one of which superficies was a large mappe of *Constantinople*, in the seconde *Rome* neatly engraue, in the third an exquisite description of the whole world, and much delight hee tooke in them. What greater pleasure can there now be, then to view those elaborate maps, of *Ortelius*, *Mercurius*, *Hondius*, &c. To peruse those books of Citties, put out by *Braunus*, and *Hogenbergus*. To read those exquisite descriptions of *Maginus*, *Munster*, *Merula*, *Boterus*, *Leander Albertus*, *Camden*, *Leo Afer*, *Adricomius*, *Nic. Gerbelius*, &c. Those famous expeditions of *Christoph. Columbus*, *Americus Vesputius*, *Marcus Polus* the *Venetian*, *Lod. Vertomannus*, *Aloysius Cadamustus* &c. Those accurate diaries of *Portugals*,
Hollan-

† *Quod heroum conuiuuii legi solite.*

* As in tra-
uailing, the
rest goe for-
ward and look
before them,
an Antiquary
alone looks
round about
him, seeing
things past,
&c. hath a cō-
pleat Horizō.
Ianus Bifrons.
† *Cardan.*
* *Hondius.*
presat Mercatoris.
p *Atlas Geog.*

Hollanders, of *Bartison*, *Oliuer à Nort* &c. *Hacluits* voyages, *P. Martyrs* *Decades*, *Benzo*, *Lerius*, *Linschotens* relations, those *Hodeporicons* of *Iod. à Meggen*, *Brocard* the Monke, *Bredenbachius*, *Io. Dablinius*, *Sands*, &c. to *Ierusalem*, *Egypt*, and other remote places of the world: those pleasant Itineraries of *Paulus Hentzerus*, *Iodocus Sincerus*, *Eques Polonus*, &c. to read *Bellonius* observations, *P. Gillius* his *survaies*; Those parts of *America*, set out, and curiously cut in Pictures by *Fratres à Bry*. To see a well cut Herball, Hearbs, Trees, Flowers, Plants, all vegetalls expressed in their proper colours to the life, as that of *Mathiolus* vpon *Dioscorides*, *Dalecampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herbal of *Bestar* of *Noremberge*, wherein almost euery plant is to his owne bignesse. To see birds, beasts, & fishes of the Sea, Spiders, Gnats, Serpents Flies, &c. all Creatures set out by the same Art, and truely expressed in liuely colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Vlysses*, *Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Saluianus*, &c. * *Arcana cœli, nature secreta, ordinē uniuersi scire, maioris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there bee then the *Mathematicks*, *Theorick*, or *Practicke* parts? As to *suruay* land, make mappes, modells, dialls, &c. with which I was much euer delighted my selfe. *Talis est Mathematicam pulchritudo* (saith *Plutarch*) *ut his indignum sit diuitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellency of these studies, that all those ornaments and chiddish bubbles of wealth, are not worthy to be compared to them, *crede mihi* (saith one) *extingui dulce erit Mathematicarum artium studio*. I could euen live and dye with such meditations, and take more delight, true content of minde in them, then thou dost in all thy wealth and sport, how rich soeuer thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, † *ea suauitas* (one holds) *ut cum quis ea degustauerit, quasi poculis Circeis captus, non possit unquam ab illis deruelli*; the like sweetnesse, which as *Circes* cup bewitcheth a student, he cannot leaue off, as well may witnes those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. † *Iulius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, he had rather bee the Author of 12 verses in *Lucan*, or such an Ode in † *Horace*, then Emperour of *Germany*. *Nicholas* † *Gerbelius* that good old man, was so much raiused with a few Greeke Authors restored to light, with hope and desire of enjoying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabicke* or *Indian* princes, of such * esteeme they were with him, incomparable worth and value. *Seneca* prefers *Zeno* & *Chrysippus*, two dotting *Stoicks* (he was so much enamored on their workes) before any Prince or Generall of an Army, and well hee might, for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules* or *Bacchus*, his fellow citizens for their warlike actions, & *si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we haue a bare relation of *Alexanders* deedes, but *Ari-*

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* *Cardan.*q *Lib. de cupid. diuitiarum.*r *Leon. Diggs prefat ad perpet. prognost.*† *Cardan prefat rerum variet.*s *Plus capio voluptatis &c.*t *Poetices lib.*† *Lib. 3. Ode 9.*

Donec gratias

ei am tibi &c.

† *De peloponeso*

lib. 6 descrip

*Grec.** *quos si integros**habuerimus, Diis**boni quas opes,**quos thesauros**teneremus.*

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Stoile totus uiuit in monumentis, is whole in his workes, yet I stand not vpon this, the delight is it, which I aime at, so great pleasure, such sweet content there is in study. ^u King IAMES 1605, when hee came to see our Vniuersity of Oxford, and amongst other *Ædifices*, now went to view that famous Library, reuued by Sr Thomas Bodley, in imitation of *Alexander*, at his departure brake out into that noble speech, If I were not a King, I would be an Vniuersity man; ^x *And if it were so that I must be a Prisoner, if I might haue my wish, I would desire to haue no other Prison then that Library, and to be chained together with so many good Authors.* So sweete is the delight of study, the more learning they haue (as he that hath a dropsie, the more hee drinks the thirstier he is) the more they couet to learne, and the last day is *prioris discipulus*; harsh at first Learning is, *radices amarae*, but *fructus dulces*, according to that of *Isocrates*, pleasant at last, the longer they liue, the more they are inamoured with the Muses. *Heinsius* the keeper of the Library at *Leiden* in *Holland*, was mewed vp in it all the yeare long, and that which to thy thinking should haue bred a lothing, caused in him a greater liking. ^y *I no sooner (saith he) come into the Library, But I bolt the doore to me excluding lust, ambition, avarice, and all such vices, whose nurse is Idleness the mother of Ignorance, and Melancholy her selfe, and in the very lap of eternity, amongst so many diuine soules, I take my seat, with so lofty a spirit and sweete content, that I pittie all our great ones, and richmen that know not this happinesse.*

^u Isaac Wake. *musæ regnantes.*
^x *Si unquam mihi in fati sit, ut captivus ducar, si mihi daretur optio, hoc cuperem carcere concludi, his cætenis illigari, cum hisce captiuis concatenatis ætatem agere.*
^y *Epist. Primiero Plerunq; in qua simulac pedem posui, foribus pessulum abdo, ambitionem autem, a morem, libidinẽ, &c. excludo, quorum parens est ignavia, imperitia nutrix, & in ipso æternitatis gremio, inter tot illustres animas sedem mihi sumo, & in ingenti quidem animo, ut subindẽ magnat uir me miserescat, quã felicitatem hæc ignorant.*
^z *Animus eleuatur inde à curis, multa quiete & tranquillitate fruens*
[†] *Hom. 4. de penitentia. Nam neq; arborum come pro pecorum turguuis facta, meridie per æstatem, optabilem exhibentes umbram, oves ita reficiunt ac Scripturarum lectio afflictas angore animas solatur, & creat.*
^a *Otium sine literis mors est. & vivi hominis sepultura. Seneca. cit.*
^b *Cap. 99. l. 17. de rer. var.*

Whosoever he is therefore that is ouerrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himselfe to the learning of some art or science. Provided alwaies that his malady proceede not from ouermuch study, for in such cases hee addes fuell to the fire, and nothing can be more pernicious; let him take heede he do not ouerstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as read nothing but play-bookes, Idle Poems, Iests, *Amadis de Gaul*, the *Knight of the Sun*, the *seauen Champions*, *Palmerin de Olina*, *Huon of Burdeaux*, &c. Such many times proue in the ende as mad as *Don Quixot*. Study is onely prescribed to those that are otherwise idle, troubled in mind, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subiect would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learne something without booke, transcribe, translate, &c. Read the Scripture which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds available of it selfe, ^z *the minde is erected thereby from all worldly cares, and hath much quiet and tranquillity.* Tis the best *Nepenthes*, surest cordiall, sweetest alteratiue, presentst diuenter: For neither as [†] *Chrysostome* well addes, *those boughs and leaues of trees, which are plashed for cattle to stand vnder, in the heat of the day, in summer, so much refresh them with their acceptable shade; as the reading of the scripture doth recreate, and comfort a distressed soule, in sorrow and affliction.* Paul bids pray continually, *quod cibus corpori, lectio anime facit*, saith *Seneca*, as meate is to the body, such is reading to the soule. ^a *To bee at leasure without bookes is another Hell, and to be buried alie.* ^b *Cardan* calls

a Library the Physicke of the Soule, ^c Divine authors fortifie the minde, make men bold and constant, and (as Hyperius addes) godly conference will not permit the minde to be tortured with absurd cogitations. Rhasis inioynes continuall conference to such melancholy men, perpetuall discourse of some history, tale, poeme, newes &c. † *alternos sermones edere ac bibere, eque iucundum quam cibos, siue potus*, which feedes the minde as meate and drinke doth the body, and pleaseth as much: And therefore the said Rhasis not without good cause would haue some body still talke seriously, or dispute with them, and sometimes ^d to cavill and wrangle (so that it breake not out to a violent perturbation) for such alteration is like stirring of a dead fire to make it burne a fresh, it whets a dull spirit, & will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with. ^e Ferdinand and Alphonsus kings of Arragon and Sicily, were both cured by reading history, one of Curtius, the other of Livy, when no prescribed physicke would take place. ^f Camerarius relates as much of Laurence Medices. Heathen Philosophers are so full of diuine precepts in this kind, that as some think they alone are able to settle a distressed mind. ^g *Sunt verba & voces quibus hunc lenire dolorem, &c. Epictetus, Plutarch, & Seneca, qualis ille, qua tela, saith Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodò vitia eripit, infert virtutes?* When I read Seneca, ^h me thinkes I am beyond all humane fortunes, on the top of a hill above mortality. Plutarch saith as much of Homer, for which cause belike Niceratus in Xenophon, was made by his parents to conne Homers Iliads and Odysses without booke, *ut in virum bonum euaderet*, aswell to make him a good and honest man, as to avoide idlenesse. If this comfort may be got by Philosophy, what shall be had from Diuinity? What shall Austin, Cyprian, Gregory, Bernards diuine meditations afford vs? Nay what shall the Scripture itselfe? Which is like an Apothecaries shop, wherein are remedies for all infirmities of body and minde, purgatiues, cordialls, alteratiues, corroboratiues, lenitiues &c. Euery disease of the Soule, saith ⁱ Austin, hath a peculiar medicine in the Scripture, this only is required, that the sicke man take but the potion which God hath already tempered. ^k Gregory calls it a Glasse wher ein wee may see all our infirmities, *ignitum colloquium*, Psalm. 118. 140. ^l Origen a Charme. And therefore Hierome prescribes Rusticus the Monke, ^m continually to read the Scripture, and to meditate on that which he hath read: for as mastication is to meate, so is meditation on that which we reed. I would for these causes wish him that is melancholy, to vse both humane and diuine authors, voluntary to impose some taske vpon him himselfe, to diuert his melancholy thoughts: To study the art of memory, Cosmus Rosselius, Pet. Rauennas, Scenkelius detectus, &c. that will aske a great deale of attention: or let him demonstrate a proposition in Euclide in his five last bookes, extract a square root, or study Algebra. Then which as ⁿ Clavius holdes, in all humane disciplines nothing can be more excellent and pleasant, so abstruce and recondite, so bewitching, so miraculous, so rauishing, so easie wishall and full of delight, *omnem humanum captum superare videtur*. In all nature what is there so stupend as to examine and calculate the motions of the Planets, their magnitudes, apogeums, perigeums,

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^c Fortem reddunt animum, & constantem, & pium colloquium, non permitit animum, absurda cogitatione torqueri.

^d Altercationibus utantur, quae non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & vistratur in eis.

^e Bodin. p. 1. 1. ad meth. lib. 1.

^f Operum sub-cif. cap. 1. 9.

^g Hor.

^h Fatendum est cacumine Olympi constitutus (supra res humanas mihi videor, quae illum lego, supra ventos & procellas, & omnes res humanas.

ⁱ In Ps. 36. omnis morbus animi in Scriptura habet medicinam, tantum opus est, ut qui sit aeger, non recuset potionem, quae Deum temperavit.

^k In moral. speculum, quo nos intueri possumus.

^l Hom. 28. ut incantatione virus fugatur, ita lectioe malum.

^m Iterum atq; iterum moneo, ut animam sacrae scrip. lectioe occupes.

Masticat diuinum pabulum meditatione.

ⁿ Ad. 2. definit. 2. elem. In disciplinis humanis

nihil prestantius reperitur: quippe miracula quadam numerorum erunt tam abstrusa & recondita, tanta nihilominus facilitate & voluptate, ut, &c.

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exentricities, how farre distant from the earth, the bignesse, thicknesse, compassse of the Firmament, each starre, with their diameters, and circumference apparent *area, superficies*, by those curious helps of glasses, astrolabes, sextantes, quadrants, opticks, diuine opticks, Arithmetick, Geometry and such like artes and instruments. What so intricate and pleasing withall as to peruse *Napiers Logarithmes*, or those tables of Artificiall *Sines* and *Tangents*, not long since set out by mine old collegiat, good friend, and late fellow-Student of *Christ-Church* in *Oxford*, Mr ** Edmund Gunter*, which will performe that by addition and Substraction onely, which heretofore *Regiomontanus* Tables did by Multiplication and Diuision, or those elaborate conclusions of his *† Sector Quadrant* and *Crossestaffe*. Or let him that is Melancholy calculate Sphæricall Triangles, cast a Natiuity, which howsoeuer some taxe, I lay with ** Garceus, dabimus hoc petulantibus ingenijs*, wee will in some cases allowe: or let him make an *Ephemerides*, read *Suiffet* the Calculators workes, *Scaliger de emendatione temporum*, till he vnderstand them, read subtile *Scotus* and *Suarez* Metaphysicks, or Schoole Diuinity, *Scotus, Occam, Thomas Entisberus, Durand &c.* If those other doe not affect him, he may apply his minde I lay to *Heraldry, Antiquity*, inuent Impreses, Emblemes; make *Epithalamiums, Epitaphs, Elegies, Epigrams, Palindrona Epigramata, Anagrams, Chronograms, Acrostikes*, vpon his friends names: or write a Comment vpon *Aelia Lelia Crispis*, as many idle fellowes haue assayed; and rather then doe nothing, vary aⁿ verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, *† 2150* times in his *Proteus poeticus*, or *Scaliger, Chrysolithus, Cleppisus*, and others haue in like sort done. If such voluntary taskes, pleasure and delight, or crabbednesse of these studies, will not yet diuert their idle thoughts, and alienat their imaginations, they must be compelled, saith *Christopherus à Vega, cogi debent. lib. 5. cap. 14.* Vpon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike Vniuersity exercises. For, as he that playes for nothing, will not heed his game; no more will voluntary imployment, so thoroughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which he is conuersant. It should be of that nature his businesse, which *volens nolens* he must necessarily vndergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women instead of laborious studies, they haue curious needleworkes, cut-workes, spinning, bone-lace, and many pretty diuises of their own making, to adorne their houses, cushions, carpets, chaires, stooles, (*for shee eates not the breed of idlenesse Pro. 31. 27.*) confections, conserues, distillations &c. which they shew to strangers,

† *Distantias coelorum sola Optica diiudicat.*

† Printed at London, Anno 1620.

* Late astronomy Reader at Gresham Colledge.

† Printed at London by William Iones 1623

* *præfat. method Astrol.*

n *Tot tibi sunt dotes virgo, quot sidera celo.*
† *Da pie Christe Vrbi bona sit pax tempore nostro.*

† *Chalonerus. Lib. 9. de Rep. Ang.*

† *Hortus Coronarius, medicus et culinaris &c.*

† *Ipsa comes præsesq; operis venientibus vltro Hospitibus monstrare solet, non segniter horas Contestata suis, sed nec sibi deperysse.*

Which to her gestes she shewes, withall her pelfe;

Thus farre my maides, but this I did my selfe. This they haue

to busie themselues about, household offices, &c. neate gardens full of exotick, versicoloure, diuersly varied; sweete smelling flowers, and plants in all kinds, which they are most ambitious to get, curious to preserue and keepe, proud to possesse, and much many times brag of. Their merrie meetings and frequent

quent

quent visitations, mutuall inuitations in good townes, I voluntarily omit, which are so much in vse, gossipping among the meaner sort &c. old folkes haue their beades; An excellent inuention to keepe them from idlcnesse, that are by nature melancholy, and past all affaires, to say so many *Paternosters*, *Ayemaries*, *Creedes*, if it were not prophane and superstitious. In a word, Body & minde must be exercised, not one, but both, and that in mediocri-ty: otherwise it will cause a great inconuenience. If the body be ouer-tyred, it tires the minde. The minde oppresterh the body, as with Students it oftentimes falls out, who (as *Plutarch* obserues) haue no care of the Body, but cōpell that which is mortall, to doe as much as that which is immortall: that which is earthly, as that which is atheriall. But as the Oxe tyred, told the Camell, (both seruing one master) that refused to carry, some part of his burden, before it were long, hee should be compelled to carry all his packe, and skinned to boot (which by and by, the Oxe being dead fell out) the body may say to the Soule, that will giue him no respit or remission: a little after, an ague, Vertigo, Consumption, seafeth on them both, all his study is omitted, and they must be compelled to be sicke together: He that tenders his owne good estate, and health, must let them draw with equall yoke, both alike, *that so they may happily inioy their wished health.*

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*o Tom. 1. de sa-
nit. iuend. Quis
rationem corpo-
ris non habent,
sed cogunt mor-
talem immortali
terrestrem athe-
rie equate pre-
stare industria.
ceterum ut Ca-
melo usu venit,
quod ei bos pre-
dixerat, cum ei-
dem seruirent
domino & parte
oneris leuare il-
lum Camelus re-
culasset p. u. u.
post. & ipius
ceterum, & totum
onus cogere tur
gellare (quod*

*mortuo houe impletum) Ita animo quoq; contingit, dum defatigato corpori, &c. p. u. u. pulchram illam & amabilem sanita. eris
praestemus.*

MEMB. 5.

Waking and terrible dreames rectified.

Waking that hurts, by all meanes must be avoided, so sleepe which so much helpe, by like waies, *q must be procured, by nature or art, inward or outward medicines, and to bee protracted longer then ordinary, if it may be, as being an especiall helpe.* It moystens and fattens the Body, concocts, and helpe digestion (as wee see in Dormice, and those *Alpine Mice* that sleepe all Winter) which *Gesner* speakes of, when they are so found sleeping vnder the snow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refresheth the weary limmes after long worke,

*Somme quies rerum, placidissime somne deorum,
Pax animi, quem cura fugit, qui corpora duris
Fessa ministeriis mulces reparasq; labori.
Sleepe rest of things, O pleasing Diety,
Peace of the Soule, which cares dost crucifie,
Weary bodies refresh and molify.*

The fittest time is *two or three houres after supper, when as the meate is now setled at the bottome of the stomacke, and t'is good to lie on the right side first, because that at that site the liuer doth rest vnder the stomake, not molesting any way but heating him as a fire doth a kettle, that is put to it. After the first sleepe t'is not amisse to lie on the left side, that the meate may the better descend: and sometimes againe on the belly, but neuer on the backe. Seaten or eight houres is a competent time for a Melancholy man to rest, as *Crato**

*q Interdicende
Vigilie, sem. i
paulo longiores
conciliandi. Al-
tomarus cap. 7.
sommus supra
modum prodest,
quomodo con-
ciliandus, Piso.
r Ouid.
l Crato cons. 21.
li. 2. duabus aut
tribus horis post
coenam, quum
iam cibus ad
fundum ventri-
culi resederit,
primum seper
latere dextro
quiescendum,
quod in tali de-
cubitu iecur iuo
ventriculo qui-
escat, non gra-
uans sed cibum
calfaciens, per-
inde ac ignis le-
betem qui illi
admoetur, post
primum somnum
quiescendum la-
tere sinistro, &c*

thinks

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thinkes; but as some doe, to lie in bed and not sleepe, a day or halfe a day together, to giue assent to pleasing conceits and vaine imaginations, is many waies pernicious. To procure this sweet moistning sleepe, is best to take away the occasions (if it be possible) that hinder it, and then to vse such inward or outward remedies, which may cause it. Heate and drinesse must first bee removed, a hot and dry braine neuer sleepe well, grieffe, feares, cares, expectations, anxieties, great busineses, † *In aurem utramq; otiose ut dormias,*

† *Sapius accidit melancholicis ut nimium exciccato cerebro vigiliis attenuentur,* Ficinus l. 1. c. 24.
† Ter. *Uti sis nocte leuis sit tibi cena brevis*
x *Iuven. Sat. 3.*
† *Hor. Ser. lib. 1 Sat. 5.*

and all violent perturbations of the minde must in some sort be qualified, before wee can hope for any good repose. He that sleepe in the day time, or is in suspence, feare, any way troubled in minde, or goes to bed vpon a full stomach, may neuer hope for quiet rest in the night, *nec enim meritoria somnos admittunt,* as the x Poet saith, Innes and such like troublesome places are not for sleepe, one calls Ostler, another Tapster, one cries and sheutes, another sings, whoppes, hollowes,

† *absentem cantat amicam,*

Multa prolutus vappâ nauta atq; viator.

Who not accustomed to such noyses can sleepe amongst them? He that will intend to take his rest must goe to bed *animo securo, quieto & libero,* with a y secure and composed minde, in a quiet place: and if that will not serue, or may not bee obtained, to seeke then such meanes as are requisite. To lie in cleane linnen and sweete, before hee goes to bed or in bed to heare z sweete

y *Sepositis curis omnibus quantum fieri potest una cum velibus, &c.* Kirkst. 2. *Athoram somni aures suavis cantibus & sonis delinire.*
z *Lectione iucunda, aut sermo ad quem attentior animus conuertitur, aut aqua ab alto in subiectum peluim delabatur, &c.* Ouid.

Musicke, which Ficinus commends lib. 1. cap. 24. or as Iobertus med. pract. lib. 2. cap. 10. a to reade some pleasant Author till hee bee a sleepe, to haue a bason of water still dropping by his bed side, or to lie neare that pleasant murmur, *lenes sonantis aque,* Some flood-gates, arches, falls of water, like London Bridge, or some continuat noise which may benumme the senses, *lenis motus, silentium & tenebra, tum & ipsa voluntas somnos faciunt,* as a gentle noise

to some procures sleepe, so, which Bernardinus Tilesius lib. de somno well obserues, silence, in a darke roome, and the will it selfe, is most available to others. Piso commends frications, Andrew Borde a good draught of strong drinke before one goes to bed, I say, a nutmeg and ale, or a good draught of muscadine, with a tosse and nutmeg, or a posset of the same, which many vse in a morning, but me thinkes for such as haue dry braines, are much more

b *Aceti sorbitio*

proper at night, some prescribe a^b suppe of vineger as they goe to bed, a spoonfull saith *Aetius Tetrabib. lib. 2. ser. 2. cap. 10. lib. 6. cap. 10. Aegineta*

c *Attenuat melancholiam, & cures an appetitum ad concilandum somnum inuati.* d *Quod lieni a cetum conueni-*

lib. 3. cap. 14. Piso, a little after meate, c because it rarifies melancholy, and procure an appetite to sleepe Donat. ab Altomar. cap. 7. and Mercurialis approue of it, if the malady proceede from the d splene. *Salust. Saluian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Aelianus Montaltus de morb. capit.*

at. Cont. 1. tra. 9. *mediandum de aceto.*

f *Sect. 5. Memb. 1. Subsect. 6.*

g *Lib. de sanit. tuenda.*

tis. cap. 28. de Melan. are altogether against it. *Lod. Mercatus de inter Morb. cau: lib. 1. cap. 17.* in some cases doth allowe it. c *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyles, potions, simples or compounds inwardly taken to this purpose, I shall speake of the elsewhere. If in the midst of the night when they lie awake, which is vsuall to tosse and tumble, & not sleepe, s *Ranzovius* would haue them, if it be in warme weather, to rise and walke three or foure turnes (till they be cold,) about the chamber, and then goe to bed againe.

Against

Against fearefull and troublesome dreames, *Incubus* and such inconueni-
ences, wherewith melancholy men are molested, the best remedy is to eate a
light supper, and of such meats as are easie of digestion, no Hare, Venison,
Beefe, &c. not to lye on his backe, not to meditate or thinke in the day time
of any terrible objects, or especially talke of them before he goes to bed. For
as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I
can thinke of nothing but Hobgoblins: and as *Tully* notes, ^h for the most part
our speeches in the day time, cause our phantasie to worke upon the like in our
sleepe, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat;

As a dogge dreames of an Hare, so doe men, on such subiects, they thought
on last. * *Somnia que mentes ludunt volitantibus umbris,*

Nec delubra deum, nec ab aethere numina mittunt,

Sed sibi quisq; facit, &c.

For that cause when ⁱ *Ptolomy* King of *Egypt* had posed the 70 Interpreters
in order, and asked the nineteenth man, what would make one sleepe quietly
in the night, he told him, ^k the best way was to haue diuine and celestiaall me-
ditations, and to vse honest actions in the day time. ^l *Lod. Vives* wonders how
Schoolmen could sleepe quietly, and were not terrified in the night, or walke
in the darke they had such monstrous questions, and thought of such terrible
matters all day long. They had need amongst the rest to sacrifice to *God*
Morpheus, whom ⁿ *Philostratus* paints in a white & black coat, with a horne
and Ivory box full of dreames, of the same colours, to signifie good and bad.
If you will knowe how to interpret them, read *Artemidorus*, *Sambucus* and
Cardan, but how to helpe them, I must referre you to a more ⁿ convenient
place.

MEMB. 6. SUBSECT. I.

*Perturbations of the minde rectified. From himselfe,
by resisting to the utmost, confessing his
griefe to a friend, &c.*

Vhosoever he is that shall hope to cure this malady in himselfe or
any other, must first rectifie these passions and perturbations of
the minde, the chiefest cure consists in them. A quiet minde is that
voluptas, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare,*
animo tranquillo esse, not to grieue, but to wāt cares, & haue a quiet soule,
is the only pleasure of the world, as *Seneca* truly recites his opinion, not that
of eating and drinking, which iniurious *Aristotle* maliciously puts vpon him,
and for which he is still mistaken, *male audit & vapulat*, slandered without a
cause, and lashed by all posterity. ° *Feare* and *Sorrow* therefore are especially
to be avoided, and the minde to be mitigated with mirth, constancy, good hope,
vaine terrors, bad objects are to be removed, and all such persons in whose com-
panyes they be not well pleased: *Gualter Bruel*, *Fernelius* consil. 42. *Mercaria*,
lis consil. 6. *Piso*, *Iacchinus* cap. 15. in 9. *Rhasis*, *Capivaccius*, *Hildesheim* &c. all
inculcate this as an especiall meanes of their cure, that their ^p minds be quiet-
ly pacified, vaine conceits diuerted, if it be possible, with terrors, cares, fixed
studies,

M m

studies,

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h In Som. Scip.
fit enim fere ut
cogitationes no-
stra & sermones
parant aliquid
in somno, quale
de Homero scri-
bit Ennius, de
quo videlicet se-
pissime vigilans
solebat cogitare
& loqui.
i Aristote hist.
k Optimum de
celestibus & ho-
neis meditari,
& ea facere.
l Lib. 3. de cau-
sis car. art. tam
mira monstra
questionum se-
pe nascuntur in-
ter eos, ut miser
eos inturdam in
somnia non ter-
ret, aut de illis
in tenebris ax-
dere verba face-
re, adeo res sunt
monströse.
m Icon. lib. 1.
n Sect. 5. Memb.
Subst. 6.

o Animi pertur-
bationes summe
fugiende, metus
potissimum &
tristitia eorumq;
lcco animus de-
mulcendus hila-
ritate, animi co-
stantia, bona spe
removendi ter-
rores, & eorum
consortium quos
non probant.
p Phantasie eo-
rum placide sub-
vertende, ter-
rores ab animo
removendi.

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Ab omni fixa cogitatione quovismodo auertantur.
Cuncta mala corporis ab animo procedunt, que nisi curentur, corpus curari minime potest, Charmid.
Disputat. An morbi grauiiores corporis an animi. Renoldo interpret. ut parit abft a furore, rapitur a Lyceo in concionem, a Concione ad mare, a mari in Siciliam, &c.
Irabilem mouet, sanguinem adurit, vitales spiritus accendit, maftitia vniuerfum corpus in frigidat, calorem innatum extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit.

*Studies, cogitations, and whatsoeuer it is that shall any way molest or trouble the Soule, because that otherwise there is no good to be done. The Bodies mischiefs, as Plato proues, proceed from the Soule: and if the minde bee not first satisfied, the body can neuer be cured. Alcibiades raues (saith * Maximus Tyrius) and is sicke, his furious desires carry him from Lyceus to the pleading place, thence to the Sea, so into Sicily, thence to Lacademon, thence to Persia, thence to Samos, then againe to Athens; Critias tyrannifeth ouer all the citty; Sardanapalus is loue-sicke, these men are ill affected all, and can neuer be cured, till their mindes be otherwise qualified. Crato therefore in that often cited Counsell of his for a Nobleman his patient, when hee had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, Quod reliquum est anima accidentia corrigantur from which alone proceeds Melancholy, they are the fountaine, the subiect, the hinges whereon it turnes, and must necessarily be reformed. For anger stirres choler, heats the blood and vitall spirits, Sorrow on the other side refrigerates the Body, and extinguisheth naturall heat, ouerthrowes appetite, hinders concoction, dries vp the temperature, and peruersts the vnderstanding. Feare dissolues the spirits, infects the heart, attenuates the soule: & for these causes all passions and perturbations must to the vttermost of our power, and most seriously be removed. Alianus Montaltus attributes so much to them, that he holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients. Many are fully cured when they haue seene or heard, &c. inioy their desires, or bee secured and satisfied in their mindes; Galen the common master of them all, from whose fountaine they fetch water, brags lib. 1. de san. tuend. that he for his part hath cured diuerse of this infirmitie, solum animis ad rectum institutis, by right setting alone of their mindes.*

Quamobrem hec omnia prorsus vitanda sunt & pro vili fugienda.
De Mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what Art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull aduersary, all men are subiect to passions, and Melancholy aboue all others, as being distempered by their innate humours, abundance of choler adust, weaknesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, iudgement, diuine spirits, cannot moderate themselues in this behalfe, such as are found in Body and minde, Stoickes, Heroes, Homers gods, all are passionate, and furiously carried sometimes, and how shall we that are already crazed, *fracti animis*, sick in body, sick in minde, resist? we cannot performe it. You may aduise & giue good precepts, as who cannot? But how shall they be put in practise? I may not deny but our passions are violent, and tyrannize ouer vs, yet there bee meanes to curb them, though they be head-strong, they may be tamed, they may bee qualified, if he himselfe or his friends, will but vse their honest endeauours, or make vse of such ordinary helpes, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefe remedy must be had, for if he be averse, peeuish, waspish, giue way wholly to his passions, will not seeke to be helped, or bee ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, bee eased

fed

led at least, if not cured. He himselfe must doe his utmost indeavour to resist, and withstand the beginnings. *Principijs obsta, Give not water passage, no not a little, Eccles 25. 27.* If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, * *by all possible meanes he must withstand it, expell those vaine, false, frivolous Imaginations, absurd conceits, fained feares and sorrowes, from which, saith Piso, this disease primarily proceeds, & takes his first occasion or beginning, by doing something or other that shall be opposite vnto them, thinking of something else, persuading by reason, or howsoever to make a sudden alteration of them.* Though hee haue hitherto runne in a full career, and precipitated himselfe, following his passions, giuen reines to his appetite, let him now stop vpon a sudden, curbe himselfe in; and as * *Lemnius aduise, strue against with all his power, to the vtmost of his endeavour, and not cherish those fond Imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsell, or persuasion they may be shaken off.* Though he be farre gone, and habituated vnto such phantasticall Imaginations, yet as *Tully & Plutarch aduise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason, or as we doe by a crooked staffe, bend himselfe another way.*

Pro viribus armitendum in predictis, tum in alijs, a quibus malum velut a primaria causa occasionem natura est, imaginationes absurde, falsae, & malignae quaecumq; subierit, propulsetur, aut aliud agendo, aut ratione persuadendo, earum mutationem subito facere.

Tu tamen interea effugito qua tristitia mentem sollicitant, procul esse iube curasq; instumq; Pallentem, vltrices iras, sint omnia leta.

In the meane time expell them from thy minde, Pale feares, sad cares and griefes which doe it grinde, Revengefull anger, paine and discontent, Let all thy Soule be set on merriment.

Curas tolle graves, iras crede profanum.

If it be idlenesse hath caused this infirmity, or that he perceave himselfe giuen to solitarinesse, to walke alone, and please his mind with fond Imaginations, let him by all meanes avoid it, tis a bosome enemy, this delightfome melancholy, a friend in shew, but a secret diuell, a sweet poyson, it will in the end be his vndoing, let him goe presently, taske or set himselfe aworke, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length he burne his body, so in the end he will vadoe himselfe, If it bee any harsh obiect, ill company, let him presently goe from it. If by his own default through ill diet, bad aire, want of exercise, &c. let him now begin to reforme himselfe. *It would be a perfect remedy against all corruption, if as Roger Bacon hath it, we could but moderate our selues in those six non-naturall things.* *If it be any disgrace, abuse, temporall losse, calumny, death of friends, imprisonment, banishment, be not troubled with it, doe not feare, be not angry, grieue not at it, but with all courage sustaine it.* *(Gordonius l. 1. cap. 15. de confer. vit.)* *Tu contra audentior ito.* If it be sicknesse, ill-successe, or any aduersity that hath caused it, oppose an invincible courage, *fortifie thy selfe by Gods word, or otherwise, mala bonis persuadenda,* set prosperity against aduersity, as wee refresh our eyes by seeing some pleasant meddow, fountaine, picture, or the

Lib. 2. cap. 16. de occul. nat. Quisquis huic malo obraxius est, acriter obstet, & summa cura oblectetur, nec ullo modo foveat Imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quae adeo convalescunt, ut nulla ratione excuti queant.
y 3 Tu/c.
ad Apollonium
z Procastorius.
a Epist. de secretis artis & naturae cap. 7. de retard. sen. Remedium esse contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.
b Pro aliquo vituperia non indigneris, nec pro amissione alicuius rei pro morte alicuius nec pro carcere, nec pro exilio, nec

pro alia re, nec irascaris, nec timeas, nec doleas, sed cum summi praesentia haec sustineas. c Quod si incommoda aduersitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo, eiusq; fiducia, te sufficit. &c. Lemnius lib. 1. 16. cap.

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like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea; but you inferre againe, *facile consilium damus alijs*, we can easily giue counsell to others, euery man, as the saying is, can tame a shrew, but hee that hath her; *si hic esses, aliter sentires*, if you were in our misery, you would finde it otherwise, 'tis not so easily performed. We know this to be true, wee should moderate our selues, but we are furiously carried, we cannot make vse of such precepts, we are ouercome, sick, *male sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to feare, not to bee sad: 'tis within his blood, his braines, his whole temperature, it cannot bee removed. But he may choose whether he will giue way too farre vnto it, hee may in some sort correct himselfe. A Philosopher was bitten with a mad dog, & as the nature of that disease is to abhorre all waters, and liquid things, and to thinke still they see the picture of a dog before them: He went for all this, *reluctante se*, to the Bathe, and seeing there (as he thought) in the water, the picture of a dog, with reason ouercame this conceit, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceit. Thou thinkest thou hearest & seest diuels, black men, &c. 'tis not so, 'tis thy corrupt phantasie, settle thyne imagination, thou art well. Thou thinkest thou hast a great nose, thou art sick, euery man obserues thee, laughes thee to scorne, perswade thy selfe 'tis no such matter: this is feare only, and vaine suspition. Thou art discontent, thou art sad and heavy, but why? vpon what ground? consider of it, thou art iealous, timorous, suspitious, for what cause? examine it thoroughly, thou shalt finde none at all, or such as is to be contemned; such as thou wilt surely deride, and condemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond conceits, vaine feares, strong Inaginations, restlesse thoughts. Thou maist doe it; *Est in vobis assuescere* (as *Plutarch* saith) we may frame our selues as wee will. As he that vseth an vpright shooe, may correct the obliquity, or crookednesse, by wearing it on the other side: we may ouercome passions: if wee will. *Quicquid sibi imperauit animus obtinuit*, as *Seneca* saith, *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoeuer the Will desires, shee may command: no such cruell affections, but by discipline they may bee tamed. Voluntarily thou wilt not doe this or that, which thou oughtest to doe, or refraine, &c. but when thou art lashed like a dull Iade, thou wilt reforme it, feare of a whip will make thee doe, or not doe. Doe that voluntarily then which thou canst doe, and must doe by compulsion: thou maist refraine if thou wilt, and master thine affections. *As in a Citty* (saith *Melancthon*) they doe by stubborne rebellious roagues, that will not submit themselves to politicall iudgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vitious motions, and the phantasie, those fond Inaginations, we haue another forme of gouernment, to enforce and refraine our outward members, that they be not led by our passions. If appetite will not obey, let the moouing faculty ouer-rule her, let her resist and compell her to doe otherwise. In an Ague, the appetite would drinke: sore eyes that itch, would be rubbed, but reason saith no, and therefore the moouing faculty will not doe it. Our phantasie would intrude a thousand feares, | suspitions, Chi-
mera's

e Cap. 3. de af-
fectibus anime.
VI in ciuitati-
bus contumaces
qui non cedunt
politico imperio,
vi coercendi
sunt, ita Deus
nobis indidit
alteram imperii
formam si cor
non deponis vi-
tiosum affectum
membra foras
coercenda sunt,
ne vuant in quod
affectus impel-
lat, & loco mo-
tius, que herili
imperio obtem-
perat, alteri re-
sistat.

mera's vpon vs, but we haue reason to resist, yet we let it be ouerborne by our appetite, *Imagination enforceth spirits, which by an admirable league of nature, compell the nerues to obey, and they our seuerall timmes: wee giue too much way to our passions.* And as to him that is sicke of an Ague, all things are distastfull and vnpleasant, *non ex tibi vitio*, saith *Plutarch*, not in the meat, but in our taste: so many things are offensiuē to vs, not of them selues, but out of our corrupt iudgement, ieaiousie, suspicion and the like, we pull these mischiefes vpon our own heads.

If then our iudgement be so depraued, our reason ouer-ruled, Will precipitated, that we cannot seeke our owne good, or moderate our selues, as in this diseale commonly it is, the best way for ease is to impart our misery to some friend, not to s smother it vp in our owne breast, *alitur vitium, crescit q̄ tegendo, &c.* and that which was most offensiuē to vs, a cause of feare and griefe, *quod nunc te coquit*, another hell; when as wee shall but impart it to some discreet, trusty, louing friend, is instantly remoued, by his counsel happily, wisdom, perswasion, aduise, his good meanes, which wee could not otherwise apply vnto our selues. A friends counsell is a charme, and as a † Bull that is tied to a fig-tree, becomēs gentle on a sudden, which some, saith * *Plutarch*, interpret of good words) so is a sauage, obdurate heart mollified by faire speeches. *All aduersity findes ease in complaining (as † Isidore holdes) and 'tis a solace to relate it,*

Friends confabulations are comfortable at all times, as fire in Winter, shade in Summer, *quale sopor. fessis in gramine*, meat and drinke to him that is hungry or a thirst; *Democritus Collyrium* is not so soueraigne to the eyes as this is to the heart; good words are cheerefull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other, like Ivy and a wall, which † *Camerarius* hath well illustrated in an *Embleme*.

Lenit animum simplex vel sape narratio, the simple narration many times easeth our distressed minde, and in the midst of greatest extremities, so diuerse haue beene relieued; by exonerating themselves to a faithfull friend: he sees that which we cannot see for passion and discontent, hee pacifies our mindes, he will ease our paine, asswage our anger, *quanta inde voluptas, quanta securitas*, *Chrysostome* addes, what pleasure, what security by that meanes? *Nothing so auailable, or that so much refresheth the soule of man.* Tully, as I remember, in an Epistle to his deare friend *Atticus*, much condoles the defect of such a friend. *I liue here (saith he) in a great Citty, where I haue a multitude of acquaintance, but not a man of all that company, with who I dare familiarly breath, or freely iest: wherefore I expect thee, I desire thee, I sent for thee, for there be many things which trouble and molest me, which had I but thee in presence, I could quickly disburden my selfe of in a walking discours.*

The like peradventure may he and he lay with that old man in the Comedy, † *Nemo est meorum amicorum hodie;*

Apud quem exprimere occulta mea audeam: and much inconuenience may both he and he suffer in the meane time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend, *semper habens Pylademq̄, aliquem qui curet Orestem,* a *Pylades*, to whom freely and securely he may open himselfe. It is the best

Imaginatio impellit spiritus, et inde nerui mouentur, &c. & obtemperant imaginationi & appetitui mirabili federe, ad exequendum quod iubent.
 Strangulat inclusus dolor, atq; exestuat intus. Ouid. Trist. lib. 5.
 h Virg. 3. Geor. h Participes inde calamitatis nostre sunt, & vultu exonerata in eos sarcina onere levamur. Arist. Ethic. l. 9.
 † Camerar. emblem. 26. cent. 2.
 * Sympos. lib. 6. cap. 10.
 † Epist. 8 lib. 3. Adversa fortuna habet in quarelis levamentum, & malorum relatio &c.
 * Alloquium chari iuvat, & solamen amici. † Emb. 54. cent. 1.
 i As David did to Jonathan, 1. Sam. 20.
 † Seneca ep. 67. Hic in civitate magna & turba magna reperimus neminem possimus quorum suspirare familiariter aut iocari libere possimus. Quare te expectamus, te arcessimus. Multa sunt enim quae me sollicitant & angunt, quae mihi videor aures tuas nactus, vnius ambulationis sermone exaurire posse. k Ouid.

thing in the world, as^l Seneca therefore aduiseeth in such a case, to get a trusty friend, to whom we may freely and sincerely powre out our secrets, nothing so delighteth and easeth the minde, as when we haue a prepared besome, to which our secrets may descend, of whose conscience we are assured as our owne, whose speech may ease our succourlesse estate, counsell relieue; mirth expell our mourning, and whose very sight may be acceptable vnto vs. It was the counsell which that politicke^m Comminens gaue to all Princes, and others distressed in minde, by occasion of Charles Duke of Burgundy, that was much perplexed, first, to pray to God; and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grieuances to him, nothing so forcible to strengthen, recreate, & heale the wounded soule of a miserable man.

De Tranquil. cap. 7. Optimum est amicum fidelem nancisci, in quem secreta nostra infundamus, nihil a quo oblectat animi, quam ubi sint preparata peccata, in que tu ad secreta descendant, quorum conscientia aequa ac tua. Quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectus, q. ipso delectet. m. Commentar. lib. 7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cum plurimum tribuimus, nos patefaciamus totos & animi vulnus quo affligimur, nihil ad resiciendum animum efficacius.

SUBSECT. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty devices, satisfaction, alteration of his course of life, remouing obiects, &c.



When the Patient of himselfe is not able to resist, or ouer-come these heart-eating passions, his friends or Physitian must be ready to supply that which is wanting. *Sua erit humanitatis & sapientiae* (which † Tully inioyneth in like case) *si quid erratum curare, † Epist. 2. frat. aut improuisum, sua diligentia corrigere.* First they must especially beware, a melancholy discontented person (be it in what kinde of melancholy fouer) neuer be left alone or idle: but as Physitians prescribe phisicke *cum custodia*, let them not be left vnto themselues, but with some company or other, least by that meanes they aggrauate and increase their disease; *Non oportet agros huiusmodi esse solos vel inter ignotos, vel inter eos quos non amant aut negligunt.* as Rod. à Fonseca Tom. 1. consul. 35. prescribes. *Lugentes custodire solemus* (saith * Seneca) *ne solitudine male vtantur,* wee watch a sorrowfull person, least he abuse his solitarinesse, and so should we doe a melancholy man, set him about some businesse, exercise or recreation, which may diuert his thoughts, and still keepe him otherwise intent, for his phantasie is so restless, operative and quicke, that if it bee not in perpetuall action, euer employed, it will worke vpon it selfe, melancholise, and bee carried away instantly, with some feare, ielousie, discontent, suspition, some vaine conceipt or other. If his weaknesse be such, that he cannot discern what is amisse; correct or satisfie, it behoues them by counsell, comfort, or perswasion; by faire or foule meanes, to alienate his minde, by some artificiall invention, or some contrary perswasion, to remoue all obiects, causes, companies, occasions, as may any waies molest him, to humour him, please him, diuert him, and if it be possible, by altering his course of life, to giue him security and satisfaction. If hee conceale his grieuances, and will not be knowne of them: ⁿ *They must obserue by his lookes, gestures, motions, phantasie, what it is that offends, & then to apply remedies vnto him: many are instantly cured, when their mindes are satisfie*

† Epist. 2. frat. aut improuisum, sua diligentia corrigere.

* Epist. 10.

ⁿ Observando motus, gestus, manus, pedes, oculos, phantasiam, Pifo.

tified. ° Alexander makes mention of a woman, that by reason of her husbands long absence in travell, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, she was freed from all feare, without helpe of any other Physicke, restored to her former health. Trincavelius consil. 12. lib. 1. hath such a story of a Venetian, that being much troubled with melancholy, and ready to dy for griefe: when he heard his wife was brought to bed of a sonne, instantly recovered. As Alexander concludes, ¶ If our Imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause. No better way to satisfie, then to remoue the obiect, cause, occasion, if by any art or meanes possibly we may finde it out. If he grieue, stand in feare, be in suspition, suspence, or any way molested, secure him, *Solvitur malum*, giue him satisfaction, the cure is ended, alter his course of life, there needs no other Physick. If the party be sad, or otherwise affected, consider (saith Trallian) the manner of it, all circumstances, and forthwith make a sudden alteration, by remouing the occasions, avoid all terrible obiects, heard or seene, monstrous and prodigious aspects, tales of diuels, spirits, ghosts, tragicall stories, to such, as are in feare they strike a great impression, renew many times, and recall such Chimera's, and terrible fictions into their mindes. ¶ Make not so much as mention of them in private talke, or a darabe shew tending to that purpose: such things (saith Galateus) are offensive to their imagination. And to those that are now in sorrow, ¶ Seneca forbids all sad companions, & such as lament, a groaning companion is an enimie to quietnesse. ¶ Or if there be any such party, at whose presence the patient is not well pleased, he must be remoued: gentle speeches, and faire meanes must first bee tried, no harsh language used, or uncomfortable words, and not expell, as some doe, one madnesse with another, he that so doth, is madder then the Patient himselfe: all things must bee quietly composed, *uersa non evertenda, sed erigenda*, things done, must not bee deiected, but reared, as Crato counselleth, y he must be quietly and gently used, & we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure but is much more generous at the hearing of such things, much more courageous then before, and much delighteth in it: they must not bee reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, obiects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgions, bold Empericks: A horse starts at a rotten post as farre off, which coming neere, he quietly passeth. ¶ Tis much in the manner of making such kind of persons, be they neuer so averse from company, bashfull, solitary, timorous, they may be made at last with those Roman Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breathe out their last.

If they may not otherwise bee accustomed to brooke such distastfull and displeasing obiects, the best way then is generally to avoid them, Montanus consil. 229. to the Earle of Momfort a Courtier, and his melancholy Patient

sentia amovenda, nec sermonibus ingratis obtundendi: si quis insaniam ab insania, sic curari aestimet, & proterve vitetur, magis quam eger insanit. Crato consil. 184. Scoltzy. 2. Molliter ac suaviter eger tractetur, nec ad ea adigatur que non curat.

adviseeth

o Mulier melancholia correpta ex longa viri perigrinatione, & iracunde omnibus respondens, quum maritus domum reversus, propter spem, &c.

p Pre dolore moriturus, quum nunciatum esset uxorem peperisse filium, subito recuperavit.

q Nisi affectus longo tempore infestaverit, tali artificio Imaginationes curare oportet, presertim ubi malum ab his velut a primaria causa occasionem habuerit.

r Lib. 1. cap. 16. si ex tristitia aut alio affectu cepit speciem considerari, aut aliud quid eorum, quae subitam alterationem facere possunt.

s Evitandi monstrifici aspectus, &c.

t Neque enim tam actio, aut recordatio rerum huiusmodi displicet, sed eos vel gestu alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. 4. cap. 7.

u Tranquil. precipue vitentur tristes, & omnia deplorantes, tranquillitati inimicus est comes perturbatus, omnia gemens.

x Illorum quoque hominum, a quorum consortio abhorret, pra-

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adviseeth him to leaue the Court; by reason of those continuall discontentes, crosses, abuses, & cares, suspitions, emulations, ambition, anger, ieaousie, which that place afforded, and which surely caused him to be so melancholy at first:

Ob suspitiones curas, emulationem, ambitionem iras, &c. quas locus ille ministrat, & que fecissent melancholicum.

Maxima quæq; domus seruis est plena superbis, A company of

scoffers and proud lacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they doe) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much praised in all common societies, and they haue no better sport then to make themselves merry by abusing some silly fellow, or to take aduantage of another mans weaknesse. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensiuè, there can be no greater misery) to get him quickly gone, farre enough off, and not to be ouer hasty in his returne. If hee bee so stupid, that he doe not apprehend it, his friends should take some order, & by their discretion supply that which is wanting in him, as in all other cases they ought to doe. If they see a man Melancholy giuen, solitary, averse from company, please himselfe with such priuate and vaine meditations, though he delight in it, they ought by all meanes to seeke to divert him, to debort him, to tell him of the event & danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, he makes a noose to intangle himselfe, his want of imployment will be his vndoing. If he haue sustained any great losse, suffered a repulse, disgrace, &c. if it be possible, relieue him. If hee desire ought, let him be satisfied, if in suspence, feare, suspition, let him be secured, & if it may conueniently be, giue him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates in Plato* would prescribe no Physicke for *Charmides* headach, till first he had eased his troublesome minde; *body and soule must be cured together, as head and eyes.*

† *Oculum non curabis sine toto capite,*

Nec caput sine toto corpore,

Nec totum corpus sine animâ.

† *Nisi prius animum turbatissimum curasset, oculi sine capite, nec corpus sine anima curari potest.*

† *E. græco.*

‡ *Et nos nos paucos sanauimus, animi motibus ad debilitum revocatis.* lib. 1. de sanit. tuend.

§ *Consol. ad Apollonium. Si quis sapienter et suo tempore adhibeat. Remedia morbis diversis diuersa sunt, dolentem sermo benignus subleuat.*

If that may not be hoped or expected, yet ease him with comfort, chearefull speeches, faire promises, and good words, perswade him, aduise him. Many saith *Galen*, haue beene cured by good counsell and perswasion alone. Heauinesse of the heart of man doth bring it downe, but a good word reioyceth it, Prou. 12. 25. and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health, Vers. 18. *Oratio namq; saucij animi est remedium*, a gentle speech is the true cure of a wounded soule, as *Plutarch* contends out of *Aeschylus* and *Euripides*: *If it be wisely administered, it easeth grieffe and paine, as diuers remedies doe many other diseases: 'Tis incantationis instar*, a charme. *Astuantis animi refrigerium*, that true *Nepenthes* of *Homer*, which was no Indian plant or fained medicine, which *Epidamna* *Thonis* wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal.* *Goropius Hermat.* lib. 9. *Greg. Nazianzen*: and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* vnction, *Venus* girdle, *Circes* cuppe, cannot so enchant, so forcibly moue or alter as it doth. A letter sent or read will doe as much, *multum alleuor quum tuas literas lego*, I am much eased, as * *Tully* writ to *Pomponius Atticus*, when I reed thy letters. Assuredly a wise and well spoken

* *Lib. 12. epist.*

spoken man may doe what he will in such a case, a good Orator alone, as ^c Tully holds, can alter affections by power of his eloquence, comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c. And how powerfull is the charme of a discreet and deare friend? *Ille regit dictis animos, & temperat iras*, What may not he effect? As ^d Chremes told Menedemus, *Feare not, conceale it not O friend, but tell mee what it is that troubles thee, & I shall surely helpe thee by comfort, counsell, or in the matter it selfe.* ^e Arnoldus lib. 1. breuiar. cap. 18. speaks of an Usurer in his time, that vpon a losse much melancholy and discontent, was so cured. As Imagination, feare, grieffe, cause such passions, so conceipts alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can doe in such a case, as ^f Trincavelius illustrates by an example of a Patient of his, *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through vsufferable anguish of minde he was going to make away himselfe: but meeting by chance his master *Plotinus*, who perceauing by his distracted lookes all was not well, vrged him to confesse his grieffe: which when he had heard, he vsed such comfortable speeches, that hee redeemed him *e faucibus Erebi*, pacified his vnquiet minde, in so much that hee was easily reconciled to himselfe, and much abashed to thinke afterwards, that hee should euer entertaine so vile a motion. By all meanes therefore, faire promises, good words, gentle perswasions are to be vsed, not to be too rigorous at first, ^g or to insult ouer them, not to deride neglect or contemne, but rather, as *Lemnius* exhorteth, to pittie, & by all plausible meanes to seeke to reduce them: but if satisfaction may not bee had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christophorus à Vega* determines lib. 3. cap. 14. de Mel. to handle them more roughly, to threaten and chide, faith ^h *Altomarus*, terrifie sometimes, or as *Saluianus* will haue them, to be lashed and whipped, as we doe by a starting horse, ⁱ that is affrighted without a cause, or as ^k *Rhasis* adviseth, one while to speake faire and flatter, another while to terrifie & chide, as they shall see cause.

When none of these precedent remedies will availe, it will not bee amisse, which *Sauanorola* and *Aelian Montaltus* so much commend, *clavum clavo pellere*, to driue out one passion with another, or by some contrary passion, as they doe bleeding at nose by letting blood in the arme, to expell one feare with another, one grieffe with another. ^m *Christophorus à Vega* accounts it rationally Physicke, *non alienum a ratione*: and *Lemnius* much approves it, *to vse an hard wedge to an hard knot*, to driue out one disease with another, to pull out a tooth, or wound him, to geld him faith ⁿ *Platerus*, as they did Epilepticall patients of old, because it quite alters the temperature, that the paine of the one, may mitigate the grieffe of the other, and I knewe such a one that was so cured of a quartane ague, by the sudden comming of his enemies vpon him. If we may beleue ^o *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consull of Rome, in a battle fought with the King of the *Allobro-*

^c De nat. deorū, consolatur afflitos deducit perterritos à timore, cupiditates imprimis, & iracundias comprimit.

^d Heauton Act.

^e 1. Scen. 1. Ne me tue ne uere, crede inquam mihi, aut consolando, aut consilio, aut re inuero.

^f Novi fenariorum avaritiam apud meos sic curatum, qui multam pecuniam amiserat.

^g Lib. 1. congl. 12. Incredibile dictu quantum invent.

^h Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseria potius indolecat vicemq; deploret, lib. 2. cap.

ⁱ 16. h Cap. 7. Idem Pifo. Laurentius cap. 8.

^k Quod timeri nihil est, ubi cogitur, & videt.

^l una vice blandiantur, una vice eiusdem terrorem incutiant.

^m Si vero fuerit ex nouo malo auditio, uel ex animi accidente, aut de amissione mercium, aut morte amici, introduceantur noua contraria his que ipsam ad

gaudia moueant. de hoc semper niti debemus &c. ⁿ Lib. 3. ca. 14. n Lib. 1. cap. 5. sic morbum morbo, ut clavum clavo retundimus & malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursum, & inopinato timore quartanam depulerat. ^o Cap. 3. Castratio olim a veteribus, vsa in morbus desperatis, &c. ^p Lib. 7. cap. 50. In acie pugnans febre quartana liberatus est.

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ges, at the riuer *Isaurus*, was so rid of a quartane ague. *Valesius* in his contro- versies, holds this an excellent remedy, and if it be discretely vsed in this ma- lady, better then any Physicke.

p Iacchinus cap. 15. in 9. Rhasis. Mont. c. 26
q Lib. 1. cap. 16
aversantur eos qui eorum affe- ctus ridenti con- temnunt. Si ra- nas aut vipersas comedisse se pu- tant concedere, debemus & spem de cura fa- cere.
1 Cap. 8 de mel. *f* Cistam posuit ex medicorum consilio prope eum, in quem al- lium se mortu- um fingentem posuit, hic in cista iacens, &c.
1 Serres 1570.

Sometimes againe by some p fained lye, strange newes, witty dvice, artifi- ciall inuention, it is not amisse to deceiue them. *As they hate those*, saith *Alexander*, that neglect or deride, so they giue eare to such as will sooth them vp. If they say, they haue swallowed frogges, or a snake, by all meanes grant it & tell them you can easily cure it: tis an ordinary thing. *Philodotus* the Phy- sician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceauce it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, he gaue her a vomit, and conueyed a Serpent, such as she con- ceaued, into the bason, vpon the sight of it she was amended. The pleasantest dotage that euer I read, saith *Laurentius*, was of a Gentleman at *Senes* in *Italy*, who was afraid to pisse, least all the towne should bee drowned, the Physitians caused the bells to be rung backward, and told him the towne was on fire, wherevpon he made water, and was immediatly cured. Another supposed his nose to bigge that he should dash it against the wall if he stirred; his Physitian tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him belecue that flesh was cut from it. *Forestus obs.* lib. 1. had a melancholy patient, who thought he was dead, *he put a fellow in a chest, like a dead man by his bed side, and made him reare himselfe a little, and eate: the melancholy man asked the counterfeit, whether dead men vse to eat meat, he told him yea, wherevpon he did eate likewise and was cured.* *Lemnius lib. 2. cap. 6. de 4. complec.* hath many such instances, and *Iouianus Pontanus lib. 4. cap. 2. of Wisd.* of the like: but amongst the rest I finde one most memorable, registred in the French Chronicles, of an Advocate of *Paris* before mentioned, who beleueed verily hee was dead, &c. I read a multitude of examples, of Melancholy men cured by such artificiall in- ventions.

In 9. Rhasis.
magnam vim
habet Musica.
x Cap. de. Ma-
nia. Admiran-
da profecto res
est, & digna ex-
pensione, quod
sonorum concin-
nitas mentem
emolliat, sistatq;
procellosas ipsius
affectiones
y *Languens ani-*
mus inde erigi-
tur, & reuiuif-
cit, nec tam au-
res afficit, sed &
sonitu per arte-
rias vndiq; dif-
fuso spiritus tum
vitales, tum ani-
males excitat,
mentem reddens
agilem &c.

S V E S E C T . 3 .

Musicke a remedy.



Any and sundry are the meanes, which Philosophers and Physi- tians haue prescribed to exhilarate a sorrowfull heart, to diuert those fixed and intent cares and meditations, which in this malady so much offend; but in my iudgement none so pre- sent, none so powerfull, none so pposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus, 40. 20. Wine and Musicke reioyce the heart. Rhasis cont. 9. Tract. 15. Altomarus cap. 7. Aelianus Montaltus cap. 26. Ficinus, Bened. Victor. Fauentinus,* are almost immoderate in the commen- dation of it, a most forcible medicine * *Iacchinus* calls it. *Iason Pratenfis, a most admirable thing, and worthy of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medici- na meste,* a roaring-meg against Melancholy, to create and reuiue the lan- guishing Soule, y affecting not only the eares, but the *very arteries, the vi- call*

all and animall spirits, it erects the minde, and makes it nimble, Lemnius in-
 stit. cap. 44. This it will effect in the most dull, seuer, and sorrowfull soules
 & expell grieffe with mirth, and if there be any cloudes, dust, or dreggs of cares
 yet lurking in our thoughts, most powerfully it wippes them all away, Salisbur:
 polit. lib. 1. cap. 6. and that which is more, it will performe all this in an instant.
 a Cheare vp the countenance, expell austerity, bring in hilarity (Girald. Camb.
 cap. 12. Topog. Hiber.) informe our manners, mitigate anger; Athencus (Dip-
 nosophist. lib. 14. cap. 10.) calleth it an infinite treasure to such as are indow-
 ed with it: *Dulcisonum reficit tristia corda melos*, Eobanus Hessus. Many o-
 ther properties b Cassiodorus epist. 4. reckons vp of this our diuine Musicke,
 not only to expell the greatest griefes, but it it doth extenuate feares and su-
 rries, appeaseth cruelty, awaketh heauinesse, and to such as are watchfull it
 causeth quiet rest, it takes away spleene and hatred, be it instrumentall, vocall,
 with strings, winde, c *Que a spiritu sine manuum dexteritate gubernetur*,
 &c. it cures all irksomnes & heauines of the Soule. c Labouring men that sing
 to their worke, can tell as much, and so can souldiers when they goe to fight,
 whō terror of death cannot so much affright, as the sound of trumpet, drum,
 fife, and such like musicke animates. It makes a child quiet, the nurses song,
 &c. In a word it is so powerfull a thing, that it rauisheth the soule, *regina sensu-
 um*, the queen of the senses, by sweet pleasure, (which is an happy cure) & cor-
 porall tunes pacifies our incorporeall soule, *sine ore loquens, dominatum in a-
 nimam exercet*, and carries it beyond it selfe, helps, eleuates extends it. Sca-
 liger exercit. 302. giues a reason of these effects, c *because the spirits about
 the heart, take in that trembling and dancing aire into the body, are moued
 together, and stirred up with it*, or else the minde, as some suppose, har-
 monically composed, is rowled vp at the tunes of Musicke. And 'tis not on-
 ly men that are so affected, but almost all other creatures. You know the tale
 of Hercules Gallus, Orpheus, and Amphion, *felices animas Ouid* calls them,
 that could *saxa mouere sono testudinis*, &c. make stockes and stones as well
 as beasts, other animals dance after their pipes: Arion made f Fishes follow
 him, which as common experience euinceth, are much affected with musicke.
 All singing birds are much pleased with it; especially Nightingales, if wee
 may beleue Calcagninus, and Bees amongst the rest, though they be flying a
 way, when they heare any tinkling sound, will tarry behinde. Harts, Hindes,
 Horses, Dogges, Beares, are exceedingly delighted with it. Scal. exerc. 302. E-
 lephants Agrippa addes, lib. 2. cap. 24. and in Lydia in the midst of a lake there
 be certaine floating Islands, (if you will beleue it) that after good Musicke
 will dance.

But to leaue all declamatory speeches in praise of h diuine Musicke, I will
 confine my selfe to my proper subiect: besides that excellent power it hath
 to expell many other diseases, it is a soueraigne remedy against i Despaire
 & Melancholy, & will driue away the diuell himselfe. Canus a Rhodian Fidler
 in k Philostratus, when Apollonius was inquisitiue to know what he could
 doe with his pipe, told him, that he could make a melancholy man merry, and
 him that was merry much merrier then before, alouer more inamored, a religi-
 ous man more deuout. Ismenias the Theban, l Chyron the Centaure is said to

morbos modulatum carmen abiecit, & desperatis conciliavit opem. k Lib. 5. cap. 7. merentibus merorem adimam, letantem
 vero seipso reddam hilariorem, amantem calidiorum, religiosum diuino numine correptum, & ad deos colendos paratiorum: l Nata-
 lis Comes Myth. lib. 4. c. 12.

x Musica venu-
 state sua mentes
 seueriores capit,
 &c.

a Animos tristes
 subito exhilarat,
 nubilos vultus
 serernat, austeri-
 tatem reponit,
 incunditatem
 exponit. Barba-
 riamq; facit de-
 ponere gentes,
 mores instituit,
 iracundiam mi-
 tigat.

b Cythara tri-
 stitiam iocundat
 timidos furores
 attenuat, cruen-
 tam seuitiam
 blande reficit,
 linguorem, &c.

c Pet. Aretine.

d Castilio de an-
 tic. lib. 1. fol. 72.

e Quod spiritus
 qui in corde agi-
 tant, tremulans,
 & subsultantem
 recipiunt aere
 in pectus, & in-
 de excitantur, a
 spiritu musculi
 mouentur, &c.

f M^r Carew of
 Anthony in De-
 script. Cornwall

saith of Sailes
 that they will
 come and

shew them-
 selues danc-
 ing at the

sound of a
 Trumper, fol.

35. 1. & fol.

154. 2. booke.

g De ceruo, equo
 cane, vrsu idem-
 comperim, mu-
 sica afficiuntur.

h Numen inest
 numeris.

i Sæpe graues

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haue cured and many other diseases by Musicke alone: as now they doe those, saith ^m *Bodine*, that are troubled with *S^t Vitus* bedlam dance. ⁿ *Timotheus* the Musitian compelled *Alexander* to skip vp and downe, & leaue his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei, lib. 17. cap. 14.* so much commends for it. Who hath not heard how *Dauids* harmony droue away the euill spirits from King *Saul*, *1. Sam. 16.* and *Elisha* when he was much troubled by importunate Kings, called for a Minstrell, and when he play'd the hand of the Lord came vpon him. *2. Kings, 3. Iason Pratersis cap. de Mania* hath many examples, how *Clinias* and *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike ^o *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the Gods. *Aristotle polit. lib. 8. cap. 5. Plato 2 de ledibus*, highly approue of it, and so doe all Politicians. The *Greeks*, *Romans*, haue graced Musicke, & made it one of the liberall sciences, though it be now become mercenary. All ciuill commonwealthes allow it: *Cneius Manlius* (as ^{*} *Liuius* relates) *A^o ab verb. cond. 567.* brought first out of *Asia* to *Rome* singing wenches, players, iesters, and all kinde of Musicke to their feasts. Your Princes Emperours, and persons of any quality, maintaine it in their Courts; No mirth without Musicke. *S^t Thomas Moore* in his absolute *Vtopian* commonwealth, allowes Musicke as an appendix to euery meale, & that throughout, to all sorts. *Epietetus* calls mensam mut. *ut. p. sepe*, a table without musicke a manger, for, the consent of Musicians at a banquet, is a carbuncle set in gold, and as the signet of an emerald well trimmed with gold, so is the melody of Musicke in a pleasant banquet. *Ecclus 32. v. 5-6.* *P Lewes* the xi. when he inuited *Edward the 4.* to come to *Paris*, told him that as a principall part of his entertainment, hee should heare sweete voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should haue a---- and the *Cardinall of Burbon* to be his confessor, which he vsed as a most plausible argument: as to a sensuall man indeed it is. [†] *Lucian* in his booke *de saltatione* is not ashamed to confesse, that he tooke infinite delight in singing, dancing, musicke, womens company, and such like pleasures, and if thou (saith hee) didst but heare them play and dance, I knowe thou wouldst be so well pleased with the object, that thou wouldst dance for company thy selfe, without doubt thou wilt be taken with it. So ^q *Scaliger* ingeniously confesseth, *exercit. 274* I am beyond all measure affected with Musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace & comeliness of faire women, I am well pleased to be idle amongst them. And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Prouided alwaies, his disease proceed not originally from it, that he be not some light *inamorato*; some idle phantasticke, who capers in conceit all day long, and thinkes of nothing else, but how to make Gigges, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spurre to a free horse, will make him run himselfe blinde, or breake his winde, *Incantamentum enim amoris musica*, for musicke enchants, as *Menander* holdes, it will make such melancholy persons mad, and the sound of those Gigges and Horne-pipes, will not bee remoued out of the eares a weeke after. ^{*} *Plato* for this reason forbids, Musicke and Wine to all young men, because they are most part amorous, *ne ignis adda-*

^m Lib. 5. de rep. curat musica furorem Sancti Viti.

ⁿ Exhilarare conuivio. Cardan, subtil. lib. 13.

^o Iliad. 1.

^{*} Lib. 9. cap. 1. Psaltrias Sambucistrasq; & conuiuialia ludorum oblectamenta addita epulis, ex Asia inuexit in urbem.

^p Comineus.

[†] Ista libenter & magna cum voluptate spectare soleo. Et scio te illecebris huius captum iri & insuper tripudiarum; haud dubie demulcere.

^q In musicis supra omnem fidem capior & oblector, choros libentissime aspicio, pulchrarum feminarum venustate detineor otiosi inter has solutus curis possum.

^{*} 3 De legibus.

adda-

addatur igni, least one fire encrease another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in woe, feare, sorrow, or dejected; it is a most present remedy, it expells cares, alters their grieued mindes, and easeth in an instant. Otherwise, saith ^r Plutarch, *Musica magis dementat quam vinum*; Musicke makes some men mad as a tyger; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe; it hath diuerse effects: and ^r *Theophrastus* right well prophesied, that diseases were either procured by Musicke, or mitigated.

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^r Sympos. quest
5. musica multas
magis dementat
quam vinum.
^r Animi morbi
vel à Musica
curantur vel
inferuntur.

SUBJECT. 4.

Mirth and merry company, faire objects, remedies.



Mirth and merry company may not be separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith ^r *Vives*) purgeth the blood, confirmes health, causeth a fresh, pleasing, and fine colour; prorogues life, whets the wit, makes the body young, liuely, and fit for any manner of imployment. The merrier heart, the longer life, *A merry heart is the life of the flesh*, *Prov. 14. 30.* gladnesse prolongs his dayes, *Eccles 30. 22.* and this is one of the three *Salernitan Doctors*, *D. Merriman*, *D. Diet*, and *D. Quiet*, which cure all diseases — *Mens hilaris, requies, moderata dieta.* ^x *Gomesius* *præfat lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) we cure many passions of the minde, in our selues, and in our friends: which ^y *Galateus* assigns for a cause why we loue merry companions: and well they deserue it, being that as ^z *Magninus* holds, a merry companion is better then any musicke, and as the saying is, *comes iucundus in viâ pro vehiculo*, as a Wagon to him that is wearied on the way. *Iucunda confabulatio, sales iocis*, pleasant discourse, iests, conceites, merrie tales, *mellitæ verborum globuli*, as *Petronius*, ^a *Pliny*, ^b *Spondanus*, ^c *Calius*, and many good authors pleade, are that sole *Nepenthes* of *Homer*, *Helenas* boule, *Venus* girdle, so renowned of olde ^{*} to expell grieffe and care, to cause mirth and gladnesse of heart, if they be rightly vnderstood, or seasonably applied. In a worde,

† *Amor, voluptas, Venus, gaudium,*
Iocus, ludus, sermo suavis, suauitatio,

are the true *Nepenthes*. For these causes our Physitians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it selfe. By all meanes (saith ^a *Mesue*) procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceiued, and let them haue all entisements, and faire promises, the sight of excellent beauties, attires, ornaments, delight some passages, to distract their mindes from feare and sorrow; and such things on which they are so fixed and intent. ^b Let them vse hunting, sports, playes, iests, merry company, as *Rha-*

^r Lib. 3. de A-
nima. Letitia
purgat sangui-
nem, valetudinẽ
conferuat, colo-
rem inducit flo-
rentem, nitidũ,
gratum.
^u Spiritus tem-
perat, calorem
excitat, natura-
lem virtutem
corroborat, iu-
uenile corpus
diu seruat, vitã
prorogat, ingeni-
um acuit, & ho-
minem negotiis,
quibuslibet ap-
tiores reddit
Schola Salern.
^x Dum contu-
melia vacant,
& festiua leni-
tate mordent,
mediocres ani-
mi ægritudines
sanari solent & c
^y De mor. fol.
57. *Amamus*
idea eos qui sunt
faceti & iucundi
^z *Regim. sanit.*
part. 2. Nota,
quod amicus bo-
nus, & dilectus
socius, narrati-
onibus suis iu-
cundis, superat
omnem melodi-
am.

* *Homericum illud Nepenthes quod merorem tollit & ethimiam & hilaritatem paruit.* ^a *Lib. 21. cap. 27.* ^b *Comment. in 4. odyss.* ^c *Lib. 26. cap. 15.* [†] *Plautus Bacch.* ^a *De ægritud. capitis.* *Omni modo generes letitiam in iis, de his que audiuntur, & videntur, aut odorantur, aut gustantur, aut quocumq; modo sentiri possunt, & aspectu formarum in vlti decoris & ornatus, & negotiatione iucunda, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliqua quam timeant & dolent.* ^b *Vtantur venationibus, ludis, iocis, amicorum consortiis, que non sinunt animum turbari, vno & cantu, & loci mutatione, & biberia, & gaudio, ex quibus præcipue delectantur.*

sis prescribes, which will not let the minde be molested, a cup of good drinke now and then, heare musicke, and haue such companions, with whom they are especially delighted: Merry tales or toyes, drinking, singing, dancing, and what soeuer else may procure mirth: and by no meanes, saith Guianerius, suffer them to be alone. *Benedictus Victorius Faventinus* in his Empericks, accompts it an especiall remedy against melancholy, to heare and see singing, dancing, maskers, mummers, to conuerse with such merry fellowes, and faire maides. For the beauty of a woman cheareth the face, *Ecclus* 36. 22.

c *Piso. Ex fabulis & ludis quærenda delectatio*
 Alcomarus c. 7.
 His versetur, qui maxime grati sunt carnis & chorea ad letitiam profunt.

d *Precipue valet ad expellendam melancholiam stare in cantibus, ludis, & sonis, & habitare cum familiaribus, & precipue cum puellis iucundis.*
 † *Par 5. de auosantibus lib. de absolendo luctu.*

a *Corpori complexus cantos choree ludi & forme, &c.*

b *Circa hortos Epicuri frequentes.*

† *Dynnosoplib. 10. coronam florido sero incendens odores, in culcitra plumea collocatit dulciculum potiorum propinans psaltrium adduxit, &c.*

* *ut reclinata suauiter in lectum puella, &c.*
 † *Sera. 63.*

† *Tom. 2. consul. 85.*

† *Epist. fam. 17. 22. epist. Heridemura bene potus, seroq. redieram.*

c *Valer. Max. cap. 8. lib. 8. Interposita arundine cunibus suis, cum filiis ludens, ab Alcibiade risus est.*

* *Hor.*

† Beauty alone is a soueraigne remedy against feare, griefe, and all melancholy fits, a charme, † as *Peter de la Seine* and many good writers affirme; a banquet it selfe, hee giues instance in discontented *Menelans* that was so often freed by *Helenas* faire face, and *Tully* 3 *Tusc.* cites *Epicurus* as a chiefe patron of this Tenent. To expell griefe and procure pleasance, sweete smells, good diet, touch, tast, embracing, singing, dancing, sports, playes, and about the rest, exquisite beauties, *quibus oculi iucundè mouentur & animi*, are most powerfull meanes, *obuia forma*, to meete or see a faire maide, passe by, or to be in company with her. He founde it by experience, & made good vse of it in his owne person, if *Plutarch* belie him not, for he reckons vp the names of some more elegant peices, *Leontia*, *Boedina*, *Hedieia*, *Nicedia*, that were frequently seene in *Epicurus* garden, and very familiar in his house.

Neither did he trie it himselfe alone but if we may giue credit to † *Athenens*, he practised it vpon others. For when a sad and sicke patient was brought to him to be cured. He laid him on a downe bed, crowned him with a garland of sweete smelling flowers, in a faire perfumed closet, delicatly set out, and after a potion or two of good drinke, which he administred, he brought in a beautiful young * wench, that could play vpon a Lute, sing and dance, &c. *Tully* 3.

Tusc. scoffes at *Epicurus* for this his prophane Physicke, (as well he deserved) and yet *Phauorinus* in *Stobens* highly approoues of it, most of our looser Physitians in some cases, to such parties especially allowe of this, and all of them will haue a melancholy, sad, discontented person, make frequent vse of honest sports, companies and recreations, & *incitandos ad uenerem*, as † *Rodericus a Fonseca* wil, *aspectu & contactu pulcherimarum feminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor onely, or a spectator, but sometimes an actor himselfe. *Dulce est desipere in loco*, to play the foole now and then, is not amisse, there is a time for all things. Graue *Socrates* would be merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belie him; so would old *Cato*, † *Tully* by his owne confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall Actor, no man merrier then himselfe, and some times he would ride a cock horse with his Children (though *Alcibiades* scoffed at him for it) and well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and grauest men will vse Feasts, iests, and toyes, as we doe sauce to our meates.

* *Qui ubi se a vulgo & scenâ in secreta remorant, Virtus Scipiada & mitis sapientia Leli, Nugari cum illo, & discincti ludere, donec Decoqueretur olus soliti* —

Valorous *Scipio* and gentle *Lelius*, Remoued from the scene & route so clamorous,

† *Qui ubi se a vulgo & scenâ in secreta remorant, Virtus Scipiada & mitis sapientia Leli, Nugari cum illo, & discincti ludere, donec Decoqueretur olus soliti* —

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† *Qui ubi se a vulgo & scenâ in secreta remorant, Virtus Scipiada & mitis sapientia Leli, Nugari cum illo, & discincti ludere, donec Decoqueretur olus soliti* —

Were wont to recreate themselves their robes laid by,

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Whilst supper by the cooke was making ready.

Machiauell in the 8 booke of his *Florentine* history, giues this note of *Cosmus Medices*, the wisest and grauest man in his time in *Italy*, That he would

now and then play the most egregiously foole in his carriage, and was so much giuen to iesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravity on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him. Now methinkes, he did well in it, though *Salisburienfis* be of opinion, that Magistrates, Senators, and graue men, should not descend to lighter sports, *ne respub. ludere videatur*: But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castrucius Castrucanus*, then whom *Italy* neuer knew a worthier Captaine, another *Alexander*, if *Machiauel* doe not deceiue vs in his life: when a friend of his reprehended him for dancing beside his dignity (belike at some cushman dance) he told him againe, *qui sapit interdū, vix vnquam noctu desipit*, hee that is wise in the day, may dote a little in the night. *Paulus Iovius* relates as much of Pope *Leo Decimus*, that he was a graue, discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether unfit or mis-beleeming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be obserued. *Misce stultitiam consilijs breuem*; and as he said in an Epigram to his wife, I would haue euery man say to himselfe, or to his friend:

Moll, once in pleasant company by chance;
I wisht that you for company would dance,
Which you refus'd, and said, your yeares require;
Now, Matron-like, both manners and attire.
Well Moll, if needs you will be matron-like,
Then trust to this, I will thee matron like:
Yet so to you my loue may neuer lessen,
As you for Church, house, bed, obserue this lesson:
Sit in the Church as solemne as a Saint,
No deede, word, thought, your due deuotion taint;
Vaile if you will your head, your soule reueale
To him that onely wounded soules can heale:
Be in my house as busie as a bee,
Hauing a sting for euery one but mee,
Buzzing in euery corner, gathering hony,
Let nothing wast, that costs or yeeldeth mony:
† And when thou seest my heart to mirth incline,
Thy tongue, wit, blood, warme with good cheare & wine:
Then of sweete sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old *Greekes* had their *Lubentiam Deam*, goddessse of Pleasance, and the *Lacedaemonians* instructed from *Lycurgus*, did Deo risui sacrificare, after their warres especially, and in times of peace, which was vsed in *Thessaly*, as it appeares by that of *Apuleius*, who was made an instrument of their laughter himselfe: *Because laughter and merriment was to season their labours & modest life.* *Risus enim diuim atq; hominum est aeterna voluptas.*

Princes

f *Hominibus facit, & ludis puerilibus ultra modum deditus, adeo ut si cuius co tam graui a-tem, quam leui- tatem conside- rare liberet, duas personas distinctas in eo esse diceret.*

g *De nugis curial. lib. I. cap. 4. Magistratus & viri graues, a ludis leuioribus arcendi.*

h *Machiauel vita eius.*

i *Ab amico reprehensus, quod praeter dignitatem tripudijs operam daret, respondit &c.*

† There is a time for all things, to weepe, laugh, mourn, dance, *Eccles. 3. 4.*

i *Hor.*

k *S. John Harrington, epig. 30.*

† *Lucretia totū sit lucet usq; die, Thaida nocte volo.*

l *Lil. Giraldus hist. de or. Syn- tag. I.*

m *Lib. 2. de aur. ac.*

n *Ho quod risus esset laboris & modesti victus condimentum.*

o *C. Calcag. epig.*

Princes vse iesters, players, and haue those masters of Reuels in their Courts. The *Romanes* at euery supper (for they had no solemne dinner) vsed Musick, Gladiators, Iesters, &c. as † *Suetonius* relates of *Tyberius*, *Dion* of *Commodus*, and so did the *Greekes*. Besides musicke, in *Xenophons Sympos.* *Philippus ridendi artifex*, *Philip*, a Iester, was brought in to make sport. *Paulus Iouius* in the cleuenth booke of his history, hath a pretty digression of our English customes, which howsoeuer some may misconster, I for my part, will interpret to the best. † *The whole Nation beyond all other mortall men, is most giuen to banqueting and feasts, for they prolong them many houres together, with dainty cheare, exquisite musicke and facete iesters, and afterwarde they fall a dancing and courting their mistresses, till it be late in the night.* *Volateran* giues the same testimony, of this Island, commending our Iouiall manner of entertainment, and good mirth, and mee thinkes he saith well, there is no harme in it, long may they vse it, and all such modest sportes. *Ctesias* reports of a *Persian King*, that had 150 maides attending at his table, to play, sing, and dance by turnes; and *P. Lib. Giraldus* of an *Egyptian Prince*, that kept 9 Virgins still to waite vpon him, & those of most excellent feature, & sweet voyces, which afterward gaue occasion to the *Greekes* of that fiction of the 9 *Muses*. The Kings of *Aethiopia* in *Africke*, most of our *Asiaticke* Princes haue done and doe, those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their *Queenes* and *Concubines*, *qua inuendiores oblectamenti causa* († faith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and heare them sing and dance. This and many such meanes, to exhilarate the heart of men, haue beene still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to euery melancholy man,

*Utere conuiuio, non tristibus utere amicis,
Quos nugæ, & risus, & ioca salsa iuuant.*

Feast often, and vse friends not still so sad,
Whose iests and merriments may make thee glad.

Vse honest and chaste sports, scenicall shewes, playes, games;

Accedant inuenumq; Chori, mistaq; puella.

And as *Marsilius Ficinus* concludes an epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good students, *Liue merrily, O my friends, free from cares, perplexity, anguish, grieffe of minde, liue merrily, lactitiâ coelum vos creauit: Againe and againe I request you to bee merry: if any thing trouble your hearts, or vex your soules, neglect and contemne it, let it passe. And this I inioyne you, not as a Diuine alone, but as a Physitian, for without this mirth, which is the life and Quintessence of Physicke, medicines, and whatsoeuer is vsed and applyed to prolong the life of man, is dull, dead, & of no force. Dum fata sinunt, uiuite lati.* (*Seneca*) I say be merry.

*† Nec lusibus virentem
Viduemus hanc inuentam.*

It was *Tiresias*

the Prophets counsell to *Menippus*, that trauelled all the world ouer, euen downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. *Contemne the World* (saith he) *and count that is in it vanity &*

¶ Cap 61. In deliciis habuit scurras & adulatores.

† *Vniuersa gens supra mortales ceteros cunctiorum studiis. Ea enim per varias & exquisitas dapas interpositis muscis & ioculatoribus in multas sepius horas extrahunt, ac subinde productis choris & amoribus feminarum indulgent, &c.*

p Syntag. de Musis

† *Athenens lib. 12. & 14. as.*

fiduis mulierum vocibus, cantuq; symphonie Palatium Persarum regis totum personabat.

Iouius hist. l. 18.

¶ *Eobanus Hesius.*

¶ *Fracastorius.*

Vivite ergo leti, O amici,

procul ab angustia, vivite leti.

¶ *Iterum precor & obtestor, vivite leti: illud quod cor urit, negligite.*

¶ *Letus in presens animus quod ultra Odevit curare.* Hor.

He was both

Sacerdos &

Medicus. *Hec autem non tam ut sacerdos animi mando vobis, quam ut medicus, nam absq;*

hac una tanquam medicinarum omnium vita, medicine omnes

ad vitam producendam adhibere moriuntur: vivite leti. † *Locheus Anacreon.* ¶ *Lucian. Necyomantia. To. 2. x Omnia mundana nugæ estimæ. Hoc solum tota vita persequere, ut presentibus bene compositis, minime curiosus, aut ulla in re sollicitus, quam plurimum potes vitam hilarem traducas.*

toyes, this onely couet all thy life long; be not curious, or ouer solicitous in any thing, but with a well-composed and contented estate to inioy thy selfe, & aboue all things to be merry.

Si numerus uti censet sine amore iocisq;

Nil est incundum; vivas in amore iocisq;

Nothing better, (to conclude with Solomon, Eccles. 3. 22.) then that a man should reioyce in his affaires. 'Tis the same advice which every Physitian in this case rings to his Patient, as Capivaccius to his, ^a avoid overmuch study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus to that melancholy Cardinal Casius, ^b amidst thy serious studies and businesses, use iests and conceits, playes and toyes, and whatsoever else may recreate thy minde. Nothing better then mirth, and merry company in this malady, ^c It begins with sorrow (saith Montanus) it must bee expelled with hilarity.

But see the mischief, many men knowing that merry company is the only medicine against melancholy, will therefore neglect their businesse, and in another extreame, spend all their daies amongst good fellowes in a Taverne or an Ale-house, and knowe not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes, ^{*} *Qui bibunt solum ranarum more nihil comedentes*, like so many frogges in a puddle. 'Tis their sole exercise to eat and drinke, to sacrifice to *Voluptas*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* necke, *Iupiters trioncium*, and that the Sunne would stand still as in *Iosua's* time, to satisfy their lust, that they might *dies noctesq; pergracari & bibere*. Flourishing wits, and men of good parts, good fashion, good worth, basely prostitute themselves to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

^d *Invenies aliquem cum percussore iacentem,*

Permissum nautis aut furibus, aut fugitivis.

Which *Thomas Erastus* objects to *Paracelsus*, that hee would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst vs, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens & multa vorans*, &c. They drown their wits, seeth their braines in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get solne iuglers, pimped red faces, sore eyes, &c. heat their liuers, alter their complections, spoile their stomachs, overthrowe their bodies (meere funges and Caskes) confound their Soules, goe from *Scylla* to *Charybdis*, and vse that which is an helpe, to their vndoing. ^e *Quid refert morbo an ferro pereamve ruinâ?*

† When the blacke Prince went to set the exil'd king of *Castile* into his kingdom, there was a terrible battle fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to a riuer side, where some drowned themselves to avoid their enemies, the rest were killed. Now tell me what difference is betwixt drowning and killing? As good bee melancholy still, as drunken beasts and beggars. Company a sole comfort, and an onely remedy to all kinde of discontent, is their sole misery and cause of perdition. As *Hermione* lamented in *Euripides*, *Male mulieres me fecerunt malam*, Evil company marr'd her, may they iustly complaine, bad companions haue been

^a Hildshem
spicel. 2. de Ma-
ria. fol. 161.

^b Studia literarum
& animi per-
turbationes fu-
giat, & quantum
potest incunde
vivat.

^b Lib. de atr.
bile. Grauiori-
bus curis ludos
& facetias ali-
quando inter-
pone, iocos &
que solent ani-
mum relaxare.

^c Consil. 30. Ma-
la valetudo an-
ta & contra-
ta est tristitia,
ac propterea ex-
hilaratione ani-
mi removenda.

^{*} Athen. dymo-
sop. lib. 1.

^d Inven. Sat. 8.

^e Hor.

† Frossard. hist.
lib. 1. Hispani
aut Anglorum
vires ferre non
possent, in fragam
se dederunt &c.
Precipites in
fluvium se de-
derunt, ne in ho-
stium manus ve-
nissent.

284 their bane. For, *malus malum vult ut sit sui similis*, one drunkard in a com-
pany, one theefe, one whoremaster, will by his good will, make all the rest as
bad as himselve,

f Ter.

g Hor.

—s Et si

Nocturnos iures te formidare vapores,

be of what

2 H m d i n
a m d i.

complexion you will, inclination, loue or hate, be it good or bad, if you come
amongst them, you must doe as they doe; yea, ^h though it bee to the preiu-
dice of your health, you must drinke, *venenum pro vino*. And so like Grass-
hoppers, whilst they sing ouer their cuppes all Summer, they starue in Win-
ter; and for a little vaine merriment, shall finde a sorrowfull reckoning in
the end.

SECT. 3.

MEMBR. I. SUBSEC. I.

*A Consolatory Digression, containing the Remedies
of all manner of Discontents.*



Ecause in the precedent Section, I haue made mention of
good counsell, comfortable speeches, perswasion, how neces-
sarily they are required to the cure of a discontented or trou-
bled minde, how present a remedy they yeeld, and many times
a sole sufficient cure of themselues; I haue thought fit in this
following Section, a little to digresse, (if at least it bee to digresse in this
subiect) to collect and gleane a few remedies, and comfortable speeches out
of our best Oratours, Philosophers, Divines, and Fathers of the Church, ten-
ding to this purpose. I confesse, many haue copiously written of this subiect,
Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Cran-
tor, Lucian, Boethius: and some of late, *Sadoletus, Cardan, Budaeus, Stella, Pe-*
trarch, Erasmus, besides *Austin, Cyprian, Bernard, &c.* And they so well,
that as [†] *Hierome* in like case said, *si nostrum areret ingenium, de illorum pos-*
set fontibus irrigari, if our barren wits were dried vp, they might be copious-
ly irrigated from those fruitfull well-springs: And I shall but *actum agere:*
yet because these Tracts are not so obvious and common, I will Epitomize,
and briefly insert some of their diuine precepts, reducing their voluminous
and vast Treatises to my small scale, for it were otherwise impossible to bring
so great vessells into so little a creek. And although (as *Cardan* said of his
booke *de consol.*) *I knowe beforehand, this Tract of mine many will contemne*
and reiect: they that are fortunate, happy, and in flourishing estate, haue no need
of such consolatory speeches, they that are miserable and unhappy, thinke them
unsufficient to ease their grieued mindes, and comfort their misery. Yet I wil
goe on, for this must needs doe some good to such as are happy, to bring
them to a moderation, and make them reflect and knowe themselues, by see-
ing the vnconstancy of humane felicity, others misery: and to such as are di-
stressed, if they will but attend and consider of this, it cannot chuse but giue
some content and comfort. *It is true, no medicine can cure all diseases, some*
affections of the minde are altogether incurable, yet these helpes of art, Physick
and

i Lib. de lib. pro-
prijs. Hos libros
scio multos sper-
nere, nam felices
bis se non indi-
gere putant, in-
felices ad solat-
ionem miseriae
non sufficere. Et
tamen felicibus
moderationem,
dum inconstan-
tia n hum ane
felicitatis docet
praestant, infeli-
ces si omnia re-
cte estimare ve-
lint, felices red-
dere possunt.
k Nullum medi-
camentum om-
nes sanare po-
test, siue affe-
ctus animi qui
propterea sunt in-
sanabiles, non
tamen artus o-
pus sperni debet,
aut medicina,
aut Philosophia.

and

and Philosophy must not be contemned. Arrianus and Plotinus are stiffe in the contrary opinion, that such precepts can doe little good. Boethius himselfe cannot comfort in some cases, they will reiect such speeches like bread of stones, *Insana stultamentis hæc solatia.* words, adde no courage, (which * Cæline once said to his Souldiers) a Captaines Oration doth not make a coward a valiant man. And as† Job feelingly laid to his friends, you are but miserable counsellours all. Yet sure I thinke they cannot chuse but doe some good, comfort and ease a little, and vpon that hope I will adventure. ¹ Non meus hic sermo, not my speech this, but of Seneca, Plutarch, Epictetus, Austin, Bernard, Christ and his Apostles. If I make nothing, as Montaigne said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserue not blame in imparting my minde. If it be not for thy ease, it may for mine owne, so Tully, Cardan, and Boethius writ de consol. as well to helpe themselues, as others: be it as it may, I will essay.

Discontents and grievances are either generall or particular: generall are warres, plagues, dearths, famine, fires, inundations, vnfasonable weather, Epidemicall diseases which afflict whole kingdomes, territories, citties: or peculiar to privat men, as cares, crosses, losses, death of friends, pouerty, want, sicknesse, orbities, iniuries, abuses, &c. Generally all discontent, *quatinur fortuna salo.* No condition free, *quisq; suis patimur manes.* Even in the midst of our mirth and iollity there is some grudging, some complaint, as P he saith our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an ineuitable necessity, all distressed, then as Cardan inferres; *who art thou that hopest to goe free? why dost thou not grieue thou art a mortall man, & not gouernour of the world? Ferre quam fortem patiuntur omnes, Nemo recuset, If it be common to all, why should one man be more disquieted then another?* If thou alone wer't distressed, it were indeed more irksome and lesse to be indured: but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris,* 'tis not thy sole case, and why shouldst thou be so impatient? ¹ I but alas we are more miserable then others, what shall we doe? Besides private miseries, we liue in perpetuall feare and danger of common enemies, we haue Bellonas whips, and pitifull out-cries, for Epithalamiums; for pleasant musicke, that fearefull noyse of Ordinance, Drummes, and warlike Trumpets still sounding in our eares; instead of nuptiall Torches wee haue firing of Townes and Citties; for triumphs, lamentations; for ioy, teares. So it is, and so it was, and ever will be. He that refuseth to see and heare, to suffer this, is not fit to liue in this world, and knowes not the common condition of all men, to whom so long as they liue with a reciprocall course, royas and sorrowes are annexed, and succeed one another. It is ineuitable, it may not be avoided, and why then shouldst thou be so much troubled? *Græue nihil est tibi, mini quod fert necessitas,* as Tully deemes out of an old Poet, that which is necessary, cannot be grieuous. If it be so, then comfort thy selfe in this, ^x That

tubarum audi. as clangor em, pro tædis nuptialibus, villarum, pagorum, urbium, viduas, incendia; ubi pro iubilo lamenta, pro risu fletus aerem complent. Ita est profecto & quisquis hæc videre abnuis, huic seculo parum aptus es, aut potius nostri orum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt. u In Tusc. e. vet. Pœta. Cardan. lib. 1. de consol. Est consolationis genus non leue, quod à necessitate fit, siue feras, siue non feras ferendum est. tamce.

Salust. Verba virtutem non addunt, nec imperatoris oratio cit e timido fortem. Hor. Lib. 2. Essays, cap. 6. in diuina part. perias, alium or. bitas, hunc more bi, illi un timor, alium in iurie, hunc infidie, il- lem vxor, sily. distrahunt. Card. Boethius lib. 1. met. 5. p Apuleius 4. florid. Nihil ho- minum tam pro- spero diuina di- vinitus quin ei admixtum sit a- liquid difficulta- tis, in omplissi- ma quaq; leti- tia subeli que- dam querend- nis, coniugatio- nis, ne quædam mal- lis & sellis. q Si omnes pre- manur, quis tu- es qui solus eva- dere cupis ab ea lege qua nemi- nem præterit, cur te non mor- talem factum & uniuersi orbis regem fieri non- doles. Puteanus ep. 75. Neq; cuiquã præcipue dolen- dum eo quod ac- cidit vniuersis. Florchan Gal- lobelgicus lib. 3. Anno 1598. de Belgis. Sed cheu- inquis cuge quid agemus? ubi pro Epithalamio. Bellone flagellu, pro musica har- monia terribili- um lituorum &

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whether thou wilt or no, it must be indured: make a vertue of necessity, and conforme thy selfe to vndergoe it: *Si longa est levis est, si grauis est, brevis est.*

y Seneca.
z *Omni dolori
tempus est, me-
dicina ipsam
luctum exin-
guit, inuicem de-
let, omnis mali
obliuionem af-
ferit.*

If it be long, tis light, if grieuous, it cannot last. It will away, *dies dolorem*

and if nought else, yet time will weare it out, custome will ease it, and obliuion is a common medicine for all losses, iniuries, griefes, and detriments

whatsoeuer, and when they are once past, this commodity comes of infelicity, it makes the rest of our life sweeter vnto vs: *Atq; haec olim meminisse iu-
vabit, the priuation and want of a thing many times makes it more pleasant
and delightfome then before it was.*

We must not thinke the happiest of vs all to escape here without some misfortunes,

a *Habet hoc
quoq; comodi
omnis infelici-
tas, si auidiam
vitam cum abi-
erit relinquit.*

*Vsq; adeo nulla est sincera voluptas,
sollicitumq; aliquid latet interuenit,*

b *Virg.*

Heauen and earth are much vnlike. Those heauenly bodies indeed are freely carried in their orbes without any impediment, or interruption, to continue

c *Ouid.*
d *Lorchan. Sum-
namq; in aera su-
peris, h. m. ma-
terrent longe
dispari. Ele-
m. beate men-
tis feruntur li-
bere, & sine vilo
impedimento,
stellae, zetheriq;
orbescursus, &
conuerfiones su-
as iam seculis
innumerabilibus
constantissime
conficiunt. De-
rum homines
magnis angustis
Neq; hac nature
lege est quisquam
mortalium solu-
tus.*

their course for innumerable ages, and make their conuerfions: but men are

urged with many difficulties, and haue diuerse hinderances, oppositions, still crossing, interrupting their indeavours and desires, and no mortall man is

free from this law of nature. Wee must not therefore hope to haue all things answered our owne expectation, to haue a continuance of good successe and

e *Fortuna nunquam perpetuo est bona.*

fortunes, *Fortuna nunquam perpetuo est bona.* And as *Minutius Felix* the

Roman Consull told that insulting *Coriolanus*, drunk with his good fortunes,

looke not for that successe thou hast hitherto had, *It never yet happened to*

any man since the beginning of the world, nor euer will, to haue all things ac-

cording to his desire, or to whom fortune was neuer opposite and aduerse. Even

so it fell out to him as he foretold: Such was *Alcibiades* fortune, *Narfetes*,

that great *Gonsalua's*, and most famous mens, that as *Iouius* concludes, it is

almost fatall to great Princes, through their owne default or otherwise circum-

vented with enuy and malice, to loose their honours, and dye contumeliously.

Tis so, still hath beene, and euer will be, *Nihil est ex omni parte beatum.*

f *There's no perfection is so absolute,*

That some impurity doth not pollute.

g *Whatsoeuer is vnder the Moone is subiect to corruption, alteration, and so
long as thou liest vpon earth looke not for other. f Thou shalt not here find
peaceable and chearefull daies, quiet times, but rather cloudes, stormes, calum-
nies, such is our fate.*

Yea, but thou thinkest thou art more miserable then the rest, other men

are happy in respect of thee, their miseries are but flea-bitings to thine, thou

alone art vnhappy, none so bad as thy selfe. Yet if as *Socrates* said, *All the*

men in the world should come and bring their grieuances together, of body,

minde, fortune, sores, vlcers, madnesse, Epilepsies, agues, and all those common

calamities of beggery, want, seruitude, imprisonment, and lay them on a heape

to be equally diuided, wouldst thou share alike, and take thy portion, or bee as

thou art? Without question thou wouldst be as thou art. If some *Iupiter* should

* *Vit. Gonsalui
lib. vlt. vt duci-
bus fatale sit
clarissimis a
culpa sua secus
circumueniri,
cum malitia &
invidia, immi-
nataq; dignitate
per contumelia
mori.*

say to giue vs all content,

** Iam faciam quod vultis, eris tu qui modò miles,
Mercator, tu consultus modo rusticus, hinc vos,*

h *In terris stant
illius aetherem non inuenies, & serenos animos, nimbos potius, procellas, calomnias*

*Lipl. cent misc. ep. 8. g Si omnes homines sua
uicula suaq; curas in unum cumulum conferrent aequis diuisuri portionibus &c. * Hor. ser. lib. 1.*

proueth the Potters vessell, so doth temptation try mens thoughts, Eccl. 25. 5.

r Sic expedit, medicus non dat quod patiens vult sed quod ipse bonum scit, Frumentum non egreditur nisi trituratum &c.

tis for thy good, Perijsses nisi perijsses: Hadst thou not beene so visited, thou hadst beene vtterly vndone, as gold in the fire, so men are tryed in aduersity. Tribulatio ditat: And which Camerarius hath well shaddowed in an Embleme of a Thresher and corne,

Si tritura absit paleis sunt abdita grana,

Nos crux mundanis separat a paleis:

As threshing separates from straw the corne,

By crosses from the worlds chaffe are we borne.

† Non est pena damnantis, sed flagellum corrigentis.

Tis the very same which * Chrysostome comments hom. 2. in 3. Mat. Corne is not separated but by threshing, nor men from worldly impediments but by tri-

* Ad hereditatem eternam sic erudimur. Confess 6.

bulation. Tis that which † Cyprian ingeminates Ser. 4. de immortal. Tis that which * Hierom, which all the Fathers inculcate, so are we catechised for eter-

† Nauclerum tempestas, ashetiam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat.

nity. Tis that which the proverbe insinuates, Nocumentum, documentum; Tis that which all the world rings into our eares. Deus unicum habet filium sine peccato, nullum sine flagello: God, saith Austin, hath one Sonne without sin,

* Sen. Her. fur. u Ideo Deus aperum fecit iter, ne dum delectantur in via obliuiscantur eorum que sunt in patria.

none without correction. An expert sea man is tried in a tempest; a runner, in a race; a Captaine, in a battle; a valiant man, in aduersitie; a Christian, in

* Sen. Her. fur. u Ideo Deus aperum fecit iter, ne dum delectantur in via obliuiscantur eorum que sunt in patria.

temptation and misery. Basil. homil. 8. We are sent as so many souldiers into this world, to striue with it, the flesh, the diuell, our life is a warfare, and who

x Boethius l. S. met. ult.

knowes it not, † Non est ad astra mollis e terris via: and therefore peraduen-

y Boeth. pro. ult. Manet spectator cunctorum de super prescius deus, bonis premia, malis supplicia dispensans.

ture this world here is made troublesome vnto vs, that, as Gregory notes, wee

* Lib. de prouid. voluptatem capiunt dii si quando magno viros colluctantes cum calamitate vident.

should not be delighted by the way, and forget whether we are going.

† Ecce spectaculum deo dignum. Vir fortis mala fortuna composuit.

* Ite nunc fortes, ubi celsa magni Ducit exempli via, cur inertes Terga nudatis? superata tellus sydera donat,

z I. Pet. 5. 7. Psal. 55. 22.

Go on then merrily to heauen. If the way be troublesome, and you in misery, in many griuances, on the other side you haue many pleasant obiects,

z I. Pet. 5. 7. Psal. 55. 22.

sweet smells, delightfome tastes, musicke, meats, hearbes, flowres, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, con-

z I. Pet. 5. 7. Psal. 55. 22.

temned, yet comfort thy selfe, as it was said to Agar in the Wildernes, y God sees thee, he takes notice of thee: There is a God about that can vindicate thy

z I. Pet. 5. 7. Psal. 55. 22.

cause, that can relieue thee. And surely * Seneca thinkes, hee takes delight in seeing thee. The Gods are well pleased when they see great men contending

z I. Pet. 5. 7. Psal. 55. 22.

with aduersity, as we are to see men fight, or a man with a beast. But these are toyes in respect, † Behold (saith he) a spectacle, worthy of God: A good man con-

z I. Pet. 5. 7. Psal. 55. 22.

tented with his estate. A tyrant is the best sacrifice to Iupiter, as the Ancients held, and his best obiect a contented minde. For thy part then rest satisfied,

z I. Pet. 5. 7. Psal. 55. 22.

cast all thy care on him, thy burden on him, rely on him, trust on him, and hee

z I. Pet. 5. 7. Psal. 55. 22.

shall nourish thee, care for thee, giue thee thine hearts desire; say with David,

M E M B. 2.

Deformity of Body, Sicknesse, Basenesse of Birth, peculiar Discontents.

DArticular discontents and grieuances, are either of Body, Minde, or Fortune, which as they wound the soule of man, produce this melancholy, and many great inconveniences; by that Antidote of good counsell and perswasion may be eased or expelled. Deformities and imperfections of our bodies, as lamenesse, crookednesse, deafnesse, blindnesse, be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body doe not a whit blemish the soule, or hinder the operations of it, but rather helpe and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, vpright, honest man. ^a Seldome, saith *Plutarch*, *Honesty and Beauty* dwell together, and oftentimes vnder a thready bare coat, lies an excellent vnderstanding; *sapē sub attritā latitat sapientia veste.* * *Cornelius Mussus* that famous preacher in *Italy*, when hee came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, leane, poore, deiected person, † they were all ready to leaue the church, but when they heard his voice, they did admire him, and happy was that Senatour could inioy his company, or invite him first to his house. A silly fellow to looke to, may haue more wit, learning, honesty, then hee that struts it out *Ampullis iactans, &c. grandia gradiens*, and is admired in the worlds opinion, *Vilis saepe cadus nobile nectar habet.* The best wine comes out of an old vessell. How many deformed Princes, Kings, Emperours, could I reckon vp, Philosophers, Oratours; *Hanniball* had one eye, *Appius Claudius*, *Timoleon*, blinde, *Muleasses* king of *Tunis*, *Iohn* king of *Bohemia*, and *Tiresias* the Prophet. ^b *The night hath his pleasures*; & for the losse of that one sense, such men are commonly recompenced in the rest; they haue excellent memories; other good parts, musicke, & many recreations: Much happinesse, great wisdom, as *Tully* well discourseth in his † *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate, liuely, or better descriptions, with both his eyes. *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides. Some Philosophers and Diuines haue euerated themselues, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fullsome in company, yet no man so eloquent & pleasing in his workes. *Aesop* was crooked, *Socrates* pur-blind, long-legged, hairy; *Democritus* withered, *Seneca* leane & harsh, vgly to behold, yet shew me so many flourishing wits, such diuine spirits: *Horace* a little beare-eyed contemptible fellow, yet who so contentions and wise? *Marcilius Ficinus*, *Faber Stapulensis*, a couple of dwarfes, * *Melancthon* a short hard fauored man, *paruus erat sed magnus erat*, &c. yet of incomparable parts all three. ^c *Ignatius Loyola* the founder of the Iesuits, by reason of an hurt he receaued in his legge, at the siege of *Pampelona* the chiefe towne of *Navarre* in *Spain*, unfit for warres and lesse serviceable at Court, vpon that accident betooke himselfe to his beades, and by those

a *Rasus sub eadem late honestas et forma habitant.*
 * *I. sepius Mussus suo vita eius. f. H. muncio brevis, macilentus, umbra hominis etc.*
 † *ad stuporem eius eruditionem et eloquentiam admirati sunt.*
 b *Nox habet suas voluptates.*
 † *Lib. 5. ad finem cecus patet esse sapiens et beatus etc.*
 c *Trachinus Cameracensis eius. Ribed. vii. d. Macrobius.*

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*Sueton. cap. 79
 † Lib. x. Corpore
 exili & despe-
 cto, sed ingenio
 & prudentia
 longa ante se re-
 ges ceteros præ-
 veniens.
 c Alexander
 Gauguinus hist.
 Polandiae. Cor.
 pore parvus erã
 cubito vix altior
 uno, Sed tamen
 in paruo corpore
 magnus eram.
 *Ovid.
 f Lib. 2. cap. 20.
 o neris est illis cor-
 poris moles, &
 spiritus minus
 vividi.
 † Corpore breves
 prudentiores
 quam coarctata
 sit anima.
 † Ingenio pollet
 cui vim natura
 negavit.
 g Multis ad sa-
 lucem anime
 profuit corporis
 aegritudo, Pe-
 trarch.
 h Lib. 7. Summa
 est totius Philo-
 sophie, si tales
 &c.
 † Plinius epist.
 7. lib. Quem in-
 firmum libido
 sollicitat aut a-
 wardia, aut ho-
 nores: nec mi-
 invidet, nemine
 miratur, nemine
 despicit, sermone
 maligno non ali-
 tur.
 † Non terret
 princeps, magi-
 ster, parens, lu-
 dex, ac aegritudo
 superveniens,
 omnia correxit.
 * Nat. Chytraus
 Europ. delitiis.
 Labor, dolor, a-
 gritudo, luctus,
 servire super his
 dominis, iugum
 ferre superstiti-
 onis, quos habes
 ceras sepelire,
 &c. condimenta
 vite sunt.

those meanes got more honour, then euer he should haue done with the vse of his limmes, and propernesse of person, *Vulnus non penetrat animam*; a wound hurts not the Soule. *Galba* the Emperour was crook-backed, *Epictetus* lame, that great *Alexander* a little man of stature, * *Augustus Caesar* of the same pitch: *Agessilaus*, *despicabili forma*, *Boccharis* a most deformed Prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisdom and knowledge farre beyond his predecessors. A° *Don. 1306. Vladislaus Cubitalis* that Pigmy-king of *Poland* raigned; and fought more victorious battles, then any of his longshanked predecessors. *Nullam virtus respuit staturam*, Virtue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, and leaden spirits. What's in them?

* *Quid nisi pondus iners stolidæq; forocia mentis*, what in *Maximinus*, *Aiæx*, *Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavy, vast, barbarous lubbers?

— *si membra tibi dant grandia Parca,*

Mentis eges?

Their body, saith Lemnius, is a burden to

them, and their spirits not so lively, nor they so erect and merry: Non est in magno corpore mica salis: A little diamond is more worth then a rocky mountaine: Which made † *Alexander Aphrodisens* positively conclude, *the lesser the † wiser, because the Soule was more contracted in such a body.* Let *Bodine* in his 5. cap. method. hist. plead the rest: the lesser they are, as in *Asia*, *Greece*, they haue generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

† *Sed si bellus homo est, Cotta pusillus homo est.*

Sicknesse, diseases, trouble many, but without a cause, & *It may bee 'tis for the good of their soules: Pars fatifuit*, the flesh rebels against the spirit; that which hurts the one, must needs helpe the other. Sicknesse is the mother of modesty, putteth vs in minde of our mortality, and when wee are in the full carcer of worldly pompe and iollity, she pulleth vs by the eare, and maketh vs knowe our selues. h *Pliny* calls it, the summe of Philosophy, *If we could but performe that in our health, which we promise in our sicknesse. Quum infirmi sumus, optimi sumus*, for what sicke man (as † *Secundus* expostulates with *Rufus*) was ever *lasciuious, couetous, or ambitious: he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c.* And were it not for such gentle remembrances, men would haue no moderation of themselves; they would bee worse then *Tigers, Wolves, and Lions*: who should keepe them in awe? *Kings, Princes, Masters, Parents, Magistrates, Judges, Friends, Enimies, faire or foule meanes cannot containe vs, but a little sicknesse* (as † *Chrysostome* obserues) *will correct and amend vs.* And therefore with good discretion, * *Iovianus Pontanus* caused this short sentence to be ingrauen on his Tombe in *Naples: Labour, Sorrow, grieve, sicknesse, want, and woe, to serue proud Masters, beare that superstitious yoke, and bury your dearest friends, &c. are the sawces of our life.* If thy disease be continuat and painefull to thee, it will not surely last: and a light affliction, which is but for a moment, causeth vnto vs a farre more excellent and eternall weight of glory, 2. Cor. 4. 17. beare it with patience: women endure much sorrow in child-bed, and yet they will not containe, and those that are barren, wish for this

this paine: be couragious, ⁱ There is as much valour to be shewed in thy bed, as in an army, or at a Seafight: aut vincetur, aut vincet, thou shalt be rid at last. In the meane time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus*, Senator to *Charles the 5.* ruled all *Germany*, lying most part of his daies sicke of the gout vpon his bed. The more violent thy torture is, the lesse it will continue: and though it bee seuerer and hideous for the time, comfort thy selfe as Martyrs doe, with honour and immortality. † That famous Philosopher *Epicurus*, being in as miserable paine of Stone & Collicke, as a man might endure, solaced himselfe with a conceipt of immortality, the ioy of his soule for his rare Inventions, repelled the paine of his Bodily torments.

Basenesse of birth is a great disparagement to some men, especially if they bee wealthy, beare office, and come to promotion in a Common-wealth, then (as ^k he obserues) if their birth be not answerable to their calling, and to their fellowes, they are much abashed and ashamed of themselves. Some scorne their owne father and mother, deny brothers and sisters with the rest of their kindred and friends, and will not suffer them to come neere them, when they are in their pompe, accounting it a scandall to their greatnesse, to haue such beggarly beginnings. *Simon* in *Lucian*, hauing now got a litle wealth, changed his name from *Simon*, to *Simonides*, for that there were so many beggers of his kinne, and set the house on fire where he was borne, because no body should point at it. Others buy titles, coates of Armes, and by all meanes skrew themselves into ancient families, falsifying pedegrees, vsurping Scutchions, and all because they would not seeme to be base. The reason is, for that this Gentility is so much admired by a company of outsidies, and such honour attributed vnto it, as amongst ^l *Germans*, *Frenchmen*, and *Venetians*, the Gentry scorne the Commonalty, and will not suffer them to match with them; they depresse, and make them as so many Asses, to carry burdens. In our ordinary talke and fallings out, the most opprobrious, and scurrile name we can fasten vpon a man, or first giue, is to call him base rogue, beggarly rascall, and the like: Whereas in my iudgement, this ought of all other grieuances to trouble men least, of all vanities and fopperies, to brag of Gentility is the greatest; for what is it they cracke so much of, and challenge such superiority, as if they were demi-gods? Birth,

Tantane vos generis tenuit fiducia vestri?

it is *non ens*, a meere flash, a ceremony, a toy, a thing of nought. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. ^m *Oppression*, *fraud*, *cosening*, *usury*, *knauery*, *baudry*, *murther* and *tiranny*, are the beginnings of many ancient families; ⁿ One hath beene a blood-sucker, a parricide, the death of many a silly soule in some vniust quarrels, seditions, made many an Orphan and poore widow, and for that he is made a Lord or an Earle, and his posterity Gentlemen for euer after. Another hath beene a *Bawd*, a *Pander* to some great men, a *parasite*, a *slau*, ^o prostituted himselfe, his wife, daughter, to some lasciuious Prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters and sturdy drinkers; many come into this parchment row (so ^{*} one calles it) by flattery or cosening, search your old families, and you shall scarce find of a multitude (as *Aeneas Syluius* obserues) *qui sceleratum non habent*

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ⁱ Non tam maris quam praelio virtus, etiam lecto exhibetur. vincetur aut vincet, aut ut febrem relinquas, aut ipsa te Seneca.

† Tullius lib. 7. fam. epist. Vesica morbo laborans, et vine mittende difficultate tanta, ut vix incrementum caperet, replebat haec omnia animi gaudium, ob memoriam inuentorum.
^k Boethius lib. 2. prof. 4. Huius sensus exuperat sed est pudori digne sanguis.

^l Gasper. Ens polit. abes.

^m Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii veneficiis, alii paricidis, multis perditio nobilitatem conciliat, pleriq; adulatione, detractioe, calumniis, &c.

ⁿ Agrippa de vanit. sci.

^o Ex homicidio sepe orta nobilitas & strenua carnisicinia.

^p Plures ob prostitutis filiis, uxoris, nobiles facti, multos venationes, rapine, caedes, prestigia, &c.

^{*} Sat. Menip.

292 ortum, P That haue not a wicked beginning. *Aut qui vi & dolo eo fastigij non ascendunt*, as that plebeian in † *Machiauel* in a set oration proued to his fel- lowes, that doe not rise by knauery, force, foolery, villany or such indirect meanes. They are commonly able that are wealthy, vertue and riches seldome settle on one man: who then sees not the base beginning of Nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing falsewitnesse a sixt, adultery the seauenth, &c. One makes a foole of himselfe to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a craft peece, &c. Now may it please your good worship, your Lordship, who was the first founder of your family? The Poet answeres,

¶ *Aut Pastor fuit, aut illud quod discere nolo.*

p Cum enim hos
dici nobiles vi-
demus, qui di-
uitiis abundant,
diuitie vero vi-
ro virtutis sunt
comites quis non
vidit ortum no-
bilitatis degene-
rem hunc usura
ditarunt, illum
spolia, proditio-
nes, hic venefi-
cius ditatus, ille
adulationibus,
huic adulteria
lucrum prebent,
nonnullis men-
dacia, quidam
ex coniuge que-
stum faciunt,
pleriq; ex natis,
&c.
† Florent. hist.
lib. 3.
q Iuven.
r Robusta im-
probitas, a ty-
rannide incepta,
&c.
I Gasper En-
thesawo polit.

Are he or you the better Gentleman? If he, then wee haue traced him to his forme. If you, what is it of which thou boastest so much? That thou art his sonne. It may be his heire, his reputed sonne, and yet indeed a priest or a seruing man may be the true father of him, but wee will not controuert that now, married women are all honest, thou art his sonnes, sonnes, sonne, be- gotten and borne *infra quatuor maria* &c. Thy great great great grandfa- ther was a rich citizen, and then in all likelyhood a Usurer, a Lawyer, & then a Courtier, and then a Country Gentleman, and then hee scra- ped it out of sheepe, &c. And you are the heire of all his vertues, fortunes, titles, so then, what is your gentry, but as *Hierom* saith, *Opes antiquae, inue- teratae diuitiae* ancient wealth; That is the definition of gentility. The Father goes often to the Diuell, to make his sonne a Gentleman. For the present, what is it? *It began* (saith † *Agrippa*) *with strong impiety; with tyranny, op- pression* &c. and so it is maintained: wealth beeganne it (no matter how got) wealth continueth and increaseth it. Those *Roman* Knights were so called, if they could dispend *per annum* so much. † In the Kingdome of *Naples* and *France*, he that buyes such lands, buyes the honour, title, Barony together with it, and they that can dispend so much amongst vs, must bee called to beare office, to be Knights, or fine for it, as one obserues, † *nobiliorem ex censu iudicant*, our nobles are measured by their meanes. And what now is the obiect of honour? What maintaines our Gentry but wealth?

¶ *Nobilitas sine re proiecta vilior algâ,*

r Hor.
† Gresserus Ibi-
nerar. fol. 266.
r Syl. nap. lib. 4.
num III.
† Exod. 32.
x Omnium no-
bilitium sufficien-
tia in eo proba-
tur, si venatica
noverint, si alea,
si corporis vires
ingentibus po-
culis common-
strent, si natura
robur numero a
venere probent,
&c.
y Difficile est,
ut non sit super-
bus diues. Au-
stia. ser. 24.

Without meanes Gentry is nought worth, nothing so contemptible and base. † *Disputare de nobilitate generis, sine diuitijs, est disputare de nobilitate stercoris*, saith *Neuisanus* the Lawyer, to dispute of gentry without wealth, is (sauiing your reuerence) to discusse the original of a Mard. So that it is wealth alone that denominates, mony which maintaines it, giues esse to it, for which euery man may haue it. And what is their ordinary exercise? *sit to eate, drinke, lye downe to sleepe, and rise to play*, wherein lyes their worth & sufficiency? in a few cotes of armes, eagles, lyons, serpents, beares, tygers, dogges, crosses, bendes, fesses, &c. and such like bables, which they com- monly set vp in their galleries, porches, windowes, on holes, platters, co- ches, in tombes, Churches, mens sleeues, &c. † *If he can hawke and hunt, ride an horse, play at cardes and dice, swagger, drinke, sweare*, take tobacco with a grace, sing, dance, weare his cloathes in fashion, court and please his mistris, talke big fustian, y insult, scorne, strut, contemne others, and vse a little mi- micall

micall and apish complement aboute the rest, hee is a compleat, (*Egregiam vero laudem*) a well qualified Gentleman, these are most of their imployments, this their greatest commendation. What is Gentry, this parchme it Nobility then, but as ^z *Agrippa* defines it, a sanctuary of knavery and naughtinesse, a cleake for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety. A noble man therefore in some likelyhood, as he concludes, an *Athist*, an oppressor, an Epicure, a gull, a disard, an illiterate idiot, an outside, a gloworme, a proud foole, an arrant asse, *Ventris & inguinis mancipium*, a slave to his lust and belly, *solâq; libidine fortis*. And as *Salvianus* obserued of his Countymen the *Aquitanes* in France, *sicut titulis primum fuere, sic & vitijs*, and *Cabinet du Roy*, their owne writer distinctly of the rest. The nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbonne couetous, they of Guyeme coyners, they of Prouence Atheists, they of Rhemes superstitious, they of Lyons trecherous, of Normandy proude, in Picardy insolent &c. wee may generally conclude; the greater men the more vicious. In fine, as [†] *Aeneas Sylvius* addes, they are most part miserable, sottish and filthy sellowes, like the walls of their houses, faire without, foule within. What doest thou vaunt of now? what doest thou gape and wonder at? admire him for his braue apparell, horses, doggs, fine houses, manors, orchards, gardens, walkes. why? a foole may be possessor of this as well as he, & he that accounts him a better man, a Noble man for hauing of it, he is a foole himselfe. Now goe and brag of thy gentility. This is it belike, which makes the Turkes at this day scorne nobility, and all those huffing bumbast titles, which so much elevate their poles: except it bee such as haue got it at first, maintaine it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Common wealth, *Switzers*, and the *United* Provinces, in their Democracies, exclude all these degrees of hereditary honors, & will admit of none to beare office, but such as are learned, like those *Athenian* *Areopagites*, wise, discrete, and well brought vp. The ^c *Chinenses* obserue the same customes, no man amongst them noble by birth, out of their Philosophers and Doctors they chuse Magistrates, their politicke Nobles are taken from such as be *moraliter nobiles*, vertuous noble, *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old, and their office was to defend and gouerne their Country in warre and peace, not to hawke, hunt, eate, drinke, game, alone as too many doe. Their *Loysii*, *Manderini*, *literati*, *licentiati*, and such as haue raised themselues by their worth, are their noblemen only, thought fit to gouerne a state, and why then should any that is otherwise of worth, be ashamed of his birth? how much better is it to say, *Ego meis maioribus virtute preluxi*, to boast himselfe of his vertues, then of his birth? *Caesars* Sultan of *Aegypt* and *Syria*, was by his condition a slave, but for worth valor and manhood second to no king, and for that cause (as ^{*} *Iouius* writes) elected emperor of the *Mameluches*. That poore Spanish *Pizarro* for his valor made by *Charles* the fift Marquesse of *Anatillo*; The Turkie *Bassas* are all such. *Pertinax*, *Philippus Arabs*, *Maximinus*, *Probus*, *Aurelius*, &c. from common souldiers, became Emperours. *Cato*, *Cincinnatus*, &c. consuls. *Pius 2^o*, *Sixtus 5^o*, *Iohan 2^o*, *Nicholas 5^o*, &c. Popes. *Socrates*, *Virgil*, *Horace*, *libertino patre natus*. ^d The Kings of *Denmarke* fetch their pedegree,

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^z Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia &c.

[†] The foole tooke away my Lord in the maske, & was apposite
[†] De miser. curial miseris sunt, ineptis sunt, turpes sunt, multi ut patentes adium suorum speciosi.

^a Miracis aureas vestes equos, canes, or ducem famulorum, lautas mensas, ades villas, praedia, piscinas, sylvas, &c. hec omnia stultus assequi potest. *Pandalus noster lenocinio nobilitatis est.*

^b *Aeneas Sylvius*. *Bellonius* obseru. lib. 2.

^c *Mat. Riccius* lib. 1. cap. 3.

^d *Ad regendam remp. soli doctores, aut licentiati adfiscuntur*, &c.

^{*} *Lib. 1. hist. conditione servus, ceterum acer bello & animi magnitudine maximorum regum nemini secutus: ob haec a Mameluchis in regem electus.*

^d *Olaus Magnus* lib. 18. *Saxo Grammaticus*. à quo rex Sueno, & cetera Danorum regum stemmata.

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as some say, from one *Vlfo*, that was the sonne of a Beate, † *Etenuica* (a *sepe vir magnus exit*, many a worthy man comes out of a poore Cottage. *Hercules*, *Romulus*, *Alexander* (by *Olympias* confession) *Themistocles*, *Iugurtha* King *Arture*, *william* the Conqueror, *Homer*, *Demosthenes*, *P. Lumbarde*, *P. Comestor*, *Bartholus*, *Adrian* the fourth Pope, &c. bastards, and almost in euery kingdome, the most ancient families haue beene at first Princes bastards, their worthiest captaines, best wittes, greatest schollers, brauest spirits in all our Annales, haue beene base, * *Cardan* in his subtilties, giues a reason of it, why they are most part better able then others, in body and minde, and so *per consequens*, more fortunate. *Castrucius Castrucanus*. a poore child, found in the field, exposed to misery, became Prince of *Luke* and *Senes* in *Italy*, a most complete souldier, and worthy Captaine, *Machiavel* compares him to *Scipio* or *Alexander*. And 'tis a wonderfull thing (saith he) to him that shall consider of it, that all those, or the greatest part of them, that haue done the brauest exploits here vpon earth, and excelled the rest of the nobles of their time, haue beene still borne in some abiect, obscure place, or of base and obscure abiect Parents. A most memorable obseruation, * *Scaliger* accompts it, & *non prateriendum, maximorum virorum plerisque, patres ignoratos, matres impudicas fuisse*. I could recite a great Catalogue of them, euery Kingdome, euery Province will yeeld innumerable examples: and why then should baseness of birth bee objected to any man? who thinkes worse of *Tully* for being *Arpinas* an vpstart? or *Agathocles* that *Sicilian* King for being a Potters son? *Iphicrates* and *Marinus* were meanely borne. What wise man thinkes better of any person for his nobility? as he said in † *Machiavel*, *omnes eodem patre nati, Adams* sonnes, conceaued all and borne in sin &c. wee are by nature all as one, all alike, if you see vs naked, let vs weare theirs, and they our clothes, and what's the difference? To speake truth, as † *Bale* did of *P. Schalichius*, I more esteeme thy worth, learning, honesty, then thy Nobility, honor thee more that thou art a writer, a Doctor of Diuinity, then Earle of the *Hunnes*, Baron of *Skradine*, or hast title to such and such Provinces &c. Thou art more fortunate and great (so * *Iouius* writes to *Cosmus Medicus* then Duke of *Florence*) for thy vertues, then for thy louely wife, sound and happy children, friends, fortunes, or great dutchy of *Tuscanye*. So I accompt thee; and who doth not so indeed? *Abdolominus* was a Gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be borne of meane Parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by Diuines, Philosophers, and † *Politicians*, to be learned honest discreet, well, qualified, to be fit for any manner of imployment, in Country and Common-wealth, warre and peace, then to bee *Degeneres Neoptolemi*, as many braue nobles are, only wise, because rich, otherwise idiots, illiterate, unfit for any manner of seruice. Thou hast had so many noble Ancestors, what is that to thee? *vix ea nostra voco*, & when thou art a disard thy selfe, *quid prodest Pontice longo stemmate censeris?* &c. I conclude hast thou a sound body, and a good Soule, good bringing vp, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble,

† Seneca de Contro Philos. ep. Exercit. 265. * Corpore sunt & anima fortes spiritus, plerumque ob amoris vehementiam, seminis crass.

c Vita Castrucii. Nec praeuisionem mirum videre debet, si quis rem considerare velit, omnes eos vel altem maximam partem, qui in hoc terrarum orbem praestantiores aggressi sunt, atque inter ceteros eorum heroes excelluerunt, aut obscuro, aut abiectione editos, & progeneratos fuisse abiectionis parentibus. Eorum ego Catalogum inferre non possem.

† Curtius. † Flor. hist. lib. 3. quod si nudos nos conspici contingat, omnium una eademque erit facies, nam si ipsi nostras, nos eorum vestes induamus, nos &c. † Ut merito dicam, quod simpliciter sentiam Paulum Schalichium scriptorem, & doctorem, plus facio quam comitem Hunnorum, & Baronem Skradinorum. Encyclopediam tuam, & orbem disciplinarum omnibus provinciis antefero. Balaeus. epist. nuncupat. ad 5. cent. ultimam. script. Brit. * Praefat. hist. lib. 1. virtute tua maior, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis felicitate beator euadis. † Bodine de rep. lib. 3. cap. 8.

g If children bee proud haughty, foolish, they defile the nobility of their kindred, Eccles. 22. 8.

non natus, sed factus, noble ἢ ἰσοχὴν, † for neither sword, nor fire, nor water, nor sicknesse, nor outward violence, nor the devell himselfe can take thy good parts from thee. Bee not ashamed of thy birth then, thou art a Gentleman all the world over, and shalt be honoured, when as hee, strip him of his fine clothes, ^h dispossesse him of his wealth, is a funge, (which *Polynices* in his banishment found true by experience, gentry was not esteemed) like a peece of coyne in another country, that no man will take, and shall be contemned. Once more, though thou be a Barbarian, borne at *Tontontec*, a villan, a flave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*; hee a French *Monsieur*, a Spanish *Don*, a *Senior* of *Italy*, I care not how descended, of what family, of what order, Baron, Count, Prince, if you be well qualified, and he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, and he is a beast.

Let no *terra filius*, or vpstart, insult at this which I have saide, no worthy Gentleman take offence. I speake it not to detract from such as are well-deserving, truly vertuous and noble: I do much respect and honour true Gentry and Nobility, I was borne of worshipfull Parents my selfe, in an ancient Family, but I am a younger brother, it concernes me not: or had I bin some great Heire, richly endowed, so minded as I am, I should not have beene elevated at all, but so esteemed of it, as of all other humane happinesse, honors &c. they have their period, are brittle and vnconstant. As ⁱ hee saide of that great riuer *Danubius*, it riseth from a small fountaine, a little brooke at first, sometimes broad, sometimes narrow, now flow, then swift, increased at last to an incredible greatnesse, by the confluence of 60 navigable Riuers, it vanissheth in conclusion, loofeth his name, and is suddenly swallowed vp of the *Euxine* Sea: I may say of our greatest Families, they were meane at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places &c. by some prodigall sonne, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the meane time I doe attribute to Gentility, that if he be well descended of worshipfull or noble Parentage, he will expresse it in his conditions.

— *nec enim feroces*

Progenerant aquile columbas,

And although the Nobility of our times bee much like our coyne, more in number and value, but lesse in waight and goodnes, with finer stampes, cuts, or outsides, then of old: yet if he retaine those ancient Characters of true gentry, he will be more affable, curteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores and Pefants, *qui adeo improbi, agrestes, & inculti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium praestent, ne ipsi Deo si advenerit*, as ^k one obserues of them, a rude, brutish, vnciuill, wilde, a currish generation, cruell and malicious, vn-capable of discipline, and such as have scarce common sense. And it may bee generally spoken of all, which ^l *Lemnius* the Physitian saide of his trauell into *England*, the common people were silly, sullen, dogged clownes, *sed mitior nobilitas, ad omne humanitatis officium paratissima*, the Gentlemen were courteous and ciuill. If it so fall out (as often it doth) that such Pefants are

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† Cuius possessio
nec furto eripi,
nec incendio ab-
sumi, nec aqua-
rum voragine
absorberi, vel vi
muri destrui
potest.

† Familiae splen-
dor nihil opis ac-
tulit, &c.

^h Send them
both to some
strange place
naked ad igno-
ras, as *Aristippus*
saide you shall
see the diffe-
rence. *Bacon*
Essays.

ⁱ *Fluvius hic
illis, huma-
narum rerum t-
mago que par-
vis dante sub i-
mitis, in immen-
sum crescit, &
subito evanes-
cit. Exiit hic
primo fluvius,
in admirandam
magnitudinem
excrevit, tan-
dem in mari Eu-
xino evanescit.*
*L. Stuchus per eg-
mas. Euxini.*

^k *Sabinus in 6.
Ovid. Met. lib.
4.*

^l *Lib. 1. de 4
Complexionibus.*

296 preferred by reason of their wealth, chance, error, &c. or otherwise, yet as the Cat in the Fable, when shee was turned to a faire maide, would play with mice; a Curre will be a Curre, a Clowne will be a Clowne, hee will likely favor of the stocke whence he came, and that innate rusticity can hardly bee shaken off.

Licet superbus ambulet pecuniâ,

Hor. Ep. Od. 2.

Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined; yet there bee many symptoms, by which they may likely be descried, an affected phantasticall carriage, a taylor-like sprucenesse, a pecuniar garbe in all their proceedings; a beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intollerable as a fortunate foole*, as † Tully found long since out of his experience,

Asperius nihil est humili cum surgit in altum,

set a beggar on horseback, and he will ride a galop, a galop, &c.

m — deservit in omnes

Dum se posse putat, nec bellua se vior vlla est,

Quam serui rabies in libera colla furentis,

† Nihil fortunato insipienti intolerabilius.
m Claudi lib. 9.
in Europ.

he forgets what he was, domineeres &c. and many such other symptoms he hath, by which you may know him from a true Gentleman. Many errors & obliquities are on both sides, noble, ignoble, *factis, natis*, yet still in all callings, as some degenerate, some are well-deserving, and most worthy of their honors. And as *Busbequius* said of *Solyman* the magnificent, hee was *tanto dignus Imperio*, worthy of that great Empire: Many meanely descended, are most worthy of their honour, *politice nobiles*, & well deserue it. Many of our Nobility so borne, (which one said of *Hephestion*, *Protopemus Seleucus*, *Antigonus* &c. and the rest of *Alexanders* followers, they were all worthy to bee Monarches and Generals of Armies) deserue to bee Princes. And I am so far forth of * *Sesellius* his minde, that they ought to be preferred (if capable)

* Lib. 1. de Rep. Gall. Quoniam & commodiore utuntur conditione, & honestiore loco nati, iam inde à parvulis ad morum civilitatem educati sunt, & assueti.

before others, *as being nobly borne, ingenously brought up, and from their infancy trained to all manner of civility*. For learning and vertue in a Nobleman, is more eminent, and as a Jewell set in gold, is more pretious, and much to bee respected; such a man deserues better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, & well deserving for their worth, wisdom, learning, vertue, valour, integrity; excellent members, and pillars of a Common-wealth. And therefore to conclude that which first I intended, to bee base by birth, meanely borne, is no such disparagement. *Et sic demonstratur, quoderat demonstrandum.*

Against Poverty and want, with such other aduersity.



Ne of the greatest miseries that can befall a man, in the Worlds esteeme, is Pouerty or want, which makes men steale, bare false witnes, sweare, forsware, contend, murder & rebell, which breaketh sleepe, and causeth death it selfe. *ὁ δὲ πτωχὸς βαρύτερον ἐστὶ φοβίον*, no burden (saith ⁿ Menander) so intollerable as Pouerty: it makes men desperate, it erects and deiects, *census honores, census amicitias*, mony makes, but this marres, &c. and all this in the worlds esteeme: yet if it bee considered aright, it is a great blessing in it selfe, a happy estate, and yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, vnfortunate. CHRIST himselfe was poore, borne in a manger, and had not a house to hide his head in all his life, ^o least any man should make Poverty a iudgement of God, or an odious estate. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Acts 3. Silver and gold haue I none*) As sorrowing (saith Paul) and yet alway reioycing, as hauing nothing, and yet possessing althings, *1 Cor. 6. 10.* Your great Philosophers haue beene voluntary poore, not only Christians, but many others. *Crates Thebanus* was adored for a God in Athens, ^p a noble man by birth, many seruants hee had, an honorable attendance, much wealth, many manners, fine apparell; but when he saw that this, all the wealth of the World was but brittle, vncertaine and no whit anailing to liue well, he flung his burden into the sea, and renounced his estate. Those *Curij* and *Fabrij* will be. euer renowned for contempt of these fopperies, wherewith the World is so much affected. Amongst Christians I could reckon vp many Kings and Queenes, that haue forsaken their Crownes and Fortunes, and wilfully abdicated themselves from these so much esteemed toyes, & many that haue refused honours, titles, and all this vaine pompe and happinesse, which others so ambitiously seeke, & carefully study to compasse and attaine.

But ^r conferre both estates, for naturall parts they are not vnlike, and a beggers childe, as [†] Cardan well obserues, *is no whit inferiour to a Princes, most part better;* & for those accidents of fortune, it will easily appeare, there is no such oddes, no such extraordinary happines in the one, or misery in the other. He is rich, wealthy, fat, what gets hee by it? pride, insolency, lust, ambition, cares, feares, suspition, trouble, anger, emulation, and many filthy diseases of body and minde. Hee hath indeed variety of dishes, better fare, sweete wine, pleasant sawce, dainty musicke, gay clothes, &c. and all that which *Misyllus* admired in ^s Lucian, but with them hee hath the gout, drop-sies, Apoplexies, palsies, stone, pox, rhumes, catarrhes, crudities, oppilations, ^r Melancholy &c. lust enters in, anger, ambition, according to ^{*} Chrysostome, *the sequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courses.*

————— [†] *turpi fregerunt secula luxu*
Divitia molles —————

with their variety
 of

*u Nullū pauper-
 tate grauius e-
 nus.*

*o Ne quis iue
 diuine Ju-
 dicium putaret,
 aut paupertas
 exola foret.*

*Gualter in cap.
 2. ver. 18. Lucae.*

*p Inter proceres
 Thebanos nu-
 meratus, lectum*

*habuit genus,
 frequens famuli-
 tium, domus*

*amplas &c. A-
 puleius Flor. l. 4.*

*q P. Blesensis
 epist. 72. & 232.*

*oblatos respui
 honores, ex onere
 metiens motus*

*ambitiosos, roga-
 tus non iui &c.*

*r Sudat pauper
 foras in opere,
 diues in cogita-
 tione, hic os ape-
 riu oscitatione,*

*ille uictatione,
 grauius ille fa-
 stidio, quam hic
 inedia cruciatur.*

*Bernard. ser.
 † In Hyper-
 chen. Natura*

*equa est, puerūq;
 videmus mendi-
 corum nulla ex*

*parte regum si-
 milis dissimiles,
 plerumq; sanio-
 res.*

*† Gallo. Tom. 2.
 † Et e contuber-
 nio sedi atq; olidi
 vent ris mors*

*tandem educit.
 Seneca ep 103.*

** Diuitiarum
 seauela, luxus,
 intemperies, ar-
 rogantia, super-
 bia furor iniustus*

*omnisq; irratio-
 nabilis motus.*

† Iuuen. Sat. 6.

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of dishes, many such maladies of body and minde get in, which the poore man knowes not of. As Saturne in ^u *Lucian*, answered the discontented commonalty, (which because of their neglected *Saturnall* Feasts in *Rome*, made a grievous complaint & exclamation against rich men) that they were much mistaken in supposing such happines in riches, ^x *you see the best* (said hee) *but you know not their severall gripings and discontents*: they are like painted walles, faire without, rotten within: diseased, filthy, crasie, full of intemperances effects, ^y *And who can reckon halfe, if you but knew their feares, cares, anguish of minde and vexation, to which they are subiect, you would hereafter renounce all riches.*

^u Saturn. epist.

^x Vos quidem divites putatis felices, sed nescitis eorum miseria,

^y Et quoniam pars hec eorum que istos discruciant, si nosceris motus & curas, quibus obnoxii sunt, plane fugiendas vobis divitias existimaretis. [†] Seneca in Herc. Oeteo.

† O si pateant pectora divitum,

Quantos intus sublimis agit,

Fortuna metus? Brutia Coro

Pulsante fretum mitior unda est:

O that their breasts, were but conspicuous,

How full of feare within, how furious?

The narrow Seas are not so boisterous.

^z Et diis similes stulta cogitatio facit.

^a Flamma simul libidinis ingreditur, ira, furor, & superbia, divitiarum sequela. ^{Chrys.}

^b Omnium oculis, odio, insidiis expositus, semper sollicitus, fortune ludibrii.

^c Hor. od. 2. l. 10
^d Quid me feliciem toties iactastis amici, Qui cecidit stabili non fuit ille loco. ^{Boeth.}

[†] Ut postquam impinguati fuerint, devorentur

[†] Hor.

Yea, but he hath the world at will that is rich, the good things of the Earth, *suave est de magno tollere acervo*, hee is a happy man, ^z adored like a God, a Prince, euery man seeks to him, applaudes, honors, admires him. He hath honors indeed, abundance of all things; but (as I said) withall ^a *pride, lust, anger, faction, emulation, feares, cares, suspicion enter with his wealth*, for his intemperance he hath aches, crudities, gowts, and all manner of diseases: *pecunijs augetur improbitas*, the wealthier, the more dishonest. ^b *He is exposed to hatred, envy, perill, and treason, feare of death, of degradation &c. and the higher he climes, the greater is his fall.*

————— ^c *celsæ grauiora casu*

Decidunt turres, feriuntque summos,

Fulgura montes

the Lightning commonly sets on fire the highest towers, ^d in the more eminent place he is, the more subiect to fall.

Rumpitur innumeris arbor uberrima pomis,

Et subito nimia precipitantur opes.

As a tree that is heavy laden with fruit, breaks her owne boughes, with their owne greatnesse they ruine themselves: which *Ioachimus Camerarius* hath elegantly expressed in his 13. *Embleme cent.* 1. *Inopem se copia fecit.* Their meanes is their misery, they fat themselves like so many hoggs, as ^{*} *Aeneas Sylvius* obserues, that when they are full fed, they may be deuoured by their Princes, as *Seneca* by *Nero* was serued, *Seianus* by *Tiberius*, and *Haman* by *Assuerus*. I resolue with *Gregory*, *potestas culminis, est tempestas mentis, & quò dignitas altior, casus grauior*, honor is a tempest, the higher they are eleuated, the more grieuously depressed. For the rest of his prerogatiues, which wealth affords, as he hath more, his expences are the greater, *when goods increase, they are increased that eat them, and what good commeth to the owners, but the beholding thereof with their eyes*, *Ecclus. 4. 10.*

^{*} *Millia frumenta tua triuerit area centum,*

Non tuus hinc capiet venter plus quam meus —————

an euill sicknesse *Saloman* calls it, and reserued to them for an euill, 12 vers. They that will be rich fall into many feares and temptations, into many foolish and

and

and noisome lusts, which drowne men in perdition, 1. Tim. 6. 9. gold and siluer bath destroyed many, Ecclus, 8. 2. *divitie seculi sunt laquei diaboli*: so writes Bernard, worldly wealth is the diuels bait, and as the Moone when she is fuller of light is still farthest from the Sunne, the more wealth they haue, the farther they are commonly from God. Therefore St James bids them, weepe and howle for the miseries that shall come upon them, their gold shall rust and canker and eat their flesh as fire, James 5. 1. 23. I may then boldly conclude with^e Theodoret, *quotiescunq; divitijs affluentem, &c.* As often as you shall see a man abounding in wealth, and naught withall, I beseech you call him not happy, but esteeme him vnfortunat, because he hath many occasions offered to live vniustly: on the other side, a poore man is not miserable, if he bee good, but therefore happy, that those euill occasions are taken from him.

† *Non possidentem multa vocaueris
Recte beatum, rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti
Duramq; callet pauperiem pati,
Peiusq; letho flagitium timet.*

He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and vse them still:
That suffers and with patience
Abides hard pouerty,
And chuseth rather for to die,
Then doe such villany.

Wherein now consists his happinesse, what priuileges hath he more then other men? or rather what miseries, what cares and discontents hath hee not more then other men?

§ *Non enim gazæ, neq; consularis
Sammouet licitor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.*

Nor treasures, nor Mayors officers remoue
The miserable tumults of the minde:
Or cares that lye about, or flye aboue

Their high roof'd houses, with huge beames combinde.

Tis not his wealth can vindicate him, *sint Crasi & Crassi licet, non hos Pactolus aureas undas agens, eripiet unquam è miserijs*, Crasus or rich Crassus cannot now command health, or get him selfe a stomacke. ^h His worship, as Apuleius describes him, in all his plenty and great prouision, is forbidden to eat, or else hath no appetite, (sicke in bed, can take no rest, sore grieued with some cronicke disease, or troubled in minde) when as in the meane time, all his household are merry, and the poorest seruant that he keeps, doth continually feast. Tis *Bracteata felicitas*, as ⁱ Seneca tearmes it, tin-foyl'd happines, if it bee happinesse at all. His gold, guard, clattering of harneis, and fortifications against outward enimies, cannot free him from inward feares and cares.

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^e Cap. 6. de curat. grec. affect. cap. de providentia, quotiescunq; divitijs affluentem hominem videmus, eumq; pessimum, ne queso hunc beatissimum putemus, sed infelicem censeamus, &c.
† Hor. l. 2. od. 9.

§ Hor. lib. 2.

^h Florid. lib. 4. Dives ille cibo interdicitur, &c. in omni copia sua cibum non accipit, cum interea totum eius seruitium hilare sit, atq; epuletur. i Epist. 115.

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*Revera q³ metus hominum, cura q³ sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacter q³ inter reges, regumq³ potentes
Versantur, ne q³ fulgorem reuerentur ab auro.*

Indeed men still attending feares and cares,
Nor armours clashing, nor fierce weapons feares:
With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appears.

Looke how many seruants he hath, and so many enemies he suspects, for liberty he entertaines ambition, his pleasures are no pleasures, and that which is worst, he cannot be priuate, or inioy himselfe as other men doe, his state is a seruitude. * A country man may trauell from kingdome to kingdome, Province to Province, Citty to Citty, and glut his eyes with delightfull objects, haūke, hunt, and vse those ordinary disports, without any notice taken, all which a Prince or a great man cannot doe. He keeps in for state, *ne maiestatis dignitas evilescat*, as our *China* kings, of *Bornay* and *Tartarian Chams* are said to doe, seldome or neuer seene abroad, *ut maior sit hominum erga se obseruantia*, which the * *Persian* Kings so precisely obserued of old. A poore man takes more delight in an ordinary meales meat, which hee hath but now and then, then they doe with all their exoticke dainties & continuall Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessity that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, dranke puddle water to quench his thirst, and it was pleasanter he swore then any Wine or Mede. All excesse as * *Epicetus* argues, will cause a dislike.

k Hor. - et mil i
curto Ire licet
mulo vel sili-
bet vsq³ Taren-
tum.

* Si modū ex-
cesseris suauissi-
ma sunt mole-
sta.
† Et in cupediis
gulae, cocus et
pueri illotis ma-
nibus ab exone-
ratione ventris
omnia tractant
et c. Cardan. l. 3.
cap. 46. de re n^o
varietate.

* Epist.
† Plin. lib. 57.
cap. 6.
* Zonaras, 3.
annal.
† Plutarch. vit.
cius.

o Hor. Ser. lib. 1
Sat. 2.

sweet will be sower, which made that temperate *Epicurus* sometimes voluntarily fast. But they being alwaies accustomed to the same¹ dishes, (which are nastely dressed by slovenly cookes, that after their obscenities, neuer wash their bawdy hands) be they fish, flesh, compound, made dishes, or whatsoever else, are therefore cloyed, *Nectar* it selfe growes loathsome to them, they are weary of all their fine pallaces, they are to them but as so many prisons. A poore man drinks in a wooden dish, and eats his meat in wooden spoones, wooden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and pretious stones, but with what successe? *in auro bibitur venenum*, feare of poyson in the one, security in the other. A poore man is able to write to speake his minde, to doe his owne businesse himselfe, *locuples mittit parasitum*, saith * *Philostratus*, a rich man employes a parasite, and as the Maior of a Citty speakes by the Towne-clerke, or by Mr *Recorder* when he cannot expresse himselfe. † *Nomius* the Senatour hath a purple coat as stiffe with iewels, as his minde is full of vices, rings on his fingers worth 20000 sesterces, & as * *Perox* the *Persian* King, an vnion in his eare worth 100^l waight of gold: † *Cleopatra* hath whole boares & sheep serued vp to her table at once, drinks iewels dissolved 40000 sesterces in value, but to what end.

o Num tibi cum fauces vrit sitis, aurea quaris Pocula? ———

Doth a man that is a dry desire to drinke in gold? Doth not a cloath sute become him as well, and keep him as warme, as all their silkes, sattins, damasks, taffaties, & tissues? Is not home-spunne cloath as great a preseruatue against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? What's the difference? one's sick, the other sound: such is the whole

tenor

tenor of their liues, and that which is the confirmation and vpphot of all, death it selfe makes the greatest difference. One like an henne feeds on the dunghill all his daies, but is serued vp at last to his Lords table, the other as a Falcon is fed with partridge and pigeons, carried on his masters fist, but when he dies is flung to the muckhill, and there lies. The rich man liues like *Dives*, Iovially here on earth, *temulentus de vitis*, makes the best of it; and *boasts himselfe in the multitude of his riches*, *Psal. 49. 6. 11.* he thinks his house called after his owne name, shall continue for euer, but he perissheth like a beast, *vers. 20.* his way utters his folly, *vers. 13.* *malè parta, malè dilabuntur*, like sheepe they lie in the Graue, *14.* *Puncto descendant ad infernum*, They spend their daies in wealth, and goe suddenly downe to hell. *Iob. 21. 13.* For all his Physiti- ans and medicines inforcing nature; a sowing wife, families complaints, friends teares, Dirges, Masses, *mania's*, funerals, for all Orations, counterfeited hired acclamations, Elogiums, Epitaphes, herfes, Heralds, blacke mourners, solemnities, obelisks, and *Mausolean* tombes, if he haue them at least, hee dies like an hog, goes to hell with a guilty conscience (*propter hos dilatauit infernus os suum*) and a poore mans curse: his memory stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, liues and dies in true deuotion, hath no more attendants, but his owne innocency, the heauen a tombe, desires to be dissolved, buried in his mothers lap, and hath a company of *n* Angels ready to convey his soule into *Abrahams* bosome, he leaues an everlasting and a sweet memory behinde him. *Crassus* and *Sylla* are indeed still recorded, but not so much for their wealth, as for their victories: *Crassus* for his end, *Solomon* for his wisdom. In a word, * *to get wealth is a great trouble, anxiety to keepe, grieve to lose it.*

† *Quid dignum stolidis mentibus imprecet?*

Opes, honores ambient:

Et cum falsa graui mole parauerint,

Tum vera cognoscant bona.

But consider all those other vnknowne, concealed happinesses, which a poore man hath (I call them vnknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint:* happy they are in the meane time if they would take notice of it, make vse, or apply it to themselues. *A poore man wise is better then a foolish King*, *Eccl. 2. 13.* *Pouerty is the way to heauen, the mistresse of Philosophy*, the mother of religion, vertue, sobriety, sister of innocency, and an vpright minde. How many such encomions might I adde out of the Fathers, Philosophers, Orators. It troubles many that they are poore, they account of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, dam'd villany it selfe, a disgrace, shame and reproch, but to whom, or why? *If fortune hath envied me wealth, theues haue robbed me, my father haue not least mee such reuenewes as others haue*, that I am a yonger brother, basely borne,

— *cui sine luce genus, surdumq; parentum* — *nomen,*

of meane parentage, a dirt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not reiected for his pouerty, and why should a man?* 'Tis * *fortune telum non culpa*, fortunes fault not mine. Good Sr I am a seruant (to vse † *Seneca's* words) howsoeuer your poore friend; a seruant, and yet your

chamberfellow, and if you consider better of it, your fellow servant. I am thy drudge in the worlds eyes; yet in Gods sight peradventure thy better, my soule is more pretious, and I dearer vnto him. *Etiam serui dijs cura sunt*, as *Evangelus* at large proues in *† Macrobius*, the meanest seruant is most precious in his sight. Thou art an *Epicure*, I am a good Christian: Thou art many parasanges before me in meanes, fauour, wealth, honour, but a word ouershot, a blowe in choler, a game at tables, a losse at sea, a sudden fire, the Princes dislike, a little sicknesse, &c. may make vs equall in an instant; howsoeuer take thy time, triumph and insult a while, *cinis equat*, as * *Alphonsus* said, death will equallize vs all at last. I liue sparingly, in the meane time, am clad homely, fare hardly, is this a reproach? am I the worse for it? am I contemptible for it? am I to be reprehended? A learned man in *† Neuisanius* was taken downe for sitting amongst Gentlemen, but hee replied, *my nobility is about the Head, yours declines to the tayle*, and they were silent. Let them mocke, scoffe and reuile; tis not thy scorne; but his that made thee so: *He that mocketh the poore reprocheth him that made him. Prov. 11. 5.* and he that reioycest at affliction, shalt not be unpunished. For the rest, the poorer thou art, the happier thou art, *ditior est at non melior*, saith *† Epictetus*, he is richer, not better then thou art, not so free from lust, envy, hatred, ambition.

*Beatus ille qui procul negotijs
Paterna rura bobus exercit suis.*

Happy he, in that he is freed from the tumults of the World, he seekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but liues privately, and well contented with his estate,

*Nec spes corde avidas, nec curam pascit inanem
Securus quò fata cadunt,*

He is not troubled with successions, feare of invasions, factions, emulations,

* *Felix ille animi, diuisq; simillimus ipsis,
Quem non mordaci resplendens gloria fucò
Solicitat, non fastosi mala gaudia luxus,
Sed tacitos finit ire dies, & paupere cultu
Exigit innocua tranquilla silentia vite.*

An happy Soule, and like to God-himselfe,
Whom not vaine glory macerates or strife,
Or wicked ioyes of that proud swelling pelfe,
But leads a still poore and contented life.

A secure, quiet, blisfull state he hath, if he could acknowledge it. But here is the misery, that he will not take notice of it, he repines at rich mens wealth, braue hangings, dainty fare, as *a Simonides* obiected to *Hieron*, hee hath all the pleasures of the world, *in lectis eburnijs, dormit vinum phialis bibit, optimis unguentis delibatur*; he knowes not the affliction of *Ioseph*, stretching himselfe on *Ivory beds*, and singing to the sound of the viole. And it troubles him that he hath not the like; there is a difference (he grumbles) between *Lap-lolly & Phefants*, to tumble i'th' straw & lye in a downe bed, betwixt wine & water, a cottage & a palace. *He hates nature* (as * *Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods, that any man goes before him.* & although he hath receaued much, yet (as *† Seneca* fol-

† Saturnal. li. 1. cap. 11.
† Panormitan. rebus gestis, Alph.
† Lib. 4. num. 218 quidam deprehensus quod federet loco nobilium mea nobilitas ait, est circa caput, vestra declinat ad caudam.
† Tanto beatior es, quanto collectior.
u Non amoribus iaseruit, non appetit honores, & qualitercunq; relictus satis habet, hominem se esse meminuit, invidet nemini, neminem despiciat, neminem miratur, sermonibus malignis non attendit aut alitur. Plinius.
x Politianus in Rustico.
y Gyges regno Lydie in status sciscitatum misit Apollinem an quis mortaliu se felicior esset. Aglaum Arcadium puerum Apollo pretulit, qui terminos agri sui nunquam exceperat, rure suo contentus. Valer. lib. 1. cap. 7.
z Hor. hec est Vita solutorum misera ambitione, gravior.
* Prefat. lib. 7. Odit naturam quod infra deos sit, irascitur diis quod quis illi antecedit.
† De Ira, cap. 31 lib. 3. Est multum accepit iniuriam putat plura non accepisse, non agit pro tributu gratis, sed queritur quod non sit ad praeturam perductus, neq; haec grata si desit consularis.

lowes it) he thinkes it an iniury, that he hath no more, and is so farre from gi-
 ving thankes for his tribuneship, that he complaines he is not Prator, neither
 doth that please him, except he may be Consull. Why is he not a Prince, why
 not a Monarch, why not an Emperor? Why should one man haue so much
 more then his fellowes, one haue all, another nothing? One surfeit, another
 starue, one liue at ease, another labour, without any hope of better fortune?
 Thus they grumble, mutter, and repine: Not considering that inconstancy of
 humane affaires, iudicially conferring one condition with another, or well
 weighing their owne present estate. What they are now, thou maist shortly
 be, and what thou art they shall likely be. Expect a little, conferre future and
 times past with the present, see the event, and comfort thy selfe with it. It is as
 well to be discerned in commonwealths, Citties, families, as in priuate mens
 estates. *Italy* was once Lord of the world, *Rome* the Queene of Citties vaun-
 ted her selfe of two † myriades of inhabitants, now that all-commanding
 country is possessed by petty Princes, * *Rome* a smal Village in respect. *Greece*
 of old the seat of civility, mother of sciences and humanity, now forlorne, the
 nurse of Barbarisme, a den of theeues. *Germany* then, saith *Tacitus*, was incult
 and horrid, now full of magnificent Citties: *Athens*, *Corinth*, *Carthage*,
 how flourishing Citties, now buried in their owne ruines: *Coruorum*, *fera-*
rum, *aprorum* & *bestiarum lustra*, like so many wildernesses, a receptacle of
 wild beasts. *Venice* a poore fisher-towne, *Paris*, *London*, small Cottages, in
Cesars time, now most noble *Emporiums*. *Valois*, *Plantagenet* and *Scaliger*
 how fortunate families, how likely to continue? Now quite extinguished &
 rooted out. He stands aloft to day, full of fauour, wealth, honour, and prospe-
 rity, in the top of fortunes wheele, to morrow in prison, worse then nothing,
 his son's a beggar. Thou art a poore seruire drudge, *Fax populi*, a very slaue,
 thy sonne may come to be a Prince, with *Maximinus*, *Agathocles*, &c. a Se-
 nator, a Generall of an Army; Thou standest bare to him now, workest for
 him, drudgest for him and his, takest an almes of him, stay but a little, and his
 next heire peradventure shall consume all with riot, be degraded, thou exal-
 ted, and he shall begge of thee. Thou shalt bee his most honourable Patron,
 he thy devout seruant, his posterity shall run, ride, and doe as much for thine,
 as it was with † *Frisgobald* and *Cromwell*, it may be for thee. Cittizens de-
 voure country Gentlemen, & settle in their seats, after two or three descents,
 they consume all in riot, it returnes to the Citty againe. A Lawyer buyes out
 his poore Client, after a while his Clients posterity buy out him and his; so
 things goe round, ebbe and flowe. In fine (as † *Machiauel* obserues) vertue
 and prosperity begets rest, rest idlenesse; idlenesse riot, riot destruction: From
 which we come againe to good lawes, good lawes engender vertuous actions,
 vertue, glory, and prosperity, and tis no dishonour then, as * *Guicciardine* adds
 for a flourishing man, citty, or state to come to ruine, nor infelicity to be subiect
 to the law of nature. Ergo terrena calcanda, sitienda caelestia, therefore I say
 scorne this transitory state, looke vp to heauen, thinke not what others are,
 but what thou art. * *Qua parte locatus es in re?* & what thou shalt be, what
 thou maist be. For knowe this in conclusion, *Non est volentis nec currentis,*
sed miserentis Dei, tis not as men but as God will. The Lord maketh poore &
 maketh rich, bringeth low and exalteth (1. Sam. 2. v. 7. 8.) hee listeth the poore
 from the dust, and raiseth the beggar from the dunghill, to set them amongst

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† *Lip. admir.*
 * Of some
 90000 inha-
 bitants now.

† Read the sto-
 ry at large in
John Fox his
 Acts and Mo-
 numents.

* *Persus.*
 † *5 Florent. hist.*
virtus quietem
pavat, quies oti-
um, otium porro-
luxum generat
luxus interitum
a quo iterum ad
saluberrimam &c
 * *Guicciard. in*
Hypoc. est: nulla
infelicitas subie-
ctum esse legi
nature &c.

Princes, and make them inherit the seat of glory, tis all as he pleaseth, how, & when, & whom, he that appoints the end (though to vs vnknowne) appoints the meanes likewise subordinate to the end. Yea but their present estate crucifies and torments most mortall men, they haue no such forecast, to see what may be, what shall likely be, but what is, *hoc angit*, their present misfortunes grinde their soules, and an envious eye that they cast vpon other mens prosperities, *Vicinumq; pecus grandius vber habet*, how rich, how fortunate, how happy is he? But in the meane time he doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects vpon his owne false conceaued woes and wants, whereas if the matter were duely examined, he is in no distresse at all, he hath no cause to complaine.

b Omnes diuites qui coelo & terra frui possunt.
c Hor. lib. 1. ep. 12.

d Seneca epist. 15. pacem & aquam natura desiderat, & leges qui habet, ipso cum Ioue de felicitate contendat. Cibus simplex famem sedat, vestis tenuis frigus arceat. Senec ep. 8.

† Bosthius.
* Maffieus & alii.
† Brissonius.
e Psal. 84.
f Si recte philosophemini, quicquid aptam moderationem supergredimur, oneripotius quam usus est.

g Lib. 7. 16.
Cereris munus & aque poculum mortales querunt habere, & quorum saties nunquam est, luxus autem sunt caetera, non epula.

h Satis est diues qui pane non indiget, nimium potens qui seruire non cogitur, Ambitiosa non est fames, &c.
† Euripides Menalip. O fili mediocres diuitia hominibus conueniunt, auidia vero moles perniciosa est.

i Hor.
k O noctes ceuq; diem.

*tolle querelas,
Pauper enim non est cui rerum suppetit usus,*

he is not poore, he is not in need. *d Nature is content with bread and water, and he that can rest satisfied with that, may contend with Iupiter himselfe for happinesse.* In that golden age, *† somnos dedit umbra salubres, potum quoq; lubricus amnis*, the trees gaue wholesome shade to sleepe vnder, and the cleere riuers drinke. The *Israelites* drank water in the wildernesse, *Sampson, David, Saul, Abrahams* seruant when he went for *Isacks* wife, the *Samaritan* woman, and how many besides might I reckon vp, *Aegipt, Palestina*, whole countries in the *† Indies*, that drinke pure water all their liues. * The *Persian* kings themselues dranke no other drink, then the water of *Choaspis*, that runs by *Susa*, which was carried in bottles after them, whether soeuer they went. *Jacob* desired no more of God but bread to eat, and cloathes to put on in his iourney, *Gen. 28. 20. Bene est, cui deus obtulit, Parca quod satis est manu*, bread is enough, *e to strengthen the heart.* And if you study Philosophy aright, faith *f. Maudarensis*, what soeuer is beyond this moderation, is not usefull, but troublesome. *g. Agellius* out of *Euripides*, accounts bread and water enough to satisfie nature, *of which there is no surfeit, the rest is not a feast, but riot.* *h St Hierome* esteemes him rich, *that hath bread to eat, and a potent man that is not compelled to be a slave: hunger is not ambitious, so that it haue to eat, and thirst doth not preferre a cup of gold.* It was no *Epicurean* speech of an *Epicure* he that is not satisfied with a little, will neuer haue enough: And very good counsell of him in the *† Poet*, *O my sonne, mediocrity of meanes agrees best with men, too much is pernicious.*

*Diuitie grandes homini sunt viuere parcè,
Aequo animo,*

And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. Tis all one to be hanged in a chaine of gold, or in a rope, to bee filled with dainties or courser meat.

*i Si ventri bene, si lateri, pedibusq; tuis, nil
Diuitie poterunt regales addere maius.*

If belly, sides and feet be well at ease,
A Princes treasure can thee no more please.

Tis thy want alone that keepes thee in health of body and minde, and that which thou persecutest and abhorrest as a serall plague, is thy Physitian and chiefest friend, which makes thee a good man, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heauen (as the *Poet* saigne) rich

rich men kicked her vp, wicked men abhor'd her, Courtiers scoffed at her, Citizens hated her,* and that she was thrust out of doores in euery place, she came at last to her sister Pouerty, where she found good entertainment. Poverty and Vertue dwell together. ——— *O vite tutafacultas*

*Pauperis, angustiq, lares, o munera nondum
Intellecta deum, ———*

how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath, 1. Tim. 6. 6.* And all true happiness is in a meane estate. I haue a little wealth, as he said, *m sed quas animas magnas facit,* a kingdome in conceit. ——— *n nihil amplius opto*

Maiâ nate, nisi vt propria hæc mihi numerata faxis;

I haue enough, and desire no more. ** Vestem & fortunam concinnam, potius quam laxam probo,* let my fortune and my garments be both alike, fit for me. And which † *Sebastian Foscarinus* sometime Duke of Venice, caused to be engrauen on his Tombe in St *Markes Church, Heare O yee Venetians, and I will tell you which is the best thing in the world: To contemne it.* I will engrauē it in my heart, it shall be my whole study to contemne it. Let them take wealth, *Stercora stercus amet,* so that I may haue security, *benè qui latuit, benè vixit,* though I liue obscure, ° yet I liue cleane and honest, and when as the lofty Oke is blowne downe, the silly Reed may stand. Let them take honour, so that I may haue hearts ease. *Duc me O Iuppiter & tu fatum,* & c,* Lead me O God whether thou wilt, I am ready to follow, command I will obcy. I doe not envy at their wealth, titles, offices,

Stet quicumq, volet potens

Aula calumne lubrico,

Me dulcis saluet quies, let me liue quiet and at ease. P *Erimus*

fortasse (as he comforted himselfe) *quando illi non erunt,* when they are dead and gone, and all their pompe vanished, our memory may flourish:

——— † *dant perennes*

Stemmata non peritura Muse.

Let him be my Lord, Patron, Baron, Eatle, and possesse so many goodly Castles, 'tis well for me ¶ that I haue a poore house, and a little wood, and a Well by it, &c. *His me consolor victurum suavius ac si*

Questor avus pater atq, meus patruusq, fuissent.

I liue I thake God as merrily as he, and triumph as much in this my meane estate, as if my father and vnkle had beene Lord Treasurer, or my L. Maior. He feeds of many dishes, I haue one; † *qui Christum curat, non multum curat quam de pretiosis cibus stercus conficiat,* what care I of what stufte my excrements be made? † *He that liues according to nature, cannot be poore, and he that exceeds, can neuer haue enough, totus non sufficit orbis,* the whole world cannot giue him content. *Asmall thing that the righteous hath, is better then the riches of the vngodly, Psal. 37. 19. and better is a poore morsell with quietnesse, then abundance with strife, Prov. 17. 7.*

Be content then, inioy thy selfe: and as *Chrystostome* aduifeth, *bee not angry for what thou hast not, but giue God hearty thanks for what thou hast receaued.*

† *Si dat oluscula*

Mensa minuscula

pace referta,

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* *Per mille fraudes doctosq, dolos eicitur, apud sociam paupertatem eiusq, cultores diuertens in eorum sinu et tutela delinquitur.*

† *Apuleius.*

† *Lucan.*

m *Lips. miscell. ep. 40.*

n *Sat. 6. lib. 2.*

* *Chytrens in Europe delitiis.*

Accipite ciues Veneti quod est opimum in rebus humanis, res humanas contemneret.

o *Vab vivere etiam nunc lubet, as Damea*

said Adelph. Act. 4 quam multis non egeo, quam multa nõ defidero, vt Socrates in pompa, ille in nudinis.

* *Epictetus 77. cap. quo sum desinat, & sequar alacriter.*

† *Marullus.*

p *Puteanus ep. 62.*

q *Hoc erat in votis, modus agri non ita parvus Hortus ubi & tello vicinus iugis aque fons, & paulum silue & c. Hor. Sat. 6. lib. 2. Ser.*

r *Hieronym.*

s *Seneca consil. ad Albinum cap. 11. qui continet se in natura limite, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.*

* *Hom. 12. pro his que accepisti gratias age, noli indignari pro his que non accepisti.*

† *Nat. Chytrens delitiis Europe.*

Gustoni in edibus Hubianis in cenaculo e regione mensæ.

Ne

Ne pete grandia,
Lautaq; prandia
lite repleta.

† Martial. l. 10. epig. 47. read it out thy selfe in the author.
‡ Quid non habet melius pauper quam dives, vitas, valeudinem, cibum, somnum, libertatem, &c. Card. u Confess. lib. 6. Transiens per vicum quendam Mediolanensem animadverti pauperem quendam mendicium, iam credo saturum, iocantem atq; ridentem, et inermis & loquutus sum cum amicis qui mecum erant, &c.
x Et certe ille letabatur, ego anxius, securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallet, an metuere, responde rem exultare: & si rursus interrogaret, an ego talis essem, an qualis nunc sum meosq; curis confectum eligerem sed per veritate, non veritate.
y Hor.
z O si nunc morerer, inquit, quanta & qualia mihi imperfecta manerent: sed si mensibus decem & octo super vixero, omnia redigam ad libellam, ab omni debui creditoq; me explicabo, praterierunt interim mensis decem & octo & cum illis anni & adhuc restant plura quam prius, quid igitur speras, o insane, finem quem rebus tuis non inveneras in iuventute, in senectute impositurum? O dementiam, quum ob curas & negotia tuo iudicio sis infelix, quid putas futurum quum plura supererint? Cardan lib. 8. cap. 40. de rer. variet. tacete, inquit talpa, quando me oculis captum videtis. Aesop.
† Hor. ep. lib. 1. * Plutarch.

But what wantest thou to expostulate the matter? Or what hast thou not better then a rich man? *Health, competent wealth, children, security, sleepe, friends, liberty, diet, apparell, and what not,* or at least maist haue, (the meanes being so obvious, easie, and well knowne) for as he inculcated to himselfe,

† *Vitam que faciunt beatiores,
Incundissime Martialis hec sunt,
Res non parva labore sed relicta,
Lis nunquam &c.*

I say againe thou hast, or at least maist haue it, if thou wilt thy selfe, and that which I am sure he wants, a merry heart. *Pas- sing by a village in the territory of Millan, saith Sr Austin, I saw a poore beggar that had got belike his belly full of meat, iesting and merry, I sighed and said to some of my friends that were then with me, what a deale of trouble, madnesse, paine, and grieffe doe we sustaine and exaggerate vnto our selues, to get that secure happinesse, which this poore beggar hath prevented vs of, and which wee peradventure shall neuer haue. For that which he hath now attained with the begging of some small peeces of siluer, a tēporall happines, & present hearts ease, I cannot compasse with all my carefull windings, & running in and out. x And surely the beggar was very merry, but I was heavy: he was secure, but I timorous. And if any man should aske me now, whether I had rather be merry, or still so sollicitous and sad, I should say, merry. If he should aske me againe, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and feares, but out of peeuisshnesse, and not out of truth. That which S. Austin said of himselfe here in this place, I may truly say to thee, thou discontented wretch, thou couetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peeuisshnesse which is the cause of thy woes, settle thine affection thou hast enough.*

y *Deniq; sit finis quarendi, quumq; habeas plus
Pauperiem metuas minus, & finire laborem
Incipias, parto quod auebas utere.*

z Make an end of scraping, purchasing this manor, this field, that house, for this and that child, thou hast enough for thy selfe and them,

—† *quod petis hic est,
Est Vlubris, animus si te non deficit aquus,*

Tis at hand, at home already, which thou so earnestly seekest. O if I might but liue a while longer to see all things settled, some two or three yeare, I would pay my debts, make all my recknings euen, but they are come and past, and thou hast more businesse then before. O madnesse to thinke to settle that in thine old age when thou hast more, which in thine youth thou canst not now compose hauing but a little. † *Pirrhus* would first conquer *Africk*, and then *Asia*, & *tum suauiter agere*, and then liue merrily and take his ease, but when *Cyneas* the Orator, told him he might doe that already, *id iam posse fieri*, hee rested satisfied condemning his owne folly. *Si parua licet componere magnis*, thou

maist

maist doe the like, and therefore bee composed in thy fortune. Thou hast enough, he that is wet in a bath, can be no more wet if he be flung into *Tiber*, or into the *Ocean* it selfe, and if thou hadst all the world, thou canst not haue more then enough, inioy thy selfe at length, and that which thou hast; the minde is all; be content, thou art not poore, but rich. *Non adyce opes, sed minue cupiditates* (tis * *Epicurus* advise) adde no more wealth, but deminish thy desires. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon vp that are poore, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to giues, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happy, to whom thou art able to giue an almes, a Lord in respect, a petty Prince, a be contented then I say, repine and inueter no more, *for thou art not poore indeed but in opinion.*

Yea but this is very good counsell, and rightly applyed to such as haue it, and will not vse it, that haue a competency, that are able to worke & get their liuing by the sweat of their browes, by their trade, that haue something yet, he that hath birds may catch birds, but what shall wee doe that are slaves by nature, impotent and vnable to helpe our selues, mere beggars, that languish and pine away, that haue no meanes at all, no hope of meanes, no trust of deliury, or of better successe, as those old *Brittans* complained to their Lords and Masters the *Romans*, oppressed by the *Pictes, mare ad barbaros, Barbari ad mare*, the *Barbarians* droue them to the Sea, the Sea droue them backe to the *Barbarians*; our present misery compells vs to cry out & howle, to make our moarie to rich men, they turne vs backe with a scornfull answer to our misfortune againe, & will take no pittie of vs; they will not, they cannot helpe vs. Instead of comfort they threaten vs, miscall, scoffe at vs, to aggrauate our misery, giue vs bad language, or if they doe giue good words, what's that to relieue vs? According to that of *Thales, Facile est alios mone-re*, who cannot giue good counsell? tis cheape, it costs them nothing. It is a easy matter when ones belly is full to declame against fasting, *Quis satur est pleno laudat ieiunia ventre, Doth the wild Asse bray when hee hath grasse, or loweth the Oxe when he hath fodder? Job. 6. 5. * Neq; enim populo Romano quidquam potest esse latius*, No men liuing so iocund, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-starved, *neither shame, nor lawes, nor armes, nor Magistrates could keepe them in obedience. Seneca* pleadeth hard for pouerty, and so did those lazie Philosophers, but in the meane time ^b he was rich, they had wherewithall to main-taine themselves; but doth any poore man extolle it? *There are those* (saith *Bernard*) *that approue of a meane estate, but on that condition they never want themselves, & some againe are meeke so long as they may say or doe what they list, but if occasion be offered how farre are they from all patience.* I would to God (as he said) *No man would commend pouerty, but he that is poore, or he that so much admires it, would relieue, helpe, or ease others.*

† *Nunc si nos audis atq; es diuinus Apollo,*
Dic mihi qui nummos non habet unde petat?

Now if thou hearst vs and art a good man,
 Tell him that wants to get meanes if you can?

But no man heares vs, we are most miserably deiected,

R r

Vix

* *Apud Stobe-
um. ser. 17.*

a *Non in pau-
perate, sed in
paupertate (Seneca)
non re sed opini-
one laboras.*

* *Vopiscus Au-
reliano, sed si po-
pulus famelicus
inedia laboret,
nec arma, leges,
iudex, magistratu-
tus, coercere va-
lent.*

b One of the
richest men
in Rome.

† *Serm quodam.
sunt qui paupe-
res esse volunt
ita ut nihil illis
desit, sic comen-
dant ut nullam
pauertatem inopi-
am, sunt & alij
mores quam dis
dicitur & agi-
tur ad eorum
arbitrium &c.*

† *Nemo pau-
perate comiser-
daret nisi pau-
per.*

† *Petrocius
Catalec.*

* *Vix habet in nobis iam noua plaga locum,*

We can get no releife, no comfort, no succour;

* Ouid.

† *Et nihil inueni quod mihi ferret opem.*

† Ouid.

We haue tryed all meanes, yet finde no remedy: No man liuing can expresse the anguish and bitternesse of our soules; but wee that endure it, wee are distressed, forsaken, in torture of body and minde, in another hell: & what shall we doe? *Quod male fers assuesce, feres bene,* — accustome thy selfe to it, and it will be tollerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna notendo,

I am in the extremity of humane aduersity. *Qui iacet in terra non habet unde cadat;* Comfort thy selfe with this yet, thou art at the worst, and before it bee long it will either ouercome thee or thou it. If it bee violent, it cannot endure, *aut soluetur aut soluet:* Let the Diuell himselfe and all the plagues of Egypt come vpon thee at once, *Ne tu cede malis sed contra uidentior.* be of good courage; misery is vertues whetstone,

* Lucan. lib. 9.

* *serpens sitis, ardor arena,*

† *An quum super frimo sedit Iob, an cum omnia abstulit diabolus, &c.*

Pecuniis privatus fiduciam deo habuit. omni thesauro pretiosiorum.

* *Hec videntes sponte Philosophemini nec insipientium affectibus agitemur.*

† *1 Sam. 1. 8. c James 1. 2. My brethren count it an exceeding ioy when you fall into diuerse temptations.*

Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemque, aut mala ualitudine aut luctu afficit. Seneca, c Quam sordet mihi terra quam caelum intueor.

* *Senec. de providentia cap. 2. Diis ita visum, dii melius norunt quid sit incommodum meum.*

Dulcia virtuti.

as Cato told his souldiers marching in the desarts of Lybia, thirst, heat, sands, serpents were pleasant to a valiant man, honorable enterprises are accompanied with dangers & dammages, as experience evinceth, they will make the rest of thy life relish the better. But put case they continue? thou art not so poore as thou wast borne, and as some holde, much better to be pitied, then enuied. But be it so thou hast lost all, poore thou art, dejected, in paine of body, grieve of minde, thine enimies insult ouer thee, thou art as bad as Iob, yet tell me (saith Chrysostome) was Iob

or the diuell the greater conquerer, surely Iob, the Diuell had his goods, he sate on the muckhill, and kept his good name, hee lost his Children, health, friends, but he kept his innocency, hee lost his mony but hee kept his confidence in God, which was better then any treasure. Doe thou then as Iob did, triumph as Iob did, * and be not molested as euery foole is. *Sed qua ratione potero?* How shall this be done? Chrysostome answers, *facile si caelum cogitaueris,* with great facility, if thou shalt but meditate on heauen. Hannah wept sore, and troubled in minde, could not eate, but why weepest thou, said Elkanah her husband? and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sonnes, and shee was quiet. Thou art here vexed in this

World, but say to thy selfe, why art thou troubled O my soule? Is not God better to thee, then all temporalities, and momentary pleasures of the world? bee then pacified. And though thou beest now peradventure in extreame want & it may be, tis for thy farther good, to try thy patience as it did Iob's, & exercise thee in this life: trust in God, and rely vpon him, and thou shalt bee crowned in the ende. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone, yet knowe this, that the very

haire of thine head are numbered, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, * *Tis his good will and pleasure it should be so, and he knowes better what is for thy good then thou thy selfe.* His providence is ouer all, at all times, hee hath set a garde of Angells ouer vs, and keeps vs as the apple of his eye, Psal. Some hee doth exalt, preferre, blesse with worldly riches, honours, offices and preferments, as so many glistring starres, he makes to shine aboue the rest: some hee doth miraculously protect from

theeues,

theeves, incursions, sword, fire and all violent mischances, and as the † Poet faines of that *Lycian Pandarus Lycaons sonne*, when he shot at *Ménalaus* the *Græcian* with a strong arme, and deadly arrow, *Pallas*, as a good mother keepes flies from her childe's face a sleepe, turned by the shafte, & made it hit on the buckle of his girdle; so some he solicitously defends; others he exposeth to danger, pouerty, sicknesse, want and misery, he chastiseth and corrects, as to him seemes best and all for our good. The Tyrant tooke the citty (saith † *Chrysofome*) *God did not hinder it, led them away captiues, so God would haue it, he bound them, God yeelded to it, flung them into the fornace, God permitted it, heat the Ouen hotter, it was granted, and when the Tyrant had done his worst, God shewed his power, & the childrens patience: he freed them; so can hee thee, and f can helpe in an instant, when it seemes to him good. g Reioyce not against me O mine enemy, for though I fall, I shall rise, when I sit in darknesse, the Lord shall lighten me.* Remember all those Martyrs what they haue endured, the vtmost that humane rage and fury could inuent, with what h patience they haue borne, with what willingnes embraced it. *Though he kill me, saith Job, I will trust in him. Iustus inexpugnabilis, as † Chrysofome holdes, a iust man is impregnable, and not to be ouercome.*

† Hom. Iliad. 4.
 † Hom. 9. voluit urbem tyrannus evertere & de-
 us non prohibuit. voluit capti-
 vos ducere, non impedivit, voluit ligare, concessit, &c.
 † Psal. 113. De terra inopem, de stercore erigit pauperem.
 g Micah. 7. 8.
 h Preme, preme ego cum Pandaro ἀεὶ ἀπίστος ἐμὲ φέλλος ὡς ἄσπεδον ἀλμυρῶν
 immersabilis sum sicut suber super maris septum. Lipsius.
 † Hor. epist. 18. lib. 1.
 † Hor. ibidem.
 † Hom. 5. Auferet pecunias? at habet in caelis: patria deiiciet? at in caelestem civitatem mittet: vincula iniiciet? at habet solutam conscientiam. Corpus interficiet? at iterum resurget: cū umbra pugnat qui cum iusto pugnat.
 i Hic vix, hic seca, ut in aeternum parcas, Austria.
 Diis fruitur iratis, superat & crescit malis.
 Mutium ignis, Fabritium peritas regulam tormenta, Socratem veneniam superare non potuit.
 † Laonides.
 † Modo in praesura in tentationibus, erit postea bis quod fuerat.

—nempe pecus rem,

Lectos, argentum, tollas licet; in manicis & Compeditibus, seruo teneas custode—

Take away his mony, his treasure is in heauen; banish him his country, hee is an inhabitant of that heauenly Ierusalem; cast him into bands, his conscience is free. Kill his body, it shall rise againe: he fights with a shadow that contends with an upright man: He will not be moued.

—si fractus illabatur orbis,

Impavidum ferient ruinae,

it selfe should fall on his head he will not be offended. He is impenetrable, as an anuile hard, as constant as *Job*.

† *Ipsè deus simulatq, volet me soluet opinor.*

Be thou such a one, let thy misery be what it will, what it can, with patience endure it; thou maist be restored as he was. *Terris proscriptus ad caelum propepera, ab hominibus desertus ad deum fuge.* The poore shall not alway be forgotten, the Patient abiding of the meeke shall not perish for euer, *Psal. 10. 18. vers. 9. The Lord will be a refuge of the oppressed, a defence in due time of trouble.*

† *Servus Epictetus, mutilati corporis, Irus*

Pauper: at haec inter charus erat superis,

Lame was Epictetus, and poore Irus,

Yet to them both God was propitious.

Lodovicus Vertomannus that famous traueller, indured much misery, yet surely, saith *Scaliger*, he was *vir deo Charus*, in that he did escape so many dangers, God especially protected him, he was deare vnto him: *Modò in egestate, tribulatione, convalle deplorationis &c.* Thou art now in the vale of misery, in pouerty, in agony, * in tentation: rest, eternity, happinesse, immortality shall be thy reward, as *Chrysofome* pleades, *if thou trust in God and keepe thine innocency. Non si male nunc & olim, sic erit semper,* a good houre may come vpon a sudden, k expect a little.

bonum tuum requies, eternitas, immortalitas. k Dabit Deus

R r 2

Yea

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Seneca.

Yea, but this expectation is it which tortures mee in the meane time, *Infutura expectans presentibus angor*, whilest the grasse growes the horse starues: in despaire not but hope well.

† Theocritus.
m Nemo desperet meliora lapsus.

† Spera Batte tibi melius lux Crastina ducet,

Dum spiras spera

Cheare vp, I say be not dismayd;

Spes alit agricolas, he that sowes in teares, shall reape in ioy. Psal. 126. 7.

Si fortune me tormente,

Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings haue many times prosperous events, and that may happen at last, which neuer was yet. *A desire accomplished, delights the soule.* Prov. 13. 19.

* *Grata superveniet que non sperabitur hora.*

Which makes m' in ioy my ioyes long-wish'd at last,

Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

† *Nube solet pulsâ candidus ire dies,*

† Ovid.

† Thales.

o Lib. 7. Flor.

hist. Omnium

felicissimus &

locupletissimus,

&c. incarcera-

tus sepe adoles-

centiam pericu-

lo mortis habuit.

Solitudinis &

discriminis ple-

nam, &c.

the hope that is deferred, is the fainting of the heart, but when the desire cometh it is a tree of life. Prov. 13. 12. † *Suavissimum est voti compos fieri.* Many men

are both wretched and miserable at first, but afterwards most happy, and oftentimes it so fals out, as *Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of Europe, that all his youth was full of perplex-

ity, danger and misery, till 40 yeares were past, and then upon a sudden the

Sunne of his honour brake out as through a cloud. *Hunniades* was fetched out

of prison, and *Henry the 3. of Portugall*, out of a poore Monastery, to bee

crowned Kings.

Multa cadunt inter calicem, supremaq; labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus*

said, all the Sunnes are not yet set, a day may come to make a mends for all.

Though my father and mother forsake mee, yet the Lord will gather mee vp,

Psal. 27. 10. waite patiently on the Lord and hope in him, Psal. 37. 7. Be strong, hope and trust in the Lord, and he will comfort thee, and giue thee thine hearts desire, Psal. 27. vers. 14.

Sperate & vosmet rebus servate secundis.

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldst be, not respected as thou oughtest to bee, by birth,

place, worth, or that which is a double corrasive, thou hast beene happy, honourable and rich, art now distressed and poore, a scorne of men, a burden

to the World, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* calls it, *Infelicissimum genus infortunij*, I

confesse it is a great misery to haue beene happy, the quintessence of infelicity, to haue beene honorable and rich, but yet easily to be endured: P Security

succèeds, and to a iudicious man a farre better estate. The losse of thy goods and mony is no losse, & thou hast lost them, they would otherwise haue

lost thee. If thy mony be gone, thou art so much the lighter, and as *S^t Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ*, gold &

silver are too heavy mettles for him to carry that seekes heaven.

p Lætiior successu securitas que simul cum divitijs cohabitare nescit. Camden. q Pecuniam perdidisti fortassis illa te perderet manens, Seneca. r Expediior es ob pecuniarum iacturam. Fortuna opes auferre non animum potest, Seneca.

Vel

† *Vel nos in mare proximum,
Gemmas & lapides aurum & inutile,
Nummi materiam mali*

Mittamus, scelerum si bene pœnitet.

Zeno the Philosopher lost all his goods by shipwracke, & he made light of it, fortune had done him a good turne: *Opes à me, animum auferre non potest,* she can take away my meanes, but not my minde. That *Theban Crates* flung of his owne accord, his mony into the Sea, *abite nummi, ego vos mergam, ne mergar a vobis,* I had rather drowne you, then you should drowne me. It was *mascula vox & praeclara*, a generous speech of *Cotta* in *† Salust. many miseries haue hapned vnto me at home, and in the warres abroad, of which by the helpe of God some I haue endured, some I haue repelled, and by mine owne valour overcome, courage was neuer wanting to my designes, nor industrie to my intents, prosperity or aduersity could neuer alter my disposition.* A wise mans minde as *Seneca* holds, * *is like the state of the world aboue the moone, ever serene.* Come then what can come, befall what may befall, *infractum inuictumq; animum opponas, Rebus angusti animosus atque fortis appare.* (*Hor. Od. 11. lib. 2.*) Hope and patience are two soueraigne remedies for all,

*u Durum sed leuius sit patientiâ,
quicquid corrigere est nefas.*

If it cannot be helped, or amended, * make the best of it, *† necessitati qui se accommodat, sapit,* he is wise that suits himselfe to the time. As at a game at tables, so doe by all such inevitable accidents:

*Ita vita est hominum, quasi cum ludas tesseris.
y Si illum quod est maximè opus iactu non cadit,
illum quod cecidit forte, id arte ut corrigas,*

If thou canst not sling what thou wouldest, play thy cast as well as thou canst. Every thing saith * *Epictetus* hath two handles the one to bee held by, the other not, 'tis in our choice to take and leaue wether we will, (all which *Simplicius* his commentator, hath illustrated by many examples,) and 'tis in our owne power, as they say, to make or marre ourselues. *z Conforme thy selfe then to thy present fortune, & cut thy coate according to thy cloath. Vt quimus (quod aiunt,) quando quod volumus non licet, Be contented with thy losse,* state and calling whatsoeuer it is, and rest as well satisfied with thy present condition in this life, as he that is invited to a feast, hee eates what is set before him and lookes for no other, enioy that thou hast, and aske no more of God, then what he thinkes fit to bestow vpon thee. *Non cuius contingit adire Corinthum,* we may not all be Gentlemen, all *Cato's*, or *Lelij*, as *Tully* telleth vs, all honourable, illustrious and serene, all rich, but because mortall men want many things, *a Therefore,* saith *Theodoret,* hath God diuersly distributed his gifts, wealth to one, skil to another, that rich men might encourage and set poore men a worke, poore men might learne severall trades to the common good. As a peece of *Arras* is composed of severall parcels, some wrought of silke, some of Gold, siluer, crewell of diuerse colours, all to serue for the exornation of the whole: Musicke is made of diuerse discords &

a Cap. 6. de providentia. At tales cum sint verum omnium indigi, ideo deus aliis diuitias, aliis paupertatem distribuit, ut qui opibus pollent materiam subministrant, qui vero inopes, exercitatas artibus manus admoveant. b Si sint omnes equales necesse est ut omnes fame pereant, quis aratro terram sulcasset, quis sementem faceret, quis plantas sereret, quis vinum exprimeret.
c Liv. lib. 1.

† *Hor. Sicut me post hac fortuna expeditus Philosophari.*

† *In frag. Quiritis multa mihi pericula domi, militia multa aduersa fuere, quorum alia toleravi, alia deorum auxilio repuli & virtute mea:*

nunquam animus negotio defuit, nec decretis labor, nulle res nec prosperae nec aduersae ingenium mutabant,

* *Qualis mundi status supra lunam semper se tenens.*

† *Bona mens nullum tristioris fortunae recipit incursum, Valer. lib. 4. cap. 1.*

Qui nil potest sperare desperet nihil.

u *Hor.*

x *Aequam memento rebus in arduis. Seruare mentem. 2. Od. 3.*

† *Epict. cap. 78.*

y *Ter. And. act. 4. Sc. 7.*

† *Vnaqueq; res*

duas habet an-

imas, altera que

teneri, altera

que non potest,

in manu nostra

quam volumus

accipere.

z *Ter. And. Act. 4. Sc. 6.*

† *Epictetus: in-*

uitatus ad con-

uiuium, que ap-

ponitur comedis

non queris ul-

tra, in mundo

multa rogitas

que dii negant.

312 keyes, a totall summe of many small numbers: so is a Commonwealth of severall inequall trades and callings. ^b If all should be *Criest* and *Dary*, all idle, all in fortunes equall, who should till the land? As ^c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses make our severall stufes for rayments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. All things then being rightly examined and duely considered as they ought, there is no such cause of so generall discontent, 'tis not in the matter it selfe, but in our minde, as we moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith *Cardan*) *quam ut te miserum credas*, Let thy fortune be what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. So for all other things, they are as old ^e *Chremes* told vs, as we vse them.

d Li. 3. de cons.
e Heautontim.
Act. 1. Sc. 2.

*Parentes patriam, amicos, genus, cognatos, divitias,
Hæc perinde sunt ac illius animus qui ea possidet,
Qui uti scit, ei bona, qui utitur, non recte, mala,*

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and conster them, or apply them to our selues. *Faber quisq; fortune sue*, and in some sort I may truely say, prosperity and aduersity are in our owne hands. *Nemo leditur nisi à seipso*, and which *Seneca* confirms out of his iudgement and experience, † *Every mans minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life*. But will wee, or nill wee, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity, of two extreames it is the best. *Luxuriant animi rebus plerumq; secundis*, men in ^f prosperity forget God & themselues, they are befotted with their wealth; as birds with henbane, * miserable if fortune forsake them, but more miserable if shee tarry and ouerwhelme them, for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes; as *Nero*, *Otho*, *Vitellius*, *Heliogabalus*, (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselues, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem et otium deinceps se convertunt*, was † *Cato* note, they cannot containe, for that cause belike,

† Epist. 93. Om-
ni fortuna vas
lentior ipse ani-
mus, in utramq;
partem res suas
ducit, beateq; ac
miserè vide sibi
causa est.

† Fortuna quem
nimium fovet
stultum facit.
Pub. Mimus.

† Seneca de be-
at. vit. cap. 14.
miseri si deseran-
tur ab ea, misere-
riores se obruan-
tur.

† Plutarch vit.
eius.

* Hor: epist. lib. 1
ep. 18.

* *Eurapilus cuiusq; nocere volebat,
Vestimenta dabat pretiosa, beatus enim iam.
Cum pulchris tunicis sumet noua consilia & spes,
Dormiet in lucem scorto, postponet honestum
officium*

Eurapilus when, he would hurt a knave,
Gave him gay cloathes and wealth to make him braue,
Because now rich hee would quite change his minde,
Keepe whores, fly out, set honesty behinde.

On the other side, in aduersity many mutter and repine, dispaire, &c. both bad I confesse,

Sicut calceus olim

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Si pede maior erit subvertet, si minor vret.

As a shooe to bigge or too little, one pincheth, the other sets the foot awry, *sed à malis minimum*, Aduersity is to bee preferred, *hec frano indiget; illa solatio, illa fallit, hac instruit*; The one deceiues the other instructs, and therefore many Philosophers haue voluntarily sought aduersity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time hee had no misfortune, *miserum cui nihil vnquam accidisset aduersi*. Aduersity then is not so heauily to be taken, & we ought not in such cases so much to macerate our selues; there is no such ods in povertie and riches. To conclude in *Hieromes* words, *I will aske our magnificoes that build with marble, and bestow a whole manor on a thred, what difference betwixt them and Paul the Erinite, that bare old man: they drinke in Jewels, hee in his hand; hee is poore and goes to Heauen, they are rich and goe to Hell.*

g Hor.
h Brelb. 2.
i Epist. lib 3 vit.
Paul Ermit. Lib
bet eos nunc in-
terrogare qui do-
mus marmori-
bus vestiunt, qui
vno filo villam
ponunt precia,
huic seni modo
quid vnquam
desuit, vos gema-
bibitis, ille con-
cavis manibus
nature satisfecit,
ille pauper para-
disum capit, vos
avaros gehenna
suscipiet.

MEMB. 4.

Against seruitude, losse of liberty, Imprisonment, Banishment.



Eritude, losse of liberty, Imprisonment, are no such miseries as they are held to be: we are slaues and seruaunts the best of vs all: as we doe reuerence our masters, so doe our masters their superiors; Gentlemen serue Nobles, & Nobles subordinate to Kings, *Omne sub regno grauiore regnum*, Princes themselues are Gods seruaunts, *reges in ipsos imperium est Iouis*. They are subiect to their owne laws, and as the Kings of *China*, endure more then slauish imprisonment, to maintaine their state and greatnesse, they never come abroad. Lovers are slaues to their mistresse, rich men to their mony, Courtiers to lust and ambition; and all slaues to our affections, as *Evangelus* well discourseth in *† Macrobius*, and ** Seneca* the Philosopher, *assiduam seruitutem extremam & ineluctabilem*, he calls it, a continual slauey, to be so captiuated by riches, and who is free? Why then dost thou repine? *Satis est potens*, *Hierome* saith, *qui seruire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, and thousands want that liberty, those pleasures which thou hast. Thou art not sicke, and what wouldst thou haue? But *nitimur in uctitum*, we must all eate of the forbidden fruit. Were we enioyned to go to such and such places, wee would not willingly goe: but being barred of our liberty, this alone torments our wandering soule that wee may not goe. A citizen of ours, saith *k Cardan*, was 60 yeares of age and had never beene forth of the wals of the city of *Millan*, the Prince hearing of it commanded him not to stirre out, being now forbidden that which all his life he had neglected, he earnestly desired, & being denied, *dolore confectus mortem obiit*, he died for griefe.

What I haue said of seruitude, I say againe of imprisonment, Wee are all prisoners. What is our life but a prison? Wee are all imprisoned in an Iland. The world it selfe to some men is a prison, our narrow seas as so many ditches, & when they haue compassed the Globe of the earth, they would faine goe see what's done in the Moone. In *m Muscovy* & many other northerne

† Satur. x. 11.
Alius libidini
seruit, alius am-
bitioni, omnes
spei, omnes iu-
mori.

* Natural. lib. 3.

k Consol. lib. 5.

l O Generose,
quid est vita nisi
carcer animi.
m Herbasheim

partes,

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partes, all ouer *Scandia* they are imprisoned halfe the yeare in stones, they dare not peepe out for cold. At *Aden* in *Arabia* they are penned in all day long with that other extreame of heate, and keepe their markets in the night. What is a ship but a prison? And so many citties are but as so many hiues of Bees, Ant-hills; but that which thou abhorrest many seeke, Women keepe in all winter, and most part of summer to preserue their beauties, some for loue of study: *Demosthenes* shaued his beard because he would cut off all occasion of going abroad: how many Monks and Friers, Anachorites, abandon the World? *Monachus in urbe, piscis in arido.* Art in prison? make right vse of it and mortifie thy selfe; *o where may a man contemplate better then in solitarinesse,* or study more then in quietnesse. Many worthy men haue beene imprisoned all their liues, and it hath beene occasion of great honour and glory to them, much publike good by their excellent meditation. *Severinus Boethius* neuer writ so elegantly as in prison, *Paul* so deuoutly, for most of his Epistles were dictated in his bands, *Ioseph*, saith *P Austin* got more credit in prison, then when he distributed corne, and was Lord of *Pharaoh's* house. It brings many a lewd riotous fellow home, many wandering rogues it settles, that would otherwise haue beene like rauing Tygers, ruined themselves and others.

*n Vertomanus
navig. lib 2 c. 4.
Commercia in
mundanis noctu
hora secunda, ob
nimis qui se vi-
unt interdum a-
sus exercent.
o ubi verior
contemplatio
quam in solitu-
dine, ubi studiū
solidius quam in
quiete?
p in Ps. 76 non
ita laudatur Ioseph cum frumenta distribu-
ret, ac quum car-
cerem habitaret.*

Banishment is no grieuance at all, *Omne solum forti patria, &c. & patria est ubicunq; bene est,* That's a mans countrey where he is well at ease. Many trauell for pleasure to that citty, saith *Seneca*, to which thou art banished, and what a part of the cittizens are strangers borne in other places, *9 Incolentibus patria;* tis their countrey that are borne in it, & they would thinke themselves banished to go to the place which thou leavest, and from which thou art so loathe to depart. 'Tis no disparagemēt to be a stranger, or so irksome to be an exile. † *The raine is a stranger to the earth, riuers to the sea, Iupiter in Egypt, the Sunne to vs all. The soule is an aliene to the body, a Nightingale to the aire, a swallow in an house, and Ganymede in heauen, an Elephant at Rome, a Phenix in India,* and such things commonly please vs best, which are most strange and come farthest of. Those old *Hebrewes* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our moderne *Italians* account of vs as dull *Transalpines* by way of reproach, they scorne thee and thy country which thou so much admirest. 'Tis a childish humor to hone after home, to be discontent at that which others seeke, to preferre as base *Islanders* and *Norwegians* doe, their owne ragged Island before *Italie* or *Greece*, the Gardens of the world, tis want of iudgement. All places are distant from heauen alike, the Sunne shines happily as warme in one citty as in another, and to a wise man there is no difference of climes: friends are every where to him that behaues himselfe well, and a Prophet is not esteemed in his owne country! *Alexander, Caesar, Traian, Adrian,* were as so manie land leapers, now in the East, now in the West, little at home, & *Polus Vene-*

q *Boethius.*

† *Philostratus in delitiis, peregrini sunt imbres in terra, & fluxu in mari, Iuppiter apud Aegyptios, Sol apud omnes, hospes anima in corpore, luscinia in aere, hirundo in domo, Ganymedes caelo, &c.*

* *Lib. 5. de legibus. Cumq; cognatis careat & amicis, maiorem apud deos & apud homines misericordiam meretur.*

tus, Lod. Vertomanus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien, got all their honor by voluntary expeditions: But you say such mens travell is voluntary, we are compelled, & as malefactors must depart: yet know this of **Plato* to be true, *ultori Deo summa cura peregrinus est,* God hath an especial care of strangers, and when he wants friends and allies, he shall deserue better and finde more

more favour wit God vndermen. Besides the pleasure of peregrination, variety of objects will make amends, and so many nobles, Tully, Aristides, Themistocles, Theseus, Codrus, &c. as haue beene banished, will giue sufficient credit vnto it. Read Pet. Alcionius his two bookes of this subiect.

M E M B. 5.

Against Sorrow for death of friends or otherwise, Vaine feare, &c.

DEath and departure of friends are things generally grieuous, *Optimum quae in humana vita contingunt, luctus atq; mors sunt acerbissima*, the most austere and bitter accidents that can happen to a man in this life, *in aeternum valedicere*, to part for euer, to forsake the world and all our friends, 'tis *ultimum terribilium*, the last and the greatest terror, most irksome and troublesome vnto vs. † *Homo toties moritur, quoties amittit suos.* And though we hope for a better life, eternall happinesse, after these painefull and miserable dayes, yet wee cannot compose our selues willingly to dy, the remembrance of it is most grieuous vnto vs, especially to such as are fortunate and rich, they start at the name of death, as a horse at a rotten post. Say what you can of that other world, with *Metempsychosis* that *Indian Prince, Bonum est esse hic*, they had rather be here. Nay many generous spirits, and graue staid men otherwise, are so tender in this, that at the losse of a deare friend they will cry out, roare, and teare their haire, lamenting some months after, houling *O Hone* as those *Irish women, & Greeks* at their graues, commit many vndecent actions, and almost goe besides themselves. My deare father, my sweet husband, mine onely brother's dead, to whom shall I make my moane? *O me miserum;*

† Cardan. de consol. lib. 2.

† Seneca.

† Benzo.

† Summo in aere ululatum oriuntur, pectora percipientes, &c. miserabile spectaculum exhibentes. Ortelius in Grecia.

u Catullus.

x Virg.

y Lucan.

† 3. Annal.

z Virg. Aen. 9

Quis dabit in lachrymas fontem, &c.

What shall I doe?

Sed totum hoc studium luctu fraterna mihi mors

Abstulit, hei misero frater adempte mihi,

My brothers death my study hath vndone,

Woes is me, alas my brother he is gone.

Mezentius would not liue after his sonne.

Nunc vivo, nec adhuc homines lucemq; relinquo,

Sed linguam.

and *Pompey's wife* cried out at the newes of her husbands death,

Turpe mori post te solo non posse dolore,

Violenta luctu & nescia tolerandi, as † *Tacitus* of *Agrippina*, not able

to mederate her passion. So when shee heard her sonne was slaine, abruptly broke off her worke, changed countenance and colour, tore her haire, and fell a roaring downe right *subitus misera color ossa reliquit;*

Excussi manibus radj, reuolutaq; pensa

Euolat, infelix & faemineo ululatu

Scissa comam Another would needs runne vpon the

swords point after *Eurialus* departure:

Figite me, si qua est pietas, in me omnia tela

S L

Conjete

Conjucite ô Rutili;—

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrowes ouershadowed him, saith *Homer*. *Jacob* rent his cloathes, put sack-cloath about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs goe downe into the graue vnto his sonne. *Gen. 37. 37.* Many yeares after, the remembrance of such friends, of such accidents is most grieuous vnto vs, to see or heare of it, though it concerne not our selues but others. *Scaliger* saith of himselfe, that he neuer read *Socrates* death, in *Platoes Phædon*, but he wept: ^a *Austin* shed teares when he read the destruction of *Troy*. But how euer this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diuerted. For what is there in this life, that it should be so deare vnto vs? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enioy one anothers presence, feasting, hawking, hunting, woods, hills, musicke, dancing, &c. all this is but vanity and losse of time, as I haue sufficiently declared.

^a Confess. lib. 1.

† *Iuuenalis.*

^b *Amator scortum vite præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam, morbos odimus & accersimus.*

Card.

† *Seneca, quum nos sumus mors non adest, cum vero mors adest, tum nos non sumus.*

^c *Bernard. cap. 3. med. nasci miserum, viuere penam, angustia mori.*

Comedi ad facietatem, gravitas me offendit, parcus edi, non est expletum desiderium, venereas delicias sequor, hinc moribus, lassitudo, &c.

^d *Bern. cap. 3. med. de tantilla letitia, quanta tristitia; post tantam voluptatem quam gravis miseria.*

† dum bibimus, dum ferta, vnguenta, puellas

Poscimus, obrepit non intellecta senectus,

Whil' st we drinke, pranke our selues, with wenches dally,

Old age vpon's at vnawares doth fally.

As *Alchemists* spend that small modicum they haue to get gold, and neuer finde it, we lose and neglect eternity, for a little momentary pleasure which we cannot enioy, nor shall euer attaine to in this life. Wee abhorre death, paine, and grieffe, all, and yet we will doe nothing of that which should vindicate vs from, but rather voluntarily thrust our selues vpon it. ^b *The lasciuious*

preferres his whore before his life, or good estate, an angry man his reuenge, a parasite his gut, ambitious, honours; couetous, wealth; a theefe his booty, a souldier his spoile, we abhorre diseases, and yet we pull them vpon vs.

Wee are neuer better or freer from cares then when we sleepe, and yet, which wee so much avoid and lament, death is but a perpetuall sleepe, and why should it as ^{*} *Epicurus* argues, so much affright vs? *When we are, death is not, but when death is, then we are not:* our life is tedious and troublesome vnto him that liues best: *† tis a misery to be borne, a paine to liue, a trouble to die,* death makes an end of our miseries, and yet we cannot consider of it; no pleasure here but sorrow is annexed to it, repentance followes it. ^c *If I feed liberally I am likely sicke or surfet; If I liue sparingly my hunger and thirst is not allaid, I am well neither full nor fasting; If I liue honest, I burne in lust; If I take my pleasure, I tyre and starue my selfe, and doe iniury to my body and soule. † Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great misery.* Tis both waies troublesome to me to rise and goe to bed, to eat and provide my meat, cares and contentions attend me all day long, fearés and suspitions all my life. I am discontented, and why should I desire so much to liue? But an happy death will make an end of all our woes and miseries,

Omnibus una meis certa medela malis:

Why should not thou thei say with old *Simeon*, since thou art so well affected, Lord now let thy seruant depart in peace, or with *Paul*, I desire to be dissolved and to be with *Christ*. *Beata mors qua ad beatam vitam aditum aperit,*

tis

tis a blessed houre that leads vs to a d blessed life, and blessed are they that dy in the Lord. But life is sweet, and death is not so terrible in it selfe, as the con-comitants of it, a loathsome disease, paine, horrour, &c. and many times the manner of it, to be hanged, to be broken on the wheele, to be vnburied, or so. As *Socrates* told *Cato* it concernes me not, what is done with me when I am dead, *Facilis iactura sepulchri*: I care not so long as I feele it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, — *pascam licet in cruce corvos*
let *Wolues* or *Beares* deuoure me,

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d Est enim mors
piorum felix
transitus de la-
bore ad refrige-
rium, de expe-
ctatione ad pre-
mium, de agone
ad bruium.

— *Cælo tegitur qui non habet urnam,*

e Luc.
† Lib. 10. con. 1.

The Canopy of heaven couers him that hath no tombe. So likewise for our friends, why should their departure so much trouble vs? They are better as we hope, and for what then dost thou lament, as those doe, whom *Paule* taxed in his time, 1. *Theff. 4. 12. that haue no hope.* Tis fit there should bee some solemnity, † *Sed sepelire decet defunctum pectore forti,*

† Il. 9. Homer.

Constantes, unumq; diem fletui indulgentes,

when *Iupiter* himselfe wept for *Sarpedon*, what else did the Poet insinuate, but that some sorrow is good.

* *Quis matrem nisi mentis inops in funere nati*

* Ouid.
† Coni. ad A-
polon. non est li-
bertate nostra
positum non do-
lere, misericor-
diam abolet, &c
* Ouid 4. Trist.
† Phedon.

Flere uetat,

who can blame a tender mother if shee weep for her children? Beside as † *Plutarch* holdes, tis not in our power not to lament, *Indolentia non cuiuis contingit*, it takes away mercy and pittie, not to be sad, tis a naturall passion to weepe for our friends, an irresistable passion to lament, and grieue. *I knowe not how* (saith *Seneca*) *but sometimes tis good to be miserable in misery; and for the most part all grieffe euacuats it selfe by teares;* — *est quedam flere voluptas,*

Expletur lachrymis egeriturq; dolor:

† Tacitus lib. 4.
* Lib. 9. cap. 9.
de ciu. Dei, Non
quero eum ira-
scatur sed cur,
non utrum sit
tristis sed unde,
non utrum ti-
meat sed quid
timeat.

yet after a daies mourning or two, comfort thy selfe for thy heauinesse; *Ecclus 38. 17. Non decet defunctum ignauo questu prosequi*, twas *Germanicus* aduice of old, that we should not dwell too long vpon our passions, there is *Indolentia ars*, a *medium*, to bee kept, wee doe not (saith * *Austin*) forbid men to grieue ouermuch, *I forbid not a man to be angry, but I aske for what cause he is so? Not to be sad, but why is he sad? Not to feare, but wherefore is hee afraid?*

† Felsus verbo
minuitur. Lu-
ctus dies indice-
batur cum liberi
nascantur cum
frater abit ami-
cus ab hospite
capiuus domū
redeat, puella
desponsatur.

I require a moderation as well as a iust reason. † The *Romans* and most ciuill Commonwealths haue set a time to such solemnities, they must not mourne alter a set day, or if in a family a child be borne, a daughter or sonne married, some state or honour bee conferred, a brother bee redeemed from his bands, a friend from his enimies, or the like, they must lament no more. And tis fit it should be so, to what end is all their funerall pompe, complaints and teares?

g Ob hanc cau-
sam mulieres ab-
legaram ne talia
facerent, nos hec
audientes eru-
bescimus & de-
stitimus à la-
chrymis.

When *Socrates* was dying, his friends *Apollodorus* and *Crito* with some others, were weeping by him, which hee perceiving asked them what they meant, & for that very cause he put all the women out of the roome, vpon which words of his they were abashed, and ceased from their teares. *Lodovicus Cor-tesius*, a rich Lawyer of *Padua* (as † *Bernardinus Seardeonius* relates) com-manded by his last will, and a great mulct if otherwise to his heire: that no funerall should be kept for him, no man should lament. But, as at a wedding, musicke and minstrels to be prouided, and instead of black mourners he took order * that *twelue Virgins* clad in greene should carry him to the Church. His

† Lib. 1. class. 8.
de claris. Iuvis-
con. Patavinis.
* 12. Innupte
puellæ amictu
viridibus pannis
will
&c.

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h Lib. de consol.
 i Præceptis phi-
 losophicæ confir-
 matus adversus
 omnem fortune
 vim & te conse-
 crata in calum-
 recepta, tanta
 affectus letitia
 sum ac volupta-
 te; quantum a-
 nimo capere pos-
 sum, ac exultare
 plane mihi vi-
 deor, victorq; de
 omni dolore &
 fortuna trium-
 phare.
 † Vt lignum ori-
 natum, arista se-
 cari, sic homines
 mori.
 k Boeth. lib. 2.
 met. 3.
 l Nic. Henselina
 Breslaur. fol. 47.
 m 20 Then
 present.
 n To Magdalen
 the daughter
 of Charles the
 7. of France
 Obeunt noctesq;
 diesq; &c.
 * Assyriorum
 regio funditus
 deleta.
 † Omnium quas
 unquam Sol as-
 pexit urbium
 maxima.
 * Ovid.
 † Arcad. lib. 8.

will and testament was accordingly performed, and hee buried in St. *Sophies* Church. ^h *Tully* was much grieued for his daughter *Tulliola's* death at first, vntill such time that hee had confirmed his minde with some Philosophicall precepts; ⁱ then he began to triumph ouer fortune and grieue, and for her recep- tion into heauen to be much more ioyed, then before hee was troubled for her losse. If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy selfe? Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting act of Parliament, all must † die.

^k *Constat æternâ positumq; lege est,
 Vt constet genitum nihil.*

It cannot be reuoked, we are all mortall, and these all commanding Gods & Princes die like men. O weake condition of humane estate, *Sylvius* exelaines, ^l *Ladislaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many ^m Physitians, now ready to be ⁿ married, in 36 houres sickned & died. Tombes and monuments haue the like fate, *data sunt ipsis quoq; fata sepul- chris*, Kingdomes, Provinces, Townes, and Citties haue their periods, & are consumed. In those flourishing times of *Troy*, *Mycene* was the fairest city in *Greece*; *Græcia cuncta imperit abat*, but it alas, and that ^{*} *Assyrian Niniue* are quite overthrown, The like fate hath that *Egyptian* & *Bæotian Thebes*, *Delos*, commune *Græcia conciliabulum*, the common counsell house of *Greece* and † *Babylon* the greatest city that ever the sunne shone on, hath now nothing but walls and rubbish left.

^{*} *Quid Pandionia restat nisi nomen Athene?*

Thus † *Pausanias* complained in his times. And where is *Troy* it selfe now, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all those *Grecian* citties? *Syracuse* and *Agrigentum*, the fairest townes in *Sicily*, which had sometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, &c. of those mighty numbers of people, only left. One *Anacharsis* is remembered amongst the *Scythians*, the world it selfe must haue an end. And as to a traueler great mountaines seeme plaines a farre off, at last are not discerned at all, Citties, men, monuments decay, the names are only left, those at length forgotten, & are involved in perpetuall night.

^o *Epist. Tul. 1. 3.*

Returning out of *Asia*, when I sayled from *Ægina* toward *Megara*, I began (saith *Seruius Sulpitius* in a consolatory epistle of his to *Tully*) to view the conuntry round about. *Ægina* was behinde me, *Megara* before, *Pyræus* on the right hand, *Corinth* on the left, what flourishing townes heretofore, now prostrate and overwhelmed before mine eyes. I began to thinke with my selfe, Alas why are we men so much disquieted with the departure of a friend, whose life is much shorter? ¶ When so many goodly Citties lye buried before vs. Re- member o *Seruius* thou art a man, and with that I was much confirmed, and corrected my selfe. Correct then likewise, and comfort thy selfe in this, that we must necessarily dye, and all dye, that we shall rise againe; as *Tully* held, *Incundiorq; multò congressus noster futurus, quàm insuavis & acerbus digres- sus*, Our second meeting shall be much more pleasant, then our departure was grieuous.

^p *Quum tot op-
 pidorum cada-
 vera ante oculos
 proiecta iacent.*

I but he was my most deare and louing friend, my sole friend,

† *Quis*

† Quis desiderio sit pudor aut modus

Tam chari capitis? — And who can blame my woe?

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† Hor. lib. 1.

Od. 24.

De remed. fortuit.

Erubescere tanta tempestate

quod ad unam anchoram stabas

Vis egrum morbidum & sibi

libundum — gaude potius

quod his malis liberatus sit.

Vxorem bonam aut invenisti,

aut sic fecisti; si invenieris, aliam

habere te posse

ex hoc intelligamus: si feceris

bene speres, saluus est artifex.

Stulti est comedes licet aureos amaro.

† Hor.

Thou maist be ashamed, I say with *Seneca* to confesse it, in such a *tempest* as this to have but one anchor, goe seeke another: and for his part thou dost him great iniury to desire his longer life, *Wilt thou have him crazed & sickly still*, like a tired traveller that comes weary to his Inne, beginne his iourney a-fresh, or to be freed from his miseries? thou hast more need reioice that hee is gone. Another complains of a most sweet wife, a young wife, *Nondum sustulerat flavum Proserpina crinem*, such a wife as no mortall man euer had, so good a wite, but she is now dead and gone, *let hee lie iacet condita sarcophago*. I reply to him in *Seneca's* words, if such a woman at least euer was to be had, *He did either so finde, or make her, if he found her, he may as happily finde another*; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap informe another, he need not despaire, so long as the same master is to be had. But was she good? Had she beene so tryed peradventure as that *Ephesian* widdow in *Petronius*, by some swaggering souldier, shee might not have held out. Many a man would be willingly rid of his: before thou wast bound, now thou art free, *and tis but a folly to loue thy fetters, though they be of gold*. Come into a third place you shall haue an aged father fighting for a sonne, a pretty child, *† Impube pectus quale vel impia*

Molliret Thracum pectora.

Hee now lies asleepe,

Would make an impious Thracian weepe.

Or some fine daughter that died young,

Nondum experta noui gaudia prima tori!

Or a forlorne

sonne for his deceased father. But why? *Prior exijt, prior intravit*, he came first and he must goe first. ** Tu frustra pius, heu &c.* What, wouldst thou

haue the lawes of nature altered, and him to liue alwaies? *Iul. Caesar, Augustus, Alcibiades, Galen, Aristotle*, lost their fathers young. And why on the other side shouldst thou so heauily take the death of thy little sonne,

** Num quia nec fato, merita nec morte peribat,*

Sed miser ante diem —

he died before his time perhaps,

yet was he not mortall? Heare that diuine ** Epictetus*, *If thou covet thy wife, friends, children should liue alwaies, thou art a foole*. He was a fine childe indeed, *dignus Apollineis lachrymis*, a sweet, a louing, a faire, a witty childe of

great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Aristides* the Rhetoritian so much lament, but who can tell whether he would haue beene

an honest man? He might haue proued a theefe, a rogue, a spendthrift, a disobedient sonne, vexed and galled thee more then all the world beside, hee

might haue wrangled with thee and disagreed; or with his brothers, as *Eteocles* and *Polynices*, and broke thine heart; he is now gone to eternity as another *Ganymede* in the floure of his youth, ** as if hee had risen*; saith *Plu-*

sarch, *from the midst of a feast*, before he was drunke, *the longer he had liued, the worse he would haue beene, & quò vita longior (Ambrose thinkes) culpa*

numerosior, more sinfull, more to answere for he would haue had. If hee was naught, thou maist be glad he is gone; if good, be glad thou hadst such a son.

Or art thou sure he was good? It may bee hee was an hypocrite as many are, and howsoeuer he spake thee faire, peradventure he prayed amongst the rest

* Hor. lib. 1.

Od. 24.

* Virg. 4. Æn.

* Cap. 19. Si id

studes ut uxor,

amici, liberi per-

petuo uiuant,

stultus es.

x Deus quos di-

ligit iuuenes ra-

pit. Menander.

y Consol. ad A-

pol. Apollonius

filius tuus in flo-

re decessit, ante

nos ad eternita-

tè digressus, tan-

quam è conuiuio

abiens, priusquàm

in errorem ali-

quem è Temu-

lencia incideret,

quales in longa

senectâ accidere

solent.

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that *Icaro-menippus* heard at *Iupiters whispering place* in *Lucian*, for his fathers death, because he now kept him short, & he was to inherit much goods, & many faire Mannors after his death. Or put case he was very good, suppose the best, may not thy dead sonne expostulate with thee, as he did in the same

2. Tom. 1. Tract. de luctu. Quid me mortuum miserum vocas, qui te sum multo felicior? aut quid acerbi mihi putas contigisse? an quia non sum malus, senex, ut tu, facie rugosus, incurvus, &c.

2. *Lucian*. Why dost thou lament my death, or call me miserable, that am much more happie then thy selfe, what misfortune is befallne me? Is it because I am not bald, crooked, old, rotten, as thou art? What haue I lost, some of your good cheere, gay cloathes, musicke, singing, dancing, kissing, merry meetings, thalami, lubentias, &c. is that it? Is it not much better not to hunger at all then to eat, not to thirst then to drinke to satisfie thirst, not to bee a cold then to put on cloathes to driue away cold? You had more need reioyce that I am freed from diseases, agues, cares, anxieties, linor, loue, couetousnesse, hatred, envy, malice, that I seare no more theeues, tyrants, enimies as you doe?

O demens quid tibi videtur in vita boni? mirum amisi dicis cianas, &c. Longe melius non esurire quam edere; non frigare, &c. Gaude patius quod morbos & febres effugerim angore animi &c. Euiolatus quid prodest, quid lochryme, &c. Virg. Hor. Chireus de lit Ethic. 1. 3. c. 13. Epist. 85. Sardus de mor. gen.

† *Id Cinerem & manes credis curare sepultos?*
Doe they concerne vs at all; thinke you, when we are once dead? Condole not others then ouermuch, wish not or feare thine owne death.

* *Summum nec optes diem nec metuas,* 'tis to no purpose.

Excessi è vita arumnis facilisq; lubensq;

Ne peiora ipsa morte dehinc videam,

I lest this irksome life with all mine heart,

Least worse then death should happen to my part.

† *Cardinall Brundusinus* caused this Epitaph in *Rome* to be inscribed on his Tombe, to shew his willingnesse to dye, and taxe those that were so loath to depart. Weepe and houile no more then, 'tis to small purpose; And as *Tully* aduiseeth vs in the like case, *Non quos amisimus, sed quantum lugere par sit cogitemus*, Thinke what we doe, not whom we haue lost. So *Dauid* did 2. *Sam.*

22. *While the child was yet aliue, I fasted and wept, but being now dead why should I fast? Can I bring him againe, I shall goe to him, but he cannot returne to me.* He that doth otherwise, is an intemperatè, a weake, a silly, and vndiscreet man. Though *Aristotle* deny any part of intemperance to bee conuerfant about sorrow, I am of *Seneca's* minde, *he that is wise is temperate, and he that is temperate is constant, free from passion, and hee that is such a one, is without sorrow*: as all wise men should be. The *Thracians* wept still when a child was borne, feasted and made mirth when any man was buried: and so should we rather be glad for such as dye well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke, was so generally lamented by his friends, *Pindarus* the Poet, faines some God saying, *Silete homines, non enim miser est &c.* be quiet good folkes, this yong man is not so miserable as you thinke, he is neither gone to *Styx* nor *Acharron*, sed gloriosus & senij experis heros, he liues for euer in the *Elisian* fields. If our present weaknesse be such, wee cannot moderate our passions in this behalfe; we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and grieve, if it vnseasonably sease vpon them; *Danes*, *Dutchmen*, *Polanders*, and *Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpore thee; or by *premeditation* make such accidents familiar, as *Vlysses* that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato* (*Plut. de anim. tranq.*) accustome thy selfe, and harden before hand by

b *Premeditatione facilem redere quemq; casum. Plut. consol. ad Apolloniu Assuefacere nos casibus debemus Tully 3. Tusc.*

halfe; we must diuert them by all meanes, by doing something else, thinking of another subiect. The *Italians* most part sleepe away care and grieve, if it vnseasonably sease vpon them; *Danes*, *Dutchmen*, *Polanders*, and *Bohemians* drinke it downe; our country men goe to plaies: doe something or other, let it not transpore thee; or by *premeditation* make such accidents familiar, as *Vlysses* that wept for his dog, but not for his wife, *quod paratus esset animo obfirmato* (*Plut. de anim. tranq.*) accustome thy selfe, and harden before hand by

by seeing other mens calamities, and applying them to thy present state. I will conclude with † Epictetus. *If thou louest a pot, remember tis but a pot thou louest, and thou wilt not be troubled when tis broke: If thou louest a sonne or wife, remember they were mortall, and thou wilt not be so impatient.* And so for false feares and all other fortuit inconveniences, mischances, calamities, to resist and prepare our selues, not to faint is best, * *Stultum est timere quod vitari non potest*, tis a folly to feare that which cannot be avoided, or to bee discouraged at all.

*c Nam quisquis trepidus pauet vel optat,
Abiecit clypeum, locoq; motus
Necit quã valeat trahi catenam.*

For he that so faints or feares, and yeelds to his passion, flings away his own weapons, makes a cord to binde himselfe, and pulls a beame vpon his owne head.

MEMB. 6.

*Against Envy, Livor, Emulation, Hatred, Ambition,
Selfe-loue, and all other affections.*

Against those other^d passions and Affections, there is no better remedy, then as Marriners when they goe to Sea, prouide all things necessary to resist a tempest; to furnish our selues with Philosophicall and Divine precepts; other mens examples, † *Periculum ex alijs facere, sibi quod ex usu fiet.* To ballance our hearts with loue, charity, meeknesse, patience, and counterpoise those irregular motions of envy, livor, spleene, hatred, with their opposite vertues, as we bend a crooked staffe another way. To oppose † *sufferance to labour, patience to reproach*, bounty to couetousnesse, fortitude to pusillanimity, meeknes to anger, humility to pride to examine our selues for what cause we are so much disquieted, on what ground, what occasion, is it iust or fained? And then either to pacifie our selues by reason, to diuert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto aduersam arumnam ferat, Pericla, dama, exilia peregrè rediens semper cogitet, Aut filij peccatum, aut uxoris mortem, aut morbum filie. communia esse hac: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome vnto vs. *In secundis meditare, quo pacto feras aduersa*; or out of mature iudgement to avoid the effect, or disanull the cause, as they doe that are troubled with toothach, pull them quite out.

† *Vt vivat Castor sibi testes amputat ipse;*

Tu quoq; si qua nocent, abijce, tutus eris.

The Beauer bites of stones to saue the rest:

Doe thou the like with that thou art oppress.

Or as they that play at wasters, exercise themselues by a few cudgells how to avoid an enemies blowes: let vs arme our selues against all such violent incursions, which may invade our mindes. A little experience and practise will inuere vs to it; *vetula vulpes*, as the prouerb saith, *laqueo haud capitur*, an olde Fox is not so easily taken in a snare: an old souldier in the world me thinkes should

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† Cap. 8. Si ollã diligas memento te ollam diligere non perturbaberis ea confracta si filium aut uxorem, memento hominem à te diligere, &c.

* Seneca.

c Boeth. lib. 1. prof. 4.

d Qui invidia ferre non potest ferre contemptu cogitur.

† Ter. Heautont

† Epictetus cap 14. Si labor obiectus fuerit tollerantie, conuitium patientie, &c. si ita consueueris, vicis non obtemperabis.

† Ter. Phor.

† Alciat. Embl.

322 should not be disquieted, but ready to receave all fortunes, incounters, and with that resolute Captaine, come what may come, to make answere,

* Virg. Æn.

* non vlla laborum

O virgo nova mi facies inopinata surgit,
Omnia percepi atq; animo mecum ante peregi.

No labour comes at vnawares to me,
For I haue long before cast what may be.

— non hoc primum mea pectora vulnus
Senserunt, gra uora tuli. —

† Nat. Chyrenus The Commonwealth of † Venice in their Armory haue this inscriptiō, *Hapdelitiis Europe, Felix ciuitas que tempore pacis de bello cogitat.* py is that Citty which in time of peace thinkes of warre, a fit Motto for euery mans private house, happy is the man that prouides for a future assault. But many times we complaine, repine and mutter without cause, we giue way to

d Occupet exitum scabies, mihi turpe relinqui est. Hor. Lipsius epist. quest. lib. 1. ep. 7

passions, we may resist and will not. *Socrates* was bad by nature, enuious, as he confessed to *Zopirus* the Phisiognomer, accusing him of it, froward and lasciuious, but as he was *Socrates*, he did correct and amend himselfe. Thou art malicious, enuious, couetous, impatient, no doubt and lasciuious, yet as thou art a Christian correct and moderate thy selfe. 'Tis something I confesse, and able to moue any man, to see himselfe contemned, obscure, neglected, disgraced, vnderualue'd, *d left behinde*, some cannot indure it, no not constant *Lipsius*, a man discreet otherwise, yet too weake & passionate in this, as his words expresse, *collegas olim, quos ego sine fremitu non intueor, nuper terre filios, nunc Mecenates & Agrippas habeo, --- summo iam mente potitos.* But he was much too blame for it, to a wise staid man this is nothing, wee cannot all be honoured and rich, all *Cesars*, if we will be content, our present state is good, and in some mens opinion to be preferred. Let them goe on, get wealth, offices, titles, honours, preferments, and what they will themselves, by chance, fraud, imposture, simony, and indirect meanes, as too many doe, by bribery, flattery, and parasticall insinuation, by impudence, and time seruing, let them

f Lipsius epist. lib. 1. epist. 7. g Gloria comitem habet invidiam, pari onere premitur, recitendo ac acquirendo.

goe before, *crosse me on every side*, *f me non offendunt modo non in oculos incurrunt*, as he said, correcting his former error, they doe not offend mee, so long as they runne not into mine eies. I am inglorious and poore, *composita paupertate*, but I liue secure and quiet: they are dignified, haue great meanes, pompe and state, they are glorious, but what haue they with it? *g Envy, trouble, anxiety, as much labour to maintaine their place with credit*, as to get it at first. I am contented with my fortunes. *spectator e longinquo*, and loue *Nepotunum procul a terra spectare furentem*: he is ambitious and not satisfied with his: but what *h gets he by it?* to haue all his life laid open, his reproaches seene, not one of a thousand but he hath done more worthy of dispraise and admiration, then commendation, no better meanes to helpe this then to be private.

h Quid aliud ambrosius sibi parat quam vitia probra eius pateant, nemo vitens qui non habet in vita plura vituperatione quam laude digna, his malis non melius occurratur, quam bene latueris. i Et omnes famas per vrbes g. r. k Sen. Her. fur. l Hor.

Let them runne, ride, strue as so many fishes for a crum, scrape, climbe, catch, snatch, cosen, collogue, temporize and fleire; take all amongst them, wealth, honour, i and get what they can, it offends me not, *--- k me mea tellus* *o v v lare secreto tutoq; tegat*, I am well pleased with my fortunes, *--- l v v o & regno simul ista relinquens.* I haue learned in what state soeuer I am therewith to be contented, *Philip. 1. 11.* Come what can come, I am prepared, *Naue ferar magna an parua, ferar vnus & idem;* I am the same. I was once so mad to bussell abroad, and seeke about for preferment

ferment, tyre my selfe and trouble all my friends, sed nihil labor tantus profecit, nam dum alios amicorum mors avocatur, alijs ignotus sum, his inuisus, alij largè promittunt, intercedunt illi mecum solliciti, hi vanà spe lactant, dum alios ambio, hos capto, illis innotesco, ætas perit, anni deflaunt, amici fatigantur, ego deferor, & iam mundi tæsus, humanæq; satur infidelitatis acquiesco. And so I say still; although I may not deny but that I haue had some † bountifull patrons, & noble benefactors, *ne sim interim ingratus*, and I doe thankfully acknowledge it, I haue receaued some kindnesse; *quod Deus illis beneficium rependat. si non pro votis, fortasse pro meritis* more peradventure then I deserue, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious, or couetous, all this while, or a *Suffenus* to my selfe, what I haue said, without preiudice or alteration shall stande. And now as a mired horse that struggles at first with all his might & maine to get out, but when he sees no reinedy, that his beating will not serue, lies still, I haue laboured in vaine, Orest satisfied, and if I may vsurpe that of † *Prudentius*.

† The right honorable Lady Francis Countesse Dowager of Exeter. The Lord Berkeley. † Distichon eius in militem Christianum, egræco. Engrauen on the Tombe of Fr. Puscus the Florentine in Rome. Chitrus in delitijs.

Inveni portum, spes & fortuna valet,
Nil mihi vobiscum, ludite nunc alios;
 Mine haue's found, fortune and hope adue,
 Mocke others now, for I haue done with you.

M E M B. 7.

Against Repulse, Abuses, Iniuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.



May not yet conclude, thinke to appease passions, or quiet the minde till such time as I haue likewise remoued some other of their more eminent and ordinary causes, which produce so grievous tortures & discontents: to diuert all I cannot hope, to point alone at some few of the chiefest, is that which I ayme at.

Repulse and *Disgrace* are two maine causes of discontent, but to an vnderstanding man not so hardly to be taken, *Cæsar* himselfe hath beene denied, and when two stand equall in fortune, birth, & all other qualities alike, one of necessity must loose. Why should'st thou take it so grievously? It hath beene a familiar thing of thee thy selfe to deny others. If euery man might haue what he would, we should all be deified, Emperours, Kings, Princes, if whatsoeuer vaine hope suggests, vnsatiabie appetite affects, our preposterous iudgement thinkes fit, weare granted, we should haue another *Chæros* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies giuen by desert, or worth, but for loue, affinity, friendship, affection, great mens letters, or, as commonly they are bought and sold. *Honours in Court* are bestowed not according to mens vertues and good conditions (as an old Courtier obserues) but as euery man hath meanes: or more potent friends so he is preferred. With vs in France († for so their owne cuntryman relates) most part the matter is carried by fauour and grace, he that can get a great man to be his mediator, runnes away with all the preferment. *Indignissimus plerumq; præfertur, Vati-*

Repulse. in *Pederatus* in 300 *Lacedæmoniorum numerum non electus risit, gratularise dicens civitatem habere 300. ciues se meliores.* n Kissing goes by fauour. * *Æneas Sylv. de miser. curial. Dantur honores in curiis non secundum honores & virtutes, sed ut quisq; diuor est atq; potentior, eo magis honoratur.* † *Sesellius lib. 2. de repub. Gallorum. Favore apud nos & gratia plerumq; res agitur, & qui commodum aliquem nati sunt intercessorem, aditum fere habent ad omnes præfecturas.*

nus Catoni, illaudatus laudatissimo;

serui dominantur, a felli

Ornantur phaleris, dephalerantur equi.

* Imperitus
periti munus oc-
cupat, & sic a-
pud vulgus ha-
betur. Ille pro-
fietur mille co-
ronatis, cum nec
decem mereatur:
alius e diverso
mille dignus,
vix decem cora-
sequi potest.

† Ministris lo-
cupetiores sunt
eis quibus mini-
stratur.

† Epist. dedic.
disputat: reub-
beo Bonde mon-
tio, & Cosimo
Rucelαιο.

† Quis qui
regnat & reg-
nandi sit imperi-
tus.

† Hor. lib. 2.
Sat. 5.

o Solomon Ec-
cles. 9. 11.

An illiterate foole fits in a wise mans seat, and the common people hold him learned, graue, and wise: One professeth (*Cardan well notes) for a thousand crownes, but he deserues not ten, when as he that deserues a thousand cannot get tenne: *Salarium non dat multis salem.* And often times which Machiavel seconds, † *principes non sunt qui ob insignem virtutem principatu digni sunt*, he that is most worthy wants employment, he that hath skille to be a pilot wants a shippe, and he that could gouerne a Commonwealth, hath not a poore office to manage. And yet all this while he is a better man that is fit to raigne, *et si caret at regno*, though he want a kingdome, † *then he that hath one, and knowes not how to rule it*; Hieron of Syracuse, was a braue King but wanted a Kingdome, Perseus of Macedon had nothing of a king, but the bare name and title, for he could not gouerne it, so great places are often ill bestowed, worthy persons vnrespected. Many times too the seruants haue more meanes then the masters whom they serue, which † *Epicetus* counts an eye-sore and inconvenient. But who can helpe it? It is an ordinary thing in these daies to see a base, impudent asse, illiterate, vnworthy, vn sufficient, to bee preferred before his betters, because he can put himselfe forward, because he lookes big, hath a faire outside, can temporize, collogue, insinuate, or hath good store of friends and mony, whereas a more discrete, modest, and better deseruing man shall lie hid or haue a repulse. 'Twas so of old & ever will bee, and which *Tiresias* advised *Vlysses* in the † Poet — *Accipe qua ratione queas ditescere, &c.* is still in vse, lye, flatter and dissemble. If not as he concludes

--- *Ergo pauper eris*, then goe like a begger as thou art. *Erasmus*, *Melancthon*, *Lipsius*, *Budens*, *Cardan*, liu'd and died poore, *Gesner* was a silly old man, *baculo innixus*, amongst all those huffing Cardinals, swelling Bishops that flourished in his time, and rid on foot cloathes. It is not honesty, learning, worth, wisdom, that preferres men, but as the wise man said, ° *Chance*, and sometimes a ridiculous chance. * *Casus plerumq; ridiculus multos eleuauit.* 'Tis fortunes doings, as they say, which made *Brutus* now dying exclaime, *O misera virtus, ergo nihil quam verba eras, atqui ego te tanquam rem excercebam, sed tu seruiebas fortune.* Beleeue it hereafter o my friends! Vertue serues Fortune. Yet be not discouraged (O my well deseruing spirits) with this which I haue said, it may be otherwise, though seldome I confesse, yet sometimes it is. But to your farther content il'e tell you a † tale. In *Moronia pia*, or *Moronia felix* I know not whether, nor how long since, nor in what Cathedral Church, a fat Prebend fell voide. The carcasse scarce cold, many sutors were vp in an instant. The first had rich friends, a good purse, & he would out-bid any man before he would lose it, euery man supposed hee would carry it. The second was my Lord Bishops chaplin (in whose gift it was) and he thought it his due to haue it. The third was nobly borne, and he meant to get it by his great parents, patrons, and allies. The fourth stood vpon his worth, he had newly found out strange misteries in Chimistry, and other rare inuentions which hee would detest to the publike good. The fift was a painefull preacher; and he was commended by the whole parish where hee dwelt, he had all their handes to his certificate. The sixt was the prebendaries

* Sat. Menip.

† Tale quid est
apud valent.
Andream Apo-
log. manip. 5.
apol. 39.

ries sonne lately diseased, his father died in debt (for it, as they say) left a wife and many poore children. The seauenth stood vpon faire promises, which to him and his noble friends had beene formerly made, for the next place in his Lordships gift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noblemens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a foraine Doctor, a late conuert and wanted meanes. The eleauenth would exchange for another, he did not like the formers site, could not agree with his neighbors, and fellowes, vpon any tearmes he would be gone. The twelue and last was (a sutor in conceipt) a right honest, ciuill, sober man, an excellent scholler, and such a one as liued priuat in the Vniuersity, but he had neither means nor monny to compasse it, besides he hated all such courses, hee could not speake for himselfe, neither had he any friends to solícite his cause, and therefore made no sute, could not expect, neither did he hope for or looke after it. The good Bishop amongst a iury of competitors thus perplexed, and not yet resolued what to doe, or on whom to bestow it, at the last, of his own accorde, meere motion, and bountifull nature, gaue it freely to the Vniuersity student, altogether vnknowne to him but by fame, and to bee briefe, the Academicall scholler had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students reioyced, and were much cheared vp with it, though some would not beleue it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it and said, *Nunc iuvat tandem studiosum esse, & Deo integro corde seruire.* you haue hard my tale, but alas it is but a tale, a meere fiction, 't was neuer so, neuer like to bee, and so let it rest. Well be it so then, they haue wealth and honour, fortune and preferment, euery man (thers no remedy) must scamble as hee may, and shift as he can, yet *Cardan* comforted himselfe with this, *P the starre Fomahant would make him immortal,* & that † after his decease his bookes should be found in Ladies studies.

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canuas so to heart? It may bee thou art not fit; But as a † child that puts on his fathers shooes, hat, head-peece, brest-plate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldest thou doe by such an office, place or Magistracy, thou art vnfit. *And what is dignity to an unworthy man,* but (as * *Salvianus* holds) *a gold ring in a swines snout:* Thou art a brute. Like a bad actor (so ° *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur:* Thou wouldest play a Kings part, but actest a clowne, speakest like an asse. *Magna petis Phaethou & que non virib' istis, &c.* as *Iames* and *Iohn* the sonnes of *Zebedy* did aske they knew not what, *nescis timerarie nescis,* thou dost as another *Suffenus* ouerweene thy selfe, thou art wise in thine owne conceit, but in other mens more mature iudgement altogether vnfit to manage such a businesse. Or be it thou art more deseruing then any of thy ranke, God in his prouidence hath reserued thee for some other fortunes, *sic superis visum.* Thou art humble as thou art, it may bee, hadst thou beene preferred, thou wouldest haue forgotten God and thy selfe, insulted ouer others, contemned thy friends, † beene a blocke, a tyrant, or a demigod, *sequi-*

p *Stella Fomahant immortalitatem dabit.*

† *Lib. de lib. propriis.*

* *Hor.*

† *Qui induit thoracē aut galeam, &c.*

* *Lib. 4 de gubern. dei. Quid est dignitas indigno nisi circulus aureus in naribus suis.*

° *In Lysandro.*

q *Ouid. Met.*

r *Magistratum virum indicat.*

326 *turgē superbia formam.* ¹ Therefore, saith Chrysostome, good men doe not al-
wates finde grace and fauour, least they should be puffed vp with turgent titles,
growe insolent and proud.

*Iniuries, abuses, are very offensiue, & so much the more in that they thinke
veterem ferendo invitant novam,* by taking one they prouoke another: but
it is an erroneous opinion: for if that were true, there would be no end of a-
busing each other; *lis litem generat;* 'tis much better with patience to beare,
or quietly to put it vp. If an asse kicke mee, saith *Socrates*, shall I strike him a-
gaine, and when ^u his wife *Xantippe* stroke and misused him, to some friends
that would haue had him strike her againe, hee replied that hee would not
make them sport, or that they should stand by, and say *Eia Socrates eia Xan-
tippe*, as we doe when doggs fight, animate them the more by clapping of
hands. Many men spend themselues, their goods, friends, fortunes, vpon smal
quarrells, and sometimes at other mens procurements, with much vexation
of spirit and anguish of minde, all which with good advise, or mediation of
friends might haue beene happily composed, or if patience had taken place.
Patience in such cases is a most soueraigne remedy, to put vp, conceale, or
dissemble it, to ^x forget and forgiue, ^y not 7 but 77 times, as often as hee re-
pents forgiue him, *Luk. 17. 3.* as our Sauour inioynes vs stroken, to turne the
other side: as our ^z Apostle perswades vs, to recompence no man euill for euill,
but as much as is possible to haue peace with all men: Not to avenge our selues,
and wee shall heape burning coales vpon our aduersaries head. For if you put
vp wrong (as [†] Chrysostome comments) you get the victory, he that looseth his
mony, looseth not the conquest in this our philosophy. If he contend with thee,
submit thy selfe vnto him first, yeeld to him. *Durum & durum non faciunt
murum*, as the diuine is, two refractory spirits will neuer agree, the onely
meanes to ouercome, is to relent, *obsequio vinces.* *Euclide* in *Plutarch* when
his brother had angred him, swore he would be reuenged, but he gently re-
plied, [†] *Let me not liue if I doe not make thee loue mee againe*, vpon which
meeke answer he was pacified.

** Flectitur obsequio curuatus ab arbore ramus,
Frangis si vires experiare tuas.*

A branch if gently bended yeelds to thee,
Pul'd hard it breakes: the difference you see.

The noble family of the *Columni* in *Rome*, when they were expelled the city
by that furious *Alexander* the 6th, gaue the bending branch therefore as an
Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee
might breake them by force, but so neuer make them stoope; for they fled in
the midst of their hard vsage to the kingdome of *Naples*, and were honou-
rably entertained by *Fredericke* the king, according to their callings. Gentle-
nesse in this case might haue done much more, and let thine aduersary be ne-
uer so peruerse, it may be by that meanes thou maist winne him, ^a *favore &
benevolentia etiam immanis animus mansuescit*, soft words pacifie wrath,
and the fiercest spirits are to soonest ouercome; [†] A generous Lion will not
hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is
infestus infestis, a terror and scourge alone to such as are stubborne & make
resistance, It was the symbole of *Emanuel Philibert* Duke of *Savoy* and hee
was not mistaken in it, for

*Ideo boni viri
aliquando grati-
am non accipi-
unt, ne in super-
biam eleuentur
ventositate iac-
tantie, ne alti-
tudo muneris
negligentiores
efficiat.
u. *Alian.**

*x. In iuriarum
remedium est
obliuio.
y. *Mat. 18. 22.
Mat. 5. 39.*
z. *Rom. 12. 17.*
† *Si toleras in-
iuriam victor e-
vadis, qui enim
pecuniis priva-
tus est, non est
privatus victo-
ria in hac philo-
sophia.**

*† Disperam nisi
site vltus suero:
disperam nisi
ut me deinceps
ames effecero.
* *Ioach. Came-
rarius Emblem.
21. cent. 1.**

*a. *Heliodorus.*
† *Reip sa reperi
nihil esse homi-
ni melius facili-
tate & clemen-
tia. Ter. Adelp.**

* *Quo quisq; est maior magis est placabilis ira,
Et faciles motus mens generosa capit.*

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A greater man is soonest pacified,
A noble spirit quickly satisfied.

It is reported by ^b *Gualter Mapes* an old Historiographer of ours, (who liued 400 yeares since) that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an interview neere *Aust* vpon *Severne* in *Gloster*shire, and the Prince sent for, refused to come to the King, hee would needes goe ouer to him: which *Leolin* perceauing, ^c went vp to the armes in water, and embracing his boat, would haue carried him out vpon his shoulders, adding that his humility and wisdom had triumphed ouer his pride and folly: And therevpon was reconciled vnto him, and did his homage. If thou canst not so win him, put it vp, if thou beest a true Christian; a good diuine, an imitator of Christ, [†] (For he was reviled and put it vp, whipped and sought no revenge) thou wilt pray for thine enimies, ^d and blesse them that persecute thee, bee patient, meeke, humble, &c. An honest man will not offer thee iniury, *probus non vult*, if hee were a brangling knaue, 'tis his fashion so to doe, where is least heart, is most tongue, *quò quisq; stultior, eò magis insolescit*, the more sottish he is, still the more insolent: ^e Doe not answer a foole according to his folly. If hee bee thy superior, ^f beare it by all meanes, grieue not at it, let him take his course, *A nytus* and *Melitus* * may kill mee, they cannot hurt mee; as that generous *Socrates* made answer in like case. *Mens immota manet*, though the body be torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot bee distracted. 'Tis an ordinary thing for great men to vilifie and insult, oppresse, iniure, tyrannise, to take what liberty they list, and who dare speake against them? *Miserum est ab eo ladi, à quo non possis queri*, a miserable thing 'tis to bee iniuried of him, from whom is no appeale: [†] and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so iniur'd: One of *Chilo's* three difficult things: [†] To keepe counsell, spend his time well, put vp iniuries, but be thou patient, and leaue revēge vnto the Lord. *Vengeance is mine and I will repay*, saith the Lord. I knowe the Lord, saith * *David*, will avenge the afflicted and iudge the poore. No man (as [†] *Plato* farther addes) can so seuerely punish his adversary, as God will such as oppresse miserable men.

† *Iterum ille rem iudicat am iudicat,
Maioreq; mulctâ mulctat.*

If there be any religion, any God, and that God bee iust it shall be so; if thou beleueest the one beleue the other: *Erit, erit*, it shall bee so. *Nemesis* comes after, *sero sed serio*, stay but a little and thou shalt see Gods iust iudgement overtake him. Thou shalt see that veresied of *Samuel* to *Agag*. *1. Sam. 15. 33.* thy sword hath made many women childlesse, so shall thy mother bee childlesse amongst other women. It shall bee done to them as they haue done to others, and that to their desert.

* *Ad generum Cereris sine cade & sanguine pauci
Descendant reges & sicca morte tyranni;*
Few Tyrants in their beds doe dye,
But stab'd or maim'd to hell they hie.

T t 3

Osten.

† *Ovid.*
b *Camden in Glouc.*
c *Viq; ad pectus ingressus est aquam & cimbâ amplectens, sapientissimi re rex ait tua humilitas meam vicit superbiam, & sapientia triumphavit ineptiam, collum ascende, quod contrate fatuus erexi, intrabis terram, quam hodie fecit tuam benignitas &c.*
† *Chrysostome.*
Contumelias affectus est & eas pertulit; opprobriis, nec ultus est, verberibus casus nec vicem reddidit.
d *Rom. 12. 14.*
e *Pro.*
f *Contend not with a greater man, Pro. Occidere possunt.*
† *Non facile autem in eum scribere qui potest proscribere.*
† *Arcana tacere, otium recte collocare, iniurias posse ferre difficillimum.*
g *Pl. 45. Rom. 12.*
* *Pl. 139. 12.*
† *Nullus tam seuerè inimicum suum vitisci potest, quam deus solet miserorum oppressores.*
† *Arcturus in Plautus.*
* *Iuuenalis.*

Oftentimes too a base contemptible fellow is the instrument of Gods iustice to punish, to torture and vex them, as an *Ichnemon* doth a *Corcodile*. They shall be recompenced according to the workes of their hands, they shall haue sorrow of heart, and be^h destroyed from vnder the heauen, *Thre. 3. 64. 65. 66.*

h *Human* shall be hanged on that gallowes hee prouided for *Ma: doche. us, Esther. 7.*
i *Apud Christi- anos non qui pa- titur, sed qui fa- cit iniuriam mi- ser est Leo ser.*
† *Neq; precepit- set deus h graue fuisset: sed qua ratione potero? facit: e si celum suspexeris, & e- ius pu'britudi- nem, & quod pallicetur deus &c.*
k *Valerius lib. 4 cap. 1.*
† *Epist. 2. frat.*
† *Camerarius emb. 75. cent. 2.*
*** *Pape, inquit, nullum animal tam pusillum quod non cupiat vltima.*
† *Quod tibi fe- ri non vis altcri ne feceris.*
h *pet. 2.*
k *Siquidem ma- lorum proprium est inferre dam- na, & bonorum pedisse qua est ini- iuria.*
† *Alciat empl.*
† *Naturam ex- pellas sicca li- cet vsq; recur- vet.*
l *By many in- dignities wee come to dig- nities.*
Tibi subicito que sunt aliis, furtum, conuicia &c. & in iu- te aduersis non excandescas. & pictetius:
† *Plutarch. quin- quagies. Catoni dies dicta ab ini- micis.*

only be thou patient, *vincit qui patitur*, and in the end thou shalt be crow- ned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it, 'Tis graue, graue, no (*Chrysostome* replies) *non est graue o homo*, 'tis not so grie- vous, *†* neither had God commanded it, if it had beene so difficult. But how shall it be done? *Easily*, as he followes it, if thou shalt looke to heauen, behold the beauty of it, and what God hath promised to such as put vp iniuries. But if thou resist and goe about *vim vi repellere*, as the custome of the World is, to right thy selfe, or halt giuen iust cause of offence, tis no iniury then but a con- digne punishment thou hast deserued as much. *A te principum, in te recidit crimen quod a te fuit, peccasti, quiesce*, as *Ambrose* ex postulates with *Cain. lib. 3. de Abel & Cain.* *k* *Dionysius* of *Syracuse*, in his exile was made stand with- out doore, *patienter ferendum fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it vp, and laid the fault where it was, in his owne pride and scorne which in his prosperity he had formerly shewed others. 'Tis *†* *Tul- lies* axiome, *ferre ea molestissime homines non debent que ipsorum culpa con- tracta sunt*, selfe doe selfe haue, as the saying is, they may thanke themselues. For hee that doth wrong must looke to be wronged againe, *Habet & musca splenem, & formica sua bilis inest*, The least flye hath a spleene, and a little Bee a sting. *†* An asse oerwhelmed a Thisselwarpes neast, the little bird pec- ked his gaul'd backe in revenge, and the Humble-bee in the Fable, flung downe the Eagle's eggs out of *Iupiters* lappe. *Bracidas* in *Plutarch* put his hand into a mouse neast, and hurt her young ones, shee bit him by the finger. *†* *I see now* (saith he) *there is no creature so contemptible, that will not be re- venged.* 'Tis *lex talionis*, and the nature of all things so to doe; if thou wilt liue quietly thy selfe, *†* doe no wrong to others. If any be done thee put it vp, with patience endure it. For *1* *this is thanke worthy*, saith our Apostle, *if a man for conscience towards God endure grieffe, and suffer wrong undeserued: for what praise is it, if when yee be buffeted for your faults, you take it patient- ly? but if when you doe well; yee suffer wrong, and take it patiently, there is thanks with God, for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quod bonus non est*, he that cannot beare iniu- rics witnesseth against himselfe that hee is no good man, as *Gregory* holds. *k* 'Tis the nature of all wicked men to doe iniuries, as it is the property of all bo- nest men patiently to beare them. *Improbitas nullo flectitur obsequio.* The Wolfe in the *†* Embleme sucked the goat (so the shephard would haue it) but he kep neuerthelesse a Wolfes nature, ** a knaue will be a knaue.* Iniury is on the other side a good mans footboy; his *fidus Achates*, and a lackey fol- lowes him wheresoeuer he goes. Besides, *miseria est fortuna que caret inimi- co*, he is in a miserable estate that wants enimies, it is a thing not to be avoi- ded, and therefore with more patience to be endured. *Cato Censorius*, that vpright *Cato* of whom *Raterculus* giues that honourable *elogium*, *bene fecit quod aliter facere non potuit*, was *†* 50 times endited and accused by his fellow cittizens. If there were no other respect then that of Christianity, reli- gion and the like, to enduce men to be long suffering and patient, yet me

me thinks the nature of iniury it selfe, is sufficient to keepe them quiet, the tumults, vproares, miseries, discontents, anguish, losse, dangers that attend vpon it might restraine the calamities of contention, for as it is with ordinary gamesters, the gaine goes to the box, so falls it out to such as contende, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cantos*, other mens misfortunes in this kinde, & common experience might detaine them. ^m The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant and dragons conflict in † *Pliny*, the Dragon got vnder the Elephants belly, & sucked his blood so long, till he fel down dead vpon the Dragon, & killed him with the fall, so both were ruined. Tis an Hydras head contention, the more they striue, the more they may, and as *Praxiteles* did by his glasse, when he saw a scurvy face in it, breake it in peeces, but for that one, he saw many more as bad in a moment: for one iniury done they provoke another *cum faenore*, & twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude, but if thou hast receiued a wrong, wisely consider of, and if thou canst possibly, compose thy selfe with patience to beare it: This is the safest course, and thou shalt finde greatest ease to be quiet.

ⁿ I say the same of scoffes, slanders, contumelies, obloquies, diffamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace, tis but opinion, if wee could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scold to his wife, when she brawled, he plaid on his drumme, and by that meanes madded her more, because she saw that he would not bee moued. *Diogenes* in a crowd when one called him backe, and told him how the boyes laughed him to scorne, *ego, inquit, non rideor*, tooke no notice of it. *Socrates* was brought vpon the stage by *Aristophanes*, and misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoever good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Euen so should a Christian souldier doe, as *Hierome* describes him, *per infamiam & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, ^o not be moued, for honesty is a sufficient rewarde, *probitas sibi premium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, † *Improbis ipsa nequitia supplicium*.

Yea but I am ashamed, disgraced, dishonored, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprend. miserum est*) my filthy lust, abominable oppression and avarice lies open, my good names lost, my fortunes gone, I haue beene stigmatized, whipt at poast, arraigned and condemned, I am a common obloquy, I haue lost mine cares, odious, execrable, abhorrd of God and men. Bee content tis but a nine daies wonder, and as one sorrow driues out another, one passion another, one cloud another, one rumor is expelled by another: Euery day almost comes new newes vnto our eares, as how the Sunne was eclipsed, meteors seene ith aire, monsters borne prodigies, how the *Turkes* were ouerthrowne in *Persia*, an Earthquake in *Helvetia*, *Calabria*, *Iapan*; or *China*, an inundation in *Hollande*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a

man

^m Hoc scio pro
certo quod si cū
stercore certo,
Vincō seu vin-
cor, semper ego
maculor.
† Lib. 3. cap. 2.

ⁿ Obloquutus
est, probrumq;
tibi intulit quis-
piam, siue vera
is dixerit, siue
falsa, maximam
tibi coronam te-
xueris si mansu-
ete conuictum
tuleris. Chrys. in
6. cap. ad Rom.
ser. 10.

^o Tullius epist
Dolabelle, tu
fortis animo,
& tua modera-
tio, constantia,
eorum infamez
iniuriam.
† Boetius consol.
lib. 4. prof. 3.

330 man is made a Lord, a Bishop, another hanged, depofed, preft to death, for some murder, treason, rape, theft, oppreffion, all which wee doe heare at first with a kinde of admiration, detestation, confternation, but by and by they are buried in filence, thy fathers dead, thy brother robd, wife runnes mad, neighbour hath kild himfelfe, tis heavy, carefull, groffe newes at first, in euery mans mouth, table talke, but after a while who fpeakes or thinkes of it. It will be fo with thee and thine offence, it will bee forgotten in an instant, bee it theft, rape, sodomy, murder, incest, treason &c. thou art not the first offender, nor shalt not be the last; tis no wonder, euery houre fuch malefactors are called in question, nothing fo common,

Quocunq; in populo, quacunq; sub axe,

Comfort thy felfe thou art not the sole man. If he that were gilleffe himfelfe should fling the first stone at thee, and he alone should accuse thee that were faultleffe; how many executioners, how many accusers wouldst thou haue? If euery mans finnes were written in his forehead, and secret faults knowne, how many thousands would perallell, if not exceed thine offence? It may be the Iudge that gaue sentence, the Iury that condemned thee, the fpectators that gazed on thee, deserued much more, and were farre more guilty then thou thy felfe. But it is thine infelicity to be taken, to bee made a publike example of Iustice, to be a terror to the rest, yet should euery man haue to his desert, thou wouldst perduenture be a Saint in comparifon, *vexat censura columbas*, poore foules are punished, the great ones doe 20 thousand times worle, and are not fo much as spoken of.

† Ter. Pbor.

† *Non rete accipitri tenditur neq; miluio,*

Qui male faciunt nobis, illis qui nil faciunt tenditur.

The nets not laid for kites or birds of pray,

But for the harmeleffe still our ginnes we lay.

Be not dismaied then *humanum est errare*, wee are all sinners, dayly and hourelly subiect to temptations, the best of vs is an hypocrite, a grieuous offender in Gods fight, *Noah, Lot, Dauid, Peter, &c.* how many mortall finnes doe wee commit? Shall I say, be penitent, aske forgiueneffe, and make amendes by the fequle of thy life, for that foule offence thou hast committed, recouer thy credit by some noble exploit, as *Themistocles* did, for hee was a most deboshed and vitious youth, *sed iuuenta maculas praeclaris factis deleuit*, but made the World amendes by braue exploits; at last become a new man and seeke to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall, may stand as vpright as euer he did before. *Nemo desperet meliora lapsus*, a wicked liuer may be reclaimed, and proue an honest man; he that is odious in present, hissed out, an exile, may bee receaued againe with all mens fauours, and singular applaufe, fo *Tully* was in *Rome*, *Alcibiabes* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy felfe, vex, and grieue thy felfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be gultles it concernes thee not

† *Irrita vaniloqua quid curas spicula linguae,*

Latrantem curat ne alta Diana canem?

† *Camerar. emb,*
61. cent. 3.

Doth

Doth the Moone care for the barking of a dogge? They detract, scoffe and rayle, saith one, and barke at me on euery side, but I, like that *Albanian* dog, sometimes giuen to *Alexander* for a present, *vindico me ab illis solo contemptu*, I lye still and sleepe, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus*: As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nil moror ictus*, ° a Lizard in *Camomile*, I decline their fury and am safe.

*Integritas virtusq; suo munimine tuta,
Non patet aduersa moribus inuidie.*

Vertue and integrity are their owne fence,
Care not for envy, or what comes from thence.

Let them raile then, scoffe, & slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinkes, is not moued, because hee knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it, Kings and Princes, wise, graue, prudent, holy, good men, diuine, all are so serued alike. ¶ *O Iane a tergo quæ nulla ciconia pinxit*, *Antevorta* and *Postvorta* *Iupiter's* gardians, may not helpe in this case, they cannot protect, *Moses* had a *Dathan* a *Corath*, *Dauida Shimci*, God himselfe is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum bene feceris male audire*, the chiefest men, and most vnderstanding are so vilified, let him take his † course. And as that lusty courser in *Æsop*e, that contemned the poore Ass, came by and by after with his bowels burst, a packe on his backe, and was derided of the same Ass, *contemnentur ab ijs quos ipsi prius contempserunt, & irridentur ab ijs quos ipsi prius irriserunt*, they shall bee contemned and laughed to scorn of those whom they haue formerly derided. Let them contemne, disfaime, or vndervalue, insult, oppresse, scoffe, slander, abuse, curse and sweare, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they haue all done, a good conscience is a continuall feast, innocency will vindicate it selfe. *Elogium mihi præ foribus*, my posie is, not to be moued, that † my *Palladium*, my breast plate, my buckler, with which I ward all iniuries, offences, lyes, slanders, I leane upon that stake of modesty, so reccaue and breake asunder all that foolish force of *Livor* & *Spleene*. And who soeuer he is that shall obserue these short instructions, without all question he shall much ease and benefit himselfe.

In fine, if Princes would doe Iustice, Iudges be vpright, Cleargie men truly devout, and so liue as they teach, if great men would not be so insolent, if souldiers would quietly defend vs, the poore would bee patient, rich men would be liberall and humble, Cittizens honest, Magistrates meeke, superiours would giue good example, subiects peaceable, young men would stand in awe: if Parents would be kind to their children, and they againe obedient to their Parents, brethren agree amongst themselves, enimies be reconciled, seruant trusty to their Masters, Virgins chaste, Wiues modest, Husbandes would be louing and lesse icalous: If we could imitate *Christ* and his Apostles, liue after Gods lawes, these mischiefes would not so frequently happen amongst vs; but being most part so irreconcilable as we are, perverse, proud, insolent, factious and malicious, prone to contention, anger and revenge, of such fiery spirits, so captious, impious, irreligious, so opposite to vertue, void of grace, how should it otherwise be? Many men are very testy by nature, apt

* *Catullus*o *Tullius* epist.*Dolabella*, tu*fortis animo*,

Et tua modera-

tio, constantia,

eorum infames

iniurias.

p *Lipsius* elect.

lib. 2. ult.

*Latrant me i-**ceo ac taceo. &c.*

o The symbole

of I. *Kevenbe-**der* a *Carin-**thian Baron**fauili Sambucus*

* The symbole

of *Gonzaga*duke of *Man-**tua*.q *Perf. Sat. 1.** *Magni animi*

est iniurias des-

picere. *Seneca* de*ira. cap. 31.*† *Quid turpius**quam sapientis**vitam ex inspi-**entis sermone**pendere?* *Tullius*2. de *Finibus.*r *Tu te consci-**entia solare, in**cubiculum in-**gredere, ubi se**cure requiescas.**Minnit se quo-**dammmodo pro-**bantis conscien-**tia secretum.**Boethius* lib. 1.

prof. 4.

s *Ringatur leet*

et maledicant,

*Palladium illud**pectori oppono.**Non Aouerit:**confisso modestie**veluti sudi inni-**tens, excipio et**frango stultissi-**um impetam**livoris. Pueran.*

lib. 2. epist. 58.

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* Mil. glor. Act.
3. Plautus.t Bion said his
father was a
rogue, his
mother a
whore to pre-
vent obloquy,
and to shew
that nought
belonged to
him but goods
of the minde.

to mistake, apt to quarrell, apt to provoke & misinterpret to the worst, every thing that is said or done, and therevpon heape vnto our selues a great deale of trouble, and disquietnesse to others, smatterers in other mens matters, tale bearers, whisperers, lyers, they cannot speake in season, or hold their tongues when they should, * *Et suam partem itidem tacere, cum aliena est oratio*: they will speake more then comes to their shares, in all companies, and by those bad courses accumulate much evill to their owne soules, (*qui contendit, sibi convitium facit*) their life is a perpetual brawle, they snarle like so many dogs, with their wiues, children, servants, neighbours, & all the rest of their friends, they can agree with no body. But to such as are iudicious, meeke, submisse, and quiet, these matters are easily remedied: they will forbear vpon all such occasions, neglect, contemne, or take no notice of them, dissemble, or wisely turne it off. If it be a naturall impediment, as a red nose, squint eies, crooked legs, or any such imperfection, infirmitie, disgrace, reproach, the best way is to speake of it first thy selfe, and so thou shalt surely take away all occasions from others to iest at, or contemne, that they may perceiue thee to bee carelesse of it. *Vatinius* was wont to scoffe at his owne deformed feet, to prevent his enimies obloquies and sarcasmes in that kinde; or else by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glasses presented to him, with his owne hands, lest he should bee ouermuch moued when they were broken by chance. And sometimes againe, so that it be discreetly and moderately done, it shall not be amisse to make resistance, to take downe such a saucie companion, no better meanes to vindicate himselfe to purchase small peace: for he that suffers himselfe to be ridden, or through pusillanimity or sottishnesse will let euery man baffle him, shall be a common laughing stock for all to flout at. As a Curre that goes through a Village, if he clap his taile betweene his legges, and runne away, every cute will insult ouer him, but if he bristle vp himselfe, and stand to it, giue but a counter-snarle, there's not a dog dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other griuances there are, which happen to mortals in this life, from friends, wiues, children, seruants, masters, companions, neighbours, our owne defaults, ignorance, errors, intemperance, indiscretion, infirmities, &c. and many good remedies to mitigate and oppose them, many diuine precepts to counterpoise our hearts, speciall antidotes both in Scriptures & humane Authors, which who so will obserue, shall purchase much ease & quietnesse vnto himselfe: I will point at a few. Those Propheticall, Apostolicall admonitions, are well knowne to all, what *Solomon*, *Siracides*, our Sauour *Christ* himselfe hath said tending to this purpose: as *Feare God, obey the Prince: be sober and watch: pray continually: be angry, but sinne not: remember thy last: fashion not your selues to this world, &c. apply your selues to the times: stroue not with a mighty man: recompence good for euill: let nothing be done through contention or vaine-glory, but with meeknesse of minde euery man esteeming of others better then himselfe, loue one another.* Or that Epitome of the Law and the Prophets, which our Sauour inculcates, *loue God aboue all, thy neighbour as thy selfe.* And whatsoeuer you would that men should doe vnto you, so doe vnto them, which *Alexander Severus* writ in letters of gold, and vsed as a Motto, *Hierome* commendeth to *Celantia* as an excellent way

u Lib. 2. ep. 25

way, amongst so many intisements and worldly provocations to rectifie her
 life. Out of humane Authors take these few cautions, *x Know thy selfe.* y Bee
 contented with thy lot. *z Trust not wealth, beauty, nor parasites, they will bring*
thee to destruction. *a Have peace with all men, warre with vice.* *b Be not idle.*
c Looke before you leap. *d Beware of had I wist.* *e Honour thy parents, speake*
well of friends. *f Be temperate in foure thing, lingua, loculis, oculis, & poculis,*
watch thine eye, g moderate thine expenses, Hearc much, speake little, † sustine
& abstine. *‡ If thou seest ought amisse in another, mend it in thy selfe.* *§ Keep thine*
owne counsell, reveale not thy secrets, be silent in thine intentions, ¶ Give not
*care to tale-tellers, bablers, be not scurrilous in conversation: * iest without*
bitternesse: give no man cause of offence: set thine house in order, h Take heed
of suretiship. † Fide & diffide, as a Fox on the yce, take heed whom you trust.
i Live not beyond thy meanes. k Give chearefully. Pay thy dues willingly. Bee
not a slave to thy mony. l Omit not occasion, embrace opportunitie, loose no time.
m Be humble to thy superiour, respectiue te thine equall, affable to all, n but not
familiar. Flatter no man. o Lie not, dissemble not. Keepe thy word and pro-
mise, be constant in a good resolution. Speake truth. Be not opinatiue, maint ain
no factions. Lay no wagers, make no comparisons. p Finde no faults, meddle not
with other mens matters. Admire not thy selfe. q Bee not proud or popular.
r Insult not. Fortunam reverenter habe. s Feare not that which cannot bee a-
*voided. † Griue not for that which cannot be recalled. * Vnderualne not thy*
selfe. Accuse no man, commend no man rashly. Goe not to law without great
cause. Stirue not with a greater man. Cast not off an old friend, Take heed of a
reconciled enimie. † If thou come as a guest stay not too long. Be not vnthank-
full. Be meek, mercifull and patient. Doe good to all. Be not fond of faire words.
** Be not a neuter in a faction. Moderate thy passions. c Thinke no place with-*
out a witnesse. u Admonish thy friend in secret, commend him in publike. Keep
good company. x Loue others to be beloued thy selfe. Ama tanquam osurus. A-
micus tardo fias. Provide for a tempest. Noli irritare crabrones. Doe not pro-
stitute thy soule for gaine. Make not a foole of thy selfe to make others merry.
Marry not an old Cronie or a foole for mony. Be not over sollicitous or curious.
*† Seeke that which may be found. * Seeme not greater then thou art: Take thy*
pleasure soberly. Ocimum ne terito. y Live merrily as thou canst. z Take heed
by other mens examples. Goe as thou wouldst be met, sit as thou would be found.
a yeeld to the time, follow the streame. Wilt thou liue free from feares & cares?
b Live innocently, keepe thy selfe vpright, thou needest no other keeper, &c.
 Looke for more in *Isocrates, Seneca, Plutarch, Epictetus, &c.* and for defect,
 consult with cheefe-trenchers, and painted cloathes.

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x Nosce te ipsum

y contentus abi.

z Ne fidas opi-

bus, neq; parasit-

is, trahunt in

precipitium.

a Pacem cum

hominibus habe,

bellum cum vi-

tiis. Olho z Im-

perat. symb.

b Demon te

nunquam otio-

sum inueniat.

Hieron.

c Diu delibera-

dum quod statu-

endum est semel.

d Falsipentis est

dicere non pu-

tarum

e Ames paveniē

si equum aliter-

feras, prestes pa-

rentibus pieta-

tem, amicis dile-

ctionem.

f Comprime lin-

guam Quid de

quoq; viro &

cui dicas sepe

carveto. Libenti-

us audias quam

loquaris, vive

ut vivas.

† Epictetus: opti-

me feceris si ca-

feceris que in a-

lio reprehendis.

Nemini dixeris

que nolis efferi.

g Fuge susurro-

nes. Percussorē

fugito, &c.

* Sint sales si-

ne vilitate. Sen.

h Sponde, presto

noxa.

i Tecum habita

k Bis dat qui

cito dat.

† Camerar. emb.

55. cent. 2. cave cui credas, vel demini fidas. Epicharmus. l Post est occasio calva. m Nimia familiaritas parit contemp-
 tum. n Mendacium servile vitium. o Arcanum neq; tu scrutaberis vilius unquam, Commissumq; teget, Hor. li. x. ep. 19. Nec tua
 laudabis studia aut aliena reprehendes. Hor. ep. l. 18. p Ne te quesiveris extra. q Stultum est timere, quod vitare non potest. † De re
 amissa irreparabili ne doleas. * Tanti eris aliis quanti tibi fueris. r Neminem cito laudes vel accuses. † Nullius hospitis grata
 est mora longa. * Solonis lex apud Aristotelem. Gellius, lib. 2. cap. 12. † Nullum locum putes sine teste, semper adesse deum co-
 gita. u Secreto amicos admone, lauda palam. x Ut ameris amabilis esto Eros & Anteros gemelli Veneris, id est, amatio &
 redamatio. Plat. y Dum fata sinunt vivine leti, Seneca. z Id apprime in vita vitale, Ex aliis observare sibi quod ex usu fiet. Ter-
 a Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamma flato. b Nulla cer-
 tior custodia innocentia inexpressibile munimentum munimento non egere.

Against Melancholy it selfe.

*¶ Vnicuique summ
onus intolerabile
videtur.*



Very man, saith *Seneca*, thinkes his owne burthen the heaviest, & a melancholy man aboue all others complaines most, Wearinesse of life, abhorring all company and light, feare, sorrow, suspition, bashfulnesse, and those other dread Symptomes of body & minde must needs aggravate this misery: yet conferred to other maladies, they are not so haynous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new and in disposition, tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they haue *lucida intervalla*, sometimes well, and sometimes ill: And amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grieuously sicke of the stone, though it was most troublesome, and an intolerable paine to him, yet it was no whit offensive to others, not loathsome to the spectators, gastly, fullsome, terrible, as plagues, Apoplexies, leprosy, wounds, sores, tetter, pox, pestilent agues are, which either admit of no company, terrifie or offend those that are present. In this maladie that which is, is wholly to themselves: and those symptoms not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no smell-feasts, praters, panders, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to bee honest. They are freed in this from many other infirmities, solitarines makes them more apt to contemplate; suspition wary, which is a necessary humour in these times, *¶ Nam pol qui maxime cavet, is saepe cautior captus est*, hee that takes most heed, is often circumvented and ouertaken. Feare and sorrow keep them temperate and sober, and free them from many dissolute acts, which iollity and boldnesse thrust men vpon: They are therefore no *sicary*, roaring boyes, theeves or assassins. As they are soone dejected, so they are as soon, by soft words and good perswasions reared. Wearisomesse of life, makes them they are not so besotted, on the transitory vaine pleasures of the world. If they dote in one thing they are wise & well vnderstanding in most other. If it be inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, *¶ hic furor o superi, sit mihi perpetuus*. Some thinke fooles and disards liue the merriest liues, as *Ajax* in *Sophocles*, *Nihil scire vita iucundissima*, tis the pleasantest life to knowe nothing: These curious arts and laborious sciences, *Galens*, *Tullies*, *Aristotles*, *Iustinians*, doe but trouble the world some thinke, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance, entire Idiots doe best, they are not macerated with cares, tormented with feares, and anxieties, as other wise men are: for as *†* he said, If folly were a paine, you should heare them houle, roare, and cry out in euery house, as you goe by in the street, but they are most free, iocund, and merry, and in some *¶* countries, as amongst the *Turkes*, honoured

¶ Plautus.

*¶ Petronius Ca-
tal.*

*¶ Parmeno Ce-
lestine, Act. 8.
Si stultitia dolor
esset, in nulla
non domo eiu-
latus audires.
¶ Bnsequius,
Sandes lib. 1.
fol. 89.*

red for Saints, and abundantly maintained out of the common stocke. They are no dissemblers, liers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pittied, which some hold better then to be envied, better to be sad then merry better to be foolish and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extreames it is the best.

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† *Quis hodie
beatior, quam
cui licet stultum
esse, & eorum-
dem immunita-
tibus frui. Sat.
Menip.*

SECT. 4.

MEMB. I. SUBSEC. I.

Of Physicke which cureth with Medicines.

After a long and tedious Dilcourse of these six non-naturall things, and their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physicke which cureth by medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physicke, and hold it vnnecessary, vnprofitable to this or any other disease, because those countries which vse it least, liue longest, and are best in health, as *Hector Boëthius* relates of the Isles of *Orchades*, the people are still sound of Body and Minde, without any vse of Physicke, they liue commonly an 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, † they are very painefull, long-lined, sound, &c. * *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) bigger then ordinary men, bred courstly, very long lined, in so much, that he that died at an hundred yeares of age, went before his time, &c. *Damianus A. Goes*, *Saxo Grammaticus*, *Aubanus Bohemus*, say the like of them that liue in *Norway*, *Lapland*, *Finmarke*, *Biarmia*, *Corelia*, all ouer *Scandia*, & those Northerne Countries, they are most healthfull, and very long-liued, in which places there is no vse at all of Physicke, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of liuing, ^h which is dried fish instead of bread, butter, cheese, and salt meats, most part they drinke water and whay, and yet without Physicke or Physitian, they liue many of them 250 yeares. I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iovius* in his description of *Brittaine*, & *Levinus Lemnius*, obserue as much of this our Island, that there was of old no vse of Physick amongst vs, and but little at this day, except it be for a few nice idle citizens, surfetting Courtiers, and staulfed Gentlemen lubbers. The country people vse kitchin Physicke, and common experience tells vs, that they liue freest from all manner of infirmities, that make least vse of Apothecaries Physicke. Many are overthrowne by preposterous vse of it, and thereby get their bane, that might otherwise haue escaped; * some thinke Physitians kill as many as they saue, & who can tell, ^k *Quot Themison egros autumno occiderit vno?* How many murders they make in a yeare, *quibus impunè licet hominem occidere*, that

§ *Lib. 1. hist.*
† *Parvo vicentes, laboriosi, longevi, suo contenti, ad centum annos viuunt.*
* *Lib. 6. de Nup, Philol. Ultra humanam fragilitatem prolixo, ut immaturè, pereat qui centenarius moriatur, &c.*
h *Victus eorum caseo & lacte consistit, potus aqua & serum, pisces loco panis habent, ita multos annos sepe 250. absq; medico & medicina viuunt.*
† *Lib. de 4. complex.*
* *Per mortes agunt experimèta, & animas nostras negotiantur, & quod aliis exitiale hominem occidere, is impunitas.*
Summa. Plinius, & Iuven.

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that may freely kill folkes & haue a reward for it, for according to the *dutch proverbe, a new Physitian must haue a new Churchyard; and who daily obserues it not. Many that did ill vnder the Physitians hands, haue happily escaped, when they haue bene giuen ouer by them; left to God and Nature, and themselues. 'Twas *Plinies dilemma* of old, ¹ *Every disease is either curable or incurable, a man recouers of it, or is killed by it, both waies Physicke is to be reiected. If it be deadly, it cannot be cured, if it may be helped, it requires no Physitian, Nature will expell it of her selfe.* *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their city, as *Pliny* & *Celsus* relate, for 600 yeares not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor law neither) as † *Pet. And. Canonherius* a Patritian of *Rome* & a great Doctor himselfe, one of their owne tribe, proues by 16 arguments, because it is mercenary as now vsed, base, and as Fidlers play for a reward.

¹ *Omnis morbus lethalis aut curabilis, in vitam desinit aut in mortem. Viroq; igitur modo medicina inutilis, si lethalis, curari non potest, si curabilis, non requirit medicum, Natura expellet*
 † *In interpretationes politico morales in 7. Aphorism. Hippoc. libros.*

^m *Prefat. de contradi. med.*

ⁿ *Opinio facit medicos: a faire gowne, a velvet cap, the name of a Doctor is all in all.*

† *Morbus alius pro alio curatur aliud remedium pro alio.*

o *Contrarias proferunt sententias. Cardan. p Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

Iuridicis, medicis, fisco, fas viuere rapto, tis a corrupt trade, no science, art, or profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The *Diuell* himselfe was the first inuenter of it: *Inuentum est medicina meum*, said *Apollo*, and what was *Apollo* but the *Diuell*. The *Greekes* first made an Art of it, and they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may beleue *Varro*, *Pliny*, *Columella*, most of their best medicines were deriued from his Oracles. *Aesculapius* his son had his temples erected to his Deity, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, and as his successors, *Phaon*, *Podalirius*, *Melampus*, *Menecrates* (another God) by charmes, spells, and ministry of bad spirits, performed most of their cures. The first that euer wrot in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentatour *Galen*, whom *Scaliger* calls *Fimbriam Hippocratis*, but as ^m *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines absolete, and now most part reiected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients confidence, and good opinion they had of them, then out of any skill of theirs, which was very small, he saith, they themselues Idiots and Infants, as are all their Academicall followers. The *Arabians* receaued it from the *Greekes*, and so the *Latines*, adding new precepts and medicines of their owne, but so imperfect still, either through ignorance of Professors, Impostors, Mountebankes, Empiricks, disagreeing of Sectaries, (which are as many almost as there be diseases) enuy, couetousnesse, and the like, they doe much harme amongst vs. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they giue quite contrary physicke, one saith this, another that, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, † *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them, *All arts* (saith *P. Cardan*) admit of cosening, *Physicke amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised

practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*; binders for purgatives, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If hee recovered, then they cured him themselves: Much emulation, imposture, malice, there is amongst them: if they be honest, and meane well, yet a knave Apothecary, that administers the Physick, and makes the medicine, may doe infinit harme, by their old obsolete doses, adulterine drugs, bad mixtures, *quid pro quo, &c.* See *Fuchsius lib. 1. sect. 1. cap. 8. Cordus Dispensatory*, and *Brassivola's examen simpl. &c.* But it is their ignorance that doth more harme, then rashnes; their Art is wholly coniecturall, if it be an art, vncertaine, imperfect, and got by killing of men, they are a kinde of butchers, leeches, men-slayers; Surgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselves come not farre behinde; for according to that facete Epigramme of *Maximilianus Vrentius*, what's the difference?

*Chirurgus medico quo differt? scilicet isto,
Enecat hic succis, enecat ille manu,
Carnifice hoc ambo tantum differre videntur,
Tardius hi faciunt, quod facit ille citò.*

But I returne to their skill, many diseases they cannot cure at all, as Apoplexy, Epilepsy, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram,

quartan agues, a common ague sometimes stumbles them all, they cannot so much as ease, they knowe not how to iudge of it. If by Pulses, that doctrine some hold, is wholly superstitious, & I dare boldly say with *Andrew Dudeth* that variety of pulses described by Galen, is neither observed nor understood of any. And for vrine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* and some other Physitians haue proued at large: I say nothing of Criticke dayes, errors in Indications &c. The most rationall of them, and skilfull, are so often deceaued, that as *Tholosanus* inferres, *I had rather beleue and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their Patients to the market to bee cured:* Which *Herodotus* relates of the *Aegyptians*, *Strabo*, *Sardus*, and *Aubanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take vpon them to cure all diseases, as our professors doe, but some one, some another, as their skill and experience did serue, † *One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gaine, but in charity, to doe good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths. But I will vrge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny me Physick when I am sick: for my part, I am well perswaded of Physick: I can distinguish the abuse from the vse, in this and many other Arts, and Sciences, † *aliud vinum, aliud ebrietas*

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q Omnis agrotus, propria culpa perit, sed nemo nisi medici beneficio restituitur. Agrippa.

1 Lib. 3 Crat. ep.

Wincelao Raphano.

Ausim dicere, tot pulsuum differenti-

as, que describuntur à Galeno

nec à quoquam intelligi, nec obseruari posse.

1 Lib. 28. cap. 7.

syntax ori. mirab: Mallem ego expertis credere

solim: quam merè ratiocinationibus, neq; satis laudare possim institutum Babylonium, &c.

† Herod. Euterpe de Aegyptiis.

Apud eos singulorum morborum sunt singuli medici, alius oculos alius dentes, alius caput, partes occultos morbos alius.

† Cyrip. lib. 1.

Velut amictuum refractorum refractorum, &c.

† Chrysof. hom.

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t Prudens & pius medicus, morbum ante expellere satagere. cibus medicinalibus, quam pura medicinis. u Quicumq; potest per alimenta restituere sanitas, fugiendus est penitus usus medicamentorum.

x Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate.

y Quicumq; pharmacatur in iuventute, deflebit in senectute.

z Hildsh. spic. 2. de mel. fol. 276. Nulla est firma medicina purgans, que non aliquam de viribus, & partibus corporis deprædat.

a Lib. I. & Bart lib. I. cap. 12.

b 2. de vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus abducit, substantiam corporis aufert.

ebrietas, wine and drunkenesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *merito pro dijs habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Ciprus*, *Diana* at *Ephesus*, and those other Gods were confined and adored alone in some peculiar places, *Æsculapius* had his Temple and Alters every where, in *Corinth*, *Lacedemon*, *Athens*, *Thebes*, *Epidauræ* &c. as *Pausanius* records, for the latitude of his art, diety, worth, and necessity. With all vertuous and wise men therefore I honor the name, & calling, as I am inioyned to honour the *Physitian* for necessity sake. The knowledge of the *Physitian* lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, *Eccles. 58. 1.* One thing I will adde, that this kinde of Physicke is very moderately and advisedly to be vsed, vpon good occasion, when the former of Diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphorif. *A discreet and godly Physitian doth first endeauour to expell a disease by medicinall diet, then by pure medicine:* and in his ninth, *he that may be cured by Diet, must not meddle with Physicke.* So in his 11 Aphorif. *A modest and wise Physitian, will never haften to vse medicines, but vpon urgent necessity, & that sparingly too:* because (as he adds in his 13. Aphorif.) *Whosoever takes much Physicke in his youth, shall soone bewaile it in his old age:* Purgatiue Physicke especially, which doth much debilitate nature. For which causes some Physitians refraine from the vse of Purgatiues, or else sparingly vse them.² *Henricus Ayreus* in a consultation, for a melancholy person, would haue him take as few purges as hee could, *because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia*, which² *Celsus* and others obserue, or ill digestion, and bad iuyce through all the parts of it. *Galen* himselfe confesseth, *that purgatiue Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies.* But this without question, is to bee vnderstood of such purgers as are vnseasonably or immoderately taken, they haue their excellent vse in this, as well as most other infirmities. Of Alteratiues & Cordials no man doubts, be they simples, or compounds. I will amongst that infinite varietie of medicines, which I finde in every *Pharmacopea*, every *Physitian*, *Herbalist*, &c. single out some of the chiefest.

SVBSEC. 2.

Simples proper to Melancholy, Against Exoticke Simples.



Medicines properly applied to Melancholy, are either *Simple* or *Compound*. *Simples* are *Alteratiue* or *Purgatiue*. *Alteratiues* are such as correct, strengthen, Nature, alter, any way hinder or resist the disease, and they bee hearbes, stones, minerals, &c. all proper to this humour. For as there be diuerse distinct infirmities, continually vexing vs

ε Νῆσοι δ' ἀνθρώποισι οἴον ἡμέρη ἢ δ' ἐπὶ νυκτὶ
Αὐτόματι φοιτῶσι, καὶ θνήσκουσιν φέρονται
Σιγῇ, ἐπειὶ φωνὴν ἐξείλετο μάλιστα Ζεὺς.

Diseases steale both day and night on men,
For *Jupiter* hath taken voice from them,

So there be severall remedies, as ^dhe saith *each disease a medicine, for every*
humour; and as some hold, euery clime, every country, and more then that
every priuate place hath his proper remedies growing in it, peculiar almost
to the domineering and most frequent maladies of it. As ^e one discourseth,
Wormewood grows sparingly in Italy, because most part there they bee misaf-
fected with hot diseases, but henbane, poppy, and such cold hearbes: with vs in
Germany, Poland, great store of it in euery waste. Baracellus Horto geniali, and
Baptista Porta Physiognomica, lib. 6 cap. 33. gaue many instances and exam-
ples of it, and bring many other proofes. For that cause belike that learned
Fuchsius of Noremberge, f when he came into a Village, considered alwaies
what hearbes did grow most frequently about it, and those he distilled in a sil-
uer limbecke, making use of others amongst them as occasion serued. I
knowe that many are of opinion, our Northerne simples are weake, vnper-
fect, not so well concocted, of such force, as those in the Southerne parts,
not so fit to be vsed in Physicke, and will therefore fetch their druggs a farre
off: *Sena, Cassia* out of *Aegypt*, *Rubarbe* from *Barbary*, *Aloes* from *Zacotora*,
Turbith, *Agarick*, *Mirabolanes*, *Hermodactils*, from the *East Indies*, *Tobacco*
from the *West*, and some as farre as *China*, *Hellebor* from the *Antycira*, or
that of *Austria* which beares the purple flower, which *Mathiolus* so much
approues, and so of the rest. In the kingdome of *Valence* in *Spaine*, *g* *Magi-*
nus commends two mountaines, *Mariola* and *Rena Golefa*, famous for sim-
ples, *Leander Albertus*, *† Baldus* a mountaine neare the lake *Benacus* in the
territory of *Verona*, to which all the herbalists in the country continually
flocke: *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*: ⁱ others *Mont-*
pelier in *France*, *Prosper Altinus* preferres *Egyptian* simples, *Garcias ab Hor-*
to, *Indian* before the rest, another those of *Italy*, *Crete*, &c. Many times they
are ouercurious in this kinde, whom *Fuchsius* taxeth, *Instit. lib. 1. sec. 1. cap. 1.*
that thinke they doe nothing, except they rake ouer all India, Arabia, Aethio-
pia for remedies, and fetch their Physicke from the three quarters of the World,
and from beyond the *Garamantes*. Many an old wife or country woman doth
often more good with a few knowne and common garden hearbes, then our
bumbast Physicians, with all their prodigious, sumptuous, far fetched, rare, con-
iecturall medicines. Without all question if wee haue not these rare Exoticke
simples, we hold that at home which is in vertue equivalent vnto them, ours
will serue as well as theirs if they bee taken in a proportionable quantity, fit-
ted and qualified aright, if not much better, and more proper to our consti-
tutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *wee are care-*
lesse of that which is neere vs, and follow that which is a farre off, to knowe
which we will trauell and sayle beyond the seas, wholly neglecting that which
is vnder our eyes. *Opium* in *Turkie* doth scarce offend, with vs in a small quan-
titie it stupifies: *cicuta* or hemlocke is a strong poyson in *Greece*, but with

^c Hesiod. op.
^d Haurmus pres.
prax. med. Quot
morborum sunt
Ideo, tot reme-
diorum genera
variis potentiis
decorata.
^e Penottus de.
nar. med. Quae-
cumq; regio pro-
ducit simplicia,
pro morbis regi-
onis. Crescit raro
absinthium in
Italia quod ibi
plerumq; morbi
calidi. sed cicu-
ta, papauer, &
herbe frigide,
apud nos Ger-
manos & Polo-
nos ubiq; prove-
nit absinthium.
^f Quum in vil-
lam veni, consi-
deravit que ibi
crescebant me-
dicamenta, sim-
plicia frequenti-
ora, & iis ple-
rumq; vni di-
stillatis, & ali-
ter, alimbecum
ileo argenteura
circumferens.
^g Herbe medi-
cis viles omni-
um in Apulia
feracissima.
^h Geog. Ad quos
magnus herba-
riorum numerus
vndiq; confluit.
Sincerus Itiner.
Gallia.
[†] Baldus mons
prope Benacum
herbilegis maxi-
me notus.
^k Qui se nihil
effecisse arbitra-
tur nisi Indiam
Aethiopiam, A-
rabiam, & ul-
tra Garamantas
a tribus mundis
partibus exqui-

fitavem dia corradunt. Tutius saepe medetur rustica anus una, &c. * Epist. lib. 8. Proximorum incuriosi longinqua sectantur
& ad ea cognoscenda iter ingredi & mare transmittere solemus, at quae sub oculis posita negligimus.

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l Part. 2. de
pest. cap. 17.
† Exotica reie-
cit, domesticis
solum nos con-
tentos esse vo-
luit. Melch. A-
damus vit. eius.

m Justu. lib. 1.
cap. 8. sec. 1. ad
exquisitam cu-
randi rationem,
quorum cognitio
imprimis neces-
saria est.

vs it hath no such violent effects: I conclude with ^l I. Voschius, (who as hee much inveyes against those exoticke medicines, so hee promiseth by our European, a full cure, and absolute of all diseases, *à capite ad calcem*) *nostræ regionis herbe nostris corporibus magis conducunt*, our owne simples agree best with vs. It was a thing that *Fernelius* much laboured in his French practice, to reduce all his cure to our proper and domesticke Physicke. So did † *Ianus Cornarius*, and *Martin Rulandus* in Germany, T.B. with vs, as appeareth by a treatise of his divulged in our tongue 1615, to proue the sufficiency of English medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may bee, if like industry were vsed, those farre fetched drugs would prosper as well with vs, as in those countries, whence now we haue them, as well as Cherries, Artichokes, Tobacco, and many such. There haue beene diuerse worthy Physitians, which haue tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Beslar*, *Gerard*, &c. but amongst the rest those famous publike Gardens of *Padua* in Italy, *Noremberge* in Germany, *Leiden* in Holland, *Montpelier* in France, (and ours in *Oxford* now in *feri*, at the cost and charges of the right Honourable the Lord *Danuers* Earle of *Danbye*) are much to be cominended, wherein all Exoticke plants almost are to be seene, and a liberall allowance yearely made for their better maintenance, that young students may be the sooner informed in the knowledge of thē: which as ^m *Fuchs* holdes, is most necessary for that exquisite manner of curing, and as great a shame for a Physitian not to obserue them, as for a workeman not to knowe his axe, saw, squire, or any other toole, which hee must of necessity vse.

SUBSEC. 3.

Alteratiues, Hearbes, Other vegetals, &c.

n Sive ceca vi
ac specifica qua-
litate morbos
futuros arcent
Lib. 1. cap. 10.
Instit. Phar.
o Galen. lib. e-
par lupi epati-
cos curat.
p Stercus pecc-
ris ad Epilepsi-
am &c.
q Prestpintle,
rocket.
r Sabina fetum
educit.
s Wecker. Vide
Oswaldum Crol-
lium lib. de In-
ternis rerum sig-
naturis, de her-
bis particulari-
bus parti cuiq;
conuenientibus.



Amongst those 800 simples, which *Galeottus* reckons vp, *lib. 3. de promisc. doct. cap. 3.* and many exquisite Herbalists haue written of; these few following alone, I finde appropriated to this humour: Of which some be alteratiues, ⁿ which by a secret force, saith *Renodens*, and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects. This is as well obserued in other plants, stones, minerals, and creatures as in hearbs, in other maladies as in this. How many things are related of a mans skull? What feuerall vertues of cornes in a horse legge, ° of a Woolfes liuer, &c. of diuerse P excrements of beasts, all good against feuerall diseases? What extraordinary vertues are ascribed vnto plants? *Satyrium* & *eruca*, *Penem erigunt*, *vitex* & *nympha semen extingunt*, ^r some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennes, &c. and that which is more to bee admired, that such & such plants, should haue a peculiar vertue to such particular parts, ^s as to the head Aniseeds, foalefoot, Betony, Calamint, Eye-bright, Lauander, Bayes, Roses, Rue, Sage, Marjoram, Piony, &c. For the lungs Calamint, Lichoras, *Enula campana*, Hyfop, Horehound, water Germander, &c. For the heart, Borage, Buglosse, Saffron,

Saffron, Bawm, Basil, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Parslan. For the liuer, Darthspine or *Camepitis*, Germander, Agrimony, Fennell, Endiue, Succory, Liuerwort, Barbaries. For the spleene, maiden-haire, fingerferne, doddler of thyme, hoppe, the rinde of ash, Betony. For the kidneyes, grummell, parslly, saxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, sauine, &c. For the ioynts, Camomile, St Iohnswort, organ, rue, couflips, centaury the lesse, &c. And so to peculiar diseases. To this of melancholy you shall finde a Catalogue of hearbs proper, and that in enery part. See more in *wecker*, *Renodeus*, *Heurnius liber. 2. cap. 19. &c.* I will briefly speake of some of them, as first of alteratiues, which *Galen* in his third booke of diseased parts, preferres before diminutiues, and *Trallianus* braggs, that hee hath done more cures on melancholy men by moistning, then by purging of them.

In this Catalogue, Borage and Buglosse may challenge the chiefest place, whether in substance, iuice, roots, seeds, flowers, leaues, decoctions, distilled waters, extracts, oyles, &c. for such kinde of hearbs be diuersly varied. Buglosse is hot and moist, and therefore worthily reckoned vp amongst those hearbs, which expell melancholy, and exhilarate the heart. *Galen lib. 6. cap. 80. de simpl. med. Dioscorides lib. 4. cap. 123. Pliny* much magnifies this plant. It may be diuersly vsed, as in Broth, in Wine, in Conserues, Syrups, &c. It is an excellent cordiall, and against this malady most frequently prescribed: an hearbe indeede of such Soueraignety, that as *Diodorus lib. 7. bibli. Plinius lib. 25. cap. 2. & lib. 21. cap. 21. Plutarck. sympos. lib. 1. cap. 1. Dioscorides lib. 5. c. 40. Calius liber. 19. cap. 3.* suppose it was that famous *Nepenthes* of *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Agypt*) sent *Helena* for a token, of such rare vertue, that if taken steept in wine, if wife and children father and mother, brother and sister, and all thy dearest friends should dye before thy face, thou couldst not griue or shed a teare for them.

*Qui semel id pater à mistum Nepenthes iacebo
Hauserit, hic lachrymam non si suauissima protes
Si germanus ei charus, mater q̄, pater q̄,
Oppetat, ante oculos, ferro confossus atroci.*

*Helena*s commended boule, to exhilarate the heart, had no other ingredient, as most of our Critickes coniecture, then this of borage.

Melissa Bawme, hath an admirable vertue to alter Melancholy, be it steept in our ordinary drinke, extracted, or otherwisetaken. *Cardan lib. 8.* much admires this hearbe. It heats and dries, saith *Heurnius*, in the second degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the spirits, *Mathiol. in lib. 3. cap. 10. in Dioscoridem.* Besides they ascribe other vertues to it, as to helpe concoction, to cleanse the braine, expell all carefull thoughts, and anxious imaginations: The same words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchsius*, *Leobel*, *Delacampius*, and every *Herbalist*. Nothing better for him that is melancholy then to steepe this & Borage in his ordinary drinke.

Mathiolus in his fift booke of medicinall Epistles, reckons vp *Scorzonera*, not against poyson only, falling sicknesse, and such as are vertiginous, but to this malady, the root of it taken by it selfe expells sorrow, causeth mirth and lightnesse of heart.

Idem Laurentius cap. 9. Borage.

u Dicor Borago, gaudia semper ago. x Vno infusum bilariatem facit.

Odys. A.

Bawme. y Lib. 2. cap. 2. prax. med. miravi letitiam praebet, & cor confumat, vapores melancholicos purgat a spiritibus.

z Proprium est eius animum hilarem reddere, concoctionem inuare, cerebri obstructions rescare, solitudines fugare, sollicitas imaginaciones tollere.

Scorzonera. a Non solum ad viperarum morus, comitiales, vertiginosos, sed per se accommodata radix tristitiam discutit, bilariatemq̄ conciliat.

Gerard,

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Antony Musa that renowned Physitian to *Cesar Augustus*, in his booke which he writ of the vertues of *Betony*, cap. 6. wonderfully commends that hearbe, *animas hominum & corpora custodit, securas de metu reddit*, it preferues both body and minde, from feares, cares, griefes, cures falling-sicknesse, this and many other diseases, to whom *Galen* subscribes *lib. 7. simpl. med. Dioscorides lib. 4. cap. 1. &c.*

Marigold is much approued against Melancholy, and often vsed therefore in our ordinary broth, as good against this and many other diseases.

Hop.

Lupulus, hop, is a soueraigne remedy, *Fuchsius cap. 58. Plant. hist.* much extolls it, *b it purgeth all choler, and purifies the blood, Mathiol. cap. 140. in 4.*

*b Bilem utramq;
destrabit, sanguinem purgat.*

Dioscor. wonders the Physitians of his time made no more vse of it, because it rarifies and cleanseth; we vse it to this purpose in our ordinary beere, which before was thicke and fulsome.

c Lib. 7. cap. 5.

Wormwood, Centaury, Penniriell, are likewise magnified & much prescribed as I shall after shew, especially in Hypochondriake melancholy, dayly to be vsed, sod in whay: & as *Ruffus Ephesus*, *c Areteus* relate, by breaking winde, helping concoction, many melancholy men haue bene cured with the frequent vse of them alone.

*d Heurnius li. 2.
consil. 185. Scol.
12ii consil. 77.
e Pref. de nar.
med. Omnes ca-
pitis dolores &
phantasmata
zollit, scias nul-
lam herbam in
terris huic com-
parandam viri-
bus & bonitate
nasci.
f Optimum me-
dicamentum in
releri cordis con-
fortatione, & ad
omnes qui tri-
stantur &c.
g Rondoletius
Elenum quod
vim habet mi-
ram ad hilarita-
tem, & multi
pro secreto ha-
bent. Schenkii
obseru. med. cen.
5. obser. 86.
h Afflictas men-
tes relevat, ani-
mi Imaginatio-
nes & Demones
expellit.
i Schenkiius. Mi-
zaldus. Rhafis.*

And because the Spleene and blood are often misaffected in melancholy, I may not omit Endiue, Succory, Dandelyon, Fumetory, &c. which cleanse the blood. *Scolopendria*, *Cuscuta*, *Ceterache*, *Mugwort*, *Liuwort*, *Ashe*, *Tameriske*, *Genitt*, *Maydenhaire*, &c. which much helpe and ease the spleene.

To these I may adde *Roses*, *Violets*, *Capers*, *Fetherfewe*, *Scordium*, *Stæchas*, *Rosemary*, *Rose Solis*, *Saffron*, *Ocyme*, *sweete Apples*, *Wine*, *Tobacco*, *Sanders*, &c. And to such as are cold, the *d* decoction of *Guaiacum*, *Salfaperilla*, *Sassafras*, the flowers of *Carduus Benedictus*, which I finde much vsed by *Montanus* in his consultations, *Iulius Alexandrinus*, *Lelius Egu- binus*, and others. *c Bernardus Penottus* prefers his *Herba Solis*, or dutch *Sindaw*, before all the rest in this disease, and will admit of no hearbe upon the earth to be comparable to it. It excells *Homers Moly*, cures this, falling sicknesse, and almost all other infirmities. The same *Penottus* speaks of an excellent Balme out of *Aponensis*, which taken to the quantity of three drops in a cup of wine, *f* will cause a sudden alteration, driue away dumps, and cheare up the heart. *Ant. Guianerius* in his Antidotary hath *g* many such, *Jacobus de Dondis* the *Aggregator*, repeats *ambergreese*, *nutmegs*, & all spice amongst the rest. But that cannot bee generall, *Amber* and *Spice* will make a hot braine mad, good for cold and moist. *Garcias ab Horto* hath many *Indian* plants, whose vertues he much magnifies in this disease. *Lemnius instit. cap. 58.* admires *Rue* and commends it to haue excellent vertue, to *h* expell vaine *imaginations*, *Diuells*, and to ease afflicted soules. Other things are much magnified by *i* writers as an old *Cock*, a *Rammes head*, a *Wolfes hart borne* or eaten, which *Mercurialis* approues; *Prosper Altinus*, the water of *Nilus*, *Gomesius* all *Sea water*, and at leasonable times to bee sea sicke: *Goats milke*, *Whay*, &c.

Precious Stones, Metals, Minerals, Alteratives.

Precious stones are diversly censured, many explode the use of them or any minerals in Physicke, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an epistle of his to *Peter Monavius*,^k that stones can worke any wonders, let them beleeue that list, no man shall perswade me, for my part I have found by experience there is no vertue in them. But *Matthiolus* in his Comment vpon ^l*Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan*, *Renodeus*, *Alardus*, *Rueus*, *Encelius*, *Marbodeus*, &c.^m *Matthiolus* specifies in Corall: and *Oswaldus Crollius* *Basil. chym.* prefers the salt of Corall.ⁿ *Christoph Encelius* lib. 3. cap. 131. will haue them to be as so many soueraigne medicines against melancholy, sorrow, feare, dulnesse and the like. ^o*Renodeus* admires them, besides they adorne Kings Crownes, grace the fingers, enrich our household stufte, defend vs from enchantments, preserue health, cure diseases, they driue away grieffe, cares, and exhilarate the minde. The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an vnperfect kinde of Ruby, it comes from *Calecut*, ^p if hung about the necke, or taken in drinke, it much resisteth sorrow, and recreats the heart. The same properties I finde ascribed to the *Iacinth* and *Topaze*, ^q they allay anger, grieffe, diminish madnesse, much delight and exhilarate the minde. ^r If it be either carried about, or taken in a potion, it will increase wisdom, ^s faith *Cardan*, expell feare, he brags that he hath cured many mad men with it, which whenthey laid by the stone, were as mad againe as ever they were at first. *Petrus Bayerus*, lib. 2. cap. 13. *veni mecum*, *Fran: Rueus* cap. 19. *de gemmis*, say as much of the *Chrysolite*,^t a friend of wisdom, an enimie to folly. *Pliny* l. 37. *Solinus* cap. 52. *Albertus de lapid.* *Cardan.* *Encelius*, lib. 3. cap. 66. highly magnifies the vertue of the *Beryll*,^u it much avails to a good understanding, represseth vaine conceits, evill thoughts, causeth mirth, &c. In the belly of a swallow, there is a stone found called *Chelidonium*,^v which if it be lapped in a faire cloath, and tied to the right arme, will cure lunatickes, mad men, make them amiable and merry.

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities,^x avails much against phantasticke illusions which proceed from melancholy, preserues the vigor and good estate of the whole body.

The *Eban* stone which Goldsmiths use to sliken their gold with, borne about or giuen to drinke, ^y hath the same properties or not much vnlike.

Levinus Lemnius *Institut. ad vit.* c. 58. amongst other Jewels makes mention of two more notable; *Carbuncle* and *Corall*,^z which driue away childish feares, *Diuells*, overcome sorrow, & hung about the necke represseth troublesome

abiecerint, erupit iterum stultitia. Inducit sapientiam, fugat stultitiam. Idem Cardanus, lunaticos iuvat. num intellectum, comprimit malas cogitationes, &c. Alacres reddit. u Albertus, Encelius cap. 44. lib. 3. Plinius lib. 37. cap. 10. Iacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, iucundos. x Valet contra phantasticas illusiones ex melancholia. y Amentes sanat tristitiam pellit, iram, &c. z Valet ad fugandos timores & demones, turbulenta somnia abigit, & nocturnos puerorum timores compefcit.

^k Cratonis epist. vol. 1. Credat qui vult gemmas mirabilia efficere, mibi qui & ratione & experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.
^l Lib. de gemmis in Margarite & corallum ad melancholicos precipue valent
^m Margarite & n Margarite & gemme spiritus confortant & cor, melancholicam sugant.
^o Prefat. ad lap. prec. lib. 2. sec. 2. de mat. med.
^p Regum coronas ornant, digitos illustrant, supellectilia dicant, a fascino tuentur, morbis medentur, sanitatem conservant, mentem exhilarant, tristitiam pellunt.
^q Encelius lib. 3. c. 4. Suspensus vel ebibitus tristitie multum resistit, & cor recreat.
^r Idem cap. 5. & cap. 6. de Hyacintho & Topazio. Iram sedat, & animi tristitiam pellit.
^s Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos sanat, & quum lapidem t Confert ad bo-

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dreames, which properties almost Cardan giues to that greene coloured a Emmetris, if it bee carried about, or worne in a ring, Rucis to the Diamonde.

a Somnia leta facit argenteo annulo gestatus. b Atrabili aduersatur, omnium gemmarum pulcherrima, celi colorem refert, animam ab errore liberat, mores in melius mutat. c Longis moribus feliciter medetur, deliquis &c. d Sec. 5. Mem. 1. Subf. 5 e Gestamen lapidum & gemmarum maximum fert auxilium & inuamem, unde quidam sunt, gemmas secum ferre student. f Margaritae & uniones que a corachis & piscibus apud Persas & Indos, valde cordiales sunt, &c. Minerals. g Aurum letitiam generat, non in corde, sed in arca virorum h Aurum non aurum. Noxiuum ob aquas rodentes. i Epist. ad Montanum Metalla omnia in vniuersum quouis modo parata, nec rulo, nec commode in ra corpus sumi. j In pararg. Stultissimus pilus occipitis mei plus scit, quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestrae omnes Academiae. Plus proficet gutta mea, quam totorum drachmae & unciae.

Mercurialis admires the Emerald for his vertues in pacifying all affections of the minde, others the Saphire, which is the fairest of all pretious stones, of skie colour, and a great enemy to blacke choler, frees the minde, mends manners, &c. Iacobus de Dondis in his Catalogue of simples, hath Amber Greece, os in Corde cerui, the bone in a Stags heart, a Monocerots horne, Bezoars stone (of which elsewhere) it is found in the belly of a little beast in the East Indies brought into Europe by Hollanders and our countymen Marchants. Renodeus cap. 22. lib. 3. de ment. med. saith hee saw two of these beasts aliue, in the Castle of the Lord of Verry at Coubert.

Lapis Lazuli and Armenus because they purge, shall bee mentioned in their place.

Of the rest in brieft thus much I will adde out of Cardan, Renodeus, cap. 23. lib. 3. Rondoletius lib. 1. de Testat. cap. 15. &c. That almost all Iewells and pretious stones, haue excellent vertues to pacifie the affections of the minde, for which cause rich men so much couet to haue them: and those smaller unions which are found in shells amongst the Persians and Indians, by the consent of all writers, are very cordiall, and most part auailè to the exhilaration of the heart.

Most men say as much of Gold, and some other Mineralls, as these haue done of pretious stones. Erastus still maintaines the opposite part. Disputat. in Paracelsum cap. 4. fol. 196. hee confesseth of Gold, that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulacrum nummos contemplor in arca, as he said in the Poet, it so revives the spirits, & is an excellent receipt against melancholy,

For gold in Physicke is a cordiall, Therefore he loued gold in speciall.

Aurum potabile, hee discommends and inueighes against, by reason of the corrosiue waters which are vsed in it. Which argument our Dr Guinne vrgeth against Dr Antonius. Erastus concludes their Philosophicall stones & potable gold, &c. to be no better then poyson, a meere imposture, a non Ens, digged out of that broody hill belike this goodly golden stone is, ubi nascetur ridiculus mus. Paracelsus and his Chymisticall followers, will cure all manner of diseases with Mineralls, accounting them the onely Physicke on the other side. Paracelsus calls Galen, Hippocrates, and all their adherents, Infants, idiots, Sophisters, &c. not worthy the name of Physitians; for want of these remedies, and braggs that by them he can make a man liue 160 yeares or to the Worlds end: That he was primus medicorum, and did more famous cures then all the Physitians in Europe besides, a drop of his preparations, should goe farther then a dramme, or ounce of theirs. But these are both in extreames, the middle sort approue of Mineralls, though not in so high a degree. Lemnius lib. 3. cap. 6. de occult. nat. mir. commends Gold inwardly, and outwardly vsed, as in Rings, excellent good in medicines; and such mixtures as are made for melancholy men, saith wecker. Antid. spec. lib. 1. to whom Renodeus

no deus subscribes, lib. 2. cap. 2. Ficinus lib. 2. cap. 19. Fernel meth. med. lib. 5. c. 21. de Cardiacis, Andernacus, Libanius, Quercetanus, Oswaldus Crollius, Eunnonymus, Rubens, and Mathiolus in the fourth booke of his Epistles, Andreas à Blawen epist. ad Mathiolum, as commended and formerly vsed by Avicenna, Arnoldus, and many others. ^k Mathiolus in the same place approues of potable gold, Mercury, with many such Chemicall confections, and goes so farre in approbation of them, that he holds ^l no man can be an excellent Physitian that hath not some skill in Chymisticall distillations, and that Chronicke diseases can hardly be cured without minerall medicines. Looke for Antimony amongst purgers.

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distillatione chimica sit versatus. Morbi Chronici diuinci citra metallica vix possunt, aut ubi sauis corruptitur.

^k Nonnulli huic supra modum indulgent, vsurum etsi non adeo magnum non tamen abiciendum censeo. ^l Ausim dicere neminem medicum excellentem qui non in hac

SUBSECT. 5.

Compound Alteratiues, censure of Compounds and mixt Physicke.



Lib. 24. c. 1. bitterly taxeth all compound medicines. ^m Mens knavery, imposture, and captious wits haue inuented these shops, in which euery mans life is set to sale: and by and by came in those compositions & inexplicable mixtures, farre fetcht out of India and Arabia, a medicine for a botch must be had as farre as the red Sea, &c. And 'tis not without cause which he saith, for out of question they are much to ⁿ blame in their compositions, whilst they make infinite variety of mixtures, as ^o Fuchsius notes, They thinke they get themselves great credit, excell others, and to be more learned then the rest, because they make many variations, but he accounts them fooles, and whilst they bragge of their skill, and thinke to get themselves a name, they become ridiculous, bewray their ignorance and error. A few simples well prepared and vnderstood, are better then such an heape of non-sense confused compounds, which are in Apothecaries shops ordinarily sold. In which many vaine, superfluous, corrupt, exolette things out of date are to be had. (saith ^{*} Cornarius) a company of barbarous names giuen to Syrupes, Iulips, an vnecessary company of mixt medicines; *rudis indigesta, moles.* Many times (as Agrippa taxeth) there is by this meanes, ^p more danger from the medicine then from the disease, when they put together they know not what, or leaue it to an illiterate Apothecary to bee made, they cause death and horror for health. Those old Physitians had no such mixtures, a simple potion of Hellebor, in Hippocrates time, was the ordinary purge, and at this day, saith ^r Mat. Riccius, in that flourishing common wealth of China, Their Physitians giue precepts quite opposite to ours, not unhappy in their Physicke: they vse altogether roots, hearbs, and simples in their medicines, and all their Physicke in a manner is comprehended in an herball, no science, no schoole, no art, no degree, but like a trade, euery man in priuate is instructed of his master. [†] Cardan cracks that he can cure all diseases with water alone, as Hippocrates of old did most infirmities with one me-

^m Fraudes hominum & ingeniorum capture, officinas inuenere istas, in quibus sua cuiq; venalis promittitur vita, statim compositiones & mixturae inexplicabiles ex Arabia & India, vlcere paruo medicina à rubro mari importatur.

ⁿ Arnoldus Apor. 15. Fallax medicus qui potens mederi simplicibus, composita dolere aut frustra querit.

^o Lib. 1. sec. 1. cap. 8. Dum infinita medicamenta miscet, laudem sibi comparare student, & in hoc studio alter alterum superare conantur, dum quisque quo plura miscuerit, eo se doctiorem putet,

inde fit vt suam prodant infirmitatem, dum ostentat peritiam, & se ridiculos exhibeant &c. p Multo plus periculi à medicamento quam à morbo, &c. ^r Expedir. in Sinas lib. 1. cap. 5. Precepta medici dant nostris diversa, in medendo non infelices, pharmacis vtuntur simplicibus herbis, radicibus, &c. tota eorum medicina nostrae herbariae preceptis continetur, nullus ludus huius artis, quisque priuatus a quolibet magistro eruditur. [†] Lib. de Aqua.

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dicine. Let the best of our rationall Physitians demonstrate and giue a sufficient reason for those intricate mixtures, why iust so many simples in *Methridate*, or *Treacle*, why such or such quantity, may they not bee reduced to halfe, or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*, 300 simples in a Iulip, potion, or a little pill, to what end or purpose? I knowe what ¹ *Alkindus*, *Capivascius*, *Montagna*, and *Simon Eitover*, the best of them all, and most rationall haue said in this kinde; but neither he, they, nor any one of them, giues his Reader, to my iudgement, that satisfaction which he ought, why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things. but not cleared. *Mercurialis* in his booke *de composit. medicin.* giues instance in *Hamech*, and *Philonium Romanum*, which *Hamech* in *Arabian*, and *Philonius* a *Roman* long since composed, but *crasse* as the rest. If they bee so exact, as by him it seemes they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other absolete? ² *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, and we as iustly may carp at all the rest. *Galens* medicines are now exploded and reiected, what *Nicholas Meripsa*, *Mesue*, *Celsus*, *Scribanius*, *Aetnarius*, &c. writ of old are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodens*, the *Venetian*, *Florentine* states haue their seuerall receipts, and Magistralls: They of *Norwemerge* haue theirs, and *Augustana Pharmacopaea*, peculiar medicines to the Meridian of the City: *London* hers, every city, Towne, almost euery priuate man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter to shew his skill, every opinatiue fellow must maintaine his owne paradoxe, bee it what it will; *Delirant reges, plectuntur Achivi*: they dote, and in the meane time the poore patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceiue out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as ^u one answeres, this of compound medicines, is a most noble and profitable inuention, found out, and brought into Physicke with great iudgement, wisdom, counsell and discretion. Mixt diseases must haue mixt remedies, and such simples are commonly mixt as haue reference to the part affected, some to qualifie, the rest to comfort, some one part, some another. *Cardan* and *Brassavola* both hold, that *Nul-lum simplex medicamentum sine noxa*, no simple medicine is without hurt or offence, and although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this art, were content with ordinary simples, yet now, saith ^y *Aetius*, necessity compelleth to seeke for new remedies, & to make compounds of simples, as well to correct their harmes if cold, dry, hot, thicke, thinne, insiped, noysome to smell, to make them sauory to the palat, pleasant to taste and take, and to preserue them for continuance, by admixion of sugar, hony, to make them last moneths, and yeares for seuerall uses. In such cases, compound medicines may be approued, and *Arnoldus* in his 18 Aphorisme, doth allowe of it. ^y If simple cannot, necessity compels vs to use compounds, so for receipts and magistralls, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quae nunc sunt in hunc more vocabula si volet usus*: Ebbe and flow with

10 pusc. de Dos.

10 Subtil. cap. de scientiis.

u Quercetan.

pharmacop. re-

stitut. cap. 2. No-

bilissimum &

utilissimum in-

uentum, summa

cum necessitate

aduentum &

introducendum.

x Cap. 25. Te-

trabib. 4 ser. 2.

Necessitas nunc

cogit aliquando

noxia querere

remedia, & ex

simplicibus com-

posita facere,

tum ad saporem

odorem, palati

gratiam, ad cor-

rectionem sim-

plicium, tum ad

futuros usus con-

seruationem, &c

y Cum simpli-

cia non possunt,

necessitas cogit

ad composita.

z Lips. Epist.

with the season, and as wits vary, so they may be infinitely varied.

Quisq; suum placitum quo capiatur habet,

Every man as he likes, so many men, so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physicke is still perfected amongst the rest, *hora musarum nutrices*, & experience teacheth vs euery day many things, which our Predecessors knew not of. Nature is not effoete, as he saith, or so lauish, to bestow all her gifts vpon an age, but hath reserued some for posterity, to shew her power, that shee is still the same, and not old or consumed. Birds and beasts can cure themselves by nature, † *natura vsu ea plerumq; cognoscunt, quae homines vix longo labore & doctrinâ assequuntur*, but men must vse much labour and industry to finde it out. But I digresse.

† Theod. Pedrus
mus Amor. l. 9.
x Sanguinem
corruptam emaculat, scabiem abolet, lepram curat, spiritus recreat, & animam exhilarat. Melancholicos humores per vrinam educit, & cerebrum à crassitate, & umorosis, melancholicis, fumis purgat, quibus addo, demittes & furiosos vinculis retinendos plurimum inuat, & ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quae frequentius ex iracundia demens, & impos animi dicenda, tacenda loquebatur, adeo furens, ut ligari cogere tur. Fuit ei praestantissimo remedio, vini istius vsus, indicatus à peregrino homine mendico, elemosinam praeforibus dilectae matrone implorante.
b Iis qui tristatur sine causa, & vitant amicorum societatem, & tremunt corde.
c Modo non inflammatur Melancholia, aut calidior temperamento fit.

Compound medicines, are inwardly taken, or outwardly applied. Inwardly taken, be either liquid or solid: liquid, are fluid, or consisting. Fluid, as Wines and Syrupes. The wines ordinarily used to this disease, are Wormewood wine, Tamarisk, and Buglossatum, wine made of Borage and Bugloss. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Bugloss, Cinamom, &c. And highly commended for his vertues. *it drives away Leprosie, Scabbs, cleeres the blood, recreates the spirits, exhilerates the minde, purgeth the braine of those anxious, black, melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde, saith Villanovanus, that it will bring madde men, and such raging Bedlams as are tied in chaines, to the vse of their reason againe. My conscience beares mee witnesse, that I doe not lye, I saw a graue matron helped by this meanes, she was so cholericke, and so furious sometimes, that she was almost mad, and beside herselfe, she said and did she knew not what, scolded, beat her maids, and was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainger, a silly beggar taught her by chance, that came to craue an almes from doore to doore. The iuyce of Borage, if it be clarified, and drunke in wine, will doe as much, the rootes sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his Regiment of health. Such another excellent compound water I finde in *Rubeus de distill. sect. 3.* which he highly magnifies out of *Savanarola*, ^b for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart. Other excellent compound waters for melancholy, hee cites in the same place. ^c If their melancholy bee not inflamed, or their temperature over hot. *Euonymus* hath a precious *Aquavita* to this purpose, for such as are cold. But he & most commend *Aurum potabile*, and every writer prescribes clarified whay, with Borage, Bugloss, Endiue, Succory, &c. of Goats milke especially, some indefinitely at all times, some 30 daies together in the spring, euery morning fasting, a good draught. Syrupes are very good, and often used to digest this humour in the heart, spleene, liuer, &c. As syrupe of Borage, *de pomis* of King *Sabor* now absolute, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most used for preparatiues to other Physicke, mixt with distilled waters of like nature, or in Iulips otherwise.*

Consisting, are conserues or confectiions; conserues of Borage, Bugloss, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c.

Yy

Confectiions

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Confections, Treacle, Mithridate, Eclegmes or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra, Diamargaritum calidum, Dianthus, Diamoschum dulce, Electuarium de gemmis, latificans Galeni & Rhasis, Diagonalia, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamomum*: Cold, as *Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion &c.* as every *Pharmacopœia* will shew you, with their tables or losinges that are made out of them; with Condites, and the like.

Outwardly vsed as occasion serues, as amulets, oyles hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphaea, Mandrake, &c. to be vsed after bathing, or to procure sleepe.

Oyntments composed of the said species, oyles and wax, &c. as *Alabastrium, Populeum*, some hot, some cold, to moisten, procure sleepe, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbes, flowers, rootes, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salues, or pultises made of greene hearbes, pounded, or sod in water, till they be soft, which are applied to the Hypochondries, and other parts when the body is empty.

Cærotēs, are applyed to severall parts, and Frontals, to take away paine, grieffe, heat, procure sleepe. Fomentations or sponges, wet in some decoctions, &c. Epithemata, or those moist medicines laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bagges of hearbes, flowres, seeds, roots, and the like, applied to the head, heart, stomacke, &c. odoraments, balls, perfumes, posies to smell to, all which, haue their severall vses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

MEMB. 2. SUBSECT. I.

Purging Simples Vpward.



Elanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *vpward* or *downward*. These following purge *vpward*. ^d *Asarum*, or *Afrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in

the third, *it is commonly takē in wine, whey*, or as with vs, the iuyce of two or three leaues or more sometimes, pounded in posset drinke, qualified with a little liquorish, or anniseeds, to avoid the fulsomeness of the taste, or as *Diaserum Fernely*. *Brassivola in Catart*. reckons it vp amongst those simples that only purge melancholy, & *Ruellius* confirmes as much out of his experience, that it purgeth ^e black choller, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and ^f *Mathiolus* ascribe other vertues to it, and will haue it purge other humors as well as this.

Laurell, by *Heurnius method. ad prax. l. 2. cap. 24.* is put amongst the strong ^g purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. II. cap. 114.* addes other effects to it. *Pliny* sets downe 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist

^d *Heurnius: datur in sero lactis aut vino.*

^e *Veratri modo expurgat cerebrum, roborat memoriam.*
Fuchsius.
^f *Crassos & biliosos humores per vomitum e-ducit.*
^g *Vomitum & menses cit. valet ad Hydrop. &c.*

moist, as iuyce of Endiue, Purslane, and is taken in a potion to seauen graines and a halfe. But this and *Afrabacca*, euery Gentlewoman in the Countrey knowes how to giue, they are two common vomits.

Scilla, or Sea onyon, is hot and dry in the third degree. *Brassivola in Catart* out of *Mesue*, others, and his owne experience, will haue this simple to purge^h melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger vward, which many reiect, as being too violent, *Mesue* and *Auerroes* will not admit of it, ⁱ by reason of danger of suffocation, ^k great paine and trouble it puts the poore patient to, saith *Dodoneus*. Yet *Galen* lib. 6. *simpl. med.* and *Dioscorides* cap. 145. allow of it. It was indeed ^l terrible in former times, as *Pliny* notes, but now familiar, insomuch that many tooke it in those daies, ^m that were students, to quicken their wits, which *Persius* Sat. 1. objects to *Accius* the Poet, *Ilias Acci ebria veratro*. ⁿ It helps Melancholy, the falling sicknes, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice, or effeminate, troubled with headach, high coloured, or feare strangling, saith *Dioscorides*. ^o *Oribasius* an old Physitian, hath written very copiously, and approues of it, in such affections, which can otherwise hardly bee cured. *Heurnius* lib. 2. *prax. med. de vomitorijs*, will not haue it vied ^p but with great caution, by reason of its strength, and then when *Antimony* will doe no good, which caused *Hermophilus* to compare it to a stout Captaine (as *Codronchus* obserues c. 7. *comment. de Helleb.*) that will see all his souldiers goe before him and come *post principia*, like the bragging souldier, last himselfe, ^q when other helps faile in inueterate melancholy, in a desperate case, this vomit is to be taken. And yet for all this, if it be well prepared, it may be ^r securely giuen at first. ^s *Mathiolus* bragges, that he hath often to the good of many, made vse of it, and *Heurnius*, ^t that he hath happily used it prepared after his owne prescript, and with good successe. *Christophorus à Vega* lib. 3. cap. 14. is of the same opinion, that it may be lawfully giuen, and our country Gentlewomen finde it by their common practise, that there is no such great danger in it. *Dr Turner* speaking of this plant, in his Herball, telleth vs, that in his time it was an ordinary receipt among good wiues, to giue Hellebor in powder to ijd weight, and he is not much against it. But they doe commonly exceed, for who so bold as blinde *Bayard*, and prescribe it by penny worths, and such irrationall waies, as I haue heard my selfe market folkes aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly, breake a veine, make their eies ready to start out of their heads, or kill themselves. So that the fault is not in the Physicke, but in the rude and vndiscreet handling of it. He that will knowe therefore, when to vse, how to prepare it aright, and in what dose, let him read *Heurnius* lib. 2. *prax. med. Brassivola de Catart*. *Godefridus Stegius* the Emperour *Rodolphus* Physitian c. 16. *Mathiolus* in *Dioscor.* & that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where hee shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this diseale. *I*

h Materias a-
tras educit.
i Ab arte ideo
reiciendum, ob
periculum suffo-
cationis.
k Cap. 16. mag-
na vi educit, &
molestia cum
summa.
l Quondam
terribile.
m Multi studi-
orum gratia ad
providenda a-
crius que com-
mentabantur.
n Medetur co-
mitibus, me-
lancholicis, po-
dagricis, vetatur
senibus, pueris,
mollibus & ef-
feminatis.
o Collet. lib. 8.
cap. 3. In affecti-
onibus iis que
difficiliter cura-
tur, Helleborum
damus.
p Non sine sum-
ma cautione hoc
remedio vte-
mur, est enim
validissimum,
& quum vires
Antimonii con-
ternit morbus,
in auxilium e-
vocatur, modo
valida vires ef-
floreant.
q Etius terro-
rib. cap. 11.
r fer. 2. Iis solum
dari vult Helle-
borum album,
qui secus spem
non habent, non
iis qui Syncopers-
timent, &c.
s Cum salute
multorum.
t Cap. 12. de
Helleboro albo

350 helps all infirmities, saith ^u *Mathiolus*, which proceed from black choller, falling sicknesse, and *Hypocondriacall* passions, and for farther prooffe of his assertion, he giues severall instances, of such as have beene freed with it. ^x One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, imputes the recovery of his health, next after God, to this remedy alone. Another of *George Handshius*, that in like sort, when other medicines failed, y was by this restored to his former health, & which of his knowledge, others have likewise tried, and by the helpe of this admirable medicine, beene recovered. A third of a parish Priest at *Prage* in *Bohemia*, ^z that was so farre gone with melancholy, that he doted, and spake he knewe not what, but after hee had taken 12 graines of *Stibium*, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deale of black choller, like little gobbets of flesh, and all his excrements were as blacke blood (a medicine fitter for a horse then a man) yet it did him so much good, that the next day he was perfectly cured. This very story of the *Bohemian* Priest, *Sckenkius* relates verbatim, *Exoter. experiment. ad Var. morb. cent. 6. obser. 6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it be taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extolls it to this disease, *Tom. 2. consult. 85.* so doth *Lod. Mercatus de Inter. morb. cur. lib. 1. cap. 17.* with many others: *Iacobus Gervinus* a French Physitian on the other side, *lib. 2. de Venenis confut.* explodes all this, and saith he tooke three graines only vpon *Mathiolus* and some others commendation, but it almost killed him, wherevpon he concludes, ^a *Antimony is rather a poyson then a medicine.* *Th. Erastus* concurses with him in his opinion, and so doth *Ælian Montaltus cap. 30. de melan.* but what doe I talke? 'tis the subiect of whole bookes, I might cite a century of Authors *pro* and *con.* I will conclude with ^b *Zwinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weake, as the party is that prescribes, or vseth it, a worthy medicine if it be rightly applied to a strong man, otherwise poyson. For the preparing of it, looke in *Euonimi thesaurus*, *Quercetan*, *Oswaldus Crollius Basil. Chim. Basil. Valentius, &c.*

Tobacco, divine, rare, superexcellent *Tobacco*, which goes faire beyond all their Panaceas, potable gold, and Philosophers stones, a soueraigne Remedy to all diseases. A good vomit, I confesse, a vertuous hearbe, if it be well qualified, opportunely taken, and medicinally vsed, but as it is commonly abused by most men, which take it as *Tinkers* doe ale; 'tis a plague, a mischief, a violent purger of goods, lands, health; hellish, diuelish and damned *Tobacco*, the ruine and ouerthrow of body and soule.

SUBJECT. 2.

Simples purging melancholy downward.

P *Olypodie* and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them void fleagme, but *Brassivola* out of his experience averreth, that they purge this humor, they are vsed in decoction, infusion, &c. simple, mixt, &c.

Mirabolanes

u In lib. 5. Di-
oscor. cap. 3. Om-
nibus opitulatur
morbis, quos a-
trabi is excita-
vit, comitialibus
iisq; præsertim
qui Hypocondri-
acas obtinent
passiones.
x Andreas Gal-
lus, Tridentinus
medicus, salutem
huic medicamē-
to post deum de-
bet.
y Integre sani-
tati, brevi resti-
tutus. Id quod
aliis accidisse
scio, qui hoc mi-
rabili medica-
mento usi sunt.
x Qui melan-
cholicus factus
plane desipiebat,
multaq; stulte
loquebatur huic
exhibitum 12
gr. stibium, quod
paulo post atra-
bilem ex alvo e-
duxit (ut ego vi-
di, qui vocatus
tanquam ad-
miraculum ad-
sui testari possit)
z ramenta tā-
quam carnis dis-
secta in partes,
totum excremē-
tum tanquam
sanguinem ni-
gerimum re-
presentabat.
a Antimonium
venenum, non
medicamentum.
b Cratonis epist.
sect. vol. ad Mo-
navium epist.
In utramq; par-
tem dignissimū
medicamentum,
si recte utentur,
secus venenum.

Mirabolanes, all five kinds, are happily prescribed against melancholy and quartan agues, *Brassivola* speaks out of a thousand experiences, hee gaue them in pills, decoction, &c. looke for peculiar Receipts in him.

Stœchas, *Fumitory*, *Dodder*, hearb *Mercury*, roots of *Capers*, *Genista* or broome, *Pennyriall* and halfe-boyled *Cabbage*, I finde in this Catalogue of purgers of black choler, *Origan*, *Fetherfew*, *Ammoniacke* Salt, *Salt-peter*. But these are very gentle, *alypus*, *dragon root*, *centaury*, *ditany*, *Colutea*, which *Fuchsius cap. 168.* and others take for *Sene*, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brassivola* calls it, *a wonderfull hearbe against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as *Dodonæus* tearmes it, inuented by the *Arabians*, and not heard of before. It is taken diuers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it lod in broath, with an old cocke, or in whay, which is the common conuayer of all such things as purge blacke choller, or steeped in wine, which *Hecurnius* accomps sufficient; without any farther correction.

Aloes by most, is said to purge choller, but *Aurelianus lib. 2. c. 6. de morb. chron.* *Arculanus cap. 6. in 9. Rhasis.* *Julius Alexandrinus, consil. 185.* *Scoltz. Crato consil. 189. Scoltz.* prescribe it to this disease, as good for the stomach, and to open the *Hæmrods*, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*. *Menardus ep. lib. 1. epist. 1.* opposeth it, *Aloes* doth not open the veins, or moue the *Hæmrods*, which *Leonhartus Fuchsius paradox. lib. 1.* likewise affirms; but *Brassivola* and *Dodonæus* defend *Mesue* out of their experience, let

Lapis Armenus and *Lazuli* are much magnified by *Alexander lib. 1. cap. 16.* *Avicenna*, *Ætius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fiftie times some say. *That good Alexander* (saith *Guianerius*) put such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue often times happily used it, and was never deceaued in the operation of it. The like may be said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the *Physitians* of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus epist. lib. 3.* brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*, and if this will not serue (saith *Rhasis*) then there remains nothing, but *Lapis Armenus*, and *Hellebor* it selfe. *Valescus* and *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *James Damascen lib. 2. cap. 12.* *Hercules de Saxonia, &c.* speaks well of it. *Crato* will not approue this; it and both *Hellebors*, hee saith are no better then poyson. *Victor Trincavelius, lib. 2. cap. 14.* found it in his experience to be very noysome, to trouble the stomacke, & hurt their bodies that take it ouermuch.

Blacke *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much vsed and admired, was first found out by

Consil. 184. Scoltzii. q Multa corpora vidi gravissime hinc agitata, & stomacho multum obsuisse. r Cum vidisset ab eo curari capras farentes, &c.

c *Morores fr-*
gant, vilissime
dantur melan-
cholicis & qua-
ternariis.

d *Milites hori-*
vires expertus
sem.

e *Sal nitrum*
jal ammoniaci,
Draconii radix
diastammum.

f *Calet ordine*
secundo, siccat
primo, adversus
omnia vitia atri-
bilis valet san-
guinem mundat,
spiritus illustrat
macerem discu-
tit herba miri-
fica.

g *Cap 4. lib. 2.*

h *Recentiores*
negant ora ve-
narum reserare.

i *An aloë aperi-*
at ora venarum
lib. 9. cont. 3.

k *Vapores ab-*
tergit à vitali-
bus partibus.

l *Tract. 15. c. 6.*

Bonus Alexan-
der, tantam la-
pide A meno
confidentiam

habuit, ut omnes
melancholicas
passiones ab eo

curari posse cre-
deret, & ego in-
de sepe sum v-

sussum, & in e-
ius exhibitione
nunquam frau-

datus fui.

m *Mauroribus*
medici hoc la-
pide plerumq;

purgant melan-
cholicam &c.

n *Quo ego sepe*
feliciter usus
sum, & magna

cum auxilio.

o *Si non hoc, si-*
bil restat nisi
Helleborus, &
lapis Armenus.

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Melanpodius a shepheard, as *Pliny* records *lib. 25. cap. 5.* ^r Who seeing it to purge his Goats when they raved, practised it vpon *Elige* and *Calene*, King *Pratus* daughters, that ruled in *Arcadia*, neere the fountaine *Clitorius*, & restored them to their former health. In *Hippocrates* time it was in onely request, insomuch that he writ a booke of it, a fragment of which remaines yet. *Theophrastus*, ^s *Galen*, *Pliny*, *Celins Aurelianus*, as ancient as *Galen lib. 1. cap. 6.* *Areteus lib. 7. cap. 5.* *Oribasius lib. 7. collect.* a famous Greeke, *Aetius ser. 3. cap. 112. & 113. P. Aegineta Galens Ape, lib. 7. cap. 4.* *Actuarins*, *Trallianus lib. 5. cap. 15.* *Cornelius Celsus* only remaining of the old Latines. *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent al such as were crazed, or any way doted to the *Anticyra*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common prouerb amongst the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro epoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit O *Tantalus*, and must needs drinke *Hellebor*, and that without mixture. *Aristophanes* in *vespis*, drinke *Hellebor*, &c. and *Harpax* in the ^r *Comcedian*, told *Simo* and *Ballio*, two doting fellowes, that they had need to be purged with this plant. When that proud *Menacretes* ^d *des*, had writ an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi vt ad Anticyram te conferas*, noting thereby that he was crazed, *atq; elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks vpon his wife & children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred vnto him. They that were found commonly tooke it to quicken their wits, (as *Ennius* of old, ^t *Qui non nisi potus ad arma-- profiluit dicenda*, and our Poets drink sack to improue their inuentions) I finde it so registred by *Agellius lib. 17. cap. 15.* *Carneades* the *Academicke* when hee was to write against *Zeno* the *Stoick*, purged himselfe with *Hellebor* first, which ^u *Petronius* puts vpon *Chrysippus*. In such esteeme it continued for many ages, till at length *Mesue* and some other *Arabians* beganne to reiect and reprehend it, vpon whose authority for many following lusters, it was much debased & quite out of request, held to be poyson and no medicine; and is still oppugned to this day by ^x *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle lib. 1. de plant. cap. 3.* said *Henbane* and *Hellebor* were poyson, and *Alexander Aphrodisens* in the preface of his *Problemes*, gaue out that (speaking of *Hellebor*) ^y *Quailes fed on that which was poyson to men*, *Galen lib. 6. Epid. com. 5. Tex. 35.* confirms as much, *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarpes, and so *Mizabds*. *Nicander* of old; *Gervinus*, *Skenkius*, and some other *Neotericks* that haue written of poysons speake of *Hellebor* in a chiefe place. ^a *Nicholas-Leonicus* hath a story of *Solon* that besieging I knowe not what city, steeped *Hellebor* in a spring of water, which by pipes was conuaied into the middle of the towne, and so either poysoned, or esse made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cavills and obiections, most of our late writers doe much approue of it. ^b *Gariopontus lib. 1. cap. 13.* *Codronchus*

ⁱ Lib. 6. simpl. med.

^t Pseudolo act. 4. scen. vlt. helleboro hifce hominibus opus est.

^t Hor.

^u In Satyr.

^x Crato consil. 16. lib. 2. Eisi multi magni viri probent, in bonam partem accipiant medici si non probem y Rescuntur veratro coturnices quod hominibus toxicum est.

^z Lib 23. cop. 7. 12. 14.

^a De var. hist.

^b Corpus in colu-me reddit, & inueniunt efficit.

com. de helleb. Falopius lib. de med. purg. simpl. cap. 69. & consil. 15. Trincauelij, 353
 Montanus 239. Frisemelica consil. 14. Hercules de Saxonia, so that it bee op-
 portunately giuen. Iacobus de Dondis, Agg. Amatus Lusit. cent. . cent. 66. Godef.
 Stegius cap. 13. Hollerius and all our Herbalists subscribe. Fernelius meth. med.
 lib. 5. cap. 16. confesseth it to be a terrible purge and hard to take, yet well giuen
 to strong men, and such as haue able bodies. P. Forestus and Capivacci-
 us forbid it to be taken in substance, but allow it in decoction or infusion,
 both which waies P. Monavius approues aboue all others, Epist. 231. Scoltzij.
 Iacchinus in 9. Rhasis, commends a receipt of his own preparing; Hildesheim
 spicel. 2. de melancholia, hath many examples how it should bee vied, with di-
 versity of receipts. Heurnius lib. 7. prax. med. cap. 24. calls it an^d innocent me-
 dicine howsoeuer, if it be well prepared. The root of it is only in vie, which
 may be kept many yeares, and by some giuen in substance, as by Falopius and
 Brassivola amongst the rest, who braggs that he was the first that restored it
 againe to his vse, and tels a story how he cured one Melastia a mad man, that
 was thought to be possessed, in the Duke of Ferrara's court with one purge
 of blacke Hellebor in substance: the receipt is there to be seen, his excrements
 were like inke, f he perfectly healed at once. Vidus Viduus a Dutch Physiti-
 an, will not admit of it in substance, to whom most subscribe, but as before
 in the decoction, infusion, or which is all in all, in the Extract, which hee pre-
 ferres before the rest, and calls *suave medicamentum*, a sweet medicine, an ea-
 sie, that may be securely giuen to women, children, and weaklings. Baracellus
horto geniali, tearnes it *maxima praestantia medicamentum*, a medicine of
 great worth and note. Quercetan in his *Spagir. Phar.* and many others tell
 wonders of the Extract, Paracelsus aboue all the rest is the greatest admirer
 of this plant; and especially the extract, he calls it *Theriacum*, *terrestre Balsa-*
rum, another Treacle, a terrestriall Bawme, *instar omnium*, all in all, the sole
 and last refuge to cure this maladie, the gout, Epilepsie, Leprosie, &c. If this will
 not helpe, no Physicke in the world can but minerall, it is the vpsshot of all.
 Matthiolus laughs at those that except against it, and though some abhorre
 it out of the authority of Mesue, and dare not adventure to prescribe it, h yet I
 (saith he) haue happily used it six hundred times without offence, and commu-
 nicated it to diverse worthy Physitians, who haue giuen me great thanks for
 it. Looke for receipts, dose, preparation, and other cautions concerning this
 simple in him, Brassivola, Baracellus, Codronchus, and the rest.

Veteres non sine causa vsi sunt. Difficilis ex Helleboro purgatio, & terroris plena, sed robustis datur tamen &c.
 Innocens medicamentum, modo vite paratur,
 Absit in claudia, ego primus prebere capi, &c.
 In Catart. Ex una sola evacuatione furor cessavit & quietus inde vixit, Tale exemplum apud Shenhium & apud Scolozium epist. 231. P. Monavius se solidum curasse iactat hoc epoto tribus annis vicibus.
 Plinum refrigerium, extremum medicamentum, quod cetera omnia claudit, quocumq; ceteris laxativis pelli non possunt ad hunc pertinent, si non huic, nulli cedunt h Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo profusus incommodo, &c.

SUBJECT. 3.

Compound Purgers.

Comound medicines which purge melancholy, are either taken in the superior or inferior parts: superior at mouth or nostrills. At the mouth swallowed or not swallowed: If swallowed liquid or solid: liquid as compound wine of Hellebor, Scilla or Sea-onion, Sena, *Vinum Scilliticum*, *Helleboratum*, which Quercetan so much applauds, for melancholy and madnesse, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. Oximel Scilliticum, *Syrupus Helleboratus maior* and *minor* in Quercetan, and *Syrupus Genista*

Pharmacop. Optimum est ad maniam & emnes melancholicos affectus, tum intra assumptum, tum extra, secus capiti cum lintolis in eo madefactis repide admotum.

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nista for Hypochondriacal melancholy in the same author, compound Syrupe of Succorie, of Fumitory, Polypodie, &c. *Heurnius* his purging cock-broth. Some except against these Syrups, as appears by ^k *Vdalrinus Leonoras* his Epistle to *Matthiolus*, as most pernicious and that out of *Hippocrates*, *cocta movere, & medicari non cruda*, no raw things to be vsed in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, Receipts, are composed of these, as you shall finde in *Hildesheim spicel. 2. Heurnius lib. 2. c. 14. George Skenkius Ital. med. prax. &c.*

^k Epist. Math.
lib. 3. Tales Sy-
rupi nocentissimi
& omnibus mo-
dis extirpandi.

Solid purgers are confections, electuaries, pills by themselves or compound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of Fumitory, &c. Confection of Hamech, Diasenn, Diapolypodium, Diacassia, Diacatholicon, Weckers Electuarie de Epithymo, Ptolomie's Hierologadium*, of which diuerse receipts are daily made.

Ætius 22. 33. commends *Hieram Ruffi, Trincavelius consil. 12. lib. 1.* approves of *Hiera*; *non, inquit, inuenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* addes *pil. Aggregat: pills de Epithymo. pil. Indæ. Mesue*, describe in the *Florentine Antidotary, Pilula sine quibus esse nolo, Pilula Cochiae cum Helleboro, Pil. Arabica, Fetide, de quinq; generibus mirabolanorum, &c.* More proper to Melancholy: not excluding in the meane time, Turbeth, Manna, Rubarb, Agarick, Elefcoppe, &c. which are not so proper to this humour. For as *Montaltus* holds *cap. 30.* and *Montanus*, *cholera etiam purganda, quod atra sit pabulum*, cholera is to be purged because it feeds the other: and some are of an opinion, as *Erasisstratus* and *Asclepiades* maintained of old, against whom *Galen* disputes, ¹ *that no Physicke doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts & magistrals which are coyned here, make a mixture of seuerall simples & compounds, to purge all humours in generall as well as this. Some rather vse potions then pills to purge this humour, because that as *Heurnius* & *Crato* obserue, *hic succus à sicco remedio agrè trahitur*, this iuyce is not so easily drawn by dry remedies, and as *Montanus* aduiseeth *25. cons.* *All^m drying medicines are to be repelled, as Aloe, Hiera, and all pills whatsoever, because the disease is dry of it selfe.*

¹ Purgantia cõ-
sebant medica-
menta, non unũ
humorem attra-
here, sed quem-
cunq; attigerint
in suam natu-
ram conuertere.
in Religantur
omnes exsiccan-
tes medicina, ut
Aloe, Hiera, pi-
lula quæcunq;

ⁿ Contra eos qui
lingua vulgari
& Vernacula
remedia & me-
dicamenta præ-
scribunt, & qui-
busvis commu-
nia faciunt.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incurre the censure of *Forestus lib. 3. cap. 6. de urinis*, ⁿ *against those that divulge and publish medicines in their mother tongue.* and least I should giue occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarismes vsed commonly after a purge, when the body is soluble and loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard, strong as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, iuyce of Pimpernell, Onions, &c. Castor, Pepper; white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferiour parts are Clysters strong or weake, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scammony, Hellebor, &c.

These

SECT. 5.

MEMB. I. SUBSEC. I.

Particular cure of the three severall kindes,
of head Melancholy.

HE generall cures thus briefly examined and discussed, it remains now, to apply these medicines to the three particular species or kinds, that according to the severall parts affected, each man may tell in some sort how to helpe or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must beginne with diet, as a matter of most moment, able oftentimes of it selfe to worke this effect. I have read, saith *Laurentius cap. 8. de Melanch.* that in old diseases which have gotten the vpper hand or an habit, the manner of living is to more purpose, then whatsoeuer can be drawne out of the most pretious boxes of the Apothecaries. This diet, as I have said, is not onely in choice of meate and drinke, but of all those other non-naturall things. Let ayre be cleare and moist most part. Diet moistning, of good iuyce, easie of digestion, and not windie, drinke cleare, and well brewed, not too strong nor too small. *Make a melancholy man fat, as Rhasis saith, and thou hast finished the cure.* Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. Excrements dayly to be avoided by art or nature, and which *Fernelius* inioynes his patient *consil. 44.* about the rest to avoide all passions and perturbations of the minde. Let him not be alone or idle, (in any kinde of melancholy) but still accompanied with such friends and familiars he most affects, neatiy dressed, washed & combed, according to his ability at least, in cleane sweete linnen, spruce, neate, decent, and good apparell, for nothing sooner deiects a man then want, squalor and nastines, foule, or old clothes out of fashion. Concerning the medicinall part, hee that will satisfie himselfe at large (in this precedent of diet) and see all at once, the whole cure and manner of it in euey distinct species; let him consult with *Gordonius, Valescus,* with *Prosper Calenius lib. de atra bile ad Card. Casium, Laurentius cap. 8. & 9. de mela. Alian Montaltus de mel. cap. 26. 27. 28. 29. 30. Donat ab Altomari cap. 7. artis med. Hercules de Saxonia in Panth. cap. 7. & Tract. eius peculiar. de melan. per Bolzetam edit. Venetys 1620. cap. 17. 18. 19. Sauonarola Rub. 82. Tract. 8. cap. 1. Skenkius in Prax. curat. Ital. med. Heurnius cap. 12. de morb. cap. Victorius Faventinus Pract. Magn. & Empir. Hildesheim Spicel. 2. de man. & mel. Fel. Platter, Stockerus, Bruel, P. Bayerus, Forestus, Fuchsius, Capivaccius, Rondoletius, Iason Pratensis. Salust. Saluvian. de re med. l. 2. c. 1. Iacchinus in 9. Rasis, Lod. Mercatus de Inter: morb: cur. lib. 1. c. 17. Pifo, Hollerius &c. That haue culled out of those old Greekes, Arabians, & Latines, whatsoeuer is obseruable or fit to be vsed. Or let him read those couंसells & consultations of *Hugo Senensis consil. 13. & 14. Renerus Solinander cons. 6. sec. 1. & consil. 3. sec. 3. Crato. consil. 16. l. 1. Montanus. 20. 22.**

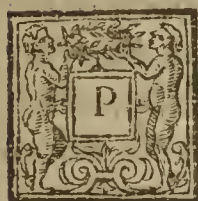
Cont. lib. 1. cap. 9. festines ad im pinguationem, & cum impinguantur, remouetur malum. & Beneficium ventris.

229. and his following counsels, *Laelius à Fonte Egnobinus consult.* 44. 69. 77. 125. 129. 142. *Fernelius consil.* 44. 45. 46. *Iul. Caesar Claudinus, Mercurialis, Frambesarius, &c.* Wherein he shall finde particular receipts, the whole method, Preparatiues, purgers, correcters, averters, cordials in great variety and abundance. Out of which, because every man cannot attend to read or peruse them, I will collect for the benefit of the reader, some few more notable medicines.

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SUBSECT. 2.

Blood-letting.



Phlebotomy is promiscuously vsed before & after Physicke, commonly before, and vpon occasion is often reiterated, if there be any need at least of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head melancholy. If the malady, saith *Piso cap. 23.* & *Altomarus cap. 7.* *Fuchsius cap. 33.* shall proceed primarily from the mis-affected braine, the patient in such case shall not need at all to bleed, except the blood otherwise abound, the veines be full, inflamed blood, and the party ready to runne mad. In immateriall melancholy, which especially comes from a cold distemperature of spirits, *Hercules de Saxonia cap. 17* will not admit of Phlebotomy, *Laurentius cap. 9.* approues it out of the authority of the *Arabians*, but as *Mesue, Rhasis, Alexander*, appoint, especially in the head, to open the veines of the fore-head, nose and eares; is good. They commonly set cupping-glasses on the parties shoulders, hauing first scarified the place, they apply horseleeches on the head, and in all melancholy diseases, whether essentiall or accidentall they cause the hæmroids to be opened, hauing the eleuenth Aphorisme of the 6 booke of *Hippocrates*, for their ground and warrant, which saith, that in melancholy and mad-men, the varicous tumor or hæmorrhoides appearing doth heale the same. *Valescus* prescribes blood-letting in all three kinds, whom *Salust. Saluian* followes, yf the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or middle veine of the arme: if the blood be ruddy and cleare stop it, but if blacke in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue dayes after, open the head veine; and the veines in the forehead, or provoke it out of the nostrills, or cupping glasses, &c. *Trallianus* allowes of this, If there haue beene any suppression or stopping of blood at nose, or hæmroids, or womens monthes, then to open a veine in the head or about the ankles. Yet he doth hardly approve of this course, if melancholy be sited in the head alone, or in any other dotage, except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries vp, except the body be very full of blood, and a kinde of ruddinesse in the face. Therefore I conclude with *Arctens*, before you let blood, deliberate of it: and well consider all circumstances belonging to it.

u Si ex primario cerebri affectu melancholici cuaserint sanguinis detractio non indiget, nisi ob alias causas sanguis mutatur, si multus in vasis etc. frustra enim fatigatur corpus etc.

x. competitus phlebotomia frontis.

y Si sanguis abundet quod scitur ex venarum repletionem vicinis ratione procedente, visu agri, etate & alius. Tundatur mediana et si sanguis apparet clarius et ruber si opprimatur, aut si uere, si niger aut crassus permittatur fluere pro viribus aegri, dein post 8 vel 12 diem aperitur cephalica partibus magis affectis et uena frontis aut sanguis, pro uocetur setis per nares. etc.

z Si quibus consuetudine suppressæ sunt menses etc. talo secare oportet aut uena frontis si sanguis

peccet cerebro. a Nisi ortum ducat a sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiicat, nisi corpus sit valde sanguineum, rubicundum. b Cum sanguinem detrabere oportet, deliberatione indiget. *Arctens*, lib. 7. ca. 5.



After blood-letting we must proceed to other medicines, first prepare and then purge, *Angea stabulum purgare*, make the body cleane before we can hope to doe any good. *Gualter Bruel* would haue a practitioner beginne first with a Clyster of his, which hee prescribes before blood-letting: the common sort as *Mercurialis*, *Montaltus cap. 30.* &c. proceed from lenitiues to preparatiues and so purges. Lenitiues are well knowne, *Electuarium lenitivum*, *Diaphenicum*, *Diacatholicon*, &c. preparatiues are vsually Syrups of Borage, Buglosse, Apples, Fumitory, Thyme and Epithime, with double as much of the same decoction or distilled water, or of the waters of Buglosse, Bawme, Hoppes, Endiue, Scolopendry, Fumitory, &c. or these sod in whay, which must be reiterated & vsed for many dayes together. Purges come last, which must not be vsed at all, if the malady may be otherwise helped, because they weaken nature and dry so much; and in giuing of them, wee must beginne with the gentlest first. Some forbid all hot medicines as *Alexander* and *Salvianus*, &c. *Ne insaniore inde fiant*, Hot medicines increase the disease by drying too much. Purge downward rather then vpward, vse potions rather then pills, & when you beginne Physicke, perseuere & continue in a course, for as one obserues, *mouere & non educere in omnibus malum est*; To stirre vp the humour (as one purge commonly doth) and not to profecute, doth more harme then good. They must continue in a course of Physicke, yet not so that they tire and oppresse nature, *danda quies natura*, they must now & then remit, and let nature haue some rest. The most gentle purges to begin with, are *Sena*, *Cassia*, *Epythime*, *Myrabolanes*, *Catholicon*: If these preuaile not, we may proceed to stronger as the confection of *Hamech*, *Pil. Inda*, *Fumitorie*, *de Assaieret*, of *Lapis Armenus* and *Lazuli*, *Diasena*. Or if pills be too dry; some prescribe both *Hellebors* in the last place, amongst the rest *Areteus*,^h because this disease will resist a gentle medicine. *Laurentius* and *Hercules de Saxonia* would haue *Antimony* tryed last,^h if the party be strong, and it warily giuen.ⁱ *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad. 5.* subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancelour wholly rejects it.

c A lenioribus
auspicandum.
(Valecius, Piso,
Bruel) rariisq;
medicamentis
purgantibus u-
tendum, si sit
opus.

d Quia corpus
exiccant, morbu
augent.

e Guianerius
Tract. 15. cap 6
f Piso.

g Rhasis, sepe
valent ex Hel-
leboro.

h Lib. 7. Exigu-
is medicamentis
morbus non ob-
sequitur.

h Modo caute
deur & robu-
stis.

i Consl. 10. lib. 1.
† Plinius. 31.
cap. 6. Naviga-
tiones ob vom-
itionem profunt
plurimis morbis
capitis, & omni-
bus ob que Hel-
leborum bibitur.

Idem Dioscori-
des lib 5. cap. 13.
Avicenna ter-
tia imprimis.

k Nunquam
dedimus, quin
ex una aut alte-
ra assumptione,
Deo iuvante,
fuerint ad salu-
tem restituti.

Idem Dioscori-
des lib 5. cap. 13.
Avicenna ter-
tia imprimis.

k Nunquam
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tia imprimis.

k Nunquam
dedimus, quin
ex una aut alte-
ra assumptione,
Deo iuvante,
fuerint ad salu-
tem restituti.

I finde a vast Chaos of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse; † To be Sea-sicke first is very good at seasonable times. *Helleborisme* *Matthioli*, with which he vaunts and boasts he did so many seuerall cures, *I neuer gaue it* (saith he) *but after once or twice, by the helpe of God they were happily cured*, The manner of making of it he sets downe at large in his third booke of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. *pro melan. sacerdote*, & *consil. 148. pro Hypochondriaco*, and cracks

cracks, ^m to be a most soueraigne remedy for all melancholy persons, which hee hath often giuen without offence, and found by long experience and obseruation to be such.

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Quercetanus preferres a Syrupe of Hellebor in his *spagirica pharmac.* and Hellebors Extract cap. 5. of his inuention likewise (a most safe medicine, ⁿ & not unfit to be giuen children) before all remedies whatloeuere.

Paracelsus in his booke of blacke Hellebor, admires this medicine but as it is prepared by him. ^o It is most certaine (saith hee) that the vertue of this hearbe is great, and admirable in effect, and little differing from Balme it selfe, and he that knowes well how to make use of it, hath more Art then all their bookes containe, or all the Doctores in Germany can shew.

Aelianus Montaltus in his exquisite worke *de morb. capitis. cap. 31. de mel.* sets a speciall receipt of Hellebor of his owne, which in his practise ^p he fortunately vsed, because it is but short I will set it downe.

R Syrup de pomis ꝑ ij, aqua borag. ꝑ iij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis Hali*, and *Iason Pratensis* after him: the confectiõ of which, our new London Pharmacopea hath lately reuiued. ^r Put case (saith hee) all other medicines faile, by the helpe of God this alone shall doe it, and t'is a crowned medicine which must be kept in secret.

R Epithymi ꝑ ß, lapidis Lazuli, agarici ana ꝑ ij,
Scammony, ꝑ j, Chariophyllorum numero 20 pulueri-
sentur omnia, & ipsius pulueris scrup. 4. singulis septimanis
assumat.

To these I may adde *Arnoldi vinum Buglossatum*, or Borrage wine before mentioned, which ^r *Mizaldus* calles *vinum mirabile*, a wonderfull wine, & *Stockerus* vouchsafes to repeate *verbatim* amongst other receipts. *Rubeus* his compound water out of *Savanarola*: *Pinetus* his Balme, *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boastes that hee had cured many melancholy persons in eight dayes, which ^u *Sckenkius* puts amongst his obseruable medicines: *Altomarus* his Syrupe, with which ^x hee calls God so solemnely to witnesse, hee hath in this kinde done many excellent cures, and which *Sckenkius cent. 7. med. observ. 80.* mentioneth: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritum vitæ aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat. empir. cent. 1. cur. 5.* to be taken three in a morning, with a powder of his. ^y *Faventinus prac. Empir.* doubles this number of Egges, and will haue 101, to be taken by three & three in like sort, which *Salust Saluian* approoues *de re med. lib. 2. cap. 1.* with some of the same powder, till all bee spent, a most excellent remedy for all melancholy and madmen.

R Epithymi, thymi ana drachmas duas, sacchari albi unciam
vnam, croci grana tria, Cinamomi drachmam vnam, misce fiat
pulvis.

All these yet are nothing to those ^z Chymicall preparatiues of *Aqua Che-*

*huius solius syrapi usi curasse, facta prius purgatione. y Centum ova & unum, quolibet mane sumant ova sorbilia, cum sequenti pul-
vere supra ovum aspersa, & continent quousq; assumerint centum & unum, maniacis & melancholicis utilissimum remedium
z Quercetanus cap. 4. Phar. Oswaldus Crollius.*

m Lib. 2. Inter
composita pur-
gantia melan-
cholicam.

n Longa expe-
rimto a se ob-
seruatum esse,
melancholicos
sine offensa egre-
gie curandos va-
lere.

n Idem respon-
sione ad Aubert-
um, veratrum
nigrum, alias co-
nidium & peri-
culosum, vini
spiritu cui m &
oico corn. dum
sic usui redâ-
tur, ut etiam pu-
eris tuto admi-
nistrari possit.
o Certum est
huius herbe
virtutē maximā
& mirabilem
esse, parumq;
distare a balsa-
mo. Et qui norit
eorecte uti, plus
habet artis quā
torā scribentū
cohors aut om-
nes Doctores in
Germania.

p Quo facti ceter
us sum.

r Hoc posito quod
aliæ medicinae
non valent, ista
tunc Dei Miseri-
cordia valebit,
& est medicina
coronata, quæ
secretissime te-
neatur.

s Lib. de artifice.
med

t Sect. 3 Opti-
mum remedium
aqua composita
Savanarole.

u Sckenkius ob-
serv. 31.

x Donatus ab
Altomari cap. 7.

Testor Deum,
me multos mel-
ancholicos,

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lidonia, quintessence of Hellebor, salts, extracts, distillations, oiles, *Aurum potabile*, &c. Dr *Anthony* in his booke *de auro potab.* edit. 1600. is all in all for it. ^a And though all the schoole of Galenists, with a wicked and unthankfull pride and scorne, detest it in their practise, yet in more grievous diseases,

a Cap. 1. Licet. tot. Galenist. rum schola, mineralia non sine impio & ingrato factis, a sua practica detestentur, tamen in gravibus morbis, omni vegetabilium derelicto subsidio, ad mineralia confugiant, licet etiamere ignorant, & insulter usurpent. Ad finem libri.

† Veteres maledictis incessit, viscit, & contra omnem antiquitatem coronatur. ipse, a se victor declarat. Gal. lib. 1. meth. c. 2.

b Codronchus de sale absinthij. c Idem Paracelsus in medicina, quod Lutherus in Theologia. d Disput. in eundem parte 1. Magus ebrius, illiteratus, demonem preceptorem habuit, demones familiares, &c.

when their vegetables will doe no good, they are compelled to seeke the helpe of mincralls, though they use them rashly, unprofitably, slackly, and to no purpose. *Rhenanus*, a Dutch Chymist in his booke *de Sale è puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speakes against him. But what doe I meddle with this great Controvertie, which is the subject of many Volumes? *Lea Paracelsus*, *Quercetan*, *Crollius*, and the brethren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the *Galenists* in Europe, and calls himself a Monarch; *Galen*, *Hippocrates*, infants illiterate &c. As *Thessalus* of old railed against *Asclepiadean* writers, he condemnes others, insults triumphes, overcomes all antiquity (saith *Galen* as if he spoake to him) declares himselfe a conqueror, and crownes his owne doings. ^b One drop of their Chemicall preparatives, shall doe more good, then all their fulsome potions. *Erastus*, and the rest of the *Galenists*, vilifie them on the other, as Hereticks in Physicke, ^c *Paracelsus* did that in Physicke, which *Luther* in Divinity. ^d A drunken roague hee was, a base fellow, a *Magitian*, he had the divell for his master, divels his familiar companions, and what he did; was done by the helpe of the divell: Thus they contend and raile, and every Mante write bookes *Pro* and *Con*, & adhuc sub iudice lis est, let them agree as they will, I proceede.

SUBSECT. 3

Averters.



Verters and purgers must goe together, as tending all to the same purpose, to diuert this rebellious humour, and turne it another way. In this range, Clysters and suppositories challenge a chiefe place, to draw this humour from the braine and heart, to the more ignoble parts. ^c Some would haue them still vsed a few daies betweene, and those to be made with the boyled seeds of Annis, Fennell, and bastard Saffron, Hoppes, Thyme, Epithyme, Mallows, Fumitory, Buglosse, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, oyle of Violets, sweet almonds &c. For without question, a Clister opportunely vsed, cannot choose in this, as most other maladies, but to doe very much good *Clysters nutriunt*, sometimes Clysters nourish, as they may be prepared, as I was informed not long since by a learned lecture of our naturall Philosophy † Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke vrine most commend, but not sweat. *Trincavelius* consi. 16. cap. 1. in head melancholy forbids it. *P. Byarius* and others approue frictions of the outward parts, and to bathe them with warme water. In steed of ordinary frictions, *Cardan* prescribes rubbing with nettles, till they blister the skinne, which likewise † *Basardus Vis-*

† Master D. Lapworth. † Ant. Philos. cap. de mel. in. frictio urticae, &c.

fontinus

fontinus, so much magnifies.

Sneefings, masticatories, and nasals are generally received, *Montaltus cap. 34. Hildisheim spicel. 2. fol. 136. and 138.* giue severall receipts of all three. *Hercules de Saxoniâ* relates of an Empiricke in *Venice*, & that had a strong water to purge by the mouth and nostrils, which he still vsed in head melancholy, and would sell for no gold.

To open monthes & Hemrods is very good Physicke, ^h If they haue beene formerly stopped. *Faventinus* would haue them opened with horse-leaches, so would *Hercules de Sax. Iulius Alexandrinus consil. 185. Scoltzy*, thinks aloes fitter, ⁱ most approue horse-leaches in this case, to bee applyed to the fore-head, ^k nostrils, and other places.

Montaltus cap. 29. out of *Alexander* & others, prescribes ^l cupping-glasses, and issues in the left thigh, *Areteus lib. 7. cap. 5.* ^m *Paulus Regolinus, Sylvius*, will haue them without scarification, applyed to the shoulders & backe, thighs and feet. ⁿ *Montaltus cap. 34.* bids open an issue in the arme, or hinder part of the head. ^o *Piso* inioynes ligatures, frictions: suppositories, & cupping-glasses, still without scarification, and the rest.

Cauteries and hot irons are to be vsed ^p in the suture of the Crowne, and the seared or ulcerated place, suffered to runne a good while. 'Tis not amisse to bore the skulle with an instrument, to let out the fuliginous vapors. *Salust. Salvianus de re med. lib. 2. c. 1.* ^q Because this humour hardly yeelds to other Physicke would haue the leg cauterised, or the left leg below the knee, ^r and the head bored in two or three places, for that it much auales to the exhalation of the vapours, ^s I saw (saith he) a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the scull broken he was excellently cured. Another to the admiration of the beholders, breaking his head with a fall from on high, was instantly recovered of his dotage. *Gordonius cap. 19. part. 2.* would haue these cauteries tried last, when no other Physicke will serue, ^u The head to bee shued and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his braine pan broken, so long as the wound was open he was well, but when his wound was healed, his dotage returned againe.

Guianerius cap. 8. Tract. 15. cured a Nobleman in *Savoy*, by boring alone, ^x leauing the hole open a month together, by meanes of which, after two yeares melancholy and madnesse, he was deliuered. All approue of this remedy in the suture of the Crowne, but ^y *Arculanus* would haue the Cauterie to bee made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighes, (*Mercurialis consil. 86.*) armes, legges. *Idem consil. 6. & 19. & 25. Montanus 86. Rodericus a Fonseca Tom. 2. consult. 84.* pro hypocond: *coxâ dextrâ, &c.* but most in the head. ^z If other Physicke will doe no good.

Fontinus, ideo fiat in vertice cauterium, aut crure sinistro infra genu. x Fiant duo aut tria cauteria, cum ossis perforatione. (Vidi Roma melancholicum, qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractum esset, optime sanatus est. Et aliterum vidi melancholicum, qui ex alto cadens, non sine astantium admiratione, liberatus est. u Radatur caput, & fiat cauterium in capite, proculdubio ista faciunt ad fumorum exhalationem, vidi melancholicum a fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime, at cum vulnus sanatum, reuersa est mania. x Vsq; ad duram matrem trepanari feci, & per mensem aperte stetit.

g Aqua fortissima, p^u gansos, nares, quam non vult auro vendere.

h Mercurialis consil. 6. & 30. hemorrhoidum & mensum provocatio uocat, mod^o ex eorum suppressione ortum habuerit.

i Laurentius, Bruel, &c.

k P. Bayerus lib. 2. cap. 13. nari- bus, &c.

l Cucurbitule sicca, & fontanelle crure sinistro.

m Hildisheim spicel 2. Vapores a cerebro trahendi sunt fritionibus uniuersi, cucurbitulis siccis, humeris ac dorso affixis, circa pedes & cura.

n Fontanelam aperi iuxta occipitium, aut brachium.

o Baleni, ligature, frictiones, &c.

p Cauterium fiat, sutura coronali, diu fluere permittantur loca ulceroſa. Trepano etiam cranii densitas immi- nui poterit, ut vaporibus fuliginosis exitus pateat.

q Quoniam difficulter cedit aliis medicamē-

SUBJECT. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.



Because this humour is so maligne of it selfe, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such meanes, the temper is to be altered and amended, with such things as fortifie and strengthen the heart and braine, which are commonly both affected in this malady, and doe mutually misaffect one another: which are still to be given every other day, or some few dayes inserted after a purge, or like Physicke, as occasion serves, and are of such force, that many times they helpe alone, and as Arnoldus holdes in his Aphorismes, are to be preferred before all other medicines, in what kinde soever.

a Cordis ratio semper habenda, quod cerebro cupatur & sese invicem afficiunt. b Aphor. 38. Medicina Theriacalis pro ceteris eligenda. c Galen de temp. lib. 3. cap. 3. moderate sump. t. acuit ingenium. d Tardus aliter & tristis thuris in modum exhalare facit. e Hilaritatem, ut oleum flammam excitat. f Viribus reficiendis cordiacum eximium, nutriendo corpori alimentum optimum, et atem floridam facit, calorem innatum fovet, concoctionem iuvat, stomachum roborat, excrementis viam parat, urinam movet, somnum consiliat, venena frigida, status dissipat, crassos humores attenuat, coquit, discutit. &c. † Hor. lib. 2. Od. 11. † Odys. A. † Pausanias, g Syracides 31. 28. h Legitur & prisca Catonis, Saepo vero caluisse virtus. † In pocula & aleam se precipitavit & is fere tempus traxit, ut egram crapula mentem levaret, & conditionis praesentis cogitationes quibus agitabatur sobrius, coitaret.

Amongst this number of Cordials and Alteratives, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it bee soberly and opportuvely vsed. It makes a man bold, hardy, couragious, whetteth the wit, if moderately taken, (and as Plutarch saith, Symp. 7. quaest. 12.) it makes those which are otherwise dull, to exhale and evaporate like frankinsense, or quicken (Xenophon addes) † as oyle doth fire. A famous Cordiall Matthiolus in Dioscoridem calls it, an excellent nutriment to refresh the body, it makes a good color a flourishing age, helpes concoction, fortifies the stomacke, takes away obstructions, provokes urine, drives out excrements, procures sleepe, clears the blood, expels winde, and cold poysons, attenuates, concocts, dissipates all thicke vapors, and fuliginous humors. And that which is all in all, and to my purpose, it takes away feare and sorrow,

† Curas edaces dissipat Euius.

It glads the heart of man, Psal. 104. 15. hilaritatis dulce seminarium, Helenas boule, the sole nectar of the Gods, or that true Nepenthes in Homer, which puts away care and grieffe, which as Oribasius 5. Collect. cap. 7. and some others will, was naught else but a cuppe of good wine, it makes the minde of the King and of the fatherlesse both one, of the bond and freeman, poore and rich, it turneth all his thoughts to ioy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speake by talents, Esdras 3. 19. 20. 21. It giues life it selfe, spirits, wit, &c. For which cause, the Ancients called Bacchus, Liber pater a liberando, and sacrificed to Bacchus and Pallas stil vpon an altar, wine mesurably drunke, and in time, brings gladnesse and chearefulnesse of minde, it cheareth God and men, Iudges 9. 12. letitia Bacchus dator, it makes an old wife dance, and such as are in misery, to forget ill, and bee merry.

Bacchus & afflictis requiem mortalibus affert, Crura licet duro compe de vincula forent. Wine makes a troubled Soule to rest, Thugh feet with fetters be opprest.

Demetrius in Plutarch, when he fell into Seleucus hands, and was prisoner in Syria, † spent his time with dice and drinke, that he might so ease his discomfere tempus traxit, ut egram crapula mentem levaret, & conditionis praesentis cogitationes quibus agitabatur sobrius, coitaret.

ted minde, & avoid those continuall cogitations of his present condition, where
with he was tormented. Therefore Solomon Prov. 31.6. bids wine be giuen to
him that is ready to † perish, and to him that hath grieffe of heart, let him drink
that he forget his poverty, and remember his misery no more. Sollicitis animis
onus eximit, it easeth a burdened soule, nothing speedier, nothing better:
which the Prophet Zachary perceiued, when hee said, ⁱ that in the time of
Messias, they of Ephraim should bee glad, and their heart should reioyce us
through wine. All which makes me very well approue of that pretty descrip-
tion of a feast in † Bartholomeus Anglicus, when grace was said, their hands
washed, and the Guests sufficiently exhilarated, with good discourse, sweet
musicke, daintie fare, *exhilarationis gratia, pocula iterum atq; iterum offerun-
tur*, as a Corollary to conclude the Feast, and continue their mirth, a grace
cup came in to cheere their hearts, and they dranke healths to one another
again and againe. Which as *Ioh. Fredericus Matenesius Crit. Christ. lib. 2.
cap. 5. 6. & 7.* was an old custome in all ages in every Commonwealth, so as
they be not enforced, *bibere per violentiam*, but as in that royall feast of † *As-
suerus* which lasted an 180 daies, without compulsion they dranke by order in
golden vessels, when, and what they would themselves. This of drinke is a
most easie and parable remedy, a common, a cheap, still ready against feare,
sorrow, and such troublesome thoughts, that molest the minde, as brimstone
with fire, the spirits on a sudden are enlightned by it. No better Physick (saith
^k *Rhasis*) for a melancholy man; and he that can keepe company, and carouse,
needs no other medicines, 'tis enough. His countryman *Avicenna 3. 1. doct. 2.
cap. 8.* proceeds farther yet, and will haue him that is troubled in minde, or
melancholy, not to drinke only, but now and then to be drunke: excellent
good Physicke it is for this and many other diseases. *Magninus Reg. san. part.
3. cap. 31.* will haue them to be so once a month at least, and giues his reasons
for it, ^l because it scowres the body by vomit, urine, sweat, of all manner of su-
perfluities, and keepes it cleane. Of the same minde is *Seneca* the Philosopher
in his book *de tranquil. lib. 1. c. 15. nonnunquam ut in alijs morbis ad ebrieta-
tem usq; veniendum; Curas deprimit, tristitia medetur.* It is good sometimes
to be drunke, it helpes sorrow, depresseth cares, and so concludes his Tract
with a cup of wine: *Habes, Serene charissime, que ad tranquillitatem animæ
pertinent.* But these are Epicureall tenents, tending to loosenesse of life, Lux-
ury and Atheisme, maintained alone by some Heathens, dissolute Arabians,
prophane Christians, and are exploded by *Rabbi Moses Tract. 4. Guliel. Pla-
centinus lib. 1. cap. 8. Valescus de Taranta*, and most accurately ventilated by
Io. Sylvaticus, a late writer and Physitian of *Millan, med. cont. cap. 14.* where
you shall finde this tenent copiously confuted.

Howsoever you say, if this be true, that wine and strong drinke haue such
vertue to expell feare and sorrow, and to exhilarate the minde, ever hereafter
lets drinke and be merry.

^m *Prome reconditum Lyda strenua cacubum,
Capaciores puer huc affer Scyphos,
Et Chia vina aut Lesbica.*

Come lusty Lyda, fill's a cup of sack,
And sirra Drawer, bigger pots we lack,
And Scio wines that haue so good a smack.

A a a

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† So did the
Athenians of
old, as Suidas
relates, and so
doe the Ger-
mans at this
day.

† Lib. 6. cap. 23.
& 24. de rebus
propriat.

† Hester. 1. 8.

^k Tract. 1. cont.
lib. 1. Non est
res laudabilior
eo, vel cura me-
lior, qui melan-
cholicus, utatur
societate hominū
& biberia, &
cui potest susti-
nere usum vini,
non indiget alia
medicina, quod
eo sunt omnia
ad usum neces-
saria huius pas-
sionis.

^l Tum quod se-
quatur inde ju-
dor, vomitus, U-
rina, a quibus
superfluitates a
corpore remo-
uentur & rema-
net corpus mun-
dum.

in Hor.

I

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n Lib. 15. 2. noct
Aut. Vigorem a-
nima moderato
vini usu tacea-
mur, & calefa-
cto simul, & so-
toq, animo, si
quid in eo vel
frigida tristitia,
vel torpentis ve
recundie fuerit,
diluamus.
† Od. 7. lib. 1.
* 26. Nam pre-
stat ebrium me
quam mortuum
iace.
† Eph. 5. 18.
ser. 19. in cap. 5.
o Lib. 14. 5. Ni-
hil perniciosius
vini hunc modum
ahsi, venum.
p. 1. nocentius e
dyl. 13. vin da-
rilectiam &
dolmem.
q Renodius.
r Mercurialis
consil. 25. Vinu
frigida optimum
& pessimum fe-
ria melancholia
f. Fernclius con-
sil. 44. & 45. vi-
num prohibet
assiduum, & a-
romata.
t Mod. iec ur
non incendatur.
u Per 24 horas
sensum doloris
omnem tollit, &
videre facit.
y Hildesheim
spicel. 2.
z Alkermes, am-
nia vitalia vis-
cera mire con-
fortat.
a Contra omnes
melancholicos
affectus confert.
ac certum est ip-
sius usu omnes
cordis & corpo-
ris vires, mirum
in modum refici
b Succinum ve-
ro alhissimum
confortat. ven-
triculum, flatum
discutit, urinam
mouet. &c.

I say with him in ⁿ Agellius, let vs maintaine the vigour of our soules with a moderate cup of wine, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulness, let's wash it all away. -- Nunc vino pellite curas: so saith † Horace, so saith Anacreon,

* Μεδουβρα & us xeiθes
Πολυ κρεισων η δαυ οβρα.

Let's driue downe care with a cup of wine: and so say I too, (though I drinke none my selfe) for all this may be done, so that it be modestly, soberly, opportunely vsed. So that, they be not drunke with wine, wherein is excesse, which our † Apostle forewarnes; for as Chrysostome well comments on that place, ad letitiam datum est vinum, non ad ebrietatem, tis for mirth wine, but not for madnesse: And will you knowe where, when and how that is to be vnderstood? Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura, heare the Scriptures. Giue wine to them that are in sorrow, or as Paul bid Timothy drinke wine for his stomach sake, for concoction, health, or some such honest occasion. Otherwise, as o Pliny telleth vs: If singular moderation be not had, nothing so pernicious, tis meere vinegar, blandus demon, poyson it selfe. Let not good fellows triumph therefore (saith Matthiolus) that I haue so much commended wine if it be immoderately taken, instead of making glad, it confounds both body and soule, it makes a giddy head, a sorrowfull heart. And 'twas well said of the Poet of old, Wine causeth mirth and grieffe, & nothing so good for some, so bad for others, especially as r one obserues, qui a causa calida male habent, that are hot or inflamed. And so of spices, they alone, as I haue shewed, cause head melancholy themselues, they must not vse wine as an ordinary drinke, or in their diet. But to determine with Laurentius c. 8. de melan. wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly vsed, may be very good.

I may say the same of the Decoction of China roots, Sassafras, Sarsaparilla, Guaiacum, China, saith Manardus, makes a good colour in the face, takes away melancholy, and all infirmities proceeding from cold, euen so Salsaparilla prouokes sweat mightily, Guaiacum dries. Claudinus consult. 89. & 46. Montanus, Capiuaccius consult. 188. Scoltzij. make frequent and good vse of Guaiacum, and China, so that the liuer be not incensed, good for such as are cold, as most melancholy men are, but by no meanes to be mentioned in hot. Borrage, Bawme, Saffron, Gold, I haue spoken of; Montaltus cap. 23. commends Scorzonera roots condite. Garcius ab Horto plant. hist. lib. 2. cap. 25. makes mention of a herbe called Datura, which if it be eaten for 24 houres following, takes away all sense of grieffe; makes them incline to laughter and mirth: and an other called Bauge, like in effect to Opium, which puts them for a time into a kinde of Extasis, and makes them gently to laugh. One of the Roman Emperours had a seed, which hee did ordinarily eat to exhilarate himselfe. y Christophorus Ayverus preferres Bezoars stone, and the confection of Alkermes, before other cordials, and Amber in some cases. z Alkermes comforts the inner parts, and Bezoar stone, hath an especiall vertue against all melancholy affections, a it refresheth the heart, and corroborates the whole body. b Amber provokes vrine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr of Bezoar stone, and 3 gr. of Amber Greece, drunke, or taken in Bor-

rage

rage or Buglosse water, in which gold hot hath beene quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

R. *confect. Alkermes* ℥ ℞ *lap. Bezoar* ℥ ℞.
Succini albi subtilis pulverisat. ℥ ij *cum*
Syrup. de cort. citri, fiat electuarium.

To Bezoars stone most subscribe, *Manardus*, and many others, it takes away sadnesse, and makes him merry that useth it, I have seene some that have beene much diseased with faintnesse, swooning, and melancholy, that taking the weight of three graines of this stone, in the water of Oxtongue, have beene cured. *Garcias ab Horto* brags how many desperate cures he hath done vpon melancholy men, by this alone, when all Physitians had forsaken th. m. But *Alkermes* many except against, in some cases it may helpe, if it be good, and of the best, such as that of *Monspelier* in France, which *Iodocus Sincerus Itinerario Gallia*, so much magnifies, and would haue no traueiler omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil.* 49. suspects *Alkermes*, by reason of its heat, nothing (saith hee) sooner exasperates this disease, then the use of hot working meats and medicines, & would haue them for that cause warily taken. I conclude therefore of this and all other medicines, as *Thucydides* of the plague at Athens; No remedy could be prescribed for it, *Nam quod uni profuit, hoc alijs erat exitio*: There is no Catholike medicine to be had, that which helpes one, is pernicious to another.

Diamargaritum frigidum, Diambra, Diaboraginum, Electuarium latifiscans Galeni & Rhasis, De gemmis, Diant hos, Diamoscum dulce & amarum, Electuarium Conciliatoris, Syrup. Cidoniorum de pomis, conserues of Roses, Violets, Fumitory, Enula campana, Satyrion, Lemans, Orange Pills condite, &c. haue their good vse.

R. *Diamoschi dulcis & amariana* ℥ ij.

Diabuglossati, Diaboraginati, sacchari violacei
ana ℥ j, *misce cum syrupo de pomis.*

Euery Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a Rammes head that neuer medled with an Ewe, cut off at a blowe, and the hories onely taken away, boyle it well skinned and wooll together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloues ana ℥ ℞, mingle the powder of these spices with it, and heat them in a platter vpon a chafing-dish of coales together, stirring them well; that they doe not burne, take heed it bee not ouermuch dried, or dryer then a calves braines ready to be eaten. Keepe it so prepared, and for three daies giue it the patient fasting, so that he fast two houres after it. It may be eaten with bread, in an egge or broath, or any way, so it be taken. For 14 daies let him vse this diet, drinke no wine, &c. *Gesner hist. animal. lib. 1. pag. 917. Cariclerius pract. cap. 13. in Nich. de metri pag. 129. Intro. Wittenberg. edit. Tubing. pag. 62.* mention this medicine, though with some variation, hee that list may try it, and many such.

Odoraments to smell to, of Rose water, Violet Flowres, Bawme, Rose-

c. Garcias ab Horto aromatum lib. 1. cap. 15. aduersus omnes morbos melancholicos conducit & venenum. Ego (inquit) vtor in morbis melancholicis, &c. & deploratos huius usu, ad pristinam sanitatem restitui. See more in Babinus book de lap. Bezoar. c. 45. d. Edit. 1617. Monspely electuarium fit preciosissimum Alkermes &c. e Nihil morbum huic aequo exasperat, ac alimtorum vel calidiorum usus. Alkermes ideo suspectus, & quod semel moniam, caute adhibenda calida medicamenta. f Skenkius lib. 1. obseruat. de Mania, ad mentis alienationem, & desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi. g Caput arietis nondum experti venem, vno istu amputati, cornibus tantum demotis, integrum cum lana & pelle, bene elixabis, cum aperta cerebrum eximes, & addens aromata &c. h Cinis testudinis vltus, & vino potus melancholiam curat, & rasura cornu Rhinocerotis, &c. Skenkius.

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cakes, Vineger, &c. doe much recreate the braines and spirits, and as some say nourish, tis a question commonly controuerted in our schooles, *an odores nutriant*, let *Ficinus lib. 2. cap. 18.* decide it, ^h many arguments hee brings to proue it; as of *Democritus*, that liued by the smell of bread alone, applyed to his nostrills, for some few daies, when for old age he could eate no meat. *Ferrius lib. 2. meth.* speakes of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weake, feeble, & dying men, to smell to, and by it to haue done very much good, *aquè fere profuisse olfactu & potu*, as if he had giuen them drinke. Our noble and learned Lord *† Verulam*, in his booke *de vitâ & morte*, commends therefore all such cold smells, as any way serue to refrigerate the spirits. *Montanus consil. 31.* prescribes a forme, which he would haue his melancholy Patient neuer to haue out of his hands. If you will haue them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shauen, ⁱ of the flowres of water lillies, Lettice, Violets, Camomile, wild Mallowes, wethers head, &c. must bee vsed many mornings together. *Montanus consil. 31.* would haue the head so washed once a weeke. *Lalius à fonte Eugubinus consult. 44.* for an Italian Count, troubled with head melancholy, repeats many medicines which hee tried, ^k but two alone which did the cure, use of whay made of Goats milke, with the extract of Hellebor, and Irrigations of the head with water lillies, lettice, violets, comomile, &c. upon the suture of the crowne. *Piso* commends a Rammes lungs, applyed hot to the forepart of the head, or a young lamb diuided in the back, enterated, &c. al acknowledge the chiefe cure to consist in moistning throughout. Some, saith *Laurentius*, vse powders, and capsto the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administered.

Vnto the Heart we may doe well to apply bags, Epithemes, Oyntments, of which *Laurentius c. 9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Buglosse, Borrage, water lilly, Violet waters, sweet wine, Bawme leaues, Nutmegs, Cloues, &c.

For the Belly, make a Fomentation of oyle, ^m in which the seeds of *Cumin, Rue, Carrets, Dill, haue beene boyled.*

Baths are of wonderfull great force in this maladie, much admired by *Galen, Ætius, Rhafis, &c.* of sweet water, in which is boyled the leaues of Mallowes, Roses, Violets, Water-lillies, Wethers heads, flowres of Buglosse Camomile, Melilot, &c. *Guianer. cap. 8. tract. 15.* would haue them vsed twice aday, and when they come forth of the Bathes, their backe bones to be anointed with oyle of Almonds, Violets, Nymphaea, fresh capon grease, &c.

Amulets and things to be borne about, I finde prescribed, taxed by some, approued by *Renodeus, Platerus, (amuleta inquit non negligenda)* and others, looke for them in *Mizaldus, Porta, Albertus, &c.* *Bessardus Visontinus ant. philos.* commends *Hypericon*, or *S^t Johns wort* gathered on a friday in the houre of *Iupiter*, when it comes to his effectuall operation (that is about the full Moone in Iuly) so gathered and borne, or hung about the necke, it mightily helpes this affection, and driues away all phantasticall spirits. * *Philes* a Greeke author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kiddes skin, whom a Woulfe werried,

† *Hædus*

^h Inflat in matrice, quod sursum & deorsum ad odoris sensum precipitatur.

† Vicount St Albans.

ⁱ Ex decocto florum nymphaeae, lactuce, violarum, chamomille, altheae, capiti uervicum, &c.

^k Inter auxilia multa adhibita, duo visa sunt remedium ad-

ferre, usus seri caprini, cum extracto Hellebori & irrigatio ex lacte Nymphaeae violarum, &c. futura coronali adhibita, his re-

mediis sanitatem pristinam adeptus est.

^l Confert & pulmo arietis, calidus agnus per dorsum di-

uisus, exenteratus ad motus incipit.

^m Semina Cumin, ruta, dauci, anethi cocta.

ⁿ Lib. 3. de locis affect.

^o Tetrab. 2. ser. 1. cap. 10.

† Cap. de melan. collectam die

ueneris hora 10. vis, cum ad Energiam uenit.

^c 1. ad plenilunium Iulij inde gesta & collo appensabusc affe-

ctum apprimere iuvat & fanaticos spiritus expellit.

* Lib. de proprietat. animal. 6.

^v s à lupo correpta pellem non esse pro indumento corporis usurpandum, cordis enim palpitacionem excitat, &c.

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, because it causeth palpitation of the heart, not for any feare, but a secret vertue which Amulets haue. A ring made of the hooffe of an Asses right forefoot carried about, &c. I say with *Renodeus*, they are not altogether to be reiected, Piony doth cure Epilepsie, pretious stones most diseases, & a Wolues dung borne with one helps the Cholicke, & a Spider an Ague, &c. Being in the country in the vacation time, not many yeares since, at *Lindly* in *Lecestershire* my fathers house, I first obserued this Amulet of a Spider in a nut-shell lapped in silke, &c. so applied for an Ague by * my mother. Whom although I knew to haue excellent skill in Surgery, sore eies, aches, &c. and such experimentall medicines, as all the country where shee dwells can witness, to haue done many famous cures (and still doth) vpon diuerse poore folkes that were otherwise desitute of helpe: Yet among all other experiments, this me thought was most absurd and ridiculous, I could see no warrant for it. *Quid Arane cum febre?* for what Antipathy? till at length rambling amongst authors (as often I doe) I found this very medicine in *Dioscorides* approued by *Matthiolus*, repeated by *Alderouandus cap. de Aranea lib. de insectis*, I began to haue a better opinion of it, and to giue more credit to Amulets, when I saw it in some parties answer to experience. Such medicines are to bee exploded, that consist of words, characters, spells, and charmes, which can doe no good at all, but out of a strong conceit, as *Pomponatius* proues, or the Diuels pollicy, who is the first founder and teacher of them.

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† Mart.
P Phar. lib. 1.
cap. 12.
q Aetius cap. 32
Tetr. 3. ser. 4.
† Dioscorides,
Vlysses Alderouandus de aranea.
* Mistris Dorothy Burton.

SUBJECT. 6.

Correctors of accidents to procure sleepe. Against fearefull dreames, rednesse, &c.



When you haue vsed all good meanes and helps of alteratiues, auerters, diminutiues, yet there will be still certaine accidents to be corrected and amended, as waking, fearefull dreames, flushing in the face, to some ruddinesse, &c.

Waking, by reason of their continuall cares, feares, sorrowes, dry braines, is a symptome that much crucifies melancholy men; and must therefore bee speepily helped, and sleep by all meanes procured; which sometimes is a sufficient remedy of it selfe without any other Physicke. *Skenkius* in his observations hath an example of a woman that was so cured. The meanes to procure it, are inward or outward. Inwardly taken, are simples; or compounds, simples, as Poppy, Nymphæa, Violets, Roses, Lettice, Mandrake, Henbane, Nightshade or Solanum, Saffron, Hempseed, Nutmegs, Willows; with their seeds, iuyce, decoctions, distilled waters, &c. Compounds are syrups, or opiats, syrup of Poppy, Violets, Verba sco, which are commonly taken with distilled waters.

† Solo somno curata est citra medici auxilium fol. 154.

R. diacodij ꝑj dioscordij ꝑj aque lactuce ꝑiij
mista fiat potio ad horam somni sumenda.
Requies Nicholai; Philonium Romanum; Triphera magna, pilula de Cynoglossa Dioscordium, Laudanum Paracelsi, Opium, are in use, &c. Countrey folkes commonly make a posset of hempe-seed, which *Fuchsus* in his herball so

388 much discommends, yet I have seene the good effect, and it may bee vsed where better medicines are not to be had.

Laudanum Paracelsi is prescribed in two or three graines, with a dramme of *Dioscordium*, which *Oswald. Crollius* commends. *Opium* it selfe is most part vsed outwardly, to smell to in a ball; though commonly so taken by the Turkes to the same quantity for a cordiall, and at *Goa* in the *Indies*, the dose 40 or 50 graines.

Bellonius obseruat. 3. c. 15. Infirmum & labores animi tollunt inde Gaius ab Horto lib. 1. cap. 4. simp. med.

Rulandus calls *requiem Nicholai*, *ultimum refugium*, the last refuge; but of this and the rest looke for peculiar receipts in *Victorius Fauentinus cap. de phrenesi. Heurnius cap. de Mania Hildesheim spicel. 4. de somno & vigil. &c.* Outwardly vsed, as oyle of Nutmegs by extraction, or expression with Rose water to annoint the temples, oiles of Poppy, Nenuphar, Mandrake, Purslan, Violets, all to the same purpose.

Montanus consil. 24 & 25. much commends odoraments of Opium, Vineger, and Rosewater, *Laurentius cap. 9.* prescribes Pomanders & nodules, see the receipts in him; *Codronchus* wormewood to smell to.

u Absinthium somnos allicie olfactu.

Unguentum Alabastrinum, populeum, are vsed to annoint the temples, nostrills, or if they be too weake they mix Saffron and Opium. Take a graine or two of Opium, and dissolue it with three or foure drops of Rose-water in a spoone; and after mingle with it as much *Unguentum populeum* as a nut, vse it as before; or else take halfe a dramme of Opium, *Unguentum populeum*, oyle of Nenuphar, Rosewater, Rosevineger, of each halfe an ounce, with as much Virgin wax as a nut, annoint your temples with some of it, *ad horam somni.*

x Read Lemnius lib. ber. bib. cap. 2. of Mandrake.

Sacks of Wormewood, *x* Mandrake, *y* Henbane, Roses made like pillows and laid vnder the patients head, are mentioned by *Cardan* and *Mizaldus*, to annoint the soles of the feet with the fat of a dormouse, the teeth with eare-wax of a dogge, swines gall, hares eares: charmés, &c.

y Hyoscyamus sub cervicali vicia.

Frontlets are well knowne to every good wife, Rosewater and Vineger, with a little womans milke, and Nutmegs grated vpon a Rose-cake applied to both temples.

z Plantam pedis inungere pinguedine gliris dicunt efficacissimum, & quod dix credi potest, dentes inunctos ex forditie aurium canis somni profusum conciliare &c.

For an emplaster, take of *Casterium* a dramme and halfe, of Opium halfe a scruple, mixt both together with a little water of life, make two small plasters thereof, and apply them to the temples.

Cardan de re- rum variet.

Rulandus cent. 1. cur. 17. cent. 3. cur. 94. prescribes Epithemes and lotions of the head, with the decoction of flowres of Nymphaea, Violet leaues, Mandrake roots, Henbane, white Poppy, *Herc. de Saxonia*, *Stillicidia* or drop-pings, &c. Lotions of the feet doe much auail of the said hearbs: by these meanes, saith *Laurentius*, I thinke you may procure sleep to the most melancholy man in the world. Some vse horseleeches behinde the eares, and apply Opium to the place.

Cardan de re- rum variet.

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Cardan de re- rum variet.

Cardan de re- rum variet.

Bayerus lib. 2. c. 13. sets downe some remedies against fearefull dreames, and such as walke and talke in their sleepe. *Baptista Porta Mag. nat. lib. 2. c. 6.* to procure pleasant dreames and quiet rest; would haue you take Hippoglossa, or the hearbe horsetongue, Bawme, to vse them or their distilled waters after supper, &c. Such men must not eat Beanes, Pease, Garlick, Onyons, Cabbidge, Venison, Hare, vse Black wines, or any meat hard of digestion at supper, or lye on their backes; &c.

Respectus Pudor, bashfulnessse, flushing in the face, high colour, ruddines are common

common grievances which much torture many melancholy men, when they meet a man or come in a company of their betters, strangers, after a meale, or if they drinke a cup of wine or strong drink, they are as red and fleet & sweat, as if they had beene at a Maiors feast, *praesertim si metus accesserit*, it exceeds b they thinke euery man obserues, takes notice of it: and feare alone will effect it, suspicion without any other cause. *Skenkius obseruat. med. lib. 1.* speaks of a waiting Gentlewoman in the Duke of *Savoyes* Court, that was so much offended with it, that she kneeled downe to him and offered *Byarus* a Physician, all that she had to be cured of it. And tis most true, that c *Antony Lodovicus*, saith in his booke *de Pudore*, *Bashfulnessse either hurts or helpes*, such men I am sure it hurts. If it proceed from suspicion or feare, d *Felix Plater* prescribes no other remedy but to reiect and contemne it: *Id. populus curat scilicet*, as a t worthy Physition in our towne said to a friend of mine in like case, complaining without a cause, suppose one looke red, what matter is it, make light of it, who obserues it?

If it trouble at, or after meales, (as e *Iobertus* obserues, *med. pract. lib. 1. l. 7*) after a little exercise or stirring for many are then hot and red in the face, or if they doe nothing at all, especially women, he would haue them let blood in both armes, first one, then another, two or three daies betweene if bloud abound, to vse frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. f And withall to refrigerate the face, by washing it often with rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared, by *Iobertus* thus *R. lithar. argentij ꝑ cerussa candidissima. ꝑ iij. caphura. ꝑ iij. dissolvantur aquarum solani, lactuce, & nenupharis ana ꝑ iij. aceti vini albi. ꝑ ij. aliquot horas resideat, deinde transmittatur per philt. aqua seruetur in vase vitrio; ac ea bis terue facies quotidie irroretur.* g *Quercetan* spagir. phar. cap. 6. commends the water of frogges spawne for ruddinesse in the face. h *Crato. consil. 283.* *Scoltzij* would faine haue them vse all summer, the condite flowres of Succory, Strawbury water, Roses (cupping glasses are good for the time) *consil. 286* & 287, and to defecate impure blood with the infusion of Sene, Savory, Bawme water. i *Hollerius* knewe one cured alone with the vse of Succory boyled, and drunke for five monthes, every morning in the summer.

k It is good ouer night to annoint the face with Hares blood, and in the morning to wash it with Strawbury and cowslip water, of the iuyce of distilled Lemmons, iuyce of Cowcubers, or to vse the seeds of Mellons, or kernels of Peaches, beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an ouen, and to crumble it in strawbury water, l or to put fresh cheefe curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions and actions as laughing, &c. strong drinke, and drinke very little, m one draught, saith *Crato*, and that about the middt of their meale, avoid at all times indurate salt, and especially spice and windie meat.

n *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient

verbasci cum succo limonum distillato abluere 1 *Vtile rubenti faciei casum recentem imponere.* m *Consil. 21.* lib. unico vini haustu sit contentus. n *Id. m. consil. 283. Scoltzii laudatur conditio rose carum fructus ante prandium & cenam ad magnitudinem castaneae. Decoctum radicum Sonchi, si ante cibum sumatur, valet plurimum.*

a *Aut si quid incautus exciderit aut. etc.*
 b *Nam quae parte pauor simul est pudor additus illi.*
 c *Olyssipponensis medicus. pudor aut iuvat aut ledit.*
 d *De mentis alienat.*

e *Facies nonnullis maxime calet rubetq; si se paululum excuerint nonnullis quiescentibus iam accidit, feminis praesertim causa quicquid seruidum aut halitusum sanguinem facit.*

f *M^r Doctor Ashworth. Interim faciei prospiciendum ut ipsa refrigeretur; vivumq; praestabit frequentis lotio ex aqua rosarum, vel glaucum nenupharis etc.*

g *Ad faciei ruborem aqua spermatis ranarum.*
 h *Recte videntur in estate floribus Cichorii saccharo conditum, vel saccharo rosaceo. etc.*

i *Solo usu decocti Cichorii.*
 k *Vtile imprimis noctu faciem illinere sanguine leporino, & m. e. aqua fragorum vel aqua e floribus*

370 to be taken before dinner or supper, to the quantity of a Chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approved. To eat of a baked apple some advise, or of a preserved Quince, Comminseed prepared, with meat instead of salt, to keepe downe fumes: not to study or to bee intentiue after meales.

R. nucleorum persic seminis melonum ana ℥ ℞
aqua fragrorum ℥.ij. misce utatur mane.

o Cucurbit. ad scapulas appositae.
To apply cupping glasses to the shoulders is very good. For the other kinde of ruddinesse which is setled in the face with pimples, &c. because it pertaines not to my subiect, I will not meddle with it. I referre you to *Crato's Counsells*, *Arnoldus lib. 1. breuiar. cap. 39. 1. Rulande*, *Peter Forestus de Fuco, lib. 3. 1. obser. 2.* To *Platerus*, *Mercurialis Ylmus*, *Randoletius*, *Heurnius*, *Mennadous*, and other that haue written largely of it.

Those other grieuances and symptomes of headach, palpitation of heart, *Vertigo*, *deliquium*, &c. which trouble many melancholy men, because they are copiously handled a part in every Physitian, I doe voluntarily omit.

MEMB. 2.

Cure of Melancholy over all the body.

p Pifo.
q Mediana præ ceteris.
r Succo melancholici malitia à sanguinis bonitate corrigitur.
s Perseuerantie malo ex quacunque parte sanguis detrahi debet.
t Obseruat fol. 154. curatus ex vulnere in crure ob cruorem amissum.
u Studium sit omne ut melancholicus impinguetur: ex quo enim pingues & carnosissimi sunt.
x Hildesheim spicel. 2. Inter calida radice peroselini apii feminiculi Inter frigida emulso seminis melonum cum sro caprino quod est commune vehicula.



Here the melancholy blood possesseth the whole Body with the Braine, & it is best to beginne with blood letting. ¶ The *Greekes* prescribe the *q Median* or middle veine to be opened, & so much blood to be taken away, as the patient may well spare, and the cut that is made must be wide enough. The *Arabians* hold it fittest to be taken from that arme, on which side there is more paine and heauinesse in the head. If blacke blood issue forth, bleed on, if it be cleare and good, let it be instantly suppressed, *r because the malice of melancholy is much corrected by the goodnes of the blood.* If the parties strength will not admit much evacuation in this kinde at once, it must be assayed againe and againe, if it may not be conveniently taken from the arme, it must be taken from the knees and anckles: especially to such men or women whose hæmrods or monthes haue beene stopped. ¶ If the maladie continue, it is not amisse to evacuate in a part, in the forehead, and to virgins in the anckles, which are melancholy for loue matters, so to widdowes that are much grieued and troubled with sorrow and cares: for bad blood flowes in the heart, and so crucifies the minde. The hæmrods are to be opened with an instrument or horseleeches, &c. see more in *Montaltus cap. 29.* *Sckenkius* hath an example of one that was cured by an accidentall wound in his thigh, much bleeding freed him from melancholy. Diet, Diminutiues, Alteratiues, Cordials, correctors as before, intermixt as occasion serues, *u all their study must be to make a melancholy man fat, & then the cure is ended.* *Diuretica* or medicines to procure vrine are prescribed by some in this kinde, hot and cold: hor where the heat of the liuer doth not forbid, cold where the heat of the liuer is very great, *x* amongst hot are Parsley roots, Lovage, Fennell, &c. cold Mellon seeds, &c. with whay of Goats milke which is the common conveigher.

To purge and purifie the blood, vse Sowthistle, Succory, Sena, Endiue, Carduus

Carduus Benedictus, Dandelion, Hoppe, Maidenhaire, Fumitory, Buglosse, Borage, &c. with their iuyce, decoctions, distilled waters, Syrups, &c. 371

Oswaldus Crollius basil. Chym. much admires salt of Coralls in this case & Etius Tetrabib. ser. 2. cap. 114. Hieram Archigenis, which is an excellent medicine to putifie the blood, y for all melancholy affections, falling sicknesse, none to be compared to it.

z Hoc unum primum domine ut sis diligens circa victum sine quo cetera remedia frustra adhibentur. a Pifo.

MEMB. 3. SUBSECT. I.

Cure of Hypochondriacall melancholy.

IN this cure as in the rest, is especially required the reedification of those six non-natural things about all, as good diet, which Montanus consil. 27. inioynes a French Nobleman, z To have an especiall care of it, without which all other remedies are in vaine. Blood-

letting is not to be vsed, a except the patients body be very full of blood, and that it bee deriued from the liuer and spleene to the stomacke and his vessells, then b to draw it backe, to cut the inner veine of either arine, some say the *satellata*, and if the maladie be continuat, c to open a veine in the forehead.

b Laurentius cap. 15. i. euulsio nis gratia venarum internarum alterius Brachii secamus. c Si perimax morbus venarum fronte secabis. Brunel.

Preparatiues and Alteratiues may be vsed as before, sauing that there must be respect had as well to the liuer, spleene, stomacke, hypochondies, as to the heart and braine. To comfort the stomacke and inner parts against winde and obstructions, by *Aretius, Galen, Etius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of Wormewood, Centaury, Peneriall, Betony, sod in whay and dayly drunke: many haue beene cured by this medicine alone.

† Ego maximam curam stomacho declegabo. Oblas. Horatianus lib. 2. cap. 5.

Prosper Altinus and some others, as much magnifie the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Asyria* (as *Celsus lib. 2. records*) *magnis impensis Nilum aquam afferi iussit*, to his great charge caused the water of *Nilus* to be carried with her, and gaue command, that during her life shee should vse no other drinke. I finde those that commend vse of apples, in Splenaticke and this kinde of melancholy (lambswoll some call it) which howsoeuer approued, must certainly be corrected of cold, rawnesse and winde.

d Citius & efficitur suas vires exercet quam solent decocta ac diluta in quantitate multa, & magna cura assuetudinem molestia desumpta. Eritus hic sal efficaciter dissipat, urinam mouet, humores crassos abstergit, stomachum egregie confortat, crudelitatem, nauseam, appetentiam mirum in modum renouat &c.

Codronchus in his booke *de sale abstr.* magnifies the salt of Wormewood about all other remedies, d which workes better and speedier then any simple whatsoeuer, and much to be preferred before all those fulsome decoctions, and infusions, which much offend by reason of their quantity, this alone in a small measure taken expells winde, and that most forcibly, moues vrine, cleanseth the stomacke of all grosse humours, crudities, helpes appetite, &c. *Arnoldus* hath a Wormewood wine which he would haue vsed, which euery *Pharmacopoea* speaks of.

e Pilo, Altomarus. Laurentius cap. 15. Hic utendum sapienter iteratis & vehementioribus semper abstinendum ne ventrem exasperent.

Diminutiues and purgers may e be taken as before, of *hiera, manna, cassia*, which *Montanus consil. 230.* for an *Italian* Abbot, in this kind preferres before all other simples. f And these must be often vsed, still abstaining from those which are more violent, lest they doe exasperate the stomacke, &c. and the mischief by that means be increased. Though in some Physicians I finde very strong purgers, *Hellebor* it selfe prescribed in this affection. If it long

continue, vomits may bee taken after meate, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap. 33.* prescribes Hellebor, but still take heed in this malady, which I haue often warned of hot medicines, ^g because (as *Saluianus* addes) drought followes heate, which increaseth the disease: and yet *Baptista Siluaticus controu. 32.* forbids cold medicines, ^h because they increase obstructions, and other bad symptoms. But this varies as the parties doe, and it is not easie to determine which to vse. ⁱ The stomacke most part in this infirmity is cold, the liuer hot, scarce therefore (which *Montanus* insinuates *consil. 229.* for the Earle of Mansfort) can you helpe the one, and not hurt the other: much discretion must be vsed, take no Physicke at all he concludes without great need. *Lalius Aegubinus consil. 77.* for an Hypochondriacall German Prince, vied many medicines, but it was after signified to him in letters, that the decoction of China and Sassafras, and salt of Sassafras, wrought him an incredible good. In his 108 Consult. hee vsed as happily the same remedies, this to a third might haue bin poyson, by ouer-heating his liuer and blood.

For the other parts looke for remedies in *Sauanarola, Gordonius, Mercatus, Iohnson, &c.* one for the spleene, amongst many other, I will not omit, cited by *Hilaeheim spicel.* prescribed by *Mat. Flaccus*, and out of the authority of *Beneuenius*. *Antony Beneuenius* in an Hypochondriacall passion, cured an exceeding great swelling of the Spleene with Capers alone, a meate be fitting that infirmitie, and frequent vse of the water of a Smiths forge, by this Physicke he cured a sicke man, whom all other Physitians had forsaken, that for seauen yeares had bene Splenicke. And of such force is this water, ^m that those creatures as drinke of it, haue commonly little or no spleene. See inore excellent medicines for the spleene in him, and [†] *Lod: Mercatus*, who is a great magnifier of this medicine, *Averters* must bee vsed to the liuer and Spleene, and to scowre the Meseriacke veines, and they are either to open or provoke vrine. You can open no place better then the hemrods, which if by horseleeches they be made to flow, ⁿ there may not be againe such an excellent remedy, as *Plater* holds. *Salust. Saluian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, hee found all mad and melancholy men worse for other blood-letting. *Laurentius cap. 15.* calls this of horse-leeches, a sure remedy to empty the Spleene and Meseriacke membrane. Only *Montanus consil. 241.* is against it, ^o to other men (saith he) this opening of the hemrods seemes to be a profitable remedy, for my part I doe not approue of it, because it drawes away the thinnest blood, and leaues the thickest behinde.

Aetius, Vidus Vidius, Mercurialis, Fuchsius recommend Diuretikes, or such things as provoke vrine, as Anniseeds, Dill, Fennel, Germander, ground Pine, sod in water, or drunke in powder, and yet *P. P. Bayerus* is against them. All melancholy men (saith he) must avoid such things as provoke vrine, because by them the subtil or thinnest is evacuated, the thicker matter remains.

Clysters are in good request, *Trincavelius lib. 3. cap. 38.* for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxonia Panth.*

g Lib. 2. cap. 1. Quoniam caliditate coniuncta est siccitas que matum auget. h Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructio nem, atiaq; symptomata auget. i Ventriculus plerumq; frigidus, ep. ar. calidus, quomodo ergo ventriculus calefaciet, vel refri. erabit hep. sine alterius maximo detrimento. k Significatum per literas, incredi. Mem. utilitatem ex decoct. Chinae, & Sassafras percipisse. l Tumorem splenis incurabilem, sola capparum curatiu. cibo, tali a. gritudine aptissimi. Soloq; usque aqua, in quo faber ferrarius sepe candens ferrum extinxerat, &c. m Animalia que apud hos fabros educantur, exiguos habent lienes. n Si hemorroides fluerint, nullum prestantius esset remedium, que sanguisugis ad motus provocari poterunt, obseruat. lib. 1. pro hypoco. leguleio. o Alis apertis hec in hoc morbo videtur utilissima, mihi non admodum probatur, quia sanguinem tenuem attrahit, & crassum relinquit. p Lib. 2. cap. 13 omnes melancholici debent omittere uinum provocans, quoniam per ea educitur subtile, & remanet crassum.

lib. 2. cap. 13 omnes melancholici debent omittere uinum provocans, quoniam per ea educitur subtile, & remanet crassum.

lib. 1. cap. 16. is a great approver of them. ¶ I haue found (saith hee) by experē-
ence, that many Hypocondriacall melancholy men, haue beene cured by the sole
use of Clysters, receipts are to be had in him.

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Besides those fomentations, irrigations, inunctions, odoraments prescri-
bed for the head, there must be the like vsed for the Liuer, Spleene, Stomack,
Hypocondries, &c. In crudity (saith Piso) tis good to binde the stomacke hard,
to hinder winde and to helpe concoction.

Of inward medicines I need not speake, vse the same Cordials as before. In
this kinde of melancholy, some prescribe Treacle in winter, especially before
or after purges, or in the Spring as Avicenna, Trincavellius Mithridate,
Montaltus Piony seedes, Vnicornes horne; os de corde cervi &c.

Amongst Topickes or outward medicines, none are more pretious then
Bathes, but of them I haue spoken. Fomentations to the Hypocondries are
very good, of wine and water, in which are sod southernwood, Melilot, Epi-
thyme, Mugwort, Sena, Polypody, as also x Cerots, y Playsters, Liniments,
Oyntments, for the spleene, Liuer, and Hypocondries, of which looke for
examples in Laurentius, Iobertus lib. 3. cap. 1. prac. med. Montanus consil. 231.
Montaltus cap. 33. Hercules de Saxonia, Faventinus. And so of Epithemes,
digestiue powders, bagges, oyles, Octavius Horatius lib. 2. cap. 5. prescribes
calasticke Cataplasmes, or dry purging medicines: Piso z Dropaces of pitch
and oyle of Rue, applyed at certaine times to the stomacke, to the meta-
phrene or part of the backe, which is ouer against the heart, Aetius synapif-
mes; Montaltus cap. 35. would haue the thighes to be a cauterised, Mercurialis
prescribes beneath the knees; Lelius Aegubinus cons. 77. for an Hypocon-
driacal Dutchman, will haue the cautery made in the right thigh, and so
Montanus consil. 55. The same Montanus consil. 34. approues of issues in the
armes, or hinder part of the head. Bernardus Paternus in Hildesheim spicel. 2.
would haue b issues made in both the thighes: Lod. Mercatus prescribes them
neare the spleene, aut prope ventriculi regimen, or in either of the thighes.
Ligatures, Frictions, and Cupping glasses aboue or about the belly, with-
out sacrifice, which † Felix Platerus so much approues, may be vsed as
before.

¶ Ego experien-
ti & probavi,
multos Hypocon-
driacos, solo usis
Clysterum fuisse
sanatos.

¶ In cruditate
optimum, ven-
triculum arctius
alligari.

¶ Theriacē.

¶ Vere presertim
in estate.

¶ Consil. 12. lib. 1.
u Cap. 33.

¶ Trincavellius
consil. 15. cero-
tum pro sene

melancholico ad
iecur optimum.

¶ Emplastrum pro
splene. Fernellius
consil. 45.

¶ Dropax e pice
navali, & oleo

rutaceo affigatur
ventriculo, &

toti metaphreni.

¶ Caustica cru-
ribus inusta.

¶ Fontanelle
sunt in utroq;
crure.

¶ Lib. 1. cap. 17.

¶ De mentis ali-
enat. c. 3. status
egregii & scuti-
unt materiaq;
evacant.

SUBSECT. 3.

Correctors to expell winde, Against costiveness, &c.

IN this kinde of melancholy one of the most offensiue symptomes,
is winde, which as in the other species, so in this, hath great need
to be corrected and expelled.

The medicines to expell it are either inwardly taken or out-
wardly. Inwardly to expell winde, are simples or compounds. Simples are
herbs, roots, &c. as Galanga, Gentian, Angelica, Enula, Calamus Aromati-
cus, Valerean, Zeodori, Iris, condit Ginger, Aristolochy, Cicliminus, China,
Dittander, Pennyriall, Rue, Calamint, Bayberries and Bay leaues, Betany,
Rosemary, Hyfopc, Sabine, Centaury, Mint, Camomile, Stæchas, Agnus
castus, Broome flowres, Origan, Orange pills &c. Spices, as Saffron, Cina-
mome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloues, Ginger,
seeds of annise, Fennel, Amni, Cary, Nettle, Rue, &c. Iuniper berries, grana

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Paradisi, Compounds, Dianisum, Diagalanga, Diaciminum, Diacalaminth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatum Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c.

c Cavendum hic diligenter a multum calefacientibus, atq; exsiccatibus, sive alimenta fuerint hec sive medicamenta, nonnulli veniunt ut ventositates & viscus compescant, huiusmodi utentes medicamentis, plurimum peccant, morbum sic augentes: debent enim medicamenta declinare ad calidum vel frigidum, secundum exigentiam circumstantiarum, vel ut patiens inclinatur ad cal. & frigidum. d Cap. 5 lib. 7. e Pifo Bruel mire flatum resolvit. f Velut incantamentum quoddam ex flatuoso spiritu, dolorem ortum levant, † Lib. 1. cap. 7. nonnullas praetensione ventris deploratos, illico restitutos his videmus. g Terebinthina cypriam habent familiarem, ad quantitatem deglutiant nucis parvae, tribus horis ante prandium vel cenam, ter singulis septimanis prout expedire videbitur. nam praeterquam quod aluum mellem efficit obstructiones aperit, ventriculum purgat, urinam provocat, hepar mundificat.

This one caution of Gualter Bruel is to be obserued in the administering, of these hot medicines and dry, that whilst they covet to expell winde, they doe not inflame the blood, and increase the disease, sometimes (as hee saith) medicines must more decline to heat sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.

Outwardly taken to expell windes, are oyles, as of Camomile, Rue, Bayes, &c. fomentations of the hypocondries, with the decoctions of Dill, Pennyriall, Rue, Bay leaues, Cummin, &c. bags of Camomile Flowres, Anniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormewood, Rue, &c. d Aretius prescribes Cataplasmes, of Camomile Flowres, Fennell, Anniseeds, Cummin, Rosemary, Wormewood leaues &c.

e Cupping-glasses applyed to the Hypocondries, without scarification, doe wonderfully resolve winde. Fernelius consil. 43. much approves of them at the lower end of the belly, † Lod. Mercatus calles them a powrefull remedy and testifies moreouer out of his owne knowledge, how many he hath seene suddenly eased by them. Julius Caesar Claudinus respons. med. resp. 37. admires these Cupping-glasses, which he calls out of Galen, f a kinde of enchantment, they cause such present helpe.

Empyricks haue a myriade of medicines, which I voluntarily omit. Amatus Lusitanus, cent. 4. curat. 54. for an hypocondriacall person, that was extremely tormented with winde, prescribes a strange remedy. Put a paire of bellowes end into a Clyster pipe, and applying it into the fundament, open the bowels, so draw forth the winde. Natura non admittit vacuum. He vaunts he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in Fielius de Flatibus cap. 26. & passim alias.

Against Headach, Vertigo, vapors which ascend forth of the stomacke to molest the head, read Hercules de Saxonia, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of Sene, condit Prunes &c. R. Elect. lenit. e succo rosar. ana ʒj. misce.

Take as much as a nutmeg at a time, halfe an houre before dinner or supper, or pil. mastichina ʒj. in six pills, a pill or two at a time. See more in Montanus consil. 229. Hildesheim spicel. 2. P. Cnemandar, and Montanus, commend g Cyprian Turpentine, which they would haue familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a weeke if need be, for besides that, it keeps the belly soluble, it cleares the stomacke, opens obstructions, cleanseth the liver, provokes urine.

These in brieft are the ordinary medicines which belong to the cure of melancholy which if they be vsed aright, no doubt may doe much good, Si non levando saltē leniendo valent, peculiaria bene selecta, saith Besardus, a good choice of particular receipts, must needes ease, if not quite cure: not one, but all or most, as occasion serues.

Et quae non prosunt singula, multa iuvant.

FINIS.

ANALYSIS OF THE THIRD PARTITION.

Loue and Loue Melancholy, Memb. 1. Sect. 1.

Præface or Introduction. *Subsect. 1.*

Loues definition; Pedegree, Obiect, Faire, Amiable, Gracious & Pleasant, from which comes beauty, grace, which all desire and loue, parts affected.

Naturall, in things without life; as loue & hatred of elements, & with life, as vegetall, vine and elme, sympathy, antipathy, &c.

Sensible, as of Beasts; for pleasure, preseruacion of kinde, mutuall agreement, custome, bringing vp together, &c.

Diuision or kinds. *Subs. 2.*

or	Simple which hath 3 obiects as Me. 1	Rationall.	or	Profitable, <i>Sub. 1.</i> { Health, welth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of comodity
				Pleasant, <i>Subs. 2.</i> { Things without life, made by art, pictures, sports, games, sensible obiects, as hawks, hounds, horses. Or men themselves for similitude of manners, naturall affection as to friends, childre, kindsmen, &c. for glory, such as commend vs
				Honest, <i>Subs. 3.</i> { Of wo- { Before marriage, as <i>Heroicall mel. Se. 2. vide v.</i> men, as { Or after marriage, as <i>lealousie Sect. 3. vide v.</i> Fucate in shew by some error or hypocrisie, some seeming, eloquence, &c.

Mixt of all three which extēds to *Mem. 3.* { Common good, our neighbour, coutry, friends, which is charity the defect of which, is cause of much discontent & Melancholy.
or { In Excesse, *vide II.*
God { In Defect. *vide v.*
Sec. 4.

Memb. 1.

His pedegree, power, extent to vegetals & sensible creatures, as well as men, to spirits, diuels, &c.

His name, definition, obiect, part affected, tyranny.

Causes *Memb. 2.*

Starres, temperature, full diet, place, country, clime, condition, Idleness. *S. 1.*
Naturall allurements, & causes of loue, as Beauty, its praise, how it allureth. Comlines, grace, resulting from the whole, or some parts, as face, eyes, haire, hands, &c. *Subs. 2.*

Artificiall allurements, & provocations of lust & loue, gestures, apparell, dowry, mony, &c.

Quest. Whether beauty owe more to Art or Nature. *Subs. 3.*

Opportunity of time & place, conference, discourse, musicke, singing, dancing, amorous tales, lasciuious obiects, familiarity, gifts, promise, &c. *Sub. 4.*

Bawdes and philters. *Subs. 5.*

Heroicall or Loue Melancholy, in which consider

Symptomes or signes, *Memb. 3.*

or	Of Body	or	or	Quæst. <i>An detur? "us amatorius?"</i>
				Bad as { Feare, sorrow, suspicion, anxiety, &c.
				Good as { An hell, torment, fire, blindness, &c.

of minde { Sprucenesse, neatnesse, courage, aptnesse to learne musicke, singing, dancing, poetry, &c.

Prognostickes; Despaire, Madnesse, Phrensie, Death. *Memb. 4.*

By labour, diet, physicke, abstinence. *Subs. 1.*

Cures *Memb. 5.*

To withstand the beginnings, avoid occasions, faire & fowle means, change of place, contrary passion, witty inuentions, discommend the former, bring in another. *Subs. 2.*

By good counsell, perswasion, from future miseries, inconueniences, &c. *S. 3.*

By Philters, magicall, & poeticall cures, *Sub. 4.* To let them haue their desire disputed *pro* and *con.* Impediments remoued, reasons for it. *Sub. 5.*

Analysis of the third Partion.

His name, definition, extent, power, tyranny. *Memb. 1.*

Division, *Equivo* } To many beasts; as swannes, cockes, Bulls.
cationis, } Improper } To kings and Princes of their subiects, successors.
kindes } or } To friends, parents, tutors ouer their children, or othehwise.
Subs. 1. } Proper } Before marriage, corriuals, &c.
 } } After, as in this place our present subiect.

Causes *Sect. 3.* } In the parties them- } Idlenesse, impotensie in one party, melancholy, long absence.
 } selues } They haue bin naught themselues. Hard vsage, vnkindnes, wantonnes
 } or } Inequality of yeares, persons, fortunes, &c.
 } Frō others } Outward entisements and provocations of others.

Symptomes. } Feare, sorrow, suspition, anguish of minde, strange actions, gestures, lookes,
Memb. 2. } speaches, locking vp, outrages, seuerelawes, prodigious trials, &c.

Prognosticks } Despaire, Madnesse, to make away themselues and others.
Memb. 3.

Cures *Mem. 4.* } By avoiding occasions, alwaies busie, neuer to be idle.
 } By good counsell, advise of friends, To contemne or discemle it. *Subs. 1.*
 } By prevention before marriage, Platoes communion,
 } To marry such as are equall in yeares, birth, fortunes, beauty, of like cōditions, &c.
 } Of a good family, good education. To vse them well.

8 Jealousie. Sect. 3.

A prooffe that there is such a species of Melancholy, Name, Obiect God, what his beauty is, how it allureth, Part & parties affected, superstitious Idolaters, Prophets, Hereticks, &c. *Sub. 1.*

Causes. *Sub. 2.* } From others } The diuels allurements, false miracles, Priests for their gain.
 } Or } Politicians to keep men in obedience, Bad instructors, Blind
 } selues } Guides.
 } } Simplicity, feare, ignorance, solitarinesse, Melancholy, curi-
 } } osity, pride, vaine glory, decayed Image of God.

11 Religious melancholy. Sect. 4.

In ex- } Symptomes } Gene- } Zeal without knowledg, obstinacy, superstitiō, strange devo-
 cesse } *Subs. 3.* } rall } tiō, stupidity, confidence, stiffe defence of their tenents, mutua
 or such } Or } Partic- } loue & hate of other sects, belief of incredibilities, impossibilitie,
 as doe } lar. } } Of Hereticks, pride, contumacy, contempt of others, wilful-
 that } } nesse, vainglory, singularity, prodigious paradoxes.
 which' } } In superstitious blinde zeale, obedience, strange workes, fa-
 is not } } sting, sacrifices, oblatiōs, prayers, vovues, pseudomartyrdome,
 requi- } } mad and ridiculous customes, ceremonies, obseruations.
 red. } } In Pseupoprophets, uisions, revelations, dreames, prophe-
Me. 1. } } cies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.

Prognosticks. *Sub. 4.* } New doctrines, paradoxes, blasphemies, madnesse, stu-
 } pidity, despaire, damnation.
 Cures. *Sub. 5.* } By Physicke if need be, conference, good counsel, perswa-
 } sion, compulsion, correction, punishment, *quaritur an cogi*
 } *debet? Affir.*

Secure, void } Epicures, Atheists, Magicians. Hypocrites, such as haue cauterised
 of grace and } consciences, or els are in a reprobate sence, worldly secure, some Philo-
 feares. } sopheres, impenitent sinners. *Sub. 1.*

In de- } Distrustful, } Causes } The diuel & his allurements. Rigid Preachers, that wound
 fect, as } or too timo- } *Sub. 2.* } their consciences, Melancholy, contemplation, solitarines.
 Me. 2. } rous, as de- } } How melancholy & despair differ. Distrust, weaknes of faith.
 } sperat. In de- } } Guilty cōsciēce for offence cōmitted, misvnderstanding Scr.

Symptomes } Feare, sorrow, anguish of mind, extreame tortures & hor-
Sub. 3. } } ror of conscience, fearfull dreames, conceipts, visions, &c.
 Prognosticks; Blasphemy, violent death, *Sub. 4.*

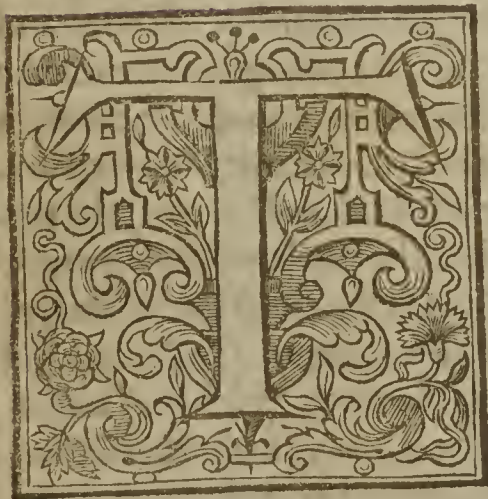
Cures *Sub. 5.* } Physick, as occasiō serues, cōferēce, not to be idle or alone.
 } } Good couēsel, good cōpany, all comforts and contents, &c.



THE
THIRD PARTITION.
LOVE MELANCHOLY.

SECTION.
THE FIRST MEMBER.
SUBSECTION.

The Preface.



HERE will not be wanting, I presume, one or other that will much discommend some part of this Treatise of Loue Melancholy, and obiect (which ^a *Erasmus* in his Preface to *St Thomas Moore* suspects of his) that it is too light for a Divine, too Comickall a subiect to speake of Loue Symptomes, too phantastickall, and fit alone for a wanton Poet, a feeling young loueficke gallant, an effeminate Courtier, or some such idle person. And t'is true they say, for by the naughtines of men t'is so

come to passe, as † *Cassinus* obserues, *ut Castis auribus vox amoris suspecta sit, & inuisa*, the very name of loue is odious to Chaster eares; And therefore some againe out of an affected gravity, will dislike all for the name sake before they read a word; dissembling with him in ^b *Petronius*, and seeme to be angry that their eares are violated with such obscene speeches, that so they may be admired for graue Philosophers, and staid carriage. They cannot abide to heare talke of loue toyes, or amorous discourses, *vultu, gestu, oculis* in thier outward actions auerse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *John* answered the Queene in that Italian *Guazzo*, an old, a graue discreet man is fittest to discourse of loue matters, because hee hath likely more experience, obserued more, hath a more stayed iudgement,

^a *Encom. Morie*
leniores esse nis-
gas quam ut
Theologum de-
ceant.

¹ *Lib. 8. Ele-*
quent. cap. 14.
de affectibus
mortalium vitio
si qui preclara
quæq; in paruos
vlis erunt.

^b *Quoties de a-*
mauoris mentio
facta est tam ve-
hementer ex-
candui, tam se-
vera vitia vi-
olari aures meas
obsceno sermone
uolui, ut me tan-
quam unum ex
Philosophis in-
tusentur.

^{*} *Lib. 4. of civil*
conuersation,

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can better descerne, resolute, discusse, advise, giue better cautions, and more solid precepts, better informe his auditors in such a subiect, and by reason of his riper cares sooner diuert. Besides, *nihil in hac amoris voce subtimendum*, there is nothing here to be excepted at; Loue is a species of melancholy, and a necessary part of this my treatise, which I may not omit, *operi suscepto inserviendum fuit*, so *Iacobus Mycillus* pleadeth for himselfe in his translation of *Lucians Dialogues*, and so doe I; I must and will performe my taske. And that short Excuse of *Mercerius*, for his edition of *Aristanetus* shall

* Si male locata est opera scribendo, ne ipsi lo-cent in legendo.

be mine, * *If I haue spent my time ill to write, let not them be so idle as to read.* But I am perswaded it is not so ill spent, I ought not to excuse or repeat my selfe of this subiect, on which many graue and worthy men haue written whole volumes, *Plato, Plutarch, Plotinus, Maximus Tyrius, Alcinoüs, Avicenna, Leon: Hebreus* in three large dialogues, *Xenophon sympos. Theophrastus*, if wee may beleue *Athenaus lib. 13. cap. 9. Picus Mirantula, Marius Equicola*, both in Italian, *Kornmannus de linea Amoris lib. 3. Petrus Godefridus* hath handled in three bookes, *R. Hadus*, and which almost euery Physician, as *Arnoldus, Villanovanus, Valleriola obseruat. med. lib. 2. obser. 7. Elian Montaltus*, and *Laurentius* in their Treatises of Melancholy, *Iason pratensis de morb. cap. Valescus de Taranta, Gordönus, Hercules de Saxonia, Savanarola, Langius, &c.* haue treated of a part, and in their workes. I excuse

c Med. epest. l. 1. ep. 14. Cadmus Milesius teste Suida. de hoc Erotico Amore. 14 libros scripsit, nec me pigebit in gratiam adolescentum hanc scribere epistolam
† Comment. in 2 Aneid.
* Meros amores meram impudicitiam sonare videtur, nisi, &c.

my selfe therefore with *Peter Godefridus, Valleriola, Ficinus*, and in *Langius* words. *Cadmus Milesius* writ foureteene bookes of Loue, and why should I be ashamed to write an Epistle in favour of young men, of this subiect? A company of sterne readers dislike the second of the *Aeneads*, and taxe *Virgills* grauity, for inserting such amorous passions in an heroicall subiect; but *Seruius* his commentator iustly vindicates the poets worth, wisdom, and discretion in doing as he did. *Castalio* would not haue young men reade the

* *Canticles*, because to his thinking it was too light and amorous a tract, a Ballat of Ballads, as our old English translation hath it. He might as well forbid the reading of *Genesis*, because of the loues of *Jacob* and *Rachel*, the stories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reiect the booke of *Numbers*, for the fornications of the people of *Israel*, with the *Moabites*; That of *Judges* for *Sampson* and *Dalilahes* embracings, that of the *Kinges*, for *David* and *Bershebas* adulteries, the incest of *Ammon* and *Thamar*, *Solomons* concubines, &c. The stories of *Ester*, *Iudith*, *Susanna*, and many such. *Dicearchus*, and some other carpe at *Plato's* maiesty, that hee would vouchsafe to indite such loue toyes, amongst the rest, for that dalliance with *Agatho*,

*Suavia dans Agathon, animam ipse in labra tenebam,
Agra etenim properans tanquam abitura fuit.*

† Ser. 8.

For my part saith *† Maximus Tyrius*, a great *Platonist* himselfe, *me non tantum admiratio habet, sed etiam stupor*, I doe not onely admire, but stand amased to reade, that *Plato* and *Socrates* both should expell *Homer* from their city, because he writ of such light and wanton subiects, *quod Iunonem cum Ioue in Ida concumbentes inducit, ab immortali nube connectos, Vulcanus net, Mars and Venus fopperies*, before all the Gods, because *Apollo* fled, when he was persecuted by *Achilles*, the *† Gods* were wounded and runne whining away, &c. with such ridiculous passages; when as both *Socrates* and *Plato*, by his testimony writ lighter themselues: *quid enim tam distat* (as he fol-

† Quod risum et eorum patium et amores commemorat.

lowes

lowes it) *quam amans à temperante, formarum admirator à demente*, what can be more absurde then for graue Philosophers to treat of such fooleries, to admire *Antiloquus, Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Critobulus*, delicate *Agatho*, young *Lysis*, fine *Char- mides*, hæccine philosophum decent? Doth this become graue Philosophers? Thus peradventure *Callias, Thrasimachus, Polus, Aristophanes*, or some of his aduersaries and æmulators might obiect, but nether they, nor * *Anytus* and *Melitus* his bitter enemies, that condemned him for teaching *Critias* to tyrannize, his impiety, for swearing by dogges and plane trees, for his iugling sophistry, &c. neuer so much as vpbraided him with impure loue; writing or speaking of that subiect, and therefore without question, as hee concludes, both *Socrates* and *Plato* in this are iustly to be excused. But suppose they had beene a little overseene, should diuine *Plato* be diffamed? no, rather as he said of *Cato's* drunkenesse, if *Cato* were drunke, it should bee no vice at all to bee drunke. They reprove *Plato* then, but without cause (as *Ficinus* pleades) for all loue is honest and good, and they are worthy to bee loued that speake well of loue. Being to speake of this admirable affection of loue (saith *Valleriola*) there lies open a vast and philosophicall field to my discourse, by which many lovers become madde: let me leaue my more serious meditations, wander in these Philosophicall fields, and looke into those pleasant Groues of the *Muses*, wherewith unspeakable varietie of flowres, wee may make Garlands to our selues, not to adorne vs onely, but with their pleasant smell and iuyce to nourish our soules, and fill our mindes desirous of knowledge, &c. After an harsh and vnpleasing discourse of Melancholy, which hath hitherto molested your patience, and tired the author, giue him leaue with † *Godefridus* the Lawyer, and *Laurentius* (cap. 5.) to recreate himselfe in this kind after his laborious studies, since so many graue Divines and worthy men haue without offence to manners, to helpe themselves and others voluntarily written of it. *Heliodorus* a Bishop, penned a loue story of *Theagines* and *Chariclea*, and when some *Cato's* of his time reprehended him for it, choose rather, saith ‡ *Nicephorus*, to leaue his Bishopricke then his booke. *Aeneas Silvius* an ancient Diuine and past 40 yeares of age, as he confesseth himselfe, (after Pope *Pius Secundus*) endited that wanton history of *Euryalus* and *Lucretia*. And how many superintendents of learning, could I reckon vp that haue written of light phantasticall subiects, *Beroaldus, Erasmus, Alpheratius*, twenty foure times printed in *Spanish*, &c. Giue me leaue then to refresh my muse a little, and my weary Readers, to expatiate in this delightfome field, *hoc deliciarum Campo*; as *Fonseca* tearmes it, to † season a surly discourse, with a more pleasing asperision of loue matters: *Edulcare vitam conuenit*, as the Poet invites vs, *curas nugis &c.* tis good to sweeten our life with some pleasing toyes to rellish it, and as *Pliny* tell's vs, *magna pars studiosorum, amenitates querimus*, most of our students loue such pleasant † subiects. Though *Macrobius* teach vs otherwise, that those old Sages banished all such light Tracts from their studies, to Nurles cradles, to please only the eares; yet out of *Aptu- leius* I will oppose as honourable Patrons, *Solon, Plato, Xenophon, Adri-*

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Quum multa ei obicissent quod Critiam tyrannidem docuisset, quod platonum iuraret, loquacem sobriam &c. accusationem amoris nullam fecerunt Ideoq; honestus amor, &c. d' Capunt alij Platoniam maiestatem quod amoris nimium indulserit, Dycarchus & alij sed male. Omnis amor honestus & bonus & amore digni quibere dicunt de Amore. c Med. obser. 1. 2. cap. 7. de admirando amoris effectu dicturus ingens patet campus & Philosophicus, quo sepe homines ducuntur ad insaniam libeat modo uagari, &c. Que non omnem modo sed fragrantia & succulentia incunda plenius alant &c. f Lib. 1. prefat. de amoribus agens relaxandi animi causa laboriosissimis studiis fatigati quando & Theolegise his inuari & inuare illesis moribus volunt. g Hist. lib. 12. cap. 34. i Prefat. quid quadragenario conuenit cum amore. Ego uero agnosco amatorium scriptum mihi

non conuenire. *Aeneas Silvius* prefat qui iam meridiem prætergressus in uesperum feror. † Ut seueriora studia his amenitatibus lectur condire possit. *Accius*. † Discum quam philosophum audire malunt. † In Som. Scip. e sacratio suo tum ad cunas nutritur sapientes eliminant, solas aurium delicias profitentes. † *Babylonius & Ephesus* qui de Amore scripserunt uicq; amoris Myrthe, Cyrenes & Adonidis, *Suidas*.

an, &c. that as highly approve of these Treatise. On the other side me thinks they are not to be disliked, they are not so unfit. I will not peremptorily say as one did, *tam suavia dicam facinora, ut male sit ei qui talibus non delectatur*. I will tell you such pretty stories, that fowle befall him that is not pleased with them; *Neq; dicam ea, quae vobis vsui sit audivisse, & voluptati meminisse*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*, I will not presse you with my Pamphlets, or begge attention, but if you like them you may. *Pliny* holds it expedient, and most fit, *severitatem iucunditate etiam in scriptis condire*, to season our workes with some pleasant discourse, *Synesius* approves it, *licet in ludicris ludere*, the * Poet admires it,

† *Pet. Aretine dial. Ital.*

* *Hor.*

† *Legendi cupidiores, quam ego scribendi, saith Lucian.*

* *Plus capio voluptatis inde, quam spectandis in theatro ludis,*

o *Proem in Isaiam. Multo maior pars Milesias fabulas re- volventium quam Platonis libros.*

† *In vit. philo- sophus in Epigram. amator, in Epistolis petulant, in preceptis severus.*

Omne tulit punctum qui miscuit utile dulci, And there bee those without question, that are more willing to read such toys, then † I am to write: Let me not live, saith *Aratines Antonia*, *If I had not rather heare thy discourse, * then see a play.* No doubt but there bee more of her minde, ever haue beene, ever will be, as o *Hierome* beares me witness. *A farre greater part had rather read Apuleius then Plato: Tully* himselfe confesseth hee could not vnderstand *Plato's Timeus*, and therefore cared lesse for it, but every schoole boy hath that famous testament of *Grunnius Corocotta Porcellus* at his fingers ends. I thinke I haue said enough; If not: let him that is otherwise minded, remember that of † *Maudarensis*, hee was in his life a Philosopher. (as *Ausonius* apologizeth for him) in his Epigrams, a Lover; in his precepts most severe; in his Epistles to *Cerellia*, a wanton. *Annianus, Sulpitius, Euemus, Menander*, and many old Poets besides, did in scriptis prurire, write *Fescennines, Attellanes*, and lasciuious songs; *letam materiam*, yet they had in moribus censuram, & severitatem, they were chaste, severe, and vpright li- vers.

Castum esse decet pium poetam

Ipsum, versiculos nihil necesse est,

Qui tum deniq; habent salem & leporem; I am of *Catullus* o-

pinion, and make the same Apology in mine owne behalfe: *Hoc etiam quod scribo, pendet plerumq; ex aliorum sententia & autoritate, nec ipse forsan insanio sed insanientes sequor. Atqui detur hoc insanire me, Semel insanivimus omnes, et tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet*

Homo sum, humani à me nihil alienum puto:

And which he vrgeth for himselfe, accused of the like fault, I as iustly plead,

n *Mart.*

† *Ovid.*

Lasciva est nobis pagina, vita proba est,

Howsoeuer my

lines erre, my life is honest. *Vita verecunda est, musa iocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of loue, or blush and hide mine eyes, as * *Pallas* did in her hood, when she was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptijs virgo consulitur*, it is no such lasciuious, obseane or wanton discourse, I haue not offended your chaster eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, *qui tam atrociter (*one notes) hoc genere peccarunt ut multa ingeniosissime scripta obscenitatum gratia caste mentes abhorreant.*

* *Barthius notis in celestinam, ludum Hisp. o Ficinus comment. cap. 17.*

Amore incensi inveniendi amoris, amorem quaeuimus & inuenimus.

Tis not scurrile this, but chaste, honest, most part serious and euen of religion it selfe. o *Incensed* (as he said) *with the loue of finding loue, we haue sought it, & found it.* More yet, I haue augmented and added something to this light Treatise (if light) which was not in the former Edition, I am not ashamed to

confesse

confesse it, with a good † author, quod extendi & locupletari hoc subiectum pleriq; postulabant, & eorum importunitate victus, animum utcumq; renitentem eò adegi, vt iam tertià vice calamum in manum fumerem, scriptioq; longè & à studijs & professione meâ alienæ me accingerem, horas aliquas à ferijs meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans; etsi non ignorarem nouos fortasse detractores, nouis hinc interpolationibus meis minime defuturos.

And thus much I haue thought good to say by way of preface, least any man (which P *Godefridus* feared in his booke) should blame in me lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and vnlawfull loues, and lust it selfe, & I speake it only to tax and deterre others from it, not to teach, but to apply remedies vnto it. I will treat of this with like liberty as of the rest.

† Sed dicam vobis, vos porro dicite multis

Millibus, & facitè hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it, *Omnia munda mundis*, a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens malus animus*, 'tis as 'tis taken. If in thy censure it be too light, I aduise thee as *Lipsius* did his Reader for some places of *Plautus*, *Istos quasi Sirenum scopulos prætervehare*, If they like thee not let them passe, or oppose that which is good to that which is bad, and reiect not therefore all. For to invert that verse of *Martial*, & with *Hierom Wolfius* to apply it to my present purpose,

Sunt mala, sunt quedam mediocria, sunt bona plura, some is good, some bad, some's indifferent. I say farther with him yet, I haue inserted (* *le- vicula quedam & ridicula ascribere non sum gravatus*, &c.) some things more homely, light, or comical, *litans Gratys*, &c. which I would request every man to interpret to the best, and as *Iulius Cesar Scaliger* besought *Cardan* (*Si quid urbanusculè lusum à nobis, per deos immortales te oro Hieronymè Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconster what is here written. *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me male capias.* 'Tis a Comickall subiect, in sober sadnesse I craue pardon of what is amisse, and desire thee to suspend thy iudgement, winke at small faults, or to be silent at least; but if thou likest, speake well of it, and wish me good successè.

Extremum hunc Arethusa mihi concede laborem.

I am resolued how focuer, *velis, nolis*, in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comickally, some in a mixt Tone, as the subiect I haue in hand giues occasion, and present Sceane shall require or offer it selfe.

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† Author Celestine Barthio interprete.

† Hæc prædixi ne quis time nos putaret scripsisse de amorum lenocinijs de præxi, fornicationibus, adulterijs &c.

† Taxando & ab his deterrendo humanam lasciviam & insaniam, sed & remedia docedo, non igitur candidus lector nobis succenseat, &c. Commonitio erit in veribus hæc, bisce ut abstineat magis & omissa lascivia que homines reddit insanos, virtutis incumbant studiis

(Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire.

* *Martianus* Capella lib. 1. de nupt. philol. virginali suffusse rubore oculos pello obrubens, &c.

† *Catullus*. o viros nudos castæ femine nihil a statuis distare.

* *Hony* Soit qui mal y pense.

* *Prefat. Suidæ*

Loues beginning, Obiect, Definition, Division.

r Exereit. 301.
 Campus amoris
 maximus & spi-
 nis obsitus, nec
 levissimū pede
 transvolandus.
 f Grad. 1. c. 29.
 Ex Platone, pri-
 me & commu-
 nissime pertur-
 bationes ex qui-
 bus cetera ori-
 untur & earum
 sunt pediseque
 r Amor est vo-
 luntarius affe-
 ctus & deside-
 rium re bona
 fruendi.
 u Desiderium
 optantis, amor e-
 orum quibus
 fruimur amoris
 principium, desi-
 derii finis, am-
 tum adest.
 x Principio lib.
 de amore. Opere
 pretium est de
 amore conside-
 rare, utrum De-
 us, an Demon,
 an passio quædam
 anime, an par-
 tim deus, partim
 Demon, passio
 partim, &c. A-
 mor est actus a-
 nimi bonum de-
 siderans.
 y Magnus De-
 mon: convivio.
 z Boni pulchriq;
 fruendi deside-
 rium.
 a Godefridus,
 lib. 1. cap. 2. A-
 mor est delecta-
 tio cordis, alicu-
 ius ad aliquid,
 propter aliquod
 desiderium in
 appetendo &
 gaudium per-
 fruendo per de-
 siderium currēs,
 requiescens per gaudium. b Non est amor desiderium aut appetitus ut ab omnibus hætenus traditum. Nam cum potimur, amata
 ne non manet appetitus. Est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus. c Omnia appetunt bonum.



Oues limits are ample and great, and a spacious walke it hath, beset
 with thornes, and for that cause, which Scaliger reprehends in
 Cardan, not lightly to be passed over. Least I incurre the same cen-
 sure, I will examine all the kinds of loue, his nature, beginning, dif-
 ference, obiects, how it is honest, or dishonest, a vertue or vice, a naturall pas-
 sion or a disease, his power and effects, how farre it extends: of which, al-
 though something hath beene said in the first Partition, in those Sections of
 Perturbations (for loue and hatred are the first and most common passions,
 from which all the rest arise, and are attendant, as Picolomineus holds, or as
 Nich: Cauſſeus, the *primum mobile* of all other affections, which carry them
 all about with them) I will now more copiously dilate, through all his parts
 and severall branches, that so it may better appeare what Loue is, and how it
 varies with the obiects, how in defect, or (which is most ordinary and com-
 mon) immoderate, and in excesse, causeth melancholy.

Loue vniuersally taken, is defined to be a *Desire*, as a word of more ample
 signification: and though Leon: Hebreus the most copious writer of this sub-
 iect, in his third Dialogue makes no difference, yet in his first he distinguish-
 eth them againe, and defines loue by desire. *Loue is a voluntary affection, &
 desire to inioy that which is good.* *Desire wisheth, Loue enioyes, the end of the
 one is the beginning of the other: that which we loue is present, that which we
 desire is absent.* *It is worth the labour,* saith Plotinus, to consider well of
 Loue, whether it be a God or a Diuell, or passion of the minde, or partly God,
 partly Diuell, partly passion. He concludes loue to participate of all three, to
 arise from Desire of that which is beautifull and faire, and defines it to be an
action of the minde, desiring that which is good. *Plato* calls it the great Di-
 vell, for his vehemency and soueraignty ouer all other passions, and defines
 it an appetite, *by which wee desire some good to bee present.* *Ficinus* in his
 Comment addes the word Faire to this Definition, Loue is a desire of en-
 ioying that which is good and faire. *Austin* dilates this common definition,
 and will haue loue to be a delectation of the heart; *a for something which we
 seeke to winne, or ioy to haue, coveting by desire, resting in ioy.* *Scaliger* exer.
 301. taxeth these former Definitions, and will not haue loue to be defined by
 Desire or Appetite, *for when we inioy the things we desire, there remains no
 more appetite: as he defines it, Loue is an affection by which we are either uni-
 ted to the thing we loue, or perpetuate our union,* which agrees in part with
 Leon Hebreus.

Now this loue varies as his obiect varies, which is alwaies Good, Amiable,
 Faire, Gracious and Pleasant. *All things desire that which is good,* as we are
 taught in the Ethicks, or at least that which to them seemes to be good, *quid
 enim vis mali* (as *Austin* well inferres) *dic mihi? puto nihil in omnibus actio-
 nibus;* thou wilt wish no harme I suppose, no ill in all thine actions, thoughts

b Non est amor desiderium aut appetitus ut ab omnibus hætenus traditum. Nam cum potimur, amata
 ne non manet appetitus. Est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus. c Omnia appetunt bonum.

or desires, *nihil mali vis*, † thou wilt not haue bad corne, bad soile, a naughty tree, but all good; a good seruant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes beauty; from beauty, grace, & comelinesse, which result as so many rayes from their good parts, make vs to loue, and so to couet it: for were it not pleasing and gracious in our eyes, we should not seeke. ^d *No man loues* (saith Aristotle 9. mor. cap. 5.) *but hee that was first delighted with comelinesse and beauty.* As this faire object varies, so doth our loue, for as Proclus holdes, *Omne pulchrum amabile*, euery faire thing is amiable, and what we loue is faire and gracious in our eyes, or at least we doe so apprehend, and still esteeme of it. ^e *Amiabilenes is the object of loue, the scope and end is to obtaine it, for whose sake we loue, and which our minde covets to enioy.* And it seemes to vs especially faire and good, for good, faire, and vnity, cannot be separated. Beauty shines, Plato saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same Plato defines it, ^f *Beauty is a liuely shining or glittering brightnesse, resulting from effused good, By Ideas, seeds, reasons, shadowes, stirring up our mindes, that by this good they may be vnited and made one.* Others will haue beauty to bee the perfection of the whole composition, ^g *caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse which proceeds from this beauty is called grace, and from thence all faire things are gracious.* For Grace and Beauty are so wonderfully annexed, ^h *so sweetly and gently winne our soules, and strongly allure, that they confound our iudgement and cannot be distinguished.* Beauty and Grace are like those beames and shinings that come from the glorious and diuine Sunne, which are diuers, as they proceed from the diuers objects, to please & affect our seuerall senses; ⁱ *As the species of beauty are taken at our eyes, eares, or conceaued in our inner soule, as Plato disputes at large in his Dialogue de Pulchro, Phaedro, Hyppias, & after many sophistical errors confuted, concludes that Beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as Valesius inferres hence, whatsoeuer pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightfome to vs.* ^k *And nothing can more please our eares then musick, or pacifie our mindes.* Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable vnto vs; whatsoeuer pleaseth our eyes and eares, we call beautifull and faire; ^l *Pleasure belongeth to the rest of the senses, but Grace and Beauty to these two alone.* As the objects vary and are diuers, so they diuersly affect our eyes, eares, and soule it selfe. Which giues occasion to some, to make so many seuerall kindes of loue as there bee objects: One Beauty ariseth from God, of which and diuine loue, S. Dionysius with many fathers and Neotericks, haue written iust volumes, *de amore Dei*, as they tearme it, many paraneti call discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *forma martyrum*, as Austin calls it, *quam videmus oculis animi*, which we see with the eyes of our minde, which beauty, as Tully saith, if wee could discern with these corporall eyes, *admirabiles sui amores excitaret*, would

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† *Terram non vis malam, malam segetem, sed bonam arborum, equum bonum, seruum bonum, &c.*

d *Nemo amore capitur nisi qui fuerit ante forma specieq; delectatus.*

e *Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & precipue videtur & placet, Pico Lomineus, grad. 7. cap. 2. & grad. 8. cap. 35.*

f *Forma est vitalis fulgor ex ipso bono manans per ideas sensina, rationes umbras effusus, animos excitans ut per bonum in unum redigatur*

g *Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodians*

h *Gratia dicitur & res omnes pulchre gratiose*

i *Gratia & pulchritudo ita suaviter agimur demulcent, ita vehementer alliciunt, & adeo mirabiliter connectuntur, ut in unum confundant & distinguere non possunt*

k *ut in tranquillitate radij & splendores diuini solis*

l *ut in tranquillitate radij & splendores diuini solis*

l *ut in tranquillitate radij & splendores diuini solis*

in rebus variis vario modo fulgentes. i Species pulchritudinis hauriantur oculis, auribus, aut concipiuntur interna mente. k Nihil hinc magis animos conciliat quam Musica, pulchre pictura, edes, &c. l In reliquis sensibus voluptas in his pulchritudo & gratia. † Lib. 4. de diuinis.

Convivio Plato-
nis.

m Due veneres
duo amores, qua-
rum una anti-
quior & sine
matre coelo nata
quam caelestem
venerem nuncu-
pamus, altera
vero Iunior a
Jove & Dione
prognata, quam
vulgarem vene-
rem vocamus.

n Altera ad su-
perna erigit, al-
tera deprimat ad
inferna.

o Alter excitat
hominem ad di-
vinam pulchri-
tudinem iustrā-
dam, cuius cau-
sa philosophie
studia & insti-
tie, &c.

p Omnis creatu-
ra cum bona sit,
& bene amari
potest & male.
q Duas civita-
tes duas faciunt
amores, Jerafa-
lem facit amor
Dei, Babylonem
amor seculi, v-
nusquisq; se quid
amet interroget
& inveniet un-
de sit civis.

r Alter mari or-
tus, ferox, vari-
us, fluctuans, i-
nanis Iuvenum
mare referēs &c.
Alter aurea ca-
sena coelo de-
missa bonum fu-
rorem mentibus
mittens, &c.

cause admirable affections, and ravish our soules. This other Beauty which ariseth from those extreame parts, and graces which proceed from gestures speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three *Graces* still in *Venus* company, as attending on her, and holding vp her traine) are infinite almost, and vary their names with their obiects, as loue of mony, covetousnesse, loue of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, loue, good will, &c. and is either vertue or vice, honest, dishonest, in excessse, defect, as shall be shewed in his place: Heroicall Loue, Religious Loue, &c. which may be reduced to a twofold Diuision, according to the principall parts which are affected, the Braine and Liuer: *Amor & amicitia* which *Scaliger exercitat. 301. Valesius* and *Melancthon* warrant out of *Plato* *quæritur & epæ*, from that speech of *Pausanias* belike, that makes two *Veneres* and two loves. ^m One *Venus* is ancient without a mother, and descended from heauen, whom we call *caelestiall*; The younger, begotten of *Iupiter* and *Dione*, whom commonly we call *Venus*. *Ficinus* in his Comment vpon this place *cap. 8.* following *Plato*, calls these two loves, two *Divells*, ⁿ or good, and bad *Angells* according to vs, which are still hovering about our soules, ^o The one reares to heauen, the other depresseth vs to hell; the one good, which stirres vs up to the contemplation of that divine beauty; for whose sake we performe *Iustice*, and all godly offices, study *Phylosophy*, &c. the other base, and though bad, yet to be respected; for indeed both are good in their owne natures: pro-creation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which drawes our soule from the speculation of that other, to viler obiects; So farre *Ficinus. S. Austin lib. 15. de civ. Dei & sup. Psal. 64.* hath deliuered as much in effect. ^p Every creature is good, and may be loved well or ill: And ^q Two citties make two loves, *Ierusalem & Babylon*, the loue of God the one, the loue of the world the other, of these two *Citties* we are all *Citizens*, as by examination of our selues we may soone finde, and of which: The one loue is the root of all mischief, the other of all good. So in his *15. cap. lib. de mor. Ecclesie*, he will haue those foure cardinall vertues to be naught else but loue rightly composed, in his *15 booke de civ. Dei, cap. 22.* he calls *Vertue* the order of *Loue*, whom *Thomas* following *1. part. 2. quæst. 55. art. 1.* and *quæst. 56. 3. quæst. 62. art. 2.* confirmes as much, and amplifies in many words. ^r *Lucian* to the same purpose hath a diuision of his owne, One loue was borne in the sea, which is as various and raging in young mens breasts as the Sea it selfe, and causeth burning lust: the other is that golden chaine which was let downe from heauen, & with a divine Fury ravisheth our Soules, made to the image of God, and stirres vs up to comprehend that innate and incorruptible beauty, to which we were once created. *Beroaldus* hath expressed all this in an Epigram of his;

Dogmata divini memorant si vera Platonis,
Sunt geminae veneres, & geminatus amor,
Cælestis Venus est nullo generata parente,
Que casto sanctos necit amore viros.
Alter a seæ Venus est totum vulgata per orbem,
Que divinum mentes alligat, atq; hominum,
Improba, seductrix, petulans, &c.

If divine *Plato's* Tenents they be true,
 Two *Veneres*, two loves there be,
 The one from heauen, vnbegotten still,
 Which knits our soules in vnitie,
 The other famous ouer all the world,
 Binding the hearts of God and men,
 Dishonest, wanton, and seducing she,
 Rules whom she will, both where and when,

This two-fold division of *Love*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the diuell, as hee holds, (vnderstanding it in the worser sense) which many others repeat and imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kind, as shall be shewed in his place. *Austin* in another Tract, makes a threefold Division of this Love, which we may vse well or ill: *God, our neighbour, and the world: God above vs, our neighbour next vs, the world beneath vs. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God or to God, and ordinarily so runnes. From God, when it receaues from him, whence, & for which it should loue him: with God, when it contradicts his will in nothing: to God, when it seekes to repose & rest it selfe in him. Our Love to our neighbour, may proceed from him, & run with him, not to him: From him, as when we reioyce of his good safety, and well doing: with him, when we desire to haue him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our loue comes, when we beginne to admire the Creator in his workes: and glorifie God in his Creatures. With the world it should runne, if according to the immutabilitie of all temporalities, it should be deieced in aduersity, or ouer elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of loue I could repeat, and subdivisions, but lest (which *Scaliger* objects to *Cardan*, *Exercitat. 501.*) I confound filthy burning lust, with pure and diuine Love, I will follow that accurate Division of *Leon Hebraeus dial. 2.* betwixt *Sophia* & *Philo*, where he speakes of *Naturall, Sensible, and Rationall* Love, and handleth each a-part. *Naturall* loue or hatred, is that Sympathy or Antipathy, which is to be scene in animate, & inanimate creatures, in the foure Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire vppward, and Rivers to the Sea. The Sunne, Moone and Starres goe still round, † *amantes naturæ debita exercere*, for loue of perfection. This loue is manifest, I say, in inanimate creatures, how comes a loadstone to draw iron to it; get chaffe; the ground to couet showres, but for loue? No creature *S. Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of loue. Tis more eminent in Plants, Hearbes, and is especially obserued in vegetals; as betwixt the Vine and Eline a great Sympathy, betwixt the Vine and the Cabbage, betwixt the Vine and Oliue, † *Virgo fugit Bromium*, betwixt the Vine and Bayes, a great Antipathy, the Vine loues not the Bay, † *nor his smell, and will kill him, if he grow neere him*; the Burre and the Lintle cannot endure one another; the Oliue and the Myrtle embrace each other, in roots and branches if they grow neere. Read more of this in*

† Tria sunt, que amari a nobis bene vel male possunt, Deus, proximus, mundus, Deus supra nos, iuxta nos, proximus, infra nos mundus. Tria Deus, duo proximus, vni mundus habet, &c.

† Ne confundantur vesanos & sedos amores beatiss, sceleratum cum puro, diuino, & vtro, &c. † Fonseca cap. 1. Amor. ex Augustini forsan lib. 11. de Ciuit. Dei. Amore inconcussus stat mundus, &c. u Alciat. x Porta. Vitis laurum non amat, nec eius odorem. si prope crescat, enecat. Lappus lenti aduersatur. y Sympathia olei & myrti ramorum & radicum se completentium. Mizaldus secret. cent. 1. 47.

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Picolomineus grad. 7. cap. 1. Crescentius l. 5. de agric. Baptista Porta de mag. lib. 1. cap. de plant. odio & Element. sym. Fracastorius de sym. & Antip. of the loue and hatred of Planets, consult with every Astrologer: Leon. Hebraeus giues many fabulous reasons, and morallizeth them withall.

Sensible loue, is that of brute beasts, of which, the same *Leo Hebraeus dial. 2.* assignes these causes. First, for the pleasure they take in the Act of Generation, male and female loue one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held. Fourthly, for custome, vse, and familiarity, as if a dog be trained vp with a Lion and a Beare, contrary to their natures, they will loue each other. Hawkes, dogges, horses, loue their masters & keepers: many stories I could relate in this kinde, but see *Gillius de hist. anim. lib. 3. cap. 14.* those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fifthly, for bringing vp, as if a bitch bring vp a kid, a hen ducklings, an hedge-sparrow a cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall loue, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God, Angells, Men.* God is loue it selfe, the fountaine of loue, the disciple of loue, as *Plato* stiles him, the seruant of peace, the God of loue and peace; haue peace with all men, and God is with you.

z Mantuan. a Charitas munifica, qua mercamur de Deo regnum Dei.

b Polanus pat. tit. Zanchius de natura Dei, c. 3. copiose de hoc amore Dei agit. † Nich. Bellus discurs. 28. de amatoribus. virtutem provocat, conseruat pacem in terra, tranquillitatem in aere, ventis letitiam, &c.

† Camerarius Emb. 100. cent. 2.

— *Quisquis veneratur Olympum,
Ipse sibi mundum subijcit atq; Deum:*

a By this Loue (saith *Gerson*) we purchase Heaven, and buy the Kingdome of God. This *b* Loue is either in the Trinity it selfe, for the Holy Ghost is the Loue of the Father and the Sonne, &c. *Ioh. 3. 55.* and *5. 20.* and *14. 31.* or towards vs his creatures, as in making the world. *Amor mundum fecit*, Loue built Citties, *mundi anima*, inuented Arts, Sciences, and all good things, incites vs to vertue and humanity, combines and quickens; keepes peace on earth, quietnesse by sea, mirth in the windes and elements, expells all feare, anger and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for loue is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symboles, Imprefes, † Emblemes, of rings, squares, &c. shadow vnto vs,

*Si rerum quæris fuerit quis finis & ortus,
Desine, nam causa est vnica solus amor.*

If first and last of any thing you wit,
Cease, loue's the sole and only cause of it.

c Dial. 3.

Loue, saith *c Leo*, made the world, and afterwards in redeeming of it, *God so loued the world, that he gaue his only begotten Sonne for it*, *Iohn 3. 16.* Behold what loue the Father hath shewed on vs, that we should be called the *sonnes of God.* *1. Iohn 3. 1.* Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular: whom hee keepes as the apple of his eye, whom he loues freely, as *Hosea 14. 5.* speakes, and dearely respects, *d Charior est ipsis homo, quam sibi.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable loue and goodnesse, out of his diuine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every

d Iuven.

euery creature is annexed, and depends on his Creator. He made all, saith ^c *Moses*, and it was good, and he loues it as good. 385

The loue of Angels and liuing foules, is mutuall amongst themselues, to- ^c *Gen. I.*
wards vs militant in the Church, and all such as loue God; as the Sunne
beames irradiate the earth from those celestiall thrones, they by their well
wishes reflect on vs, *in salute hominum promouenda alacres, & constantes ad-* [†] *Cassius.*
ministri, there is ioy in heauen for euery sinner that repenteth, they pray for
vs, are sollicitous for our good, ^f *Castigeny.*

*Vbi regnat charitas, suauē desiderium,
Latitiaq; & amor Deo coniunctus.*

^f *Theoderet
Petrino.*

Loue proper to mortall men, is the third member of this subdivision, and the
subiect of my following discourse.

MEMB. 2. SUBSEC. 1.

*Loue of men, which varies as his obiects, profitable,
pleasant honest.*

V *Alexius lib. 3. controu. 13.* defines this loue which is in men, *To bee*
an affection of both powers, Appetite and Reason. The rationall
resides in the Braine, the other in the Liuer (as before hath beene
said out of *Plato* and others) the heart is diuersly affected of both,
and carried a thousand wayes by consent. The Sensitiue faculty most part o-
uer rules reason, the Soule is carried hoodwinked, and the vnderstanding
captiue like a beast. ^h *The Heart is variously inclined, sometimes they are mer-*
ry, sometimes sad, and from loue arise Hope and Feare, lealousie, Fury, Despa-
ration. Now this loue of men is diuers, and varies as the obiect varies, by
which they are entised, as vertue, wisdomē, eloquence, profit, wealth, mo-
ney, fame, honour, or comeliness of person, &c. *Leon Hebraeus* in his first
Dialogue, reduceth them all to these three, *Vtile, Incundum, Honestum, Pro-*
fitable, Pleasant, Honest; (out of *Aristotle* belike 8 *moral.*) of which he
discourseth at large, and whatsoever is beautifull & faire, is referred to them,
or any way to be desired. ⁱ *To profitable, is ascribed, health, wealth, Honour,*
&c. which is rather ambition, Desire, Couetousnesse, then Loue, Friends, Chil-
dren, loue of women, all delightfull and pleasant obiects, are referred to the
second. The loue of honest things, consists in vertue & wisdomē, and is pre-
ferred before that which is profitable and pleasant: Intellectuall, about that
which is honest. ^l Saint Austin calls profitable, worldly; Pleasant, carnall, Ho-
nest, spirituall. ^m Of and from all three, result Charity, Friendship, and true
Loue, which respects God and our neighbour. Of each of these I will briefly
dilate, and shew in what they cause melancholy.

^g *Affectus nunc
appetitive po-
tentia, nunc ra-
tionalis, alter ce-
rebrō residet al-
ter epate, cor &c*

^h *Cor varie in-
clinatur nunc
gaudens, nunc
merens, statim
ex timore nasci-
tur Zelotypia,
suor, spes, despe-
ratio.*

ⁱ *Ad vile cari-
tas refertur, vi-
lium est ambitio,
cupido, desideri-
um potius quam
amor, excessus
auaritia.*

^k *Picolum. grad.
7. cap. 1.*

^l *Lib. de amicit.
vile mundanū,
carnale Incun-
dum, spirituale,
honestum.*

^m *Ex singulis
tribus fit chari-
tas & amicitia,
que respicit de-
um & proxi-
mum.*

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tage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy seruice, thou art his deare and louing friend, good and gracious Lord and master, his *Mecenas*, he is thy slaue, thy vassall, most devote, affectioned, and bounden in all duety: tell him good tydings in this kinde, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee: he is thine for euer. No Loadstone so attractiue as that of Profite, none so

n *Benefactores
precipue ama-
mus* *Vives 3. de
anima.*

faire an obiect as this of gold, n nothing winnes a man sooner then a good turne; bounty and liberality command body and soule,

*Munera (crede mihi) placant hominesq; deosq;
Placatur donis Iupiter ipse datus.*

Good turnes doe pacifie both God and men,
And *Iupiter* himselfe is won by them.

Gold of all other is a most delitious obiect, a sweet light, a goodly luster it hath, *gratis aurum quam solem intuemur*, saith *Austin*, and wee had rather see it then the Sunne. Sweet and pleasant in getting, in keeping, it seasons all our labours, intollerable paines we take for it, base imployments, endure bitter flouts and taunts, long iourneyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo Ipse domi simul ac nummos contemplor in arcâ*. The sight of gold refresheth our spirits, and rauisheth our hearts, as that *Babylonian* garment, and o golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man runne to the *Antipodes*, or tarry at home and turne parasite, lie, flatter, prostitute himselfe, sweare and bare false witness; hee will venture his body, kill a King, murder his father, and damne his Soule to come at it. *Formosior auri massa*, as p he well obserued, the masse of gold is fairer then all your *Gracian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are inamoured with it,

o *Jol. 7.*

p *Petronius
Arbiter.
q Iuuenalis.*

q *Prima ferè vota, & cunctis notissima templis,
Diuitie ut crescant.*——

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compassie it.

† *Iob. Secundus
lib. syluarum.*

† *Hec est illa cui famulatur maximus orbis,
Diva potens rerum, domitrixq; pecunia fati,*

This is the great goddess we adore and worship, this the sole obiect of our desire. If we haue it, as we thinke, we are made for euer, thrice happy, Princes, Lords, &c. if we lose it, we are dul, heavy, dejected, discontent, miserable, desperate and mad. Our estate and *benè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are wee beloued and esteemed: it lasts no longer then our wealth, what that is gone, and the obiect remoued, farewell friendship: as long as we haue it, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as crows doe a carcasse: but when thy goods are gone and spent, the lampe of their loue is out, and thou shalt be contemned, scorned, hated, iniured. † *Lucians Timon*, when hee liued in prosperity, was the sole spectacle of *Greece*, onely admired, who bur *Timon*, euery body loued, honoured, applauded him, each man offered him his seruice, and sought to bee kinne to him; but when his gold was spent, his faire possessions gone,

† *Lucianus Ti-
mon.*

farewell

farewell *Timon*, none so vgly, none so deformed, so odious an abiect as *Timon*, no man so ridiculous on a sudden, they gaue him a penny to buy a rope, no man would know him. 387.

T'is the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunnte and rich, or that thriue, or by whom we may recciue mutuall kindnes, hope for like curtesies, get any good, gaine, or profit; hate those, and abhorre on the other side, which are poore and miserable, or by whom wee may sustaine losse or inconuenience. And euen those that were now familiar and deare vnto vs, our louing and long friends, neighbours, kinsmen, allies, with whom wee haue conuersed and liued as so many *Geryons* for many yeares past, struiuing still to giue one another all good content and entertainment, with mutuall invitations, feastings, disports, offices, for whom wee would ride, runne, spend our selues, and of whom we haue so freely and honorably spoken, to whom wee haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, graue, learned, valiant, &c. and magnified beyond measure. If any controuersie arise betwixt vs, some trespasse, iniury, abuse, some part of our goods be detained, a piece of Land come to be litigious, if they crosse vs in our suit, or touch the string of our commodity, we detest and depresse them vpon a sudden, neither affinity, consanguinity, or old acquaintance can containe vs, but *rupto iecore exierit Caprificus*. A golden apple sets all together by the eares, as if a marrow bone, or hony combe were flung amongst Beares: Father and sonne, brother and sister, kinsmen are at oddes, and looke what malice, deadly hatred can invent, that shall bee done, *Terrible, dirum, pestilens, atrox, ferum*, mutuall iniuries, desire of revenge, and how to hurt them, him and his, are all our studies. If our pleasures be interrupt, wee can tolerate it, our bodies hurt, wee can put it vp and be reconciled, but touch our commodities, wee are most impatient, faire becomes foule, the Graces are turned to Harpyes, friendly salutations, to bitter imprecations, mutuall feastings, to plotting villanies, minings and counterminings, good words to Satyrs and inuestiues, wee reuile *è contra*, nought but his imperfections are in our eyes, he is a base knaue, a diuell, a monster, a caterpillar, a viper, an hog-rubber &c. *Desinit in piscem nubier formosa supernè*, the sceane is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed vpon this obiect of commodity and vpon money. The desire of which in excessè is couetouneisse, ambition tyrannizeth ouer our soules, as I haue shewed, and in effect crucifies as much, as if a man by negligence, ill husbandry, improuidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abiect, odious, and *worse then an Infidell*, *in not providing for his family*.

† Part. 1. Sect. 2
memb. Sub. 12.

u 1. Tim. 5. 8.

Pleasant objects of Loue.



Leasant objects are infinite, whether they be such as haue life, or be without life. Inanimate are Countries, Provinces, Towres, Townes, Citties, as he said, *x Pulcherimam insulam videmus, etiam cum non videmus*, we see a faire Island by discription, when

x Lipsias epist. Camdeno.

y Leland of S. Edmondsbury.

z Celsus serenum. Caelum visum sedus. Polidorus lib. 1. de Anglia.

a Credo equidem viuos ducent è marmore vultus.

† Max. Tyrius ser. 9.

b Part. 1. sect. 2. memb. 3.

d Mart.

† Omnis. mag. lib. 2. cap. 3.

e De sale geniali lib. 3. cap. 15.

† Similitudo morum parit amicitiam.

g Vives 3. de Anima.

we see it not. The *y* Sunne neuer saw a fairer City, *Theßala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heauen it selfe is said to be *z* faire or foule, faire buildings, faire pictures, all artificiall, elaborate and curious workes, clothes, giue an admirable lustre, wee admire, and gaze vpon them, *vt pueri Iunonis avem*, as children doe on a Peacocke. A faire dogge, a faire horse and hawke, &c. *† Theßalus amat equum pullinum, buculum Ægyptius, Lacedæmonius Catulum, &c.* such things we loue, are most gracious in our sight, acceptable vnto vs, and whatsoeuer els may cause this passion, if it be superfluous or immoderately loued, as *Guianerius* obserues. These things in themselues are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fixe an immoderate eye, and dote on them ouer-much, this pleasure may turne to paine, bring much sorrow and discontent vnto vs, worke our finall ouerthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as *b* I haue said, some with immoderate desire of fame, to be crowned in the *Olympicks*, knighted in the field, &c. and by these meanes ruinate themselues. The lasciuious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fattes himselfe with future ioyes as *Turkes* feed themselues with an imaginary perswasion of a sensuall paradise, so severall pleasant objects, diuersly affect diuers men. But the fairest objects and enticings, proceed from men themselues, which most frequently captiuat, allure, and make them dote beyond all measure vpon one another, and that for many respects. First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum?*) They doe singularly dote on such a man, hate such againe, and can giue no reason for it. *d Non amo te Sabidi, &c. Alexander* admired *Ephesion*, *Adrian Antinous*, *Nero Sporus, &c.* The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, loue and hatred of Planets; *† Cicogna*, to concord and discord of spirits; but most to outward graces. A merry companion is welcome and acceptable to all men, and therefore *e Gomesius*, Princes and great men entertaine iesters, and players commonly in their Courts. But *pares cum paribus facillimè congregantur*, 'tis that similitude of manners, which tyes most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of diuerse inclinations, or opposite in manners, they can seldome agree. Secondly, *g* affability, custome, and familiarity, may convert nature many times, though they

they be different in manners, as if they bee Country-men, fellow-students, colleagues, or haue beene fellow-souldiers, ^h brethren in affliction, (*† acerba calamitatum societas, diuersi etiam ingenij homines coniungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will sticke together like burres, and hold against a third, so after some discontinuance, or death, enmity ceaseth;

Pascitur in vivis livor, post fata quiescit:

or in a forrain place, *Et cecidere odia, & tristes mors obruit iras.*

A third cause of loue and hate, may be mutuall offices, *acceptum beneficium*, commend him, vse him kindly, take his part in a quarrell, relieue him in his misery, thou winnest him for euer; doe the opposite, and bee sure of a perpetuall enemie. Praise and dispraise of each other, doe as much, though vnknowne, as ^k *Schoppius* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions*, *Epithetes*, *Elogiums*? *Antistes sapientie, perpetuus dictator literarum, ornamentum, Europa miraculum*, noble *Scaliger, incredibilis ingenij prestantia, &c. djs potius quam hominibus per omnia comparandus, scripta eius aurea ancylia de caelo delapsa poplitibus veneramur flexis, &c.* but when they began to vary none so absurd as *Scaliger*, so vile and base as his bookes *de Burdonum familiâ*, and other Satyricall inventions may witness, *Ovid in Ibin, Archilochus* himselfe was not so bitter. Another great tye or cause of loue, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: euery Crow thinkes her owne bird fairest. Many memorable examples are in this kinde, and 't is *portenti simile*, if they doe not: *† a mother cannot forget her childe*, *Salomon* so found out the true owner: loue of parents may not be concealed, 't is naturall, descends, and they that are inhumane in this kinde, are vnworthy of that aire they breathe, and of the foure elements, yet many vnnaturall examples we haue in this rank of hard-hearted parents, disobedient children, of ^l disagreeing brothers, nothing so common. The loue of kinsmen is growne cold, *many kinsmen* (as the saying is) *few friends*, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them aboue all others. The last obiect that tyes man and man, is comeliness of person, and beauty alone, as men loue women with a wanton eye: which *ἡρώδης* is tearmed, *Heroicall*, or Loue Melancholy. Other loues (saith *Piccolomineus*) are so called with some contraction, as the loue of wine, gold, &c. but this of women is predominant in an higher straine, whose part affected is the Liuer, and this loue deserues a longer explication, and shall be dilated a-part in the next Section.

SUBSECT. 3.

Honest obiects of Loue.

Beauty is the common obiect of all loue, ⁿ as *Iet* drawes a straw, so doth beauty loue, vertue and honesty are great motiues, and giue as faire a luster as the rest, especially if they bee sincere and right, not fucate, but proceeding from true forme, and an incorrupt

D d d 3

iudge-

*† Theod. Prodrus
mus. Amor. lib. 3
h Qui simul
fecere naufragi-
um, aut vna per-
tulere vincula,
vel cons. ij, con-
iurationis ve
societate iun-
guntur, inuicem
amant. Brutum
& Cassium inui-
cem in senso
Caesarianus do-
minatus concili-
auit. Amilius
Lepidus & In-
lius Flaccus,
quum essent
inimicissimi,
cons. es renun-
ciati similitate
illico deposuere.
Sculletus cap. 4.
de causa Amor.
† Papinius.
i Isocrates De-
monico precipit
ut quum alicui-
us amicitiam
vellet, illum lau-
der, quod laus
initium amoris
sit, vituperatio
simulatum.
k Suspect. lect.
lib. 1. cap. 2.
† Isay 49.
l Kara est con-
cordia fratrum.
m Grad. 1. cap.
22.*

*n Vives 3. de
Anima, ut palea
am succinum sic
formam amor.*

390 iudgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times otherwise men are deceaued by their flattering *Gnathoes*, dissembling *Camelions*, out sides, hypocrites that make a shew of great loue, learning, pretend honesty, vertue, zeale, modesty, with affected lookes and counterfeit gestures: fained protestations often steale away the hearts and favours of men, and deceaued them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtlety, knauery, and the like. As true friends they are, as he that *Celius Secundus* met by the high way side; and hard it is, in this temporising age to distinguish such companions, or to finde them out. Such *Gnathoes* as these for the most part belong to great men, and by this glosing flattery, affability, and such like philters, so diue and insinuate into their favours, that they are taken for men of excellent worth, wisdom, learning, demy-gods; and so scrow themselves into dignities, honours, offices: but these men caule harsh confusion often, and as many stirres, as *Ieroboams* Councillors in a Common-wealth, ouerthrowe themselves and others. *Tandlerus*, and some authors make a doubt, whether Loue and hatred may be compelled by philters or characters, *Cardan*, and *Marbodius* by pretious stones and amulets, Astrologers by election of times, &c. as ° I shall elsewhere discusse. The true obiect of this honest loue is vertue, wisdom, honesty, p reall-worth, *Interna forma*, and this loue cannot deceaued or be compelled, *vt ameris amabilis esto*, loue it selfe is the most potent *philtrum*, vertue and wisdom, *gratia gratum faciens*, the sole and only grace, not counterfeit

o Sect. sequent.

p Nihil diuinius homine probo.

q James 3. 17. but open, honest, simple, naked; ¶ descending from heauen, as our Apostle hath it, an infused habit from God which hath giuen seuerall gifts, as witte, learning, tongues, for which they shall be amiable and gracious, *Eph. 4. 11.* as to *Saul* stature and a goodly presence, *1 Sam. 9. 1.* *Ioseph* found fauour in *Pharao's* court, *Gen. 39.* for ¶ his person; And *Daniel* with the Prince of the Eunuques, *Dan. 19. 19.* *Christ* was gracious with God and men, *Luk. 2. 52.* There is still some peculiar grace as of good discourse, eloquence, wit, honesty, which is the *primum mobile*, first mouer, and a most forcible loadstone to drawe the favours and good wills of mens eyes, eares, and affections vnto them. When *Iesus* spake they were all astonied at his answers, (*Luk. 2. 47.*) and wondred at his gracious words which proceeded from his mouth. An Orator steales away the hearts of men, and as another *Orpheus*; *quo vult, unde vult*, hec pulls them to him by speech alone: a sweet voice causeth admiration, and he that can vtter himselfe in good words, in our ordinary phrase, is called a proper man, a diuine spirit. For which cause belike, our old poets *Senatus populusq; poetarum*, made *Mercurie* the Gentleman-vsher to the *Graces*, Captaine of eloquence, and those *Charites* to bee *Iupiters* and *Eurymones* daughters, descended from aboue. Though they be otherwise deformed, crooked, vgly to behold, these good parts of the minde denominate them faire. *Plato* commends the beauty of *Socrates*, yet who was more grim of countenance, sterne and gastly to looke vpon, so are and haue beene many great Philosophers, as ¶ *Gregory Nazianzen* obserues, *deformed most part in that which is to be seene with the eyes, but most elegant in that which is not to be seene. Sape sub attritâ latitat sapientia veste.* *Æsop*, *Democritus*, *Aristotle*, *Politianus*, *Melancthon*, *Gesner*, &c. withered old men, *Sileni Alcibiadis*,

¶ Orat. 28. de-
formes plerumq;
philosophi ad id
quod in aspectu
cadii, ea parte e-
legantes que o-
culos fugit.

cibiadis, very harsh and impolite to the eye, but who were so terse, polite, eloquent, generally learned, temperate and modest? No man then liuing was so faire as *Alcibiades*, so louely quoad *superficiem*, to the eye, as † *Boethius* obserues, but he had *Corpus turpissimum internè*, a most deformed Soule; Honesty, vertue, faire conditions, are great entisers to such as are well giuen, and much auail to get the fauour and good will of men. *Abdolominus* in *Curtius*, a poore man (but which mine Author notes, *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted king, and preferred before all the magnificoes of his time, *inietta ei vestis purpurâ auroq; distincta*, a purple embroidered garment was put upon him, ^u and they bad him wash himselfe, and as he was worthy, take upon him the stile and spirit of a king, continue his continency and the rest of his good parts. *Titus Pomponius Atticus* that noble citizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloued of all good men, of *Caesar*, *Pompey*, *Anthony*, *Tully*, of diuerse sects, &c. *multas hereditates* (* *Cornelius Nepos* writes) *solâ bonitate consequutus*. *vera pretium audire*, &c. It is worthy of your attention, *Livy* cries, ^z *hat scorne all but riches, and giue no esteeme to vertue, except they be wea-* *lthall*, *Q. Cincinnatus* had but foure acres, and by the consent of the *Senat* was chosen *Dictator* of *Rome*. Of such account were *Cato*, *Fabritius*, *Aristides*, *Antonius*, *Probus*, for their eminent worth: so *Caesar*, *Traian*, *Alexander*, admired for valour, † *Ephestion* loued *Alexander*, but *Parmenio* the king: *Titus delitie humani generis*, and which *Aurelius Victor* hath of *Vespasian* the dilling of his time, as † *Edgar Etheling* was in *England*, for his ^z excellent vertues, their memory is yet fresh, sweet, and we loue them many ages after, though they be dead. *Suauem memoriam sui reliquit*, saith *Lipsius* of his friend; liuing and dead they are all one. ^a *I haue ener loued as thou knowest* (so *Tully* wrote to *Dolabella*) *Marcus Brutus*, for his great witte, singular honesty, constancy, sweet conditions, and beleuee it there is nothing so amiable and faire as vertue. *I doe mightily loue Calvisianus*, (so *Pliny* writes to *Sossus*) a most industrious, eloquent, upright man, which is all in all with me. This affection came from his good parts. And as *St Austin* comments on the 84 *Psalme*, ^c *There is a peculiar beauty of iustice*, an inward beauty, which wee see with the eyes of our hearts, loue, and are enamored with, as in *Martyrs*, though their bodies be torne in peeces with wild beasts, yet this beauty shines, and we loue their vertues. The ^d *Stoicks* are of opiniõ, that a wise man is onely faire, & *Cato* in *Tullies 3. de Finibus*, contends the same, that the lineaments of the minde are farre fairer then those of the dody, incomparably beyond them, wisdom and valour according to *Xenophon*, especially deserue the name of beauty, and denominate one faire, & incomparabiliter pulchrior est (as *Austin* holds) *veritas Christianorum quam Helena Grecorum*. *Wine is strong, the King is strong, women are strong, but truth ouercometh all things*, *Esdr. 1. 3. 10. 11. 12*. *Blessed is the man that findeth wisdom and getteth vnderstanding, for the merchandise thereof is better then siluer, and the gaine thereof better then gold. It is more pretious*

Castus est par-
pertatis, sed
plurimq; probitas
fuit.
† 43. de consol.
philosoph.

^u *Ablue corpus,*
& cape regis a-
nimum & in eâ
fortunam qua
dignus es conti-
nentiam istam
profer.

* *Vita eius.*
^x *Qui præ divi-*
tiis humana

perant, nec
virtuti locum
putant nisi opes
effluent. Q. Cin-
cinnatus consen-
su patrum in di-
ctatorem Ro-
manum electus.

† *Curtius.*
^y *Edgar Ethe-*
ling *Englands*
darling.

^z *Morum sua-*
uitas, obuia co-
mitas, prompta
officia mortali-
um animos de-
merentur.

^a *Epist. lib. 8.*
Semper amavi,
ut tu scis, M.

Brutum propter
eius summum
ingenium, sua-
vissimos mores,
singularem pro-
bitatem & con-
stantiam, nihil
est, mihi crede,
virtute formo-
sus nihil amä-
bilius.

^b *Aidentes amä-*
res excitaret,
si simulacrum
eius ad oculos pe-
netraret. Plato
Phedone.

* *Epist. lib. 4. Valedissimè diligo virum, rectum, disertum, quod apud me potentissimum est. c Est quadam pulchritudo iustitiæ quam videmus oculis cordis amamus, & exardescimus, ut in martyribus, quum eorum membra bestie lacerarent, et alias defor-*
mes, &c. d Lipsius in iudic. ad Phys. Stoic. lib. 3. diff. 17. solus sapiens pulcher. † Fortitudo & prudentia pulchritudinis laudem præcipue merentur.

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then pearles and all the things thou canst desire, are not to be compared to her, Pro. 2. 13. 14. 15. a wife, true, iust, vpright, and good man, I say it againe, is onely faire. ^e It is reported of *Magdalen Queene of France*, & wife to *Lewes* the 11th, a Scottish woman by birth, that walking forth in an euening with her Ladies, she spied M. *Alanus* one of the Kings Chaplins, a silly, olde, & hard fauoured man, fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace & reuerence, but the diuine beauty of his Soule. Thus in all ages vertue hath beene adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gracious, the more admired. No man so much followed vpon earth as *Christ* himselfe; & as the *Psal.* mist faith 53. 3. he was fairer then the sonnes of men. *Chrysostom. hom. 8. in Mat.* *Bernard ser. 1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the beauty of his person, there was a diuine Maiesty in his lookes, it shined like lightning, and drew all men to it, but *Basil, Cyril. lib. 6. super 55. Esay. Theodoret, Arnobius, &c.* of the beauty of his diuinity, Iustice, Grace, eloquence, &c. *Thomas in Psal. 44.* of both, and so doth *Baradius*, and *Peter Morales, lib. de pulchritud. Iesu & Mariae*, addⁱ as much of *Ioseph*, and the *Virgin Mary*. Be they present or absent, neer or a-farre off, this beauty shines, and will attract men many miles to come and visit it. *Plato* and *Pythagoras* left their country, to see those wise *Aegyptian Priests*: *Apollonius* travelled into *Aethiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The *Queene of Sheba* came to visit *Solomon*, and many, faith ^k *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*. No beauty leaues such an impression, strikes so deepe, or linkes the soules of men closer, then vertue.

^e Franc. Belfo-
rest. in hist. An.
1430.

^f Erat autem
fede deformis,
& cā forma, qua
citus pueri ser-
uere possent, quā
inuitari ad oscu-
lum puellae.

^g Deformis iste
etsi videtur se-
nex. diuinum a-
nimam habet.

ⁱ Fulgebat vul-
tu suo, fulgor &
diuina maestas,
homines ad se
trahens.

^k Praefat. lib.

vulgar.

^l A true loves
knot.

^m Stobaeus e graeco

* Non per deos aut pictor possit,

Aut statuaris vllus fingere,

Talem pulchritudinem qualem virtus habet,

no painter, no grauer, no Carver can expresse vertues lustre, or those admi-
rable rayes that come from it, those enchanting rayes, that enamor posterity
those euerlasting rayes that continue to the worlds end. Many faith *Phauo-
rinus* that loued and admired *Alcibiades* in his youth, knew not, cared not
for *Alcibiades* a man, *nunc intuentes querebant Alcibiadem*, but the beauty
of *Socrates* is still the same, † vertues lustre neuer fades, is euer fresh & Greene,
semper vna to all succeeding ages, and a most attractive loadstone, to draw
and combine such as are present. For that reason belike, *Homer* faines the
three *Graces* to be linked and tyed hand in hand, because the hearts of men
are so firmly vnited with such graces. ^m O sweet bands (*Seneca* exclaimes)
which so happily combine, that those which are bound by them, loue their bin-
ders, desiring withall, much more harder to be bound, and as somany *Geryons*
to bee vnited into one. For the nature of true friendship is to combine, to
bee like affected, of one minde,

† Solinus pulchri
nulla est facies.

^m O dulcissimi
laquei, qui tam
feliciter de vin-
cisunt, ut etiam a
vinculis diligen-
tur, qui a gratiis
vinculis sunt, cu-
piunt arctius
deligari & in
vnum redigi.
sa Statius.

ⁿ Velle & nolle ambobus idem, satiatq; toto

Mens evo

as the Poet faith, still to continue one and the same. And where this loue
takes place, there is peace and quietnes, a true correspondence, perfect amity,
a *Diapason* of vowes and wishes, the same opinions, as betwixt *Danid & Io-
nathan*

nathan

nathan,^o Damon and Pythias, Pylades & Orestes, P Nysus and Euryalus, The-
seus and Perithous,^q they will liue and die together, and prosecute one an-
other with good turnes. † *Nam vinci in amore turpissimum putant*, not only
living, but when their friends are dead, with Tombs and monuments, *Nenia's*,
Epitaphs, Elegies, Incriptions, Pyramides, Obeliskes, Statues, Images, Pi-
ctures, Histories, Poems, Annales, Feasts, Anniverfaries, many ages after (as
Platoes Schollers did) they will *parentare still*, omit no good office that may
tend to the preservation of their names, honours, and eternall memory. *Il-
lum coloribus, illum cerâ, illum ære &c.* He did expresse his friend in colours, in
waxe, in brasse, in iuory, marble, gold and silver (as *Pliny* reports of a citizen
at Rome) and in a great *Auditory* not long since, recited a iust volumne of his
life. In another place, * speaking of an Epigram which *Martial* had compo-
sed in praise of him, He gave me as much as he might, and would haue done
more if he could: though what can a man giue more then honour, glory and
eternity? But that which he wrote peradventure, will not continue, yet hee
wrot it to continue. 'Tis all the recompence a poore scholler can make his
well-deleruing Patron, *Mecenas*, friend, to mention him in his workes, to de-
dicate a booke to his name, to write his life &c. as all our Poets, Orators, Hi-
storographers haue ether done, and the greatest revenge such men take of
their aduersaries, to persecute them with Satyres, Invectiues, &c. & tis both
waies of great moment, as *Plato* giues vs to vnderstand. *Paulus Iovius* in the
fourth booke of the life & deeds of Pope *Leo Decimus*, his noble Patron, con-
cludes in these words; † *Because I cannot honour him as other rich men doe,*
with like endeavour, affection, and piety, I haue vndertaken to write his life,
since my fortunes will not giue me leaue to make a more sumptuous monument,
*I will performe these rites to his sacred ashes, which a small perhaps, but a libe-
rall wit can afford.* But I roue. Where this true loue is wanting, there can be
no firme peace, friendship from teeth outward, counterfeit, or for some by
respects, so long dissembled, till they haue satisfied their own ends, which vp-
on every small occasion, breakes out into enmity, open warre, defiance, heart-
burnings, whispring, calumnies, contentions, and all manner of bitter melan-
choly discontents. And those men which haue no other object of their loue,
then greatnesse, wealth, authority, &c. are rather feared then beloued; *nec a-
mant quenquam, nec amantur ab ullo*: and howsoever borne with for a time,
yet for their tyranny and oppression, griping, couetousnesse, currish hardnes,
folly, intemperance, impudence, and such like vices, they are generally odi-
ous,^r abhorred of all, both God and men.

Non uxor saluum te vult non filius, omnes

Vicini oderunt, —————

wife and children,

friends, neighbours, all the world forsakes them, would faine bee rid of them,
and are compelled many times to lay violent hands on them, or else Gods
iudgements ouertake them: instead of Graces, come Furies. So when faire
^f *Abigail*, a woman of singular wisdom, was acceptable to *David*, *Nabal*
was churlish and euill conditioned, and therefore ^t *Mardochy* was receaued,
when *Haman* was executed, *Haman* the favorite, that had his seat aboue
the other Princes, to whom all the kings servants that stood in the gates,
bowed their knees and revered. Though they flourish many times, such

Elissimocineri soluentur. 1. Sam. 25. 3. 1. Esther 3. 2.

Eee

hypocrites,

o Hee loued
him as he lo-
ved his owne
soule. 1. Sam.
15. 1 beyond
the loue of
women.

p Virg. 9. Æn.
Qui super exa-
nimem sese con-
icit amicum
confissus.

q *Amicus ani-
me dimidium.*
Austin. confess. 4
cap. 6.

Quod de Virgi-
lio Horatius,
& serues anime
dimidium meæ.
† *Plinius.*

* *Illum argento
& aur., illum
ebore, marmore
effregit, & nu-
per ingenti ad-
hibito auditorio,
ingentem de vi-
ta eius librum
recitavit.* epist.
lib. 4. epist. 68.

* *Lib. 4. epist. 68*
*Prisco suo. Dedit
mibi quantum
potuit maximū,
daturus amplius
si potuisset. Tā-
cisi quid homini
dari potest ma-
ius quam gloria,
laus & eterni-
tas.*

*At non erunt
fortasse que
scripsit. Ille tā-
me scripsit tan-
quam essent fu-
tura.*

† *Lib. 13. de Le-
gibus. Magnam
enim vim ha-
bent, &c.*

r *Pari tamen
studio & pieta-
te conscribenda
vita eius munus
suscepi, & post-
quam sumptuo-
sa condere pro
fortuna non li-
cuit, ex quo sed
eo forte liberalis
ingenij monu-
mento iusta san-*

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hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weaknesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: surely, saith David, thou hast set them in slippery places, Ps. 73. 5. as so many Seiani, they will come down to the Gemonian scales; and as Eusebius in ^u Ammianus, that was in such authority, ad iubendum Imperatorem, bee cast downe headlong on a sudden. Or put case they escape and rest vnmasked to their liues end, yet after their death, their memory stinkes as a snuffe of a candle put out, and those that durst not so much as mutter against them in their liues, will prosecute their name with Satyrs; Libels, and bitter imprecations, they shall male audire in all succeeding ages, and be odious to the worlds end.

^u Amm. Marcellinus lib. 14.

MEMB. 3.

Charity, composed of all three kindes, Pleasant, Profitable, Honest.



Esides this loue that proceeds from Profit, Pleasant, Honest, (for one good turne askes another in equity) that which proceeds from the Law of nature, or from discipline and Philosophy; there is yet another loue compound of all these three, which is *Charity*, and includes piety, dilection, beneuolence, friendship, euen al those vertuous habits, of which *Aristotle* at large in his *Ethicks*. Commanded by God, which no man can well performe, but he that is a Christian, and a true regenerate man; That is, ^x To loue God above all, and our neighbour as our selfe.

^x Et mundus duobus polis sustentatur, at a lex Dei, amore Dei & proximi, duobus his fundamentis vincitur, machina mundi corrumpit, si vna de polis turbatur, lex perit divina scilicet ex his. [†] 8. & 9. libro. ^{*} Ter. Adelyph. 4. 5.

^y De amicit. Charitas parentum dilui nisi detestabili scelere non potest, lapidum fornicibus simillima, casura, nisi se invicem sustentauerit. Seneca.

^a Dij immortales, dici non potest quantum charitatis nomen illud habet. ^b Ouid, Fast.

Other Obiects are faire, & very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our countrey, nature, wealth, pleasure, honour, and such morall respects, &c. of which read [†] *Aristotle* at large in his *Ethicks*. A man is beloued of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preferue her brood will runne vpon a Lion, and hinde will fight with a bull, a sowe with a Beare, a silly sheep with a Fox. So the same nature vrgeth a man to loue his Parents, ^{*} idij me pater omnes oderint, ni te magis quam oculos amem meos) and this loue cannot be dissolved, as *Tully* holds, ^y without detestable offence: but much more Gods Commandement, which inioynes a filiall loue & and obedience in this kind.

^z The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe, no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it.

— Dulce & decorum pro patria mori, it cannot be expressed, what a deale of *Charity* that one name of Countrey containes. The Decij did se deuouere, *Horatij*, *Curtij*, *Scævola*, *Regulus*, *Codrui*, sacrifice themselves for their Countries peace and good.

^b Vna dies Fabios ad bellum miserat omnes, Ad bellum missos perdidit vna dies.

One day the *Fabij* stoutly warred,
One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their lives willingly neere *Battell Abbye*, in defence of their Countrey. ^c *P. Æmilius l. 6.* speaks of six Senators of *Callice*, that came with halts in their hands to the king of *England*, to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common safety, and their Countries benefit. ^d *Sanctum nomen amicitia, sociorum communio sacra*; Friendship is an holy name, and a sacred communion of friends. ^e *As the Sunne is in the Firmament, so is friendship in the world*, a most divine and heavenly band. As nuptiall loue makes, this perfects mankinde, and is to be preferred (if you will stand to the iudgement of [†] *Cornelius Nepos*) before affinity or consanguinity, *plus in amicitia valet similitudo morum, quam affinitas, &c.* the cords of loue binde faster then any other wreath whatsoever. Take this away, and take all pleasure, ioy, comfort, happinesse, and true content out of the world, tis the greatest tye; and as our moderne *Maro* decides it, is much to be preferred before the rest.

^f Hard is the doubt, and difficult to deeme,
When all three kindes of loue together meet;
And doe dispart the heart with power extreme,
Whether shall waigh the ballance downe, to wit,
The deare affection vnto kindred sweet,
Or raging fire of loue to women kind,
Or zeale of friends, combine by vertues meet.
But of them all, the band of vertuous minde,
Me thinkes the gentle heart should most assured bind.

^f *Spencer Fairy
Queene lib. 5.
cant. 9. staff. 1. 2.*

For naturall affection soone doth cease,
And quenched is with *Cupids* greater flame,
But faithfull friendship doth them both suppress,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the Soule doth rule the earthly masse,
And all the seruice of the body frame,
So loue of Soule doth loue of Body passe,

No lesse then perfect gold surmounts the meanest brasse.

^g A faithfull friend is better then ^h gold, a medicine of misery, ⁱ an onely possession, yet this loue of friends, nuptiall, heroicall, profitable, pleasant, honest, all three loues put together, are little worth, if they proceed not from a true Christian illuminated soule, if it be not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophecie, spake with tongue of men and Angels, though I feed the poore with all my goods, giue my body to be burned, &c. haue not this loue, it profiteth me nothing*, 1. Cor. 13. 1. 2. 3. This is an all apprehending loue, a deifying loue, a refined, pure, divine loue, the quintessence of all loue. *Non potest enim, as † Austin inferres, veraciter amicus esse hominis, nisi fuerit ipsius primitus veritatis*, Hee is no true friend that loues not Gods truth. And therefore this is true loue indeed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitterness, hate, malice, then faire and foule weather, light and darknesse, sterility and plenty may

^g *Syracides.*
^h *Plutarch. preciosum numisma*
ⁱ *Xenophon. verus amicus prestantissima possessio.*

[†] *Epist. 52.*

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k Greg. Per a-
morem Dei, pro-
ximi gignitur,
& per hunc a-
morem proximi,
Dei nutritur.

l Piccolominius
grad. 7. cap. 27.
hoc felici amoris
nodo ligantur
familie civita-
tes, &c.

m Veras, abso-
lutas hęc parit
virtutes, radix
omnium virtu-
tum, mens &
spiritus.

n Divino calore
animos incendit,
incensos purgat,
purgatos elevat
ad Deum. Dum
placat, omnem
Deo conciliat.

Bern. ad.

o Ille inficit, hic
perficit, ille de-
primit, hic ele-
vat, hic tran-
quillitatem ille
excitat, hęc
vitam recte in-
format, ille de-
format, &c.

be together; as the Sunne in the Firmament, so is loue in the world; and for this cause tis loue with an addition, loue *εξ οχλω*, loue of God, and loue of men. *k* The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased. By this happy Vnion of loue, all well governed families and citties are combined, the heauens annexed, and diuine soules complicated, the world it selfe composed, and all that is in it conioyned in God, and reduced to one. *m* This loue causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth aduersity, corrects all naturall incumbrances, inconveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a Gordonian knot; an Equaliter Triangle. And yet the greatest of them is loue. *l* Cor. 13. 13. which inflames our soules with a diuine heat, and being so inflamed, purgeth, and so purgeth, elevates to God, makes an attonement, and reconciles vs unto him. *o* That other loue infects the soule of man, this cleanseth; that depresses, this ereares; that causeth cares and troubles, this quietnesse of minde; this informes, that deformes our life; that leads to repentance, this to heaven. For if once we be truly link't and iouched with this charity, we shal loue God about all, our neighbour as our selfe, as we are inioyned, *Mark. 12. 31. Mat. 19. 19.* performe those duties and exercises, all the operations of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed vp, it deceaeth not, it seeketh not his owne things, is not provoked to anger, it thinketh not euill, it reioyceth not in iniquity, but in truth. It suffereth all things, beleueth all things, hopeth all things, *l. Cor. 13. 4. 5. 6. 7.* it couereth all trespasses, *Prov. 10. 12. a multitude of sinnes, i. Pet. 4. 10.* our Saviour told the woman in the Gospell, that washed his feet, many sinnes were forgiven her, for she loued much. *Luke. 7. 47.* it will defend the fatherlesse and widow, *Isay, 1. 17.* will seeke no revenge, or be mindefull of wrong, *Levit. 19. 18.* will bring home his brothers ox, if he goe astray, as it is commanded, *Deut. 22. 1.* will resist euill, giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enemy; *Mat. 5. beare his brothers burden, Galat. 6. 2.* He that so loues, will be Hospitall, and distribute to the necessities of the Saints, he will, if it be possible, haue peace with all men, feed his enemy if he be hungry, if he be a thirst, giue him drinke, hee will performe those seuen workes of Mercy, he will make himselfe equall to them of the lower sort, reioyce with them that reioyce, weepe with them that weepe. *Rom. 12.* he will speake truth to his neighbour, be courteous and tender hearted, Forgiving others for Christs sake, as God forgave him, *Eph. 4. 32.* hee will bee like minded, *Phil. 2. of one iudgement.* Be humble, meeke, long suffering, *Coloss. 3.* forbear, forget and forgie, *1. 2. 13. 23.* & what he doth, shall be heartily done to God, and not to men: Be pitifull and courteous, *1. Pet. 3.* seeke peace and follow it. He will loue his brother, not in word and tongue, but in deed & truth, *Ioh. 3. 18.* and he that loues God, Christ will loue him that is begotten of him, *Ioh. 5. 1. &c.* Thus should we willingly doe, if we had a true touch of this charity, of this diuine loue, if we would performe this which we are inioyned, forget and forgie, and compose our selues to those Christian Lawes of Loue,

*P O felix hominum genus,
Si vestros animos amur
Quo caelum regitur regat.*

p Boetius lib. 2.
met. 8.

Angelicall soules, how blessed, how happy should we bee, so louing, how might we triumph ouer the diuell, and haue another heauen vpon earth? 397

But this we cannot doe, and which is the cause of all our woes, miseries, discontent, melancholy, & want of this Charity. We doe *in vicem angariare*, contend, consult, vexe, torture, molest & hold one anothers nose to the grin. stone hard, provoke, raile, scoffe, calumniate, challenge, hate, abuse (hard-hearted, implacable, malicious, peeuish, inexorable as we are) to satisfie our lutt or priuate spleene, for^r toyes, trifles, & impertinent occasions, spend our selues, goods, friends, fortunes, to be revenged on our aduersary, to ruine him and his. 'Tis all our study, practise and businesse, how to plot mischief, mine, countermine, defend and offend, warde our selues, iniurie others, hurt all, as if we were borne to doe mischief, and that with such egerneffe and bitternes, with such rancor, malice, rage and fury, we profecute our intended designes, that neither affinity or consanguinity, loue or feare of God or men can containe vs, no satisfaction, no composition will be accepted, no offices will serue no submission; though he shall vpon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his errour, yeeld himselfe with teares in his eyes, beg his pardon, we will not relent, forgiue, or forget, till wee haue contounded him and his, *made dice of his bones*, as they say, see him rot in prison, banished his friends, followers, & *omne inuisum genus*, rooted him out and all his posterity. Monsters of men as we are, Dogges, Volues, Tygers, Fiends, incarnate Diues, we doe not only contend, oppresse, and tyrannize our selues, but as so many fire-brands, we set on, and animate others, our whole life is a perpetuall combate, a conflict, a set battle, a snarling fit, *Eris dea*, is setled in our tents, *Omnia de lite*, opposing wit to wit, wealth to wealth, strength to strength, fortunes to fortunes, friends to friends, as at a Sea-fight, wee turne our broad sides, or two millstones with continuall attrition, we fire our selues, or breake anothers backes, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selues, wee care not how wee get it, *Quocunq; modo rem*, how many thousands we vndoe, whom wee oppresse, by whose ruine and downfall we arise, whom we iniury, fatherlesse children, widdowes, common societies, to latisfie our owne private lust. Though wee haue myriades, abundance of wealth and treasure, (pittlesse, mercilesse, remorselesse, and vncharitable in the highest degree) and our poore brother in need, sicknesse, in great extremity, and now ready to bee starued for want of food, wee had rather, as the Foxe told the Ape, his taile should sweepe the ground still, then couer his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, vnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should haue part of it, rather take from him that little which he hath, then relieue him.

Like the dogge in the manger, we neither vse it our selues, let others make vse of, or inioy it, part with nothing while we liue, for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seeke chippings, offals, let him roare and howle, famish, and eat his owne flesh, he respects him not. A poore decayed kinsman of his, sets vpon him by the way in all his iollity, and runnes begging bareheaded by him, coniuering by those former bands of friendship, alliance, consanguinity, &c. vnkle,

q Diliguntur p. i. t. i. u. Charitas, odium eius loco succedit. Basil. x. ser. de institut. mon.

x Nodum in scirpo querentes.

Hircanæq; ad. mirum ubera tigres.

Heracitus.

u Si in gebennâ abit, pauperè qui non alat, quid de eo fiet qui pauperem deudat. Auslin.

cosen, brother, father.

—*Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.*

Shew some pittie for Christs sake, pittie a sick man, an old man, &c. hee cares not, ride on: pretend sicknesse, inevitable losse of limmes, goods, plead suretiship, or shipwracke, fires, common calamities, shew thy wants and imperfections.

*Et si per sanctum iuratus dicat Osyrin,
Credite non ludo cruaeles tollite claudum.*

Sweare, protest, take God and all his Angels to witness, *quare peregrinum*, thou art a counterfeit Cranke, a cheater, he is not touched with it, *pauper vbiq; iacet*, ride on, he takes no notice of it. Put vp a supplication to him in the name of a thousand Orphans, an hospitall, a spittle, a prison as he goes by, they cry out to him for aid, ride on, *surdo narras*, he cares not, let them eat stones, deuoure themselues with vermine, rot in their owne dung, he cares not. Shew him a decayed haue, a bridge, a schoole, a fortification, &c. or some publike worke, ride on; good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a rolle, wherein his name shall bee registred in golden letters, and commended to all posterity, his aimes set vp, with his devices to be seene, then peradventure he will stay and contribute; or if thou canst thunder vpon him, as Papists doe, with satisfactory and meritorious workes, or perswade him by this meanes, he shall saue his soule out of hell, & free it from Purgatory, (if he be of any religion) then in all likelihood he will listen and stay; or that he haue no children, no neere kinsman, heire hee cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then hee will build some schoole or hospitall in his life, or be induced to giue liberally to pious vtes after his death. For I dare boldly say, vaine glory, that opinion of merit, and this enforced necessity, when they knowe not otherwise how to leaue, or what better to doe with them, is the maine cause of most of our goodworks. I will not say this, to derogate from any mans charitable devotion or bounty in this kinde, to censure any good worke, no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pittie, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieue all, forget and forgiue iniuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kinde, much default and defect. * *Cosmus Medices* that rich citizen of *Florence* ingeniously confessed to a neere friend of his, that would knowe of him why he built so many publike and magnificent palaces, & bestowed so liberally on Schollers, not that hee loued learning more then others, but to y eternize his owne name, to be immortal by the benefit of Schollers; for when his friends were dead, walls decayed, and all Inscriptions gone, bookes would remaine to the worlds end. The lanterne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyraeum* by *Musicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidis*, but these braue monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as * he said of that *Marian Oke*,

x *Iovius vita eius.*

y *Immortalitatem beneficio litterarum immortalis gloriosa quadam cupiditate concupivit.*

Quod civis quibus bene fecisset perituri, memoriam, et si regio sumptu edificata, non libet.

† *Plutarch. pericles.*

* *Tullius lib. 1. de legibus.*

now

now cut downe and dead, *nullius Agricola manu culta stirps tam deurna,* 399
quam qua poeta versu seminaripotest, no plant can growe so long as that,
 which is *ingenio fata,* set and manured by those everliuing wits. † *Allon, Bac-* † Gen. 35. 8.
kuth that weeping oke, vnder which *Deborah Rebecchaes* nurse died, and was
 buried, may not suruiue the memory of such euerlasting monuments. Vaine-
 glory and emulation (as to most men) was the cause efficient, and to bee a
 trumpetter of his owne fame, *Cosmus* sole intent, so to doe good, that all the
 world might take notice of it. Such for the most part is the charity of our
 times, such our Benefactors, *Mecenates* and Patrons. Shew mee amongst so
 many myriades, a truely devout, a right, honest, vpright, meeke, humble, a pa-
 tient, innocuous innocent, a mercifull, a louing, a charitable man? † *Probus* † Hor.
quis nobiscum vivit: Shew me a *Caleb* or a *Iosua*?

Dic mihi Musa virum— shew a vertuous woman, a con-
 stant wife, a good neighbour, a trusty seruant, an obedient child, a true friend,
 &c. Crowes in *Africke* are not so scant. Hee that shall examine this^a iron
 age wherein we liue, where loue is cold, & *iam terras Aethraa reliquit;* Iu-
 stice fled with her assistants, vertue expelled,

— *Iustitia soror.*

Incorrupta fides, nuda, veritas, — all goodnesse gone,
 where vice abound, the Diuell is loose, and see one man vilifie and insult o-
 ver his brother, as if he were an innocent, or a blocke, oppresse, tyrannise,
 pray vpon, torture him, vex, gaul, torment and crucifie him, starue him,
 where is charity? He that shall see men sweare and forswear, lie, and beare
 false witness, to aduantage themselues, prejudice others, hazard goods, liues
 fortunes, credit, all, to be revenged on their enimies, men so vnspeakable in
 their lusts, vnnaturall in malice, such bloody designements, *Italian* blasphe-
 ming, *Spanish* renouncing, &c. may well aske where is charity? He that shall
 obserue so many law suits, such endlesse contentions, such plotting, vndermi-
 ning, so much mony spent with such eagerneesse and fury, every man for him-
 selfe his owne ends, the Diuell for all, so many distressed soules, such lamen-
 table complaints, so many factions, conspiracies, seditions, oppressions, abu-
 ses, iniuries, such grudging, repining, discontent, so much emulation, envie, so
 many brawls, quarrels, monomachies, &c. may well enquire what is become
 of charity? when wee see and read of such cruell warres, tumults, vproares,
 bloody battles, so many^c men slaine, so many citties ruinated &c. (for what
 else is the subiect of all our stories almost, but Bills, Bowes and Gunnes) so
 many murders and massacres, &c. where is Charity? Or see men wholly de-
 vote to God, Churchmen, professed Divines, holy men, ^d to make the *trum-*
pet of the Gospell the trumpet of warre, a company of hell borne Iesuits, and
 fiery spirited Friers, *facem praeferre* to all seditions, as so many firebrands set
 all the world by the eares (I say nothing of their contentious and rayling
 bookes, whole ages spent in writing one against another, and that with such
 virulency and bitterneesse *Bionis sermonibus & sale nigro*) & by their bloo-
 dy inquisitions that in 30 yeares, *Bale* saith, consumed 39 Princes, 148 Earles,
 235 Barons, 14755 Commons; worse then those ten persecutions, may iustly
 doubt where is charity? *obsecro vos quales hi demum Christiani?* Are these
 Christians, I beseech you tell me? He that shall obserue and see these things
 may say to them as *Cato* to *Cesar,* *credo quae de inferis dicuntur falsa existi-*
 mas,

† Gen. 35. 8.

† Hor.

^a *Durum genus sumus.*

^b *Tull. pro Rosc. mentiri via causa mea, ego vero cupide & libenter mentiar tua causa, & si quando me vis peierare, ut paululum tu corpendii facias paratum fore scito.*

^c *Gallienus in Treb. Pollio lacerata, occide, mea mente irascere. Rabie iecur incendente feruntur Praecipites. Vopiscus of Aurelian. Tantum fudit sanguinis quantum quis vni potavit.*
^d *Evangelii tubam belli tubam faciunt in pulpitis pacem, in colloquiis bellum suadent.*

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c Psal. 13. 1.

De bello Iuda-
ic. lib. 6. c. 16.
Puto si Romani
contra nos veni-
re tardassent,
aut hiatus terre
deuorandam fu-
isse civitatem,
aut diluuium pe-
rituram, aut ful-
mina ac Sodo-
ma cum incen-
dio passuram, ob
desperatum po-
puli, &c.

f Benefacit ani-
ma sue vir mi-
sericors.

g Concordia
magne res cres-
cunt, discordia
maxime dilige-
buntur.
k Lipsius.

mas, sure I thinke thou art of opinion there is neither Heauen, nor Hell. Let them pretend religion, zeale, make what shewes they will, giue almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the *foole in their hearts, they say their is no God.* Tis no marvell then if being so vncharitable, hard hearted as we are, we haue so frequent and so many discontents, such melancholy fits, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *si tanta in terris tragædiæ, quibus labefactatur, & miserè laceratur humanum genus,* so many pestilences, warres, vproares, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Ægypt* come not vpon vs, since we are so currish one towards another, so respectlesse of God, and our neighbours, & by our crying sinnes pull these miseries vpon our owne heads. Nay more, tis iustly to be feared, which † *Iosephus* once said of his Countrymen *Iewes*, *If the Romans had not come when they did to sacke their Citty, surely it had been swallowed vp with some earthquake, deluge, or fired from Heauen as Sodome and Gomorrhah, their desperate malice, wickednesse and peevishnesse was such.* Tis to be suspected, if we continue these wretched waies, wee may looke for the like heavy visitations to come vpon vs. If we had any sence or feeling of these things, surely we should not goe on as we doe, in such irregular courses, practise all manner of impieties, our whole carriage would not be so auerse from God. If a man would but consider, when he is in the midst and full career of such prodigious and vncharitable actions, how displeasing they are in Gods sight, how noxious to himselfe, as *Solomon* told *Ioab*, *1. Kings*, *2. the Lord shall bring this blood vpon their heads. Prov. 1. 27. sudden desolation and destruction shall come like a whirlwinde vpon them: affliction, anguish, the reward of his hand shall be given him, Isa, 3. 11. &c. they shall fall into the pit they haue digged for others,* and when they are scraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy soule,* what a seuerer account they must make, and how *f* gracious on the other side a charitable man is in Gods eyes, *haurit sibi gratiam Mat. 5. 7. blessed are the mercifull for they shall obtaine mercy:* He that lendeth to the poore giues to God, and how it shall be restored to them againe, *how by their patience and long suffering they shall heape coales on their enemies heads, Rom. 12. and hee that followeth after righteousnesse and mercy, shall find righteousnesse and glory:* Surely they would checke their desires, curb in their vnnaturall inordinate affections, agree amongst themselues, abstaine from doing euill, amend their liues and learne to doe well. *Behold how comely and good a thing it is for brethren to liue together in g vnion: it is like the pretious ointment, &c.* How odious to contend one with the other, *h Miseri quid ludatiunculis hisce volumus, ecce mors supra caput est, & supremum illud tribunal, ubi & dicta & facta nostra examinanda sunt; Sapiamus.* Why doe wee contend and vex one another, behold death is ouer our heads, & we must shortly giue an account of al our vncharitable words and actions, thinke vpon it and be wise.

SECT. 2.

MEMB. I. SUBSECT. I.

Heroicall loue causing melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongst other pleasant obiects, of this comelinesse and beauty which proceeds from women, that causeth *Heroicall* or loue melancholy, 's more eminent aboue the rest, and properly called *Loue*. The part affected in men is the liuer, and therefore called *Heroicall*, because commonly Gallants, Noblemen and the most generous spirits are possessed with it. His power and extent is very large, and in that twofold diuision of Loue, φιλία and ἐρως, those two *Veneres* which *Plato* and some others make mention of, it is most eminent, and καλῶς ἐροχθὺ called *Venus*, as I haue said, or *Loue* it selfe. Which although it be denominated from men, and most euidēt in them, yet it extends and shewes it selfe in vegetall and sensible creatures, those incorporeall substances (as shall be specified) and hath a large dominion of souerainty ouer them. His pedegree is very ancient, deriued from the beginning of the world, as *Phaedrus* contends, and his parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

Ante Deos omnes primum generauit amorem,

some thinke it is the selfe same fire, *Prometheus* fetched from heauen. *Plutarch amator: libello*. will haue loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant dialogue of *Plato*, when it came to his turne to speake of Loue, (of which subiect *Agatho* the Rhetoritian, *magniloquus Agatho*, that Chaunter *Agatho*, had newly giuen occasion) in a poeticall straine, telleth this tale. When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, *Porus* the God of bounty and wealth. *Penia* or pouerty came a begging to the doore. *Porus* well whited with *Nectar* (for there was no wine in those dayes) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drinke got her with childe, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends vpon him. The morall of this is in *P. Ficinus*. Another tale is there borrowed out of *Aristophanes*: ¶ In the beginning of the World, men had foure armes and foure feet, but for their pride because they compared themselues with the Gods, they were parted into halves, and now peradventure by Loue they hope to be vnited againe and made one. Otherwise thus, *Vulcan* met two Louers, and bid them aske what they would and they should haue it, but they made answer, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to worke vs anew in thy fornace, and of two make vs one, which hee presently did, and euer since true louers are either all one, or else desire to be vnited*. Many such tales you shall finde in *Leon: Hebraeus dial. 3.* and their morall to them. The reason why loue was still painted

¶ F f f

young

i Memb. 1.
Subj. 2.
k Amor & amicitia.
l Phaedrus orat. in laudem amoris Platonis conuivio.
m Vide Bocas de Genial. deorū.
n See the morall in Plutarch of that fiction.
o Affluentia Deus.
p Cap. 7. Comment in Plat. conuinium.
q See more in Valesius lib. 3. cont. med. & cont. 13.
r Vires 3. de anima oramus te ut tuis artibus & carnis nos refugas, & ex duobus unum facias, quod et fecit, & exinde amatores unum sunt & unum esse petunt.
I See more in Natalis comes Imagin. Deorum Philostratus de Imaginibus. Lilius Giraldus Syntag de dijs. &c.

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young, is because young men are most apt to loue, soft, faire, and fat, because such folkes are soonest taken: naked, because all true affection is simple and open: he smiles, because merry and giuen to delights: hath a quiver, to shew his power, none can escape: is blinde, because hee sees not where hee strikes, whom he hits,

t Juuenis pin-
gitur quod amo-
re plerumq; iu-
venes capiuntur,
sic & mollis,
formosus. nudus
quod simplex &
apertus hic affe-
ctus, ridet quod
oblectam. nium
præ se ferat, cum
phætra &c.

u A pety Pope
claves habet su-
periorum & in-
feriorum as Or-
pheus &c.

x Lib. 13. cap. 5.

Dypanophist.

y Regnat & in

superos ins ha-

bet ille deos. O-

vid.

* Plautus.

x Seiden proleg-

3. cap. de dijs

Syris.

a Dial. 3.

† A concilio deo-

rum reiectus &

ad maiorem eius

ignominia, &c.

b Fulmine con-

citator.

* Sophocles.

* Tom. 4.

c Dial. deorum.

† Tom. 3.

* Quippe ma-

trem ipsius qui-

bus modis me

afficit nunc in

Idam adigens

Anchise causa

&c.

† Iampridem

& plagas ipsi in

uates incussa san-

ctis

&c. His power and soueraignty is expressed by the ^u Poets, in that he is held to be a God, and a great commanding God, aboute *Iupiter* himselfe, *Magnus* *Demon* as *Plato* calls him, the strongest and merriest of all the Gods according to *Alcinous* and ^x *Athenaus*. *Amor virorum rex, amor rex & deum*, as *Euripides*, the God of Gods and gouernour of men, for wee must all doe hoinage to him, and sacrifice to his alter, that conquers all, y

* *Mallem cum leone, cervo & apro Æolico,*

Cum Anteo & stymphalicis avibus luctari mauelim,

Quam cum amore ———

I had rather

contend with bulles, Lions, beares and giants, then with loue, he is so powerfull, enforceth all to pay tribute to him, domineeres ouer all, and can make mad and sober whom he list; insomuch that *Cecilius* in *Tullies Tusculanes*, holds him to bee no better then a foole or an idiot, that doth not acknowledge loue to bee a great God.

^z *Cui in manu sit quem esse dementem velit,*

Quem sapere, quem sanari, quem in morbum inijci, &c.

That can make sicke and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you wil beleue ^a *Leon: Hebræus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was † scornfully reiected from the counsell of the Gods, had his winges clipped besides, that he might come no more amongst them, and to his farther disgrace banished heauen for euer, & confined to dwell on earth, yet he is of that ^b power, maiesty, omnipotency, & dominion, that no creature can withstand him.

* *Imperat cupido etiam dijs pro arbitrio,*

Et ipsum arcere ne armipotens potest Iupiter,

He is more then quarter Master with the gods,

—— Tenet,

Thetide equor, umbras Æaco, cælum loue:

and hath not so much possession, as dominion. *Iupiter* himselfe was turned into a Satyre, shephard, a Bull, a Swan, a golden showre, & what not; for loue; that as ^{*} *Lucian's Iuno* right well obiected to him, *ludus amoris tu es*, thou art *Cupid's* whirlegigge: how did he insult ouer all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the † *Moone* lamenting, that she was so impotently befotted on *Endymion*, euen *Venus* her selfe confessing as much, how rudely and in what sort her owne sonne *Cupid* had

* Quippe ma-

trem ipsius qui-

bus modis me

afficit nunc in

Idam adigens

Anchise causa

&c.

† Iampridem

& plagas ipsi in

uates incussa san-

ctis

used her being his ^{*} mother, Now drawing her to mount *Ida*, for the loue of that *Troian Anchises*, now to *Libanus* for that *Assyrian youths* sake. And although she threatned to breake his bow and arrowes, to clip his wings, † and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, he was too headstrong and unruly. That monster conquering *Hercules* was tamed by him: *Quem non mille fera, quem non Stheneleius hostis,*

Nec potuit Iuno vincere vicit amor.

Whom neither beasts nor enemies could tame,

Nor *Iuno's* might subdue, loue, queld the same.

Your

Your brauest souldiers and most generous spirits are enervated with it, † *vbi mulieribus banditijs permittunt se, & inquinantur amplexibus.* Apollo that tooke vpon him to cure all diseases, ^d could not helpe himselfe of this, and therefore ^e *Socrates* calls loue a tyrant, and brings him triumphing in a Chariot, whom *Plutarch* imitates in his triumph of Loue, and *Fracastorius* in an elegant Poeme expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what souerainty loue hath, by many pregnant proofes and familiar examples may bee proued, especially of palme trees, which are both he and shee, and expresse not a sympathy but a loue passion, as by many obseruations hath bene confirmed.

† *Vivunt in venerem frondes, omnisq; vicissim
Felix arbor amat, nutant ad mutua palmae
Fadera, populeo suspirat populus icetu,
Et platano platanus, alnoq; assibilat alnus.*

Constantine de agric. lib. 10. cap. 4. giues an instance out of *Florentius* his Ge-
orgicks, of a Palme tree that lou'd most feruently, and would not be comforted
untill such time her loue applied her selfe vnto her, you might see the two trees
bend, and of their owne accords stretch out their boughes to embrace and kisse
each other: They will giue manifest signes of mutuall loue. *Ammianus Mar-
cellinus lib. 24.* reports that they marry one another, and fall in loue if they
grow in sight, and when the winde brings the smell to them, they are marue-
lously affected. *Philostratus in Imaginibus* obserues as much and *Galen lib.
6. de locis affectis cap. 5.* they will bee sicke for loue, ready to dye and pine a-
way, which the husbandmen perceauing, saith *Constantine*, stroke many
Palmes that grow together, and so stroking against the palme that is enamored
they carry kisses from the one to the other: or tying the leaues and branches of
the one to the stemme of the other, will make them both flourish and prosper
a great deale better: ^h which are enamoured they can perceiue by the bending
of their boughs, and inclination of their bodies. If any man thinke this which
I say to be a tale, let him read that story of two palme trees in *Italy*, the male
growing at *Brundisium*, the female at *Otranto* (related by *Iouianus Pontanus*
in an excellent Poem, sometimes Tutor to *Alphonsus Iunior*, King of *Naples*,
his Secretary of State, and a great Philosopher) ⁱ which were barren and so
continued a long time, till they came to see one another growing vp higher,
though many *Stadiums* asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior
Guilandinus memb. 2. tract. de papyro*, cites this story of *Pontanus* for a truth.
See more in *Salmuth comment. in Pancirol. de Novarepert. Tit. 1. de nouo or-
be*, *Mizaldus Arcanorum li. 2. Sandes voyage lib. 2. fol. 103. &c.*

If such fury bee in Vegetalls, what shall wee thinke of sensible creatures,
how much more violent and apparent shall it be in them.

^k *Omne adeo genus in terris hominumq; ferarumq;
Et genus aequoreum, pecudes, pictaeq; volucres
In furias ignemq; ruunt, amor omnibus idem.*

All kinde of creatures in the earth,
And fishes of the Sea.
And painted birds doe rage alike,
This loue bares equall sway.

F f f 2

His

† *Alcippus f. 77.
d Nullis amor
est medicabilis
beruis.*

^e *Plutarch in
Amatorio, Di-
etator quo crea-
to cessant reliqui
magistratus.*

† *Claudian de-
script: vener. au-
le.*

† *Neq; prius ia-
is desiderium
cessat dum deie-
ctus consoletur.*

*videre enim est
ipsam arborem
incuruatam, ut-
roram ab u-
trisq; vicissim ad
osculum expro-
reliis.*

*Manifesta dant
mutui desiderii
signa.*

^g *Multas pal-
mas, contingens
que simul cres-
cunt, vrsusq;
ad amantem re-
grediens, eamq;
manu attin-
gens quasi oscu-
lum mutuo mi-
nistrare vide-
tur & expediti
concupitus gra-
tiam facit.*

^h *Quam vero
ipsa desideret,
affectu ramorū
significat, & ad
illam respicit
amantem, &c.*

^k *Virg. 3. Geor.*

^l *Hic Deus & terras & maria alta domat.*

l Propertius.
m Dial deorum.
Confide mihi,
leonibus ipsis fa-
miliaris iam fa-
ctus sum, & se-
pe confundi eo-
rum terga &
apprehendi in-
bas, equarum
more insidens,
eos agito, & illi
mihi caudis ad-
blandiatur.
1 Leones pre
amore furunt.
Plin. l. 8. cap. 16.
Arist. lib. 6. hist.
animal.
* Cap 17. of his
booke of hun-
ting.
† Lucretius.
o De sale lib. 1.
cap. 21. Pisces
ob amorem mar-
cescunt, patles-
cunt, &c.
† Hauriende a.
que causa veni-
entes ex insidiis
a Tritone com-
prehensa &c.
p Plin. lib. 10.
cap. 5. quumq;
oborta tempe-
state perisset
Hernias in sicco
piscis exiit.
q Postquam pu-
er morbo abiit,
& ipse delphi-
nus perit.
r Pleni sunt li-
bri quibus fere
in homines in-
flammat & fue-
runt, in quibus
ego quidem sem-
per ascensum su-
stinui, veritus ne
fabulosa crede-
rem. Donec vi-
di lynxem quem
habui ab Assyria
sic affectum er-
ga unum de me-
is hominibus,
&c.
[Desiderium
suum testatus,
post inediam a-
liquot dierum
interiit.

Common experience & our sense will informe vs, how violently bruit beasts are carried away with this passion, horses about the rest. — *furor est in- signis equarum.* ^m Cupid in *Lucian* bids *Venus* his mother be a good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, holde them by the mane, and ride them about like horses, and they would fawne vpon him with their tayles. Bulls, Bares, and Bores are so furious in this kinde that they kill one another: but especially Cocks, ⁿ Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith * *Turber- vile*, and many times kill each other, or compell them to abandon the rutte, that they may remaine masters in their places; and when one hath driuen his corriwall away, he raiseth his nose vp into the ayre, & lookes aloft as though he gaue thanks to nature, which afforded him such great delight. How Birds are affected in this kinde, appeares out of *Aristotle*, hee will haue them to sing *ob futuram venerem*, for ioy or in hope of their ventry which is to come.

† *Aeria primum volucres te Diua, tuumq;
Significant intum, percussa corda tuâ vi.*

Fishes pine away for lone and wax leane, if ^o *Gomefius* authority may be taken, and are rampant to some of them; *Peter Gillius lib. 10. de hist animal*, telles wonders of a *Triton* in *Epirus*. There was a well not farre from the shore, where the country wenches fetched water, † they *Tritons stupri causâ* would set vpon them and carry them to the Sea, and there drowne them, if they would not yeeld, so loue tyranniseth in dumbe creatures. Yet this is naturall for one beast to dote vpon another of the same kinde, but what strange futy is that, when a Beast shall dote vpon a man; *Saxo Grammaticus lib. 10. Dan hist.* hath a story of a Beare that loued a womā, kept her in his den a long time & begot a son of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* lou'd a maide, and when she died the Peacocke pined. ^o A Dolphin loued a boy called *Hernias*, and when he died, the Fish came on land, and so perished. The like addes *Gellius lib. 10. cap. 22.* out of *Appion*, *Ægypt: lib. 15.* a Dolpin at *Puteoli* loued a child, would come often to him, let him get on his backe, and carry him about, q and when by sicknesse, the child was taken away, the Dolphin died. r Euery booke is full (saith *Busbequius*, the Emperors Orator with the gtrand *Senior*, not long since ep. 3. legat. *Turc.*) and yeelds such instances, to beleene which I was alwaies afraid, lest I should bee thought to giue credit to fables, vntill I saw a *Lynx* which I had from *Assyria*, so affected towards one of my men, that it cannot be denyed but that he was in loue with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him backe, and looke after him when he was gone, very sad in his absence, but most iocund when he returned: and when my man went from mee, the beast expressed his loue with continuall sicknesse, and after he had pined away some few daies, dyed, Such another story he hath of a Crane of *Maiorca*, that loued a Spaniard, that would walke any way with him, and in his absence seeke about for him, make a noise that he might heare her, and knocke at his doore, † and when he tooke his last farewell famished her selfe.

Such

Such pretty pranks can Loue play with Birds, Fishes, Beasts:

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(† *Cælestis atheris ponti, terra clauis habet venus,*
Solaq; istorum omnium imperium obtinet.)

† Orpheus hymno
ven.

and if all be certaine that is credibly reported, with the spirits and diuells of hell themselues, who are as much inamored and dote (if I may vse that word) as any other creature whatsoever. For if those stories bee true that are written of *Incubus & Succubus*, of *Nymphes*, lasciuious *Faunes*, *Satyrs*, & those Heathē gods which were diuells, those lasciuious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our dayes, and company of witches and diuells; there is some probability for it. I know that *Bizarmanus*, *Wierus lib. 3. cap. 19. & 24.* & some others stoutly deny it, that the Diuell hath any carnall copulation with women, that the Diuell takes no pleasure in such facts, they be meere phantasies all such relations of *Iucubi*, *Succubi*, lies and tales. But *Austin lib. 15. de ciuit. Dei* doth acknowledge it, *Erastus de Lamijs*, *Iacobus Sprenger* and his colleagues, &c. *Zanchius cap. 16. lib. 4. de oper. Dei* *Dandinus in Arist. de Animâ lib. 2. Text. 29. com. 30.* *Bodin lib. 2. cap. 7.* and *Paracelsus*, a great champion of this Tenent amongst the rest, which giue sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boethius* in his Scottish history, hath three or foure such examples, which *Cardan* confirms out of him *lib. 16. cap. 43.* of such as haue had familiar company many yeares with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vitâ Apollonij*, hath a memorable instance in this kinde, which I may not omit: of one *Menippus Lycius* a young man 25 yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire Gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corinth*, and told him she was a *Phenician* by birth, and if he would tarry with her, *he should heare her sing and play, and drinke such wine as neuer any dranke, and no man should molest him; but shee being faire and lovely, would liue and dye with him, that was faire and lovely to behold.* The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of loue, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apollonius*, who by some probable coniectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moued, and therevpon she, Plate, House, and all that was in it, vanished in an instant: * many thousands tooke notice of this fact, for it was done in the midst of Greece. *Sabin* in his comment on the 10th of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth vs of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Diuell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and liue with him againe, on that condition he would be new married, never sware and blaspheme as he vsed formerly to doe, for if he did, shee should be gone: y He vowed it, married, and liued with her, she brought him children, and gouerned his house, but was still pale and sad, and so continued, till one day falling out with him, he fel a swearing, she vanished there-

† Qui hæc in a-
ire bilis aut I-
maginationis
vim referre co-
nati sunt, nihil
faciunt.† Cantantem
audies & vinum
bibes. quale an-
tea nunquam
bibisti, te rivalis
turbabit nullus,
pulchra autem
pulchro conten-
te vinam, &
moriar.* Multi factum
hoc cognouere,
quod in media
Grecia gestu sit.y Rem curans
domesticam, ut
ante, peperit ali-
quot liberos, sem-
per tamen tristis
& pallida.

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upon, and was never after seene. ^z This I haue heard, saith Sabine, from persons of good credit, which told mee, that the Duke of Bauaria did tell it for a certainty to the Duke of Saxony. One more I will relate out of *Florilegius*, an honest historian of our nation, because he telleth it so confidently, as a thing in those dayes talked of all ouer *Europe*. A young Gentleman of *Rome* the same day that hee was married, after dinner with the Bride and his friends went a walking into the fields, and towards evening to the Tennis Court to recreate himselfe; whilst he played, hee put his ring vpon the finger of *Venus* *statua*, which was thereby made in brasse; after he had sufficiently played, and now made an end of his sport, hee came to fetch his ring, but *Venus* had bowed her finger in, and hee could not get it off. Wherevpon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more conuenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps betweene him and his wife (vnseene, or felt of her) and told him that she was his wife, that he had betroathed himselfe vnto her by that ring, which he put vpon her finger; shee troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magician in those dayes, who gaue him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliuer that script with his own hands to *Saturne* himselfe: the young man of a bold spirit, accordingly did it, and when the old fiend had read it, hee called *Venus* to him, which rode before him, & commanded her to deliuer his ring, which forthwith shee did, and so the Gentleman was freed. Many such ^a stories I finde in feuerall Authors to confirme this which I haue said; and though many be against it, yet I for my part, will subscribe to *Lactantius lib. 14. cap. 15.*

^b God sent Angels to the tuition of men, but whilst they liued amongst vs, that mischieuous all commander of the Earth, and hote in lust, entised them by little and little to this vice, and defiled them with the company of women: And to *Anaxagoras de resurrect.* ^c Many of those spirituall bodies, ouercome by the loue of maides, and lust failed, of whom these were borne we call Gyants. *Iustin Matry, Clemens Alexandrinus, Sulpitius Severus, Eusebius, &c.* to this sense make a two fold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth vs, openly professing that these *Genij* can beget, and haue carnall copulation with women. At *Iapan* in the *East Indies*, at this present (if we may beleue the relation of ^{*}trauellers) there is an Idol called *Teuchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a priuate roome, in the *Fotoqui* or Church where shee sits alone to be deflowered. At certaine times the *Teuchedy* (which is thought to be the diuell) appeares to her, and knoweth her carnally. Euery moneth a faire Virgin is taken in, but what becomes of the old no man can tell. Many Diuines stiffely contradict this, but I will conclude with ^e*Lipsius*, that since examples, testimonies, and confessions of those unhappy women are so manifest on the other side, and many euen in this our towne of *Lovan*, that it is likely to be so. ^f One thing I will adde, that I suppose that

^z Hec audiui a multis fide dignis qui asserunt ducem Bavarie eadum retulisse Duci Saxonie pro veris.

^a Fabula Davarati & Aristonis in Herodoto lib 6. Erato b Deus Angeles misit ad tuie lam cultumq; generis humani sed illos cum hominibus commorantes, dominator ille terre salacifimus paulatim ad vitia vellexit & mulierum congressibus inquinavit. c Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt.

d Peuerius in Gen. lib 8. cap. 6 ver. 1. Zanc. & c. f Purchas Hack. posth. pat. 1. lib. 4. cap. 1. S. 7. e Physiologie Stoicorum lib. 1. cap. 20. Si spiritus unde semeris & c. at exempla turbant nos, mulierum quotidianae confessiones de missione omnes asserunt, & sunt in hac urbe Lovanio exempla.

f Vnum dixero, non opinari me villo retro aeo tantam copiam Satyrorum, & salacium istorum Geniorum se ostendisse, quantum nunc quotidiane narrationes, & iudiciales sententiae proferrunt.

in no age past, I know not by what destiny of this unhappy time, there haue neuer appeared or shewed themselues so many lecherous diuels, Satyrs and Genij, as in this of ours, as appears by the daily narrations, and iudiciall sentences upon Record. Reade more of this question in *Plutarch vit. Numæ, Austin de civ. Dei. lib. 15. Wierus lib. 3. de præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib. 1. Malleus malefic. quest. 5. part. 1. Iacobus Rueffus lib. 5. cap. 6. fol. 54. Godelman. lib. 2. cap. 4. Erastus, Valesius de sacra philo. cap. 40. Iohn Nider Fornicar. lib. 5. cap. 9. Storz. Cicogna. lib. 3. cap. 3. Delrio, Lipsius, Bodine demonol. lib. 2. cap. 7. Pererius in Gen. lib. 8. in 6. cap. ver. 2. King IAMES &c.*

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SUBJECT. 2.

How loue tyrannizeth ouer men. Loue or Heroicall melancholy,
his definition, part affected.



OU haue heard how this tyrant Loue rageth with brute beasts and spirits, now let vs consider what passions it causeth amongst men.

§ *Improbe amor quid non mortalia pectora cogis?*

Horresco referens, ———

I am almost

afraid to relate, amazed, ^h and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Loue indeed (I may not deny) first vnited Provinces, built citties, and by a perpetuall generation, makes and preserues man kind, propagates the Church; but if it rage it is no more Loue, but burning lust, a disease, Phrensie, Madnesse, Hell. ⁱ *Est orcus ille, vis est immedicabilis, est rabies insana;* ^t is no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte and art, as *Alexis* in [†] *Atheneus* settis it out, *viriliter audax, muliebriter timidum, furore præcep, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, ouerthrowes citties, townes, families, marres, corrupts, and makes, a massacre of men; thunder and lightning, warres, fires, plagues, haue not done that mischief to mankind, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah*; *Troia*, (which *Dares Phrygius*, and *Dictis Getensis* will make good) and I know not how many Citties beare record, *& fuit ante Helenam*, &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy*, *Fredegunde* and *Brunhalt* in *France*, all histories are full of these *Baseliskes*. Besides those dai-ly monomachies, murders, effusion of blood, rapes, riot and immoderate expence, to satisfie their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures & pestilent feauers, those often *Gouts*, *Pox*, *Artheritis*, palsies, crampes, *Sciatica*, convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come vpon them, rewards, exhortations, *è contra*, yet either out of their owne weaknesse, a depraued nature, or loues tyranny, which so furiously rageth, they suffer themselues to bee led like an oxe to the slaughter. *Facilis descensus Auerni*, they goe downe headlong to their own perdition, they will commit folly with beasts, men leauing the naturall vse of women, as [†] *Rom. 13. 7.*

Paul

408 Paul saith; burned in lust one towards another, and man with man wrought filthinesse.

Semiramis equo, Pasyphe tauro, Aristo Ephesus asinae se commiscuit, Fulvius equae, alij canibus, capris, &c. vnde monstra nascuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigiosa spectra: Nec cum brutis, sed ipsis hominibus rem habent, quòd peccatum Sodomiae vulgò dicitur; & frequens olim vitium apud Orientales illos fuit, Græcos nimirum, Italos, Afros, Asianos. Hercules Hylam habuit, Polycletum, Dionem, Perythoonta, Abderum & Phryga, alij & Euristium ab Hercule amatum tradunt. Socrates pulchrorum Adolescentum causa frequens Gymnasium obibat, flagitiosoque spectaculo pascebat oculos, quòd & Philebus & Phadon, Riuales, Charmides & reliqui Platonis Dialogi, satis superq; testatum faciunt: quòd verò Alcibiades de eodem Socrate loquatur, lubens conticesco, sed & adhorreo; tantum incitamentum præbet libidini. At hunc perstrinxit Theodoretus lib. de curat. græc. affect. cap. ultimo. Quin & ipse Plato suum demiratur Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum; Quod autem de Nerone, Claudio, cæterorumq; portentosa libidine memoriæ proditum, malle à Petronio, Suetonio, cæterisq; petatis, quandò omnem fidem excedant quàm à me expectetis, sed vetera querimur. m Apud Asianos, Turcas, Italos, nunquàm frequentius hoc, quàm hodierno die vitium; officinae horum alicubi apud Turcas, — qui saxi semina mandant — arenas arantes, & frequentes querelæ, etiam inter ipsos coniuges hac de re, qua virorum concubium illicitum calceo in oppositam partem verso magistratui indicant; nullum apud Italos familiare magis peccatum, qui & post^a Lucianum & Tatium, scriptis voluminibus defendunt. Iohannes de la Casa Beneventinus Episcopus divinum opus vocat, suave scelus, adeoq; iactat se non aliâ usum Venere. Nihil usitatus apud monachos, Cardinales, sacrificulos, etiam p furor hic ad mortem, ad insaniam. q Angelus Politianus, ob pueri amorem, violentas sibi manus iniecit. Et horrendum sanè dictu, quantum apud nos patrum memoriâ, scelus detestandum hoc sævierit. Quum enim Anno 1538. prudentissimus Rex Henricus Octavus, cucullatorum cenobia, & sacrificorum collegia, votariorum, per venerabiles legum Doctores Thomã Leum, Richardum Laytonum visitari fecerat &c. tanto numero reperti sunt apud eos scortatores, cinaedi, ganeones, pedicones, puerarij, pederasta, Sodomita, (r Balei verbis vtor) Ganymedes, &c. ut in uniuerso eorum novam credideris Gomorrhiam. Sed vide si lubet eorundem Catalogum apud eundem Baleum, puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos. Hæc si apud votarios, monachos, sanctos scilicet homunciones, quid in foro, quid in aulâ factum suspiceris? quid apud nobiles, quid inter fornices, quam non sæditatem, quam non spurcitiem? Sileo interim turpes illas, & ne nominandas quidem monachorum f mastupationes, masturbatores † Rodericus a Castro vocat, tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Iuno quod magis mirere foemina foeminam Constantinopoli non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptijs sermonem init, & brevi nupta est: sed authorem ipsumjcon-

k Lilius Giral-
dus vita eius.

l Pueros amare,
solis Philosophis
relinquendum
vult Lucianus
dial. Amorum.

m Busbequius.

n Achilles Ta-
tius lib. 2.

o Lucianus
Charidemo.

p Non est hec
mentula demens
Mart.

q Iovius Mæco.

r Prefat lectori
lib. de vitis pon-
tif.

s Mercurialis
cap. de Priapif-
mo. Cælius. l. II
antiq. lect. cap.
14. Galenus. 6.
de locis off.
† De morb. mu-
lier. lib. I. c. 15.

fule, *Busbequium*. Omitto ^c salinarios illos *Aegyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam Ido-
la & imagines depereunt. Nota est fabula *Pigmalionis* apud ^d *Ovidium*; *Mundi* & *Paulini* apud *Ægesippum* belli *Iud.* lib. 2. cap. 4. *Pontius*, C. *Cæsaris* legatus referente *Plinio* lib. 35. cap. 3. quem suspicor eum esse qui Christum crucifixit, picturis *Atalanta* & *Helena* adedò libidine incensus, vt tollere eas vellet si natura rectorij permisisset, alius statuam bonæ *Fortune* deperijt, (*Ælianus* lib. 9. cap. 37.) alius bonæ deæ, &c. Et ne qua pars probro vacet. * *Raptus ad supra*, (quod ait ille) & ne vos quidem à libidine exceptum. *Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita eius. *Hostius* quidam specula fecit, & ita disposuit, vt quum virum ipse patereur, aversus omnes admiffarij motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fæminam passus, quod dictu foedum & abominandum. Vt verum planè sit, quod apud ^e *Plutarchum* *Gryllus* *Vlyssi* obiecit. *Ad hunc usq; diem apud nos neq; mas marem, neq; fæmina fæminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, vt viles missos faciam, Hercules imberbem sectans socium, amicos deseruit &c. Vestra libidines intra suos natura fines coerceri non possunt, quin instar fluvij exundantes atrocem feditatem, tumultum, confusionemq; natura gignant in re venerea, nam & capras, porcos, equos, inierunt viri & fæmina insano bestiarum amore exarserunt, unde *Minotauri*, *Centauri*, *Sylvani*, *Sphinges*, &c. Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili ^f *Rodericus*, scripta velim) ne levissimis ingenijs & deprauatis mentibus foedissimi sceleris notitiam, &c. nolo quem diutius hisce sordibus inquinare.*

I come at last to that *Heroicall Love*, which is proper to men and women, is a frequent cause of melancholy, & deserues much rather to be called burning lust, then by such an honourable title. There is an honest love I confesse, which is naturall, *laqueus occultus captivans corda hominum, vt à mulieribus non possint seperari*, a secret snare to captivate the hearts of men, as * *Christopher Fonseca* proves, a strong allurements, and no man liuing can avoid it. ^a *Et qui vim non sensit amoris, aut lapis est, aut bellua*: He is not a man but a block a very stone, aut [†] *Numen aut Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visa flagravat amore puella:

for *semel insani vimus omnes*, dote we either young or old, as ^b he said, and none are excepted but *Minerva* and the *Muses*: so *Cupid* in ^c *Lucian* complains to his mother *Venus*, that amongst all the rest, his arrowes could not pierce them. But this nuptiall love, is a common passion, an honest, for men to love in the way of marriage, *vt materia appetit formam, sic mulier virum*. You knowe marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happines, when they liue without iarring, scolding, louingly as they should doe.

^d *Fælices ter & amplius,*

Quos irrupta tenet copula, nec vllis

Divulsus querimonijs,

Suprema citius solvit amor die.

Ggg

Thrice

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¹ *Herodotus* lib.

² *Eutype*: uxores insignium

virorum non

statim vita sum-

ptas & adunt cõ-

diendas, ac ne

eas quidem fæ-

minas quæ for-

mose sunt, sed

quatrindò ante

defunctas, nec

cum iis salinij

cõumbant, &c.

^u *Metamor.* 13.

^x *Seneca* de ira,

l. 1. 1. cap. 18.

^y Nullus est

mcatus ad quem

non pateat ad-

itus impudicitie.

^{clemens} *Alex.*

pedag. lib. 3. c. 3.

[†] *Seneca*. 1. nat.

quest.

^z *Tom.* 1. *Gryllo*

[†] *De morbis mu-*

lierum. l. 1. c. 17.

* *Amphitheat.*

amor. cap. 4. in-

terpret. *Curtio.*

^a *Æneas Syl-*

vius. *Iuvenal.*

[†] *Tertull.* pro-

uerb. lib. 4. ad-

versus *Manc.*

cap. 40.

^b *Chaucer.*

^c *Tem.* 1. dial.

deorum *Lucia-*

nss. *Amore non*

ardent *Musc.*

^d *Hor.*

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Thrice happy they, and more then that,
Whom bands of Loue so firmly ties,
That without brawls till death them part,
'Tis vndissol'd and neuer dies.

As *Seneca* liued with his *Paulina*, *Abraham* & *Sara*, *Orpheus* & *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs haue it ingrauen on his tombe, he had lead his life with *Ennea* his deare wife 43 yeares, 8 months, and neuer fell out. There is no pleasure in this world comparable to it, tis *summum mortalitatis bonum*. * *hominum Diuiniq; voluptas*, *Alma Venus*— *latet enim in muliere aliquid, maius potentiusq; omnibus alijs humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; The husband rules her as head, but shee againe commands his heart, he is her servant, shee is onely ioy and content: no happineffe is like vnto it, no loue so great as this of man and wife, no such comfort, as † *Placens uxor*, a sweet wife:

* *Lucretius.*† *Fonsæca.*† *Hor.*
e *Propert.*

Omnis amor magnus, sed aperto in coniuge maior.

when they loue at last as fresh as they did at first,

† *Simonides*
grec.

† *Charaq; charo consenescit coniugi,*

as *Homer* brings

Paris kissing *Helena*, after they had beene married ten yeares, protesting with all, that he loued her as deare as hee did the first houre hee was betroathed. And in their old age when they make much of one another, saying as hee did to his wife in the Poet.

f *Antonius.*

f *Vxor vivamus quod viximus, & moriamur,*
Servantes nomèn sumpsimus in thalamo,
Nec ferat vlla dies vt commutemur in ævo,
Quin tibi sim inuenis, tuq; puella mihi.

Deare wife, let's liue in loue, and die together,

As hitherto we haue in good will,

Let no day change or alter our affections,

But let's be young to one another still.

Such should conjugiall Loue be, still the same, and as they are one flesh, so should they be of one minde, one consent, † *Geryon-like*, *coalescere in vnum*, haue one heart in two bodies, will and nill the same. A good wife, according to *Plutarck*, should be as a looking glasse, to represent their husbands face & passion: If he be merry, she should be merry: if he smile, shee should smile; if he looke sad, she should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue towards another.

† *Geryon amicitie symbolum.** *Propert. lib. 2.*

* *Et me ab amore tuo deducet nulla senectus,*
Siue ego Tithonus, siue ego Nestor ero.

No age shall part my loue from thee sweet wife,

Though I liue *Nestor* or *Tithonus* life.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Solomon* *Prov. 5. 17.* and he reioyceth with the wife of his youth, and shee is to him as the louing *Hinde*, and pleasant *Roe*, and he delights in her continually. But this loue of ours is immoderate, inordinate, and not to be comprehended in any bounds. It will not containe it selfe within the vnion of marriage, or apply to one obiect, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after

after marriage, and then it is properly called *Jealousie*; sometimes before, and then it is called *Heroicall melancholy*, it extends sometimes to corrivals, &c. begets rapes, incests, murders, *Marcus Antonius Compressit Faustinam sororem, Caracalla Iuliam Novercam, Nero Matrem, Ciligula sorores, Cineras Mirrham filiam, &c.* But it is confined within no tearmes, of blood, yeares, sexe, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartella* in *Petronius*, neuer remembered she was a maid; & the wife of *Bath* in *Chancer* cracks,

Since I was twelue yeares old beline,
Husbands at Birke dooze had I sine.

† *Aratines Lucretia* sold her maiden-head a thousand times, before shee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq; te celabo, non decrant qui vt integram ambirent.* *Rahab* that harlot began to be a professed queane at ten yeares of age, & was but fiftene when she hid the spies, as * *Hugh Broughton* proues, to whom *Serrarius* the *Iesuite*, *quest. 6. in cap. 2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullize*, as *Iulius Pollux* cites, *lib. 2. cap. 3. onomast.* out of *Aristophanes*, & at foure-teene yeares old, then they doe offer themselues, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at 14 yeares of age, they are so forward, & many amongst vs after they come into the teenes doe not liue without husbands, but linger. What pranks in this kinde the middle age hath plaid, is not to be recorded.

Si mihi sint centum lingue, sint ora, centum, no tongue can sufficiently declare, every story is full of men and womens vnfatiable lust, *Nero's, Heliogabali, Bonosi, &c.* * *Calius Amphilenum sed Quintius Amphelinam depereunt, &c.* They ney after other mens wiues (as *Jeremy cap. 5. 8.* complaineth) like fed horses, or range like towne Bulls, as many of our great ones doe. *Solomons* wisdome was extinguished in this fire of lust, *Sampsons* strength enneruated, piety in *Lots* daughters quite forgot, grauity of Priesthood in *Helies* sonnes, reuerend old age in the Elders that would violate *Susanna*, filiall duty in *Absolo* to his stepmother, brotherly loue in *Ammon* towards his sister. Humane, diuine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, staue off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beams vnder the *Aequinoctiall*, or extremity of cold within the circle *Artique*, where the very Seas are frozen, cold or torrid zone cannot avoid, or expell this heat, fury and rage of mortall men. Of womens vnuaturall, ^h vnfatiable lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father and sonne, master and seruant on one woman. — *Sed amor, sed effrenata libido,*

Quid castum in terris intentatumq; reliquit?

What breach of vowes and othes, fury, dotage, madnesse, might I reckon vp? Yet this is more tollerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious?

† *Amare ea astate si occeperint, multò insaniunt acrius,*

Some dote then more then euer they did in their youth. How many decrepite, hoarie, harsh, writhen, burstenbellied and crooked, toothlesse, bald, blear-

† *Iunonem habeam iratam, si unquam meminim me virginem fuisse.*

Infans enim paribus inquinatus sum, & subinde maioribus me applicui, donec ad aetatem perveni, ut Milo vitulum, inde taurum &c.

† *Parnodidase. dial. lat. Interp. Casp. Barthio ex Ital.*

* *Anglico scriptur. concentu.*

† *Epicetus cap. 42. mulieres statim ab anno 14. movere incipiunt, &c. attrahari se sinunt & exponunt.*

Levinus Lemnius.

† *Lib. 3. fol. 126 & Catullus.*

h De mulierum inexhausta libidine luxu, insatiabili omnes aequae regiones conqueri posse existimo Sceph.

† *Maurus.*

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eyed, impotent, rotten old men shall you see flickering still in euery place. One gets him a young wife, another a Curtisan, and when hee can scarce lift his legge ouer a sill, and hath one foot already in *Charons* boat, when he hath the trembling in his ioints, the gout in his feet; a perpetuall rheume in his head, a *continue cough*, * *his sight fayles him*, *thicke of hearing*, *his breath stinkes*, all his moisture is dried vp and gone, may not spit from him; a very childe againe, that cannot dresse himselfe, or cut his owne meat, yet he will be dreaming of, and honing after wenches, what can be more vnseemely? worse it is in women then in men, when she is *atate decliuis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) shee doth very vnseemely seeke to marry, yet whilst she is i so old a crone, a beldaine, she can neither see, nor heare, goe nor stand, a meere^k karcaffe, a witch, and can scarce feele; shee catterwaules, and must haue a stallion, a Champion, she must and will marry againe, & betroth her selfe to some young man,^l that hates to looke on, but for her goods; abhorres the sight of her, to the preiudice of her good name, her owne vndoing, grieffe of friends, and ruine of her children.

* *Oculi caligant, aures grauiter audiunt, capilli fluunt, cutis arefcit, flatus olet, tussis &c.*

Cyprian.

† Lib. 8. epist.

Ruffinus.

i *Hiatq; turpis inter aridas nates podex.*

k *Cad uerofa adeo ut ab inferis reuerfa videri possit, vult adhuc catullire.*

l *Nam & matrimoniu est de sp. Et in senium.*

Aeneas Silvius.

m *Quid toto terrarum orbe*

com muniu? que

civitas, quod

oppidum, que

familia vacat a

matorum exem-

plis? Aeneas Sil-

uius. quis trige-

simum annum

natus nullum

amoris causa

peregit in sine

facinus, ego de

me facio conie-

cturam quem a-

mor in mille pe-

ricula misit.

n *Forestus, Pla-*

to.

o *Pract. med.*

Tract. 6. cap. 1.

Rub. 11. de agit.

cap. quod his

multis contingat

p. Hec egritudo

est sollicitudo

melancholica, in

qua homo ap-

plicat sibi conti-

nuam cogitatio-

nem super pul-

chritudine ipsius

quam amat, ge-

stuum, motum.

q *Animi forte*

accidens quo

quis rem hanc

nimia aviditate

concupiscit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

appetit.

But to enlarge or illustrate this power and effects of loue, is to set a candle in the Sunne. ^m It rageth with all sorts and conditions of men, yet is most e-vident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as liue idle and at ease; and for that cause (which our Divines call burning lust) this ⁿ *ferinus insanus amor*, this mad and beastly passion, as I haue said, is named by our Physitians, *Heroicall loue*, and a more honourable title put vpon it, *Amor nobilis*, as ^o *Sauanarola* stiles it, because noble men and women make a common practile of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen. 1. tract. 4. cap. 23.* calleth this passion *Ilshhi*, and defines it to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his *Mistris*, and troubles himselfe about it: desiring (as *Sauanarola* addes) with all intention and egerneffe of minde, to *compasse* or *inioy* her, & as commonly *Hunters* trouble themselves about their sports, *couetous* their gold and goods, so is he tormented still about his *Mistris*. *Arnoldus Villanovanus* in his booke of Heroicall loue, defines it, ^r *a continuall cogitation of that which hee desires, with a confidence or hope of compassing it*: which definition his Commentator cavills at. For continuall cogitation is not the *genus*, but a symptome of loue, we continually thinke of that which we hate and abhorre, as well as that which we loue, and many things we couet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this Heroicall loue be a disease: *Iulius Pollux Onomast. lib. 6. cap. 44.* determines it; They that are in loue are likewise sicke, *lascivus, salax, lasciuens, & qui in venerem furit, verè est agrotus*. ^f *Arnoldus* will haue it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his Commentator cap. 12. a species of madnesse, *for many haue runne mad for women*, *Esd. 4. 26.* but *Rhases* ^r *a melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symp-

tosudos venatores, aurum & opes auri. r Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut spe appropinquandi delectabile, &c. l Morbus corporis potius quam animi. r Amor est passio melancholica.

tomes)

tomes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, prognosticks, effects, that so it may be with more facilitie cured.

The part affected in the meane time as ^u *Arnoldus* supposeth, is the former part of the head for want of moisture, which his Commentator rejects. *Langius med. epist. lib. 1. cap. 24.* will have this passion sited in the liuer, and to keepe residence in the heart, ^x to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liuer and heart; *cogit amare recur*, as the saying is. *Medium ferit per epar*, as *Cupid* in ^{*} *Anacreon*, For some such cause belike *Homer* faines *Tityus* liuer (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, For that young mens bowels thus enamored, are so continually tormented by love. *Gordonius cap. 2. part. 2.* ^a will have the testicles an immediate subiect or cause, the liuer an Antecedent. But ^b properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis, c. 19. de morb. cerebri*, (who writes copiously of this Eroticall love) place and reckon it amongst the affections of the braine. ^c *Melancthon de anima* confutes those that make the liuer a part affected, and *Guianerius Tract. 15. cap. 13. & 17.* though many put all the affections in the heart, referres it to the braine. *Ficinus cap. 7. in Convivium Platonis*, will have the ^d blood to be the part affected. *Io. Frietagus cap. 14. noct. med.* supposeth all foure affected, heart, liuer, brain, blood, but the maior part concurre vpon the braine, ^e tis *imaginatio lesa*, and both imagination and reason are misaffected, because of his corrupt iudgement, and continuall meditation of that which he desires, hee may truely be said to be melancholy. If it be violent, or his disease inveterate, as I haue determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other.

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^u Ob caesectio-
nem spirituum
purs anterior
capitis laborat
ob conumptio-
nem humiditatis
^x Affectus ani-
mi concupiscibi-
lis a desiderio
rei amate per o-
culos in mente
concepto. spiritus
in corde & ie-
core incandens.
^y Odyss. & Me-
tamor. 4. Ovid.
^z Quod talem
carnificinam in
adolecentium,
visceribus amor
faciat inexplebi-
lis.

^a Testiculi quo-
ad causam cor-
iunctam, epar
antecedentem
possunt esse sub-
iectum.

^b Proprie passio
cerebri est ob
corruptam ima-
ginationem.

^c Cap. de affecti-
bus

^d Est in sangui-
ne melancholico
huiusmodi aestus

^e Est corruptio imaginativæ & estimativæ facultatis, ob formam fortiter affixam, corruptumq; iudicium, ut semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio estimativæ virtutis.

MEMB. 2. SECT. I.

Causes of Heroicall Love, Temperature, full Diet,
 Idleness, Place, Climat, &c.



F all causes the remotest are starres. ^f *Ficinus cap. 19.* saith they are most prone to this burning lust, that haue *Venus* in *Leo* in their *Horoscope*, when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. ^g *Plutarch* interprets Astrologically that tale of *Mars* and *Venus*, in whose genitures ♂ and ♀ are in coniunction, they are commonly lasciuious, & if women queanes, as the good wife of *Bath* confessed in *Chaucer*;

I followed aye mine inclination,
 By vertue of my constellation.

But of all those Astrologicall Aphorismes, which I haue euer read, that of *Cardan* is most memorable, for which howsoever he bee bitterly censured for it by [†] *Marinus Marsennus*, a malapert Frier, and some others (which

^f Comment. in
convivium
Platonis. Irreti-
untur cito qui-
bus nascuntur
Venus sicut in
Leone, vel luna.
Venerem vehe-
mentur aspe-
rit, & qui eadē
complebione
sunt preediti.
^g Plerumq; a-
matores sunt, &
si femina mere-
trices, lib. de au-
diend. Poet.
[†] Comment. in
Genes. cap. 3.

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* Et in hoc pa-
rum à preclara
infamia (sicuti
aq. abero, vincet
tamen amor ve-
ritatis.

† Edit. Basl.
1553. Cum
Commentar.
in Ptolemei qua-
drupartium.
e Fol. 445. Basl.
Editio. nis.

h Dial. amorum.

† Citius maris

fluctus & nives

caelo delabentes

numerais quam

amores meos.

Alii amores alii

succedunt, ac

priusquam des-

inant priores in-

cipiunt sequen-

tes. Adeo humi-

dis oculis meus

inhabitat Agylos

omnem formam

ad se rapiens, ut

nulla quietate

expleatur, que-

nam hac ira ve-

neris, &c.

* Num. 32.

* he himselfe suspected) yet me thinkes it is free, downe right, plaine and inge-
nious. In his † eight *Geniture* or example, hee hath thele words of himselfe:
♂ ♀ h, & ♀ h in ♀ *dignitatibus*, *assiduam mihi venerorum cogitationem pre-*
stant, ita ut nunquam quiescam. Et paulo post, *Cogitatio venerorum me*
torquet perpetuo, & quam factò implere non licuit, aut fecisse potentem puduit
cogitatione assiduâ mentitus sum voluptatem. Et alibi, ob C & ♀ *dominium*
& hradiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; tur-
pi libidini deditus & obscenus. So farre *Cardan* of himselfe, *quod de se fatetur*
ideo, e ut utilitatem adferat studiosis huiusce discipline.

Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo
masculino, & in Saturni finibus aut oppositione, &c. Ptolomeus in quadri-
part. plura de his & specialia habet Aphorismata, longo proculdubio vsu con-
firmata, & ab experientia multâ perfecta, inquit comm. ntator eius *Cardanus*.
Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte
Veneris, de quorum decretis, *Taisnerum*, *Iohan. de Indagine*, *Goelenium*,
cæterosq; si lubet, inspicias. Physitians divine wholly from the temperature
and complexion, Phlegmatick persons are seldome taken according to *Fici-*
nus comment. cap. 9. naturally melancholy lesse then they, but once taken they
are neuer freed, though many are of opiniõ flatuous or hypocondriacall me-
lancholy are most subiect of all others to this infirmity. *Valescus* assignes
their strong imagination for a cause, *Bodine* abundance of winde, Sanguine
are soone caught, young folkes most apt to loue; and by their good wills,
saith ^h *Lucian*, would have about with every one they see: the colts evill is
common to all complexions. *Theomestus* a young and lusty gallant acknow-
ledgeth (in the † said Author) all this to be verified in him. *I am so amorous-*
*ly giuen, * you may sooner number the Sea sands, and snowe falling from the*
skies, then my severall loues. *Cupid* hath shot all his arrowes at me, *I am delu-*
ded with severall desires, one loue succeeds another, and that so soone, that be-
fore one is ended, I beginne with a second, she that is last is still fairest, and shee
that's present pleaseth me most: as an Hydra's head my loues increase, no Iola-
us can helpe me. Mine eyes are so moist a refuge and sanctuary of loue, that they
draw all beauties to them, and are never satisfied. I am in a doubt what fury of
Venus this should be: Alas, how haue I offended her so to vex me, what Hip-
*politus am I? Another in * Anacreon* confesseth that he had twenty sweet
hearts in *Athens* at once, fiftene at *Corinth*, as many at *Thebes*, at *Lesbos*, &
at *Rhodes*, twice as many in *Ionias*, thrice in *Caria*, 20000 in all: or in a word,
εἰ φῦλλα πᾶντα, &c.

Folia arborum omnium si

Nôsti referre cuncta,

Aut computare arenas

In aequore universo,

Solum meorum amorum

Te fecero logistam.

Canst count the leaves in May,

Or sands ith' Ocean Sea,

Then count my loues I pray.

His eyes are like a ballance, apt to propend each way, and to bee wayed
downe with euery wench's looks, his heart a weathercocke, his affection
tinder

tinder, or *Napthe* it selfe, which every faire obiect, sweet smile, or mistris favour sets on fire. *Guianerius tract. 15. cap. 14.* referres all this to the hot temperature of the testicles, such as are very spermatick and full of seed, for which cause these young men, that be strong set, of able bodies, are so subiect to it. *Hercules de Saxonia*, hath the same words in effect. But most part, I say, such are aptest to loue that are young and lusty, liue at ease, staul-fedde, free from cares, like cattle in a ranke pasture, Idle and solitary persons.

*Mens erit apta capi tum quum letissima rerum,
Ut seges in pingui luxuriabit humo.*

The minde is apt to lust, and hot or cold,
As corne luxuriates in a better molde.

The place it selfe makes much wherein we liue, the clime, ayre, and discipline if they concurre. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the feat. It was that plenty of all things, which made *Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute themselues, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southerne Countries are prone to lust, and farre more incontinent, then those that liue in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5.* *Molles Asiatici*, so are *Turkes*, *Greekes*, *Spaniards*, *Italians*, even all that latitude: and in those Tracts, such as are more fruitfull, plentifull, and delitious, as *Valence* in *Spaine*, *Capua* in *Italy*, (which *Hanibals* soldiers can witnesse) *Canopus* in *Aegypt*, *Sibaris*, *Phæacia*, *Baia*, *Cyprus*, *Lampfacus*. In *Naples*, the fruits of the soyle & pleasant ayre eneruate their bodies, and alter constitutions: Insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great City, as in *Rome*, *Venice*, *Florence*: where as some say, dwell 90000 inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so common: how should a man liue honest amongst so many provocations? Now if youth, greatnesse, liberty I meane, and that impunity of sin, which grandies take vnto themselues in this kinde shall meet, what a gappe must it needs open to all manner of vice, with what fury will it rage? For as *Maximus Tyrius* the *Platonist* obserues, *libido consequuta quum fuerit materiam improbam, & proruptam licentiam, & effrenatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, professe it publikely and rather brag with *Proculus* (that writ to a friend of his in *Rome*, what famous exploits he had done in that kind) then any way be abashed at it. *Nicholas Saunders* relates of *Henry the 8th* (I knowe not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violarit*, He saw few faire maides that he did not desire, and desired fewer whom he did not enioy; nothing so familiar amongst them, tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to p meāner men and women. *Solomon* of old had a thousand Concubines, *As-*

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i Qui calidus
testicularum
crisim habent,
&c.

k Ovid. de arte,

† Gerbelius de-
scrip. Græcie.

Reverum omnium
affluentia & lo-
ca mira opportu-
nitas. nullo uon
die hospites in
portas adventa-
bant. Temp'o
Veneris mille
meretrices se
prostituebant.

† Tota Cypri in-
sula delitiis in-
cumbit, & ob id
tantum luxurie
dedita ut sit o-
lim Veneri sa-
crata. Ortelius,
Lampfacus olim
Priapo sacer ob
vinum genero-
sum, & loci de-
litiis. Idem.

m Agri Neapo-
litani delectatio
elegantia, amæ-
nitas, vix intra
modum huma-
num consistere
videtur, unde
&c. Leand. Al-
bertus in Cam-
pania.

* Lib de laud.
urb. Neap.

† Disputat. de
morbis animi,
Reinoldo Inter-
pret.

n Lampridius
Quod decem
noctibus centum
virgines fecisset
mulieres.

o Vita eius.

p If they con-
taine them-
selues many
times tis not,
virtutis amore
non deest volun-
tas sed facultas.

Suerus

416 *suerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Xeriffes* of *Barbary*, & *Persian Sophies*, are no whit inferiour to them in our times. *Delectus fit omnium puellarum toto regno forma praestantiorum* (saith *Iovius*) *pro imperatore, & quas ille linguat, nobiles habent.* They presse and muster vp wenches as we doe souldiers, and haue their chöice of the rarest beauties their countries can afford, and yet all this cannot keepe them from adultery, incest, Sodomy, buggery, and such prodigious lusts. We may conclude, that if they be young, fortunate, rich, high fed, and idle withall, it is almost impossible they should liue honest, not rage, and precipitate themselues into those inconveniences of burning lust.

† *Catullus ad Lesbiam.*

† *Otium & reges prius & beatas Perdidit vrbes.*

Idleness ouerthrowes all, *Vacuo pectore regnat amor*, loue tyrannizeth in an idle person. If thou hast nothing to doe

[*Hor.*

† *Invidia vel amore miser torquebere.---*

Thou shalt be

† *Polit. 8. num. 28. Vt naphtha ad ignem, sic amor ad illos qui torpescent otio.*

hailed a peeces with envy, lust, some passion or other. *Homines nihil agendo, male agere discunt;* 'Tis *Aristotles* Simile, as a match or touchwood takes fire, so doth an idle person loue.

† *Pausanius Atticis lib. 1. Cephalus egregie formae iuuenis ab aurora raptus, quod eius amore capta esset.*

Quaritur Aegistus quare sit factus adulter, &c. why was *Aegistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman a man, as † *Aurora* did *Cephalus*: No marvaile, saith ^u *Plutarch*, *Luxurians opibus more hominum mulier agit*: She was rich, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to faigne all Shepherds Louers, to giue themselues to songs & dalliances, because they liued such idle liues. For Loue, as † *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca* describes it, *luvent a gignitur, luxu nutritur, ferijs alitur, otioq; inter leta fortuna bona.* Youth begets it, riot maintaines it, idleness nourisheth it &c. which makes *Gordonius* the Physitian *cap. 20. part. 2.* call this disease the proper passion of nobility. Now if a weake iudgement and a strong passion shall concurre, how, saith *Hercules de Saxonia*, shall they resist? *Sauarola* appropriates it almost to *y Monkes, Friers, and religious persons*, because they liue solitary, fare daintely, and doe nothing: and well hee may, for how should they otherwise choose?

u *In amatorio.*
x *Principes plebiumq; ob licentiam & adluentiam diuitiarum, istam passionem solent incurere.*

† *E Stobaeo ser. 62.*

† *Amor otioe cura est sollicitudinis.*

y *Ardenter appetit, qui otiosam vitam agit, & communiter incurrit haec passio solitarios delitiose viuentes, incontinentes, religiofos &c.*

* *Plutarch: vit. eius.*

† *Vine parant animos Veneris. Sed nihil eruce faciunt, bulbique salaces. Improba nec prosi iam satyria tibi, Ouid.*

Diet alone is able to cause it: A rare thing to see a young man or a woman that liues idley, and fares well, of what condition soeuer, not to bee in loue. * *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparell, euer in loue, but why? he was ouerdelicate in his diet, too frequent and excessiue in bankets. *Vbicunq; securitas, ibi libido dominatur*; lust and security domineere together, as *S^t Hierome* averreth. All which the wife of *Bath* in *Chaucer* iustifies,

For all to sicker, as cold engendret h hayle,
A liquorish tongue must haue a liquorish tayle.

Especially if they shall further it by choice Diet, as many times those *Sybarites* and *Phaeaces* doe, feed liberally, and by their good will, eat nothing else but lasciuious meats. † *Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere asperfas, carduos hortulanos, lactucas, zerucas, rapas, porros, capas, nucem piceam, amygdalas dulces, electuaria,*

electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diuersorū generum; molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei veneriæ laboranti præscribunt, hoc quasi diasatyriion habent in delitijs, & his daptes multò delicatiores; mulsū, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suauitate vincentes, & quicquid culina, pharmacopæa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant, ^a vt ille ob *Creseida* suam, se bulbis & cochleis curavit, etiam ad *Venerem* se parent, & ad hanc palæstram se exercent, quî fieri possit, vt non miserè depereant, ^b vt non penitus insaniant? *Æstuanis venter citò despuit in libidinem.* Hieronymus ait. ^c Post prandia, *Callyroen da*, quis enim continere se potest? ^d *Luxuriosa res vinam*, fomentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*; lac veneris, *Aristophanes*. Non *Ætna*, non *Vesuvius* tantis ardoribus estuant, ac iuueniles medulla vino plena, addit ^e Hieronymus: vndè ob optimum vinum *Lamfacus* olim *Priapo* sacer: & venerandi *Bacchi* focia, apud † *Orpheum* *Venus* audit. Hæc si vinum simplex, & per se sumptum præstare possit, nam— ^f *quo me Bacche rapis tui plenum?* quam non insaniam, quem non furorem à cæteris expectemus? ^g *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent. Et salaciores fieri fæminas ob esum salis contendit. *Venerem* idè dicunt ab *Oceano* ortam, & hinc facta mater *Salacea Oceani coniu*x, verbumq; fortalsè salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, vt coronæ ex illis statuæ *Bacchi* ponerentur. ^h *Cubebis* in vino maceratis vtuntur *Indi orientales*, ad *Venerem* excitandum, & ⁱ *Surax* radice *Africani*. *Chine* radix eosdem effectus habet, talisq; herbæ meminit *mag. nat. lib. 2. cap. 16.* † *Baptista Porta* ex *India* allatæ, cuius mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin*, *Matthiolum*, *Mizaldum*, cæterosque medicos occurrunt, quorum idè mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam fyrtes & cautes consultò effugiat.

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^a Petronius. Curavi me max
cibus validioribus &c.

^b Vt ille apud Scenkiūm, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit.

^c Pers. Sat. 3.

^d Siracides,

Nox, & amor, unumq; nihil modicabile suadens.

^e Ep. ad Olimpiā

† Hymno.

^f Hor. lib. 3. Od. 25.

^g De sale lib. 1.

cap. 21.

^h Garcias ab

Horto aromati,

lib. 1. cap. 28.

ⁱ Surax radix

ad coitum summe

facit si quis

comedat, aut

infusionem bibat

valet, vt coire

membrum subito erigitur. Leo Afer l. 9. cap. ult. † Que non solum edentibus sed & genitale tangentibus tantum summe desiderant, quoties seve velint, possint, alios duodecies profecisse, alios ad 60 vices pervenisse refert.

MEMB. 2. SUBSECT. 2.

Other causes of Loue Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.



Any such causes may be reckoned vp, but they cannot availe, except opportunity be offered of time, place, and those other beautiful objects, or artificiall entisements, as kissing, conference, discourse, gestures concur, with such like lasciuious provocations.

Kornmannus in his booke *de Lineâ Amoris*, makes five degrees of lust, out of ⁱ *Lucian* belike which he handles in five Chapters, ⁱ *Lucian. Tom. 4. dial. Amorum.*

Visus, Colloquium, Conuictus, Oscula, Tactus.

Sight of all other, is the first step to this vnruely loue, though sometime it bee prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to loue, that if they heare of a proper man or wo-

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man

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man, they are in loue before they see them, and that meere by relation, as *Achilles Tatius* obserues. ^k Such is their intemperance and lust, that they are as much maimed by report, as if they saw them. *Calithenes* a rich young Gentleman of Byzance in Thrace, hearing of ^l *Leucippe* *Sostratus* faire daughter, was farre in loue with her, and out of fame and common rumour, was so much incensed, that he would needs haue her to be his wife. And sometimes by reading they are so affected, As he in ^m *Lucian* confesseth of himself, I neuer reade that place of *Panthea* in *Xenophon*, but I am as much affected, as if I were present with her. Such persons commonly faine a kind of beauty to themselves, and so did those three Gellewomen in ^o *Balthasar Castilio*, fall in loue with a young man, whom they neuer knew, but onely heard him commended: or by reading of a letter, for there is a grace cometh from hearing *P* as a morall Philosopher informeth vs, as well as from sight, and the species of loue are receiued into the Phantasie by relation alone, † *Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes we loue those that are absent, saith *Philostratus*, & giues instance in his friend *Athenodorus*, that lou'd a maide at *Corinth* whom he neuer saw, *non oculi sed mens videt*, We see with the eyes of our vnderstanding.

But the most familiar and vsuall cause of Loue, is that which comes by sight, which conuayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* deriues loue from sight, *epos quasi oꝝaais*.

Si nescis oculi sunt in amore duces,

the eyes are

the harbingers of loue, and the first step of loue is sight, as ^f *Lilius Giraldus* proues at large, *hist. deor. syntag. 13.* they as two sluces let in the influence of that diuine, powerfull, soule-rauishing, and captiuating beauty, which, as one saith, is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that louely wound, which pierceth the soule it selfe (*Eccles. 18.*) Through it, loue is kindled like a fire. This amazing, conuounding, admirable, amiable Beauty, ^u then which in all Natures treasure (saith *Isocrates*) there is nothing so maiesticall & sacred, nothing so diuine, louely, pre-tious: T'is natures Crowne, gold and glory, † *bonum si non summum de sum-mis tamen non infrequentè triumphans*, whose power hence may be descerned, we contemne and abhorre generally such things as are foule and vgly to behold, accompt them filthy, but loue and couet that which is faire. T'is beauty in all things, which pleaseth and allureth vs. T'is that which Painters, Artificers; Orators, all ayme at, as *Eriximachus* the Physition in *Plato* contends. * *It was beauty first that ministred occasion to Art, to finde out the knowledge of Caruing, Painting, Building, to finde out models, perspectiues, rich furnitures, and so many rare inventions.* Whiteneffe in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of gold, purple, sparkling Diamond, the excellent feature of the Horse, the maiesty of the Lion, the colour of Birds, Peacocks tailes, the siluer scales of Fish, wee behold with singular delight and admiration. † *And which is rich in Plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make vs affect & earnestly desire it, as when we heare any sweet harmony, an elo-

^k *Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes eoque afficiuntur, ac videntes*
^l *Formosam Sostrato fidiam audiens, uxorem cupit, & sola illius auditione ardet.*
^m *Palehritudinè (subiipsis con-singunt.)*
ⁿ *finagines, Quoties de Panthea Xenophon-tis locum perle-go, ita animus affictus sum ac si coram intuerer.*
^o *De aulico lib. 2. fol. 116, tis a pleasant story, and related at large by him.*
^p *Gratia venit ab auditu, eoque ac usu & species amoris in phantasia recipiunt (sola relatione. Piccolominius gard. 8. c. 38.*
^f *Lipsius ceat. 2. epil. 22.*
^u *Beauties encomions.*
^{*} *Proper.*
[†] *Amoris primum gradum visus habet, ut aspiciat rem amaram.*
[†] *Achilles Tatius lib. 5. Forma telo quouis acutior ad inferendum vulnus, perq. oculos amatorio vulnere aditum patefaciens in animum penetrat.*

^u *In tota rerum natura nihil formā diuinius, nihil augustius, nihil pretiosius, cuius vires hinc facile intelliguntur, &c.*
[†] *nsca. x. S. L. y Bruys prob. 11. de forma. è Luciano.*

quent

quent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in vs a longing for the same. We loue such men, but most part for comelineffe of person, wee call them gods and goddesse, diuine, serene, happy, &c. And of all mortall men they alone (* *Calcagninus* holdes) are free from calumny, *qui diuitijs, magistratu & gloria florent, iniuria laceſsimus*, wee bacbite, wrong, hate, renowned, rich and happy men, wee repine at their felicity, they are vnderferuing wee thinke, fortune is a step mother to vs, a parent to them. *We envy* (saith *Iſocrates*) *wise, iust, honest, men, except with mutuall offices and kindnesſes, some good turne or other, they extort this loue from vs, onely faire persons wee loue at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serue them, then command others, and account our selues the more beholding to them, the more seruice they inioyne vs*, Though they bee otherwise vitious, vn honest: we loue them, fauour them, and are ready to doe them any good office for their^a beauties sake, though they haue no other good quality beside. *Dic igitur O formose adolescens* (as that eloquent *Phavorinus* breakes out in † *Stobaeus*) *dic Antiloque. suauius nectare loqueris; dic O Telemache, vehementius Vlisse dicis; dic Alcibiades utcunq; ebrius, libentius tibi licet ebrius ascultabimus*. Speake faire youth, speake *Antiloquus*, thy words are sweeter then *Nectar*, speake *O Telemachus*, thou art more powerful then *Vlisses*, speake *Alcibiades* though drunke wee will willingly heare thee as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his golde and siluer plate, he was so farre from prosecuting so foule a fact, (though every man els condemned his impudence, and insolency) that he wished it had beene more, and much better (he loued him deere-ly) for his sweete sake. No worth is eminent in such louely persons, all imperfections hid; for hearing, sight, touch &c. all our senses are captivated, *omnes sensus formosus delectat*. Many men haue beene preferred for their person alone, chosen Kings, as amongst the *Indians*, * *Persians*, *Aethiopians* of old, the properest man of person the country could afford, was elected their Soveraigne Lord, *gratior est pulchro veniens e corpore virtus*; and so haue many other nations thought and done, as † *Curtius* obserues, *Ingen- enim in corporis maiestate veneratio est*, for there is a maiesticall presence in such men, and so farre was beauty adored, amongst them, that no man was thought fit to raigne, that was not in all partes complete and supereminent. *Agis* King of *Lacedemon* had like to haue beene deposed; because hee married a little wife, they would not haue the royall issue degenerate. Who would euer haue thought that *Adrian the fourth*, an English monkes bastard (as ^e *Papirius Massovius* writes in his life) *inops a suis relictus, squalidus & miser*, a poore forsaken child should ever come to be Pope of Rome. But why was it? *erat acri ingenio, facundiâ expeditâ, eleganti Corpore, facieq; leta ac hilari*, he was wise, learned, eloquent; of a pleasant a promising countenance, a goodly proper man, he had in a worde, a winning looke of his owne, & that carried it, for that he was especially advanced. So *Saul* was a goodly person and a faire, *Maximinus* elected Emperour; &c. *O vis superba formae*, a goddesse beauty is, whom the very gods adore, *nam pulchrios dij amant*, she is *Amoris domina*, loues harbinger, loues loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony; an ample commendation, an accurate

* Lib. de calum-
nia. Formasi Ca-
lumnia vacante,
dolemas alios
meliore loco po-
stos fortunam
nobis nouercam
illis, &c.

z Invidemus sa-
pienibus, iustis,
nisi beneficiis
assidue amorem
extorquent, solos
formosos ama-
mus & primo
velut aspectu
benevolentia co-
iungimur & eos
tanquam Deos
colimus, libenti-
us eis seruiamus
quam aliis im-
peramus, maia-
remq; &c.

a Formae maie-
statem Barbari-
verentur, nec a-
lii maiores quâ
quos eximia for-
ma natura do-
nata est. Herod.
lib. 5. Curtius. 6.
Arist. Polit.

† Seru. 63.
† Plutarch. vit.
eius.

* Brisennius Stra-
bo.
† Lib. 5. magna-
rumq; operum
non alios capaces
putant quam
quos eximia spe-
cie natura dona-
uit.

e Lib. de vitis
pontificum Rom.

† Secundus bas.
8.

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epistle, as^b Lucian, ^c Apuleius, Tiraquellus, and some other conclude. *Imperio digna forma*, Beauty deserues a Kingdome, saith *Abulensis paradox. 2. cap. 101.* immortality; and more haue got this honour and eternity for their beauty, then for all other vertues besides: and such as are faire are worthy to be honoured of God and men. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heauen, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls Beauty for that cause a priuledge of Nature. *Natura gaudens o-pus*,^h natures masterpeice, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command as so many Captaines, *Socrates*, a tyranny, which tyrannizeth ouer tyrants themselues, which made *Diogenes* belike call proper women Queenes, *quod facerent homines quæ præcipere*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a countesse, a Queene or a goddesse. Those intemperat young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtisan, as *Ælian* relates, for she was a most beautifull woman, in so much saith *Athenaus*, that *Apelles* and *Praxatiles* drewe *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselues I say will doe it, and voluntarily submit their soueraignty to a louely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1. *Esd. 4. 10.* as *Zerobabel* proued at large to king *Darius*, his princes and noble men. *Kings sit still and commande Sea & land, &c. all pay tribute to the king, but women make kings pay tribute, and haue dominion ouer them. When they haue got gold and siluer, they submit all to a beautifull woman, giue themselues wholly to her, gape and gaze on her, & all men desire her more then gold or siluer, or any pretious thing, they will leaue father and mother, and venture their liues for her, labour and trauell to get, and bring all their gaines to women, steale, fight and spoile for their Mistressse sakes. And no king so strong but a faire woman is stronger then he is.* All things (as † he proceeds) feare to touch the king, yet I saw him & *Apame* his concubine, the daughter of the famous *Bartacus*, sitting on the right hand of the King, and she tooke the Crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when shee was angry he flattered to be reconciled to her. So beauty commands euen kings themselues, nay whole armies and kingdomes are captiuated together with their Kings: *Forma vincit armatos, ferrum pulchritudo captiuat, vincentur specie, qui non vincentur pralio.* And † is a great matter saith ⁱ *Xenophon*, and of which all faire persons may wortily brag, that a strong man must labour for his liuing, if he will haue ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking: God and men, Heauen and earth conspire to honour him, every one pitties him about others, if he be in need, and all the world is willing to doe him good.^m *Chariclea* fell into the hands of *Pyrats*, but when all the rest were put to the edge of the sword, shee alone was preferred for her person.ⁿ When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captiue, that shee even

b Dial amorum
e 2. De magia.
Lib. 2. conuub.
cap. 27 Virgo
formosa etsi op-
pido Pauper a-
bunde est dotata
f Socrates plures
ob formam im-
mortalitatem
adepti sunt quæ
ob reliquas om-
nes virtutes.

g Lucian. Tom.
4. Charidemon:
qui pulchri-
merito apud
Deos & apud
homines honore
affecti.

h Muta com-
mentatio, quauis
epistola ad com-
mendandum ef-
ficacior.

† Lib 9. Var. hist.
tanta forme
elegantia ut ab
ca nuda &c.
† 1 Esdras. 4. 15

† Esdras. 4. 29.
y Origen, hom. 23
in Numb.

i In ipsos tyran-
nos tyrannidem
exercet.

k Illud certe
magnum ob quod
gloriam possunt
formosi, quod vo-
luntis necessari-
um sit laborare,
fortem periculis
se obicere, sapi-
entem, &c.

l Maiorem vim
habet ad com-
mendandum
forma, quam ac-
curate scripta e-
pistola. Arist.

m Heliodor. lib.

1.
n Knowles hist.
Turcica.

even captivated the grand *Senior* himselfe. So did *Rosamond* insult ouer King
Henry the Second

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† ——— *I was so faire an obiect,*
Whom Fortune made my King, my loue made subiect,
He found by prooffe the priuiledge of beauty,
That it had power to countermand all duty.

It captiuates the very gods themfelues, *Morosciora Numina,*
* ——— *Deus ipse deorum,*

Factus ob hanc formam bos, equus, imber, olor.

and those *mali genij* are taken with it, as † I haue already proued. *Formosam barbari verentur, & ad aspectum pulchrum immanis animus mansuescit.* (*Heliod. lib. 5.*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect, a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens Alexandrinus* quotes out of *Euripides*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to haue killed *Helen* with his owne hands, as being the sole cause of all these warres and miseries: but when he saw her faire face, as one amazed at her diuine beauty, hee let his weapon fall, and embraced her besides, hee had no power to strike so sweete a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect. Beasts themfelues are moued with it. *Sinalda* was a woman of such excellent feature, ° and a Queene, that when she was, to be trodden on by wilde horses for a punishment, the wild beasts stood in admiration of her person, (*Saxo Grammaticus lib. 8. Dan. Hist.*) and would not hurt her. Inanimate creatures I suppose, haue a touch of it; when a drop of *Psyche's* Candle fell on *Cupid's* shoulder, I think sure it was to kisse it. When *Venus* ranne to meet her rose-checked *Adonis*, as an elegant † Poet of ours sets her out

————— *the bushes in the way*

Some catch her necke, some kisse her face,
Some twine about her legs to make her stay,
And all did couet her for to imbrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the aire it selfe is in loue: For when *Hero* play'd vpon her Lute,

† *The wanton Aire in twenty sweet formes danc't*
After her fingers. ——— and those lasciuious windes

staid *Daphne* when she fled from *Apollo*; * *nudabant corpora venti,*
Obuiag, aduersus vibrabant flamina vestes.

Boreas Ventus loued *Hyacinthus*, and *Orythia* *Erichons* daughter of *Atheus*: *vir rapuit, &c.* he tooke her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Calais* his two sonnes of her. That Seas and waters are inamored with this our beauty, is all out as likely as that of the ayre and windes; for when *Leander* swimm'd in the *Hellepont*, *Nep-tune* with his Trident did beat downe the waue, but

They still mounted up intending to haue kis'd him,
And fell in drops like teares because they mist him.

The † riuer *Alpheus* was in loue with *Arcthusa*, as shee tells the tale her selfe. † *Ouid. met. l. 5.*

————— *viridesq, manu siccata capillos,*
Fluminis Alpei veteris recitavit amores,

Pars ego Nymharum, &c. ——— When our *Tame* & *Isis* meet,

H h h 3

Oscula

† Daniel in com-
plant of *Rosa-*
mund.
* *Stroza filius*
Epig.

† Sect. 2. memb.
1. subf. 1.

e *Stromatum l.*
2. post. captam
Troiam cum
impetu ferretur,
ad occidendam
Helenam supo-
re adeo pulchri-
tudinis corrept-
tus ut ferrum ex-
cideret, &c.

o *Tante forme*
fuit ut cum vin-
cta loris, feris
exposita foret e-
quorum calcibus
obterenda, ipsi
iuuentis admi-
rationi fuit, le-
dere noluerunt.
p *Apuleius aur-*
asno.

* *Shakespeare.*

† *Marlow.*
* *Ouid. l. Met.*

* *Oscula mille sonant, connexu brachia pallent,
Mutuaq; explicitis connectunt colla lacertis.*

* Leland.

† Angerianus.

Innachus and Pineus, and how many louing riuers can I reckon vp, whom beauty hath enthral'd. I say nothing all this while of looking glasses, that haue beene rapt in loue, (if you will beleiuē † poets) when their Ladies and mistresses looked on to dresse them.

*Et si non habeo sensum, tua gratia sensum
Exhibet, & calidè sentio amoris onus,
Dirigis huc quoties spectantia lumina, flammæ
Succendunt inopi saucia membra mihi.*

Though I no sense at all or feeling haue,
Yet your sweet lookes doe animate and saue,
And when your speaking eyes doe this way turne,
Mee thinkes my wounded members liue and burne.

I could tell you such another story of a spindle that was fired by a faire ladies

† Si longe aspi-
ciens hęc vit
lumine diuos,
atq; homines
prope cur vrere
lina nequit. An-
gerianus.

* lookes, or fingers, some say, I know not well whether, but fired it was by report. and of a cold Bath that suddenly smoked, and was very hot when naked Calia came into it, *Miramur quis sit tantus & unde vapor, &c.*

† Idem Angeri-
an.

But of all the tales in this kinde, that is most memorable of † Death himselfe, when he should haue stroken a sweet young Virgin with his dart, hee fell in loue with the obiect. Many more such could I relate, which are to be beleeued with a poeticall faith. So dumbe & dead creatures dote, but men are mad stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristanetus*, that spied a maide bathing her selfe by the sea side,

† Obstupuit mi-
rabundus mem-
brorum elegan-
tiam &c. ep. 7.
† Stobæus è grie-
co.

† *Soluta mihi sunt omnia membra
A capite ad calcera, seu susq; omnis perijt
De pectore, tam immensus stupor animum inuasit mihi.*

and as † *Lucian in his Images*, confesseth of himselfe, that he was at his mi- stris presence void of all sense, immouable, as if he had seene a *Gorgons* head: which was no such cruel monster, (as † *Calius* interprets it, *lib. 3. cap. 9.* but the very quintessence of beauty, some faire creature, as without doubt the Poet vnderstood in the first fiction of it, at which the spectators were amazed.

† *Paym* absunt
quo minus saxū
ex homine fac-
tus sum, ipsi sta-
tus immobilio-
rem me fecit.
† *Veteres Gor-
gonis fabulā con-
fexerunt, exi-
mium forme de-
cus stupidos red-
dens.*

† *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her rauishing lookes to runne mad, or make away themselves.

* *They wait the sentence of her scornfull eyes;
And whom she fauours liues, the other dyes.*

† *Hor. Ode. 5.*
* *Marlos Hero.*
u *Asp. Etim vir-
ginis sponte fu-
git insanus fere.*
† *impossibile
exultans ut si-
mul eam aspice-
re quis possit, &
intra temperan-
tie metas se con-
tinere.*

u *Heliodorus lib. 1.* brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look vpon her a second time: for he thought it vnpossible for any man liuing to see her and containe himselfe. The very fame of beauty will fetch them to it many miles off, (such an attractiue power this loadstone hath) and they will seeme but short, they will vnder- take any toile or trouble, long iourneys, *Peneia* or *Atalanta* shall not ouergoe them, through Seas, Desarts, mountaines, and dangerous places, as they did to gaze on * *Phyche*: many mortall men came farre and neare to see that

* *Apuleius lib. 4.* *Muli mortales longis itinere-
vibus &c.*

glorious obiect of her age: *Paris* for *Helena*, *Corebus* to *Troia*,

— *Illis Troiam qui forte diebus
Venerat insano Cassandra incensus amore.*

King *John* of *France* once prisoner in *England*, came to visit his old friends againe, cross-
sing

sing the seas, but the truth is, his coming was to see the Countesse of Salis-
bury the *Non-pereil* of those times, and his deare mistress. That infernall god
Plutus came from hell it selfe, to see *Proserpina*. *Achilles* left all his friends
for *Polixena's* sake, his enemies daughter; and all the † *Gracian* gods left their
heavenly mansions, for that faire lady, *Philo Dioneus* daughters sake, the Pa-
ragon of *Greece* in those dayes, *eâ enim venustate fuit, ut eam certatim om-
nes dij coniugem expeterent.*

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† *Nic. Gerbelius*
lib. 5. Achaia.
* *1. Secundus*
basorum libro.

* *Formosa diuis imperat puella.*

They will not onely
come to see, but as a Falkoner makes an hungry hauke, houer about, followe,
giue attendance and service, spend goods, liues, & all their fortunes to at-
taine,

were beauty vnder twenty lockes kept fast,

ret Loue breakes through and picks them all at last.

When faire y *Hero* came abroad, the eyes, hearts, and affections of her spe-
ctators were still attendant on her.

† *Et medios inter vultus supereminet omnes,
Perq; urbem aspiciens venientem numinis instar.*

* So farre about the rest faire *Hero* shin'd,
And stole away the enchanted gazers mind.

† When *Peter Aretines Lucretia* came first to *Rome*, and that the fame of
her beauty, *ad urbanarum deliciarum sectatores venerat, nemo non ad viden-
dam eam, &c.* was spread abroad, they came in (as they say) *thicke and three-
fold* to see her, and houered about her gates, as they did of old to *Lais* of *Co-
rinth*, and *Phryne* of *Thebes*,

* *Ad cuius iacuit Gracia tota fores,*

† *Euery man sought to get her loue, some with gallant and costly apparell, some
with an affected pace, some with musicke, others with rich gifts, pleasant
discourse, multitude of followers, others with letters, vowes and promises, to
commend themselves and to be gracious in her eyes.* Happy was hee that could
see her, thrice happy that enjoyed her company. *Charmides* in *Plato* was a
proper young man, in comeliness of person, and all good qualities farre ex-
ceeding others, whensoever faire *Charmides* came abroad they seem'd all to be
in loue with him (as *Critias* describes their carriage) and were troubled at the
very sight of him, many came neere him, many followed him wheresoever hee
went, As those * *formarum spectatores* did *Acontius*: if at any time he walked
abroad; The *Athenean* lasses stared on *Alcibiades*, *Sapho* and the *Mitilean*
women, on *Phaon* the faire. Such louely sights doe not onely please, entise,
but ravish, and amaze. *Cleonymus* a delicate and tender youth, present at a
feast with *Androcles* his vnckle maide in *Piræo* at *Athens*, when hee sacrificed
to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the
rest, (as *Charidemus* in † *Lucian* relates it) that they could not eate their
meate, they sate all supper time gazing, glauncing at him, stealing looks,
and admiring of his beauty. Many will condemne these men that are so ena-
moured, for fooles; but some againe cominend them for it, many reiect *Pa-
ris* iudgement, and yet *Lucian* approoues of it, admiring *Paris* for his choice,
he would haue done as much himselfe, & by good desert in his minde, Beau-
ty is to be preferred ^a before wealth or wisdom. ^b *Athenæus Dipnosophist. lib.*
13. cap. 7. holds it not such idignity for the *Troians* and *Greekes* to contend
ten yeares, to spend so much labour, loose so many mens liues for *Helens*
sake

y *Musæus. Illa*
autem bene mo-
rata, per eadem
quacunq; vaga-
batur, sequen-
tem mentem ha-
bebat, & oculos,
& corda viro-
rum.

† *Homer.*

* *Marlo.*

† *Pernodidas-*
calo dial. 11. al.
Latin. donat. à
Gasp. Barthio
Germano.

* *Propertius.*

† *Vestium splen-*
dore & elegan-
tia, ambitione
incessus, donis,
cantilenis &c.
gratiam adipif-
ci.

z *Præ ceteris*
corporis proceri-
tate & egregia
indole mirandus
apparebat, cete-
ri autem capti
eius amore vi-
debantur, &c.

* *Aristenetus*
epist. 10.

† *Tom 4. dial.*
merit. respici-
entes & adfor-
mam eius obstu-
pescentes.

a *In Charidemo.*
sapientie merito
pulchritudo præ-
fertur & opibus.

b *Indignum nihil*
est Troas fortes
& Achivos tem-
pore tam longo
perpeffos esse tot
labores.

fake, c for so faire a Ladies fake.

*Ob talem uxorem cui praestantissima forma,
Nihil mortale refert.*

c Digna quidem
facies pro qua
vel obiret Achil-
les, & Priamus,
belli causa pro-
banda fuit. Pro-
per. lib. 2.

† Cecius qui He-
lene formam
carperat.

d Those muti-
nous Turkes
that murmu-
red at Maha-
met, whē they
saw Irene, ex-
cused his ab-
sence. Knowles

† In laudem He-
lene orat.

* Apul. mil. s.

lib. 4.

* Secundus bas.

13.

e Curtius lib. 5.

f Confess.

† Seneca. amor
in oculis oritur,
in pectus labi-
tur.

g Ouid. Fastis.

h Lib de pul-
chrit. Iesu &
Marie.

i Antonius ubi
venit in Asiam
& vidit Cleopa-
tram, candero
exarsit.

k Lucian Chari-
demo, supra om-
nes mortales fe-
licissimum si hac
frui possit.

That one woman was worth a kingdome, 100000 other women; a world it selfe. Weill might † *Sterpsichores* be blinde for carping at so faire a creature, and a iust punishment it was. The same testimony giues *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthely prolonged and vnderaken^d for her sake. The very gods themselves (as *Homer* and † *Isocrates* recorde) fought more for *Helena*, then they did against the Gyants. When * *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that hee that could bring tidings of him should haue 7 kisses, a noble reward some say, and much better then so many golden talents, seauen such kisses to many men, were more pretious then seauen cit- ties, or so many Provinces. One such a kisse alone, would recouer a man if hee were a dying, * *Suauiolum Stygia sic te de valle reducet, &c.*

Great *Alexander* married *Roxane*, a poore mans childe, onely for her per- son, 'twas well done of *Alexander*, and heroically done, I admire him for it. *Orlando* was mad for *Angelica*, and who doth not condole his mishap. *Thisbe* died for *Piramus*, *Dido* for *Aeneas*, who doth not weepe, as^f *Au- stin* did in commiseration of her estate; shee died for him, *me thinke* (as hee said) *I could dye for her*.

But this is not the matter in hand, what prerogatiue this Beauty hath, of what power and soueraignty it is, and how farre such persons that so much admire, and dote vpon it, are to be iustified, no man doubts of these matters, the question is how and by what meanes Beauty produceth this effect: By sight: the Eye betraies the soule, and is both Actiue and Passiue in this busi- nesse; it wounds and is wounded, is an especiall cause and instrument, both in the subiect and in the obiect. † *Asteares*, it beginnes in the eyes descends to the breast; It conuaies these beautious rayes, as I haue said, vnto the heart. *Vt vi- di ut perij. & Mars videt hanc, visamq; cupit.* *Shechem* saw *Dinah* the daugh- ter of *Leah*, and defiled her. *Gen. 34. 2. Jacob, Rachel. 29. 17.* for she was beau- tifull and faire: *David* spied *Bersheba* a farre off, *2. Reg. 11. 2.* the Elders *Su- sana*, & were captivated in an instant. *Viderunt oculi, rapuerunt pectora flammæ,* *Ammon* fell sicke for *Thamars* sake, *2. Sam. 13. 2.* The Beauty of *Ester* was such, that she found fauour not only in the sight of *Assuerus*, but of all those that looked vpon her. *Gerson*, *Origen*, and some others, contend that *Christ* himselfe was the fairest of the sonnes of men, and *Ioseph* next vnto him, *spe- ciosus præ filijs hominum*, and they will haue it literally taken, his very person was such, that he found grace and fauour of all those that looked vp- on him. *Ioseph* was so faire, that as the ordinary Glosse hath it, *filia decurre- rent per murum, & ad fenestras*, they ranne to the top of the walles, and to the windowes to gaze on him, as wee doe commonly to see some great per- sonage goe by: as *Matthew Paris* describes *Matilda* the Empresse going through *Cullin*.^h *P. Morales* the Iesuite saith as much of the Virgin *Mary*. *Anthony* no sooner saw *Cleopatra*, but, saith *Appian lib. 1.* hee was enamou- red on her. ^k *Theseus* at the first sight of *Helen* was so besotted, that he esteem- ed himselfe the happiest man in the world if he might enioy her, and to that

that purpose kneeled downe, & made his patheticall praier vnto the Gods: † Charicles by chance espying that curious picture of smiling Venus naked in her temple, stood a great while gazing, as one amazed, at length he brake into that mad passionate speech, O fortunate God Mars, that wast bound in chaines and made ridiculous for her sake. He could not containe himselfe, but kissed her picture I knowe not how oft, and heartely desired to bee so disgraced as Mars was. And what did he that his betters had not done before him?

atq; aliquis de dīs non tristibus optat

Sic fieri turpis

When Venus came first to heauen, her comelines was such, that (as mine author saith) all the Gods came flocking about, and saluted her, each of them went to Iupiter, and desired he might haue her to be his wife. When faire Antiochus came in presence, as a candle in the darke his beauty shined, all mens eyes (as Xenophon describes the manner of it) were instantly fixed on him, & moued at the sight, insomuch that they could not conceale themselves, but that in gesture or lookes it was discerned & expressed. Those other senses hearing, touching, may much penetrate and affect, but none so much, none so forcible as sight. Forma Briseis medys in armis movit Achillem, Achilles was moued in the midst of a battle by faire Briseis, Ajax by Tecmessa, Iudith captiuated that great Captaine Holofernes; Dalilah, Sampson; Rosamund, Henry the second, Roxolana, Solyman the Magnificent, &c.

* Νεχῆ ἢ ἡ σιδεῶν
καὶ πῦρ καλῆ τὴν ἔρα

A fayre woman ouercomes fire and sword.

o Nought vnder heauen so strongly doth allure;
The sense of man and all his minde possesse,
As beauties loueliest bait, that doth procure
Great warriors erst their rigor to suppressse,
And mighty hands forget their manlinesse,
Driven with the power of an heart-burning eye,
And lapt in flowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

† Clitiphon ingeniously confesseth, that he no sooner came in Leucippes presence, but that he did corde tremere, & oculis lasciuus intueri, & he was wounded at the first sight, his heart panted, & he could not possibly turne his eyes from her. So doth Calysiris in Heliodorus lib. 2. Isis Priest, a reuerent old man complaine, who by chance at Memphis seeing that Thracian Rodophe; might not hold his eyes off her, I will not conceale it, she ouercame me with her presence, and quite assalted my continency, which I had kept vnto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong. Xenophiles a Philosopher, rayled at women downe right for many yeares together, scorned, hated, scoffed at them, comming at last into Daphnis, a faire maids company, (as he condoles his mishap to his friend Demaretus) was farre in loue, and quite ouercome vpon a sudden.

Victus sum fateor à Daphnide, &c.

* Sola haec inflexit sensus, animumq; labentem

† Lucian amor.
Insanum quid-
dam ac suribū-
dum exclamās.
O fortunatissime
deorum Mars
qui propter hanc
vinculus fuisti.
* Ouid. lib. 3.
Met.

Omnes dī cō-
plexi sum, & in
uxorem sibi pe-
tierunt. Nat.
Comes de Venie-
re.

† Et cum lux
noctis affulget,
omnium oculos
incurrit. sic Au-
tiloquus, &c.

† Delevit om-
nes ex animo
mulieres.

* Nam vincit
& vel ignem,
ferrumq; si qua
pulchra est. A-
nacreon. 2.

o Spencer in
his Fairy
Queene.

p Achilles Ta-
tis lib. 1.

q Statim ac eū
contemplatus
sum, occidi, ocu-
los à virgine a-
vertere conatus
sum, sed illi re-
pugnabam.

† Pudet dicere;
non celabo tamē
Memphim ve-
niens me vicit,
& continentia
expugnauit, quā
ad senectutem
vsq; seruāram.
oculus corporis,
&c.

† Nunc primū
circa hanc anx-
ius animi heres.
Aristoteles, ep.
17.

* Virg. Æn. 4.

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† *Amarantodiat.*† *Comasq; ad specularem disposit.*

† *Imag. Polystroto. si illam facit. inuicem is, statuis immobiliorum re faciet. si conspexeris eam non relinquetur facultas oculos ab ea amuendi, abducat te alligatum quocumq; voluerit, ut seruum ad se trahere seruat adamantiem.*

† *Plaut. Merc. u. In the Knights Tale.*

† *Ex debita rationis proportionem aptaq; partium compositione. Piccolomineus.*

Impulit — I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco plenius*, (so † *Prodromus* describes him) he was a seuerer woman hater all his life, *faeda & contumeliosa semper in foeminas profatus*, a bitter persecuter of the whole sexe, *humanas aspides & vipers appellabat*, he forswore them all still, & mocked them wherefoeuer he came, in such vile rearmes, *ut matrem & sorores odisses*, that if thou hadst heard him, thou wouldst haue loathed thine owne mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiaall and diuine look of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench, that he shaued off his bushye beard, painted his face, † curl'd his haire, wore a lawrell crowne to couer his bald pate, and for her loue besides was ready to runne mad. For the very day that he was married, he was so furious, *ut solis occasum minus expectare posset*, hee could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leaue taking, he would needs goe presently to bed. What young man therefore, if old men bee so intēperat can secure himselfe? Who can say I will not be taken with a beautifull obiect? I can, I will containe: No, saith † *Lucian*, of his mistris, shee is so faire, that if thou dost but see her, *she will stupefie thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron, she will carry thee bound headlong whether shee will her selfe, infect thee like a Basiliske*. It holds both in men and women, *Dido* was amazed at *Aeneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience.

Quam ego postquam vidi, non ita amavi ut sani solent Homines, sed eodem pacto ut insani solent.

I lou'd her not as others soberly,
But as a mad man rageth, so did I

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and † *Chaucer* of *Palamon*.
He cast his eye vpon *Emilia*,
And therewith he blent and cryed ha ha,
As though he had bin stroke, vnto the harta.

If you desire to knowe more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, loue is a fascination) thus in brieft. This comeliness or beauty ariseth from the due proportion of the whole, or from each severall part. For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, To *Lucians Images*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus Sophista's Daphnis and Cloe*, *Theodorus Prodromus* his *Rhodantes*, *Aristanetus*, and *Philostratus* Epistles, *Balthasar Castilio*, lib. 4. de *aulico*, *Laurentius* cap. 10. de *melan*. *Aeneas Sylvius* his *Lucretia*, and every Poet almost, which haue most accurately described a perfect beauty, and absolute feature, and that through every member, both in men and women. Each part must concurre to the perfection of it, for as *Seneca* saith, *Epist. 33. lib. 4. Non est formosa mulier cuius crux laudatur & brachium, sed illa, cuius simul vniverfa facies admirationem singulis partibus dedit*; Shee is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent, and the face especially giues a lustre

lustre to the rest. The Face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Tower and though the other parts bee deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitjssuis ferox*, and of it selfe able to captivate.

y Vrit te Glyceræ nitor,

Vrit grata protervitas,

Et vultus nimium lubricus aspici.

Glyceræ's too faire a face was it that set him on fire, to fine to bee beheld. When † *Cherea* saw the singing wenches sweet lookes, he was so taken, that he cryed out. *O faciem pulchram, deleo omnes de hinc ex animo mulieres, tædet quotidianarum harum formarum*, O faire face, I'le never loue any but her, looke on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, — *vritq; videndo*, as in a burning glasse, the sunne beames are recollected in a center, the rayes of loue are projected from her eies. It was *Aeneas* countenance raiished *Queene Dido*, *Os humerosq; Deo similis*, he had an angelicall face.

z O sacros vultus Baccho vel Apolline dignos,

Quos vir, quos tuto femina nulla videt.

—O sacred lookes befitting Maieftie,

Which neuer mortall wight could safely see.

Although for the greater part this beauty bee most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high browe like vnto the bright heauens, *cali pulcherima plaga*, *Frons ubi vivit honor, frons ubi ludit amor*, white and smooth like the polished alabaster, a paire of cheekes of Vermilian colour, in which loue lodgeth, * *Amor qui mollibus genis puellæ pernoctas*. A corall lip, *suaviorum delubrum*, in which

Basia mille patent, basia mille latent,

gratiarum sedes gratissima, a sweet smelling floure, from which Bees may gather hony, *Mellilegæ volucres quid adhuc caua thyma, rosasq; &c.*

Omnes ad dominae labra venite mea.

Ille rosas spirat, &c.

A white and round necke, that *via lactea*, dimple in the chinne, blacke eye-browes, *Cupidinis arcus*, sweet breath, white and euen teeth, which some call the sale peece, a fine soft round pappe, giue an excellent grace, † *Quale decus tumidis Pario de marmore mammis?* * and make a pleasant valley *lacteam sinum*, betweene two chaulkie hills, *Sororiantes papillulas, & ad prurimum frigidus amatores solo aspectu excitantes*. Vnde is, &c. (*Forma papillarum quam fuit apta premi:* Againe

Vrebant oculos duræ stantesq; mamillæ.)

A flaxen haire, golden haire was euer in great account, for which *Virgil* commends *Dido*, *Nondum sustulerat flavum Proserpina crinem,* *Et crines nodantur in aurum*. *Apollonius* (*Argonaut. lib. 4. Iasonis flava coma incendit cor Medæe*) will haue *Iasons* golden haire, to be the maine cause of *Medæa's* dotage on him, *Castor* and *Pollux* were both yellowe hair'd, *Paris*, *Menelaus*, and most amorous young men, haue beene such in all ages, *mollis ac suaves*, as *Baptista Porta* inferres, † *Physiog. lib. 2.* louely to behold. *Homer* so commends *Helena*, makes *Patroclus* and *Achilles* both yellow hair'd. *Pulchricoma Venus*, and *Cupid* himselfe was yellow hair'd: for so *Psyche* spy-

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y *Hör. Od. 19.*
lib. 1.

† *Ter. Eunuch.*
Act. 2. Gen. 3.

z *Petronius*
Catell.

* *Sophocles Antigone.*

† *Io. Secundus*
ha. 19.

† *Locheus.*
* *Arandus. vallis amenissima, & duobus montibus composita niveis.*
a *Ovid.*

† *Fol. 77. Dapsiles bilares amatores &c.*

ed him asleepe, *Briseis, Polixena, &c. flavicoma omnes,*
 ——— and *Hero the faire,*
 Whom young *Apollo* courted for her haire.

b When *Cupid*
 slept *Cesarion*
auream haben-
tem, ubi Psyche
vidit. m. illemq;
ex ambrosia cer-
vicem inspexit,
crines crispas,
purpureas genas
candidasq; &c.
Apuleius.

c In laud. m.
calui: splendida
coma quicq; a-
dulter est, allicit
aurea coma.

c *Venus ipsa*
non placeret co-
mis nudata ca-
pite spoliata, si
qualis ipsa Ve-
nus cum fuit
virgo omni gra-
tiarum choro
stipata, & toto
cupidinum po-
pulo concinnata,
balthem suo cin-
eba, cinnama
fragrans, & bal-
sama, si calva
processerit, pla-
cere non potest
Vulcano suo.

† *Arand. capilli*
retia cupidinis
sylva c. edua, in
qua nidificat
Cupido, sub cuius
umbra amores
mille modis se
exercent.

† *Epist. 72. Vbi*
pulchram tibia,
bene compactu,
tenuemq; pedem
vidi.

* *Theod. Pro-*
dromus Amor,
lib. 1.

d *Plautus Cas.*
 * *Claudus op-*
time rem agit.

e *Fol. 5. Si ser-*
vum viderint,
aut flatorem al-
tius cinctum, aut
pulvere perfu-
sam, aut histrio-
nam in scenam
tractum, &c.

† *Me pulchra fateor carere forma, verum luculentam nostram est. Petronius Catal. de Priapo.* † *Galen.* † *Calpurnius Apologia.*
Que pars maxime desiderabilis, alius frontem, alius genas, &c.

Leland commends *Guithera King Arthures* wife, for a faire flexen haire : so *Paulus Aemilius* sets out *Clodeueus* that louely King of *France.* c *Synesius* holds euery effeminate fellow or adulterer is faire hair'd : and *Apuleius* adds that *Venus* herselfe, Goddesse of Loue, cannot delight, c *Though shee come accompanied with the Graces, & all Cupids traine to attend vpon her, girt with her owne girdle, and smell of Cynamom and Bawme, yet if shee be bauld or bad hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian Ladies* at this day, to counterfeit yellow haire so much, great women to *Calamistrate* and curle it vp, vibrantes ad gratiam crines, & quot orbibus in captiuitatem flexos: to adorne their heads with spangles, pearles, and flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, † *the haire are Cupids nets, to catch all commers, a brushie wood, in which Cupid builds his nest, and under whose shadowes, all Loues a thousand seuerall wayes sport themselves.*

A little hand, pretty little mouth, small, fine, long fingers, *Gratia qua digitis--* tis that which *Apollo* did admire in *Daphne,* ——— *laudat digitosq; manusq;* a streight and slender body: a small foot, and well proportioned legge, hath an excellent lustre, * *Cui totum incumbit corpus uti fundamento ades.* *Clearchus* vowed to his friend *Amyander* in † *Aristinatus,* that the most attractive part in his Mistris, to make him loue and like her first, was her pretty legge and foot: a soft and white skinne, &c. haue their peculiar graces, d *Nebula haud est mollior ac huius cutis est, ad eam papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes, ——— *nudus membra Pyracmon,* a martiall hirsute face pleaseth

best, a blacke man is a pearle in a faire womans eye, and is as acceptable as * lame *Vulcan* was to *Venus*; for hee being a sweaty fuliginous blacke smyth, was dearely beloued of her, when faire *Apollo,* nimble *Mercury* were reiected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* obserues) *for dibus calent* (As many men are more moued with kitchen wenches, and a poore market maid, then all these illustrious Court and City Dames) will sooner dote vpon a slaue, a seruant, a durt-dawber, a *Brontes,* a *Cooke,* a *Player,* if they see his naked legges or armes, *thorosq; brachia* † &c. though he be all in ragges, obscene and durty, then vpon a Noble Gallant; *Nireus, Ephestion, Alcibiades,* or those embroidered Courtiers full of silke & Gold. † *Iustines* wife, a Citizen of *Rome,* fell in loue with *Pylades* a *Player,* and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Emperresse doted on a Fencer.

Not one of a thousand falls in loue, but there is some peculiar part or other which pleaseth most, and inflames him about the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desiderable & pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controuersie was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles;

for suppose they had her where they would, what would they * first seeke?
Yet this notwithstanding I doe easily grant, *neq; quis vestrum negaverit opi-*

nor, All parts are attractive, but especially the eyes,

——— (*videt igne mecantes,*

Syderibus similes oculos) ———

which are Loues Fowlers, & *Aucupium amoris*, the shooing hornes, *the books*
of Loue (as *Araundus* will) *the guides, touchstone, Judges, that in a moment*
 cure mad men, and make sound folkes mad, the watchmen of the body, what doe
 they not? How vex they not? All this is true, and (which *Atheneus lib. 13.*
dip. cap. 5. and *Tatius* hold) they are the chiefe seats of Loue, as *Iames Lernu-*
tius hath facetely expressed in an elegant Ode of his,

Amorem ocellis flammeolis heræ

Vidi insidentem, creante posteri:

Fratresq; circumludibundos,

Cum pharetrâ volitare & arcu &c.

I saw Loue sitting in my Mistris eies

Sparkling, beleive it all posterity,

And his attendants playing round about

With bowe & arrows ready for to fly.

Scaliger calls the eyes, *k Cupids arrowes, the tongue, the lightning of Loue; the*
pappes, the tents: *l Balthasar Castilio*, the causes, the chariots, the lampes of
Loue,

——— *emula lumina stellis,*

Lumina quæ possent sollicitare Deos.

Eyes emulating starres in light,

Entising Gods at the first sight.

Loues Orators, *n Petronius.*

O blandos oculos, & ô facetos,

Et quâdam propriâ notâ loquaces,

Illic est Venus, & leves amores,

Atq; ipsa in medio sedet voluptas.

O sweet and pretty speaking eyes,

Where *Venus* loue and pleasure lies.

Loues Torches, Touch-box, Napthe and Matches, *p Tibullus.*

Illius ex oculis quum vult exurere divos,

Accendit geminas lampades acer amor.

Tart loue when he will set the Gods on fire,

Lightens the eyes as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Museus.*

Simul in oculorum radijs crescebat fax amorum,

Et cor fervebat invicti ignis impetu,

Pulchritudo enim celebris immaculata femina,

Acutior hominibus est veloci sagittâ.

Oculus verò via est, ab oculi ictibus

Vulnus dilabitur, & in præcordia viri manat.

Loues torches ganne to burne first in her eyes,

And set his heart on fire, which neuer dies:

For the faire beauty of a Virgin pure,

Is sharper then a dart, and doth inure

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* *Interfemini.*† *Amoris hami.**duces, iudices, &**indices qui mo-**mento insanos**sanant, insanos**insanire cogunt.**oculatißimi cor-**poris excubito-**res, quid non a-**gunt? quid non**angunt?*g *Hensius.*h *Sunt enim o-**culi præcipue**pulchritudinis**sedes lib. 6.*i *Ocelli carm.*17. *cuius & Lip-**sus epist. quæst.**lib. 3. cap. 11.**meminit ob ele-**gantissim.*k *Cynthia prima**suis miserum me**cepit ocellis, con-**ta etum nullis**ante cupidinibus**Propert. l. 1.*n *In Catalect.*p *De Sulpitio**l. 4.*q *Pulchritudo**ipsa per occultos**radios in pectus**amentis dima-**nans amata rei**formam inculp-**sit. Tatius lib. 5.*

A deeper wound, which pierceth to the heart,
By th' eyes, and causeth such a cruell smart.

r Jacob. Corneli-
us Ammon tra-
ged. Act. 1. sc. 1.
s Rose formosa-
rum oculis nas-
centur, & bila-
ritas vultus ele-
gantiae corona.
Philostrotus de-
licis.

r Epist. & in de-
licis, Abi & op-
pugnationem re-
linque, quam
flamma non ex-
tinguit, nam ab
amore ipsa fla-
ma sentit incen-
dium: que cor-
porum penetra-
tio, que in an-
nis hęc &c.
† Lecheus Pan-
thea.

A moderne Poet brings in *Ammon* complaining of *Thamar*,

— & me fascino
Occidit ille risus & forma lepos,
Ille nitor, illa gratia, & verus decor,
Ille amulantes purpuram, & rosas gena,
Oculiq; vincit aq; aut io no do coma.----

It was thy beauty, 'twas thy pleasing smile,
Thy grace and comeliness did me beguile,
Thy rose-like cheekes, and vnto purple faire
Thy louely eyes, and golden knotted haire.

† *Philostrotus Lemnius* cries out on his Mistris *Basiliske* eyes, *ardentes faces*, those two burning glasse, they had so inflamed his soule, that no water could quench it. *What a tyranny* (saith he) *what a penetration of bodies is this? thou drawst with violence, and swallowest me up, as Charybdis doth saylers, with thy rockie eyes, he that falls into this gulfe of Loue, can never get out.* The strongest beames of Beauty, are still darted from thy eyes,

† *Nam quis lumina, tanta, tanta
posset luminibus suis tueri,
Non statim trepidansq; palpitansq;
Præ desiderij aestuantis aurâ &c.*

For who such eyes with his can see
And not forthwith in amor'd be.

And as men catch dotrels, by putting out a leg or an arme, with those mutu-
all glances of the eyes they first inueagle one another. Of all eyes (by the
way) blacke are most amiable, entising, and fairest, which the Poet obserues in
commending of his Mistris,

u Ouid amoris
lib. 2. eleg. 4.
† Scut. Herculis

u *Spectandam nigris oculis, nigroq; capillo.*
which *Hesiod* admires in his *Alcmena*

† *Cuius à vertice ac nigris oculis,
Tale quiddam spirat ac ab aure à Venere.*
From her black eyes, & from her golden face
As if from *Venus* came a louely grace.

* *Calcagninus*
dial.
x *Iliad*. l.
y *Hist.* lib. 1.

and * *Triton* in his
— *nigra oculos formosa mihi.*
* *Milene* — *nigra oculos formosa mihi.*
x *Homer* vseth that Epithete of Oxeyed, in describing *Iuno*, because a round
blacke eye is the best, and farthest from black, the worse: Which y *Polidore*
Virgil taxeth in our Nation, *Angli ut plurimum cæcis oculis*, wee haue gray
eyes for the most part: *Baptista Porta Physiognom. lib. 3.* put gray colour vpon
children; they be childish eyes, dull and heavy. Many commend on the other
side *Spanish* Ladies, and those z *Greeke* Dames at this day, for the blacknesse
of their eyes, as *Porta* doth his *Neapolitan* young wiues. *Sueton* describes
Iulius Cesar to haue beene *nigris vegetisq; oculis micantibus*, of a black quick
sparkling eye; and although *Averroes* in his *Colliget* will haue such persons
timorous, yet without question they are most amorous.

z *Sands* relati-
on fol. 67.

Now last of all, I will shew you by what meanes Beauty doth fascinate, be-
witch, as some hold, and worke vpon the Soule of a man by the Eye. For cer-
tainely I am of the Poets minde, Loue doth bewitch and strangely change vs.

Ludit

^a *Ludit amor sensus, oculos perstringit, & aufert
Libertatem animi, mira nos fascinat arte.
Credo aliquis demon subiens precordia flammam
Concitat, & raptam tollit de cardine mentem.*

Loue mocks our senses, curbs our liberties,
And doth bewitch vs with his Art and rings,
I thinke some Diuell gets into our entrals,
And kindles coales, and heaves our soules from the hinges.

*Heliodorus lib. 3. proues at large, ^b that Loue is witch-craft, it gets in at our eyes, pores, nostrils, ingenders the same qualities, and affections in vs, as were in the party whence it came. The manner of the fascination, as Ficinus com. 10. cap. com. in Plat. declares it, is thus. Mortall men are then especially bewitched, when as by often gazing one on the other, they direct sight to sight, ioyned eye to eye, and so drink and suck in Loue betweene them, for the beginning of this disease is the Eye. And therefore he that hath a cleere eye, though hee bee otherwise deformed, by often looking upon him, will make one mad, & tie him fast to him by the eye. Leonard. Varius lib. 1. cap. 2. de fascinat. telleth vs, that by this interview, ^c the purer spirits are infected, the one Eye pierceth through the other with his rayes, which he sends forth, and many men haue those excellent piercing eyes, that which Suetonius relates of Augustus, their brightness is such, they compell their spectators to looke off, and can no more endure them then the Sunne beames, ^d Barradius lib. 6. cap. 10. de Harmonia Evangel. reports as much of our Sauour CHRIST, and ^e Peter Morales of the Virgin Mary, whom Nicephorus describes likewise to haue beene yellow hair'd, of a wheat colour, but of a most amiable and piercing eye. The rayes, as some think, sent from the eyes, carry certaine spirituall vapours with them, and so infect the other party, and that in a moment. I knowe, they that hold *visio fit intra mittendo*, will make a doubt of this, but Ficinus proues it from bleare eyes, ^f That by sight alone, make others bleare eyed: & it is more then manifest, that the vapour of the corrupt blood doth get in together with the rayes, and so by the contagion, the spectators eyes are infected. Other arguments there are of a Basilisk, that kills a farre off by sight, as that Ephesian did of whom ^g Philostratus speakes, of so pernicious an eye, hee poysoned all hee looked steddily on: and that other argument, *menstrua femina*, out of Aristotles Problems, *morbosa Capivaccius* addes, and ^h Septalius the Commentator, that contaminates a looking-glasse with beholding it. ⁱ So the beames that come from the agents heart, by the eyes infect the spirits about the patients, inwardly wound, and thence the spirits infect the blood. To this effect shee complained in ⁱ Apuleius, *Thou art the cause of my grieffe, thy eyes piercing through mine eyes to mine inner parts, haue set my bowels on fire, & therefore pittie me that am now ready to dye for thy sake.* Ficinus illustrates this with a familiar example of that Marrhusian Phædrus and Theban Lycias. ^k Lycias he stares on Phædrus face, and Phædrus fastens the balls of his eyes upon Lycias, and with those sparkling rayes, sends out his spirits. The beames of Phædrus eyes are easily mingled with the beames of Lycias, and spirits are*

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^a Manikar.^b Amor per oculos, naves, poros influens, &c.^c Mortales tum summo opere fascinantur quando^d do frequentissimo intuitu aciem dirigentes,^e Ideo si quis nitore polleat oculorum, &c.^f Spiritus puriores fascinantur oculus a se radios emittit, &c.^g Lib. de pulchr. les. & Mar.^h Lib. 2. cap. 23. colore triticum referente, crine flava, acribus oculis.ⁱ Lippi solo intuitu alios lippos faciunt, & patet una cum radio^j vaporē corrupti sanguinis emanare, cuius contagione oculus^k sp. elantis inficitur.^l Vita Apollon.^m Comment. in Aristot. Probl.ⁿ Sic radius a corde percipientis missus, regimen proprium^o reperit, cor vulnerat, per oculos^p & sanguinem inficit, & spiritus, subtili quadam vi. Castil.^q lib. 3. de anlico. lib. 10. Causa^r omnis & origo omnis presentis doloris tutees,^s Isti enim tui oculi, per meos oculos ad intima delapsi precordia, acerrimum meis medullis commouent incendium, ergo miserere tui causa percuntis

^t Lycias in Phædri vultum inibat, Phædrus in oculos Lycie scintillas suorum desigit oculorum cumq; scintillis, &c. Sequitur Phædrus Lyciam, quia cor suumpit spiritum, Phædrum Lycias, quia spiritus propriam sedem postulat. Verum Lycias, &c.

ioyned

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ioyned to spirits. This vapour begot in Phædrus heart, enters into Lycias bowels; and that which is a greater wonder, Phædrus bloud is in Lycias heart, and thence come those ordinary loue speeches, my sweet heart Phædrus, and mine owne selfe, my deare bowels: And Phædrus againe to Lycias, O my light, my ioy, my soule, my life. Phædrus followes Lycias, because his heart would haue his spirits, and Lycias followes Phædrus, because hee loues the seat of his spirits, both follow, but Lycias the earnestest of the two: The riuer hath more need of the fountaine, then the fountaine of the riuer, as iron is drawne to that which is touched with a loadstone, but drawes not it againe, so Lycias drawes Phædrus. But how comes it to passe then, that a blinde man loues, that neuer saw? Wee read in the liues of the fathers, a story of a childe that was brought vp in the wildernesse, from his infancy, by an old Ernite: now come to mans estate, he saw by chance, two comely womē wandring in the woods: he asked the old man what creatures they were, he told him, *Fayries*. After a while talking *obiter*, the Hermite demanded of him, which was the ple-

† *Demonia inquit que in hoc Eremo nuper occurrebant.*

fantest sight that euer he saw in his life, hee readily replied, the two † *Fayries* he spied in the wildernesse. So that without doubt, there is some secret loadstone in a beautifull woman. 'Tis true indeed of naturall and chaste loue, but not of this Heroicall passion, or rather brutish burning lust, of which we treat,

† *Castilio de aulico l. 3. fol. 228. Oculi ut milites in insidiis semper recubant, & subito ad visum sagittas erantur etc.*

we speake of wandring, wanton, adulterous eyes, which as ^l he saith, lye still in wait, as so many souldiers, and when they spy an innocent spectator fixed on them, shoot him through, and presently bewitch him: Especially when they shall gaze & glote, as wanton Louers doe one upon another, & with a pleasant eye-conflict, participate each others soules. Hence you may perceauce how easily, and how quickly we may be taken in loue; since at the twinkling of an eye, Phædrus spirits may so perniciously infect Lycias blood. ^m Neither is it any wonder, if we but consider how many other diseases closely, and as suddenly are caught by infection, Plague, Itch, Scabs, Flux, &c. The spirits taken in, will not let him rest that hath receaued them, but egge him on,

† *Nec mirum si reliquos morbos, qui ex contagione nascuntur consideremus pestem, pruritum, scabiem, &c.*

† *Lucretius.*

ⁿ *Idq̄ petit corpus mens unde est saucia amore,*

& we may manifestly perceauce a strange education of spirits, by such as bleed at nose after they be dead, at the presence of the murderer; but read more of this in *Lemnius lib. 2. de occult. nat. mir. cap. 7. Valleriola lib. 2. observ. cap. 7. Valesius controu. Ficinus, Cardan, Libanius de cruentis cadauer, &c.*

MEMB. 2. SUBSECT. 3.

Artificiall allurements of Loue, causes and provocations to lust. Gestures, Cloathes, Dowre, &c.

o In Beauty, that of fauour is preferred before that of Colours, and decent motis is more then that of fauour *Bacoers Essayes.*



Naturall beauty is a stronger loadstone of it selfe, as you haue heard, a great temptation, and pierceth to the very heart, but much more when those artificiaall entisements and provocations of Gestures, Cloathes, Jewels, Pigments, Exornations, shall bee annexed vnto it, those other circumstances, opportunity of time and place shall concurre, which of themselues alone were all sufficient, each one in particular to produce this effect. It is a question much controuerted by some wise men, *forma debeat plus arti an nature?* Whether naturall or artificiaall obiects bee more powerfull

powerfull, but not decided: for my part I am of opinion, that though beauty of it selfe be a great motiue, and giue an excellent lustre *in sordibus*, in beggery, as a Iewel on a dung hill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Charicia*, though shee were in beggers weeds: yet as it is vsed, artificiall is of more force, and much to be preferred.

*Sic dentata sibi videtur Agle,
Emptis ossibus Indicoq; cornu,
Sic qua nigrior est cadente moro;
Ceruffata sibi placet Lychoris.*

So toothlesse *Agle* seemes a pretty one,
Set out with new bought teeth of *Indy* bone,
So foule *Lychoris* blacker then berry,
Her selfe admires, now finer then cherry,

*John Leri*us the *Burgundian* cap. 8. *hist. navigat. in Brasil.* is altogether on my side. For whereas (saith he) at our comming to *Brasile*, we found both men and women naked as they were borne, without any couering, so much as of their priuities, and could not be perswaded by our Frenchmen that liued a yeare with them, to weare any: *P* Many will thinke that our so long commerce with naked women, must needes be a great provocation to lust, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciuiousnesse, then our womens cloathes. *And I dare boldly affirme* (saith hee) *that those glittering attires, counterfeit colours, head-gears, curled haire, plaited coates, cloakes, gownes, costly stomachers, garded and loose garments, and all those other coutrements, wherewith our countrey women counterfeit a beauty, and so curiously set out themselues, cause more inconvenience in this kind, then that Barbarian homelines, although they be no whit inferiour vnto them in Beauty. I could evince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His countrey-man *Montagne* in his *Essayes*, is of the same opinion, and so are many others. Out of whose assertions thus much in briefe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward ornaments, then such as Nature hath provided. It is true that those faire sparkling eyes, white neck, corall lips, turgent pappes, Rose coloured cheekes, &c. of themselues are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall be added, it must needes bee farre more forcible then it was, when those curious needle-workes, variety of colours, Jewels, spangles, pendants, lawne, laces, tiffanies, faire and fine linnen, embroyderies, calamistrations, oyntments, &c. shall bee added, they will make the veriest doudy otherwise a Goddesse, when Nature shall bee furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* tearmes it 2, 2: 14. a wanton, a rolling lasciuious eye; A wandring eye, which *Isay* taxeth, 3. 16. *Christ* himselfe, and the *Virgin Mary*, had most beautifull eyes, as amiable eyes as any persons, saith *Baradius*, that euer liued, but withall so modest, so chaste, that who soeuer looked on them, was freed from that passion of burning lust, if we may beleue *Gerson* and *Bonanenture*; there was no such Antidote against it, as the *Virgin Maries* face. Tis not the eye, but carriage of it, as they vse it, that causeth such effects, when

p Multi tacite opinantur commercium illud ad: o frequens cum barbaris, nudis ac presertim cum feminis, ad libidinem provocare, at minus multoroxia illorum nuditas quam nostrarum feminarum cultus. Ausim assuetare splendidum illum cultum, sacros &c.

q *Harmo. evan. gel. lib. 6. cap. 9.*
r *Serm. de concep. virg. physionomia virginis omnes movit ad castitatem.*
13. sent. d. 3. q. 3.
mirum, virgo formosissima, sed a nemine concupitur.

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Pallas, Iuno, Venus, were to win *Paris* fauour for the golden apple, as it is elegantly described in that pleasant Enterlude of † *Apuleius*. *Iuno* came with maiesty vpon the stage, *Minerua* grauity, but *Venus*, *dulce subridens constitit amene*, & *gratissima Gratia deam propitiantes* &c. came in smiling with her gracious Graces and exquisite musicke, as if she had danced, & *nonnunquam saltare solis oculis*, and which was the maine matter of all, shee danced with her rolling eyes: They were the Brokers and Harbingers of her sute. So she makes her bragges in a moderne Poet,

† Rosamonds
complaint, by
Sam. Daniel.

† *Aeneas Sylv.*
u *Heliodor. li. 2.*
Rodophe Thracia tam inaeuitabili fascino instructa, tam exacte oculis intuens attraxit, ut si in illam quis incidisset fieri non posset quin caperetur.

x *Lib. 3. de providentiâ. Animi fenestra oculi, & omnis improba cupiditas per ocellos tanquam canales introit.*
† *Buchanan.*

† *Soone could I make my brow to tyrannize,
And make the World doe homage to mine eyes.*

The eye is a secret Orator, the first bawde, *Amoris porta*, and with priuate lookes, winking, glances and smiles, as so many dialogues they make vp the match many times, & vnderstand one anothers meanings, before they come to speake a word. † *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to giue each other entertainment, before euer they had conference: he asked her good will with his eye, shee did *suffragari*, and gaue consent with a pleasant looke. That u *Thracian Rodophe* was so excellent at this dumbe rhetorick, *that if shee had but looked vpon any one almost (saith Calisiris) shee would haue bewitched him, and hee could not possibly escape it.* For as x *Saluianus* obserues, *the eyes are the windowes of our soules, by which as so many channels, all dishonest concupiscence gets into our hearts.* They reueale our thoughts, and as they say, *frons animi Index*, but the eye of the countenance,

† *Quid procacibus intuerè ocellis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificiall and reciprocall, those counter-smiles, are the dumbe shewes and prognosticks of greater matters, which they most part vse, to inueagle and deceiue; Though many fond louers againe are so frequently mistaken. For if they see but a faire maide laugh, or shew a pleasant countenance, vse some gracious words or gestures, they apply it all to themselues, as done in their fauour, Sure shee loues them, shee is willing, coming, &c. *Stultus quando videt quod pulchra puellula ridet,*

Tum fatuus credit se quod amare velit.

When a foole sees a faire maide for to smile,
He thinkes shee loues him, 'tis but to beguile.

They make an art of it as the Poet telleth vs,

y *Ouid. de arte amandi.*

y *Quis credat, discunt etiam ridere puella,
Quæritur atq; illis hac quoq; parte decor.*

Who can beleue? to laugh maides make an Art,
And seeke a pleasant grace in that same part.

And 'tis as great an entisement as any of the rest.

z *Perf. 3. Sat.*

z *subrisit molle puella,*

Cor tibi ritè salit.

a *Vel centum Charites ridere putaret, Muses of Hero.*
b *Hor. Od. 22. lib. 1.*

She makes thine heart leape, with a pleasing gentle smile of hers.

b *Dulce ridentem Lalagen amabo,*

Dulce loquentem,

I loue *Lalage*

as much for smiling, as for discoursing, *delectata illa risit tam blandum*, as he said in *Petronius* of his Mistris, being well pleased, shee gaue so sweete a smile.

It

It wonne *Ismenius*, as hee ^c confesseth, *Ismene subrisit amatorium*, *Ismene* smiled so louingly the second time I saw her, that I could not chuse but admire her. And *Gall's* sweet smile quite ouercame † *Faustus* the Shepharde,

Me aspiciens motis blande subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poore tottered wench, when I knew her first, said *Corbile pannoſa & lacera*, but now she is a stately piece indeed, hath her maides to attend her, braue attires, mony in her purse &c. and will you know how this came to passe? by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling vpon all &c. Many women dote vpon a man for his complement only, and good behauiour, they are wonne in an instant; too credulous to beleue that euery light, wanton futor, who sees or makes loue to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as hee meanes nothing lesse, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shewes, and amongst the rest, an vpright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected pace, are most powerfull enticers, and which the Prophet *Esay* a courteor himselfe, and a great obseruer, objected to the daughters of *Sion* 3. 16. *they minced as they went, and made a tinkling with their feet.* To say the truth, what can they not affect by such meanes?

Whilest nature deckes them in their best attires,

Of youth and beauty which the World admires,

† *Vrit* ——— *voce, manu, gressu, pectore, fronte, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall concur: (for to speake as it is, Loue is a kind of legerdemaine, meere juggling, a fascination) When they shew their faire hand, fine foot and leg withall, *magnum sui desiderium, nobis relinquunt*, saith ^d *Balthasar Castilio lib. 1.* they set vs a longing, and so when they pull vp their petty-coates, and outward garments, as vually they doe, to shew their fine stockings, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be seene) 'tis but a springe to catch Woodcocks; and as ^c *Chrysoſtome* telleth them downe-right, though they say nothing with their mouthes, they speake in their gate, they speake with their eyes, they speake in the carriage of their bodies. And what shall wee say otherwise of that baring of their necks, shoulders, naked breasts, armes and wrists, to what end are they, but onely to tempt men to lust.

† *Nam quid lacteolos sinus, & ipsas*

Præ te fers sine linteo papillas?

Hoc est dicere, posce, posce, trado,

Hoc est ad Venerem vocare amantes.

There needs no more as ^{*} *Fredericus Matensius* well obserues, but a crier to goe before them so dressed, to bid vs looke out, a trumpet to sound; or for defect a fowgelder to blowe.

y Looke out looke out and see,
What object this may bee,
That doth perstring mine eye.
A gallant Lady goes,
In rich and gaudy clothes,
But whether away God knowes,

K k k 2

looke

^c *Enstathius l. 5.*

† *Maximian.*

† *Tom. 4. merir.*

dial. Exornando

seipsum eleganter,

facilem &

hilarum se gerendo erga cun-

ctos, videndo sua

ve ac blandum,

quid &c.

† *Angerianus*

d Vel si forte

vestimentum de

industria eleue-

tur, ut pedum ac

tibiarum pars a-

liqua conspicia-

tur, dum templū

aut locum ali-

quem adierit.

^c *Sermone, quod*

non femine viris

cohabitent.

Non loquuta es

lingua, sed lo-

quuta es gressu

non loquuta es

voce, sed oculis

loquuta es clari-

us quam voce.

† *Iouianus Pon-*

tanus Baiar. lib.

1. ad Hermionē.

^{*} *De luxu vestiti-*

discurs. 6. Nihil

aliud deest nisi

ut praco vos

pracedat, &c.

y If you can tel

how you may

sing this to the

tune a Sow-

gelder blowes

— looke out, &c. & *que sequuntur*,

or to what end and purpose. But to leaue all these phantasticall ruptures, I'll prosecute mine intended Theame. Nakednesse, as I haue said, is an odious thing of it selfe, *remedium amoris*, yet it may bee so vsed in part, and at such times, that there can be no such entilement as it is.

*e Nec mihi cinēta Diana placet, nec nuda Cythere,
illa voluptatis nil habet, hac nimium.*

*e Ausonius Epig.
28.*

David so espied *Bersheba*, the Elders *Susanna*: *Apelles*, was inamored with *Campaspe*, when he was to paint her naked. *Tiberius* in *Suet. cap. 42.* supped with *Sestius Gallus* an old leacher, *libidinoso sene, eā lege ut nuda puella ministrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*.

*f Plin. lib. 33. c.
10. Campaspe.
nudam picturus
Apelles amore
eius illaqueatus
est.*

*g In Tyrrenis
conviviis nude
mulieres mi-
strabant.*

† Epist. 7. lib. 2.

** Amatoria mi-
centes vidit, &
in ipsis comple-
xibus audit, &c.
emerfit inde Cu-
pido in pectus
Virginis.*

h Spartian.

Amongst the *Babylonians*, it was the custome of some lasciuious queanes to dance Friskin in that fashion, saith *Curtius lib. 5.* and *Sardus de mor. gent. lib. 1.* writes of others to that effect. The *Tuscans* at some setbanquets, had naked women to attend vpon them, which *Leonicus de Varia hist. lib. 3. c. 96.* confirms of such other bawdy Nations. *Nero* would haue filthy pictures still hanging in his chamber, which is too commonly vsed in our times, and *Hellogabalus*, *Etiā coram agentes, ut ad venerem incitarent*: So things may be abused. A seruant maide in *† Aristanetus*, spied her Master and Mistresse through the key hole * merrily disposed, vpon the sight she fell in loue with her Master. *Antoninus Caracalla* obserued his mother in law with her breasts amorously laid open, he was so much moued, that he said, *Ab si liceret*, O that I might; which she by chance ouer hearing, replied as impudently, *Quicquid libet licet*, thou maist doe what thou wilt: And vpon that temptation he married her: this obiect was not in cause, not the thing it selfe, but that vnseemely, vndecent carriage of it.

When you haue all done, *veniunt à veste sagittæ*, the greatest prouocations of lust are from our apparell. God makes, they say, man shapen, and there is no motiue like vnto it, a filthy knaue, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post, an hedgestake may be so set out and tricked vp, that it may make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuria aucupium*, one calls it, the first snare of lust, *† Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrimis deplorandum*, saith *† Matenesius*, and with teares of blood to be deplored. Not that comelines of clothes is therefore to be condemned, and those vsuall ornaments: there is a decency and *decorum* in this as well as in other things, fit to be vsed, becomming seuerall persons, and besitting their estates, hee is onely phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaued: but when they are so new fangled, so vnstaid, so prodigious in their attires, beyond their meanes and fortunes, vnbesitting their age, place, quality, condition, what should we otherwise thinke of them? Why doe they adorne themselues with so many colours of hearbs, flowres, curious needle workes, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, diamonds, emeralds, &c. Why doe they crowne themselues with gold and siluer, vse coronets & tires of seuerall fashions, decke themselues with pendants, bracelets, eare-rings, chaines, girdles, rings, pins, spangles, embroyderies, shadows, rebatoes, ribbands

*i De immod.
mulier, cultu.
† Discurs. 6. de
luxu vestium.*

ribbands; why doe they make such glorious shewes with their scarfes, feathers, fannes, maskes, fures, laces, tiffanies, ruffes, falls, cals, cuffes, damaskes, veluets, tinsels, cloth of gold, siluer, tissue? with colours of heauens, starres, planets, the strength of mettals, stoues, odors, flowres, birds, beasts, fishes, and whatsoeuer *Africke, Asia, America*, sea, land, art, and Industry of man can afford? Why doe they vse and couet such nouelty of inuentions; such new fangled tyres; and spend such inestimable summes on them? To what end are those crisped, false haïres, painted faces, as the *Satyrists* obserues; such a composed gate, not a step awry? Why are they like so many *Sybarites*, or *Neroes Poppæa*, *Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawke in pruning? *Dum moluntur, dum comuntur, annus est.* A *Gardner* takes not so much delight and paines in his garden, an *horseman* to dresse his horse, scoure his armour, a *Marriner* about his ship, a *Merchant* his shop and shopbooke, as they doe about their faces, and all those other parts: such setting vp with cokes, streightning with whale-bones; why is it but as a day-net catcheth larkes, to make young men stoupe vn to them. *Philocharus* a gallant in *Aristanetus*, aduised his friend *Polienus*, to take heed of such entisements, † for it was the sweet sound and motion of his *Mistris* spangles and bracelets, the smell of her oyntments, that captiuated him first, *Illā fuit mentis prima ruina mea.* *Quid sibi vult paxidum turba*, saith *Lucian*, To what vse are pinnes, pots, glasses, oyntments, irons, combes, bodkins, setting stickes, why bestow they all their patrimonies and husbands yearely reuēues on such fooleries † *bina patrimonia singulis auribus; why vse they dragons, waspes, snakes, for chaines, inamelled Iewels on their neckes; eares, dignum potius foret ferro manus istas religari, atq; utinam monilia verè dracones essent*, they had more need some of them bee tied in *Bedlam* with iron chaines, haue a whip for a fanne, and haire cloathes next to their skins, instead of wrought smocks, haue their cheeks stigmatized with a hot iron, I say, some of our *Iesabells*, instead of painting, if they were well serued. But why is all this labour, all this cost, preparation, riding, running, farre fetched, and deare bought stufte? *Because forsooth they would be faire and fine, and where nature is defectiue, supply it by art.* *Sanguine quæ verò non rubet, arte rubet, (Ouid)* and to that purpose they annoint and paint their faces, to make *Helen of He-cuba*. — *paruamq; exortamq; puellam* — *Europen*; To this intent they crush in their feet and bodies, hurt and crucifie themselues, sometimes in laxe clothes, an hundred yardes I thinke in a gowne, a sleue, and sometimes againe so close, *ut nudos exprimant artus.* ° Now long tailes and traines, and then short, vp, downe, high, lowe, thicke, thinne, &c. now little or no bandes, then as big as cart wheelles, now loose bodies, then great fardigalls and close girt, &c. Why is all this, but with the whore in the *Prouerbs*, to intoxicate some or other:

Quòd pulchros Glycere sumas de pixide vulnus,

Quòd tibi composita nec sine lege coma,

Quòd niteat digitis adamas, Beryllus in aure,

Non sum diuinus, sed scio quid cupias.

O *Glycere* in that you paint so much,

Your haire is so bedeck't in order such,

K k k 3

k *Petronius*
fol. 95. quo spe-
ctant flexæ co-
me, quos facies
medicamine at-
trita, & oculo-
rum mollis pe-
tulantiā, quò in-
cessus tam com-
positus? &c.

† *Ter.*

* *Pet. Aretine.*
Hortulanus nor-
tia exercetur
visendis hortis,
eques equis,
armis, naua na-
vibus &c.

† *Epist. 4.* Somus
armillarum be-
nè sonantium,
odor unguento-
rum &c.

m *Tom 4. di. 1.*
Amor. vascula
plena multæ in-
felicitatis, om-
nem maritorum
opulentiam in
hæc impendunt,

dracones pro
monilibus ha-
bent, qui utinā
verè dracones
essent. Luciani.
† *Ouid. epist.*
med. Iasoni.

† *Seneca.*

n *Castilio de an-*
lic. lib. 1. *Mulie-*
ribus omnibus
hoc imprimis in
votis est, ut for-
mosæ sint, aut si
re ipsa non sint,
videantur tamē
esse, & si qua

parte natura de-
fuit, artis suppe-
ritas adiungunt,
vide illæ facies
unctiones, dolor
& cruciatus in
artandis corpo-
ribus, &c.

o *Modò canda-*
tas tunicas, &c.
Bossus.

With

With rings on fingers, bracelets in your eare,
Although no Prophet, tell I can, I feare.

to be admired, to bee gazed on, to circumvent some nouice? as many times they doe, that in stead of a Lady he loues a cap and feather, in stead of a maid that should haue *verum colorem, corpus solidum, & succi plenum*, (as *Cherea* describes his mistris in the † Poet *Ja* painted face, a ruffe-band, faire and fine linnen, a coronet, a flowre. * (*Naturæq; putat quod fuit artificis.*) a wrought waste-coate he dotes on, or a pied petticoat, in stead of a proper woman. For generally as with rich furred conies, their cases are farre better then their bodies. This too commonly so,

† Ter. Eunuch.
Act 2. Scen. 3.
* Stroza filius.

p Ouid.

*Auferimur cultu, & gemmis, auroq; teguntur
Omnia, pars minima est ipsa puella sui.*

With gold and Jewels all is couered,
And with a strange tirc we are wonne,
(While she's the least part of her selfe)
And with such baubles quite vndone.

Why doe they keepe in so long together, a whole winter sometimes, and will not be seene but by torch or candle-light, and come abroad with all the preparation may bee, when they haue no businesse but onely to shew themselves,

† S. Daniel.
q Lib. de victi-
mis. Fracto in-
cessu, obtutus la-
cruo, calamistra-
ta, cincinnata,
fucata, recens lo-
ta, purpurisata,
pretiosaq; ami-
ctæ palliolo spi-
rans unguenta,
ut iuuenum ani-
mos circumueniat.
r Orat. in ebrios.
Impudenter se
masculorum a-
spectibus expo-
nunt, insolenter
comas iactantes,
trahunt tunicas
pedibus colliden-
tes, oculisq; per-
lanti, visu effuso,
ad tripudium in-
saniens, omnem
adulescentium in-
temperantiam
in se provocan-
tes, idq; in tem-
plis memorie
martyrum conse-
cratis, pomarium
civitatis offi-
cinam fecerunt
impudentie.
† Hymno Vené-
ri dicato.

*Spectatum veniunt, veniunt spectentur ut ipse
† For what is beauty if it be not seene,
Or what is't to be seene if not admir'd,
And though admir'd, unlesse in loue desir'd?*

why doe they goe with such a counterfeit gate, which q *Philo Iudeus* repre- hends them for, and vse (I say it againe) such gestures, apish, ridiculous, vnde- cent attires, vse those perfumes and oyntments in publike, flocke to heare ser- mons so frequent, is it for deuotion? or rather as *Basil* tels them, to meet their sweet-hearts, and see fashions; for as hee saith, commonly they come so provided to that place, with such gestures and tires as if they should goe to a dancing-schoole, a stage-play or baudie-house, fitter then a Church.

*When such a shee Priest comes her Masse to say,
Twenty to one they all forget to pray.*

They make those holy Temples consecrated to Godly martyrs, & religious uses, the shops of impudence, dennes of whores and theeues, and little better then brothell-houses. When wee shall see these things daily done, their husbands bankrupts, if not cornuto's, their wiues light huswiues, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we thinke other- wise, what is their end, but to deceiue and inueagle young men? As tow takes fire, such enticing obiects produce, their effects, how can it bee otherwise? When *Venus* stood before *Anchyses* (as *Homer* faines in one of his Hymnes) in her costly robes, hee was instantly taken,

*Cum ante ipsum staret Iouis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, igneis radijs splendidiore,
Habebat quoq; torques fulgidos, flexiles helices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.*

When

When *Venus* stood before *Anchises* first,
He was amaz'd to see her in her tires,
For she had on a hood as red as fire,
And glittering chaines, and Ivy twisted spires,
About her tender necke were costly bruches,
And necke laces of gold, inamell'd ouches.

So when *Medea* came in prelence, attended by her Nymphes and Ladies, as she is described by *Apollonius*.

*Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbriis resplendebat iubar,
Accendit q̄ in oculis dulce desiderium,
A lustre followed them like flaming fire,
And from their golden borders came such beames,
Which in his eyes provok'd a sweet desire.*

Such a relation wee haue in *Plutarch*, when the Queenes came and offered themselves to *Anthony*,^u with diuers Presents, and enticing ornaments, Asiaticke allurements, with such wonderfull ioy and festiuitie, they did so inueagle the Romanes, that no man could containe himselfe, all was turned to delight and pleasure. The women transformed themselves to *Bacchus* shapes, the men children to *Satyrs* and *Pans*; but *Anthony* himselfe was quite besotted with *Cleopatra's* sweet speeches, philters, beauty, pleasing tires: for when she sailed along the riuer *Cydnus*, with such incredible pompe in a gilded ship, her selfe dressed like *Venus*, her maides like the *Graces*, her Pages like so many *Cupids*, *Anthony* was amazed, and rapt beyond himselfe. *Heliodorus lib. 1.* brings in *Dameneta* stepmother to *Cnemon*, whom she saw in his scarfes, rings, robes and coronet, quite mad for the loue of him. It was *Iudiths* *Pantofles* that rauished the eyes of *Olofernes*. And *Cardanis* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly loue her. If these outward ornaments were not of such force, why doth ^z *Naomi* giue *ruth* counsell how to please *Booz*? and *Iudith* seeking to captiuate *Olofernes*, washed and anoynted her selfe with costly oyntments, dressed her haire, and put on costly attires? The riot in this kinde hath bin excessiue in times past, no man almost came abroad, but curled and annointed,

^b *Et matutino sudans Crispinus amomo,
Quantum vix redolent duo funera,*

one spent as much as two funeralls at once, and with perfumed haire, ^c *Et rosa canos odorati capillos Assyriaq̄ nardo*. What strange things doth ^d *Sueton* relate in this matter of *Caligulas* riot? and *Pliny lib. 12. & 13.* Read more in *Dioscorides*, *Vlmus*, *Arnoldus*, *Randoletius de fuco & decoratione*, for it is now an art, as it was of old, (so ^e *Seneca* records) *officinae sunt odores coquentium*. Women are bad, and men worse, no difference at all betwixt their and our times, ^f *Good manners*, as *Seneca* complaines, are extinct with wantonnesse, in trieking vp themselves men goe beyond women, they weare harlots colours and doe not walke, but iet and dance, *hic mulier, hæc vir*, more like *Players*, *Butterflies*, *Baboons*, *Apes*, *Antickes* then men. So ridiculous moreouer we are in our attires, and for cost so excessiue, that as *Hierome* said of old, *Vno filo villarum insunt pretia, vno lino decies sestertium inseritur*, 'tis an ordinary thing to put a thousand Oakes, or an hundred Oxen into a sute of apparell,

^s *Argonaut l. 4.*

^{* Vit. Antoni.}
^u *Regia domo ornataq̄ certanties, seje ac formam suam Antonio offerentes,*

^e *Cum ornatis & incredibili pompa per Cydnium fluvium navigaret aurata puppi, ipsa ad similitudinem Veneris ornata, puella Gratis similes, pueri Capidinibus, Antoinius ad visum stupefactus.*

^x *Lib. de li. prop. y Amictum Chlamyde & coronis, quum primum aspexit Cnemonem, ex potestate mentis excidit.*

^z *Ruth. 3. 3.*

^a *Cap. 9. 5.*

^b *Iuven. Sat. 6.*

^c *Hor. lib. 2. od. 11.*

^d *Cap. 27.*

^e *Epist. 90.*

^f *Quicquid est boni moris leuitate extinguitur, & politura corporis, muliebres munditias antecessimus, colores meretricios viri sumimus tenero & molli gradu suspendimus gradum, non ambulamus. nat. quest. lib. 7. cap. 31.*

g *Lin. 1. 4. dec. 4.*
h *Quid exultas
in pulchritudine
parvi, quid glo-
riaris in gemmis
ut facilius inui-
tes ad libidino-
sum incendium.*
Mat. Bossus de
immoder. mulie.
cultu.

i *Epist. 113 ful-
gent, monilibus,
moribus or dent;
purpurata vestis,
conscientia pan-
nosa, cap. 3. 17.*
k *De virginali
habitu, dum or-
nari cultus dum
euagari virgines
volunt, desunt
esse virgines.*
Clemens Alex-
andrinus lib. de
pulchr. anime,
ibidem.

l *Lib. 2. de cultu
mulierum, oculos
depictos vere-
cundia, inseren-
tes in aures ser-
monem dei, an-
nectentes crini-
bus ingum Chri-
sti, caput maritis
subicientes, sic
facile & satis e-
vitis ornate ve-
stite vos serico
probatas, byssi-
no sanctitatis,
purpura pudici-
tie, taliter pig-
mentata deum
habebitis ama-
torem.*

m *Suas habe-
ant Romane
lascivias, purpu-
rissa, ac cerussa
ora perungant,
fomenta libidi-
num, & corrupte
mentis indicia,
vestrum orna-
mentu deus sit,
pudicitia virtu-
tis studium.*
Bossus.
Plautus.

n *Sollicitiores de capitis sui decore quam de salute, inter pectinem, & Speculum diem perdunt, conciniores, esse malunt quam honesti-
res & rempub. manus barbari curant quam comam. Seneca.*

to weare a whole Mannor on his backe. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing Jewels in his shooes, a coimmon thing in our times, not for Emperours and Princes, but almost for seruingmen & tailers: all the flowres, starres, constellations, gold & pretious stones doe condescend to set out their shooes. To repress the luxurie of those *Romane* matrons, there was s *lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serue to expresse the pride and insolency of our dayes, the prodigious riot in this kind. *Lucullus* wardrope is put downe by our ordinary cittizens, and a Coblers wife in *Venice*, a Curtelan in *Florence*, is no whit inferior to a Queene, if our Geographers say true, and why is all this? *why doe they glory in their Jewels* (as ^h he saith) or exult and triumph *in the beauty of cloathes, why is all this cost? to incite men the sooner to burning lust.* They pretend decency and ornament, but let them take heed, least while they set out their bodies, they doe not damne their soules, 'tis ⁱ *Bernards* counsell: *shine in Jewels, stinke in conditions, haue purple robes, and a torne conscience.* Let them take heed of *Esayes* prophesie, that their slippers and tyres be not taken from them, sweet balles, bracelets, earrings, vailes, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweet favours, they become not bald, burnt, and stinke vpon a sudden. And let maides beware, as ^k *Cyprian* adviseth, *least while they wander too loosely abroad, they loose not their virginities:* and like *Egyptian* temples, seeme faire without, but proue rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, ^k *To haue their eyes painted with chastitie, the word of God inserted into their eares, Christs yoke tied to their haire, to subiect themselves to their husbands. If they would doe so, they should bee comely enough, cloath themselves with the silke of sanctity, damaske of devotion, purple of piety and chastity, and so painted, they shall haue God himselfe to be a suiter: Let whores and queanes pranke vp themselves, ^m let them paint their faces with minion and cerusse, they are but fuell of lust, and signes of a corrupt soule: if ye be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your loue and desire. Mulier recte olet ubi nihil olet,* then a woman sinells best, when shee hath no perfume at all, no crowne, chaine or iewell (*Guinarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor,* as chastity is: more credit in a wise mans eye and iudgement they get by their plainenesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with prickes, puffed vp and adorned like so many layes with variety of colours. It is reported of *Cornelia* that vertuous *Romane* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife be-like, that was dressed like a May Lady, and as most of our Gentlewomen are, was more solicitous of her head tires, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest (as *Cato* said) and haue the commonwealth turned topsie turvie, then her tires marred)

And

And shee did nought but bragge of her fine robes and Jewels, and provoked the *Romane* Matron to shew hers. *Cornelia* kept her in talke til her children came from schoole, and these said she are my iewels, and so deluded and put off a prowde, vaine, phantasticall huswife. How much better were it for our matrons to doe as she did, to goe ciuilly and decently, *Honeste mulieris instar quae utitur auro pro eo quod est, ad ea tantum quibus opus est*, to vse gold as it is gold, and for that vse it serues, and when they need it, then to consume it in riot, begger their husbands, prostitute themselues, inueagle others, and peradventure damne their owne soules. How much more would it bee for their honour and credit? Thus doing, as *Hierome* said of *Blesilla*, *Furius* did not so triumph ouer the *Gaules*, *Papyrius* of the *Samnites*, *Scipio* of *Numantia*, as shee did by her temperance; *pulla semper veste, &c.* they should insult & domineere ouer lust, folly, vaine-glory, all such inordinate, furious and vnruely passions.

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o *Lucian.*p *Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphauit, ac illa se vincendo in hac parte.*

But I am ouer tedious, I confesse, and whilst I stand gaping after fine cloathes, there is another great allurement (in the worlds eye at least) which had like to haue stolne out of sight, and that is mony, *ueniunt a dote sagitta*, mony makes the match; † *Μονὴν ἀργυρον ἐλέπτουσιν*. 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beautious ornaments, and those good parts Art and Nature can afford, they care not for honesty, bringing vp, birth, beauty, person; but for mony.

† *Anacreon, 4. solum intemur aurum.*

* *Canes & equos (o Cyrne) querimus
Nobiles, & a bona progenie,
Malam vero uxorem, malig. patris filiam
Ducere, non curat vir bonus,
Modo ei magnam dotem afferat.*

† *Affer tecum si vis vivere mecum,
Theognis.*

Our dogges and horses still from the best breed,
We carefully seeke, and well may they speed.

But for our wiues, so they proue wealthy,
Faire or foule, we care not what they be.

If she be rich, then she is faire, fine, absolute and perfect, then they burne like fire, they loue her dearely, like pig and pye, and are ready to hang themselues if they may not haue her. Nothing so familiar in these dayes, as for a young man to marry an old wife, as they say, for a peece of good; and though shee be an old crone, and haue neuer a tooth in her head, neither good conditions nor good face, a naturall foole, but only rich, she shal haue twenty young gallants to be suiters in an instant. As she said in *Suetonius*, *non me, sed mea ambiunt*, tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young louely maid will cast away her selfe vpon an old, dotting, decrepit dizard,

† *Bis puer effaeto, quamvis balbutiat ore,
Prima legit rara tam culta roseta puella,*

† *Chaloner. lib. 9. de repub. Ang.*

That is rheumaticke and gouty, hath some twenty diseases, perhaps but one eye, one leg, neuer a nose, no haire on his head, wit in his braines, no honesty, if he haue land or mony, she will haue him before all other suiters,

‡ *Dummodo sit dives barbarus ille placet.*

‡ *Uxorem ducit Danaen, &c.*

If he be rich, he is the man, a fine man, and a proper man, *Gelasimus de Monte*

‡ *Ouid.*

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aureo, Sr Giles Goosecap shall haue her. And as *Philemasium* in † *Arist. enetus*
 † *Epist. 17* for- told *Emmusus*, *ad sū. argento omnia vana*, hang him that hath no mony, 'tis to
 man spectant, a- no purpose to talke of marriage without meanes, * trouble me not with such
 lii per gratias, e- motions, let others doe as they will, *Il' e be sure to haue one shall maintaine me*
 go pecuniam &c fine and braue. Most are of her minde, † *De moribus vltima fiet Quæstio*, for
 ne mihi negotiū factisse. his conditions, she shall enquire after them another time, or when all is done,
 † *Qui caret ar- gento frustra* the match made, and every body gone home. † *Lucians Lycia* was a proper
 vitur a gumer- young maid, and had many fine Gentlemen to her suiters. *Etheclis* a Sena-
 to. tors sonne, *Melissus* a Merchant, &c. but she forooke them all for one *Passi-*
 t. *Iuxtaalis*. us a base, hirsute, bald pated knaue; but why was it? *His father lately died*, &
 † *Tom 4. merit.* dial. multos ama- left him sole heire of his goods and lands. This is not amongst your dust-
 tores reiecit, quia worms alone, poore snakes that will prostitute their soules for money, but
 pater eius nuper with this bait you may catch our most potent, puissant, and illustrious Prin-
 mortuus ac do- ces. That proud vpstart domineering Bishop of *Elye*, in the times of *Richard*
 mi duxisse fa. the first, Viceroy in his absence; as † *Nubrigensis* relates it, to fortifie himselfe,
 Etus binorum and maintaine his greatnesse, *propinquare suarum connubijs, plurimos sibi*
 omnium. potentes, & nobiles devincire curavit, married his poore kinswomen (which
 † *Lib. 3. cap. 14.* quis nobilium eo came forth of *Normandy* by droues) to the chiefest nobles of the land, and
 tempore, sibi aut they were glad to accept of such matches, faire or foule, for themselves, their
 filio aut nepoti, sonnes, nephews, &c. *Et quis tam preclaram affinitatem sub spe magna pro-*
 uxorem accipe- motionis non optaret? Who would not haue done as much for mony and
 re cupiens, obl- preferment? as mine author addes. *Vortiger* king of *Brittaine*, married *Rom-*
 tam sibi aliqua ena the daughter of *Hengist* the *Saxon* Prince, his mortall enemy, but where-
 propinquarem fore? she had *Kent* for her dowry. *Iagello* the great Duke of *Lithuania*, 1386,
 eius non accipe- was mightily enamored on *Hedinga*, insomuch that he turned Christian from
 ret obvis mani- a Pagan, and was baptized himselfe by the name of *Vladislaus*, & all his sub-
 bus? quarum iects for her sake, but why was it? she was daughter and heire of *Poland*, and
 turbam accue- his desire was to haue both kingdomes incorporated into one. *Charles* the
 rat è Norman- great was an earnest suiter to *Irene* the Empreffe, but, saith * *Zonaras*, *ob reg-*
 niâ in Angliam num, to annexe the Empire of the East to that of the West. Yet what is the
 eius rei gratiâ, event of all such matches, that are so made for money, goods, by deceit, or
 u Alexander for burning lust, *quos fœda libido coniunxit*, what followes? they are almost
 Gaguinus Sar- mad at first, but 'tis a meere flash, as chaffe and straw soone fired, burne vehe-
 mas. Europ. de- mently for a while, yet out in a moment, so are al such matches made by those
 script. allurements of burning lust, where there is no respect of honesty, parentage,
 x *Tom 3. anal,* vertue, religion, education, and the like, they are extinguished in an instant, &
 instead of loue, comes hate; for ioy, repentance, and desperation it selfe. *Franc-*
 y *Libido statim* *iscus Barbarus* in his first booke *de re uxoria cap. 5.* hath a story of one *Philip*
 deferbuit, fasti- of *Padua* that fell in loue with a common whore, and was now ready to runne
 dium cepit, & mad for her; his father hauing no more sonnes, let him enioy her, y but after
 quod in ea tan- a few daies, the young man began to loath, could not so much as endure the sight
 toperè adamauit of her, and from one madnesse fell into another. Such event commonly haue all
 aspernatur, & these louers, and he that so marries, or for such respects, let him looke for no
 ab egritudine better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus*
 liberatus in an- with *Phædra*, *Minos* with *Pasiphae*, and *Claudius* with *Messalina*; shame,
 gorem incidit. sorrow, misery, melancholy, discontent.

SUBSECT. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, obiects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALl these allurements hitherto are a farre off, and at a distance, I will come neerer to those other degrees of Loue, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, obiects, presents, &c. which as so many Syrens steale away the hearts of men and women. For as *Tatius* obserues lib. 2. ^z *It is no sufficient triall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if she take this in good part, and seeme to be much averse, then call her mistress, take her about the neck and kisse her, &c.* But this cannot be done, except they first get opportunity of liuing, or comming together, ingresse, egress and regresse; letters and commendations may doe much, outward gestures, and actions: but when they come to liue together in an house, loue is kindled on a sudden. Many a seruing man by reason of this opportunity and importunity, inueagles his masters daughter, many a gallant loues a Dowdie, many Ladies dote vpon their men, as the Queene in *Aristo* did vpon the dwarfe, many matches are so made in haste, and they compelled as it were by † necessity so to loue, which had they beene free, come in company of others, seen that variety which many places afford, or compar'd them to a third, would neuer haue looked one vpon another. Or had not that opportunity of discourse and familiarity beene offered, they would haue loathed those and contemned, whom for want of better choice and other obiects, they are fatally driuen on, and by reason of their hot blood idle life, full diet, &c. are forced to dote vpon them that come next. And many times those which at the first sight cannot fancie or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Betteris* in the * *Comedie*, and in whom they finde many faults, by this liuing together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one vpon another.

It was the greatest motiue that *Potiphars* wife had to dote vpon *Ioseph*, & ^a *Clitiphon* vpon *Leucippe* his vnckles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius lib. 2.* (which though it be but a fiction, is grounded vpon good obseruation, and doth well expresse the passions of louers) he had opportunity to take her by the hand, and after a while to kisse, and handle her pappes, &c. ^b which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib. 1.* when hee came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene* *Sosthenes* daughter, waiting on them with her breasts open, armes halfe bare, * *Nuda pedem, discincta sinum, spoliata lacertos,* after the Greek

^z De puella uoluntate periculis facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiã machinam alteram adhibere: itaq; manus tangere, digitos constringere, atq; interstringendum suspiria, si hæc amentem equo se animo feret, neq; facta huiusmodi aspernabitur, tum vero dominam appella, eiusq; collum suaviare.

† Hungry dogs will eat dirty puddings.

* *Shakespeare.*

^a *Tatius lib. 1.*

^b In mammarum atrectu, non aspernanda inest incunditas, & atrectatus, &c.

* *Mantuan.*

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* Ouid. 1. Met.
 c Manus ad cu-
 bitum asda, co-
 ram astans for-
 tius inuita. Te-
 nuem de pectore
 spiritum ducens,
 digitum meum
 pressit, & bibens
 pedem pressit,
 mutue compres-
 siones corporum,
 labiorum com-
 mixtiones, pe-
 dum connexio-
 nes, &c.
 Et bibit eodem
 loco &c.
 † Epist. 4. Re-
 spexit, respexit et
 illa subridens,
 &c.
 * Virg. Æn. 4.
 * Propertius.

d Ouid. amor.
 lib. 2. eleg. 2.

† Rome viuis
 flore fortune, &
 opulencia mea,
 etas, forma, gra-
 tia conuersatio-
 nis maxime me
 fecerunt expeti-
 bilem, &c.
 c De aulico lib.
 1. fol. 63.

† Vt adulterini
 mercatorum
 panni.

fashion in those times, *—*nudos media plus parte lacertos*, as Daphne was when she fled from *Phæbus*, (which moued him much) was euer ready to giue attendance on him, to fill him drinke, her eies were neuer off him, *rogabundi oculi*, those speaking eies, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that she had gotten a little opportunity, *she came and dranke to him, and withall trod vpon his toes, and would come and goe, and when she could not speake for the company, shee would wring his hand*, and blush when she met him; and by this meanes first shee overcame him (*bibens amorem hauriebam simul*) shee would kisse the cup and drinke to him, and smile, and drinke where hee dranke on that side of the cup, by which mutuall compressions, kissings, wringing of hands, treading of feet &c. *Ipsam mihi videbar sorbillare virginem*, I sipt, and sipt, and sipt so long, till at length I was drunke in loue vpon a sudden. *Philocharinus* in † *Aristanetus*, met a faire maid by chance, a meere stranger to him, he looked back at her, she looked backe at him againe, and smil'd withall.

* *Ille dies lethi primus, primusq; malorum
 Causa fuit*

it was the sole cause of his farther acquaintance, and loue that vndid him.

* *O nullis tutum credere blanditijs.*

This opportunity of time and place, with their circumstances are so forcible motiues, that it is vnpossible almost for two young folkes equall in yeares to liue together, & not be in loue, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, liue at ease, and cannot tell otherwise how to spend their time. *Illic Hippolitum pone, Priapus erit*, when as I say, *nox, vinum, & adolescentia*, youth, wine, and night shall concur, 'tis a wonder they be not all plunged ouer head and cares in loue, for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Napthe* it selfe, the fuell of loues fire, and most apt to kindle it. If there be seauen serants in an ordinary house, you shall haue three couple in some good liking at least, and amongst idle persons how should it be otherwise? *Liuing at † Rome*, saith *Aratines Lucretia*, *in the floure of my fortunes, rich, faire, young, and so well brought vp, my conuersation, age, beauty, fortune, made all the world admire and loue me*. Night alone, that one opportunity is enough to set all a fire, and they are so cunning in great houses, that they make their best aduantage of it; Many a Gentlewoman, that is guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seene by day, but as *Castilio* noteth, in the night, *Diem vt glis odit, tadarum lucem super omnia mavult*, She hates the day like a dormouse, and aboue all things loues torches and candle light, and if she must come abroad in the day, she couets, as † in a *Mercers shop*, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent menda*, and many an amorous gull is fetched ouer by that meanes. *Gomesius lib. 3. de sale gen. c. 22.* giues instance in a *Florentine Gentleman*, that was so deceaued with a wife, shee was so radiently set out with rings and iewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man tooke her to be a goddesse (for he neuer saw her but by torch light) but after the wedding solemnities, when as hee viewed her the next morning without her tires, and in a cleare day, she was so deformed, a leane, yellow, riueld, &c. such a beastly creature in his eyes, that he could not indure

to

to looke vpon her. Such matches are frequently made in *Italy*, where they haue no other opportunity to wooe but when they goe to Church, or as *Turkie* see them at a distance, they must interchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morib. gent.* and *Bohemus* relate of these old *Lacedemonians*, the Bride is brought into the chamber, with her haire girt about her, the Bridegroome comes in, & unties the knot, and must not see her at all by day light, till such time as hee is made a father by her. In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans, Danes, French* and *Brittaines*, the continent of *Scandia* and the rest, wee assume more liberty in such cases, we allow them as *Bohemus* saith, to kisse comming and going, & modo absit lasciuia, in cauponam ducere, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Alehouse and Tauerne together. And 'tis not amisse, though *Chrysostome, Cyprian, Hierome*, and some other of the Fathers, speake bitterly against it: but that is the abuse which is commonly seene at some drunken matches, dissolute meetings, or great vnruly feasts. *A young pit wanted, trimbearded fellow*, saith *Hierom*, will come with a company of complements, and hold you up by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinckes to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lasciuious song, a fourth singles you out to dance, one speakes by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed mindes, and scarce can a man liue honest, amongst feasting and sports, or at such great meetings. For as he goes on, she walkes along, and with the ruffling of her cloths, she makes men looke at her, her shooes creeke, her pappes tied vp, her waste pulled in to make her looke small, she is straight girded, her haire hang loose about her eares, her upper garment sometime falls, and sometimes tarries, to shew her naked shoulders, and as if she would not be seen, she couers that in all hast, which voluntary she shewed. And not at Feasts, Playes, Pageants, and such assemblies, but as *Chysostome* obiects, these trickes are put in practise, at Seruicetime in Churches, and at the Communion it selfe. If such dumb shewes, signes, and more obscure significations of Loue can so moue, what shall they doe that haue full liberty to sing, dance, kisse, coll, to vse all manner of discourse & dalliance? What shall he doe that is beleagred of all sides?

† Quem tot, tam rosea petunt puellae,
Quem culta cupiunt nurus, amorq;
Omnis vndiq; & vndecunq; & vsq;
Omnis ambit amor, Venusq; Hymenq;.

After whom so many Rosie maydes enquire,
Whom dainty Dames and louing wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesses doe wooe;

How shall he containe? The very Tone of some of their voices, a pretty pleasing speech, an affected tone they vse, is able of it selfe to captiuat a young man; but when a good wit shall concur, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselues cannot so inchant. *P. Iovius* commends his *Italian* Country-women, to haue an excel-

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f Busbeq. epist.
g Paranymphe
in cubiculum
adducta capillos
ad cutem refer-
bat, sponsus
inde ad eam in-
gressus cingulum
soluebat, nec
prius sponsam
aspexit interdum
quam ex illa fa-
ctus esset pater.
h Serm. cont.
concup.
i Lib. 2. epist.
ad filium, &
virginem, &
matrem viduam
epist. 10. dabit
tibi barbatus
quispiam manū,
sustentabit las-
sam, & pressis
digitis aut ten-
tabitur aut ten-
tabit, & c.
k Loquetur ali-
us nubibus, &
quicquid metuit
discere, significa-
bit affectibus.
Inter has tantas
voluntatum il-
lecebras etiam
ferreas mentes
libido domat.
Difficile inter e-
pulas seruatur
pudicitia.
l Clamore vesti-
um ad se irve-
nes vocat, capil-
li fasciis com-
primuntur cris-
pati, cingulo pe-
ctus arctatur,
capilli vel in
frontem, vel in
aures defluunt,
palliolum inter-
dum cadit, ut
nudet humeros,
& quasi videri
notuerit, festi-
nans celat, quod
volens detexerit
m Serm. contra
concupin. In
sancto & reve-
rendo sacra-
torum tempore
multas occasio-
nes, ut illis pla-
ceant, qui eas
vident, preberet

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† Pont. Baia. l. 1.
o Res est blanda
canor, discunt
cantare puella,
pro facie &c.
Ovid. 3. de arte
amandi.

† Epist. lib. 1.
Cum loquitur
Lais, quanta O
dy boni, vocis
eius dulcedo.

† Aristænetus
lib. 2. epist. 5.
Quam suave
cavit, verbum
audax dixi, om-
nium quos vidi
formosissimus,
ut iam amare
me dignetur.

p Imagines, si
cantantem au-
dieris ita demul-
cere, ut paren-
tum & patriæ
statim oblivisca-
ris.

q Edyl. 18. neq;
sane vlla sic Cy-
tharam pulsare
novi.

x Puellam Cy-
thara canentem
vidimus.

† Apollonius.
Argonaut. lib. 3.

† Catullus.

† Parnodida sca-
lodial. Ital. La-
tin. Interp. Iasp.
Barthio Germ.
Fingebam hone-
statem plusquam
virginis vestalis
intuebar oculis
uxoris, addebat
gestus, &c.

faculty in this kinde, aboue all other nations, and amongst them the *Floren-
tine Ladies*: some prefer *Roman & Venetian Curtifans*, they haue such plea-
sing tongues, and such ° elegancy of speech; that they are able to ouercome
a Saint, *Pro facie multis vox sua lena fuit.*

Tantâ gratiâ vocis famam conciliabat, saith *Petronius* in his fragment of pure
impurities, I meane his *Satyricon*; *tam dulcis sonus permulcebat aëra, ut puta-
res inter auras cantare Syrenum concordiam*, Shee sang so sweetly, that shee
charmed the Aire, and thou wouldst haue thought thou hadst heard a con-
sort of *Syrens*. O good God, when *Lais* speakes, how sweet it is! *Philocolus* ex-
claims in *Aristænetus*. To heare a faire young Gentlewoman play vpon
the *Virginals*, *Lute*, *Viall*, and sing to it, must needs be a great entisement. *Par-
thenis* was so taken, O sister *Harpedona*, shee laments, I am vndone, † how
sweetly he sings, I'le speake a bold word, he is the properest man that ever I saw
in my life: O how sweetly he sings, I dye for his sake, O that he would loue mee
again! If thou didst but heare her sing, saith *P. Lucian*, thou wouldst forget
father and mother, forsake all thy friends and follow her. *Helena* is highly com-
mended by *q Theocritus* the Poet, for her sweet voice and musick, none could
play so well as she, and *Daphnis* in the same *Edyllion*.

*Quam tibi os dulce est, & vox amabilis o Daphni,
Iucundius est audire te canentem, quam mel lingere.*

How sweet a face hath *Daphne*, how louely a voice!

Hony it selfe is not so pleafant in my choice.

A sweet voice and musicke are powerfull intifers,

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his
head. *Clitiphon* complaines in *Tatius* of *Leucippes* sweet tunes, he heard her
play by chance vpon the *Lute*, and sing a pretty song to it in commendation of
a rose, and that ransished his heart. It was *Iasons* discourse as much as his beau-
ty, or any other of his good parts, which delighted *Medea* so much.

—† *Delectabatur enim*

Animus simul formâ, dulcibusq; verbis

It was *Cleopatra's* sweet voice, and pleafant speech, which inueagled *Antho-
ny*, aboue the rest of her entisements.

Verba ligant hominum, ut Taurorum cornua funes, as Bulls
hornes are bound with ropes; so are mens hearts with pleafant words. Her
words burne as a fire, *Eccles. 9. 10.* *Roxolana* bewitched *Solyman* the magnifi-
cent; and *Shores* wife by this engine ouercame *Edward* the fourth,

† *Omnibus vna omnes surripuit Veneres.*

The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches,

Some for shape, some for fairenesse,

Some for that she can sing or dance,

Some for gentlenesse, or for dailiance.

† *Peter Aretines* *Lucretia* telleth as much and more of her selfe, I counterfei-
ted honesty, as if I had beene *virgo virginissima*, more then a vestall virgin, I
looked like a wife, I was so demure and chaste, I did adde such gestures, tunes,
speeches, signes and motions vpon all occasions, that my spectators and audi-
tors were stupified, enchanted, fastned all to their places, like so many stocks &
stones. Many silly Gentlewomen are fetched ouer in like sort, by a company
of

of gullies and swaggering companions, riming *Coribantiasmi*, Thraſonean *Rhadomantes* or *Bombomachides*, that haue nothing in them but a few play-ers ends and complements, that can diſcourſe at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens trauels, braue aduentures, and ſuch common triviall newes, ride, dance, ſing old ballet tunes and weare their clothes in faſhion, with a good grace, a fine ſweet Gentleman, a proper man, who could not loue him? Shee will haue him though all her friends ſay no, though ſhe beg with him. Some againe are incited by reading amorous toyes, *Amedis de Gaul*, *Palmarin de Oliva*, *the Knight of the ſunne*, &c. or hearing ſuch tales of louers, deſcriptions of their perſons, laſciuious diſcourſes, ſuch as *Aſtyanaffa*, *Helena's* waiting woman, by the report of *Suidas*, writ of old, *de varijs concubitus modis*, and after her, *Philenis & Elephantine*, muſt needs ſet them on fire, with ſuch like pictures, as thoſe of *Aratine*, or wanton objects in what kinde ſoever; *no ſtronger engine then to heare or read of loue toyes, fables and diſcourſes* (as one ſaith) *and many by this meanes are quite mad*. This be like made *Aristotle Polit. lib. 7. cap. 18.* forbid young men to ſee Comedies, or to heare amorous tales. *Iſmenius* as hee walked in *Soſthenes* garden, being now in loue, when hee ſaw ſo many y laſciuious pictures, *Thetis marriage*, and I know not what, was almoſt beſide himſelfe. And to ſay truth, with a laſciuious object who is not moued, to ſee others dally, kiſſe, dance? and much more when he ſhall come to be an Actor himſelfe.

To kiſſe and to be kiſſed, which amongſt other laſciuious prouocations, is as a burden in a ſong, and a moſt forcible battery, as infectious † *Xenophon* thinkes, as the poiſon of a ſpider; a great allurements, a fire it ſelfe, *proæmium aut anticæniũ*, the prologue of burning luſt (as *Apuleius* addes) luſt it ſelfe,

z Venus quintâ parte ſui nectaris imbuit.

A ſtrong aſſault, that conquers Captaines, and thoſe all commanding forces,

(a Domasq̄ ferro ſed domaris oſculo)

† *Aretines Lucretia*, when ſhe would in kindeſſe ouercome a ſuter of hers, and haue her deſire of him, *tooke him about the necke and kiſſed him againe and againe*, and to that, which ſhe could not otherwiſe effect, ſhee made him ſo ſpeedily and willingly condeſcend. And 'tis a continuall aſſault, alwayes freſh, and ready to begin as at firſt, *baſium nullo ſine terminatur, ſed ſemper recens eſt*, and hath a fiery touch with it.

d Tenta modò tangere corpus,

Iam tua melliflũo membra calore fluent.

Eſpecially when they ſhall be laſciuioſly giuen, as he feelingly ſaid, *& me preſſulũm deoſculata Fotis: Catenatis lacertis, † Obtorto, valgit̄er labello.*

** Valgijs ſuavijs.*

Dum ſemiulco ſuauio,

Meam puellam ſuavior,

Anima tunc agra & ſaucia

Concurr̄it ad labia mihi.

The ſoule & all is moued, *f Iam pluribus oſculis labra crepitabant, animarum quoq̄ mixturam facientes, inter mutuos complexus animas anhelantes:*

g Heſimus calentes,

Et tranſudimus hinc & hinc labellis,

Errantes animas, valete cura.

† Tom 4. dial. merit.

u Amatorius ſermo uehemens uehementis cupiditatis incitatio eſt, Tatius

l. 1. x Aeneas Syllius, Nulla machina validior quàm lectio laſciuæ hiſtorie.

ſæpe etiam huiusmodi fabulis ad furorem incenduntur.

y Eulſtibijs l.

1. Picture parat animum ad Venere em &c.

Horatius ad res ueneras intemperantior traditur, nam cubiculo ſuo ſic ſpecula dicitur habuiſſe diſpoſita, ut quocunq̄ reſpexiſſet imaginem coitus referrent. Suetonius vit. eius.

† Oſculum ut phylangium inſicit.

z Hor. a Henſius.

† Applico me illi proximius, & ſpiſſe deoſculata ſagum peto.

b Petronius Cataleſt.

c Catullus ad Lesbiam, da mihi baſia mille, deinde centum, &c.

d Petronius.

e Apuleius lib. 10. & Cataleſt.

† Petronius.

* Apuleius, f Petronius, Proſeleos ad Circen.

g Petronius.

They

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They breath out their foules and spirits together with their kisses, saith ^h *Balthasar Castilio*, change hearts and spirits, and mingle affections as they doe kisses, & it is rather a connection of the mind, then of the body, And although these kisses be delightfome and pleasant, *Ambrosian* kisses,

Animus coniungitur, & spiritus etiam non ster per osculum effluit, alternatim se in utruſq; corpus infundentes commiscunt. Anime potius quam corpus is connectio.

† *Suauiculum dulci dulcius Ambrosiâ,* such as *Ganymedes* gaue *Iupiter*, *Nectare suauius*, sweeter then * *Nectar*, Balsome, hony, *Oscula merum amorem stillantia*, Loue dropping kisses; for The *Gilliflowre*, the *Rose* is not so sweet, As sugred kisses be when *Louers* meet.

i *Lucian. Tom 4*

† *Catullus.*

† *Non dat basia*

dat Nictara ne-

ctar, dat rores a-

nime suauolentes,

dat nardum,

Thymumq; Cinnamomumq; &

mel, &c. Secundus basia.

k *Eustathius l. 4*

† *Catullus.*

* *Buchanan.*

i *Ouid. art. am.*

Eleg. 18.

Et que me perdunt, oscula mille dabat.

They are the bane of these miserable Louers. There bee honest kisses, I deny not, *osculum charitatis*, friendly kisses, modest kisses, *vestall* virgin kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing, are proper gifts of Nature to a man: but these are too lasciuious kisses; ^m *Implicuitq; suos circum mea colla lacertos, &c.* too continueate, and too violent, ⁿ *Brachia non hederæ, non vincunt oscula conchæ.*

o they cling like *Ivy*, close as an *Oyster*, bill as *Doues*, meretricious kisses, biting of lips, *cum additamento: Tam impresso ore* (saith † *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoq; & mammas atrectantes, &c.* such kisses as she gaue to *Gyton*, *innumera oscula dedit non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses: as those that *P* he spake of; *Accepturus ab ipsa Venere, 7. suavia &c.* with such other obscenities, that vaine louers vse, which are abominable and pernicious. If as *Peter de Ledismo cas. conf.* holds, every kisse a man giues his wife after marriage, be *mortale peccatum*, a mortal sinne, or that of * *Hierome, Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quest. 154. artic. 4. contactus & osculum sit mortale peccatum*, what shall become of all such & immodest kisses and obscene actions, the forerunners of brutish lust, if not lust it selfe? what shall become of them, that often abuse their owne wiues? But what haue I to doe with this?

That which I ayme at, is to shew you the progresse of this burning lust: to epitomise therefore all this which I haue hitherto said, with a familiar example out of that elegant *Museus*: Obserue but with me those amorous proceedings of *Leander* and *Hero*. They began first to looke one on the other with a lasciuious looke,

Oblique intuens inde nutibus,

Nutibus mutuis inducens in errorem mentem puellæ.

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*Et illi e contra nutibus mutuis iuuenis
Leandri quod amorem non renuit &c.* Inde

449.

*Adibat in tenebris tacite quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer.* ——— Inde

*Virginis autem bene olens collum osculatus,
Tale verbum ait amoris ictus stimulo,
Preces audi & amoris miserere mei, &c.*

Sic fatus recusantis persuasit mentem puella,
With becks and nods he first beganne,

To try the wenches minde,
With becks and nods and smiles againe
An answer he did finde.

And in the darke he tooke her by the hand,
And wrong it hard, and sighd grievously,
And kissed her too, and wo'd her as he might,

With pittie me sweet heart, or else I dye,
And with such words and gestures as there past,
He wonne his Mistris fauour at the last.

The same proceeding is elegantly described by *Apollonius* in his *Argonauticks*, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the *Ioues of Ismenius* and *Ismene*, In *Achilles Tatius* betwixt his *Clitiphon* and *Leucippe*; and in that notable tale in *Petronius* of a Souldier and a Gentlewomaman of *Ephesus*, that was so famous all ouer *Asia* for her chastity, and that mourned for her husband: the Souldier woed her with such Rhetoricke as Louers vse to doe, ——— *placitone etiam pugnabis amori, &c.* at last *frangi pertinaciam passa est*, he got her good will, not onely to satisfie his lust, but to hang her dead husbands body on the crosse, which hee watched, instead of the theeues that was newly stolne away, whilst he woo'd her in her Cabin. These are tales you will say, but they haue most significant Moralls, and doe well expresse those ordinary proceedings of doting Louers.

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wrastringes, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not haue women learne to write. Many such prouocations are vsed when they come in presence, † they will and will not.

*Malo mea Galatea petit lasciuia puella,
Et fugit ad salices & se cupit ante videri.*

My Mistris with an apple wooes me,
And hastely to couert goes,
To hide her selfe, but will be seene
With all her heart before God knowes.

Hero so tripped away from *Leander* as one displeas'd,

Yet as she went full often lookt behinde,

And many poore excuses did she finde,

To linger by the way, ———

but if he chance to ouertake her, she is most averse, nice and coy,

Denegat & pugnat sed vult super omnia vinci,

M m m

Shee

† *Corpus placuit
mariti sui tolli
ex arca, atq; illi
que vacabat
cruci adfigi.*

† *Noni ingenitæ
mulierum, nolunt
ubi velis, ubi
nolis cupiunt ul-
tro. Ter. Eunuc.
act. 4. sc. 7.*

a Marie,

She seemes not wonne, but wonne she is at length,
In such warres women vse but halfe their strength,

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, to play and dally, at such seasons, and to some, as they spy their aduantage; & then coy, close againe, not a looke, not a smile, not a kisse for a kingdome. ^b *Arctines Lucretia* was an excellent Artisan in this kinde, as shee tells her one tale, *Though I was by nature and art most beautifull and faire, yet by these trickes I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a tutor lou'd me dearely (saith she) and the ^c more he gaue mee, the more eagerly he woed me, the more I seem'd to neglect, to scorne him, and which I commonly gaue others, I would not let him see me, converse with me, no not haue a kisse. To gull him the more and fetch him ouer (for him onely I aymed at) I personated mine owne seruant to bring in a present from a *Spanish Count*, whilst he was in my company, as if he had beene the Counts seruant, which he did excellently well performe. ^d *Comes de monte Turco my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Phesant, a few partridges, &c. (all which she bought with her owne money) commends his loue and seruice to you, desiring you to accept of it in good part, and he meanes very shortly to come and see you.* With all she thewd him rings, gloues, scarfes, coronets, &c. which others had sent her, when there was no such matter, but onely to circumuent him. ^e By these meanes (as shee concludes) *I made the poore Gentleman so mad, that he was ready to spend, himselfe, and venture his dearest blood for my sake.* *Philinna* in ^f *Lucian*, practised all this long before, as it shall appeare vnto you by her discourse, for when *Diphilus* her sweetheart came to see her (as his daily custome was) she frowned vpon him; would not vouchsafe him her company, but kissed *Lamprias* his corriuall, at the same time ^g before his face, but why was it? to make him (as she telleth her mother that chid her for it) more iealous; to whetten his loue, to come with a greater appetite, & to knowe that her fauour was not so easie to be had. Many other tricks she vsed besides this (as she there confesseth) for she would fall out with and anger him of set purpose, picke quarrells vpon no occasion, because she would be reconciled to him againe. *Amantium ira amoris redintegratio*, as the old saying is, the falling out of louers is the reuuing of loue; and according to that of *Aristinetus*, *iucundiores amorum post iniurias delitia*, loue is increased by iniuries, as the sun beames are more gracious after a clowde. And surely this Aphorisme is most true, for as *Ampelis* informes *Crisis* in the said *Lucian*, ^h *If a louer be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true louer.* To kisse and coll, hang about her necke, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine owne, yet if you let him alone, humour him, please him, &c. and that he perceauē once he hath you sure without any corriuall, his loue will languish, and hee will not care so much for you. Hitherto (saith ⁱ he) can I speake out of experience; *De-*

^b *Parnodidascalodial Ital. Latin donat. à Gasp. Barthio Germano. quamquam natura, & arte erant formosissima, isto tamen astu tanto spetiosior videbar. quod enim oculis cupitum egre prebeatur, multo magis affectus humanos incendit.*

^c *Quò maioribus me donis propitiabat, eò peioribus illis modis tractabam, ne basium impetraret, &c.*

^d *Comes de monte Turco Hispanus, has de Venatione sua partes misit, iussitque peramanter orare, ut hoc quaecumq; donum suo nomine accipias.*

^e *His artibus hominem ita excantabam, ut prome ille ad omnia paratus, &c.*

^f *Tom. 4. dial. meriti.*

^g *Relicto illo, egre ipsi inierim faciens, & omnino difficilis.*

^h *Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec periurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit, te solum habere, elanguescit illico amor suus.*

mophantus a rich fellow, was a suiter of mine, I seem'd to neglect him, and gaue better entertainment to *Calliades* the painter before his face, *principio abijt verbis me infectatus*, at first he went his waies all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loued me most dearely, I should haue all hee had, and that hee would kill himselfe for my sake. Therefore I aduise thee (deere sister *Crisis*) and all maides, not to vse your suiters ouer kindly *insolentes enim sunt hoc cum sentiunt*, 'twill make them proud and insolent, but now and then reiect them, estrange thy selfe, & *si me audies semel atq; interim exclude*, shut him out of doores once or twice, let him dance attendance, follow my counsell, and by this meanes you shall make him mad, come off roundly, stand to any conditions, and doe whatsoener you will haue him. These are the ordinary practises; yet in the said *Lucian*, *Melissa* mee thinkes, had a tricke beyond all this; for when her suiter came coldly on, to stirre him vp, shee writ one of his courials names and his owne in a paper, *Melissa amat Hermotimum*, *Hermotimus Melissam*, causing it to be stucke vpon a post, for all gazers to behold, and lost in the way where he vsed to walke; which when the silly nouice perceaued, *statim vt legit credidit*, instantly apprehended it was so, came raving to me, &c.^k and so when I was in despaire of his loue, foure months after I recouered him againe. *Eugenia* drew *Timocles* for her *Valentine*, and wore his name a long time after in her bosome; *Carmina* singled out *Pamphilus* to dance, at *Mysons* wedding (some say) for there she saw him first; *Falicianus* ouertooke *Calia* by the high way side, offered his seruice, thence came farther acquaintance, and thence came loue. But who can repeat halfe their devises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristanetus*? They will deny and take, stiffly refuse and yet earnestly seeke the same, repell to make them come with more eagerneffe, fly from you if you follow, but if you be auerse, as a shadow they will follow you againe, and haue a thousand such feuerall intisements. For as he saith.

^c *Non est forma satis, nec que vult bella videri,*

Debet vulgari more placere suis.

Dicta, sales, lusus, sermones, gratia, risus

Vincunt natura candidioris opus.

'Tis not enough though she be faire of hewe,

For her to vse this vulgar complement,

But pretty toyes and iests, and sawes and smiles,

Are farre beyond what beauty can attempt.

^u For this cause belike *Philostratus* in his Images, makes diuerse loues, some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, ginses, snares, and other engins in their hands, as *Propertius* hath prettily painted them out, lib. 2. & 29. and which some interpret, diuers entisements, or diuerse affections of Louers, which if not alone, yet ioyntly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecuters of the Church, that when they could inforce a yong Christian by no meanes (as ^x *Hierom* records) to sacrifice to their Idoles, by no torments or promises, they tooke another course to tempt him: they put him into a faire Gar-

ⁱ *Venientem videbis ipsum denudum inflamatum & prosus insanientem.*

^k *Et sic cum fere de illo desperassem, post menses 4. ad nos rediit.*

^r *Petronius* *Cal.*

^u *Imagines deorum, fol. 327.*

*varios amores facit, quos aliqui interpretantur multiplices affectus, & illecebras, alios pueros, puellas, alios, alios poma-
anca, alios sagittas, alios laqueos, &c.*

^x *Epist. lib. 3. vita Pauli Eremita.*

den, and set a young Curtesfan to dally with him, y she tooke him about the necke and kissed him, and that which is not to be named, *manibusq; attractare, &c.* and all those entisements which might be vsed, that whom Torments could not, Loue might batter and beleager. But such was his constancy, thee could not ouercome, and when this last engine would take no place, they left him to his owne wayes. At ^z *Barclye* in *Glocestershire*, there was in times past a famous Nunnery (saith *Gualtcrus Mapes*, an olde Historiographer, that liued 400 yeares since) Of which there was a noble and a faire Lady Abbesse: Godwin that subtill Earle of Kent, traouelling that way, (seeking not her but hers) leaues a nephew of his, a proper young Gallant (as if he had beene sicke) with her, till he came backe againe, and giues the young man charge so long to counterfeit, till he had deflowred the Abbesse, and as many besides of the Nunnes as he could: and leaues him with all rings, jewels, girdles, and such toys to giue them still, when they came to visit him. The young man willing to vndergoe such a businesse, playd his part so well, that in short space hee got up most of their bellies, and when he had done, told his Lord how he sped.^a His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdie house, procures a visitation, gets them to be turned out, and begges the Lands to his owne vse. This story I doe therefore repeat, that you may see of what force these entisements are, if they be opportunely vsed, & how hard it is euen for the most auerse and sanctified soules to resist such allurements. *John Maior* in the life of *John* the Monke, that liued in the daies of *Theodosius*, commends the Eremite to haue beene a man of singular continency, and of a most austere life; but one night by chance the Diuell came to his Cell in the habit of a young market wench, that had lost her way, and desired for Gods sake some lodging with him, ^b *The old man let her in, and after some common conference of her mishap, shee began to inueagle him with lasciuious talke and iests, to play with his beard, to kisse him, and doe worse, till at last shee quite ouercame him. As he went to adresse himselfe to that businesse, shee vanished on a suddaine, and the Diuels in the aire laughed him to scorne.* Whether this be a true story, or a tale, I will not much contend, it serues to illustrate this which I haue said.

Yet were it so, that these of which I haue hitherto spoken, and such like entising baites be not sufficient, there bee many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is an engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust, *A † circle of which the Diuell himselfe is the center.* ^c *Many women that vse it, haue come dishonest home, most indifferent, none better.* ^d Another tearmes it *the companion of all filthy delights and entisements, and 'tis not easily told what inconueniencies come by it, what scurrile talke, obscene actions,* and many times such monstrous gestures, such lasciuious motions, such wanton tunes, meretricious kisses, homely embracings,

————— (ut *Gaditana canoro*
Incipiat prurire choro, plausuq; probata
Ad terram tremulâ descendant clune puella,
Irritamentum Veneris languentis) —————

y *Meretrix speciosa cepit delicatius siingere, colla complexibus & corpore in libidinem concitato &c.*
^z *Cambden in Glocestershire. hinc p̄esit nobilis & formosa Abbatissa, Godwinus comes in dolo sub illis, non ipsam, sed suâ cupieas reliquit nepotem suum, forma elegantissimum, tanquâ infirmum donec reuerteretur, in suu' &c.*

a *Ille impiger regem adit Abbatissam & suâs pregnanties edocet, exploratoribus missis probat, & iis eiectis à domino suo manerium accipit.*

b *Post sermones de casti suo suauitate sermonis conciliat animû hominis manûq; inter colloquia & risus ad barbam protendit, & palpare cepit cervicem suam, & osculari, quid multa? caotium ducit militem Christi. C. mplexura evanescit, demones in aere monachum riserunt.*

† *Chorea: circulus, cuius centrii diabolus.*

c *Multa inde impudica domi rediere, plures ambigue, melior nulla.*

d *Turpium deliciarum comes est externa saltatio, neq; certè facillè dictu quæ mala hinc visus hauriat, & quæ pariat colloquia, monstruosos, inconditos gestus, &c.* e *Iuv. Sat. 11,*

That it will make the Spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his ouerthrow, he addes *tympanum & tripudium*, fiddling and dancing; *the King was not a spectator onely, but a principall Actor himselfe*. A thing neuertheless frequently vsed and part of a Gentlewomans bringing vp, to sing, dance, and play on the lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. 'Tis the next way their Parents thinke, to get them husbands, they are compelled to learne, and by that meanes, *Incestos amores De tenero meditantur uogue*; 'Tis a great allurement as it is often vsed, and many are vndone by it. *Thais* in *Lucian*, inueagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him sweare to giue her what shee would aske, *John Baptists* head in a platter. § *Robert Duke of Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced on a greene, and was so much enamoured with the obiect, that ^h he must needs lye with her that night. *Owen Tudor* wonne *Queene Catharines* affection in a dance, falling by chance with his head in her lappe. Who cannot parallell these stories out of his experience? *Speusippas* a noble gallant in † that greeke *Aristenetus*, seeing *Panareta* a faire young Gentlewoman dancing by chance, was so farre in loue with her, that for a long time after he could thinke of nothing but *Panareta*, hee came rauing home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O diuine Panareta! I haue seene old and new Rome, many faire citties many proper women, but neuer any like to Panareta, they are drosse, dowdies all to Panareta, O how she danced, how she tript, how she turn'd, with what a grace! happy is that man shall inioy her. O most incomparable onely Panareta!* When *Xenophon* in *Symposio* or Banquet, had discoursed of loue, and vsed all the engines that might be deuised, to moue *Socrates*, amongst the rest, to stirre him the more, hee shuts vp all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. ^l *First Ariadne dressed like a bride came in and tooke her place, by and by Dionysius entred. dancing to the Musicke. The spectators did all admire the young mans carriage, and Ariadne herselfe was so much affected with the sight, that she could scarce sit. After a while Dionysius beholding Ariadne, and incensed with loue, bowing to her knees, embraced her first, and kissed her with a grace; she embraced him againe, and kissed with like affection &c. as the dance required: but they that stood by and saw this, did much applaud and commend them both for it. And when Dionysius rose vp, he raised her vp with him, and many pretty gestures, embraces, kisses, and loue complements passed betweene them; which when they saw, faire Bacchus and beautifull Ariadne so sweetly and so unfainedly kissing each other, so really embrasing, they swore they loued indeed, and were so inflamed with the obiect, that they beganne to rouse vp themselves, as if they would haue flowne. At the last when they saw them still, so willingly embracing, and now ready to goe to the Bride-chamber, they were so rauished with it, that they that were vnmarrried, swore they would forthwith marry, and those that were married, called instantly for their horses, and galloped home to their wiues. What greater motiue can there bee to this*

† *Iustin lib. 10. Adduntur instrumenta luxurie, tympana & tripudia, nec tam spectator rex, sed nequitie magister, &c.*

§ *Hor. li. 5. od. 6. g Hawarde vita eius.*

h Of whom he begat *William* the Conqueror, by the lame token shee tore her smock downe, laying &c.

† *Epist. 26. quis non miratus est saltantem? quis non vidit & amavit? veterem & novam vidi Romam. sed tibi similem non vidi Panareta, felix qui Panareta fruatur, &c.*

i *Principo Ariadne velut sponsa prodiit, ac sola recedit, prodiens illico Dionysius ad numeros cantante tibia saltabat admirati sunt omnes saltantem inuenit, ipsaq; Ariadne, ut vix potuerit conuiescere, postea vero cum Dionysius eam aspexit, &c.*

¶ *Ut autem surrexit Dionysius, exiit simul Ariadne, licetq; spectare gestus oculantium, & inter se complectentium, qui autem spectabant, &c.*

Ad extremum videntes eos mutis amplexibus implicatos &

iam iam ad thalamum ituros, qui non duxerant uxores, irabant uxores se ducturos, qui autem duxerant, consensu quis incitatis, ut iisdem fruere, domum festinarunt.

burning lust? What so violent an oppugner? Not without a good cause therefore so many graue men speake against it, *Vse not the company of a woman, saith Syracides 8.4. that is a singer or a dancer, neither beare, lest thou be taken in her craftinesse. In circo non tam cernitur quam discitur libido.*

† Lib. 4. de contemend. amoribus.

* Ad Anysum ep. 57.

† Intempestivum enim est, & a nuptiis abhorrens inter saltantes podagricum videre senem, & Episcopum.

* Rem omnium in mortalium vita optimam innocenter accusare

k Que honesta voluptatem respicit, aut corporis exercitium, contemni non debet.

* Elegantissima res est, que & mentem acuit, corpus exerceat, & spectantes oblectet, multos gestus decoros docens, oculos, aures, animum ex aquo demulcent.

† Ovid.

l Apuleius. 10.

Puelli, puellaeque virenti florentes et atula, forma conspicui, vestes nitidi, incessu gratiosi, grecanicam saltantes pyrrhicam, dispositis ordinatioribus, decoros ambitus invehant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc inde separati, &c.

n Lib. 1. cap. 11.

† Vu. Epaminonda.

* Lib. 5.

† Read P. Mar-

tyr Ocean Decad.

Benzo, Lerijs, Hacluit, &c.

† Angevianus Erotopedium.

m 10. Leg. τίς γὰρ τοιαύτης σπουδῆς ἕνεκα, &c.

hinc causa oportuit disciplinam constitui, ut tam pueri quam puellae choreas celebrent, spectenturque ac spectent. &c.

† *Hedus* holdes, lust in theaters is not seene, but learned. *Gregory Nazianzen* that eloquent diuine (* as he relates the story himselfe) when a noble friend of his solemnly invited him with other Boshops, to his daughter *Olympia's* wedding, refused to come; † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it vnfit to be a spectator, much lesse an Actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, remoued many of them from the Senate. But these, you will say, are lasciuious dances, 'tis the abuse that causeth such inconuenience, and I doe not well therefore to condemne, speake against, or innocently to accuse the best and pleasantest thing (so * *Lucian* calls it) that belongs to mortall men. You mis-interpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderatly and loberly vsed, I am of *Plutarchs* minde, k that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be reiected and contemned: I subscribe to * *Lucian*, 'tis an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe. *Salust* discommends singing and dancing in *Sempronia*, not that shee did sing or dance, but that shee did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folks. Many will not allow men and women to dance together, because it is a prouocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut downe all Vines, forbid the drinking of wine, for that it makes some men drunke.

Nil prodest quod non ladere possit idem,

igne quid utilius ———

I say of this as of

all other honest recreations, they are like fire, good and bad, and I see no such inconuenience, but that they may so dance, if it be done at due times, and by fit persons. Let them take their pleasures, and as^l he said of old, *young men and maides flourishing in their age, faire and louely to behold, well attired, and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curtesie, then a caper, &c.* and it was a pleasant sight. Our greatest Counsellours, and staid Senators, at some times dance, as *David* did before the arke. The greatest Souldiers, as * *Quintilianus*, † *Emilius Probus*, * *Calius Rhodiginus* haue proued at large, still vse it in *Greece*, *Rome*, and the most worthie Senators, *cantare, saltare, &c.* In this our age it is in much request in those countries, as in all ciuill common-wealthes, † amongst the *Barbarians* themselues nothing so pretious, all the World allowes it.

† *Diuitias contemno tuas rex Crese, tuamq;*

Vendo Asiam, unguentis, flare, mero, Choreis.

m *Plato* in his common-wealth, will haue dancing-schooles to be maintained, that yong folkes might meet, be acquainted, see one another, and be seene; nay

more, he would haue them dance naked, and laughs at those that laugh at it. But *Eusebius præpar. Evangel. lib. 1. cap. 11.* and *Theodoret lib. 9. curat. grec. affect.* worthily lash him for it, and well they might: for as one saith, *The very sight of naked parts, causeth enormous, exceeding concupiscences, and stirres vp both men and women to burning lust.* There is a meane in all things, this is my censure in brieft. Dancing is a pleasant recreation of body and minde, if tempestiuelly vsed; a furious motiue to burning lust, if abused. But I proceed.

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behaue himselfe better, the more effectually to moue others, and satisfie their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter and dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practise, as *Apollo* to *Daphne*,

————† *mihî Delphica tellus*
Et Claros & Tenedos, Patareaq, regia seruit,
Iupiter est genitor ———
Delphos, Claros and Tenedos serue me,
 And *Iupiter* is knowne my Sire to be.

n. *Aspectus enim nudorum corporum, tam inares quam feminas irritare solet ad enormes lasciuie appetitus.*

* *Camden. Annat. A. 1578. fol. 276. Amatoris facietis & illecebris exquisitissimus.*

† *Met. 1. Ouid.*

The poorest swaines will doe as much,

* *Molle pecus niuei sunt & mihî vallibus agni.* I haue a thousand sheepe, good store of cattle, and they are all at her commande,

————† *Tibinos, tibi nostra supellex,*
Rurag, seruiert. ——— house, land, goods, are at

her seruice, as he is himselfe. *Dinomachus*, a Senators sonne in *Lucian*, in loue with a wench inferiour to him in birth and fortunes, the sooner to accomplish his desire, wept vnto her, and swore hee loued her withall his heart, and her alone, and that as soone as euer his father died (a very rich man and almost decrepit) he would make her his wife. The maide by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke hee will euer care for thee being a poore wench, ^b that may haue his choice of all the beauties in the City, one noble by birth, with so many talents, as young, better qualified, & fairer then thy selfe? Daughter beleue him not: the maide was abasht, and so the matter broke off. It is an ordinary thing too in this case to belie their age, which widdowes vsually doe, that meane to marry againe, and batchelours too sometimes, to say they are younger then they are. *Charmides* in the said *Lucian* loued *Philematium*, an olde maide of 45 yeares, ^c she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

† *Fallere credentem res est operosa puellam,* 'tis soone done, no such great mastery, *Egregiam verò laudem, & spolia ampla,* ———
 And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselues. Many men to fetch ouer a young woman, widdowes, or whom they loue, will not sticke to cracke, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloues, iewels, &c. in such a chest, scarlet, golden, tissue breeches, &c. when there is no such matter;

* *Erasmus egl. mille mei Siculis errant in mentibus agni. Virg. † Lecheus.*

a *Tom 4. merit. dial. amare se iurat & lacrimatur, dicitq, uxorem me ducere velle, quum pater oculos clausisset.*

b *Quum dotem alibi multo maiorem aspiciet, &c.*

c *Deierauit illa secundum supra trigesimum ad proximum Decembrem completurum se esse. † Ouid.*

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or make any scruple to giue out, as he did in *Petronius*, that he was master of a ship, kept so many seruants, and to personate their part the better, take vpon them to be Gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scauingers, or prick-louse Tailers to attend vpon them for the time, sweare they haue great possessions, ° bribe, lye, cog, and foist how dearely they loue, how brauely they will maintaine her, like any Lady, Countesse, Dutches, Princessse, or Queene, they shall haue gownes, tires, iewels, coaches, and caroches, choice diet,

o Nam donis
vincitur omnis
amor, Catullus, l.
1. eleg 5.

*The heads of Parrats, tongues of Nightingales,
The braines of Peacocks, and of Estriches,
Their bath shall be the uyce of Gilliflowres,
Spirit of Roses, and of Violets,
The milke of Vnicornes, &c.*

as old *Vulpone* courted *Calia* in

d Fox, act. 3.
sc. 3.

the d Comœdy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend loue to spend their idle houres to be welcome, and for better entertainment. The conclusion is, they meane nothing lesse,

p Catullus.

*Nil metuunt iurare, nihil promittere curant.
Sed simul ac cupida mentis satiata libido est,
Dicta nihil metuere, nihil periuria curant.*

Oathes, voves, promises, are much protested,
But when their minde and lust is satisfied,
Oathes, voves, promises, are quite neglected.

q Periuria ridet
amantium Iupiter,
& ventos
irrita ferre iubet,
Tibul. lib. 3.
& 6.

c In Philebo, pe-
ierantibus his
dii soli ignoscunt
r Catul.

s Lib. 1. de con-
temnendis amo-
ribus.

g Dial. Ital. ar-
gentum ut pa-
leas proiebat.
Biliosum habui
amatorem qui
supplex flexis
genibus, &c.

Nullus recessus
allatus terre
fructus nullum
cupediarum ge-
nus tam carum
erat, nullum vi-
num Creticum
pretiosum, quin
ad me ferret il-
lico, credo alte-
rum oculum pig-
nori daturus,
&c.

h Post musicam
opiperas epulas,
& tantis iura-
mentis, donis
&c.

When Louers sweare *Venus* laughs, *Venus hac periuria ridet.* q *Iupiter* smiles, & pardons it withall, as ° *Plato* giues out, for of all periury, that alone for loue matters is forgien by the Gods. If promises, lyes, oathes, and protestations will not availe, they fall to bribes, tokens, gifts, and such like feates. r *Plurimus auro conciliatur amor:* as *Iupiter* corrupted *Danae* with a golden showre, they will raïne, Chickines, Florens, Crownes, Angells, all manner of coines and stamps in her lappe. And so must hee certainly doe that will speed, make many feasts, banquets, inuitations, send her some present or o-ther euery foot. *Summo studio parentur epulae* (saith f *Hædus*) & crebra fiant largitiones, he must bee very bountifull and liberall, seeke and sue, not to her onely, but to all her followers, friends, familiars, fiddlers, panders, parasites, & household seruants, he must insinuate himselfe, and surely will, to all, of all sorts, messengers, porters, carriers, no man must bee vnrewarded, or vnre-spected. I had a suiter (saith s *Aretines Lucretia*) that when he came to my house, flung gold and siluer about, as if it had beene chaffe. Another suiter I had was a very cholericke fellowe, but I so handled him, that for all his summing, I brought him vpon his knees: If there had beene an excellent bit in the market, any nouelty, fish, fruit, or fowle, muskadell, or malmsey, or a cuppe of neat wine in all the citty, it was presented presently to mee, though neuer so deare, hard to come by, yet I had it: the poore fellow was so fond at last, that I thinke if I would I might haue had one of his eyes out of his head. A third suiter was a Marchant of *Rome*, and his manner of woing was with exquisite musicke, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should haue all he had, house, goods and lands, *pro concubitu solo,*

h Nei-

h Neither was there euer any Coniurer I thinke, to charme his spirits that yfed such attention, or mighty words, as he did exquisite phrases, or Generall of an army so many stratagemes to winne a citty, as he did trickes and deuises to get the loue of me. Thus men are actiue and passiue, and women not farre behinde them in this kinde. *Audax ad omnia femina, qua vel amat vel odit:*

* For halfe so boldly there can non
Swear and lye as women can.

f They will cracke, counterfeit and collogue as well as the best, with handkerchiefs, and wrought nightcaps, purses, poesies, and such toyes, as hee iustly complained

*Cur mittis violas? nempe ut violentius vrar,
Quid violas violis me violenta tuis, &c.*

Why dost thou send me Violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serue, the last refuge is their teares. *Hac scripsi (testor amorem) mixta lachrymis & suspirijs,* twixt teares and sighs I write this (I take loue to witnesse) saith * *Chelidonia* to *Philonius*. *Aretines* *Lucretia*, when her sweet heart came to towne † wept in his bosome, that he might be perswaded those teares were shed for ioy of his returne. *Quartilla* in *Petronius* when nought would moue, fell a weeping, and as *Balthasar Castilio* paints them out, † *To these Crocodiles teares, they will adde sobbes, fiery sighs, & sorrowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad, these fiends are ready to meet you at every turne, with such a sluttish neglected habit, deiected looke, as if they were now ready to dye for your sake, and how saith he, shall a young novice thus beset, escape? But beleue them not.*

— * *animam ne crede puellis,*

Namq; est feminea tutior vnda fide. Thou thinkest peradventure because of her vowes, teares, smiles, and protestations she is solely thine, thou hast her heart, hand, and affection, when as indeed there is no such matter, as the † *Spanish* *Baud* said, *gaudet illa habere vnum in lecto, alterum in porta, tertium qui domi suspiret,* she will haue one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Euery young man she sees & likes hath as much interest, and shall as soone inioy her as thy selfe. On the other side, which I haue said, men are as false, let them swear, protest, and lye,

* *Quod vobis dicunt, dixerunt mille puellis.* They loue some of them those eleuen thousand Virgins at once, and make them beleue each particular, he is besotted on her, or loue one till they see another, and then her alone: like *Milo's* wife in *Apuleius*, lib. 2. *Si quem conspexerit speciose forma iuuenem, venustate eius sumitur, & in eum animum intorquet.* Tis their commo complement in that case, they care not what they sweare, say, or doe. One while they slight them, care not for them, rayle downe right and scoffe at them, and then againe they will runne mad, hang themselues, stab and kill, if they may not enioy them. Henceforth therefore

— *nulla viro iuranti femina credat,*

let not maides beleue them. These tricks and counterfeit passions are more familiar with women, *finem hic dolori faciet aut vitæ dies, miserere amanti,* quoth *Phædra* to *Hippolitus*. *Ioessa* in *Lucian*, told *Pythias* a young man, to moue him the

Nun

more

h *Nunquam aliquis umbrarum coniuator tanta attentione, tamq; potentibus verbis usus est, quam ille exquisitis mihi dictis &c.*

* *Chancer.*

† *Ah crudele genus nec tutum femina nomen Tibul. l. 3. eleg. 4*

† *Iouionus Pont.*

* *Aristænetus*

lib. 2. epist. 13.

† *Suauiter flebam, ut persuasum haberet lachrymas præ*

gaudio illius reditus mihi emanare.

u *Lib. 3. his accedunt vultus*

subrilis, color pallidus, gemebunda vox, ignita suspiria, lachrymæ prope innumerabiles.

† *se statim umbræ offerunt*

santo squalore et in omni fere di-

verticulo, tanta macie, ut illas iam iam moribundas putes.

* *Petronius.*

† *Cælestina ad.*

7. *Barthio interpret. omnibus aridet, & à*

singulis amari se solam dicit.

x *Ouid.*

b *Tom 4. dial.*

merit tu vero aliquando magis

rore efficiaris, ubi audieris me

à me ipsa laqueo tui causa suffocatum aut in puteum precipitatum.

* *Seneca Hippol.*

pol.

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more, that if he would not haue her, shee was resolu'd to make away her selfe. *There is a Nemesis, & it cannot choose but grieue & trouble thee, to heare that I haue either strangled, or drowned my selfe for thy sake.* Nothing so common to this sex, as oathes, vowes, & protestations, & as I haue already said teares, which they haue at command, for they can so weepe, that one would thinke their very hearts were dissolued within them, and would come out in teares, their eyes are like rocks, which still drop water, *diaria lachryma & sudoris in modum turgeri promptæ*, saith *c Aristanetus*, they wipe away their teares like sweat, weepe with one eye, laugh with the other; or as children *d* weepe and cry they can both together.

c Epist. 20. l. 2.*d* Matrone

flēt duobus ocu-

lis, moniales

quatuor, virgi-

nes una, me iri-

ces nullo.

y Ouid.*y* Neve puellarum lachrymis moueare memento,*Vt flerent oculos erudiere suos.*

Care not for womens teares I counsell thee,

They teach their eyes as much to weep, as see.

And as much pitty is to bee taken of a woman weeping, as of a Goose going bare-foot. When *Venus* lost her sonne *Cupid*, she sent a Cryer about, to bid euery one that met him take heed.

z Imagines deo-

rum fol. 332. e

*Moschi amore**fugituo, quem**Politianus La-**tinum fecit.**a* Lib. 3. mille*vix anni suffice-**rent ad omnes**illas machina-**tiones, dolosq;**commemorand-**os, quos viri &**mulieres ut se**in vicem circum**veniant, excogi-**tare solent.**z* Si flentem aspicias, ne mox fallare, caueo,*Sin arridebit, magis effuge, & oscula si fors**Ferre volet, fugito, sunt oscula noxia, in ipsis**Suntq; venena labris, &c.*Take heed of *Cupids* teares, if cautelous,

And of his smiles and kisses I thee tell,

If that he offer't, for they be noxious,

And very poyson in his lips doth dwell.

a A thousand yeares, as *Castilio* conceaues, will scarce serue to reckon up those allurements and guiles, that men and women vse to deceaue one another with.

SUBSECT. 5.

Bawdes, Philters causes.



When all other engines fayle, that they can proceed no farther of themselves, their last refuge is to flye to Bawds, Panders, Magicall Philters, & receipts, rather then fayle, to the Diuell himselfe.

Flectere si nequeunt superos, Acheronta mouebunt.

And by those indirect meanes many a man is ouercome, and precipitated into this malady, if he take not good heed. For these Bawds first, they are euery where so common, and so many, that as he said of old *Croton*, *b omnes hic aut captantur, aut captant*, either in veagle, or bee in veagled, we may say of most of our Citties, there be so many professed, cunning Bawds in them. Besides bawdry is become an art, or a liberall science, as *Lucian* calls it, & there be such tricks and subtleties, so many nurses, old women, Panders, letter carriers, beggers, Physitians, Friers, Confessors employed about it, that *nullus tradere stylus sufficiat*, one saith, *trecentis versibus*

b *Patronius.**y* *Plautus.**Suas impuritas traloqui nemo potest.**c* *Tritemius.*

Such occult notes, *c* *Steganography*, *Polygraphy*, *Nuntius animatus*, or magneticall telling of their mindes, cunning conveyances in this kinde, that neither

neither *Juno's* Iealofie, nor *Danaes* custody, nor *Argo's* vigilancy can keepe them safe. 'Tis the last and common refuge to vse a ^d Bawds helpe, an old woman in the businesse, as ^e *Myrrha* did when she doted on *Cyniras*, & could not compasse her desire, the old Iade her Nurse was ready at a pinch, *dic, inquit, operumq; me sine ferre tibi—* & *in hac mea (pone timorem) Sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as ^f *Calestina* said, let him or her be neuer so honest, watched, and reserued, 'tis hard but one of these old women will get access: and scarce shall you finde, as ^f *Austin* obserues, in a Nunnery a maide alone, if she cannot haue egress, before her window you shall haue an old woman, or some prating Gossip tell her some tales of this *Clarke*, and that *Monke*, describing, or commending some young Gentleman or other vnto her. As I was walking in the street (saith a good fellow in *Petronius*) to see the towne seru'd one euening, I spied an old woman in a corner selling of Cabbages and Roots, (as our Hucksters doe Plummes, Apples, and such like fruits) mother (quoth he) can you tell where I dwell? she being well pleased with my foolish urbanity, replied, and why sir should I not tell: with that she rose vp and went before me; I tooke her for a wise woman, and by and by she led me into a by lane, and told me there I should dwell; I replied againe I knewe not the house, but I perceaued on a suddn by the naked queanes, that I was now come into a Bawdy house, & then too late I beganne to curse the treachery of this old Iade. Such trickes you shall haue in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to bee Bawd to his owne wife. No sooner shall you land or come on shore, but as the Comickall Poet hath it,

h *Morem hunc meretrices habent;*
Ad portum mittunt seruulos ancillulas,
Si qua peregrina navis in portum aderit,
Rogant curatis sit, quod ei nomen fiet.
Post illa extemplo sese adplicent.

These white Diuells haue their Panders, Bawds and Factors in every place to seeke about, and bring in customers, to tempt and way-lay nouices & silly traouellers. And when they haue them once within their clutches, as *Egidius Maserius* in his Comment vpon *Valerius Flaccus* describes them, *i* with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which *Lucretia* cannot avoid, and baits that *Hippolitus* himselfe would swallow, they make such strong assaults and batteries, that the Goddess of *Virginity* cannot withstand them; giue gifts, and bribes to moue *Penelope*, and with threats able to terrifie *Susanna*. How many *Proserpina's* with those catchpoles doth *Pluto* take? These are the sleepey rods with which their soules touched descend to hell, this the glew or lime with which the wings of the minde once taken cannot fly away; the Diuells ministers to allure, entice, &c. Many young men and maids without all question are inueagled by these *Eumenides*, and their associates. But these are triuiall and well knowne. The most flye, dangerous, and cunning Bawdes, are your knauish Physitians, Empricks, Masse Priests, Monkes, Iesuits, & Friers. Though it be against *Hippocrates* oath, some of them will giue a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keepe downe their pappes, hinder conception, procure lust, make them able

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with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all vnder pretence of giuing Physick. Now as for Monkes, Confessors, & Friers, as he said,

k *Æn. Sylvius.*

*Non audet Stygius Pluto tentare quod audet
Effrenis Monachus, plenag. fraudis anus.*

That *Stygian* Pluto dares not tempt or doe,
What an old Hag or Monke will vndergoe:

Either for himselfe to satisfie his own lust, for another, if he be hired thereto, or both at once, hauing such excellent meanes. For vnder colour of visitation, auricular confession, comfort and pennance, they haue free egress and regress, and corrupt God knowes how many. They can such trades some of them, practise Physicke, vse exorcisines, &c.

l *Chaucer in
the wife of
Bathes tale.*

^l That whereas was wont to walke an *Elfe*,
There now walkes the *Limitier* himselfe,
In every bush and vnder every tree,
There needs no other *Incubus* but he.

m *H. Steph. in
Apol. Herod.
lib. 1. cap. 21.*

^m In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wiues to counterfeit themselves possessed, that their husbands might giue them free access, and were so familiar in those daies with some of them, that, as one ⁿ obserues, *wenches could not sleepe in their beds for Necromant-*

n *Bale. Puella
in lectis dormire
non poterant.*

ticke Friers: and the good Abbess in *Bocace* may in some sort witness, that rising betimes, mistooke and put on the Friers Breeches instead of her vaile or hat. You haue heard the story, I presume, of [†] *Paulina*, a chaste matrone in

† *Idem Iosephus
lib. 18. cap. 4.*

Ægesippus, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her beleue it was their God *Anubis*. Many such pranks are played by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollers, Gallants, and women themselves. *Proteus*-like in all formes, and disguises, they goe abroad in the night, to in-

o *Liber edit. Au-
gust. Vindelico-
rum Ao 1608.*

escate and beguile young women, or to haue their pleasure of other mens wiues: And if we may beleue ^o some relations, they haue wardropes of severall suits in their Colleges for that purpose. Howsoeuer in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication; there are no verier Bawds or whoremasters in a coun-

p *Quorum ani-
mas lucrari de-
bent deo, sacrifi-
cant diabolo.*

tre, ^p *Whose soules they should gaine to God, they sacrifice to the Diuell.* But I spare these men for the present.

The last battering engines, are Philters, Amulets, Spells, Charmes, Images, and such vnlawfull meanes, if they cannot prevaile of themselves by the help of Bawds, Panders, and their adherents, they will fly for succour to the Diuell himselfe. I knowe there be those that deny the Diuell can doe any such thing, (*Crato lib. 2. epist. med.*) and many Diuines, there is no other fascination then that which comes by the eyes, of which I haue formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was giuen out of old that a *Thessalian* wench, had bewitched King *Philip* to dote vpon her, and by Philters enforced his loue, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought vp, and quallified, these, quoth she, were the Philters which inueagled King *Philip*. Those the true charmes, as *Henry* to *Rosamund*,

† *M. Drayton
Her. epist.*

† *One accent from thy lippes the bloud more warmes*

Then

Then all their Philters, exorcismes, and charmes.

With this alone *Lucretia* bragges in † *Aretine*, shee could doe more then all Philosophers, Astrologers, Alchemists, Necromancers, Witches, and the rest of that crew. As for Hearbs and Philters, I could neuer skill of them, *The sole philter that ever I used, was kissing & embracing, by which alone I made men rauen like beasts stupified, and compelled them to worship mee like an Idoll.* In our times 'tis a common thing, saith *Erastus* in his booke *de Lamijs*, for Witches to take vpon them the making of these Philters, & to force men and women to loue and hate whom they will, to cause tempests, diseases, &c. by Charms, Spels, Characters, Knots. St *Hierome* proues that they can doe it, (as in *Hilarian* life, *epist. l. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the loue of him, which maid was after cured by *Hilarian*. Such instances I finde in *John Nider*, *Formicar. lib. 5. cap. 5.* *Plutarch* records of *Lucullus* that he died of a Philter; and that *Cleopatra* vsed Philters to inueagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run madde for loue. But of all others, that which † *Petrarch* *epist. fam. lib. 1. 5. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted vpon a woman of meane fauour & condition, many yeares together, wholly delighting in her company, to the great grieve and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Jewels) to be carried about with him, ouer which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to knowe the true cause of this madde passion, and whence it proceeded. It was revealed to him in fine, that the cause of the Emperours mad loue lay vnder the dead womans tongue. The Bishop went hastily to the carcasse, and tooke a small ring thence; vpon the remoueing all, the Emperour abhor'd the Corse, and instead * of it, fell as furiously in loue with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaued, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houles, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which city all his posterity euer since vse to be crowned. *Marcus* the Hereticke is accused by *Irenaeus* to haue inueagled a young maid by this meanes; and some writers speake hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humfrey Duke of Gloucester* to bee her husband. *Sycinius Aemilianus* summoned † *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africke*, that he being a pcore fellow, had bewitched by Philters *Pudentilla* an ancient rich matron to loue him, and being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48.* *ocult. philos.* attributes much in this kinde to Philters, Amulets, Images: and *Salmutz com. in Pancirol. Tit. 10. de Horol. Leo Afer lib. 3.* saith, 'tis an ordinary practise at *Fez* in *Africke*: *Prestigiatorez ibi plures, qui cogunt amores & concubitus*: as skilfull all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, performed in this kind. But *Erastus*,

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† *Parnodidas*
calo dial. Ital.
lum. fact. ia
Giff. Barthio.
Plus possum quã
omnes Philoso-
phi, Astrologi,
Necromantici,
&c. sola saliva
inungens i. am-
plexu & basia
tam furiose fu-
rere, tam bestia-
liter obstupesceri
coegi, vt in star
Idoli me adora-
vint.
q Sage omnes
sibi arrogat no-
titiã & facul-
tatem in amore
alliciendi quos
velint, odia inter
coniuges serendi
tempestates ex-
citandi, morbos
infligendi, &c.

† *Idem refert*
Hen. Korman-
nus de mir. mort
lib. 1. cap. 14.
Perditẽ amauit
mulierculam
quãdam, illius
plexibus ac-
quiescens, sum-
ma cum indig-
natione suorum
& dolore.

* *Et inde totus*
in Episcopum
furere, illum co-
lere.

† *Aquisgranum*
vulgo Aix.
Immenso sum-
tu templum &
edes, &c.

† *Apolog. Quod*
Pudentillam
viduam ditẽ
& provelioris
etatis feminas
cantaminibus in
amorem sui pel-
lexisset.

† *Philos. pseud.*
Tom. 3.

Wierus

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Wierus, and others, are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Laruis cap. 37.*) not by Charms, Incantations, Philters, but the Diuell himselfe; *lib. 5. cap. 2.* he contends as much; So doth *Freitagius noc. med. cap. 74.* *Andreas Cisalpinus cap. 5.* and so much *Sigismundus Schereczius cap. 9. de hirco nocturno*, proue at large. † *Vnchast women by the helpe of these Witches, The diuels kitchen maids, haue their Loues brought to them in the night, and carried back againe by a phantasme flying in the Ayre in the likenesse of a Goat. I haue heard (saith he) diuerse confesse, that they haue bene so carried on a Goats back to their sweet-hearts, many miles in a night.* Others are of opinion, that these feats, which most suppose to be done by charmes and Philters, are meereley effected by naturall causes, as by *Mala insana*, Mandrake roots, Mandrake^r apples, pretious stones, dead mens clothes, candles, *mala Bacchica, panis porcinius, Hippomanes*, a certaine haire in a * Wolfes taile, &c. of which *Rhasis, Dioscorides, Porta, Wecker, Rubens, Mizaldus, Albertus* treat: a swallowes heart, dust of a Doues heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obuoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius obseruat. medicinal. lib. 4.* &c. which are as forcible, & of as much vertue, as that fountaine *Salmacis* in *Vitruuius, Ouid, Strabo*, that made all such mad for loue that dranke of it, or that hot Bath at † *Aix* in *Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue, to make them louers all that wash in it. But heare the Poets owne description of it.

Vnde hic feruor aquis terrâ erumpentibus vda?

Tela olim hic ludens ignea tinxit amor,

Et gaudens stridore nouo, feruete perennes

Inquit, & hec pharitra sint monumenta mea.

Ex illo feruet, rarusq; hic mergitur hospes,

Cui non titillet pectora blandus amor.

† *Impudica mulieres opera venificarum, diaboli coquarum, amatores suos ad se noctu ducunt & reducant, ministerio hirci in aere volantis: multos novi qui hoc assunt sunt &c.*

† *Mandrake apples, Lemnius lib. herb. lib. c. 2. * Of which read Pliny lib. 8 cap. 12. & lib. 13 cap. 25. & Quintilianum lib. 7.*

† *Lib. 11. cap. 8. Venere implicat eos, qui ex eo bibunt. Idem Ouid. Met. 4. Strabo Geog. lib. 14.*

† *Lod. Guiciardines descript. Geog. in Aquigrano.*

† *Balthus Venetis, in quo suauitas, & dulcia colloquia, benevolentie, & blanditie, sua stones, fraudes, & veneficia includuntur.*

These aboue named remedies haue happily as much power, as that Bath of *Aix*, or *Venus* enchanted girdle, in which saith *Natales Comes*; Loue toyes and dalliance, pleasantnesse, sweetnesse, perswasions, subtilties, gentle speeches, and all witchcraft to enforce loue, was contained. Read more of these in *Agrippa de occult. philos. lib. 1. cap. 50. & 45. Malleus malefic. part. 1. quest. 7. Delrio tom. 2. quest. 3. lib. 3. Wierus, Pomponatius, cap. 8. de Incantat. Ficinus lib. 13. Theol. Plat. Calcagninus, &c.*

MEMB. 3. SUBSECT. I.

Symptomes or signes of Loue Melancholy, in body,
Minde, good, bad, &c.



Symptomes are either of Body or Mind; of body, palenesse, leanness, drines, &c. * *Pallidus omnis amans, color hic est aptus amanti*, as the Poet describes Louers: *fecit amor maciem*, Loue causeth leanness. † *Avicenna de Ilishi cap. 23.* makes hollow eyes, drinesse, Symptomes of this disease, to goe smiling to themselves, or acting, as if they saw or heard some delectable object *Valleriola lib. 3. obseruat. c. 7. Laurentius c. 10.*

† *Ouid. Facit hunc amor ipse colorem, Met. 4. y Signa eius profunditas oculorum, priuatio*

lachrynarum, suspiria, sepe ridet sibi, ac si quod delectabile viderent, aut audirent.

Alianus

Ælianus Montaltus de Her. amore. Langius epist. 24. lib. 1. epist. med. deliuer 463
as much, *corpus exangue pallet, corpus gracile, oculi canii, leane, pale,*

— *ut nudis qui pressit calcibus anguem,*

hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,*

they pine away, and looke ill with waking, cares, sighes,

Et qui tenebant signa Phebea facis.

Oculi, nihil gentile nec patrium micant. With groanes, griefe,

fadnesse, dulnesse, — ** Nulla iam Cereris subit*

Cura, aut salutis — want of appetite, &c.

A reason of all this, ^z *Iason Pratenfis* giues, because of the distraction of the spirits, the Liuer doth not performe his part, nor turnes the aliment into bloud as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the hearbes in my garden doe this month of May for want of raine. The Greene sicknesse therefore often happeneth to young women, a Cacexia, or an euill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a Still,

— *ut occluso stillat ab igne liquor,* doth Cupids fire

prouoke teares from a true Louers eyes; — *† ignis distillat in undas.*

Testis erit largus qui rigat ora liquor, with many such like passions.

When *Chariclia* was enamored on *Theagines*, as ^a *Heliodorus* sets her out, she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake, and was leane vpon a sudden: and when she was befotted on her sonne in law, † *pallor deformis, marcentes oculi, &c.* she had vgly palenes, hollow eyes, restless thoughts, short winde &c. ^b *Eurialus* in an Epistle sent to *Lucretia* his Mistris, complains amongst other grieuances, *tu mihi & somni, & cibi usum abstulisti*, thou hast taken my stomacke and my sleep from me. So he describes it aright.

His sleepe, his meat, his drinke is him bereft,

That leane he wareth, and dry as a shaft,

His eyes hollow and grisly to behold,

His hew pale and ashen to unfold,

And solitary he was euer alone,

And making all the night making none.

Theocrytus Edyl. 2. makes a fayre maide of *Delphos* in loue with a young man of *Minda*, confesse as much.

Vt vidi ut insanū, ut animus mihi male affectus est,

Misera mihi forma tabescebat, neq; amplius pompam

Vllam curabam, aut quando domum redieram

Novi, sed me ardens quidam morbus consumebat,

Decubui in lecto dies decem, & noctes decem,

Defluebant capite capilli, ipsaq; sola reliqua

Ossa & cutis. —

No sooner seene I had, but mad I was,

My beauty fayl'd, and I no more did care

For any pomp, I knew not where I was,

But sick I was, and euill I did fare,

I lay vpon my bed ten dayes and nights,

A Sceleton I was in all mens fights.

† *Seneca Hippol.*

* *Seneca Hippol*

z *De morbis ce-*

rebri de erot. a-

more. Ob spiritu-

um distractione,

hepar officio suo

non fungitur,

nec verit ali-

mentum in s. m-

guinem, ut debet

Ergo membra

debilia, & penu-

ria alibilis succi

marcescunt,

squalentq; ut

herbe in horto

meo hoc mense

Maii Zerisee,

ob imbrium de-

fectum.

† *Amator. Em-*

blem. 3.

a *Lib. 4. Animo*

errat, & quid-

vis obuium lo-

quitur, vigilias

absq; causa susti-

net, & succum

corporis subid

amisit.

† *Apuleius.*

† *Chaucer in*

the Knights

tale.

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e Virg. 2. Æn.
 d Dum vaga
 passim sidera
 fulgent, nume-
 rat longas teiri-
 cus horas, & sol-
 licito nixus cu-
 bito suspirando
 viscera rumpit.
 e Saliebat cre-
 bro tepidum cor
 ad aspectum Is-
 menes.
 f Gordonius c.
 20. amittunt se-
 pe cibum, po. ii.
 & maceatur
 inde totum cor-
 pus.
 † Ovid. Epist. 12.
 * Idem. Met. 4.
 g Ter. Eunuch.
 Dii boni quid
 hoc est? adeone
 homines mutari
 ex amore, ut non
 cognoscas eun-
 dem esse.
 h Ad eius nomē
 rubebat, & ad
 aspectum pulsus
 variabatur. Piu-
 tarch.
 † Epist. 13.
 † Barck. lib. 7.
 Oculi modico
 tremore erra-
 bant.
 i Pulsus eorum
 velox & inor-
 dinatus, si muli-
 er quam amat,
 forte transeat.
 k Signa sunt
 cessatio ab omni
 opere insueto.
 privatio somni,
 suspiria crebra,
 rubor cum sit
 sermo de re a-
 mata, & com-
 motio pulsus.
 l Si noscere vis
 an homines su-
 specti tales sint,
 tangito eorum
 arterias.
 m Amor facit
 inaequales, inor-
 dinatos.
 n In nobilis cu-
 iusdam uxore
 qui subolacere
 adulteri amore
 fuisse corruptā et
 quā maritus &c

All these passions are well expressed by that Heroicall Poet in the person of Dido.

*At non infelix animi Phænissa, nec unquam
 Solvitur in somnos, oculisq; ac pectore amores
 Accipit, ingeminant cura, rursusq; resurgens
 Sevit amor, &c.*

Unhappy Dido could not sleepe at all,
 But lyes awake, and takes no rest:
 And vp she gets againe, whilst care and grieffe,
 And raging loue torments her brest.

Accius Sanaazarius Egloga 2. de Galatea, in the same manner faines his Lycoris tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting. And Eustathius in his Ismenus much troubled, and panting at heart, at the sight of his mistress, he could not sleepe, his bed was thornes. All make leanesse, want of appetite, want of sleep ordinary Symptomes, & by that means they are brought often so low, so much altered and changed, that as hee iested in the Comœdie, one can scarce knowe them to be the same men.

*Attenuant iuuenum vigilata corpora noctes,
 Curaq; & immenso qui fit amore dolor.*

Many such Symptomes there are of the Body to discern Louers by, —† quis enim bene celet amorem, it will hardly be hid, though they doe all they can to hide it, it must out, plus quam mille notis — it may be descried, * Quoq; magis tegitur, tectus magis aestuat ignis,

'Twas Antiphanes the Comœdians obseruation of old, loue and drunkennes cannot be concealed, celare alia possis, hac prater duo, vini potum, &c. words, lookes, gestures, all will betray them: but two of the most notable signes are obserued by the Pulse and Countenance. When Antiochus the sonne of Seleucus was sicke for Stratonice his mother in law, and would not confesse his grieffe, or the cause of his disease, Erasistratus the Physitian found him by his Pulse and countenance to be in loue with her; because that when shee came in presence, or was named, his pulse varied, and he blushed besides. In this very sort was the loue of Calicles, the sonne of Polycles, discovered by Panaceus the Physitian, as you may read the story at large in † Aristanetus. By the same signes Galen bragges, that hee found out Iusta Boethius the Confulls wife, to dote on Pylades the Player, because at his name still shee both altered Pulse and Countenance, as † Poliarchus did at the name of Argenis. Franciscus Valesius l. 3. controu. 13. med. contr. denies there is any such pulsus amatorius, or that Loue may be so discerned; but Avicenna confirms this of Galen out of his experience, lib. 3. Fen. 1. and Gordonius cap. 20. Their pulse he saith is inordinate, and swift, if she goe by whom he loues, Langius epist. 24. lib. 1. med. epist. Nevisanus lib. 4. numer. 66. syl. nuptialis, Valescus de Taranta, Guianerius, Tract. 15. Valleriola sets downe this for a Symptome, k difference of pulse, neglect of businesse, want of sleepe, often sighes, blushings, when there is any speech of their Mistress, are manifest signes. But amongst the rest, Iosephus Struthius that Polonian, in the fitt booke cap. 17. of his doctrine of Pulses, holdes that this and all other passions of the minde, may be discovered by the Pulse. l And if you will knowe, saith he, whether the men suspected bee such or such, touch their arteries, &c. And in his 4 booke, 14 chap. he speaks of this particular pulse, m Loue makes an unequall pulse &c. n hee giues instance of a Gentle-

Gentle-

Gentlewoman, a Patient of his, whom by his meanes hee found to be much inamored, and with whom: he named many persons, but at the last when his name came whom he suspected, ° her pulse began to vary, & to beat swifter, and so by often feeling her pulse, he perceiued what the matter was. *Apolonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medea*, makes them both to blush at one anothers sight, and at the first they were not able to speake.

—† *totus Parmeno*

Tremo, horreoq, postquam aspexi hanc,

Phedria trembled at the sight of *Thais*, others sweat, blow short, are troubled with palpitation of heart vpon the like occasion, *cor proximum ori*, saith * *Aristanetus*, their heart is at their mouth, leapes, &c. they looke pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when she is talked off: which very signe *P Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, shee changed her countenance. 'Tis a common thing amongst Louers, as *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

*Alterno facies sibi dat responsa rubore,
Et tener affectum prodit utriq, pudor, &c.*
Their faces answere and by blushing say,
How both affected are they doe bewray.

But the best coniectures are taken from such symptomes as appeare when they are both present; all their speeches, actions, lasciuious gestures will bewray them, they cannot containe themselues, but that they will be still kissing. † *Stratocles* the Physition vpon his wedding day, when hee was at dinner, *nihil prius sorbillauit, quam tria basia puellae pangeret*, could not eate his meate for kissing the bride, &c. First a word, and then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are neuer out of season, — * *Hoc non deficit incipitq, semper*, 'tis neuer at an end, † another kisse, and then another, another, and another, &c.

† *Centum basia centies,
Centum basia millies,
Mille basia millies,
Et tot millia millies,
Quot gutta Siculo mari,
Quot sunt sydera caelo,
Istis purpureis genis,
Istis turgidalis labris,
Ocellisq, loquaculis,
Figam continuo impetu;
O formosa Neera.*

As *Catullus* to *Lesbia*, *Da mihi basia mille, deinde centum,
Dein mille altera, da secunda centum,
Dein usq, altera millia, deinde centum.*
— first giue an hundred,
Then a thousand, then another
Hundred, then vnto the other
Addc a thousand, and so more, &c.

000

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o *Cepit illico
pulsus variari,
& ferri celerius,
& sic inueni.*

† *Eunuc. Act. 2.
scen. 2.*

* *Epist. 7. lib. 2.
Tener sudor, &
creber anhelitus,
palpitatio cordis
&c.*

p *Lib. 1.
q Lexorvensis
Episcopus.*

† *Theodorus
prodromus A.
maranto dial.
Gaulimo Inter-
pret.*

* *Petron. Catal.
† Sed unum ego
usq, & unum
Petam à tuis la-
bellis, Postq, unū
& unum & u-
num, Vnum dari
rogabo. Lachena
Anacreon.
r 10: Secundus
bas. 7.*

* Translated
or imitated by
M. B. Johnson
our arch-poet,
in his 119. Ep.

Till

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Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are still dallying and culling, as so many doues,

Columbatimq; labra conserentes labijs,

and that with alacrity and courage,

*a Affligunt auidè corpus, iunguntq; salinas
Oris, & inspirant prensantes dentibus ora.*

a *Lucret. lib. 4.*

b *Lucian dial.*

Tom 4. Merit.

sed & aperien-

tes, &c.

c *Epist. 16.*

d *Deducto ore*

longo me basio

demulcet.

b *Tam impresso ore ut vix inde labra detrahant, service reclinata, as Lam-*
prias in Lucian kissed Thais, Philippus her^c in Aristænetus, amore lymphato
tam furiose adhæsit, vt vix labra soluere esset, totumq; os mihi contriuit, d
Ar-
tines Lucretia, by a suiter of hers was so saluted, & tis their ordinary fashion.

—— dentes illudunt sapè labellis,

Atq; premunt ardè adfigentes oscula.——

They cannot, I say containe themselves, they will be still not onely ioyning hands, kissing, but embracing, treading on their toes, &c. diuing into their bosomes, and that

e *In delirius mā-*

mas tuas tango,

&c.

f *Tom. 4. merit.*

dial.

Terent.

libenter, & cum delectatione, as^e Philostratus confesseth to his mistress; & Lam-
prias in Lucian, mammillas premens, per sinum clam dextrâ, &c. feeling their

r *Attente adeo*

in me assexit,

& interdum in

gemiscabat, &

lachrymabatur.

Et si quando bi-

bens, &c.

paps, and that scarce honestly sometimes: as the old man in the *f* Comedy well obserued of his sonne, *Non ego te videbam manum huic puellæ in sinum*

inserere? Did not I see thee put thy hand into her bosome? goe to; with many such loue tricks. *Iuno in Lucian, deorum Tom. 3. dial. 3. complains to Iu-*

piter of Ixion, t *hee looked so attentiuely on her, and sometimes would sigh &*
weepe in her company, and when I dranke by chance and gaue Ganymede the

cup, he would desire to drinke still in that very cup that I dranke of, and in the

same place where I dranke, and would kisse the cup, and then looke steadily on

me, and sometimes sigh, and then againe smile. If it bee so they cannot come

so neere to dally, haue not that opportunity, familiarity, or acquaintance to
conferre and talke together, yet if they bee in presence, their eye will bewray

them: ubi amor ibi oculus, as the common saying is, they will loose them-
selues in her looks. u *Alter in alterius iactantes lumina vultus,*

u *Quique omnia*

cernere debes

Leucothoen spe-

ctas, & virgine

figis in vna,

quos mundo de-

bes oculos. Ov.

Met. 4.

† *Lucian. Tom.*

3 quo ies ad Ca-

riam venis cur-

rum sistis, & de

super aspectas.

** Ex quo te pri-*

imum vidi Py-

thia, alio oculos

vertere non su-

it.

† *Lib. 4.*

Querebant taciti noster ubi esset amor.

They cannot looke off whom thy loue, they will *impregnare eam ipsis oculis,*

deflowre her with their eyes, be still gazing, staring, stealing faces, smiling,

glancing at her, as *Apollo* on *Leucothoe*, the *Moone* on her *†* *Endymion*, when

she stood still in *Caria*, and at *Latmos* caused her *Chariot* to be staid. They

must all stand and admire, or if she goe by, looke after her as long as they can

see her, shee is *anima auriga*, as *Anacreon* calls her, they cannot goe by her

dore or window, but as an adamant, she drawes their eyes to it, though she

be not there present, they must needs glance yet that way, and looke backe to

it. *Aristenetus* of *Exitheus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius*

of *Clitiphon* say as much, *Ille oculos de Leucippe † nunquam deſciebat,* and

many louers confesse when they came in their mistresse presence, they could

not hold off their eyes, but looke wistly & steddily on her, *inconniuro aspectu,*

with much eagernesse and greedinesse, as if they would looke through, or

should neuer haue enough sight of her,

—— Fixis ardens, obtutibus heret;

So shee will doe by him, drinke to him with her eyes, nay drinke him vp, dououre him,

swallow him as *Martiall's Mamurra* is remembered to haue done:

Inſpexit molles pueros, oculisq; comedit, &c.

There

There is a pleasant story to this purpose in *Nauigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not looke off him, from sunne-rising to sunne-letting, she could not desist, she made him one day come into her chamber, & *geminae horae spatio intuebatur, non à me unquam aciem oculorum avertibat, me obseruans veluti Cupidinem quendam*, for two houres space she still gazed on him. A young man in † *Lucian* fell in loue with *Venus* picture, hee came euery morning to her temple, and there continued all day long, * from sun-rising to sun-set, vnwilling to goe home at night, sitting ouer against the Goddesse picture, he did continually looke vpon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they loue, they will still bee walking and waiting about their mistris doores, taking all opportunity to see them, as in *Longus Sophista*, *Daphnis* and *Cloe* two louers, were still houering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in winter, that she might see him, and he her. † *A Kings palace was not so diligently attended*, saith *Arretines Lucretia*, as my house was when I lay in *Rome*, the porch and street was euer full of some walking or riding on set purpose to see mee, their eye was still vpon my window, as they passed by, they could not choose but looke backe to my house when they were past, and sometime hem, or cough; or take some impertinent occasion to speake aloud, that I might looke out and obserue them. 'Tis so in other places, 'tis common to euery loue, 'tis all his felicity to be with her, to talke with her, he is neuer well but in her company, and will walke y *seauen or eight times a day through the streete where shee dwels*, and make *steeuelesse errants to see her*; plotting still where, when, and how to see her.

† *Leuesq; sub nocte susurri,*
Composita repetuntur hora.

And when he is gone, he thinkes euery minute an houre, euery houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora si numeres, bene qua numeramus amantes.*

And if thou be in loue, thou wilt say so too, *Et longum formosa vale*, farewell sweetheart, *vale charissima Argenis*, &c. Fare well my deare *Argenis*, once more farewell, farewell. And though hee is to meet her by compact, and that very shortly, perchance to morrow, yet loth to depart, heele take his leaue againe, againe, and againe, and then come backe againe, looke after and shake his hand, waue his hat a farre of. Now gone he thinkes it long till hee see her againe, and she him, the clockes are surely set backe, the hour's past,

† *Hospita demophon tua te Rhodopheia Phillis,*
Ultra promissum tempus abesse queror.

she lookes out at windowe still to see whether he come, euery man a farre of is sure he, euery stirring it h street, now he is there, that's he, *male Aurora,* *male soli dicit, deieratq;* &c. the longest day that euer was, so she raues, restlesse and impatient; for *Amor non patitur moras*, Loue brookes no delays: The time's quickly gone that's, spent in her company, the miles short, the way pleasant, all weather is good whilest he goes to her house, heate or colde, though his teeth chatter in his head, hee moues not, wet or dry, 'tis all one, wet to the skinne, he feeles it not, cares not at least for it, but will easily en-

† *Dial. Amorum.*
 * *Ad occasum Solis egypte domi rediens, atq; totum diem e. aduerso deae sedens recto, in ipsam perpetuo oculorum ictus direxit, &c.*
 x *Lib. 3.*
 † *Regum palatium non tam diligenti custodia septum fuit, ac aedes meas stipabant &c y Vno, & eodem die sex, vel septies ambulantes per eandem plateam, ut vel unico amice sue fruantur aspectu lib. 3. Theat. Mundi.*
 † *Hor.*

† *Ouid.*† *Ouid.*

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• Gen. 29. 20.

dure it and much more, because it is done with alacrity, and for his Mistris sweete sake, let the burden bee neuer so heauy, Loue makes it light. * *Iacob* serued seauen yeares for *Rachel*, & it was quickly gone because he loued her. None so merry, if he may happily enioy her company, he is in heanen for the time, and if he may not, dejected in an instant, solitary, silent, hee departes weeping, lamenting, sighing, complaining.

† *Plautus Cistel.** *Stobæus è*
græco.

But the Symptomes of the minde in Louers, are almost infinite, and so diuerse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselues for ioy, yet most part, Loue is a plague, a torture, a hell, a bitter sweet passion at last, † *Amor melle & felle est fecundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amaricies, dolentia delectabilis, hilare tormentum,* * *Et me melle beant suauiora,*
Et me felle necant amariora,

like a summer flye or *Spinxes* winges, or a raigne bow of all colours,

* *Quæ ad solis radios, conuersa aureæ erant,*
Aduersus nubes Carulæ, quale iubar Iridis,

z *Plautus, credo*
ego ad hominis
carnificinam a-
morem inventum
*esse.*a *De ciuit. lib.*
22. cap. 20.

Ex eo oriuntur
mordaces cure,
perturbationes,
merores, formi-
dines, insana
gaudia, discor-
diæ, lites, bella,
insidiæ, iracun-
diæ, inimicitie,
fallaciæ, adula-
ris, fraus, fur-
rum, nequitia,
impudentia.

† *Marullus lib.*

i.

b *Ter. Eunuch.*c *Plautus Mer-*
cel.

faire, fowle, and full of variation, though most part irksome and bad. For in a word, the *Spanish* Inquisition is not comparable to it, a torment and execution, it is as he calls it in the Poet, an vnquenched fire, & what not; a From it, saith *Austin*, arise biting cares, perturbations, passions, sorrowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knauery, &c.

— † *dolor, querela,*

Lamentatio, lachryma perennes,
Languor, anxietas, amaritudo,
Aut si triste magis potest quid esse,
Hos tu das Comites Næra vita.

These bee the companions of louers, and the ordinary Symptomes, as the Poet repeats them. b *In amore hæc sunt vitia,*

Suspiciones, inimicitia, audacia,
Bellum, pax rursus &c.

Insomnia, arumna, error, terror, & fuga,
Excogitantia, excors immodestia,
Petulantia, cupiditas, & malevolentia,
Inheret etiam auiditas, desidia, iniuria,
Inopia, contumelia & dispendium, &c.

In loue these vices are, suspitions,
Peace, warre, and impudence, detractions,
Dreames, cares, and errors, terrours and affrights,
Immodest pranks, deuises, sleights and flights,
Heart burnings, wants, neglects, desire of wrong,
Losse continuall, expence and hurt among.

Euery Poet is full of such catalogues of Loue symptomes, but feare and sorrow may iustly chalenge the chiefe place. Though *Hercules de Saxoniâ* cap. 3. *Tract. de melanch.* well excluded feare from Loue Melancholy, yet I am otherwise perswaded. d *Res est solliciti plena timoris amor.*

d *Ouid.*

'Tis full of feare, anxiety, doubt, care, peeuisness, suspition, which made *Hesiod* belike, put feare and paleness *Venus* daughters,

Marti

— Marti Clypeos atq; arma secanti,
Alma Venus peperit pallorem, unaq; Timorem:

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because feare and loue are still linked together. Moreouer they are apt to mistake, amplify, too credulous sometimes, too full of hope and confidence, & then againe very iealous, vnapt to beleue or entertaine any good newes. The Comickall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father & a loue sicke sonne. *M.* Be of good cheare my sonne, thou shalt haue her to wife. *Æ.* Ah father, doe you mocke me now? *M.* I mocke thee, why? *Æ.* That which I so earnestly desire, I more suspect and feare. *M.* Get you home, and send for her to be your wife. *Æ.* What now a wife, now father, &c. These doubts, anxieties, suspitions, are the least part of their torments, they breake many times) from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are auerse, wrangle, fight, sweare, quarrell, laugh, weepe: and he that doth not so by fits, * *Lucian* holdes, is not thoroughly touched with this Loadstone of Loue. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, Loue to many is bitternesse it selfe, *rem amarum*, *Plato* calls it, a bitter potion, a plague.

† *Adelph. Act. 4. scen. 5. M. Bono animoes, duces uxorem hanc Æschines. Æ. Hem pater, num tu ludis me nunc? M. Ego te, quamobrem Æ. Quod tam misere cupio &c. * Tom. 4. dial. amorum. c Aristotle. 2. Rhet. puts loue therefore in the irascible part. Ouid,*

Eripite hanc pestem perniciemq; mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætitiâs.
O take away this plague, this mischief from me,
Which as a numnesse oner all my body,
Expels my ioyes, and makes my foule so heauy.

Phedria had a true touch of this, when he cried out,

— † *O Thais, utinam esset mihi*
Pars aqua amoris tecum, ac pariter fieret, ut
Aut hoc tibi doleret itidem, ut mihi dolet.

O *Thais* would thou hadst of these my paines a part,
Or as it doth me now, so it would make thee smart.

So had that young man, when he roared againe for discontent,

* *Iactor, crucior, agitor, stimulator,*
Versor in amoris rota miser,
Exanimor, feror, distrahor, deripior,
Vbi sum, ibi non sum; vbi non sum, ibi est animus.

I am vex't and tof'd, and rack't on Loues wheele,
Where not, I am; but where am; doe not feele.

The *Moone* in ^a *Lucian*, made her mone to *Venus*, that she was almost dead for Loue, *pereo equidem amore*, and after a long tale, shee broke off abruptly and wept, ^b *O Venus, thou knowest my poore heart.* *Charmides* in ^c *Lucian*, was so impatient, that he sob'd and sighed, and tore his haire, and said hee would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these loue pangs, what shall I doe? Vos O dij Auerunci, solvite me his curis: O yee gods, free me from these cares and miseries, out of the anguish of his Soule,* ^d *Theocles* prayes. Shall I say, most part a louers life is full of anxiety, feare and grieve, complaints, sighes, suspitions, and cares, full of silence and irksome solitarinesse,

Frequenting shady bowres in discontent,
To the aire his fruitlesse clamors he will vent.

† *Ter. Eunuch. Act. 1. scen. 2.*

* *Plautus.*

^a *Tom. 3.*

^b *Scis quod posthac dicturus fuerim.*

^c *Tom. 4. dial. nocit. Tryphena.*

Amor me perdit neq; malum hoc amplius sustinere possum.

^d *Aristanetus lib. 2. epist. 8.*

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except at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile vpon him, giue him a good looke, a kisse, or that some comfortable message be brought him, his seruice is accepted &c.

He is then too confident and rapt beyond himselfe, as *Calisto* was at *Malebeas* presence, *quis vnquã hac mortali vitã tam gloriosum corpus vidit, humanitatem transcendere videor?* &c. who euer saw so glorious a sight, what man euer enjoyed such delight? More content cannot be giuen of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the World comparable to his, he is in paradise.

‡ *Quis me vno vivit felicior? aut magis hæc est
Optandum vitã dicere quis poterit?*

Who liues so happy as my selfe? what blisse.

In this our life may be compar'd to this?

He will not change fortune in that case with a Prince,

§ *Donec gratus eram tibi,*

‡ *Persarum vigui rege beatior.*

c Act. 3. scen. 5.
Eunuch. Ter.

The *Persian* Kings are not so iouiall as he is, O *festus dies hominis*, O happy day, so *Cherea* exclaimes when he came from *Pamphila* his sweet-heart, well pleased,

Nunc est profecto interficere cum perpati me possem,

Ne hoc gaudium contamine vitã aliquã egritudine.

He could finde in his heart to be killed instantly, lest if he liue longer, some sorrow or sicknesse should contaminate his ioyes. A little after, hee was so merrily set vpon the same occasion, that he could not containe himselfe.

f Act. 5. scen 9.

‡ *O populares, et quis me vivit hodie fortunatior?*

Nemo hercule quisquam, nam in me dii plane potestatem

Suam omnem ostendere.

Is't possible (O

my Countrymen) for any living to be so happy as my selfe? No sure it cannot be, for the Gods haue shewed all their power, all their goodnesse in me. Yet by and by when this young Gallant was crossed in his wench, he laments and cries, and roares downe right.

‡ *Occidi*

I am vndone,

Neq; virgo est vsquam, neq; ego, qui è conspectu illam amisi meo,

Vbi queram, vbi investigem, quem percuncter, quam insulam viam?

† *Mantuan.*
* *Ter. Adelpb.*

34.

g *Lih. 1. de con-*
tem. amoribus:

Si quem alium

respexerit ami-

ca suavius, &

familiarius, si

quem alloquuta

fuerit, si nutu,

nunciis &c. sta-

tim cruciatur.

† *Calisto in Cele-*

stina.

h *Parnodidas.*

dial. Ital. Patre

& matre se sin-

gultu orboscense

bast, quod meo

contubernio ca-

rendum esset.

The virgin's gone, and I am gone, shee's gone, shee's gone, and what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

———— *vitales auras inuitus agebat,*

he was weary of his

life, sicke, mad and desperate ‡ *utinam mihi esset aliquid hic, quo nunc me precipitatem darem.* Tis not *Chereas* case this alone, but his and his, and e-

uery louers in the like state. If he heare ill newes, haue bad successe in his sute,

shee frowne vpon him, or that his Mistris in his presence, respect another

more (as § *Hedus* obserues) *Preferre another suiter, speake more familiarly*

to him, or use more kindly then himselfe, if by nod, smile, message, she disclo-

seth her selfe to another, he is instantly tormented, none so diected as he is, vt-

terly vndone, a castaway † in quem fortuna omnia odiorum suorum crudelissi-

ma tela exonerat, a dead man, the scorne of fortune, worse then naught. h Are-

tines Lucretia made very good prooffe of this, as she relates it her selfe. For

when I made some of my suiters beleene I would betake my selfe to a Nunnery,

they

they tooke on, as if they had lost father and mother, because they were for ever after to want my company. *Omnes labores leues fuere*, all other labour is light; † but this might not bee endured. They would all turne Friars for my sake, in hope by that meanes to meet, or see me againe, as my confessors at stwole-ball or at barly-breake: and so afterwards when an importunate suiter came, ⁱ If I had bid my maid say that I was not at leasure, not within, busy, could not speake with him, he was instantly astonish'd, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming.

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† *Illā sibi vox ipsa Iovis violentior irā, cum tonat, &c.*
but he to whom I gave entertainment, was in the Elysian fields, ravished for ioy, quite beyond himselfe. 'Tis the generall humour of all Louers, she is their sterne, Polestarre, and guide,

^k *Delitiumq; animi, deliquiumq; sui.* As a Tulipant to the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, † but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not vnlike, sometimes vsed for an Imprese) doe all inamorates to their Mistris, she is their Sun, their *Primum mobile*: this ^m one elegantly expressed by a wind-mill, still moued by the winde, which otherwise hath no motion of it selfe,

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, * *sola clauēs habet interitus & salutis*, she kept the keyes of his life, his fortune ebbes and flowes with her fauour, a gracious or bad aspect turnes him vp or downe,

Mens mea lucefcit Lucia luce tuā.

Howsoeuer his present state bee pleasing or displeasing, 'tis continuate so long as he loues, he can doe nothing, thinke of nothing but her; desire hath no rest, she is his *Cynosure*, *Hesperus & Vesper*, his morning and evening star, his goddesse, his Mistris, † his life, his soule, his euery thing, dreaming, waking, she is alwaies in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flauia*, *Flaminia*, *Celia*, *Delia* or *Isabella*, (call her how you will) she is the sole obiect of his senses, the substance of his soule, *nidulus animae suae*, he magnifies her aboue measure, *totus in illā*, can breath nothing but her. *I adore Malebea*, faith loueficke † *Calesto*, *I beleue in Malebea*, *I honour, admire and loue my Malebea*; His soule was sowsed, imparadised, imprisoned in his Lady. When ^a *Thais* tooke her leaue of *Phædria*,

— *mi Phædria, & nunquid aliud vis?* Sweet-heart (she said) will you command me any further seruice? he readily replyed, and gaue this in charge, — *egone quid velim?*

Dies noctesq; ames me, me desideres,

Me somnies, me expectes, me cogites,

Me speres, me te oblectes, mecum tota sis,

Meus fac postremò animus, quando ego sum tuus.

Dost aske (my deare) what seruice I will haue?

To loue me day and night is all I craue,

To dreame on me, to expect, to thinke on me;

Depende and hope, still cover me to see,

Delight

† Ter tui cō-
rendum quod
erat.

† Si responsum
esset dominam
occupatam esse,
aliquo vacante,
ille statim vix
hoc audito, ve-
lut in marmor
obriguit, alii se
damnare, &c.
at cui fauebam,
in campis Elysiis
esse videbatur,
&c.

† Mantuan.
k Laechius.
l Sole se occul-
tante, aut tem-
pestate venien-
te, statim claudi-
tur ac languet
cit.

m Emblem. a-
mat. 33.
* Calisto de Ma-
lebea.

i Anima non est
ubi animat, sed
ubi amat.

† Celestine abt. i.
credo in Male-
beam, &c.
a Ter Eunuch.
Abt. i. c. 2.

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Delight thy selfe in me, be wholly mine,
For know my Loue, that I am wholly thine.

But all this needed not, you will say, if she loued him, (she will, she can, she must thinke and dreame of nought else but him, continually of him, as did Orpheus on his Euridice,

*Te dulcis coniux, te solo in littore mecum,
Te veniente die, te discedente canebar.*

On thee sweet wife was all my song,
Morne, Euening, and all along.

And Dido vpon her *Aeneas*.

— *Et qua me insomnia terrent,
Multa viri virtus, & plurima currit Imago.*

And euer and anon, she thinkes vpon the man,
That was so fine, so faire, so blith, so debonaire.

Clitiphon in the first booke of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day.

Interdum oculi, & aures occupate distrahunt animum, at nocte solus iactor, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant.
k For all day long hee had some obiect or other to distract his senses, but in the night all ranne vpon her: All night long he lay † awake, and could thinke of nothing else but her, he could not get her out of his mind, towards morning sleepe tooke a little pittie on him, he slumbred a while, but all his dreames were of her.

— † *te nocte sub atrâ
Alloquor, amplector, falsâq; in Imagine somni,
Gaudia sollicitam palpant evanida mentem.*

In the darke night I speake, embrace and finde,
That fading ioyes deceiue my carefull minde.

The same complaint *Eurialus* makes to his *Lucretia*, day and night I thinke of thee, I wish for thee, I talke of thee, call on thee, looke for thee, hope for thee, delight my selfe in thee, day and night I loue thee.

† *Totâ hac nocte somnum hisce oculis non vidi.*
Ter.
† *Buchanan.*
Sylu.
† *Aeneas Sylvius.*
Te dies, noctesq; amo, te cogito, te desidero, te voco, te exspecto, te spero, tecum oblecto me, totus in te sum.

*Nec mihi vespero
Surgente decedunt amores,
Nec rapidum fugiente solem;*
Morning, Euening, all is alike with me, I haue restless thoughts,

Still I thinke on thee. *Anima non est ubi animat, sed ubi amat,* I liue and breath in thee, I wish for thee.

* *O niniâ quæ te poterit mihi reddere lucem,
O mihi felicem terq; quaterq; diem.*

O happy day that shall restore me to thy sight. In the meane time he raues on her, her sweet face, eyes, actions, gestures, hands, feet, speech, length, breadth, height, depth, and the rest of her dimensions, are so suruaied, measured and taken, by that Astrolabe of phantasie, and that so violently sometimes, with such earnestnes and eagernesse, such continuance, so strong an imagination, that at length he thinkes hee sees her indeed, he talkes with her, hee embraceth her, *Ixion-like pro Iunone nubem*, a cloud for *Iuno*, as he said, *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo versatur*, I see and meditate of nought but *Leucippe*, be she present or absent, all is one,

† *Et quamvis aberat placida presentia forma,
Quem dederat presens forma, manebat amor.*

† *Ouid. Fast. 2.
ver. 775.*

That

That impression of her beauty is still fixed in his minde,

—————* *herent infixi pectore vultus.*

as he that is

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* *Vug. An. 4.*

bitten with a mad dog, thinks all he sees dogges, dogges in his meat, dogges in his dish, dogges in his drinke, his mistris is in his eyes, cares, heart, in all his senses. *Valleriola* had a merchant his Patient in the same predicament; and *Vlricus Molitor* out of *Austin*, hath a story of one, that through vehemency of his loue passion, stil thought he saw his mistris present with him, she talked with him, *Et commisceri cum eâ vigilans videbatur*, still embracing him.

o *De Pythoniſſa*

Now if this passion of loue can produce such effects, if it bee pleasantly intended, what bitter torments shall it breed, when it is with feare and continuall sorrow, suspicion, care, as commonly it is, still accompanied, what an intollerable paine must it be?

————— *Non tam grandes*

Gargara culmos, quot demerso

Pectore curas longâ nexas

Vsq; catenâ, vel quæ penitus

Crudelis amor vulnera miscet.

Mount *Gargarus* hath not so many stemples,

As Louers brest hath grieuous wounds,

And linked cares, with loue compounds.

When the King of *Babylon* would haue punished a courtier of his, for louing of a young Lady of the royall blood, and farre aboue his fortunes, *q Apollonius* in presence, by all meanes perswaded to let him alone, *For to loue and not enioy, was a most unspeakable torment*, no tyrant could inuent the like punishment; as a gnat at a candle, in a short space hee would consume himselfe. For Loue is a perpetuall flux, *angor animi*, a warfare, *militat omnis amans*, a grieuous wound is loue still, and a Louers heart is *Cupids* quiuer, a consuming fire, *† accede ad hanc ignem, &c.* an inextinguible fire.

————— *alitur & crescit malum,*

Et ardet intus, qualis Aetnao vapor

Exundat antro—————

As *Aetna* rageth, so doth Loue, & more then *Aetna*, or any materiall fire.

————— *u Nam amor sæpè Lyparco*

Vulcano ardentio rem flammam incendere solet.

Vulcans flames are but smoke to this; For fire, saith *† Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of loue burneth and scorcheth a farre off, and is more hot and vehement then any materiall fire. For when *Nero* burnt *Rome*, as *Calisto* vrgeth, he fired houses, consumed mens bodies and goods, but this fire deuoures the soule it selfe, * *& one soule is worth 100000 bodies.* No water can quench this wild fire.

————— *x In pectus cacos absorbuit ignes,*

ignes qui nec aqua perimi potuere, nec imbre

Diminui, neq; gramminibus, magicisq; susurris.

A fire he tooke into his brest,

Which water could not quench,

Nor hearbe, nor art, nor Magicke spells,

Could quell, nor any drench.

Except it be teares and sighes, for so they may chance finde a little ease.

P p p

Sic

p *Inno, nec ira
deum tantum,
nec tela, nec ho-
stis, quantum
tute potes ani-
mis illapsus. Si-
lius Ital. 15. bel.
Pruic. de amore.*

q *Philostratus
vita eius. Maxi-
mum tormentum
quod excogitare,
vel docere te
possum, est ipse
amor.*

r *Ausonius c. 35
Et caeco carpi-
tur igne, & mihi
sefe offert ultra
meus ignis A-
myntas.*

† *Ter. Eunuch.
Seneca Hyppol
u Theocrytus
edyl. 2. Levibus
cor est violabile
telis.*

† *Ignis tangen-
tes solum urit,
at forma procul
astantes inflam-
mat.*

* *Maior illa
flamma que cõ-
sumit unam a-
nimam, quam
que centum
milia corporum.*
x *Mant. egl. 2.*

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† Marullus
Epig. lib. 1.

† Sic candentia colla, sic patens frons
Sic me blanda tui, Næara, ocelli,
Sic pares minio genæ perurunt,
Vt ni me lachrimæ rigent perennes,
Totus in tennes eam fauillas.

So thy white necke Næara me poore soule,
Doe scorch, thy cheekes, thy wanton eyes that roule:
Were it not for my dropping teares that hinder,
I should be quite burnt vp forthwith to cinder.

y Imagines deo-
rum.
z Ouid.

This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, and cannot be perceaued how, whence it came, where it pierced.

a Æneid. 4.

z *Vrimur, & cæcum pectora vulnus habent,*
And can hardly be discerned at first. —^a *Est mollis flamma medullas,*
Et tacitum insano vivit sub pectore vulnus.

A gentle wound, an easie fire it was,
And slie at first, and secretly did passe.

But by and by it began to rage and burne amaine.

b Seneca.

—^b *Pectus insanum vapor,*
Amorq; torret, intus se vus vorat
Penitus medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altas flamma percurrit trabes.

This fiery vapour rageth in the veines,
And scorseth entralls, as when fire burnes
An house, it nimbly runs along the beames,
And at the last the whole it ouerturnes,

† Cor totam
combustum, ie-
cur suffumigatū,
pulmo arfactus
et credam mi-
seram illam a-
niam his elixā
aut combustam,
ob maximum
ardorem quem
patiuntur, ob ig-
nem amoris.

* Embl. Amat.
4. & 5.

† Grotius.

c Lib. 4. nam
illius amoris
neq; principia,
neq; media aliud
habent quid,
quam molestias,
dolores, crucia-
tūs, defatigatio-
nes, adeo ut mi-
serum esse, mera-
re, gemitu, solitu-
dine torqueri,
mortem optare,
semperq; debac-
chari, sint certa
amantium signa
& certe actio-
nes.

Abraham Hofemannus *lib. 1. amor. coniugal. cap. 2. pag. 22.* relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting vp of one that died for loue, † his heart was combust, his liuer smoakie, his lungs dried vp, insomuch that he verily beleued his soule was either sod or roasted, through the vehency of Loues fire. Which belike made a moderne writer of amorous Emblems, expresse Loues fury by a pot hanging ouer the fire, & *Cupid* blowing the coales. As the heat consumes the water,

* *Sic sua consumit viscera cæcus amor,*
so doth Loue dry vp his radicall moisture. Another compares loue to a melting Torch, which stood too neere the fire.

† *Sic quo quis propior sue puellæ est,*
Hoc stultus propior sue ruina est.

The nearer he vnto his Mistris is,
The nearer he vnto his ruine is.

So that to say truth, as ^c *Castilio* describes it. The beginning, middle, ende of loue is naught else but sorrow, vexation, torment, irksomenesse, wearisomenes, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, raue, and to be peeuish, are the certaine signes, and ordinary actions of a loue-sicke person. This continuall paine and torture makes them forget themselues, if they be farre gone with it, in doubt, despaire of obtaining or eagerly bent, to neglect all ordinary businesse.

* pendent

—* pendent opera interrupta, min. eq;

Murorum ingentes, equatq; machina cælo.

Louefick *Dido* left her works vndone, so did † *Phædra*, — *Palladis tela vacant*

Et inter ipsas pensa labuntur manus. *Faustus* in * *Mantuan*,

tooke no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor agro

Pectore, sensus iners, & mens torpore sepulta,

Carminis occiderat studium. —

And tis the humour of them all, to bee carelesse of their persons, and their estates, as the shepherd in *Theocritus*, *Et hæc barba inculta est, squalidiq; capilli*, their beards flagge. and they haue no more care of pranking themselues or of any businesse, they care not as they say, which end goes forward.

e Oblitusq; greges, & rura domestica totus

f Vritur, & noctes in luctum expendit amaras.

Forgetting flockes of sheep and country farmes,

The silly shepheard alwaies mournes and burnes.

Loueficke † *Cherea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* why art thou so sad man, *unde es?* whence com'st, how do'st? but hee sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam, Ita prorsus oblitus sum me.* I haue so forgotten my selfe, I neither know where I am, nor whence I come, nor whether I will, what I doe. P. * *How so? Ch. I am in loue. Prudens sciens* — † *vivus vidensq; pereo, nec quid agam scio.*

§ He that erst had his thoughts free (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) and spent his time like an hard student, in those delightfull Philosophicall precepts, he that with the Sunne and Moone wandered all ouer the world, with Starres themselues ranged about, & left no secret or small mystery in nature vnsearched, since he was enamored, can doe nothing now but thinke and meditate of loue matters, day and night composeth himself how to please his mistress, all his study, endeavour, is to approue himselfe to his mistress, to winne his mistress favour, to compass his desire, to bee counted her seruant. Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he lose and alienate all his friends, be cast off, and disinherited, vtterly vndone by it, disgraced, goe a begging, yet for her sweet sake, to inioy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe. *Non recedam neq; quiescam noctu & interdium,*

Prius profecto quam aut ipsam, aut mortem investigauero,

Ile neuer rest or cease my sute,

Till she or death doe make me mute.

Parthenis in † *Aristanetus* was fully resolved to doe as much. *I may haue better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c.* O *Harpedona* keep my counsell, I will leave all for his sweet sake, I will haue him, say no more, *contra gentes, I am resolved, I will haue him.* * *Gobrias* the Captaine, when he had espied *Rhodanthe* the faire captiue maid, fell vpon his knees before *Mystilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly receaued, the good seruice he had done, or whatsoeuer else was deare vnto

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* *Virg. Æn. 4.*† *Seneca Hipp. act.** *Egl. 1.*à *Edyl. 14.*e *Mant. Eclog. 2.*f *Ouid met. 13.*de *Polyphemo:**vinur oblitus**pecorum, antro-**rumq; suorum,**Jamq; tibi ser-**ma &c.*† *Ter. Eunuch.** *Qui queso**Amo.*† *Ter. Eunuch.*g *Qui olim co-**gitabat que**vellet, & püt-**cherrimis Phi-**losophie præcep-**tis operam in-**sumpsit, qui uni-**uersi circuitio-**nes cæliq; natu-**ram, &c. Hanc**vnam intendit**operam, de sola**cogitat, noctes &**dies se componit**ad hanc, & ad**acerbam servi-**tutem redactus**animus, &c.*† *Epist. lib. 6.**Valeat pudor,**valeat honestas,**valeat honor.** *Theodor. pro-**dromus lib. 3.**Amor Mestili**genibus obvolu-**tus, ubertimq;**lachimans, &c.**Nihil ex tota**præda præter**Rhodanthen vir-**ginem accipiam.*

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him, besought his governour he might haue the captiue virgin to be his wife, *virtutis sue spoliū*, as a reward of his worth and seruice; and moreouer hee would forgiue him the mony which was owing, and all reckonings besides due vnto him; *I aske no more, no part of booty, no portion, but Rhodanthe to be my wife.* And when as he could not compass her by faire meanes, hee fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all louers to bee so affected, and which *Æmilia* told *Aratine* a courtier in *Castilio's* discourse, *surely Aratine, if thou werst not so indeed, thou didst not loue, ingeniously confesse, for if thou hadst beene thoroughly enamored, thou wouldst haue desired nothing more then to please thy mistress. For that is the law of loue, to will and will the same,* * *Tantum velle & nolle, velit nolit quod amica.*

h Lib. 2. Certe
vix credam, &
bona fide face-
re Aratine, te
non amasse adeo
vehementer, si
enim vere ama-
ses, nihil prius
aut potius opta-
ses, quam amare
mulieri placere.
Ea enim amoris
lex est idem vel-
le & nolle.
* Stroza fl.

Epig.
† Quippe hec
omnium ex atra-
bile & amore
proveniunt. Ia-
son pratenfis.
i Immensus a-
mor ipse stultitia
est. Cardan lib. 1.
de sapientia.
* Mantuan.

a Virg. Æn. 4.
b Seneca Hyp.
pol.
* Met. 10.

Vndoubtedly this may be pronounced of them all, they are very slaues, drudges for the time, mad men, fooles, dizards, † *atrabiliarij*, beside them- selues, and as blinde as beetles. Their dotage is most eminent, *Amare simul & sapere ipsi Ioui non datur*, as *Seneca* holds *Iupiter* himselfe cannot loue & be wise both together, the very best of them, if once they bee ouertaken with this passion, the most staid, discreet, graue, generous and wise, otherwise able to gouerne themselves, in this commit many absurdities, many indecorums, vnbesitting their gravity and persons.

* *Quisquis amat seruit, sequitur captivus amantem,
Fert domitā ceruice iugum*

Sampson, Dauid, Solomon, Hercules, Socrates, &c. are iustly taxed of indiscre- tion in this point, the middle sort are betwixt hawke and buzzard, and al- though they doe perceave and acknowledge their owne dotage, weaknesse, furie, yet they cannot withstand it; as well may witness those expostulations, and confessions of *Dido* in *Virgil*.

a *Incipit effari mediāq; in voce resistit.*

Phædra in *Seneca,*

b *Quod ratio poscit, vincit ac regnat furor,*

Potensq; totā mente dominatur deus.

Myrrha in * *Ovid.*

Illa quidem sentit, sædoq; repugnat amori,

Et secum quo mente feror, quid molior, inquit,

Dū precor, & pietas, &c.

She fees and knowes her fault, and doth resist,

Against her filthy lust she doth contend,

And whither goe I, what am I about?

And God forbid, yet doth it in the end.

Againe

— *Pervigil igne,*

Carpitur indomito, furiosaq; vota retractat,

Et modo desperat, modò vult tentare, pudetq;

Et cupit, & quid agat, non invenit, &c.

With raging lust she burnes, and now recals

Her vow, and then despaires, and when 'tis past,

Her former thoughts she'll prosecute in hast,

And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medæa* did, doth it.

— *Trahit invitam nova vis, aliudq; cupido,*

Mens aliud suadet, video meliora, proboq;

Deteriora

Deteriora sequor.

Reason pulls one way, burning lust another,

She sees and knowes what's good, but she doth neither.

† *O fraus, amorq;, & mentis emot a furor;*

Quo me abstulistis?

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† Buchanan.

The maior part of louers are carried headlong like so many brute beasts, reason counsellis one way, their friends, fortunes, thame, disgrace, danger, and an Ocean of cares that will certainly follow; yet this furious lust, *precipitates*, counterpoiseth, weighes down one the other: though it be their vtter vndoing, perpetuall infamy, losse, yet they will doe it; and become at last, *insensati* void of sense; degenerate into dogs, hogges, asses, brutes; as *Iupiter* into a Bull, *Apuleius* an Ass, *Lycaon* a wolfe, *Tereus* a Lap-wing, *Calisto* a Beare, *Elpenor* & *Grillus* into Swine by *Circe*. For what else may we thinke those ingenuous Poets to haue shadowed in their witty fictions and Poems, but that a man once giuen ouer to his lust (as *Fulgentius* interprets that of *Apuleius*, *Alciat* of *Tereus*) is no better then a beast.

Rex fueram, sic crista docet, sed sordida vita;

Immundam è tanto culmine fecit avem.

I was a king, my Crowne a witnesse is,

But by my filthinesse am come to this.

Their blindnesse is all out as great, as manifest as their weaknesse & dotage, or rather an inseparable companion, an ordinary signe of it. ⁿ Loue is blinde, as the saying is, *Cupid's* blinde, and so are all his followers.

Quisquis amat ranam, ranam putat esse Dianam.

Every Louer admires his mistris, though she bee very deformed of her selfe, ill fauored, wrinkled, pimpled, pale, red, yellow, tan'd, tallow-faced, haue a swolne Iuglers, or a thin, leane, chitty face, be crooked, dry, bald, gogle-eyed, bleare eyed, heauy, dull, hollow-eyed, blacke or yellow about the eyes, or squint-eyed, sparrow mouthed, hooke nosed, haue a sharpe fox nose, a redde nose, flat, great nose, a nose like a promontory, gubber-tushed, rotten teeth, black, vneuen, browne teeth, beetle browed, a Witches beard, her breath stink all ouer the roome, her nose drop winter and summer, with a *Bavarian* poke vnder her chin, a sharpe chin, laue eared, with a long cranès necke, *pendulis mammis*, her dugges like two double iugges, bloody-falne-fingers, she haue filthy long vapared nailes, scabbed hands or wrists, a tanned skinned, a rotten carkasse, crooked backe, lame, splea-footed, *as slender in the middle as a cowe in the waste*, goutie legges, her ankles hang ouer her shoes, her feet stinke, she breed lice, a very monster, an Ause imperfect, her whole complexion sa- vours, an harsh voice, incondite gesture, vile gate, a vast vitago, or an vgly tit, (*siqua latent meliora puta*) and to thy iudgement lookes like a mard in a laint- horne, whom thou couldst not fancy for a world, but hatest, loathest, and would haue spit in her face, or blow thy nose in her bosome, *remedium amo- ris* to another man, a dowdy, a slut, a scold, a nasty, filthy, beastly queane, dishonest peradventure, obscene, base, beggerly, rude, foolish, vntaught, peeuish, *Itus* daughter, *Thirsitis* sister, *Grobians* scholler: if he loue her once, hee admires her for all this, he takes no notice of any facti errors or imperfections, of body or minde, * *Ipsa haec — delectant, veluti Balbinum Polypus Agna,*

k An immodest woman is like a Beare.
l *Feram induit dum rosas comedat, dum ad se redeat.*

m *Alciatus de upupa Einbl. Animal immundum upupa stercorea amans, at e hac nihil sedius, nihil libidinosisus Sabinus Ouid. Met.*

n Loue is like a false glasse which represents euery thing fairer then it is.

* *Hor. ser. lib. 3. Sat. 3.*

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alone should be his Queene, his Empreffe. O that hee had but a carracke of Diamonds, a chaine of pearle, a cascanet of Iewels, (a paire of calfe skinne gloues of 4^d a paire were fitter) or some such toy, to send her for a token, she should haue it with all his heart; hee would spend myrriades of Crownes for her sake. *Venus* her selfe, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, or * *Mary* of *Burgundy* if she were aliue, would not match her.

* The daughter and heire of *Carolus Magnus*.
† *Seneca* in *Ostia*.

† *Vincet vultus hac Tyndaridos*,
Quimoverunt horrida bella. Let *Paris* himselfe bee iudge) renowned *Helena* comes short, that *Rhodopheian Phillis*, *Larissian Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*, &c. your counterfeit Ladies were neuer so faire as shee is.

† *Laebus*.

† *Quicquid erit, placidi, lepidi, grati, atq; faceti,*
Vivida cunctorum retines Pandora deorum,
What'e re is pretty, pleasant, facete, well,
What e're *Pandora* had, she doth excell.

* *Mantuan* *Egl.*

* *Dicebam Triuia formam nihil esse Diane,* *Diana* was not to be compar'd to her; nor *Iuno*, nor *Minerua*, nor any Goddesse. Shee is all in all,

† *Anzerianus*.

† *Calia ridens*
Est Venus, incedens Iuno, Minerua loquens.

Ephemerus in *Aristanetus*, so farre admireth his mistris good parts, that he makes proclamation of them, and challengeth all commers in her behalfe.

* *Epist. 12* *Qui unquam formas vidit orientis, quis occidentis, veniant vadiq; omnes, & dicant veraces, an tam insignem viderint formam.*
† *Nulla vox formam eius possit comprehendere.*
* *Calagnini dial. Galat.*

* *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can † tell his Ladies fine feature, or expresse it, *quicquid dixeris minus erit*, &c. Most of your louers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phenix*, the sole Commander of his thoughts, Queene of his desires, his only delight as * *Triton* now feelingly sings, that loue-sicke Sea-God,

Candida Leucothoe placet & placet atra Melane,
Sed Galatea placet longè magis omnibus una.
Faire *Leucothoe* black *Melane* please me well,
But *Galatea* doth by oddes the rest excell.

All the gracious elogies, Metaphors, Hyperbolicall comparisons of the best things in the world, the most glorious names, whatsoeuer, I say, is pleasant, amiable, sweet, gratefull, and delitious, are too little for her.

Phæbo pulchrior & sorore Phæbi.

His *Phoebe* is so faire, she is so bright,
She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, Silver, Iuory, Pearles, pretious Stones, Snow, painted Birds, Dounes, Hony, Suger, Spice, cannot expresse her, o so soft, so radiant, sweet, so faire is she. — *Mollior cuniculi capillo &c.*

o *Catullus*.
p *Petronii* *Caraleff*.

p *Lydia* bella, puella candida,
Que benè superas lac, & liliū,
Albanā, simul rosam & rubicundam,
Et expositum ebur Indicum.

Fine *Lydia* my mistris white and faire,
The milke, the lilly doe not thee come neere,

The rose so white, the rose so red to see,
And *Indian* Ivory comes short of thee;

Such a description our English *Homer* makes of a faire Lady,

* That *Emilia* that was fairer to seene,
Then is Lilly vpon the stalke greene:
And fresher then May with flowres new,
For with the Rose colour stroue her hew,
I not which was the fairer of the two.

* Chaucer in
the knights
tale.

In this very phrase *q Polyphemus* courts his *Galatea*.

*Candidior folio niuei Galatea lignistri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lasciuior hado, &c.
Mollior & cigni plumis, & lacte coacto.*

q Ouid. met. 13

Whiter *Galat* then the white withy-winde,
Fresher then a field, higher then a tree,
Brighter then glasse, more wanton then a kidde,
Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted dialogue of *Lucian*, which

John Secundus, an elegant Dutch moderne Poet hath translated into verse.

When *Doris* and those other Sea Nymphes, vpbraided her with her vgly

misshapen louer *Polyphemus*, she replies, they spake out of enuy and malice,

Et plane inuidia huc mera vos stimulare videtur,

Quod non vos itidem vt me Polyphemus amet;

Say what they could, he was a proper man. To thy thinking shee is a most
loathsome creature, and as when a country fellow discommended once, that

exquisite picture of *Helena* made by *Zeuxis*, † for hee saw no such beauty in

it, *Nichomachus* a loue-sick spectator repliéd, *sume tibi meos oculos & deam*

existimabis, take mine eyes and thou wilt thinke shee is a Goddesse, dote on

her forthwith, count al her vices, vertues, her imperfections, infirmities, abso-

lute and perfect. *Immo nec ipsum amicae stercus fatat*, Though shee be na-

sty, fulsome, as *Sostratus*'s bitch, or *Parmeno*'s sow: thou hadst as leiuue haue a

snake in thy bosome, a toad in thy dish, and callest her witch, diuell, hagge;

with all the filthy names thou canst inuent, he admires her on the other side,

shee is his Idoll, Ladie, Mistris, Venerilla Queene, the quintessence of beauty,

an Angell, a Starre, a Goddesse,

† Thou art my *Vesta*, thou my Goddesse art,

Thy hollowed temple only is my hart.

The fragrancy of a thousand Curtesians is in her face: *Nec pulchra effigies hac*

Cypridis aut Stratonices, 'Tis not *Venus* picture that as you suppose, (good

Sir) no Princess, or kings daughter, but his diuine mistris, for sooth, his deare

Antiphila, to whose seruice he is wholly consecrate, whom he alone adores.

* *Cui comparatus indecens erit pavo,*

Inamabilis sciurus, & frequens Phœnix

To whom confer'd a Peacocks vndecent,

A Squirrels harsh, a Phœnix too frequent.

† Plutarch sibi
dixit tam pul-
chram non vide-
ri, &c.

r Quanto quam
Lucifer, aurea
Phœbe, Tanto
virginibus con-
spectior omni-
bus Herce, Ov.
† M. D. Sen. 3^o.

* Martial. l. 5.
Epig. 38.

(Ariosto.

Tityrus

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*Tityrus or Melibea, by your leaue,
Let him be mute, his loue the praises haue.*

* *Tully l. 1. de nat. deor. pulchrior deo, & tam ea erat oculis peruersissimis.* Nay, before the Gods and Goddeses themselues. So * *Quintus Catulus* admired his squinteyed friend *Roscius*,

*Pace mihi liceat (Caelestes) dicere vestra,
Mortalis visus pulchrior esse Deo:*

By your leaue gentle Gods, this il'e say true,
There's none of you that haue so faire an hue.

All the bumbast Epithetes, adiuncts, incomparably faire, curiously neat, diuine, sweet, dainty, delitious, &c, diminitiuues, *corculum, suauiolum, &c.* pleasant names may be inuented, bird, mouse, lambe, pus, pigeon, pig tney, kidde, hony, loue, doue, chicken, &c. he puts on her.

† *Marcellus ad Neram epig. 1. lib.*

* *Baribius.*

† *Ariosto, l. 2. bist. 8.*

† *Meum mel, mea suauitas, meum cor,
Meum suauiolum, mei lepôres,* my life, my light, my Iewel,
my glory, * *Margareta speciosa, Cuius respectu omnia mundi pretiosa forâent,*
my sweet *Margret*, my sole delight and darling. And as † *Rhodomant* courted *Isabella*,
*By all kinde words, and gestures that he might,
He calls her his deare heart, his sole beloued,
His ioyfull comfort, and his sweet delight.
His mistress, and his goddesse, and such names,
As louing Knights apply to louely dames.*

Every cloath shee weares, every fashion pleaseth him aboue measure, her hand, *ô quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voice, tone, her diuine and louely lookes, her euery thing, louely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pretty pleasing name, I beleue now, there is some secret power and vertue in names, every action, site, habit, gesture, he admires, whether she play, sing or dance, in what tyres soeuer shee goeth, how excellent it was, how well it became her, neuer the like seene or heard.

u *Tibullus.*

† *Marull. lib. 2.*

x *Tibullus lib. 4. de 4 Sulpitia.*

u *Mille habet ornatus, mille decenter habet.*
Let her weare what she will, doe what she will, say what she will,
† *Quicquid enim dicit, seu facit, omne decet,*
he applaudes and admires every thing she weares, faith, or doth.

x *Illam quicquid agit, quoquò vestigia vertit,
Composuit furtim subsequiturq; decor;
Seu soluit crines, fuis decet esse capillis,
Seu comptis, comptis est reuerenda comis.*

What ere she doth, or whether ere she goe,
A sweet and pleasing grace attend forsooth,
Or loose, or binde her haire, or combe it vp,
She's to be honoured in what she doth.

a *Aristenetus Epist. 1.*

b *Epist. 24 veni cito chrisissime*

Lycia, cito veni,

pre te Satyri

omnes videntur

non homines,

nullo loco, solus

es, &c.

a *Vestem induitur, formosa est, exiit, tota forma est,* let her be dressed or vndressed, all is one, she is excellent still, beautifull, faire, and louely to behold. Women doe as much by men: nay much more, farre fonder, weaker, and that by many parasanges. Come to me my deare *Lycias* (saith *Musarium* in b *Aristenetus*) come quickly sweet heart, all other men are Satyres, meere clownes, blockheads to thee, no body to thee: thy lookes, words, gestures, actions, &c. are incomparably beyond all others. *Venus* was neuer so much besotted on her

Adonis,

Adonis, Phædra so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*. I could repeat centuries of such. Now tell mee what greater dotage, or blindness can there bee then this in both sexes? and yet their *slavery* is more eminent, a greater signe of their folly then the rest.

They are commonly slaves, captiues, voluntary seruants, *amator amice mancipium*, as *Castilio* tearmes him, his mistris seruant, her drudge, prisoner, bondman, what not? *He composeth himselfe wholly to her affections to please her, and as Emilia said, makes himselfe her lacky. All his cares, actions, all his thoughts, are subordinate to her will and commandment;* her most deuote, obsequious, affectionate seruant and vassall. For loue (as *Cyrus* in *Xenophon* well obserued) is a meere tyranny, worse then any disease, and they that are troubled with it desire to be free and cannot, but are harder bound then if they were in iron chaines. What greater captiuity or slavery can there be (as *Tully* expostulates) then to be in loue? Is he a free man ouer whom a woman domineers, to whom she prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands; she asks, he giues; she calls, he comes; she threatens, he feares; nequissimum hunc seruū puto, I account this man a very drudge. And as he followes it, Is this no small seruitude for an enamorate to be euery houre combing his head, stifning his beard, perfuming his haire, washing his face with sweet waters; painting, curling, and not to come abroad but sprucely crowned, decked, and apparell'd? Yet these are but toyes in respect to goe to the Barber, Bath, Theatres, &c. hee must attend vpon her where euer she goes, runne along the streets, by her doores and windows to see her, take all opportunities, sleeuelesse errands, disguise, counterfeit shapes, and as many formes as *Iupiter* himselfe euer tooke; and come euery day to her house (as he will surely doe if he be truely enamored) and offer her seruice, and follow her vp and downe from roome to roome, as *Lucretia's* suitors did, he cannot containe himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. If I did but let my gloue fall by chance, (as she said *Aratines Lucretia* bragges) I had one of my suitors, nay two or three at once ready to stoope and take it vp, to kisse it, and with a low congy deliuer it vnto me, if I would walke, another was ready to sustaine me by the arme. A third to provide fruits, peares, plummes, cherries, or what soeuer I would eat or drinke. All this and much more he doth in her presence, & when he comes home tis all his meditation to recount with himselfe her actions, words, gestures, what entertainment he had, how kindly she vsed him in such a place; how she smild, how she graced him, and that infinitely pleased him, and therevpon instantly he makes an Epigramme, or a Sonet to five or seauen tunes, or else how she reiected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt combe and glasse, madrigalls, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sacke a citty, as hee will for his mistris fauour,

*Ipsa comes veniam, neq; me salebrofa mouebunt
Saxa, nec obliquo dente timendus aper,*

as *Phædra* to *Hippolitus*. No danger shall affright, for if that be true the poets

y. Lib. 3. de au-
lico, alterius af-
fectui se totum
componit, totus
placere studet,
& ipsius animā
amata pedisse-
quam facit.
z. Cyroped. lib. 5.
amor seruitus,
& qui amant,
optant eo libera-
ri non secus
ac alio quouis
morbo, neq; libe-
rari tamen pos-
sunt, sed validi-
ori necessitate
ligati sunt, quam
si in ferrea vin-
cula coniecti fo-
reat.

c. In paradoxis.
An ille mihi li-
ber videtur cui
mulier imperat?
cui leges impo-
nit, prescribit,
iubet, vetat
quod videtur?
Qui mihi impe-
ranti negat, ni-
hil audet, &c.
poscit? dandum,
vocat? venien-
dū, minatur? ex-
timiscendum.

d. Iliane parua
est seruitus a-
matorum, singu-
lis serē horis pe-
tilino capillum,
calamistrōq; bar-
bam componere,
faciem aquis re-
dolentibus dilu-
ere, &c.

e. Si quando in
pauimentum in-
cautus quid mi-
hi excidisset, ele-
uare idem quā
promptissime,
nec nisi osculo
compasto mihi
cūmendare, &c.

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faigne, loue is the sonne of *Mars* and *Venus*; as he hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as loue. If once therefore enamored, he will goe, runne, ride, many a mile to meet her, day and night, in a very darke night, endure scorching heate, colde, waite in frost & snow, raine, tempests, till his teeth chatter in his head, those Northern windes and shoures cannot coole or quench his flames of loue, *intempesta nocte non deterrentur*, he will, take my word, he will sustaine hunger, thirst, *penetrabit omnia, per-rumpet omnia*, through thicke and thinne he will to her; *expeditissimi montes videntur, amnes tranabiles*, light or darke all is one:

(*Roscida per tenebras Faunus ad antra venit*)

for her sweet

* Lib. 1. de con-
tem. amor. quid
referam eorum
pericula & cla-
dis, qui in ami-
carum ades per-
feruntur in agresi,
stuliciaq; e-
gressi indeq; de-
turbati se dant
precipites, mem-
bra frangunt,
collidunt, aut a-
nimam amit-
tunt.

† Ter. Eunuch.
Act 5. Scen. 8.
a Paralus sum
ad obeundam
mortem, si tu iu-
beas, hanc sum
estuatit sedam,
quem tuum sy-
dus perdidit, a-
que & fontes
non negant, &c.
b Si occidere
placet ferrum
meum vides, si
verberibus con-
tentus es, curro
nudus ad pe-
nam.

† Act. 15. & 18.
Impera mihi;
occidam decem
viros, &c.

* Gasser Ens.
puellam misere
deperieris, per-
iucum ab ea in
Padum desili-
re iussus, statim
è ponte se preci-
pauit. Alius
Ficini in amoris
ardore ab
amicâ iussus se
suspendere, illi-
co fecit.

c Intelligo pecu-
niam rem esse
inuidiosissimam,
meam tamen li-
bentius darem

Clinia quam ab aliis acciperem, libentius huic seruirem, quam aliis imperarem, &c. Noctem & somnum accuso, quod illum non videam, luci autem & soli gratiam habeo quod mihi Cliniam ostendant. Ego etiam cum Clinia in ignem currem & scior vos quos mecum ingressuros si videritis.

fake he will endure hazarde, &c. he fees it not. * *What shall I say* (saith *Hædus*) *of their great dangers they vndergoe, single combats they undertake, how they will venture their liues, creepe in at windowes, gutters, climbe over walls to come to their sweet hearts*, (annointing the doores and hinges with oile, because they shall not creake, tread soft, swim, wade, watch, &c.) *and if they bee surpris'd, leap out at windowes, cast themselues headlong downe, brusing or breaking their legges or armes, and sometimes loosing life it selfe*, as *Calisto* did for his louely *Malibea*. Heare some of their owne confessions, protestations, complaints, proferres, expostulations, wishes, brutish attempts, labours in this kinde *Hercules* serued *Omphale*, put on an aporne, tooke a distaffe and spunne. *Thraso* the souldier was so submisse to *Thais* that he was resolued to doe whatsoever she enioyned. † *Ego me Thaidi dedam, & faciam quod iubet*, I am at her seruice. *Philostratus* in an Epistle to his mistris, *I am ready to dye sweet-heart if it be thy will, alay his thirst whom thy starre hath scorched and vndone, the fountaines & riuers deny no man drinke that comes, the fountaine doth not say thou shalt not drinke, nor the apple thou shalt not eat, nor the faire meddow walk not in me, but thou alone wilt not let me come neere thee, or see thee, contemned & despised I dye for grieffe*. *Poliemus* when his mistris *Circe* did but frowne vpon him in *Petronius*, drew his sword, and bad her ^b kill, stabbe, or whippe him to death, he would strip himselfe naked and not resist. Another will take a Iourny to *Iapã*, *longa nauigationis molestias non curans*; a third (if she say it) will not speake a word for a tweluemonths space, her command shall be most inuiolably kept: A fourth, with that Centurion in the *Spanish* † *Celestina*, will kill ten men for his mistris *Areusa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more: for when he was almost mad for loue of a faire maid in the city, shee to trye him belike what he would doe for her sake, bad him in iest leap into the riuer *Po* if he loued her, he forthwith did leap headlong off the bridge and was drowned. Another at *Ficinum* in like passion, when his mistris by chance (thinking no harme, I dare sweare) bad him go hang, the next night at her doores hanged himselfe. ^c *Money*. (saith *Xenophon*) *is a very acceptable and welcome guest, yet I had rather giue it my deare Clinia, then take it of others, I had rather serue him, then command others, I had rather be his drudge, then*

take

take my ease, vndergoe any danger for his sake, then liue in security. For I had rather see Clinia then all the world besides, and had rather want the sight of all other things, then him alone, I am angry with the night and sleepe that I may not see him, and thanke the light and Sunne because they shew me my Clinia. I will runne into the fire for his sake, and if you did but see him, I know that you likewise would runne with me. So Philostratus to his mistris. Command me what you will I will doe it, bid me goe to Sea, I am gone in an instant, take so many stripes, I am ready, runne through the fire, and lay downe my life and soule at thy feet, 'tis done. So did *Aeolus* to *Iuno*.

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— Tunc o regina quod optas

Explorare labor, mihi iussa capessere fas est.

O Queene it is thy paines to inioyn me still,

And I am bound to execute thy wil.

And *Phædra* to *Hippolitus*.

e Me vel sororem Hippolite aut famulam voca,

Famulamq; potius, omne seruitium feram.

O call me sister, call me seruant, chuse

Or rather seruant, I am thine to vse.

Non me per altas ire si iubeas niues,

Pigeat gelatis ingredi Pindi iugis,

Non si per ignes ire aut infesta agmina

Cuncter paratus ensibus pectus dare,

Te tunc iubere, me decet iussa exequi.

h It shall not grieue to the snowy hills,

Or frozen *Pindus* tops forthwith to clime,

Or runne through fire, or through an armie,

Say but the word for I am alwaies thine.

Callicratides in *Lucian* breakes out into this passionate speech, O God of heauen, grant me this life for euer to sit ouer against my mistris, and to heare her sweet voice, to goe in and out with her, to haue euery other busines common with her. I would labour when she labours, saile when she sailes, he that hates her should hate mee, and if a tyrant kill her, he should kill me, if she should dye, I would not liue, and one graue should hold vs both.

† Finiet illa meos moriens morientis amores,

Abrocomus in *Aristanetus* makes the like petition for his *Delphia*,

— P Tecum viuere amem tecum obeam lubens.

'Tis the same

straine which *Theagines* vsed to his *Chariclea*, so that I may but inioy thy loue let me dye presently: *Leander* to his *Hero*, when he besought the sea waues to let him goe quietly to his loue, and kill him comming backe.

q Parcite dum propero, mergite dum redeo.

'Tis the common

humour of them all, to contemne death, to wish for death, to confront death in this case, quippe queis nec fera, nec ignis, neq; precipitium, nec fretum, nec ensis, neq; laqueus grauia videntur; 'Tis their desire (saith *Tyrius*) to dye. And in the hower and moment of death to remember their deare mistris.

When captaine *Gobrias* by an vn lucky accident had receiued his deaths wound, heu me miserum exclam it, miserable man that I am, (instead of other deuotions) he cries out, shall I dye before I see *Rodanthe* my sweet heart. Sic amor mortem, (saith mine author) aut quicquid humanitus accidit, aspernatur,

d In simpos.

e Impera quid

vis, nauigare

iube, nauem con-

scendo, plagas

accipere, plector,

animam profun-

dere, in ignem

currere, non re-

cusso, lubens facio

f Seneca in

Hipp. act. 2.

g Huius ero vi-

uus, mortuus hu-

ius ero, Propert.

lib. 2. viuum si

vivat si cadat

illa cadam. 1d.

i Dial. Amatum.

mibi o dii cele-

stes ultra sit vi-

ta hęc perpetua

ex aduerso ami-

ca sedere, et sua-

ue loquentem

audire, &c. si

moriatur vive-

re non suslinebo

et idem erit se-

pulchrum utriq;

† Buchanan.

o Epist. 21. Sit.

hoc votum a diis

amare Delphi-

dem ab ea a-

mari, adloqui

pulchram, et

loquentem au-

dire.

p Hor.

q Mart.

† Theodorus pro-

dromus, Amoris

lib. 6. Inter-

pret Gaulmino.

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so loue triumphs, contemnes, insults ouer death it selfe. Thirteene proper young men lost their liues for that faire *Hippodamias* sake, the daughter of *Onomarus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for loue died, till *Pelops* at last wone her by a flight.† As many gallants desperately aduentured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and ouercame, till *Hippomenes* by a few golden apples happily obtained his suite. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our *S. George* freed the Kings daughter of *Sebea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combate. Our Knights errant, and the *S^r Lancelots* of these daies, I hope will aduenture as much for ladies favours, as the *Knight of the Sunne*, *S^r Beuis of Southampton*, or that renowned peire,

† Ouid. 10. met.
Higin. us c. 185.

k Ariost. lib. 1.
c. int. 1. st. ff. 5.

k Orlando, who long time had loued deare
Angelica the sayre, and for her sake
About the world, in nations farre and neare,
Did high attempts performe and vndertake,

They will sure, they will, for it is an ordinary thing for these enamorato's of our times to say and doe as much, to stab their armes, carouse in blood, challenge the field for their mistris sake, and in her quarrell, to fight so long † till their head peice, bucklers, all broken, and swordes hackt like so many sawes, for they must not see her abused in any sort, 'tis blasphemy to speake against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drinke † healths vpon their bare knees, though it were a mile to the bottom (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, † to the East Indies, to fetch her a bird to weare in her hat: and with *Drake* and *Candish* faile round about the world for her sweet sake, *aduersis ventis*, serue twice seuen yeares as *Iacob* did for *Rachel*; doe as much as † *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guiscardus* her trueloue, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe: and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as † *Aristanetus* holds) *Venus* is well pleased and pacified. Generally they vndertake any paine, any labour, any toyle, for their mistris sake, loue and admire a seruant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and euery thing shee weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices, still remembering, still talking of her:

† Dum Cassis
pertusa, ensis in-
star ferræ exci-
sus, scutum &c.
Barthius Cele-
stina.

† Lesbia sex Cy-
athis septem Lu-
stina bibatur.

† As, Xanthus
for the loue of
Eurippe, omnem
Europam per-
grauit. Parthe-
nis Erot. cap. 8.

† Beroaldus de
Beccatio.
c. Epist. 17. lib. 2.

† Lucretius.
m Æneas Sil-
vius, Lucretia
quum accepit
Euriali literas
hilaris statim
milliesq; papirū
basauit.

u Medius in se-
ruit papillis lit-
teram eius mille
prius pangens
suauia. Arist. 2.
epist. 13.

† Nam si abest quod ames, præsto simulachra tamen sunt
Illius, & nomen dulce obuersatur ad aures.

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times ouer, and as ^m *Lucretia* did by *Eurialus*, kisse the letter a thousand times together & then read it: And ^u *Che- lidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often looke thereon,
And stay the messenger that would be gone:

And aske ma-
ny

ny pretty questions, ouer and ouer againe, as how he looked, what he did, and what said he? In a word,

*Vult placere sese amica, vult mihi, vult pedisseque
Vult famulis, vult etam ancillis, & catulo meo.*

*n Plantus Asti-
nar.*

He striues to please his mistris, and her maide,
Her seruants, and her dogge, and's well paide.

If he get any remnant of hers, a buske-point; a feather of her fan, a shoo-tye, a lace, a ring, a bracelet of haire,

** Pignusq; direptum lacertis,
Aut digito male pertinaci,*

v Hor.

he weares it for a fauour on his arme, in his hat, finger, or next his heart. Her picture he adores twice a day, and for two houres together; will not looke off it; As *Laodomia* did by *Protiselaus*, when he went to warre, † *sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique he layes it vp in his casket, (O blessed Relique) and euery day will kisse it: if in her presence, his eye is neuer off her, and drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the Walke, sit vnder that tree where she did vse to sit, in that bowre, in that very seat, many yeares after sometimes, though she be farre distant, and dwell many miles off, he loues yet to walke that way stil, to haue his chamber window looke that way: To walke by that riuers side (which though farre away) runnes by the house where she dwels, he loues the wind blowes to that coast.

† *Ille domi se-
dens, Imaginem
eius fixis oculis
assidue conspicia-
ta.*

† *O Quoties dixi Zephyris properantibus illuc,
Felicis pulchram visuri Amaryllida venti.*

O happy Westerne windes that blow that way,
For you shall see my loues faire face to day,

† *Buccanan,
Sylua.
o Happy ser-
uants that
serue her, hap-
py men that
are in her co-
pany.*

to conferre with some of her acquaintance, for his heart is still with her, p to talke of her, admiring & commending her, lamenting, honing, wishing himselfe any thing for her sake, to haue opportunity to see her, O that he might but inioy her presence. So did *Philostratus* to his mistris, † *O happy ground on which she treads, and happy were I if she would tread upon mee, I thinke her countenance would make the riuers stand, and when she comes abroad, birds will sing, and come about her,*

p *Non ipsos so-
lum, sed ipsorum
memoriam a-
mant. Lucian.
r Epist. O ter fe-
lix solum beatus
ego, si me calca-
ueris, vultus tu-
us arones sistere
potest, &c.*

*Ridebunt valles, ridebunt obuia Tempe,
In florem viridis protinus ibit humus.*

The fields will laugh, the pleasant vallies burne,
And all the grasse will into flowres turne.

* *Idem epi. in
prato cum sit,
fiores superat,
illi pulchri sed
vnius tantum
diei, fluvius gra-
tus, sed evanes-
cit, at tuus flu-
uius mari ma-
ior. Sic alium as-
picio, soters exi-
stimo cecidisse,
& in terra am-
bulare &c.*

Omnis Ambrosiam spirabit aura.

in the meadow, she is fairer then any flowre, for that lasts but for a day, the riuer is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke vpon the Heauen, me thinkes I see the sunne falne downe to shine below, and thee to shine in his place, whom I desire. If I looke vpon the night, me thinkes I see two more glorious starres, *Hesperus* and thy selfe. A little after he thus Courts his mistris; If thou goest forth of the citty, the protecting gods that keepe the towne, will runne after to gaze vpon thee: If thou saile vpon the seas, as so many small boates, they will follow thee: what riuer would not runne into thy Sea. Another, he sighes and sobs, sweares he hath *Cor scissum*, an heart brused, to powder, dissolued and mel-

† *Si ciuitate e-
grederis, sequer-
tur te dii custo-
des, spectaculo
commoti, fura-
viges sequentur,
quis stunius sa-
lum tuum non
rigaret?*

486 ted within him, or quite gone from him, to his mistress bosome belike, he is in an ouen, a Salamander in the fire, so scorched with loues heat; Hee wisheth himselfe a saddle for her to sit on, a posse for her to smell to, and it would not grieue him to be hanged, if he might be strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her owne hands.

12 El. 15.

† Ouid would be a flea, a gnat, a ring, Catullus a sparrow,

*O si tecum ludere, sicut ipsa possem,
Et tristes animi levare curas.*

* Caum 30.

* Anacreon, a glaife, a gowne, chaine, any thing,

Sed speculum ego ipse fiam,

Vt me tuum vsq; cernas,

Et vestis ipse fiam,

Vt me tuum vsq; gestes.

Mutari & opto in undam,

Lauem tuos ut artus,

Nardus puella fiam,

Vt ego te ipsam inungam,

Sim fascia in papillis.

Tuo & monile collo.

Fiamq; calceus, me

Saltem ut pede vsq; calces.

Englised by
Mr B. Holiday
in his Technoz.
Act. 1. Scen. 7.

But I a looking glasse would be,
Still to be look'd vpon by thee,
Or I, my loue would be thy gowne,
By thee to be worne vp and downe;
Or a pure Well full to the brimms,
That I might wash thy purer lims:
Or I'de be pretious balme to' noint,
With choifest care each choifest ioint,
Or, if I might, I would be faine,
About thy necke the happy chaine.
Or would it were my blessed happe
To be the Lawne o're thy faire pappe.
Or would I were thy shooe to bee
Daily but trod vpon by thee.

O thrice happie man that shall enioy her: as they that saw Hero in *Museus*, &

* Ouid, Met. 1. 4.

* *Salmacis to Hermephroditus, — Felices mater, &c. felix nutrix —*

Sed longè cunctis, longeq; beatior ille,

Quem fructu sponsi & socij dignabere lecti.

The same passion made her breake out into the comedy,

† *Ne illa fortunata sunt que cum illo cubant,*

† Xenophon Cy-
reped. lib 5.

† Plautus de
milit.

† Lucian.

* Petronius.

happy are his bedfellowes; and as she said of Cyrus, *beata que illi uxor futu-
ra esset*; blessed is that woman that shall bee his wife, nay thrice happy she,
that shall inioy him but a night,

† *Vna nox Iouis sceptro equiparanda,*

lodging is worth Iupiters scepter.

* *Qualis nox erit illa, dij, de. eq.*

Quam mollis thorus?

such a nights

O what

O what a blissefull night would it bee, how soft, how sweet a bed? She will aduenture all her estate for such a night, for a Nectarean, a balsome kisse alone.

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* *Qui te videt beatus est,
Beatior qui te audiet,
Qui te potitur est deus.*

† E. Græco Ruff.

The Sultan of Sana's wife in Arabia, when shee had seene *Vertomannus* that comely traeller, lamented to herselfe in this manner, "O God, thou hast made this man wheter then the Sunne, but me, mine husband, and all my children blacke, I would to God he were my husband, or that I had such a sonne, she fell a-weeping, and so impatient for loue at last, that (as Potiphars wife did by Ioseph) she would haue had him gone in with her, she sent away Gazella, Tegeia, Galzerana her waiting maides, loaded him with faire promises and gifts, and woed him with all the Rhetoricke she could.

u Lod. Vertomannus navig. lib. 2. ca. 5. O deus, hunc creasti, sole candidiore, è diverso me & coniugem meum & natos meos omnes nigricantes. *Vinam bic, &c.*

——— *extremum hoc misera da munus amanti.*

but when he gaue not consent, shee would haue gone with him and left all, to be his page, his seruant, or his Lackey, *Certa sequi, Charum corpus ut vmbra solet*, so that she might enioy him, threatning moreouer to kill herselfe. &c. Men will doe as much & more for women, spend goods, lands, liues, fortunes, Kings will leaue their Crownes, as King *Iohn* for *Matilda* the Nunne at *Dunmowe*.

Ibit Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c.

* *But Kings in this yet priuiledg'd may bee,
I'll be a Monke so I may liue with thee.*

M.D.

The very gods will endure any shame (at q. aliquis de dijs non tristibus inquit, &c.) bee a spectacle, as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, & peraduenture so dost thou. They will aduenture their liues with allacrity,

——— † *pro quâ non metuum mori*———

nay more, *pro quâ non metuum bis mori*, I will dye twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot helpe it. A louer in *Calcagninus*, wrote this on his darlings Tombe,

† *Hoy. ode. 9. l. 3.*

*Quincia obijt, sed non Quincia sola obijt,
Quincia obijt, sed cum Quinciâ & ipse obijt,
Risus obit, obit gratia, lasus obit,
Nec mea nunc anima in pectore, at in tumulto est.*

*Quincia my deare is dead, but not alone,
For I am dead and with her I am gone,
Sweet smiles, mirth, graces, all with her doe rest,
And my soule too, for 'tis not in my brest.*

How many doting Louers vpon the like occasion might say the same? But these are toyes in respect, they will hazard their very soules for their mistris sake. * *At q. aliquis inter iuvenes miratus est, & verbum dixit,*

*Non ego in caelo cuperem Deus esse,
Nostram uxorem habens domi Hero
One said, to Heauen would I not
desire at all to goe,
If that at mine owne house I had
such a fine wife as Hero.*

Venus forsooke heauen for *Adonis* sake ——— † *caelo praefertur Adonis.*

† *Ouid. Met. 10.*

Old *Ianiuere* in *Chaucer* thought when he had his faire *May*, he should neuer goe to heauen, he should liue so merrily here on earth, had I such a mistris, he protests,

488 protests, † *Cælum djs ego non suum inuiderem,
Sed sortem mihi dij meam inuiderent.*

I would not envy their prosperity,
The Gods should enuy my felicity.

Another as earnestly desires to behold his sweet-heart, he will adventure & leaue all this, and more then this to see her alone.

* *Omnia que patior mala si pensare velit fors,*

Vnâ aliquâ nobis prosperitate, dij

Hoc precor, ut faciant, faciant me cernere coram,

Cor mihi captivum que tenet hocce, deam.

If all my mischiefs were recompensed,

And God would giue me what I requested,

I would my mistris presence onely seeke,

Which doth mine heart in prison captiue keepe.

But who can reckon vp the Dotage, madnesse, seruitude, and blindnesse, the foolish phantasmes and vanities of Louers, their torments, wishes, idle attempts?

Yet for all this, amongst so many irksome, absurd, troublesome Symptoms, inconveniences, phantasticall fites and passions, which are vsually incident to such persons, there be some good qualities in Louers, which this affection causeth. As it makes wise men fooles, so many times it makes fooles become wise, y it makes base fellowes become generous, cowardes couragious as Cardan notes out of Plutarch, cometous, liberall and munificent; clownes, ciuill; cruell gentle; wicked prophane persons, to become religious; stouens neat; churles mercifull; & dumbe dogges eloquent. *Feras mentes domat cupido*, that fierce, cruell and rude Cyclops Polyphemus sighed, and shed many a salt teare for Galateas sake. No passion causeth greater alterations, or more vehement of ioy or discontent. Plutarch Sympos. lib. 1. quest. 5. 2 saith, that the soule of a man in loue, is full of perfumes and sweet odors, and all manner of pleasing tones and tunes: It addes spiritis, and makes them otherwise soft and silly generous and couragious, *Audacem faciebat amor*. Ariadne's loue, made Theseus so adventurous, and Medeas beauty Iason so victorious, *expectorator amor timorem*. ^b Plato is of opinion that the loue of Venus made Mars so valorous. A young man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his mistris. And if it were ^c possible to haue an Army consist of louers, such as loue, or are beloued, they would be extraordinary valiant and wise in their gouernment, modesty would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would ouercome a great company of others. There is no man so pusillanimous, so very a dastard, whom loue would not incense, make of a diuine temper, and an heroicall spirit. As he said in like case, † *Tota ruat cæli moles non terreor*, &c. for as * Agatho contends, a true loue is wise, iust, temperat and valiant. ^d I doubt not therefore, but if a man had such an Army of Louers (as Castilio supposeth) he might soone conquer all the world, except by chance hee met with such another army of Inamorato's to oppose it. ^e For so perhaps they might fight as that fatall dogge, and fatall hare in the heauens, course one another round, and neuer make an end. Castilio thinks Ferdinand King of Spaine would neuer haue conquered Granado, had not Queene Isabell and her Ladies

† Buchanan.
Hendecasyll.

* Petrarch.

† Cardan lib. 2.

de sap. ex vitibus

generosos efficere

solet, ex timidis

audaces, ex aua-

ris splendidos,

ex agrestibus ci-

viles, ex crudeli-

bis mansuetos,

ex impiis religi-

osos, ex fordidis

nitidos atq; cul-

tos, ex duris mi-

sericordes, ex

mutis eloquentes.

z Anima homi-

nis amore capti,

tota referta suf-

fribus & odori-

bus, pænes re-

sonat, &c.

a Ouid.

b In conuiuio,

Amor veneris

Martem deti-

net, & fortem

facit, adolescen-

tem maxime e-

rubescere cerni-

mus, quum ama-

trix eum turpe

quid commis-

sentem offendit.

c Si quo pacto

fieri ciuitas

aut exercitus

posset partim ex

his qui amant

partim ex his,

&c.

† Angerianus.

* Plat. Conuiuio

d Lib. 3. de Au-

lico. Non dabit

quin is qui ta-

lem exercitum

haberet, totius

orbis statim vi-

ctor esset, nisi

forte cum ali-

quo exercitus

confligendum

esset, in quo om-

nes amatores ef-

ferat.

c Higinius de

cane & lepore

cælesti, & Deci-

mator.

Ladies beene present at the siege, ^f It cannot be expressed what courage the Spanish Knights tooke, when the Ladies were present, a few Spaniards ouer-came a multitude of Moores. They will vndergoe any danger whatsoever, as Sr Walter Manny in Edward the thirds time, flucke full of Ladies fauours, fought like a Dragon. For *soli amantes*, as Plato holds, *pro amicis mori appetunt*, only Louers will dye for their friends, and in their Mistris quarrell. And for that cause † he would haue women followe the Camp, to be Spectators and encouragers of noble actions: vpon such an occasion; S. Lancelot, or Sir Tristram, Cesar, or Alexander shall not bee more resolute, or goe beyond them.

Not courage only doth Loue adde, but as I said, subtlety, wit,

* *Namq; dolos inspirat amor, fraudesq; ministrat,*

wildome, warinesse, — * *quis fallere possit amantem.*

All manner of ciuility, decency, complement, and good behauiour, † *plus facilis & leporis*, polite grace, and merry conceipt. Boccace hath a pleasant tale to this purpose, which he borrowed from the Greekes, and which Beroaldus hath turned into Latine, Bebelius in verse, of Cymon and Iphigenia. This Cymon was a foole, a proper man of person, and the Gouvernour of Cyprus son, but a very Ass, infomuch that his father being ashamed of him, sent him to a Farme house he had in the Country to be brought vp. Where by chance, as his manner was, walking alone, he espied a gallant young Gentlewoman named Iphigenia, a Burgomasters daughter of Cyprus with her maid, by a brook side in a little thicker, fast asleepe in her smocke, where she had newly bathed her selfe: When Cymon saw her, he stood leaning on his staffe, gaping on her immoueable, and in a maze: at last he fell so farre in loue with the glorious object, that he beganne to rouze himselfe vp, to bethinke what he was, would needs follow her to the City, and for her sake began to be ciuill, to learne to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of. In briefe, he became from an Idiot and a Clowne, to bee one of the most compleat Gentlemen in Cyprus, did many valorous exploits, and all for the loue of mistris Iphigenia. In a word, I may say thus much of them all, let the be neuer so clownish, rude and horrid, Grobians and sluts, if once they bee in loue, they will be most neat and spruce, for,

† *Omnibus rebus, & nitidis nitoribus anteuenit amor,* they will follow the fashion, beginne to tricke vp, & to haue a good opinion of themselves *venustatū enim mater Verus*; a ship is not so long a rigging, as a yong Gentlewoman a trimming vp her selfe, against her sweet-heart comes. A Painters shoppe, a flowry meadow, no so gracious aspect in Natures storehouse, as a young maid, a Nouitsa, or Venetian Bride, that lookes for an husband, or a young man that is her suiter, composed lookes, composed gate; cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, Jewels, lawnes, Linnens, Laces, Spangles, must come on, ^h *præter quam res patitur student elegantia*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their businesse, how to weare their cloaths neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweetheart coming, but he smugges vp himselfe, pulls vp his cloake now false about his

Rrr

Shoulders

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† *Vix dici potest
quantam inde
avidaciam assu-
merent Hispani,
inde pauci infen-
tilas Maurorum
copias superârunt.*
† *Lib. 5. de Le-
gibus.*

• *Mant. Egl. 3.** *Ving.*

g *Hanc ubi con-
spicatus est Cy-
mon, baculo in-
nixus, immobilis
stetit, & mira-
bundus etc.*

† *Plautus Ca-
lura act. 2. sc. 4.*

h *Plautus,*

490 shoulders, ties his garters, points, sets his band, cuffes, slickes his haire, twires his beard, &c. When *Mercury* was to come before his Mistris,

† *Ouid. Met. 2.*

——— † *Chlamydemq; ut pendeat aptè*

Collocat, ut limbus totumq; appareat aurum.

He put his cloake in order, that the lace,
And hemme, and gold worke all might haue his grace.

Salmacis would not be seene of *Hermaphroditus*, till shee had spruced vp her selfe first.

† *Ouid. Met. 4.*

† *Nec tamen ante adyt, et si properabat adire,
Quam se composuit, quam circumspexit amictus,
Et sinxit vultum, & meruit formosa videri.*

Nor did she come, although 'twas her desire,
Till she compos'd her selfe, and trim'd her tire,
And set her lookes to make him to admire.

* *Virg. 1. Æn.*

Venus had so ordered the matter, that when her sonne * *Æneas* was to appeare before *Queene Dido*, he was

*(Os humerosq; deo similis, namq; ipsa decoram
Cesariem nato genetrix, lumenq; iuventæ
Purpureum, & latos oculis afflârat honores.)*

like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When that hirsute Cyclopicall *Polyphemus* courted *Galatea*.

i *Ouid. Met. 13*

i *Iamq; tibi formæ, iamq; est tibi cura placendi,
Iam rigidos pectus rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aquâ & componere vultus.*

And then he did begin to pranke himselfe,
To please and combe his head, and beard to shaue,
And looke his face ith' water as a glasse,
And to compose himselfe for to be braue.

He now began to haue a good opinion of his owne feature, and good parts.

*Iam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaq; in Imagine vidi
Nuper aquæ, placuitq; mihi mea forma videnti.*

Come now my *Galatea* scorne me not,
Nor my poore presents; for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, scorne me not I say,

† *Non sum adeò informis, nuper me in littore vidi,
Cum placidum ventis staret mare*———

† *Virg. Egl. 2.*

k *Epist. An uxor*

literato sit du.

cenda, Noctes

insomnes tradu-

cende, literis re-

nunciandum,

sèpe gemendum,

nonnunquam et

illachrymandi

forti & conditi-

oni tæ. Viden-

dum que vestes,

quis cultus re-

deceat, quis in

usu sit, vitium

latus barbe, &c

Cum cura lo-

quendum, ince-

edendum, bibe-

dum, & cum cu-

ra insaniendum.

'Tis the common humour of all *Sutors* to tricke vp themselues, to be prodigall in apparell, pure lotus, neat, comb'd & curl'd, with powdred haire, *comp-tus & calamistratus*, with a long loue-locke, a floure in his eare, perfumed rings, scarfes, feathers, points, &c. as if he were a Prince *Ganimede*, with euery day new suits, as the fashion varies; going as if he trod vpon egges, and as *Hensius* writ to *Primierus*,^k If once he be besotted on a wench, hee must lye awake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke aboue all things what Hats, Bands, Doublets, Breeches are

in fashion, how to cut his Beard, and weare his Lock, to turne vp his Munsbr. to's, and curle his head, prune his Pickitivant, or if he weare it broad, that the East side be correspondent to to the West: he must be in league with an excellent Tayler, Barber, † *Tonsorem puerum sed arte talem,*

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Qualis nec thalamus fuit Neronis;

† *Mart. Epig. 5.*

haue neat shooe-ties, points, garters, speake in print, walke in print, eat and drinke in print, and that which is all in all, he must be made in print.

Amongst other good qualities an amorous fellow is endowed with, hee must learne to sing and dance, play vpon some Instrument or other, as without all doubt he will, if hee be truely touched with this Loadstone of Loue. For as^l *Erasmus* hath it, *Musica docet amor & Poesin*, Loue will make them Musicians, and to compose ditties, Madrigals, Elegies, Loue Sonnets, & sing them to seuerall pretty tunes, to get all good qualities may be had. † *Iupiter* perceaued *Mercury* to be in loue with *Philologia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and sciences, *quò virgini placeret*, all to please his mistress. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and Gentlewomen would not be so well qualified in this kinde, if loue did not incite them. ^m *who*, saith *Castilio*, would learne to play, or giue his minde to musicke, learne to dance, or make so many Rimes, Loue-songs, as most doe, but for womens sake, because they hope by that meanes to purchase their good wills, and winne their fauour. Wee see this daily verified in our young women and wiues, they that being maids tooke so much paines to sing, play and dance, with such cost and charge to their parents, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib. 11. cap. 18.* makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the Gods, ⁿ he flung downe a bowle of *Nectar*, which distilling vpon the white Rose, euer since made it red: and *Calistratus* by the helpe of *Dedalus* about *Cupids* statua, ^o made a many of young wenches still a dancing, to signifie belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyche*s wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as ^{*} *Apuleius* describes it) *Vulcan* was the Cooke, the *Honors* made all fine with Roses and flowres, *Apollo* plaid on the Harpe, the *Muses* sang to it, *sed suauis Musicae super ingressa Venus saltavit*, but his mother *Venus*, danced to his & their sweet content. Witty † *Lucian*, in that Patheticall Loue passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phenicia* to *Crete*; makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their chariot to breake the waues before them, the *Tritons* dancing round about, with euery one a Torch, the Sea-nymphes halfe naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimbly tripping on the top of the waters, and *Venus* her selfe comming after in a shell, strawing Roses and flowres on their heads. *Praxitiles* in all his pictures of loue, faines *Cupid* euer smiling, and looking vpon dancers, And † in *S^c Markes* Garden in *Rome* (whose worke I knowe not) one of the most delicious peeces, is a many of *Satyrs* dancing about a wench asleepe. So that dancing still is as it were a necessary appendix to loue matters. Young lasses are neuer better pleased, then when as vpon an Holiday after Euen-song, they may meet their sweet-

† *Chil. 4. cent. 5. pro. 15.*† *Marci. Capella lib. 1. de nupt. philol. lam illum sentio amore teneri, e- iusq; studio plures habere com- paratas in sa- mulatio disci- plinas &c.*† *Lib. 3. de au- lico. Quis Cho- reis insudaret, nisi scimmatum causa? quis mu- sicæ tantam na- varet operam, nisi quod illius dulcedine per- mulcere speret? quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret.*† *Craterem ne- ctaris evertit saltans apud de- os, qui in terram cadens, rosam prius albam ru- bore infecit.*† *Puellas cho- reantes circa iuuenilem cupi- dinis statuam fecit. Philostrat. Imag. lib. 3. de statu. Exerci- tium amoris ap- tissimum.*† *Lib. 6. Met.*† *Tom. 4.*† *Kor. man.*† *de cur. mort.*† *part. 5. cap. 28.*† *Sat. puella dor- micanti insultan- tium, &c.*

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† View of Fr.

hearts, & dance about a May-pole, or in a towne greene vnder a shady elme. Nothing so familiar in † *France* as for Cittizens wiues and maids to dance a round in the streets, and many times for want of better instruments, to make good Musicke of their owne voices, and dance after it. Yea many times this loue will make old men and women that haue more toes then teeth dance, maske and mumme; for *Comus* and *Hymen* loue maskes, and all such merriments aboue measure, will allow men to put on womens apparell in some cases, and promiscuously to dance young and old, rich and poore, generous & base; of all sorts. *Paulus Iouius* taxeth *Augustine Niphus* the Philosopher, *P For that being an old man, and a publike Professor, a father of many children, he was so mad for the loue of a young maid (that which many of his friends were ashamed to see) an old gouty fellow, yet would dance after Fiddlers.* Many laughed him to scorne for it, but this omnipotent loue would haue it so,

† *Hyacinthino bacillo,*
Properans amor, me adegit
Violenter adsequendum.

Loue hasty with his purple staffe did make
Me follow, and the dance to vndertake.

p *Vita eius. Puelle amore septuagenarius senex usq; ad insaniam correptus, multis liberis susceptis: multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibie mados.*
† *Anacreon carm. 7.*
q *De taciturno loquacem facit, & de verecundo officiosum reddit de negligente industrium, de socorde impigrium.*

† *Iosephus antiq. Iud. lib. 18. cap. 4.*

† *Gellius lib. 1. cap. 8. pretium noctis centum sestertia.*

r *Ipsi enim volunt suarum amistarum pulchritudinis precones ac testes esse, et laudibus, & cantilenis, & versibus exornare, ut aut ro statuas, ut memorentur, & ab omnibus admirentur.*

† *Tom. 2. Ant. Dialogo.*

And who can withstand it? If once we be in loue, young or old, though our teeth shake in our heads, like virginall Iacks, there is no remedy, wee must dance. *Plutarch Sympos. 1. quest. 5.* doth in some sort excuse it, and telleth vs moreouer in what sence, *Musica docet amor, licet prius fuerit rudis,* how loue makes them that had no skill before, learne to sing and dance; hee concludes, tis only that power and prerogatiue loue hath ouer vs. ¶ *Loue* (as hee holds) *will make a silent man speake, a modest man most officious; dull, quicke; slow, nimble; and that which is most to be admired, an hard, base, vtractable churle, as fire doth Iron in a smithes forge, free, facile, gentle, and easie to be intreated.* Nay 'twill make him prodigall in the other extreame, and giue an † hundred sesterces for a nights lodging, as they did of old to *Lais of Corinth* or † *ducenta drachmarum millia pro vnicâ nocte,* as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his sute. For which cause many compare Loue to wine, which makes men Iouiall & merry, frolicke and lad, whine, sing, dance, and what not.

But aboue all the other Symptomes of Louers, this is not lightly to be ouerpasse, that likely of what condition soeuer, if once they be in loue, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, *r They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as we doe statues with gold, that they may be remembered and admired of all.* Ancient men will dote in this kinde sometimes as well as the best; their heat of loue will thawe their frozen affections, and dissolue the ice of age. *Iouianus Pontanus* makes an old foole rime, and turne Poet after to please his Mistris.

Ne ringas Mariana, meos ne despice canos,
Desene nam Iuvenem Dia referre potes, &c.

Sweet *Marian* doe not mine age disdaine,
For thou canst make an old man young againe.

They will be still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should be at Church. We haue

haue a pretty story to this purpose in † *westmonasteriensis*, an old writer of 493
ours (if you will beleuee it) *An. Dom. 1012. at Colewiz in Saxony*, on Christ- † *Flores hist.*
mas Eue a company of young men and maids, whilst the Priest was at Masse † *fol. 298.*
in the Church, were singing catches and loue songs in the Church-yard, hee
sent to them to make lesse noyse, but they sung on still; and if you will, you
shall haue the very song it selfe,

*Equitabat homo per sylvam frondosam,
Ducebatq; secum Meswinden formosam,
Quid stamus cur non imus?*

A fellow rid by the greenewood side,
And faire *Meswinde* was his bride,

Why stand we so, and doe not goe?

This they sung, he chafte, till at length impatient as he was, hee prayed to St
Magnus patron of the Church, they might all there sing and dance till that
time tweluemonth, and so * they did, without meat and drinke, wearisome-
nesse or giuing ouer, till at yeares end they ceased singing, and were absolued
by *Herebertus* Archbishop of *Colen*. They will in all places bee doing thus,
young folkes especially, reading loue stories, talking, singing, telling or hea-
ring lasciuious tales, tunes, such obieets are their sole delight, their continual
meditation, they can thinke, discourse willingly, or speake almost of no other
subiect. This loue is the cause of all good conceits, † neatnesse, exornations,
playes, elegancies, delights, and all the sweetnesse of our life, † *qualis iam vi-*
ta foret, aut quid iucundi sine aureâ venere, Emoriar cum istâ non amplius
mibi cura fuerit, let me liue no longer then I may loue, saith a mad merry fel-
low in *Mimnerus*. This loue is it that seasoneth our harsh and dull labours,
and giues a pleasant rellish to our other vsfauory proceedings, * *Absit amor*
surgunt tenebra, torpedo, veterum, pestis, &c. All our feasts almost, maskques
mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes,
Poems, Loue-stories, playes, Comœdies, Attellans, Iigges, Fescenines, Ele-
gies, Odes, &c. Symbols, Emblems, Impreses, devises, if we shall beleuee *Io-*
uius, Contiles, Paradine, Camillus de Camillis, may be ascribed to it. Most of
our arts and sciences, painting amongst the rest, was first inuented, saith † *Pa-*
tritijs, ex amoris beneficio, for loues sake. For when the daughter of *Debu-*
riades the *Sicyonian*, was to take leaue of her sweetheart now going to wars,
ut desiderio eius minus tabesceret, to comfort her selfe in his absence she took
his picture with cole vpon a wall, as the candle gaue the shadowe which her
father admiring perfected afterwards, and it was the first picture, by report,
that euer was made. And euer after † *Sycion* for painting, caruing, statuary,
musicke, and Philosophy was preferred before all the citties in *Greece*. *Apollo*
was the first inuenter of Physicke, Diuination, Oracles; *Minerua* found out
weauing, *Vulcan* curious iron-worke, *Mercury* letters, but who prompted all
this into their heads? Loue, *Nunquam talia inuenissent, nisi talia adamas-*
sent, they loued such things, or some party; for whose sake they were vnder-
taken at first. 'Tis true, *Vulcan* made a most admirable Bruch or neck-lace,
which long after *Axion* and *Temenus, Phegius* sonnes, for the singular worth
of it, consecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant stole it away
and presented it to *Ariston's* wife, on whom he miserably doted (*Partheni-*
us tells the story out of *Phylarchus*) but why did *Vulcan* make this excellent
ouche,

* Per totum
annum, cantarunt,
pluvia super illos non
cecidit, non frigus,
non calor, non sitis,
nec lassitudo illos
affecit,
&c.

† Huic mundi-
tias, ornatum,
leporum, delicias,
ludos, elegantiam,
omnem deniq;
vitae suavitatem
debemus.

† E Græco.
* Angerianus.

† Lib. 4. Tit. 11.
de prin. institut.
è Plinii lib. 35.
cap. 12.

* Gerbelinus l.
6. descript. Gr.
u. *Francus* lib. 3.
De symbolis: qui
primus symbolis
excogitauit, vo-
luit nimirum
hac ratione im-
plicatum animi
evoluere, eumq;
vel domine vel
alijs inuentibus
ostendere.

ouche? to giue *Hermione Cadmus* wife, whom he dearely loued. All our Tilts and Turnaments, Orders of the *Garter, Golden Fleece, &c.* owe their beginnings to loue, and many of our histories. By this meanes, saith *Iovius*, they would expresse their louing minds to their Mistris, and to the beholders. 'Tis the sole subiect almost of Poetry, all our inuention tends to it, all our songs, what euer those old *Anacreons*; And therefore *Hesiod* makes the *Muses & Graces* still follow *Cupid*, and as *Plutarch* holds, *Menander* and the rest of the Poets were loues Priests, for almost *Greeke* and *Latine Epigrammatists*, Loue writers, *Anthony Diogenes* the most ancient, whose Epitome we finde in *Phocius Bibliotheca, Longus Sophista, Eustathius, Achilles Tattius, Aristarctus, Heliodorus, Plato, Plutarch, Lucian, Parthenius, Theodorus Prodromus, Ovid, Catullus, Tibullus, &c.* Our new *Ariostoës, Boyardes*, authors of *Arcadia, Vrania Fairy Queene, &c. Marullus, Leotichius, Angerianus, Stroza, Secundus, Capellanus, &c.* with the rest of those facete modern Poets, haue written in this kinde, are but as so many Symptomes of Loue. Their whole books are a *Synopsis* or breuiary of Loue, the Portiuous of Loue, Legends of Lovers liues and deaths, and of their memorable aduentures. Nay more, *quod leguntur, quod laudantur amori debent*, as *Nevisanus* the Lawyer holdes, *there neuer was any excellent poet, that invented good fables, or made laudable verses, which was not in loue himselfe.*

x Lib. 4. num.
102. sive nup-
tialis poetæ non
inueniunt fabu-
las, aut versus
laudatos faciunt
nisi qui ab amo-
refuerint exci-
tati.
Martial. Epig.
73. lib. 9.

*Cynthia te vatem fecit lasciuæ Properti,
Ingenium Galli pulchra Lycoris habet,
Fama est argenti Nemesi formosa Tibulli,
Lesbia dictavit doctæ Catulle tibi.*

*Non me Pelignus, nec spernet Mantua vatem
Si quæ Corinna mihi, si quis Alexis erit:*

Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and learned *Catullus*,
It was *Cynthia, Lesbia, Lychoris*,
That made you Poets all, and if *Alexis*,
Or *Corinna* chance my Paramour to be,

Virgil and *Ovid* shall not despise me.

Petrarchs Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses, Violets, Lillies, Nequitia, blanditia, ioci, decor, Nardus, Ver, Coralla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Vnguentum, Costum, Lachryma, Myrrha, Musa, &c.* And the rest of his Poems. The very rusticks and hog-rubbers, *Menalcas* and *Coridon, qui fætant de stercore equino*, those fulsome knaues, if once they tast of this Loue liquor, are inspired in an instant. Instead of those acurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They haue their Wakes, Whitson-ales, Shepherds feasts, meeting on holy daies, country dances, roundelaies, writing their names on † trees, true loues knots, pretty gifts.

† Teneris arboribus amicarum nomina inscribentes ut simul crescant. Hed.

With tokens, hearts diuided, and halfe rings,
Shepherds in their loues are as coy as kings.
Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c. they goe by couples, *Coridons Phyllis, Nysa* and *Mopsus*,
With dainty *Doufibell* and *Sr Tophus*.
Instead of Odes and Elegies, &c. they haue their Ballads, country tunes, they

must write likewise and indite all in Rime.

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Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

I say no more, affaires call me away,
My fathers horse for prouender doth stay.

Be thou the Lady *Cressel*ight to me,
Sir *Trolly Lolly* will I proue to thee,
Written in hast, farwell my Cowslip sweet,

Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and seuerer *Philosophers* will melt away with this passion, and if *Athenaus* belye them not, *Aristippus*, *Apollidorus*, *Antiphanes*, &c. haue made Loue songs and Commentaries of their Mistris praises,

^a Orators write Epistles, Princes giue titles, honours, what not? ^b *Xerxes* gaue to *Themistocles Lampfacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* kings allotted whole citties to like vse, *hac ciuitas mulieri redimiculum praebeat, hac in collum, hac in crines*, one whole citty serued to dresse her haire, another her necke, a third her hood.

Affuerus would haue ^c giuen *Esther* halfe his Empire, and ^e *Herod* bid *Herodias* aske what she would she should haue it. *Caligula* gaue an 100000 sesterces to his Curtisan, at first word to buy her pinnes, and yet when hee was sollicitated by the *Senate*, to bestow something to repaire the decayed walls of *Rome*, for the Common-wealths good, he would giue but 6000 sesterces at most.

* *Dionysius* that *Sicilian* tyrant reiected all his priuy counsellours, and was so besotted on *Mirtha* his fauorite and Mistris, that he would giue no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall aduise, preferre, depose, send; entertaine no man, though worthy & well deseruing, but by her consent, and he againe whom shee commended, howsoeuer vnfit, vnworthy, was as highly approued. Kings and Emperours instead of Poems, build citties, *Adrian* built *Antinoa* in *Egypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antonius*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. ^e *Socrates* professeth himselfe *loues seruant*, ignorant in all arts and sciences, a Doctor alone in loue matters, & *quum aliarum rerum omnium scientiam diffiteretur*, saith † *Maximus Tyrius* his sectator, *huius negotij professor*, &c. and this he spake openly, at home and abroad, at publike feasts, in the Academy, in *Pyræo*, *Lyceo*, *sub Platano*, &c. But I conclude there is no end of Loues Symptomes, 'tis a bottomlesse-pit, Loue is subiect to no dimensions; not to be suruayed by any art or engine: and besides I am of ^f *Hædus* minde, *no man can discourse of loue matters, or iudge of them aright, that hath not made triall in his owne person*, or as *Æneas Silvius* addes, *hath not a little doted, beene mad or loue-sicke himselfe*. I confesse I am but a nouice, yet *homo sum*, &c. inexpert in this subiect, *non sum preceptor amandi*, and what I say, is meere reading, by mine own obseruation, and others relation.

3 S R 1600.

y Lib 13 cap.

Dipnosophist.

a See Puteanus

epist. 33. de su a

Margareta Be-

voaldus &c.

b Hen. Stephani

apol. pro Herod.

† Tully orat. 5.

ver.

c Esth. 5.

d Mat. 147.

* Gravissimis

regni negotiis

nihil sine amasie

sue consensu fe-

cit, omnesq; ac-

tiones suas scor-

tillo communi-

cavit &c. Nich.

Bellus discouis

26. de amat.

e Amoris famu-

lus omnem sci-

entiam diffite-

tur, amandi ta-

men se scientissi-

mum doctorem

agnoscit.

f Serm. 8.

2. Quis horum

scribere mole-

stias potest, nisi

qui & is aliqua-

rum insanit.

f Lib. 1. de non

temendis amo-

ribus, opinor hac

de re neminem

aut desceptare

recte posse aut

iudicare, qui non

in ea versatur,

aut magnum fe-

cerit periculum.

Prognosticks of Loue Melancholy.



That Fires, Torments, Cares, Iealofies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in loue, I haue sufficiently said: the next question is, what will be the euent of such miseries, what they foretell. Some are of opinion that this loue cannot be cured,

a Semper moritur, nunquam mortuus est qui amat *Æn. Silu.*
b Euria. ep. ad Lucretiam, apud Æneam Siluiū,
Rogas ut amare deficiam, roga montes ut in planum deveniant ut fontes flumina reptant, tam possū te non amare, ac suam Phæbus relinquere cursum.

† Buchanan. Sjl.

c Propert. lib. 2. Eleg. 1.

d Est orcus ille vls, est immedicabilis, est rabies insana.

e Lib. 2.

† Virg. Egl. 3.

f R. T.

g Qui quidem amor utrosq; & totam Ægyptū extremis calamitatibus involuit.

Nullis amor est medicabilis herbis, it accompanies them to the ^a last,

Idem amor exitio est pecori pecorisq; magistro, and is so continuat, that by no persuasion almost it may be relieued. *Bid me not loue*, said ^b *Euria- lus*, *bid the Mountaines come downe into the plaines, bid the Rivers run backe to their fountaines; I can as soone leaue to loue, as the Sunne leaue his course,*

*† Et prius aquoribus pisces, & montibus umbra,
 Et volucres decrant sylvis, & murmura ventis,
 Quam mihi discedent formosæ Amarillidis ignes.*

First Seas shall want their fish, the mountaines shade,
 Woods singing birds, the windes murmure shall fade,
 Then my faire *Amarillis* loue alaid.

Bid me not loue, bid a deafe man heare, a blind man see, a dumb speake, lame runne, counsell can doe no good, a sicke man cannot rellish. No Physick can ease me. *Non profunt domino que profunt omnibus artes.*

As *Apollo* confessed, and *Iupiter* himselfe could not be cured.

*c Omnes humanos curat medicina dolores,
 Solus amor morbi non habet artificem.*

Physicke can soone cure every disease,

^d Excepting Loue, that can it not appease.

But whether Loue may be cured or no, and by what meanes shall bee explained in his place, in the meane time, if it take his course, and bee not otherwise eased or amended, it breaks out into outragious often and prodigious euent.

Amor & Liber violenti dy sunt, as ^e *Tatius* obserues, & *consūg animam incendunt, ut pudoris obliuisci cogant*, Loue and *Bacchus* are so violent Gods, so furiously rage in our minds, that they make vs forget all honesty, shame and common civility. For such men ordinarily as are throughly possessed with this humour, become *insensati & insani*, for it is [†] *amor insanus*, as the Poet calls it, beside themselves, and as I haue proued, no better then beasts, irrational, stupid, head-strong, void of feare of God or men, they frequently forswear themselves, spend, steale, commit incests, rapes, adulteries, murders, depopulate Townes, Citties, Countries, to satisfie their lust.

^f A Diuell 'tis, and mischief such doth worke,
 As neuer yet did Pagan, Iew, or Turke.

The warres of *Troy* may bee a sufficient witness; and as *Appian. lib. 5. hist.* saith of *Antony* and *Cleopatra*, *Their loue brought themselves, and all Egypt into extreame and miserable calamities*, The end of her is as bitter as worm-wood, and as sharpe as a two-edged sword. *Prov. 5. 4. 5. Her feet goe downe to death, her steps lead on to hell. She is more bitter then death (Eccles. 7. 28.) and the sinner shall be taken by her.*

^h *Qui*

Qui in amore precipitavit, peius perit, quam qui saxo salit. i Hee that runnes headlong from the top of a rocke, is not in so bad a case, as hee that falls into this gulfe of Loue. For hence, saith ^k *Platina*, comes repentance, *Dolage*, they loose themselves, their wittes, and make shipwracke of their fortunes altogether, Madnesse, to make away themselves and others, violent death; *Prognosticatio est talis*, saith *Gordonius*, *si non succurratur eis, aut in maniam cadunt, aut moriuntur*, the prognostication is, they will either runne mad, or dye. For if this passion continue, saith ^m *Alian Montaltus*, it makes the blood hot, thicke and blacke, and if the inflammation get into the braine, with continuall meditation and waking, it so dries it up, that madnesse followes, or else they make away themselves,

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 h *Plautus*.
 i *Si corpus pot- dere, sic animus amore precipitatur. Auson. 2. de civ. dei. c. 28.*
 k *Dial. in o- vitio; poeniten- tia, desperatio, es non vident in- genium se cum re simul amisse.*
 l *Idem Savana- rola, & plures alii, &c.*
 m *C. p. de He- roico Amore.*
 n *Hec passio du- rans sanguinem terribum & a- trabilianum reddit, hic vero ad cerebrum de- latus, insaniam parat, vigilia & crebro desiderio exiccans.*
 o *Virg. Egl. 2.*
 p *Insani sunt, aut sibi ipsis de- sperantes morte affertunt. Lan- guentes cito mor- tem aut mani- am patiuntur.*
 q *Calcagninus.*
 r *Theocritus Edyl. 14.*
 s *Lucian Imagi- Sofor Lucians mistris all that saw her, and could not en- ioy her, ranne mad, or hanged themselves.*
 t *Museus.*
 u *Ovid. met. 10.*
 v *Aeneas Silvius ad eius decessu nunquam visa Lucretia videre, nullis facietis, io- cis, nullo gaudio potuit ad letitia renouari, mox in aegritudinem in- cidit & sic brevis contabuit.*
 w *Anacreon.*

† O Coridon, Coridon, quate dementia cepit?

Now as *Arnoldus* addes, it will speedily worke these effects, if it be not pre- sently helped, *They will pine away, runne mad, & dye upon a sudden. Facile incidunt in maniam*, saith *Valescius*, quickly mad, *nisi succurratur*, if good or- der be not taken,

† *Eheu triste iugum quisquis amoris habet, Is prius ac norit se perisse perit.*
 Oh heauy yoke of loue, which who so beares,
 Is quite vndone, and that at vnawares.

So she confessed of her selfe in the Poet.

— *Insaniam priusquam quis sentiat, Vix pili intervallo a furore ab sum.*
 I shall be mad before it be perceiued,
 An haire breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylas*.
At ille ruebat quò pedes ducebant, furibundus,
Nam illi sevens Deus intus iecur laniabat;
 He went he car'd not whether, mad he was,
 The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran mad,
 q *Alius vulnus celans insanit pulchritudine puellæ,*
 And whilst he doth conceale his grieffe,
 Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in euery village, how ma- ny haue either died for loue or voluntary made away themselves, that I need not much labor to proue it. *Nec modus aut requies nisi mors reperitur amo- ris.* Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia Liberatio ab ærumnis fuerit ullo pacto istis.*
 Would I were dead, for nought God knowes,
 But death can rid me of these woes.

Assoone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour. neuer loo- ked up, no iests could exhilarate her sad mind, no ioyes comfort her wounded and distressed soule: but a little after she fell sicke and died. But this is a gentle end, a naturall death, such persons commonly make away themselves:

— *proprioq, in sanguine latus, Indignantem animam vacuas effudit in auras;*
 so did *Dido*, *Sed moriamur ait, sic sic iuuat ire per umbras;*

SSS

Pyramus

498 *Pyramus and Thysbe, Medea, † Corefus and Callyr hoe,* Theagines the Philosopher and many Myriades besides, and so will euer doe,*

——— † *& mihi fortis*

Est manus, est & amor, dabit hic in vulnera vires,

Who euer heard a story of more woe,

Then that of *Iuliet* and her *Romeo*.

† *Pausanias A-*

chazicis lib. 7.

* *Megarensis*

amor. flagrans.

Lucian Tom. 4.

† *Ouid 3. Mei.*

† *Furioundus*

pu:avi se vide-

re Imaginem

pu:lla, & coram

loqui blandiens

illi, &c.

u *Iuven. He-*

braeus.

x *Iuvenis Medi-*

cine operam

dans Doctoris

filiam deperibat

&c.

y *Gotardus Ar-*

thus Gall. belgi-

cus, mund. ver-

nal. 1615. collu-

nonacula a veni-

it: & inde ex-

piravit.

z *Cum renuente*

parente viroq,

& ipsa virgine

frui non posset,

ipsum & ipsam

interfecit, hoc a

magistratu pe-

teus, ut in eo-

dem sepulchro

sepeliri possent.

† *Bocace.*

* *Sedes eorum*

qui pro amoris

impatentiâ per-

eunt, Virg. 6.

Æneid.

† *Sal Val. Max.*

* *Sabel. lib. 3.*

En. 6.

† *Curtius lib. 5.*

a *Chalcocondi-*

las de reb. Tur-

cicis lib. 9. Nerei

uxor Athenarū

domina, &c.

b *Nicephorus*

Greg. hist. lib. 8.

Vxorem occidit, liberos, & Michaelem filium videre abhorruit Thessalonice amore captus pro notarii filiâ, &c. c Parthenius Eros

lib. cap. 5. d Idem cap. 21. Gubernatoris filia Achillis amore capta, civitatem prodidit, e Idem. cap. 9.

Valleriola lib. 2. observ. 7. hath a lamentable narration of a Merchant his patient, that rauing through impatience of loue, had he not beene watched, would every while haue offered violence to himselfe. *Amatus Lucitanus cent. 3. car. 56.* hath such^u another story, and *Felix Platter med. observ. lib. 1.* a third of a young^x Gentleman that studied Physicke, and for the loue of a Doctors daughter, hauing no hope to compass his desire, poisoned himselfe, y An^o 1615. A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. z At *Neoburge* the same yeare, a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring this of the magistrate, as hee gaue vp the Ghost, that they might be buried in one graue;

Quodq, rogis superest unâ requiescat in urnâ,

which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her loue, that so their bodies might lye together in the graue, as their Soules wander about^{*} *Campos lugentes* in the *Elysian* fieldes,

——— *quos durus amor crudeli tate peredit,*

in a myrtle groue

——— *& myrtea circum*

Sylva tegit: cura non ipsâ in morte relinquunt.

You haue not yet heard the worst, they doe not offer violence to themselves in this rage of lust but vnto others, their nearest and dearest friends. † *Cateline* killed his only sonne, *misitq, ad orci pallida, lethi obnubila, obsita tenebris loca*, for the loue of *Aurelia Orestilla, quod eius nuptias viuo filio recusaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to giue content to a base fellow, whom she loued. † *Alexander* to please *Thais* a concubine of his, set *Perspolis* on fire. a *Nereus* wife, a widdow and Lady of *Athens*, for the loue of a *Venetian* Gentleman, betrayed the City, and he for her sake, murdered his wife, the daughter of a Noble man in *Venice*. b *Constantine Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his other children out of doores, for the loue of a base Scriueners daughter in *Thessalonica*, with whose beauty he was enamored. c *Leucophria* betrayed the city where she dwelt, for her sweet-hearts sake, that was in the enemies Campe. d *Pithidice* the Gouvernours daughter of *Methinia* for the loue of *Achilles*, betrayed the whole Iland to him, her fathers enemy. e *Diognetus* did as much in the City where he dwelt, for the loue of *Policrita*. &c. Such Acts & Scenes hath this Tragicomœdy of loue.

M B M B. 5. S V B S B B. I.

Cure of Loue Melancholy, by Labour, Diet, Physicke, Fasting, &c.



Although it be controuerted by some, whether Loue Melancholy may be cured, because it is so irresistable and violent a passion, for as you know,

—————* *facilis descensus Auernei,*
Sed revocare gradum, superasq; evadere ad auras,
Hic labor, hoc opus est.—————

* Virg. Æn. 6.

It is an easie passage downie to hell,
 But to come backe, once there, you cannot well.

Yet without question, if it bee taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. 1. cap. 23. & 24.* sets downe seauen compendious waies, how this malady may be eased, altered and expelled. *Savanarola 9.* principall obseruations, *Iason Pratensis* prescribes 8 rules besides Physicke, how this passion may be tamed, *Laurentius 2.* maine precepts, *Arnoldus, Valleriola, Montaltus, Hildesheim, Langius,* and others enforme vs otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, & enlarge againe vpon occasion, as shall seeme best to me, and that after mine own method. The first rule to be obserued in this stubborne and vnbrideled passion, is exercise and diet. It is an old and well knowne sentence, *Sine Cerere & Baccho friget Venus;* As an^f idle sedentary life, liberall feeding, are great causes of it, so the opposite labour, slender and sparing diet, with continuall businesse, are the best and most ordinary meanes to preuent it.

^f *Otium, naufragium castitatis Auson.*

Otia si tollas perière Cupidinis artes,
Contemptaq; iacent, & sine luce faces.
 Take idlenesse away, and put to flight
 Are Cupids Arts, his torches giue no light.

Minerva, Diana, Vesta, and the 9 *Muses* were not inamored at all because they neuer were idle, * *Frustra blanditiæ appulstis ad has,*

* Buchanan. Hendecasyll.

Frustra nequitia venistis ad has,
Frustra delitiæ obsidebitis has,
Frustra has illecebræ, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis mala sana corda amantum
Blandis ebrîa fascinat venenis.

In vaine are all your flatteries,
 In vaine are all your knaueries,
 Delights, deceipts, procacities,
 Sighes, kisses, and conspiracies,
 And what e're is done by Art,
 To bewitch a louers heart.

^g *Ouid. lib. 1. remed.*
^h *Cap. 16. circa res arduas exerceri.*

T'is in vaine to set vpon those that are busie. T'is *Savanarola's* third rule, *Occupari in multis & magnis negotijs,* And *Avicenna's* Precept cap. 24.

^g *Cedit amor rebus, res age tutus eris.*

To bee busie still, and as^h *Guianerius* inioynes, about matters of great moment

500 ment, if it may be. ⁱ Magninus addes, *neuer to be idle, but at the houres of sleep.*

—k & ni

*Poscas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidia vel amore miser torquebere.—*

For if thou dost not ply thy booke,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or loue shall thee torment.

No better Physicke then to be alwaies occupied, seriously intent.

^l *Cur in penates rarijs tenues subit,
Hæc delicatas eligens pestis domus,
Mediumq; sanos vulgus affectus tenet? &c.*

Why dost thou aske poore folkes are often free,
And dainty places still molested be?

Because poore people fare courslly, worke hard, goe wollward and bare. ^m *Guianerius* therefore prescribes his patient *to goe with haire-cloath next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himselfe now and then, as Monkes doe, but aboue all, to fast.* Not with sweet wine, mutton and pottage, as many of those Tenterbellies doe, howsoeuer they put on Lenten faces, and whatsoeuer they pretend; but from all manner of meat. Fasting is an all-sufficient remedy of it selfe; for as *Iason Pratenfis* holdes, the bodies of such persons that feed liberally, and liue at ease, ⁿ *are full of bad spirits and Diuels, diuelish thoughts, no better Physicke for such parties, then to fast.* *Hildesheim spicel.* 2. to this of hunger, addes ^o *often bathes, much exercise and sweat*, but hunger and fasting he prescribes before the rest. And 'tis indeede our *Sauours* Oracle, *This kinde of diuell is not cast out but by fasting & Prayer*, which makes the fathers so immoderate in commendation of Fasting. As *Hunger* saith ^p *Ambrose, is a friend of virginity, so is it an enemy to lasciuiousnesse, but fulnesse ouerthrowes chastity, and fostereth all manner of provocations.* If thine horse be too lusty, *Hierome* aduiseeth thee to take away some of his prouender, by this meanes those *Paules, Hillaries, Antonies*, and famous Anachorites subdued the lusts of the flesh, by this meanes, *Hilarion* made his asse, as he called his owne body, leaue kicking, (as ^q *Hierome* relates of him in his life) when the diuell tempted him to any such foule offence. By this meanes those ^r *Indian Brachmanni* kept themselues continent, they lay vpon the ground, couered with skinnes, as the *Redshankes* doe on Hadder, and dieted themselues sparingly on one dish, which *Guianerius* would haue all youg men put in practise; and if that will not serue, ^s *Gordonius* would haue them soundly whipped, or to coole their courage, kept in prison, and there fed with bread and water, till they acknowledge their error, and become of another minde. If imprisonment and hunger will not take them downe, according to the direction of that ^t *Theban Crates, Time must weare it out, if time will not, the last refuge is an halter.* But this you will say, is comically spoken. Howsoeuer Fasting by all meanes must be still vsed; and as they must refraine from such meates formerly mentioned, which cause Venery, or prouoke lust,

ⁱ Part. 2. cap. 23
reg. San. His,
præter horam
somnia, nulla per
otium transeat.

^k Hor. lib. 1.

Epist. 2.

^l Seneca.

^m Tract. 16.

cap. 18. sepe nu-
da carne cilicium
portent, tempore
frigido siæ cali-
gis, & nudis
pedibus incedat,
in pane & aqua
ieiunent, sepius
se verberibus
cedant, &c.

ⁿ Demonibus.

referta sunt cor-
pora nostrâ, illo-
rum præcipue

qui delicatis ve-

scuntur edaliis,

advolant &

corporibus inhe-

rent, hanc ob-

rem ieiunium

impedio proba-

tur ad pudicitiam.

^o Victus sit at-

temuatus, balnei

frequens usus &

sudationes, cold

bathes, not

hot saith *Mag-*

rinus pert. 3.

cap. 23. to diue

ouer head and

cares in a cold

riuer, &c.

^p Ser. de gula

fames amica vir-

ginitati est, ini-

mica lasciuie:

saturitas vero

castitatem per-

dit, & nutrit

illecebras.

^q Vita Hilario-

nis lib. 3. epist.

cum tentasset

eum de non ti-

tillatione inter

cetera; Ego, in-

quit, asello, ad

corpus sum, fa-

ciam, &c.

^r Strabo lib. 15.

Geog. sub pellibus cubant, &c.

^s Cap. 2. part. 2. Si sit iuuenis, & non vult obedire, flagelletur frequenter & fo: titer, dum incipi-

at scetere: x *Laertius* lib. 6. cap. 5. amori medetur fames, sin aliter, tempus, sin non hoc, laqueus.

so they must vse an opposite diet. ^u Wine must be altogether avoided of the younger sort. So * *Plato* prescribes, and would haue the magistrates themselves abstaine from it, for examples sake, highly commending the *Carthaginians* for their temperance in this kinde. And 'twas a good edict, a commendable thing, so that it were not done for some sinister respect, as those old *Egyptians* abstained from wine, because some fabulous poets had giuen out, wine sprang first from the blood of the Gyants, or out of superstition as our moderne *Turkes*, but for temperance, it being *anima virus & vitiorum formes*, a plague it selfe, if immoderately taken. Women of old for that cause, in hot countries were forbid the vse of it; as seuerely punished for drinking wine, as for adultery, and young folkes, as *Leonicus* hath recorded, *Var. hist. l. 3. cap. 87. 88.* out of *Athenus* and others; and is still practised in *Italy* and some other countries of *Europe*, and *Asia*, as *Claudius Minoës* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet.

*Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.*

Eringo's are not good for to be taken,
And all lasciuious meates must be forsaken.

Those opposite meates which ought to be vsed, are Cowcumbers, Mellons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib. 2. cap. 42.* & *Mizaldus hort. med.* to this purpose. *Vitex*, or *Agnus castus* before the rest, which saith * *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmo- pheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they lai'd a certaine hearbe named *Hanea*, in their beddes, which asswaged those ardent flames of loue, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius*, *lib. 5. &c.* and what euery Herbalist almost & Physitian hath written, *cap. de Satyriasi & Priapismo*, *Rhasis* amongst the rest. In some cases againe; if they be much deiected and brought low in body, & now ready to despaire through anguish, griefe, and too sensible a feeling of thir misery, a cuppe of wine and full diet is not amisse, and as *Valescus* aduiseeth, *cum aliâ honestâ venerem sæpè exercendo*, which *Langius epist. med. lib. 1. epist. 24.* approoues out of *Rhasis*, *ad assiduationem coitus inuitat*, and *Guianerius* seconds it. *cap. 16. tract. 16.* as a y very profible remedy,

———— * *tument tibi quum inguina, cum si
Ancilla, aut verna prasto est, tentigine rumpi*

Malis? non ego Namq; &c. ———

subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit aegritudinem*. As it did the raging lust of *Assuerus* * *qui ad impatientiam amoris leniendam, per singulas fere noctes novâ puellas deuirginavit*. And to be drunke too by fits, but this is mad Physicke, if it be at all to be permitted. If not, yet some pleasure is to be allowed, as that which *Vines* speakes of *lib. 3. de anima.* ² *Alouer that hath as it were lost himselfe through impotency, impatience, must be called home as a traoueller by musicke, feasting, good wine, if need be to drunkenesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groues, Ponds, Pooles, Riuers, fishing, fowling, hawking, hunting, to heare merry tales, & pleasant discourse,*

^u *Vina parant
animos Veneri,
&c.*

* 3 de Legibus
| Non minus si
| vinum bibissent
| ac si adulteriũ
| admisissent Gel-
| lius lib. 10. c. 23.

x *Re. Sam. par.
3. cap. 23. Mira-
| bilem vim ha-
| bet.*

y *Cum muliere
aliqua gratiosa
sæpe coire erit
vtilissimum.*

*Idem Laurentius
cap. 11.*

* *Cap. 29. de
morib. cereb.*

* *Ber. alius orat.
de Amore.*

z *Amatori, cu-
ius est pro impo-
tentia mens a-
mota, opus est,
ut paulatim ani-
mus velut a pe-
reginatione do-
mum revoce: ut
per muscam,
convivia, &c.*

*Per aucupium
fabulas, & festi-
vas narrationes,
laborem vsq; ad
sudorem, &c.*

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reading, to use exercise till he sweat, that new spirits may succeed: or by some vehement affection or contrary passion, to be diuerted till he be fully wained from anger, suspition, cares, feares, &c. and habituated into another course.

Semper tecum sit (as † *Sempronius* aduised *Calisto* his loue sicke master) *qui*

† *Celestinae Act.*
2. *Barthio inter-*
pret.

a *Cap. de Jlishi*
Multos hoc affe-
ctu sanat canti-
lena, letitia, mu-
sica, & quidem
sun: quos hec
augme nant.

sermones iocularis moueat, conciones ridiculas, dieteria salsa, suaves historias,

fabulas venustas recenseat, coram ludat &c. still haue a pleasant companion to

sing and tell merry tales, songes and facete histories, sweet discourse, &c.

And as the methode of Musicke, merriment, singing, dancing, doth aug-

ment the passion of some louers, as ^a *Avicenna* notes, so it expelleth it in o-

thers, and doth very much good. These things must be warily applied, as the

parties Symptomes vary, and as they shall stand variously affected,

If there be any need of Physicke, that the humours be altered, or any new

matter aggregated, they must be cured as melancholy men. *Carolus à Lorme*

amongst other questions, discussed for his degree at *Montpelier in France*,

hath this, *An Amantes & amentes ysdem remedijs curentur?* Whether Lo-

vers and mad men be cured by the same remedies, he affirms it, for loue ex-

tended is meere madneise. Such Physicke then as is prescribed, is either in-

ward or outward, as hath beene formerly handled, in the precedent partiti-

on in the cure of Melancholy. Consult with *Valleriola obseruat. lib. 2. obseru.*

7. Lod. Mercatus lib. 2. cap. 4. de mulier: affect: Iason Pratenfis and others for

peculiar receipts. ^b *Amatus Lucitanus* cured a young Iew that was almost

mad for loue, with the Syrupe of *Hellebor*, and such other evacuations and

purges, which are vsually prescribed to blacke cholere: ^c *Avicenna* confirms

as much if need require, and ^d bloodletting aboue the rest, which makes *aman-*

tes ne sint amentes, Louers to come to themselves, and keepe in their right

mindes. 'Tis the same which *Schola Salernitana*, *Iason Pratenfis*, *Hildesheim*,

&c. prescribe, bloodletting to be vsed as a principall remedy. Those old *Scy-*

thians had a tricke to cure all appetite of burning lust, by ^e letting themselves

blood vnder the eares, and to make both men and women barren, as *Sabelli-*

cus in *Enneades* relates of them. Which *Salmuth Tit. 10. de Herol. comment.*

in *Pancirolo. de nou. report. Mercurialis var. lac. lib. 3. cap. 7.* out of *Hippocratis*

and *Benzo* say still is in vse amongst the *Indians*, a reason of which *Langius*

giues lib. 1. epist. 10.

Huc faciunt medicamenta venerem sopientia, vt *Camphora pudendis alli-*

gata, & in bracha gestata (quidam ait) membrum flaccidum reddit. ^f *Labora-*

vit hoc morbo virgo nobilis, cui inter cetera prescripsit medicus, vt laminam

plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad

exiccandum vero sperma iussit eam quam parcissime cibari, & manducare

frequenter coriandrum preparatum, & semen lactuca & acetosa, & sic eam à

morbo liberauit. Porro impediunt & remittunt coitum folia falicis, trita &

epota, & si frequentius vsurpenter ipsa in totum auferunt. Idem præstat To-

patius annulo gestatus, dexterum lupi testiculum attritum, & oleo vel aqua

rosatâ exhibitum Veneris rædium inducere scribit *Alexander Benedictus:*

lac buturi commestum & semen Canabis, & *Camphora* exhibita idem præ-

stant. *Verbena* herba gestata libidinem extinguit, pulvisq; ranæ decollatæ &

exiccata. Ad extinguendum coitum, vngantur membra genitalia, & renes, &

pesten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime con-

traria *camphora* est, & *coriandrum siccum* frangit coitum, & erectionem vir-

virgæ

b *Cent. 3. curat.*
56. *Syrupo hel-*
laborato & aliis
que ad atram
bilem pertinent.
c *Purgetur si o-*
ius dispositio ve-
nerit ad adust.
humoris, & phle-
botomisetur.
d *Amantium*
morbus ut pri-
ritus soluitur,
vt. æ sectione &
cucurbitulis.
e *Cura à Venæ*
sectione per au-
res unde semper
steriles.

virgæ impedit, idem efficit synapium, ebibitum. Da verbenam in potu & non erigetur virga sex diebus, vtere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cicuta, coitus appetitum sedant, &c: R seminis lactuc portulac, coriandri an. ʒj. menta sicca ʒ ʒ. sacchari albiss. ʒ ijij. pulveriscentur omnia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat mane unum quum surgat. Innumera ferè his similia peras, ab Hildishemo loco prædicto, Mizaldo, Porta cæterisq;

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SUBSECT. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inuentions: to bring in another, and discommend the former.



Ther good rules and precepts are enioyned by our Physitians, which if not alone, yet certainly conioyned may doe much. The first of which is *obstare principijs*, to withstand the beginning, *Quisquis in primo obstitit, Pepulitq, amorem tutus ac victor fuit*, he that will but resist at first may easily be a conquerer at the last, Baltasar Ca. *Filio lib. 4.* vrgeth this prescript about the rest, † when he shall chance (saith he) to light vpon a womã, that hath good behauiour ioyned with her excellent person, and shall perceauē his eyes, with a kinde of greedinesse, to pull vnto them this Image of beauty, and carry it to the heart: shall obserue himselfe to be somewhat incended with this influence, which moueth within: whē he shall discernē in those subtile spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze vp reason stupified almost. fortifie his heart by all meanes and shut vp all those passages, by which it may haue entrance. 'Tis a precept which all concurre vpon,

*h Opprime dum noua sunt subiti mala semina morbi,
Dum licet, in primo limine siste pedem.*

Thy quicke disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his griefe and passion to some iudicious friend (*qui tacitus ardet magis vritur*, the more he conceales the greater is his paine) that by his good aduise may happily ease him on a sudden; and withall to avoide occasions, or any circumstance that may aggrauate his disease, to remoue the obiect by all meanes, for who can stand by a fire and not burne?

* *Susilite obsecro & mittite istanc foràs,*

Quæ misero mihi amanti ebibit sanguinem.

'Tis good therefore to keepe quite out of her company, which Hierome so much labours to Paula, to Nepotian; Chrysost. so much inculcates in *ser. in con- tubern. Cyprian*, & many other fathers of the Church. Siracides in his 9 chapter, Iason Pratenfis, Savanorola, Arnoldus, Valleriola, &c. and every Physitian that treats of this subiect. Not only to avoide as *k Gregory Tholosanus exhortis*, kissing, dalliance, all speeches, tokens, loue-letters and the like, or as *Castilio lib. 4.* to conuerse with them, heare them speake, *l those amiable smiles, admirable graces, and sweete gestures*, which their presence af-

g Seneca.

† Cum in muliere
rem incidit,
quæ cum forma
morum suauita-
tem coniunctam
habet, & iam
oculos persense-
rit forme ad se
Imaginem cum
aviditate qua-
dam rapere, cum
eadem, &c.

h Ouid. de rem.
lib. 1.

i Aeneas Sylvius

* Plautus cureu.

k Tom. 2. lib. 4.

cap. 10. Syntag.

med. art. Mirab.

viteratur oscula,

tactus, seruo,

scripta impu-

dica, literæ, &c.

l Tam admira-

bilem spelmadorē

declinet, gratiā,

scintillas, ama-

biles visus, gestus

suauissimos, &c.

New

† *Neu capita liment solitis morfiunculis,
Et his papillarum oppressiunculis
Abstineant:*

but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may adiminister any occasion of remembrance. † *Prosper* aduiseeth young men not to read the *Can- ticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neere, or looke vpon them.

† *Lipſius horti
leg. lib. 3. antiq.
lec.*

† *Lib. 3. de vit.
celitus compar.
cap. 6.*

* *Lucretius.*

† *Iob. 31. pepigi
fedus cum oculis
meis ut ne co-
gitarem de vir-
gine.*

† *Dial. 3. de
contemptu mun-
di. Nihil facilius
recrudescit quā
amor, ut pompa
visa renouat am-
bitionem, auri
ſpectata
corporis forma
incendit luxuri-
am.*

† *Ouid.*

† *Met. 7. ut so-
let à ventis a-
limenta resume-
re, quæque par-
ua sub inducta
laniat ſcintilla
ſcintilla creſcere
& in veteres agi-
tata reſurgere
flammas.*

† *Eustathii l. 3.
aſpectus amorē
incendit, ut mar-
ceſcentem in
palea ignem
ventus, ardebam
interea maiore
concepto incen-
dio.*

† *Heliodorus
lib. 4. inflam-
mat mentem
nouus aſpectus,
perinde ac ignis
materie admo-
tus, Chariclia,
&c.*

† *Epist. 15. lib. 2.*

* *Epist. 4. lib. 2.*

* *Et fugitare decet simulachra & pabula amoris,
Abstine sibi atq; aliò conuertere mentem.* Gaze not on a maid,

saith *Syracides*, turne away thine eyes from a beautifull woman, c. 9. v. 7. 8. *aucr- te oculos*, saith *David*, or if thou doe see them, as *Ficinus* aduiseeth, let not thine eye be *intentus ad libidinem*, doe not intend her more then the rest: but as *Hierome* to *Nepotian*, *aut equaliter ama, aut equaliter ignora*, either see all alike, or let all alone; make a league with thine eyes, as † *Iob* did, and that is the safest course, let all alone, see none of them. Nothing sooner reuiues, or waxeth sore againe, as *Petrarch* holds, *then loue doth by sight. As Pompe reuues ambition; the sight of gold, couetousnesse; a beautious obiect sets on fire this burning lust.* *Et multum saliens incit at vnda sitim.*

The sight of drinke makes one drie, and the sight of meat increaseth appetite. Especially if he haue beene formerly enamored, the sight of his mistris strikes him into a new fit, and makes him raue many dayes after.

† *Infirmis causa pusilla nocet,
Ut penè extinctum cinerem si sulphure tangas,
Vivet, & ex minimo maximus ignis erit:*

*Sic nisi vitabis quicquid renovabit amorem,
Flamma recrudescit, quæ modò nulla fuit.*

A sickly man a little thing offends,
As brimstone doth a fire decayed renew,
And make it burne afresh, doth loues dead flames,
If that the former obiect it reuiue.

Or as the Poet compares it to embers in ashes, which the wind blowes, † *ut solet à ventis, &c.* a scauld head (as the saying is) is soone broken, dry wood soone kindles, and when they haue beene formerly wounded with sight, how can they by seeing but bee inflamed? *Ismenius* acknowledgeth as much of himselfe, when he had beene long absent, and almost forgotten his mistrisse, † *at the first sight of her, as straw in a fire, I burned afresh, and more then euer I did before.* † *Chariclia* was as much moued at the sight of her deare *Theagenes*, after he had beene a great stranger. † *Mertila* in *Aristenetus* swore shee would neuer loue *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time hee came in presence, she could not containe *effuse amplexa attrectari se sinit, &c.* she broke her vow, & did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as vnstaide, he had forgot his mistris quite, and by his friends was well weaned from her loue, but seeing her by chance, he raued amaine, *Ille tamen emergens veluti lucida stella cepit elucere, &c.* she did appeare as a starre, or an Angell to his sight. And it is the common passion of all louers to bee ouercome

in this sort. For that cause belike Alexander discerning this inconueni-
 ence and danger that comes by seeing, when he heard Darius wife so much
 commended for her beauty, would scarce admit her to come in his sight, fore-
 knowing belike that of Plutarch, *formosam videre periculosissimum*, how full
 of danger it is to see a proper woman. Wherefore when as Araspus in Xe-
 nophon, had so much magnified that diuine face of Panthea to Cyrus, by how
 much she was fairer then ordinary, by so much hee was the more unwilling to
 see her. Scipio a young man of 23 yeares of age, and the most beautifull of
 the Romans, equall in person to that Grecian Charinus, or Homers Nireus, at
 the siege of a Citty in Spaine, when as a Noble and a most faire young Gen-
 tlewoman was brought vnto him, and he had heard she was betroathed to a
 Lord, rewarded her, and sent her backe to her sweet-heart. Xenocrates lay with
 Lais of Corinth all night, and would not touch her. It is a good happinesse to
 be free from this passion of Loue, and great discretion it argues in such a man
 that can so containe himselfe, but when thou art once in loue to moderate thy
 selfe (as he saith) is a singular point of wisdom.

* Nam vitare plagas in amoris ne iaceamar
 Non ita difficile est, quam captum retibus ipsis
 Exire, & validos Veneris percurrere nodos.
 To avoid such nets is no such mastery,
 But tane to escape is all the victory.

But forasmuch as few men are free, so discreet Louers, or that can con-
 taine themselves, and moderate their passions, to curbe their senses, as not to
 see them, not to looke lasciuiously, not to conferre with them, such is the fu-
 ry of this head-strong passion, and their weaknesse *ferox ille ardor à natura*
insitus, as † he tearmes it, such a furious desire Nature hath inscrib'd,

*Sic Diua veneris furor,
 Insanis adeo mentibus incubat,*

which neither reason, counsell, pouerty, paine, misery, drudgery, *partus dolor*, &c. can deterre them
 from, we must vse some speedy meanes to correct and prevent that, and all
 other inconueniences, that come by conference and the like. The best, rea-
 diest, surest way, and which all approue, is *Loci mutatio*, to send them seue-
 rall waies, that they may neither heare of, see, nor haue opportunity to send
 to one another againe, or liue together as so many Gilbertines. *Elongatio à*
patria, tis *Sauanarola's* fourth rule, and *Gordonius* precept, *distrabatur ad*
longinquas regiones, send him to travell. Tis that which most runne vpon, as
 so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all
mutet patriam, Valesius. * as a sicke man hee must bee cured with change of
 Aire, Tully 4. *Tuscul.* The best remedy is to get thee gone: *Iason Prateris*,
 change ayre and soyle, *Laurentius, Fuge lictus amatum.*

Virg. *Vtile finitimis abstinuisse locis,
 y Ouid. Iprocul, & longas carpere perge vias.*

— *sed fuge tutus eris.* Trauelling is an Antidote of Loue,
 time and absence weare away paine and grieffe, as fire goes out for want of
 fuell. But so as they tarry out long enough, a whole yeare † *Xenophora* pre-
 scribes *Critobulus, vix enim intra hoc tempus ab amore sanari poteris*, some
 will hardly be wained vnder. All this † *Henfius* merrily inculcates in an Epi-
 stle to his friend *Primierus*: First fast, then tarry, thirdly change thy place,
 fourthly

Curtius lib. 3.
 cum uxore Da-
 rii laudatā au-
 diuisset, tantus
 cupiditati sue
 frenum iniecit,
 ut illam vix
 vellet intueri.
 † Cypripedia, cum
 Panthea formā
 euixisset Aras-
 pus, tanto magis
 inquit Cyrus, ab-
 sinere oportet,
 quanto pulchri-
 or est.
 † Livius, Cum
 eam regulo cui-
 dam desponsa-
 tam audiuisset,
 muneribus cu-
 mulatam remisit
 † Heliodorus
 lib. 4. expertem
 esse amoris bea-
 titudo est, at quā
 captus sis ad
 moderationem
 revocare animā
 prudentia sin-
 gularis.
 * Lucretius l. 4.
 † Hædus lib. 16
 de amor. con-
 tem.
 x Loci mutatio-
 ne tanquam
 non conuales-
 cens curandus est
 cap. 11.
 y Amaram lib. 2.
 Quisquis amat,
 loca nota nocent
 dies, egritudine
 adimit, absentia
 delet. Ire licet
 procul hinc, pa-
 trie, q. relinquere
 fas, Ouid.
 † Lib. 1. Socrat.
 memor. Tibi O
 Critobule consu-
 lo ut integrum
 annum ab sis,
 etc.
 z Proximum est
 ut esurias, 2. ut
 moram temporis
 opponas 3. & lo-
 cum mutes, 4. ut
 de laqueo rogi-
 tes.

fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly bee removed: but these commonly are of force. *Felix Plater obser. lib. 1.* had a baker to his patient, almost mad for the loue of his maid, and desperate, by removing her from him, he was in a short space cured. *Isaeus* a Philosopher of *Assyria*, was a most dissolute liuer in his youth, *palam lasciuens*, in loue with all hee met; but after he betooke himselfe by his friends aduice to his study, and left womens companies, he was so changed, that hee cared no more for pleas, nor feasts, nor masks, fine cloathes, nor no such loue toyes, he became a new man vpon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of *S^c Ambrose*, of a young man that meeting his old Loue after long absence, on whom he had extreame doted, would scarce take notice of her, she wondred at it, that hee should so lightly esteeme her, called him againe; *lenibat dictis animum*, and told him who she was, *Ego sum inquit, At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from * *Aeneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly hee had done, † *Non sum stultus ut ante iam Neera*. *Petrarch* hath such another tale of a young gallant, that loued a wench with one eye, & for that cause by his parents was sent to trauell into farre Countries, after some yeares he returned, and meeting the maid for whose sake hee was sent abroad, asked her how and by what chance she lost her eye? no said she, I haue lost none, but you haue found yours: Signifying thereby that all Louers were blinde, as *Fabius* saith, *Amantes de forma iudicare non possunt*, Louers cannot iudge of beauty, no scarce of any thing else, as they will easily confesse after they returne vnto themselues, by some discontinuance or better aduice, wonder at their owne folly, madnesse, stupidity, blindnesse, * *And laugh at Loue, and call't an idle thing*, condemne themselues that euer they should be so belotted and misseled; and be heartely glad that they haue so happely escaped.

* *Philostratus de vitis Sophistarum.*

* *Virg. 6. Aen.*

† *Buchanan.*

a *Cura post aliquot annos iam reuersus, illi obviam factus esset, quam vehementer amarat. rogat, quocasu illa oculum amisisset non, inquit, amiculum, sed tu oculos inuenisti.*

b *Annuuncientur valde tristia, ut maior tristitia possit minorem obscurare.*

c *Aut quod sit factus senecalulus, aut habeat honorem magni.*

d *Adolefcens*

Gracius erat in

Aegypti cenobio

qui nulla operis

magnitudine,

nulla persuasio-

ne flammâ pote-

rat sedare: mo-

nasterii pater

hac arte serua-

vit. Imperat cu-

idâ è sociis, &c.

Flebat ille, om-

nes aduersaban-

tur, solus pater

callidè opponere,

ne abundantia

tristitie absorbe-

retur, quid mul-

ta? hoc inuento

curatus est, & à

cogitationibus

pristinis avoca-

tus.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire & foule meanes, as to persuade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, newes, or some witty inuention, to alter his affection, b *by some greater sorrow, to driue out the lesse*, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stolne, c *That he is made some great Governour, or hath some honour, office, some inheritance is befallne him*, hee shall be a Knight, a Baron: or by some false accusation, as they doe to such as haue the hickehope, to make them forget it. *Saint Hierome lib. 2. epist. 16. to Rusticus* the Monke, hath an instance of a d young man of Greece, that liued in a Monastery in *Aegypt*, that by no labour, no continence, no persuasion could be diuerted, but at last by this trick he was deliuered. The Abbot sets one of his convent to quarrell with him, and with some scandalous reproach or other, to defame him before company, and then to come and complaine first, the wittnesses were likewise suborned for the plaintiffe. The young man wept, & when all were against him, the Abbot cunningly tooke his part, lest he should be overcome with immoderate griefe: but what need many words? By this inuention he was cured, and alienated from his pristine loue-thoughts. Injuries, slanders, contempts,

contempts, disgraces, are very forcible meanes to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as *Lincian* saith, Louers reuiled or neglected, contemned or misused, turne Loue to hate, *redearn? non sine* e Tom. 4. *obsecret. I' le never loue thee more. Egone illam, quæ illum, quæ me, quæ non?* f Ter. So *Zephirus* hated *Hyacinthus* because he scorned him, and preferred his co-† Ter. rivall *Apollo* (*Palephatus fab. nar.*) he will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe, 'tis the counsell of *Avicenna*) that his loue is false, and entertaines another, cares not for him, or that shee is a foole, a nasty queane, a slut, a fixen, a scold, a diuell, or which *Italians* commonly doe, that hee or shee hath some loathsome filthie disease, gout, st one, strangury, falling sicknesse, and they are hereditary, not to be avoided, he is subiect to a consumption, hath the Poxe, that hee hath three or foure incurable tetter, issues: that she is bald, her breath stinkes, shee is mad by inheritance, and so are all the kinred, an hare-braine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, an Eunuch, imperfect, impotent, a spend-thrift, a gamester, a foole, a gull, a begger, a whoremaster, farre in debt, & not able to maintaine her, a common drunkard, his mother was a witch, his father hanged, that he hath a wolfe in his bosome, a sore leg, he is a leper, hath some incurable disease, that he will surely beat her, he cannot hold his water, that he walkes in the night, will stab his bedfellow, tell all his secrets in his sleepe, and that no body dare lye with him, his house is haunted with spirits, with such fearefull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap. 20. part. 2. hunc in modum consuluit; Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem; & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & imprudens; & quod in corpore suo sunt excrementa enormes, cum fetore anhelitus, & alie enormitates, quibus vetule sunt edocta: si nolit his persuaderi, subito extrahat & pannum menstrualem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus. Idem serè Avicenna cap. 24. de cura Illi, Lib. 3. Fen. 1. Tract. 4. narrent res immundas vetule, ex quibus abominatorem incurrat, & res sordidas, & hoc assiduent. Idem Arculanus cap. 16. in 9. Rhafis, &c.*

Withall as they doe discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to be woed, or woe some other, that shall bee fairer, of better note, betier fortune, birth, parentage, much to be preferred,

† *Invenies alium si te hic fastidit Alexis*, by this meanes, which *Jason Pratenfis* wisheth, to turne the streame of affection another way,

Successore novo truditur omnis amor.

or as *Valesius* adviſeth, by subdividing to diminish it.

Hortor & vt pariter binas habeatis amicas, &c.

If you suspect to bee taken, bee sure, saith the Poet, to have two mistresses at once, or goe from one to another: or bring him to some publike shewes, playes, meetings, where he may see variety, and hee shall likely loath his first choice: carry him but to the next towne, yea peradventure to the next house, and as *Paris* lost *Oenones* loue by seeing *Helena*, he will dislike his former mi-

g Hypatia Alexandrina quædam se adamantem, prolatis mulieribus panis, & in eum coniecit, ab amoris insania liberavit. Suidas & Eunapius.
h Savanarola reg. 5.
† Virg. Egl. 2.
i Distributio amoris fiat in plures, ad plures amicas animam applicet.
k Ovid.

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^a Lib. de salt.^b E theatro e-

gressus hilaris,

ac si pharmacu

oblivionis bibif-

ser.

^c Mus in cista

novus &c.

^d La quem e

specu subterra-

neo, modicum

lucis illabitur.

^e Deplorabant

eorum miseriam

qui subterraneis

illis locis vitam

degunt.

¹ Tacitus lib. 6.[†] Aristoteles

epist. 4.

^{*} Calcagninus

dial. Galat.

Max aliam pra-

tulit, aliam pra-

laturus quam

primum occasio

ariserit.

^m Epist. lib. 2. 16

Philosophi saeculi

veterem amore

novo, quasi cla-

vum clavo re-

pellers; quod &

Assuero Regi

septem Principes

Persarum fece-

re, ut vaste Re-

gine desiderium,

amore compen-

sarent.

ⁿ Ovid.^o Lugubri veste

indatus, consola-

tiones non ad-

misi, donec Ce-

sar ex ducali sa-

guine, formosam

virginem ma-

trimonio con-

iunxit. Aeneas

Sylvius hist. de

Eurialo & Lu-

cretia.

stris. A young man in ^a *Lucian* was pittifully in loue, he came to the Theater by chance, and by seeing other faire obiects there, *mentis sanitatem recepit*, was fully recovered, ^b *and went merrily home, as if he had taken a dramme of oblivion.* ^c A mouse (saith an Apologer) was brought vp in a chest, there fed with fragments of bread and cheefe, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands, loathed his former life: moralize this fable thy selfe. *Plato* in his seuenth book *De Legibus*, hath a pretty fiction of a Citty vnder ground, ^d to which by little holes, some small store of light came, the Inhabitants thought there could not be a better place, & at their first comming abroad they might not endure the light *egerrime solem intueri*; but after they were accustomed a little to it, ^e *they deplored their fellowes misery that liued vnder ground.* A silly Louer is inlike state, none so faire as his mistris at first, he cares for none but her; but after a while when he hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true; for as he obserues, ¹ *Priorem flammam novus ignis extrudit, & ea multorum natura, ut presentes maxime ament,* One fire driues out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loued *Amye*, till hee saw *Floriat*, and when hee saw *Cynthia*, forgat them both: but faire *Phyllis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris, O divine *Amaryllis, quam proceram, cupressi ad instar, quam elegans, quam decens?* &c. how louely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subiect of his thoughts. ^{*} *Triton* the Sea god first loued *Leucothoe*, till he came in presence of *Milene*, (she was the commandresse of his heart till he saw *Galatea*; but (as she complaines) hee loued another estoones, another, and another. 'Tis a thing which by *Hieroms* report, hath bin vsually practised. ^m *Heathen Philosophers driue out one loue with another, as they doe a pegge, or pinne with a pinne. Which those seuen Persian Princes did to Assuerus, that they might requite the desire of Queene Vasthi with the loue of others: Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the garland from him, because one loue driues out another. ⁿ *Alterius vires subtrahit alter amor.* and *Tully* 3. *nat. deor.* disputing with *C. Cotta*, makes mention of three seuerall *Cupids*, all differing in office. *Felix Platter* in the first booke of his obseruations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted vpon a poore seruant his maid, when friends, children, no persuasion could serue to alienate his minde: they mentioned him to another honest mans daughter in the towne, whom hee loued, and liued with, long after, abhorring the very name & sight of the first. After the death of *Lucretia*, ^o *Eurialus* would admit of no comfort, till the Emperour *Sigismunde* married him to a noble Lady of his Court, and so in short space hee was freed.

SUBJECT.

SUBJECT. 3.

By counsell and perswasion, foulenesse of the fact, mens, womens faults, miseries of marriage, events of lust, &c.



As there be diuerse causes of this burning lust, or heroicall Loue; so there be many good remedies to ease and helpe, amongst which, good counsell & perswasion, which I should haue handled in the first place, are of a great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

*P Quæ enim res in se, neq; consilium, neq; modum
Habet, ullo eam consilio regere non potes.*

Which thing hath neither iudgement, or an end,
How should advice or counsell it amend?

——— † *quis enim modus adfit amori?*

But without question, good counsel and aduice must needs be of great force, especially if it shall proceed from a wise, fatherly, reuerent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a iudicious friend, of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that he would haue it by all meanes vsed in the first place. *Amoveatur ab illa consilio viri quem timet, ostendendo pericula seculi, iudicium inferni, gaudia Paradisi.* He would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaid; for it is intempestiue at first, to giue counsell, as it is, to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcoticks, Cordials, Nectarines, potions, *Homers* *Nepenthes*, or *Helena's* boule &c. *non cessabit pectus tundere*, shee will lament and houle for a season: let passion haue his course a while, and then he may proceed, by shewing the miserable euent & dangers which will surely happen, the paines of hell, ioyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incur; and 'tis a fit method, a very good meanes: for which † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*; 'tis learned of it selfe, but* hardly left without a Tutor. 'Tis not amisse therefore to haue some such ouerseer, to expostulate and shew the such absurdities, inconueniences, imperfections, discontents, as vsually follow; which their blindness, fury, madness, cannot apply vnto themselues, or will not apprehend: and good for them to disclose themselues, to giue eare to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to loue-sick *Charides* in † *Lucian*) what it is that troubles thee; peradventure I can ease thy minde, and further thee in thy suit, and so without question shee might, & so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

If he loue at all, shee is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons* *Prou. Eccclus. 26. Ambros. lib. 1. cap. 4.* in his booke of *Abel and Cain*, *Philo Iudeus de mercede meret. Platinas dial. in Amores, Espenceus*, and those three bookes of *Pet. Hadus de contem. amoribus*, *Aeneas Sylvius tart. Epistle*, which he writ to his friend

p Ter.

† Virg. Egl. 2.

† Lib. de beat. vit. cap. 14.

* Longo usu dicimus, longa de consuetudine discendum est. Per arch. epist. lib. 5. 8.

† Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istum nonnihil contulerit.

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Quid enim
meretrix nisi iu-
uentutis expila-
rix, virorum
rapina seu mors;
patrimonii deuo-
voratrix, hono-
ris perniciosa, pa-
bulum diaboli,
ianua mortis,
infernii supple-
mentum.

* Sanguinem
hominum sor-
bent.

a Contemplati-
one Idiotæ. c. 34.
discrimen vite,
mors blanda,
mel felleum, dul-
ce venenum,
perniciosa delica-
ta, malum spon-
taneum, &c.

b Parnodida sc.
dial. Ital. gula,
ira, inuidia, su-
perbia, sacrilegia
latrocinia, ce-
des, eo die nata
sunt, quo primū
meretrix profes-
sionem fecit. Su-
perbia maior
quam opulenti-
a rustici, inuidia
quam luis vene-
reæ, inimicitia
nocentior melā-
cholia, avaritia
in immensum
profunda.

c Qualis extra
suis videtur, qualis
intra nouit De-
us, &c.

† Vg.

† Tom. 2. in votis
caluus cum sis,
n. sum habeas
simum, &c.

Nicholas of wartburge, which he calls *medelam illiciti amoris, &c.* For what's
an whore, as he saith, but a poler of youth,* ruine of men, a destruction, a de-
vourer of patrimonies, a downefall of honour, fodder for the diuell, the gate of
death, and supplement of hell. *Talis amor est laqueus animæ &c.* a bitter ho-
ny, sweet poyson, delicate destruction, a voluntary mischief, *commixtum cæ-*
num, sterquilinum. And as *Pet. Aratines Lucretia*, a notable queane, con-
fesseth; *Gluttony, anger, envy, pride, sacrilege, theft, slaughter, were all borne*
that day that a whore beganne her profession: for as she followes it, her pride
is greater then a rich churles, shee is more envious then the pox, as malicious
as melancholy, as couetous as hell. If from the beginning of the world any were
mala, peior, pessima, bad in the superlatiue degree, tis a whore; how many haue
I vndone, caused to be wounded, slaine. O Antonia thou seest *c* what I am with
out, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane.
Let him now that so dotes, meditate on this; Let him see the event and suc-
cesse of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischieses
attend it. If she be another mans wife he loues, 'tis abominable in the sight
of God and men, adultery is expresly forbidden in Gods commandement,
a mortall sinne, able to endanger his soule, if hee be such a one as feares God,
or haue any religion, he will eschew it, and abhorre the loathsomenesse of his
owne fact. If he loue an honest maid, 'tis to abuse or marry her: if to abuse,
'tis fornication, a fowle fact, (though some make light of it) and almost equal
to adultery it selfe. If to marry, let him seriously consider what hee takes in
hand, looke before he leap, as the prouerb is, or settle his affections, and ex-
amine first the party and condition of his estate and hers, whether it bee a fit
match, for fortunes, yeares, parentage, and such other circumstances, *an sit sue*
Veneris. Whether it be likely to proceed: if not, let him wisely stau: himselfe
off at the first, curb in his inordinate passion, and moderate his desire, by
thinking of some other subiect, diuert his cogitations. Or if it bee not for his
good, as *Aeneas* forewarned by *Mercury* in a dreame, left *Dido's* loue, and
in all hast got him to Sea;

† *Mnestea Suggestum, vocat fortemq; Cloanthem,*

Classem aptent taciti iubet — and although shee did

oppose with vowes, teares, prayers, and imprecations,

— *nullis ille mouetur*

Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury* reason rule thee against all allurements, seeming delights,
pleasing inward or outward prouocations. Thou maist doe this if thou wilt,
pater non deperit filiam, nec frater sororem, a father dotes not on his owne
daughter; a brother on his sister, and why? because it is vnnaturall, vnlaw-
full, vnfit. If he be sickly, soft, deformed, let him thinke of his deformities,
vices, infirmities; if in debt, let him ruminare how to pay his debts; if hee be in
any danger, let him seeke to auoid it; if hee haue any law-sute, or other bu-
sinesse, hee may doe well to let his loue matters alone and follow it, labour in
his vocation, what euer it is. But if hee cannot so ease himselfe, yet let him
wisely premeditate of both their estates; If they bee vnequall in yeares, shee
young and he old, what an vnfit match must it needs be, an vneuen yoake,
how absurd and vndecent a thing is it, as *Lycinus* in *Lucian* told *Timolauus*,
for an old bald crook-nosed knaue to marry a young wench, how odious a
thing

thing is it to see an old Leacher, what should a bald fellow doe with a comb, a dumbe doter with a pipe, a blinde man with a looking glasse, & thou with such a wife? How absurd is it for an young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comeliness of person, that is commonly the maine object, thee is a most absolute forme in his eye at least, *Cui forma n Paphia, & Charites tribuere decorem,* but doe other men affirme as much? Or is it an error in his iudgement?

† *Fallunt nos oculi vagiq; sensus,*

Oppressa ratione mentiuntur; our eyes and other senses

will commonly deceave vs; It may be, to thee thy selfe vpon a more serious examination, or after a little absence, she is not so faire as she seemes. *Quedam videntur & non sunt;* Compare her to another standing by, 'tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, severall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloaths, and shee will seeme all out as faire; as the Poet then prescribes, separate her from her cloathes: suppose thou saw'st her in a base beggers weed, or else dressed in some old hirelute attires out of fashion, fowle linnen, course rayment, besmeared with soot, colly, perfumed with Opoponax, Sagapenum, Assa foetida, or some such filthy gummies, durty, about some vndecent action or other; or in such a case as

† *Brasivola* the Physitian found *Malatasta* his patient, after a potion of Hel-lebor, which he had prescribed: *Manibus in terram depositis, & ano versus caelum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in albam parietem iniiciebat, adeoq; totam cameram & se deturpabat, ut, &c.* all to be rayed, or worse, if thou saw'st her (I say) Wouldst thou affect her as thou dost?

Suppose thou sawst her in a frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. riuell'd and ill fauored to behold. Shee many times that in a composed looke seemes so amiable and delicious, *tam scitulâ formâ,* if she doe but laugh or smile, makes an vgly sparrow mouthed face, & shewes a paire of vneuen, loathsome, rotten, foule teeth. She hath a black skinne, gouty legges, a deformed crooked carcase vnder a fine coat. It may be for all her costly tyres she is bald, and though shee seeme so faire by darke, by candle light, or a farre off at such a distance, as *Calliope* obserued in *Lucian*, *If thou shouldst see her neere, or in a morning, shee would appeare more vgly then a beast, si diligenter consideres, quid per os & nares & ceteros corporis meatus egreditur, vilius sterquilinum nunquam videristi.* Follow my counsell, see her vndrest, see her, if it bee possible, out of her attires, *fartiuis nudatam coloribus;* it may be she is like *Aesopes* Iay, or *Plinius* *Cantarides,* she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou sawst her sicke, pale, in a consumption, on her death bed, skin and bones, or now dead. *Cuius erat gratissimus amplexus,* as *Bernard* saith, *erit horribilis aspectus.*

Non redobet sed olet, que redolere solet. As a posie, shee smells sweet, is most fresh and faire one day, but dryed vp, withered, and stinkes another.

Beautifull

† *Petronius.*

† *Ovid.*

† *In Catartics lib. 2.*

u *Si ferueat deformis, ecce formosa est, si frigeat formosa iam fit informis.*
Th. Morus Epigram.

x *Amorum dial. Tom. 4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiores praeibit esse bestiis.*
* *Hugo de clastro Anima, lib. 1 cap. 1.*

* *Hist. nat. 11. cap 35. A flye that hath golden wings but a poisoned body.*

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Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thyr sites*, and *Solomon* deceased as vgly as *Marcolphus*: thy louely mistris, that was erst † *Charis charior oculis*, dearer to thee then thine eyes, once sicke or departed, is

† Buchanan. Hendecasyll.

Vili vilior aestimata cano, worle then any durt or dunghill. her embraces were not so acceptable, as now her looks be terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carcase.

y Apol. pro Rem. Sob.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the *French man* in his *Essayes*, that the skilfullest masters of amorous daliances, appoint for a remedy of venereous passions, a full suruay of the body; which the Poet insinuates. z *Ille quod obscenas in aperto corpore partes*

z Ouid. 2. rem.

Viderat, in cursu qui fuit, haesit amor.

The loue stood still, that ran in full careire,

When once it law those parts should not appeare.

a Post unam noctem incertū unde offensam cepit, propter sententiam eius spiritum, alii dicunt, vel latentem scditatem repudiavit, rem faciens plare illicitam, & regie persone multum indecoram.

It is reported of *Seleucus* king of *Syria*, that seeing his wife *Stratonices* bald pate, as she was vndressing her by chance, he could neuer affect her after. *Ramundus Lullius* the Physitian, spying an vlcer or canker in his mistris brest, whom he so dearely loued, from that day following abhor'd the lookes of her. *Philip* the *French K.* as *Neubrigensis, lib. 4. cap. 24.* relates it, married the king of *Denmarkes* daughter, a and after he had used her as a wife one night, because her breath stunke they say, or for some other secret fault, sent her backe againe to her father. *Peter Matheus* in the life of *Lewes* the cleuenth, findes fault with our *English* † *Chronicles*, for writing how *Margaret* the king of *Scots* daughter, and wife to *Lewes* the *II French king*, was ob graueolentiam oris reiected by her husband. Many such matches are made for by respects, or some seemely comelineffe, which after hony moones past, turne to bitterness, for burning lust is but a flash, a gunpowder passion, and hatred oft folowes in the highest degree, dislike, and contempt.

† Hall and Graffon belike. * Iuvenal. • Tully in Cat.

* *Cum se cutis arida laxat, Fiunt obscuri dentes* —

when they wax old, and ill fauored, they may commonly no longer abide them.

— *Iam grauis es nobis*, be gone, they growe stale, fulsome loathsome, odious, thou art a beastly filthy queane, (I say) be gone, * *porta patient, proficiscere.*

† Lachew.

Yea but you will inferre, your mistris is compleat, of a most absolute form in all mens opinions, no exceptions can bee taken at her, nothing may bee added to her person; nothing detracted, shee is the mirror of women for her beauty, comelineffe & pleasant grace, vnimitable, *merae delitiae, meri lepores*, shee is *Myrothecium Veneris, Gratiarum paxis*, shee hath all the *Veneres*, and *Graces*, — *mille faces & mille figuras*, in each part absolute and compleat, † *Leta genas, leta os roseum, vaga lumina letas* to be admired for her person, a most incomparable, vnmatchable peece, *aurea proles, ad simulachrum alicuius numinis composita; a Phenix, vernantis at atula venerilla*; a *Nymph*, a *Fairy*, † like *Venus* her selfe when she was a maide, *nulli secundae*, a meere quintessence, *flores spirans & amaracum, faeminæ prodigium*; Put case she be, how long will she continue?

† Quales fuit Venus cum fuit virgo, ballamū spirans, &c. * Seneca.

* *Florem decoris singuli carpunt dies:*

Every day detracts from her

her person, and this beauty is *bonum fragile*, a meere flash, a venice glasse is quickly broken, ^a *Inceps forma bonum mortalibus* — *exigui donum breue temporis*, it will not last. As that faire flowre ^b *Adonis*, which we call an *Anemomy*, flourisheth but one moneth, this gracious all commanding beauty fades in an instant. It is a iewel soone lost, the painters Goddesse, *falsa veritas*, a meere picture. *Fauour is deceitfull, and beauty is vanity*, *Prou. 31. 30.*

† *Vitrea gemmula, fluxaq; bullula, candida forma est,
Nix, Rosa, ros, ventus, fumus & aura, nihil.*

A brittle Iem, bubble, is beauty pale,

A Rose, dewe, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole, if proud, scornefull, *(sequitur q; superbia formam, or dishonest, rara est concordia forma atq; pudicitia, can she be faire and honest too? a Aristo* the sonne of *Agasticles* married a *Spartan* lasse, the fairest Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, & beastly creature of the world. So that I would wish thee to respect with ^b *Seneca* not her person but qualities. *Will you say that's a good blade which hath a guilded scabbard, embroydered with gold, and iewells? No, but that which hath a good edge and point, well tempered mettelle, able to resist.* This beauty is of the body alone, and what is that, but as ^h *Gregory Nazianzen* telleth vs, *a moocke of time and sicknesse*, or as *Boethius*, *as mutable as a flowre, and tis not nature so makes vs, but most part the infirmity of the beholder*: For aske another he sees no such matter. *Dic mihi per gratias qualis tibi videtur*, I pray thee tell mee how thou likest my sweet-heart, as she asked her sifter in [†] *Aristenetus*, whom I so much admire, mee *thinks he is the sweetest gentleman, the properest man that euer I saw; but I am in loue, I confesse, (nec pudet fateri) and cannot therefore well iudge.* Shee suspects her iudgement, as well shee might, and so maist thou. But be shee faire indeed, golden haired, as *Anacreon* his *Bathillus*, (to examine particulars) she haue [†] *Flammeolos oculos, collaq; lacteola,* a pure sanguine complexion, little mouth, corral lips, white teeth, soft and plumpe necke, body, hands, feet, all faire and louely to behold, composed of all graces, elegances, an absolute piece,

† *Lumina sint Melite Iunonia, dextra Minerva,
Mamilla Veneris, sura maris dominæ, &c.*

Let ^d her head be from *Prage*, paps out of *Austria*, belly from *France*, backe from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzer-land*, let her haue the *Spanish gate*, the *Venetian tire*, *Italian complements* & endowments,

† *Candida syderijs ardescant lumina flammis,
Sudent colla rosas, & cedat crinibus aurum,
Mellea purpuream depromant ora ruborem,
Fulgeat, ac Venerem celesti corpore vincat,
Forma dearum omnis, &c. —*

let her be such a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristinatus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Panthea*, *Pandora*, let her haue a boxe of beauty to repaire herselfe still, such a one as *Venus* gaue *Phaon*, when he carried her o-uer the ford, let her vse all helpes Art and nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sicknesse, a feuer, small

a *Seneca* *Etypp*
b *Camerarius*
emb. 68. cent. x.
flos omnium pul-
cherrimus sta-
tim languescit
formæ typus.

† *Bernar, Bau-*
husius *Epig li. 4.*

a *Pausanias* *La-*
con. lib. 3. uxore
duxit Spar:æ

mulierum omni-
um post Helenâ

formâ, formam,
at ob mores om-

nium turpissimâ
b *Epist. 76. gla-*

dium bonum di-
ces, non cui de-

auratus est hal-
theus, nec cui

vagina gemmis
distinguitur, sed

cui ad secan-
dum subtilis a-

cies, & mucro
munimentum

omne rupturus,
h *Pulchritudo*

corporis, tempo-
ris & morbi lu-

dibrium. orat. 3.
c *Florum mu-*

tabilitate fuga-
cior, nec sua na-

tura formosas
facit, sed specta-

tium infirmitas.
† *Epist. 11. Quâ*

ego depereol Ju-
venis mihi pul-

cherimus vide-
tur, sed forsan a-

more precita de
amore non rectè

iudico.
† *Luc. Brugenfis*

car. reliquis.
† *Jem.*

d *Bebelius ada-*
giis ger.
† *Petron. catal.*

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poxe, wound, scarre, losse of an eye, or limme, a violent passion, a distemperature of heate or cold, marres all in an instant; disfigures all, child bearing, old age, care, riuels her vpon a sudden; after shee hath beene married a small while, and the blacke oxe hath trodden on her toe, shee will be so much altered, and waxe out of fauour, thou wilt not know her. One growes to fat, another to leane &c. all at last out of fashion. Those faire sparkling eyes will looke dull, her soft corall lips will be pale, dry, cold, rough and blew, her skinne rough, that soft superficies will bee hard and harsh, her whole complexion change in a moment: as * *Matilda* writ to King *John*,

* *M. Draiton.*

*I am not now as when thou saw'st me last,
That fauour soone is vanished and past,
That Rosy blusshapt in a Lilly vale,
Now is with morphey ouer-growne and pale.*

'Tis so in the rest, their beauty fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet,

e *Seneca act. 2.
Herc. Oeleus.*

*Deforme solis aspicias truncis uemus?
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus;
Malisq; minus est quicquid in nobis fuit,
Olim petitura cecidit, & partu labat,
Materq; multum rapuit ex illa mihi,
Ætas citato senior eripuit gradu.*

And as a tree that in the greene wood growes,
With fruit and leaues, and in the Summer blowes,
In winter like a stocke deformed shewes:
Our beauty takes his race and iourney goes,
And doth decrease, and loose, and come to nought,
Admir'd of old, to this by childbirth brought:
And mother hath bereft me of my grace,
And crooked old age coming on a pace.

f *Vides venustam mulierem, fulgidum habentem oculum, vultu hilari, coruscantem, eximium quendam aspectum, & decorem præ se ferentem uentem mentem, tuam concupiscentiam agentem? cogit terram esse id quod amas, & quod admiraris stercus & quod te writ &c. cogita illam iam senescere, iam rugosam canis genis, aegyptam tantis (ordibus) intus plena est, pituita, stercore: reperta quid in ira nares, oculos, cerebrum gestat, quas sordes, &c.*
g *Subtil. 1. 3.*

To conclude with *Chrisostome*,^f when thou seest a faire and beautifull person, à *bella Donna*, quæ saluam moueat, † *lepidam puellam* & quam tu facile ames, a comely woman, hauing bright eyes, a merry countenance, a shining lustre in her looke, a pleasant grace, wringing thy soule, and increasing thy concupiscentie; bethink with thy selfe that it is but earth thou louest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skinne from her face, and thou shalt see all loathsomnesse vnder it, that beauty is a superficiall skinne and bones, nerues, sinewes: suppose her sicke, now riuil'd, hoarie-headed, hollow cheeked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and sneuill in her nostrils, spittle in her mouth, water in her eyes, what filth her braines, &c. Or take her at best, and looke narrowly vpon her in the light, stand nearer her, nearer yet, thou shalt perceiue almost as much, and loue lesse, as s *Cardan* well writes, *minus amant, qui acutè vident*, though *Scaliger* deride him for it. If he see her neare, or looke exactly at such a posture, who soeuer he is, according to the true rules of symmetrie and proportion, those I meane of *Albertus Durer*, *Lomasius* & *Tasnier*, examine him of her: If he be *elegans formariū spectator*, he shall finde many faults in Physiognomy, an ill colour, ill forme,

one

one side of the face likely bigger thē the other, crooked nose; bad eyes, prominent veines, concauties about the eyes, wrinkles, pimples, red streakes, freckons, haire, wrats, neues, inequalties, roughnesse, scabredity, palenesse, yellownes, and as many colours as are in a turkicocks necke, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leirees, another frownes, a third gapes, squints, &c. And 'tis true that he saith, *Diligenter consideranti raro facies absoluta, & qua vitio caret*, seldome shall you finde an absolute face without fault, as I haue often obserued; not in the face alone is this defect or disproportion to be found, but in all the other parts, of body and minde, she is faire indeed, but foolish, pretty, comely and decent, of a maiesticall presence, but peradventure imperious, vn honest, *acerba, iniqua*, selfewill'd: she is rich, but deformed, hath a sweet face, but bad carriage, no bringing vp, a rude and wanton flurt, a neat body shee hath, but is a nasty queane otherwise, a very slut of a bad kinde. As flowres in a garden haue colour some, but no smell; others haue a fragrant smell, but are vnseemely to the eye; one is vnfaury to the tast as rue, as bitter as wormwood, & it a most medicinall cordiall flowre, most acceptable to the stomack; so are men & womē, one is well qualified, but of ill proportion, poore & base: a good eye she hath, but a bad hand and foot, *feda pedes & feda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body & minde, I aduise thee to enquire of all. See her angry, merry, laugh, weepe, hote, cold, sicke, sullen, dressed, vndressed, in all attires, sites, gestures, passions, eate her meales &c. and in some of these you will surely dislike. Yea not her onely let him obserue, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subiect to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu* (as *Querra* prescribes) *& quibuscum conuersetur*, whom she conuerseth with.

Noscitur ex Comite, qui non cognoscitur ex se,

According to *Thucidides* she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if shee bee a noted reueller, a gadder, a singer, a pranker or a dancer, then take heed of her. For what saith *Theocritus*?

At vos festinae ne ne saltate puella,

En malus hircus adest in vos saltare paratus,

Young men will doe it when they come to it,

Fawnes and Satyrs will certainly play wreekes, when they come in such wanton *Bacch's* or *Elenorao's* presence. Now when they shall perceiue any such obliquity, indecency, disproportion, deformity, bad conditions, &c. let them still ruminare on that, and as † *Hedus* aduileth out of *Ouid*, *earum mendas notent*, note their faults, vices, errors, and thinke of their imperfections, 'tis the next way to diuert and mitigate Loues furious head-strong passions, as a Peacocks feete, and filthy combe, they say, make her forget her fine feathers, and pride of her taile. Besides these outward næues or open faults, errors, there be many inward infirmities, secret, some priuate (which I will omit) and some more common to the sexe, in this case fit to bee considered. *Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam Sauanarola proponit regula septimâ penitus obseruandam, & Platina dial. Amoris fusè perstringit, Lodouicus Bonsialis mulieb. lib. 2. cap. 2. Pet. Hedus*

Quum amator annulum se amicæ optaret, ut eius amplexu frui posset, &c. O te miserum ait amulus, si meas vices, obires, videres, audivis, &c. nihil non odio dignum observares.

*duc, Albertus, & infiniti ferè medici. * A Louer in Calcagninus Apologes,* wished withall his heart he were his mistris Ring, to heare, embrace, see and doe I know not what: O thou foole quoth the Ring, if thou werst in my roome, thou shouldst heare, obserue, and see *pudenda & penitenda*, that which would make thee loath and hate her, and peradventure all women for her sake.

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weaknesse, malice, selfewill, lightnesse, insatiable lust, ieaalousie. *Eccles 5. 14. No malice to a womans: no bitternesse like to hers, Eccles 7. 21.* and as the same author vrgeth *Prov. 31. 10. who shall finde a vertuous woman?* He makes a question of it. † *Neq; ius, neq; bonum, neq; equum sciunt, melius peius, pro fit absit, nihil vident: nisi quod libido suggerit: They know neither good nor bad, be it better or worse (as the Comickall poet hath it) beneficiall or hurtfull, they will doe what they list.*

* *Læchus.*

* *Insidia humani generis, querimonia vite, Exuvia noctis, durissima cura diei, Pena virum, nex & iuuenum, &c. —*

† *Qui se facilem in amore probarit, hanc succendito At qui succendat, ad hanc diem repertus nemo. Calcagninus. Ariosto.*

when *Leander* was drowned, the inhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros, Anteroti sacrum*, † and hee that had good successe in his loue, should light the candle: but neuer any man was found to light it, which I can referre to nought, but the inconstancy and lightnesse of women.

‡ *For in a thousand, good there is not one, All be so proud, vnthankfull and unkinde, With flinty hearts, carelesse of others moane, In their owne lusts carried most headlong blinde, But more herein to speake I am forbidden, Sometime for speaking truth one may be chidden.*

† *Hor.*

I am not williug, you see, to prosecute the caule against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, & as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* tooke, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides, Mantuan, Platina, Pet. Aretine*, and such women haters bare the blame, if ought be said amisse, I haue not writ a tenth of that which might be vrged out of them and others, *non possunt inuettine omnes, & satyra in feminas scripta, vno volumine comprehendit.* And that which I haue said (to speake truth) no more concernes them then men, though women be more frequently named in this tract; (to Apologise once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be vnderstood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a good-fellow had bespoken an horse to be painted with his heeles vpward, tumbling on his backe, hee made him passant: now whē the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture vpside downe, shewed him the horse at that site which he requested, and so gaue him satisfaction. If any man take exception at my words, let him alter the name, reade him for her, and 'tis all one in effect.

† *Encom. Demosten.*

But to my purpose: If women in generall be so bad (and men worse then they

they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is vndoing (some say) marrying, marring: wooing woing: ^m a wife is a feuer hecticke, as Scaliger calls her, and not to be cured but by death, as out of Menander, ⁿ Athenæus addes,

*In pelagus te iacis negotiorum, ———
Non Libyæ, non Ægeæ, ubi ex triginta non pereunt
Tria nauigia: ducens uxorem seruat prorsus nemo.
Thou wadest into a sea it selfe of woes,
In Lybicke and Ægean each man knowes,
Of thirty not three ships are cast away,
But on this rocke not one escapes, I say.*

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that haue experience for I haue none; ^m *πιδας ἐγὼ λδγυς many married men exclaime at the miseries of it, and raile at wiues downe right; I neuer tryed but as I heare some of them say,*

o *Mare haud mare, vos mare acerrimum,*
so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,
Minus est timenda, nulla non melior fera est.*

Which made the Diuell belike, as most interpreters hold, when he had taken away Iobs goods, *corporis & fortune bona*, health, children, friends, to persecute him the more, leaue his wicked wife, as *Peneda* proues out of *Tertullian*, *Cyprian*, *Austin*, *Chrysostome*, *Prosper*, *Gaudentius*, &c. *ut novum calamitatis inde genus viro existeret*, to vex and gaule him worse, *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*, better dwell with a Dragon or a Lion, then keepe house with a wicked wife. *Ecclus 25. 18. better dwell in a wildernesse. Pro. 21. 19. no wickednesse like to her, Ecclus 25. 22. She makes a sorry heart, an heauy countenance, a wounded mind, weake hands, and feeble knees, vers. 25. A woman and death are two the bitterest things in the world, vxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And. 1. 5. And yet for all this we Batchelers desire to be married, with that *Vestall* virgin, wee long for it.*

† *Felices nuptæ, moriar nisi nubere dulce est.* 'Tis the sweetest thing in the world, I would I had a wife saith he, hahho for an husband cries shee, and happy are they that are so coupled, we doe earnestly seeke it, and are neuer well till we haue effected it. But with what fate? like those birds in the † Embleme, that fed about a cage, so long as they could flye away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for fullennesse, and would not eat. So we commend marriage, ——— *donec miselli liberi,*

*Aspicimus dominam, sed postquam heu ianua clausa est,
Fel intus est quod mel fuit.*

So long as we are wooers, may kisse and koll at our plepsure, nothing is so sweet, wee are in heauen as wee thinke: but when we are once tied, and haue lost our liberty, marriage is an hell; *giue me my yellow hose againe*, a mouse in a trap liues as merrily, wee are in a purgatory some of vs, if not hell it selfe. *Dulce bellum inexpertis*, as the

m *Febris hectica vxor, & non nisi morte auelenda.*
n *Dypnosophist. lib. 13 cap. 3.*

* *Synesius, lib. 05 ego liberos genui.*

o *Plautus Aste. act. 1.*

* *Senec. in Herculi.*

† *Amator Emble. 19.*

† *Seneca.*

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proverbe is, 'tis fine talking of warre, and marriage sweet in contemplation, till it be tried, and then as warres are most dangerous, irksome, euery minute at deaths dore, so is, &c. When those wild *Irish* Peeres, faith o *Staniburst*, were feasted by king *Henry* the second (at what time hee kept his Christmas at *Dublin*) and had tasted of his Princelike cheere, generous wines, dainty fare, had seene his P massie plate of siluer, gold, inamel'd, beset with iewels, golden candlestickes, goodly rich hangings, braue furniture: heard his trumpets found, Fifes, Drummes, and his exquisite musicke in all kindes: when they had obserued his maiesticall presence as he late in purple robes, crowned, with his scept. r, &c. in his royall seat, the poore men were so amased, inamored, & taken with the obiect, that they were *perasi domestici & pristini tyrotarichi*, as weary & ashamed of their own sordidity & manner of life. They would all bee *English* forthwith, who but *English*, but when they had now submitted themselues, and lost their former liberty, they began to rebell some of the, others repent of what they had done, when it was too late. 'Tis so with vs Batchelours, when we see & behold thole gaudy shewes that womē make, giue eare to their Siren tunes, see them dance, &c. we are taken with dumbe signes, and would faine bee married. But when we feele the miseries, cares, woes, that accompany it, we make our inoane many of vs, cry out at length and cannot be released. If this be true now, as some out of experience will enforme vs, farewell wiuing for my part, and as the Comicall Poet merrily

o De rebus Hi-
bernicis lib. 3.
p Gemma po-
cula, argentea
vasa, calata ca-
delabra aurea,
&c. Conchiliata
antea, buccina-
rum clangorem,
tibiarum can-
tum, & lympho-
nie suauitatem,
maiestatemq;
principis coro-
nati cum vidis-
sent, sella diu-
rata, &c.

p Enbulus in
Crisil. Athenais
dypnosophist. l.
13. cap 3.
† Translated
by my brother
Ralph Burton.
* Iudena.

q Gomezus de
sala lib. 3. cap 7.
r Batchelers

alwaies are
the brauest
men. Bacon.
seeke eternity
in memory
not in poster-
ity, like Epami-
nondas, that
instead of chil-
dren, left two
great victo-
ries behind
him, which he
called his two
daughters.

x Hec in speci-
em dicta caue
ut credas.

y Qui cupit ux-
orem licem cu-
pit atq; dolorem.

* Eccles. 28. 1.

† Euripides
Andromach.

faith,

p Per datur ille pessimè qui feminam
Duxit secundus, nam nihil primo imprecor,
Ignarus ut puto mali primus fuit.

† Foule fall him brought the socond match to passe,
The first I wish no harme, poore man alas,
He knew not what he did, nor what it was.

What shall I say to him that marries againe and againe,

* Stulta maritali qui porrigit ora capistro,

I pittie him not, for the first time he must doe as he may, beare it out some-
times by the head and shoulders, and let his next neighbour ride, or else run
away, or as that q *Syracusan* in a tempest, when all ponderous things were to
be exonerated out of the ship, *quia maximum pondus erat*, fling his wife into
the Sea. But this I confesse is Comically spoken, * and so I pray you take it.
In sober iadnesse, r marriage is a bondage, a thraldome, an yoke, an hinde-
rance to all good enterprises, (*he hath married a wife and cannot come*) a stop
to all preferments, a rocke on which many are saued, many impinge and
are cast away: not that the thing is euill in it selfe or troublesome, but full of
all contentment and happinesse, one of the three things which please God,
* when a man and his wife agree together, An honorable and happy estate,
who knowes it not? If they be sober, wise, honest, as the Poet infers.

† Si commodos nanciscantur amores,
Nullum ijs abest voluptatis genus.

If fitly matcht be man and wife,
No pleasures wanting to their life.

But to vndiscreet sensuall persons, that as brutes are wholly led by sense, it is
a serall plague, many times an hell it selfe, and can giue little or no content,
being

being that they are often so irregular and prodigious in their lusts, so diverse in their affections, *Vxor nomen dignitatis, non voluptatis*, as he said; a wife is a name of honour, not of pleasure, she is fit to beare the office, gouerne a family, to bring vp children, sit at bords end and carue, as some carnall men thinke and say; they had rather goe to the stewes, or haue now and then a snatch as they can come by it, borrow of their neighbours, then haue wiues of their owne. Except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselues, fly out *Impune*,

§ 19

permolere uxores alienas, that poligamy of *Turkes, Lex Iulia*, which *Cesar* once enforced in *Rome* (though *Leuius Torrentius*, and others suspect it) *vt uxores quot & quas vellent liceret*, that euery great man might marry, and keepe as many wiues as he would, or *Irish* diuorcement were in vse: but as it is, 'tis hard and giues not that satisfaction to these carnall men, beastly men as too many are, † what still the same, to be tied † to one, be she neuer so faire, neuer so vertuous, is a thing they may not endure. Say thy pleasure and counterfeit as thou wilt, as *P. Parmeno* told *Thais*, *Neq, tu vno eris contenta*, one man will neuer please thee. Nor one woman many men: But as *q Pan* replied to his father *Mercury*, when hee asked whether he were married? *Nequaquam pater, amator enim sum, &c.* No father, no, I am a louer still, and cannot be contented with one woman, *Pythias, Echo, Menades*, and I know not how many besides were his Mistresses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,

† *Aelius Verus*
imperator. *Spar.*
vit. eius.

† *Hor.*† *Quod licet ingratum est.*

† For better
for worse, for
richer for
poorer, in
sickness and
in health, &c
tis durus sermo
to a sensuall
man.

p *Ter act. 1.*Sc 2. *Eunuch.*q *Lucian, Tom.*4. *neq, cum vna**aliqua rem ha-**bere contentus**forem.*† *Juuenal.*

† *Vnus Iberina vir sufficit? ocyus illud*
Extorquebis, vt hac oculo contenta sit vno.

'Tis not one man will serue her by her will,
As soone she'le haue one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the Sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Ed ventum* (saith *Seneca*) *vt nulla virum habeat, nisi vt irritet adulterum*. They are right and straight, as true *Troians* as mine hostes daughter, that *Spanish* wench in *u Ariosto*, as good wiues as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they must haue their pleasure of all they see, and are in a word far more filthy then any woman,

u *Lib. 28.*

For either they be full of iealousie,
Or masterfull, or louen nouelty, &c.

but I will say nothing of dissolute and bad husbands, of batchelors and their vices, their good qualities are a fitter subiect for a iust volume, too well knowne already in euery village, towne and citty, they neede no blazon; and least I should marre any matches, or dishearten louing maides, for this present I will let them passe.

Being that men and women are so irreligious, depraued by nature, so wandering in their affections, so brutish, so subiect to disagreement, so vnobseruant of marriage writes, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? As the Reed and Ferne in the *r Embleme*, auerse and opposite in nature, 'tis twenty to one thou wilt not marry to thy contentment.

r *Camerar. 82.*
cent. 3.*Nec*

f Nec integrum unquam transiges letus diem.

If he or she be such a one,
Thou hadst much better be alone.

If she be barren, she is not—&c. If she haue * children, and thy state bee not good, though thou be wary and circumspect, thy charge will vndoe thee,

— *secundâ domum tibi prole grauabit,* thou wilt not be able to bring them vp, *y and what greater misery can there bee,* then to beget

children, to whom thou canst leaue no other inheritance but hunger and thirst: *† cum fames dominatur, strident voces rogantium panem, penetrantes patris*

Cor: what so greiuous as to turne them vp to the wide world, to shift for themselues. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Thinke but of that

old proverbe, *ἠρώων τε καὶ κούρα πείρατα* Heroum filij noxa, great mens sonnes seldome doe well; *O utinam aut celebs mansissem aut prole carerem,* * Augustus

exclaimes in Suetonius. Jacob had his Ruben, Simeon and Leui: David an Amnon, an Absolon, Adoniah, wife mens sonnes are commonly fooles, inso-

much that Spartian concludes, *Neminem propè magnorum virorum optimum & utilem reliquisse filium;* They had beene much better to haue beene

childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy seruants lazy

drones and theeues, thy neighbours diuells, they will make thee weary of thy life. *z If thy wife be froward, when she may not haue her will, thou hadst bet-*

ter be buried aliue, she will be so impatient, nothing but tempests all is in an vproare. If she be soft and foolish thou wearest better haue a blocke, shee will

shame thee and reueale thy secrets: if wise, and learned, well qualified, there is as much danger on the other side, *mulierem doctam ducere, periculosissimum,* saith Neuisanus, she will be too insolent and peeuish,

b Malo Venusinam quàm te Cornelia mater. Take heed; if she

be a slut, thou wilt loath her; if proud sheel' begger thee, * *sheel' spend thy patrimony in bables,* all Arabia will not serue to perfume her haire, saith Lucian:

If faire and wanton, sheel' make thee a Cornuto; if deformed, she will paint. *† If her face be filthy by nature, she will mend it by art,* alienis & adscititijs

imposturis, which who can endure? If shee doe not paint she will looke so filthy, thou canst not loue her, and that peradventure will make thee vn honest.

Cromerus lib. 12. hist. relates of Casimirus, *c* that he was vnchast, because his wife *Adeida* the daughter of *Henry Lansgrae* of *Hessia*, was so deformed.

If she be poore she brings beggery with her (saith *Neuisanus*) misery and discontent. If you marry a maide it is vnertaine how she proues,

Hec forsan veniet non satis apta tibi, If young she

is likely wanton and vntaught, if lusty too lasciuious, if an old maide, 'tis an hazard she dies in childbed, if a rich *d* widdow, *induces te in laqueum,* thou

dost halter thy selfe, she will make all away before-hand, to her other children, &c. — *dominam quis possit ferre tonantem?* she will hit thee still in

the teeth with her first husband, if a yong widdow, she is often vn satiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly

allied, thy wiues friends will eat thee out of house and home, *diues ruinam adibus inducit,* she will be so proud, so high minded, so imperious.

— *(nihil est magis intolerabile dicit)*

thou

f Simonides.
r Children
make misfortunes more bitter. *Bacon.*
y Hensius Epist.
Primito nihil miserius quam procreare liberos ad quos nihil ex hereditate tua pervenire videas praeter famem & sitim.
x Liberi sibi carcerem nata.
y Melius fuerat eos sine liberis discessisse.
† Christi. *Fonseca.*
z Lemnius. cap. 6. lib. 1. *Si morosa, se non in omnibus observatis omnia impacata in edibus, omnia sursum misceri videas, multo tempestates, &c.*
a Lib. 2. numer. 101. fil. nup.
b Juvenal.
** Tom. 4. Arzores, omnem naviti opulentiam profundet, totam Arabiam capillis redolens.*
† Idem. Et quis sana mentis sustinere queat, &c.
c Subegit ancillas quod uxor eius deformior esset.
e Sil. nup. lib. 2. num. 25. *Diues inducit temperatam, pauper curam: Ducens viduam se inducit in laqueum*
† Sic quisq; dicit alteram ducit amorem.

thou shalt be as the Tassell of a gosse-hauke, ^e she will ride vpon thee, domineere as she list, weare the breeches, and begger thee besides. *Vxores diuites, seruitutem exigunt*, as *Seneca* hits them (*declam. lib. 2. declam. 6.*) *Dotem accipi, imperium perdidit*. They will haue soueraignty, *pro coniuge dominam accessis*, they will haue attendance, they will doe what they list. ^f In taking a dowrie thou loofest thy liberty, *dos intrat, libertas exit*, hazardest thine estate.

*Haesunt atq; alia multa in magnis dotibus
Incommoditates, sumptusq; intolerabiles, &c.*

with many such inconveniences, take her at best, shee is a commanding seruant, thou hadst better haue taken a good huiwifely maid in her smock. Since then there is such hazard, if thou be wise, keepe thy selfe as thou art, 'tis good to match, much better to be free,

——— † *procreare liberos lepidissimum,*

Hercle verò liberum esse, id multò est lepidius,

* art thou young, then match not yet; if old, match not at all,

Vs iuuenis nubere? nondum venit tempus,

Ingravescente atate iam tempus praeterijt.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, tis yet vnseasonable, and euer will be. Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is, how merrily he liues, hee hath no man to care for but himselfe, none to please, no charge, none to controle him, is tied to no residence, no cure to serue, may goe and come, when, whither, liue where hee will, his owne master, and doe what hee list himselfe. Consider the excellency of Virgins, † *virgo caelum meruit*, * marriage replenisheth the earth, but virginity Paradise, virginity is a pretious lewell, a faire garland, a neuer-fading flowre, ^h for why was *Daphne* turned to a greene Bay tree, but to shew that virginity is immortall? a fine picture, as ⁱ *Bonaventure* calls it, a blessed thing in it selfe, and if you will belieue a Papist, meritorious. Consider last of all these commodious prerogatiues a Bachelor hath, how well he is esteemed how hearty welcome to all his friends, *quam mentitis obsequijs*, as *Tertullian* obserues, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis, it cannot be beleued* (saith ^o *Ammianus*) with what humble seruice he shall be worshipped, how loued and respected: If he want children (and haue meanes) he shall bee often invited, attended on by Princes, and haue aduocates to plead his cause for nothing, as ^p *Plutarch* addes wilt thou then be revered, and had in estimation?

——— *dominus tamen & domini rex*

Si tu vis fieri, nullus tibi parvulus aulâ

Luserit Aeneas, nec filia dulcior illâ?

Incundum & charum sterilis facit vxor amicum.

Liue a single man, marry not, and thou shalt soone perceauce how those *Hereditipates* (for so they were called of old) will seeke after thee, bribe and flatter thee for thy fauour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and ^q *Seneca* haue recorded, shall not goe beyond them. *Periplectomenes* that good personat old man, *de-litium senis*, well vnderstood this in *Plautus*, for when *Pleusides* exhorted him to marry that he might haue children of his owne, hee readily replied in this

^e Si dotata eris,
imperia, conti-
nuoq; viro ine-
quitare conabi-
tur. Petrarb.

If a woman
nourish her
husband, shee
is angry and
impudent and
full of reproch
Eccles 25.24.

Scilicet vxori
nubere nolomeg
† *Plautus mil.*

glor. act. 3. sc. 1.
Stobaeus ser. 66

Alex. ab Alex.

and. lib. 4. cap. 8.

† They shall
attend the
lamb in hea-
ven because
they were not
defiled with
women, *Apoc.*

14.

* *Nuptia re-
plent terram*

*virginitas para-
disum, Hieron.*

h Daphne in

laurum semper

*virentem, im-
mortalem docet*

gloriam paratâ

*virginibus pud-
icitiam seruan-*

tibus.

i Diet. salut. cap.

22. pulcherrimâ

sertum infinitâ

precii gemma, et

pictura speciosa.

o Lib. 24. Qua

*obsequiorum di-
uersitate colan-
tur homines sine*

liberis.

*p Hunc alii ad
cenam invitant*

princeps huic

*famulatur, ora-
tores gratis pa-
trocinantur. lib.*

de amore prolis.

† *Annal. 11.*

q 60 de benefio.

522 fort,

*Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc bene viuo & fortunatè, atq; animo vt lubet.
Mea bona meâ morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium ad cenam vocant,
Whilst I haue kinne, what need I brats to haue?
Now I liue well, and as I will, most braue.
And when I dye my goods Ile giue away,
To them that doe invite me every day,
That visite me, and send me pretty toyes,
And striue who shall doe me most curtesies.*

This respect thou shalt haue in like maner liuing as he did, a single man, but if thou marry once, besides a Myriade of cares, miseries, and troubles,

(† *Dixi uxorem, quam ibi miseriam vidi, natâ filij, alia cura*)

all gifts and inuitations cease, no friend will esteeme thee, and thou shalt bee compelled to cry out at last, with * *Phoroneus* the lawyer, *How happy had I beene, if I had wanted a wife.* If this which I haue said will not suffice, see more in *Lemnius lib. 4. cap. 13. de occult. nat. mir. Espenseus de continentia, lib. 6. cap. 8. Kornman: de virginitate, Platina in Amor. dial. Practica artis amandi, Barbarus de re uxoria. Arniseus in polit. cap. 3.* and him that is *instar omnium, Nevifanus* the Lawyer, *Sylva nuptial.* almost in euery page.

* *Ter. Adelp.*
† *Bruson. lib. 7.*
22. cap. Si uxor
decesset, nihil mi-
hi ad summam
felicitem de-
fuisse.

SUBSECT. 4.

Philters, Magicall and Poëticall cures.

Here perswasions and other remedies will not take place, many fly to vnlawfull meanes, Philters, Amulets, Magicke spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations, *Fernelius Path. lib. 6. cap. 13.* *Skenkius lib. 4. obseru. Med.* hath some examples of such as haue beene so magically caused, and magically cured, and by witchcraft, so saith *Baptist. Codronchus, lib. 3. cap. 6. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to bee done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de prestig. de remedijs per Philtra. Delrio Tom. 2. lib. 3. quaest. 3. sect. 3. disquisit. magic. Cardan. lib. 16. c. 90.* reckons vp many magneticall medicines, as to pisse through a ring, &c. *Mizaldus, cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius p. 87. Matthiolus, &c.* prelcrite many absurd remedies. *Radix mandragoræ ebibitæ, Annulli ex vngulis asini, Stercus amatae sub ceruical positum, illâ nesciente &c. quâ odorem foeditatis sentit, amor soluitur. Noctuae ouum abstemios facit comestum, ex consilio Iarthe Indorum gymnosophistæ apud Philostratum lib. 3. Sanguis amasiæ ebibitus omnem amoris sensum tollit, Faustianæ Marci Aurelij uxorem, gladiatoris amore captam, ita penitus consilio Chaldaeorum liberatam, refert Iulius Capitolinus.* Our old Poets and phantasticall writers haue many fabulous remedies for such as are loue sicke, as that of *Protislaus* tombe in *Philostratus*, in his Dialogue betwixt *Phenix* and *Vinitor: Vinitor* vpon

k *Extinguitur*
virilitas ex in-
cantamentorum
maleficijs, neq;
enim fabula est,
nonnulli reperti
sunt qui ex ve-
nesicijs amore
privati sunt, vt
ex multis histo-
rijs patet.

vpon occasion discoursing of the rare vertues of that shrine, telleth him that *Protisilaus* altar and tombe, ¹ cures almost all manner of diseases, *consumptions, dropies, quartan agues, sore eyes, & amongst the rest, such as are loue sick, shall there be helped.* But the most famous is ^m *Leucata Petra*, that renowned rock in *Greece*, of which *Strabo* writes, *Geog. lib. 10.* not farre from *St. Maures* saith *Sands lib. 1.* From which rocke if any Louer flung himselfe down head-long, he was instantly cured. *Venus* after the death of *Adonis*, when she could take no rest for loue, † *Cum vesana suas torreret flamma medullas,* came to the Temple of *Apollo* to knowe what she should doe to be eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs knowe of him a reason of it, he told her againe, that he had often obserued ⁿ *Iupiter* when he was in-amored on *Iuno*, thither goe to ease and wash himselfe, and after him diuers others. *Cephalus* for the loue of *Protela*, *Deconetus* daughter leapt downe here, that *Lesbian Sappho* for *Phaon*, on whom she miserably doted.

† *Cupidinis astro percita è summo princeps ruit,*

hoping thus to ease her selfe, and to be freed of her loue pangs.

*Hic se Deucalion Pyrrha succensus amore
Mersit, & illaeso corpore pressit aquas,
Nec mora, fugit amor, &c.*

Hither *Deucalion* came, when *Pyrrha's* loue
Tormented him, and leapt downe to the sea,
And had no harme at all, but by and by
His Loue was gone, and chased quite away.

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib. 18. Salmutz in Pancirol. de 7. mundi mirac. & other writers.* *Pliny* reports, that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any Louer tast, his passion is mittigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was *P Amor Lethes*, hee tooke burning torches, and extinguished them in the riuer, his statua was to be seene in the Temple of *Venus Elusina*, of which *Ouid* makes mention, and saith, that all louers of old went thither on pilgrimage, that would be rid of their loue pangs. *Pausanias* in † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ*, to *Venus* in the vault, at *Naupaëtus* in *Achaia* (now *Lepanto*) in which your widowes that would haue second husbands, made their supplications to the Goddesse, all manner of suits concerning Louers were commenced, and their griuances helped. The same Author in *Achaicis*, tells as much of the riuer *Senelus* in *Greece*, if any Louer washed himselfe in it, by a secret vertue of that water, (by reason of the extreame coldnesse belike) hee was healed of Loues torments, † *Amoris vulnus idem qui sanat facit.* which if it be so, that water as hee holds is *omni auro preciosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Louers must make an head, and rebell, as they did in *q Ausonius*, and crucifie *Cupida* till he grant their request, or satisfie their desires.

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1 *Cicax omnes morbos, Pityfes, hydropes & oculorum morbos & febre quartana laborantes, & amore captos, miris artibus eos demulcet.*

m The morall is, vehement Feare expells Loue.

† *Catullus.*n *Quum Iunonem deperiret*

Iupiter impotentier, ibi solitus lavari, &c.

† *Menander.*o *Ouid. ep. 23.*

p *Apud antiquos amor Leibes olim fuit, is ardentis facies in profluentem inclinabat, huius statua Veneris Elusine templo viscebatur, quos amantes consuebant, qui amicis memoriam deponere volebant*

† *Lib. 10. Vota ei nuncupant amatores, multis de causis, sed imprimis vidue mulieres, ut sibi alteras à deâ nuptiis exposcant.*
† *Seneca.*
† *Rhodiginus ant. lect. lib. 18. cap. 25. callie Selenus, Omni amore liberata q Cupido crucifixus, lepidum poema.*

The last and best cure of Loue Melancholy, is, To let them haue their desire.



He last refuge and surest remedie, to be put in practise in the vtmost place, when no other meanes will take effect, is to let them goe together, and enioy one another; *potissima cura est vt heros amasiâ suâ potiatur*, saith *Guianerius*, cap. 15. tract. 15. *Æsculapius* himselfe to this maladie, cannot inuent a better remedie, *quàm vt amanti cedat amatum*, † (*Iason Pratenfis*) then that a Louer haue his desire.

† Cap 19. de morb. cerebri.

Et pariter torulo bini iungantur in vno,
Et pulchro detur Æneæ, Lauinia coniux.
And let them both be ioyned in a bed,
And let *Æneas* faire *Lavinia* wed.

'Tis the speciall cure, to let them bleed in *vena Hymenea*, for loue is a pluresie, and if it be possible, so let it be, ——— *optatâq; gaudia carpant.* † *Arculanus* holdes it the speediest and the best cure, 'tis *Sauanarola's* last precept, a principall infallible remedie, the last, sole and safest refuge.

† *Patinus* potiatur re amata, si fieri possit, optima cura, cap. 16, in 9. *Rbasis*.

† Si nihil aliud, nuptie & copulatio sumea.

† *Petronius* *Caial*.

† Cap. de *Ilishi*.

Non inuenitur cura, nisi regimen connexionis inter eos, secundum modum promissionis, & legis, & sic vidimus ad carnem restitutum, qui iam venerat ad arefactionem, evanuit cura postquam sensit, &c.

† *Fama* est melancholicum quendam ex amore insanabiliter se habentem, ubi puella se coniunxisset, restitutum, &c.

† *Iovian. Pontanus* *Bairus* lib. 1.

Iulia sola potes nostras extinguere flammâs,
Non nive, non glacie, sed potes igne pari.

Iulian alone can quench my desire

With neither ice nor snow, but with like fire

When you haue all done, saith † *Avicenna*, there is no speedier or safer course, then to ioyne the parties together according to their desires and wishes, the custome and forme of loue, and so we haue seene him quickly restored to his former health, that was languished away to skinned and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. *Areteus* an old Author lib. 3. cap. 3. hath an instance of a young man, when no other meanes could prevaile, was so speedily relieued. What remains then but to ioyne them in marriage?

† *Tunc & Basia morsunculaq;*
Surreptim dare, mutuos fouere
Amplexus licet, & licet iocari.

They may then satiate themselues with loues pleasures, which they haue so long wished and expected.

Atq; vno simul in toro quiescant,
Coniuncto simul ore suauientur,
Et somnos agitent quiete in vna.

Yea but *hic labor, hoc opus*, this cannot conueniently be done, by reason of many and seuerall impediments. Sometimes both parties themselues are not agreed, Parents, Tutors, Masters, Gardians, will not giue consent; Lawes, Customs, Statutes hinder: pouerty, superstition, feare & suspition: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooc, dare not make it knowne, shew her affection, or speake her minde. And hard is the choice (as it is in *Euphues*) when one is compelled either by silence to dye with grieffe, or by speaking to liue with

shame

shame. In this case almost was the faire Lady Elizabeth, Edward the fourth his daughter, when shee was enamored on Henry the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionat speech, † *O that I were worthy of that comely Prince, but my father being dead, I want friends to motion such a matter. What shall I say? I am all alone, and dare not open my minde to any. What if I acquaint my mother with it? bashfulness forbids. What if some of the Lords? audacity wants: O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discover mine Intention.* How many modest maids may this concern, I am a poore seruant, what shall I doe? I am a fatherlesse child, and want meanes, I am blith and buxome, young and lusty, but I haue neuer a sutor, *Expectant stobidi ut ego illos rogatum veniam*, as † she said, a company of filly fellowes, looke belike that I should wooe them and speake first: faine they would and cannot wooe, make sute, with many such lets & inconueniences, which I knowe not, what shall we doe in such a case? Some are so curious in this behalfe, as those old Romanes, our moderne Venetians, Dutch and French that if two parties dearely loue, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In Germany except they can proue their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentleman, a Gentlemans, as flatters fort their flattes, doe they degrees and families. If she be neuer so rich, faire, well qualified otherwise, they will make him forsake her. The Spaniards abhorre all widowes. The Turkes repute them old women, if past fiue and twenty. But these are too seuerer Lawes, & strict Customes, *dandum aliquid amori*, we are all the sonnes of Adam, tis opposite to Nature, it ought not to be so. Againe, he loues her most impotently, she loues not him, and so è *contra*. * Pan loued Eccho, Eccho Satyrus, Satyrus Lyda, *Quantum ipsorum aliquis amantem oderat, Tantum ipsius amans odiosus erat.*

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† Speeds hist.
e M. S. Ber. Andree.

† Lucretia in Caelstina, act. 19. Bartolio interpret.

† E greco Moschi.

They loue and loath of all sorts, he loues her, she hates him; and is lothed of him, on whom she dotes. Cupid hath two darts, one to force loue, all of gold, and that sharpe, ———^a *quod facit auratum est:* another blunt, of Leade, and that to hinder, ———^b *fugat hoc, facit illud amorem.* This we see too often verified in our common experience. ^b Choresus dearely loued that Virgin Callyrrhoe, but the more he loued her, the more she hated him. Oenone loued Paris, but he reiected her, they are stiffe of all sides, as if Beauty were therefore created to vndoe, or be vndone. I giue her all attendance, all obseruance, I pray and intreat, † *Alma precor miserere mei*, faire Mistris pittie me, I spend my selfe, my time, friends and fortunes to winne her fauour, (as he complaines in the c Eglogue) I lament, sigh, weepe, and make my moane to her, but she is hard as flint ———^c *cautibus Ismarys immotior* ——— as faire and hard as a diamond, shee will not respect, *Despectus tibi sum*, or heare me, ———^d *fugit illa vocantem*

^a Ouid. Met. 1.

^b Pausanias Achacis lib. 7. Perditè amabat Challirrhoè virginem. Et quanto erat Choresi amor uehementior, tanto erat puellæ animus ab eius amore alienior.

† Virg. 6. Æn. c Erasimus Egl. Galatea.

Nil lachrymas miserata meas, nil flexa querelis.

What shall I doe? *I wooed her as a young man should doe,*
But Sir she said I loue not you.

* *Durior at scopulis mea Cælia, marmore, ferro,*

* Angerianus Erotopagnion.

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Robore, rupe, antro, cornu, adamante, gelu.

Rocke, marble, heart of Oke with iron bar'd,

Frost, flint or adamants are not so hard.

I giue, I bribe, I send presents, but they are refused.

d Virg.

e Lachens

*d Rusticus est Coridon, nec munera curat Alexis.*I protest, I sweare, I weepe, ——— *e odio, rependit amores,**Irrisu lachrymas* ———

the neglects me for all this, she

derides me, contemnes me, she hates me, *Phyllida floutes me, Caute feris, quer-**cu durior Euridice*, stiffe, churlish, rocky still. And 'tis most true, many Gen-

tlewomen are so nice, they scorne all suiters, crucifie their poore Paramours,

and thinke no body good enough for them, as dainty to please as *Daphne*her selfe, † *Multi illam petiere, illa aspernata petentes,*

† Ouid. Met. 1.

Nec quid Hymen, quid amor, quid sint connubia curat,

Many did wooe her, but she scorn'd them still,

And said she would not marry by her will.

One while they will not marry, as they say at least (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they raue vpon it. She will marry at last, but not him: he is a proper man indeed, & well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, she likes not his carriage: a third too loosely giuen, he is rich, but base borne: shee will bee a Gentlewoman, a Lady, as her sister is, as her mother is, shee is all out as faire, as well brought vp, hath as good a portion, & she looks for as good a match as *Matilda* or *Dorinda*; if not, she is resolu'd as yet to tarry. In the meane time, *quot tor sit amantes*, one suiter pines away, languisheth in loue, *mori quot deniq; cogit*: another sighes & grieues, she cares not: & which * *Stroza* objected to *Ariadne*,

* Erot. lib. 2.

*Nec magis Euriali gemitu, lacrymisq; moueris,**Quam prece turbati flectitur ora salu.**Tu iuuenem, quo non formosior alter in vrbe,**Spernis, & insano cogis amore mori.*

Is no more mou'd with those sad sighes and teares,

Of her sweet-heart, then raging Sea with prayers:

Thou scorn'st the fairest youth in all our Citty,

And mak'st him almost mad for loue to dye.

They take a pride to pranke vp themselues, to make young men enamored, to dote on them, and to runne mad for their sakes,

† Virg. 4. Æn.

——— † *sed nullis illa mouetur**Fletibus, aut voces vllas tractabilis audit.**whilest niggardly their fauours they discover,**They loue to be belou'd, yet scorne the Louer.*

All sute and seruice is too little for them, presents too base: As *Atalanta* they must be ouer-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceitfull, false-hearted, as irrefragable and peeuish on the other side, *Narcissus* like,

x. Metamorph. 3

*x Multi illum Iuuenes, multa petiere puella,**Sed fuit in tenera tam dira superbia forma,**Nulli illum Iuuenes, nulla petiere puella.*

Young men and maids did to him sue,
But in his youth so proud; so coy was he,
Young men and maids bad him adue.

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Eccho wept & wooed him by all meanes aboue the rest, but he was obstinate,

Ar. te ait emoriar quam sit tibi copia nostri,

he would rather dye then giue consent. Thus many Louers doe hold out so long doting on themselues, stand in their owne light, till in the end they come to be scorned and reiected, as *Stroza's Gargiliana* was,

Te iuuenes, te odere senes, desertaq; langues,

Qua fueras procerum publica cura prius.

Both young and old doe hate thee scorned now,

That once was all their ioy and comfort too.

as *Narcissus* was himselve, ——— who despising many

Died ere he could enioy the loue if any. They beginne to bee

contemned themselues of others, as he was of his shadow, and take vp with a poore curat, or an old seruingman at last, that might haue had their choice of right good matches in their youth. Yet this is a common humour, will not be left, and cannot be helped.

† *Hanc volo que non vult, illam que vult ego nolo;*

† *Ausonius.*

Vincere vult animos, non satiare Venus.

I loue a maid, shee loues me not: full faine

She would haue me, but I nother againe;

So Loue to crucifie mens soules is bent,

But seldome doth it please or giue content.

Their loue danceth in a ring, and *Cupid* hunts them round about, he dotes, is doted on againe, *Dumq; petit petitur pariterq; accendit & ardet,*

their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their owne foolish proceeding that marres all, they are too distrustfull of themselues, too soone deiected, say she be rich, thou poore? she young, thou old; she louely and faire, thou most illfaured and deformed; she noble thou base; she spruce and fine, but thou an vgly Clown? *nihil desperandum*, there s hope enough yet, *Mopso Nisa datur, quid non speremus amantes,* put thy selfe forward once more, as vnlikely matches haue beene and are dayly made, see what will be the euent. But commonly they omit opportunities, *oscula qui sumpsit*, &c. they neglect the vsuall meanes and times.

He that will not when he may,

When he will he shall haue nay:

they looke to bee wooed,

fought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike, and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enioy her, *Penelope* had a company of suiters, yet all missed of their aime. In such cases he or they must wisely and warily vnwinde themselues, vnsettle his affections by those rules aboue prescribed, — *quin stultos excutit ignes,* diuert his cogitations,

† *Ouid. Met. 9.*

or else brauely beare it out, as *Turnus* did, *Tua sit Lavinia coniux,* when hee could not get her, with a kinde of Heroicall scorne he bid *Aeneas* take her,

or with a milder farewell, let her goe, — *Et Phillida solus habeto,*

take her to you, God giue you ioy Sir. The Fox in the Embleme would eat

no,

528 no grapes, but why? because he could not get them; care not thou for that, which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their proiects, and crucifie poore Louers, which sometimes may, sometimes againe cannot be so easily remoued. But put case they bee reconciled all, agreed hitherto, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their parents, gardians, tutors, cannot agree, thence all is dashed, the match is vnequall; one rich, onother poore; *durus pater*, an hard-hearted, vn-naturall, a couetous father will not marry his sonne, except he haue so much

† Hom. 5. in 1.
epist. Theff. cap.
4. vers. 1.

mony, *ita in aurum omnes insaniunt*, as † *Chrysostome* notes, nor ioyne his daughter in marriage, to faue her dowry, or for that hee cannot spare her for the seruice shee doth him, and is resolued to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not til he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnest. Or else he wants means to set her out, he hath no mony, and though it be to the manifest preiudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and carelesse Parents, *iniqui patres*, measure their childrens affections by their owne; they are now cold and decrepit themselves, past all such youthfull conceits, and they will therefore starue their childrens *Genius*, haue them

† Ter. *à pueris y Illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex sua libidine moderatur que est nunc, non que olim fuit*; as he said in the Comcedy, they wil stiffe nature, their yong bloods must not participat of youthfull pleasures, but be as they are themselves, old vpon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his owne folly, riot, indiscretion, he hath embeazled his estate, to recouer himselfe, he confines and prostitutes his eldest sonnes loue and affection to some deformed peece for mony, † *Phanareta ducet filiam, rufam illam virginem,*

† Ter. Heauton.
Scen. vlt.

Casiam, sparsa ore, adunco naso— and though his sonne vtterly dislike, with *Clitipho* in the Comcedy, *Non possum pater*: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse*: hee must and shall haue her, she is faire enough, if he looke or hope to inherit his lands, he shall marry, not when or whom he loues, *Archonidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance vpon him. His daughter is in the same predicament forsooth, as an empty boat she must carry what, where, when and whom her father will. So that in these businesses the father is still for the most advantage; Now the

z *Plebeius & nobilis ambiebant puellam, puella certamen in partes venit.*
Etc.

a Gen. 26.

b Non peccat venialiter qui mulierem ducit ob pulchritudinem.

mother respects good kindred, most part the son a proper woman. All which z *Livy* exemplifies dec. 1. lib. 4. a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted. The Gentleman was preferred by the mothers voice, *que quam splendidissimis nuptijs iungi puellam volebat*: the ouerscers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, a *Rahell* was so married by *Iacob*, and *Bonaventure* in 4. sent. denies that he so much as venially sinnes, that marries a maid for comeliness of person.

The

The *Iewes*, *Deut. 21. 11.* if they saw amongst the captiues a beautifull woman, some small circumstances obserued, might take her to wife. They should not be to seuerer in that kinde, especially if there bee no such vrgent occasion, or grieuous impediment. Tis good for a commonwealth † *Plato* holds, that in their contracts *young men should neither auoide the affnity of poore folkes, or seeke after rich.* Pouerty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and good bring-
 vp, * *I am poore, I confesse, but am I therefore contemptible, and an abiect? Loue it selfe is naked, the Graces, the Starres, and Hercules clad in a Lions skinne.* Giue some thing to vertue, loue, wisdom, fauour, beauty, person, be not all for money. Besides you must consider that *Amor cogi non potest* Loue cannot be compelled, they must affect as they may: *Fatum est in partibus illis Quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heauen.

*It lies not in our power to loue or hate,
 For will in vs is ouerrul'd by fate.*

A seruant maid in † *Aristanetus* loued her mistress Minion, which when her Dame perceaued, *furiosa emulatione*, in a iealous humour shee dragged her about the house by the haire of the head, and vexed her sore. The wench cried out, * *O mistress, fortune hath made my body your seruant, but not my soule.* Affections are free, not to be commanded. Moreouer it may be to restraine their ambition, pride, and couetousnesse, to correct those hereditary diseases of a family, God in his iust iudgement assigns and permits such matches to bee made. For I am of *Plato* and ^d *Bodines* minde, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceede, six or seuen hundred yeares, as they there illustrate by many examples, and which *Peucer* and † *Melancthon* approue; but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue as they began, for many descents with little alteration. Howsoeuer let them I say, giue something to youth, to loue, they must not thinke that they can fancy whom they appoint. ^c *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyricke of his, and may not be forced, loue craues liking, as the saying is, it requires mutuall affections, a correspondency: *inuito non datur nec auferitur*, it may not be learned, *Ouid* himselfe cannot teach vs how to loue, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude, but consider withall the miseries of enforced marriages, take pittie vpon youth; and such aboue the rest as haue daughters to bestowe, must be very carefull & prouident to marry them in due time, *Virgines enim tempestiue locanda*, as *Lemnius* admonisheth. *lib. 1. cap. 6.* Virgins must be prouided for in season, to preuent many diseases, of which † *Rodericus a Castro de morbis mulierum lib. 2. cap. 3.* and *Lod. Mercatus lib. 2. de mulier. affect. cap. 4. de melanch. virginum & viduarum* haue both largely discoursed. And therefore aswell to auoide these ferall maladies, 'tis good to get them husbands betimes, as to preuent some other grosse inconueniences, and for a thing that I know besides; *vbi nuptiarum tempus & aetas aduenit*, as *Chrysostome* aduise, let them not deferre it, they perchance will marry themselues else, or doe worse. If *Neuisanus* the Layer doe not impose,

Yyy

they

† *Lib. 6. de leg. Ex usu reipub. est ut in nuptiis iuuenes neq. pauperum affinitatem fugiant, neq. diuitem sectentur.*

* *Philosfr. epist. quoniam pauper sum idcirco contemptior & abiectior tibi videor. Amor ipse nudus est, gratia et astra, Hercules pelte leonina indatus.*

† *Iuuenalis.*

† *Lib. 2. epist. 7.*

* *Ennius inquit, non mentem una addixi mihi fortuna*

seruitute. d De repub. cap. de period rerum pub.

† *Com. in car. Chron.*

† *Plin. in paneg.*

† *Puellis imprimis nulla danda occasio lapsus, Lemn. lib. 1. 54. de vit. istis.*

† See more part. 1. c. memb. 2. subsect. 4.

* *Hom. 5. in 4. cap. 1. Thessal. ver. 1.*

530 they may doe it by right; for as he proues out of *Curtius* and some other Ci-
vilians, *Sylu. e nup. lib. 2. numer. 30. § A maid past 25. yeares of age, against her*

g Filia excedens annu 25. potest in scio patre nubere, licet indignus sit maritus, & cum cogere ad congruè dotandum. parents consent may marry such a one as is unworthy of, and inferior to her, and her father by law must be compelled to giue her a competent dowry. For if they tarry longer they are past date, and no body will respect them. A woman with vs in Italy (saith † *Arctines Lucretia*) 24 yeares of age, is old already, past the best, of no account. A virgin as the Poet holds, *lasciuia & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

† *Mulier apud nos 24. annorum vetula est & proiestitia.*
h *Ausonius*
cayl. 14.

h *Quam modo nascentem rutilus conspexit Eous,
Hanc rediens sero vespere vidit anum.*

She that was erst a maide as fresh as May,
Is now an old Crone, time so steales away.

Let them take time then while they may, make aduantage of youth, and as he prescribes, *Collige virgo rosas dum flos novus & nova pubes,*

Et memor esto ævum sic properare tuum.

Idem.

Faire maide goe gather Roses in the prime,
And thinke that as a flowre so goes on time.

Let's all loue, *dum vires anniq; sinunt*, whiles we are in the flowre of yeares, fit for loue matters, and while time serues. For

p *Catullus.*

p *Soles occidere & redire possunt,
Nobis cum semel occidit breuis lux,
Nox est perpetuò una dormienda.*

q Translated
by M. B. Johnson.

q *Sunnes that set may rise againe,
But if once we loose this light,
'Tis with vs perpetuall night.*

Volat irreuocabile tempus, time past cannot be recal'd. But we need no such exhortation, we are all commonly too forward, yet if there be an escape, and all be not as it should, as *Diogenes* stroke the father when the sonne swore, because he taught him no better: if a maide or young man miscarry, I thinke their parents oftentimes, Guardians, Ouerseers, Gouvernours, *neq; vos* (saith * *Chrysostome*) *a supplicio immunes evadetis, si non statim ad nuptias, &c.* are in as much fault, and ought as feuerely to be punished as their children, in providing for them no sooner.

* *Hom. 5. in I.
Theb. cap. 4. I.*

Now for such as haue free liberty to bestow themselues; I could wish that good counsell of the Comical old man were put in practise,

* *Plautus.*

* *Opulentiores pauperiorum ut filias
Indotatas ducant uxores demum.
Et multò fiet ciuitas concordior,
Et inuidiâ nos minore vtemur, quàm utimur.*

That rich men would marry poore maidens some,
And that without dowry, and so bring them home.
So would much concord be in our citty,
Lesse envy should we haue, much more pittie.

p *Epist. 12. lib. 2.
Eligit coniugem
pauperem, indotatam & subito
deam aut, ex
comiseratione
eius inopie.*

If they would care lesse for wealth, we should haue much more content and quietnesse in a common wealth. Beauty, good bringing vp, me thinkes, is a sufficient portion of it selfe, and he doth well that will accept of such a wife. *Eubulides* in P *Aristanetus* married a poore mans child, *facie non illatibili*, of a merry countenance, and heauenly visage, in pittie of her estate and that quickly

quickly. *Acontius* coming to *Delos*, to sacrifice to *Diana*, fell in loue with *Cydippe* a noble lasse, and wanting meanes to get her loue, flung a golden apple into her lap with this inscription vpon it,

*Iuro tibi sanè per mystica sacra Diane,
Me tibi venturum comitem, sponsumq; futurum.*

I sweare by all the rites of *Diana*,
He' come and be thy husband if I may.

Shee considered of it, and vpon some small enquiry of his person and estate, was married vnto him Blessed is the wooing.

That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other, what needs such scrupelosity, so many circumstances? dost thou know her conditions, her bringing vp, like her person, let her meanes be what they will, take her without any more adoe, & *Dido* and *Aeneas* were accidentally dri-
uen by a storme both into one caue, they made a match vpon it; if thou louest the party doe as much: good education and beauty is a competent dowry, stand not vpon money. *Erant olim aurei homines* (saith *Theocritus*) & *aman-*
tes redamabant, in the golden world men did so, if all be true that is reported, and some few now a daies will doe as much, here and there one; 'tis well done me thinkes, and all happinesse befall them for so doing. *Leontius* a Phi-

losopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepore ac Venere*, (saith mine author) of a comely carriage, he gaue her no portion but her bringing vp, *occulto forma presagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constanti-*
nople to serue *Pulcheria* the Emperours sister, of whom she was baptised and called *Eudocia*. *Theodosius* the Emperour in short space tooke notice of her excellent beauty and good parts, and a little after, vpon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. *Rodophe* was the fayrest lady in her dayes in all *Aegypt*, she went to wash her, and by chance (her maides meane while looking but carelessly to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammetichus* the king of *Aegypt*s lap at *Memphis*. Hee wondred at the excelency of the shooe and pretty foot, but more *Aquila factum*, at the manner of the bringing of it: and caused forthwith proclamation to bee made, that she that owned that shooe should come presently to his Court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as haue meanes, that will either doe (as he did) themselves, or so for loue, &c. marry their children. If hee bee rich, let him take such a one as wants, if she haue fortunes of her owne, let her make a man.

Darius of *Lacedæmon* had a many daughters to bestow, and meanes enough for them all, he neuer stood enquiring after great matches, as others vse to doe, but * sent for a company of braue young gallants home to his house, and bid his daughters choose euery one, whom she liked best, & take him for her husbande, without any more adoe. This act of his was much approued in those times. I but in this yron age of ours we respect riches alone, couetousnesse and filthy lucre marres all good matches, so loue is banished, and wee feele the smart of it in the end. But I am too lauish peraduenture in this subiect.

Yyy 2

another

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q Virg. Æn.

† Lipsius polit. Seb. st. Mayer. Select. Sect. 1. cap. 13.

† Mayerus Select. Sect. 1. c. 14. & Ælian. l. 13. cap. 33. cum famulæ lauantis vestes incuriosius custodirent. &c. A and. viz per vniuersum Ægyptum ve femina quaeretur, cuius is calceus esset, eamq; sic inventam in matrimonium accepit. * Pausanias lib. 3. de Laconicis. Dimisit qui nunciarent, &c. optionem puellis dedit, ut earum quælibet eum sibi virum deligeret, cuius maxime esset forma complacita.

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i Apuleius in
Catal. nobis Cu-
pido velle dat,
pisse abnegat.
† Anacreon. 56.

Another let or hindrance is strict and seuerer discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Seruants, Collegiats, states of liues in cobby holds, or in some base inferior offices, ⁱ *Velle licet* in such cases, *potiri non licet*, as he said. They see but as prisoners through a grate, they couet and catch, but *Tantalus à labris*, &c. Their loue is lost, and vaine it is in such an estate to attempt. † *Grauiſſimum est adamare nec potiri*, 'tis a grieuous thing to loue and not enioy. They may indeed, I deny not, marry if they will, and haue free choice some of them; but in the meane time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they must either burne or starue. 'Tis *Cornutum sophisma*, hard to resolue, if they marry they forfeit there estates, they are vndone and starue themselues through beggery and want: if they doe not marry, in this herioicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Euery man hath not the gift of continence, better it is to marry then burne, for their soules health, but for their present fortunes, by some other meanes to pacifie themselues, and diuert the streame of this fiery torrent, to continue as they are, ^k rest satisfied, *lugentes virginitatis florem sic aruisse*, & with *Iepthes* daughter to bewaile their virginities.

Of like nature is superstition, those rash vowes of Monkes and friers, and such as liue in religious orders, but farre more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their order and vow checkes them on the other.

o Ovid. i. met.
I Meccurialis de
Priapismo.
m Memorable
quod Virgini. e-
pistola refert,
Gregorium qui
ex piscina qua-
dam allata plus
quam sex mille
infantum capi-
ta vidisset, inge-
muisse, & decre-
tum de celibatu
tantam caedis
causam confessus
condigno illud
penitentiae fru-
ctui purgasse Ke-
nisius ex: concil.
Trident part. 3.
de celibatu sa-
cerdotum.
o Si nubat, quā
si domi concubi-
nam alat.
o Alphonsus Ci-
caonius lib. de
gest. pontificum.
p Cum medici
suaderent ut aut
nuberet aut coi-
tu uteretur, sic
mortem vitari
posse, mortem
potius intrepidus
expectauit. &c.

* *Votoq; suo sua forma repugnat.* What merits and Indulgen- ces they heape vnto themselues by it, what commodities, I knowe not; but I am sure, from such rash vowes, and inhumane manner of life proceed ma- ny inconueniences, many diseases, many vices, mastupration, Satyriasis, Pri- apismus, melancholy, madnesse, fornication, adultery, buggery, Sodomy, theft, murder, and all manner of mischiefes: read but *Bales Catalogue of Sodo- mites*, at the visitation of Abbies here in England, *Henry Stephen* his Apol. for *Herodotus*, that which *Viricus* writes in one of his Epistles, ^m that Pope Gregory when he saw 600. skulles and bones of infants taken out of a fishpond neere a Nunwery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieued at it, and purged himselfe by repentance. Read many such, and then aske what is to be done; Is this vow to be broke or not? No, saith *Bellarmino*, cap. 38. lib. de Monach: *melius est scortari & vri quam de voto celebratus ad nuptias transire*, better burne or fly out then to breake thy vow. And *Coster* in his *Enchirid. de celebrat. sacerdotum*, saith it is absolutely *grauius peccatum*,ⁿ a greater sinne for a Priest to marry, then to keepe a Concubine at home. *Gregory de Valence*, cap. 6. de celibat. maintaines the same, as those *Essei* and *Montanists* of old. In so much that many Votaries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it bee to the sauing of their liues. o Anno 14. 19. *Pius 2.* Pope, *Iames Rossa* Nephew to the king of Portugall, and then elect Archbishop of *Lisbone*, being very sicke at *Florence*, p when his *Physiti- ans* told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully choose to die. Now they commended him for it. But *S^t Paul* teacheth otherwise, better marry then burne, and *Cyprian* *Epist. 8.* boldly de- nounceth

nounceth, *Adulterum est, impium est, sacrilegum est, quodcumq; humano furore statuitur, ut dispositio diuina violetur*, It is abominable, impious, adulterous, and sacrilegious, what men make and ordaine after there owne furies to crosse Gods lawes. It is an vnnaturall and impious thing to barre men of this Christian liberty, too seuer and inhumane an edict.

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• The silly wrenne, the Titmouse also,
The little Redbreast haue their election,
They flye I saw and together gone,
Whereas hem list, about enuiron
As they of kinde haue inclination,
And as nature Impresse and guide,
Of euery thing list to prouide.

o Lidgate in
Chaucers flow-
er of curtisie.

But man alone, alas the hard stound,
Full cruelly by kinde ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages about the rest, and not at Cleargy men oneiy; but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintaine wiues, because their parish belike shall be pestered with Orphans, and the world full of beggers: but p these are hard hearted, vnnaturall, monsters of men, shallow politicians, they doe not consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America, Terra Australis incognita, Africa* may be sent? Let them consult with *Sr William Alexanders* booke of Colonies, *Orpheus Iunior*s Golden Fleece, *Captain Whitburne*, *Mr Hagthorpe*, &c. and they shall surely be otherwise enformed. Those politike *Romans* were of another minde, they thought their City and Country could neuer be too populous. *r Adrian* the Emperour said he had rather haue men then money, *malle se hominum adiectione ampliare imperium, quam pecunia*; *Augustus Caesar* made an oration in *Rome ad calibes*, to perswade them to marry, some countries compelled them to marry of old, as *Iewes, Turkes, Indians, Chinese*, amongst the rest in these dayes, who much wonder at our discipline to suffer so many Idle persons to liue in Monasteries, and often maruell how they can liue honest. *r In the Isle of Maragnan*, the Gouvernour and petty King there did wonder at the *Frenchmen*, and admire how so many Friars, and the rest of their company could liue without wiues, they thought it a thing vnpossible, and would not beleue it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all ouer *Europe*, 18 Nunneries in *Padua*, In *Venice* 31. Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Prouinces and Citties, what would they thinke, doe they liue honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. * *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuat*: *Thou maist now and then bee*

p 'Tis not multitude but idleness which causeth beggery.

q Or to see them a work, and bring the vp in some honest trades. *r Dion. Cassus lib. 56.*

r Sardus. Buxdorpius, r Claude Albuille in his hist of the French men to the Isle of *Maragnan. An. 1614.*

* *Rara quidem dea tu es O chastitas in his terris, nec facile perfecta, rarius perpetua, cogi nonnunquam potest, ob naturae defectum, vel si disciplina peruerserit, censura compresserit.*

compel d

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compel'd either for defect of nature, or if discipline perswade, decrees enforce:
Or for some such by respects, want of meanes, rash vowes, &c. But can hee willingly containe? I thinke not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to prevent a faire worse inconuenience,
In most countries they doe much encourage them to marriage, giue great rewards to such as haue many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib. 2. cap. 15. Aelian lib. 6. cap. 5. Valerius lib. 1. cap. 9.* We read that three children freed the father from painefull offices, & free from all contributions. *A woman shall be saued by bearing children.* *Epicletus* would haue all marry, and y as *Plato* will 6. *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled & punished, and the money consecrated to *Iuno's* Temple, or applied to publike vses. They account him in some countries vnfortunate that dies without a wife; and lament him for it: to my sweet soune, &c. See *Lucian de luctu*, *Sands fol. 83.*

u Alexander ab Alex m b o lib. 4 cap 8.
x Tres filij patrem ab excubiis, quinq; ab omnibus officiis liberabant.
y Precepto primo. Cogatur nubere aut mulator. & c. cuncta templo Iunonis dedicatur & publica fit.
z Quise c. p. ista mat. monii alligari non parturitur. Lemni. lib. 4. 13. de ocul. mat. Abhorrent multi à matrimonio, ne morulam, querulam, acerbam, amarum uxorem posse ferre cogantur.
† Senec. Hippol.
† Celebs e. anim vixerat nec ad uxorem ducendam unquam induci potuit.
* Senec Hipp.
† Aeneas Syluius de dictis sign. mundi. H. n. s. is Primiero.
* Hor.
a Ouid.

Yet notwithstanding many with vs are of the opposite part, they are married themselves and for others let them burne, fire and flame they care not, so they be not troubled with them. Many poore people, and of the meaner sort are too distrustfull of Gods prouidence, *they will not, dare not for such worldly respects*, feare of want, woes, miseries, or that they shall light, as *Lemnius* saith, *on a scold, a slut, or a bad wife*. And therefore † *Tristem iuventam venere desert à colunt*, they are resolu'd to line single, as † *Epaminondas* did, and ready with *Hippolitus* to abiure all women. * *Detestor omnes horreo fugio, execror, &c.* † some make a doubt, *an vxor literato sit ducenda*, whether a scholler should marry, if she be faire, with kissing and dalliance she will hinder his study; if soule, with scolding, but this is a toy,
* *Nec dulces amores sperne puer, neq; tu choreas;*
these men are too distrustfull and much to blame.

a *Parcite paucorum diffundere crimen in omnes,*
They must not blame all for some. As there be many bad, there be some good wiues, as some be vitious, some be vertuous: read what *Solomon* hath said in their praises, *Prov. 31.* and *Siracides cap. 26. & 30.* hee that hath no wife wandreth to and fro mourning. *Minuuntur atra coniuge cura*, women are the sole only ioy, and comfort of a mans life.

p Labeus.
b Bacons Essays
† Euripides.

p *Delitia humani generis, solatia vita, Blanditie noctis, placidissima cura diei, Vota virum, iuuenum spes, &c.*

A wife is a young mans Mistris, a middle ages companion, an old mans nurse: Particeps latorum & tristium. A prop, an helpe, &c.

† *Optima viri possessio est vxor benevola, Mitigans iram et avertens animam eius a tristitia,*
Mans best possession is a louing wife,
She tempers anger and diuerts all strife.

There is no ioy, no comfort, no pleasure in the world, like to that of a good wife,
Quam cum chara domi coniux, fidusq; maritus Vananimes degunt ——— saith old *Homer*, she is still the same in sicknesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated by any calamity, but ready

ready to share all sorrow, discontent, and as the *Indian* women doe, liue and dye with him, nay more to dye presently for him, *Admetus* King of *Theffaly* when he lay vpon his death bed, was told by *Apollo's* oracle, that if hee could get any body to dye for him, he should liue longer yet, but when all refused, his parents *et si decrepiti*, friends and followers forooke him, *Alcestes* his wife though young, most willingly vnderooke it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I could raile downe downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most obseruant of marriage rites. An honest country fellow (as *Fulgosius* relates it) in the kingdome of *Naples*, * at plough by the sea side, saw his wife carried away by *Mauritanian* pirats, he ranne after in all hast, vp to the chin first, and when he could wade no longer, swam, calling to the gouernour of the ship to deliuer his wife, or if he must not haue her restored, to let him follow as a prisoner, for he was resolu'd to be a gallislaue, his druge, willing to endure any misery, so that he might but enioy his deare wife. The *Moore*s seeing the mans constancy and relating the whole matter to their gouernour at *Tunnis*, set them both free, and gaue them an honest pension to maintaine themselues during their liues. I could tell many stories to this effect; but put case it often proue otherwise; because marriage is troublesome, wholly there-to auoide it, is no argument; ^c *he that will auoide trouble must auoide the world.* (*Eusebius* prepar. *Evangel.* 5. cap. 50) Some trouble there is in marriage I deny not, *Et si graue sit matrimonium, saith Erasmus, edulcatur tamen multis, &c.* yet there be many things to ^d sweeten it, a pleasant wife, *placens uxor*, pretty children *dulces nati*, *delitia filiorum hominum*, the chiefe delight of the sonnes of men *Eccles.* 2. 8. &c. And howsoeuer though it were all troubles, ^e *utilitatis publicae causa de uorandum, graue quid libenter subeundum*, it must willingly be vndergone for publike goods sake,

* *Audite populus haec, inquit Susarion,
Mala sunt mulieres, uerunt amen O populares,
Hoc sine malo domum inhabitare non licet.*

Heare me O my countrymen saith *Susarion*,
Woemen are nought, yet no life without one.

† *Malum est mulier, sed necessarium malum,*

they are necessary euills and for our owne ends wee must make vse of them; to haue issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church, *Matrimonium humano generi immortalitatem tribuit* saith *Neuisanus*, Matrimony makes vs immortall.

§ *Indignè uiuit per quem non uiuit & alter,* † which *Pelopidas*, objected to *Epaminondas*, he was an vnworthy member of a common-wealth, that left not a childe afer him to defende it, and as ^h *Trismegistus* to his sonne *Tatius*, haue no commerce with a single man. If we could liue without wiues, as *Marcellus Numidicus* said in ⁱ *Agellius*, we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their owne priuate pleasure or estate. It were an happy thing, as wife † *Euripides* hath it, if wee could buy children with gold and siluer, and be so prouided, *sine mulierum congressu*, without womens company, but that may not be, * *Orbis iacebit squallido turpis situ,*

* *Cum iuxta mare agri coleret. Omnis enim miseria in memoriam, conjugalis amor eam fecerat. Non sine ingenti admiratione, tanta hominis charitate motus rex, liberos esse iussit, &c.*

c *Qui uult uitare molestias uiuet mundum.*

d *Tide Blos tide recordo ἀπὸ χυρῶν ἀποστῆναι.*

Quid uita est queso quidue est sine Cypride dulce *Mimner.*

c *Erasmus.*

* *E Stobeo.*

† *Menander.*

† *Seneca Hipp.*

Lib. 3. num. 1.

g *Palingenius.*

† *Bruson: lib. 7.*

cap. 23.

h *Noti societate habere, &c.*

i *Lib. 1. cap. 6.*

Si, inquit, *Qui-*

rites sine uxore

esse possemus,

omnes care-

mus. Sed quoni-

am sic est, saluti

potius publicae

quam uoluptati

consulendum.

† *Beauium foree*

si liberos auro &

argento mercari

&c.

* *Seneca. Hipp.*

*Vanum sine vllis classibus stabit mare,
Alesq; caelo deerit & sylvis fera.*

Earth, Aire, Sea, Land efts Boone would come to nought,
The World it selfe should be to ruine brought.

necessity therefore compells vs to marry. I conclude with *Seneca*,

— cur Toro viduo iaces?

*Tristem iuventam solue: nunc luxus rape,
Effunde habenas, optimos vit. a dies
Effluere prohibe.*

Why dost thou lye alone,
let thy youth and best dayes so passe away? Marry whil' st thou maist, *donec vi-*
uenti canities abest morosa, and take thy fortune as it falls; 'tis true,

† *— calamitosus est qui inciderit*

In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to liue single or to marry,

† *Nam & uxorem ducere, & non ducere malum est,*

it may be bad, it may be good, as it is a crosse and calamity on the one side,
so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most
vnspokeable benefit, a sole content on the other, 'tis all in the prooffe. Be not
then so curious and nice, but let's all marry, *mutuos fouentes amplexus*, to
morrow is *S^t Valentines* day, and celebrate * *Venus vigil* with our Ance-
stors for company together, singing as they did,

Cras amet qui nunquam amauit, quiq; amauit, cras amet.

Let him that is averse from marriage reade more in *Barbarus de re vxor. lib. 1.*
cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1. Nenuisa-
mus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus tractis in laudem
matrimonij, &c. And I doubt not but in the end he will rest satisfied, and bee

as willing to embrace marriage as the rest: There will not be found, I hope,
¹ *No not in that seuerer family of Stoicks, who shall refuse to submit his graue*
beard, and supercilious lookes to the clipping of a wife, or disagree from his fel-
lowes in this point. For what more willingly (as † Varo holds) can a proper
man see then a faire wife, a sweete wife, a louing wife? can the world afford a
better sight, a more gracious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroi-
call loue, all doubts are cleared, and impediments remoued; I say againe,
what remaines, but that according to both their desires, they bee happily
ioyned, since it cannot otherwise be helped. If all parties be pleased, aske
their Banes, 'tis a match. *Fruitur Rhodante sponsa sponso Doficle, Rhodonte*
and *Doficles* shall goe together, *Clitiphon* and *Lencippe*, *Theagines* and *Cha-*
riclia; *Poliarchus* hath his *Argenis*, *Lysander Calista*, ^m *Potiturq; sua puer*
Iphis Ianthi. And although they haue hardly past the pikes, through many
difficulties and delays brought the match about, yet let them take this
of * *Aristanctus* (that so marry) for their comfort: *After many troubles and*
cares, the marriages of louers are more † sweet and pleasant. As we common-
ly conclude a Comedy with a ° wedding, and shaking of hands, lets shut vp
our discourse, and end all with an † *Epithalamium*.

Feliciter nuptis, God giue them ioy together. ¶ *Hymen o Hyminae, Hy-*
men ades o Hyminae. Bonum factum, 'Tis well done.

*Ambo animis, ambo praestantes viribus, ambo
Florentes annis,*

they

† *Enripides.*
* *E graeco vale-*
rius lib. 7. cap. 7.
* *Per uigilium*
Veneris e veterere
proeta.
k' *Domus non*
potest consistere
sine uxore. Ne-
uisanus lib. 2.
num 18.
l *Nema in seve-*
rissima Stoicoru
familia qui non
barbam quoq;
& supercilium
amplexibus ux-
oris submisit,
aut in ista parte
a reliquis dissea-
serit. Hensius
Primero.
† *Quid libenti-*
us homo mascu-
lus videre debet
quam bellam
uxorem.
* *Conclusio The-*
od: Podromi. 9.
lib. Anorum.

m *Ouid.*
* *Epist. 4. lib. 2.*
Jucundiores
multo & suavi-
ores longe post
molestas turbas
amazantium nup-
tiae.
† *Olim memi-*
nisse iuvabit.
o *Quid expe-*
ctatus, in ius fi-
unt nuptiae.
the musicke,
guests, and all
the good
cheare is with
in.
q *Catullus.*

they both excell in gifts of body and minde, are both equall in yeares, youth, vigor, alacrity, she as faire and louely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*, — *P ludite ut lubet & breui Liberos date.* —

Then modestly goe sport and play,

And let's haue every yeare a boy.

Incese, and bring forth flowres as the Lilly: that we may say hereafter,

Scitus Mecastor, natus est Pamphilo puer.

In the meane time I say, *Ite agite o iuvenes, non murmura vestra columbe,*

Brachia non haeder a, neq; vincant oscula concha.

O gentle youths goe sport your selues betimes,

Let not the Doues outpasse your murmurings,

Or Ivy clasping armes, or oyster kissings.

And in the mornè betime, as those *Lacedamonian* Lasses saluted *Helena* and

Menelaus, singing at their windowes, and wishing good successe, doe wee at yours. *Salve o sponsa, salve felix, det vobis Latona*

Felicem Sobolem, Venus dea det aequalem amorem

Inter vos mutuò; Saturnus durabiles diuitias,

Dormite in pectora mutuò amorem inspirantes,

Et desiderium. —

Good morrow Master Bridegrome, & mistris Bride

Many faire louely Bernes to you betide:

Let *Venus* to you mutuall loue procure,

Let *Saturne* giue you riches to endure,

Long may you sleepe in one anothers armes,

Inspiring sweet desire, and free from harmes.

Even all your liues long, *Contingat vobis turturum concordia,*

Cornicula vivacitas —

The loue of Turtles hap to you,

And Ravens yeares still to renew.

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings onely but all their daies long; so couple their hearts, that no irksomnesse or anger ever befall them: Let him never call her other name then my ioy, my light, or she call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract, but as their yeares, so let their mutuall loue and comfort increase. And when they depart this life

— *concordes quoniam vixere tot annos,*

Auferat hora duos eadem, nec coningis usquam

Busta sua videat, nec sit tumultandus ab illa.

Because they haue so sweetly liu'd together,

Let not one dye a day before the other,

He bury her, she him with euen fate,

One houre their soules let iointly seperate.

Fortunati ambo si quid mea carmina possunt,

Nulla dies vnquam memori vos eximet evo.

Atq; hæc de amore dixisse sufficiat, sub correctione, *h* quod ait ille, cuiusq; *h* *Kornmannus*

melius sentientis. Plura qui volet de remedijs amoris, legat *Iasonem Praten-*

sem, Arnoldum, Montaltum, Savanarolam, Langium, Valescum, Crimisonum,

Alexandrum Benedictum, Laurentium, Valleriolam, è Poetis Nasonem, è no-

stratibus Chaucerum, &c.

ZZZ

SECT.

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p Catullus.

† 10- Secundus

sylvar. lib. Iam

virgo thalamis

subibit, unde

ne virgo recede-

at, marie cura.

† Ecclus 39. 14.

† Galieni Epi-

et al.

* O noctem qua-

ter & quater be-

atam.

† Theocritus

edyl. 18.

g Erasmus Epi-

thal. P. Aegidij.

Nec salent ma-

do sed duo cha-

rissima pectora

indissolubili mu-

tua beneuolen-

tie nodo copu-

lent, ut nihil un-

quam eos incen-

dere possit ira

vel tediij. Illa

perpetuo nihil

audiat nisi mea

lux: Ille vicif-

sim nihil nisi a-

nime mi: Atq;

huic iucunditati

ne senectus de-

trahat, imo po-

rius aliquid ad-

augeat.

† Ouid. Met. 8.

SECT. 3.

MEMB. I. SUBSECT. I.

Iealousie, his Equications, Name, Definition, Extent, severall kindes, of Princes, Parents, Friends. In Beasts, Men, before marriage, as Corrivalls, or after, as in this place.



Alescius de Taranta cap. de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put Iealousie for a cause of Melancholy, others for a Symptome; because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinks for the latitude it hath, and that pre-ogative about other ordinary Symptomes, it ought to be treated of as a Species a-part, being of so great and eminent note, so furious a passion, and almost of as great extent as Loue it selfe, as ⁱ Benedetto Varchi holds, No loue without a mixture of Iealousie. For these causes I will dilate, and treat of it by it selfe, as a bastard branch, or kinde of Loue Melancholy; which as Heroicall Loue, goeth commonly before marriage, doth vsually follow, torture, and crucifie in like sort, deserues therefore to bee rectified alike, requires as much care & industry, in setting out the severall causes of it, prognosticks and cures. Which I haue more willingly done, that hee that is, or hath beene Iealous, may see his error as in a glasse; he that is not, may learn to detest, avoid it himselfe, and dispossesse others that are any way wise affected with it.

ⁱ In his Orati-
on of Iealou-
sie, put out by
Fr. San. evino.

^k Benedetto
Varchi.
l'Exercitat. 317
Cum metuimus
ne amate rei
exturbemur
possessione.
m Zelus de for-
ma, & inviden-
tie species, ne
quis forma, quã
amamus, frua-
tur.
n 3. de Anima.
o R. de animã.
Tangimus Zelo-
typia de pupillis,
liberis, charisq;
cure nostre cõ-
credit, non de
forma, sed ne
male sit iis, aut
ne nobis sibiq;
pavent ignomi-
niam.
p Plutarch.
q Senec. in Herc:
fur.

Iealousie is described and defined to be ^k a certaine suspicion which the Lover hath of the party he chiefly loueth, least he or she should be enamored of another: or any eager desire to enioy some beauty alone, to haue it proper to himselfe only: a feare or doubt, least any forrainer should participate or share with him in his loue. Or (as Scaliger addes) a feare of loosing her fauor, whom he so earnestly affects. Cardan calls it, a ^m zeale for loue, and a kinde of envy least any man should beguile vs, Lodovicus Vives defines it in the very same words, or little differing in sense.

There be many other *Iealousies*, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they loue, or such as are left to their wardship or protection,

*Storax non redijt hac nocte à cœnâ Æschinus,
Neq; servulorum quispian qui adversum ierant?*

As the old man in the Comœdie cryed out in passion, and from a sollicitous feare and care he had of his adopted sonne, ^o not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace (as Vives notes) or endanger themselves and vs. P Ægeus was so sollicitous for his sonne Theseus, (when he went to fight with the Minoture) of his successe, lest he should be foyled, q *Prona est timori semper in peius fides.* We are still apt to suspect the worst in such doubtfull cases, as many wiues in their husbands absence, fond mothers in their childrens, lest if absent they should be misled or sicke, & are

are continually expecting newes of them, how they doe fare, and what is become of them, they cannot endure to haue them long out of their sight: Oh my sweet sonne, O my deare child, &c. Paul was iealous ouer the Church of Corinth, as he confesseth, 2. Cor. 11. 12. *With a godly iealousie, to present them a pure Virgin to Christ*, and he was afraid still, lest as the Serpent beguiled *Eua*, through his subtilty, so their mindes should be corrupt from the simplicity that is in *Christ*. God himselfe in some sense is said to be iealous, *I am a iealous God, and will visite*, so *Psal.* 79. 5. *Shall thy iealousie burne like fire for ever?* But these are improperly called Iealousies; and by a Metaphor, to shew the care and sollicitude they haue of them. Although some Iealousies expresse all the Symptomes of this which we treat of, feare, sorrow, anguish, anxiety, suspition, &c. the obiekt only varied. That of Princes, is most notorious, as when they feare corriuals (if I may so call them) successors, emulators, subiects, or such as they haue offended. *Omnisq; potestas Impatiens confortis erit: They are still suspitious, lest their authority should bee diminished*, as one obserues; and as *Comineus* hath it, *It cannot be expressed what slender causes they haue of their griepe and suspition, a secret disease, that commonly turkes and breeds in Princes families*. Sometimes it is for their honour only, as that of *Adrian* the Emperour, *that killed all his emulators*. *Saul* envied *David*; *Domitian*, *Agricola*; because he did excell him, obscure his honour as he thought, eclipse his fame. *Iuno* turned *Pratus* daughters into Kine, for that they contended with her for beauty, *Cyparissa* King *Eteocles* children, were envied of the Goddesses for their excellent good parts, and dancing amongst the rest, saith *Constantine*, and for that cause, *slung downe headlong from heauen, and buried in a pit, but the earth tooke pittie of them, & brought out Cypresse trees to preserue their memories*. *Niobe*, *Arachne*, and *Marsias*, can testifie as much. But it is most grieuous when it is for a kingdom it selfe, or matters of commodity, it produceth lamentable effects, especially amongst Tyrants, *in Despotico Imperio*, and such as are more feared, then beloued of their subiects, that get and keepe their soveraignie by force, and feare. *Quod civibus tenere te invitis scias, &c.* as *Phalaris*, *Dionysius*, *Periander* held theirs. For though feare, cowardise & Iealousie, in *Plutarchs* opinion be the common causes of tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet most take them to be symptomes. For *what slave, what hangman* (as *Bodine* well expresseth this passion *l. 2. cap. 5. de rep.*) *can so cruelly torture a condemned person, as this feare and suspition? Feare of death, infamy, torments, are those furies and vultures, that vex and disquiet tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition; feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grieuously wound and pierce, then those cruell masters can exasperate and vex their prentises or servants, with clubbes, whippes, chaines and tortures*. Many terrible examples we haue in this kinde, amongst the *Turkes* especially, many iealous outrages, *Selimus* killed *Cornutus* his youngest brother, siue of his Nephewes, *Mustapha Bassa*, and diuerse others. *Baiazet* the second *Turke*, iealous of the valour and greatnesse of *Acmet Bassa*, caused him to be flaine. *Solyman* the magnificent, murdered his owne sonne *Mustapha*, and 'tis an ordinary thing amongst the, to make away their brothers, or any cōpetitors: at the first cō-

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r *Exod.* 20.
 l *Lucian.*
 i *Danicus Apbo.*
 i *if. poli.* *Sciper*
 metuum ne eorum
 autoritas
 minuat.
 u *Belli Neapol*
 lib. 5.
 x *Dici non potest*
 quam tenues
 & infirmas
 causas habent
 mororis & suspitionis,
 & hic est morbus occultus,
 qui in familiaris principū
 regnat.
 x *Omnes emulos*
 interfecit,
Lampridius.
 y *Constat, agricult.*
 lib. 10. c. 5.
Cyparissa Eteocles
filie, saltantes ad emulatio-
nem deorum, in puteum demolite
sunt, sed terra miserata, cupressos
inde produxit.
 z *Ouid. Met.*
 a *Seneca.*
 b *Quis autem carnis additum supplicio*
cruelius afficiat, quam metus?
Metus inquam mortis, infamie,
cruentus sum; ille vltices furie,
que tyrannos exagitant;
 &c. *Multo acerbius*
sanctant & puniunt, quam
crudeles domini servos vinclos,
fulibus ac tormentis excruciare possunt.
 c *Lonicerus To.*
 i. *Turc. hist.* c. 24.
 d *Iovius vita eius.*
 e *Knoxles.*
Busbequius.
Sands fol. 52.

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† Nicephorus lib. 11. cap. 45.
 Socrates lib. 7. cap. 35. Neq; Valens alicui perpercit qui Theod. cognomine vocaretur.
 † Alexander Gaguinus Muscov. hist. descript. c. 5
 † D. Fletcher. timet omnes ne insidie essent.
 † Herodiana, l. 7. Maximinus insidum se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas obiretetur, omnes Alexandri predecessores ministros ex aula eiecit, pluribus interfectis quod magis essent ad mortem Alexandri, insidias inde metuens.
 † Lib. 8. tanquam ferre solitudine vivebant, terrentes alios, timentes.
 † Serres fol. 56.
 † Neapol. belli lib. 5. nulli profusus homini fidebat, omnes insidiosi sibi putabat.
 † Camdens Remaines.
 † Mat. Paris.
 † R. T. Notis in blason iealousie.
 † Daniel in his Panegyricke to the King.

ming to the Crowne, 'tis all the solemnity they vse at their fathers funeralls. What mad pranks in his iealous fury did *Herod* of old, commit in *Iury*, when he massacred all the children of a yeare old? † *Valens* the Emperour in *Constantinople*, when as he left no man aliue of quality in his kingdome that had his name begun with *Theod*: *Theodoti*, *Theognosti*, *Theodosi*, *Thedduli*, &c. They went al to their long home, because a wisard told him that name should succeed in his Empire. And what furious designes hath † *Io. Basilus*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspicion, which *Suetonius* reports of *Claudius Cesar*, & of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two iealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. † *Maximinus* perceiuing himselfe to bee odious to most men, because he was come to that height of honour out of base beginnings, and suspecting his meane parentage would be objected to him, caused all the Senators that were nobly descended, to be slaine in a iealous humor, turned all the servants of *Alexander* his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to bee traitors, for the loue they bare to him. When *Alexander* in his fury had made *Clitus* his deare friend to be put to death, and saw now (saith † *Curtius*) an alienation in his subiects hearts, none durst talke with him, he began to bee iealous of himselfe, lest they should attempt as much on him, and said they liued like so many wild beasts in a wildernesse, one afraid of another. Our moderne stories afford vs many notable examples. † *Henry* the third of *France*, iealous of *Henry* of *Lorraine* Duke of *Guise*, Anno 1588. caused him to be murdered in his owne chamber. *Lewes* the eleuenth was so suspitious, hee durst not trust his children, every man about him he suspected for a traytor; Many strange tricks *Comineus* telleth of him. How iealous was our *Henry* the fourth of King *Richard* the second, so long as he liued, after he was deposed; and of his owne sonne *Henry*, in his latter daies? which the Prince well perceiuing, came to visite his father in his sicknesse, in a watchet veluet gowne, full of ilet holes, and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speeches, and protestations, which he had vsed to that purpose. Perpetual imprisonment, as that of *Robert* Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word (as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife, or where there is a crackt title, much tyranny, and many exacti- ons. In our state, as being freed from all these feares and miseries, we may be most secure and happy, vnder the raigne of our fortunate Prince.

o His fortune hath indebted him to none,
 But to all his people vniuersally,
 And not to them but for their loue alone,
 Which they account as placed worthily.
 He is so set, he hath no cause to be
 Iealous, or dreadfull of disloyaltie,
 The pedestal whereon his greatnesse stands,
 Is held of all our hearts, and all our hands.

But

But I roue, I confesse. These Æquivocations, Jealousies, & many such, which crucifie the foules of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to loue, and wherein they can brooke no corrivall, or endure any participation: and this Jealousie belongs as well to bruite beasts, as to men. Some creatures, saith *P Vives*, Swannes, Doues, Cocks, Bulls, &c. are jealous as well as men, and as much moued, for feare of communion.

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*Grege pro toto bella iuuenti,
Si coniugio timuere suo,
Pescunt timidi praelia cervi,
Et mugitus dant concepti signa furoris.*

In *Venus* cause what mighty battles make
Your rauing Bulls, and stirres for their heards sake,
And Harts and Bucks that are so timorous,
Will fight and roare if once they be but iealous.

In Bulls, Horses, Goates, this is most apparantly discerned, Bulls especially, *alium in pascuis non admittit*, hee will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late King of Poland vsed as an Imprese, with that Motto, *Regnum non caput duos. R.T.* in his blason of Jealousie, telleth a story of a Swanne about *Windsore*, that finding a strange Cock with his mate, did swimme I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he saith, done vpon Thames, as many Water men, & neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleue it may be true, for Swannes haue euer beene branded with that Epithete of Jealousie.

*P 3. de anima
cap. de zel. Ani-
malia quedam
zelotypia tan-
guntur, ut oleros
columbe, galli,
iauri, &c. ob
metum commu-
nionis.
¶ Seneca.*

† The iealous Swan against his death that singeth,
And eke the Dwele that of death bove bringeth.

† Some say as much of Elephants, that they are more iealous then any other creatures whatsoever; and those old *Ægyptians*, as † *Pierius* informeth vs, expressed in their *Hieroglyphicks*, the passion of Jealousie by a Camell, because that fearing the worst still about matters of Venerie, he loues solitudes, that he may enioy his pleasure alone. I haue read as much of † Crocodiles, and if *Peter Martyrs* authority be authentique, *legat: Babylonica lib. 3.* you shall haue a strange tale to that purpose confidently related. Another story of the iealousie of dogges, see in *Hieron. Fabritius Tract. 3. cap. 5. de loquela animalium.*

† Lib. 11. Cyno-
get.

† Chacer in his
assembly of
foules.

† Alderovandus
† Lib. 12.
u Sibi timens
circa res vene-
reas, solitudines
amat, quo solus
sola femina fru-
atur.

† Crocodili Ze-
lotipi & uxori
amantissimi &c

But this furious passion is most eminent in men, and is as well amongst Bachelors, as married men: if it appeare amongst Bachelours, wee commonly call them rivalls or corrivalls, a metaphore derived from a riuer, *rivales à rivo*. for as a riuer, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enioy her; and thence comes this emulation, which breakes out many times into tempestuous stormes, and produceth lamentable effects, murder it selfe with much cruelty, many single combats. They cannot endure the least iniury done to them before their mistris, and in her defence, will bite off one anothers noses, they are most impatient of any flout, disgrace, least emulation or participation in that kinde. † *Phædrus* could not abide his corriuall *Thraso*; for when *Parmeno* de-

† Qui dividit
agrum commu-
nem, inde dedu-
citur ad aman-
tes.

† Ter. Eun. act.
1. sc. 1. Munus
nostrum ornato
verbis, & istum
emulum, quoad
poteris, ab ea
pellito.

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x *Pinus puella
quondam fuit,
&c.*
y *Mars zeloty-
pus, Adonidem
interfecit.*

manded, *numquid aliud imperas?* whether hee would command him any more seruice, *No more* (saith he) *but to speake in his behalfe, and to driue away his corriuall if he could.* *Constantine* in the eleuenth booke of his husbandry, cap. 11. hath a pleasant tale of the Pine tree, x shee was once a faire maid, who *Pineus* and *Boreas* two corriualls, dearely fought; but ieaious *Boreas* broke her necke, &c. And in his 18 chapter, he telleth another tale of y *Mars*, that in his ieaiousie slew *Adonis*. *Petronius* calleth his passion, *amantium furiosam emulationem*, a furious emulation, and their symptomes are well expressed by Sr *Jeffrey Chaucer* in his first *Canterbury* tale. It will make the nearest and dearest friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, iniuries in another kinde, but as *Propertius* well describes it in an Elegie of his, in this they will suffer nothing, haue no corriualls.

R.T.

*Tu mihi vel ferro pectus, vel perde veneno,
A domina tantum te modo tolle mea,
Te socium vite, te corporis esse licebit,
Te Dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor uno,
Rivalem possum non ego ferre Iovem.*
Stab me with sword, or poyson strong
Giue me to worke my bane;
So thou court not my lasse, so thou
From mistris mine refraine.
Command my selfe, my body, purse,
As thine owne goods take all,
And as my ever dearest friend,
I ever vse thee shall.
O spare my Loue, to haue alone
Her to my selfe I craue,
Nay, *Ioue* himselfe Ile not endure
My Rivall for to haue.

This Ieaiousie which I am to treat of, is that which belongs to married men, in respect of their owne wiues, to whose estate, as no sweetnesse, pleasure, happinesse can be compared in the world, if they liue quietly and louingly together; so if they disagree or be ieaious, those bitter pills of sorrowe and grieffe, disastrous mischifes, mischances, tortures, gripings, discontents are not to be separated from them. A most violent passion it is where it taketh place, an vnspeakable torment, a hellish torture, an infernall plague, as *Ariosto* calls it, *A fury, a continuall fever, full of suspicion, feare, and sorrow, a martyrdom, a mirth-marring monster.* The sorrow and grieffe of heart is one woman ieaious of another, heavier then death, *Ecclus 28.6.* as *Peninnah* did *Hannah*, *vexe her and vpbraide her sore.* 'Tis a maine vexation, a most intollerable burden, a corsue to all content, a frenzie, a madnesse it selfe, as *Beneditto Varchi* proues out of that select Sonnet of *Giouanni de la Casa*, that reuerend Lord, as he stiles him.

z 1. Sam. 1. 6.

a *Blason of iea-
lousie.*

SUBJECT. 2.

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Causes of Iealousie, who are most apt. Idlenesse, Melancholy,
Impotency, long absence, Beauty, Wantonnesse,
naught themselves, Allurements, from
time, place, persons, bad vsage causes.

Astrologers make the starres a cause or signe of this bitter passion, and out of every mans *Horoscope*, will giue a probable coniecture whether he will be iealous or no, and at what time, by direction of the significators to their seuerall promissors: their Aphorismes are to be read in *Alubater, Pontanus, Schoner, Iunctine, &c. Bodine, c. 5. method. hist.* ascribes a great cause to the country or clime, & discourseth largely there of this subiect, saying that southerne men are more hot, lasciuious, & iealous, then such as liue in the north, they can hardly containe themselves in those hotter climes, but are most subiect to prodigious lusts. *Leo Afer* telleth incredible things almost of the lust and iealousie of his countrymen of *Africke*, and especially such as liue about *Carthage*, and so doth every Geographer of them in *Asia, Turkie, Spaniards, Italians*: *Germany* hath not so many drunkards, *England* Tobacconists, *France* dancers, *Holland* Mariners, as *Italy* alone hath iealous husbands. And in † *Italy* some account them of *Piacenza* more iealous thē the rest. In *Germanie, France, Brittain, Scandia, Poland, Muscovie*, they are not so troubled with this ferall malady, although *Damianus à Goes*, which I doe much wonder at, in his *Topography of Lapland*, and *Herbastin* of *Russia*, against the streame of all other Geographers, would fasten it vpon those Northerne inhabitants. *Altomarus, Poggins, & Munster* in his description of *Baden*, reports that men and women of all sorts goe commonly into the Bathes together, without all suspition, the name of *iealousie* (saith *Munster*) is not so much as once heard of amongst them. In *Frisland* the women kisse him they drinke to, and are kissed againe of those they pledge. The Virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmeless liberty, and lodge together abroad without suspition, which rash *Sansouius* an *Italian* makes a great signe of vchastity. In *France*, vpon small acquaintance it is vsuall to court other mens wiues, to come to their houses, and accompany them arme in arme in the streets, without imputation. In the most Northerne Countries yong men and maids familiarly dance together, men and their wiues, † which *Siena*, only excepted, *Italians* may not abide. † The *Greekes* on the other side haue their private Bathes for men and women, where they must not come neere, not so much as see one another: and as † *Bodine* obserues *lib. 5. de repub.* the *Italians* could never endure this, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock vp their women, and will not suffer them to be neere men, so much as in the † *Church*, but with a partition betweene. He telleth moreouer, how that when he was *Embassadour in England*, he heard *Mendoza* the *Spanish* Legate finding fault with it, as a filthy custome for men and women to sit promiscuously in *Churches* together, but *Dale* the master of the Requests told him againe, that it was indeed a filthy custome

† Fines Morison
b Mulierum
conditio misera,
nullam honestā
credunt nisi do-
mo conclusa vi-
uat.

c Nomen zelo-
typie apud istos
locum non ha-
bet, lib. 3. cap. 8.

† Fines Mor,
part. 3. cap. 2.

d Bus bequius.
Sands.

e Præ amore &
zelo typia sepius
insanunt.

f Australes ne
sacra quidem
publica fieri pa-
tiuntur nisi v-

terq; sexus pari-
ete medio divi-
datur: & quum
in Angliam, in-
quit, legationis
causa profectus
essem, audiui
Mendoza legatū
Hispaniarū
dicentem, turpe
esse viros & fe-
minas in &c.

terq; sexus pari-
ete medio divi-
datur: & quum
in Angliam, in-
quit, legationis
causa profectus
essem, audiui
Mendoza legatū
Hispaniarū
dicentem, turpe
esse viros & fe-
minas in &c.

terq; sexus pari-
ete medio divi-
datur: & quum
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essem, audiui
Mendoza legatū
Hispaniarū
dicentem, turpe
esse viros & fe-
minas in &c.

terq; sexus pari-
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dicentem, turpe
esse viros & fe-
minas in &c.

terq; sexus pari-
ete medio divi-
datur: & quum
in Angliam, in-
quit, legationis
causa profectus
essem, audiui
Mendoza legatū
Hispaniarū
dicentem, turpe
esse viros & fe-
minas in &c.

terq; sexus pari-
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essem, audiui
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Hispaniarū
dicentem, turpe
esse viros & fe-
minas in &c.

544 custome in Spaine, where they could not containe themselves from lascivious thoughts in their holy places, but not with vs. wee are farre from any such strange conceits, and will permit our wiues and daughters to goe to the Taverne with a friend, as *Aubanus* saith, *modo absit lasciuia*, and suspect nothing, to kisse comming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a Paradise for women, an hell for horses; *Italy* a paradise of horses, hell for women, as the diuerbe goes. Some make a question whether this headstrong passion, rage more in women then men, as *Montagne* l. 3. But sure it is more outragious in women, as all other melancholy is, by reason of the weaknesse of their sexe. *Scaliger Poet. lib. cap. 13.* concludes against women. & Besides their inconstancy, treachery suspicion, dissimulation, superstition, pride, (for all women are by nature proud) desire of soueraignty, if they be great women (he giues instance in *Iuno*) bitternesse and ieaousie are the most remarkable affections.

g *Idea: mulieres prater quã quod sint infide, suspitaces, inconstantes, infidiosa, simularices, superstitiose, & se potentes, intolerabiles, amore zelotypa supra modum. Ouid. 2. de art.*
h *Bartello.*

*Sed neq, fulvus aper media tam fulvus in ira est,
Fulmineo rapidos dum rotat ore canes.*

Nec Leo, &c. —

*Tyger, Boore, Beare, Viper, Lionesse,
A womans fury cannot expresse.*

h Some say red headed women, pale coloured, black eyed, & of a shrill voice, are most subiect to ieaousie.

R. T.

High colour in a woman choller shewes,
Naught are they pceuish, proud, malicious,
But worst of all red, shrill, and ieaous.

Comparisons are odious, I neither parallell them with others, nor debase them any more: men and women are both bad, and too subiect to this pernicious infirmity. It is most part a symptome and cause of Melancholy, as *Plater* and *Valescus* teach vs: melancholy men are apt to be ieaous, and ieaous apt to be melancholy.

R. T.

*Pale ieaousie child of insatiate loue,
Of heart-sick thoughts which melancholy bred,
A hell tormenting feare, no faith can moue,
By discontent with deadly poyson fed.
With headlesse youth and errour vainely led.
A mortall plague, a vertue drowning flood,
A hellish fire not quenched but with blood.*

i *Lib. 2. num. 8. mulier otiosa facile presumitur luxuriosa, & sepe zelotypa.*

If idlenesse concurre with melancholy, such persons are most apt to bee ieaous, tis ⁱ *Nevisanus* note, *An idle woman is presumed to be lasciuious & often ieaous. Mulier cum sola cogitat, male cogitat:* And tis not vnlikely, for they haue no other businesse to trouble their heads with.

More particular causes bee these which follow. Impotency first, when a man is not able of himselfe to performe those dues which he ought vnto his wife, for though he bee an honest liuer, hurt no man, yet *Trebius* the lawyer may make a question, *an suum cuiq, tribuat*, whether he giue euery one their owne, and therefore when he takes notice of his wants, and perceaues her to be more crauing, clamorous, vnfatiable and prone to lust then is fit, he beginnes presently to suspect that wherein he is defectiue, she will satisfie her selfe, she will be pleased by some other meanes. This cause is most eident in

in old men, that are cold and dry by nature, and married *succiplenis*, to young wanton wiues, with old doing *Ianiuere* in *Chaucer*, they beginne to mistrust all is not well,

— He was young and he wax olde,

And therefore he feared to be a Cuckolde.

And how should it otherwise be? Old age is a disease of it selfe, loathsome, full of suspicion and feare, when it is at best, vnable, vnfit for such matters.

Tam apta nuptijs quam bruma messibus, as welcome to a young woman as snowe in haruest, saith *Neuisanus*. *Et si capis iuuenulam faciet tibi cronua*: Marry a lusty maide and she will surely graft hornes on thy head. *All women are slippery, often vnfaithfull to their husbands* (as *Aeneas Sylvius* epist. 38. seconds him) *but to old men most trecherous*: they had rather *mortem amplexarier*, lye with a corse then such a one, *† Oderunt illum pueri, contem-*

nunt mulieres. On the other side many men, saith *Hieronimus*, are suspitious of their wiues, *m* if they bee lightly giuen, but old folkes aboute the rest. In so much that she did not complaine without a cause in *Apuleius* of an old bald, bedridden knaue she had to her goodman. *Poore woman as I am, what shall I doe? I haue an old grimme sire to my husband, as bald as a cout, as little and as vnable as a child, a bedfellow of bones, he keeps all the doores barred and locked vpon me, woe is me, what shall I doe?* He was iealous, & she made him a cuckold for keeping her vp: suspicion without a cause, hard vsage is able of it selfe to make a woman fly out, that was otherwise honest.

— *pleraq; bonas tractatio prauas*

Esse facit, — bad vsage aggreuates the mat-

ter. *Nam quando mulieres cognoscunt maritum hoc aduertere, licentius peccant*, as *Neuisanus* holdes, when a woman thinkes her husband watcheth her, she will sooner offend, *P Liberius peccant & pudor omnis abest*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* bragges,

In his owne grease I made him drie,
For anger and for very Jealousie,

Of two extreames, this of hard vsage is the worst. 'Tis a great fault (for some men are *uxorij*) to bee too fond of their wiues, to dote on them as *P Senior Deliro* on his *Fallace*, to be too effeminate, or as some doe, to be sick for their wiues, breed children for them, and like the *9 Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Calus Rhodiginus, ant. lect. lib. 6 cap. 24.* makes mention of a fellow out of *Seneca*, *r* that was so belotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would neuer drinke but in that cup she began first. Wee haue many such fondlings that are their wiues packhorses and slaues, to carry her muffle, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe and come, whether, when she will, they giue consent.

Here take my muffle, and doe you heare good man,
Now giue me Pearle, and carry you my fanne, &c.

— *poscit pallam, redimicula, in aures,*
Curre, quid hic cessas? vulgo vult illa videri;

Tu pete lecticas — many braue and worthy

men haue trespassed in this kinde, *multos foras claros, domestica haec destrux-*

AAAA

k Lib. 2. num. 4.
l Quum omni-
bus infideles se-
mina, senibus
infidelissime.
m Vix aliqua
non impudica, et
quam non suspi-
ciant merito
quis habeat.
† Mimnerus,
n Lib. 5. de aur.
asino. At ego mi-
sera patre meo
eniorem mari-
um nata sum,
deia cucurbita
caluiorem, et
quouis puero pu-
nitorem, cum-
Etam domum
seris & catenis
obditam custo-
dientem.
† Chaloner.
o Lib. 4. n. 80.
p Ouid. 2. de
art amandi.

p Euery man
out of his hu-
mour.
q Calpagninus
Apol. Tiberini
ab uxorum par-
tu carum vices
subeunt, et aues
per vices incu-
bant, &c.
r Exiturus
salcia uxoris pe-
tilus alligabat,
nec momento
presentia eius
caute poterat,
p: iug non hau-
riebat nisi pre-
gulatam labris
eius.
† Chaloner.

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*Panager:Traiano.

q Ter. Adelpb. Act 1. sc. 1.

r Fab. Caluo. Rauemate interpretete.

f Dum rediero domum meam habitabis, & licet cum parentibus habitet, hac meâ peregrinatione, eâ tamen & eius in res

observabis, uti absentia viri sui probè d'gat, nec alios viros cogitet aut querat.

r Femina semper custode eget qui se pudicam contineat, suapte enim natura nequitias insitas habet. quas nisi in dies comprimant, ut arbores stolmus mittunt, &c.

n Hensius.

x Vxor cuiusdam nobilis quâ debitum maritale sacrâ passionis h' h' amadâ non obineret, alterum adiit, y Ne tribus prioribus noctibus rem haberet cum eâ, ut esset in pecoribus fornicatus, ab uxore mox impatiente &c.

* Totam noctem benè & pudicè nemini molestus dormiendo transegit, marit' autè quum nullius conscius facinoris sibi esset: & inerte pudeat;

audisse se du' bot cum dolore calculi solvere eam consistari. Duo precepta iuris unâ nocte expressit, neminem læserat & honestè vixerat, sed an suum cuiq; reddidisset, queri poterat, Mutius opinor & Trebatius hoc negâssent.

it infamia, and many noble Senators and soldiers * (as Pliny notes) haue loit their honour, in being vxorij, so sottishly ouerruled by their wiues. These offend in one extreame, but too hard and too feure are far more offensive on the other. As iult a cause may be long absence of either party, when they must of necessity bee much from home, as Lawyers, Physitians, Marri- ners, by their professions, or otherwise make friuolous, impertinent iourneys, tarry long abroad to no purpose, lye out, and are gadding still, vpon small occasions, it must needs yeeld matter of suspition; when they vse their wiues unkindly in the meane time, and neuer tarry at home, it cannot choose but ingender some such conceit.

q Vxor si cessas amare te cogitat, Aut tete amari aut potare, aut animo obsequi, Et tibi benè esse soli quum sibi sit male.

If thou be absent long, thy wife then thinkes, Th'art drunke at ease, or with some pretty minkes, 'Tis well with thee, or else beloued of some, Whil'st shee poore soule doth fare full ill at home.

Hippocrates the Physitian had a smacke of this disease, for when hee was to goe from home as farre as Abdera, and some other remote citties of Greece, he writ to his friend Dionysius (if at least those Epistles be his) to ouersee his wife in his absence, although she liued in his house with her father and mother, whome he knew would haue a care of her, yet that would not satisfie his iealousie, he would haue his especiall friend Dionysius, to dwell in his house with her, all the time of his peregrination, and to obserue her behauiour, how she carried her selfe in her husbands absence, and that shee did not lust after other men.

For a woman had need to haue an ouerseer to keepe her honest, they are bad by nature, and lightly giuen all, and if they be not curbed in time, as an unpropy- ned tree, they will be full of wild branches, and degenerate of a sudden. Especi- ally in their husbands absence, though one Lucretia were trusty, and one Penelope, yet Clytemnestra made Agamemnon cuckold, and no question there be too many of her conditions. If their husbands tarry too long abroad vpon vnecessary businesse, well they may suspect; or if they runne one way, their wiues at home will fly out another, Quid pro quo. Or if present, and giue them not that content which they ought, Primum ingrata, mox inuise noctes que per somnum transiguntur, they cannot endure to lye alone, or to fast long. * Peter Godefridus in his second booke of loue and sixt chapter, hath a story out of St' Anthonies life, of a Gentleman, who by that good mans aduise, would not meddle with his wife in the passion weeke, but for his paines she set a paire of hornes on his head. Such another he hath out of Ab- stemius, one perswaded a new married man, y to forbear the three first nights, and he should all his life time after be fortunate in cattle, but his impa- tient wife would not tarry so long: well hee might speed in cattle, but not in children. Such a tale hath Hensius of an impotent and slacke scholler, a meere student and a friend of his, that seeing by chance a fine damfell sing & dance, would needs marry her, the match was soone made, for hee was young and rich, z genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus, like

that

that *Apollo* in † *Apuleius*. The first night, hauing liberally taken his liquor (as in that countrey they doe) my fine scholler was so fussed, that he no sooner was laid in bed, but he fell fast a sleepe, neuer waked till morning, & then much abashed, *purpureis formosa rosis cum Aurora ruberet*, hee made an excuse, I know not what, out of *Hippocrates Cous*, &c. and for that time it went currant, but whē as afterward he did not play the man as he should doe, shee fell in leagne with a good fellow, and whilst he sate vp late at his study about those Criticisines, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her still what hee had done, shee did not much regard what he said, &c. ^a *Shee would haue another matter mended much rather, which he did not perceauē was corrupt*: thus he continued at his study late, shee at her sport, *alibi enim festiuas noctes agitabat*, hating all schollers for his sake, till at length he began to suspect, and turned a little yellow, as well he might; for it was his owne fault, and if men be iealous in such cases (as oft it falls out) the mends is in their own hands, they must thanke themselues. Who will pity them saith *Neander*, or bee much offended with such wiues, *si decepta prius viros decipiant, & cornatos reddant*, if they deceaue those that cosened them first. A Lawyers wife in * *Aristanetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatened to cornute him: & did not sticke to tell *Philinna* one of her gossipis as much, and that aloud for him to heare; *If hee follow other mens matters and leaue his owne, I le haue an Orator shall plead my cause*, I care not if he know it.

A fourth eminent cause of iealousie may be this, when he that is deformed, hirsute, ragged, vertuously giuen, will marry some very faire nice peece, or light huswife, he beginnes to misdoubt (as well he may) she doth not affect him. ^c *Lis est cum formā magna pudicitia*, Beauty and honesty haue euer bin at oddes. *Abraham* was iealous of his wife because she was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostratus*, *ne macharetur sandalio scilicet deferente*, That he might heare by them when she stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to doe as he did, for she was no honeste then she should be. Your fine faces haue commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or vchast. *Can she be faire and honest too?*

† *Sæpe etenim occuluit piçā sese Hydrasub herbâ,*
Sub specie forma, incauto se sæpè marito
Nequam animus vendit.

He that marries a wife that is snowt faire alone, let him looke saith *Barbarus* for no better successe, then *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should containe, or the good man not bee iealous, for when he is so defectiue, weake, ill proportioned, vnpleasing in those parts which women most affect, and she most absolutely faire and able on the other side, if she be not very vertuously giuen, how can she loue him: and although shee be not faire, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it vnpossible for any man liuing not to dote as he doth, to looke on her and not lust, not to couet, and if she be in company with her, not to lay seige to her honesty: or else out of a deepe apprehension of his infirmities, deformities, and other mens good

^a *Alterius loci emendationem serio optabat, quem corruptū esse ille non inuenit.*

^b Such another tale is in *Melander de Iocoseriis* his first tale.

* *Lib. 2 Epist. 2. Si pergit alienis negotiis operam dare sui negligens, erit alius mihi orator quā rem meam agat.*

^c *Ouid. rara est concordia formæ aq; pudicitia.*

† *Epist.*

* *Quod stideret eius calceamentum.*

^d *De re uxoria lib. 1. cap. 5.*

† *Hor. epist. 15.*

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parts, out of his owne little worth and desert, he distrustes himselfe, (for what is iealousie but distrust) he suspects she cannot affect him, or be not so kinde and louing as she should, shee certainly loues some other man better then himselfe.

c *Cum steriles sunt ex mutati- one viri se pu- rant concipere.*

c *Neuisanus lib. 4. num. 72.* Will haue barrenesse to be a maine cause of Iealousie. If her husband cannot play the man, some other shall, they will leaue no remedies vnassaid, and therevpon the goodman growes iealous, I could giue an instance, but be it as it is.

I finde this reason giuen by some men, because they haue beene formerly naught themselues, they thinke they may be so serued by others: they shall haue *legem talionis*, like for like.

f *Tibullus eleg. 6.*

f *Ipse miser docui, quo posset ludere pacto Custodes, eheu nunc premor arte mea,*
Wretch as I was, I taught her bad to be,
And now mine owne sly trickes are put vpon me.

Mala mens, malus animus, as the saying is, ill dispositions cause ill suspitions.

g *Wibers Sat.*

g *There is none iealous I durst parone my life,*
But he that hath defil'd anothers wife,
And for that he himselfe hath gone astray,
He straightway thinkes his wife will tread that way.

To these two aboue named causes, or incendiaries of this rage, I may very well annexe those circumstances of time, place, persons, by which it ebbes & flowes, the fewell of this fury, as *h* *Vines* truely obserues, and such like accidents or occasions, proceeding from the parties themselues or others, which much aggrauate and intend this suspicious humour. For many men are so lasciuiously giuen, either out of a depraued nature, or too much liberty, which they doe assume vnto themselues, by reason of their greatnesse, in that they are noble men, though their owne wiues be neuer so faire, noble, vertuous, honest, wise, able and well giuen, they must haue change.

h *3. de Anima. Crescit ac de- crescit zelotipia cu personis, locis, temporibus, negotiis.*

i *Qui cum legitimi iunguntur federe lecti,*
Virtute egregijs, facieq; domoq; puellis,
Scorta tamen, fedaq; lupas in fornice querunt,
Et per adulterium noua carpere gaudia tentant,
Who being match'd to wiues most vertuous,
Noble and faire, fly out lasciuious,

i *Marullus.*

Quod licet ingratum est, that which is ordinary, is vnpleasant. *Noro* (saith *Tacitus*) abhorred *Octavia* his owne wife, a noble vertuous lady, and loued *Acte* a base queane in respect. *† Cerinthus* reiected *Sulpitia*, a noble mans daughter, and courted a poore seruant maide.

† *Tibullus Epig.*

— tanta est aliena in messe voluptas,

for that *k* *stolne waters be more pleasant*, or as *Vitellius* the Emperour was wont to say, *Iucundiores amores, qui cum periculo habentur*, like stolne Venison still the sweetest is that loue, which is most difficultly attained; they like better to hunt by stealth in another mans walke, then to haue the fairest course that may be at game of their owne.

k *Prov. 9. 17.*

l *Proper. Eleg. 2.*

l *Aspice ut in caelo modò sol modò luna ministret,*
Sic etiam nobis vna puella parùm est.
As Sunne and Moone in heauens change their course,
So they change loues though often to the worse.

Or

Or that some faire object so forcibly moues them, they cannot containe themseluss, be it heard or seene, they will be at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife ouer the riuer *Euennus*, no sooner had he set *Dianira* on the other side, but he would haue offered violence vnto her, leauing *Hercules* to swimme ouer as he could; and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Theffulian Tyro*, *Ennippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, & made him cuckold. *Tarquine*, heard *Collatine* commend his wife, and was so farre enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, vi rapuit that *Trazenian Anaxa*, *Antiopé* and now being old *Helena* a girle, not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith *Jeremiah*, after their neighbours wiues, and if they be in company with other women, though in their owne wiues presence, they must be courting & dallying with them. *Iuno* in *Lucian*, complaines of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides hee was a counterfeit *Amphitruo*, a bull, a swan, a golden shower, and played many such bad pranks, too long, too shamefull to relate.

Or that they care little for their owne ladies, and feare no Lawes, they dare freely keepe whores at their wiues noses. 'Tis too frequent with noble men to be dishonest, *Pietas, probitas, fides, priuata bona sunt*, asⁿ he said long since, piety, chastity, and such like, are for priuate men: And which *Suetonius* of the good Princes of his time, they might be all engrauen in one ringe, we may truely hold of chaste potentates of our age. For great personages, will familiarly run out in this kinde, and yeeld occasion of offence. ° *Montaigne* in his essayes, giues instance in *Cesar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* king of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great, &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally balanced in their actions.

† *Militis in galea nidum fecere columbae,*
Apparet Marti quam sit amica Venus.
 A doue within a head-piece made her nest,
 'Twixt *Mars* and *Venus* see an Interest.

Cesar, saith *Curio* in *Sueton*, was *omnium mulierum vir*, hee made loue to *Eunoe* Quene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinus*, to *Tertulla* of *Crassus*, and to *Mutia Pompee's* wife, and I know not how many besides: And well he might, for if all be true that I haue read, he had a licence to lye with whom he list. *Inter alios honores Casari decretos.* (as *Sueton* cap. 52. de *Iulio*, and *Dion* lib. 44. relate) *ius illi datum, cum quibuscunq; feminis se iungendi.* Every priuate history will yeeld such variety of instances: Otherwise good, wise, discreet men, vertuous and valiant, but too faulty in this: P *Philippus bonus* leif 14 bastards, *Laurence Medices* a good Prince, and a wise, but, saith q *Machiauel*, prodigiously lasciuious. None so valiant as *Castrucius Castrucanus*, but as the said Author hath it, r none so incontinent as he was. And 'tis not only predominant in *Grandies* this fault, but if you will take a great mans Testimony, 'tis familiar with euery base souldier in *France* (& elsewhere I thinke.) *This vice*

* Ouid lib. 9.
 met. pausanias.
 Strabo. quum
 creuit imbribus
 hyemalibus.
 Dianiram susci-
 pit, Herculem
 nando sequi iu-
 bet.
 † Lucian Tom. 4.
 † Plutarch.
 in Cap. 5. 8.

n Seneca.

o Lib. 2. cap. 23

† Petronius Ca-
 tal.

p Pontus Heu-
 ter vita eius.
 q Lib. 8. Flor.
 hist. Dux omni-
 um optimus et
 sapientissimus,
 sed in re uenera
 prodigijs.
 r Vita Castruc-
 cii Idem uxores
 maritis abalie-
 nauit.

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(*saith mine Author) is so common with vs in France, that he is of no account, a meere coward not worthy the name of a souldier, that is not a notorious whoremaster. In Italy he is not a gentleman, that besides his wife hath not a Curtisan and a Mistris. 'Tis no maruaile then, if poore women in such cases be iealous, when they shall see themselues manifestly neglected, contemned, loathed, vnkindly vsed, their disloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces, other mens wiues to weare their iewels, how shall a poore woman in such a case moderate her passions? † *Quis tibi nunc Dido cernenti talia sensus?*

* Scellius lib. 2. de repub. Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius fere pretii sit, et ignavus miles, qui non in scortatione maxime excellat, et adulterio.

† Virg. Æn. 4. * Epiq. 9. lib. 4.

How on the other side shall a poore man containe himselfe from this fe-rall in a lady, when hee shall see so manifest signes of his wiues inconstancy? when as like *Milo's* wife, she dotes vpon euery yooing man shee sees, or as * *Martials Sota* ——— *deserto sequitur Clitum marito.*

Though her husband be proper and tall, faire and louely to behold, able to giue contentment to any one woman, yet she will taste of the forbidden fruit, *Iuuenals Iberina* to an haire, she is as well pleased with one eye, as one man. If a young gallant come by chance into her presence, a *Fastidius Briske*, that can weare his cloathes well in fashion, with a locke, a gingling spurre, a feather, that can cringe, and with all complement court a Gentlewoman, she raues vpon him. *O what a louely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod, how sweetly he carried himselfe, with how comely a grace, *sic oculos, sic ille manus, sic ora ferebat*, how neatly hee did weare his clothes, discourse, ride, sing and dance, &c. and then she be-ginnes to loath her husband, *repugnans osculatur*, to hate him and his filthy beard, his gotish complexion, as *Doris* said of *Poliphemus*, † *Totus qui sanicem, totus ut hircus olet*, he is a rammy fulsom fellow, a goblin faced fellow, he sinelles, he stinkes, *Et capas simul alliuinq, ructat* ——— *si quando ad thalamum, &c.* how like a dizard, a foole, an asse he lookes, how like a clowne he behaues himselfe, † she will not come neare him by her good will, but wholly reiects him, as *Venus* did her fuliginous *Vulcan*,

† *Secundus syl.*

† *Æneas Silvius*

Nec Deus hunc mensa, Dea nec dignata cubili est.

So did *Lucretia* a Lady of *Sena*, after she had but seene *Eurialus*, *In Eurialum tota ferebatur, domum reuersa, &c.* she would not hold her eyes off him in his presence, ——— * *tantum egregio decus enitet ore.*

* *Virg. 4. Æn.*

* *S. Greco Simonidis.*

† *Cont. 2. cap. 38.*

Oper. subc. mulieris liberius et familiaris communicantis cum omnibus licentia et immodestia, sinistri sermonis et suspitionis materiam viro prebet.

u *Voces libere, oculo-um colloquia, contrectationes parum verecunde, motus immodici, &c. Hensius.*

and in his absence could thinke of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugalis negligens tori, viro presente, acerbo nauseat fastidio.*

All against the Lawes of Matrimony,
She did abhorre her husbands *Phisnomy*.

and sought all oppportunity to see her sweet heart againe. Now when the good man shall obserue his wife so lightly giuen, *to be so free and familiar with euery gallant, her immodesty and wantonnesse* (as *Camerarius* notes) it must needs yeeld matter of suspition to him, when shee still prances vp her selfe beyond her meanes & fortunes, makes impertinent iorneyes, vnecessary visitations, staies out so long, with such and such companions, so frequently goesto playes, maskes, feasts & all publike meetings, shall vse such immodest u gestures, free speeches, and withall shew some distast of her owne husband

band; how can he chuse, though he were another *Socrates*, but be suspitious, and instantly iealous? * *Socraticas tandem faciet transcendere metas;* More especially, when he shall take notice of their more secret & ille trickes, which to cornute their husbands they commonly vse, (*dum ludis, ludos hæc te facit*) they pretend loue, honour, chastity, and seeme to respect them before all men liuing, Saints in shew, so cunningly can they dissemble, they will not so much as looke vpon another man, in his presence, † so chaste, so religious, and so devout, they cannot endure the name or sight of a queane, an harlotte, out vpon her, and in their outward carriage are most louing and officious, will kisse their husbände, & hang about his necke (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if he goe from home, weepe, sigh, lament, & take vpon them to be sicke and swoone, (like *Iocundo's* wife in * *Ariosto*, when her husband was to depart) and yet arrant, &c. they care not for him.

*Aye me the thought (quoth she) makes me so fraid,
That scarce the breath abideth in my brest,
Peace my sweet loue and wife, Iocundo said,
And weepes as fast, and comforts her his best, &c.
All this might not assuage the womans paine,
Needs must I dye before you come againe,
Nor how to keepe my life can I deuise,
The dolefull daies and nights I shall sustaine,
From meat my mouth, from sleepe will keepe mine eyes, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Iocundo's wife was sicke, and swoon'd for sorrow,
Amid his armes, so heavy was her heart.*

And yet for all these counterfeit teares and protestations, *Iocundo* comming backe in all hast for a Jewell he had forgot,

*His chaste and yoke-fellow be found
Yok't with a knaue, all honesty neglected,
Th' adulterer sleeping very sound,
Yet by his face was easily detected,
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.*

Thus can they cunningly counterfeit, as y *Platina* describes their customes, kisse their husbands whom they had rather see hanging on a Gallows, and sweare they loue him dearer then their owne liues, whose soule they would not ransom for their little dogges,

— *similis si permutatio detur,
Morte viri cupiunt animam seruare catella.*

Many of them seeme to be pericise and holy forsooth, and will goe to such a Church, to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he followes it) then to see and to be seene, to obserue what fashions are in vse, to meet some Pander, Bawd, Monke, Frier, or to entise some good fellow. For they perswade themselues, as a *Neuisanus* shewes, That it is neither sinne nor shame to lye with a Lord or a parish Priest, if hee be a proper man: b and though she kneele often, and pray deuoutly, 'tis (saith

Platina

* Chaloner.

† What is here said, is not preiudiciall to honest women,
x Lib. 28 sc. 13.

y Dial. amor.
Pender fallax
& blanda circa
oscula mariti,
quem in cruce, si
fieri posset, de oscu-
lari velit. Illi-
us vitam chario-
rem esse sua iu-
reivando affir-
mat: quem certe
non redimeret a
nimâ catelli si
posset.

z Adeunt tem-
plum ut rem di-
uinam audiant,
ut ipse simulant,
sed vel ut Mo-
nachum, fratrem,
vel adulterum
linguâ, oculis, ad
libidinem provo-
cent.

a Lib. 4. num. 81.
Ipsa sibi persua-
dent, quod adul-
terium cum
Principe vel cū
Præsule, non est
pudor nec pecca-
tum.

b Deum rogat
non pro salute
mariti filii, cog-
nati vota susci-
pit, sed pro redi-
tu machisabeel,
pro valetudine.
lenonis si ego-
ret.

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Platina) not for her husbands welfare or childrens good, or any friend, but for her sweet-hearts returne, her Panders health. If her husband would haue her goe, the faines her selte sicke, ^c *Et simulat subito condoluisset caput*: her head akes, and she cannot stirre: but if her Paramour aske as much, she is for him in all seasons, at all houres of the night. ^d In the kingdome of Malabar, and

^c Tibullus.
^d Gortardus Ar-
thus descrip. In-
die Orient.
Linchofien.

^e Garcias ab
Hortobist lib 2.
cap. 24. Daturā
herbam vocat
& describit.

Tam proclives
Junt ad venerem
mulieres, ut
viros inebrient
per 24. horas,
liquore quodam,
ut nihil videant,
recedunt, at
dormiant, &
post lotionem
pedum, ad se
resituunt, &c.
Ariosto.

^f Lib. 28. (l. 75.)

^g Tibullus
^h Epist. 85. ad
Oceanum. Ad
vnius horae ebrie-
tatem nudat se
mora, que per
sexcentos annos
sobrietate con-
tinerat.

ⁱ Juvenal. Sat.
13.
^h Nihil audent
primò post ab a-
liis confirmate,
audaces & con-
fidentes sunt, V-
bi semel vere-
cundie limites
transferunt.

^l Lipsius polit.

^l Chaucer.
^g Tibullus
^h Epist. 85. ad
Oceanum. Ad
vnius horae ebrie-
tatem nudat se
mora, que per
sexcentos annos
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sexcentos annos
sobrietate con-
tinerat.

ⁱ Juvenal. Sat.
13.
^h Nihil audent
primò post ab a-
liis confirmate,
audaces & con-
fidentes sunt, V-
bi semel vere-
cundie limites
transferunt.

about Goa in the East Indies, the women are so subtile, that with a certaine drinke they giue them, to driue away cares, as thy say, ^c *they will make them sleepe for 24 houres, or so intoxicate them, that they can remember nought of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as [†] *Augusta Liuia, non nisi plenā nauī vectorem tollebat.* But as he said,

^f No penne could write, no tongue attaine to tell,
By force of eloquence, or helpe of Art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men and Women giue iust occasions in this humour of discontent, aggrauate and yeeld matter of suspicion: but most part the chiefe causes proceede from other aduentitious accidents and circumstances, though the parties bee free, and both well giuen themselves. The vndiscreet carriage of some lasciuious gallant (& *à contra* of some light woman) by his often frequenting of an house, bold vnseemely gestures, may make a breach, and by his ouer familiarity, if he be inclined to yellownesse, colour him quite out. If he be poore, basely borne, saith *Beneditto Varchi*, & otherwise vnhandsome; hee suspects him the lesse; but if a proper man, well descended, commendable for his good parts, hee taketh on the more, and watcheth his doings. [†] *Theodosius* the Emperour, gaue his wife *Eudoxia* a golden apple when he was a suter to her, which she long after bestowed vpon a young gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more then was, his wifes dishonesty, banished him the Court, and from that day following, forbare to accompany her any more. Now when those other circumstances of time & place, opportunity and importunity shall concur, what will they not affect?

*Faire opportunity can winne the coyest she that is,
So wisely he takes time, as hee lbe sure he will not misse:
Then he that loues her gamesome veane, & tempers toys with Art,
Brings Loue that swimmeth in her eyes to diue into her heart.*

As at Playes, Maskes, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her &c. and then as he saith,

She may no while in chastity abide,
That is assaide on euery side.

For after a great feast, ^g *Vino sepe suum nescit amica virum.*

Noah (saith [†] *Hierome*) shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had couered in sobernesse. *Lot* lay with his daughters in his drinke. ——— ^{*} *quid enim Venus ebria curat?*

The most continent may be ouercome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, confirmed by others, grow impudent, and confident, and get an ill habite.

Alia

* *Alia quæstus gratiâ matrimonium corrumpit,
Alia peccans multas vult morbi habere socias.*

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* Euripides.

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and sollicitors, idle persons that frequent their companies, it may giue iust caule of suspition. *Aeneas Siluius* puts in a caueat against Princes Courts, because there be *tot formosi iuuenes qui promittunt*, so many braue suiters to tempt, &c. *If you leaue her in such a place, you shall likely finde her in company you like not, either they come to her or she is gone to them.* *Kornmannus* makes a doubting iest in his lalciuous Country, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non presumitur ei dicere, Pater noster*, When a Scholler talkes with a maid, or another mans wife in priuate, it is presumed he saith not a *Pater noster*. Or if I shall see a Monke or a Frier, clime vp by a ladder at midnight, into a virgins or widdows chamber windoe, I shall hardly thinke he then goes to administer the Sacraments, or take her confession. These are the ordinary caules of iealousie, which are intended or remitted as the circumstances vary.

† De miser. Curialium. Aut alium cum câ inuenies, aut isse ad alium reperies.
i Cap. 18. de Virg.

MEMB. 2 SUBSECT. I.

Symptomes of Iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking vp, oathes, trials, Lawes, &c.



F all passions, as I haue already proued, Loue is most violent, and of those bitter potions which this Loue Melancholy affords, this bastard iealousie is the greatest, as appeares by those prodigious Symptomes which it hath & that it produceth. For besides *Feare* and *Sorrow*, which is common to all melancholy, anxiety of mind, suspition, aggravation, restless thoughts, paleness, leaneness, meagerness, neglect of buliness, and the like, these men are farther yet mis-affected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gaule corrupting the hony of our life, madnesse, plague, hell: They are more then ordinarily disquieted, more then ordinarily suspitious. Iealousie, saith *Vives*, begets *unquietnes in the mind, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most iniust calumny of others, he misinterprets every thing is said or done, most apt to mistake and misconster*, he pryces in every corner, followes close, obserues to an haire. 'Tis proper to Iealousie so to doe,

*Pale hag, infernall fury, pleasures smart,
Envies obseruer, prying in every part.*

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gasty lookes, broken pace, interrupt, precipitate, halfe turnes. Hee will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

sweare and belye, slander any man, curse, threaten, brawle, scold, fight; and sometimes againe flatter, and speake faire, aske forgiuenesse, kisse, and coll,

B b b b

condemne

k 3. De animâ.
Omnes voces, aurâs, omnes susseruos captat zelotypus, & amplificat apud se cum iniquissimâ de singulis calumniâ.
Maximè suspitosi, & ad peiora credendum proclives.

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condemne his rashnesse and folly, vow, protest and sweare, he will neuer doe so againe; and then estfoones, impatient as he is, raue, roare, & lay about him like a mad man, thumpe her sides, dragge her about perchance, driue her out of doores, send her home, he will be divorced forthwith, she is a whore, &c. by and by with all submisse complements, intreat her faire, and bring her in againe, he loues her dearely, shee is his sweet, most kinde and louing wife, hee will not change, not leaue her for a kingdome; so he continues off and on, as the toy takes him, the obiect moues him, but most part brawling, fretting, vnquiet he is, accusing and suspecting not strangers onely, but Brothers and Sisters, Father, and Mother, nearest & dearest friends. He thinkes with those Italians,

*Chi non tocca parentado,
Tocca mai e rado.*

And through feare, conceaues vnto himselfe things almost incredible & impossible to be effected. As an Hearne when she fishes, still prying on all sides; or as a cat doth a mouse, his eye is neuer off hers, hee glotes on him, on her, accurately obseruing on whom she lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mandring, gazing, listning, affrighted with every small obiect. All which he confesseth in the Poet,

I Propertius.

Omnia me terrent, timidus sum, ignosce timori,

Et miser in tunicâ suspicor esse virum.

Me ledit si multa tibi dabit oscula mater,

Me soror, & cum quâ dormit amica simul.

Each thing affrights me, I doe feare,

Ah pardon me my feare,

I doubt a man is hid within

The cloathes that thou dost weare.

in Aeneas Silu.

Is't not a man in womans apparell, is not some body in that great chest, or behind the doore, or hangings, or in some of those barrells? May not a man steale in at the window with a ladder of ropes, or come downe the chimney, haue a false key, or get in when he is asleepe? If a Moule doe but stirre, or the winde blowe, a casement clatter, that's the villain, there he is, by his good will no man shall see her, salute her, speake with her, shee shall not goe forth of his sight, so much as to doe her needs. ^m *Non ita bovem Argus, &c.* Argus did not so keepe his Cow, that watchfull dragon the golden fleece, or Cerberus the comming in of Hell, as he keepes his wife. If a deare friend or neare kinsman come as a guest to his house, to visit him, he will neuer let him bee out of his owne sight & company, least peradventure, &c. If the necessity of his busines be such, that he must goe from home, he doth either lock her vp, or commit her with a deale of iniunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; & yet all this will not serue, though his businesse be very vrgent, he will when he is halfe way, come backe againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaue his businesse vndone. Though there be no danger at all, no cause of suspicion, she liue in such a place, where *Messalina* her selfe could not bee dishonest if she would, yet he suspects her as much as if she were in a bawdy house, some Princes Court, or in a common Inne, where all commers might haue free successé. He calls her all to naught, shee is a strumpet, a light huswife, a bitch,

bitch, an arrant whore. No perswasion, no protestation can divert this passion, nothing can ease him, secure or giue him satisfaction. It is most strange to report what outrageous acts by men and women haue beene committed in this kinde, by women especially, that will runne after their husbands into all places, and comparies, as ⁿ *Iovianus Pontanus* wife did by him, followe him whether soeuer he went, it matters not, or vpon what businesse, raving like *Iuno* in the Tragedy, miscalling, cursing, swearing, and mistrusting every one she sees. *Gomesius* in his third booke of the life and deeds of *Francis Ximenes*, sometime Archbishop of *Toledo*, hath a strange story of that incredible Iealousie of *Ioane* Queene of *Spaine*, wife to King *Philip*, mother of *Ferdinand*, and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wiues ielousie, or had some great businesse, went into the Low-countries; she was so impatient and melancholy vpon his departure, that she would scarce eat her meat, or converse with any man; and though she were with child, the season of the yeare very bad, the winde against her, in all hast she would to sea after him. Neither *Isabella* her Queene mother, the Archbishop, or any other friend could perswade her to the contrary, but she would after him. When shee was now come into the Low-countries, and kindly entertained by her husband, she could not containe herselfe, ^o but in a rage ranne vpon a yellow hair'd wench, with whom she suspected her husband to be naught, cut off her haire, did beat her black and blem, & so dragged her about. It is an ordinary thing for women in such cases, to scrate the faces, slit the noses of such as they suspect; as *Henry* the seconds impertune *Iuno* did by *Rosamund* at *Woodstocke*; for she complaines in a † modern Poet, she scarce spake,

*But flies with eager fury to my face,
Offering me most unwomanly disgrace,
Looke how a Tigresse, &c.
So fell she on me in outrageous wise,
As could Disdaine and Iealousie deuise.*

Or if it be so they dare not or cannot execute any such tyrannicall iniustice, they will miscall, rayle and revile, beare them deadly hate and malice, as *P Tacitus* obserues, *The hatred of a zealous woman is inseparable against such as she suspects.*

* *Nulla vis flamma, tumidiq; venti
Tanta, nec teli metuenda torti,
Quanta quum coniux viduata t.edis
Ardet & odit.*

Windes, weapons, flames make not such hurly burly,
As raving women turne all topsie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the daies of *Claudius*. But women are sufficiently curbed in such cases, the rage of men is more eminent, & frequently put in practise. See but with what rigour those ielous husbands tyrannize ouer their poore wiues. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally ouer all those hot countries,

† *Mecastor lege durâ vivunt mulieres,* they lock them vp † *Plautus.*
still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wiues to come abroad,

— *nec campos liceat lustrare patentes,*

They must not so
much

Bbbb 2

ⁿ *Ant. Dial.*

^o *Rabie concepit, cesariem ab-
rasit, puellâq;
mirabiliter in-
sultans, faciem
vibicibus sedavit.*
† *Daniel.*

^p *Annal. lib. 12.
Principis mulieris zelotype est
in alias mulieres
quas suspectas
habet, odium in-
separabile.*
* *Seneca in
Medea.*

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q Expedi in
Staas. l. 3. c. 9.
r Decem Eunu-
chorum millia
numerantur in
regia familia,
qui seruant ux-
ores eius.

† Lib. 57 ep. 81.
s Seminas à vi-
vis seruant in ir-
re. ioribus, ubi co-
rum conspectu
immunes.

t Lib. 1. fol. 7.

u Diruptiones
hymenis sepe fi-
unt à propriis
digitis vel ab al-
iis instrumentis
x Idem Rhafis
Ar. ab cont.

† Qui & phar-
machum præ-
scribit docetq.

* Ita clausæ
pharmacis ut
non possunt coi-
tum exercere.

† Epist. 6. Mer-
cero Inter.

† Barthius. Lu-
dus illi temera-
tum pudicitie
florementis
machinis pro in-
tegro vendere.
Ego docebo te,
qui mulier ante
nuptias sponso-
re probes virgi-
ners.

much as looke out. And if they be great persons they haue *Eunuchs* to keepe them, as the *Grand Senior* amongst the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and *Kings of China*. *Infantes masculos cōstrant innumeros ut regi seruiant*, saith *Riccius*, they gould innumerable infants to this purpose, the *King of China* maintaines 10000 *Eunuches* in his family to keepe his wiues. The *Xeriffes* of *Barbary* keepe their *Curtesians* in such strict manner, that if any man come but in sight of them he dies for it, and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must be put to death. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so couered that no man can see them, as the matrons were in old *Rome*, *lecticâ aut sellâ tectâ vectæ*, so *† Dion* and *Seneca* record, *Velatæ totæ incedunt* which *Alexander ab Alexandro* relates of the *Parthians* lib. 5. c. 24. which with *Andreas Tiraquellus* his commentator, I rather thinke should be vnderstood of *Persians*. I haue not yet said all, they doe not only lock them vp, *sed & pudendis seras adhibent*: heare what *Bembus* relates lib. 6. of his *Venetian* history, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani*, inquit, *quorundam civitates adierunt, qui natis statim feminis naturam consuunt, quoad urine exitus ne impediatur, easq; quum adcleverint sic consutas in matrimonium collocant, ut sponsi prima cura sit conglutinatas puellæ oras ferro interseindere*. In some parts of *Greece* at this day, like those old *Iewes*, they will not belecue their wiues are honest, *nisi pannum menstruatam primâ nocte videant*, our countrey man *Sandes* in his peregrination, saith it is severely obserued, in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non ad parentes pudore reijcitur*; Those sheets are publikely shewed by their parents, and kept as a signe of incorrupt virginity. The *Iewes* of old, examined their maids *ex tenui membranâ*, called *Hymen*, which *Laurentius* in his *Anatomy*, *Columbus* lib. 12. cap. 16. *Capivaccius* lib. 4. cap. 11. de *uteri affectibus*, *Vincent. Alsarius Genuensis quæsit. med. cent. 4. Hieronymus Mercurialis consult. Ambrose. I. a. et. Iulius Caesar Claudinus Respons. 4.* as that also de *ruptura venarum ut sanguis fluat*: copiously confute, tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib. 1. cap. 31. Pineus of Paris, Albertus Magnus de secret. mulier. cap. 9. & 10 & c.* and thinke they speake too much in favour of women. * *Lodovicus Boncialus, lib. 2. cap. 2. muliebr. naturalem illam uteri labiorum constrictionem, in qua virginitatem consistere volunt, astringentibus medicinis fieri posse vendicat, et si deflorata sint, astuta mulieres (inquit) nos fallunt in his. Idem Alsarius Crucius Genuensis isdem ferè verbis. Idem Avicenna lib. 3. Fen. 20. tract. 1. cap. 47. † Rhafis Continent lib. 24. * Rodericus à Castro de nat. mul. lib. 1. c. 3.*

An old bawdie nurse in *† Aristenetus*, (like that *Spanish Celestina*, *† quæ quinq; mille virgines fecit mulieres, totidemq; mulieres arte suâ virgines*) when a faire maid of her acquaintance wept and made her moane to her, how she had beene deflowred; and now ready to be married, was afraid it would be perceaued; comfortably replied, *Noli vereri filia, & c. feare not daughter, I le teach thee a tricke to helpe it. Sed hac extra callem.* To what end are all those *Astrologicaill* questions, *an sit virgo, an sit casta, an sit mulier?* And such strange absurd trialls in *Albertus Magnus, Baptista Porta, Mag. lib.*

lib. 2. cap. 21. in *Wecker lib. 5. de secret.* by Stones, perfumes, to make them pisse, and confesse I knowe not what in their sleepe; some iealous braine was the first founder of them. And to what passion may wee ascribe those severe lawes against iealousie, *Numb. 5. 14.* Adulterers, *Deut. c. 22. v. 22.* as amongst the *Hebrewes*, amongst the *Egyptians* (read *Bohemus l. 1. c. 5. de mor. gen.* of the *Carthaginians*, cap. 6. of *Turkes*, l. 2. c. 11.) amongst the *Athenians* of olde, *Italians* at this day, wherein they are to bee seuerely punished, cut it peeces, burned, buried aliue, with seuerall expurgations, &c. are they not as so many symptomes of incredible ielousy? we may say the same of those vestal virgins that fetched water in a Cisse, as *Tatia* did in *Rome*, Anno ab urb. condita 800. before the Senators, and * *Æmilia*, virgo innocens, that ran ouer hot irons, as *Emma*, *Edward the Confessors* mother did, the king himselfe being a spectator, with the like. We read in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterij per ignitos vomeres illa transit*, trod vpon red hot coulthers and had no harme, such another story we finde in *Regino*, lib. 2. In *Auentinus* and *Sigonius* of *Charles* the third and his wife *Richarda* An. 887, that was so purged with hot irons. *Pausanias* saith that hee was once an eye witnesse of such a miracle at *Diana's Temple*, a maid without any harme at all walked vpon burning coales. *Pius secund.* in his description of *Europe*, cap. 46. relates as much, that it was commonly practised at *Diana's Temple*, for women to goe barefoot ouer hot coales, to try their honesties; *Plinius*, *Solinus*, and many writers make mention of ^z *Feronias Temple*, and *Dionysius Halicarnassens*, l. 3. of *Memmons* statue, which were vsed to this purpose. *Tatius* lib. 6. of *Pan* his *Caue*, (much like old *St Wilfrides* needle in *Yorkshire*) wherein they did vse to trie maids, ^a whether they were honest: when *Leucippe* went in, *suauissimus exaudi sonus cepit*. *Austin. de civ. Dei*, lib. 10. c. 16. relates many such examples, al which *Lavater de spectr. part. 1. cap. 19.* contends to be done by the illusion of Diuells, though *Thomas quest. 6. de potentiâ*, &c. ascribe it to good Angells. Some, saith ^b *Austin*, compell their wiues to sweare they be honest, as if perjury were a lesser sinne then adultery, ^c some consult Oracles, as *Pherus* that blind king of *Ægypt*. Others reward, as those old *Romans* vsed to doe; If a woman were contented with one man, *Coronâ pudicitie donabatur*, she had a crowne of chastity bestowed on her. When all this will not serue, saith *Alexander Gaguinus*, cap. 5. *descript. Musconia*, the *Muscovites*, if they suspect their wiues, will beat them till they confesse, and if that will not auaille, like those wild *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old [†] *Gaules* haue done in former ages. Of this tyranny of Iealousie read more in *Parthenius Erot. cap. 10.* *Camerarius cap. 53. hor. subcis. & cent. 2. cap. 34.* *Cælius Epistles*, *Th. Chaloner de repub. Ang. lib. 9.* *Ariosto lib. 31. stasse 1.* *Felix Platerus obseruat. lib. 1. &c.*

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Qui mulier è
violasset virilia
execabant, &
mille virgas da-
bant.

* Dion. Halicar

z Viridi gaudes
Feronia luco.
Virg.

a Isinene was
so tried by Di-
anas Well, in
which maides
did swimme,
vnchast were
drowned, Eu-
stathius lib. 8.
b Contra men-
dac. ad confess.

z 1 cap.
c Pherus Æ-
gypti rex captus
oculis per decen-
nium, oraculum
consulti de ux-
oris pudicitia.
Herod. Euterp.
† Cesar lib 6. de
bello Gal. vite
necesse in uxores
habuerunt po-
testatem.

Prognosticks of Iealousie, Despaire, Madnesse, to
make away themselves and others.



Hose which are Iealous most part, if they be not otherwise relieved, proceed from suspicion to hatred, from hatred to frensie, madnesse, iniury, murder and despaire.

e A plague by whose most damnable effect,
Diverse in deepe despaire to die have sought,
By which a man to madnesse neere is brought,
As well with causelesse as with iust suspect.

d Animi dolores
& zelotypia si
diutius perseve-
rent dementes
reddunt. Acak.
comment. in par.
art. Galeni.

e Aristo lib 31
staff 6.

f 3. de anima,

c. 3. de zelotyp.

transi in rabi-

em & odium, &

sibi & aliis vio-

lentas sepe in i-

nias iniiciunt.

g Pharus Æ-

gypti rex de ca-

ciutate oraculum

consultens, visum

ei rediturum

accepit, si oculos

abluisset lotio

mulieris, que a-

liorum virorum

esset expertis, ux-

oris urinam ex-

pertus nihil pro-

fecit & aliarum

frustra, eas om-

nes (ea cecepit

per quam cura-

ris fuit) unum

in locum coactus

concremavit.

Herod. Euterp.

h O ff. lib. 2.

i Aurelius Vi-

tor.

k Herod. lib. 9.

in Calliope. M. 1.

si uxorem ex-

carnificat, mi-

millis prescin-

dit. ea q. canibus

adicit, filie na-

res prescidit, la-

bra, lingua, &c.

l Lib. 1. Dum

forme curande

in teata capillum

in sole peccit. d

marito per lesam leviter percussa, furtim superveniente virga. Risa subito mi Landrico dixit, frontem vir fortis pete, &c. Marito conspecto attonita, cum Landrico mox in eius mortem conspirat, & statim inter venandum efficit. *m* Qui Goe uxorem habens, Goterinum, principem quendam virum quod uxori sue oculos adiecisset, ingenti vulnere deformavit in facie, & tibiam absidit, unde mutus cecidit. *n* Eo quod infans natus involutus esset panniculo, credebatur eum filium fratris Francisci, &c. *o* Knowles.

well

well knowne to such as haue read the *Turkish* history, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her iealousie, saith *Gomesius*, was cause of both their deathes; King *Philip* died for grieffe a litle after, as *P Martian* his Physitian gaue it out, and she for her part, after a melancholy discontented life, mispent in lurking holes and corners, made an end of her miseries. *Felix Plater* in the first booke of his observations, hath many such instances, of a Physitian of his acquaintance, & that was first mad through iealousie, and afterwards desperate: & of a Marchant that killed his wife in the same humour, and after precipitated himselfe: Of a Doctor of law that cut off his mans nose; of a Painters wife in *Basel* An. 1600, that was a mother of nine children, and had beene 27 yeares married, yet afterwards iealous, and so impatient that shee became desperate, and would neither eat nor drinke in her owne house, for feare her husband should poyson her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in diuers formes, and many such absurd symptomes will accompany, euen madnesse it selfe. *Skenkius obseruat. lib. 4. cap. de Vter.* hath an example of a iealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through iealousie ran madde: of a Baker that gelded himselfe to try his wiues honestie, &c. Such examples are too common.

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 p Zelotypia regine regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem acra bile inde exagitata in latebras se subducens pre egritudine animi reliquum tempus consumpsit.
 q Zelotypia redactus ad insaniam & desperationem.
 r uxorem interemittit, inae desperabundus ex alto se precipitavit.

MEMB. 4. SUBSECT. I.

Cure of Iealousie: by avoiding occasions, not to be idle: by good counsell: to contemne it, not to watch or locke them vp: to dissemble it, &c.



S of all other melancholy, some doubt whether this malady may be cured or no; they thinke 'tis like the *Gout*, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

*Qui timet ut sua sit, ne quis sibi subtrahat illam,
 Ille Machaoniâ vix ope saluus erit.*

This is that cruell wound against whose smart,
 No liquors force prevailes or any plaister,
 No skill of starres, no depth of Magicke art,
 Devised by that great cleark Zoroaster,
 A wound that so infects the soule and heart,
 As all our sense and reason it doth master,
 A wound whose pang and torment is so durable,
 As it may rightly called be incurable.

Yet what I haue formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion, good counsell and perswasion, if it be withstood in the beginning, maturely resisted, and as those ancients holds, the nayles of it be pared before they growe too long. No better meanes to resist or expell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to driue out those vaine feares, foolish phantasies and irksome suspicions out of his head, and then to be perswaded

Tollere nodosâ nescit medicina podagram.

Aristo lib. 31. Pass. 5.

Veteres mature suadent vngues amoris esse radendos, priusquam producant se nimis.

560 ded by his iudicious friends, to giue eare to their good counsell and advice, and wisely to consider, how much he discredits himselfe, his friends, dishonours his children, disgraceth his familie, publisheth his shame, & as a temper of his owne misery, divulgeth, macerates; grieues himselfe and others; what an argument of weaknesse it is, how absurd a thing in its owne nature, how ridiculous, how brutish a passion, how sottish, how odious, how harebraine, mad and furious. If he will but heare them speake, no doubt hee may be cured, * *Ioane* Queene of *Spaine*, of whom I haue formerly spoken, vnder pretense of changing ayre, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximinius* the Archbishop of *Toledo* then liued, that by his good counsell (as for the present he was) she might be eased. *y For a disease of the soule, if concealed, tortures and ouerturnes it, and by no physicke can sooner bee removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leaue it every one to dilate & amplifie as hee shall thinke fit in his own iudgement: let him advise with *Siracides* cap. 9. 1. read that comfortable & pitie speech to this purpose of *Ximinius* in the author himselfe, as it is recorded by *Gomesius*, consult with *Chaloner* lib. 9. de *repub. Anglor.* or *Celia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this iealous passion, be it iust or vniust, whether with or without cause, true or false, it ought not so hainously to be taken; tis no such reall or capitall matter, that it should make so deep a wound. Tis a blowe that hurts not, an insensible smart, grounded many times vpon false suspicion alone, and so fostered by a sinister conceit. If she be not dishonest, he troubles and macerates himselfe without a cause, or put case which is the worst, he be a Cuckold, it cannot be helped, the more he stirres in it, the more he aggrauates his owne miserie. How much better were it in such a case to dissemble or contemne it, why should that be feared which cannot be redressed, *multi tandem deposuerunt* (saith *z Viues*) *quum flecti meritos non posse vident*, Many women when they see there is no remedy, haue beene pacified; and shall men bee more iealous then women? Tis some comfort in such a case to haue companions,

Solamen miseris socios habuisse doloris; Who can say he is free?

Who can assure himselfe he is not one *de preterito*, or secure himselfe *de futuro*? If it were his case alone it were hard, but being as it is almost a commo calamity, tis not so grieuouly to be taken. In some countries they make nothing of it, *ne nobiles quidem*, saith *a Leo Afer*, in many parts of *Africke* (if she be past foureteene) there's not a Noble man that marries a maid, or that hath a chaste wife, tis so common, as the Moone giues hornes once a moneth to the world, doe they to their husbands at least. And tis most part true, which that *Caledonian* Lady, *b Argetocoxus* a *Brittish* Prince his wife, told *Iulia Augusta*, when she tooke her vp for dishonesty, *we Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with euery base knaue, you are a company of common whores.* *Severus* the Emperour in his time made lawes for the restraint of this vice, and as *c Dion Nicaeus* relates in his life, *tria millia machorum*, three thousand Cuckold makers, or *natura monetam adulterantes*, as *Philo* calls them, false coiners, and clippers of Nature's money, were summoned into the Court at once. And yet,

Non omnem molitor quae fluit unda videt, the Miller sees not

x *Gomesius* lib. 3. de reb. gestis *Ximeni.*

y *Vit* enim *prae*cordia *egri-* *tudo* *animi* *com-* *pressa,* *in* *an-* *gustias* *adducta* *mentem* *subue-* *tit,* *nec* *alio* *me-* *dicamine* *facili-* *us* *erigitur,* *qua* *cordati* *hominis* *(sermone.*

z 3. De anima.

a Lib. 3.

b *Argetocoxi* *Caledonii* *Reguli* *uxor,* *Iulia* *Aug-* *usta* *cum* *ipsum* *morderet* *quod* *inhoneste* *versa-* *retur,* *respondet* *nos* *cum* *optimis* *viris* *consuetu-* *dinem* *habeamus,* *vos* *Romanas* *autem* *occulte* *passim* *homines* *constuprant.* *c* *Leges* *de* *ma-* *chis* *fecit,* *ex* *ci-* *vibus* *plures* *in* *ius* *vocati.*

not all the water that goes by his mill, no doubt but as in our dayes, these were of the commonalty all, the great ones were not so much as called in question for it. ^d *Martials* Epigram I suppose might haue bene generally applied in those licentious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine owne, *uxorem sed habes Candide cum populo*, but neighbour *Candidus* your wife is common, Husband and Cuckold in that age it seemes were reciprocall tearmes, the Emperours themselves did weare *Aetons* badge; how many *Casars* might I reckon vp together, and what a catalogue of cornuted kings and princes in euery story? *Agamemnon, Menelaus, Philippus of Greece, Ptolomeus of Egypt, Lucullus, Caesar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c.* The brauest souldiers and most heroical spirits could not avoide it. They haue bene actiue and passiue in this business. ^e King *Arthur* whom we call one of the nine worthies, for all his great valour was vnworthily serued by *Mordred* one of his Round-table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Lelianâ* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroinarum lese maiestati, si non historia veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell truth: against his will, god knowes, did he write it, and so doe I repeat it. I speake not of our times all this while, we haue good, honest, vertuous men and women, whom fame, zeale, feare of God, religion and superstition contains, and yet for all that, we haue too many knights of this order, so dubbed by their wiues, many good women abused by dissolute husbands. In some places and such persons you may as soone inioyne them to carry water in a Ciffe, as to keepe themselves honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a diuerce, that is hard to be effected, *si non caste tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot be euidently proued. Much better put it vp, the more hee striues in it, the more hee shall divulge his owne shame; make a vertue of necessity, and conceale it: Yea but the world takes notice of it, 'tis in euery mans mouth, let them talke their pleasure, of whom speake they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his owne fault, and he hath no reason to complaine, 'tis *quid pro quo*, shee is bad, hee is worse, ^f *Bethinke thyselfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thyselfe.* Thou rangest like a Towne Bull, why art thou so incensed if shee tread awry?

^h *Be it that some women breake chaste wedlocks lawes,
And leaues her husband and becomes vnchaste,
Yet commonly it is not without cause,
Shee sees her man in sinne her goods to wast,
Shee feesles that hee his loue from her withdrawes,
And hath on some perhaps lesse worthy plac't,
who strikes with sword, the scabbard them may strike,
And sure loue craueth loue, like asketh like.*

Ea semper studebit, saith Nevisanus, pares reddere vices, she will quit it if she

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d L. 3. Epig. 25.
c Asser. Arthuri,
parcerem libentur
heroinarum lese maiestati, si non historia veritas aurem vellicaret. Leland.

† Lelandus asserit: Arthuri.

f Cogita an sic
alijs tu unquam
feceris an hoc
tibi nunc fieri
dignum sit: se-
verus alijs, in-
dulgens tibi, cur
ab uxore exigis
quod non ipse
prestat? Plutar.
g Vaga libidine
cum ipse quouis
rapiaris, cur si
vel modicam ab
erret ipsa, infa-
mia.
h Ariosto lib.
28. stasse. 80.
i Sylue m. p. 1. 43.
num. 72.

can

562 can. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first.

Lemnius lib. 4
k cap. 13. de oc-
cult. nat. mir.

1 Optimus be-
ne nasci.

Yea but thou repliest, 'tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. ^k *Sit amara- lenta, sit imperiosa, prodiga, &c.* Let her scold, brawle and spend I care not, *modò sit casta*, so she be honest, I could easily beare it, but this I cannot. And why not this? Euen this which thou so much abhorrest, it may bee for thy progenies good, ^l better be any mans son but thine, to be begot of base *Irus*, poore *Seius*, or meane *Meuius*, the rowne swine-heards, a shepards sonne, & well is hee, that like *Hercules* he hath any two fathers, for thou thy selfe hast peradventure more diseases then an horse, more infirmities of body & minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insarabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so? It may be thou art ouer suspitious, and without a cause as some are, if it be *octimestris partus*, borne at eight months, or like him & him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them, such is their weaknesse: Whereas charity, or a well disposed minde would interpret all vnto the best. *S. Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceauing it, that hee presently kneeled downe and thanked god there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall society, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconueniences, that's the way to helpe it, whereas by such trickes they doe aggrauate the mischief. 'Tis but inuaine to watch that which will away.

in Ouid. amor.
ib 3. eleg. 4.

^m *Nec custodiri si velit vlla potest,
Nec mentem seruare potes, licet omnia serues,
Omnibus exclusis, intus adulter erit,*
None can be kept resisting for her part,
Though body be kept close, within her heart.
Aduoutrie lurkes, to exclude it ther's no art.

n Lib. 4. st. 72.

o Polycrat. lib. 8.

c. 11. De amor.

Eurial. & Lu-

cret. qui uxores

occludunt, meo

iudicio minus

utiliter faciunt,

sunt enim eo in-

genio mulieres,

ut id potissimum

cupiant, quod

maximè dene-

gatur, si liberar

habent habenas,

minus delin-

quunt, frustra

seram adhibes,

si non sit sponte

casta.

p Quando cog-

nosunt maritos

hoc aduertere,

q Ausonius.

Argus with an hundred eyes cannot keepe her, & *hunc vnus sepe fefellit amor*, as in ⁿ *Ariosto*. If all our hearts were eyes, yet sure they said

We husbands of our wiues should be betraid.

Hierome holdes, *uxor impudica seruari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought no to be kept, necessity is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many couer can hardly bee preferued, as ^o *Salisburiensis* thinkes. I am of *Aeneas Syluius* minde, those *Jealous Italians* doe very ill to locke vp their wiues, for women are of that disposition, they will most couet that which is denied most, and offend least when they haue free liberty to trespasse. It is inuaine to locke her vp if she be dishonest; For when she perceaues her husband obserues her and suspects, *liberius peccat*, saith *P. Neuisanus*, ^q *Toxica zeloty- po dedit uxor mecha marito*, she is exasperated, seekes by all meanes to vindicate her selfe, and will therefore offend, because shee is vniustly suspected. The best course then is to let them haue their owne wills, giue them free liberty, without any keeping.

In vaine our friends from this doe vs dehort,
For beauty will be where is most resort,

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If she be honest as *Penelope*, *Lucretia*, she will so continue her honour, good name, credit, *Penelope coniux semper Vliſſis ero;* and as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, joy, delight, orbe and spheare*, she will hers. The vow shee made vnto her goodman, loue, vertue, religion, zeale, are better keepers then all those lockes, Eunuchs, prisons, she will not be moued.

† *Opes suas, mundum suum, thesaurum suum, &c.*

† *At mihi vel tellus optem prius ima dehiscat,
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor, quam te violem, aut tua iura resolvam.*

† *Virg. Æn.*

First I desire the earth to swallow me,
Before I violate mine honesty,
Or thunder from aboue driue me to hell,
With those pale Ghosts, and vgly night to dwell.

She is resolu'd with *Dido* to be chaste, though her husband be false, shee will be true: and as *Octavia* writ to her *Anthony*,

† *These walls that here doe keepe me out of sight,
Shall keepe me all unspotted vnto thee,
And testiſie that I will doe thee right,
I'le neuer staine thine house, though thou shame me.*

† *Daniel.*

Turne her loofe to all those *Tarquines* and *Satyrs*, shee will not be tempted. † When one commended *Theana's* fine arme to his fellowes, shee tooke him vp short, *Sir, 'tis not common*, she is wholly referued to her husband. † *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide it abroad, *comming home one day, he reprehended his wife, because shee did not tell him of it: she vowed vnto him she had told him, but that she thought every mans breath had beene as strong as his.* † *Tigranes* and *Armena* his Lady; were inuited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what shee did especially commend in him; she swore she did not obserue him; when he replied againe, what then she did obserue, whom she looked on? She made answer, her husband, that said he would die for her sake. Such are the properties and conditions of good women, and if she be well giuen, she will so carry her selfe; if otherwise she be naught, vse all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, she hath so many lies, excuses, as an hare hath mules, trickes, Panders, Bawdes, shifts to deceaue, 'tis to no purpose to keepe her vp, or to reclaime her by hard vsage. Faire meanes peradventure may doe somewhat.

so quam formosus lacertus hic, quidam inquit ad aequales conuersus, at illa publicus, inquit, non est.

† *Bilia* Dinutum virum senem habuit & spiritum fetidum habentem, quem quum quidam exprobrasset, &c.

u Numquid tibi, *Armena*, *Tigranes* videbatur esse pulcher? & illum, inquit, edepol &c. *Xenop. Cyroped. l. 3.*

x *Ouid.*
y Read *Petrarch's* tale of patient *Grizell* in *Chantier*;

* *Obsequio vinces aptius ipse tuo:*

Men and wo-

men are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient y *Grizels* by their obsequiousnesse in this kinde, haue reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea*, *Rabel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their fairest damfels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonica* wife to king *Deio-*

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tarus, did not onely bring *Electra* a faire maide, to her goodmans bed, but brought vp the children begot on her, as carefull as if they had beene her owne. *Tertius* *Emilius* wife, *Cornelia's* mother, perceauing her husbands intemperance, *rem dissimulauit*, made much of the maide, and would take no notice of it. The best remedy is by faire meanes; if that will not take place to dissemble it as I say, or turne it off with a iest: heare *Gueuerra's* aduise in this case, *vel ioco excipies, vel silentio eludes*, for if you take exceptions at euery thing your wife doth, *Solomons* wisdome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancy will not serue turne. Therefore *Minus malum*, ^z a lesse mischiefe *Neuisanus* holdes, *dissimulare* to bee ^a *Cunarum emptor*, a buyer of cradles, as the prouerbe is, then to bee too solicitous. ^b *A good fellow when his wife was brought to bed before her time, bought halfe a dozen Cradles before hand for so many children, as if his wife should continue to beare children at euery two moneths.* ^c *Pertinax* the Emperour, when one told him a Fidler was to familiar with his Empreffe, made no reckoning of it. And when that *Macedonian Philip* was vpbraided with his wifes dishonesty, *cum tot victor regnum ac populorum esset, &c.* ^a a Conquerour of Kingdomes could not tame his wife, (for she thrust him out of doores) he made a iest of it. *sapientes portant cornua in pectore, stulti in fronte*, saith *Neuisanus*, wise men beare the hornes in their hearts, fooles on their foreheads *Eumenes* kinge of *Pergamus*, was at deadly feud with *Persius* of *Macedonia*, in so much that *Persius* hearing of a journey he was to teke to *Delphus*, ^{*} set a company of souldiers to intercept him in his passage, they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*, *Attalus*, *Eumenes* brother proclaimed himselfe king forthwith, tooke possession of the crowne, and married *Stratonice* the Queene. But by and by when contrary newes was brought, that king *Eumenes* was aliue, and now coming to the city, he laid by his crowne, left his wife, as a priuate man went to meete him, and congratulate his returne. *Eumenes*, though he knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his fauour againe, as if no such matter had beene hard of or done. *Iocundo* in *Ariosto*, found his wife in bed with a knaue, both a sleepe, went his wayes, and would not so much as wake them, much lesse reprove them for it. ^d An honest fellow finding in like sort his wife had plaid false at tables, and borne a man to many, drew his dagger, and swore if he had not beene his very friend, he would haue kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, & hauing ouertaken him, laide adultery to his charge; the offender hotly pursued, confessed it was true, with which confession hee was satisfied, and so left him, swearing that if hee had denied it he would not haue put it vp. How much better is it to doe thus, then to macerate himselfe, impatiently to raue and rage, to enter an Action (as *Arnoldus Tilius* did in the Court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for euer a Cuckold on record; how much better to contemne in such cases, or to take no notice of it, *Melius sic errare, quam zelotypiae curis*, saith *Erasmus*, *se conficere*, better be a witall and put it vp, then to trouble himselfe to no purpose. And though he

^z *Sil. sup. lib. 4. num. 80.*

^a *Erasmus.*

^b *Quum accepisset uxorem peperisse secundo à nuptiis mense, cunas quintas vel sextas coemit, ut si forte uxor singulis bimensibus pareret.*

^c *Iulius Capitol. uita eius: quum palam Citbareus uxorem diligeret, minime curiosus fuit.*

^{*} *Disposuit armatos qui ipsum interficeret, hi per se mandati exequentes, &c. Ille & rex declaratur, & Stratonice que fratri nupsit, uxorem dicit, sed postquam audiuit fratrem vivere, &c.*

Attalum comiter accepit, pristinamq; uxorem complexus, magno honore apud se habuit.

^d *S. Iohn Harringtons notes in 28. booke of Ariosto.*

he doe not *omnibus dormire*, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land lord, Patrone, benefactor, and so to let it passe:

—† *pol me haud pœnitet,*

Scilicet boni dimidium dividere cum Iove,

it neuer troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her,

Tu cum Alcmenâ uxore antiquam in gratiam

Redi——

let it, I say make no breach of loue

betwixt you. Howsoever, the best way is to contemne it, which ^d *Henry* the second King of *France*, aduised a courtier of his, iealous of his wife, and complaining of her vnchastnes, to reiect it, and comfort himselfe; for he that suspects his wiues incontinency, and feares the Popes curse, shall neuer liue a merry houre, or sleepe quiet night: no remedy but patience. When all is done according to that counsell of ^e *Neuisanus*, *si vitium uxoris corrigi non potest, ferendum est*: If it may not be helped, it must be endured. *Date veniam & sustinete taciti*, tis *Sophocles* aduise, keepe it to thy selfe, and which *Christome* calles *palestram philosophiæ*, & *domesticum Gymnasium*, a schoole of Philosophy, put it vp. There is no other cure, but time to weare it out, *Iniuriarum remedium est obliuio*, age will bereaue her of it, *dies dolorem minuit*, time and patience must ende it.

† The mindes affections, Patience will appease,
It passions kills, and healeth each disease.

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† *Plautus* scen.
vlt. *Amphit.*

* *Idem*

d T *Dannet*
cōiurat. *French.*

e *Li. 4. num. 80*† *R. T.*

S V B L E C T. 2.

By preuention before, or after marriage, *Plato's* community, marry a
Curtisan, Philters, Stewes, to marry one equall in yeares,
fortunes, of a good family, education, good
place, to vse them well, &c.



If such medicins as conduce to the cure of this malady, I haue sufficiently treated, there be some good remedies remaining, by way of preuention, precautions, or admonitions, which if rightly practised, may doe much good: *Plato* in his commonwealth, to preuent this mischiefe belike, would haue all things common, wiues and children all as one: and which *Cesar* in his commentaries obserued of those old *Britaines*, that first inhabited this Land, they had ten or twelue wiues allotted to such a Family, or promiscuously to be vsed by so many men; not one to one, as with vs, or foure, fiue, or fixe to one, as in *Turkie*. The ^g *Nicholaites*, a Sect that sprung, saith *Austin*, from *Nicholas* the Deacon, would haue women indifferent, and the cause of this filthy sect, was *Nicholas* the Deacons iealousie, for which when he was condemned, to purge himselfe of his offence, he broched his heresie, that it was lawfull to lye with one anothers wiues, and for any man to lye with his: like to those *Anabaptists* in *Munster*: that would consort with other mens wiues, as the spirit moued them: or as ^h *Mahomet* the seducing Prophet, would needes vse women as he list himselfe, to beget Prophets, 250 their *Alcoron* saith; were in

g *Lib. de heres.*
Quam de zelo
culparetur, pur-
gandi se causâ
permisisse fertur,
ut eâ qui velle
uteretur, quod
eius factum in
sectam turpissi-
man versum
est, qua placet v-
is indifferens
feminarum.
Steidan.
in Alcoran.

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loue with him. Amongst the old *Carthaginians*, as ⁱ *Bohemus* relates out of *Sabellicus*, the king of the countrey lay with the bride the first night, and once in a yeare they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (iniustly) to one *Picardus* a Frenchman, that inuented a new sect of *Adamites*, to goe naked as *A-*

ⁱ De mor. gent. lib. 1. cap. 6.

Nuptura regi de-
virginande ex-
hibentur.

* Lumina extin-
guebantur, nec
persona & eta-
tis habitâ reue-
rentâ, in quam
quisq; per tene-
bras incidit,
mulierem cog-
noscit.

† Leander Al-
bertus. Flagitio-
sorum cuncti
in eadem conue-
nientes post im-
parem concionē,
extinctis lumini-
bus in Venerem
ruunt.

^k Iod. Vertomā-
nus navig. lib. 6.
cap. 8. & Mar-
cus Polus lib. 1.
cap. 46. Vxorē
viatoribus pro-
stituit.

^l Dithmarus
Bleskenius, ut
Agetas Aristoni,
pulcherimam
vxořem habens,
prostituit.

^m Herodot. in
Erato. Mulieres
Babylonice cum
hospite permis-
centur ob argen-
tum quod post
Veneri sacrum.

*Bohemus lib. 2.
cap.*

† Navigat. lib.
5. cap. 4 prius
thorum non init,
quam a digniore
sacerdote nota
nupta de flora-
ta sit.

ⁿ *Bohemus lib. 2.
cap. 3. Ideo mi-
bere nolent ob
mulierum in-*

temperantiam, nullam seruare viro fidem putabant. o *Stephanus præfat. Herod. Alius è lupanari meretricem, Pitbo dictam, in
vxořem duxit. Ptolomæus Thaidem nobile scortum duxit, & ex eâ duos filios suscepit, &c.* p *Poggius Florent.* q *Felix Plater.*
r *Plutaroh, Lucian. Salmutz Tit. 2. de porcellanis com. in Pancirol: de nov. repert. et Plutarchus.* s *Stephanus è lib. confor.*
Renauent. cap. 6. vit. Francisç.

dam did, and to vse promiscuous Venerie at set times. When the priest repea-
ted that of *Genesis*, *Increase and multiply*, out * went the candles in the place
where they met, and without all respect of age, persons, conditions, catch that
catch may, every man tooke her came next, &c. some fasten this on those an-
cient *Bohemians* and *Russians*: † others on the inhabitants of *Mambrium*, in
the *Lucerne* valley in *Pedemont*; And as I read it was practised in *Scotland*
amongst Christians themselves, vntill King *Malcomes* time, the King or
the Lord of the towne had their maidenheads. In some parts of ^k *India* in
our age, and those ^l *Islanders* ^m as amongst the *Babylonians* of old, they will
prostitute their wiues and daughters (which *Chalcocondila* a *Greeke* moderne

Writer, for want of better intelligence, puts vpon vs *Britaines*) to such tra-
uellers or sea-faring men as come amongst them by chance, to shew how far
they were from this ferall vice of ieaousie, and how little they esteemed it.

The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their
wiues, till one of their *Biarmi*, or high priests haue laine first with them, to
sanctifie their wombes. But those *Esaï* and *Montanists*, two strange sects
of old, were in another extreame, they would not marry at all, or haue any

society with women, because of their intemperance, they held them to bee all
naught. *Neuisanus* the Lawyer, lib. 4. num. 33. syl. nupt. would haue him that
is inclined to this malady, to preuent the worst marry a queane, *Capiens me-*

*retricem, hoc habet saltem boni, quod non decipitur, quia scit eam sic esse, quod
non contingit alijs.* o *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to

Pitho, keeper of a Stewes; and *Ptolomie* tooke *Thais* a common whore to be
his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *I-*

rene: 'tis therefore no such vnlike thing. p A cittizen of *Eugubine* gelded
himselfe to try his wiues honesty, and to be freed from ieaousie, so did a ba-
ker in ^q *Basil*, to the same intent. But of all other presidents in this kind, that

of ^r *Combalus* is most memorable: who to preuent his masters suspition, for
he was a beautifull young man, and sent by *Seleucus* his Lord and king, with
Stratonice the Queene to conduct her into *Syria*; Fearing the worst, gelded
himselfe before he went, & left his genitals behinde him in a boxe, sealed vp.

His mistrisse by the way fell in loue with him, but he not yeelding to her, was
accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case,
falsely traduced by *Sthenobia*, to king *Prætus* her husband, *cum non posset*

ad coitum inducere) and that by her, and was therefore at his comming home,
cast into prison: the day of hearing appointed, he was sufficiently cleared &
acquitted by shewing his priuities, which to the admiration of the beholders

hee had formerly cut off. The *Lydians* vled to geld women whom they su-
spect, saith *Leonicus var. hist. lib. 3. cap. 59.* as well as men. To this purpose,
† *Saint Francis*, because hee vled to confesse women in priuate, to preuent

suspition

suspition, and prouehimselfe a maide, stripped himselfe before the Bishop of Assise and others: and Frier Leonard for the same cause, went through *Viterbium* in Italy, without any garments.

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Our Pseudocatholikes, to helpe these inconveniences which proceede from Jealousie, to keepe themselues and their wiues honest, make seuerelawes against adultery, present death, and withall fornication a veniall sin, as a sinke to convey that furious and swift streame of concupiscence, they appoint and permit stewes, those punkes and pleasant sinners, the more to secure their wiues in all populous Citties, for they hold them as necessary as Churches, and howsoeuer vnlawfull, yet to auido a greater mischief, to be tollerated in pollicy, as vsury for the hardnesse of mens hearts, and for this end they haue whole Colledges of curtisans in their townes and Citties. Of * *Cato's* minde belike, that would haue his seruants (*cum ancillis congregati coitus causa, definito are, ut grauiora facinora evitaret, ceteris interim interdicens*) familiar with some such feminine creatures, to auido worse mischieses in his house, and made allowance for it. They holde it vnpossible for Idle persons, young rich and lusty, so many seruants Monkes, Friers, to liue honest, too tyranicall a burden to compell them to bee chaste, and most vnfit to suffer poore men, younger brothers, and fouldiers, at all to marry; as those diseased persons, votaries, priests, seruants. Therefore as well to keepe and ease the one as the other, they tolerate and winke at these kinde of Brothell-houses and Stewes. Many probable arguments they haue to proue the lawfulnessse, the necessity, and a toleration of them, as of vsury, and without question in policy they are not to be contradicted: but altogether in Religion. Others prescribe philters, spells, charmes to keepe men and women honest. † *Mulier ut alienum virum non admittat prater suum: Accipe sel hirci, & adipem, & exsicca, calefcatur in oleo &c. & non alium prater te amabit. In alexi Porta, &c. plura inuenies, & multo his absurdiora, ut in Rhafi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

* Plutarch. vit. eius.

† Wecker lib. 7. secret.

The best meanes to auido these and like inconveniences, are to take awaie the causes and occasions. To this purpose ^a *Varro* writ *Satyram Menippeam*, but it is lost. ^b *Patritius* prescribes foure rules to be observed in choosing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. cap. *Amphitheat: Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus* fise for men, fise for women; *Anthony Guivarra*, many good lessons, ^c *Cleobulus* two alone, others otherwise, as first to make a good choice in marriage, to inuite *Christ* to their wedding, and to pray to him for her, (*A domino enim datur vxor prudens. pro. 19.*) not to be too rash and precipitate in his election, to runne vpon the first he meets, or dote on euery stout faire peece he sees, but to choose her as much by his eares as eyes, to be well advised whom he takes, of what age, &c. and cautious in his proceeding. An old man should not marry a young woman, or a young woman an old man,

a citatur a Gellia.

b Lib. 4. Tit. 4. de Instit repub. de officio mariti.

c Ne cum ea blandè nimis agas, ne obiurgas presentibus extraneis.

† *Quam malè inaequales veniunt ad aratra Iuuenti;* such matches must needs minister a perpetuall cause of suspition, and be distastefull to each other.

† Ouid.

Noctis

Noctua ut in tumultis, super atq; cadauera bibo,
Talis apud Sophoclem nostra puella sedit.

Night-crowes on tombes, Owle sits on carcasse dead,
So lies a wench with Sophocles in bed.

r Alciat emb. 116.

u Diphosoph. lib. 3. cap. 12.

* Euripides.

† Porzanius biam lib. 1.

† Offic. lib. 4. uxoriam cum omni

etati turpis, in senectuti sedisti-

ma.

* Ecclus. 25. 2. An old man that dotes, &c.

For Sophocles, as u Athenaus describes him, was a very old man, and doted vpon Archippe a young Curtesan, then which nothing can be more odious. * Senex maritus uxori Iuueni ingratus est, an old man is a most vnwell-come guest to a young wench.

† Amplexus suos fugiunt puella,
Omnis horret amor, venusq; Hymenq;

Seneca therefore disallowes all such vnseasonable matches, habent enim maledicti locum crebra nuptie. And as † Tully farther iveighes, 'tis vnfit for any, but vgly and filthy in old age. Turpe senilis amor, one of the three things * God hateth. Plutarch in his booke contra Coleten, railes downeright at such kinde of marriages, which are attempted by old men, and makes a question whether in some cases it be tollerable at least for such a man to marry,

— qui venerem affectat sine viribus;

that is now past those venerous exercises, as a gelded man lies with a virgin and sighes, Ecclus. 30. 20. and now complaine with him in Petronius, funerata est hac pars iam, que fuit olim Achillea, he is quite done,

* H. r. lib. 3. ode 26.

x Cap. 54. insit. ad optimam

vitam maxima

mortalium pars,

precipitater & inconsiderate

nubit idq; ca-

tate que minus

apta est, quam

senex adolescen-

tule, sanus mor-

bide, diues pau-

peri &c.

y Absoleto, in-

tempestiuo, turpi

remedio fatentur

se uti recordatio-

ne pristinarū vo-

luptatum se ve-

creat & aduer-

sante naturā

pollinctam car-

nem & eneētam

excitant.

z Lib. 2. nu. 25.

a Qui vero non

procreande pro-

lis, sed expiende

libidinis causā

sibi invicem co-

pulantur, non

tam coniuges

quam fornicarii

habentur.

† Lex papia: Sive

son: Claud. c. 23.

* Vixit puellis nuper idoneus,
Et militavit non sine gloria.

But the question is whether he may delight himselfe as those Priapeian Popes, which in their decrepit age, lay commonly between two wenches euery night, contactu formosarum, & contrectatione, num adhuc gaudeat: and as many dotting Syres still doe to their owne shame, their childrens vndoing, & their families confusion; he abhorres it, tanquam ab agresti & furioso domino fugiendum, it must be auoided as a mad bedlam master, and not obeyed.

Alesto — Ipsa faces praefert nubentibus, & malus Hymen
Triste ululat, — the diuell himselfe makes

such matches. * Leuius Lemnius reckons vp three things which generally disturbe the peace of marriage: the first is when they marry intempestiue or vnseasonably, as many mortall men marry precipitately and inconsiderately, when they are effeate and old; The second when they marry vnequally for fortunes and birth: the third, when a sicke impotent person weddes one that is sound, non v nuptia spes frustratur; Many dislikes instantly follow. Many dotting dizards, it may not be denied, as Plutarch confesseth, y recreat themselves with such obsolete, vnseasonable and filthy remedies (so he calls them) with a remembrance of their former pleasures, against nature they stirre vp their dead flesh: but an old leacher is abominable, mulier tertio nubens, z Neuisanus holds, praesumitur lubrica & inconstans, a woman that marries a third time, may be presumed to be no honester then she should. Of them both, thus Ambrose concludes in his comment vpon Luke, 2 they that are coupled together, not to get children but to satis fie their lust, are not husbands but fornicators, with whom St Austin consents: matrimony without hope of children, non matrimonium, sed concubium dici debet, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutuall society, helpe and comfort one of another, in which respects though † Tiberius deny it, without

without question old folkes may well marry) it is most odious; when an old
Acheronticke dizard, that hath one foot in his graue, à *silicernium*, shall flic-
 ker after a young lustie wench that is blithe and bonny, ——— ^e *salatior q̄*

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e Pontanus b̄.
arum lib. I.

Verno passere, & albulis columbis. what can be more detestable?

^b *Tu cano capite amas senex nequissime*

Iam plenus atatis, animaq; fetidâ,

Senex hircosus tu osculare mulierem,

Vtine adiens vomitum potius excuties.

b Plautus mer-
sator.

Thou old goat, hoary, lecher, naughty man,

With stinking breath, art thou in loue?

Must thou be flauering, she spewes to see

Thy filthie face, it doth so moue.

Yet as some will, it is much more tolerable for an old man to marry a young
 woman (our *Ladies* match they call it) for *cras erit mulier*, as he said in *Tul-*
ly, *Cato the Roman*, *Critobulus* in *Xenophon*, and many famous presidents † *Symposie*.
 we haue in that kinde, but not *è contra*, 'tis not held fit for an ancient woman
 to match with a young man. And therefore as the Poet enveighes, thou old
Vetustina bed-ridde i queane; that art now skinned and bones,

^c *Cui tres capilli, quatuorq; sunt dentes,*

Pectus cicadae, crustulamq; formice,

Rugosiore qua geras stola frontem,

Et araneorum cassibus pares mammas.

c *Martial. lib. 3*
62. epigr.

That hast three haire, foure teeth, a brest

Like grasshopper, an Emmets crest,

A skinned more rugged then thy cote,

And duages like spiders webbe to boote.

Must thou marry a youth againe? And yet *ducentas ire nuptam post mortem*
amant: how soeuer it is, as *Auleius* giues out of his *Meroe*, *congressus anno-*
sus, pestilens, abhorrendus, a pestilent match, abominable, and not to be endu-
 red. In such case how can they otherwise chuse, but be iealous, how should
 they agree one with another? This inequality is not in yeares onely but in
 birth, fortunes, conditions, and all good qualities,

Lib. I. miles.

* *Si qua uoles aptè nubere, nube pari,*

'Tis my counsell, saith * *Ouid.*

Anthony Guinerra, t chuse such a one. *Civis Civem ducat, Nobilis Nobi-*
lem, let a cittizen match with a cittizen, a gentleman with a gentlewoman; he
 that obserues not this precept (saith he) *non generum sed malum Genium, non*
nurum sed Furiam, non vitæ Comitum sed litis fomitem, domi habebit, instead
 of a faire wife shall haue a fury, for a fit sonne in law, a meere feind, &c. exam-
 ples are too frequent.

Another maine caution fit to be obserued, is this, that though they bee e-
 quall in yeares, birth, fortunes, and other conditions, yet they doe not omit
 vertue and good education, which *Musonius* & *Antipater* so much inculcate
 in *Stobæus*; † *Dos est magna parentum*

Virtus, & metuens alterius viri

Certo fœdere chastitas.

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him,
 before he choose his friend, what care should be had in choosing a wife, his
 second selfe, how sollicitous should he be to knowe her qualities and behavi-

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e Rabl. iis hist.
Pantagruel. l. 3.
cap. 33.
f Hom. 80. Qui
pulchram habet
uxorem, nihil pe-
ius habere potest
g Aristeus.
h Itinerar. Ital.
Colonie edit.
1620 Nominis
trium Ger. fol.
304 displicuit
quod domine fi-
liabus immu-
tent nomen in-
ditum in Baptif-
mo, & pro Ca-
tharina, Mar-
gareta, &c.
ne quid desit ad
luxuriam, appel-
lant ipsas nomi-
nibus Cynthia,
Camene, &c.
i Leonicus de
var. lib. 3. c. 43.
Asylus virginu
deformium Cas-
sandrae templum
Plutarch.

k Polycrat. lib. 8
cap. 11.

our, and when he is assured of them, not to preferre birth, fortune, beauty be-
fore bringing vp, and good conditions. *Coquage* god of Cuckolds, as one
merrily said, accompanies the goddesse Iealousie, both follow the fairest, by
Iupiters appointment, and they sacrifice to them together: beauty & honesty
seldome agree. *Suspitionis plenas est, & insidiarum*, beauty (saith *Chryso-*
stome) is full of treachery and suspition, he that hath a faire wife, cannot haue
a worse mischief, and yet most couet it, as if nothing else in marriage but that
and wealth were to be respected, & *Francis Sforza* Duke of *Millain*, was so
curious in this behalfe, that hee would not marry the Duke of *Mantua's*
daughter, except he might see her naked first; Which *Lycurgus* appointed in
his lawes, and *Morus* in his *Vtopian* Common-wealth approues. ^h In *Italy*, as
a traveller obserues, if a man haue three or foure daughters or more, & they
proue faire, they are married eftsoues: if deformed, they change their louely
names of *Lucia*, *Cynthia*, *Camena*, call them *Dorothee*, *Vrsula*, *Briget*, and so
put them into Monasteries, as if none were fit for marriage, but such as are e-
minently faire: but these are erroneous tenents, a modest virgin well condi-
oned, to such a faire snout peece, is much to bee preferred. If thou wilt auoid
then, take away all causes of suspition & ieaousie, marry a course peece, fetch
her from *Cassandra's* Temple, which was wont in *Italy* to be a Sanctuary of
all deformed maids, & so thou shalt be sure that no man will make thee cuc-
kold, but for spite. A Citizen of *Bizance* in *Thrace*, had a filthy dowdy, de-
formed slut to his wife, and finding her in bed with another man, cryed out as
one amazed, *o miser! quate necessitas huc adegit?* O thou wretch, what ne-
cessitie brought thee hither? as well he might, for who can affect such a one?
but this is warily to be vnderstood, most offend in another extreame, they
preferre wealth before beauty, & so she be rich, they care not how she look,
but these are all out as faulty as the rest. *Attendenda uxoris forma*, as ^k *Sal-*
isburienfis adviseth, *ne si alteram aspexeris, mox eam sordere putes*, as the
Knight in *Chaucer* that was married to an old woman,

And all day after hid him as an Dwe,
So woe was him his wife looked so fowle.

Haue a care of thy wiues complexion, lest whilst thou seest another, thou loa-
theest her, she proue ieaous, thou naught,

Si tibi deformis coniux, si serua venusta

Ne utaris serua, —

I can perhaps giue instance. *Molestum est possidere, quod nemo habere dignetur*, a misery to possesse that which no man likes, on the other side, *Difficile custoditur quod plures amant*. *Scipio* did never so hardly besiege *Carthage*, as these young gallants will beset thine house, one with wit or person, another wealth, &c. If she be faire, saith *Guazzo*, she will be suspected howsoeuer. Both extreames are naught, *Pulchra citò adamat, sed facile concupiscit*, the one is soone beloued, the other loues, one is hardly kept, because proud & arrogant, the other not worth keeping, what is to be done in this case? *Ennius* in *Menelippe* adviseth thee as a friend to take *statam formam, si vis habere incolumem pudicitiam*, one of a middle size, neither too faire, nor too foule,

* *Marullus*.

* *Nec formosa magis quam mihi casta placet,* with old *Cato*,
thought fit, let her beauty be, *neq; lectissima, nec illiberalis*, betweene both.
This I approue, but of the other two, I resolue with *Salisburienfis*, *ceteris pa-*
ribus

ribus, both rich alike, endowed alike, *maiori miseria deformis habetur, quam formosa servatur*, I had rather marry a faire one, and put it to the hazard, then be troubled with a blowze: but doe thou as thou wilt, I speake only for my selfe.

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Howsoever, *quod iterum moneo*, I would advise thee thus much, bee shee faire or foule, to choose a wife out of a good kindred, parentage, wel brought vp in an honest place.

† *Primum animo tibi proponas quo sanguine Creta,
Qua forma, qua aetate, quibusq; ante omnia virgo
Moribus, in iunctos veniat nova nupta penates.*

† Chalmer lib.
9. de repub. Aug.

He that marries a wife out of a suspected Inne or Alehouse, buyes a horse in Smithfield, & hires a seruant in *Paules*, as the diuine is, shall likely haue a Iade to his horse, a knaue for his man, an arrant honest woman to his wife. *Filia prae sumitur esse matri similis*, saith *Nevisanus*: Such^m a mother such a daughter, *mali corui malum ovum*, Cat to her kinde.

1 Lib. 2. num.

159.

m Si genetrix
caste, caste quoq;
filia uiuet, Si
meretrix maier
filia talis erit.

† Iuuen. Sat. 6.

† *Scilicet expectas ut tradat mater honestos,
Atq; alios mores quam quos habet? —*

If the mother bee dishonest, in all likelyhood the daughter will *matrizare* take after her in all good qualities,

Creden' Pasiphae non tauripotentem futuram,

Tauripetam? —

If the damme trot, the foale will not amble. My last caution is, that a woman doe not bestow her selfe vpon a fool, or an apparent melancholy person, Iealousie is a Symptome of that disease, and fooles haue no moderation. *Iustina a Romane* Lady was much persecuted, and after made away by her iealous husband; shee caused and inioyned this Epitaph, as a caveat to others, to be ingrauen on her tombe,

† *Discite ab exemplo Iustina, discite patres,*

Ne nubat fatuo filia uestra viro, &c.

Learn parents all, and by *Iustina's* case,

Your children to no dizards for to place.

n Camerarius
cent. 2. cap. 54,
oper. subcis.

After marriage, I can giue no better admonitions, then to vse their wiues well, and which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in *† Stobaeus*, to avoid future strife, and for quietnesse sake; *when you are in bed, take heed of your wiues flattering speeches ouer night, and Curten sermons in the morning*. Let them doe their endeavour likewise, to maintaine them to their meanes, which *† Patricius* ingeminates, and let them haue liberty with discretion, as time and place requires: many women turne queanes by compulsion, as *o Nevisanus* obserues because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*, pouerty and hunger, want of meanes, makes them dishonest, or bad vsage; their churlish behauiour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreame some are too liberall, as the prouerbe is, *Tardus malum sibi cacat*, they make a rod for their owne tailes, as *Candaules* did to *Gyges* in ** Herodotus*, commend his wiues beauty himselfe, and besides would needs haue him see her naked. Whilst they giue their wiues too much liberty to gad abroad, and bountefull allowance, they are accessary to their owne miseries, *anima uxorum pessime olent*, as *Plautus* gibes, they haue deformed soules, and by their

† Ser. 72. Quod
amicus quidam
uxorem habens
mihi dixit, dicam
vobis. In cubili
cavende adula-
tiones vesperi,
mane clamores.

† Lib. 4. tit. 4. de
instit. Reipub.
cap. de officio
mariti & ux-
oris.

o Lib. 4. syl. nup.
num. 81. Non
curant de ux-
oribus, nec volun-
tatis subuenire de-
vitiu, vestitu,
&c.

* In Clio, Speci-
em uxoris supra
modum extol-
lens, fecit ut il-
lam nudam co-
ram afficeret.

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† Iuven. Sat. 6.
He cannot
kisse his wife
for paint.
p Oiat. contra
abr.

painting and colours, procure, *odium mariti*, their husbands hate, especially, besides, their wiues (as P. Basil notes, *Impudenter se exponunt masculorum aspectibus, iactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their vndecent wanton carriage, provoke and tempt the spectators. Vertuous women should keepe house, & twas well performed and ordered by the Greekes,

mulier ne qua in publicum

Spectandam se sine arbitro præbeat viro. which made Phidias belike at Elis, paint Venus treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad & alone is like a Deere broke out of a Park, *quam mille Venatores insequuntur*, who euey hunter follows; and besides in such places she cannot so well vindicate her selfe,

Imbelles dame quid nisi præda sumus?

And therefore I knowe not what Philosopher he was, that would haue women come but thrice abroad all their time, † *To be baptised, married, and buried*, but he was too straight laced. Let them haue their liberty in good fort, and goe when they will, *modo non annos viginti etatis sue domi relinquunt*, as a good fellow said, so that they looke not 20 yeares younger abroad, then they doe at home; they be not spruce, neat, angells abroad, beasts, dowdies, fluts at home; but seeke by all meanes to please and giue content to their husbands, to be quiet about all things, obedient, silent and patient; if they be incensed, angry, chide a little, their wiues must not * *campell* againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her Gossips by chance com-
plaine of her husbands impatience, told her an excellent remedy for it, and gaue her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties* as often as hee chid; shee did so two or three times with good successe, and at length seeing her neighbour, gaue her great thanks for it, and would needs knowe the ingredients, † she told her in brieft, what it was, *Faire water*, and no more; For it was not the water, but her silence which performed the cure. Let every forward woman imitate this example, and be quiet within doores, and (as M. Aurelius prescribes) a necessary caution it is to be obserued of all good matrons, that loue their credits, to come little abroad, but follow their worke at home, looke to their household affaires and priuate businesse, *æconomie incumbentes*, bee sober, thrifty, wary, circumspect, modest, and compose themselves to liue to their husbands meanes, as a good huswife should doe,

† Ad baptis-
matrimonium
tumulum.

* Non vocifere-
tur illa si mari-
tus obganneat

† Fradeli aperi-
ens ostendit ei
non aquam sed
silentium iracun-
diæ moderari.

† Chalon.

† *Que studijs gansa coli, partita labores*

Fallet opus cantu, forma assimilata corone

Cura puellaris, circum susosq; rota q;

Cum voluet, &c.

How soeuer 'tis good to keepe them priuat, not in prison; * *Quisquis custodit uxorem vestibus & seris;*

Et si sibi sapiens, stultus est, & nihil sapit.

* Menander.
q Horol. princip.
lib. 2. cap. 3. Di-
ligenter caven-
dum feminis il-
lustribus ne fre-
quenter exeant.

Read more of this subiect Horol. princ. lib. 2. per totum. Arniseus polit. Cyprian, Tertullian; Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. c. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris

ris, Christ, Fonseca Amphitheat. Amor. cap. 45. Sam. Neander. &c.

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These cautions concerne him; and if by these, or his owne discretion, otherwise he cannot moderate himselfe, his friends must not be wanting by their wisdom, if it be possible, to giue the party grieued satisfaction, to prevent and remoue the occasions, objects, if it may be to secure him. If it be done alone, or many, to consider whom he suspects, or at what times, in what places he is most incensed, in what companies. [†] *Nevisanus* makes a question, whether a young Physitian ought to bee admitted in case of sicknesse, into a new married mans house, to administer a Iulip, a syrupe, or some such physick. The *Persians* of old would not admit a young Physitian to come amongst women. [†] *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried aliue for it. A Iaylor in *Aristanetus*, had a fine young Gentleman to his prisoner, in commiseration of his youth and person, he let him loose, to enjoy the liberty of the prison, but he vnkindly made him a *Cornuto*. The like measure was offered to *Agis* king of *Lacedemon*, by ^{*} *Alcibiades* an exile, for his good entertainment, he was too familiar with *Timea* his wife, begetting a child of her, called *Leotichides*, & bragging moreouer when he came home to *Athens*, that he had a sonne should be king of the *Lacedemonians*. If such objects were remoued, no doubt but the parties might easily bee satisfied, or that they could vse them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they doe, tis an humane infirmitie, a miserable vexation, and they should not adde grieffe to grieffe, nor aggravate their misery, but seeke to please, and by all meanes giue them content, by good counsell, remouing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a temple erected by the matrons to that ^{*} *Viniplaca* Dea, another to *Venus verticorda*, *que maritos uxoribus reddebat beneuolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Iuno's* temple) and make their prayers for coniugall peace, before some indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controuersies, if vse were made of them. Some say that precious stone called ^{*} *Beryllus*, others a *Diamonde*, hath excellent vertue, *contra hostium iniurias*, & *coniugatos inuicem conciliare*, to reconcile men and wiues, to maintaine vniuity and loue; you may try this when you will, & as you see cause. If none of all these meanes and cautions will take place, I knowe not what remedie to prescribe, or whither such persons may goe for ease, except they can get into that same ^{*} *Turkie* paradise, *Where they shall haue as many faire wines as they will themselves, with cleare eyes, and such as looke on none but their own husbands*, no feare, no danger of being cuckolds; Or else I would haue them obserue that strict rule of [†] *Alphonsus*, to marry a deafe and dumb man, to a blinde woman. If this will not helpe, let them to prevent the worst, consult with an ^{*} *Astrologer*, and see whether the significators in her *Horoscope*, agree with his, that they be not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amice antiscijs & obedientibus*, otherwise (as they hold) there will be intolerable enmities betweene them. If this course be not approued, and other remedies may not be had, they must in the last place

† Lib. 5. num 11
† Ctesias in Persicis, finxit uul-
ue morbum esse,
nec curari posse,
nisi cum viro
concomberet,
hac arte voti
compos &c.
† Exsoluit vin-
culis, solutumq;
demisit, at ille
inhumanus, stu-
pravit coniugē.
* Plutarch vita
eius.

† Rosinus lib. 2.
19. Valerius lib.
2. cap. 1.
u Alexander ab
Alexandro l. 4.
c. 8. gen. dier.
* Fr. Rucius de
geminis lib. 2.
cap. 8. §. 15.
x Siroxius Ci-
cogna lib. 2. cap.
15 spirit. & In-
can. habent ibi-
dem uxores quot
volunt, cum o-
culis clarissimis
quos nunquam
in aliquem pre-
ter maritum
fixuri sunt, &c.
Bredenbachius.
Idem & Bohe-
mus, &c.
† Vxor caeca
ducat maritum
in dum, &c.
* See Valent.
Nabod. differ.
Com. in Alcibi-
rium ubi plura.

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 † Cap. 48. Apol.
 quod mulieres
 sine concupiscen-
 tia aspicere non
 possent, &c.

sue for a divorce: or as † *Tertullian* reports of *Democritus*, that put out his eyes, because he could not looke vpon a woman without lust, and was much troubled to see that which he might not enioy; let him make himselfe blind, and so he shall avoid that care and molestation of watching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it, if you be very desirous to knowe it, when I meet you next, I will peradventure tell you what it is, in your eare. This is the best counsell I can giue, which he that hath need, as occasion serues, may apply vnto himselfe. In the meane time — *dij talem terris avertite pestem*, as the proverbe is, from Heresie, Iealousie, and Frenzie, good Lord deliuer vs.

SECT. 4.

MEMB. I. SUBSECT. I.

Religious Melancholy.

*His obiect God, what his beauty is? How it allureth.
 The parts and parties affected.*

y Called Religious because it is still conuersant about Religion and such diuine objects.
 * *Grotius.*



Hat there is such a distinct Species of Loue Melancholy no man hath ever yet doubted, but whither this subdivision of Religious Melancholy be warrantable, it may bee controuerted: * *Pergite Pierides, medio nec calle vagantem*
Linguite me, quã nulla pedum vestigia ducunt,
Nulla rota curru testantur signa priores.

z *Lib. I. cap. 16.*
nonnulli opinio-
nibus additi
sunt, & futura
se predicere ar-
bitrantur.
 a *Aliis videtur*
quod sunt Pro-
phetae & inspi-
rati à Spiritu
sancto, & inci-
piunt propheta-
re, & multa fu-
tura predicunt.
 b *Cap. 6. de*
Melanch.
 c *Cap. 5. Tra-*
ctat. multi ob ti-
morem dei, sunt
melancholici, &
timorem gehem-
ne. They are
still troubled
for their sins.
 d *Plater. c. 13.*

I haue no patterne to followe as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the rest, all acknowledge it a most notable Symptome, some a cause, but few a Species or kind. z *Areteus*, *Alexander*, *Rhasis*, *Avicenna*, & most of our late writers, as *Gordonius*, *Fuchsius*, *Plater*, *Bruel*, *Montaltus*, &c. repeat it as a Symptome. a Some seeme to be inspired of the Holy Ghost, some take vpon them to be Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi, saith *Gordonius*. Some will prophetic of the end of the world to a day almost, and the fall of Antichrist, as they haue been addicted or brought vpon; for so melancholy workes with them, as b *Laurentius* holds. If they haue beene precisely giuen, all their meditations tend that way, and in conclusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes c *Guianerius* and *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, & that last iudgement, for a cause of those enthusiasticks, and desperate persons: but some doe not obscurely make a distinct Species of it, dividing Loue melancholy into that, whose obiect is women; and into the other, whose obiect is God. *Plato* in *Convivio*, makes mention of two distinct furies, and amongst

our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expressly treat of it as a distinct Species. ^c *Loue Melancholy* (saith hee) is twofold, the first is that (to which some peradventure will not vouchsafe) this name or Species of Melancholy) affection of those which put God for their obiect and are altogether about prayer, fasting, &c. the other about women. Peter Forestus in his obseruations deliuereth as much, in the same words: and Felix Platerus de *mentis alienat. cap. 3. frequentissima est eius species, in qua curanda sapiissime multum sui impeditus*, tis a frequent disease, & they haue a ground of what they say, forth of *Areteus* and *Plato*. ^f *Areteus* an old Author in his third booke *cap. 6.* doth so diuide Loue Melancholy, and deriues this second from the first, which comes by inspiration or otherwise. ^g *Plato* in his *Phaedrus* hath these words, *Apollo's priests in Delphos, and at Dodona in their fury doe many pretty feats, & benefit the Greekes, but neuer in their right wits.* He makes them all mad, as well hee might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the seuerall furies of our *Sibyls*, *Enthusiasts*, *Pseudoprophets*, *Heretickes*, and *Schismaticks* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptoms, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, & more miraculous effects; that it more besots and infatuates men, then any other aboue named whatsoever, doth more harme, works more disquietnes to mankinde, and hath more crucified the soule of mortall men (such hath beene the diuells craft) then warres, plagues, sicknesse, dearth, famine, and all the rest.

Giue me but a little leaue, and I will set before your eyes in brieft, a stupend, vast, infinite Ocean of incredible madnesse & folly: a Sea full of shelues and rockes, sands, gulfes, Euripes and contrary tides, full of fearefull monsters, vncouth shapes, roring waues, tempests, and Siren calmes, Halcyonian seas; vnspeakable misery, such Comœdies and Tragœdies, such absurd and ridiculous, ferall and lamentable fits, that I knowe not whether they are more to be pittied or derided, or may be beleueed, but that wee daily see the same still practised in our daies, fresh examples, *nona nouitia*, fresh obiects, of misery and madnesse in this kinde that are still represented vnto vs, abroad, at home, in the midst of vs, in our bosomes.

But before I can come to treat of these seuerall errors and obliquities, their causes, symptoms, affections, &c. I must say something necessarily of the obiect of this loue, God himselfe, what this loue is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swarue from it.

Amongst all those diuine attributes that God doth vindicate to himselfe, Eternity, omnipotency, immutability, wisdom, maiesty, iustice, mercy, &c. his ^h beauty is not the least, *One thing, saith Dauid, haue I desired of the Lord and that will I still desire, to behold the beauty of the Lord, Psal. 27. 4. And out of Sion which is the perfection of beauty hath God shined, Psal. 50. 2.* All other creatures are faire, I confesse, and many other obiects doe much inamour vs, a faire house, a faire horse, a comely person. ⁱ *I am amazed, saith Austin, when I looke vp to heauen and behold the beauty of the starres, the beauty of Angels,* principalities, powers, who can expresse it? who can sufficiently commend, or

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^c Melancholia Erotica vel que cum amore est, duplex est: prima que ab aliis forsitan non meretur nomen melancholice, est affectio eorum qui pro obiecto proponunt deum & ideo nihil aliud curant aut cogitant quam deum, ieiunia, vigilias, altera ob mulieres, ^f Alia reperitur furoris species à prima vel à secunda deorum rogantium, vel afflatu numinis furor hic venit. ^g Qui in Delphis futura predicant vates, & in Dodona sacerdotes furentes quidem multa iocunda Grecis deserunt, sani vero exigua aut nulla.

^h Deus, bonus, iustus, pulcher iuxta Platonem ⁱ Miror & stupeo cum celum aspicio, & pulchritudinem siderum, angelorum &c. & quis dignè laudet quod in nobis vigeat corpus tã pulchrum, frontem pulchrum, narès, genas, oculos, intellectũ, omnia pulchra, si sic in creaturis laboramus, qui in ipso deo?

set

576 set out this beauty which appears in vs? so faire a body, so faire a face, eyes, nose, cheekes, chinne, browes, all faire and lovely to behold, besides the beauty of the soule which cannot be discerned. If wee so labour and bee so much affected with the comelnesse of creatures, how should we be ravished with that admirable lustre of God himselfe? If ordinary beauty haue such a prerogatiue and power, and what is amiable and faire, to draw the eyes and eares, hearts and affections of all spectators vnto it, to moue, win, intice, allure, how shall this diuine forme rauish our soules, which is the fountaine and quintessence of all beauty? *Cælum pulchrum, sed pulchrior cæli fabricator*, If heauen bee so faire, the Sunne so faire, how much fairer shall hee be, that made them faire? This beauty and ^k splendor of the diuine God, is it that drawes all creatures to it, to seeke it, loue, admire, and adore it; & those Heathens, Pagans, Philosophers, out of these reliques they haue yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seeke him, the magnificence and structure of the world it selfe, and beauty of all his creatures, his goodnesse, prouidence, protection, inforceth them to loue him, seeke him, feare him, though a wrong way, to adore him: but for vs that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, hauing the eyes of our hearts and vnderstandings opened, how fairely doth he offer and expose himselfe? *Ambit nos Deus* (*Austin* saith) *domis & formâ suâ*, he wooes vs by his beauty, gifts, promises, to come vnto him, ^l the whole Scripture is a message, an exhortation, a loue letter to this purpose, to incite vs and inuite vs, ^m Gods Epistle, as *Gregory* calls it, to his creatures. Hee sets out his sonne and his Church, in that *Epithalamium* or mysticall song of *Solomon*, to enamour vs the more, comparing his head to fine gold, his locks curled and blacke as a Rauen, *Cant. 4. 5. cap. his eyes like doves, on riuers of waters, washed with milke, his lippes as lillies, dropping downe pure iuyce, his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountaine of liuing waters, an orchard of Pomegranates, with sweet sentes of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her, ⁿ his sister, his spouse, undefiled, the onely daughter of her mother, deare vnto her, faire as the Moone, pure as the Sunne, looking out as the morning;* That by these figures, that glasse, these spirituall eyes of contemplation, we might perceauie some resemblance of his beauty, the loue betwixt his Church and him. And so in the 45. Psalm. this beauty of his Church, is compared to a *Queene in a vesture of gold, of Ophir, embrodered rayment of needlemorke, that the king might take pleasure in her beauty.* To incense vs farther yet, ^o *Iohn* in his *Apocalypse*, makes a description of that heauenly *Ierusalem*, the beauty of it, and in it the maker of it. *Likening it to a citty of pure gold, like vnto cleere glasse, shining & garnished with all manner of pretious stones, hauing no need of Sunne or Moone: for the lambe is the light of it, the glory of God doth illuminate it: to gine vs to vnderstand the infinite glory, beauty, and happinesse of it.* Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his diuine Maiestie cannot otherwise be expressed to our apprehensions, no tongue can tell, no heart conceaue it, as *Paule* saith. *Moses* himselfe, *Exod. 33. 18.* When he desired to see God in his glory, was answered that hee might

^k Fulgor diuine
maiestatis, Aug.

^l In Psal. 64.
miser ad nos E-
pistolâ & totâ
scripturam, qui-
bus nobis face-
ret amandi de-
siderium.
^m Epist. 48. l. 4.
quid est tota
scriptura nisi E-
pistola omni-
potentis dei ad cre-
aturam suam.

ⁿ Cap. 6. 8.

^o Cap. 27. 11.

might not endure it, no man could see his face and liue. *Sensibile forte destruit sensum*, a strong object ouercometh the sight, according to that axiome in Philosophy: *fulgorē solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunn beames, how canst thou endure that fulgor and brightnesse of him that made the Sunne; The Sunne it selfe and all that wee can imagine are but shadowes of it, 'tis *visio præcellens*, as P *Austin* calls it the quintessence of beauty this, *which farre excells the beauty of heauens, Sun and Moone, Starres, Angells, gold and Sluer, woods, faire fields, and whatsoeuer is pleasant to behold*. All those other beauties faile, varie, are subiect to corruption, to loathing, ^r *But this is an immortal vision, a diuine beauty, an immortal loue, an indefatigable loue and beauty*, with sight of which wee shall neuer be tired, nor wearied, but still the more we see the more we shall couet him. ^r *For as one saith, where this vision is, there is absolute beauty, and where is that beauty, from the same fountaine comes all pleasure and happinesse, neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse*. In this life we haue but a glimpse of this beauty and happinesse, wee shall hereafter, as *John* saith, see him as hee is, thine eyes, as *Isay* promisseth, 33. 17. *Shall behold the King in his glory*, then, shall we be perfectly inamored, haue a full fruition of it, desire, behold and loue him alone, as the most amiable and fairest object, our *summum bonum*, or chiefest good.

This likewise should we now haue ^r done, had not our will beene corrupted, and as we are enioined to loue God with all our heart, and all our soule: for to that end were we borne, to loue this object, as ^u *Melancthon* discourseth, and to enioy it. *And him our will would haue loued and sought alone, as our summum bonum, or principall good, & all other good things for Gods sake: and nature as she proceeded from it would haue sought his fountain, but in this infirmity of humane nature this order is disturbed, our loue is corrupt: & a man is like to that monster in ^x *Plato* composed of a Scylla, a lyon, and a man, wee are carried away headlong with the torrent of our affections, the world, and that infinite variety of pleasing objects in it, doe so allure and enamour vs that we cannot so much a looke towards God, seeke him, or thinke on him as we should, we cannot saith *Austin*, *Rempub. celestem cogitare*, we cannot containe our selues from them, their sweetnesse is so pleasing to vs. Marriage, saith *Y Gualter*, detaines many, *a thing in it selfe laudable, good, and necessary, but deceiued and carried away with the blinde loue of it, they haue quite laid aside the loue of God, and desire of his glory. Meate and drinke hath ouercome as many, whilst they rather strue to please, satisfie their guts and belly, then to serue God and nature*. Some are so busied about merchandise to get mony, they loose their owne soules, whilst couetously carried, and with an vnfatiable desire of gaine, they forger God, as much wee may say of honours, leagues, friendships, health, wealth, and all othes profits or pleasures in this life whatsoeuer. ^z *In this world there be so many beautifull objects, splendors and brightnesse of gold, maiesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure vs, and draw vs from God, that we cannot looke after him.**

versum abiecerunt, plurimos cibus & potus perdit. z In mundo splendor opum, glorie maiestas, amicorum præstia, verborum blandities, voluptatum omnis generis illecebre victoria, triumphus & infinita alia ab amore dei nos abstrahunt, & c.

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^p In Psal. 85. omnes pulchritudines terrenas, auri, argenti, nemorum & camporum, pulchritudinem Solis et Lune, stellarum, omnia pulchra superans.

^r Immortalis hæc visio immortalis amor, indefessus amor & visio.

^s Orosius, ubi cumq; visio & pulchritudo diuini aspectus, ibi voluptas ex eodem fonte omnisq; beatitudo, nec ab eius aspectu voluptas, nec ab illa voluptate aspectus separari potest.

^t Leon Hebraeus Dubitatur an humana felicitas Deo cognoscendo an amando terminetur. ^u Lib. de anima Ad hoc obiectum amandum & fruentium naturæ summus, & hunc expetisserunt cum, hunc amassent humana voluntas, ut summum bonum & ceteras res omnes eo ordine.

^x De repub. ^y Hom. 19. in epist. Johannis cap. 2. Multos coniugium decipit, res alioquin salutaris & necessaria, eo quod ceco eius amore decepti, diuini amoris & glorie studium in vni-

Eccc

And

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And this is it which Christ himselfe, those Prophets and Apostles so much thunder against, 1. Ioh. 7. 15, dehort vs from; *Loue not the world, nor the things that are in the world, if any man loue the world the loue of the father is not in him, 16. For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the father but of the world, & the world passeth away & the lusts therof, but he that fulfilleth the wil of God abideth for euer. No man, saith our Sauour, can serue two masters, but he must loue the one & hate the other, &c. bonos vel malos mores, boni vel mali faciunt ameres, Austin well in-*fers, & this is that which all the fathers inculcate. He cannot (^a Austin admonisheth) bee Gods friend, that is delighted with the pleasures of the world, *make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy selfe for it. It is the eye of contemplation by which wee must beholde it, the wing of meditation which lifts vs up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation, so saith Gregory cited by ^b Bonauenture. And as ^c Philo Iudens seconds him, he that loues God will soare aloft and take him wings, and leauing the earth fly up to heauen, wander with Sunne and Moone, Starres, and that heauenly troope, God himselfe being his guide. If wee desire to see him, we must lay aside all vaine obiects, which detain vs and dazell our eyes, and as Ficinus adviseth vs, get vs solar eyes, spectacles as they that looke on the Sunne, to see this diuine beauty, lay aside all materiall obiects, all sense, and then thou shalt see him as hee is. Thou couetous wretch, as ^e Austin expostulates, why dost thou stand gaping on this drosse, muckhils, filthy excrements, behold a farre fairer obiect God himselfe wooes thee, behold him, enioy him, he is sicke for loue. Cant. 5. Hee inuites thee to his sight, to come into his fayre garden, to eat and drinke with him, to be merry with him, to inioy his presence for euer. † Wisdome cries out in the streets, besides the gates, in the toppe of high places, before the city, at the entrie of the doore, and bids them giue eare to her instruction, which is better then gold or pretious stones, no pleasures can be compared to it: leaue all then and follow her; vos exhortor o amici & obsecro, In Ficinus words, I exhort and beseech you, that you would embrace and follow this diuine loue with all your hearts and abilities, by all offices and endeauours make this so louing God propitious vnto you. For whom alone, saith ^g Plotinus, we must forsake the kingdomes and Empires of the whole earth, Sea, Land, and Ayre, if we desire to be engrafted into him, leaue all and follow him.*

Now for as much as this loue of God, is an habit infused of God, as ^h Thomas holds, 1. 2. quest. 23. by which a man is inclined to loue God above all, and his neighbour as himselfe, Wee must pray to God that he will open our eyes make cleere our hearts, that we may be capable of his glorious rayes, & performe those duties that he requires of vs, Deut. 6. and Ios. 23. To loue God above all, and our neighbour as our selfe, to keepe his commandements. In this we knowe, saith Iohn, c. 5. 2. we loue the children of God, when we loue God and keepe his commandements. This is the loue of God that wee keepe his commandements, he that loueth not knoweth not God, for God is loue, cap. 4. 8. and he that dwelleth in loue dwelleth in God, and God in him, for loue presupposeth knowledge, faith, hope, and vnites vs to God himselfe, as ⁱ Leon Hebre-

^a In Psal. 32. Dei amicus esse non potest qui mundi studiis delectatur, ut hanc formam videas mundum cor, serenacorum &c.

^b Contemplationis pluma nos subleuat, atq; inde erigimur intentione cordis dulcedine contemplationis. distinct. 6. de 7. Itineribus.

^c Lib. de victimis. arans deum sublimia petit, sumptis aliis & in caelum recta volat, relicta terra, cupidus aberrandi cum sole, luna, stellarumq; sacra militia, ipso deo duce.

^d In com. Plat. cap. 7. ut Solem videas oculis fieri debes solaris. ut diuinam aspicias pulchritudinem demitte materiam, demitte sensum, & deum qualis fit videbis.

^e Auaris, quid iubeas his &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus.

^f Prou. 8.

^g Cap. 18 Rom. Amorem hunc diuinum totis viribus amplexamini, deum vobis omni officiorum genere propitium facit.

^h Cap 7. de pulchritudine. regna imperia totius terre & maris & caeli oportet abicere si ad ipsum conuersus velis inferi. ⁱ Habitus a D. o infusus per quem inclinatur homo ad diligendum deum super omnia.

us deliuereth vnto vs, and is accompanied with the feare of God, humility, meeknesse, patience, all those vertues, and charity it selfe. For if we loue God, we shall loue our neighbour, and performe the duties which are required at our hands, to which we are exhorted. 1. Cor. 13. 4. 5. Ephes. 4. Coloss. 3. Rom. 12. We shall not be enuious or puffed vp, or boast, disdain, thinke euill, or be prouoked to anger but suffer all things, *Endenour to keepe the v-nity of the spirit, the bond of peace.* Forbeare one another, forgiue one another, Cloath the naked, visit the sicke, and performe all those workes of mercy which ^c *Clemens Alexandrinus* calls *amoris & amicitia impletionem & extentionem*, the extent and complement of loue; And that not for feare or worldly respects, but *ordine ad Deum*, for the loue of God himselfe. This we shall doe if wee be truly enamored, but we come short in both, wee neither loue God, nor our neighbour as wee should. Our loue in spirituall things is too ^l *defectiue*, in worldly things too *excessiue*, there is a *iarre* in both. Wee loue the world too much: God too little, our neighbour not at all, or for our owne ends.

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i Dial. 1. Omnia
conuersit amor
in ipsius pulcher
naturam.
k Stromatum
lib. 2.

Vulgus amicitias utilitate probat.

l Greenham.

The chiefe thing wee respect is our commodity, and what wee doe, is for feare of worldly punishment; for vaine-glory, praise of men, fashion, and such by-respects, not for Gods sake. Wee neither know God aright, nor seeke, loue, or worship him as we should. And for these defects, wee inuolue our selues into a multitude of errors, we Iwarne from this true loue and worship of God, which is a cause vnto vs of vspeakable miseries, running into both extreames, we become fooles, madmen, without sense, as now in the next place I will shew you.

The parties affected are innumerable almost; and scattered ouer the face of the earth, farre and neere, and so haue bene in all precedent ages, from the beginning of the world to these times, of all sorts and conditions. For methods sake I will reduce them to a twofold diuision, according to those two extreames of *Excesse* and *Defect*, impiety and Superstition, idolatry and Athisme. Not that there is any excesse of diuine worship or loue of God, that cannot be, we cannot loue God too much, or doe our duties as wee ought, as Papists hold, or haue any perfection in this life, much lesse supererogate, when we haue all done, we are *unprofitable seruants*. But because we doe *aliud agere*, zealous without knowledge, and too solicitous about that which is not necessary, busying our selues about impertinent, needlesse, idle, and vaine ceremonies, *populo vt placerent*, as the *Iewes* did about sacrifices, oblations, offerings, incense, new moones, feasts, &c. but as *Isay* taxeth them 1. 12. *who required this at your hands?* We haue too great opinion of our owne worth, that we can satisfie the law, and doe more then is required at our hands, by performing those Euangelicall Counsels, & such works of supererogation merit for others, which *Bellarmino*, *Gregory de Valentia*, all their Iesuites, and champions defend, that if God should deale in rigor with them, some of their *Franciscans* and *Dominicans* are so pure that nothing could be objected to them. Some of vs againe are too deare, as wee thinke, more diuine and sanctified then others, of a better mettle greater gifts, and with that proud *Pharisee*, contemne others in respect of our selues, we are better Christians, better learned, choice spirits, inspired, know more haue especiall reuelation, perceauie Gods secrets, and thereupon presume,

Eccc 2

say,

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in De primo
præcepto.in De relig. lib. 2
Thef. 1.o 2. De nat. deo-
rum.p Hist. Belgic.
lib. 8.q Superstitio er-
ror insanus est.
epist. 123.† Nam qui su-
perstitutione imbu-
tus est, quietum
esse nunquam po-
test.

r Greg.

s Polit. lib. 2.
cap. 13.

c Har.

u Epist. Phalar.

say, & doe that many times, which is not befitting to be said or done. Of this number are all superstitious Idolaters, Ethnicks, Mahometans, Iewes, Hereticks, ^m Enthusiasts, Diuiners, Prophets, Sectaries, & Scismaticks. *Zanchius* reduceth such Infidels to foure chiefe sects, but I will insist and follow mine owne intended method: all which, with many other curious persons, Monkes, Hermites, &c. may be ranged in this extreame, and fight vnder this superstitious banner, with those rude Idiots, and infinite swarmes of people that are seduced by them. In the other extreame or in defect, march those impious Epicures, Libertines, Atheists, Hypocrites, Infidels, worldly, secure, impenitent, vnthankfull, and carnall minded men, that attribute all to naturall causes, that will acknowledge no supream power; that haue cauterized consciences, or lye in a reprobate sense: or such desperate persons as are too distrustfull of his mercies. Of these there bee many subdiuisions, diuerse degrees of madnesse and folly, some more then others, as shall bee shewed in the Symptomes: And yet all miserably out perplexed, doting, and besides themselues for religions sake. For as ⁿ *Zanchy* well distinguiseth, and all the world knowes, Religion is twofold, True or False; False is that vaine superstition of Idolaters, such as were of old, *Greekes, Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, ^o *Tully* could tearme it; or as *Zanchy* defines it *Vbi falsi dij, aut falso cultu colitur deus* When false gods, or that God is falsely worshipped. And 'tis a miserable plague; a torture of the soule, a meere madnesse, *Religiosa insania*, ^p *Me-teran* calls it, or *insanus error*, as ^q *Seneca*, a franticke error, or as *Austin*, *Insanus animi morbus*, a furious disease of the soule; *insania omnium insanissima*, a quintessence of madnesse; † for hee that is superstitious, can neuer bee quiet. Tis proper to man alone, *uni superbia, auaritia, superstitio*, saith *Pliny* lib. 7. c. 1. atq; *etiam post seuit de futuro*, which wrings his soule for the present, & to come; The greatest misery belongs to mankind, a perpetuall seruitude, a slavery ^r *Ex timore timor*, an heauy yoke, the scale of damnation, an intollerable burden. They that are superstitious, are still fearing, suspecting, vexing themselues with auguries, prodigies, false tales, dreames, idle, vaine workes, vnprofitable labours, as ^s *Boterus* obserues, *curâ mentis ancipiti versantur*, Enimies to God and to themselues. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true religion honours God. True Religio, *vbi verus Deus vere colitur*, where the true GOD is truly worshipped, is the way to Heauen, the mother of all vertues, Loue, Feare, Deuotion, Obedience, Knowledge, &c. It creares the dejected soule of man, and amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an vspeakable comfort, a sweet reposall, *Iugum suauè & leue*, a light yoke, an anchor, and an hauen. It addes courage, boldnesse, & begets generous spirits, although tirants rage, persecute, & that bloody *Lictor* or Seriant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the Primitiue church, it was put in practise, as you may read in *Eusebius* and others) though enemies be now ready to inuade, and all in an uproare, ^t *Si fractus illabatur orbis, impavidos ferient ruinae*; though Heauen should fall on his head, hee would not be dismaid. But a good Christian Prince once made answer to a menacing *Türke*, *facile scelerata hominum arma contemnit, qui dei presidio tutus est*: Or as ^u *Phalaris* writ to *Alexander*,
in

in a wrong cause, he nor an other enemy could terrify him, for that he trusted in God. *Si Deus nobiscum, quis contra nos?* In all calamities, persecutions whatsoeuer, as *David* did, *Sam.* 2. 22. he will sing with him, *The Lord is my rocke, my fortresse, my strength, my refuge, the towre and horne of my saluation, &c.* In all troubles and aduersities, *Psal.* 46. 1. *God is my hope and helpe, still ready to be found, I will not therefore feare, &c.* tis a feare expelling feare; hee hath peace of conscience, and is full of hope, which is, faith ^x *Austin*, *vita vite mortalis*, the life of this our mortall life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, wee of all others were most wretched, but this makes vs happy, counterpoising our hearts in all misery, superstition torments and is from the Diuell, the author of lyes, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his diuine confession in *Eusebius*, *Author nobis de Deo Deussest*, God is the Author of our Religion himselfe, his Word is our rule, a lanthorne to vs, dictated by the holy Ghost, he plaies vpon our hearts as so many harp-strings, and we are his temples, he dwelleth in vs, and we in him.

The part affected of superstition, is the Braine, heart, will, vnderstanding, Soule it selfe, and all the faculties of it, *totum compositum*, All is mad, and dotes. Now for the extent, as I say, the World it selfe is the Subiect of it, (to omit that grand sinne of Atheisme) all times haue beene misaffected; i past, present, *there is not one that doth good, no not one, from the Prophet to the priest, &c.* A lamentable thing it is to consider, how many miriads of men this Idolatry and Superstition (for that comprehends all) hath infatuated in all ages, befotted by this blind zeale, which is Religions Ape, Religions bastard, Religions shadow, false glasse. For where God hath a Temple, the Diuell will haue a chappell: where God hath sacrifices; the diuell will haue his oblations, where God hath Ceremonies, the diuell will haue his traditions, where there is any religion the diuell will plant superstition; and 'tis a pittifull sight to behold and reade, what tortures, miseries it hath procured, what slaughter of soules it hath made, how it rageth amongst those old *Persians, Syrians, Egyptians, Greekes, Romans, Tuscans, Gaules, Germans, Britans, &c.* *Britannia eam hodie celebrat tam attonite*; faith ^z *Pliny*; *tantis ceremoniis* (speaking of superstition) *vt dedisse Persis Videri possit*: The Brittaines are so stupendly superstitious in their ceremonies, that they goe beyond those *Persians*. He that shall but reade in *Pausanias* alone, those Gods, Temples, alters, Idols, statues, so curiously made with such infinite cost, and charge, amongst those old *Greekes*, such multitudes of them and frequent varieties, as [†] *Gerbelius* truly obserues, may stand amazed, and neuer enough wonder at it; and thanke God withall, that by the light of the Gospell, we are so happily freed from that slavish Idolatry, in these our dayes. But heretofore almost in all Countries, in all places, superstition hath blinded the hearts of men: in all ages what a small portion hath the true church euer beene?

Diuinum imperium cum Ioue Daemon habet.

The Patriarchs and their families, the Israelites a handfull in respect, *Christ* and his Apostles, and not all of them neither. Into what straights hath it bin compinged a little flocke: how hath superstition on the other side dilated her selfe, error, ignorance, barbarisme, folly, madnesse, deceived, triumphed, and insulted ouer the most wise, discreet, and vnderstanding men, Philosophers

^x In *Psal.* 3.

^y *Lib.* 9. cap. 6.

^z *Lib.* 3. cap.

[†] *Lib.* 6. descrip. *Gec. nulla est via que non innumeris idolis est referta. Tantum tunc temporis in miserimos mortales potentie et crudelis Trannidie Satam exercuit.*

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phers, Dynastes, Monarches, all were inuolued and ouer-shadowed in this mist, in more then *Cymmerian* darknesse. At this present, *quota pars?* How small a part is truly religious? How little in respect? Diuide the World in to fixe parts, and five are not so much as Christians, *Idolaters* and *Mahometans* possesse almost *Asia*, *Africke*, *America*, *Magelanica*. The Kings of *China*, great *Cham*, *Siam* & *Bornaye*, *Pegu*, *Decan*, *Narsinga*, *Iapan*, &c. are *Gentiles*, *Idolaters*, and many other petty princes in *Asia*, *Monomotopa*, *Congo*, & I know not how many *Negro* Princes in *Africke*, all *Terra Australis incognita*, most of *America*, *Pagans*, differing all in their seuerall superstitions, and yet all *Idolaters*. The *Mahometans* extend themselues ouer the great *Turkes* dominions in *Europe*, *Africke*, *Asia*; to the *Xeriffes* in *Barbary*; and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subiects, are at this day *Mahometans*. See how the Diuell rageth: Those at oddes, or differing among themselues, some for ^a *Alli*, some for *Enbocar* for *Acmar* and *Ozimen*, those foure Doctors, *Mahomets* successors, and are subiuided into 72 inferior Sects, as ^b *Lea Afer* reports. The *Iemes* as a company of vagabonds are scattered ouer all parts, whose story, present estate, progresse from time to time, is fully set downe by Mr * *Th. Jackson* Doctor of Diuinity, in his comment on the *Creede*: A fift part of the world, and hardly that, now professeth **C H R I S T**; but so inlarded and interlaced with seuerall superstitions, that there is scarce a sound part to be found; or any agreement amongst them. *Presbyter Iohn* in *Africke*, Lord of those *Abyssines*; or *Aethiopiens*; is by his profession a *Christian*, but so different from vs, with such new absurdities and ceremonies, such liberty, such a mixture of *Idolatrie* and *paganisme*, that they keepe little more then a bare title of *Christianity*. They suffer *Polygamy*, *Circumcision*, stupend fastings, diuorce as they will themselues, &c. and as the *Papists* call on the virgin *Mary*; so doe they on *Thomas Dydimus* before *Christ*.^d The *Greeke* or *Easterne* Church is rent from this of the *West*, and as they haue foure chiefe patriarches, so haue they foure subdivisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered ouer *Asia minor*, *Syria*, *Aegypt*; &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*; *Illyricum*, *Saluonia*, *Croatia*, *Thrace*, *Serua*, *Rascia*; and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great *Dnkes* subiects, are part of the *Greeke* Church, & still *Christians*; but as ^e one faith, *temporis successu multas illi addiderunt superstitiones*, In processe of time; they haue added so many superstitions, that they bee rather *semi-Christians*, then otherwise. That which remaines, is the *western* Church with vs in *Europe*, but so eclipsed with seuerall scismes, heresies and superstitions, that one knowes not where to finde it. The *Papists* haue *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland*, and a sprinkling in the rest of *Europe*. In *America* they hold all that which *Spaniards* inhabite, *Hispania noua*, *Castella Aurea*, *Peru*, &c. In the *East Indies*, the *Philippina*, some small holdes about *Goa*, *Melacha*, *Zelan*, *Ormuz*, &c. which the *Portugall* got not long since, and those land-leaping *Iesuites* haue assaid in *China*, *Iapan*, as appears by their yearely letters. In *Africke* they haue *Melinda*, *Quiloa*, *Mombaza*, &c. and some few townes, they driue out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Arrians*,
Anabap-

^a Purchas Pilgrim. lib. 1. cap. 3
^b Lib. 3.

* 2 part. sec. 3.
lib. 1. cap. 6
deinceps.

^c Tithemannus
Maginus,
Bredenbachius.
Fr. Aluarezus
Itin de Abissinis.
Hobis solum
vescuntur voca-
rii, aquis mento-
tenuis dormiunt,
&c.
^d Bredenbachius
Iod. a Meggen.

^e See Posseni-
mus, Herbaslein,
Magin. D. Flet-
cher, Louis,
Hacuit. Purchas
&c. of their
errors.

Anabaptists are to be found, as well as in some German cities. Scandia is Christian, but as *Damianus* A goes the Portugall Knight complains, so mixt with Magicke, Pagan Rites and ceremonies, they may be as well counted Idolaters: which *Tacitus* formerly said of a like nation is verified in them, † *A people subiect to superstition, contrary to Religion: Yet very superstitious,* like our wild Irish: Though they of the better note, & the kings of *Denmarke* and *Sueden* themselves, that possesse it, be *Lutherans*. The remnant are *Calvinists*, *Lutherans*, in *Germany* equally mixt: And yet the Emperour himselfe, Dukes of *Lorraine*, *Bauaria*, and the Princes *Electors*, are most part professed Papists. And though some part of *France*, great *Brittaine*, halfe the Cantons in *Suitzerland*, and the low countries be *Calvinistes*, more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which * *Brocard* the monke in his description of the Holy land, after he had censured the greeke church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multa irrepserint stultitia*; I say God grant there be no fopperies in our Church. As a damne of water stopt in one place, breakes out into another, so doth superstition. I say nothing of *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, &c. There is superstition in our prayers in our hearing of Sermons, besides bitter contentions, inveciues, perlecutions, strange conceits, diuersity of opinions, scismes, factions, &c. But as the *Lord* (*Iob. 42. cap. 7. vers.*) said to *Eliphaz* the *Temanite* and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right:* we may iustly of these Scismaticks and Hereticks, how wise so euer in their owne conceits, *non recte loquuntur de Deo*, they speake not, they thinke not, they write not well of God, and as they ought. And therefore *Quid queso mi Dorpi*, as *Erasmus* concludes to *Dorpius*, *hiscæ Theologis faciamus, aut quid preceris, nisi fortè fidelem medicum, qui cerebro medeatur*. What shall we wish them, but *suam mentem*, and a good physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes. I now hasten to the causes.

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† *Deplorat Gens
tis Lapp.
† Gens supersti-
tioni obnoxia,
religionibus ad-
versa.*

* *Cap. de incolis
terre sanctæ.*

SUBSEC. 2.

Causes of Religious melancholy. From the Diuell by miracles, apparitions, oracles. His instruments or factors, politicians, Priests, Impostors, Heretickes, blind guides. In them simplicity, feare, blinde Zeale, ignorance, solitarinesse, curiositie, pride, vaine glory, presumption, &c. his engins, fasting, solitarynes, hope, feare, &c.



WE are taught in holy Scripture, that the Diuell rangeth abroad like a roaring Lyon, still seeking whom he may deuoure: and as in feuerall shapes, so by feuerall engines and deuices he goeth about to seduce vs; sometimes hee transformes himselfe into an Angell of light, and is so cunning, that he is able, if it were possible, to deceiue the verie Elect: Hee will be worshipped as God himselfe, and is so adored by the

g *Plato in Crit.
Dæmones custo-
des sunt homi-
num & eorum
domini ut nos a-
nimalium, nec
hominibus, sed
& regionibus*

imperant, vaticiniis, auguriis, somniis, oraculis, nos regunt. Idem fere Map. Tyvius ser. 1. & 26. 27. medios vult dæmones inter deos & homines, decorum ministros, præfides hominum, a celo ad homines descendentes.

Hea-

Heathen, and esteemed. And in imagination of that divine Power, as ^h *Eusebius* obserues, ⁱ to abuse or emulate Gods glory, as *Dandinius* addes, he will haue all homage, sacrifices, oblations, and whatsoeuer else belongs to the worship of God, to be done likewise vnto him, *similis erit altissimo*, and by this meanes infatuates the World, deludes, intraps, & destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the Diuell in seuerall shapes talkes with them, in the *Indies* it is common, and in *China* nothing so familiar, as apparitions, inspirations, oracles, by terrifying them with false prodigies, counterfeit miracles, sending stormes, tempests, diseases, plagues, (as of old in *Athens* there was *Apollo Alexiacus*, *Apollo libus*, *pestifer* & *malorum depulsor*) raising warres, seditions, by spectrums, troubling their Consciences, driuing them to despaire, terrors of minde, intollerable paines, by promises, rewardes, benefits, & faire meanes, he raiseth such an opinion of his Diety and greatnesse, that they dare not doe otherwise then adore him, doe as he will haue them; they dare not offend him, and to compell them more to stand in awe of him, ^h *he sends and cures diseases, disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their soules, to make them adore him, and all his study, all his endeavour is to divert them from true religion, to superstition: and because he is damned himselfe, and in an error, he would haue all the world participate of his errors, and be damned with him.* The *primum mobile* therefore, and first mouer of all superstition, is the Diuell, that great enemy of mankinde, the principall agent, who in a thousand seuerall shapes, after diuerse fashions, with seuerall engines, illusions, and by seuerall names hath deceiued the Inhabitants of the earth; in seuerall places and countries, still reioycing at their falls. *All the world over, before Christs time, he freely domineered, and held the soules of men in most slavish subiection, saith ^m Eusebius, in diuerse formes, ceremonies, and sacrifices, till Christs comming,* As if those Diuels of the Ayre had shared the earth amongst them, which the Platonists held for gods, ([†] *ludus deorum sumus*) and were our Governours and keepers. In seuerall places, they had seuerall rites, orders, names. ⁿ *Adonided* amongst the *Syrians*, *Adramilech* amongst the *Capernaites*, *Asinia* amongst the *Emathites*; *Astartes* with the *Sydonians*; *Asteroth* with the *Palestines*; *Dagon* with the *Philistines*; *Tartari* with the *Hanai*; *Melchonis* amongst the *Ammonites*; *Beli* the *Babylonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Isis* and *Osyris* amongst the *Aegyptians*, *Apollo* at *Delphos*, *Iupiter* in *Crete*, *Venus* at *Cyprus*, *Iuno* at *Carthage*, *Aesculapius* at *Epidaurus*, *Diana* at *Ephesus*, *Pallas* at *Athens*, &c. And euen in these our daies, both in the East and West *Indies*, in *Tartary*, *China*, *Japan*, &c. What strange Idols, in what prodigious formes, with what absurd ceremonies are they adored? See but what *Vertomannus*, l. 5. c. 2. *Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, and *Mat. Riccius expedit. Christ. in Sinas lib. 1.* relate. ^o *Eusebius* wonders how that wise cittie of *Athens*, and flowring kingdomes of *Greece* should be so besotted, and we in our times, how those wittie *China's*, so perspicacious in al other things, should be so gulled, so tortured with superstition, so blind as to worship stockes and stones. But it is no maruell, when we see all out as great effects amongst Christians themselues: how are those *Anabaptists*, *Arrians*, and *Papists* about the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Aescula-*

^h De preparat.
Euangel.

ⁱ Vel in abusum
dei, vel in tenui-
tationem. Dan-
dinius com. in
lib. 2. Arist. de
An. Text. 29.

^k Demones con-
sulunt, & fami-
liares habent de
mones pleriq; sa-
cerdotes. Riccius
lib. 1. cap. 10.
expedit. Sinar.

^l Vitiā turbant,
somnos inquisi-
tant, irrepentes
etiā in corpora,
montes terrent,
valetudinem
frangunt, morbos
lasciunt, ut ad
cultum sui cog-
nant, nec aliud
his studium,

quā ut a verā
religione, ad su-
perstitionē ver-
tant, cum sint
ipsi penales, que-
runt sibi ad pe-
nas comites ut
habeant, erroris
participes.

^m Lib. 4. prepa-
rat. Euangel. c.
Tantamq; vi-
tiam amena-
tiā hominum
consequenti sunt,

ut si colligere
in unum velis
universum orbē,
istis scelestibus
spiritibus subie-
ctum fuisse inue-
nies. Vsq; ad sal-
vatoris adven-
tum hominum
cede, perniciosis-
simos demones
placabant, &c.

[†] Plato.
ⁿ Strogus, ci-
cognō omnif.
m. 1. 3. cap. 7.
Ezek. 8. 4.

Reg. 11. 4. Reg. 3
& 17. 14. Jer.
49. Numb. xi.
3. Reg. 13.

^o Lib. 4. cap. 8.
prepar.

Aesculapius, haue resigned their interest, names and offices to Saint George,

† (*Maxime bellorum rector, quem nostra iuventus
Pro Mavorte colit.-----*)

† Bapt. Mart. 4.
Fast de Sancto
Georgio.

St Christopher, and a companie of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for diuerse offices, persons, places, so haue they Saints, as *Lavater* well obserues out of *Lactantius, mutato nomine tantum*, 'tis the same Diuell that deludes them still. The manner how, as I say, is by rewardes, promises, terrors, affrights, punishments; In a word faire and foule meanes, *Hope* and *Feare*. How often hath *Iupiter, Apollo, Bacchus* and the rest, sent plagues in *Greece* and *Italie*, because their sacrifices were neglected,

p Part. 1. cap. 8.
& lib. 2. cap. 9.

q Polid. Virg.
lib. 1. de prodigio.

† *Dij multa neglecti dederunt
Hesperie mala luctuosa.*

† Hor. 1. 3. od. 6.

to terrifie them,

to rouze them vp, and the like: see but *Livy, Dionysius Halicarnassaus, Tucidides, Pausanius, Philostratus, &c.* *Oeneus* raigned in *Aetolia*, and because he did not sacrifice to *Diana* with his other Gods, she sent a wild bore, *insolite magnitudinis, qui terras & homines miserè depascebatur*, to spoile both men and country, which was afterwards killed by *Meleager*. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, haue been of old at *Delphos, Dodona*, what strange cures performed by *Apollo* and *Aesculapius*? *Inno's* Image, and that of *Fortune* spake, *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* Army, as *Pallas, Mars, Iuno, Venus*, for *Greekes* and *Trotans*, &c. Amongst our Pseudocatholicks, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*: at *Sichem*, of old at our *S. Thomas Shrine*, &c. *S. Sabine* was seene to fight for *Arnulphus* Duke of *Spoletto*, *S. George* fought in person for *John* the bastard of *Portugall*, against the *Castilians*. In the battle of *Bonnoxburne*, where *Edward* the second, our English king was foyled by the *Scots*, *S. Philanus* arme was seene to fight (if *Hector Boethius* doth not impose) that was before shut vp in a siluer capcase: Another time in the same author, *S. Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of *Purgatory*, but every day come newes from the *Indies*, and at home read the *Iesuits* letters, *Ribadeneira, Thurfelinus, Acosta, Lippomanus, Xauerius, Ignatius* liues, &c. and tell me what difference?

r Orata lege medicastis mulieres
Dion. Halicarn.
Tully de nat.
deorum lib. 2.
Æqua Venus
Teucris, Pallas
iniqua fuit.

t Io. Molanus
lib. 3. cap. 59.

u Per. Oliver. de
Iohanne primo
Portugallie Rege.
Strenue pug-
nans, & aduer-
se partis ictus
clypeo excipiens.

x L. 14. Leculos
sponte aperuisse,
& pro his pug-
nasse.

y Religion, as they hold, is policy, invented alone to keepe men in awe.

z 1. Annal.
a Omnes religio-
ne moventur. 5.
in verrem.
b Zeluachus.

præfat. legis. quæ
urbem aut regi-
onem inhabitant
persuados esse o-
portet esse Deos
1 id de legibus.

Religio neglecta
maximam pe-
stem in ciuitate
infert omnium
scelerum fene-
stram aperit.

His ordinary instruments or factors which he vseth, as God himselfe did good Kings, lawfull Magistrates, Patriarchs, Prophets, to the establishing of his Church, y are Politicians, Statesmen, Priests, Hereticks; blind guides, Impostors, Pseudoprophets, to propagate his superstition. And first to beginne with Politicians, it hath euer beene a principall axiome with them, to maintaine religion or superstition, they make Religion meere policy, a cloake, an humane inuention, *nihil equè valet ad regendos vulgi animos ac superstitio*, as *Tacitus* and *Tully* hold. *Austin lib. 4. de civitat. Dei cap. 9.* censures *Scævola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing citties should bee deceaved by religion, according to the diuerbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoeuer to keepe it in subiection. 'Tis ^b that *Aristotle* & [†] *Plato* inculcate in their Politicks, *Religion neglected, brings plagues to the Cittie, opens a gap to all naughtinesse*. 'Tis that which all our late Politicians inge-

minate. *Cromerius l. 2. pol. hist. Boterus l. 3. de incrementis urbium, Clapmarus l. 2. c. 9. de Arcanis rerump. Arneseus cap. 4. lib. 2. polit.* Captaine Machiavel will haue a Prince by all meanes to counterfeit religion, to be superstitious in shew at least, to seeme to be devout, frequent holy exercises, honour diuines, loue the Church, affect Priests, as *Numa, Licurgus*, & such law-makers were, and did *non vt his fidem habeant, sed vt subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem. 9. comment. 1. de Relig.* hath copiously confuted. Many Politicians, I doe not deny, mainetaine Religion as a true meanes, and sincerely speake of it without hypocrisie, are truely zealous and religious themselues. Justice and Religion, are the two chiefe props and supporters of a well-govern'd commonwealth: but most of them are but *Machiavellians*, counterfeites onely for politicall ends, as knowing *c magnum eius in animos imperium*, and that as *d Sabellicus* deliuers, *a man without religion, is like an horse without a bridle*. No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new Religions; ceremonies, as so many stalking horses, to their owne ends. Therefore, saith *e Polybius* of *Lycurgus*, *did hee maintaine ceremonies, not that hee was superstitious himselfe, but that hee perceaved mortall men more apt to embrace paradoxes, then ought else, and durst attempt no euill thing for feare of the Gods*. This was *Zamolchus* stratagem amongst the *Thracians*, *Numa's* plot, when he said he had conference with the *Nymphæ Ageria*, and that of *Sertorius* with an Heart. To get more credit to their Decrees, by deriuing them from the gods; or else they did all by diuine instinct, which *Nich: Damascen* well obserues, of *Licurgus, Solon, & Minos*, they had their lawes dictated, *monte sacro*, by *Iupiter* himselfe. So *Mahomet* referred his new lawes to the ** Angell Gabriel*, by whose direction he gaue out they were made. *Caligula* in *Dion* fained himselfe to be familiar with *Castor* and *Pollux*, and many such, which kept those *Romanes* vnder (who as *Machiavel* proues, *lib. 1. disput. cap. 11. & 12.* were *Religione maximè moti*, most superstitious:) and did curbe the people more by this meanes, then by force of armes, or seueritie of humane lawes. To this ende that *Syrean Phyreides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soule, as *Trismegistus* did in *Aegypt*, with a many of fained Gods. Those French and Brittainè Druides in the west first taught, saith *† Cesar*, *non interire animas, but after death to goe from one to another, that so they might encourage them to vertue*. Twas for a politicke end, and to this purpose the old Poets fained those *f Elysian* fields, their *Arcus, Minos*, and *Rhadamantus*, their infernall iudges, & those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, & variety of torments after death. 'Tis this which *† Plato* labors for in his *Phedon, & 9. de rep.* the *Turks* in their *Alcoran*, when they set downe rewards, & seuerall punishments for every particular vertue and vice, & when they perswade men, that they that die in battle, shall goe directlie to heauen, &c. A *Tartar* Prince, saith *Marcus Polus, lib. 1. cap. 28.* called *Senex de montibus*, the better to establish his government amongst his subiects, and to keepe them in awe, found a conuenient place in a pleasant valley, environed with hills, in *h* which he made a *delicious*

c *Lipsius l. 1. c. 3*

d *Homo sine religione, sicut equus sine freno.*

e *Lib. 10. Ideo Lycurgus, &c. non quod ipse superstitiosus, sed quod videret mortales paratiora facilius amplecti, nec res graves audere sine periculo deorum.*

* *Cleona dicitur epist. 1. Novas leges suas ad Angelum Gabrielem referebat, quo monitione mentiebatur omnia se gerere.*

† *Lib. 6. belli Gallici, Vt metu mortis neglecto, ad virtutem incitarent.*

f *De his, lege Lucianum de luctu, Tom. 1. Homer. Odiss. 11 Virg. Æn. 6. Cælium lib. 6.*

g *Boterus.*

† *Et 3. de republ. omnis institutio adolescentium conferenda, ut de deo bene sentiant ob. commune bonum. h Circa quam, viridarium plantavit maximum, & pulcherrimum, floribus odoriferis, & suavis plenum, &c.*

delicious Parke full of odoriferous flowers and fruits, and a Pallace full of all worldly contents, that could possibly be devised, Musicke, Pictures, variety of meats, &c: and chose out a certaine young man, whom with a soporiferous portion, he so benumbed, that he perceaved nothing: and so fast a sleepe as hee was, caused him to be conveyed into this faire garden. Where after he had lived a while, in all such pleasures a sensuall man could desire, ^k He cast him into a sleepe againe, and brought him forth, that when hee waked he might tell others he had beene in Paradise: The like he did for Hell, and by this meanes brought his people to subiection. Many such tricks and impostures are acted by Polititians in China especially, but with what effect I will discourse in the Symptomes.

Next to Polititians, if I may distinguish them, are our Priests, (who make Religion Policie) if not farre beyond them, for they domineere ouer Princes and Statemen themselves. *Carnificinam exercent*, one faith, they tyrannize ouer mens consciences, more then any other tormentors whatsoeuer. Partly for their commoditie and gaine, for foueraignty, credit, to mainetaine their state and reputation, out of *Ambition & Avarice*, which are their chiefe supporters. What haue they not made the common people to beleeue? impossibilities in nature, incredible things, what devices, traditions, ceremonies, haue they not invented in all ages to keepe men in obedience, to enrich themselves? *Quibus questui sunt capti superstitione animi*, as *Livy* saith. Those *Egyptian* Priests of old got all the foueraignty into their hands, and knowing, as *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitione, melius uerbis quam ducibus parent, uana religione capti, etiam impotentes femine*, the common people will sooner obey Priests then Captaines, and nothing so forcible as superstition, or better then blinde zeale to rule a multitude; haue so terrified and gulled them, that it is incredible to relate. All nations almost haue beene besotted in this kinde, amongst our *Brittains* and old *Gauls* the *Druides*, *Magi* in *Persia*; *Philosophers* in *Greece*, *Chaldeans* amongst the *Oriental*, *Brachmani* in *India*, *Gymnosophistes* in *Aethiopia*, the *Turditanes* in *Spaine*, *Augures* in *Rome*, haue insulted, *Apolloe's* Priests in *Greece*, by their oracles and phantasmes, *Amphiarans* and his companions; now *Mahometan*, and *Pagan* Priests, what can they not effect? How doe they not infatuate the world? *Adeo ubiq;* (as [†] *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea que ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But aboue all others that high Priest of *Rome*, the damme of that monstrous and superstitious brood, which now rageth in the West, that three-headed *Cerberus* hath plaid his part. ⁿ *Whose religion at this day is mere policy, a state wholly composed of superstition and wit, and needes nothing but wit and superstition to maintaine it, that useth Colleges and religious houses, to as good purpose as forts and castells, and doth more at this day by a company of scribbling Parasites, fiery spirited Friers, zealous Anachorits, hypocriticall confessors, and those Pretorian souldiers, his Ianifary Iesuits, that dissociable society, as * *Langius* tearmes it, *postremus diaboli conatus, & seculi excrementum*, that now stand in the forefront of the battle,*

^a *Excipiunt soli totius vulnera belli,* and fight alone almost, (for the rest are but his dromedaries and asses) then euer he could haue done

i Potura quendam dedit, quo inescatus, & gravi sapore oppressus, in uindictarium interitum ducebatur, &c.
k Atq; iterum memoratum potum bibendum exhibuit, & sic exera Paradisum reduxit, ut cum euigilaret, sopore soluto,
&c.

1 Lib. 4.
m Lib. 2.

† Exerc. 228.

n S. Ed. Sand.

** In conside. de princ. inter provinc. Europ.*

a Lucian.

586 by garrisons and armies. What power of Prince, or poenall law, bee it never so strict, could enforce men to doe that which for conscience sake they will voluntarily vndergoe? As to fast from all flesh, abstaine from marriage, abandon the world, wilfull pouerty, performe canonicall and blinde obedience, to prostrate their goods, fortunes, bodies, liues, and offer vp themselues at their superiours feet, at his command? What so powerfull an engin as superstition? which they right well perceauing, are of no religion at all themselues: *Primum enim* (as *Calvin* rightly suspects, the tenour and practise of their life proues) *arcane illius Theologia, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo 10.* did, *Hildebrand* the *Magitian*, *Alexander* the *6.* *Iulius 2.* meere Atheists, and what is said of Christ, to be fables and impostures, of heauen and hell, day of iudgement, Paradise, Immortality of the soule, are all

p *Seneca.*

P *Rumores vacui, verbaq; inania,
Et par sollicito fabula somnio,*

q *Vice cotis, acutum reddere que ferrum valet, exors ipsa secandi.*

† *De civ. Dei lib 4 cap. 31.*

r Seeking their owne, saith *Paul*, not *Christ*.

† He hath the Dutchy of *Spoleto* in *Italy*, the *Marquisat* of *Ancona*, beside *Rome*, and the territories adiacent, *Bologne*, *Ferrara*, &c. *Auinion* in *France*, &c.

† *Esote fratres mei, & principes huius mundi*, words of their creation.

u The Laity suspect their greatnesse, witness those statutes of *montmaine*.

* *Lib. 8. de Academ.*

† *Prefat. lib. de paradox. Iesuit. Rom. prouincia habet Col. 36.*

Neapol. 23. Veneta 13. Lust. 15. India orient.

27. Brasil. 20. &c.

Dreames, toyes, and old wiues tales. Yet as so many whetstones to make other tooles cut, but cut not themselues, though they bee of no religion at all they will make others most devout and superstitious, by promises & threats, compell, to enforce from, and lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods kingdom, seeke his glory or common good, but to enrich themselues, to enlarge their territories, to domineere and compell them to stand in awe, to liue in subiection to the Sea of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, tis fit it should be so. And for which † *Austin* cites *Varro* to maintaine his *Roman* religion, we may better apply to them: *multa vera, que vulgus scire non est utile, pleraq; falsa que tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not haue the gullish Commonalty take notice of. As well may witness their intolerable covetousnesse, strange forgeries, fopperies, fooleries, vnrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they haue still forged, to enthrall, circumuent, and subiugate them, to maintaine their owne estates. † One while by Bulls, Pardons, Indulgences, and their doctrine of good workes, that they be meritorious, hope of heauen by that meanes, they haue so fleeced the commonalty, and spurred on this free superstitious horse, that he runnes himselfe blinde, & is as an Ass to carry burdens. They haue so amplified *Peters* Patrimony, that from a poore Bishop, he is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him (*Felinus* and the rest) aboue God himselfe. And for his wealth and † temporalties, is not inferiour to many kings; † his Cardinals Princes companions, and in euery kingdom almost, Abbots, Priors, Monks, Friars, &c. and his Cleargie haue ingrossed a^u third part, halfe, in some places all into their hands. Three Prince Electors in *Germany* Bishops, besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In *France*, as *Bodine lib. de repub.* giues vs to vnderstand, their reuenewes are twelue millions, and three hundred thousand leures, and of twelue parts of the reuenewes in *France*, the Church possesseth seauen. The *Iesuits* a new sect begunne in this age, haue as * *Middendorpius* and † *Pelargus* reckon vp, three or foure hundredth Colleges in *Europe*, and more reuenewes then many Princes. In *France* as *Arnoldus* proues, in thirty yeares they haue got, bis

centum

centum librarum millia annua, 200000^l. I say nothing of the rest of their orders. How many Townes in every kingdom hath superstition enriched? What a deale of mony by musty reliques, Images, haue their Masse Priests ingrossed, and what summes haue they scraped by their other tricks; *Laurentium* in Italy, *Walsingham* in England, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, *S. Thomas Shrine* &c. may witness. † *Delphos* so renowned of old in Greece for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*, *Dodona*, whose fame and wealth were sustained by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, or the like, that Citty is for euer made, it needs no other maintenance. Now if any of these their impostures, or iugling tricks be controuerted, or called in question: If a magnanimous and zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* calls him, dare touch the Monkes bellies, all is in a combustion, all is in an uproare: *Demetrius* and his associates are ready to pull him in peeces, to keepe vp their trade, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring bulls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted ouer maiestie it selfe, and swaggered generally ouer all *Europe* for many ages, and still doth to some, holding them as yet in slavish subiection, as neuer tyrannizing *Spaniards* did by their poore *Negroes* or *Turkes* by their Gilly-slaves. * *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) hath done that without armes, which these *Roman Emperours* could neuer atchieue with 40 legions of souldiers, deposed Kings, and crowned them againe with his foot, made friends, & corrected at his pleasure, &c. † *Tis a wonder*, saith *Machiauell*, *Florentina hist. lib. 1.* what slavery *King Henry the second* endured for the death of *Th. Becket*, what things he was enioyned by the Pope, and how he submitted himselfe to doe that which in our times a priuate man would not endure, and all through superstition. † *Henry the fourth*, deposed of his Empire, stood bare-footed with his wife, at the gates of *Canossus*. † *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup: *King John* kissed the knees of *Pandulphus* the Popes Legat, &c. What made so many thousand Christians trauell from *France*, *Brittaine*, &c. into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creep and couch, but superstition? What makes them so freely venture their liues, to leaue their native countries, to goe seeke martyrdom in the *Indies*, but superstition? to be assassinated to meet death, murder Kings, but a false persuasion of merit, of canonicall or blinde obedience which they instill vnto them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Diuell worke by Priests, and so well for their owne aduantage, can they play their parts. And as if it were not yet enough, by Priests and Politicians to delude mankind, and crucifie the soules of men, he hath more actors in his Tragedy, more yrons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blinde guides, that out of pride, singularity, vaine glory, blinde

† *Pausanias* in *Laconicis* lib. 3.
Idem de *Achaicis* lib. 7. cuius summe opes, & valde inclita fama.
* *Exercit. Eth. Collez. 3. disp. 3.*
† *Act. 19. 28.*

x *Pontifex Romanus* prostris inermis regibus terra iura dat, ad regna euehit, ad pacem cogit, & peccantes castigat, &c. quod Imperatores Romani 40 legionibus armati non effecerunt.
y *Mirum quanta passus sit H. 2. quomodo se submitit, ea se facturum pollicitus, quorum hodie ne priuatus quidem partem faceret.*
z *Sigonius 9. hist. Ital.*
a *Curio lib. 4.*
Fox. *Martyrol.*

588 zeale, cause much more madnesse yet, set all in an uproare by their new doctrines, paradoxes, figments, crotchets, make new diuisions, subdiuisions, new sects, oppose one superstition to another, one kingdome to another, commit Prince and subiects, brother against brother, father against sonne, to the ruine and destruction of a common-wealth, to the disturbance of peace, and to make a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? those *Pelagians*, *Manichies*, &c. their names alone would make a iust volume. How many silly soules haue Impostors still deluded, *Lucians Alexander*, *Simon Magus*, *Apollonius Tiancus*, *Cynops*, *Eumo*, who by counterfeiting some new ceremonies and iuggling tricks, of that *Dea Syria*, by spitting fire, and the like, got an armie together of fortie thousand men, and did much harme: with *Eudo de Stellis*, of whom *Nubrigensis* speakes, lib. 1. cap. 19. that in king *Stephens* daies, imitated most of Christs miracles, sed I knowe not how many people in the wildernesse, & built castles in the aire, &c. to the seducing of multitudes of poore soules. In *Franconia* 1476, a base illiterate fellow tooke vpon him to be a Prophet, and preach, *John Beheim* by name, a neathcard at *Nicholhausen*, hee seduced 30000 persons, and was taken by the Commonalty to bee a most holy man, come from heauen. * *Tradesmen left their shops, women their distaues, ser-*

b Hierocles contends *Apollonius* to haue beene as great a Prophet as *Christ*, whom *Eusebius* confutes.

* *Munster* *Cofmog. lib. 3. c. 36.* *Artifices ex officinis, arator siluā, femine è coto, &c. quasi numine quodam rapti, nesciis parentibus & dominis resta adunant, &c. Combuſti demum ab Herbipolensi Episcopo heresis euannit.*

vants ranne from their masters, children from their parents, schollers left their tutors all to heare him, some for nouelty, some for zeale. Hee was burnt at last by the Bishop of wartzburge, and so he & his heresie vanished altogether. How many such Impostors, false Prophets, haue liued in euery kings raigne? what *Chronicle* will not afford such examples? that as so many *Ignes fatui*, haue led men out of the way, terrified some, deluded others, that are apt to be carried about with the blast of euery winde, a rude inconstant multitude, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, hereticks, &c. haue thrust vpon the world, what strange effects, shall be shewed in the Symptomes:

Now the meanes by which, or aduantages the diuell and his infernall ministers take, so to delude and disquiet the world, with such idle ceremonies, false doctrines, superstitions, fopperies, are from themselues, innate feare, ignorance, simplicity, *Hope*, and *Feare*, those two battering Cannons & principall Engines, with their obiects, reward and punishment, *Purgatory*, *Limbus Patrum*, &c. with now more then euer tyrannize, † for what Province is free from *Atheisme*, *superstition*, *Idolatry*, *schisme*, *heresie*, *impiety*, their factors, and followers? thence they proceed, and from that same decayed Image of God, which is yet remaining in vs. *Os homini sublimè dedit, cælumq; videre iussit,* — our owne conscience

† *Nulla non provincia heresibus, Atheismis &c. plena. Nullus orbis angulus ab hisce bel-lis immunis.* *c* *Lib. 1. de nat. Deorum.*

doth dictate so much vnto vs, we knowe there is a God, and Nature doth informe vs, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio deum esse, Sed nec Scythæ, nec Græci, nec Persæ, nec Hyperborei dissentiet* (as *Maximus Tyrius* the *Platonist* ser. 1. farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soeuer, there is no nation so barbarous, that is not perswaded there is a God, *The Heauens declare the glory of God, and the Firmament sheweth his handiworke, Psal. 19.* Every creature will evince it, *Presentemq; refert qualibet herba deum.*

noles

volentes sciunt, fatentur inuiti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as farre as they could by the light of Nature, ^l *multa praeclara de natura Dei scripta reliquerunt*, writ many things well of the nature of God, but they had but a confused light, a glimpse, † *Quale per incertam lunam sub luce maligna*.

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Zanchius.

† Virg. 6. Aen.

Est iter in sylvis, ————— as he that walkes by Moonshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides, O Deus quicquid es, sive caelum, sive terra, sive aliud quid*, & that of *Aristotle, Ens entium miserere mei*. So some said this, some that, as they conceaued themselves, which the diuell perceauing, ledde them farther out (as ^e *Lemnius* obserues) & made them worship him as their God, with stocks and stones, and torture themselves to their owne destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to vndergoe, taking aduantage of their simplicity, feare and ignorance. For the common people are as a flocke of sheepe, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whitherfoeuer they are led: as you lead a ramme ouer a gapp by the hornes, all the rest will follow, ^f *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will haue them, let him bee of what religion he will, they are for him. ^g *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women*, as *Cardan* discourseth, when as they are tossed with feare and superstition, and with other mens folly and dishonestie. So that I may say, their owne ignorance is a cause of their superstition, a symptome and madnesse it selfe,

^e Superstitio ex ignorantia diuinitatis emerfit, ex vitiosa emulatione, & demonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nesciens, quem imploret, cui se committat à demone facile decepta, Lemnius lib. 3. cap. 8. ^f Seneca.

^g De rerum varietate l. 3. c. 38. Parum verò distat sapientia virorum, à puerili, multò minus senum & mulierum, cum metus & superstitione, & aliena stultitia & improbitate simplices agitantur.

Supplicij causa est, suppliciumq; sui. their owne feare, folly, stupidity, to be deplored Lethargie, is that which giues occasion to the, other, and pulls these miseries on their owne heads. For in all these Religions and superstitions, amongst our Idolaters, you shall still find, that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought vpon, and gulled in this kinde, prone to beleue any thing. And the best meanes they haue to broach first, or to maintaine it when they haue done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as all the world knowes, and these times can amply witness. This hath bene the Diuells practise, and his infernall ministers in all ages, not as our Sauour by a few silly Fishermen, to confound the wisdom of the world, to saue Publicans and Sinners, but to make aduantage of their ignorance, to convert them and their associats, and that they may better effect what they intend, they begin, as I say, with poore ^h stupid, illiterate persons. So *Mahomet* did when he published his *Alcoron*, which is a peece of worke (saith *Bredenbachius*) full of non sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rusticks, hogge-rubbers, that had no discretion, iudgement, art, or vnderstanding, and is so still maintained. For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it neuer so absurd, incredible, ridiculous, fabulous as it is, it must be beleued *implicite*,

^h In all superstition, wise men followe fooles. Bacons Essayes. ⁱ Peregrin. Hieros. cap. 5. totum scriptum confusum sine ordine vel colore, absq; sensu & ratione ad rusticissimos idem dedit, & dissimos, et prorsus agrestes, quò nullius erant discretionis, vnde diiudicare possent.

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te, vpon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scriptures, read it in Latin, and to some few alone, feeding the people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapsed Ladies, some fewe tradesmen, superstitious old folkes, illiterate persons, weake women, discontent, rude, silly companions, or sooner circunvent? So doe all our schilticks and hereticks. *Marcus* and *Valentinian* hereticks in *Irenæus*, seduced first I knowe not how many women, and made them beleue they were Prophets. ^l *Frier Cornelius* of *Dort*, seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant, and blinde baiards, how should they otherwise bee, when as they are brought vp and kept still in darknesse. ^m *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flocke as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so misled all their liues in superstition, and carried hood-winked like hawkes, how can they proue otherwise then blinde Idiots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cimmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their books, sometimes by good hope, promises & encouragemets, but most of al by feare, strict discipline, seuerity, threats & punishment, doe they collogue and sooth vp their silly Auditors, and so bring them into a fooles Paradise. *Rex eris aiunt, si rectè facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors, and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole & only meanes to keepe men in obedience, according to that *hemistichium* of *Petronius*, *Primus in orbe deos fecit timor*, the feare of some diuine and supream powers, keepes men in obedience, makes the people doe their duties: they play vpon their consciences; ⁿ which was practised of old in *Aegypt*, by their Priests, when there was an Eclipse, they made the people beleue God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearefull tales out of Purgatory, fained apparitions, earth quakes in *Iapona* or *China*, tragicall examples of diuells, possessions, obsessions, false miracles, counterfeit visions, &c. They doe so insult ouer, and restraine them, neuer Hobie so dared a Larke, that they will not offend the least tradition, tread, or scarce looke awrie: *Deus bone* (*P Lavater* exclaimes) *quot hoc commentum de Purgatorio miserè afflixit*: good God, how many men haue beene miserably afflicted by this fiction of Purgatory?

^k Lib. 1. cap. 9.
Valent. heres. 9.
^l Meteranus lib
8. hist. Belg.

^m Si Doctores
suum fecissent
officium, & ple-
bem fidei com-
missum rectè in-
struissent, de do-
ctrina Christia-
na capiunt, nec
sacris scripturis
interdixissent, de
multis proculdu-
bid rectè sensis-
sent.

ⁿ Curtius lib. 4.

^o See more in
*Kemnisus Exa-
men. Concil. Tri-
dent. de Purga-
torio.*

^p Part. 1. cap. 16
part. 3. cap. 18.
& 14.

To these advantages of *Hope & Feare*, ignorance & simplicitie, he hath severall engines, traps, deuices, to batter and enthrall, omitting no opportunities, according to mens seuerall inclinations, habilities, to circunvent and humour them, to mainetaine his superstition: sometimes to stupifie, besot them, sometime againe by oppositions, factions, to set all at oddes, and in an vproare, sometimes he infects one man, and makes him a principall agent, some-
times

times whole Citties, Countries. If of meaner sort, by stupidity, Canonicall obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vaine glory. If of the Cleargie, and inore eminent of better parts then the rest; more learned, eloquent, he puffed them vp with a vaine conceit of their owne worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselves, and therevpon turne hereticks, schismaticks, broach new doctrines, frame new crotchets, & the like, or else out of too much learning become madde, or out of curiositie they will search into Gods secrets, and eate of the forbidden fruit, or out of presumption of their holynesse and good gifts, inspirations, become Prophets, *Enthusiasts*, and what not. Or else if they be displeas'd, discontent, and haue not (as they suppose) preferment to their worth, haue some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they beginne presently to rage and raue, *calum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot containe them, They will set all in a combustion, all at variance, to be revenged of their aduersaries. ¶ *Donatus* when he saw *Cecilianus* preferred before him in the Bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced; we haue examples at home, and too many experiments of such persons. If they be Lay men of better note, the same engines of pride, ambition, emulation, and iealousie take place, they will be Gods themselves, ¶ *Alexander* in *India* after his victories, became so insolent, he would be adored for a God, and those *Romane* Emperours came to that height of madnesse, they must haue temples built to them, sacrifices to their Deities, *Divus Augustus. D. Claudinus. D. Adrianus.* ¶ *Heliogabalus* put out that vestall fire at *Rome*, expelled the *Virgins*, and banished all other Religions all ouer the World, and would be the sole God himselfe. Our *Turkes*, *China* Kings, great *Chams* and *Mogors*, doe little lesse, assumung diuine and bumbalt titles to themselves, the meaner sort are too credulous, and led with blind zeale, blind obedience, to prosecute and maintaine whatsoeuer their sottish leaders shall propose, what they in pride or singularity, reuenge, vainglory, ambition, spleen, for gaine, shall rashly maintaine and broch, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wiues, children, house and home, lands, goods, fortunes, life it selfe, then omit or abiure the least title of it, and to aduance the common cause, vndergoe any miseries, turne traytors, assassins, with full assistance and hope of reward in that other world, that they shall surely merit by it, win heauen, bee canonized for Saints.

Now when they are truely possessed with blind zeale, and nussed with superstition, he hath many other baites to inueagle & infatuate them farther yet, to make them quite mortified and mad, and that vnder colour of perfection, to merit by pennance, going wolward, whipping, almes, fastings, &c. Anno 1320. there was a Sect of whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could giue many other instances of each particular. But these workes so done, are meritorious, *ex opere operato, ex condigno*, for themselves and others, macerate & consume their bodies, *specie virtutis & umbrâ*, those Euangelicall counsels are propounded, as our Pseudocatholickes call them, Canonicall obedience

G g g g

dience

¶ *Austin.*¶ *Curtius lib. 8.*¶ *Lampadius*
vita eius. *Virgines*
vestales, &
sacrum igne *Rome*
extinxit, &
omnes ubiq; per
orbem terræ re-
ligiones, unum
hoc studens, ut
solus deus colere
tur.¶ *Flagellatorum*
secta. Munster.
lib. 3. Cosmog.
cap. 19.

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*v*otum celi-
batus, monacha-
tus.

u Mater sani-
tatis, clavis ce-
lorum, ala anime
que leues pen-
nas producat, ut
in sublime ferat,
currus spiritus
sancti, vexillum
fidei, porta para-
disi, vit. i. angelo-
rum, &c.

x Castigo corpus
meum, Paul.

y Mor. encem.

z Lib. 8. cap. 10.
de rerum varie-
tate. admiratio-
ne digna sunt
que per ieiuni-
um hoc modo
contingunt, som-
nia, superstitio,
contemptus tor-
mentorum, mor-
tis desiderium,
obstinata opinio,
insania, ieiuni-
um naturaliter
preparat ad hac
omnia.

a Epist. lib. 3. Ita
attenuatus fuit
ieiunio & vigi-
liis, in tantum
exeso corpore, ut
ossibus vix here-
bat, unde nocte
infantum vagi-
tus, balatus pe-
corum, mugitus
boun, voces &
ludibria demo-
num, &c.

dience, wilfull pouerty, ^t vowes of chastity, monkery, and a solitay life, which extend almost to all Religions and superstitions, to *Turkes, Chinas, Gentiles, Abyssines, Greekes, Latines*, and all countries. Amongst the rest, fasting, contemplation, solitarines, are as it were certaine rammes, by which the diuell doth batter and worke vpon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas in medias, studia & meditationes caelestes, de rebus sacris & religione semper agitant*, by fasting ouer much, and diuine meditations, are ouercome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keepe the body in subiection, ^u a preparatiue to deuotion, the Physicke of the soule, by which chaste thoughts are ingendred, true zeale, a diuine spirit, whence wholesome counsels doe proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The fathers are very much in commendation of it, and as *Calixtus* notes, *sometimes immoderate. The mother of health, key of heauen, a spirituall wing to create vs, the chariot of the holy Ghost, banner of Faith, &c.* And 'tis true they say of it, if it be moderately and seasonably vsed, by such parties as *Moses, Elias, Daniel, CHRIST*, and as his ^x Apostles made vse of it, but when by this meanes they will supererogate, and as ^y *Erasmus* well taxeth, *Caelum non sufficire putant suis meritis*, Heauen is too small a rewarde for it: They make choice of times and meates, buy and sell their merits, attribute more to them then to the ten Commandements, and count it a greater sinne to eat meat in lent, then to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde*, when some counterfeit, and some attribute more to such workes of theirs then to Christs death and passion, the diuell sets in a foot, strangely deludes them, and by that meanes makes them to ouerthrow the temperaturre of their bodies, and hazard their soules. Never any strange illusion of diuels amongst Hermites, Anachorites, neuer any visions phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sicknesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the diuell takes to delude them. *Marcilius Cagnatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting haue bin seduced by diuels, and ^z *tis a miraculous thing to relate (as Cardan writes) what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, prophesies paradoxes, madnesse; fasting naturally prepares men to these things*, Monkes, Anachorites and the like, after much emptinesse become melancholy, vintiginous, they thinke they heare strange noyses, conferre with Hobgoblins, diuels, rivell vp their bodies, & *dum hostem insequimur*, saith *Gregory*, *ciuem quem diligimus trucidamus*, they become bare Skeletons, skinnie and bones: *Carnibus abstinentes proprias carnes devorant, ut nil prater cutem & ossa sit reliquum. Hilarion*, as ^a *Hierom* reports in his life, was so bare with fasting, *that the skinnie did scarce sticke to the bones*, for want of vapors he could not sleepe, and for want of sleepe became idle headed, *heard enery night infants cry, oxen lowe, wolues howle, lions roare (as he thought) clattering of chaines, strange voices, & the like illusions of diuels.* Such symptomes are common to those that fast long, are solitary, giuen to contemplation, ouermuch solitarinesse and meditation. Not that these things

(as

(as I said of fasting) are to be discommended of themselves, but very behou-
full in some cases and good: sobriety and contemplation ioine our soules to
God, as that heathen ^b Porphyrie can tell vs. ^c *Extasis is a taste of future happi-
nesse, by which wee are united vnto God, a diuine melancholy, a spirituall*
wing, Bonauenture tearmes it, to lift vs vp to heauen: But as it is abused, a
meere dotage, madnesse, a cause and symptome of *Religious melancholy. If*
*you shall at any time see (saith Guatinerius) a religious person ouer superstiti-
ous, too solitary, or much giuen to fasting, that man will certainly bee me-
lancholy, thou maist boldly say it, he will be so. P. Forestus hath almost the*
same words and ^e *Cardan. subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate,*
solitarines, fasting, and that melancholy humor, are the causes of all Hermites
illusions. Lavatur. de spect. cap. 19. part. 1. and part. 1. cap. 10. puts solitarinesse
a maine cause of such spectrums and apparitions, none; saith he, so melan-
choly as Monkes and Hermites, the diuells bath melancholy, ^f *none so subiect*
to visions and dotage in this kinde, as such as liue solitary liues, they heare &
act strange things in their dotage. g Polidore Virgil. lib. 2. de prodigijs, holds
that those prophesies and Monkes revelations, Nunnes dreames, which they
suppose come from God, doe proceed wholly ab instinctu dæmonum, by the Diuells
meanes: and so those Enthusiasts, Anabaptists, pseudo-Prophets from the
same caule. ^h *Fracastorius lib. 2. de intellectu.* will haue all your *Pithonisses,*
Sibylles and pseudo-Prophets to be meere melancholy; so doth *Wierus* proue
lib. 1. cap. 8. & lib. 3. cap. 7. & *Arculanus* in 9. *Rasis*, that melancholy is a sole
cause, and the Diuell together, with fasting and solitarines of such *Sibylline*
prophesies, if there were euer any such, which with ⁱ *Causabon* and others I
iustly except at. But howfoeuer there be no *Sibylles*, I am assured there be o-
ther *Enthusiasts*, Prophets, &c. euer haue beene in all ages, and still procee-
ding from those causes. That which *Matthew Paris* relates of the Monke of
Evesham, who saw heauen and hell in a vision, of ¹ *Sir Owen* that went
downe into *S^t Patricks* Purgatory in King *Stephens* dayes, and saw as much:
Walsingham of him that was shewed the like by *S^t Iulian*, *Beda* lib. 5. cap. 13.
14. 15. & 20. reports of King *Sebba* lib. 4. cap. 11. *eccles. hist.* that saw strange
visions, and *Stumphius Helvet: Cronic* of a cobbler of *Basil*, 1520. that beheld
rare apparitions at *Ausborough* in *Germany*, *Alexander ab Alexandro* gen:
dier. lib. 6. cap. 21. of an Enthusiasticall prisoner, was still after much solitari-
nesse, fasting, or long sicknesse, when their braines were addle, and their bel-
lies as empty of meate, as their heads of wit. *Florilegus* hath many such ex-
amples, fol. 191. one of *Saint Gultlake* of *Crowlade* that fought with diuells,
but still after long fasting, ouermuch solitarinesse, ⁿ the Diuells perswade him
therefore to fast, as *Moses* and *Elias* did, the better to delude him. ^o In the
same Author is recorded *Carolus magnus* vision *An. 185* or extasis; wherein
he saw heauen and hell after much fasting and meditation. So did the diuell
of old with *Apollos* Priests; *Amphiaraus* and his fellowes, those *Egyptians*,
still enioine long fasting before he woud giue any oracles, *tridium à cibo &*
& vino abstinerent, before they gaue any answeres, as *Volateran* lib. 12. cap.

b. Lib. de absti-
nentiâ. sobrietas
& continentia
mentē deo con-
iungunt.

c. Extasis nihil
est aliud quā
gustus futuræ
beatitudinis (E-
raimus epist. ad
Dorpium) in
quā toti absor-
bemur in deum.

d. Si religiosam
nimis ieiunia vi-
deris obseruan-
tem and Et er
melancholicum
pronunciabis.

Tract. 5. cap. 5.

e. Solitudo ipsa
mens agra labo-
ribus anxii &
iciniis, cum
temperatura ci-
bis mutata agre-
stibus, & humor
melancholicus

Hermite illu-
sionum causa sunt.

f. Solitudo est
causa apparitio-
num, nulli visio-
nibus & hinc
delirio magis
obnoxii sunt,
quā qui colle-
giis & eremo
soli vivunt mo-
nachi, tales ple-
rumq; melanco-
lici ob vitium
solitudinem.

g. Monachi se-
se putant prophe-
tate ex deo, &
qui solitariam
agunt vitam,
quum sic instin-
ctu dæmonum,
& sic falluntur
fatidice, a malo
genio habent,
quæ putant à
deo, & sic En-
thusiaste.

h. Sibylle, Pithii;

& Prophetæ qui diuinare solent, omnes phantastici sunt melancholici. i. Exercit. cap. 1. k. Post. 15. Dierum preces & iniuria, mira-
biles videbat visiones. l. Fol. 84. vitâ Stephani & fol. 177. post trium mensium inedia & languoreni. per 9. dies nihil comedens
aut bibens. m. After contemplation in an Extasis, so Hierome was whipped for reading Tully, see millions of exam-
ples in our Annales, Bedes, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, John Maior de vitis Patrum, &c. n. Fol.
199 post abstinentie curas miras illusiones dæmonum audiuit. o. Fol. 155. post. seriam meditationem in vigiliâ diei dominicæ, vi-
sionem habuit de Purgatorio.

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p Vbi multos
dies manent ie-
iuni consilio sa-
cerdotum auxi-
lia invocantes.
q In Necro-
mant. Et cibus
quidem glandes
erant, potus a-
qua, lectus sub
dio, &c.
r Iohn Everar-
dus Britanno-
Romanus lib. e
dis. 1611. de-
scribes all the
manner of it.

4. recordes, and *Strabo Geog. lib. 14.* describes *Charons* denne, in the way be-
twixt *Tralles* and *Nissum*, whether the Priests led sicke & fanatike men: but
nothing performed without long fasting, no good to be done. That scof-
fing *Lucian* conducts his *Menippus* to hell by the directions of that *Chalde-
an Mithrobarzanes*, but after long fasting, and such like idle preparation.
Which the Iesuits right well perceiuing, of what force this fasting and soli-
tary meditation is, to alter mens mindes when they would make a man mad,
rauish him, improne him beyond himselfe, to vndertake some great businesse
of moment, to kill a King or the like, & they bring him into a melancholy
darke chamber, where hee shall see no light for many dayes together, no
company, little meate, gally pictures of Diuels all about him, and leaue him
to lie as he will himselfe, on the bare floer in this chamber of meditation as
they call it, on his backe, side, belly, till by this strange vsage they make him
quite mad & beside himselfe. And then after some ten dayes, as they finde him
animated and resolued, they make vse of him. The Diuell hath many such
factors; many such engines, which what effect they produce, you shall heare
in these following Symptomes.

SVBSEC. 3.

Symptomes generall, loue to their owne sect, hate of all other religions, obstina-
cie, peevishnes, ready to vndergoe any danger or crosse for it, martyrs, blinde
zeale, blinde obedience, fastings, voves, beliefe of incredibilities, im-
possibilities: Particular of Gentiles; Mahometans, Jewes, Chri-
stians, and in them Heretikes old and new, Schismaticks,
Schoolemen, Prophets, Enthusiasts; &c.



Leat *Heraclitus* an rideat *Democritus*, in attempting to speak of
these Symptomes; shall I laugh with *Democritus*, or weepe with
Heraclitus, they are so ridiculous and absurd on the one side, so
lamentable and tragical on the other, a mixt Scene offers it selfe,
so full of errors, and a promiscuous variety of obiectes, that I know not in
what straine to represent it. When I thinke of that *Turkish* paradise, those
Jewish fables, and pontificiall rites, those Pagan superstitions, their sacrifices
and ceremonies, as to make Images of all matter, and adore them when they
haue done, to see them kisse the paxe, creepe to the crosse, &c. I cannot choose
but laugh with *Democritus*: but when I see them whippe and torture them-
selues, grinde their soules for toyes and trifles; desperate, and now ready to
die, I cannot choose but weepe with *Heraclitus*. When I see a Priest say
masse, with all those apish gestures, murmurings, &c. read the customes of the
Jewes Synagogue, or *Mahometan* Meschites; I must needs laugh at their
folly, *risum teneatis amici?* But when I see them make matters of conscience
of such toyes and trifles, to adore the Diuell, to endanger their soules, to offer
their children to their Idols, &c. I must needs condole their miserie. When
I see two superstitious orders contende, *pro aris & focis*, with such haue and
hold, *de lana caprina*, some write such great Volumes to no purpose, take so
much paines to so small effect, their Satyrs, inuectiues, Apologies, dull and
grosse fictions, when I see graue learned men, raile and scold like butter-wor-
men

*V*arius mappam
componere risum
vix poterat.

men, me thinks 'tis pretty sport and fit for *Calphurnius* and *Democritus* to laugh at. But when I see so much blood spilt, so many murders and massakers, so many cruell baitels fought, &c. 'tis a fitter subiect for *Heraclitus* to lament. As *Merlin* when he sate by the lakes side with *Vortiger*, and had seene the white and red dragon fight, before hee began to interpret or to speake, *in fletum prorupit*, fell a weeping, and then proceeded to declare to the King what it meant: I should first pittie and bewaile this miserie of humane kinde, with some passionate preface, wishing mine eyes a fountaine of teares, as *Jeremy* did, and then to my taske. For it is that great torture, that infernall plague of mortall men, *omnium pestium pestilentissima superstitio*, & able of it selfe alone to stand in opposition to all other plagues, miseries and calamities whatsoeuer, farre more cruell, more pestiferous, more grieuous, more generall, more violent, of a greater extent. Other feares and sorrowes, grievances of body and minde, are troublesome for the time, but this is for euer, eternall damnation, hell it selfe: A plague, a fire, an inundation hurts one Province alone, and the losse may be recovered; but this superstition involves al the world almost, and can neuer be remedied. Sicknesse & sorrowes come and go, but a superstitious soule hath no rest, *inhabitus animus nunquam quietus esse potest*, no peace, no quietnesse. True Religion and Superstition are quite opposite, *longè diversa carnificina & pietas*, as *Lastantius* describes, the one creates, the other deiects; *illorum pietas, mera impietas*, the one is an easie yoke, the other an vntolerable burden, an absolute tyrannie; the one a sure anchor, an haven, the other a tempestuous Ocean, the one makes, the other makes, the one is wisdom, the other follie, madnesse, indiscretion, the one vnfaigned, the other a counterfeit, the one a diligent obseruer, the other an ape; one leades to heauen, the other to hell. But these differences will more evidently appeare by their particular Symptomes. What Religion is, and of what parts it doth consist, every Catechisme wil tell you, what Symptomes it hath, and what effects it produceth: but for those superstitions no tongue can tell them, no pen expresse, they are so many, so diuerse, so vncertaine, so inconstant, and so different from themselves. *Tot mundo superstitiones, quot caelo stellas*, one saith, there be as many superstitions in the world, as there be starres in heaven, or diuels themselves that are the first founders of them: With such ridiculous, absurd Symptomes & signes, so many seuerall rites, ceremonies, torments and vexations accompanying, as may well expresse and besee me the diuel to be the author and maintainer of them. I will onely point at some of them, *ex ungue leonem*, guesse at the rest, and those of the chiefe kindes of superstition, which beside vs Christians, now domineer and crucifie the world, Gentiles, Mahometans, Iewes, &c.

Of these Symptomes some be generall, some particular to each priuate sect: generall to all, are an extraordinarie loue and affection they beare and shew to such as are of their owne sect, and more then *Vatinian* hate to such as are opposite in religion as they call it, or disagree from them in their superstitious rites, blind zeale (which is as much a symptome as a cause,) vaine feares, blind obedience, needlesse workes, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindnesse, obstinacy, &c. For the first which is loue and hate, as *Montanus* saith, *nulla firmiter amicitia quam*

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*Pleno ridet
Calphurnius oves
Hor.
u Alanus de
Insulis.*

*Cicero de
finibus.*

*In Michas
comens.*

596 *qua contrahitur hinc, nulla discordia maior, quam qua a religione fit, no greater concord, no greater discord, then that which proceeds from Religion. It is incredible to relate, did not our daily experience euince it, what factions*
quam teterrime factiones, (as † Rich. Dinoth writes) haue beene of late for
 † Gall. hist. lib. 1. *matters of religion in France, and what hurly burlies all ouer Europe, for these many yeares. Nihil est quod tam impotenter rapiat homines, quam suscepta de salute opinio, siquidem pro eâ omnes gentes Corpora & animas deuere solent, & arctissimo necessitudinis vinculo se inuicem colligere. Wee are all brethren in Christ, seruants of one lord, members of one body, and therefore are or should bee at least dearely beloued, inseparably allyed in the greatest bound of loue and familiarity, vnited partakers not onely of the same crosse, but coadjutors, comforters, helpers, at all times, vpon all occasions: As they did in the primitive Church, Acts the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall loue wee haue had vnder the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therefore into the world to set father against sonne, &c. In imitation of whom the diuell belike (nam superstitione irrepfit vere religionis imitatrix, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in loue and affection, that they will liue and die together: and what an innate hatred hath hee still inspired to any other superstition opposite? How those old Romanes were affected; those ten persecutions may bee a witnesse, and that cruell executioner in Eusebius, aut lita aut morere, sacrifice or dye. No greater hate, more continuate, bitter faction, warres, persecution in all ages, then for matters of religion, no such ferall opposition, father against son, mother against daughter, husband and wife, Citty against Citty, Kingdome against Kingdome: as of old at Tentira and Combos.*

z Lactanius.

a Iude. Sat. 15.

*a Immortale odium, & nunquam sanabile vulnus,
 Inde furor vulgo, quod numina vicinorum
 Odit uterq; locus, quum solos credit habendos
 Esse deos quos ipse colat. —*

b Comment. in

Micha. serue non

possunt ut illo-

rum Messias

communis ser-

uator sit, nostrum

gaudium, &c.

Messias vel de-

cem decies cru-

cifixuri essent,

ipsumq; deum si

id fieri posset,

una cum Ange-

lis & creaturis

omnibus, nec ob-

sterrerentur ab

hoc facto, e si

mille inferna

subeunda forent.

Immortal hate it breeds, a wound past cure,

And furie to the commons still to endure.

Because one Citty t' others Gods as vaine

Deride, and his alone as good maintaine.

The Turkes at this day count no better of vs, then of dogs, so they commonly call vs, *Gaures*, Infidels, miscreants, make that their maine quarrel & cause of Christian persecution. If he will turne *Turke* he shal be entertained as a brother, and had in all good esteeme, a *Muselman* or a beleeuer, which is a greater tie to them, then any affinity or consanguinity. The Iewes sticke together like so many burres, but as for the rest whom they call *Gentiles*, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to vs all, & rather as ^b Luther writes, *then they that now scoffe at them, curse them, persecute & revile them, shall be coheires and brethren with them, or haue any part or fellowship with their Messias, they would crucifie their Messias ten times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand hells for it.* Such is their malice towards

towards vs. Now for Papists, what in a common cause, for the advancement of their Religion they will indure, our traitors and pseudocatholikes will declare vnto vs, and how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alua's* Tyranny in the Low-countries, the *French* Massakers and Civill warres.

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Tantum religio potuit suadere malorum.

c Lucce.

Not there onely, but all over *Europe*, wee read of bloody battels, rackes and wheelles, seditions, factions, oppositions, ——— † *obvia signis.*

Signa, pares aquilas & pila minantia pilis,

† Lucan.

Investiues and contentions. They had rather shake hands with a *Jew*, *Turke*, or as the *Spaniards* doe, suffer *Moore*s to liue amongst them, and *Iewes* then Protestants; My name saith ^d *Luther* is more odious to them, then any thiese or murderer. So it is with all heretikes and schismatikes whatsoeuer: And none so passionate, violent in their Tenents, opinions, Obstinate, Willful, Refractory, Peevish, factious, singular and stiffe in defence of them, they doe not only persecute and hate, but pittie all other Religions, accompt them damned, blind, as if they alone were the true Church, their doctrine sound, *per funem aureum de caelo delapsa doctrina*, they alone to be saued. The *Iewes* at this day are so incomprehensibly proud and churlish, saith ^e *Luther*, that *soli saluari, soli domini terrarum saluari volunt*. And as ^f *Buxdorfus* addes, so ignorant and self-willed withall, that amongst their most vnderstanding *Rabbines*, you shall finde naught but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so Zealous withall, that no man living can be more; and vendicate themselves for the elect people of God. 'Tis so with al other superstitious sects, *Mahometans*, *Gentiles* in *China* and *Tartary*, our ignorant Papists, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saued. ^g Zealous (as *Paul* saith *Rom. 10. 2.*) without knowledge, they wil endure any miserie, any trouble, take any paines, fast, pray, vow chastity, wilfull povertie, forsake all, and follow their Idols, die a thousand deaths, as some *Iewes* did to *Pilots* souldiers, in like case, *exertos prabentes iugulos, & manifeste praeferentes*, (as *Iosephus* hath it) *chariores esse vitæ sibi legis patriæ obseruationem*, rather then abiure, or deny the least particle of that Religion, which their Fathers professe, and they themselves haue beene brought vp in, be it neuer so absurd, ridiculous, they wil embrace it; they wil take much more paines to goe to hel, then wee shal doe to Heauen. Single out the most ignorant of them, convince his vnderstanding, shew him his errors, grossnesse, and absurdities of his sect, *Non persuadebis etiamsi persuaseris*; he will not be perswaded. As those Pagans told the *Iesuites* in *Japona*, ^h they would doe as their fore-fathers haue done, and with *Ratholde* that *Frisian* Prince, goe to hel for company, if most of their friends went thither: They wil not be moved, no perswasion, no torture can stirre them. So that Papists cannot brag of their yowes, pouerty, obedience, orders, merits, martyrdomes, fastings, almes, good works, pilgrimages, much and more then al this, I shal shew you, is, and hath beene done by these superstitious Gentles, Pagans, Idolaters and Iewes: their blinde zeale and superstition in al kindes, is much at one; and it is hard to say which is the greatest, which is the grossest. In a word, this is common

d Ad Galat.

comment. mexm
nomen odiosius
quam vllus ho-
micida aut fur.

e In comment.
Michab. adeo
incomprehensi-
bilis & aspera
eorum superbia
&c.

f Synagog. Iude-
orum ca. 1. inter
eorum intelli-
gentissimos Rab-
binos nil præter
ignorantiam &
insipientiam
grandem iuveni-
es horrendam
indurationem et
obstinationem, &c

g Great is Di-
ana of the E-
pheians, Act. 19

h Malum enim
illis infanire
quam cum aliis
bene sentire.

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† O Egypte, religionis tuæ sole supersunt fabule, eæq; incredibiles posteris tuis.

† Meditat. 19. 20. de canã domini.

* Lib. 1. de Trin. cap. 2. si decepti sumus, &c. i As true as Homers Iliads, Ovids Metamorphosis, Æsops Fables, Superstitions Symptomes in particular.

† O sanctas gentes quibus hæc nascuntur in horto Numina Iuven. Sat. 15. * Prudentius. † Tygwî sol. 1594. k Rosin. Antiq. Rom. l. 2. c. 1. & deinceps.

to al superstition, there is nothing so absurd, so ridiculous, impossible, incredible, which they wil not beleue, and willingly performe as much as in them lies. † O Egypt (as Trismegistus exclaimes) thy religion is fables, and such as posterity will not beleue. I know that in true Religion it selfe, many miracles are so apprehended alone by faith, as that of Trinity, Christs Incarnatiõ, resurrection of the body at the last day, quod ideo credendum (saith Tertullian) quod incredibile, &c: many miracles not to be converted or disputed of. Mirari non rimari sapientia vera est, saith † Gerbardus, & in divinis (as a good father informes vs) quædam credenda, quædam admiranda, &c: some things are to be believed; embraced, followed with all submission and obedience, some againe admired. Though Iulian the Apostate scoffe at Christians in this point, quod captivemus intellectum in obsequium fidei, we make our wil and vnderstanding too slavishlie subiect to our faith, yet we doe absolutely belieue it, and vpon good reasons; we must and will belieue Gods word, and if we be mistaken or erre in our general beleefe, as * Richardus de sancto Victore, vowes he wil say to Christ himselfe at the day of iudgement, Lord if we be deceived, thou alone hast deceived vs: thus we plead. But hee that shal but read the Turks Alcaron, the Iewes Talmud, and Papists Golden Legend, in the meane time wil sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could neuer proceed from any other spirit, then that of the diuel himselfe, which is the Author of confusion and lies, and wonder withall how such wise men as haue bin of the Iewes, such learned vnderstanding men as Averroes, Avicenna, or those heathen Philosophers, could euer bee perswaded to beleue, or to subscribe to the least part of them: but I will descend to partulars, read their severall Symptomes and then guesse.

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe feall to relate. Of those ridiculous, there can be no better testimony then the multitude of their Gods, those absurd names, actions, offices they put vpon them, their feasts, Holy-dayes, Sacrifices, and the like. The Egyptians, worshipped, as Diodorus Siculus records, Sunne & Moone vnder the name of Isis & Osyris, and after, such men as were beneficiall to them, or any creature that did them good. In the City of Bubasti they adored a Cat, saith Herodotus, Ibis and Storxes, an Oxe (saith Pliny) † Leekes and Onyons, Macrobius, * Porrum & cape deos imponere nubibus ausi, Hos tu Nile deos colis.

The Syreans, Chaldeans had as many of their owne inuention, see Lucian de deo Syriã, Morny cap. 22. de veritat. relig. Guliel. † Stuckius Sacrorum Sacrificiorumq; Gentil: descript; Peter Faber Semester: lib. 3. cap. 1. 2. 3. Selden de dijs Syris, Purchas Pilgrimage, Rosinus of the Romanes, & Lilius Giraldus of the Greekes. The Romans borrowed from all, beside their own gods, which were maiorum and minorum gentium, as Varro holds, certaine and vncertaine; some celestially select and great ones, others Indigites and Semi-dei, Lares, Lemures, Dioscuri, Soteres, and Parastata, dij tutelares amongst the Greekes: gods of all sorts, for all functions; some for Land, some for Sea; some for Heauen, some for hell; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards

chards, &c. All actions and offices, *Pax, Quies, Salus, Libertas, Felicitas, Strenua, Stimula, Hortus, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Febris, Pallor, Invidia, Protervia, Risus, Angerona, Voluptas, Vacuna, Viriplaca, Veneranda Pales, Neptunia Doris.* Kings, Emperours, valiant men that had done any good offices for the, they did likewise canonise & adore for Gods; For so they were *Semidi, demie-gods, medij inter Deos & homines*, as *Max. † Tyrius*, the Platonist. *ser. 26. & 27.* maintaines and iustifies in many words. When a good man dies his body is buried, but his soule *ex homine daemone euadit*, becomes forthwith a Demigod, nothing disparaged with malignity of ayre, or variety of formes, reioyceth, exalts and sees that perfect beauty with his eyes. Now being deified in commiscration he helps his poore friends here on earth, his kindred and alies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and gouerne mortall men appointed by the Gods, so they will haue it, ordaining some for prouinces, some for priuate men, some for one office, some for another. *Hector & Achilles* assist souldiers to this day, *Aesculapius*, he saw himselfe (or the diuell in his likeness) *non somnians sed vigilans ipse vidit*: So farre *Tyrius*. And not good men only doe they thus adore, but tyrants, monsters, diuels, (as * *Stukius* enueighes) *Nero's, Domitians, Heliogables*, beastly women, & arrant whores amongst the rest. For all intents, places, creatures,

Et domibus, tectis, thermis, & equis soleatis

Assignare solent genios ——— *saith Prudentius. Cuna*

for cradles, *Dierra* for sweeping houses, *Nodina* knots, *Prema, Premuda, Hymen, Hymeneus*, for weddings, *Comus* the God of good fellowes, Gods of silence, of comfort, *Hebe* Goddesse of youth, *Mena menstruarum, &c.* male & female Gods, of all ages, sexes, and dimensions, with beards, without beards, married, vnmarried, begot, not borne at all, but as *Minerua* start out of *Iupiters* head. *Hesiodus* reckons vp at least 30000 Gods, *Varro* 300 *Iupiters*. As *Jeremy* told them, their Gods were to the multitude of citties,

Quicquid humus, pelagus, caelum miserabile gignit

Id dixere deos, colles, freta, flamina, flammis.

What euer heauens, sea and land begat,
Hills, Seas and riuers, God was this and that.

That which was most absurd, they made Gods vpon such ridiculous occasions. As children make babies (so saith † *Morneus*) their Poets make Gods, & quos adorant in Templis ludunt in Theatris, as *Lactantius* scoffes. *Saturne* a man, gelded himselfe, did eat his own children, driuen out of his kingdome by his sonne *Iupiter*; as good a God as himselfe, a wicked lasciuious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too little to relate. When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gaue out, that *Romulus* was taken vp by *Iupiter* into Heauen, and therefore to bee euer after adored for a God amongst the Romans. *Syrophanes* of *Aegypt* had one only sonne, whom hee dearly loued, he erected his statue in his house, which his seruants did adorn with crownes and garlands, to pacifie their masters wrath when hee was angry, so by little and little he was adored for a God. This did *Semeramis* for her husband *Belus*, & *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Commonwealth her

H h h h

heire

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† Cosmo paccio
Interpret. nihil
ab aeris Caligi-
ne aut figurarū
varietate impe-
ditus metam
pūchritudinem
meruit exultans
& misericordiā
motus cognatos
amicos qui ad-
huc morantur in
terrā tuerur ex-
tantibus succur-
rit, &c. Deus
hoc iussit ut ef-
fent genii, dii tu-
telares, hominū-
bus, homines iustā-
tes, malos puni-
entes, &c.

* Sacrorū gent.
descript. non be-
ne meritos solū
sed & tyrannos
pro diis colent,
qui genus hu-
manum horren-
dum in modum
portentosa im-
manitate diuex-
erunt, &c. fo-
das meretrices
&c.

† Cop. 22. de
ver. rel. Deos
finxerunt eorum
Poetae, ut infan-
tium puppas.
* Livius lib. 1.
Deus vobis in
posterum propi-
tius, Quirites.

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heire, her birth-day was solemnized long after, and to make it a more plausible holy-day, they made her Goddesse of flowres, and sacrificed to her amongst the rest. The matrons of Rome, as *Dionysius Halicarnassens* relates, because at their entreaty *Coriolanus* desisted from his warres, consecrated a Church *Fortuna muliebris*, and *Venus Barбата* had a temple erected, for that somewhat was amisse about haire, and so the rest. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a Goddesse, and adored as *Iuno* & *Minerva*, and as well she deserued it. Their Holydaies and adorations were all out as ridiculous, those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lasciuious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses ouer the smoke of sacrifices, saith * *Lucian*, and licke bloud like flies, that was spilled about the Altars. Their carued Idols, gilt Images of wood, iron, ivory, siluer, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, & fabros interim qui fecerunt, contemnunt*, they adore the worke, contemne the workeman, and as *Tertullian* followes it, *Si homines non essent dijs propitij, non essent dij*, had it not beene for men, they had neuer beene Gods, but blocks still, and stupid statues, in which mice, swallowes, birds made their neasts, spiders their webbes, and in their very mouthes, laid their excrements. Those Images I say were all out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes and vgly pictures: and which was absurder yet, they told them these Images came from heauen, as that of *Minerva* in her Temple at *Athens*, *quod è caelo cecidisse credebant accola*, saith *Pausanias*. They formed some like storkes, apes, bulls, and yet feriously beleued, and that which was impious and abominable, they made their Gods notorious whoremasters, incestious Sodomites, (as commonly they were all, as well as *Iupiter*, *Mars*, *Apollo*, *Mercury*, *Neptune*, &c.) theenes, slaues, drudges, (for *Apollo* & *Neptune* made tiles in *Phrygia*,) keep sheepe, *Hercules* empty stables, *Vulcan* a black-smith, vsfit to dwell vpon the earth for their villanies, much lesse in heauen, as † *Mornay* well saith, and yet they gate them out to be such, so weake and brutish, some to whine, lament, and roare as *Isis* for her sonne and *Cenocephalus*, as also all her weeping Priests, *Mars* in *Homer*, to be wounded, vexed, *Venus* runne away crying, and the like: then which, what can be more ridiculous? *Nonneridiculum lugere quod colas, vel colere quod lugeas* (which † *Minutius* obiects) *Si dij cur plangitis, si mortui cur oderatis?* that it is no maruell if *Lucian*, that adamantine persecutor of superstition, and *Pliny* could so scoffe at them and their horrible Idolatry, as they did: If *Diagoras* tooke *Hercules* Image, and put it vnder his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat.* *Chrysostome advers. Gentil. Arnob. adu. Gentes. Austin. de civ. dei. Theodoret. de curat. Grec. affect. Clements Alexandrinus, Minutius Felix, Eusebius, Lactantius, Stuckius, &c.* Lamentable, tragicall, and fearefull those Symptomies are, that they should be so farre forth affrighted with their fictious Gods, as to spend their goods, liues, fortunes, pretious time, best daies in their honour, to * sacrifice vnto them

1 *Anth. Verdure Imag. deorum.*
 † *Mulieres candido splendentes amicimine, varioq. letantes gestimine, vero florantes conamine, solum sternentes, &c. Apuleius lib. 11. de Asino aureo.*
 † *Magna religione queritur que possit aduiteria plura numerare. Minut.*
 * *Lib. de sacrificiis, Fumo inhiantes, & muscarum in moerem sanguines exuentes circum aras effusum.*

† *Imagines Deorum lib. sic. inscrip.*

† *De ver. relig. cap. 22. Indigni qui terram calcant &c.*
 † *Maiano.*
 † *La. ter Tra. de sacr. & passim alijs.*
 * *666 severall kinds of sacrifices in Egypt.*
 † *Maioy reckons vp. Tom. 2. coll. of which read more in cap. 1. of Laureatius Pignorius his Egypt charact. a cause of which Saanbius giues, succi. l. 3. c. 1.*

hem, to their inestimable losse, so many thousand sheep; Oxen, with gilded hornes, Goats, as † *Crasus* king of *Lydia*,^a *Marcus Iulianus*, and the rest of the *Roman* Emperours vsually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge, but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the inuention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in^a *Luccians* time, a heifer for their good health, foure oxen for wealth, an hundreth for a kingdome, nine bulls for their safe returne from *Troia* to *Pylus*, &c. Euery God almost had a peculiar sacrifice, the *Sunne* horses, *Vulcan* fire, *Diana* a white hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a blacke lambe, *Neptune* a bull, (read more in * *Stukius* at large) besides sheep, cocks, Corals, frankincense, to their vndoings, as if their Gods were affected with blood or smoke. And surely (b saith he) if one should but repeat the supereries of mortall men in their sacrifices, feasts, worshipping their Gods, their rites and ceremonies, what they thinke of them, of their diet, houses, orders, &c. what prayers and vowes they make, if one should but obserue their absurdity & madnesse, he would burst out a laughing, and pittie their folly. For what can be more absurd then their ordinary prayers, petitions, † requests, sacrifices, oracles, deuotions? of which we haue a tast in *Maximus Tyrius* serm. 1. *Plato's Alcibiades Secundus*, *Persius* Sat. 2. *Iuuenal.* Sat. 10. there likewise exploded, *Maclant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti.* (*Lactantius* lib. 2. cap. 6.) as if their goods were an hungry, a thirst, 'ith darke, they light candles, offer meat and drinke. I say nothing of their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. c *Alexander* the sonne of *Amyntas*, king of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. d *Cresus* king of *Lydia* dedicated an hundreth golden tiles in the same place, with a golden Altar: No man came empty handed to their Shrines. But these are base offerings in respect, they offered men themselves, aliue; The *Leucadians*, as *Strabo* writes, sacrificed euery yeare a man, *auerru-cande deorum ira causa*, to pacifie their Gods, *de montis precipitio deucerunt*, &c. and they did voluntarily vndergoe it. The *Decij* did so sacrifice *Dys manibus*. *Curtius* did leap into the gulfe. Were they not all strangely deluded to goe so far to their Oracles, to be so gulled by them, both in warre and peace as *Polybius* relates, (which their Augures, Priests, vestall Virgins can witnes) to be so superstitious; that they would rather loose goods and liues, then omit any ceremonies, or offend their Heathen Gods. *Nicias* that generous & valiant Captaine of the *Greekes*, ouerthrew the *Athenian* Nauy, by reason of his too much superstition, o because the *Augures* told him it was ominous to set saile from the hauen of *Syracuse*, whilst the Moone was eclipsed, hee tarried so long till his enemies besieged him, hee and all his Army was overthrowne. The superstition of the *Dibrenses* a bordering towne in *Epyrus*, besieged by the *Turkes* is miraculous almost to report. o Because a dead dogge was flung into the only fountaine, which the citty had, they would die for thirst all, rather then drinke of that * vncleane water, and yeeld vp the Citty vpon any conditions. Though the *Pretor* and chiefe cittizens began to drink first, vsing all good perswasions, their superstition was such, no saying would serue, they must all forthwith die or yeeld vp the Citty. *Vix ausim ipse cre-*

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† Herod. Clio
Immolavit lecta
pecora ter mille
Delphis, una est
lectis & phialis
auris & argen-
teis.

n Superstitiosus
Iulianus innum-
eras sine par-
cimoniam pecudes
maclauit, Am-
mianus 25. Bo-
ves albi M. Ce-
sari salutem, se-
tu vicevis peri-
mus l. 3. Romani
obseruantissimi
sunt ceremoniarum bello pre-
seruati.

a De sacrificiis.
buculam pro bo-
na valetudine,
boves quatuor
pro diuitiis, cen-
tum tauros pro
ospite in Tro-
iam reditu, &c.

* De sacris Ge-
zil. & sacrificio.
Tyg. 1596.

b Enimvero si
quis recenseret
que stulti mor-
tales in festis, sa-
crificiis, diis ad-
orandis, &c.
qua vota faci-
ant, quid de iis
statuant. &c.
baud scio an ri-
surus, &c.

† Max. Tyrius
ser. 1. Cresus re-
gum omnium
stultissimus de
lebere consulit,
alius de numero
arenarum, di-
mensione maris
&c.

c Solinus.

d Herodotus.
o Boterus polis.
lib. 2. cap. 16.

* They were
of the Greek
Church.

† Lib. 5. de vestis
Scanderbegi.

p In templis
immania Idolo-
rum monstra
conspiciuntur,
marmorea, lig-
nea, lutca, &c.

Riccus.
† Deum enim
placare non est
opus, quia non
nocet, sed demo-
nem sacrificiis
placant, &c.

q Fer. Cortesius.
r M. Polus.

Lod. Vertoman-
nus, navig. lib. 6.
cap. 9. P. Mar-
tyr. Ocean. dec.

† Propertius
lib. 3. eleg. 12.
† Matthias à
Michau.

† Epist. Iesuit.
A. 1549. u. &c.

verio & sociis.
Idemq. Riccius.
expedit ad Si-
nas lib. 1. per to-
tum. Teimato-
res apud eos to-
to die carnibus

abstinent & pis-
cibus, ob religi-
onem nocte &
die Idola colen-
tes, nisi quam e-
gredientes.

u Ad immorta-
litate morte
aspirant summi
magistratus, &c.

Et multi magis
les hinc in aera
& preposteram
immortalitatis
studio laborant,
& miserè pere-
unt, rex ipse clara
venenum hau-
sisset, nisi à ser-
uo fuisset deten-
tus.

x Cautione in
lib. 10. Bonini de
republica lib. 11.

* Quia ipsius
diaboli de ne-
quitiis rese-
rant.

y Lib. de Superst.

dere (saith † Barletius) tantam superstitionem, vel affirmare, levissimam hanc causam tantæ rei vel magis ridiculam, quam non dubitem risum potius quam admirationem posteris excitaturam. The story was too ridiculous, he was ashamed to report it, because he thought no body would beleue it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of later yeares in the Indies, and those bordering parts: P in what ferall shapes the † Diuell is adored, ne quid mali intentet, as they say, how he terrifies them, how they offer men and women sacrifices vnto him, an hundred at once, as they did infants in Crete to Saturne of old, the finest children, like Agamemnon's Iphiginia, &c. at 9 Mexico, when the Spaniards first ouercamè them, † how they bury their wiues with them.

† Nam certamen habent lathi que vna sequatur
Coniugium, pudor est non licuisse mori.

and burne them aliue, best goods, horses, seruants, when a great man dies, 12000 at once amongst the Tartars when a great Cham departs: how they plague themselues, which abstaine from all that hath life, as those old Pythagoreans, with immoderate fastings, † as they of China, that for superstitions sake neuer eat flesh nor fish all their liues, neuer marry, but liue in deserts and by-places, and some pray to their Idols 24 houres together, without any intermission, biting off their tongues when they haue done, for deuotions sake. Some againe are brought to that madnesse by their superstitious Priests, (that tell them such vaine stories of immortalitie, and the ioyes of heauen in that other life) u that many thousands voluntarily breake their own necks, as Cleombrotus Ambrociatus Auditors of old, precipitate themselues, that they may participate of that vspeakable happinesse in the other world. One poi- sons, another strangeth himselfe, and the king of China had done as much, de- luded with this vaine hope, had he not beene detained by his seruant. But who can sufficiently tell of their seuerall superstitions, vexations, follies, tor- ments? I may conclude with x Possenus, Religio facit asperos mites, homi- nes è feris; supersticio ex hominibus feras, Religion makes wild beasts ciuill, superstition makes wise men beasts and fooles; and the discreetest that are, if they giue way to it, are no better then dizards, nay more, if that of Plotinus be true; is vnius religionis scopus, ut ei quem colimus similes fiamus, that's the drift of religion to make vs like him, whom wee worship, what shall bee the end of Idolaters, but to degenerate into stocks and stones, of such as worship these Heathen Gods, for dy gentium demonia, † but to become diuels them- selues? Tis therefore exitiosus error, & maximè periculosus, a most perilous and dangerous error of all others, as y Plutarch holds, turbulenta passio ho- minem consternans, a pestilent, a troublesome passion that utterly vndoeth men. Vnhappy superstition, z Pliny calls it, morte non finitur, death takes a- way life, but not superstition. Impious and ignorant are far more happy then they that are superstitious, no torture like to it, none so continuatè, so gene- rally, so destructiue, so violent.

In this superstitious row, Iemes for antiquity may goe next to Gentiles, what of old they haue done, what Idolatries they haue committed in their groues and high places, what their Pharisees, Sadduces, Scribes, Essees, & such sectaries haue maintained, I will not so much as mention: for the present; I

z Hominiibus vite finis mors, non autem superstitionis, profert hæc suos terminos ultra vite finem.

presume

presume no nation vnder heauen can be more sottish, ignorant, blinde, superstitious, wilfull, obstinate and peeuish, tiring themselues with vaine ceremonies to no purpose, hee that shall but read their Rabbins ridiculous Comments, their strange interpretation of Scriptures, their absurd ceremonies, fables, childish tales, which they stedfastly beleue, will thinke they bee scarce rationally creatures, their foolish^a customes, when they rise in the morning, and how they prepare themselues to prayer, to meat, with what superstitious washings, how to their Sabbath, to their other feasts, weddings, burials, &c. Last of all, the expectation of their *Messias*, & those figments, miracles, vaine pompe that shall attend him, as how he shall terrifie the *Gentiles*, and overcome them by new diseases, how *Michael* the Archangell shall sound his Trumpet, how he shall gather all the scattered *Iewes* into the holy land, and there make them a great banquet,^b wherein shall be all the birds, beasts, fishes, that ever God made, a cup of wine that grew in Paradise, and that hath bene kept in *Adams* Cellar ever since. At the first course shall bee serued in that great Oxe in *Iob*. 4. 10. that every day feeds on a thousand hills, *Psalm*. 50. 10. that great *Leviathan*, and a great Bird, that laid an Egge so bigge,^c that by chance tumbling out of the nest, it knockt downe 300 tall Cedars, and breaking as it fell, drowned 300 villages: This bird stood vp to the knees in the sea, and the sea was so deepe, that a hatchet would not fall to the bottome in seauen yeares: Of their *Messias*^d wiues and children; *Adam* and *Eue*, &c. and that one stupend fiction amongst the rest. When a *Roman* Prince asked of *Rabbi Iehosua ben Hanania*, why the *Iewes* God was compared to a Lion; he made answere, he compared himselfe to no ordinary Lion, but to one in the wood *Ela*, which when he desired to see, the Rabbin prai'd to God he might, and forthwith the Lion set forward,^e But when he was 400 miles from Rome, hee so roared that all the great bellied women in Rome made aborts, the citty wals fell downe, and when he came an hundred miles nearer, and roared the second time, their teeth fell out of their heads, the Emperour himselfe fell down dead, and so the Lion went backe. With an infinite number of such lies, and forgeries, which they verily beleue, feed themselues with vaine hope; and in the meane time, will by no perswasions be diverted; but still crucifie their soules with a company of idle ceremonies, liue like slaues and vagabonds; will not be relieued, or reconciled.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Christians*, and so absurd in their ceremonies, as if they had taken, that which is most sottish out of euery one of them, full of idle fables in their superstitious law, their *Alcoran* it selfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, stolne from other sects, and confusedly heaped vp to delude a company of rude and barbarous clownes. As how birds, beasts, stones, saluted *Mahomet* when hee came from *Mecha*, the Moone came downe from heauen to visit him,^f how God sent for him, spake to him, &c. with a company of stupend figments of the Sunne, Moone, and Starres, &c. Of the day of Iudgement, and three founds to prepare to it, which must last 50000 yeares, of Paradise, which is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any Poet can bee more fabulous. Their rites and ceremonies are most vaine and superstitious, wine & swines flesh are vtterly forbidden by their law,^g they must pray siue times a day, and still towards the South, wash before and after all their bodies ouer, with many

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h In quolibet anno mensis integrum ieiunant interditi, nec comedentes nec bibentes, &c. i Nullis unquam multi per totam etatem carnis vescuntur, Leo Afer. k Lonicerus 10. 1. cap. 17. 18. † Gotardus Arthus cap. 33. hist orient. Indie opinio est expiatorium esse Gangem, & nec mundum ab omni peccato, nec saluum fieri posse, qui non hoc flumine se abluat, quam ob causam ex tota India, &c. l Quia nil voluit demceps videre.

m Nullum se conflictandi finem fecit. n Et in aliquem angulum se reciperet, ne recideret eius delicti, quod ipse erat admissurus.

fuch. For fasting, voves, religious orders, peregrinations, they goe farre beyond any Papists, ^h they fast a month together many times, and must not eat a bit till sunne be set. Their *Kalenders, Deruises, & Torlachers, &c.* are more ⁱ abstemious some of them, then *Carthusians, Franciscans, Anachorits*, forsake all, liue solitary, fare hard, goe naked, &c. ^k Their pilgrimages are as far as to the riuer † *Ganges* (which the *Gentiles* of those Tracts likewise doe) to wash themselues, for that riuer as they hold hath a soueraigne vertue to purge them of all sinnes, and no man can be saued that hath not beene washed in it. For which reason they come farre and neere from the *Indies, Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others goe as farre as *Mecha* to *Mahomet's* tombe, which iourney is both miraculous, and meritorious. The ceremonies of flinging stones to stone the Diuell, of eating a Camell at *Cairo* by the way; their fastings, their running till they sweat, their long prayers, *Mahomet's* Temple, Tombe, and building of it, would aske a whole volumne to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiuen, and they reputed for so many saints. And diuerse of them with hot bricks, when they returne, will put out their eies ^l that they may never after see any prophane thing. They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Read more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom. 1.* from the tenth to the 24. chapter, *Bredenbachius cap. 4. 5. 6. Leo Afer lib. 1. Busbequius, Sabellicus, Purchas lib. 3. cap. 3. & 4. 5. &c.* Many foolish ceremonies you shall find in them, and which is most to be lamented, the people are generally so curious in obseruing of them, that if the least circumstance be omitted, they think they shall be damned, 'tis an irremissible offence and can hardly be forgiuen. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eat shel-fish, a meat forbidden by their law, but the next day when hee knewe what hee had done, hee was not only sicke to cast and vomit, but very much troubled in minde, would weepe, and ^m grieue many daies after, torment himselfe for his fowle offence. Another *Turke* being to drinke a cup of wine in his Cellar, first made a huge noise and filthie faces, ⁿ to warne his soule, as he said, that it should not be guilty of that fowle fact which he was to commit. With such toies as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their law, for conscience sake misled by superstition, which no humane edict otherwise, no force of armes could haue enforced.

In the last place are *Pseudo Christians*, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which *S. Benedict* once saw in a vision, one Diuell in the market place, but tenne in a Monastery, because there was more worke; in populous cities, they would swear & forswear, lye, falsifie, deceaue fast enough of themselues, one Diuell could circumvent a thousand, but in their religious houses a thousand Diuells could scarce tempt one silly Monke. All the principall Diuels I thinke busie themselues in subuerting *Christians: Iewes, Gentiles, and Mahometans* are *extracaulera*, out of the fold, and need no such attendance, they make no resistance, ^{*} *eos enim pulsare negligit, quos quieto iure possidere se sentit*, they are his own already, but *Christians* haue that shield of faith, sword of the spirit to resist,

and

* Gregor. homil.

and must haue a great deale of battery before they can be ouercome. That the Diuell is most busie amongst vs that are of the true Church, appears by those leuerall oppositions, heresies, schismes, which in all ages he hath raised to subuert it, and in that of Rome especially, wherein *Antichrist* himselfe now sits, and plaies his prize. This mystery of iniquitie began to worke euen in the Apostles time, many *Antichrists* and Hereticks were abroad, many sprung vp since, many now present, and will bee to the worlds end, to dementate mens mindes, to seduce and captiuate their soules. Their symptomes I know not how better to expresse, then in that twofold diuision of such as lead, and such as are lead. Such as lead are Hereticks, Schismaticks, false Prophets, impostors, and their ministers: they haue some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolencie, arrogancie, singularitie, peeuishnesse, obstinacie, impudence, scorne and contempt of all other sects:

Nullius addicti iurare in verba magistri,

They will approue of nought, but what they first inuent themselues, no interpretation good but what their spirit dictates, none shall be *in secundis*, no not *in tertijs*, they are onely wise, onely learned, in the truth, all damn'd but they, *cadem scripturarum faciunt ad materiam suam*, saith *Tertullian*, they make a slaughter of Scriptures, and turne it as a nose of waxe to their owne ends. So irrefragable in the meane time, that what they haue once said, they must and will maintaine, in whole Tomes, duplications, triplications, neuer yeeld to death, so selfe conceited, say what you can, As *o Bernard* speakes of *P. Aliardus*, *omnes patres sic, atq; ego sic*, Though all the Fathers councells, the whole world contradict it they care not, they are all one: and as *P Gregory* well notes, of such as are *vertiginous*, they thinke all turnes round & moues, *all erre, when as the error is wholly in their owne braines*. *Magallianus* the *Iesuite*, in his comment on the 1 of *Timothy*, cap. 16. ver. 20. & *Alphonsus de Castro* lib. 1. *aduersus haereses*, giues two more eminent notes, or probable coniectures to knowe such men by (they might haue taken themselues by the noses when they said it) *First they affect novelties, and royes, and preferre falsehood before truth, & secondly they care not what they say, that which rashnesse and folly hath brought out, pride after ward, peeuishnesse, and contumacy shall maintaine to the last gasp*. Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and diuers as they themselues. *Nicholaites* of old would haue wiues in common, *Montanists* will not marry at all, nor *Tatians*, forbidding all flesh, *Seuerians* wine; *Adamians* goe naked, because *Adam* did so in Paradise, and some *u* barefoot all their liues, because *God*, *Exod. 3.* and *Iosua 5.* bid *Moses* so to doe, and *Isay*, 20. was bid put off his shooes. *Maniche's* hold that *Pythagorian transmigration* of soules from men to beasts; *x* The *Circumcellions* in *Africke*, with a mad cruelty made away themselues, some by fire, water, breaking their neckes, and seduced others to doe the like, threatening some if they did not, with a thousand such, as you may read in *Austin*, *Epiphanius*, *Alphonsus de Castro*, *Daneus*, & *Gab. Prateolus*, &c. Of Prophets, Enthusiasts, and Impostors, our Ecclesiasticall stories afford many examples, of *Elias* and *Christs*, as our *z Eudo de Stellis*, a *Brittaine* in King *Stephens* time, and many such, nothing so common as visions, revelations, prophesies. Now what these braine-sicke Hereticks once broach, and impostors set on foot, be it neuer so absurd, false, and prodigious

o Epist. 190.
p Orat. 8. ut
vertigine cor-
reptis videntur
omnia moueri,
omnia is falsa
sunt, quum er-
ror in ipsorum
cerebro sit.
q Res novas af-
fectant & inuti-
tes, falsa veris
preferunt z.
quod temeritas
effutierit id su-
perbia postmodu
tuebitur & con-
tumacia, &c.
r See more in
Vincent. Lyrin.
s Aust. de haeres.
v Sus mulierum
indifferens.
t Quod ante
peccavit Adam,
nudus erat.
n Alij nudis pe-
dibus semper
ambulant.
x Insana ferita-
te sibi, non par-
cunt, nam per
mortes varias
precipitiorum,
aquarum, & ig-
nium, se ipsos ne-
cant, et in istum
furorem alios
cogunt, mortem
minantes ni fa-
ciant.
y Elench. haeret.
ab orbe condito.
z Nubigenfis
lib. 1. cap. 19.

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^a Iovian. Pont.
Anti. dial.

prodigious, the common people will follow and beleue. It will run along like Murrian in cattle, scab in sheepe, *Nulla scabies*, as ^a he said, *superstitione scabiosior*, as he that is bitten with a mad dog bites others, and all in the end become mad; either out of affection of nouelty, simplicity, blind zeale, hope, and feare, the giddy headed multitude will imbrace it.

^b Cum per Pa-
ganos: nomen e-
ius persequi non
poterat, sub spe-
cie religionis
fraudulenter
subvertere dis-
ponebat.

^c One Image
had one gown
worth 400.
crownes and
more.

Sed vetera querimus, these are old, *hac prius fuere*. In our daies wee haue a new sceane of superstitious impostors and heretickes, a new company of Actors, of *Anti-christs*, that great *Anti-christ* himselfe: A rope of Popes, who from that time they proclaimed themselues vniuersall Bishops, to establish their owne kingdome, soueraignty, greatnesse, and to enrich themselues brought in such a companie of humane traditions, Purgatorie, *Limbus Patrum; infantum*, and all that subterranean Geographie, Masse, adoration of Saints, almes, fastings, bulis, indulgences, orders, Friers, Images, Shrines, mu- stie reliques, excommunications, confessions, satisfactions, blinde obedience, vöwes, pilgrimages, peregrinations, that the light of the Gospell was quite ecclipsed, darknesse ouer all, the Scriptures concealed, legends brought in, religion banished, superstition exalted, and the Church it selfe ^b obscured and persecuted: Christ and his members crucified, more, faith *Benwo*, by a few Necromanticall, Atheisticall Popes, then euer it was by those heathen Em- perours, *Hunnos, Gothos, & Vardals*. What each of the did, by what meanes, at what times, *quibus auxilijs*, superstition climed to this height, traditions en- creased, and *Anti-christ* himselfe came to his estate, let *Magdeburgenses, Kemnissus, Osiander, Bale, Mornay, Fox, Vsher*, and many others relate. In the meane time, he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly obserued, their multitude of Saints, I- mages, for trades, professions, diseases, persons, offices, countries, places, *St. George* for England, *S. Denis* for France; *Patrick*, Ireland; *Andrew*, Scot- land; *Iago*, Spaine, &c. *Gregory* for Students; *Luke* for Painters, *Cosmus & Da- mian* for Philosophers; *Crispine*, Shoemakers; *Katherine*, Spinners; &c. *An- thony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheepe; *Pelagius*, Oxen; *Sebasti- an* the plague; *Valentine*, falling sicknesse; *Apollonia*, tooth-ach, *Petronella* for Agues, and the *Virgin Mary* for Sea & Land, for all parties, offices; he that shall obserue these things, their Shrines, Images, Oblations, Pendants, Ado- rations, Pilgrimages, they make to them, what creeping to Crosses, our La- dy of *Lauretta's* rich ^c gowues, her donaries, the cost bestowed on Images, and number of suters; *S. Nicholas Burge* in France, our *S. Thomas* Shrine of old at *Canterbury*, those reliques at *Rome, Ierusalem, Genua, Lions, Pratum, S. Denis*; and how many thousands come yearely to offer to them, with what cost, trouble, anxiety, superstition, how they spend themselucs, times, goods, liues, fortunes, in such ridiculous obseruations, their tales and figments, false miracles, buying and selling of pardons, Indulgences for 40000 yeares to come, their processions on set daies, their strict fastings, Monkes, Anacho- rites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrouetide, Candlemas, Palme Sunday, Blase, *S. Martin*, *S. Nicholas* day, their adorations, exorcismes, &c. will thinke all those *Grecian, Pagan, Mahometan* superstitions, Gods, Idols, and Ceremo- nies, the name, time, and place, habit only altered, to haue degenerated into Christians. Whilst they preferre traditions before Scriptures, those Evan- gelicall

gelicall counsellis, pouerty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements, their owne ordinances in steed of his precepts, and keepe them in ignorance, blindnesse, they haue brought the common people into such a case, that vpon paine of damnation, they dare not breake the least ceremonie, tradition, edict: hold it a greater sinne to eate a bit of meat in Lent, then kill a man, their consciences are so terrified, that they are ready to despaire if a small ceremony bee omitted. What mulct, what pennance soeuer is enioyned, they dare not but doe it, tumble with *S. Francis* in the mire amongst Hogges, if they be appointed, goe woolward, whip themselues, build Hospitals, Abbies, &c. goe to the *East* or *West Indies*, kill a King, or run vpon a sword point; they performe all, doe all, beleue all.

*¶ Ut pueri infantes credunt signa omnia athena
Vivere, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor inesse athenis.*

As children thinke their babies liue to be,
Doe they these brasen Images they see.

And whilst the ruder sort are so carried headlong with blind zeale, are so gulled and tortured by their superstitions, their owne too credulous simplicitie and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their sleeues, and are merry in their chambers with their Punkes, they do *Indulgere genio*, and make much of themselues. The middle sort some for private gain, hope of preferment, (*quis expedit vit psittaco suum xalse*) popularity, base flattery, must and will belieue all their paradoxes and absurd Tenents, the golden Legend it selfe with all the lies and tales in it, as that of *S. George*, *S. Christopher*, *S. Winifred*, *S. Dennis*, &c. It is a wonder to see how *Nic. Harpsfield* amongst the rest, *Ecclesiast. hist. cap. 22. sec. prim. sex*; puffels himselfe to vendicate that ridiculous fable of *S. Ursula*, and the eleven thousand Virgins, as when they liued, how they came to *Cullin*, by whom martyred, &c: though he can say nothing for it, yet he must and wil approue it, *nobiliteravit* (inquit) *hoc † saeculum Ursula cum comitibus, cuius historia utinam tam mihi esset expedita & certa, quam in animo meo certum ac lexpeditum est, eam esse cum sodalibus beatam in caelis virginem.* They must and will (I say) either out of blinde zeale belieue, vary their compasse with the rest, as the latitude of religion varies, apply themselues to the times, and seasons, & for feare and flattery are content to subscribe, & doe all that in them lies, to maintaine and defend their present gouernment, as Schoole-men, Canonists, Iesuits, Friers, Priests, Orators, Sophisters; who either for that they had nothing else to doe, luxuriant wits knew not otherwise how to busie themselues in those idle times, for the Church then had few or no open aduersaries, or better to defend their lies, fictions, miracles, transubstantions, traditions, Popes pardons, Purgatories, Masses, impossibilities, &c: haue coyned a thousand idle questions, nice distinctions, Obs and Sols, such tropological, allegoricall expositions, to salue all apparences, obiections, such quirkes and quiddities, *Quodlibetaries*, as *Bale* saith of *Ferribrigge* and *Strode*, instances, ampliations, decrees, glosses, canons, that instead of sound Commentaries, good preachers, are come in a company of mad Sophisters, *primo secundo secundarij*, lectaries, Canonists, *Sorbonists*, *Minorites*, with a rabble of idle controversies and questions, *¶ an Papa sit Deus an quasi Deus? An partici-*

*¶ Lucianus lib. 1.
cap. 22. de falsa
relig.*

† An 441.

*¶ Hospinian
Osiander.
An haec propositio
Deus sit cucurbita
vel scabius sit aequi
possibilis ac Deus
& homo.
An possit respectum
producere sine fundamen-
to & termino.
An leuius sit ho-
minem iugulare
quam die domi-
nico calcem
consuere.*

608 *pet utramq; Christi naturam?* Whether it bee as possible for God to bee a Humble bee, or a gourd as a man? Whether he can produce respect without a foundation or terme, make a whore a Virgin? Fetch *Traians* soule from hell, and how? With a rabble of questions about hell fire, whether it bee a greater sinne to kill a man, or to clout shooes vpon a Sunday? Whether God can make another God like vnto himselfe? Such, saith *Kemnisius*, are most of your Schoolemen, 200. Commentators on *Peter Lombard*; Scotists, Thomists, Reals, Nominals, &c.

Thus they continued in such errour, blindnesse, decrees, sophismes, superstitions, idle ceremonies and traditions were the summe of their religion, and the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began vpon a sudden to defecate, and as another Sunne to driue away those foggy mists of superstition, to restore it to that purity of the Primitiue Church. And after him many good and godly men, divine spirits haue done their endeavors, and still doe.

* *Daniel.*

* *And what their ignorance esteem' d so holy,
Our wiser ages doe accompt as folly.*

But see the Diuell that will neuer suffer the Church to bee quiet or at rest, No Garden so well tilled but some noxious weeds grow vp in it, no wheat but it hath some tares, we haue a mad giddy company of precisians, Scismatics, and some hereticks euen in our owne bosomes in another extreame,

Dum vitant stulti vitia in contraria currunt,

That out of too much zeale, in opposition to Antichrist, humane traditions those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church gouernment, raile at all our Church discipline, will not hold their tongues, and all for the peace of thee *O Syon*. No not so much as degrees some of them will tollerate, or Vniuersities, all humane learning, hoods, habits, cap and surplesse, such as are things indifferent in themselues, & wholly for ornament, decency, or for distinction sake, they abhorre, hate, and suniffe at, as a stone-horse when he meets a Beare: They make matters of conscience of them, and will rather forsake their liuings then subscribe to them. They will admit of no holidiaies, or honest recreations, no Churches, no bells some of them, because Papists vse them: No discipline, no ceremonies, but what they inuent themselues: No interpretations of Scriptures, no Comments of Fathers, no Counsells, but such as their owne phantasticall spirits dictate, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselues. Some of them turne Prophets, haue secret reuelations, will bee of priuy counsell with God himselfe, and knowe all his secrets, *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of blockheads will take vpon them to define how many shall be saued, and who damned in a parish, where they shall sit in heauen, interpret Apocalypses, (*Commentatores precipites & vertiginosos*, one calls them, as well he might) and those hidden misteries to priuate persons, times, places, as their owne spirit informes them, priuat reuelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them againe haue such strong
faith

Agrippa ep. 29.

ther seeke him, nor feare him as you ought. Our *Papists* obiect as much to vs, and account vs hereticks, we them; the *Turkes* esteeme of both as Infidels, & we them as a company of Pagans, Jewes, against all: When as indeed there is a general fault in vs all, and some thing in the very best, which may iustlie deserue Gods wrath, and pul these miseries vpon our heads. I wil say nothing here of those vaine cares, torments, needlesse workes, pseudomartyrdome, &c. We heape vpon our selues vnecessary troubles, observations, we punish our bodies, as in *Turkie* (saith *P Busbequius leg. Turcis. epist. 3.*) one did, that was much affected with *Musicke*, and to heare boyes sing, but very superstitious; an old *Sibyl* comming to his house, or an holy woman (as that place yeeldes many) tooke him downe for it, and told him, that in that other world he should suffer for it, therevpon he flung his rich and costly Instruments which hee had, bedeckt with Jewels, all at once into the fire. He was serued in silver plate, and had goodly household stuffe: a little after, another religious man reprehended him in like sort, and from thenceforth hee was serued in earthen vessels. Last of all, a decree came forth, because *Turkes* might not drinke wine themselves, that neither Iew, nor Christian then liuing in *Constantinople*, might drinke any wine at all. In like sort amongst *Papists*, fasting at first was generally proposed as a good thing; after, from such meates at set times, and then last of all so rigorously proposed, to binde the conscience vpon paine of damnation. *First Friday*, saith *Erasmus*, then *Saturday*, & nunc periclitatur dies *Mercurij*, and *Wednesday* now is in danger of a fast. ¶ And for such like toys, some so miserably afflict themselves, to despaire, and death it selfe, rather then offend, and thinke themselves good Christians in it, when as indeed they are superstitious Iewes. So saith *Leonardus Fuchsius*, a great Physitian in his time, we are tortured in *Germany* with these Popish edicts, our bodies so taken downe, our goods so diminished, that if God had not sent *Luther*, a worthy man, in time to redresse these mischiefes, wee shoulde haue eaten hay with our horses before this. ¶ As in fasting, so in all other superstitious Edicts, wee crucifie one another without a cause, barring our selues of many good & lawfull thinges, honest disports, pleasures & recreations, for wherefore did God create them but for our vse? Feasts, mirth, musicke, &c. non tam necessitatibus nostris deus iusserit, sed in delicias amamur, as *Seneca* notes, God would haue it so. But we are some of vs too sterne, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of euery toy, we tyrannize ouer our brothers soules, loose the right vse of many good gifts, punish our selues without a cause, loose our liberties, & sometimes our liues. A^o 1270, at † *Magdeburge* in *Germany*, a Iew fell into a priuy vpon a *Saturday*, and without helpe could not possible get out; hee called to his fellows for succor, but they denied it, because it was the *Sabbath*, non licet opus manuum exercere, the *Bishop* hearing of it, the next day forbad him to bee pulled out, because it was our *Sunday*; In the meane time the wretch died before *Munday*. We haue myriads of examples in this kind, and therefore not without good cause, ⁿ Intolerabilem perturbationem, *Seneca* calls it, as well he might, an intollerable perturbation, that causeth such dire euents, folly, madnesse, sicknesse, despaire, death of body and soule, and Hell itselfe.

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p Solitus erat oblectare se fidi- bus & voce musica canentium, sed hoc ornate sublatum Sibylle cuiusdam interuentu, &c. Inde quicquid erat instrumentorum Symphonicorum, auro gemisq; egregio opere distinctorum comminuit, & in ignem iniecit, &c. ¶ Ob id genus obseruationum, las videmus homines misere affigi, & deniq; mori & sibi ipsi Christianos uideri quum reuera sint Iudei. ¶ Ita in corpora nostra, fortunatq; decretis suis seruit, ut parum absuerat nisi deus *Lutherum* virum perpetuam memoriam dignissimum exciasset, quin nobis seruo mox communi cum iumentis cibo utendum fuisset. ¶ The Gentiles in *India* will eat no sensible creatures, or ought that hath blood in it. ¶ Nuda ac tremebunda cruentis erepet genibus sic candida iusserit *Ino*, *Iuuenalis*. Sat. 6. ¶ *Munster* Cosmog. lib. 3. cap. 444 Incidit in cluacham, unde se non posset eximere: implorat operam sociorum sed illi negant, &c. ¶ n De benefic. 7.2.

SUBSECT. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatry & superstition, will require some monster-taming *Hercules*, a diuine *Æsculapius*, or *CHRIST* himselfe to come in his owe person. They are all generally so refractory, selfeconceited, obstinat, so firmly addicted to that religion, in which they haue bin bred and brought vp, that no perswasion, no terrour, no persecution can diuert them. The consideration of which, hath induced many Commonwealths to suffer them to inioy their consciences as they will themselues, a tolleration of *Iewes* is in most Provinces of *Europe*, In *Asia* they haue their Synagogues: *Spaniards* permit *Moores* to liue amongst them: the *Mogullians*, *Gentiles*: the *Turkes* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what Religion he will, he may be saued, as *Cornelius* was formerly accepted, *Iew*, *Turke*, *Anabaptist*, &c. If he be an honest man, liue soberly and ciuilly in his profession, serue his owne God, with that feare and reuerence as he ought. *Sua cuiq; ciuitati (Leli) religio sit, nostra nobis*, Tully thought fit euery city should be free in this behalfe, adore their owne *Custodes & Topycos Deos*, tutelar and locall gods, as *Symmachus* calls them. *Isocrates* adviseth *Demonicus*, when he came to a strange citty, to † worship by all meanes the Gods of that place, & unumquemq; Topicum deum sic coli oportere, quomodo ipse preceperit, which *Cecilius* in † *Minutius* labours, and would haue euery nation, *sacrorum ritus gentiles habere, & deos colere municipes*, keepe their owne ceremonies, worship their peculiar Gods. For why should any one Nation as he there pleades, challenge that vniuersality of God, *deum suum quem nec ostendunt, nec vident, discurrentem scilicet & ubiq; presentem, in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Christians doe? Let euery prouince enioy their liberty in this behalfe, worship one God, or all as they will, and are informed. The *Romans* built alters *Dijs Asia, Europa, Libia, dijs ignotis & peregrinis*; others otherwise, &c. *Plinius Secundus* as appears by his Epistle to *Traian*, would not haue the *Christians* so persecuted, and in some time of the raigne of *Maximinus*, as wee finde it registred in *Eusebius lib. 9. cap. 9.* there was a decree made to this purpose, * *Nullus cogatur inuitus ad hunc vel illum deorum cultum, &c.* The like Edict came forth in the raigne of *Arcadius* and *Honorius*. † *Symachus* the orator in his dayes, to procure a generall tolleration vsed this argument, † *Because God is immense and infinite, and his nature cannot perfectly be knowne, it is conuenient he should be as diuersly worshipped, as euery man shall perceiue or vnderstand.* It was impossible he thought for one religion to bee vniuersall, you see that one small Prouince can hardly be ruled by one law ciuill or spirituall, & how shall so many distinct and vast Empires of the World, be vnitied into one? It neuer was, neuer will be. And therefore let euery Territory keepe their proper rites and ceremonies, as their *dij tutelares* will, so *Tyrinus* calls them, & according to the quarter they hold, their owne institutions, reuelations, orders, oracles

† Numer venere preterim quod ciuitas colit.

† *Ostatio dial:*
x Sed habeant pro arbitrio suo quo ritu velint deum coli.

y In epist. Sym.
z Quia deus immensū quiddā est, & infinitū, cuius natura perfecte cognosci non potest, equū ergo est, ut diuersa ratione colatur, prout quisq; aliquid de deo percipit aut intelligit.

faith, so presumptuous, they will goe into infected houses, expell Diuells, & fast forty dayes, as *Christ* himselte did; some call God and his attributes into question, as *Vorsius*, some Princes, ciuill magistrates, and their authorites, as *Anabaptists*, will doe all their owne priuate spirit dictates, and nothing else. *Brownists*, *Barrowists*, *Familists*, and those *Amsterdamian* sects and sectaries, are led all by so many priuate spirits. It is a wonder to reueale what passages *Sleiden* relates in his commentaries, of *Cretinke*, *Knipperdoling* and their associates, those mad men of *Munster* in *Germanie*, what strange Enthusiasmes, sottish Reuelations, they had how absurdly they carried themselues, deluded others; and as prophane *Machiauel* in his politicall disputations holds of Christian Religion, in generall it doth eneruate, debilitate, take away mens spirits and courage from them, breeds nothing so couragious souldiers as that *Romane*, wee may say of these peculiar sects, their Religion takes away not spirits only, but wit and iudgement, and depriues them of their vnderstanding: for some of them are so farre gone with their priuate Enthusiasmes, and reuelations, that they are quite madde, out of their wits. What greater madnesse can there be, then for a man to take vpon him to be God, as some doe? To be the holy Ghost, *Elias*, and what not? In *Poland* 1518 in the raigne of king *Sigismund*, one said he was *Christ*, and got him 12 Apostles, came to iudge the World, and strangely deluded the commons. ^h One *David George* an illiterate Painter, not many yeares since, did as much in *Holland*, took vpon him to be the *Messias*, and had many followers. *Benedictus Victorius Fauentinus consil. 15.* writes asmuch of one *Honorius*, that thought he was not onely inspired as a prophet, But that he was a God himselte, and had familiar conference with God and his Angels. *Lauater de spect. cap. 2. part. 8.* hath a story of one *John Sartorius*, that thought he was the Prophet *Elias*, and *cap. 7.* of diuers others, that had conference with Angels, were Saints, Prophets. *Wierus lib. 3. de Lamys c. 7.* makes mention of a Prophet of *Groning*, that said hee was God the Father, of an *Italian* and *Spanish* Prophet, that held as much. We need not roue so farre abroad, we haue familiar examples at home, *Hacket* that said he was *CHRIST*, *Coppinger* and *Arthington* his Disciples; ^k *Burchet*, & *Houatus* burned at *Norwich*. We are neuer likely seuen yeares together, without some such new Prophets, that haue seuerall inspirations, some to convert the Iewes, some fast forty dayes, some foretell strange things, some for one thing, some another. Great precisians most part by a preposterous zeale, fasting, meditations, melancholy, are brought into those grosse errors and inconueniencies. Of those men I may conclude generally, that howsoeuer they may seeme to be discreet, and men of vnderstanding in other matters, discourse well, *lesam habent Imaginationem*, they are like Comets, round in all places, but only where they blaze, *cetera sani*, they haue impregnable wits, & discreet otherwise, but in this, their madnes & folly breakes out beyond measure, in *infinitam erumpit stultitia*. They are certainly farre gone with melancholy, if not quite mad, and haue more need of Physicke, then many a man that keepes his bed, more need of Hellebor, then those that are in *Bedlam*.

^g Alex. Gaguin.
¹² Discipulis
ascitis mirum
in modum popu-
lum decepit.
^h Guicciard.
descri. Belg. com.
plures habuit as-
sectas ab iisdem
honoratus.
ⁱ Heu. Nicholas
at Leiden, 1580
such a one.

^k See *Camdens*
Annals, fol.
242, & 285.

Prognosticks of Religious melancholy.

1 Arrius his
bowels burst,
Montanus han-
ged him selfe,
&c.

Eudo de stellis
his disciples,
ardere potius
quam ad vitam
corrigi malus-
runt, tanta vis
infixi semel er-
roris, they died
blaspheming.
Nisibrigensis c.
9 lib. 1.
Ier. 7. ver. 23.
Amos 5. 5.

m 5. cap.
n Poplincarius.
Lerius pref. hist.
Rich: Dimoth.
† Advers. gentes.
lib. 1. postquam
in mundo Chri-
stiana gens cepit
terrarium or-
bem perisse, &
multis malis af-
fectum esse ge-
nus humanum
videmus.

o Quod nec hy-
eme, nec aestate
tanta imbrum
copia, nec frugi-
bus torrendis
solita fragran-
tia, nec vernali
temperie sata
tam leta sint,
nec arboreis se-
tibus autumnu
secundi, minus
de moribus
marmor erua-
tur, minus autu
&c.



OU may guesse at the Prognosticks, by the Symptomes. What can these signes foretell otherwise then folly, dotage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sence, ¹ a bad end? What else can superstition, heresie produce, but warres, tumults, vproares, torture of soules, and despaire, a desolat land, as *Jeremy* teacheth, *cap. 7. 34.* when they commit Idolatry and walke after their owne wayes: how should it be otherwise with them? What can they expect but *blasting, famine, dearth,* and all the plagues of *Aegypt,* as *Amos* denounceth, *cap. 4. ver. 9. 10.* to bee led into captiuitie? If our hopes bee frustrate, *we sowe much and bring in little, eate and haue not enough, drinke and are not filled, cloath and be not warme, &c.* *Haggai* 1. 6. *wee looke for much and it comes to little, whence is it? His house was waste, they came to their owne houses, ver. 9. therefore the heauen staid his dew, the earth his fruit:* Because wee are superstitious, irreligious, wee doe not serue God as we ought, all these plagues and miseries come vpon vs, what can we looke for else, but mutuall warres, slaughters, fearefull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheelles, tortures, torments, whence doe they proceed? from superstition. *Bodine the Frenchman* in his *m method. hist.* accounts *Englishmen Barbarians,* for their ciuill warres: but let him but read those *Pharsalian* fields fought of late in France for Religion, their *Massacres,* wherein by their own relations in 24 yeares, I know not how many millions haue bin consumed, whole families and citties, & he shall finde ours to haue bin but velitations to theirs. But it hath euer bin the custome of hereticks, & Idolaters, when they are plagued for their sinnes, and Gods iust iudgement come vpon them, not to acknowledge any fault in themselues, but stil impute it vnto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an Idolater, who should be the cause of those present calamities. *Demetrius* laid all the fault on *Christians,* (and so they did euer in the primitiue Church, as appeares by the first booke of *† Arnobius*) *o that there were not such ordinarie showres in winter, the ripening heat in sommer, so seasonable springs, fruitfull autumnes, no marble mines in the mountaines, lesse gold and silver then of old that husbandmen, seamen, souldiers, all were scanted: iustice, friendship, skill in Arts, all was decayed,* and that through *Christians* default, and all their other miseries from them, *quod dy nostri à vobis non colantur:* because they did not worship their Gods. But *Cyprian* retorts all vpon him againe, as appeares by his Tract against him. 'Tis true the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst vs, *sed non vt tu quereris ista accidunt quod dy vestri à nobis non colantur, sed quod à vobis non colatur Deus, à quibus nec queritur, nec timetur,* Not as thou complaineest, that we doe not worshippe your gods, but because you are Idolaters, and do not serue the true God, nei-
ther

oracles, which they dictate too, or teach their priests or ministers. This tenent was stiffly maintained in *Turkie* not long since, as you may read in the third epistle, of *Bubequius*, ^a that all those should participate of eternall happinesse, that lived an holy and innocent life, what religion soever they professed: *Rustan Bassa* was a great Patron of it. Some againe will approue of this for *Iewes*, *Gentiles*, *Infidels*, that are out of the fold, they can be content to giue them all respect and fauour, but by no meanes to such as are within the precincts of our own Church, & called Christians, to no Hereticks, Scismatickes, or the like, let the *Spanish* Inquisition, that fourth *Fury* speake for some of them, the ciuill warres and Massacres in *France*, our *Marian* times. ^b *Magalilianus* the *Iesuite* will not admit of conference with an hereticke, but seuerity and rigor to be vsed, *non illis verba reddere, sed furcas figere oportet*, and *Theodosius* is commended in *Nicephorus lib. 12. cap. 15.* ^c That he put all Heretickes to silence. *Bernard. epist. 190.* will haue clubbe law, fire and sword for Heretickes, *compell them, stop their mouthes not with disputations, or refute them with reasons but with fists*, and this is their ordinary practise. Another company are as milde on the other side, to auoide all heart burning, and contentious warres and vproares; they would haue a generall tollerati- on in euery kingdome, no mulct at all, no man for Religion or Conscience to be put to death, which [†] *Thuanus* the *French* Historian much fauors: *Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose error is confuted by *Beza* in a iust Volume. The *medium* is best, and that which *Paul* prescribes, *Gal. 6. 1.* If any man shall fall by occasion, to restore such a one with the spirit of meeknesse, by all faire meanes, gentle admonitions; but if that will not take place, *Post unam aut alteram admonitionem hereticum deuita*, he must be excommunicate, as *Paul* did by *Hymeneus*, deliuered ouer to Satan. *Immedicabile vulnus, ense recidendum est*; As *Hippocrates* said in Physicke, I may well say in Diuinity, *Quae ferro non curantur, ignis curat*. For the vulgar, restraints them by lawes mulcts, burne their bookes, forbid their conuenticles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fel- lowes, that through fasting, too much meditation, precisenesse, or by Melancholy are distempered, the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, persua- sions to intermixe Physicke. *Hercules de Saxonia* had such a Prophet com- mitted to his charge in *Venice*, that thought he was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said he came from Heauen, to bring him diuine food, and by that meanes staid his fast, administred his Physicke, so by the meditation of this forged Angell, he was cured. ^e *Rhasis* an *Arabian*, *cont. lib. 1. cap. 9.* speakes of a fellow that in like case complain- ed to him, and desired his helpe: *I asked him* (saith hee) *what the matter was, he replied, I am continually meditating of heauen and hell, and me thinkes I see and talke with fierie spirits, smell brimstone: &c. and am so carried away with these cōcepts, that I can neither eat, nor sleepe, nor goe about my busines: I cured him* (saith *Rhasis*) *partly by perswasion, partly by Physicke, & so haue I done by many others.* We haue frequently such prophets & dreamers amōgst vs, whom we persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had bin in *Bedlam*. *Sed de his satis.*

^a *Aeternae bea-
titudinis confor-
tes fore, qui san-
ctē, innocenterq;
hanc vitam tra-
duxerint, quam-
cūq; illi religio-
nē sequuti sunt.*

^b *Comment in
c. Tim. 6. ver.
20. & 21. seue-
ritate cum here-
ticis agendum,
& non aliter.*

^c *Quod silenti-
um hereticus,
indixerit.*

[†] *Perfat. hist:
digne & fuste-
potius agendum
cum hereticis
quam cum di-
sputationibus,
os alia loquimur
&c.*

^e *Quidam cor-
questus est mihi
de hoc morbo,
& deprecatus
est ut ego illum
curarem: ego
quesiui ab eo
quid sentiret, re-
spondit, semper
imaginor & cogi-
to de deo &
angelis, &c. &
ita demersus
sum hac imagi-
natione, ut nec
edam, nec dor-
miam, nec nego-
tiis, &c. Ego cu-
raui medicinā
& persuasione,
& sic plures a-
lii.*

Religious Melancholy in defect, Parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all Impious persons, Impenitent sinners, &c.



N that other extreame, or defect of this loue of God, knowledge, faith, feare, hope, &c. are such as erre both in doctrine and manners, *Saādudes, Herodians*, polititians, all manner of Atheists, Epicures, infidels, that are secure, in a reprobate sense, feare not God at all, and such as are too distrustfull and timorous, as desparate persons bee: That grand sinne of Atheisme, or impiety, as *Melanchon* calls it, *monstrous melancholiam*, monstrous melancholy, or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that warre with the Gods, as the Poet fained, Antipodes to Christians, that scoffe at all Religion, at God himselfe, deny him and all his attributes, his wisdom, power, prouidence, his mercy and iudgement.

i De animā, cap. de humoribus.

*Esse aliquos manes, & subterranea regna,
Et contum, & Stygio ranas in gurgite nigras,
Atq; vnā transire vadum tot millia cymbā,
Nec pueri credunt, nisi qui nondum are lavantur.*

g Iuuenal.

That there is either Heauen or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudeus Apella*, for their parts they esteeme them as so many poets tales, *Lucians Alexander, Mahomet* and *Christ* are all as one in their creed. When those bloody warres in *France*, for matters of Religion, (saith ** Richard Dinoth*) were so violently persued betwixt *Hugonettes* and *Papists*, there was a company of good fellowes laughed them all to scorne, for being such superstitious fooles, to loose their liues and fortunes, accompting Faith, Religion, immortality of the soule, meere fopperies and Illusions. Such loose *†* Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselues that will for their parts, they feare neither God nor diuell; But with that *Cyclops* in

** Lib. 5. gal. hist. quam plurimi reperti sunt qui tot pericula subeuntes irridebant & que de fide, religione, &c. dicebant, ludibrio habebant. Nihil eorum admittentes de futura vitā. † 50000 Atheists at this day in Paris Marcennus thinks.*

*Euripides, Haud vlla numina expauescunt calitum,
Sed victimas vni deorum maximo,
Vetri offerunt, deos ignorant ceteros.*

They feare no God but one,
The sacrifice to none,
But belly and him adore,
For gods they know no more.

*Their God is their belly, as Paul saith, Sancta mater saturitas;
— quibus in solo vivendi causa palato est.*

The Idol which they worship and adore, it their Mistris, with him in *Plautus*, *malle me mulier me amet quam dij*, they had rather haue her fauour then the gods. ** Satan* is their guide, the flesh is their instructor, Hypocrisie their Counsellor, Vanity their fellow-souldier, their will their law, Ambition their Captaine, Custome their rule; temerity, boldnesse, impudence, their Arts, toyes their trading, damnation their end. All their endeauours are to satisfie

fit their lust and appetite, how to please their *Genius*, and to be merry for the present, *Ede, lude, bibe, post mortem nulla voluptas.*

The same condition is of men and of beasts, as the one dieth so dieth the other; *Ecclus. 3. 19.* the world goes round,

—† *truditur dies die,*

† *Hor. l. 2. od. 18*

Novæq; pergunt interire Luna:

* they did eate &

* *Luk. 17.*

drinke of old, marry, bury, bought, sold, planted, built, and will doe still. Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the graue, for wee are borne at all adventure, and we shall be hereafter as though we had neuer beene, for the breath is as smoake in our nostrills, &c. & the spirit vanisheth as the soft aire.

h *Wisd. 2. 2.*

Come, let vs enjoy the pleasures that are present, let vs chearefully use the creatures as in youth, let vs fill our selues with costly wine and oyntments, let not the flowre of our life passe by vs, let vs crowne our selues with rose budde before they are withered, &c. * *vivamus mea Lesbia & amemus, &c.* † Come

i *Vers. 6. 7. 8.*

let vs take our fill of loue, and pleasure in dalliance, for this is our portion, this is our lot. For the rest of heauen and hell, let children and superstitious fooles beleue it, for their parts, they are so farre from trembling at the dreadfull

• *Catullus.*

† *Pro. 7. 8.*

day of iudgement, that they wish with *Nero*, *Me vivo fiat*, let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caytiffs in his time in *Rome*, *Quod nequiter ausi, fortiter executi*; it shall not be so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not

* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum, ut promissam nisi quatenus in suum commodum cederent minime servaret, nec ullo sceleris peccatum statueret, ut suis desiderijs satisfaceret.*

† *Lib. de mor. Germ.*

for Gods restraining grace, feare & shame, disgrace, temporall punishment, and their owne infamy, they would, *Lycaon*-like, exenterate, as so many *Cambals* eat vp, or *Cadmus* souldiers, consume one another. These are most impious, and commonly professed Atheists, that neuer use the name of God, but to swear by it, that expresse nought else but Epicurisme in their carriage, or Hypocrisie; and as * *Iovius* relates of *Mahomet the 2.* that sacked *Constantinople*, He so behaued himselfe, that he beleued neither *Christ* nor *Mahomet*, & thence it came to passe, that he kept his word and promise no farther then for his advantage, neither did he care to commit any offence to satisfie his lust. I

l Or *Brestav*, † *Europæ deser. cap. 24.*

Vsq; adeo infamis, ut nec inferos, nec superos esse dicat, animasq; cum corporibus interire credat, &c.

could say the like of many princes, many priuate men (our stories are full of them) in times past, this present age, that loue, feare, obey, and performe all civill duties, as they shall finde them expedient or behoouefull to their owne ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some *Germans*, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an haire, hee liued (saith *Æneas Sylvius*) at *Vratislavia*, and was so mad to satisfie his lust, that he beleued neither heauen nor hell, or that the soule was immortal, but married wiues, and turned them vp as he thought fit, did murder and mischief, and what hee list himselfe. This Duke hath too many followers in our daies: say what you can, dehort, exhort, perswade to the contrary, they are no more moued

in *Frates a Bry Amer. par. 6.*

librum à *Vincenzo monacho datum, abiecit, nihil se videre ibi huiusmodi dicens, rogansq;*

—*quam si dura filex aut steter Marpesia cautes,* then so many stocks and stones, tell them of heauen and hell, 'tis to no purpose, *laterem*

unde hæc sciret;

lavas, they answer as *Ataliba* that *Indian* Prince did *Frier Vincent*, when he brought him a booke, and told him all the mysteries of saluation, heauen and

quum de celo et Tartaro contineri ibi diceret.

hell,

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hell, were contained in it: he looked upon it, and said, he saw no such matter, asking withall how he knewe it: they will but scoffe at it. Let them take Heav'n, Paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conuersion, they are in a reprobate sence, meere carnalists, worldly minded men, which howsoeuer they may be applauded in this life by some few parasites, & held for worldly wise men; ⁿ *They seeme to me (saith Melancthon) to be as mad as Hercules was when he raved and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe religion, but *timide & hesitantè*, tempted therevnto out of that horrible consideration of diuersity of Religions, which are, and haue beene in the world, some of them, so phantasticall, exorbitant, so violently maintained with equall constancie and assurance, whence they inferre, that if there bee so many religious sects and denied by the rest, why may they not be all false? *Vna tantum potest esse vera*, as Tully disputes; *Christians* say, they alone worship the true God, pittie all other sects, lament their case, and yet those old *Greekes* and *Romans*, that worshipped the Diuel, as the *China's* doe now, *aut Deos Topicos*, their own Gods, as *Iulian* the Apostate, † *Cecilius* in *Minutius*, *Porphyrius* the Philosopher obiect, and as *Machiavel* contends, were much more noble, generous, victorious, had a more flourishing common wealth, better citties, better souldiers, better schollers, better wits. Their Gods often ouercame our Gods, did as many miracles, &c. *S^c Cyril*, *Minutius*, with many other ancients, of late *Zanchius*, † *Marinus Marcennus*, *Bozius* and *Gentilettus* answer all these Atheisticall arguments at large. But this againe troubles many as of old, wicked men generally thriue † good men are depressed, *the race is not to the swift, nor the battle to the strong* (Eccles, 9. 11.) *nor yet bread to the wise, fauour nor riches to men of understanding, but time and chance comes to all.* Some cauill and make doubttes of Scripture it selfe, it cannot stand with Gods mercy, that so many should be damned, so many bad, so few good: such haue and hold about Religions, all stiffe on their side, factious alike, thriue alike, and yet bitterly persecuting and damning each other, *It cannot stand with Gods goodnesse, protection and providence* (as * *S^c Chrysostome* argues in the Dialect of such discontented persons) *to see and suffer one man to be lame, another mad, a third poore and miserable all the daies of his life, a fourth grieuously tormented with sicknesse and aches, to his last houre. Are these signes and workes of Gods providence, to let one man be deafe, another dumbe? A poore honest fellow liues in disgrace, woe and want, wretched he is, when as a wicked Catiffe abounds in superfluitie of wealth, keepes, whores, parasites, and what he will himselfe, Audis Iupiter hec? Talia multa connectentes, longum reprehensionis sermonem erga dei providentiam contextunt.* Thus they mutter and obiect (see the rest of their arguments in *Marsennus* in *Genesis*, amply confuted) with many such vaine cavills, well knowne, not worthie the recapitulation or answering, whatsoeuer they pretend, they are *interim* of little or no religion.

Cosin Germans to these men, are many of our great Philosophers, & Deists, who though they be more temperate in this life, giue many good morall precepts, honest, vpright, and sober in their conuersion; yet in effect they are the same, (accompting no man a good scholler, that is not an Atheist) *nimis altum sapiunt*, too much learning makes them madde. Whilst they attribute

n Non minus hi furent quam Hercules, qui coniugem, liberos interfecit, habet hec etas plura huiusmodi portentosa monstra.

† Nonne Romani sine Deo vestro regnant & fruuntur orbe toto, & vos & Deos vestros captivos tenent &c. Minutius Octaviano.

† Comment. in Genesis copiosus in hoc subiecto.

† Ecce pars vestrum & maior & melior alget, fame laborat, & deus patitur, dissimulat non vult non potest opulari suis, & vel invalidus vel iniquus est. Cecilius in Minut. Dum rapiunt mala fata bonos ignoscite falso, sollicitor nullos esse putare deos. Ouid.

Vidi ego dijs fretos, multos decipi, Plautus Casina act. 2. scen. 5.

* Ser 30. in 5. cap ad Ephes. hic fractis est pedibus, alter furit, alius ad extremam senectam progressus omnem vitam paupertate peragit, ille morbis gravissimis, sunt hec providentiae opera: hic surdus ille mutus, &c.

bute all to naturall causes, ° contingencie of all things, as Melanchon calls them, *Pertinax hominum genus*, a peeuish generation of men, that misled by Philosophy, and the Diuells suggestion, their owne innate blindnesse, deny God as much as the rest. In spirituall things God must demonstrate all to sense, leaue a pawne with them, or else seeke some other creditor. They will acknowledge nature, and fortune, yet not God: though in effect they grant both, for as *Scaliger* defines, *Nature* signifies Gods ordinary power, or as *Calvin* writes, *Nature* is Gods order, and so things extraordinary may be called vnnaturall: *Fortune* his vnrrevealed will, and so we call things changeable, that are beside reason and expectation. To this purpose † *Minutius in Octavio*, and *P. Seneca* well discourseth with them *lib. 4. de beneficijs, cap. 5. 6. 7. they doe not understand what they say, what is Nature but God? call him what thou wilt, Nature, Iupiter, hee hath as many names, as offices: it comes all to one passe, God is the fountaine of all, the first giuer and preseruer from whom all things depend, à quo, & per quem omnia,*

Nam quocumq; vides Deus est quocumq; moueris,

God is all in all, God is euery where, in euery place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himselfe, as mad himselfe, for he holds *fatum Stoicum*, that ineuitable necessity in the other extreame, as those *Chaldean Astrologers* of old did, against whom the Prophet *Jeremie* so often thunders, and those heathen *Mathematicians, Nigidius Figulus, Magicians, and Priscilianists*, whom *S. Austin* so eagerly confutes, those *Arabian questionaries, novem Indices, Albumazar, Dorotheus, &c.* and our countymen *Estuidus*, that take vpon them to define out of those great coniunctions of starres, the periods of kingdomes, or religions, of all future accidents, warrs, plagues, schismes, heresies, and what not? all from starres, and such things, saith *Maginus, Quis sibi & intelligentijs suis reservavit Deus*, which God hath reserved to himselfe and his Angells, they will take vpon them to foretell, as if starres were immediate, ineuitable causes of all future accidents. In *Rome*, saith *Dionysius Halicarnassens, lib. 7.* when those meteors and prodigies appeared in the aire, after the banishment of *Coriolanus*, † *Men were diuersly affected, some said they were Gods iust iudgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity decreed ab initio, and could not be altered. The two last opinions of necessitye and chance, were, it seemes, of greater note then the rest.*

* *Sunt qui in Fortuna iam casibus omnia ponunt,
Et mundum credunt nullo rectore moueri,
Naturâ volente vices, &c.*

For the first of Chance, as † *Salust* likewise informeth vs, those old *Romans* generally receaued. They supposed fortune alone gaue Kingdomes & Empires, wealth, honours, offices, and that for two causes, first because euery wicked, base, unworthie wretch was preferred, rich, potent, &c. Secondly because of their vncertaintie, though neuer so good, scarce any one inioyed them long; but after they began vpon better advice to thinke otherwise, that every man made his owne fortune. The last of necessitye was *Seneca's* tenent, that God was alligatus causis secundis, so tied to second causes, to that inexorable necessity, that he could alter nothing of that which was once decreed, sic erat in fati, it can-

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° *Omnia contingenter fieri volunt. Melanchon in preceptum primum.*

† *Deus vnum multis designant nominibus, &c. p Non intelligis te quum hæc dicis, mutare te ipsum nomen dei? quid enim est aliud natura quã Deus, &c. 108 habet appellationes quot muneribus q Austin.*

† *Principio Ephemer. Variè homines affecti, alij dei iudicium ad tæra pii exilium, alij ad naturam referebant, nec ab indignatione dei sed humanis causis &c.*

† *2. Natural. quest. 33. 39.*

† *Iuv. Sat. 13.*

† *Epist. ad C. Cesar. Roman.*

† *olim putabant fortunam regna*

† *& imperia dare Credebant antea*

† *mortales fortunam solam opes*

† *& bonares largiri, idq; deabus*

† *de causis, Primitia quod indignus*

† *quisq; diues honoratus, potens*

† *alterum, vix quisquam perpetuè bonis iis*

† *frui visus. Po- sea prudentioris didicere fortunam suam*

† *quemq; fingere*

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not be altered, *semel iussit, semper paret Deus, nulla vis rumpit, nullæ preces, nec ipsum fulmen*, God hath once said it and it must for euer stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysi- pus* and those other *Stoicks*, as you may read in *Tully 2. de diuinatione; Gellius lib. 6. c. 2. &c.* maintained as much. In all ages there haue beene such, that either deny God in all, or in part, some that deride him, they could haue made a better world, and rule it more orderly themselues, blasphemed him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, *Some say there be no Gods, other that they care not for men, a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if he be not at leasure to heare causes, and redresse them, why doth he raigne? Thus peruerse men cauill. So it will ever bee, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, Atheists, &c. They will see these religious Sectaries agree amongst themselues, be reconciled all, before they will participate with, or beleue any: They thinke in the meane time, (which † *Celsus* obiects, & whom *Origen* confutes) *we Christians adore a person put to * death with no more reason then the barbarous Getes worshipped Zamolxis, the Cilicians Mopsus, the Thebanes Amphiarau, and the Lebadians Trophonius; one religion is as true as another, new fangled devises all for humane respects, Aristotles* workes are as much authentically to them as *Scriptures*, *Seneca's Epistles* as canonical as *Paul's; Pindarus Odes*, as good as *David's Psalmes; Epicurus* *Enchiridion*, equivalent to *Solomons Proverbs*. They doe openly & boldly speake this and more, some of them, in all places & companies. *Claudius* the Emperour was angry with heauen because it thundred, and challenged *Iupiter* into the field: *with what madnesse? saith Seneca: he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius, — Contemptorq, Deum Mezentius,* professed Atheists all in their times. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, and there be those that Apologise for *Epicurus*, but all in vaine: *Lucian* scoffes at all, *Epicurus* he denies all, and *Lucretius* his scholler defends him in it,

* 10. De legib.
Alii negant esse
deos, alii deos nō
curare res hu-
manas, alii v-
trag, concedunt.

† Origines con-
tra Celsum l. 3.
hos immeritō no-
biscum conferrī
fuisse declarat.
* Crucifixum
deum ignomini-
ose Lucianus
vitā peregrinī,
Christum vocat

n De Ira 16. 34
Iratu celo quod
obstreperet, ad
pugnā vocans
Iouem, quantā
dementiā: puta-
uit sibi naceri nō
posse, & se nocere
tamen Ioui
posse.

x Lib. 1. 1.

* *Humana ante oculos fadē cum vita iaceret,
In terris oppressa graui sub religione,
Que caput à cæli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.*

When humane kinde was drench't in superstition,
With gastly looks aloft which frightened mortall mē, &c.

† Idem status
post mortem, ac
fuit antequam
nasceremur. &
Seneca. Idem e-
rit post me quod
ante me fuit.

* *Lincernæ eadē
conditio quum
extinguitur, ac
fuit antequam
accenderetur;
Ita & hominis.*

He alone as another *Hercules*, did vindicate the world from that monster. *Vncle † Pliny lib. 2. cap. 7. nat. hist. & lib. 7. cap. 55.* in expresse words denies the immortality of the soule. * *Seneca* doth little lesse, *lib. 7. epist. 55. ad Lucilium & lib. de consol. ad Marciam*, or rather more. Some Greeke Commentators would put as much vpon *Iob*, that he should deny Resurrection, &c. whom *Pineda* copiously confutes in *cap. 7. Iob. vers. 9.* *Aristotle* is hardly censured of some, both *Divines* and *Philosophers*, *S^t Iustine* in *Paranetica ad gentes*, *Greg. Nazianzen* in *disput. aduersus Eun. Theodoret. lib. 5. de curat. grac. affec.* *Origen lib. de principijs. Pomponatius, Scaliger, and Dandinus lib. 3. de animā;* acknowledge

acknowledge as much. *Averroes* oppugnes all spirits; and supream powers, of late *Brunus* (*infelix Brunus*, y *Kepler* calls him) *Machiauel*, *Cesar* *Vanninus* lately burned at *Tolouse* in *France*, and *Pet. Aretine*, haue publike-ly maintained such Atheisticall paradoxes. † *Marinus Mercennus* suspects *Cardan* for his subtleties, *Campanella*, and *Charrons* booke of wisdomel, with some other tracts to saouour of † *Atheisme*; but amongst the rest that pestilent booke *de tribus mundi impostoribus, quem sine horrore (inquit) non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore Perefio, Parisijs excusum* * &c. And as there haue beene in all ages such blasphemous spirits, so there haue not beene wanting their patrons, protectors, disciples & adherents. Neuer so many Atheists in *Italy* and *Germany*, saith *Colerus*, as in this age, the like complaint *Mercennus* makes in *France*, 50000 in that one city of *Paris*. *Frederick* the Emperour, as † *Mathew Paris* records, *licet non sit recitabile* (I vse his own words) Is reported to haue said *tres prestigiatores Moses, Deus, & Mahomet, vt mundo dominarentur, totum populum sibi contemporaneum seduxisse.* (*Henry* the *Landsgraue* of *Hessen* heard him speak it) *Si principes imperij institutioni meae adhaerent, ego multo meliorem modum credendi & vivendi ordinarem.*

To these professed Atheists we may well adde that impious and carnall crew of worldly minded men, impenitent sinners, that goe to hell in a lethargie, or in a dreame, who though they be professed Christians, yet they will, *Nulla pallefcere culpa*, make a conscience of nothing they doe, they haue cauterised consciences, and are indeed in a reprobate sence, past all feeling, haue giuen themselves ouer to wantonnesse, to worke all manner of uncleanesse, euen with greedinesse. *Eph. 4. 19.* They doe knowe there is a God, a day of iudgement to come, and yet for all that, as *Hugo* saith, *Ita comedunt ac dormiunt, ac si diem iudicij euassissent, ita ludunt ac rident ac si in caelis cum Deo regnarent*, they are as merry for all the sorrow, as if they had escaped all dangers, and were in heauen already,

— † *metus omnes, & inexorable fatum*
Subiecit pedibus, strepitumq; Acherontis auari.

Those rude idiots and ignorant persons, that neglect and contemne the meanes of their saluation, may march on with these, but aboue all others, those *Herodian* temporizing statesmen, politicke *Machiauilians*, and *Hypocrites*, that make a shew of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, that fashion themselves to this world, which ^z *Paul* forbiddes, and like *Mercury* the Planet are good with good, bad with bad. When they are at *Rome*, they doe there as they see done, *Puritans* with *Puritans*, *Papists* with *Papists*; *omnium horarum homines, Formalists, Ambodexters, lukewarme Laodecians.* ^a All their study is to please, and their God is their commoditie, their labour to satisfie their lusts, and their endeaouours to their owne ends. Whatsoeuer they pretend, or in publike seeme to doe, ^b *With the foole in their hearts, they say there is no God,*

Hens tu — *de Ioue quid sentis?* Their words are as soft as oyle but bitterness is in their hearts, like *Pope* ^c *Alexander* the 6, so cunning dissemblers, that what they thinke they never speake. Many of them are so close, you can hardly discern it, or take any iust exceptions at them, they are not factious, oppressours as most are, no bribers, no simoniacall contractors, no such

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y *Differt cum nunc. syder.*

† *Comment. in Genes. cap. 1.*

† So that a mā may meet an Atheist, as soone in his study, as in the street.

* *Simonis religio incerto auctore Cracouiae edit. 1588. conclusio libri est Ede itaq; bibe, lude &c. Iam Deus figmentū est.*

c *Lib. de Immortal. animae.*

† *Pag. 645. Ao 1238. ad finem Henrici tertii.*

Idem Pistorius, pag. 743. in compilat. sua.

† *Vrg.*

z *Rom. 12. 2.*

a *Omnis Aui stipulam docuit color & status & res.*

b *Psal. 13. 1.*

c *Guicciardine.*

620 ambitious, lasciuious persons as some other are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, They rise sober and goe sober to bed, plaine dealing, vpright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, very devout, honest, well spoken of, beloued of all men: but hee that knowes better how to iudge, hee that examines the heart, he saith they are hypocrites, *Cor dolo plenum; sonant vitium percussa malignè*, they are not sound within. As it is with writers

d Erasmus.

oftentimes, *Plus sanctimonia in libello, quam libelli authore*, more holinesse is in the booke then in the Author of it: So tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, read *Austin*, frequent Sermons, and yet professed Vsurers, meer gripes, *tota vita ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, & lye with a Curtesian at night. *Qui curios simulant & Bacchanalia vivunt*, They haue *Esaws* hands and *Jacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt*. They are wolues in sheepes cloathing,

e Hierome.

Introrsum turpes, speciosi pelle decorâ, Faire without and most fowle within. *Latet plerumq; sub tristi amictu lasciuia, & deformis horror vili veste tegitur*. Oftentimes vnder a mourning weed lies lust it selfe, & horrible vices vnder a poore coat. But who can examine all those kindes of Hypocrites, or diue into their hearts? If wee may guesse at the tree by the fruit, neuer so many as in these daies, shew mee a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. Hee that shall but looke into their liues, and see such enormous vices, men so immoderate in lust, vnspeakable in malice, furious in their rage, flattering and dissembling (all for their own ends) will surely thinke they are not truly religious, but of an obdurat heart, most part in a reprobate sence, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall be called to an account, their melancholy is at hand, they pull a plague and curse vpon their owne heads, *thesaurisant iram Dei*, abide all such as are *in deos contumeliosi*, blasphemers, contemners, neglect God, or scoffe at him, as the Poets saigne of *Salmones*, that would in dirision imitate *Iupiters* thunder, hee was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (* *in se spuit, qui in caelum spuit*) their doomes at hand, & Hell it selfe is ready to receaue them.

* Seneca consol. ad Polyb. c. 21.

Some are of opinion, that it is in vaine to dispute with such Atheisticall spirits in the meane time, 'tis not the best way to reclaime them. Atheisme, Idolatrie, Heresie, Hypocrisie, though they hane one common root, that is indulgence to corrupt affection, yet their growth is different, they haue diuerse Symptomes, occasions, and must haue seuerall cures and remedies. 'Tis true some deny there is any God, some confesse, yet belecue it not, a third sort confesse and belecue, but will not liue after his lawes, worship and obey him. To describe them in particular, to produce their arguments and reasons would require a iust volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate Treatises, deuout and famous tracts of our learned Diuines (schoolmen amongst the rest) that haue abundance

dance of reasons to proue there is a God, the immortalitie of the soule &c. 621
 out of the strength of wit and Philosophie, bring irrefragable arguments to
 such as are ingenious, and well disposed, at the least, answer all cauills and ob-
 iections to confute their folly and madnesse, and to reduce them, *si fieri pos-*
set, ad sanam mentem, to a better minde, though to small purpose many
 times. Bishop *Fotherby* in his *Atheomastix*, *D^r Doue*, *D^r Iackson*, *Abernethy*,
Corderoy, haue written well of this subiect in our mother tongue; In Latine
Colerus, *Zanchius*, *Palearius*, *Illiricus*, &c. But instar omnium the most copi-
 ous confuter of Deists, is *Marinus Mercennus* in his Commentaries on *Ge-*
nesis. He sets downe at large the causes of this brutish passion (seuenteene in
 number I take it) answers all their arguments and sophismes; which he redu-
 ceth to twentie six heads, prouing withall his owne assertion; *There is a God,*
such a God, our God, the true and sole God, by 35 reasons. His Colophon is
 how to resist and repress Atheisme, and to that purpose he addes foure espe-
 ciall meanes or waies, which who so will may profitably peruse.

SVBSEC. 2.

*Despaires, Equivocations, Definitions, parties
 and parts affected.*



Here be many kinds of desperation, whereof some be holy, some
 vnholly, as ^f one distinguisheth, that vnholly he defines out of *Tully*, ^{f Abernethy,}
 to be *Aegritudinem animi sine vlla rerum expectatione meliore*, ^{cap. 24.}
 a sicknesse of the soule without any hope or expectation of a ^{of his Physick}
 mendment: *Thomas 2. 2^e. distinct. 40. art. 4. Recessus à re desideratâ, propter*
impossibilitatem existimatam, a restraint from the thing desired, for some
 impossibilitie supposed. Because they cannot obtaine what they would, they
 become desperate, and many times either yeeld to the passion by death it
 selfe, or else attempt impossibilities, not to be performed by men. In some ca-
 ses this desperate humour is not much to be discommended, as in warres it is
 a cause many times of extraordinary valour; as *Ioseph. lib. 1. de bello Iud. cap.*
14. L. Daneus in Aphor. polit. pag. 226. and many polititians hold. It makes
 them improue their worth beyond it selfe, and of a forlorne impotent com-
 pany become conquerours in a moment.

Vna salus victis nullam sperare salutem. In such Courses when
 they see no remedie, but that they must either kill or be killed, they take cou-
 rage, and oftentimes, *præter spem*, beyond all hope vindicate themselues. Fif-
 teene thousand *Locrenses* fought against 100000 *Crotonienses*, & seeing now
 no way but one, they must all die, † thought they would not depart vnreuen-
 ged, and therevpon desperately giuing an assault, conquered their enemies.
Nec alia causa victoriae (saith *Iustine* mine author) *quàm quòd desperauerant.*
William the Conquerour when he first landed in *England*, sent back his ships,
 that his souldiers might haue no hope of retyring backe. ‡ *Bodine* excuseth
 his countrimens ouerthrowe, at that famous battle at *Agencourt*, in *Henry*
 the fift his time (*cui simile*, saith *Frossard*, *tota historia producere non possit*,
 which no history can parallell almost, wherein one handfull of *Englishmen*,
 ouerthrew a Royall army of *Frenchmen*) with this refuge of despaire, *pauci*
desperati

† *Omissa spe
 victorie in de-
 sinatam mor-
 tem conspirant
 tantusq; ardor
 singulos cepit, ut
 victores se pu-
 tarent si non
 inulti moreren-
 tur. Iust. l. 20.*
 ‡ *Method. hist.
 cap. 5.*

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† *Holli abire
valenti iter mi-
nime inter scin-
das &c.*

h *Super præce-
ptum primum de
Relig. & parti-
bus eius. Non
loquor de omni
desperatione, sed
tantum de eâ
quâ desperare so-
lent homines de
deo, opponitur
Spei & est pecca-
tum gravissimū,
&c.*

i *Lib. 5. tit. 21.
de regis institut.
Omnium per-
turbationum
decretima.*

k *Reprobi usq;
ad finem periti-
nacièr persi-
stunt, Zanchius.
Vnum ab in-
fidelitate profi-
sicens.*

m *Abernathie.*

n *1. Sam. 2. 16.*

desperati, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Diuells, and giues a caution, that no souldiers hereafter set vpon desperate persons, which † after *Frontinus* and *Vigilius*, *Guicciardine* likewise admonisheth, *Hypomnes. part. 2. pag. 25.* not to stop an enemy that is going his way. Many such kindes there are of desperation, when men are past hope of obtaining any fruit. *Desperatio facit Monachum*, as the saying is, but these are equivocall, vnproper, when I speake of despaire, saith *k Zanchie*, I speake not of every kinde, but of that alone which concernes God. It is opposite to hope, and a most pernicious sinne, wherewith the Diuell seekes to entrappe men. *Musculus* makes foure kindes of desperation, of God, our selues, our neighbour, or any thing to be done, but this diuision of his may be reduced easily to the former: all kindes are opposite to hope, that sweet moderatour of passions as *Simonides* calls it, I doe not meane that vaine hope which phantasticall fellowes faine to themselves, which according to *Aristotle* is *insomnium vigilantium*, a waking dreame, but this diuine Hope, which proceeds from Confidence, and is an anchor of a floating soule, *spes alit agricolas*, and were it not for hope, wee of all others were most miserable, as *Paul* saith, in this life, were it not for hope the heart would break: yet doth it not so reare, as despaire doth deiect, this violent and sower passion of Despaire, and of all perturbations most grieuous, as *i Patritius* holds. Some diuide it into finall and temporall, *k* finall is incurable which befalleth reprobrates, temporall is a reiection of hope and comfort for a time, which may befall the best of Gods children, and it commonly proceeds *l* from weaknesse of faith, as in *David* when he was oppressed, he cryed out, *O Lord thou hast forsaken me*, but this was for a time. This ebbes and flowes with hope, it is a grieuous sinne how soeuer: although some kinde of Despaire be not amisse, when, saith *Zanchius*, we despaire of our owne meanes, & relie wholly vpon God: but that species is not here meant. This pernicious kinde of Desperation is the subiect of our discourse, *homicida anima*, the murderer of the soule, as *Austin* tearmes it, a fearefull passion, wherein the party oppressed thinkes hee can get no ease but by death, and is fully resoluèd to offer violence vnto himselfe; so sensible of his burthen, and impatient of his crosse, that he hopes by death alone to be freed of his calamitie (though it proue otherwise) and chuseth with *Iob. 6. 8. 9. 17. 5.* *Rather to be strangled and die, then to be in his bonds.* The part affected is the whole soule, and all the faculties of it, there is a priuation of ioy, hope, trust, confidence, of present and future good, and in their place succeed feare, sorrow, &c. as in the Symptomes shall be shewed: The heart is griued, the conscience wounded, the minde eclipsed with blacke fumes, arising from those perpetuall terrors.

MEMB. 3.

Causes of Despaire, the Diuell, Melancholy, Meditation, Distrust, weaknesse of Faith, rigid Minesters, Misunderstanding Scriptures, Guilty Consciences, &c.



He principall agent and procurer of this mischiefe, is the Diuell, those whom God forsakes, the Diuel by his permission layes hold on. Sometimes hee persecutes them with that worme of conscience, as he did *Iudas*, *n Saul*, & others. The Poets call it *Nemesis*, but

but it is indeed Gods iust iudgement, *serò sed serò*, hee strikes home at last, 623
 and setteth vpon them *as a theefe in the night*, 1. Thes. 2. ° This temporary
 passion made *Dauid* cry out, *Lord rebuke me not in thine anger, neither* o Psal. 38.
chasten me in thine heauy displeasure, for thine arrowes haue light vp-
on mee, &c. there is nothing sound in my flesh, because of thine anger. Again,
I roare for the very grieffe of my heart, and Psal. 22. *My God, my God, why hast* Ver. 9.
thou forsaken me, and art so farre from my health, and the words of my cry-
ing, I am like to water powred out, my bones are out of ioynt, mine heart is
like waxe, that is molten in the midst of my bowels. So Psal. 88. 15. and 16. Ver. 14.
ver. and Psal. 102. *I am in misery at the point of death, from my youth I suffer*
thy terrors doubting for my life, thine indignations haue gone ouer mee,
& thy feare hath cut me off. *Iob* doth often complaine in this kinde, and those
 God doth not assist, the Diuell is ready to try & torment, still seeking whom
 he may deuoure. If he finde them merry, saith *Gregory*, he tempts them forth-
 with to some dissolute act, if pensue and sad, to a desperate end. *Aut suadendo*
blanditur aut minando terret, Sometimes by fayre meanes, sometimes a-
 gaine by fowle, as he perceaues men seuerally inclined. His ordinary engine
 by which he produceth this effect, in the melancholy humour it selfe, which
 is *Balneum Diaboli*, the Diuells bath; and as in *Saul*, those euill spirits get in
 Pas it were, and take possession of vs. Blacke colour is a shooing horne, a bait
 to allure them, in so much that many writers make melancholy an ordinary
 cause, and a Symptome of despaire, for that such men are most apt by reason
 of their ill disposed temper, to distrust; feare, grieffe, mistake, & amplify what-
 soeuer they preposterously conceaue, or falsely apprehend. *Conscientia scrupu-*
pulosa nascitur ex vitio naturali complexionie melancholica, saith *Nauarrus* c.
 27. num. 282. Tom. 2. cas. conscient. The body workes vpon the mind, by obfus-
 cating the spirits and corrupted instruments, which q *Perkins* illustrates by
 a simile of an Artificer, that hath a bad toole, his skill is good, ability corre-
 spondent, by reason of ill tooles, his worke must needs bee lame, and vn-
 perfect. But Melancholy and despaire though often, doe not alwaies con-
 curre; there is much difference; Melancholy feares without a cause, this vpon
 great occasion; melancholy is caused by feare and grieffe, but this torment
 procures them & all extreimity of bitternesse, much Melancholy is without
 affliction of conscience, as † *Bright* and *Perkins* illustrate by foure reasons; &
 yet melancholy alone againe may bee sometimes a sufficient cause of this
 terror of conscience. † *Felix Plater* so found it in his obseruations, *de me-*
lancholicis aliq̄ damnatos se putant, Deo cura non sunt, nec predestinati, &c.
They thinke they are not predestinate, God hath forsaken them; and yet other-
wise very zealous and religious, and 'tis common to be seene, Melancholy
for feare of Gods iudgements and hell fire, drives men to desperation, feare &
sorrow, if they be immoderate, end often with it. Intollerable paine and an-
 guish, long sicknesse, captiuity, misery, losse of goods, losse of friends, and
 those lesser griefes doe sometimes effect it, or such dismall accidents. *Si non*
statim releuantur, saith † *Mercennus*, *dubitant an sit Deus*, if they bee not
 eased forthwith, they doubt whether there be any God, they raue, curse and
 are desperately mad, because good men are oppressed wicked men flourish, they
 haue not as they thinke to their desert, and through impatience of calamities
 are so misaffected. *Democritus* put out his eyes, *ne malorum cœlium prospe-*

p *Inmiscuit se
 mali genii, Lem.
 lib. 1. cap. 16.*

q Cases of
 conscience
 l. 1. 16.

† *Tract Melan.
 cap. 33. & 34.
 r Cap. 3. de men-
 tis alien. Deo
 minus se curare
 esse, nec ad sa-
 lutem predesti-
 natos esse.*

*Ad Desperatio-
 nem saepe ducit
 hæc melancholia
 & est frequen-
 tissima ob suppli-
 cii metum eter-
 numq̄ iudici-
 um, metor &
 metus in despera-
 tionem ple-
 rumq̄ desinunt.*

† *Comment. in
 1. cap. Gen. ar-
 tic. 3. quia impij
 florent boni op-
 primuntur, &c.
 alius ex conside-
 ratione huius
 seriâ despera-
 bundus.*

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ros videret successus, because he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as * *Agellius* writes of him. *Felix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sonnes death, and from melancholy became desperate, she thought God would not pardon her sinnes, and for foure moneths, still raved, that shee was in hell fire, already damned. When the humour is stirred vp, euery small object aggrauats and incenseth it, as the parties are addicted. The same author hath an example of a merchant man, that for the losse of a little wheat, which he had ouer long kept, was troubled in conscience, for that he had not sold it sooner, or giuen it to the poore; yet a good Scholler and a great Diuine, no perswasion would serue to the contrary; but that for this fact he was damned, in other matters very iudicious and discreet. Solitarinesse, much fasting, diuine meditations, and contemplations of Gods iudgements, most part accompany this Melancholy, and are maine causes, as * *Nauius* holds, to conuerse with such kinde of persons so troubled is a sufficient occasion of trouble to some men. *Nonnulli ob longas inedias, studia, & meditationes caelestes, de rebus sacris & religione semper agitant, &c.* Many saith *Pet. Forestus* through long fasting, serious meditations of heauenly things, fall into such fits, and as *Lemnius* addes, *lib. 4. cap. 21.* * *If they be solitary giuen, superstitious, precise or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bowd, an Host, an Usurer so troubled in minde; they haue cheverell consciences that will stretch, they are seldome moued in this kinde or molested: young men & Middle age are more wild, and lesse apprehensue, but old folkes most part, such as are timorous and religiously giuen. Pet. Forestus obseruat. lib. 10. cap. 12. de morbis cerebri,* hath a fearefull example of a minister, that through precise fasting in Lent, and ouermuch meditation contracted this mischiefe, and in the end became desperate, thought he saw Diuells in his chamber, and that he could not be saued, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would aske them still, if they did not smell as much. I told him he was melancholy, but he laughed me to scorne, & replied that he saw Diuells, talked with them in good earnest, would spit in my face, and aske me if I did not smell brimstone, but at last he was by him cured. Such an other story I finde in *Plater obseruat. lib. 1.* A poore fellow had done some fowle offence, and for foureteene dayes would eat no meat, in the end became desperate, the Diuines about him could not ease him, but so he died. Continuall meditation of Gods iudgements trouble many, *Multi ob timorem futuri Iudicij, saith Guatinerius cap. 5. tract. 15. & suspicionem desperandi sunt;* *David* himselfe complains that Gods iudgements terrified his soule. *Psal. 119. part. 16. ver. 8. My flesh trembleth for feare of thee, and I am afraid of thy iudgements. Quoties diem illum cogito,* saith *Hierome, toto corpore contremisco,* I tremble as often as I thinke of it. Especially if their bodies be predisposed by Melancholy, they religiously giuen, and haue tender consciences, euery small object affrights them, the very inconsiderate reading of Scripture it selfe, and misinterpretation of some places of it, as, *Many are called few are chosen. Not euerie one that saith Lord. Feare not little flocke. He that stands, let him take heed lest he fal, worke out your salvation with feare and trembling. That night two shall*

* Lib. 20. c. 17.

¶ Damnum se putauit, & per quatuor menses gehenne pena sentire.

¶ u 1566. ob triticum diuini seruatum conscientie stimulis agitur, &c.

¶ Tom. 2. c. 27. num. 282. conuersatio cum scrupulosis, vigiliae, ieiunia.

¶ x Solitarios & superstitiosos plerumq; exagitat conscientia, non mercatores, lenones, caupones, se neratores &c. largiorem hi nati sunt conscientiam, iuvenes plerumq; conscientiam negligunt, senes autem, &c.

¶ y Annon sentis sulphur inquit? &c.

z Desperabundus miserè perit.

a In 17. Iohannis. Non paucis cruciant, & excarnificant in tantum, ut non parum absint ab insania, neq; tamen aliud huiusmodi anxietate efficiunt, quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi.

shall be in a bed, one receaved the other lest. Straight is the way that leads to heaven, and few there are that enter therein. The parable of the seed & the sower, some fell on barren ground, some was choaked. Whom he hath predestinated he hath chosen. He will haue mercy on whom he will haue mercy. *Non est volentis nec currentis sed misereantis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceaved offend many, with a deale of foolish presumption, curiosity, needlesse speculation, contemplation, sollicitude, wherein they trouble & puffle themselves about those questions of grace, freewil, perseuerance, Gods secrets, they will know more then is reuealed by God in his word, humane capacity, or ignorance apprehend, and too importunate enquiry after that which is reuealed; mysteries, ceremonies, obseruations of Sabbathos, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which diuerse mistake, misconster, misapply to themselves, to their owne vndoing, and so fall into this gulfe. They doubt of their Election, how they shall know it, by what signes? And so farre forth, saith Luther, with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gappe to the diuell by Desperation to carry them to hell, But the greatest harime of all proceeds, from those thundering Ministers, a most frequent cause they are of this malady: ^b and doe more harime in the Church, saith Erasmus, then they that flatter; great danger on both sides, the one lulls them a sleepe in carnall security, the other driues them to Desperation. Whereas ^c St Bernard well aduiseeth, wee should not meddle with the one without the other, nor speake of iudgement without mercy, the one alone brings Desperation, the other security. But these men are wholly for iudgement, of a rigid disposition themselves, they can speake of nothing but reprobation, hell, fire, and damnation, as they did, Luk. 11. 46 lade men with burdens grieuous to be borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt euen the most generous spirits, to require charity, as Brentius obserues, of others, bounty, meeknesse, loue, patience, when they themselves breath nought but lust, envy, conuentionnesse. They teach others to fast, giue almes, doe pennance, and crucifie their minde with superstitious obseruations, bread and water, haire cloathes, whips, and the like, when they themselves haue all the dainties the world can afford, ly on downe beds with a Curtisan in their armes: *Heu quantum patimur pro Christo*, as ^e he said, what a cruell tyranny is this, so to insult ouer and terrifie mens soules. Our indiscreet Pastors many of them come not farre behinde, whilest in their ordinary sermons they speake so much of election, predestination, reprobation ^{ab aeterno}, subtraction of grace, preterition, voluntary permission, &c. by what signes and tokens they shall decerne and try themselves, whether they be Gods true children elect, *an sint reprobi, predestinati, &c.* with such scrupulous pointes, they still aggrauate sinne, thunder out Gods iudgements without respect, intempestiuely rayle at and pronounce them damned, in all auditories, for giuing so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

^b Ecclesiast. 1. 12.
Haud scio an
maius deseri-
men ab his qui
blandiuntur, an
ab his qui terri-
tant, ingens u-
trinq; periculū,
alii ad securita-
tem ducunt, alii
afflictionum
magnitudine
mentem absor-
bent, & in de-
sperationem tra-
hant.

^c Bern. sup. 16.
Cane, x. alterum
sine altero pro-
ferre non expe-
dit recordatio
solius Iudicii in
desperationem
precipitat, &
misericordie
fallax ostentatio,
pessimam gene-
rat securitatem.
d In Luc. hom.

103. exigunt ab
aliis charitatem,
beneficentiam,
cum ipsi nil spe-
tent præter li-
bidinem inui-
diam avariti-
am.

^e Leo Decimus.

† De futuro iudicio, de damnatione horrendum crepant, & amaras illas porciones in ore semper habent, ut multos inde in desperationem cogunt.

Those bitter potions, saith^f Erasmus, are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate: many are wounded by this meanes; and they commonly that are most deuout and precise, haue beene formerly presumptuous, and certaine of their saluation, they that haue tender consciences, that follow sermons, frequent lectures, that haue indeed least cause, they are most apt to mistake, and fall into these miseries. I haue heard some complaine of Parsons Resolution, & other bookes of like nature (good otherwise) they are too tragicall, too much deiecting men, aggrauating offences; great care and choice, much discretion is required in this kinde.

The last and the greatest cause of this malady, is our owne conscience, sense of our sinnes, and Gods anger iustly deserued, a guilty conscience for some foule offence formerly committed,

— O miser Oreste, quid morbi te perdit?

Or: Consciencia, Sum enim mihi conscius de malis perpetratis.

A good conscience is a continuall feast, but a gauled conscience is as great a torment as can possibly happen, a still baking oven (so Pierius in his Hieroglyph. compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them vp, (which those g Egyptians in their Hieroglyphicks expressed by a mill, as well for the continuance, as for the torture of it) grindes our soules with the remembrance of some precedent sinnes, makes vs reflect vpon, accuse and condemne our owne selues. h Sinne lies at doore, &c. I know there be many other causes assigned by Zanchius, i Musculus, and the rest, as incredulity, infidelity, presumption, ignorance, blindnes, ingratitude, discontent, those five grand miseries in Aristotle, Ignominy, need, sicknesse, Enmity, death, &c. but this of conscience is the greatest, k Instar vlcera corpus iugiter percellens: This scrupulous conscience (as l Peter Forestus calls it) which tortures so many, that either out of a deep apprehension of their vnworthinesse, & consideration of their owne dissolute life, accuse themselves, and aggravate euery small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconueniences. The Poets call them m Furies, Dire, but it is the Conscience alone which is a thousand witnesses to accuse vs, * Nocte dieq, sum gestant in pectore testem.

† Euripides.
g Pierius.
h Gen. 4.
i 9. Causes Musculus makes.
k Plus arch.
l alios miserè castigit plena scrupulis conscientia, nodum in scirpo querunt, & ubi nulla causa subest misericordie diuine diffidentes, se orco destinant.
m Caelius lib. 6.
* Iuuenal.
a Lucian. de dea Syria.
Si adlitteris, te afficit, si trans eas, visis te sequitur.
n Prima hec est vitio quod se iudice nemo nocens absoluitur, improba quamvis Gratia fallacis preloris vicereit vnam. Iuuenal.
o Quis vnquam vidit avarum ringi, dum lucrum adest, adulterum, dum potitur voto, lugere in perpetrando scelere, vilitate sumis ebrii, proinde non sentiens, &c.

a continuall testor to giue in Euidence, to empanell a Jury to examine vs, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon vs, a bayliffe to carry vs, a Seriant to arrest, an Attourney to pleade against vs, a Taylor to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of Iuno in that holy city neare Euphrates in a Assyria will looke still towards you, sit where you will in her Temple, she stares full vpon you, if you goe by, shee followes with her eye, in all sities, places, conuenticles, actions, our conscience will bee still ready to accuse vs. After many pleasant dayes, and fortunate aduentures, merry tides, this conscience at last doth arrest vs. Well he may escape temporall punishment, n bribe a corrupt Iudge, avoide the censere of Law, and flourish for a time, for o who euer saw (saith Chrysostome) a euetous man troubled in minde when he is telling of his money, an adulterer mourne with his mistress in his armes: we are then drunke with pleasure, and perseiue nothing: yet as the prodigall,

digall sonne had dainty fare, sweet musicke at first, merry company, Ioviall entertainment, but a cruell reckoning in the end, as bitter as wormewood, a fearefull visitation commonly followes. And the diuell that then told thee that it was a light sinne, or no sinne at all, now aggrauates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Judas*, to bring them to despaire, euery small circumstance before neglected and contemned, will now amplify it selfe, rise vp in iudgement and accuse; the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did beare witness, to torment their soules for their sinnes past. Tragicall examples in this kinde, are too familiar and common, *Adrian*, *Galba*, *Nero*, *Otho*, *Vitellius*, *Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, iniuries, that they were weary of their liues, & could get no body to kill them. ^a *Kennetus* king of *Scotland*, whē he had murdered his nephew *Malcolme* king *Duffes* son, Prince of *Cumberland*, & with counterfeit teares & protestations dissembled the matter along time, ^b at last his conscience accused him, his vnquiet soule could rest day nor night, he was terified with fearefull dreames, visions, & so miserably tormēted all his life. It is strange to read what *Comineus* hath writtē of *Lewes* the 11. that *French* king, *Charles* the 8. of *Alphonsus* king of *Naples*, in the fury of his passion how he came into *Sicily*, & what pranks he plaid. *Guicciardine* a man most vnapt to beleue lies, relates how that *Ferdinand* his fathers gholt, who before had died for grieffe, came & told him, that he could not resist the *French* King, he thought euery man cried *France*, *France*; the reason of it, saith *Comineus*, was because he was a vile tyrant, a murderer, an oppressour of his subiects, he brough vp all commodities, and sold them at his owne price, sold Abbies to *Jewes* and *Falkoners*, both *Ferdinand* his father, and hee himselfe, neuer made conscience of any committed sinne; and to conclude saith he, it was vnpossible to doe worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero*, *Otho*, *Galba*, so persecuted with spirits in euery house they came, but for their murders which they had committed. ¶ Why doth the diuell haunt many mens houses after their deaths appeare to them and take possession of their habitations, as it were, of their places, but because of their seuerall villanies? Why had *Richard* the 3. such fearefull dreames, saith *Poliador*, but for his frequent murders? Why was *Theodoricus* the king of the *Gothes*, so suspitious, & so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his sonne in law, those worthy *Romanes*? *Calius* lib. 27. cap. 22. See more in *Plutarch*, in his tract *De his qui sero à Numine puniuntur*, and in his booke *De tranquillitate animi*, &c. Yea, & sometimes *G O D* himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (diuine temptation, *Perkins* calls it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, *God* the avenger, as ^r *David* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Judas* which the Poets expressed by *Adrastia*, or *Nemesis*. *Assequitur, Nemesisq; virum vestigia seruat,*

Ne male quid facias.

And she is, as ^r *Ammianus* lib. 14. describes her, the *Queene of causes*, and *moderator of things*, now she pulls downe the proud, now shee reares and encourageth those that are good, he giues instance in his *Eusebius*; *Nicephorus*

^a *Buchanan. lib. 6. Hist. Scot.*

^b *Animus conscientia sceleris inquires, nullum admisit gaudium, sed semper vexatus noctu & interdum per somnum visis horrore plenis pertremefactus, &c.*

^p *De bello Neapol.*

^q *Thyreus de locis in festis, part. 1. cap. 2. Neros mother was still in his eyes*

^r *Psal. 44. 1.*

^s *Regina causarum & arbitrarum nunc eretas cervices operimit, &c.*

628 *lib. 10. c. 35. eccles. hist. in Maximinus & Iulian.* Fearefull examples of Gods iust iudgement, wrath and vengeance are to be found in all histories, of some that haue beene eaten to death with Rats and Mice, as ^c *Popelius* the second King of *Poland*, A^o 830, his wife and children; the like story is of *Hatto*, Archbishop of *Mentz*, A^o 969, so deuoured by these vermine, which howsoeuer *Serrarius* the Iesuite *Mogunt. rerum lib. 4. cap. 5.* impugne by 22 arguments, ^u *Tritemius*, ^u *Munster, Magdeburgensis*, and many others, relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam. lib. 2. cap. 2.* and where not?

^c Alex. Gagui-
nus catal. reg.
Pol.

^u Cosmog. Mun-
ster. & Magde.

SUBSECT. 4.

Symptomes of Despaire, Feare, Sorrow, Suspition, anxiety, horror of conscience, fearefull dreames and visions.

† *Plinius cap. 10
lib. 35. Consum-
ptis affectibus,
Agamemnonis
caput velauit, ut
omnes quem pos-
sent, maximam
maerorem in vir-
ginis patre cogi-
tarent.*

x *Cap. 15. in 9.
Rhasis.*

y *Iuven. Sat. 13.*

S Shoemakers doe when they bring home shooes, still cry, leather is dearer and dearer, may I iustly say of these melancholy Symptomes; these of despaire are most violent, tragicall and grieuous, far beyond the rest, not to be expressed but negatiuely, as it is a priuation of all happinesse, not to be endered, *for a wounded spirit who can beare it? Prov. 18. 19.* What therefore † *Timantes* did in his picture of *Iphiginia*, now ready to be sacrificed; when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowfull *Menelaus*; and shewed all his Art in expressing variety of affections, he couered the maides father, *Agamem-
nons* head with a vaile, and left it to euery spectator to conceiue what hee would himselfe, for that true passion and sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, grieffe, paine, terror, angor, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceiue it. 'Tis an Epitome of hell, an extract, a Quintessence, a compound, a mixture of all ferall maladies, tyrannicall tortures, plagues and perplexities. There is no sicknesse almost, but Physicke prouideth a remedy for it; to euery fore; Chirurgery will prouide a salue, friendship helpe pouerty, hope of liberty easeth imprisonment, sute and fauour reuoke banishment; authority and time, weare away reproach: but what Physicke, what Chirurgery, what wealth, fauour, authority, can relieue, beare out, assuage, or expell a troubled conscience? A quiet minde cureth all them, but of all they cannot comfort a distressed soule: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, con-
curre in this, it is more then melancholy in the highest degree, a burning feauer of the soule, so made, saith x *Iacchius*, by this misery; feare, sorrow, and despaire, he puts for ordinary Symptomes of Melancholy. They are in great paine and horror of minde, distraction of soule, restlesse, full of continu-
all feares, cares, torments, anxieties, they can neither eate, drinke, nor sleep for them, take no rest. y *Perpetua impietas, nec mens & tempore cessat,
Exagitat vesana quies, somniq, furentes.*

Neither at bed, nor yet at bord,
Will any rest dispaire afford.

Feare

Fearē takes away their content, and dries the blood, wasteth the marrow, alters their countenance, euen in their *greatest delights, singing, dancing, dalliance* they are still (saith ^z *Lemnius*) tortured in their soules. It consumes them to nought, *I am like a Pellican in the wildernesse*, saith *David* of himselfe, temporally afflicted, *an Owle because of thine indignation. Ps. 102. ver. 8. 10.* and *Psal. 55. 4. My heart trembleth within mee, & the terrours of death haue come vpon mee, feare and trembling are come vpon mee, &c. at deaths doore, Psal. 107. 18. Their soule abhorres all manner of meat. Their^a sleepe is, if it be any, vnquiet, subiect to fearefull dreames, and terrors. Peter in his bands, slept secure, for he knew God protected him; and *Tully* makes it an argument of *Rostius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyrs in the Primitiue Church were most^b chearefull and merry in the mids of their persecutions; but it is farre otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of nought that is pleasant, ^c *their conscience will not let them be quiet*, in perpetuall feare, anxiety, that they be not yet apprehended, they are in doubt still they shall bee, ready to betray themselues, as *Gain* did, he thinkes euery man will kill him: *And roares for the grieffe of heart, Ps. 38. 8. as David did, as Job did, 20. 3. 21. 22. &c. Wherefore is light giuen to him that is in misery, and life to them that haue heauy hearts? Which long for death, and if it come not, search it more then treasures, and reioyce when they can finde the graue.* They are generally weary of their liues, a trembling heart they haue, a sorrowfull minde, and little or no rest.*

Terror ubiq̄ tremor, timor vndiq̄, & vndiq̄ terror,

feares terrors and affrights in all places, at all times and seasons. Gods heauy wrath is kindled in their soules, & notwithstanding their continuall prayers and supplications to *Christ Iesus*, they haue no release or ease at all, but a most intollerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmur against God many times, to raue, to blaspheme, turne *Atheists*, and seeke to offer violence to themselues. *Deut. 28. 65. 66. In the morning they wish for euening, and for morning in the euening, for the sight of their eyes which they see, and feare of hearts.* † *Marinus Mercennus* in his comment on *Genesis* makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous *Atheisticall* speeches, too fearefull to relate, when they wished him to trust in God, *quis est ille deus (inquit) vt seruiam illi, quid proderit si orauerim, si presens est cur non succurrit, cur non me carcere, inedia, squalore confectum liberat, quid ego feci? &c. absit a me huiusmodi Deus.* Another of his acquaintance brake out into like *Atheisticall* blasphemies, vpon his wiues death; raued, cursed, said and did he car'd not what. And so for the most part it is with them all, many of them in their extremity, thinke they heare and see visions, outcries, conferre with diuells, that they are tormented, possessed, and in hell fire, already damned, quite forsaken of God, they haue no sence or feeling of mercy, or grace, hope of saluation, their sentence of condemnation is already past, and not to be reuoked, the diuell will certainly haue them. Neuer was any liuing creature in such torment before, in such a miserable estate, in such distresse of minde, no hope, no faith, past cure, reprobate, continually tempted to make
away

^z *Mentem eripit timor hic, vultum, totumq̄ corporis habitum immutat, etiam in delitijs, in tripudijs, in symposijs, in amplexu coniugis carnificinam exercet, lib. 4. cap. 21.*

^a *Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, ab omni hominum catu eosdem exterminat, & dormientes perterrefacit Philost. lib. 1. de vita Apollonii.*

^b *Eusebius Nicephorus eccles. hist. lib. 4. c. 17.*

^c *Seneca lib. 18. epist. 106. Conscientia aliud agere non patitur, perturbatam vitam agunt, nunquam vagant, &c.*

† *Artic. 3. cap. 1. fol. 230. quod horrendum dictu desperandum quidam me presente cum ad patientiam hortaretur, &c.*

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away themselves: Some thing talkes with them; they spit fire and brimstone, they cannot but blaspheme, they cannot repent, beleue, or thinke a good thought, so farre carried, *vt cogantur ad impia cogitandum etiam contra voluntatem*, saith ^d *Felix Plater*, *ad blasphemiam erga deum ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fittes and desperate humours, to offer violence to others, their familiar and deare friends sometimes, or to meere strangers; vpon very small or no occasions: For he that cares not for his owne, is master of an other mans life. They thinke euill against their wils; that which they abhorre themselves, they must needs thinke, doe and speake. He giues instance in a patient of his, that when he would pray, had such euill thoughts still suggested to him, & wicked ^e meditations. Another instance hee hath of a woman, that was often tempten to curse God, to blaspheme and kill her selfe. Sometimes the diuell (as they say) stands without and talkes with them, sometimes, he is within them, as they thinke, and there speakes and talkes as to such as are possessed; As *Apollidorus* in *Plutarcho*, thought his heart spake within him. There is a most memorable example of ^f *Francis Spira* an Aduocate of *Padua*, A^o 1545. that being desperate, by no counsell of learned men could be comforted, he felt (as he said) the paines of hell in his soule, in all other things hee discoursed aright; but in this most mad. *Frismelica: Bullouat*, and some other excellent Physitians, could neither make him eate, drinke or sleepe, no persuasion could ease him. Neuer pleaded any man so well for himself, as this man did against himselfe, and so he desperately died: *Springer* a Lawyer hath written his life. *Cardinall Crescence* died so likewise desperate at *Verona*, still he thought a blacke dog followed him to his death-bed, no man could driue the dogge away. *Sleidan com. 23. cap. lib. 3.* Whilst I was a writing this Treatise, saith *Montaltus cap. 2. de mel. § A Nun came to me for helpe, well for all other matters, but troubled in conscience for 5 yeares last past, shee is almost mad, and not able to resist, thinke shee hath offended God, and is certainly damned.* *Felix Plater* hath store of instances of such as thought themselves damned, ^h forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come neere the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended & remitted, as the maladie it selfe is more or lesse, some will heare good counsell, some will not; some desire helpe, some reiect all, and will not be eased.

^d Lib. 2. obser. cap. 3.

^e Ad maledicendum Deo.

^f Goulart.

^g Dum haec scribo implorat opem meam monacha, in reliquis sana, & iudicio recta, per 5. annos melancholica damnatam se dicit, conscientie stimulis oppressa, &c.

^h Alios conquereutes auduisse esse ex damnatione numero, Deo non esse curae, aliq. infinita, que proferre non audebant, vel abhorrebant.

ⁱ Musculus. Patrius. ad vim sibi inferendam cogit homines.

^k 3. De mentis alienat. obser. lib. 1.

^l Uxor Mercatoris diu vexationibus tentata, &c.

SUBSEC. 5.

Prognostickes of Despaire, Atheisme, Blasphemy, violent death, &c.



Most part these kinde of persons ⁱ make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their owne persons, and sometimes to others. *A wounded spirit who can beare, Prov. 18. 14.* As *Caine, Saul, Achitophel, Iudas*, blasphemed and dyed. *Bede* saith, *Pilat* died desperate eight yeares after *Christ*, ^k *Felix Plater* hath collected many examples, ^l *A Marchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of

of the window broke her necke into the street, another drowned himselfe desperate as he was in the *Rhine*, some cut their throats, many hang themselves. But this needes no illustration. It is controverted by some, whether a man so offering violence to himselfe, dying desperate, may be saued I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie, the worst is to be suspected, because they die impenitent. ^m If their death ^m *Abernetbie.* haue bin a little more lingring, wherein they might haue some leisure in their hearts to crie for mercie, charitie may iudge the best, diuerse haue bene recovered out of the very act of hanging and drowning themselves, & so brought *ad sanam mentem*, they haue bene very penitent, much abhorred their former fact, confessed that they haue repented in an instant, and cryed for mercy in their hearts. If a man put desperate hands vpon himselfe, by occasion of madnesse or melancholie, if he haue giuen testimonie before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as ⁿ *Turkes* doe, that thinke all fooles & mad ⁿ *Burbequius.* men goe directly to Heauen.

SUBSEC. 6.

Cure of Despaire by Physicke, good counsell, comforts, &c.

Experience teacheth vs that though many die obstinate, and wilfull in this maladie, yet multitudes againe are able to resist and overcome, seeke for helpe, and finde comfort, are taken *è faucibus Erebi*, from the choppes of hell, and out of the Diuels pawes, though they haue by obligation giuen themselves to him. Some out of their owne strength, and Gods assistance, *Though he kill me, saith Iob, yet will I trust in him*, out of good counsell, aduice, and Physicke. ^p *Bellouacius* cured a Monke by altering of his habit, and course of life: *Plater* many by Physicke alone. But for the most part they must concurre, and they take a wrong course that thinke to overcome this serall passion by sole Physicke; and they are as much out, that thinke to worke this effect by good aduice alone, though both bee forcible in themselves, yet *vis unita fortior*, they must goe hand in hand in this disease: *alterius sic altera poscit opem.*

For Physick the like course is to be takē with this as in other melancholy, diet, aire, exercise, all those passions and perturbations of the minde, &c: are to bee rectified by the same meanes. They must not bee left solitarie, or to themselves, neuer idle, neuer out of company. Counsell, good comfort is to be applyed, as they shall see the parties inclined, or to the causes, whether it bee losse, feare, grieffe, discontent, or some such serall accident, a guilty conscience, or otherwise by frequent meditation, too grieuous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Diuines, good aduice and conference, applying Gods Word to their distressed Soules: it must be corrected and counter-poysed. Many excellent exhortations, paræneticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins, Greenham, Hayward, Bright, Abernethy, Culmannus, Hemmingius, Calius Secundus*, are copious in this subiect: *Azorius, Navarrus, Sayrus, &c:* and such as haue written cases of conscience amongst

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† My brother
George Burton,
M. James White-
ball, Rector of
Checkly in
Staffordshire,
my quondam
chamber fel-
low, and late
fellow student
in Christchurch
Oxon.

a Scio quàm
vana sit & in-
efficax humano-
rum verborum
penes afflictos
consolatio, nisi
verbum dei au-
diatur, à quo
vita, refrigeratio,
solatium pe-
nitentia.

b Antid. adver-
sus desperationē
c Tom. 2. cap. 27
num 282,

d Aversio cogi-
tationis à re
scrupuloſâ con-
traventio scri-
pturum.

mongst our Pontificall writers. But because these mens workes are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advise, tending to this subiect, and out of Gods word, knowing, as *Culmannus* saith, vpon the like occasion, *a how unavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre & be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza, Grenham, Perkins*, giue in charge, the parties to whom counsell is giuen be sufficiently prepared, humbled for their finnes, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advise, before any remedies be applyed: To such therefore as are so thoroughly searched and examined, I addresse this following discourse.

Two maine Antidotes *b Hemmingius* obserues opposite to Despaire, good Hope out of Gods word, to be embraced, perverse Security and presumption, from the diuels treachery, to be reiected, *Ille salus anima, hae pestis*; one saues the other kills, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. *c Navarrus* the Casuist, reckons vp ten speciall cures out of *Anton. 1. part. Tit. 3. cap. 10.* 1. God, 2. Physicke. 3. *d* avoiding such objects as haue caused it. 4. Submission of himselfe to other mens iudgements. 5. Answer of all obiections, &c. all which *Caietan*, *Gerson lib. de vit. spirit. Sayrus lib. 1. cas. conf. cap. 14.* repeat and approue out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all helpe come from God. 2. That the cause of their present misery is sinne. 3. To repent and be heartely sorry for their finnes. 4. To pray earnestly to God they may be eased. 5. To expect and implore the prayers of the Church, and good mens aduice. 6. Physicke. 7. To commend themselves to God, and relye vpon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, ouerborne by their miseries, and too deepe an apprehension of their finnes, they cannot apply themselves to good counsell, pray, beleue, repent, we must as much as in vs lies occurre and helpe their peculiar infirmities, according to their seuerall causes and symptomes, as we shall finde them distressed and complaine.

The maine matter which terrifies and torments most that are troubled in minde, is the enormitie of their offences, the intolerable burden of their sins, Gods heauy wrath, and displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, vncapable of mercy, *diaboli mancipia*, slaues of sinne, and their offences so great they cannot be forgien. But these men must knowe there is no sinne so haynous which is not pardonable in it selfe, no crime so great, but by Gods mercy it may be forgien. *Where sinne aboundeth, grace aboundeth much more, Rom. 5. 20.* And that the Lord said vnto *Paule* in his extremity *2. Cor. 11. 9. My grace is sufficient for thee, for my power is made perfect through weaknesse*, concernes euery man in like case. His promises are made finite to all beleeuers, generally spoken to all touching remission of finnes, that are truly penitent, grieued for their offences, and desire to be reconciled. *Math.*

9. 12. 13. I came not to call the righteous, but sinners to repentance, that is, such as are truly touched in conscience for their finnes. Againe, Mat. 11. 28. Come vnto me all yee that are heavy laden, and I will ease you, Ezek. 18. 27. At what time soeuer a sinner shall repent him of his finnes, from the bottome of his heart I will blot out all his wickednesse out of my remembrance saith the Lord, Isay, 43. 25. I even I am he that put away thine iniquities for mine own sake, and will not remember thy finnes. As a father (saith David, Psalm. 103. 13.) hath compassion on his children, so hath the Lord compassiō on them that feare him. And will receaue them againe as the prodigall sonne was entertained Luk. 15. If they shall so come with teares in their eyes and a penitent heart. Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy, slow to anger, of great kindnesse; Psalm. 103. 8. he will not alway chide, nether keep his anger for ever, 9. as high as the heauen is aboue the earth, so great is his mercy towards them that feare him, 11. as farre as the East is from the west, so farre hath he remoued our finnes from vs, 12. Though Cain cry out in the anguish of his soule, my punishment is greater then I can beare, 'tis not so, Thou liest Cain (saith Austin) Gods mercy is greater then thy sinne. His mercy is aboue all his workes, Psalm. 145. 9. able to satisfie for all mens finnes, antilutron, 1. Tim 2. 6. His mercy was great to Solomon, to Manasses, to Peter, great to all offenders, and who soeuer thou art, it may be so to thee. For why should God bid vs pray (as Austin inferres) Deliuere vs from all euill, nisi ipse misericors perseveraret, if he did not intend to helpe vs? Hee therefore that doubts of the remission of his finnes, denies Gods mercy, and doth him iniury, saith Austin. Yea but thou repliest, I am a notorious sinner, mine offences are not so great as infinite. Heare Fulgentius, Gods invincible goodnesse cannot be ouercome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercy is equivalent to his magnitude. Heare Chrysostome, thy malice may be measured, but Gods mercy cannot be defined, thy malice is circumscribed, his mercies infinite. As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be giuen, for the Sea though great, yet may be measured, but Gods mercy cannot be circumscribed. Whatsoeuer thy finnes be then in quantity or quality, multitude or magnitude, feare them not, distrust not. I speake not this, saith Chrysostome, to make thee secure and negligent, but to cheere thee vp. Yea but thou vrgeest againe, I haue little comfort of this which is said, it concernes mee not, inanis penitentia quam sequens culpa coinquinat, 'tis to no purpose for me to repent & to doe worse then euer I did before, to perseuer in sinne, and to returne to my lusts as a dogge to his vomit, or a swine to the mire, to what end is it to aske forgiveness of my finnes, and yet daily to sinne againe and againe, to doe euill out of an habit. I dayly and hourelly offend in thought, word, and deed, in a relapse by mine owne weaknesse and wilfulnesse, my bonus Genius, my good protecting Angell is gone, I am false from that I was, or would be, worse & worse, my latter end is worse then my beginning: Si quotidie peccas quotidie, saith Chrysostome, penitentiam age, If thou daily offend, daily repent, k if twice thrice, an hundredth, an hundredth thousand times, twice, thrice, an hundredth thousand times repent. As they doe by an old house that is out of repaire, still mend some part or other, so doe by thy soule, still reforme some vice, repaire it by repentance, call to him for grace and thou shalt haue it, for we are freely

e Magnam iniuriam Deo facit qui diffidit de eius misericordia.

f Bonitas invicti non vincitur infiniti misericordia, non finitur.

g Rom. 3. De penitencia: Tua quidem malitia mensuram habet, Dei autem misericordia mensuram non habet. Tua malitia circumscripta est. Et. Pelagus etsi magnum mensuram habet, dei autem, &c.

h Non ut desideres vos faciam, sed ut alacriores reddam.

i Pro peccatis veniam poscere & mala de novo iterare.

k Si bis, si ter, si centies, si centies millies, toties penitentiam age.

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† Conscientia mea meruit dationem penitentia non sufficit ad satisfactionem, sed tua misericordia superat omnem offensionem. Multo efficacior Christi mors in bonum, quam peccata nostra in malum; Christus potentior ad salvandum, quam demon ad perdendum. Peritus medicus potest omnes infirmitates sanare, si misericors vult. Omnipotenti medico nullus languor infanabilis occurrit, tu tantum docere sine munus eius ne repelle, novit quid agat, non tantum delecteris cum fovet, sed tolere quum secat. Chrys. hom. 3. de penit. Spes salutis per quam peccatores salvantur Deus ad misericordiam provocatur. Isidore. Omnia ligata tu solvis, contrita sanas confusa mundis, desperata animas. Chrysost. hom. 5. Non fornicatorem abicit, non ebrium avertit, non superbum repellit, non avertatur Idolatram, non adulterum, sed omnes suscipit, omnibus communicat. Chrys. hom. 5. Qui turpibus cantilenis aliquid inquit, navit or, divinis hymnis animam purgate.

justified by his grace, Rom. 3. 24. If thine enimie repent as our Saviour enjoyed Peter, forgiue him 77 times, and why shouldst thou thinke God will not forgiue thee? Why should the enormity of thy sinnes trouble thee? God can doe it, he will doe it. My conscience (saith † Anselme) dictates to mee, that I deserue damnation, my repentance will not suffice for satisfaction, but thy mercy O Lord quite ouercomes all my transgression. The Gods once (as the Poets faine) with a golden chaine would pull Iupiter out of heauen, but all they together could not stirre him, and yet he could drawe and turne them as hee would himsele, maugre all the force and fury of these infernall feinds, & crying sinnes, his grace is sufficient. Conferre the debt and the payment, Christ and Adam, sinne and the cure of it, the disease and the medicine, confer the sick man to the Physitian, and thou shalt soone perceauce that his power is infinitely beyond it. God is better able, as † Bernard enformeth vs, to helpe, then sinne to doe vs hurt, Christ is better able to saue, then the Diuell to destroy. If he be a skilfull Physitian, as Fulgentius addes, hee can cure all diseases, if mercifull he will. Non est perfecta bonitas a qua non omnis malitia vincitur, his goodnesse is not absolute and perfect, if it bee not able to ouercome all malice. Submit thy selfe vnto him, as S. Austin aduifeth, hee knoweth best what he doeth, and bee not so much pleased when hee sustaines thee, as patient when he corrects thee, he is omnipotent and can cure all diseases when hee sees his owne time. He looks downe from heauen vpon earth, that he may heare the mourning of prisoners, and deliuer the children of death, Psal. 102. 19. 20. and though our sinnes be as red as scarlet, he can make them as white as snowe, Isay. 1. 18. Doubt not of this, or aske how it shall be done, hee is all-sufficient that promiseth, qui fecit mundum de in mundo, saith Chrysostome, hee that made a faire world of nought, can doe this and much more for his part, doe thou only beleene, trust in him, relie on him, be penitent & heartely sorry for thy sinnes. Repentance is a Soueraigne reme dy for all sinnes, a spirituall wing to ereare vs, a charme for our miseries, a protecting Amulet to expell sinnes venome, an attractiue loadstone to drawe Gods mercy and graces vnto vs. Peccatum vulnus, penitentia medicina, sinne made the breach, repentance must helpe it, howsoeuer thine offence came by error, sloath, obstinacie, ignorance, exitur per penitentiam, this is the sole meanes to be relieued. Hence comes our hope of safety, by this alone sinners are saued, God is prouoked to mercy. This vnloseth all that is bound, enlighteneth darknesse, mends that is broken, puts life to that which was desperately dying; Makes no respect of offences, or of persons. This doth not repell a Fornicator, reiect a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all. Who persecuted the Church more then Paul, offended more then Peter? and yet by repentance, saith Chrysologus, they got both Magistrum & ministerium sanctitatis, the magistrery of holinesse. The prodigall sonne went farre, but by repentance he came home at last. This alone will turne a woulfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a deboished fellow religious, a blasphemour sing Halleluia, make Alexander the Copper-smith truely devout, make a Diuell a Saint, And him that polluted his mouth with calumnies, lying, swearing, all filthy tunes & tones, to purge his throat with diuine Psalmes. Repentance will effect prodigious cures, make a stupend metamorphosis. An hanke came into the Arke, and

and went out againe an hauke, a Lion came in went out a Lion, a Beare a Beare, 635
 a woulfe a woulfe, but if an Hauke come into this sacred Temple of repentance,
 he will goe forth a Doue, saith ^r Chrysostome, a woulfe will goe out a sheep, a Li-
 on a Lambe. ^u This giues sight to the blinde, legges to the lame, cures all
 diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the
 Soule. Shall I say, let thy sinne be what it will, doe but repent, it is sufficient.

'Tis true indeed and all sufficient this, they doe confesse, if they could Re-
 pent, but they are obdurate, they haue cauterized consciences, they are in a
 reprobate sence, they cannot thinke a good thought, they cannot hope for
 grace, pray, beleue, repent, or be sorry for their sinnes, they finde no griefe
 for sinne in themselves, but rather a delight, no groning of spirit, but are car-
 ried headlong to their owne destruction, *heaping wrath to themselves against
 the day of wrath, Rom. 2. 5.* Tis a grievous case this I doe yeeld, and yet not to
 be despaired, God of his bounty and mercy calls all to repentance, *Rom. 2. 4.*
 thou maist be called at length, restored, taken to his grace as the theefe vpon
 the Crosse, at the last houre, as *Mary Magdalen* and many other sinners haue
 beene, that were buried in sinne. God, saith ^{*} *Fulgentius*, is delighted in the
 conversion of a sinner he sets no time, *prolixitas temporis Deo non praeiudi-*
cat, aut gravitas peccati, differing of time or grievousnesse of sinners doe not
 preiudicate his grace, things past and to come are all one to him, as present,
 'tis neuer too late to repent. ^y *This haven of repentance is still open for all di-*
stressed soules, and howsoeuer as yet no signes appeare, thou maist repent in
 good time. Heare a comfortable speech of *S. Austin*, ^z *Whatsoever thou shalt*
doe, how great a sinner, thou art yet living, if God would not help thee, he would
surely take thee away, but in sparing thy life, he giues thee leasure, and invites
thee to repentance. Howsoeuer as yet, I say, thou perceauest no fruit, no fee-
 ling, findest no likelihood of it in thy selfe, patiently abide the Lords good
 leasure, despaire not, or thinke thou art a reprobate, he came to call sinners to
 repentance, *Luk. 5. 32.* of which number thou art one, he came to call thee, &
 in his time will surely call thee. And although as yet thou hast no inclination
 to pray, to repent, thy faith be cold and dead, and thou wholly averse from
 all divine functions, yet it may reviuie, as Trees are dead in winter but flourish
 in the spring, these vertues may lie hid in thee for the present, yet hereafter
 shew themselves, and peradventure already bud, howsoeuer thou dost not
 perceauie it. 'Tis Satans pollicy to plead against, suppress and aggrauate, to
 conceale those sparkes of faith in thee. Thou dost not beleue thou saist, yet
 thou wouldst beleue if thou couldst, 'tis thy desire to beleue, then pray,
^a *Lord helpe mine vnbeleefe*, & hereafter thou shalt certainly beleue. ^b *Da-*
bitur sitienti, It shall be giuen to him that thirsteth. Thou canst not yet re-
 pent, hereafter thou shalt; a blacke cloude of sinne as yet obnubilates thiy
 soule, terrifies thy conscience, but this cloude may conceaue a rainebowe at
 the last, and be quite dissipated by repentance. Be of good cheere, a child is
 rationall in power not in act, and so art thou penitent in affection, though
 not yet in action. 'Tis thy desire to please God, to be heartely sorry; comfort
 thy selfe, no time is ouerpast, tis neuer too late. A desire to repent is repen-
 tance it selfe, though not in nature yet in Gods acceptance, a willing minde is
 sufficient. *Blessed are they that hunger and thirst after righteousnesse, Mat. 5.*
^{6.} He that is destitute of Gods grace, and wisheth for it shall haue it. *The Lord*

^r Hom. 5. In-
 troiuit hic quis
 accipiter colum-
 ba exiit, in troi-
 uit lupus ovis
 egreditur, &c.
^u Omnes lan-
 guores sanat, eg-
 cis visum, clau-
 dis gressum, gra-
 tia confert &c.
^x Delectatur
 Deus conver-
 sione peccatoris,
 omne tempus
 vite conuersioni
 deputatur pro
 presentibus ha-
 bentur tam pre-
 terita quam fu-
 tura.

^y Austin. Sem-
 per penitentiae
 portus apertus
 est ne despere-
 mus.

^z Quicquid se-
 ceris quantum-
 cunq; peccaveris
 adhuc in vita
 es, unde te om-
 nino si sanare re-
 nollet Deus, au-
 ferret, parcendo
 clamat ut rede-
 as, &c.

^a Mat. 6. 23.
^b Rev. 21. 6.

636 faith David, *Psal. 10. 17. will heare the desire of the poore*, that is of such as are in distresse of body & minde. Tis true thou canst not as yet grieue for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou grieue, thou dost not grieue? It troubles thee I am sure thine hart should be so impenitent & hard, thou wouldst haue it otherwise, 'tis thy desire to grieue, to repent & beleue. Thou louest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conuersion, thy finnes are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart, Luk. 4. 18.* ^c A true desire of mercy in the want of mercy is mercy it selfe, a desire of grace in the want of grace is grace it selfe, a constant and earnest desire to beleue, repent, and to bee reconciled to God, if it be in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith & repentance, as ^d *Chrysostome* truly teacheth, that is available, but Gods mercy that is annexed to it, he accepts the will for the deed: so that I conclude, to feele in our selues the want of grace, and to be grieued for it is grace it selfe. I am troubled with feare my sins are not forgiuen, *Carelesse* obiects, but *Bradford* answers, they are, *for God hath giuen thee a penitent and beleeuing heart, that is an heart which desireth to repent and beleue, for such a one is taken of him (hee accepting the will for the deed) for a truly penitent and beleeuing heart.*

^c Abernethie,
Perkins.

^d Non est peni-
tentia sed Dei
misericordia an-
nexa.

* *Cecilius Mi-
nutio. Omnia
ista signa
male sane reli-
gionis. Et inepta
solatia poetis
inuenta, vel ab
alijs ob commo-
dum, superstitio-
sa misteria, &c.*
* These temp-
erations & ob-
iections are
well answered
in John Dow-
nams Chisti-
an warfare.

All this is true thou repliest, but yet it concernes not thee, 'tis verified in ordinary offenders, in common finnes, but thine are of an higher straine, eue against the Holy Ghost himselfe, irremissible finnes, finnes of the first magni- tude, written with a penne of iron, engrauen with the point of a diamond. Thou art worse then a Pagan, Infidell, Iew or Turke, for thou art an Apostat and more, thou hast volunarily blasphem'd, renounced God and all Religi- on, thou art worse then *Iudas* himselfe, or they that crucified *Christ*: for they did offend out of ignorance, but thou hast thought in thine heart there was no God. Thou hast giuen thy soule to the Diuell, as *Witches* and *Coniu- rers* doe, *explicitè* and *implicitè*, by compact, band, and obligation (a despe- rate, a fearefull case) to satisfie thy lust, or to bee reuenged of thine enimies, thou didst neuer pray, come to Church, heare, read, or doe any diuine du- ties with any devotion, but for formalitie and fashions sake, with a kinde of re- luctancy, 'twas troublesome & painefull to thee, to performe any such thing, *preter voluntatem*, against thy will. Thou neuer madst any conscience of lying, swearing, bearing false witness, murder, adultery, briberie, oppression, theft, drunkenness, idolatrie, but hast euer done all duties for feare of punish- ment, as they were most advantageous, and to thine owne ends, and commit- ted all such notorious sins, with an extraordinary delight, hating that thou shouldst loue, and louing that thou shouldst hate. Instead of Faith, Feare, and loue of God, repentance, &c. blasphemous thoughts haue beene euer harbo- red in his mind, euen against God himselfe, the blessed Trinitie: the * *Scrip- tures* false, rude, harsh, immethodicall: Heauen, hell, resurrection, meere toies and fables; * *incredible*, impossible, absurde, vaine, ill contrined; Religion, po- licie, an humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-giuers to that purpose. If there bee any such supream power

power, he takes no notice of our doings, heares not our prayers, regardeth them not, will not, cannot helpe, or else he is partiall, an excepter of persons, author of sinne, a cruell, a destructiue God, to create our soules, and destinate them to eternall damnation, why doth he not gouerne things better, protect good men, root out wicked liuers? why doe they prosper and flourish? 637

Suasq; Perseus aureas stellas habet, where is his prouidence? how appears it? *Marmoreo Licinus tumulo iacet, at Cato paruo,*

Pomponius nullo, quis putet esse Deos. Why doth hee suffer

Turkes to ouercome *Christians*, the enimie to triumph ouer his Church, paganisme to domineere in all places as it doth, heresies to multiplie, such enormities to be committed, and so many such bloody warres, murders, massacres, plagues, ferall diseases, why doth he not make vs all good, able, sound, why makes he venomous creatures, rockes, sandes, deserts, this earth it selfe the muckhill of the world, a prison, an house of correction,

† *Mentimur regnare Iovem, &c.* with many such horrible and execrable conceits, not fit to be vttered; *Terribilia de fide, horribilia de Diuinitate.* They cannot some of them, but thinke euill, they are compelled *volentes, nolentes,* to blaspheme, especially when they come to Church and pray, read, &c. such foule & prodigious suggestions come into their hearts. † *Lucan.*

These are abominable, vspeakable offences, and most opposite to God, *tentationes fide & impie,* yet in this case, he or they that shall be tempted & so affected, must know, that no man liuing is free from such thoughts in part, or at some times, the most diuine spirits haue beene so tempted in some sort, euill custome, omission of holy exercises, ill company, idlenesse, solitarinesse, Melancholy, our depraued nature, and the Diuell is still ready to corrupt, trouble, and diuert our Soules, to suggest such blasphemous thoughts into our phantasies, vngodly, prophane, monstrous, and wicked conceits; If they come from Satan, they are more speedy, fearefull and violent, the parties can not avoid them; they are more frequent, I say, & monstrous when they come; for the Diuell, he is a spirit, and hath meanes and opportunity to mingle himselfe with our spirits, and sometimes more slyly, sometimes more abruptly & openly, to suggest such diuelish thoughts into our hearts, hee insults and domineeres in melancholy distempered phantasies and persons especially; Melancholy is *balneum diaboli*, as *Serapio* holds, the diuels bath, and invites him to come to it. As a sicke man frettes, raues in his fits, speakes and doth hee knowes not what, the Diuell violently compells such crazed Soules, to thinke such damned thoughts against their wills, they cannot but doe it, sometimes more continuat, or by fits, he takes his aduantage, as the subiect is lesse able to resist, he aggrauates, extenuates, affirms, denies, damnes, confounds the spirits, troubles, heart, braine, humors, organs, senses, and wholly domineeres in their Imaginations. If they proceed from themselues such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The Diuell commonly suggests things opposite to nature, opposite to God and his word, impious, absurd, such as a man would neuer of himselfe, or could not conceaue, they strike terrour and horror into the parties own hearts. For if he or they be asked whether they doe approue of such like thoughts, or no, they answer (and their owne soules truely dictate as much) they abhorre them as Hell and the Diuell himselfe, they would faine thinke otherwise if they

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e Perkins.

they could, he hath thought otherwise, and with all his Soule desires so to thinke againe, he doth resist, and hath some good motions intermixt now & then: So that such blasphemous, impious, vncleane thoughts, are not his own, but the Diuels; they proceed not from him, but from a crazed phantasie, distempered humours, black fumes which offend his braine, e they are thy crosses, the Diuels sinnes, and he shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst neuer giue consent to: And although he hath sometimes so slyly set vpon thee, and so farre prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they haue not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reiect and abhorre. Therefore be not ouermuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sins, for which thou shalt incurre the wrath of God, or his displeasure, contemne, neglect them, let them goe as they come, striue not too violently, or trouble thy selfe too much, but as our Sauiour said to Satan in like case, say thou, *Avoid Satan, I detest thee & them. Satana est mala ingerere* (saith S. Austin) *nostrum non consentire*, as Satan labours to suggest, so must we striue not to giue consent, and it will be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt otherwise be troubled, and intangled. Besides they must knowe this, all so molested and distempered, that although these be most execrable and grieuous sinnes, they are pardonable yet, through Gods mercy & goodnesse they may be forgiuen, if they be penitent and sorry for them. Paul himselfe cōfesseth, *Rom. 7. 19. he did not the good he would doe, but the euill which he would not doe, tis not I, but sinne that dwelleth in me.* 'Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then, if thou be penitent & grieued, or desirous to be so, these hainous sinnes shall not be laid to thy charge, Gods mercy is aboue all sinnes, which if thou doe not finally contemne, without doubt thou shalt be saued. f *No man sinnes against the holy Ghost, but he that wilfully and finally renounceth Christ, and contemmeth him and his word to the last, without which there is no saluation, from which grieuous sinne, God of his infinite mercy deliuer vs.* Take hold of this to be thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in mind, *keepe thine heart with all diligence, Prov. 4. 13.* resist the Diuell, and he will fly from thee, powre out thy soule vnto the Lord with sorrowfull *Hannah, pray continually, as Paul inioues, and as David did, Psal. 1. meditate on his law day and night.*

f Hemmingius.
Nemo peccat in
spiritum sanctū
nisi qui finaliter
& voluntarie
renunciat Chri-
sto, eumq; & e-
ius verbum ex-
tremè contem-
nit, sine quo
nulla salus, à
quo peccato, li-
beret nos Do-
minus Iesus
Christus. Amen.

Yea but this meditation is that marres all, and mistaken makes many men farre worse, misconceauing all they read or heare, to their owne ouerthrow, the more they search and read Scriptures, or diuine Treatises, the more they puse themselves, as a bird in a net, the more they are intangled and precipitated into this preposterous gulfe. *Many are called, few are chosen. Mat. 20. 16. and 22. 14.* with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they bee of this number or no, Gods eternall decree of predestination, absolute reprobation, and such fatall tables they forme to their owne ruine, and impingne vpon this rocke of despair. How shall they bee assured of their saluation, by what signes? *If the righteous scarcely be saued, where shall the vngodly and sinners appeare? 1. Pet. 4.*

Pet. 4. 18. Who knowes faith *Solomon*, whether he bee elect. This grindes their Soules, how shall they discern they are not reprobates? But I say againe, how shall they discern they are? From the diuell can be no certainty, for he is a Lyar from the beginning, if hee suggest any such thing, as too frequently he doth, reiect him as a deceiuer, an enimie of humane kinde, dispute not with him, giue no credit to him, obstinately refuse him, as *Saint Anthony* did in the wildernesse, whom the diuel set vpon in seueral shapes, or as the *Collier* did, so doe thou by him. For when the Diuill tempted him with the weaknesse of his faith, and told him he could not be saued, as being ignorant in the principles of Religion: and vrged him moreouer to know what he believed, what hee thought of such and such points and mysteries, the *Collier* told him, he beleieued as the Church did; but what, said the Diuell againe, doth the Church beleue? as I doe, said the *Collier*; and what's that thou beleueest? as the Church doth; &c, when the diuell could get no other answer, he left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector against cruell death, raging sinne, that roaring Lion, he is thy righteousness, thy saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still, stay thy selfe in that certainty of faith; let that be thy comfort, Christ will correct thee; vindicate thee, thou art one of his flocke, hee will triumph ouer the law, vanquish death, ouercome the diuell, and destroy hell. If he say, thou art none of the Elect, no beleuer, reiect him, defy him, thou hast thought otherwise, and maist so be resolued againe; comfort thy selfe, this perswasion cannot come from the Diuell, and much lesse can it be grounded from thy selfe, men are lyers and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruell *David*, haue bin receiued, an Apostat *Solomon* may be conuerted, no sinne at all but impenitency, can giue testimony of finall reprobation. Why shouldest thou then distrust, misdoubt thy selfe, vpon what ground, what suspicion? This opinion alone of particularity? Against that, and for the certainty of Election and saluation on the other side, see Gods good will toward men; heare how generally his grace is proposed to him and him, and them, each man in particular, and to all. *1. Tim. 2. 4.* God will that all men bee saued, and come to the knowledge of the truth. 'Tis an vniuersall promise, *God sent not his sonne into the world to condemne the world, but that through him the world might be saued, Iohn 3. 17.* He then that acknowledgeth himselfe a man in the world, must likewise acknowledge he is of that number that is to be saued, *Ezek. 33. 11.* I will not the death of a sinner, but that he repent and liue; but thou art a sinner, therefore he will not thy death. This is the will of him that sent mee, that euery man that beleueth in the sonne, should haue everlasting life, *Iohn 6. 40.* hee would haue no man perish, but all come to repentance, *2. Pet. 3. 9.* besides, the remission of finnes is to be preached, not to a few, but vniuersally to all men. *Goe therefore and teach all Nations; baptizing them, &c. Mat. 28. 19.* goe in to all the world, and preach the Gospell to euery creature, *Marke. 16. 15.* Now there cannot be contradictory willes in God, he will haue all saued, and not all, how can this stand together; be secure then, beleue, trust in him, hope well, and be saued. Yea that's the maine matter, how shall I beleue or discern my security from carnall presumption, my faith is weake and faint, I

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g Abernathy.

want those signes, and fruites of sanctification, & sorrow for sinne, thirsting for grace, groanings of the spirit, loue of Christians as Christians, auoiding occasion of sinne, endeauour of new obedience, charity, loue of God, perseuerance. Though these signes be languishing in thee, and not seated in thine Heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore, thou art a Reprobate, or doubt of thine Election, because the Elect themselves are without them, before their Conuersion. Thou maist in the Lords good time be conuerted, some are called at the 11 houre: vse, I say, the means of thy conuersion, expect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which may be said to this effect, to ease their afflicted mindes, what comfort our best Diuines can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about Election, reprobation, free-will, grace, such places of Scripture preposterously conceaued, torment still, and crucifie the soules of too many. To auoide which inconueniences, & to settle their distressed mindes, to mitigate those diuine Aphorismes (though in another extreame) our late *Arminians* haue reuiued that plausible doctrine of vniuersall grace, which ^h many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we haue free-will of our selues, & that Grace is common to all that will beleue. Some againe though lesse orthodoxall, will haue a farre greater part saued, then shall bee damned: (as *Calius Secundus* stiffly maintaines in his booke *de amplitudine regni celestis*, or some impostor vnder his name) *beatorum numerus multo maior damnatorum.* ^k He calls that other Tenent of speciall [†] Election and Reprobation, a *preiudicate, enuious and malicious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* He opposeth some opposite parts of Scripture to it, *Christ came into the world to saue sinners, &c.* and foure especiall arguments hee produceth, one from Gods power. If more be damned then saued, he erroneously concludes, ^l the diuell hath the greater soueraignty, for what is power but to protect? and Maiesty consists in multitude. *If the diuell haue the greater part, where is his mercy, where is his power?* He proceedes; ^m *We accompt him a murderer that is necessary only, or doth not helpe when he can, which may not be supposed of God without great offence, because he may doe what he will, and is otherwise necessary, and the author of sinne. The nature of good is to bee communicated, Gods good, and will not then be contracted in his goodnesse; for how is hee the Father of mercy and comfort, if this good concerne but a few, O enuious & vnthankfull men to thinke otherwise. † why should wee pray to God that are Gentiles, and thanke him for his mercies and benefits that hath damned vs all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should we acknowledge him for our gouernour that hath wholly neglected the saluation of our soules, condemned vs, and sent no Prophets or instructors to teach vs, as he hath done to the Hebrnes? So Iulian the Apostat obiects. Why should these Christians (*Calius* vrgeth) reiect vs and appropriate God vnto themselves, *Deum illum suum vnicum, &c.* but to returne to our forged *Calius*. At last he comes to that, he will haue those saued that neuer heard of, or beleued in Christ, *ex puris naturalibus*, with the Pelagians,*

h See whole bookes of these arguments.

k Lib 3. fol. 122. Preiudicata opinio, inuida, maligna, & apta ad impellendos animas in desperationem.

† See the Antidote in Chamiers, Tom. 3.

lib. 7. Dow-nams Christian warfare &c.

l Potentior est Deo Diabolus & mundi princeps, & in multitudine hominum sua est maiestas.

m Homicida qui non subuenit quum potest:

boc de Deo sine scelere cogitari non potest, ut pote quum quod vult licet. Boni

natura communicari. Bonus.

Deus, quomodo misericordie patet, &c.

† Vide Cyrillum lib. 4. aduersus Iulianum, qui poterimus illi gratias agere qui non his non misit Mo-

sen et prophetas, et contempsit bona animarum

nostrarum

and

& proues it out of Origen and others. They (saythⁿ Origen) that neuer heard Gods word are to bee excused for their ignorance, wee may not thinke God will be so hard, angry, cruell or vniust as to coudemne any man *indictâ causâ*. They alone (he holds) are in the state of damnation that refuse Christs mercy and grace, when it is offered. Many worthy Greekes and Romans, good morall honest men, that kept the law of nature, did to others as they would bee done to themselves, are certainly saued, he concludes, as they were that liued vprightly before the law of Moses. They were acceptable in gods sight, as Iob was, the Magi, the Queene of Sheba, Darius king of Persia, Socrates, Aristides, Cato, Curius, Tully, Seneca, and many other Philolophers, vpright liuers, no matter of what Religion, as Cornelius, out of any Nation, so that he liue honestly, call on God, trust in him, feare him he shall bee saued. This opinion was formerly maintained by the *Valentinian* and *Basiledean* hereticks, reuiued of late in *Turkie*, of what sect *Rustan Bassa* was patron, defended by *P Galeatius Martius*, and fauoured by *Erasmus*. His conclusion is, that not only wicked liuers, Blasphemers, Reprobates, and such as reiect Gods grace, but that the diuells themselves shall be saued at last, as *Origen* long since deliuered in his workes. For how can hee bee mercifull that shall coudemne any creature to eternall vnspcakable punishment, for one small temporary fault, all posterity, so many myriades, for one and an other mans offence, *quid meruistis oues?* But these absurd paradoxes are exploded by our Church, we teach otherwise. That this vocation, predestination, election, reprobation, *non ex corruptâ massâ, prauisâ fide*, as our *Arminians*, or *ex prauis operibus*, as our Papists, *non ex prateritione*, but Gods absolute decree, *ante mundum creatum*, (as most of our church holde) was from the beginning, before the foundation of the world was laid, (or from *Adams* fall, as others will, *homo lapsus obiectum est reprobationis*) we hold *perseuerantiam sanctorum*, we must be certaine of our saluation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall, iust decree and counsell of sauing men and Angels, God calls all, & would haue all to be saued according to the efficacy of his vocation all are inuited, but only the elect apprehended, the rest that are vnbeleeuing, impenitent, whom God in his iust iudgement leaues to bee punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, coudemne our selues or others, because we haue an vniuersall inuitation, all are commanded to beleeuie, and we know not how soone or late before our end we may be receaued.

But to my former taske. The last maine torture and trouble of a distressed minde, is not so much this doubt of Election, & that the promises of grace are smothered and extinct in them, nay quite blotted out as they suppose, but withall Gods heauy wrath, a most intollerable paine and grieue of heart seafeth on them, to their thinking they are already damned, they suffer the paines of hell, & more then possibly can be expressed, they smell brimstone, talke familiarly with diuells, heare and see *Chimeraes*, prodigious, vncouth shapes, Beares, Owles, Antickes, blacke dogges, feinds, hideous outcries, fearefull noyses, shreekes, lamentable complaints, they are possessed, and through impatience they roare and howle, curse, blaspheame, deny God, call his power in question, abiure religion, and are still ready to offer violence

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n Venia danda est iis, qui non audiant ob ignorantiam. Non est tam iniquus Iudex Deus, ut quæquam indictâ causâ damnare velit. Si solum damnantur, qui oblatâ Christi gratiam reiciunt.

o Bumbaquius Lonicus Tur. bist. Tom. 1. l. 2. p Clem. Alexan. q Paulus Iovius Elog. vir. illust. r Non homines sed & ipsi demones aliquando seruandi.

Wastatâ conscientia sequitur sensus ire diuine (Hemingius) fremitus cordis iugens anime cruciatus.

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vnto themselues, by hanging drowning, &c. Neuer any miserable wretch from the beginning of the World, was in such a wofull case. To such persons I oppose Gods mercy and his iustice, his secret counsell and iust indgement, by which he spares some; & sore afflicts others againe in this life, his iudgement is to be adored, trembled at, not to bee searched or enquired after by mortall men, hee hath reasons reserued to himselfe which our frailty cannot apprehend. He may punish all if he will, and that iustly for sinne, in that hee doth it in some is to make a way for his mercy that they repent and be saued, to heale them, to try them, exercise their patience, and make them call vpon him, to confesse their sinnes and pray vnto him, as *Dauid* did, *Ps. 119. 137. Righteous art thou O Lord & iust are thy iudgements*, as the poore Publican *Luk. 18. 13. Lord haue mercy vpon me a miserable sinner*. To put confidence and haue an assured hope in him, as *Iob* had *13. 15. Though he kill mee I will trust in him, vre, seca, occide O Domine* (saith *Austin*) *modo serues animam*, kill, cut in peeces, burne my body (O Lord) to saue my soule. So that this, which they take to bee such an insupportable plague, is an euident signe of Gods mercy and iustice, of his loue and goodnesse: *perysent nisi perysent*, had they not thus beene vndone, they had finally beene vndone. Many a carnall man is lulled asleep in perverse security, foolish presumption, is stupified in his sinnes, and hath no feeling at all of them, *I haue sinned* (hee saith) *and what euill shall come vnto mee?* *Ecclus. 5. 4.* and *rush how shall God knowe it?* And so in a reprobate sense goes downe to hell. But heere, *Cynthius aurem vellit*, God pulls them by the eare, by affliction he will bring them to heauen and happinesse; *Blessed are they that mourne, for they shall be comforted* *Mat. 5. 4.* a blessed and an happy state, if considered aright, it is, to bee so troubled. *It is good for mee that I haue beene afflicted* *Psal. 119. before I was afflicted, I went astray: but now I keepe thy word. Tribulation workes patience, patience hope, Rom. 5. 4.* and by such like crosses and calamities wee are drouen from the stake of security. So that affliction is a Schoole or Academy, wherein the best Schollers are prepared to the Commencements of the diety. And though it bee most troublesome and grieuous for the time, yet know this, it comes by Gods permission and prouidence, he is a spectator of thy groanes and teares, still present with thee, the very haire of thine head are numbered, not one of them can fall to the ground, without the expresse will of God, hee will not suffer thee to be tempted aboue measure, hee correctes vs all † *numero, pondere & mensurâ*, the Lord will not quench the smoaking flaxe, or breake the bruised reed, *tentat*, saith *Austin*, *non vt obruat sed vt coronet*, he suffers thee to be tempted for thy good. And as a mother doth handle her child sicke and weake, not reiect it, but with all tenderesse obserue and helpe it, so doth God by vs, not forsake vs in our miseries, or relinquish vs for our imperfections, but with all piety and compassion support and receaue vs; whom he loues hee loues to the end, *Rom. 8. Whom he hath elected, those he hath called, iustified, sanctified, and glorified*. Thinke not then thou hast lost the spirit, that thou art forsaken of God, be not overcome with heauinesse of heart, but as *Dauid* said *I will not feare though I walke in the shaddowes of death*, Wee must all goe by hell to heauen, as the old *Romans* put vertues Temple in the way to that of Honour, wee must endure sorrow and misery in this life. 'Tis no new thing this, Gods best ser-

† *Austin.*

uants

uants and dearest children haue beene so visited and tried. *Christ* in the garden cried out, *my God my God why hast thou forsaken me*, his sonne by nature as thou art by adoption and grace. *Iob* in his anguish said, *the arrowes of the almighty God were in him*, *Iob. 6. 4. his terrors fought against him, the venom dranke up his spirit, cap, 13. 28.* he saith *God was his enemy, writ bitter things against him (16. 9.) hated him.* His heauy wrath had so seized on his soule. *Dauid* complaineth, *his eyes were eaten up, sunk into his head, Ps. 6. 7. his moisture became as the drouth in Summer, his flesh was consumed, his bones vexed:* yet nether *Iob* nor *Dauid* did finally despaire. *Iob* would not leaue his hold, but still trust in him, acknowledg him to be his good God. *The Lord giues, the Lord takes, blessed be the name of the Lord, Iob 1. 21. behold I am vile, I abhorre my selfe, repent in dust and ashes, Iob 39. 37.* *Dauid* humbled himselfe, *Psal. 31.* and vpon his confession receaued mercy. Faith, hope, repentance, are the Soueraigne cures and remedies, the sole comforts in this case, confesse, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the king of *Niniues* sackcloath and ashes did that, which his purple robes and Crowne could not effect, *Quod Diadema non potuit cinis perfecit.* Turne to him he will turne to thee, the Lord is neere those that are of a contrite heart, and will saue such as bee afflicted in spirit, *Psal. 34. 18. He came to the lost sheepe of Israel, Mat. 15. 14. Si cadentem intuetur, clementia manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus penitentiam, si sincerè & simpliciter offeratur*, he neuer reiects a penitent sinner, though he haue come to the full height of iniquity, wallowed & delighted in sinne, yet if he will forsake his former waies, *libenter amplexatur*, he will receaue him. *Parcam huic homini*, saith * *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit*, I will spare him because he hath not spared himselfe, I will pardon him, because hee doth acknowledge his offence; let it be neuer so enormous a sinne, *his grace is sufficient*, *2. Cor. 12. 9.* Despaire not then, faint not at all, be not dejected, but relye on God, call on him in thy trouble, and he will heare thee, he will assist, helpe, and deliuer thee, *Draw neere to him he will drawe neere to thee, Iames, 4. 8.* *Lazarus* was poore and full of boyles, and yet still he relied vpon God: *Abraham* did hope beyond hope.

* Super Ps. 52.
Convertar ad liberandum eum
quia conuersus est ad peccatum suum puniendū.

Thou exceptest, these were chiefe men, diuine spirits, *Deo chari*, beloued of God, especially respected, but I am a contemptible and forlorne wretch, forsaken of God, and left to the mercilesse fury of euill spirits. I cannot hope pray, repent, &c. How often shall I say it, thou maist performe all these duties, Christian offices, and be restored in good time. A sicke man loofeth his appetite, strength and ability, his disease preuaileth so farre, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant relish, yet nature lies hid, recovereth againe, and expelleth all those fæculent matters by vomit, sweate, or some such like euacuations. Thou art spiritually sicke, thine heart is heauy, thy minde distressed, thou maist happily recouer againe, expell those dismall passions of feare and griefe, God will not suffer thee to bee tempted aboue measure, whom he loues (I say) he loues to the end. Hope the best. *Dauid* in his misery prayed to the Lord, remembering how he had formerly dealt with him, and with that meditation of Gods mercy confirmed his faith, and

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pacified his owne tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within mee? &c.* Thy soule is Eclipsed for a time, I yeeld, as the Sunne is shadowed by a clowd, no doubt but those gracious beames of Gods mercy will shine vpon thee againe, as they haue formerly done, those embers of Faith, Hope and Repentance, now buried in ashes, will flame out afresh, and be fully reuiued: Want of faith, no feeling of grace for the present, are not fit directions, wee must liue by faith, not by feeling, tis the beginning of grace to wish for grace: wee must expect and tarry. *David* a man after Gods owne heart, was so troubled himselfe. *Awake why sleepest thou O Lord, arise, cast mee not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soule is bowed downe to the dust. Arise, redeeme vs, &c. Psal. 44. 22.* He prayed long before he was heard, *expectans expectauit*, endured much before he was releued, *Psal. 69. 3.* hee complaines, *I am weary of crying, my throat is dry, mine eyes faile, wilt I waite on the Lord,* and yet he perseuer's. Be not dismay'd thou shalt be respected at last: God often workes by contrarieties, he first kills and then makes aliue, he woundeth first and then healeth, he makes man sowe in teares, that he may reape in ioy, tis Gods method: he that is so visited, must with patience endure and rest satisfied for the present. The paschall lambe was eaten with fowre hearbes, wee shall feele no sweetnesse of his blood, till we first feele the smart of our sinnes. Thy paines are great, intollerable for the time, thou art destitute of grace and comfort, stay the Lords leasure, he will not (I say) suffer thee to be tempted aboue that thou art able to beare, *1. Cor. 10. 13.* but will giue an issue to temptation. He workes all for the best to them that loue God, *Rom. 8. 28.* Doubt not of thine electio, it is an immutable decree, a mark neuer to be defaced, you haue beene otherwise, you may and shall bee. And for your present affliction, hope the best, it will shortly end. *Hee is present with his seruants in their affliction, Psal. 91. 15.* *great are the troubles of the righteous, but the Lord deliuereth them out of all, Psal. 34. 19.* *Our light affliction which is but for a moment, worketh in vs an eternall waight of glory, 2. Cor. 4. 17.* *Not answerable to that glorie which is to come, though now in heauinesse, saith Peter, 1. 1. 6.* you shall reioyce.

Part. 1.

Now last of all to those externall impediments, terrible obiects, which they heare and see many times Diuells, bugbeares and Mormeluches, noysome smels, &c. These may come, as I haue formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concaue glasse reflects solid bodies, a troubled braine for want of sleep, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes, and franticke for want of repast and sleepe, suppose they see that they see not; Many times such terriculaments may proceed from naturall causes, & all other senses may be deluded. Besides as I haue said, this humour is *Balneum Diaboli*, the Diuells bath, by reason of the distemper of humours, and infirme organs in vs, hee may soe possesse as inwardly to molest vs, as hee did Saul and others, by Gods permission, hee is Prince of the aire, and can transforme himselfe into seuerall shapes, delude all our senses for a time, but his power is determined, he may terrifie

terrifie vs but not hurt, God hath giuen his Angells charge ouer vs, he is a wall round about his people, Psal. 91. 11. 12. There be those that prescribe Physicke in such cases, tis Gods instrument, and not vnfit. The diuell workes by mediation of humours, and mixt diseases must haue mixt remedies. *Levinus Lemnius cap. 57. & 58. exhort. ad vit. ep. instit.* is very copious in this subiect, beside that chiefe remedy of confidence in God, prayer, &c. of which for your comfort and instruction; read *Lauater de spectris part. 3. cap. 5. & 6.* and that Christian armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones; which haue maruelous vertues all *profligandis demonibus*, to driue away Diuells and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Qua mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aërios arcendos, si veterum monumentis habenda fides.* Of herbes, hee reckons vp Pennirial, Rue, Mint, Angelica, Piony, &c. which rightly vsed by their suffitus, *Dæmonum vexationibus obsistunt, afflētas mentes à demonibus relevant, & venenatis fumis*, which expell diuells themselues, and all diuelish illusions. *Anthony Musa* the Emperor *Augustus* his Physitian, *cap. 6. de Betonia* approues of Betony to this purpose, † the ancients vsed therefore to plant it in Church-yardes, because it was held to be an holy hearbe & good against fearefull visions, did secure such places it grew in, & sanctified those persons that carried it about them *Idem fere Mathiolus in Dioscoridem.* Others commend Fiers to be made in such romes where spirits haunt, good store of lightes to be set vp, odors, perfumes, and suffumigations, as the Angell taught *Tobias*: of which reade *Tostatus* in 2 Reg. cap. 6. quest. 43. *Thyreus cap. 57. 58. 62, &c. de locis infestis, Pictorius Isagog. de demonibus, &c.* see more in them. *Cardan* would haue the party affected winke altogether in such a case, if he see ought that offends him, or cut the ayre with a sword in such places they walke and abide, *gladijs enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies *As Galius Rhodiginus lib. 1. cap. 29. Tertullian; Origen*, and many hold) if stroken, they feele paine. Papists commonly inioyne and apply crosses, holy water, sanctified beades, Amulets, Characters, Counterfeit reliques, so many Masses, peregrinations, oblations, adirations and what not? *Petrus Thyreus* and *Hieronimus Mengus*, with many other Pontificiall writers, prescribe & set downe feuerall formes of exorcismes, aswell to houses possessed with diuells, as to dæmoniacall persons; but I am of † *Lemnius* minde, tis but *damnosa adiuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a penitent woman seduced by a Magitian in France, at *S^t Banme*, exorcised by *Dompnus, Michaelis*, and a company of circumuenting Fiers. If any man, saith *Lemnius*, will attempt such a thing, without all those iugling circumstances; Astrologicall Elections, of time, place, prodigious habits, fustian, big, sesquipedall words, spells, crosses, characters, which Exorcists ordinarily vse, let him follow the example of *Peter* and *John*, that without any ambitious swelling tearmes, cured a lame man, *Acts, 3. In the name of Christ Iesus rise and walke.* His name alone is the best and only charme against all such diabolicall illusions, so doth *Origen* aduise. *Athanasius*, in his booke *de varijs quest:* prescribes, as a present charme against diuells, the beginning of the 67 Psal. *Exurgat Deus, dissipentur inimici, &c.* but the best remedy is to fly to God,

† Antiqui soliti sunt hanc herbam ponere in cimiterijs, ideo quod &c.

† Non desunt nostrâ etate sacrificuli, qui tale quid attentant, sed a cæcæ demone irrisu pudore suscepti sunt, & re infectâ abierunt.
* Done into English by W. B. 16. 13.

646 to call on him, hope, pray, trust, relye on him, to commit our selues wholly to him.

Last of all; If the party affected shall certainly knowe this maladie to haue proceeded from too much fasting, meditation, precise life, contemplation of Gods iudgements. (for the Diuell deceaues many by such meanes) in that other extreame hee circuinvents melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceauie that it hath begun first from some great losse, grieuous accident, disaster, seeing others in like case, or any such terrible object, let him speedely remoue the cause, which to the cure of this disease, *Naunarrus* so much commends, *auertat cogitationem à rescrupulosâ*, by all opposite meanes, art, and industry, let him *laxare animum* by all honest recreations, refresh and recreate his distressed soule, let him direct his thoughts, by himselfe and other of his friends. Let him reade no more such Tracts or subiects, heare no more such fearefull tones, avoid such companies, and by all meanes open himselfe, submit himselfe to the advice of good Physitians and Divines, which is *contrauentio scrupulorum*, as he calls it, heare them speake to whom the Lord hath giuen the Tongue of the learned, to be able to minister a word to him that is weary, whose wordes are as flaggons of wine. Let him not be obstinate, head-strong; peeuish, willfull, selfe-conceited (as in this malady they are) but giue eare to good advice, be ruled, and perswaded; and no doubt but such good counsell may proue as prosperous to his soule, as the Angell was to *Peter*, that opened the iron gates, loosd his bands, brought him out of prison, and deliuered him from bodily thraldome; they may ease his afflicted minde, relieue his wounded soule, and take him out of the Iawes of Hell it selfe. I can say no more, or giue better advice to such as are any way distressed in this kinde, then what I haue giuen and said. Onely take this for a Corollary and conclusion, as thou tenderest thine owne wellfaire in this, and all other melancholy, thy good health of body and minde, obserue this short precept, giue not way to solitarinesse and idlenesse. *Be not solitary, be not idle.*

Tom. 2. cap. 27.
num. 282.

Naunarrus.

1ay. 50. 4.

SPERATE MISERI,
CAVETE FELICES.

Vis à dubio liberari, vis quod incertum est evadere? Age penitentiam dum sanus es, sic agens, dico tibi quod securus es, quod penitentiam egisti, eo tempore quo peccare potuisti. Austin.

FINIS.

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C.

Cardans fathers coniured vp seuen Di-
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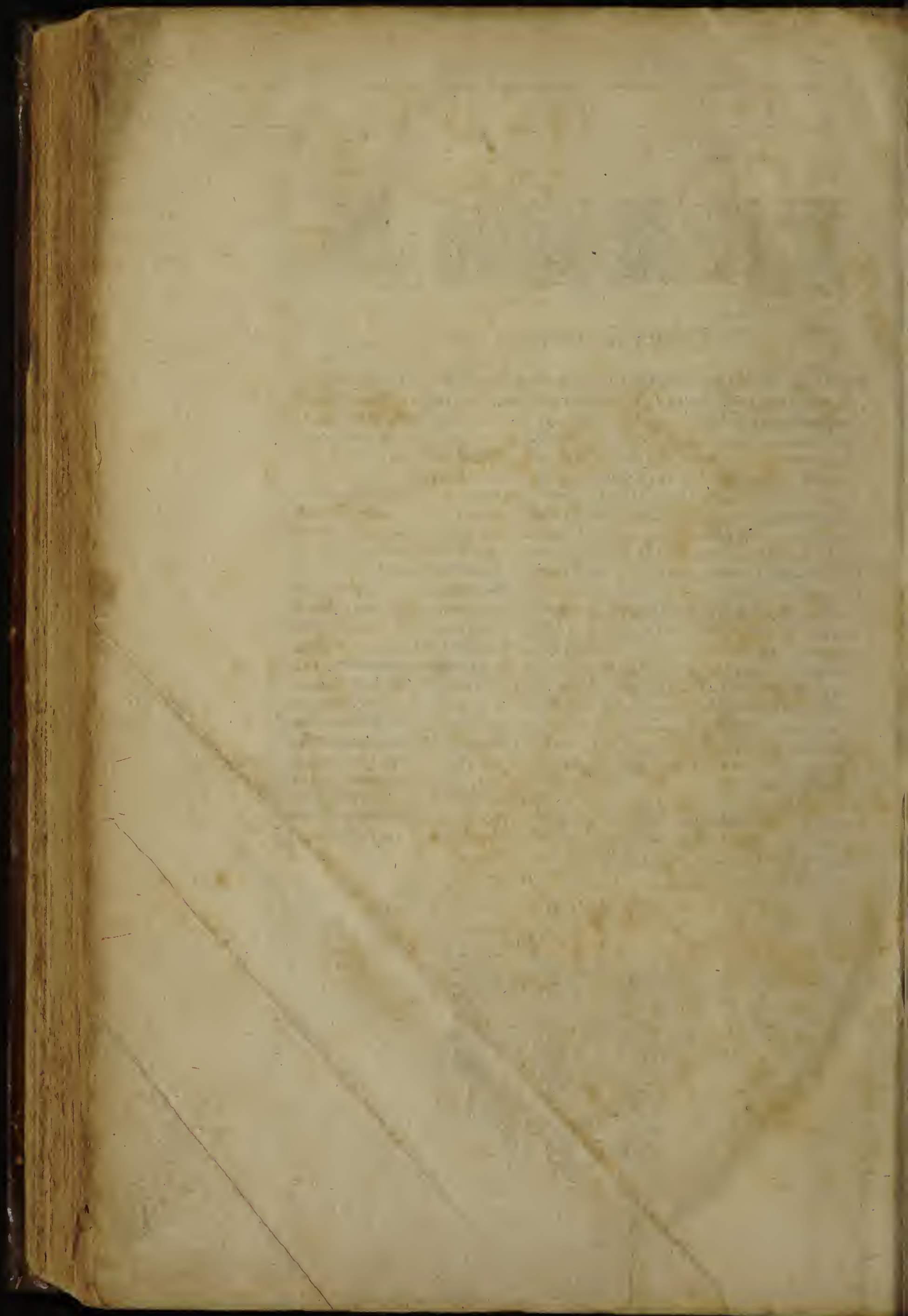


Errata sic corrigas.

TO omit smaller escapes of letters mistaken, points misplaced, &c. pag. 2. lin. 46. for
 iustice read iniustice. p. 10. l. 48. f. preSSION r. possession. p. 11. l. 29. f. continuance, read
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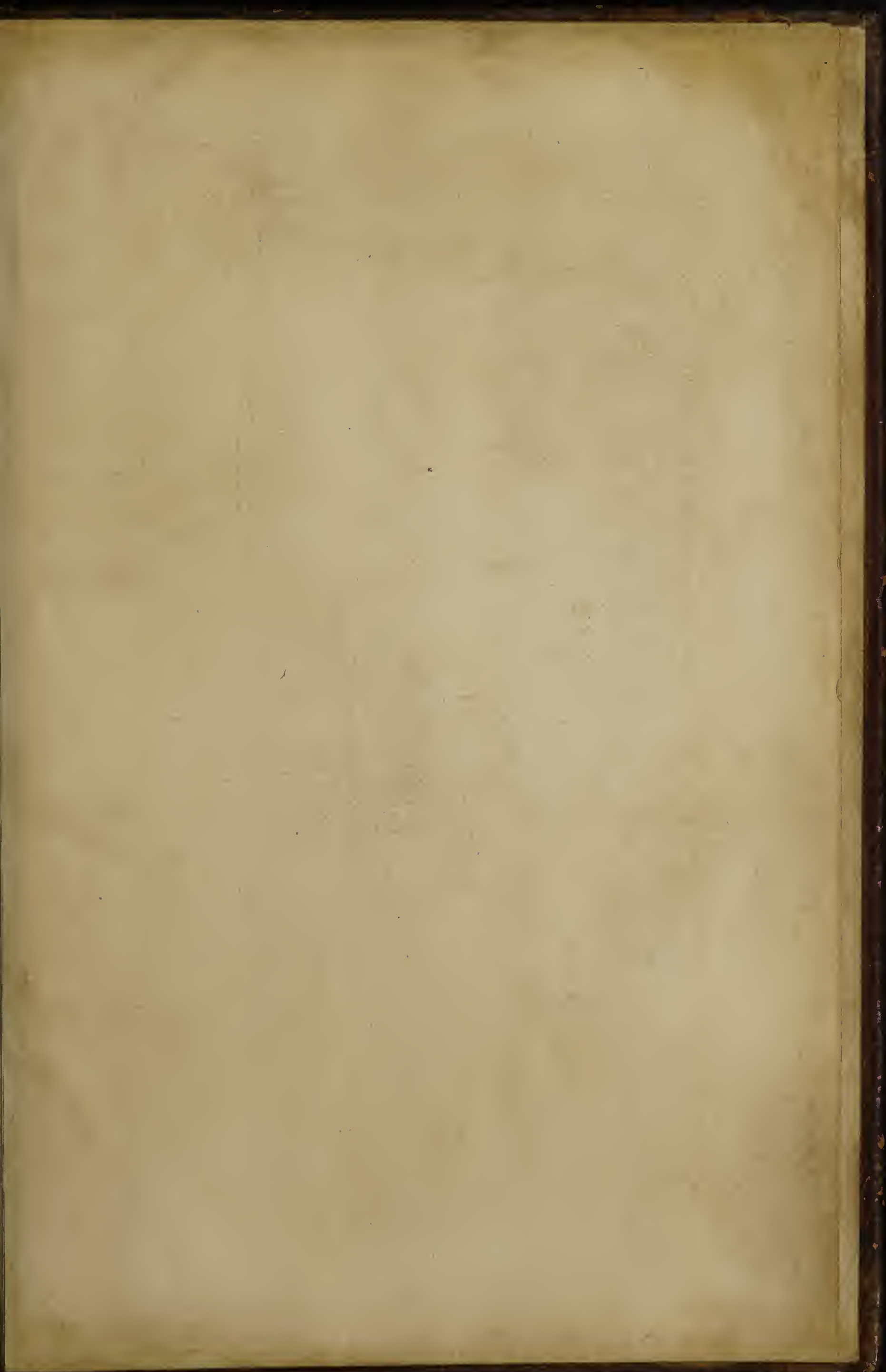
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