







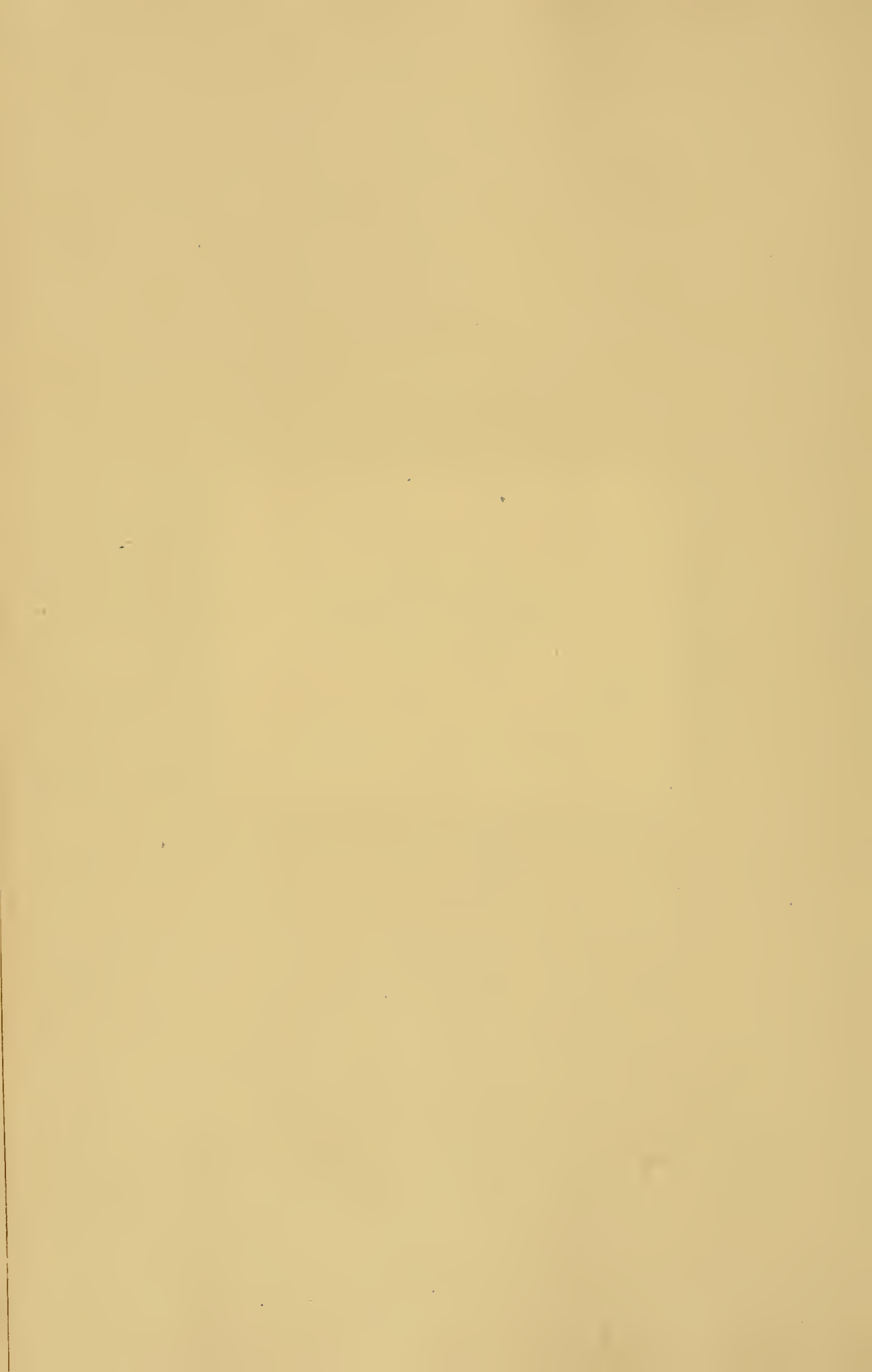
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A Draught of the *Frontispice*, with all such especial *Properties, Adjuncts* and *Characters*, propriated, personated and expressed, as may give clearer light to the explanation of it: Alluding properly to those *Peeces* engraven in the former Editions; and no lesse artfully shadowed in one entire *Modell*, in these.

Whereto are annexed certaine exquisite *Mottos, Impreses*, with other *Ornaments of Art*, purposely devised and contrived, to adde more beauty and perfection to the *Worke*.

**YOUTH** is expressed, featured and portrayed with a fresh, cheerefull and amiable countenance, seated on a mount; environed with two opposite *Rockes*: On the right hand stands *Terme*, with a *Palm* or *Olive branch* in her hand, illustrated by this *Motto*; *Virtute in via*. On the left hand stands a *Syrax*, appearing to the halfe body, with haire dishevelled; who with an attractive aspect reflects on *Youth*, fixing his eyes on either object; her *Motto*; *Dux letæ, sed anxia letæ*.

**DISPOSITION** is displayed by a youthfull, wanton, and amorous presence; about the feature grow fruits and delicacies of all sorts, as if hee were seated in *Pausanias*'s *Pavillion*, and reaching to pull an *Apple*, he chuteth this *Motto*; *Nisitur in vitium*.

**EDUCATION** presented with an ingenious countenance, is inclosed with the seven *Liberrall Sciences*; so many *Portals* being shadowed, on whose *Frontispice*, each distinct *Science* is inscribed; nere to the feature are figured *Brests* and *Rods*: from which *Adjunct* he derives this *Motto*; *Vbera & Verbera*.

**VOCATION** is described in a grave, civill and demure habit, a countenance constant and settled: adjoining to which *Picture* appears a ship with sayles displayed, while *Vocation* fixeth his eye on a *Globe*, or *Marine Map*: under the feature are *mattocks, sledges, hovels*, and other *utensiles*; from whence hee attracts this *Motto*; *Pascitur & patitur*.

**RECREATION** is delineated by a fresh, flourishing, and agile *Physiomy*; about which portraiture are *Hawks* sitting on perches, with *Spaniels* lying under them: *Horses* likewise and *Hounds* ready for the *Chase*; remote from these are *Deere, Hares* and *Conies* grazing: upon the other *Border* or *Vence* of the *Picture*, is presented a *Summer Arbour*, and in it *Tables, Cards*, and *Cheffe-board*; where *Recreation* is expressed playing upon a *Violl*, with a *Song-book* before him: Suting his humour with this *Motto*; *Non arcum semper tenet Apollo*.

**ACQUAINTANCE** is in two bodies individually incorporated, and no lesse felicity than sociably united: two *Twins* cannot be more naturally nere, than these be affectionately deare; which they expresse in hugging one another, and shewing the consenting *Consort* of their mind, by the mutual choice of their *Motto*; *Civitas amor maxime est*.

**MODERATION** is moulded after such a manner, as if a feature may expresse a temper, nothing may be devised more absolute, to convey affection by the eye, or dejection to the heart, than the representment of this *Picture*, reposing in a private harbour, as one secured from danger; having no other attendants to share with him in his peacefull repose, than the *Halcyon* tying and flustering above him, and the *Tortoise* crawling and creeping below him: the *Halcyon* implying calmnesse; the *Tortoise* importing firmnesse: having the sea under him, shelves about him, but tranquility within him, and the approvement of this *Motto* to secure him; *Moderata durant*.

**PERFECTION** is onely shadowed, because in his native lineature hardly to be expressed; having resemblance to the *Sun*-reflecting *Eagles*, whose Embleme hee retains; branching his *Aery* in the highest *Spire*, and scornful to stoop to any object in this inferiour *Sphere*: Deblazoned by an head breaking through a cloud, clothed or impaled with *Sun-beames*, to expresse his *glory*; and ushered by this *Motto* in his convey to his *Country*; *Hæc caelum petunt viæ*.

In the middle betwixt the *Veners*, is the Portraiture of a comely *Personage* drawne to the whole *Body*, representing an *English Gentleman*, with a *Rod* in his hand, to expresse his curiall office; with this *Motto*, to agnize his alliance and service; *Spes in caelis, pes in terris*.

For other *Attributes, Properties*, or *Adjuncts*, from shadowes they receive their lustre, which give best life and light to any *Picture*.

The meaning of the *Frontispice*, wherein the *Effigies* it selfe, as it has relation to the former, and holds propriety with this last Portraiture, together with all the *Emblemes, Devices, Features*, and *Impreses* thereto properly conducting, are to life described.

**A**PPARELL being by a *Curtaine* first discovered, where shee appears sitting in a *Wardrobe* richly furnished, is expressed in a comely or seemly *Habit*; holding a *waile* in her hand; powdered with teares, implying the *Necessity* of that *Liberty* to be derived from the losse of her *Originall purity*; as one therefore, neither impenitent for her *sinne*, nor ignorant of her *shame*, but constantly tender what may best suit or fort with her fame, shee delivers her mind in this *Motto*; *Comely, not Gaudy*.

**BEHAVIOUR** presents her selfe in a modest *attire*; with a cheerefull and graceful aspect; by those *children* she hath about her, shee expresseth what shee professeth; Breeding or Education of *Youth*; which shee performes with that modest facility, and native liberty, as shee admits of no *ferraine fashion*, tasting of *Affliction*, into her *Company*; which shee expresseth in this *Motto*; *Loving Modestly is a living Beauty*.

**COMPLEMENT** is accommodated like a *Courtier*; and at first *Encounter* seemes accosted by a *Phantasticke Gallant*, whose *sense* consists in *sent*; and whose *formall Conies* are his sole *Complement*; these makes knowne her neglect of him by sleighting or putting him aside with her hand presenting to his eye the object of an *Asse*, as a complete Embleme of his formality, and one unworthy of her society, she molds her selfe in this *Motto*; *Civill Complement, my best accomplishment*.

**DECENCY** is portrayed in a lovely but comely dresse; her eye modestly fixt on her *glasse*; *Feathers*, with other like *Apish favours*, are offered her, which shee rejects; *Chaplets of Flowers* are presented her, which shee accepts: These shee betowes in her bosome, as *Emblemes* of those flourishing *vertues* which are lov'd by her, and only admitted to lodge with her: This she shadowes in her *Motto*; *Virgin-Decency is Vertues Livery*.

**ESTIMATION** is displayed, reposing her selfe in an *Arbour*; where shee is beleagred by two powerfull assailants; *Price* and *Prayer*, on her right hand expressed by a *Purse* and a *Petition*; *Fear* and *Fury* on her left hand, discovered by a *Pistol* and *Skeleton*; both which shee sleights with a graceful contempt: while eying the *Bird Porphyrio* hovering above her head, who makes her desired bed her place of buriall; shee clozeth her resolves with this *Motto*; *My Prize is her owne Praise*.

**FANCY** is featured with a lovely and lively presence; fixing her eye intently on a *Tablet*, presenting the portraiture of her *Lover*: Drawing aside a *Curtaine*, shee discovers an *amorous Picture*, and compares it with her *Tablet*, which enshrines her best feature. In the middle of the *Picture* is engraven a wounded *heart*, implying loves intimacy; above it, a *burning Lampe*, importing loves purity; below it, a pair of *Turtles* mating, inferring loves constancy. All which expressive *Emblemes* of her mind, shee seconds with this *Motto*; *My Chooyce admits no Change*.

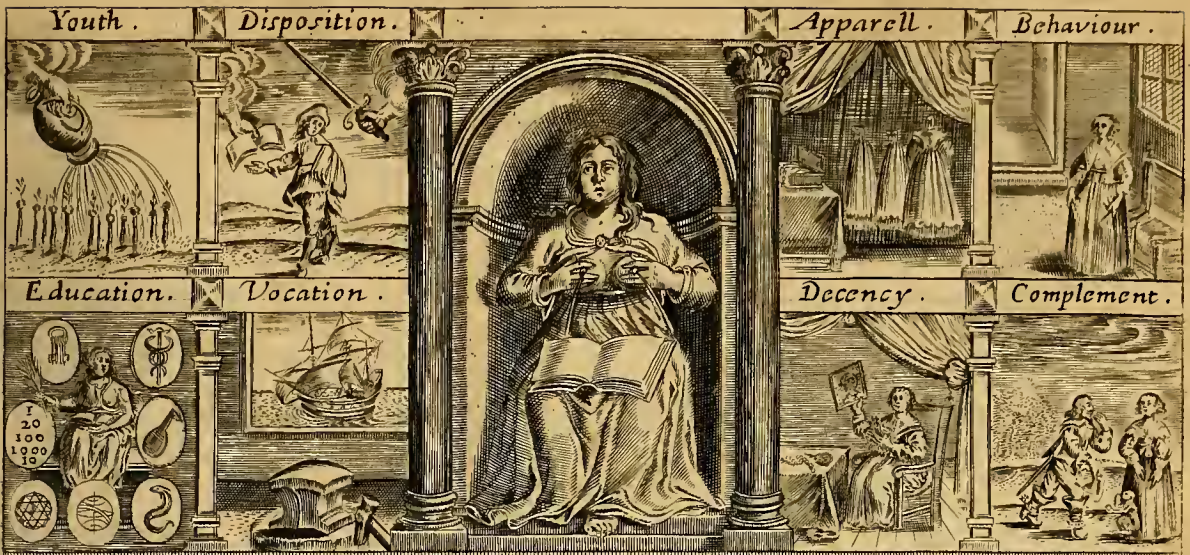
**GENTILITY** is deblazoned by her proper *Crest* or *Cognizance*; A *Pedigree* furnished with variety of chooyce and ancient *Coats* hanging by her; under these, a *Deaths-head*, *Howre-glasse*, and *Sythe*, memorials of her mortality; An aged *Personage*, seemingly dejected and in misery, presenting the person of *Hospitality*, shee embraceth, and offers Her *Precedency*; A *Crowne* is presented to her by *Piety* with this *Motto*; *Desert Crowne Descent*.

**HONOUR** is discovered under a *Canopie*; the *four* *Corners* supported by *four* *Cardinall vertues*; The *Three Graces* goe before her; *Workes of Mercy* after her; *Fame* standing on a *Mount* above her; *Captives* inclined and led by her; *Trophies of Honour* erected for her; which she delecteth and tramples under foot, implying her noble contempt of *vaine-glory*; And standing upon the *Globe of Earth*, shee pusheth at it, as a subject unworthy her *delights*; while viewing the *Globe of heaven*, shee expresseth by her eye, the object of her desire; Retiring from the Theatre of *Honour*; and reposing in a secure harbour: Where shee is inclosed with a *flowry grove of Officers*, implying privacy; and impaled with a *Crowne of Sun-beames*, displaying her felicity, shee summes up her content, and showes her conceit in this *Motto*; *Honour is Vertues harbour*.

In the middle, betwixt the *Veners*, is portrayed a modest comely personage, with a *Lilly* in her bosome, implying the odour of purity: a *Mannall* in her hand, importing the honour of piety; with this *Motto*, to conduct her to the Port of glory: *Grace my Guide, Glory my Goale*.

For other *Appropriates, Attributes*, or *Compartments*, whereby either the *Frontispice* might become better beautified, or the *Devices* fuller explained, they are onely shadowed, being by the weak hand of *Art* not to be otherwise expressed.

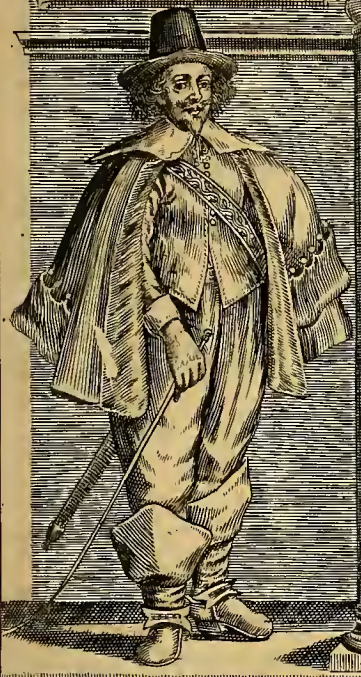
Each Subject had distinguish'd bene by line,  
And form'd their Modell to the first devices;  
But this chooyce piece was hastned so by time,  
It scarce got sight of that first Frontispice:  
Till from this shrine such native beams arise,  
Impartiall eyes will judge, right sure I am,  
Her Grace improves the place from whence shee comes:  
And well deserves an ENGLISH GENTLEMAN.



*Spes in caelis, Pes in terris.*

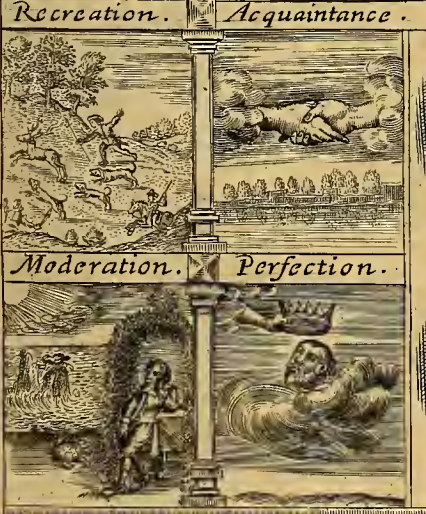
**THE ENGLISH GENTLEMAN**  
 AND  
**ENGLISH GENTLEWOMAN,**  
 Both  
*In one Volume touched,*  
*The 3<sup>d</sup>. Edition, revised,*  
*corrected & enlarged;*  
 with  
*ALADIES Love Lecture,*  
*And a Supplement*  
*Lately annexed,*  
 and  
 Entitled  
**The TURTLES TRIVMPH.**  
 By *Rich. Brathwait Esq.*

*Grace my guide, Glory my goal.*



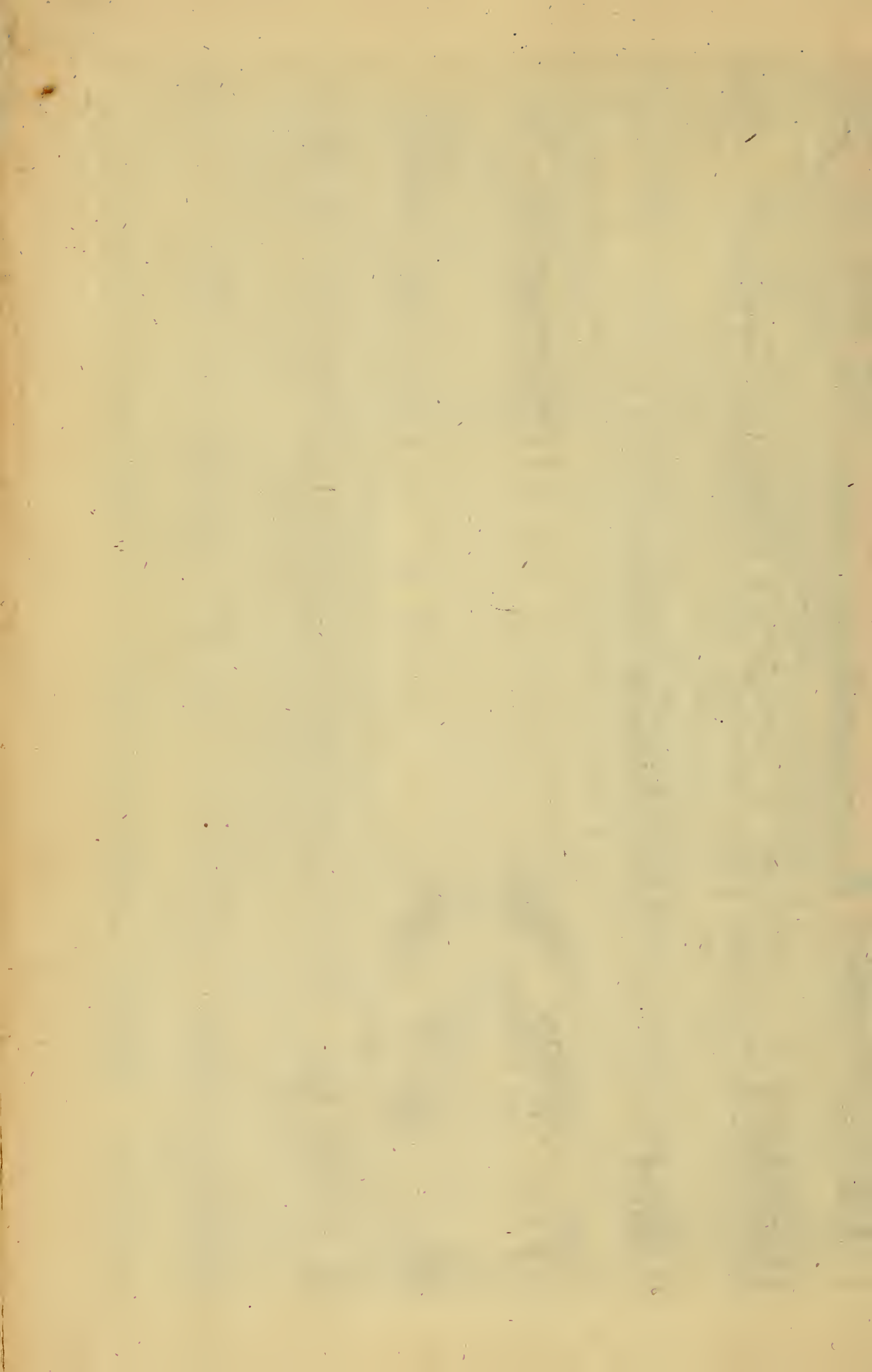
*Qui gemit, faciat, ut non timeat, laudem*

*Carum fides, spem, amorem, scientiam*



**LONDON.**  
 Printed by  
**John Dawson.**  
 c163c xxxi.

*W. Marshall sculpsit.*



THE  
ENGLISH  
GENTLEMAN;  
AND THE  
ENGLISH  
GENTLEVVOMAN:

BOTH  
In one VOLVME couched, and in one Mo-  
DELL portrayed: to the living glory of their  
Sexe, the lasting story of their Worth.

BEING  
Presented to present times for or-  
naments; commended to posterity  
for Presidents.

With a  
LADIES LOVE-LECTVRE  
And a  
SVPPLEMENT  
lately annexed, and

Entituled  
The TVRTLES TRIVMPH

---

The third *Edition* revised, corrected, and enlarged.

---

By  
RICHARD BRATHVVAIT *Esq.*

---

*Turture sic Turtur jungit amanda suo:*

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LONDON, R. A. o  
Printed by Iohn Dawson. 1641.

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OF THE

BY

RICHARD B. BENTLEY

OF THE

LONDON

Printed by R. Bentley

THE  
ENGLISH  
GENTLEMAN:

Containing sundry excellent *Rules*, or  
exquisite *Observations*, tending to  
Direction of every Gentleman, of  
selecter *Ranke* and *Quality*;

How to demean or accommodate himselfe  
*in the manage of publike or private Affaires.*

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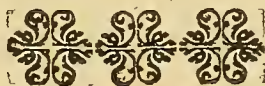
The third *Edition* revised, corrected, and enlarged.

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By  
RICHARD BRATHVAIT *Esq.*

---

SENECA in *Herc. furen.*  
— *Qui genus jactat suum*  
*Aliena laudat.*



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LONDON,  
Printed by Iohn Dawson. 1641.

R-B BJ1551.378  
1641  
foto

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Second line of handwritten text, possibly a date or location.

Third line of handwritten text, possibly a description or notes.

Fourth line of handwritten text, possibly a signature or name.

Fifth line of handwritten text, possibly a date or location.

Sixth line of handwritten text, possibly a description or notes.

Seventh line of handwritten text, possibly a name or title.

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Eighth line of handwritten text, possibly a name or title.

Ninth line of handwritten text, possibly a date or location.

Tenth line of handwritten text, possibly a description or notes.





TO  
THE NOBLY  
ACCOMPLISHED,

the Right Honourable, PHILIP, Earle  
of PEMBROKE, and MONTGOMERY, &c.

Lord Chamberlaine of his Majesties Houshold,

*Knight* of the most Honourable Order of the

GARTER: and one of his Majesties most Hon: privy

Councill: all correspondence to his

*Intirest* and *Integrity's* Resolves.

*Worthily Honoured,*



Vertue the greatest Signall  
and Symbol of *Gentry* ,  
is rather expressed by good-  
nesse of *Person*, than great-  
nesse of *Place*. For, how-  
soever the bleere-ey'd Vul-  
gar honour the *purple* more than the *person*,  
*descent* more than *desert* , *title* than *merit* :  
that adulterate *Gentility* , which degenerates  
from the *worth* of her *Ancestors* , derogates  
likewise from the *birth* of her *Ancestors*. It  
is true indeed , that *Desert* hath at all times  
had

THE EPISTLE

*Nec levior  
tibi culpa  
fuit cre-  
visse per or-  
bem; Gran-  
de satis  
Genti cri-  
men honore  
frui. Stat.  
Altius sur-  
gentes, inno-  
centes licet,  
constat  
suspicio.  
Tacit.*

had some sinister eye darting on it: especially, where malignant spirits held it a *sufficient Crime* to grow *great*. For these, forth of a restless ambition, were ever interposing a *Cloud* betwixt *deserving men* and the *Sun-rising*. But so strongly fenced were they with integrity: and so richly furnished in Principles of Theory, and Humane Philosophy, as they accounted it too light an encounter to enter Lists with such Opponents; whom they held so farre unworthy of their hate, as they pitied their weaknesse.

Now, for this attractive Object of *Honour*, as it has beene Gods goodnesse, lineall descendance, and your Princes especiall Observance, to advance you to it: So has it bin hitherto your happinesse, amidst your highest busines, to entertaine *Humility* and *Integrity* for your *Retainers*, the better to preserve you in it. This is the way, as your noble experience hath found it, to make all good men your *Friends*: and to admit none to repine at your rising, but vertues *Foes*.

And such Censorious Pursuers of their eminentst actions, have our Heroickst spirits in all ages patiently suffered: Making use of them as necessary *Monitors*, to put them  
in

## DEDICATORY.

in mind how to compose and regulate the posture of their greatnesse.

And these were such, whose infant effeminacy, youthfull delicacy, or native liberty had estrang'd them from the knowledge of morall or divine mysteries: so as they might be well compared to the *Ostrich*, who (as the Naturall Historian reports) hath the wings of an *Eagle*, but never mounts: so these had the *Eagle-wings* of contemplation, being indued with the intellectuall faculties of a reasonable soule; yet either intangled with the light chesses of vanity, or trashed with the checker'd poizes of selfe-conceit and singularity, they never mounted above the verge of sensuall pleasure. But I am here to tender unto your Honours judicious view, a *Gentleman*, quite of another garbe: One, whose *Education* hath made formall enough, without apish formality, and conceiving enough, without selfe-admiring arrogancy. A good Christian in devout practising, no lesse than zealous professing; yet none of the forward'st in discoursing on Religion. For hee observes (as long experience hath brought him to be a judicious observer) that *Discourse of Religion* hath so occupied the world, as it hath well-neere driven the practice

& rise thereof out of the world. Hee esteemes  
 such onely happy, who are of that number,  
 whom the *World* accounts *fooles*, but *God*,  
*wise men*. He understands, that whatsoever  
 is sought besides God, may so imploy the  
*Minde*, as it may be occupied, but never sa-  
 tisfied. Hee observes the whole *Fabrike* of  
 humane power, and he concludes with the  
 Preacher; *Ecquid tam vanum?* Hee notes  
 how the *Flesh* becomming obedient, beha-  
 veth her selfe as a faithfull servant to the  
*Soule*: *This governeth, the other is governed;*  
*this commandeth, the other obeyeth.* Finally,  
 hee summes up all his Observations with  
 this: Hee that *Sigheth* not while he is a *Pil-*  
*grim*, shall never rejoyce when he is a *Citi-*  
*zen*. This is the *Gentleman*, whom I have  
 here againe presumed to recommend to  
 your protection: and to you he makes re-  
 course, not so much for shelter, as honour:  
 for his *Title*, it exempts him from servile  
 bashfulnesse, being an *English Gentleman*.  
 Neither can he doe lesse then ingenuously  
 collect, how by your gracefull Patronage,  
 he has beene cry'd up with a generall *Suf-*  
*frage*: attesting withall, that no prejudicate  
*Critick*, whose use it is never to judge of  
 the purity of a *Lampe*, till it expire in the  
 Socket,

DEDICATORY.

Socket, durst assaile him, since your *Honours* improved Command, arch'd with so integrious a Protection, did secure him. Nor is he changed from what hee was, although improv'd by this new Edition: Nor hopes hee to find you otherwise, than you ever were; to the *Muses*, and their refined Fancies a profest Guardian. Now, if any of those corkie Censurers, *Qui Mercurium in Lingua non in pectore gerunt*, shall chance to accoast my *Gentleman*: I resolve mee, his *Education* hath made him so accomplish'd at all Assayes, and his conversing with the most piercing'st judgements, hath brought him to that perfection, as hee can discern of what mould or temper these *Criticks* are; concluding, *Voces sunt, praterea nihil*; as is said of the *Nightingall*. This only resteth; If I limme him to the life, in spite of censure, hee will merit the patronage of honor: if I faile in my Art, (as I dare not presume of my strength) it is in your Honour to impute the fault rather to the *pen* than the *man*, whose intimate affection to your Lordship, made him erre, if he erre.

Your *Honours* in all devotion,

RICHARD BRATHVVAIT.

*Mancia  
paucæ lectio-  
nū cum sint.*  
For my De-  
dication, in  
stead of all  
unnecessary  
excuses of  
presumption.  
I will cloze  
briefly with  
this constant  
Resolution:  
*Though to  
your Title  
there be Ho-  
nour due.*  
*It is your  
Selfe that  
makes me  
Honour you.*





## To the knowing Reader.



*E* that provides not for his Family is worse then an Infidell: yet hee who prefers the care of his family, before the advancement of Gods glory, may seeme to be of Cardinall Bourbons mind, who would not lose his part in Paris for his part in Paradise. Each mans private Oeconomic ought to be a certaine Academie, wherein all sacred and moral knowledge is to be taught. For that master of a family, who only extends his care in providing how to get, making the Object of his providence gaine, will experimentally cry out, when his mouth shal be filled with gravel. O death, how bitter is the remembrance of thee to that man, whose peace is in his substance! To prevent which immoderate care, and that every one may close with Cicero, Virtute qui præditi sunt, soli sunt divites, I have proposed some especiall rules of direction, right worthy (if my judgement doe not deceive mee) the observation of every publike or private family: though principally tending to the making up of an Accomplish'd Gentleman. For who knowes not, (if hee know any thing) how the Gentry of this age, through a depraved effeminacie, must be in custome with the fashion, to purchase him the title of Gentleman? Where hee is to enter commerce with Taylor, Haberdasher, Millener, Sempster, and sundry other appertinences of a Gentleman: which, in time, worke Gentility out of love with Hospitality, engaging him so deeply to vanity, as by a strange Catastrophe, hee ever ends with miser. To rectifie these obliquities, I have brought a Gentleman (of 1. *rd* Edition, and thereby dignifi'd with a new Addition) who professeth the true and new Art of Gentilizing: yet not like your begging pedantick Artist, who by a mercenary Bill pasted on some frequented gate, gives notice to the itching Passenger, that if any one be minded to learne the rare and mysterious Art of Brachygraphie, Stenographie, Logarisme, or any Art (indeed) whatsoever, though he be a meere stranger to any upon resort to such a Signe in such a Lane, hee shall find a most illiterate Anacharsis, ready to bray his brains in a Morter to give him content. But this Gentleman, as the Science which he professeth is free, so doth he teach it freely: craving no other reward for his fruitfull Observance, than thy friendly acceptance.

Vpon



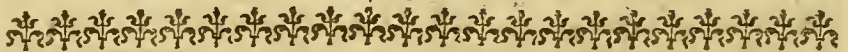
Vpon the Volume and Title.



Had purposed that this worke should have beene digested into a *portable Volume*, to the end it might bee more familiar with a *Gentlemans* pocket, not to pick it, but that hee might picke some good from it: But since the *Volume* would not beare it, you must with patience beare with it, and with more trouble beare it, by enlarging your pocket to containe it.

Severall formes, by meanes of sundry Impressions, has this *Subject* received: yet was it intended that in each of these Hee should come abroad better accomplished, but farre different from the humorous fashion of this time; lest our *Professor* might give occasion of corrupting his *Scholler*, by discovering in a phantastick habit, his affection to error.

Now for the *Title*, I am not wholly ignorant, how a *Subject* intituled *The Complete Gentleman*, was heretofore published; which (I can assure you *Gentlemen*) conforsts with this rather in *Title* than *Tenor*, *Name* than *Nature*; the prooffe whereof I referre to the generous and judicious Reader.



*The Subjects whereof this Booke principally treateth and consisteth:*

Youth.	}		}	Recreation.
Disposition.				Acquaintance.
Education.				Moderation.
Vocation.				Perfection.

THE





# THE ENGLISH GENTLEMAN.

## YOUTH.

### Argument.

*The dangers that attend on Youth; The vanitie of Youth, display'd in foure distinct Subjects; Three violent passions incident to Youth; Physicke prescribed, and receipts applied to cure these Maladies in Youth.*

### YOUTH.



Nowsoever some more curiously than needfully may seeme to reason, that there be diuerse *Climactericall* or dangerous yeeres in mans time; sure I am, that in mans age there is a dangerous *time*, in respect of those Sinne-spreading Sores which soile and blemish the glorious image of the Soule. And this time is *Youth*, an affecter of all licentious liberty, a Comicke introducer of all vanitie, and the onely Heire apparent to carnall securitie. This it was which moved that princely Prophet to pray, *Lord forgive me the sinnes of my youth*. Sinnes indeed; because the youthfull sinner is ever committing, but never repenting; usually provoking God, but rarely invoking God. This is he who *Snuffeth the wind*, with the *wild Ass* in the *desart*, being like the *Horse* or *Mule* which hath no *understanding*, by giving *Sense* preeminence above *Reason*: and walking in the *fatnesse* of his *heart*, as one wholly forgetfull of God. He may say with the Psalmist, though in another sense, *Vt iumentum factus sum apud te*: upon exposition of which sentence, it is laudable (saith *Euthymius*) that in the sight of God we take our selves as

B

Beasts

### Observat. I.

The dangers that attend on Youth.

*Vnum est instar belluæ humiliari, aliud est beluinos mores imitari.*

YOUTH.

\* *Vicina lapsibus adolescentia.*Hieron.  
*Omnianb ac etate juvenescunt vitia.*  
*Euseb. lib. 3. 17**Modo inveniam non perditus est, &c.*  
*Euseb. ibid.*

Beasts to shew our humility, but not to resemble beasts in ignorance or brutish sensuality. Many are the dangerous shelves which menace ruine and shipwrack to the inconsiderate and improvident *Soule*, during her sojourning here in this Tabernacle of clay: but no time more perilous than the heat of \* *Youth*, or more apt to give fuell to the fire of all inordinate desires; being as ready to *consent*, as the *Devill* is to *tempt*, and most willing to enter parley with her spirituall enemy upon the least assault. It is reported by *Eusebius*, that *S. Iohn* meeting a strong *young-man*, of good stature, amiable feature, sweet countenance, and great spirit, straightway looking upon the *Bishop* of that place, he said thus unto him: *Christ being witness and before the Church, I commend unto thee and thy care this young man, to be especially regarded and educated in all spirituall discipline.* Whom when the *Bishop* had received into his tuition, and promised that he would performe whatsoever he ought, *Saint Iohn* againe and againe gives his charge, and contesteth his fidelity: and afterwards he returns to *Ephesus*. The *Bishop* takes the *young man* home; brings him up as his owne sonne, keeps him within the limits of his duty, intreats him gently, and at last baptizeth him, and confirms him. Afterwards, upon remitting something of his care, and giving freer reines to his liberty, the *young man* takes occasion to shake off the yoke of tuition, and falls into bad company, who corrupt him: diverting his course from the path of vertue by these meanes: First, they invite him to banquets, then they carry him abroad in the *Night*, afterward to maintaine their profuser expence, they draw him to theevery, and so by degrees to greater wickednesse, being now made Captaine in this theevish company. At last *Saint Iohn* returns and saith; *Goe to Bishop, give me my depositum which I and Christ committed unto thee in the Church which thou governeest.* The *Bishop* was astonied, thinking that he had deceitfully demanded some money which he never received, and yet durst scarce distrust the *Apostle*. But as soone as *Saint Iohn* said, *I demand the young man and soule of my brother*: the old man hanging downe his head, sighing and weeping, said; *Ille mortuus est*, he is dead; *How and with what kind of death*, said *Iohn*? *Deo mortuus est*, he is dead unto God, answered the *Bishop*: *Nam nequam & perditus, & uno verbo Latro evasit*: for he is wicked and lost, and in a word a Theefe.

Much matter might be collected from this Story, to enlarge the ground of our Proposition, to wit, what imminent dangers are ever attending on *Youth*, and how easie it is by the painted flag of vanity, and sensuall pleasure, to draw him to ruine. For doubtlesse, many excellent rules of instruction had this grave *Bishop* delivered and imparted to his young Pupill: many devout taskes and holy exercises had he commended to his practice: many prayers full of fervent zeale had he offered for his conversion: many sighes had he sent, many teares had he shed to reclaime him from his former conversation. Yet see, how soone this *youthfull* Libertine forgets those instructions which he had taught him, those holy taskes which were enjoyned him, those zealous prayers which were offered for him, those unfained sighes and teares which were shed for him! He leaves this aged Father, to become a Robber, he flies from the Temple to the mountaine; he puts off the robe of truth, and disguiseth himselfe with the vizard of theft. And no small theefe, but a Leader. *Rachel* was a theefe, for shee stole idols from her father; *Iosuah* was a theefe, seeing he stole grapes from *Canaan*; *David* was a theefe, seeing he stole the bottle of water from *Saul*; *Jonathan*

was a *theefe*, since he stole hony from the hive; *Iofaba* was a *theefe*, since he stole the infant *Iosb*. But here was a *theefe* of another nature; one, whose vocation was injury, profession theevery, and practice cruelty: one, whose ingratitude towards his reverend *Foster-father*, merited sharpest censure: for *Byssus* the *Grecian*; *Osige's* the *Lacedemonian*, *Bracaras* the *Theban*, and *Scipio* the *Roman*, esteemed it lesse punishment to bee exiled, than to remaine at home with those that were *ungratefull* for their service. So as, it is not only griefe, but also a perillous thing, to have to doe with *ungratefull* men. And wherein might *ingratitude* bee more fully exemplified than in this *Youth*-man, whose disobedience to his *Tutor*, sleighting his advice that had fostered him, deserved severest chastisement? But to observe the cause of his fall, wee shall finde how soone those good impressions, which he had formerly received, were quite razed and defaced in him, by reason of depraved company: whence we may gather, that *Youth* being indeed the *Philosophers rasa tabula*, is apt to receive any good impresure, but spotted with the *pitch* of vice, it hardly ever regaines her former puritie. Whence we are taught, *not to touch pitch, lest we be defiled*: for as that divine Father saith, *Occasiones faciunt Latrones*. Truth is, the sweetest Apples are the soonest corrupted, and the best natures quickliest depraved. How necessary therefore, the care and respect *Youth* ought to have in the choyce and election of his *Company*, may appeare by this one example, which sheweth that *Society* is of such power, as by it *Saints* are turned into *Serpents*, *Doves* into *Devils*: for, *with the wise we shall learne wisdom, and with the foole we shall learne foolishnesse*. Dangerous therefore it is, to leave illimited *Youth* to it selfe: yea, to suffer *Youth* so much as to converse with it selfe. So as, that *Greeke Sage*, seeing a *Young man* privately retired all alone, demanded of him what he was doing? who answered, *he was talking to himselfe*. Take heed, quoth he, *thou talke not with thine enemies*. For the naturall pronenesse of *Youth* to irregular liberty is such, as it is ever suggelling matter of innovation to the Soveraigntie of reason. Now to reduce these enormities incident to *Youth*, to certaine principall heads, wee will display the *Vanity* of *Youth* in these foure distinct *Subjects*: *Gate*, *Locke*, *Speech*, *Habit*: that by insifting and discoursing on each particular, wee may receive the feature of *Lady Vanity* portrayed to the life.

IT is strange to observe how the very *Body* expresseth the secret fantasies of the minde: and how well the one sympathizeth with the other. I have seene even in this one motion, the *Gate*, such especiall arguments of a proud heart, as if the body had bene transparent, it could not have represented him more fully. And I have wondered, how *Man* endued with reason, could bee so farre estranged from that wherewith he was endued; as to strut so proudly with feet of earth, as if hee were never to returne to earth. But especially, when *Youth* is employed in ushering his *Mistresse*, hee walkes in the street as if hee were dancing a *measure*. Hee verily imagines the eyes of the whole *Citie* are fixed on him, as the very patterne which they esteeme worthy imitation: how neerely then concerns it him to stand upon his equipage. He walkes, as if he were an *upright* man, but his sincerity consists onely in *dimension*. He feares nothing so much as some rude encounter for the *Wall*, and so bee discredited in the sight of his *Idoll*. Now I would be glad to weane this *Phantasticke* from a veine of lightnesse,

YOUTH

*Singratum dixeris, omnia dixeris.*  
Min. Publicanus.

*Qui simus, Qui nam erimus, in Ephelio constitutum est.*

Diog. Cyn.

*Leſum non citius relin- quens, quam in Deum delin- quens: non citius surgens, quam inſur- gens.*

The vanity of Youth display'd in foure distinct Subjects.

GATE.

*Audacia pro muro habetur. Saisuf. in bell. Caril.*

Y O U T H .

and habituate him to a more generous forme. First; he is to know, how that which is most native and least affective, deserves choicest acceptance. We were not borne to glory in our feet, the *Bases of Mortality*: but to walke as *children of light*, in holinesse and integritie. Safer it were for us, to observe and make use of that, which the *Swan* is reported to use, when at any time shee glories in the whitenesse of her colour, to wit, shee reflects her eye upon her blacke feet, which qualifies her proud spirit: making her so much the more dejected, as joying before in her owne beautie, she was erected. Excellently was that *Embleme* of humane frailty shadowed in the image of *Agathocles* the *Syracusan* tyrant, who commanded his *Statue* to be composed after this sort: the *Head* to bee of *gold*, signifying purenesse; the *armes* of *ivory*, intimating smoothnesse; the *body* of *brasse*, implying strongnesse; but the *feet* of *earth*, importing weakenesse. Be the *Head-peece* never so pure; bee it a *Diadem* of gold we wear, it cannot promise to us perpetuities; we stand on *earthen feet*, how may wee then stand long, relying on such weake supporters? Though *Nebuchadnezzar* strut never so proudly upon the turrets of his princely Palace, saying, *Is not this great Babel which I have builded?* he knowes not how soone he shall be deprived of his glory, and be enforced to feed with the Beasts of the field, being as one estranged from his former magnificence. *Quid ergo ad nos consolatio mundi?* Let us not glory in mundane vanity, nor repose too much confidence in these feet of frailty. *Si pes in terris, mens sit in caelis;* Though our foot be on earth, let our minde bee in heaven: knowing, that (as *Saint Augustine* saith) *Three cubites of earth doe expect us;* and how little or much so ere we possesse, this is all that shall be left us.

Dan. 4. 27.

29.

30.

Seneca.

L O O K E .

THE next Subject wee are to treat of in this Display of youthfull vanity, is his *Looke*: wherein hee is ever noted to shew a kinde of contempt, expressing by his eye, what he conceives in his heart. Here is *oculatus testis*, an eye-witness to tax him of his pride; disdainig to fix his eye upon the lower shrubs, as if a reflex on them should derogate from his glory. They that looked upon *Sylla's* ring, could not choose but take notice both of *Sylla's* seale and the treason of *Incurth*; so hee, that should but eye a proud *Looke*, could not choose but collect from what heart so disdainfull a *Looke* proceeded. I have ever observed, the most generous to bee least affective in this kinde: for it is, and hath beene ever an inherent propriety in them, to expresse a generous *affability* as well in *Looke* as *Speech*. The eyes (saith a good Father) are *members* of the *flesh*, but *windows* of the *minde*; which, Eagle-like, should be ever erected to the beames of righteoufnesse, and not depressed by any unworthy object of externall basenesse. The onely *Sight* of *God* is the true food and *refection* of our *minds*: wee looke to be satisfied, but satisfaction wee cannot finde in any outward object; much lesse in contempt of our poore brother, who many times exceeds us more in worth, than we him in birth. But tell me *Young Gallant*, what it is that moveth thee to this contempt of others? Is it thy *descent*? alas, that is none of thine; thou derivest that glory from thine *Ancestors*, whose honour by thy ignoble life, dieth. Yea, recall to minde how many glorious *Houses* now lye buried in the grave of oblivion, by the vicious course of irregular *Successours*: and againe, how many *Houses*, whose *Names* formerly were not so much as knowne, either raised from others ruine, or advanced by

Plutarch, in vit. Syll.

August.

Gregor.

in-

industrious merit, usurpe their glory. Is it thy *Riches*? Indeed, if the *Philosophers* Axiom be true, *Riches* is a signe of eternall glory, there were some reason to glory in them: but wee shall finde this glory meereley imaginary, yea a great darkener and blemisher of the internal glory & beauty of the mind: For as the *Moone* doth never eclipse, but when she is at the Full: so the *Minde* is never so much obscured, as it is with the superfluitie of *Riches*. And againe, as the *Moone* is farthest off from the *Sunne* which giveth it light, when it is at the Full; so a *Man*, when he is the fullest of *Riches*, is farthest off from that equity and justice, which ought to give him light in all his proceedings. And therefore, he might doe well herein to imitate the *Fly*, which putteth not her feet in the great masse of honey, but onely taketh and tasteth with her tongue so much thereof as serveth her turne, and no more, lest by doing otherwise, she might remaine taken and drowned therein, Yea, if we should but reflect and take a view of certaine *Ethnicks*, whose admirable contempt of *Riches* eternized them, wee should observe what inimitable continencie was in them, and what an *Hydropticke* thirst of avarice remaineth as yet unquenched in us. And though wee must live according to *Laves*, and not to *Examples*, yet *Cicero* held that nought could be taught without *example*; wherefore, to enforce this argument further, wee will here produce certaine *Heathens*, who contemned *Riches* so much, as being offered, yea obtruded, they would not accept them. *Anacharses* refused the treasure sent him by *Cræsus*: *Anacreontes* refused the treasure sent him by *Polycrates*: and *Albionus* refused the treasure sent him by *Antigonus*. The like moderation wee read in *Fabius Maximus*, *Crates*, *Mimus*, and most of the *Greeke* Philosophers. This indifferencie towards *Fortune*, is excellently described by the sententious *Seneca* concluding, *Nihil eripit fortuna, nisi quod ipsa dedit*. To insist on more examples, were to enlarge this branch too much; we will therefore shut them all up with that divine observation of the wise *Simonides*; who being asked once, whether *Vertue* or *Riches* were of more reputation, made answer, *That the vertuous did more frequent the doores of the rich, than the rich the vertuous*: Thence inferring, that *Wealth* was a great nourisher of *Vice*, and *Povertie* of *Vertue*; or rather implying, how those who are richest are oft-times the retchleest, being ever with vices more infected, who are to highest fortunes advanced. Wherefore I assure me, thou wilt not glory in *riches* for they deprave the *Soule*, which should bee in the *Body*, like a *Queene* in her *Palace*. Whence then proceedeth this haughtie *Looke*? perchance thou wilt object, that thou art a man of *Place*; admit thou beest: is there nothing thou canst finde to expresse the eminence or greatnesse of thy *Place*, to which thou art called, save a disdainfull or surly *Looke*, a neglectfull or scornfull countenance, contemptuously throwne upon thy inferiour? Surely, if such an one thou bee, how great so-ere thou bee, I will admire rather thy *Seat* than thy *Selfe*: and conclude with *Aristippus*, *A stone sits upon a stone*. These are they, at whom our *Moderne Poet* glanced pleasantly, when he saith;

„They dare not smile beyond a point,  
for feare t'unstarch their *Looke*,

So punctuall and formall they are, as besides a kinde of formall and phantasticke humour they are nothing: or to expresse them better; They thinke it a derogation to honour, to converse with basenesse; They shew a great

Y O V T H.

De tranq. an.

Quo altior in  
divitiis, eo co-  
piofior in vi-  
tiis.Ber. de inter.  
Dom.

Y O U N G. deale of peremptory command in an awfull *Looke*, imagining it a sufficient argument of greatnesse, for *Midas* Assc to have *Minos* countenance:

*For thus hath Time drawne out their formes to me,  
They be and seeme not, seeme what least they be.*

Since then neither *Descent*, for that is derived from others; nor *riches*, aptest to deprave us of all others; nor *place*, being worst expressed in glorifying our selves and contemning others; should move us to put on the countenance of disdainc to our inferiours: we are to conclude, that *Humilitie*, as it opens the gate unto glory, so *Affability*, a vertue right worthy every generous minde, cannot bee better planted than in the eyes, those *Centinels* which guard us, those two *Lights* which direct us; these adamantine *Orbes* which attract affection to us.

Metam. 1.

*A face erected, first to man was given,  
T' erect his eyes unto the King of heaven.*

Let not then any other object entertaine it, at least, not retaine it: if they be to be employed in any worldly object, let them be employed in contemplating his workes who made the world; for all other objects are but meere vanitie and affliction of spirit.

S P E E C H.

*Sine loquela  
non potest stare  
societas.*

*Arist.*

*Aug. de Magist.*

*Psal. 141. 3.*

*Prov. 25. 11.*

*In vit. Phoc.*

*In lib. defecr.  
secret.*

Two reasons  
why Young  
men were not  
admitted to

**T**HE third Subject we are to discourse of, is *Speech*; a propriety wherein *Man* is distinguished from other creatures: yea, the onely meanes to preserve societie among humane creatures. *Quanto melius est docere quam loqui, tanto melior est quam verba locutio*, saith *S. Augustine*: By how much better it is to teach than to speake, by so much better is *Speech* than *words*. Here this learned Father maketh a maine difference betwixt *Speech* and *Words*: which distinction may bee properly applied to the argument whereof wee now treat. The rash *Young man*, who useth no guard to his mouth, nor no gate of circumstance unto his lips, inureth himselfe to many words, but little *Speech*. Now to define *Speech*, it is nothing else than an apt composing, and an opportunate uttering of words; whence it is said, *Words spoken in season or opportunitie, are like apples of gold with pictures of silver*. And herein is *Youth* many times blame-worthy, who will professe himselfe a *Speaker*, before hee know what to speake; yea putting his oare in every mans boat, admits no conference, no treaty, no discourse, how transcendent soever, but he will bee a *Speaker*: though it oft-times moves some wise *Phocion* to say to this jangling *Pithias*, *Good God, will this foole never leave his babling?* *Aristotle* debating of the convenience and propriety of discourse before *Alexander*, maintained that none were to be admitted to *Speake* but either those that managed his warres, or his Philosophers which governed his house. Observe here what strictnesse was imposed even upon *Heathens*, to restrain them from too much libertie of *Speech*, onely such being admitted to speake; whose approved judgement in military or philosophicall discourse might worthily bee said to deserve attention. Divers reasons of no small consequence might bee here produced, why *Young men* were not to give their opinions in any matter of State in publike places; but wee will reduce them to two. The first whereof may

be

be imputed to their rashnesse in resolving; the second to a passionate hotnesse in proceeding.

For the first, to wit rashnesse in resolving: it is the property of Youth without premeditation to resolve, and without counsell to execute. Now is it possible any good effect should succeed from such unsteady grounds? Yes, you will say; some are of that present and pregnant conceit, as a matter is no sooner imparted, than they apprehend it: and for Speech, divers have had such excellent gifts, as they would shew more native eloquence in a Speech presently compos'd, than upon longer preparation address'd. Did not Tiberius better in any Oration *ex tempore*, than premeditate? Have not many in like sort, as if secretly inspired, expressed and deliver'd abundance of profound learning upon the present? It is true; yet are we not hence to collect that premeditation is fruitlesse, that rash and inconsiderate resolves are to be admitted, or Young mens advice, which is for most part grounded on opinionate arrogancie, *κατα δόξαν*, not *κατα ἀλλήθειαν*, *secundum opinionem*; non *secundum veritatem*, should be authentick. For admit Young men were eloquent, yet foolish eloquence (which must needs bee in unseason'd Youth) is as a sword in a mad-mans hand, it cannot but hurt much; being first, apt to perswade, and likewise by delivering dangerous matter, no lesse prompt to deprave the eare that is perswaded.

The second reason which we observed; why Youth was not to give his opinion in any publike place, was his hotnesse in proceeding. It is intolerable for these Young-heads to be oppos'd: they are deafe to reason, as if opinion had possesst them of purpose to oppose reason. This appeared in those violent attempts of Catilins, Cethegus, Lentulus, and their factious adherents; who, though privately cautioned and friendly advised by such, whose long experienced love and fidelity assured them of their unfained amity; yet rather than they would lose the opportunity of their aimes, all counsell must be rejected, and their owne private opinions (without ground of reason) embraced. But to come nearer them in our discourse: these Young-blonds use rather, Catiline-like, to speake much and doe little, than Jugurth-like, to speake little and doe much. Of all Innes, they love not that of Harpocrates, with the signe of the finger on his mouth. They are unmeasurably passionate in any argument; and so nailed to their owne opinion, as conceit transports them above reason, and leaves no place for contradiction. It is commonly said, that Law, Logicke, and the Switzers may be hired to fight for any one; and wee have found out one that will match them. Now you have received the character of his Speech, I would labour to reclaime him from his error; which to effect the better, he must know, that being a Gentleman, (for to such an one chiefly do I direct my discourse) he can asperse no greater imputation on Gentry, than in exercising his tongue in fruitlesse and frivolous discourse, or spending his breath in uselesse or needlesse contention. The tongue (as one observes) is a small member; but very glibbery and prone to ruine: apt it is to rebell, if not restrained; prompt to innovate, if not confined. But of all the fallies or excursions which are made by the tongue, none in my conceit lesse beseeming a Gentleman, than in giving reines to passions, to slave himsele to illimited fury: much more profit should he finde in expostulating with passion, recalling to minde that saying of Archytas so much commended; who being angry with one of his hindes, said, *O how would I have beaten thee, had I not beene angry with thee?* Where two make men meet together, their conference (saith Bernard)

Y O U T H.  
deliver their  
opinions in  
publike as-  
semblies.

\* Οὐκ ἔστι γὰρ ἴσος

Pic. Mirand.  
in epist. ad  
Hermol.

Neque locis,  
neque amicis  
quisquam te-  
get, quem arma  
non texerint.  
Salust. in bell.  
Jugurth.  
Erociam ani-  
mi, quam ha-  
bebat virus,  
in vultu reti-  
nuit Catilina.  
Salust. in Con-  
jur. Catil.  
Salust.

Law, Logicke,  
and the Swit-  
zers may be  
hired to fight  
for any one.

Blos.

Y O U T H.

ἡ ἀρετὴ τῆς  
 λόγῳ.  
 Basil. Virtus  
 maxima, in  
 mole minima.

Singular di-  
 rections in  
 arguments of  
 discourse, &  
 discovery of  
 secrets.

Eccl. 22. 8, 9:

is sweet and profitable; where one man is meeke, it is profitable; where nei-  
 ther, it proves pernicious. May your *Speech*, (*Gentlemen*) bee so seasoned, as  
 it may relish of discretion: rather learne the art of silence, than to incurre  
 the opinion of rashnesse: for the one seldome gives argument of offence,  
 but the other ever. *Speake*, but not with *affectation*, for that gives a better  
 relish to the *ear*, than to the *conceit*: *Speake*, but not in *assentation*, for that  
 is mercenarie, and seemes better in the mouth of a slavish Sycophant, than  
 a generous professant: *Speake* freely, yet with reservation lest the *Comme-  
 dians* phrase have some allusion to your opennesse; being so full of *chinkes*,  
 as secrecie can have no hope to finde harbour in your bosome. As to *Speake*  
 all that we know, sheweth *weaknesse*: so to impart nothing of that we  
 know, inferres too much *closefnesse*: to observe a meane in these extreames,  
 choice respect is to bee had with whom we converse. If we finde him apt  
 to conceale wee may more safely and freely deliver our minde; but where  
 suspicion of secrecie ministres argument of distrust, wee are to be more  
 cautelous: for it is great folly to engage our thoughts to the secrecie of him  
 whom we know not. Worthy commendation was *Augustus* in this res-  
 pect, who was so choice in the election of a friend, to whom he might  
 communicate his privatest thoughts, as he would imploy much time in  
 searching and sifting him, ere he would retaine him. And hence I might  
 take occasion to tax divers, who are too readie to open their bosomes unto  
 all encounters; and yet I must freely confesse, that this credulity of theirs,  
 meerely proceeds from the goodnesse of their nature: for they imagine  
 (such is their easie simplicity) that others are as secret, as they open. Such  
 is the affability of unexperienced *Youth*, as they cannot reserve the secretst  
 of their thoughts, but must discover them upon the first view to their first  
 acquaintance: whence *Plautus*, *Benignitas eius ut adolescentuli est*; wherein  
 he seemes to instance *Youth*, as a patterne of ingenuous affability: no lesse  
 ready to utter his thoughts, than his subtill applauser is to heare them.  
 Much more fruit should hee reape by observing that divine precept of *Ec-  
 clesiasticus*: *Thou that art young speake, if need be, and yet scarcely when thou  
 art twice asked. Comprehend much in few words; in many be as one that is igno-  
 rant: be as one that understandeth, and yet hold thy tongue*. Wherein he propo-  
 seth an exact rule to be observed by *Youth*, even in circumstance, as well as  
 substance of *Speech*. Now it may be expected, that I should propose a forme  
 for words, as I have proposed a rule for discourse; but my reply to him,  
 who expects this, shall be the same which *Demosthenes* made to *Æschynis*  
 the Orator; who having found fault with *Demosthenes* questioning him of  
 certaine words which he had pronounced something rare and strange, was  
 in this sort answered by him; *That the fortunes of Greece depended not upon  
 them*. Only thus much I will adde, to reclaime him, who more curiously  
 than pertinently, infiltrerth rather on *Words* than *Substance*: that as there is no  
 man but would esteeme him for an indiscreet *builder*, who preferreth the  
 care of his *frontispice* before the maine *foundation*; or such an one for a foo-  
 lish *Painter*, who bestoweth more art upon the *varnish* than the *picture*: so  
 whosoever intendeth his care rather to finde out *words* than *matter*, may  
 bee holden for a verball Rhetorician, but no serious Orator. To be short, if  
 you will have my opinion touching the use of *words*; I esteeme such to be  
 most elegant, which are least affected; for there is a native propriety of  
*Speech* which best becomes us; being adorned with such ornaments, as  
 grace our discourse better than adulterate art, which many times bestowes  
 fo



so much time upon beautifying her selfe; as shee forgers whom shee should serve.

Y O U T H.

**W**EE are now to descend briefly to the last, though not least *vanitie* incident to *Youth*; and it is *Habit* or *Attire*. Wherein I have not a little wondered, falling now and then into more serious meditation with my selfe, how any *man*, having reflex, by the eye of his Soule, to his first fall, should glory in these robes or raggs of *shame*, being purposely invented to cover his *sinne*. Sin indeed; for had not man sinned, his shame had never beene discovered. Poore *Fig-leaves* were then the onely shelter, to shroud from shame this miserable sinner. Then was *Adam* his owne *Tayleur*, and stood not much on fashion, so his nakednesse might finde a cover.

H A B I T.

Come then and heare mee, thou perfumed *Gallant*, whose *sense* chiefly consists in *sens*; and observe how much thou derogat'st from thy owne worth, in covering a shell of corruption with such bravery. All gorgeous *Attire* is the attire of sinne; it declines from the use for which it was ordained, to wit, *Necessity*, and dilates it selfe purposely to accomplish the desire of *vanity*. Forraine Nations, on whose flowry borders the glorious Sun-shine of the Gospell hath not as yet shined, though for their *Silkes* and *Sables*, none more plenteous or precious, yet with what indifferencie doe they use these riches? It may be you will object, that *Art* hath not as yet showne her cunning amongst them; so as their neglect of fashion meerey proceedeth from want of skilfull *Artists*, to introduce the forme or fashion of other Countries (by meanes of civill government, more curious and exquisite) to their people. But I shall prove, & that by impregnable arguments, how this contempt of pride is naturally planted in them; yea, with what scorne and derision they looke upon other Countries, usually affected to this delicacie and effeminacie in apparell.

Such as have travelled, and upon exact survey of the Natures of forraine Countries, have brought the rich fraught of knowledge stored with choicest observations to their native home, have confirmed this: for they have found such contempt in other Nations, touching these fruitlesse vanities, wherein wee idolatrize our owne formes, as it strucke admiration in them, as their *Records*, to this day extant, doe apparantly witnesse. To instance some whereof, as the *Russian*, *Muscovian*, *Ionian*; yea even the barbarous *Indian*, it may appeare with what reservancie they continue their ancient *Habit*; loth, it seemes, to introduce any new custome, or to lose their antiquity for any vaine-glorious or affected Novelty: with a joynt uniformity (as it seemes) resolved, *Tam in cultu Numinis, quam apparatu corporis, moribus legibusque uti presentibus, etiamsi deteriores sint*. But leaving them, because we will a while insit upon prophane authorities; let us reflect our dim eyes, bleared with the thicke scales of vanity, to those Divine *Sages*, whose excellent instructions no lesse imitable than admirable, merit our approbation and observation. It is reported by *Laertius*, that on a time *Cræsus*, having adorned and beautified himselfe with the most exquisite ornaments of all kinds, that either Art or cost could devise; and sitting on a high Throne, to give more grace or lustre to his person, demanded of *Solon* if he ever saw a sight more beautifull? Yes (quoth hee) *House-cockes*, *Pheasants*, and *Peacokes*; for they are clothed with

In vitis Solon.

YOUTH.

a naturall splendour or beauty bestowed on them by Nature, without any borrowed elegancie. The like contempt appeared in *Eutrapelus*; who valued the internall beauty of his minde, more than the adulterate varnish of Art. Besides, hee was of this opinion, that hee could not doe his foe a greater injury, than bestow on him the preciouslest garments he had, to make him forgetfull of himselfe and his owne frailtie; whose nature the Poet excellently describeth thus:

Horat. epist.  
l. 1. Ep. 18.

*The Sage Eutrapelus right wisely bad  
His foes should have the richest robes he had,  
Thinking he did them harme, himselfe much good,  
For given, they made him humble, them more proud.*

\* *Vt in exequiis epulisque celebrandis nimioque apparatus corporis, omnia inutilia sumptus prohibeatur.*

Plut. in vit.  
Alcibiad.

Socrates.

Amongst many profitable Lawes enacted by *Numa*, the Law \* *Sumptuaria* conferred no small benefit upon the State publique. For by that Law was prohibited, not onely all profuse charge in *Funerall expences*, but likewise the excessive use of *Apparell*, whereby the *Roman* state grew in short time to great wealth, labouring to suppress those vices, which usually effeminate men the most, to wit, delicacie in fare, and sumptuousnesse in attire. Now there be many, I know, who invent *fashions* meerey to cover their deformities, as *Iulius Caesar* wore a garland of *Laurell* to cover his baldnesse withall; and these seeme excusable, but they are not: for did not hee who made thee, bestow this forme on thee? Could not he have stamped thee to the most exquisite or absolute feature, if it had so pleased thy Creator? And wilt thou now controule thy Maker, and by art supply the defects of Nature? Beware of this evill: I can prescribe thee a better and safer course, how to rectifie these deformities. Hast thou a crooked body? repaire it with an upright soule. Art thou outwardly deformed? with spirituall graces be thou inwardly beautified. Art thou blinde, or lame, or otherwise maimed? be not therewith dejected, for the *Blinde* and *Lame* were invited. It is not the outward proportion, but the inward disposition; not the feature of the face, but the power of grace which worketh to salvation. *Alcibiades*, *Socrates* scholar, was the best favoured Boy in *Athens*; yet, (to use the Philosophers words) looke but inwardly into his body, you will finde nothing more odious. So as one compared them aptly (these faire ones I meane) to faire and beautifull Sepulchers; *Exterius nitida, interius fetida*; outwardly handsome, inwardly noisome. Notable was that observation of a learned *Philosopher*, who professing himselfe a Schoolmaster, to instruct *Youth*, in the principles and grounds of Philosophie, used to hang a looking-glasse in the Schoole where he taught; wherein he shewed to every scholar he had, his distinct feature or physnomy: which he thus applied. If any one were of a beautifull or amiable countenance, hee exhorted him to answer the beauty and comlinesse of his face, with the beauty of a well-disposed or tempered minde; if otherwise he were deformed, or ill featured, he wished him so to adorne and beautifie his minde, that the excellencie of the one, might supply the defects or deformities of the other. But thou objectest; How should I expresse my descent, my place; or how seeme worthy the company of eminent persons, with whom I consort, if I should sleight or disvalue this general-affected vanity *Fashion*? I will tell thee: thou canst not more

generously, I will not say generally, expresse thy greatnesse of descent, place, or quality, nor seeme better worthy the company with whom thou consortest or frequentest, than by erecting the glorious beames of thy wits, above these inferiour things. For who are these with whom thou consortest? meere triflers away of time, bastard slips, degenerate impes, consumers of their patrimony, and in the end, ( for what other end save misery may attend them? ) Heires to shame and infamy. These ( I say ) who offer their Morning prayers to the Glasse, eying themselves so long, till Narcissus-like they fall in love with their owne shadows: And many times like that wretched Lady, if any deformity chance to blemish their beauty, they no sooner eye their glasse, than the discovery of their deformity brings them to a fearefull frenzy.

O England, what a height of pride art thou growne to? yea, how much art thou growne unlike thy selfe? when, disvaluing thy owne forme, thou deformest thy selfe by borrowing a plume of every Country, to display thy pie-coloured flag of vanity. What painting, purfling, powdring and pargeting doe you use, ( yee Idols of vanity ) to lure and allure men to breake their first faith, forsake their first love, and yeeld to your immodesty? How can you weepe for your sinnes; ( saith Saint Hierome ) when your teares will make furrowes in your face? With what confidence do you lift up that countenance to heaven, which your Maker acknowledges not? Doe not say that you have modest minds, when you have immodest eyes. Death hath entred in at your windowes; your eyes are those cranies, those hatefull portals, those fatall entrances, ( which Tarpeia-like ) by betraying the glorious fortresse or citadell of your soules, have given easie way to your mortall enemy. *Vtinam miserrimus ego, &c.* I would I poore wretch ( saith Tertulian ) might see in that day of Christian exaltation, *An cum cerussa, & purpurisso, & croco, & cum illo ambitu capitis resurgatis*: No; you staines to modesty, such a Picture shall not rise in glory before her Maker. There is no place for you; but for such women as aray themselves in comely apparell, with shamesfastnesse and modestie, not with broided haire, or gold, or pearles, or costly apparell. But, as becommeth women that professe the feare of God. For even after this manner in time past did the holy women, which trusted in God, tire themselves. Reade, Ifay, reade yee proud ones; yee which are so haughty, and walke with stretched-out neckes, the Prophet *Isaiah*, and you shall finde your selves described, and the judgement of Desolation pronounced upon you. *Because the Daughters of Sion are haughty, and walke with stretched-out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinckling with their feet; therefore shall the Lord make the heads of the daughters of Sion bald, and the Lord shall discover their secret parts.* And hee proceeds: *In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres. The sweet balles, and the bracelets, and the bonnets. The tyres of the head, and the soppes, and the head-bands, and the tablets, and the eare-rings. The rings and the mufflers. The costly apparell, and the veiles, and the wimples, and the crisping-pins. And the glasses, and the fine linnen, and the hoods and the lawnes.* Now heare your reward: *And in stead of sweet savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher a girdling of sack-cloth, and burning in stead of beauty.* Now attend your finall destruction: *Thy men shall fall by the sword, and thy strength in the battell. They*

Y O V T H.

*Mibi mirabile fit quod non enecentur, cum tantum onas bajulent.*  
Clem. Alex. 2. Pædagog.

*Hier. ad Fur. de vid. Serm. Tom. 1.*

*Aug. de Christ. fide.*

*Tertul. de hab. Mul. cap. 7.*

*1 Tim. 2. 9. 10.*

*1 Pet. 3. 3.*

YOUTH:

shall her gates mourne and lament, and shee being desolate shall sit upon the ground. See how you are described, and how you shall be rewarded! Enjoy then sinne for a season, and delight your selves in the vanities of Youth: be your eyes the Lures of Lust, your eares the open receipts of shame, your hands the polluted instruments of sinne: to be short, be your Soules, which should be the Temples of the Holy Ghost, cages of uncleane birds; after all these things, what the Prophet hath threatned shall come upon you, and what shall then deliver you? not your Beauty; for to use that divine Distich of Innocentius,

Tell me thou earthen vessell made of clay,  
What's Beauty worth, when thou must dye to day?

Nor Honour; for that shall lye in the dust, and sleepe in the bed of earth. Nor Riches; for they shall not deliver in the day of wrath. Perchance they may bring you, when you are dead, in a comely funerall sort to your graves, or bestow on you a few mourning garments, or erect in your memory some gorgeous Monument, to shew your vaine-glory in death, as well as life; but this is all: Those Riches which you got with such care, kept with such feare, lost with such griefe, shall not afford you one comfortable hope in the houre of your passage hence; afflict they may, releeve they cannot. Nor Friends; for all they can doe, is to attend you, and shed some friendly teares for you; but ere the Rosemary lose her colour, which stickt the Coarse, or one wormie enter the shroud, which covered the Corps, you are many times forgotten, your former glory extinguished, your eminent esteeme obscured, your repute darkened, and with infamous aspersions often impeached. If a man (saith Seneca) finde his friend sad, and so leave him sicke without ministring any comfort to him, and poore without releiving him; we may thinke such an one goeth to jest, rather than visit or comfort: and such miserable comforters are these friends of yours. What then may deliver you in such gusts of affliction which assaile you? Conscience; shee it is that must either comfort you, or how miserable is your condition? Shee it is that continuall feast which must refresh you; those thousand witnesses that must answer for you; that light which must direct you; that familiar friend that must ever attend you; that faithfull Counsellour that must advise you; that Balme of Gilead, that must renew you; that Palme of peace, which must crowne you. Take heed therefore you wrong not this friend, for as you use her, you shall finde her. Shee is not to be corrupted, her sincerity scornes it; Shee is not to be perswaded, for her resolution is grounded; Shee is not to be threatned, for her spirit sleights it. Shee is aptly compared in one respect to the Sea, shee can endure no corruption to remaine in her, but foames, and frets, and chafes, till all filth bee removed from her. By Ebbing and flowing is shee purged, nor is shee at rest till shee be rinsed. Fugit ab agro ad civitatem, à publico ad domum, à domo in cubiculum, &c. Discontentedly shee flies from the Field to the City, from publicke resort to her private house, from her house to her chamber; Shee can rest in no place; Furie dogs her behinde, and Despaire goes before. For Conscience being the inseparable glory or confusion of every one, according to the quality, disposition or dispensation of that Talent which is given him, for to whom much is given, much shall be required: We are to make such fruitfull use of our Talent that the Conscience wee professe may remaine undefiled, the faith we have plighted may

Prima est hæc ultio, quod se iudice, nemo nocens absolvitur.

Iuv. Sat. 13:

Aug. in enar sup. 45. Psal.

Bern. de inter. domo. cap. 1.

may be inviolably preserved, the measure or *Omer* of grace we have received, may be increased, and God in all glorified. Which, the better to effect; wee are to thinke how God is ever present in all our actions; and that (to use the words of *Augustine*) *Whatsoever we doe, yea whatsoever it be that wee doe, he better knowes it than we our selves doe.* It was *Seneca's* counsell to his friend *Lucilius*, that whensoever he went about to do any thing; he should imagine *Caro*, or *Scipio*, or some other worthy *Roman* to be in presence. In imitation of so divine a *Morall*, let us in every action fix our eye upon our Maker, *Whose eyes are upon the children of men*; so shall we in respect of his sacred presence, to which we owe all devout reverence, *Abstaine from evil, doe good, seeke peace and ensue it.* Such as desil'd themselves with sinne, by giving themselves over unto pleasure, staining the Nobility & splendour of their Soules through walkowing in vice; or otherwise fraudulently, by usurpation or base insinuation, creeping into Sovereignty, or unjustly governing the common-weale; such thought *Socrates*, that they went a by-path separated from the counsell of the gods: but such, as while they lived in their bodies, imitated the life of the gods; such hee thought had an easie returne to the place from whence they first came. If the *Pagan* had such a divine conceit of those, whose approved life represented a certaine similitude or resemblance of God, as he imagined, no glory could be wanting to them, in regard of their integrity: let us embrace the like opinion, and expresse such apparent demonstrations of sanctitie, that as wee exceed the *Pagan* in regard of that *precious light* we enjoy, so wee may exceed him in the conversation of the life we lead. But how should these *painted Sepulchers*, whose adulterate *shape* tastes of the *shop*, glorying in a borrowed beauty, ever meditate of these things? How should their care extend to heaven, whose *Babiliske* eyes are only fixed on the vanities of earth? How should that *painted blushe* (that *Jewish* confection) blush for her sinne, whose impudent face hath out-faced shame? *Two Loves* (saith that learned Bishop of *Hippo*) *make two Cities. Hierusalem is made by the love of God, but Babylon by the love of the world.* And these are they, who engaged to worldly love, have forsaken their true love; they have divided their hearts, and estranged their affections from that *Supreme* or *Sovereigne good*. O then (*Young men*) come not neere the gate of this *strange woman*, whose feet goe downe to death, and whose steps take hold on hell. This is the woman with an *Harlots* behaviour, and *subtill* in heart. This is shee, who hath deckt her bed with ornaments, carpets and laces of *Ægypt*: and perfuming her Bed with *myrrhe*, *Aloes* and *Cynamon*. Take heed thou sing not *Lysimachus* song; *The pleasure of fornication is short, but the punishment of the fornicator eternall.* But of this Subject we are more amply to treat hereafter; onely my exhortation is to *Youth*, whose illimited desires tend ever to his ruine, that if at any time it bee your fortune to encounter with these infectious *ulcers*, these sin-soothing, and soule-soiling *Lepers*; and they like that *whorish woman* in the *Proverbs*, invite you to their lothed dalliance, saying, *Come, let us take our fill of love untill the morning: Come, let us take our pleasure in dalliance:* that you shake off these *vipers* at the first assault, and prevent the occasion when it first offers it selfe. For know, that which a devout and learned Father saith concerning the dangerous *Habit* of sinne, is most true; *Prima est quasi vitillatio delectationis in corde, secunda consensio, tertium factum, quarta consuetudo.* Sinne begins with an *itch*, but ends with a *skar*. The first degree begins with *delight*, the second with *consent*, the third with *act*, and the fourth with *custome*. Thus

Y O V T H .

Aug. Soliloq.  
cap. 14.  
Sen. ad Lucil.

Tusc. quest.  
lib. 1.

August. sup.  
Psal. 64.

Prov. 5 5.

Prov. 7.

ἡδονὴ δέλεα  
τῆς κακίας.  
Arch. Tarent.

Prov. 7. 18.

Aug. Ser. 44.

Y O V T H .

sinne by degrees in men of all degrees, like a broad-spreading *letter*, runnes over the whole beauty of a precious soule, exposing the fruits of the *spirit* to be corrupted by the suggestion of the *flesh*. But too farre (I feare me) have I digressed from this last branch, whereof I was to discourse, to wit, of *Habit*, or *Attire*: albeit I have enlarged my selfe in nothing which may seeme altogether impertinent to our present purpose. For discourfing of the vaniry of women ( whose phantasticke *Habits* are daily Theames in publicke Theatres ) I imagined it a necessary point to insift upon: partly to disswade those *Shoe-painters* of this flourishing *Iland* from so base and prostitute practice. Base, for *Festus Pompeius* saith, that common and base whores, called *Schanicola*, used dawbing of themselves, though with the vilest stuffe. Partly to bring a loathing of them in the conceit of all yong *Gentlemen*, whose best promising parts use often to be corrupted by their enchantments. Αἰθὸς ὑπὲρ ἑσὶ &c. there is one flower to bee loved of women, a good red, which is shamefastnesse. Saint Hierome to *Marcella* saith, that those women are matter of scandall to Christian eyes, *Quæ purpurisso & quibusdam fucis ora oculosque depingunt*. I might here likewise justly tax such effeminate *Youths*, whose womanish disposition hath begot in them a love to this hatefull profession; but I will onely use *Diogenes* speech, which hee made to one that had anointed his haire; *Cave ne capitis suavaculentia vitæ malevolentiam adducat*. Or that saying: hee used to a *Youth* too curiously and effeminately drest: *If thou goest to men, all this is but in vaine; if unto women, it is wicked*. So as being asked a question of a *Young man*, very neatly and finely apparelled, he said, *hee would not answer him till hee put off his apparell to see whether he were a man or a woman*.

There is another Objection, which I imagine *Youth* will alledge, to prove how expedient it is for him to bee choice or curious in respect of apparell. It gains him more acceptance and esteeme with men of eminent place. But hearken how the Apostle opposeth himselfe to this; reproving such whose judgement consists in the eye rather than in the braine proceeding thus; *If there come into your company a man with a gold-ring, and in goodly apparell, and there come in also a poore man in vile raiment, and ye have a respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a goodly place; and say unto the poore, Stand thou there, or sit here under my foot-stoole: Are yee not partiall in your selves, and are become judges of evill thoughts?* So as, howsoever these diffident wordlings, *Annulo magis credunt quam animo*; It is not the *Habit*, but the heart which God accepts: yet most acceptable is that *Habit* which is not so sumptuous as seemely, not so costly as comely. True indeed it is, that the popular eye, which cannot distinguish of the inward beauty, but observeth rather what wee weare, than what wee are, admires nothing more than the outward *Habit*; as wee may reade how much *Herod*, being arrayed in royall apparell, was applauded by the people, who gave a shout, saying, *The voice of God, and not of man*. But that *All-seeing* and *All-searching* eare of the Divine Majesty seeth not as man seeth. Hee prefers *Lazarus* rags before *Dives* robes. Though the one bee clothed in purple and *sine linnen*, and the other seeme despicable in the eye of the world, in respect of his Nakednesse; yet, *mortua necessitate, peribunt opera necessitatis*: the one is translated to glory boundlesse, the other to misery endlessse; for this sorrow which hee here felt, ended when he did end; but the joy which he obtained, exceeded all end. Thus farre have I laboured to answer all such objections as might bee proposed in defence

Naxian. contra mulieres immodicè comptas.

Hier. de exitu Lea.

Laert. lib. 6.

Laert. ibid.

James 2, 2

3.

4.

Seneca

Act. 12. 27,  
22:

ἐκ μὲν ὀμμά.

Aug.

fence of this generall-approved vanity, concluding; *Quod peccata Sericea, terribilissima sunt vitia*; No finnes like to silken finnes, for they ever crave impunity, the foster-mother of all impiety. I intend yet to proceed in decyphering the lightnesse of *Youth*, by expressing three grand Maladies incident to *Youth*; whereof I purpose to dilate particularly, to move the *Young man* to be more cautelous of his wayes, in the mazië Labyrinth of this life. These three (for all the rest may be reduced to them) are comprehended under *Lust*, *Ambition*, *Revenge*; of which briefly, according to our former Method, we purpose here to intreat.

Y O U T H

Three violent passions incident to *Youth*,

SO exposed is *Youth* to *sense*, and so much estranged from the government of *reason*; as it prosecutes with eagernesse whatsoever is once entertained with affection. This might appeare in the ruines of *Troy*, occasioned by the unlawfull love of *Paris*; where the violent intrusion and usurpation of anothers *Bed*, brought an irreparable fall to the *Trojans*. Some have given two reasons; why *Youth* is more subject to this illimited passion, than any other age. The first is, that naturall heat or vigour, which is most predominant in *Youth*, provoking him to attempt the greatest of difficulties, rather than suffer the repulse where hee affects. The second is, want of employment: which begets this distemperature; whence the *Poët*,

L V S T.

Two reasons why *Youth* is naturally subjected to illimited passion.

*Take away Idlenesse, and without doubt,  
Cupids bow breakes, and all his Lampes goë out.*

This want of employment was it, which moved *Agistus* to shew himselfe more familiar with *Clytemnestra*, than stood well with his honour; for had hee ranked himselfe with those valiant *Greekes*, whose resolute adventures gain'd them generall esteeme, hee had prevented occasion and purchased himselfe equall renowne by his valour, as by vaine expence of time he incurred dishonour. Witty and proper was that elegant invention of *Lucian*, who faining *Cupid*, to invite the gods to an *amorous feast*, prevailed with all of them to give way to *Love*, till he came to *Pallas*; but she was found conversing with the *Muses*, and would admit of no time to enter parly with *Cupid*. True it is, that exercise draweth the minde from effeminacie: and remisnesse feeds the desire, and addes fuell to unlawfull heat. And no lesse occasion gives wanton discourse, or Lascivious Bookes to the enraged affections of distempered *Youth*: so as, much more blessed were the State, if restraint were made of composing or publishing such Subjects, where every leaf instructs *Youth* in a new lesson of folly. *Alcans* a man of good reputation and generall observance in the Commonwealth; what toys wrote he of the love of young men? All the writings of *Anacreon* are onely of love. But most of all other, *Rheginus* even burned with love, as appeareth by his writings. Yea, even Philosophers (and that by the counsell and authority of *Plato*, whom therefore *Dicearchus* did worthily reprehend) became the commenders and honourers of love. Such Discourses should be throwne to the darke corner of our studies, as that of *Ovids* was by *Augustus*, which tend to corrupt *Youth*, and divert his minde from the exercise of vertue. But alas! to what height of licentious liberty are these corrupter times growne? When that *Sex*, where Modesty should claime a native prerogative, gives way to foment of ex-

posed

Y O V R H.

An especiall  
motive tend-  
ing to the in-  
crease of this  
Passion:  
*Venus in vinis.*

*Nunquam ego  
ebrium putabo  
castum Hier.*

*Plato.  
Plutarch.*

*Macrob.*

posed loosenesse, by not only attending to the wanton discourse of immodest Lovers, but carrying about them (even in their naked Bosomes, where chastest desires should onely lodge) the amorous toys of *Venus* and *Adonis*: which Poem, with others of like nature, they heare with such attention, peruse with such devotion, and retaine with such delectation, as no Subject can equally relish their unseasoned palate, like those lighter discourses. Yea (which hath stricke me to more admiration) I have knowen divers, whose unriper yeeres halfe assured mee, that their greene *Youth* had never instructed them in the knowledge, nor brought them to conceit of such vanities, excellently well read in those immodest Measures; yea, and prompt enough to shew proofes of their reading in publike places. I will not insist upon them, but leave them to have their names registred amongst those infamous Ladies; *Sempronia, Scribonia, Clytemnestra, Cleopatra, Faustina, Messalina*, whose memories purchased by odious *Lust*, shall survive the course of time; as the memory of those famous Matrons, *Octavia, Porcia, Caelia, Cornelia*, shall transcend the period of time. To expresse what especiall motives tend most to increafe of this *passion*, I thinke it not amisse: because I hold it necessary to propose the cause, before we come to cure the effect. For I thinke, according to the opinion of *Socrates*, that then my instructions have brought forth good fruit, when by them any one shall be provoked to apply his disposition to the knowledge and practice of vertue. Which, the better to effect, you shall know, that there is no one *Motive* more generally moving, or enforcing to an eager pursuit of our immoderate affections, than curious or lascivious fare, delicious liquors, which might appeare (if we should have recourse to History) in those prodigall feastinges of *Antonius* and *Cleopatra*: where no cost was spared to give more free course to lascivious desires. To prevent this, (as may be probably gathered) *Greece* in her flourishing estate, restrained women both publique and private access to Banquets: and kinsmen kissed their kinswomen, to know whether they drunke *wine*, or no, and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, that if the *Matrons* had any necessity to drinke *wine*, either because they were sicke or weake, the *Senate* was to give them licence; and not then in *Rome* neither, but out of the City. *Macrobius* saith, that there were two *Senators* in *Rome* chiding, and the one called the others wife an *Adulteresse*; and the other his wife a *Drunkard*: and it was judged that to bee a *Drunkard* was more infamy. Here we may collect what strictnesse, even the *Heathen* used, to observe a morall course, and to repress such inordinate motions, as most commonly invade the eminent *States*, when long peace hath rockt her people asleepe, snorting in the downe-bed of security. Sure I am, as there is nothing which brings either a publike or private State to a remisnesse of government sooner than peace or plenty; so nothing effatuates the understanding of man more than excesse in meat or drinke, subjecting the intellectuall part to the bondage of Sense. For what may be the discourse of *Epicurists*, but lascivious, begot on excesse of fare, curious and lascivious? These are dilating ever on the rape of *Ganimedes*, *Lais* in *Euripides*. Beauty is their object, and Vanity their subject. White teeth, rolling eyes, a beautifull complexion (an exterior good) being that which *Euryala* praised, when shee washed the feet of *Vlyses*, namely, *Gentle speech*, and *tender flesh*. Thus are their tongues tipt with vanity, their desires ayming at sensuality, and their delights engaged to fleshy liberty. Amongst the

*Romans,*



Romans; *Venus* or *Cous* was the best chance at dice: And no chance, (till Y O V T H. some heavy mischance over-take them) more happy in their opinion, than to receive a loving smile or cheerefull aspect from their terrestriall *Venus*.

Some Countries I have read of, whose naturall basenesse, being given to all avarice, induced them to disesteeme all respects in this kinde, and to make merchandize of their womens honour. Such are the women of *Sio* reported to be, who are reputed for the most beautifull Dames of all the *Greekes* in the world, and greatly given to *Venery*. Their *Husbands* are their *Pandors*, and when they see any stranger arrive, they will presently demand if he would have a mistresse: and so they make whores of their own wives, and are contented for a little gaine to weare hornes: such are the base minds of ignominious Cuckolds. Here is a dangerous *Ile* for our amorous *Gallant*, who makes his Travell (with griefe I speake it) too oft the ruine of himselfe and his estate. Happy are those (but too few are those) who with wife *Ithacus* stop their eares to these Soule-tainting and Sinne-tempting *Syrens*. Yet some there are, and some there have bene ever (I perswade me) whose noble conquests over themselves and their owne desires, have seconded, if not surpassed those many conquests which they atchieved in forraine Nations. As the admirable continencie of *Alexander* the Great, in sparing *Darius* wife and his three daughters. The continency of *Scipio* during the space of foure and twenty yeeres, wherein his prosperous exploits could purchase him no more glory, than in the besieging and taking of a City in *Spaine*, he gained him renowne, by repressing his flame of *Lust*, when a beautifull Maid was brought him: restoring her with a great reward to *Allancius*, a *Celtiberian* Lord, to whom shee was espoused. No lesse worthy was that part of *Marius*, who having *Sylla's* wife and sisters in his power, sent them nobly, unattempted. An example of like continencie might hee instanced in *Mahomet* the great, towards the faire \* *Greeke*; whom, albeit hee entirely loved, yet to shew unto his Peeres, a princely command of himselfe and his affections; as he had incensed them before by loving her, so hee regained their love by sleighting her; whence the Poet:

*With that He drew his Turkish Symeter,  
Which he did brandish ore the Damsels head;  
Demanding of such Ianzers were there,  
If't were not pity shee' sd be slaughtered?  
Pity indeed; but I perforce must doe  
That which displeaseth me, to pleasure you.*

Many such instances, ancient and moderne Histories afford, but I must not insist on each particular, lest I should inlarge my selfe too much in this Branch. My exhortation shall be to such, whose unmellow yeeres crave instruction, that they would betake themselves to employment: for *Idlenesse* maketh of men, women; of women, beasts; of beasts, monsters. And amongst employments, ever mix such Readings as may minister matter, either *Divine*, or *Morall*, to allay the heat of this distempered passion. We reade of the *Roman Stilpho*, that albeit he was naturally addicted to all incontinency, yet by reading certaine precepts of *Morall Philosophy*, he became an absolute commander of his owne affections. Hate to consent to that, which

D

so

What rare effects the precepts of Morall Philosophy wrought in Heathen men.

2. Curt. lib. 3<sup>o</sup>

\* *Greene*:

Y O V T H .

*Etiā feris ac  
Barbaris dete-  
stabile est.  
Ambr. lib. 1. de  
Abraham.*

*Vid. Aul. Gell.  
in Noct. At-  
ticis.*

Seneca.

*--Rara est  
concordia for-  
ma, Atque  
pudicitia.  
Iuven. Sat.  
10.*

*Numb. 11.  
34.*

so transformes man, as hee wholly loseth the true title of man, and becometh meerely bestiall. *Nos qui accepimus rationis lucem communem cum Angelis, non transeamus vitam in silentio cum pecoribus.* Thou art beautified with an Angelicall feature; let it not participate of any inferiour creature. To be thort, art thou a Gentleman? beare that posture still: staine not a native glory with an infamous blemish. This vice of all others, derogates most from Honour: for we commonly say, Such, whose lightnesse incurres scandall, to have lost their Honour. O let not the Honour of a generous minde suffer eclipse, for a minutes pleasure! *Lais* asking of *Demosthenes* so much for one Nights-lodging, he presently replied: *I will not buy repentance at so deare a rate.* Dearer is the rate of shame, than of Coine. Prize Honour at that estimate, as the height of pleasure may never have power to surprise it. *Canna*, wife to *Synartus*, whom one *Synoris*, of greater authority than *Synartus*; loved: making no small meanes to obtaine her love yet all in vaine; supposed the readiest way for effecting his desire to bee the death of her Husband, which he performed. This done, he renewed his suit, to which shee seemingly consented. But being solemnly come into the Temple of *Diana* for celebrating the Nuptials, she had a sweet potion ready, which shee drunke to *Synoris*, where with they both were poisoned, to revenge her Husbands death. Here is a Pagan patterne of inimitable continency; who rather than she would consent to contract Mariage with her Husbands foe, dis-valued all future hope of preferment, yea embraced Death, as a happy Agent of her intended revenge. The wife (saith that sententious Philosopher) may gather gold out of dung; which may be thus applyed. The wife Christian, may cull excellent flowers from an *Ethnicke* garden: for the Envious man he is the Spider which sucks poison from the fragrant st and freshest Flowers. I will conclude this point; and intreat the generous affected, whose glory should be Vertues Booty, and whose best beauty to be enriched by her bounty; to make Vertue their Prize, being so praise-worthy of her selfe, as shee needs no outward praise. To purchase which incomparable blessing, I could wish, Gentlemen, that your resort to eminent places bee more spare, till you finde in your selves an aptnesse to resist, if any unchaste motion make assault. Yet good it were not to presume, upon one single triall: for the disposition may bee more temperate at one time than another; and the assault also more perillous. To court Beauty is an enterprize of danger: for some I have knowne, who upon their accessse to Beauty, have beene free-men, who upon their returne, became slaves.

But you will object; to vanquish where there is no assault made, is a weake conquest; True, but to play with the candle till we suffer our wings to bee cing'd, is a greater folly. I would not hazard my honour upon those termes, as by affronting temptation, to bee caught.

To conclude this Branch, as the substance of the Soule is pure, so this masse of flesh is corrupt: staine not the purity of the former, by conversing with the latter: for to parley with so subtil an enemy, is to give way to his policy. Observing these, you shall goe to your graves with Honour; not to the graves of Lust, the Sepulchres of shame, and receptacles of corrupted love. Wee will now descend to the second Maladie incident to Youth; that Eagle-soaring passion, *Ambition.*

Those

X O V T. H.

AMBITION

Nullus enim  
magni sceleris  
labor--  
luvent. Sat.  
14.

Tuscul. Quæst  
lib. 4.

- tolluntur in  
altum,  
Et lapsu gra-  
uiore ruunt--

Those who are affected to this, use to say with *Tiridates* in *Tacitus*:  
*Sua retinere privata domus, de alienis certare regia laus est*. These can  
never confine themselves to their owne, raising their hopes above possibi-  
lity: but are building airie castles, of purpose to confront greatnesse. We  
shall never heare them talke of any subject save sovereignty or dominion.  
One termed an *Empire*, a monstrous and untamed beast; and so may this  
*Passion* be well defined: whose aime is onely to purchase glory, albeit her  
aymes be planted on indirectest termes. We reade how *Pausanias* killed  
*Philip* of *Macedon* onely for fame or vaine-glory: so did *Herostratus* burne  
the Temple of *Diana* at *Ephesus* with this resolution; because hee could  
not by any act of renowne eternize his memory, he would gaine him  
fame, though by an act of infamy. How violent these *Ambitious* heads  
are, and have beene ever, there is scarce any *State* which hath not felt:  
where civill warres have menaced no lesse danger to the *State*, than for-  
taine powers; private factions, than open hostilitie. In some likewise, so  
deepe impression hath *Ambition* wrought, as the *Envy* which they concei-  
ve at others greatnesse, deprives them of all rest: This appeared in *The-  
mistocles*, who walked in the Night-time in the open street, because he  
could not sleepe: The cause whereof, when some men did enquire, hee an-  
swered, that the triumph of *Miltiades* would not suffer him to take his rest.  
The like height of *Ambition* shewed *Alexander*, weeping bitterly to see  
his father win so fast before him, fearing nothing should remaine for him  
to conquer. Now, how naturally *Youth* is affected to this illimited mo-  
tion, may be observed even in usuall games; where *Youth*, rather than hee  
will endure the foile, exposeth himselfe to all encounters. It is glory which  
he aimes at, and before he lose it, he will hazard himselfe for it. His *Prize*  
is his *praise*: hee values nothing more than to get him a name, which may  
brute his renowne, and gaine him respect with his *Dearest*. His disquiet  
(for what is *Ambition*, but a *Distraction* of the mind?) is to affect that best,  
which doth afflict him most. *Augustus* had broken sleepes, and used to  
send for some to passe the Night away, in telling tales, or holding him  
with talke. See the misery of *Ambitious* spirits, whose ends are without  
end, limiting their desires to no other period than sole soveraigntie. Their  
ayrie thoughts (like *Icarus* wings) are ever mounting, till the *Sunne*, which  
they threatned, dissolve them. Inferiour taskes they as much sleight, as  
*Eagles* doe *Flies*: they love not to stoope to basenesse, when many times  
lowest fortunes entertaine them with no lesse discontent, than despaire can  
force them to. And in their lowest ebbe, when *Hope* forsakes them, and  
their neere (like *Tiberius* friends) shrinke from them, and no comfort re-  
maines, save expectance and sufferance of all extremities; you shall heare  
them upraid Prince or State; relating (with much vain-glory) what dan-  
gers they have undergone for them. Instance whereof, even in these latter  
times, might be produced; as in that *Ambitious French-man*, the brave *By-  
ron*, who seeing no way but one, burst out into these violent extremes; *I  
have received three & thirtie wounds of my body, to preserve it for him, and for  
my reward, he takes my head from my shoulders: He now quenbeth the torch in  
my blood after hee hath used it*. This is the condition of high spirits, whose  
aymes were transcendent, to close up their Tragical scene with a vain-glo-  
rious boast of what they have done: little considering, how their Countrie  
might law fully exact and expect as much as was in them to performe, and  
they

Y O V T H.

Her, the fourth whose Name deserves to be enrolled among the ancient Worthies.

Aristot.

they still debtours to her, because they had their being from her. Yet see (though sometimes they stand upon termes of resolution, desiring to *die standing;*) when the sentence of death is pronounced, and all future hope extinguished, they will be (as that great *French-man* was) *Supple as a glove:* presenting their heads as willingly to the sword, as *Agis* did his unto the halter. It is strange to note, how these men walke in clouds, imagining themselves most secure, when imminencie of perill assures them nothing lesse. The reason whereof may seeme to be this; they flatter themselves in their vanitie, as *Pygmalion* with his *Image*, or *Narcissus* with his *Shadow*; reposing more confidence in their owne valour, and the aide, which (*Themistocles* or *Pausanias*-like) they contract abroad, linking and uniting themselves with forraine powers, than on all the information of friends, or the perswasions of a loyall and uncorrupted heart. But these (as that Heroick *Prince* noted) must *bow* or *break*: be their persons never so hopeful, or directions behovefull to the State, they must be curbed, or the State endangered. Their proprietic is ever to swim in troubled waters: nor can they endure to be mated. Though their aimes bee to perpetuate their greatnesse, yet those Beasts, which are bred about the River *Hypanis*, and live but one day, may oft-times compare with them for continuance: whence the Poet saith excellently, out of his owne observation;

*Much have I seene, yet seldome seene I have,  
Ambition goe gray-headed to his grave.*

There is nothing which the *Ambitious* man hates so much as a corrivall; he hopes to possesse all, and without a sharer. But so indirect are his plots, and so insuccessive their end, as hee findes to his great griefe, that the promise of securitie had no firme foundation to ground on: nor his attempts that issue they expected.

Now *Gentlemen*, you, whose better parts aime at more glorious ends, so confine your desires to an equall meane, that mounting too high bring you not to an irreparable fall. Wee are borne indeed (as that divine Father saith) to be *Eagles*, and not *Jayes*; to fly aloft, and not to seek our food on the ground: but our *Eagle*-eyes are to be fixed on the *Sunne* of *righteousnesse*, not on temporall preferments. We are to soare to the *Tower* from whence cometh our helpe. For it is not lifting up a mans selfe God likes, but lifting up of the spirit in prayer. Here are wings for flying, without feare of falling: for other aymes, they are but as feathers in the aire; they delude us, howsoever they seeme to secure us.

But I heare some young *Gentleman* object, that it is a brave thing to be observed in the eye of the world; to have our persons admired, our selves in publike resorts noted, yea our Names dispersed! Indeed I grant;

*He who consists on nothing more than shoves,  
Thinke it is brave to heare, Loe there he goes!*

But such, whose solid understandings have instructed them in higher studies; as much disvalue popular opinion, or the Coreckie conceits of the vulgar, as true Nobilitie scornes to converse with any thing unworthy it selfe. Their *greatnesse* hath correspondence with *goodnesse*: for esteema

of

Chrysof. in 2.  
Corinth.

of the world, as in respect of their owne worth they deserve it, so in contempt of all outward glory they disvalue it.

Come then (ye nobly affected *Gentlemen*;) would yee be heires of honour, and highly reputed by the *Highest*? Resemble the Nature of the *Highest*: who humbled himselfe in the forme of man, to restore miserable man; vilifying himselfe, to make man like himselfe. It is not, beleve it, to shine in grace or esteeme of the *Court*, which can innoble you: this glory is like *glasse*, bright but brittle; and *Courtiers* (saith one) are like *Counters*, which sometime in account goe for a thousand pound, and presently before the Count bee past, but for a single pennie. It is more glory to be in the *Courts* of the Lord, to purchase esteeme with him, whose judgement never erres, and whose countenance never alters.

It is reported by *Cominés* in his *French Annals*, that *Charles*, whom he then served, was of this disposition, that he would make assay of the greatest matters, revolving in his mind how he might compasse them: yea perchance (saith he) assayes farre above the strength of man. See the picture of an *Ambitious* spirit, loving ever to be interess'd in affaires of greatest difficultie.

*Camelion-like on subtill ayre he feeds,  
And vies in colours with the checkerd meeds.*

Let no such conceits transport you, lest repentance finde you. It is safer chusing the *Middle-path*, than by walking or tracing uncouth wayes, to stray in your journey. More have fallen by *presumption*, than *distrust* of their owne strength. And reason good; for such who dare not relie on themselves, give way to others direction; whereas too much confidence, or selfe-opinionate boldnesse will rather chuse to erre, and consequently to fall, than submit themselves to others judgement. Of this opinion seemed *Velleius* the *Epicurean* to bee, of whom it is said; that in confidence of himselfe he was so farre from feare, as hee seemed not to doubt of any thing. A modest or shamefast feare becomes *Youth* better: which indeed ever attends the best or affablest natures. Such will attempt nothing without advice, nor assay ought without direction: so as their wayes are secured from many perills, which attend on inconsiderate *Youth*. My conclusion of this point shal be in a word; that neither the *rich man is to glory in his riches*, the *wise man in his wisdom*, nor the *strong man in his strength*: for should man consider the weaknesse and many infirmities whereto he is hourly subject, hee would finde innumerable things to move him to sorrowing, but few or none to glory in. Againe, if he should reflect to the consideration of his *Dissolution*, which, that it shall bee, is most certaine, but when it shall be, most uncertaine: he would be forced to stand upon his guard with that continuall feare, as there would be no emptie place left in him for pride.

*This day one proud, as prouder none,  
May lye in earth ere day be gone.*

What confidence is there to be reposed in so weake a foundation; where to remaine ever is impossible, but quickly to remove, most probable? Then (to use *Petrarchs* words) be not afraid though the house, the Bodie be shaken,

YOUTH.

*Quantum-  
cunque te de-  
jeceris, bum-  
lior non eris  
Christo. Hier.*

*Plutarch.*

*Semper hiat,  
semper tenacem  
qua vesctitur  
auram recipro-  
cavit Chama-  
leon. Et mu-  
tat faciem va-  
rios sumit que  
colores, præter  
rubrum &  
candidum.  
Alciat.*

*Nil tam me-  
tuens, quam ne  
dubitare ali-  
qua de re vi-  
deretur.*

*Petrarch. de  
remed. utriusq.  
fort.*

Y O U T H .

ken, so the Soule, the guest of the Body, fare well: for weakning of the one addeth for most part strength to the other. And so I come to the last passion or perturbation incident to *Youth*.

REVENGE.

**R**evenge is an intended resolve arising from a conceived distaste either justly or unjustly grounded. This *Revenge* is ever violent'st in hot bloods, who stand so much upon termes of reputation, as rather than they will pocket up the least indignitic, they willingly oppose themselves to extremest hazard. Now this unbounded fury may seeme to have a two-fold relation: either as it is proper and personall; or popular and impersonall.

*Revenge* proper or personall, ariseth from a peculiar distaste or offence done or offered to our own person; which indeed hath ever the deepest impression. Which may be instanced in *Menelaus* and *Paris*: where the honour of a Nuptiall bed, the Law of Hospitalitie, the professed league of Amicitie, were joyntly infringed. Or in *Antonie* and *Octavius*; whose intestine hate grew to that height, as *Antonies* Angell was afraid of *Octavius* Angell. Which hatred, as it was fed and increased by *Fulvia*, so was it allayed and tempered by *Ottavia*: though in the end it grew irreconciliable; ending in blood, as it begun with lust.

*Revenge* popular or impersonall, proceedeth extrinsically, as from factions in families, or some ancient grudge hereditarily descending, betwixt House and House, or Nation and Nation. When *Annibal* was a childe, and at his fathers commandement, he was brought into the place where he made sacrifice; and laying his hand upon the Altar, swore, that so soone as he had any rule in the Common-wealth, he would bee a professed enemy to the *Romans*. Whence may be observed, how the conceit of an injury or offence received, worketh such impression in that State or Kingdome where the injury is offered, as Hate lives, and survives the life of many ages, crying out with those incensed *Greekes*;

*The time will come when mightie Troy must fall,  
Where Priams race must be extinguish'd all.*

Hom in Iliad.  
& Polyb. apud  
Curionem,  
lib. 3.

Facile redi-  
munt qui san-  
guine famam.  
Martial. Epig.

--Impium est  
mortis statum  
præripere  
tempus.

But wee are principally to discourse of the former *Branch*, to wit, of proper or personall *Revenge*: wherein wee shall observe sundry Occurrents right worthy our serious consideration. That terme (as I said before) usually called *Reputation*, hath brought much generous blood to effusion: especially amongst such, *Qui magis sunt solliciti vani nominis, quam proprie salutis*. Prizing vain-glory above safetic, esteeme of valour above securitic of person. And amongst these, may I truly ranke our Martiall *Duellists*, who many times upon a Tavernne quarrell are brought to shed their dearest blood, which might have bene employed better in defence of their Countrey, or resistance of proud Infidels. And what is it which moves them to these extremes; but (as they seeme to pretend) their *Reputation* is engaged, their opinion in the eye of the world called in question, if they should sit downe with such apparant disgrace? But shall I answer them? The opinion of their valour indeed is brought in question; but by whom? not by men of equall temper, or maturer judgement, who measure their censares, not by the *Last* of rash opinion, but just consideration. For these cannot imagine

imagine how *Reputation* should be brought in question, by any indiscreet terme uttered over a pot; whereof perchance the Speaker is ignorant, at least what it meant: But of these distempered *Roisters*, whose only judgement consists in taking offence, and valour in making a flourish; of these I have seene *One* in the folly of my *Youth*, but could not rightly observe till my riper age: whose braving condition: (having some young Gooselin to worke on) would have made you confident of his valour: instancing what dangerous exploits hee had attempted and atchieved, what single fields hee had pitched, and how bravely he came off: yet on my conscience, the Battell of the *Pygmies* might have equall'd his, both for truth and resolution. Yet I have noted such as these, to be the *Bellows* which blow the fire of all uncivill quarrells; suggesting to *young Gentlemen* (whose want of experience makes them too credulous) matter of *Revenge*: by aggravating each circumstance to enrage their hot blood the more. Some others there are of this band, which I have likewise observed: and they are taken for grave *Censors* or *Moderators*, if any difference occurre amongst *Young Gentlemen*. And these have beene *Men* in their time, (at least accounted so) but now their fortunes falling to an ebbe, having drawne out their time in expence above their meanes, they are enforced (and well it were if Misery forced them not to worse) to erect a *Sconce*, whereto the *Roarers* make recourse, as to their *Rendezvous*: And hereto also resorts the raw and unseasoned *Youth*, whose late-fallen patrimonie makes him purchase acquaintance at what rate soever; glorying much to be esteemed one of the *fraternity*. And he must now keep his *Quarter*, maintaine his prodigall rout with what his *Parcimonious* father long carked for; prepare his *Rere-suppers*, and all this, to get him a little knowledge in the Art of roaring. And by this time, you may suppose him to have attained to some degree, so as he can look bigge, erect his *Mouchatoes*, stampe and stare, and call the *Drawer* Rogue, drinke to his *Venus* in a *Venice-glasse*, and to moralize her *Sex*, throwes it over his head and breakes it. But for all this, he hath not fully learned his postures: for upon discourse of valour, he hath discovered his Cowardize; and this gives occasion to one of his *Cumrades* to triumph ore his weaknesse. Who entring upon termes of *Reputation*, and finding himselfe wrong'd, he would gladly wipe off all aspersions, and gaine him opinion in the eye of the world: but recalling to mind, the dangers incident to Quarrells, he thinks it best to repaire to that *Grand Moderator* (whose long experience hath made his opinion authentick) to receive satisfaction, whether hee may put up the injury offered him, without touch of disgrace. Now he must be tee'd for his opinion, (as if he were some grave legall professour:) which done, his reply must tend to the definition of a wrong, and what the law of valour holds for satisfaction in actions of that nature. Againe, (for still he works on this *Young-gallants* weaknesse) how the world esteemes his *Opponent* to be a brave sparke; one whose spirit cannot be daunted, nor fury appeased with lesse than blood: drawing him in the end by some Rhetoricall perswasion (as nothing more smooth than the oily tongue of an insinuating foist) to some base composition, whereof he and his *complices* are made equall sharers.

Now *Gentlemen*, I could likewise produce certaine wofull occurrents, which have befallen some of your ranke and qualitie, and that within these few yeares, by consorting with such *Grand Cutters*: who pressing them

to

YOUTH.

Galeati lepor.  
res. Pet. Mar.

The proper postures of a compleat Roarer.

Est Venus in vini, vini Venus illita venis. Sint procul à mentis vina venisque meis.

Y O U T H .

to offence, could not endure such affronts, but with resolution (which ever attends a *generous spirit*) encoutring them, have been utterly overthrowne, either in doing or suffering.

But you will aske me, how should this be prevented? Can any *Gentleman* suffer with patience his *Reputation* to be brought in question? Can he endure to be challenged in a publike place, and by that meanes incurre the opinion of Coward? Can he put up disgrace without observance, or observing it, not *revenge* it, when his very *Honour* (the vitall blood of a *Gentleman*) is impeached?

Hear me, whosoever he be that frameth these Objections! I am not ignorant how many unjust and immerited aspersions shall be throwne upon men of eminent 'st desert, by such, whose tongues are ever steeped in calumnie: But who are these, save such as the glory of *Greece* (the everliving *Homer*) displayeth in the contemptuous person of *Thersites*; whose character was, *More deformed in minde than bodie*? Their infamous and serpentine tongues inured to detraction, deserve no other *Revenge*, (next legall punishment) save avoiding their company, and bruting their basenesse in all Societies, where their names are knowne, to caution others of them. *I am spoken evill of* (saith *Seneca*) *but the evill speake it: I should be moved, if M. Cato, if wise Lelius, or the two Scipio's should speake this of me; but it is praise for mee, to have the evill displeas'd with mee.* It is true; for as no imputation can truly be said to staine a pure or undefiled soule, whose inward sinceritie (like a brazen *Wall*) beats backe all darts of envie or calumnie; so it is not in the power of the *evill* to detract from the glory of the *good*: for what then should remaine secure from aspersions of the *vicious*?

But I imagine, you will reply; it is not only the report or scandall of these men of *uncurbed tongues*, (for so *Pindarus* termes them) but of such, whose eminent esteeme in the world, gives approbation to what they speake, which awakes my *Revenge*.

If they be as you terme them, Men of *eminent esteeme*, and that esteeme by merit purchased, (for all other estimation I exclude it:) I need little doubt, but the distaste which you conceive against them, hath proceeded in some part from your selfe; and that upon maturer consideration, you should find your own bosome guilty to be the cause of these aspersions. If otherwise it happen, (as I grant it may) that upon private surmises, or suggestions derived from some factious heads, these men of more eminent note and esteeme have brought your name in question, because (as they were informed) you formerly aspersed a blemish upon their Honour: I would not have you to erre so farre from your owne judgement, as without further discussing the cause, to fall into desperat extremes: for were it not much better for you to sift the cause, how you both are abused, whereby that base suggestour might be duely censured, and your wrongs mutually redressed, than to vow *Revenge* ere an injury be offered? Yes Sir, beleve it, much better and safer, and in the opinion of discreet men, wiser: howsoever our hare-brain'd *Gallant*, whose property is to act before hee resolve, esteeme it a derogation to expostulate on termes of disgrace, but to publish war ere the league be broken. We account him who can beare the most, to be the strongest; yet esteeme we him who can beare injuries most, to be the weakest; so ill disposed is mans temper, as for an opinion of *Reputation*, hee will incurre apparant error.

Now

Hom. in Odyss.

Seneca ad Gallion. de remed. fortuit.



Now there is another *Revenge*, which proceedeth from a nature farre more inglorious than the former. And that is, when for some little distaste conceived against our inferiour, (even in worldly respects) wee labour his undoing: yea many times, because hee stands too resolutely for right, wee threaten his ruine: But true shall we finde it:

*As the high doe use the low,  
God will use the highest so.*

And this might appeare in poore *Naboth*, who because he would not give the *Inheritance* of his *Fathers*, his *Vine-yard*, he must be stoned. But of this *Revenge* I am not to insist; for this is an evill more properly inherent to our rich oppressours, who grind the face of the poore, and raise them an house to their feldome thriving *Heires* out of others ruine. Only my wish shall be, that their dwelling may be with *Owles* and *Ostridges* in the wilderness, and not in the flowry borders of this *Iland*, lest thee be forced to vie sighes for their sinnes. I might now in this Subject of *Revenge*, enlarge my discourse by speaking of *Anger*, from whence *Revenge* may seeme to receive her originall being: which *Anger* the Poet termes a short fury:

*Anger is madnesse, and as strong  
In force, but not in course so long.*

For what differs an angric man from a mad-man, save onely in this; his violence of passion continues not so long: for the time it is as vehement and as violent. Excellent therefore was that precept of Moderation given and observed by that renowned Emperour *Theodosius*, drawne (as may appeare in the like example of *Augustus*) from a former patterne: of whom it is written, that he would never in his anger proceed to *Revenge*, or so much as shew any argument of distaste, till hee had repeated over the foure and twentie Greeke letters.

But to conclude this last *Branch*, my exhortation to all young Gentlemen shall be, whose high spirits cannot endure affronts, that they would labour to expostulate with passion; which if once protracted, will be sooner tempered; meditating also of these divine places of Scripture: which receipts are indeed most powerfull and effectually to allay this *Passion*. Wee that are by nature children of wrath, ought to give place unto wrath. For the wrath of man doth not accomplish the righteousnesse of God. Yea, we ought to imitate God, which if wee will doe, we must not continue in wrath, knowing, God will not contend, nor bee wroth for ever. Hee is slow to anger. Yea, every man ought to bee slow to wrath: For it is wisdom. If we will joyne in the true Lovers knot, we must not be angry, for, true Love is not provoked to anger. And if wee will prevent the effect, wee are to avoid the occasion; therefore are we taught to have no familiarity, neither strive with an angry man. Would wee appease anger? we must doe it by meeknesse. Lastly, may we be angry? Yes, but how? Bee angry, but sinne not. Let not the Sunne goe downe upon your wrath. Neither give place to the Devill.

Thus have we runne over all those predominant humours, which beare most sway in distempered Youth. Let us now, according to our former

E

purpose,

*Quicquid a  
vobis minor  
extimescet,  
Major hoc vo-  
bis Dominus  
minatur.*

*Horat.  
King. 21. 3;  
11.*

*Horat. lib. 1.  
epist. 2.*

*Basil. Hom. de  
Fra.*

*Greg. Mor. l. 5.  
cap 32.*

*Ephes. 2. 3.*

*Rom. 12. 19.*

*Iam. 1. 20.*

*Isay 57. 16.*

*Nah. 1. 2, 3.*

*Numb. 14. 18.*

*Iam. 1. 19.*

*Prov. 14. 29.*

*1 Cor. 13. 5.*

*Prov. 22. 24.*

*Ecl. 8. 15. 16.*

*Prov. 15. 1. 18.*

*Ephes. 4. 26,  
27.*

*Physicke pre-  
scribed, and*

Y O V T H.

receits ap-  
plied to cure  
these mala-  
dies in Youth.

Omnis actio  
duas habet an-  
sas.

In lib. de leg.

Luke 16. 3.

What im-  
ployments  
deserve en-  
tertainment  
from a Gen-  
tleman.

Blos:

Chris. lib. de  
orand. Deo.

purpose proceed in applying certaine *Receits* to cure these dangerous Maladies. Which briefly (to avoid all curious divisions) may be reduced to these two: *Active* and *Contemplative*. The one in exercising and performing the offices of our Calling: The other in practising workes of piety, exercises of Devotion, Meditation, Contemplation.

For the former, to wit, *Active*, every action hath two handles (to use the Philosophers words;) the one whereof consists in plotting or contriving; the other in effecting. Without the *former*, the *latter* is precipitate; and without the *latter*, the *former* is frustrate: both concurring, the *Action* becomes absolute. But to speake generally of *Action*, as it is the represser, so *Idlenesse* is the producer of all vice. Whence came that ancient Edict amongst the *Romans*, mentioned by *Cicero*; that no *Roman* should goe thorow the streetes of the City, unlesse he carried with him the badge of that *Trade* whereby he lived. Infomuch that *Marcus Aurelius* speaking of the diligence of the *Romans* writeth; *That all of them followed their labour*. Now *Gentlemen*, I perswade my selfe, you will most of you object and say with the displaced *Steward* in the Gospell, *We cannot dig*: (and I could wish that many of our *eminent ones*, would adde unto it, *and to begge we are ashamed*.) It is true indeed; I know your *Breeding* hath bene otherwise: but admit you cannot *digge*, doe yee inferre hence that yee are exempted from all labour? In no case are you so to argue. There are other Taskes, other imployments besides Manual and Mechanicke labours, which require your furtherance. And these are *Forraine* or *Domesticall*: *Forraine*, as to benefit your Country by rare *Discoveries*, re-conveying the rich freight of knowledge (by conference with *forraine Nations*) to your Native soile: or by personall adventure, to stand resolutely in defence of the *Faith*, against those profest enemies of *Christendome*, the *Turkes*; whose fury and hostile cruelty, the *Easterne* parts (to our great grieve be it spoken) have already wofully sustained. *Domesticall*; as in studying the practice of Lawes, or other humane studies; in labouring to determine differences betwixt party and party; in chastising and due censuring, (as farre as their callings give leave) of such factions or litigious *Sectists*, as either in Church or Common-weale disturbe the quiet of the Realme, and distract the State with frivolous or fruitlesse ambiguities. Here are Labours fit to entertaine *Gentlemen*, and nought derogating from men of eminentest descent or quality. For in *Actions* of this nature have the best and most renowned States and Princes in *Christendome* bene trained and exercised: glorying no lesse in the happy and successive management thereof, than in subduing the potent'st and flourishing'st Kingdomes.

Secondly, for the *Contemplative*, which participates more of the minde: I could wish all *Gentlemen* (as they claime a prerogative in height of blood) so to erect their Contemplations above the Sphere of these lower and inferiour *Mortals*, whose cogitations pressed downe with rubbish and refuse of earthly preferments, cannot distinguish light from darkenesse: that they may imagine (as in truth they ought) that whatsoever is sought besides God, may possesse the minde; but cannot satisfie it. Now, of all exercises of Devotion, I must principally commend *Prayer*; being (as one excellently noteth) to be numbred amongst the chiefeft and choiseft workes of *Charity*. For by *Prayer* are digged forth those *treasures*, which *faith* beholdeth in the Gospell: being *Gods Sacrifice*, *Mans Solace*, and the *Devils scourge*. For the time & place of *Prayer*, I will not insist much of it; howsoever;

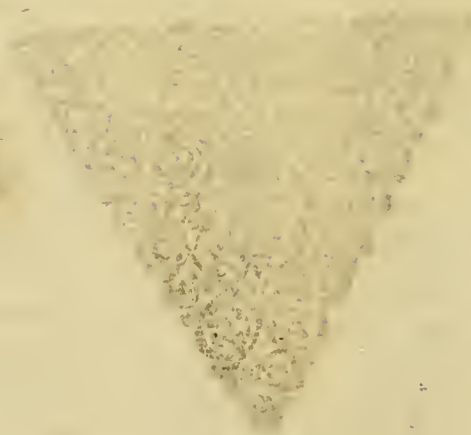
howsoever, divers more curiously than profitably, precisely than wisely, have quarrelled about the place: excluding withall, some places as unfit for *Prayer*. But in a word, for the place of *Prayer* or *Devotion*, this shall be my conclusion; as there is no place exempted from *tempting*, so there is no place exempted from *praying*: and for the *time*, as wee are continually assaulted, so are wee exhorted to *pray continually*, that wee may bee the better provided to resist those temptations which are usually suggested. Amongst those many devout and divine *Prayers* commended to *Youth*, none more needfull or effectfull than that of the Psalmist; *Remember not the finnes of my youth*. Nor any Memoriall more powerfull, than that of the Preacher; *Remember thy Creator in the dayes of thy youth*. For by the *Latter* are we put in minde of him, whose grace is to preserve us from sinne; and by the *Former* to call on him, whose mercy it is to forgive sinne.

Now *Gentlemen*, have I composed and perfected what I purposed touching my first *Observance*, entituled *Youth*. Wherein I have enlarged my selfe so much the more for two principall respects: The *One*, left by being unprovided you should fly away naked (as the *young-man* in the Gospell) wanting sufficient instruction to informe your weaker understandings: which moved me to amplify each particular *Subject* with variety of *Morall* reading; because I knew how such discourse would relish more pleasantly to a *Young-mans* palate, than graver or more serious matter. The *other*, left wanting a convenient foundation to worke on, the maine building might shrink. Now, *this* I purposely framed for the *Basis* or ground-worke, the rest as *Stories*, which are made to beautifie the foundation: for in these *Observances* ensuing I intend brevity, yet with such perspicuity, as the *Gentleman* to whom I write, may the better understand himselfe, and direct his courses to that *Bent of Honour* whereto all *generous* actions are directed.

Y O U T H.

Luke 21. 36.  
Rom. 12. 11.  
12.  
Eph. 6. 18, 19.  
Col. 4. 2, 3.  
Psal. 25. 7.  
Eccl. 12. 1.







# THE ENGLISH GENTLEMAN.

## Argument.

*Of the diversity of Dispositions; The Disposition is not to be forced; What Disposition is most generous.*

## DISPOSITION.



How different the *Dispositions* of men be, our usual converse & commerce with men may sufficiently instruct us. Yea even in *Youth*, where the *first Seeds* of inclination are sown, we shall observe such *Diversitie*, as the grasses-piles of the earth may scarce vie with them for variety, the starres or sands for multiplicity. Where you shall note some *Youths* of such well-affected or tempered *Dispositions*, as they shew undoubted arguments of future good: and *these* are such, whose Natures are rather to be cherished than chastised, cockered than curbed: for the least distaste which their guardian or Tutor can shew, workes such impression in them, as they could willingly choose rather to suffer his correction than his distaste. Others there be, whose perverse and refractory Natures are not to bee dealt with all upon equall termes: and these are the very *Antipodes* to those well-tempered *Dispositions* which wee spake of before: for they ever walke in a contrary path, directly opposite to such, whose native Affabilitie gains them love by an inbred courtesie. These (*Diogenes-like*) are ever entring the *Temple*, when others goe forth; or repairing to the *Market*, when others come from it. And these must taste of sharper censure; for Lenitie will not prevaile, therefore rigour must. The like may be observed even in their *Dispositions* to Learning: where wee shall finde *Some* apt enough to get, and as apt to forget: *Others* more solide; though for the present slow, yet more retentive.

*Observ. 2.*

The diversity  
of *Disposi-  
tions.*

*Exeunt: in-  
tro, miranti  
exco. vid.  
Laert.*

## Disposition.

tive. And *these*, as with hardnesse they get it, so hardly will they lose it; for their difficultie in gaining, is supplied by a facilitie in retaining. Likewise, as the principall workes or faculties of our understanding be three; first to *Discourse*; secondly, to *Distinguish*; thirdly, to *Choose*: we shall also observe an admirbale difference in *these*, in respect of their distinct Qualities. Where we shall finde *one* as apt to *discourse*, as unable to *distinguish* or *choose*; and such an one hath all his judgement in his *tongue*. Another of greater depth and maturer judgement than the *former*, more able to *distinguish* or *choose*, than apt to *discourse*: for though he want facilitie of *utterance* (which want is generally supplied by more excellent gifts) yet to quick and subtile is the piercing eye of his judgement, as he is no lesse prompt in *conceiving*, than slow in *uttering*.

Now to treat of the *Dispositions* of mens mindes; it is strange to see what difference appears in them, (even by naturall and infusive motion.) *Rome* brought forth the *Pisces* for frugalitie, the *Meteki* for pietie, the *Appij* for austeritie, the *Manlij* for affabilitie, the *Lelij* for wisdom, and the *Publicola* for courtiesic. Which conditions appeared so lineally in their *Succeffours*, as they seemed representers of their *Ancestours* natures, as well as features. Yet what reason can be given touching these distinct affections, save those *prime seeds* sowne in them by Nature, which produce not onely these *Dispositions* in themselves, but dilate or propagate their effects in others, to wit, those in whom they have stamped a likenesse both of image and condition.

A probable judgement of our *Dispositions*, drawne from the delights we affect, or company we frequent.

Salust.

Passion the best discoverer of our *Disposition*.

Discovery of *Dispositions* in distempers.

Non habet ulterius quod nostris poribus addat  
Posteritas---

Now to collect or gather, how *men* are affected, there is no course more direct, or in it selfe lesse erring, than to observe what delights they affect, or what company they frequent. *Augustus* being at a combat, discerned the inclinations of his two daughters, *Iulia* and *Livia*, by the company which frequented them: for grave Senators talked with *Livia*, but riotous persons with *Iulia*. Truth is, we shall ever see persons of like condition love to consort together; for their qualitie or equalitie rather of *Disposition* movés a desire of familiaritie one with another. Likewise for delights, wee shall ever observe such, whose lighter *Dispositions* affect Libertie, to be frequenters of publike meetings, Agents in May-games, profest lovers of all sensuall pleasures. That *Roman* Curtezian *Sempronia*, was noted for her singing; sporting and dancing, wherein shee laboured to shew more art than became a modest woman, with other motives of Licentiousnesse. But in my opinion, there is no one meanes to sift out the *Disposition* of man better, than by noting how he beares himselfe in *passion*, which is of that violence, as many times it discovers him though his purpose was to walke never so covertly from the eye of popular observance. Should we have recourse to the lives of sundry Tyrants, whose outward appearance or semblance promised much goodnesse; we might finde sufficient matter to confirme this argument. Some whereof (as *Tiberius*) so commonly carried and covered their plots, as none could dive into their thoughts, pretending ever most smoothnesse, when they intended a tempest. Yet if at any time (as it befell many times) their *Spirits* became netled or incensed; so farre did *passion* transport them, as they apparantly expressed their Natures, without further *Character*. Other discoveries may be made, and those are the manifestest of all, how men are affected or disposed when they are least themselves: and this is (with griefe I speake it, for too highly doth *Albion* labour of it) when Man, losing indeed that *Name*, at least his *Nature*, becomes

becomes estranged from the use of reason, by drowning his understanding with drunkenesse. In high *Germanie*, the parents of such children as should be married, will see those which should be their sonnes in law to be *drunke* before them, to see what *Disposition* they are of, before they marrie their children unto them. For they imagine, if they be subject to any especiall vice, they will then discover it, having no *Locke* to keepe it secret. Yet in this there are different humours which reigne and rage according to the *Disposition* of the person subject unto it: as we shall see one *lumpish* without all conceit; another *jocund* and merry; apt for any conceit: one *weeping*, as if some disastrous fortune had befallen him: another *laughing*, as if some merry Scene were presented him. We reade of two distinct conditions in *Philip & Alexander*, when they were in *drinke*; for the one shewed his rage and furie towards his foes, the other to his friends: the one whereof participaes of more true *generous* spirit than the other. For as nothing can be imagined more ignoble, than to triumph over our friend; so nothing reliseth of more resolution, than to shew our *spirit* (so it be upon equall termes, and without braving) upon our *Enemie*. But would you indeed see the *Disposition* of Man truly discovered, and the veile which kept him from sight, cleare taken away? Then come to him when he is advanced to place of honour or esteeme; (for *Pr.motions* declare what men be:) and there you shall finde him pourtrayed to life. *Galba* was esteemed in the opinion of all, fit to governe till he did governe. Many have an excellent gift of concealing and *shadowing* (which giveth grace to any picture) so long as they are obscure and private: but bring them to a place of more eminent note, and give a lustre to their obscuritie, you shall view them as perfectly, as if their Bodies were transparent, or windowes were in their bosomes. Here you shall see *One* unmeasurably haughtie, scorning to converse with these *Groundlins* (for so it pleases him to tearme his inferiours) and bearing such a state, as if he were altered no lesse in person than place. *Another*, not so proud as he is covetous: for no passion (as a learned *Schooleman* affirmeth) is better knowne unto us than the coveting or desiring passion, which he calls *Concupiscible*: and such an one makes all his inferiours his *Sponges*; and *Ostridge*-like can digest all metalls. *Another* sort there are, whose well-tempered natures have brought them to that perfection, as the state which they presently enjoy makes them no more proud than the losse of that they possesse would cast them downe. These (*Camillus*-like) are neither with the opinion of *Honour* too highly erected, nor with the conceit of *Affliction* too much dejected. As their conceits are not heightned by possessing it, so they lose nothing of their owne proper height by forgoing it. These are so evenly poized, so nobly tempered, as their opinion is not grounded on *Title*, nor their glory on popular esteeme: they are knowne to themselves, and that knowledge hath instructed them so well in the vanitie of *Earth*, as their thoughts have taken flight, vowing not to rest till they approach *heaven*. *Pompey* being cumbred with his *Honour*, exclaimed to see *Sylla's* crueltie, being ignorant after what sort to behave himselfe in the dignitie he had; and cried out, *O perill and danger never like to have end!* Such is the nature of *Noble spirits*, as they admire not so much the dignitie of the *place* to which they are advanced, as they consider the *burden* which is on them imposed; labouring rather how to behave themselves in their *place*, than arrogate glory to themselves, by reason of their *place*. Neither are these sundrie

Disposition.

Habebitur aliquando Ebricitati honor, & plurimum meriti cepisse, virtus erit. Sen.  
Non invenit crimen, etiam viri fortis accipit nomen, tantò nequior, quantò sub poculo invidior. Aug. de verb. Apost. Ser. 4.

Promotion held ever mans best Anatomy Le. cure.

Thom. in 12. quest. 26. c. 1.

Optanda est amissio honoris, quæ facit nos humiliores.

Nihil difficilius est quam bene imperare. Diocles. Di. 8.

Dispo-

Disposition.

*Dispositions* naturally ingrafted in men, meerey produced from themselves, as the affections or *Dispositions* of our mindes doe follow the temperature of our bodies; where the *Melancholy* produceth such, the *Cholericke*, *Phlegmaticke*, and *Sanguine* such and such, according to *Humours* predominant in that body, whence these affections are derived: but I say, these participate also of the *Clime* wherein we are. For otherwise, how should our Observations appeare good, which we usually collect in the Survey of other Countries; noting certaine vices to be most entertained in some especiall Provinces? As *Pride* among the *Babylonians*, *Envie* among the *Jewes*, *Anger* among the *Thebans*, *Covetousnesse* among the *Tyrians*, *Gluttonie* among the *Sidonians*, *Pyraie* among the *Cilicians*, and *Sorcerie* among the *Egyptians*; to whom *Cesar* gave great attention, as *Alexander* was delighted in the *Brachmans*. So as I say, our *Dispositions* how different or consonant soever, doe not only partake of us, but even of the *Aire* or temperature of *Soile* which bred us. Thus we see what *Diversitie* of *Dispositions* there is: and how diversly they are affected: Let us now take a view of the *Disposition* it selfe, whether it may be *forced* or no, from what it naturally affecteth.

L. Fler. lib. 3  
cap. 6.The Disposition  
is not to  
be forced.

Objection.

Sancti Juven-  
nes, Sathanici  
Senes.Hieron. cont.  
Lucif.

Resolution.

THE Philosopher saith, that the *Disposition* may be removed, but hardly the *Habit*. But I say thoe *first Seeds* of *Disposition*, as they are *Primitives*, can hardly be made *Privatives*: being so inherent in the *Subject*, as they may be moved, but not removed. Not removed (objectest thou!) why? *Disposition* can be of no stronger reluctance than *Nature*; & we see how much she may be altered, yea, cleare removed from what she formerly appeared. For doe we not (in the view of humane frailty) observe how many excellent wits drained from the very *Quintessence* of Nature, as apt in apprehending as expressing a conceit, strangely darkened or dulled, as if they had beene steeped in some *Lethaan* slumber? Nay doe we not (in this round Circumference of man) note divers honest and sincere *Dispositions*, whose *gaine* seemed to bee *godlinesse*, and whose *glory* the profession of a good *Conscience*, wonderfully altered, becoming so corrupted by the vaine pompe or trifling trash of the world, as they preferre the *puddle* before the *pearle*, forsaking *Christ* for the *world*? Doe wee not see how uprightly some *men* have borne themselves all their time without staine or blemish: being all their *Youth* vertuously affected, all their *Middle-age* charitably disposed, yet in their *Old-age* miserably depraved? Againe, doe we not behold, how many *women*, whose virgin-moesty and Nuptiall-contineny promised much glory to their age; even then, when the flower of Beauty seemed bloomelesse, so as their very age might make them blamelesse, when their skin was seere, and their flesh saplesse, their breath earthie, and their mouth toothlesse; then, even then fell these unweldie *Beldames* to embrace folly, promising longer continuance to Pleasure, than they could by all likelyhood unto Nature? Now tell me how happened this? Were not these at the first vertuously affected; if *Disposition* then could not be *forced*, how came they altered? All these rivers of Objections I can dry up with one beame, darting from the reflex of *Nature*. Thou producest divers instances to confirme this assertion, That *Dispositions* are to bee *forced* from what they were naturally affected unto. Whereto I answer, That *Dispositions* in some are resembled (and not improperly) unto a *Beame* clothed or shadowed with



a cloud; which (as we see) sheweth his light sometimes sooner, sometimes later: Or (as by a more proper *Allusion* may seem illustrated) may be resembled to the first \* *Flourish* in trees, which according to the nature or quality of the internall pith, from whence life is diffused to the Branches, send forth their bloomes and blossomes sooner or later. True it is you object, that to the outward appearance, such men shewed arguments of good *Dispositions*, for they were esteemed men of approved Sanctity, making *Conscience* of what they did, and walking blamelesse and unreproueable before all men: but what collect you hence? That their *Dispositions* were sincerely good or pure, if Society had not depraved them! No, this induction will not hold: it is the *Evening* crownes the day. What could be imagined better, or more royally promising, than *Nero's* *Quinquennium*? What excellent tokens of future goodnesse? What apparant testimonies of a vertuous government? What infallible grounds of princely policy, mixed with notable precepts of piety? Yet who knowes not, how all the vices of his Ancestours put together, seemed by a lineall descent to be transferred on him: being the Patterne and Patron of all cruelty, the Author and Actor of all villany, the plotter and practiser of all impiety: so as; if all the titles of cruelty were lost, they might be found in this Tyrant. How then doe you say, that his *Disposition* was naturally good, but became after wards depraved, and corrupted? No, rather joyne with mee and say, that howsoever his *Disposition* seemed good during those five yeares, wherein hee dissembled with vertue, and concealed those many vices which he professed and possessed afterwards: yet indeed he was the same though not in shew, yet in heart. Only now the *Cloud* being dispersed, his tyrannous and inhumane nature became more discovered, acting that in publike, which he had long before plotted in private. For howsoever our *Dispositions* may seeme forced, from what they naturally or originally were; it is but a Deception, they remaine still the same, though advice and assistance may sometimes prevaile so much with them, as for the time they seeme to surcease and discontinue from their former bent; but returning afresh, they will *Anteus*-like, redouble their strength and become more furious. For resolve me, and shew what may be the effectuallest or powerfulest meanes to remove *Disposition*, or alter *Man* most from what hee may seeme naturally inclined unto. Can *Honour*? No; for that man, whose inclination is subject to change for any exteriour *Title*, is not to be ranked amongst these *generous spirits*, with whom I am onely here to converse. For these admire *Titles*, and assume a kinde of affected *Majesty*, to make their persons more observed. But tell me, what are these whom *Honour* hath thus transported, expressing state with winks and nods, as if the whole posture of *State* consisted in gesture, but meere *Popin-jays*, who glory more in the painting or varnish of *Honour*, than the true substance of it? And to speake truth (as I had never fortune to dote much on an immerited *Title*, nor gloze with counterfeit greatnesse) their *Dispositions* howsoever they seeme to the vulgar eye changed, they are nothing so: for their inclinations were ever arrogantly affected, so as they no sooner became *great*, than they deblazoned their owne thoughts. Can *Riches*? neither; for such, whose imaginations are erected above earth, scorn to entertaine discourse with ought that may make them worse: all in the world being either *funus* or *funus*, a vanity or vexation, as the *Preacher* saith. These conclude, that no *Object* lesse than *Heaven*, can satis-

*Disposition.*

\* *Ut a Semina-  
bus nascuntur  
ingentia, ita ab  
exiguis initiis  
nascuntur in-  
gentia.*

*Quibuscum e-  
venit, ut cum  
primis floribus  
arborum; Hie-  
nim citius ac  
celerius, illi au-  
tem felicius ac  
uberius gem-  
mare solent  
& germinare.  
Suet. Tran. in  
vit. Ner.*

*Stupent in ti-  
tulis & ima-  
ginibus.*

*- Bene est cui  
Deus oblitit,  
Parca, quod  
satis est manu.  
Hor. Od. lib. 3.  
cap. 24.  
Eccl. 5. 15.*

Disposition.

Nage &amp; delirium.

Quanto magis capit, tanto magis cupit: Quanto magis cupit, tanto minus sapit.

\* Plutarch. in Moral.

Horat. lib. I. Epist. II.

fic their eye; no *treasure* lesse than *eternity*, can answer their *desire*; no *pleasure* save what hath concurrence with *felicity*, can gaine them true *delight*. Now for these earthly *Moles*, who are ever digging, till their graves be digged; their *Dispositions* are of baser temper: for they can taste nothing but *earthly things*. They measure not estate by *competence*, desiring only so much as may suffice *Nature*, but by *Abundance*; which fares with them as liquor with an *Hydropicke* man, who, the more he drinks, the more he thirsts: so the more they have, the more they crave; making their desires as endlesse, as their aimes effectlesse; their hopes as boundlesse, as their helps fruitlesse. When their *mouths* shall bee filled with *gravel*, and corruption shall enter those houses of clay, for which so much *Provision* was stored, and so small a *share* in the end contented. Can *Acquaintance*? No; for if company better me (by an internall grace working secretly, yet effectually in me) my *Disposition* consented, before such good fruit was produced: if it makes me worse, my *Disposition*, by consenting to suggestion, induced me that I should be thereto moved. Yea generally; whosoever is *wel-disposed*, will keepe no man company, but either in hope to better him, or to be bettered by him: as he, whose inclination is vicious and corrupt, leaveth the company he frequents ever worse than when he found them. For as a \* troubled fountaine yeelds impure water, so an infected soule vicious actions. Can *Travell*? No; for, give me a man that hath seen *Indasses Lanterne* at *S. Deminis's*; the *Ephesian Diana* in the *Louvre*; the great *Vessell* at *Heydeberge*; the *Amphitheatre* at *Vlysmos*; the *Stables* of the great *Mogol*; or the solemnities of *Mecha*; yea all the memorable *Monuments* which the world can afford; or *places* of delight to content his view; or learned *Academies*, to instruct and enrich his knowledge; yet are not all these of power to alter the state or quality of his *Disposition*: whence the sententious *Flaccus*;

To passe the Sea some are inclinde,  
To change their aire, but not their minde.

No; shouldst thou change *aire*, and *soile*, and *all*, it were not in thy power to change *thy selfe*: yet as soon *thy selfe* as thy *Disposition*, which ever accompanies and attends thee, moving in thee a like or dislike, just as she is affected.

What Disposition is most Generous.

HAVING thus proved, that the *Disposition* is not to be forced; we are now to descend to discourse of the *Noblest* and most *generous Disposition*: which we intend to make knowne by certaine infallible markes, which seldom erre in their attendance, being vowed *Servants* to such as are virtuously affected. The first is *Mildnesse*; the second *Munificence*; the third *Fortitude* or *Stoutnesse*.

Mildnesse.

*Mildnesse* is a quality so inherent, or more properly individuate to a *Gentleman*, as his affability will expresse him, were there no other meanes to know him. *Hee* is so farre from contemning the meanest, as his *Countenance* is not so cheerefull, as his *Heart* compassionate: though the one be no lesse gracious in promising, than the other generous in his performing. *Hee* poizeth the wrongs of the weakest, as if they were his owne; and vowes their redresse as his owne. *Hee* is none of these surly *Sirs*, who

whose aime is to be capp'd and congi'd ; for such *Gentility* tastes too much of the *Mushroms*. You shall never see one new stept into *Honour* , but he expects more obfervance than an Ancient: for though he be but new come from *Mint* , he knowes how to looke *bigge* , and shew a storme in his *Brow*. This *Meeknesse* admits of *Humility* to keepe her company ; in whose sweet familiarity she so much glories , as she cannot enjoy her selfe without her. And in very deede ; there is no *Ornament* which may adde more beauty or true lustre to a *Gentleman* , than to be humbly minded ; being as low in conceit ; as he is high in place ; with which vertue ( like two kinde *Turtles* in one yoke ) is *Compassion* ( as I noted before ) linked and coupled : which *Compassion* hath many times appeared in the renownedst and most glorious *Princes*. When *Pompeyes* head was offered to *Cesar* , as a most gratefull and acceptable Present , it is reported that hee washed the Head with teares of princely *compassion* , and inflicted due punishment upon his Murderers. The like is written of *Titus* , that *Love* and *Darling* of *Mankinde* , in his taking and destroying of *Ierusalem* , using these words ; *I take God to witnesse ; I am not the cause of the destruction of this people , but their finnes* : mixing his words with teares , and tempering his victorious successe with royall moderation. The like is related of *Marcus Marcellus* , who having wonne the most flourishing City of *Syracusa* , stood upon the walls , shedding plenty of teares before he shed any blood. And this *Compassion* attracts ever unto it a kinde of princely *Majesty* , gaining more love than any other affection. For as proud *Spirits* , whose boundlesse ambition keeps them ever a-float , till they sinke downe for altogether , use to triumph in others miseries , till misery in the end finde them out: so *these* , in a discreet *moderation* or noble temper , will never assume more glory to themselves for any exploit , how successively or prosperously soever managed. Such is the native *Modesty* , wherewith they are endued , as their victories are never so numerous or glorious , as to transport them above themselves. Which *Modesty* surely becommeth men of all *Degrees* , but especially men of eminent and noble ranke , to the end they may understand and acknowledge in every action that there is a *God* , from whom all things proceed and are derived.

Now as there is no glory equal to the command or soveraingtie over our owne *passions* ; the conquest whercof makes Man an absolute Commander : so there is no ornament which confers more true or native grace to one ennobled by place or birth , than to put on the *Spirit of Meeknesse* , being exprefly commanded , and so highly commended of God , as the goodnesse thereof is confirmed by a promise ; *The meeke shall inherit the earth*. So *Humility* is said to purchase Gods favour ; for by that one vertue wee become to have a resemblance of him , whose glory it was to disesteeme all glory to fashion us like unto himselfe. Now how precious may that exquisite *Treasure* appeare unto us , which conferres so much light on us , as by it we are brought to know our selves: being *strangers* , as it were , and *aliens* unto our selves , till *Humility* tooke off the veile , & shewed man his *Anatomy*. So rare was this divine vertue , and so few her professors in former time , especially amongst such whose *titles* had advanced them above inferiour ranke , as the *place* which they held made them forget the *mould* whereof they were made. An excellent historicall demonstration we have hereof , as we receive it from venerable *Bede* , who reports it thus: *Aidan* a religious Bishop , weeping for King *Oswinn* , and demanded by the Kings

Disposition.

Plutch. in vit. Pomp.

Ioseph. in Hist. Jud.

In vit. Marcel.

Comin.

Matth. 5: 5.  
Dan. 10. 11.  
1 King 21.  
27, 29.  
Deut. 8. 16.

Bede.

## Disposition.

Chaplain why he wept; *I know* (said he) *that the King shall not live long: for never before this time have I seene an humble King.* Which hapned accordingly, for hee was cruelly murdered by *Oswin*. But (thanks to him who became *humble* for us) wee have in these declining dayes, among so many proud *Simeons*, many humble *Iosephs*, whose chiefest *honour* they make it to abase themselves on *earth*, to adde to their complement of glory in *heaven*; so much sleighting the popular applause of men, as their onely aime is to have a sincere and blamelesse *conscience* in them, to witnesse in that *judiciall day* for them. These have not (like those *furies* of revenge) hearts full of wrath, but with all *meeknesse* and long-suffering will rather endure an injury, than inflict too violent *revenge*, though they have ready power to effect or performe it.

It is reported of *Thomas Linacres*, a learned Englishman, much commended for his sanctitie of life, that when hee heard it read in the fifth Chapter of *S. Matt. Diligite inimicos; Blesse them that curse you, &c.* he brake forth into these words, *O amici, aut hac vera non sunt, aut nos Christiani non sumus!* O my friends, either these things are not true, or we are no *Christians*! True it is indeed, that so strangely are some men affected, as they tender *revenge* equally deare as their owne life: their plots are how to circumvent, their traines how to surprize, their whole consultations how to inflict due *revenge*, where they have already conceived distaste. And these are those *Bulls* of *Basan*, who Rome and rore, and when the prey falleth; they seaze on it, and teare it with their teeth. On these men may that of the Poet be truly verified;

*They feare no Lawes, their wrath gives way to might,  
And what they plot they act, be't wrong or right.*

But how farre the *Disposition* of these men may seeme removed from the *meeke* and humble affected, whose only glory is to redresse wrong, and render right judgement unto all, there is none but may at the first sight apparently discern. For these *humble* and mildly-affected spirits, stand so firme and irremoveable, as no *adversities* can deprime them, no *prosperities* raise them above themselves. For *adversities*, they account them with that excellent *Morall*, nothing else than *exercises* to trie them, not to tire them. And for *Prosperities*, they receive them as they come; not so much admiring them, as making a profitable use of them; and with a thankfull remembrance of divine Bountie, blessing *God* for them. These are those impregnable *rockes* (as one aptly compared them) subject to no piercing; those greene *Bayes* in midst of hoarie Winter, never fading; those fresh *Springs* in the Sandie Desert, never drying. Whose many eminent vertues, as they deserve your imitation, (*Gentlemen*) so especially their *Meeknesse*, being the first marke I tooke to distinguish true *Gentilitie*.

*Nec leges metuunt, sed cedit viribus equum, Mæstaque vistrici jura sub ense jacent.*

*Omnia adversa exercitatio-nes putant Seneca.*

*Cyprian.*

## Munificence.

**T**He second was *Munificence*; that is, to be of a bountifull *Disposition*, open-handed, yet with some necessary caution, as to know what we give, and the worth of that person to whom we give. For without these considerations, Bountie may incline to profusenesse, and Liberalitie to indiscretion. This moved that *Mirror of Roman Princes*, the Emperour

*Titus.*

Disposition.

*Amici, per di-  
ditus diem.  
Sext. Aurel.  
Iustin.*

*Cujus domus  
quasi quadam  
munificentie  
officina crede-  
retur.  
Val. Max. l. 5.*

*Paucos beavit  
aula, plures  
perdidit.  
Sed et hos  
quoque ipsos,  
quos beavit,  
perdidit.  
F. et in Emb.*

*Titus*, to keep a *Booke* of the Names of such, whose deserts had purchased them esteeme, but had not as yet tasted of his Bountie. So as, it is observed of him, that no day came over his head, wherein he exprest not his princely *Munificence* to such, whose names he had recorded: which, if at any time through more urgent occasions he neglected, he would use these words to such as were about him: *O my friends, I have lost this day!* No lesse was the bountie which *Cyrus* exprest, first in words, but after ward in deeds, to such Souldiers as tooke his part against his grand-father *Astyages*; that such as were *Footmen*, he would make them *Horse-men*, and such as were *Horse-men*, hee would make them ride in their *Charions*. It is said of the House of the *Agrigentine Gillia*, that it seemed as if it had bene a certaine *Storehouse* or repository of all Bountie. Such indeed was the *Hospitalitie* (esteemed in this *Iland* formerly, one of the apparentest signals of *Gentrie*) which was showne to all such as made recourse to that Mansion. And because I have accidentally fallen into this *Discourie*, let me speake a word or two touching this neglect of *Hospitalitie*, which may be observed in most places throughout this Kingdom. What the reason may seeme to be I know not, unlesse riot and prodigality, the very *Gulfs* which swallow up much *Gentrie*: why so many sumptuous and goodly *Buildings*, whose faire *Frontispice* promise much comfort to the wearied *Traveller*, should want their *Masters*. But surely I thinke, as *Diogenes* jested upon the *Mindians*, for making their gates larger than their *Citie*; bidding them take heed, lest the *Citie* run out at the gates: so their *Store-house* being made so strait, and their *Gates* so broad, I much feare me, that *Provision* (the life of *Hospitalitie*) hath run out at their gates, leaving vast penurious houses apt enough to receive, but unprovided to releve. But indeed, the reason why this defect of noble *Hospitalitie* hath so generally possessed this Realme, is their love to the *Court*. This moved his *Highnesse* of late, to declare his gracious pleasure to our *Gentrie*: that all persons of ranke and quality should retire from the *Citty*, and returne to their *Countrey*; where they might bestowe that on *Hospitality*, which the liberty of the time; too much befottered with fashion and forraine imitation, useth to disgorge on vanity. Their ancient *Predecessours*, whose chiefest glory it was to releve the hungrie, refresh the thirstie, and give quiet repose to the weary, are but accounted by these sweet-sented *Humorists*, for men of rusticke condition, meere home-spun fellowes, whose rurall life might seeme to derogate from the true worth of a *Gentleman*, whose onely humour is to be phantastically humorous. O the misery of error! how farre hath vanity carried you astray (ye *generous* spirits) that you should esteeme noble bountie, which consists not so much in *Bravery* as *Hospitality*, boorish *Rusticitie*? How much are you deluded by a pish formalitie, as if the only qualitie of a *Gentleman* were novell complement? or as if there were no good in man besides some outlandish congie or salute? Alas *Gentlemen*, is this all that can be expected at your hands? Must your *Countrey* which bred you, your *friends* who love you, the *poore*, whose prayers or curses will attend you, be all deprived of their hopes in you? No; rather returne to your *Houses*, where you may best expresse your *Bountie*, by entertaining into your bosome, that which perchance hath bene long time estranged from you, *Charitie*. For beleve it (as assuredly yee shall finde it) that your sumptuous Banqueting, your midnight revelling, your unseasonable rioting, your phantasticke attiring,

## Disposition.

Amos 6. 11.

Amos 6. 3.  
5:7.Nihil liberale,  
quod non idem  
est iustum Cic.Calvin. Instit.  
lib. 3. cap. 23.

your formall courting shall witness against you in the day of revenge. For behold the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. Returne therefore before the evill day come: distribute to the Necessitie of the Saints, become good Dispensers of what you have received, that yee may gaine your selves grace in the high Court of Heaven. But as for yee that put farre away the evill day, and approach to the Seat of iniquitie; Ye that sing to the sound of the Violl, and invent your selves instruments of Musicke, yee shall goe captive with the first that goe captive. O miserie! that Man with so beauteous an Image adorned, with such exquisite ornaments of Art and Nature accomplished, to so high a ranke above others advanced, should delude himselfe so with the shade of vanitie, as to become forgetfull of his chiefest glory! But experience (I doubt not) will unseale those eyes which lightnesse and folly have blinded; till which happie discovery of Youthfull error, I leave them, and returne to my former Discourse.

You may perceiv now, how requisite Bountie is for a Gentleman, being an especiall marke (as I observed before) whereby we may discern him. Amongst sundrie other Blessings conferred by God on Solomon, this was not one of the least, in that he gave him a large heart: Not onely abundance of substance and treasure to possesse, but a large heart to dispose. Indeed this is a rare vertue: worldlings there are, who possesse much, but they enjoy little, becomming subject to that which they should command. The difference betwixt the poore wanting, and rich not using, is by these two expressed; the one *Carendo*, the other *Non fruendo*. Of which two, the greater misery is the latter; for he slaves himselfe to the unworthiest Servitude, being a *Servant* to obey, where he should be a *Master* to command. To conclude this point in a word; if wee ought to shew such contempt to all earthly substance as hardly to entertaine it, much lesse affect it; let us make it a benefit, let us shew humanitie in it, by making choice of the poore, on whom we may bestow it. This which we waste in rioting, might save many from famishing: let us bestow therefore lesse of our own backs, that we may cloth them; lesse of our owne bellies, that we may feed them; lesse of our owne palats, that we may refresh them. For that's the best and noblest bountie, when our *Liberalitie* is on such bestowed, by whom there is no hope that it should be required.

## Fortitude.

THE third and last marke whereby a true *generous Disposition* is distinguished, is *Fortitude* or stoutnesse: being indeed the argument of a prepared or composed minde, which is not to be dismayed or disturbed by any sharpe or adverse thing, how crosse or contrary soever it come. Excellently is this *Fortitude* defined by the *Stoicks*, terming it a vertue which standeth ever in defence of equitie: not doing, but repelling an injurie. Those *Heires* of true *Honour*; who are possesst of this vertue, dare oppose themselves to all occurrents in defence of reputation; preferring death before servitude and dishonour. If at any time (as many times such immerited censures occurre) they die for vertues cause, they meet death with a cheeresfull countenance; they put not on a childish feare, like that *Bandite* in *Genoa*, who, condemned to die, and carried to the place of execution, trembled so exceedingly, that he had two men to support him all the way, and yet he shivered extremely. Or (as *Maldonatus* relates)

Maldon. in 26.  
Matt. cap. 1.

relates) how he heard of those which saw a strongman at *Paris* condemned to death, to sweat *bloud* for very feare: proving out of *Aristotle*, that this effect may bee naturall. But these whose *generous* spirits scorne such baseness, never saw that enterprize which they durst not attempt, nor that death which could amate them; where *Honour* grounded on *Vertue*, without which there is no true *Honour*, moved them either to attempt or suffer.

But now to wipe off certaine aspersions laid on valour or *fortitude*: wee are not to admit of all *daring Spirits* to be men of this ranke: For such, whose *Ambition* excites them to attempt unlawfull things; as to *depose* those whom they ought to serve, or lay violent hand on those whom loyall fidelitie bids them obey; opposing themselves to all dangers to obtaine their purpose, are not to be termed valiant or resolute, but seditious and dissolute. For unlesse the enterprize be *honest* which they take in hand, be their *Spirits* never so resolute, or their minds prepared, it is rashnesse, but not valour, having their actions ever suted by dishonour. Sometimes likewise the enterprize may be good and honest; the cause for which they encounter with danger, vertuous; the Agents in their enterprize courageous; yet the issue taste more of despaire than valour. Example hereof wee have in the *Macchabees*, in the death of *Razis* one of the *Elders* of *Ierusalem*, a lover of the City, and a man of very good report; which for his love was called a *Father* of the *Iewes*. One, who did offer to spend his body and life with all constancie for the religion of the *Iewes*; yet being ready to be taken on every side, through the fury of *Nicanor*, who so eagerly assaulted and hotly pursued him, he fell on his Sword: yea, when his bloud was utterly gone, he tooke out his owne bowels with both his hands, and threw them upon the people, calling upon the Lord of life and spirit, that he would restore them againe unto him; And thus he died. Whence *Augustine*, that devout Father and most excellent light of the Church, concludeth, that this was done *magnè, non benè*, more resolutely than rightly: for hee was not to lay violent hand upon himselfe, though there were no hope of safetie, but imminent danger in respect of the furious and bloody enemy.

Now this *Fortitude*, whereof wee here discourse, as it is grounded upon a just foundation, so it never ends in baseness or rashnesse: in *Baseness*, as in not daring; in *Rashnesse*, as in too inconsiderately attempting. It is so farre from any act of *Despaire*, as it hopes so long as it breathes; for to despaire, is to entertaine the extreamest act of feare, which is farre from her condition: Now to discourse of the *aimie* or *end* whereto all her actions are directed: it is not any *peculiar* interest which moves true resolution so much as *publike* good. For *such*, whose *aines* are glorious; are ever conversant in redressing wrongs, ministring comfort both by advice and assistance to such; whose weakness hath felt the power of greatnesse. For as in every *good man* there is naturally implanted a *desire* of goodnesse; so in every valiant man there is a native desire to gaine *honour* by redressing injuries: yea, admit no *honour* were to accrue unto him by endeavouring to right or relieve such as are distressed, yet for vertues sake (which is a sufficient reward to her selfe) he undertakes the taske. For *Charitie*, being a good and a gracious effect of the Soule, whereby mans heart hath no fancie to esteeme, value or prize any thing in this wide world beside or before the care and studie of God; so inflameth a *well-disposed* man, as his desire

## Disposition.

*Arist* lib. 7. de  
*Hist. animal* c.  
16. & l. 3. de  
*part. anim.* c. 5.

*Fortis non est  
qui in arenam  
descendendo,  
dimicare au-  
det, sed qui  
nocendi cau-  
sam secum dis-  
cutit, prius-  
quam audeat.*  
1. *Macchab.*  
24.

The proper  
aimie or end  
whereto the  
actions of  
true resolu-  
tion are dire-  
cted.  
*Cicero*;  
*Boet.*

In *Lutp.* trea-  
tise of *Charit-*  
*ie.*

Disposition.

desire is only to doe good, whereby he might in so doing glorifie God, the beginner and accomplisher of all good.

Cic. 4. lib.  
Tusc. quæst.

Now there are many motives to excite men to valour, as may be collected from Histories properly and profitably tending to this purpose. But the usuallest motive is *Anger*, being indeed the *Whetstone* of *Fortitude*: Or the *Princes presence*; as wee reade of the *Macedonians*, who being once overcome in battell by their enemies, thought the only remedie to animate their Souldiers, was to carry *Philip* being then a childe in a cradle to the field; thereby stirring up the zeale of loyall and faithfull Subjects to defend their innocent Prince: and this *Whetstone* so sharpned their swords, that indeed they won the battell. Or the *renomme of Ancestors*; as the people of *Tangia* in *America* alwayes in their warres carried the bones & reliques of their memorable predecessors, to encourage their Souldiers with the memory of them, to avoid and eschew all timiditie. So *Tacitus* reports how the *Germans* inflame their spirits to resolution & valour, by singing the memorable acts of *Hercules*. Or the *sound of warlike alarmes*; as the *Narvians* in *India* stirre up their people to battell, by hanging at the pummels of their swords certaine plates to make a noise, to animate & incense them to warre. So *Alexander* the great hearing *Antigenida* that excellent Trumpetter sound his trumpet to battell, was stirred up in such sort to fight, that his very friends were not secure from blowes which stood about him. Or the *passionate effects of Musicke*; as *S. Basil* recounteth one *Timothie* to be so excellent in *Musicke*, that if he used a sharpe and severe harmony, he stirred up men to anger, and presently by changing his note to a more remisse and effeminate straine, he moved them to peace: both which effects he once produced in *Alexander* the great at a banquet. Or *Conceit of the Generalls discipline and magnanimity*; As may appeare by the victorious *Swede*, his late prosperous attempts, and numerous conquests: whose martiall discipline, and personall valour, hath (no doubt) begot in his Souldiers an emulation of honour. Or *opinion of the enemies crueltie*; as in the yeere 1562. appeared in *Agria* a City in *Hungaria*, engirt with long siege by *Mahomet Bassa* with an Army of *Turkes* amounting to threescore thousand, and battered with sixtie Cannons; in the Citie were only two thousand *Hungarians*, who with incredible valour repelled thirteene most terrible assaults: resolved to endure famine, or any extremitie soever, rather than yeeld to their truculent and insatiable desires. Wherefore they never came to parley of truce, but to answer their Enemies fury with Cannons and Calivers. At last, when the *Bassa* had offered them many favours, they hung over the walla *Coffin*, covered with blacke, betwixt two speares, signifying thereby, that in that Citie they would be buried. So the *Turkes* despaired of successe, and the *Hungarians*, to their eternall glory and renoune, prevailed: preserving themselves and their Citie, whose libertie they defended from the *Turks* slavery.

And hence I might take occasion to advance with due deserved praise the glorious memory of *such*, whose resolution hath had no other ayme, than defence of the *Truth* against those profest foes of *Christendome*; who have alreadie taken possession of the *Holy Land*, making the *Keepers* of that Sacred *Sepulchre* (the most blessed Monument that ere was erected on Earth) to pay them tribute, whose high-swelling pride is growne to that height, as their *Empire* seemes to labour with her owne greatnesse. O what tender Christian eye can behold these wofull distractions in *Christendome*,

The prudent  
observation  
of *Coringal*,  
one of the  
*Turkish* Prin-  
ces, in his O-  
ration per.

*stendome*,



*stendome*, and abstaine from teares? To see Christian armed against Christian, while the common foe of Christians laughs at these divisions, taking advantage of the time to enlarge his Dominions. O who can endure to see *Pagans* and *Infidels* plant, where the blessed feet of our *Saviour* once trod? To heare *Mahomet* called upon, where *Christ* once taught? To have them usurpe and prophane thole *Temples*, where he once preached? To reare them *Altars* for their *false Prophets*, where those *true Prophets* of God once prophesied? To see *Mahomets* Oratorie erected, where the *Iewish Temple* was once seated? To behold his Palace in the Cathedrall Church of *SAN SOPHIA*, now become his *Seraglia*; where stood once the *High-Altar* or *Communion-Table*, and *Patriarchall Throne*, now made, and so used as a *Turkish Moschie*, with uncleane hands polluted, by unbeleeving hearts possessed? alas for sorrow! that Sovereigntie should so much blind, or desire of command beare so much sway, that Christs \* *Enemie* should get advantage by our discord. O thrice happie (and may it be soone so happie) were the state of *Christendom*, if all civill and unnaturall broiles (for unnaturall it is for Christian to shed Christians bloud) were appealed and ended! that they with one consent might assaile this common *Enemie*, marching even to *Constantinople* (once the glorious seat of a victorious *Emperour*) crying with one voice, *Downe with it, Downe with it even to the ground.* And easily might this be atchieved, if *Christendom* would joyne minde with might, that this *Vncircumcised Philistine* might bee discomfited, till which time *Christendome* can never be secured.

But to conclude this Discourse, (for I feare I have enlarged my selfe too much in my digression;) as *Fortitude* is that noble marke which giveth a *Gentleman* his true character, shewing resolution as well in suffering, as acting: my exhortation to our *English Gentry* shall bee, that they so demean themselves, that their *Countrey* may bee honoured by them, true worth expressed in them, and their *Predecessours* vertues seconded, if not surpassed by them.

*Disposition.*

I wative to his  
Loid to be-  
sieve Rhodes,  
was this *Chri-  
stianus occasus  
discordis inte-  
stini corrobora-  
ratur.*

Sitting  
\* εις τον ναον  
το θεου.







# THE ENGLISH GENTLEMAN.

Argument.

*What Education is ; The effects of it. How a Gentleman may be best enabled by it.*

## EDUCATION.



*E*ducation is the Seasoner or instructesse of *Youth*, in principles of *Knowledge*, *Discourse*, and *Action*. Of all *inferiour* knowledges, none more behoovefull than the knowledge of *Mans-selfe* ; of all *superiour*, none more usefull nor divinely fruitfull than the knowledge of *God*, who for *Man* gave *himselfe*. By view had of the *One*, *Man* shall have a sight of his *miserie* ; by view had to the *Other*, *Man* shall finde cause to admire *Gods Mercy*. Hence

that hony-tongued *Father* desired that his *Knowledge* might extend it selfe onely to these two: *To know God*; *To know himselfe*; Now as the beauty and splendor of the *Sunne* is best discerned by his *Beames* ; so is the greatnesse of *God* best apprened by his *Workes*. Whereof I may say, as *Simonides* did of *God*, that when hee had required but one day to resolve what *God was*: when the day was expired, hee was more unable to answere, than at the first. Soas *Hermes* termes the *Sunne-beames* of *God* to be his *Workes* and *Miracles* ; the *Sun-beames* of the *World* to be the variety of formes and features ; and the *Sunne-beames* of *Man*, diversity of *Arts* and *Sciences*.

*Observ. 3.*  
What Education is.  
*Knowledge.*

*Ut cognoscant  
tes ut cognos-  
cant me. Bern.*  
*Knowledge  
of God.*

**T**ouching *Knowledge*, it is in *God* to know all things ; in *Man* to know some things ; in *Beasts* to know nothing. As we cannot extend to

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Ἐνδὲς ἐστὶ  
χρῆμα.  
Lukc. 10. 42

Knowledge  
of Mans selfe.

Γερὰ οὐκ ἔστι  
αὐτὶ πολλὰ  
διδασκα-  
μενός.  
Mulum sem-  
per discens, se-  
nescio. Socrat.  
Panorm. de  
reb. gest. Al-  
phon. lib. 1:

Prodigi præ-  
dix, parafiti  
prædix.

Socrat.

Quomodo pro-  
ficiis, si jam tibi  
sufficiis? Bern.

Aug. in Soli.  
104. cap. 25.

the distinct *knowledge* of the *Creator*, so let us extend our *Knowledge* above the reach of the inferiour<sup>t</sup> of Gods creatures. It is written of *Alcibiades*, that he was skilfull in all things, in all exercises: so that he seemed in every Nation to obtaine the conquest, in what prize or mastery soever hee tooke in hand. It is not for us to labour the attaining of such exactnesse: *Vnum est necessarium*: One onely *Knowledge* transcends all others, the attaining whereof makes the *knower* happy; as the want of it makes *Man*, how *Knowing* soever in all other Sciences, most unhappy. For what skills it to have *knowledge* in reasoning of high and deepe points concerning the blessed *Trinity*, and want *Charity*, whereby wee offend the *Trinity*? Let us therefore esteeme it the *Crowne* of our *Hope*, to attaine to the excellent and incomparable *knowledge* of him who made us, whose *bloud* did save us, and whose holy *Spirits* daily and hourelly shields and shadowes us. Next is to *know* *himselſe*; an excellent *knowledge* grounded on true *Humility*: where *Man* shall finde how many things he is ignorant of; and of these things which he *knows*, how far short he comes of that perfection which is required of him, it was a saying of a grave Philosopher, *By learning alwayes something, I grow old*. Now how fruitfully were our time from *Infancie* to *Youth*, from *Youth* to *Man-hood*, from *Man hood* to *Old-age* employed, if our aimes were so to direct our *knowledge*, that we might attaine the understanding and *knowledge* of our *selves*. Then would not selfe-conceit transport us, nor opinion of our own *knowledge* entrance us, but wee would divinely conclude; wee have reaped more spirituall profit by dis-esteeme, than selfe-esteeme. *Alphonſus* of *Arragon* answered an Orator, who had recited a long Panegyricall Oration in his praise: *If that thou hast said consent with truth, I thanke God for it; If not, I pray God grant me grace that I may doe it*. The like temper I could wish in each *Gentleman*, who in respect of meanes more than merit, shall many times heare himselſe approved and applauded by such *Tame-beasts* or glozing *Sycophants*, who feed on the *Prodigalls* trencher. Let not applausse to much transport, or praise so farre remove man from himselſe, as to become (by the vaine blast of others breath) forgetfull of himselſe. Humbly esteemed hee of his *knowledge*, who concluded: *This I onely know, that I know nothing*. Nothing in respect of that I should know; Nothing in respect of that which is injoynd me to know; Nothing in respect of others who know farre more than ere I may know. For (saith *Bernard*) *how canst thou possibly be a proficient, if thou thinkest thy selfe already sufficient?* But alas, how farre hath selfe-opinion estranged *Man* from *knowledge* of *himselſe*; who rather than he will be found ignorant in any thing, will assume upon him a supposed *knowledge* in every thing? Hee will rather lye upon his *knowledge*, than seeme defective in any *knowledge*. Whence one speaking of the *knowledge* of *Mans selfe*, most divinely concludeth; *Nosce teipsum* first descended from *Heaven* to *Earth*, is now ascended from *Earth* to *Heaven*, leaving miserable *Man* admiring his owne feature, as if he were his owne Maker. And whence proceedeth this, but because he hath ascended unto that *Mountaine*, to which the first *Angell* ascended, and as a *Devill* descended? whereas, if he duely considered those many imperfections whereto he is engaged; those many debts and bills of errors, which, as yet, are undischarged; that *naturall* or *originall* sinne wherein he was conceived; and that *actuell* sinne where with hee is daily polluted; hee would questionlesse conclude;

What's

What's man whose first conception's misery,  
Birth baine, life paine, and deat h necessity?

Which divine *Meditation* is of power to subdue the whole *Man* of *Sinne*, and bring him under the yoke of obedience, by an incessant consideration had of Gods *mercy*, and mans *miser*y; which may produce in him a more blessed effect, by extenuating and humbling himselfe, both in respect of the *Substance* or *matter* of his creation, and in respect of the *irregenerate* course of his conversation: as also in contemplating the ineffable *mercie* of the *Almighty*; whose *grace* it is, that direct's miserable man, and reduceth him from erring; whose *compassion* it is, that raiseth him from falling; and whose tender *mercy* it is, that supporteth him in his rising. But in my conceit; there is no one motive more effectual, or divinely powerfull, to bring us to a true and perfect *knowledge* of our selves, than to observe with what *passions* or *perturbations* we are encountred; especially when through immoderate excessse, wee are in the cup of forgetfulnesse drowned. Which Saint *Basil* confirmeth, saying: That *passions* rise up in a drunken man, like a *Swarme* of *Bees* buzzing on every side. Which *passions* are not such as are prevented by *reason*, and directed by *vertue*: for these are not altogether to bee extinguished, as the *Stoicks* supposed, but to bee provoked as movers of *vertue*, as *Plutarch* teacheth. But rather such distempered or indisposed *affections* as are suggested to *Man* by his implacable *Enemies*: labouring to undermine and ruine the glorious palace of his deare-bought soule. Vpon which *affections* seriously to meditate, were to expell all selfe-conceited or opinionate arrogance; to become humble in our owne thoughts: concluding, that our *knowledge* is *ignorner*, our *strength* *weakenesse*, and our *wisedome* *folishnesse*. Being (as one well observeth) like a *Spring-locke*, ready of our selves to shut, but not to open; apter to shut grace from us, than to receive grace into us: or like stones upon the top of a hill, by reason of our heavie and earthy nature, ready enough to tumble downe, but without the helpe or motion of another, slow enough to mount up. Saint *Anselme* walking abroad in the field, and beholding a Shepherds Boy, who had caught a *Bird*, and tied a stone to her leg with a threed; and ever as the *Bird* mounted, the stone haled her backe againe. The venerable old man moved with this sight, fell a weeping pitifully, lamenting the miserable condition of *Men*, who endeavouring to ascend up to heaven by *Contemplation*, are detained by the *passions* of the flesh; which enforce the soule to lye there like a *Beast*, and not so are to heaven by that proper motion, which was first given her by her Creator. Now to conclude this first point, (by making a fruitfull use or application of what hath beene already spoken) I could wish *Young Gentlemen*, whose aimes, perchance, are addressed to purchase rather the light freight of *forraine fashions*, than the precious gemme of *Selfe-knowledge*, to bee otherwise minded, by conforming themselves to his \* patterne and example, who though he knew *all things*, boasted not of his *knowledge*, but abated himselfe to make us rich in all *spirituall knowledge*. As for such as are *pufft up* and *know nothing*, but dote about questions and strife of words, whereof commeth envie, strife, railings, evill surmisings, perverse disputings of men of corrupt mindes, and destitute of the truth; wee are taught to withdraw our selves from them, because their fellowship is not of *Light*;

G 3

but

Education.

Bern. Medii.  
cap. 3.

Plutarch. in l.  
de virr. amor.  
Morus anime  
(sicut S. Aug.)  
quos Graeci  
παραβολή  
appellant. Ex  
Latinis quidā  
(ut Cic. 3.  
Tul.) Per-  
turbationes  
dixerunt, alii  
affectiones, alii  
affectus, alii ex-  
pressas passi-  
ones vocave-  
runt. Damas-  
cen delineeth  
other affecti-  
ons of the  
minde.  
Morio sensua-  
lis appetivi-  
virtutis, ob bo-  
ni vel mali i-  
maginationem.  
l. 2. de fid. or-  
thodox. c. 12.  
Zeno ap. Cic.  
in 4. Tule ita  
definit: Per-  
turbatio seu  
παραβολή  
aversa recta  
ratione con-  
tra naturam  
animi commo-  
tio. In vit.  
Anselmi.  
\*Vs a Christo  
accepimus be-  
neficium, pra-  
esentiam Christi-  
ani officium.  
praebendamem-  
bris Christi  
hospitium.  
Erige oculos  
in humilitatis  
speculum, ejus  
enim excu-  
plum, speciosū  
Deo prepara-  
bit templum.  
Quoniam cum-  
que te desce-  
ris, humilior

## Education.

in *metz* Christi-  
Ho. Hieron.  
1 Tim. 6. 4.

A right profi-  
table exhor-  
tation to all  
such as are  
drawne awy  
by strange do-  
ctrine.

Sacerdotes  
nominantur,  
non sumus. Gr.  
Humilius su-  
mus Doctores,  
superbia du-  
ces. ibid.

Nemo tam im-  
pius est, quem  
Hereticus im-  
pietate non  
vincat.

S Hieron. l. 7.  
in Esaiam. Si  
enim Heretici  
sunt, Christia-  
ni esse non pos-  
sum. Terrul. de  
prescr. cap. 37.  
Cypr. de Vni-  
tate. Et Hier.  
contra Lucife-  
rianos.

but *Darknesse*; their *knowledge* no perfect nor sincere *knowledge*, but palpa-  
ble *ignorance*; their *wisedome* no found nor substantiall *wisedome*, but meere  
*foolishnesse*. Their wayes are not by the *flockes* of the *Shepherds*, but ragged  
and uneven wayes, leading their deluded followers head-long to all per-  
dition.

Deare Christians, though I know this point to have bene gravely and  
exactly handled by many solid and learned *Divines*, whose *holy oyle* hath  
bene fruitfully imployed in unmasking and discovering these dangerous  
*Separatists*, who have sowne the seed of pernicious doctrine in the eares  
of their weake Auditory: yet I thinke it not amisse to presse this exhorta-  
tion further, lest your speedy ruine prevent you of all hope hereafter.  
Beware of these *Pbarisaicall Doctors*, whose purity onely consists in  
semblance and outward appearance; whose doctrine hath ever a taste of  
pride; whose counsels ever tend to faction; and whose wayes are ever *Anti-*  
*tipodes* to the truth. These are called *Prophets*, but they are none: being  
*humble Teachers*, but *proud Doctors*. Outwardly specious, but inwardly  
vicious: having faire *rindes*, but false *hearts*: having a shew of godlinesse,  
but denying the power thereof. Come from among them and leave them,  
for their wayes lead to death, and their paths to destruction. Saint *Iohn*  
would not come in the Bath where the Hereticke *Cerintus* was. Another  
holy Man (though most innocent) could endure to be accounted a  
Whoremaster, an uncleane person, and the like; but when one called him  
*Heretike*, hee could beare no longer. Wee have here (thanks to our Maker)  
more pleasant and delightfull *Springs* to retire to, than these troubled and  
corrupted Puddles, which taste of nothing but pollution. Leave these,  
and love those. Where can there be *Vnity*, where there is no *Conformity*;  
Where a holy zeale or compassionate fervour, when nothing is spoke but by  
the *sonnes of thunder*? Bee ye *wise* unto *salvation*; may *godlinesse* bee your best  
*knowledge*; that, dissolved from this Tabernacle of earth, yee may keepe con-  
fort with the Angells in a blessed Harmony, because ye resembled them on  
earth in mutual love and unity. And let this suffice for the first *branch*, to wit,  
*Knowledge*: Now we will descend to the second, to wit, *Discourse*, with  
some necessary Cautions very profitable, if put in use, to direct (or rather  
limit) *such*, whose too liberall and profuse *Speech* oft-times brings them  
within the censure of indiscretion.

## Discourse.

Lert. lib. 6.

Two espe-  
ciall errors  
incident to  
subjects of  
Discourse;

**D**emocritus calls *Speech* εἰδολον τῆ βίης, the image of life, because it repre-  
sents to man the occurrents and passages of his life. Now forasmuch  
as through the subtilty of time, men use to shroud and conceale their  
thoughts, by expressing least what they intend most; *Speech* becomes a  
*darke Image*, representing man not as he is, but as hee seemes. *Diogenes*  
wondred that men would not buy *earthen pots* before they proved by  
the sound whether they were whole or broken: yet they would bee con-  
tented to buy men by their *Speech*. The old proverbe used by *Socrates*,  
and approved by ancient Philosophers, was this: *Loquere ut te videam*.  
Subtill purposes were not then shadowed or gilded with faire pretences;  
but so simple were their meanings, as they needed no words of *Art*  
(meerely invented to delude) nor the gawdy ornaments of perswasive  
*Oratory* to colour them. But to propose some necessary cautions worthy  
observation of the *Generous* in their *Discourse*; I would have *Young*  
Gen.

Gentlemen to beware especially of two errors, usually occurring in Subjects of this Nature; *Affectation*, and *Imitation*: The one for the most part arising from our selves, the other from too ardent a desire of imitating others.

The first sort generally, are so miserably enamoured of words, as they little care for *substance*. These are ever drawing a *Leadensword* out of a *gilded sheath*; and will not lose a dram of *Rhetoricke* for a pound of *Reason*: having, as *Theocritus* said of *Anaximenes*, a *floud of words, but a drop of reason*. These are ever talking, till their *Mint* of words faile them, and then of necessity they turne silent. These will lay themselves open to their professed't enemy, so they may gaine applause, and get the opinion of *good speakers*, being the onely marke they shoot at. And indeed, these seldome hurt others, but many times themselves: for these are those *fooles*, which carry their *Hearts* in their *Mouthes*; and farre from those *wise men*, which carry their *Mouthes* in their *Hearts*. Though discretion of *Speech* be more than Eloquence, these preferre a little unseasoned Eloquence before the best temper of discretion. And thus much of *Affectation*.

*Imitation* tastes no lesse of barrenesse, than the other of phantasticknesse: though I must confesse, this draweth neerer true *Humility*, in that it dis-values it selfe, to become a serious observer and *imitator* of others. But great men especially cannot want *imitators*, be the occasion never so unworthy *imitation*. If *Cesar* have an use to hold his necke aside in his *discourse* or pleading, hee shall have one to affect and *imitate* that deformity. If *Vespasian* draw in his face in a purse, (as if it went *hard* with him) hee shall have one to represent it, as it were naturally. And, which is of all others most intolerable, so habitually are these grounded on *Imitation*, as they are conceited that nothing can so well beseme them, as this uncomely fashion which they have observed; and now *imitate* in others. Whereas if they would consider, how nothing *forced* may appeare with that decencie, as when it is *naturally* descended, they would ingenuously confesse, that this *apish* or *servile imitation* detracts much from the worth of man, who should subsist on himselfe, and not relye on others postures. In brieft, that *Discourse* is most *generous*, which is most *genuine*: *Nature* may beseme that, which *Imitation* cannot; but to adresse our selves to *imitation* of others, in that which even appeares ridiculous in the persons themselves, this inferreth grosse stupidity. It is an excellent Lesson which a holy Father giveth to all *Discourser's*, *That they should rather bee given to heare, than speake*: and in matters of argument, *to assoile a needlesse question with silence*. So as *Cicero* preferreth *wisedome* attired with *ignorance*, before *speech* attended by *folly*. Now because the best of *Discourse* tendeth to *perswasion*, which is the life and efficacie of *Speech*; and this *perswasion* consisteth on three parts; *Life* of the *Speaker*; *Truth* of the *Subject*; and *Sobriety* of *Speech*; of necessity these three must be observed, ere we can have our Audience sufficiently *perswaded*.

First, for the *Life* of the *Speaker*: if *Speech* (as wee have said) be the *Image* of *Life*, why should not we conforme our *Life* to our *Speech*? We would be loth to be taxed of indiscretion in our *Speech*; let us labour likewise to appeare blamelesse and unprovable in our *Life*. For he that forgetteth to conforme or fashion his *Life* to his *Speech*, his *Speech* to his *Life* is like *unto a man beholding his naturall face in a glasse: for he beholdeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was*. Where-

*Education.*

*Affectation, Imitation:*

whereof Gentlemen are seriously cautioned.

*Affectation.*  
Stub ser. 34.

*Imitation.*

*Vinc. de vit. spirit. Ibid. Cicero:*

*Pic. Mirand. ad Hermol.*

*Life of the Speaker.*

*Iam. 1. 24.*

fore

*Education.* fore *Gentlemen*, of all others, ought to be most respective of their conversation; for a little soile is a great blemish in them, whose *Education* promiseth more than inferiour men. Such men, for most part, gaine best authority or approbation in *Discourse*, who having beene ever observed to speake probably, and not of *Subjects* above the reach or pitch of humane conceit. Neither can any thing disparage or lay a deeper asperision upon the face of *Gentry*, than to be taxed for fabulous relations. Especially therefore should they inure themselves to probable *discourses*, being such as may gaine them an opinion of reputation, and bee a meanes to conferre more authority on their *discourse*.

*Truth of the Subject.*

\**Equites Asi-  
ani.* Iwen.

The second is the *truth* of the *Subject*, which must needs import much authority: for how should wee perswade, where the *Subject* admits no probability of *Truth*? Therefore were it meet, that wee make choice of what wee relate, not mainteining whatsoever wee heare by report, for undoubted *Truth*: for so should we be made \* *Knights of post* to all *Newsmongers*, being no lesse ready to sweare, than they to report. I have casually fallen into the company of *some*, whose onely relation was novelty: these would entertaine no *Discourse* but forraine, speaking as familiarly of the states of Princes, and their aimes, as if they had new crept from their *Bosomes*. But alas, how ridiculous are these in the sight of judicious men, whose eyes are not so sealed, but they may easily discern the arrogancy of these, who affect rather to be admired than beleevd? Excellent and proper for our present purpose, is that Fable of the *Fowler* and the *Bird*: A *Fowler* having taken a *Bird* in his snare, was humbly intreated by the *Bird*, that he would free her and give her liberty, and shee would requite this courtesie with three good Lessons; which (if duly observed) would profit him more than her small body. Vpon these conditions, the *Fowler* was contented to release the poore *Bird*, provided, that the Lessons were so profitable and usefull unto him, as shee pretended. Which, in brieve, were these: *Not to lose a certainty for an incertainty: Not to give credit to things beyond probability: Nor to grieve for that which is past remedy.* These lessons received, the *Bird* was forth with released: who being now at liberty, and mounting aloft in the aire, and triumphing in so blest a freedome, chanted out this merry Madrigall;

*Hadst thou knowne the wealth I had,  
Thou wouldst nere have let me gone,  
For it would have made thee glad  
To enjoy so rich a one.  
In my bladder there's a stone,  
Than which, never earth brought forth  
One of more unvalued worth.*

This the discontented *Fowler* had no sooner heard, than presently he repented himselfe of so rare and inestimable a losse; which the nimble *Bird* perceivng, thus replied:

*How apt's man for to forget  
What might give him most content?  
Then at Liberty me set,  
When I taught thee to repent*

Nothing



Nothing how the world went;  
Nor what crosse ere fell on thee,  
If past hope of remedy.

But thou griev'st, thou canst not have  
What thou canst not get againe:  
Thus thou mak'st thy selfe a slave  
To thy selfe, and mourn'st in vaine:  
And long may'st thou so complaine.  
For my Lessons I was free,  
Yet thou keep'st not one of three.

The perplexed Fowler inquisitive of knowing further pressed the Bird againe; asking her in what particular he had broken any of her Lessons? To whom the Bird, flickring a little with her wings, as one that gloried in her unexpected Liberty, answered;

The Lessons which I gave thou sleight'st,  
And weig'st them but a rush,  
Or else thou would'st not lose one Bird  
In hand, for two in Bush.  
The next was, things incredible  
Nere credited should be,  
Yet thou beleev'st a precious stone  
Worth worlds is hid in me.  
The last, for things remediesse  
Thou never shouldst complaine,  
And now when I am flowne from thee,  
Thou wishest me againe.

Many excellent *Morals* are shadowed in these *Fables*, which may deserve observation of the pregnant and maturest conceit; not onely in the *Subject* or substance of the admonition, but in the person which giveth this admonition. Where the Poets smoothly, but tartly, used to introduce Beasts, Birds, and such like creatures; admonishing man, the noblest of all creatures, of his duty. Yea of Beasts, they made choice sometimes of the grossest and contemptiblest, as the *Asse*, to expresse the want of consideration in *Man*; whose diviner parts drowned in the Lees of sensuall corruption, or carnall security, become forgetfull of that, for which they were principally created. It were easie to enlarge this *Subject* with much variety of examples; but my purpose is, in digressions, rather to touch than treat. We have handled two particulars, effectually moving to perswasion; The *Life* of the *Speaker*, that it bee unreprouable; The *Nature* of the *Subject* whereof hee speakes, that it be probable.

Now wee are to descend to the Third, which is *Sobriety* of *Speech*: an especiall Motive to attention, being that which *Cicero* much commended, and for which *Hortensius* was much commended. Albeit, arguing in *Sylla's* cause, he was taxed by *L. Torquatus*, and called for his too much effeminacy in apparell, as also for his too much action of body, not onely a *Common Actor*, but even a *Dionysia*, who was famous for her moving and wanton gesture. To whom *Hortensius* answered, *Callest thou me Dionysia? Sure I had rather be a Dionysia than as thou art*, *Torquatus*: ἀμύσος, ἀγπαδίαςος καὶ ἀπροσίλος: one without Learning, barbarous and unskill. Now this

*Sobriety of Speech.*

*Gell. in Noct. Attic.*

Education.

this *Sobriety* consists not onely in the pronunciation of *Speech*, but *Sober* carriage or deportment of the *Body*, which indeed addeth no little lustre to *Discourse*. I have observed in some, a kinde of *carelesnesse* in their forme of speaking; which, though it gaine approbation in men of *eminent ranke*, it would seeme harsh and contemptible in men of *inferiour condition*. Others there are, who can never enter into any let or serious *Discourse*, but they must play with a button; or like some of our clodded *Elders*, who for helps to *Discourse*, *wilch* their *gloves*, as if they drained their *Subjeēt* from such trifling action; and these, me thinks, resemble our *Common-Fiddlers*, who cannot play a stroke, to gaine a world, without motion or wagging of their head, as if they had rare *Crochets* in their braine: but this mimicke and apish action keeps small concurrence with the *Postures* of a *Gentleman*, whose *Speech* as it should bee free, native and generous; so should the *action* of his *body* admit of no phantasticke *imitation* or servile *affectation*, which expresseth little, save a degenerate quality or disposition. Others I have likewise noted, to conclude their *Set speeches* with winks and nods, as if the understanding of the whole world were confined to the circumference of their braine: and these usually expresse more soliditie of conceit in the action of their bodies, than the motion of their tongues. For oft-times, through want of matter (being gravell'd with an affected gravity) they are forced to trifle time in impertinencies, and leave that matter untouched for which they came. I could wish that *Young Gentlemen* would principally observe this Lesson, to be *sober* in arguments of *Discourse*, but especially in *reasoning*: for there is nothing that darkeneth or obscureth the Light of *reason*, more than the boundlesse effects of *Passion*, which makes a man forgetful of that he should say, no lesse than indiscreet in that he doth say. But especially in publike assemblies, where difference of judgements oft-times racke our *speeches* to a higher pin, ought deliberation to be had: for there we cannot recall so soone what we have spoke amisse, as in private, where lesse premeditation may afford matter of satisfaction. I approve likewise of his opinion, who would have such, whose pleasant conceits minister content to the hearer, if they meane to jest publikely, & force their wits to stem the streame of the worlds judgements, (which, I say, are different, and therefore more observant) that they use *Pericles* custome, who determining to speake any thing publikely, desired the immortal gods, that no improvident word, should passe his mouth. Certainly, whosoever he bee that speakes and never meditates, may bee compared to the *uncleane beast*, who digests and never ruminates. Neither is it hard to gather this, even by their *Discourse*, which consists meerly on ventosity, digressive and impertinent, spending much wind to small purpose: resembling *Pytheas* that foolish Orator, who would never leave his babbling. Hee that meditates before hee bee prepared (saith one) builds his house before stones be gathered. But sure I am, he that *discourseth* before he bee provided, serves up his dishes before they be seasoned. Albeit *Tiberius* bee said to doe better in any Oration *ex tempore*, than premeditate.

Immoderate passion, in arguments of *Discourse* and *reasoning*, to be avoided.

Plutarch. in vit. Phoc.

Two powerful motives of perswasion: *Vehemencie of Passion*: and *Instancie of Demonstration*.

Now I could reduce these *discursive* motives of Perswasion, to two generall heads: to wit, *vehemencie of Passion*; or *instancie of Demonstration*: and first for *vehemencie of Passion*, here may wee produce an apt and proper example. There came a man to *Demosthenes*, desiring his help to defend his cause, and told him how one had beaten him: *Demosthenes* answered him againe, saying, *I doe not believe this to be true*: the Plaintiff then

then thrusting out his voice aloud, said, *What, hath he not beaten me? Yes indeed* (quoth *Demosthenes*) *I beleeve it now for I heare the voice of a man that was beaten indeed.* Whence appeareth, what effects *vehemencie* of *Passion* produceth, expressing her wrongs so well in words, as they enforce beliefe to the Hearer. Likewise, because examples illustrate, though they doe not prove; touching *instancie* of *Demonstration*, we have an excellent one in that of *Cato*: who determined to strike the *Senate* and *Romans* in feare, *discoursed* at large of the *Carthaginian* warres, aggravating the danger by proper circumstances, which threatened the publike State; and *instanciā* of the ruine of many eminent and flourishing States occasioned by the securitie of their people. But they objecting againe, that *Carthage* was farre from them; He shewed them *greene figs*, implying thereby that *Carthage* was not farre distant, for otherwise the *figges* would have bene dried and withered. These kindes of *Discourses*, seconded by *instance*, are very moving and perswasive; for as *Speech* is called the *object* of the *earre*, so is such kinde of *instance* an *object* to the *eye*, which must needs be more perswading, because visibly appearing. But wee have enlarged this *Subject* too much; wherefore to draw in our sailes, and apply particularly, what in generall hath bene *discoursed*: I could wish *Young Gentlemen* considerate in what they speak, because *Speech* is termed the *Index* of the *Minde*, and can best expresse him, whether he taste of *rinde* or *puh*. Now because moderation of the tongue is such an absolute vertue, as it displayeth the wisdome of him that hath it; whence the wisest of all Princes, *He that bridleth his tongue is most wise*: I must needs preferre discreet Silence before loquacitie, *for in much speech there shall want no sinne* (saith *Solomon*:) whereas Silence is exempted from all Censure, so it bee mixed with discretion. It is said, that *Pythagoras* would desire two things of God (if the possibility thereof could stand with the conservation of humane society:) that hee might not *speake*, that hee might not *eat*: for by the *one*, hee should prevent offence in *discourse*; by the *other*, avoid surfeit through excess. Whence the Poet;

*Silence is such a soule-entrancing charme,  
It may doe good, but can doe little harme.*

Albeit, that *Pythagorian* silence I cannot approve of, being many times prejudiciall to the publike state: for by silence (saith the Orator) is error approved, the lustre of vertue darkned, good and wholesome precepts suppressed; whereby *Youth* might be instructed, private families directed, all inordinate motions corrected, and the whole structure of this little world, *Man*, rectified and repaired. But especially in divine professors and dispensers of the sacred word, is *Silence* most hurtfull: for these should be shrill *Trumpets* in sounding and delivering the *sweet tidings of salvation*, the tidings of peace and spirituall consolation. The *Pastor* (saith a blessed Father) *by holding his peace, doubtlesly killeth sinners*: that is, when he will not tell the house of *Jacob* his sinnes, nor *Israel* her transgressions; but cries, *peace, peace*, when there can be no true peace: for *what peace unto the wicked*, saith the Lord? So as the word of the Lord which came unto the Prophet, rouzed him up with this fearefull caveat: *If thou givest not the ungodly warning, he shall perish but his blood will I require at thy hand.* With whom the Apostle harmoniously joyneth; *Woe unto mee if I preach not the Gospell.* For in

Education;

*Qualis Sermo  
ostenditur, talis  
& animus  
comprobatur.  
Fisd.*

*Est enim fidelis  
tuta silentio  
merces. Hor.  
carm. l. 3. ad 2.*

*Silentio culpa  
crescit. Fisdor.*

*Neque Imperiale est liber-  
tatem dicendi  
negare, neque  
Sacerdotale  
quod sentiat,  
non dicere.  
Ambr. epist. 17.  
Gr. g.  
Ezek. 3. 18.*

*1 Cor. 9. 16,*

## Education.

Quicquid non  
liet, Pastoris  
est prohibere  
re fiat. Aug.

Ludov. Viv. in-  
struct. Christ.  
Mnl.  
Adeoq; ut er-  
rorem cum la-  
ete Nurricis  
fugunt. Cic.  
Vberalibus &  
lucis, alent vos  
milites Supre-  
ma Ducis,

that cause wherein the faithfull and painfull *Pastor* is to please God, he is to sleight the pleasure or displeasure of men.

Now *Gentlemen*, yee whose *Education* hath engaged you farre in the expectance and opinion of others; yee whose more *generous breeding* promiseth more than others; yee whose *nobler parts* should distinguish you from others; let not those innate *seeds of Gentilitie* first sowne in you, as in a hopefull *Seed-plot*, be nipped in their rising: which, that yee may the better prevent, exercise your selves in noble *discourses*, not wanton or petulant, for these breed a dangerous corruption even in the life and conversation of man. *Quintilian* would not have *Nurses* to be of an immodest or uncomely *Speech*, adding this cause; *Least* (saith hee) *such manners, precepts, and discourses as young children learne in their unriper yeeres, remaine so deeply rooted, as they shall scarce ever be relinquished.* Sure I am, that the *first impressions*, whether good or evill, are most continuat, and with least difficultie preserved. How necessary then is it, that an especiall care or respect be had herein, that choice be made of such, whose modest and blamelesse conversation may tender you their breasts in your infancie, and furnish you with grave and serious precepts in your minoritie? that your *Knowledge* may be fruitfull; your *Discourses* usefull; and your *actions* in the eyes of the *Almighty* gratefull. Of which *Action*, we are now to speake; being the third *Branch* which we observed in our definition of *Education*.

## Action.

πᾶν ὑπεργρα-  
δύω ἔχει λά-  
εας.

Cic.  
Sen. de tranq.  
anima.

Appian. Alex.

The admira-  
ble effects of  
Education.

Educatio &  
doctrina effici-  
unt mores.  
Seneca.

**T**hat *Education* is the *seasoner* of our *actions*, wee shall easily prove, if we observe the rare and incredible effects derived from it: which, that wee may the better doe, you are to know, that every *Action* hath two handles; the *One* whereof consisteth in contriving: the *other* in performing.

In the *former*, we are to observe deliberation: whence the *Orator*; before wee take any thing in hand, wee are to use a diligent or serious *preparation*; that we may effect what we intend, and more prosperously succeed in that we take in hand.

In the *Latter*, is diligence required; for what is premeditation or preparation worth, if it be not by diligence seconded? When *Annibal* was a childe and at his fathers commandement, he was brought into the place where he made sacrifice, and laying his hand upon the Altar, swore, that so soone as he had any rule in the *Common-wealth*, he would be a professed enemy to the *Romans*: nor did hee infringe the vow which his infancie had professed, but expressed when he came to be a man, what he had protested to performe being a childe. No Device unassayed, no Stratagem uncontrived, no Labour neglected, no Taske unattempted, which might conferre honour on *Carthage*, or expresse his mortall and implacable hate to *Rome*.

In this one example, we shall see the strength of *Education*: for though *Annibal* had no cause personally given him, to vow all hostilitie rather on *Rome* than any other place; yet in respect he received his breeding from such as were professed foes to the *Romans*, he seconded their hate, resolving to live and die *Romes* enemy. The like may be observed in the demeanour & conversation of men: in which respect also, *Education* discovereth her absolute power. For shall wee not see some, whose faire *outsides* promise assured arguments of singular worth, for want of *breeding* meere painted

Trunks.

*Trunks*, glorious features, yet shallow Creatures? and whence cometh this, but through want of that which makes man accomplished, seconding Nature with such exquisite ornaments, as they enabled him for all managements publique or private? *Licurgus* brought two dogges, the one savage, wild, and cruell; the other trayned; to let the people see the difference betwixt men brought up well, and badly: and withall to let them understand the great good of keeping lawes. Now what are these savage and wild dogges, but resemblances of *such*, whose untrained *Youth* never received the first impressions of a *generous Education*? These, as they were bred in the *Mountaines*, so their conversation is mountainous, their behaviour harsh and furious, their condition distempered and odious. Yet see the misery of custome! what delight these will take in *actions* of incivility! nothing relisheth with them, save what they themselves affect; nor can they affect ought worthy of approbation: for *Education* (which one calls an *early custome*) hath so farre wrought with them, as they approve of nought freely, affect nought truly, nor intend ought purposely, save what the rudeness of *Education* hath inured them to. These mens aimes are so farre from attaining *honour*, as they partake of nothing which may so much as have the least share in the purchase of *Honour*. Their minds are depressed, and as it were earth-turned: for they aspire to nothing which may have *being* above them; neither can they stoop any lower, for nothing can be under them. Nor can their *actions* be noble, when their dispositions by a malevolent custome are grown so despicable. Hence it is, that the Philosopher saith; *The divine part in such men is drowned*, because not accommodated to what it was first ordained. For how is it possible that their affections should mount above the verge of earth, whose *breeding* and *being* hath beene ever in earth? They (saith *Phavorinus*) *whosucke sowes milke, will love wallowing in the mire*: inferring that as our *Education* hath formed us, so will we addressse our selves in the passage and current of our life. For as *Nature* is too strong to be forced, so *Education* (being a *second Nature*) hath kept too long possession to be removed. She it is, that in some sort mouldeth our *actions* and *affections*, framing us to her owne bent; as if we received all our discipline from her, by whom we were first nourished, and since tutored.

But you may object, if *Education* expresse such power, as her first native impressions cannot be suppressed; how did those men appeare *educated*, whose first *breeding* was in mountaines, and afterwards advanced to no lesse glory than a *Diadem*? Such were *Romulus* and *Remus*; that translator of the *Median* Empire to the *Persians*; victorious *Cyrus*; and hee who from the Plow-stilts was elected Emperour, to wit, *Gordius*. Surely their *Education* came farre short of that which is expected in the majesty of a Prince; yet what inimitable presidents of renown were these, shewing much resolution in conquering, and no lesse policie in retaining what they had conquered.

To begin with the first, to wit, *Romulus*; truth is, he laid the first foundation of a glorious and flourishing *State*; yet as his *Nurse* was a *Wolfe*, he plaid the *Wolfe* to his brother. He planted his Kingdome in blood, as his infancie received food from *her*, whose native disposition affecteth blood. Neither can I be periwaded, that his *carriage* could be so civill, as that his first *breeding* left no relique nor relish of Barbarisme: especially,

Education.

Without learning *Hercules* becomes a Tyrant, *Darius* insolent, *Achilles* inordinate.

*Pars divina in homine versa.*  
Sen.  
Lips.

*Phavorinus.*

*Vid. Tit. Liv.*  
*Luc. Flor.*  
*Plut. in vit.*  
*Rom.*

Among Wolves was his Education; by Vultures his Inauguration;

## Education.

*Hipallotes pe-  
corum, magis  
quam reges  
gentium.*

*Xenophon in  
Cyropædia.*

*Quint. Curt.  
Plutarch. in  
vit. Alex.*

*Homini enim  
salus nullo be-  
neficio pensa-  
tur.*

*Seneca.*

when I reade what injuries or indignities were offered the *Sabines* by him, what cruelties were acted upon his owne Uncle, what impieties were committed upon the neighbouring Heards-men: the multitude whereof expressed how cruelly he was naturally addicted, and that the *first seeds* which his savage *Education* had sowne in him, could hardly be suppressed. Touching *Cyrus*, no question his *breeding* was not altogether in the *Mountaines*, for he had recourse or resort (though unknown) to *Astages* Court, where he received no small bettering in the progresse of his reigne. Neither (as it may probably be collected) would *Harpagus* permit so great hopes, as were treasured in him, and by all *Auguries* and Predictions likely to be confirmed of him, to be destitute of instructions fit and accommodate for so high a person. For else, how should such excellent *Laws* have been devised; such exquisite Cautions for state government provided; the Empire of the *Medes*, with whom it had so long continued, to the *Persians* peaceably translated, and without faction established? These (I say) might probably confirme, how well this victorious *Shepherd* was furnished with all precepts apt to informe him; stored with all princely habiliments fit to accomplish him; and exercised in all regall discipline, the better to prepare him against all occurrents that should assaile him. For the last, as he was from obscurity rayfed, so did hee little in all his time that could be worthily prayfed, being more skilful in setting of a *Turnep*, than setting of a state; more experienced in correcting the luxurious growth of his *Vine*, than rectifying those abuses raging and reigning in his time: so as, his small acquaintance in state-affaires, during his *Minority*, made him lesse affected to those employments in his riper yeares. Whereas, if we reflect upon the noble and inimitable exploits of *Alexander* the great, whose fame hath given life to many Volumes, we shal see that his princely *Education*, gave him such rare impressions of glorious emulation in his father *Philip*, as it rayfed him to those hopes he afterwards attayned. For where was that *Enemy* he encountred with, that he overcame not? that *Citie* he besieged and won not? that *Nation* he assailed and subdued not? yet who more mildly affected, though a Souldier; or more humble-minded, though a Conquerour? which may appeare by that answer of this invincible *Chieftaine* to his *Mother*; who desirous to execute an innocent harmlesse man, the better to prevaile with him, remembered him, that her selfe for the space of nine moneths had carried him in her wombe, and for that reason he must not say her nay. But what replied he? *Aske* (saith he) *good mother some other gift of me: for the life of a Man can be recompenced by no benefit.* Behold a princely disposition lively charactred, having an eye no lesse to saving than subduing; to retaine mercy than to gaine a victory; to preserve the conquered than become a conquerour; to get a friend than to win a field! which, as it requires a noble and free disposition, not engaged to cruelty, boundlesse ambition, desire of triumph without compassion; so questionlesse it shewes a composed, civill, and generous *Education*: for these exclaime not with the Poet:

*Omnia in ferro est salus:*

But esteeme it the most glorious conquest to be subduers of their owne wils, preferring the saving of a *life* before the gayning of an *Empire*. Yet doe I not conclude these men to be exquisite, as if they were freed from all such

such insulting affections as usually invade the breasts of these high aspirers : for so should I renounce the credit and authority of all Historics. *Themistocles* (as I have elsewhere noted) walked in the open street because hee could not sleepe : the cause whereof when some did enquire, he answered, that the tryumph of *Miltiades* would not suffer him to take his rest : see the strength of *Ambition*, how powerfully it subdued a man of approved resolution and exquisite temper ! *Pausanias* killed *Philip* of *Macedon* only for fame and vaine-glory : see the weaknesse of a *high spirit*, whom the least blast of flickring fame could so transport, as to embreue his hands in blood to gaine him an infamous glory ! No, my aime is rather to expresse the noble acts & atchievements of such whose *breeding* had shewn them as well by Precept as example, what might best become such eminent Personages.

*Hippocrates* recounteth of a certaine sort of men, who to be different from the vulgar (being men more nobly descended) chose for a token of their Nobility, to have their head like a *Sugar-loafe* : and to shape his figure by *Art*, when the child was borne, the Midwives tooke care to bind their heads with swathes and bands, untill they were fashioned to the forme. And this artificialnesse grew to such force, as it was converted into nature : for in proceffe of time, all the children that were borne of Nobility, had their heads *sharpe* from their mothers wombe. For the truth of this Relation I will not argue much, but sure I am, if *Art* have such power on the outward forme, *Education* which is termed a *second Nature*, can produce no lesse effect from the inward man. For have we not read, how divers naturally addicted to all licentious motions, by reading morall Precepts, and conversing with Philosophers, became absolute commanders of their owne affections ? Have they not (some I meane, and those of place and esteeme) even in the height of their desires, when opportunity was offered, an occasion ministred, and all motives to a sensuall banquet mustered, restrayned their desires, subjected sense to the obedience of reason, and became *Kings* by not consenting, whereas they had become despicable *Slaves* by yeelding ? Yes, and in that more remarkable, that they were *Aethiops*, who had no knowledge of *God*, but directed by the light of *Nature* only.

What then may we imagine might be done by long *Education* and continuall practice, during the time of *Infancy*, which (as the Philosopher saith) is that *smooth* and unwritten *Table*, apt to receive any impression either of good or evill ? For which cause, as all times require instruction, so this time especially, because subject to correction ; which moved sundry *Peeres* to send for certaine wise and discreet men to instruct their children during their greener yeares. *Achilles* had his *Phenix*, \* *Alexander* his \* *Callisthenes*, *Alcibiades* his *Socrates*, *Cyrus* his *Xenophon* ; *Epaminondas* his *Lycas* ; *Themistocles* his *Symmachus* : to whom they ought more (as they themselves confessed) than to their owne naturall parents : for, from them (their parents I say) they received onely *living*, but from these they received meanes of *living well*. But me thinkes we decline rather to *Knowledge* than *Action* ; let us therefore presse this point a little further, and returne to where we left.

During that prosperous and successive time of victorious *Sylla*, *Pompey* the great then a young man and serving under him, received such *seasoning* from his military discipline, as made him afterwards chosen amongst so many brave Spirits, to try the hazards of fortune with the victorious

*Cesar*.

*Education.*

*Tusc. quest.*  
*lib. quart.*

*Stilpho.*  
*Alcibiades.*  
*African.*  
*Marcellus.*

How a Gentleman may be best enabled by Education.

\* For *Aristotle*, howloever termed his *master*, is thought to have flourished when he came to riper yeares.

*Vid. Ep Alex<sup>o</sup>*  
*ad Arist. con.*  
*scriptam, de*  
*st. & stat*  
*Ind.*

Three things moved *Tiberius* to send *Drusus* into *Illyricum* : the first was *senescere militie* : the second, *studia exercitus parare* : the

## Education.

rhua, simul ju-  
venem urba-  
no luxu lasci-  
vientem meli-  
us in castris  
haberi re-ba-  
tur Tiberius.  
Tacit.

Militia non  
lyra, sed turba  
sonat.  
Nec telis est  
nota chelys.

Cic. in Bruto.

Isocrates.

Sext. Philoso-  
phus.

This may be  
confirmed by  
that elegant  
distich:

Virtus inertis  
habet, titulum  
sepelire thesau-  
rum; virtus  
amanda parit  
cultam, sepultra  
perit.

*Caesar*. Nor was his judgement inferiour (if we may build on the credit of History) to his potent *Adversary*, though Fortune made him her Slave; tryumphing no lesse in the quest of his death, than view of his conquest. *Themistocles* (whose name as wee have oft repeated, so in all Records worthily renowned) having been trained from his *Infancy* in the discipline of warre, became so affected, and withall so opinionate in himselfe of Martiall affaires, as being moved on a time at a publike feast to play upon the Lute, answered; *I cannot fiddle, but I can make a small Towne a great Citie*. See what long use in experiments of warre had brought a Noble Souldier to! His *actions* were for the publike state; his aimes not to delight himselfe or others with the effeminate sound of the *Lute*, but to strike terrour in his foe with his sharp pointed *Launce*. Now what should we thinke of these, whose more erected minds are removed from the refuse and rubbish of earth, (which our base Groundlins so much toyle for) but that their thoughts are sphered above the Orbe of feare? Death cannot amate them, imminent peril deterre them, disadvantage of place or inequality of power discourage them; this is their *Canto*, and they sing it cheerfully:

*The only health (what's ever doe befall)  
That we expect, is for no health at all.*

This might be confirmed by sundry Histories of serious consequence, especially in those memorable *Sieges* of *Rhodes*, *Belgrade*, *Vienna*, and many other; where the resolution of their *Governours* sleighted the affronts of that grand Enemy of Christendome, the *Turke*, and by their valour purchased to themselves both safety and Honour.

Thus farre have we proceeded in our discourse of *Education*, which we have sufficiently proved to be a *Seasoner* of *Action*, as well as of *Speech* or *knowledge*. Neither in *actions* military onely, but in all *Manual Arts* practised in *Rome*, during her glorious and flourishing State; from which even many ancient Families received their name, beginning and being. As the *Figuli* from the *Potters*; the *Vitrei* from the *Glaziars*, the *Lignale* from the *Pointers*; the *Pictores* from the *Painters*; the *Pistores* from the *Bakers*. All which (as wee may reade in most of the *Roman* Authors) had applyed themselves, even in the first grounds of their *Education* to these Arts, wherein they grew so excellent; as they enriched their posterity by their carefull industry. But to speake truly of *Action*, as it is generally taken, neither *Speech*, nor *Knowledge*, of which wee have heretofore spoken, can well want it. Wherefore *Demosthenes* defining the principall part of an Oration, said it was *Action*: the second the *Same*: the third no other than *Action*. *Isocrates* for lack of a good voyce, (otherwise called the father of Eloquence) never pleaded publicly. And *Cicero* saith, some men are *diserti viri*, but for lack of *Action*, or rather untowardnesse, *habiti sunt infantes*. Whence it is, that *Sextus Philosophus* saith, our Body is, *Imago animi*. For the *Mind* is ever in *action*; it resteth not, but is ever labouring, plotting or contriving, addressing it selfe ever to employment. The like affinity hath *Action* with *knowledge* which is not reduced to *Action*. Whence it is, that many (too many, heaven knows) bury their *knowledge* in the grave of obscurity, reaping content in being knowne to themselves without communicating their *Talent* to others. But this is *hiding* of their *Talent* in a *Napkin*, putting their *Candle* under a *Bushell*; resembling the



the envious spitefull man, who wil not open his mouth to direct the poore *Passenger* in his way, or suffer his neighbour to light his candle at his : for both imply one thing, as the Poet excellently singeth;

*Who sets the trav'ler in his journey right,  
Doth with his candle give his neighbour light.  
Yet shines his candle still, and doth bestow  
Light on himsele, and on his neighbour too.*

Education.

Ennius.

For this burying or suppressing of *knowledge*, it may be aptly compared to the rich *Miser*, whose best of having is onely possessing; for that *Communicative good* hee knowes not, but admires so much the *Golden Number*, as he preferres it before the *Numbring of his dayes*. Yea, as it is much better not to have possessed, than to mis-employ that whereof wee were possessed; so is he in a happier case who never knew any thing, than such a *Man* who knew much, yet never made a *Communicative* or edifying use of his *Knowledge*. As may appeare by the Parable of the *Talents*. The *Contemplative* part indeed affords infinite content to the Spirituall man, whose more erected thoughts are not engaged to the Meditations of earth, but are spheared in a higher Orbe. This mans *Minds*, like *Archimedes* ayme, should Enemies invade him, death and danger threaten him, inevitable ruine surprize him, his desire is onely to preforme his *taske*, and that taske the highst pitch of a soule-solacing *Contemplation*. And this kinde of *Rapsodie*, or intraucing of the Soule (as I may terme it) ministers unspeakable delight to the *Minde* of that man, who is usually affected to these *divine aspirations*, as a godly Father termes them. Yet these *contemplative* persons, whose retirednesse of estate, immunitie, or vacation from publike government have drawne their affections wholly from the thought of earth or conversing with men; as they relish more of the Cloister, than society of Nature; more of the Cell or frocke, than Community which affords the most fruit; so they never extend further than satisfying their owne disconforting humor. I confesse indeed, their *contemplations* farre exceed the wordly mans, for his are to *earth* confined; or the *voluptuous* mans, for his are to *pleasures* chained; or the *ambitious*, for his are to *Honours* gaged; or the deluded *Alchymist* (whose *knowledge* is a palpable mist) for his are to impossible hopes restrained; yet as profit and pleasure make the sweetest *Muscke*: so *Contemplation* joyned with *Practice*, make the fruitfulest *knowledge*.

To conclude, our Discourse touching *Education*, on which as the principallst *Seasoner of Youth*, wee have long insisted; may the first *Seeds* of your more hopefull harvest (worthy *Gentlemen*) be so sowne, as they may neither by extremity of *Winter*, that is, by too awfull *rigour*, be nipped; nor by the scorching heat of *Summer*, that is, too much connivencie of your Tutor, parched. So may your Countrey reape what shee hath with long hope expected, and receive a plentifull croppe of that which shee her selfe, by hopefull *Education*, hath long manured.

Plut. in vitæ  
Marcel.

Habet ornatiū  
satis illo majorem;  
habet aliud spectaculum,  
ad illud spectaculum te  
componere. Quod  
ergo tibi est spectaculum?  
Cælum, Angelorum innumera  
multitudo.  
Chrysost. hom. 28. in epist. 12. ad Hebraeos.





# THE ENGLISH GENTLEMAN.

## Argument.

*Of the necessity of a Vocation; No man is exempted from it; of Vocation in generall; Of the Vocation of a Gentleman in particular; And how he is to employ himselfe therein.*

## VOCATION.



*Vocation* is a peculiar calling allotted to every one according to his degree. Wherein wee are to consider; First, a *Necessity* of *Vocation*; Secondly, no *Exemption* from that *Vocation*: and first of the first.

Observ. 4.

In that originall or primitive purity of mans *Nature*; I say before his *Fall*, there was no such command exhibited, as was afterwards enjoyned. For then He was created pure, and deputed Sovereigne over a pleasant and flourishing *Empire*, a delightfull *Eden*, receiving no inhibition after so large and ample a commission, save this, *That of the Tree of good and evil; hee should not eat of it.* But when *Adam* had transgressed, this command was forthwith directed to him and his sin-stained posterity: *in the sweat of his face should he eat bread.* Then, then, and not till then began *Adam* to delve, *Eve* to spin; inferring that the *Sweat* of their *browes* should earne them a *Living*. There where none that did gallant it in the *workes* of *a Wormes*. There were none that pierced the bowels of the *b Earth* for *precious stones* to adorne them; None that had minde of *precious c Odours* and aromaticall sweets to perfume them. In brieft, None held it then a grace

Gen. 2. 17:

Gen. 3. 19.  
Qui luxuriant in vermicu operibus. Chris. tom. hom. 18. in Genes.

Fuerunt qui viscera terrae, memorem pretiosorum aromatatum, quae ex India, ex Arabia, & ex Perside convehuntur. Sunt si vis unguenta pretiosa, quae

dam ex India vermiculi, hujusmodi facere vestes. Idem. tom. 4. hom. 2. in ad Timoth. <sup>b</sup> Imo in & in sede manium opes quærimus; eiusq; penetrat luxuria. Plin. hist. Natural. l. 33. <sup>c</sup> Quid pretiosorum aromatatum, quæ ex India, ex Arabia, & ex Perside convehuntur. Sunt si vis unguenta pretiosa, quæ

## Vocation.

non ex Ara-  
bia, vel ex  
Perside, sed ex  
ipso convehun-  
tur cælo, quæ e-  
muntur, non  
auro sed fide  
non ficta. Chr.  
c. 1. tom. 4. hom.  
2. in 1. ad Tim.  
Aug. tom. 10.  
Serm. de Temp.  
Animaliumq;  
vento ferun-  
tur, delitii. Cl.  
Alex. Pæd. l.  
2. c. 10. Et sua  
vestimenta &  
vestes stragu-  
las suffumi-  
gât, & asper-  
gunt: atq; adeo  
ut ipsas propæ-  
modum manu-  
las. Clem. A-  
lex. Pæd. l. 2. c.  
8. Vermium  
textura. Chryf.  
tom. 1. hom. 37.  
in Gen. 3. Max-  
imi autem pre-  
tiii Margarita  
mulierum cor-  
clave inuastit:  
ea autem nas-  
citur in quodâ  
ostreo. Clem.  
Alex. Pæd. lib.  
2. c. 12. Quæ  
peccatorem ja-  
ctum convin-  
cerent. Aug. l.  
11. de Gen. ad  
lit. c. 32.  
Dico ergo ho-  
minem, non alia  
de causa opus  
habere vesti-  
mentis, quam  
ut tegatur cor-  
pus, ad maxima

frigor: & vel euentes æstus propulsandos: hic est vestis scopu. Clem. Alex. Pæd. l. 2. c. 10. Ver-  
bera ventorum vitare imbrisque coactos. i. uer l. 5. Libel de Imeg Her. l. 1. ep. 2. Ornamentum est quod  
ornat: ornat autem quod honestiorem mulierem facit. Plutarch. in Præcept. Connubial. Hoc ipsum, quod vos  
non ornatis ornatus est. Ambros. lib. 1. de Virg. Ambros. tom. 4. lib. 1. Offic. cap. 12. Phil. 3. 13, 14.

The necessi-  
tie of a voca-  
tion.

Ezek. 16. 49.

to have the out-cast <sup>d</sup> *Feathers* of Birds to plume them; The very *excrements* of <sup>e</sup> *Beasts* to sent them; The bowels and intralls of <sup>f</sup> *Wormes* to cloath them; The white excretions of <sup>g</sup> *Shell-fish* to decke them. Those *Leathern* coats were provided to cover mans *shame*, and to evince him of <sup>h</sup> *Sinne*. They were provided likewise to repell the extremity of <sup>i</sup> *Heat* and *Cold*, to shelter him against the violence of all seasons. There were other *Voca-tions* then intended and attended, other labours proposed and sustained, other fashions used and observed than the vanities of this age, where the *Devill* that *μυμήτινον ζῶον*, that imitating and apish thing, as <sup>k</sup> *Damascen* calls him, *peccati fomenta succendit*, kindles those fomentes of sinne to traine wretched man to the Lake of perdition. Hence it is, that he sets up that *vexillum superbie*, to which all the sonnes and daughters of vanitie repaire; affecting incivilitie before modestie, inquiring after the *fashion*, not how *neat* it is, but how *new* it is. These imagine it a Labour sufficient, a *Vocation* for their *state* and *degree* equivalent, to spend the whole Morne till the Mid-day in tricking, trimming, painting and purfling, studying rather to *Die* well, than *Live* well. These are they who beautifie themselves for the *Stage*, to become deluding *Spectacles* to the unbounded affections of *Youth*. They make time only a *Stale* for their vanities, and so prostitute their houres (those swift Coursers of mans pilgrimage) to all enormous Libertie. These are *Penelopes woovers*, gilded gallants, whose best of dis-course is complement, or apish formalitie; whose best thoughts reach but to where they shall dine, or the choice of an *Ordinary*; and whose best ac-tions are but ravishing of favours from the *Idolls* of their fancie. But how farre short come these of that *Necessitie* of *Vocation* injoynd them? They thinke it sufficient so to attire themselves, as they may become gra-cious in the eye of their *Mistresse*: whereas that, wherein they seeme to themselves most gracious, to the eye of a grave and considerate man may seeme most odious: as in apparell, wee say that onely to be commendable which is comely, that laudable which is seemely: for it is an *ornament* which adorneth. Now how deformed are many of our rayments drawne from forren Nations, and as illseeming our *Ilanders*, as *Cockle-chaines Agri-cola's* souldiers? Certainly, this attire becommeth not a *Christian*, but such as are prostitutes to the whore of *Babylon*. The garment of a true follower of *Christ*, is innocencie, which, because it cannot be simple or absolute, wee should endeavour to lessen our imperfections daily, becomming confor-mable to his *Image*, who being free from sinne, tooke upon him our sinne, to free us from the guilt of sinne, and punishment due unto sinne. Let us therefore endeavour our selves, I say, to attaine the *reward* of our *high calling* in *Christ*: which that wee may the better obtaine and purchase at his hands, by whom wee expect reward, wee are in the meane time to serve him in our *Vocation* here on earth, that we may reigne with him in heaven.

**N**OW that there is a *Necessitie* of *Vocation* injoynd all, of what ranke or degree soever, wee may prove by many pregnant places of Scrip-ture, inveighing against *Idleness*, and commending employment unto us. Amongst which, that of the Prophet *Ezechiel* may be properly applied to our purpose. *Behold* (saith he, speaking of the sinnes of *Ierusalem*) *this was*

the

the iniquitie of thy sister Sodom; pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did shee strengthen the hand of the poore and needy. Againe, in that of the Proverbs: He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding. Againe; hee that is sloathfull in his worke, is even the brother of him that is a great master. Againe, that of the Sonne of Sirach: If thou set thy servant to labour, thou shalt find rest: but if thou let him goe idle, hee shall seeke liberty. Againe; Send him to labour, that he goe not idle: for idlenesse bringeth much evill. This likewise the blessed Apottle admonisheth the Thessalonians of, saying, For even when we were with you, this we warned you of, that if there were any which would not worke, that he should not eat. For we heare, that there are some which walke among you inordinately, and worke not at all, but are busie-bodies. Therefore them that are such, we warn and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eat their owne bread. Againe, that serious exhortation of the Apottle to Timothy, describing the natures of such factious and busie-bodies as intend themselves to no settled employment: but being idle, they learne to goe about from house to house: yea, they are not only idle, but also prattlers and busie-bodies, speaking things which are not comely. Againe, that expresse charge given by the Apottle touching everyones distinct profession or Vocation: Let every man abide in the same vocation wherein he was called. See here how much Idlenesse is condemned, & labour commended: the former being the mother of all vices; the latter a cheerer, cherisher, and supporter of all vertues. For wherein may man better expresse himselfe than in the display and dispatch of such offices, to the management and execution whereof he was first created? Vertue, as it consists in action, time in revolution, so the maze of mans life in perpetuall motion: wherein non progredi est re gredi, non procedere recedere est. It is given to man to labour, for life it selfe is a continue labour. See then the Necessity of a Vocation, being a peculiar labour allotted or deputed to any one person in particular. Whence sprung up first the diversity of trades and occupations, which now by processe of time have aspired to the name of Companies, gained daily new prerogatives, the better to encourage them in their severall Offices. It is a saying of Cn. Dentatus; That he had rather be dead, than live dead: meaning that vacancie from affaires, and retiring from such actions as tend to the conservation of humane society, was rather to dye than to live. For Life, that is compared to a \* Lampe or burning Taper, so long as it is fed with oyle, giveth light; being an Embleme of mans life, which should not be obscured or darkned, but ever sending forth her rayes or beames both to light it selfe, and others. Whence the Poet:

Life is a Lampe whose oyle yeelds light enough:  
But spent, it ends, and leaves a stinking snuffe.

Gellius compares mans life to Iron: Iron (saith he) if exercised, is in time consumed; if not exercised, is with rust wasted. So as this rust; which indeed is rest from employment, doth no lesse consume the Light or Lampe of our Life, than labour or exercise: for our life decays no lesse when we are eating, drinking, or sleeping, than toying or travelling about our worldly affaires. So much of our life is shortned, as we are even in these things, which preserve and sustaine nature, employed: thus death creeps on us when we least think of it, surprizing us when we least expect it.

Vocation.

Prov. 12. 11. 8.  
9.

Ecclus. 33. 25.  
27.  
2 Thes. 3. 10.  
11. 12.

1 Tim. 5. 13.

1 Cor. 7. 20.

Health com-  
meth not  
from the  
clouds with-  
out seeking,  
nor wealth  
from the  
clouds without  
digging.  
Vocation a pec-  
uliar labour  
or function,  
particularly  
allotted to  
any one per-  
son.

\* Alijs micans,  
consumor.

Aul. Gell. in  
Noct. Artic.  
Adde quod in-  
genium longa  
rubicine lesum  
Torpet, & est  
multo quam  
fuit ante, mi-  
nus. Vita  
quanto magis  
procedit, tantò  
propius ad mor-  
tem accedit.  
Aug. Soliloq.  
6. 2.

## Education.

1 Sam. 13. 29.  
Ester. 7. 10  
2 King. 19. 37  
Dan. 5. 4.  
2 Sam. 17. 23  
2 King. 2. 24.  
Ibid. 3. 17.  
Luke 12. 20.  
Gen. 49. 33.  
Act. 7. 60.  
1 Cor. 15. 57.  
Eccles. Hist.  
Deut. 28. 30.

*Xislapotius  
quam Zenodo-  
chia, regia poti-  
us palatia,  
quam recta in  
pauperum sola-  
ria, erigent.  
Horti delitiae,  
Herrei diviti-  
ae, elegantiae  
aedificij, mori-  
entium oculis  
dolores inimi-  
cissimi, ib.  
Three neces-  
sary confide-  
rations touch-  
ing the con-  
veniencie of a  
Vocation.  
A divine con-  
sideration.*

*A civill con-  
sideration.  
Amore Dei a-  
mor vicini gignitur,  
amore vicini amor  
Dei nutriur.  
Bern.  
Oratio inter  
maxima chari-  
tatis opera nu-  
meranda est.  
The effect of  
prayer confir-  
med.  
Exod. 17. 2.*

Some with *Amnon* carousing, others with *Haman* persecuting, or with *Senacherib* blaspheming, or with *Belsazzar* sacrilegiously profaning, *Abi-  
tophel* plotting, the *Children* mocking, that incredulous *Prince of Israel* dis-  
trusting, or that *rich man* in the Gospel presuming. Few or none with  
*Jacob* exhorting, with Martyr-crowned *Steven* blessing, with the *Apo-  
stles* rejoicing, or with all those glorious *Martyrs*, whose garments were  
deepe dyed in the blood of zeale, singing and triumphing. And a good  
reason may be here produced, why many dye so wofully dejected: for how  
should they close their dayes cheerefully, who have spent all their dayes  
idly? If they that disobey God, shall plant the vineyard, and others shall  
eat the fruit; how may those expect to be partakers of the fruit of the  
vineyard, who neither obey God nor plant vineyard? How long have  
many, whose exquisite endowments were at first addressed for better  
employments, stood idling in the market-place, never making recourse to  
Gods vineyard, either to dung or water it, refresh or cherish it; labouring  
rather to breake downe her branches, than sustaine it? How many bee  
there, who will rather employ whole yeares in contriving some curious  
*Banqueting-house*, than one moneth in erecting one poore *Almes-house*?  
How choice and singular will the most be in their *Tabernacles* of clay,  
while the inward Temple goes to ruine? As *Charles* the Emperour said  
of the Duke of *Venice* his building, when he had seene his princely Palace  
like a Paradise on earth: *Hac sunt, qua nos invitos faciunt mori*. They draw  
us backe indeed, and hale us from meditation of a more glorious building,  
which needs not from the inhabitant any repairing. How necessary is it for  
us then, to addresse our selves to such employments, as may conferre on the  
state publike a benefit? For as we have insisted on the *Necessity* of a *Vo-  
cation*, so are wee to observe the *conveniencies* of a *Vocation*. Which that  
wee may the better doe, wee are to consider three especiall things, which  
as Scales or Greefes may bring us to the right use and exercise of our *Vo-  
cation*. The first Consideration is *Divine*, or to God-ward; the second  
*Civill*, or to Man-ward; the third *Peculiar*, and to our selves-ward.

For the *first*, because indeed the rest have dependance on it, and could  
have no subsistence but from it; we are to consider by *whom* we are de-  
puted to such a place or office, and for what end. The *person* by whom wee  
are so deputed, is *God*, who in his goodnesse as he hath bestowed an *Image*  
more noble and glorious on us than on any other creature, so hath he ena-  
bled us to execute our *place* under him with due feare and reverence to his  
name, ever observing the *end* for which we were to such places deputed;  
which is, to honour him, and be helpfull unto others who resemble him:  
which is the *second* Consideration we before observed, and termed *Civill*,  
because in *Civill* society requisite to be performed.

By the love of God (saith a good Father) is love to our Neighbour inge-  
dred, by the love of our Neighbour is our love towards God increased. Now  
if wee should communicate all that wee possesse unto our Neighbours, and  
want this *Love*, which only maketh the worke fruitfull and effectually, we  
were but as tinkling cymbals; we are therefore incessantly to crave of  
God by prayer, which (as that godly Divine saith) is to be numbred a-  
mongst the greatest workes of *Charity*; that he would infuse into us the fer-  
vour of his *Love*, by which only is granted us to attaine true Neighbourly  
*Love*, performing such workes of *Charity* in our vocation, as we may  
preserve that *union* and *communion*, which members of one mysticall  
body

Vocation.

body have one with another. And this *Love* thus planted, cannot bee silenced or smothered, but it will be discovered, and that by such effects as are usually derived from *charitie*: for these will not *grinde* the face of the *poore* by extortion, or draw teares from the *Orphan* eyes by oppression, or sow the seed of *discord* betwixt neighbour and neighbour by the spirit of Contention. No, as they are placed in a *vocation*, they will shew themselves to all helpfull, to none hurtfull. They will be an *eye* to the *blinde* to direct them; a *staffe* to the *Lame* to support them, a *visitant* to the *Sicke* to comfort them, a *Samaritan* to the *wounded* to heale them, a *garment* to the *naked* to cover them, *meat* to the *hungry* to releev them, *drinke* to the *thirstie* to refresh them: *being all unto all, that by all meanes they might gaine some*. These are the effects of this *Love*, which with adamantyne ties becomes linked to the love of God, and to man for God.

The *third* consideration is *peculiar*; wherein we are principally to take heed of *selfe-love*, a vice no lesse fatall than universall. Which *selfe-love* as it hath many branches, or Siens, according, to the disposition of the owner, so it produceth no lesse variety of effects. The *Ambitious* man being ever aiming, ever aspiring, thirsteth after *honour*, and never leaves hunting after it, till hee fall with his owne grandure. His pie-coloured flagge of *vanity* is displayed, and his thoughts (so open hearted is he) as if hee had windowes in his breast; discovered. His agents are weake and unsteady; his aymes indirected and maligned by envie, concluding his Comicke beginning with a Tragicke Catastrophe. Yet see how *selfe-conceit* transports him, Sycophancy deludes him, and an assured expectance of an impossibility detaines him. Now see him uncafed; He useth rather with *Cailline* to speake much and do little, than with *Ingrub* to speake little and doe much. He entertaines *all* with broad-spread armes, and proclaimes *Liberty*, but none will beleev him. For how should hee proclaime; or proclaiming conferre that on others, which he enjoyes not in himselfe? or how should he enjoy that inestimable *Libertie*, which the earthly-Sainted or contented only enjoy; when he is become a Slave to his owne unbounded desires, and through *selfe-conceit*, is made a prey to his foes deceit, falling in that lowest, where his expectance raised him highest? yet see whence these effects proceed! surely from no other *spring* than that troubled well-spring of *selfe-love*, which leaves her distressed Master engaged to sundry extremes. The like may be observd in the *avaritious* man; (for to these two instances is my present discourse restrained:) whose misery it is to *admire* rather than *employ* what he enjoyes. The difference betwixt the poore wanting, and the rich not using, is by these two expressed; the one *carendo*, the other *non fruendo*. Of these it may bee truly said, that their *gaine* is not *godlinesse*, but their *godlinesse* is to reape *gaine*. And though apparent *losse* be to be preferred before *filthy gaine*: yet they wholly and onely embrace such *arts, trades, or sciences, from which a certaine gayne may bee procured*. They know (and that knowledge makes them more culpable) that *gaine cannot accrue to one, without losse to another*: yet they will rather prejudice another in the greatest, than bee an inconvenience to themselves in the least. They have felt by experience, that *wealth* is a great nourisher of vice, and *poverty* of vertue; yet will they erect an *Idoll* to honour *her* by whom vice is nourished, but disesteeme *her* from whom many vertuous motions and affections are derived. True it is indeed, that when any *Object of profit is tendred us, necessarily are we induced*

A peculiar Consideration.

Vid. Salust. in bell. Jug.

Nec enim Libertas tutior ullae est, quam domino servire tuo.

Prima est Libertas carere criminibus.

Aug.

Damnnum potius quam turpe lucrum eligendum est.

Laert. Omnes complectuntur artes ex quibus lucrum consequi poterint. Et lat. de leg.

Lucri bonus odor ex re qualibet. Juvenal.

Lucrum sine damno alterius fieri non potest. Sen. Epist. 95.

Cum aliqua

## Vacation.

species utilitatis  
est obiecta est,  
nos commoveri  
necesse est Cic.  
de offic. 3.

Omnes appetimus  
utilitatem, & ad eam  
rapimur. ibid.

Lucrum facit  
homines deteriores.  
Polit. 3.  
Nisi lucrum esset,  
nemo iussit  
improbus.

Nam tale turpelucrum  
accusatio Naturae  
est. apud Sto-  
beum. Recumie  
studium, fidem,  
probitatem, ceterasque  
bonas artes  
subvertit.

Hor. h. Voluntas  
singendi, & mentendi  
est eorum qui  
opes appetunt,  
& lucrum desiderant.  
Lact. defuls. rel. i. Clarius  
ubique iuit,  
fortis, sapiens,  
etiam rex, &  
quicquid vollet.  
Horat.

Si fortuna vollet,  
fies de Rhetore  
Cornul; Si vollet  
hec eadem fies  
de Consule

Rhetor. Inven-  
nal. Sat. 7.

Virtus nihil  
quod extrinsece  
est querit.

Pontan. lib. de  
Prud. Nulla  
potest esse vir-  
tus nisi gratua-  
ita Cic in Tus.

Domat omnia  
virtus. Salust.

to condescend to the meanes of acquiring that profit. Againe, we all seeke profit, and are (as it were) *haled unto it*: yet this is to be intended such profit, as holds concurrence with *honesty*. They know, (and wofull it is that they make no better use of their knowledge) how *e* *gain* maketh men worse: and but for *gain* no man had beene evill. For this *filthy* *gain* accuseth nature, and reproveth us that our life being so short, should have desires so long, labouring to *joyne land to land*, when so small a *scantling* will serve our turne at our departing. They know how truly that iententious Poet sung;

¶ *Wealth disesteemes all Learning, and all arts,  
Faith, honesty, and all our better parts.*

There is a *native will* or *inclination* to *fining* and *lying* in all such as seeke after wealth, and desire *gain*. See how servile and ignoble their Condition is, whose affections, *slaved* to *private profit*, embrace any course how indirect soever, for *selfe-love*, or *selfe-gain*! That are ever harping upon that of the Poet;

¶ *He shall be noble, valiant, wise, a Prince, or what he will,  
That ha's but wealth, no matter how he got it, well or ill.*

but how farre short comes *vulgar* opinion of truth, whose judgement is in their eyes or eares, not measuring man, nor his worth, by those *nobler parts* within him, but by his *wealth* or *habit*, whose best of glory is without him? Little know these *earth-worms* how they shall bee uncase'd, and with what misery then inclosed. For if they did, they would preferre (right sure I am) the inestimable purchase of *vertue*, before this rust or rubbish, which leaveth the *possessor* as full charged with *care*, as his *chest* stored with *coine*. *Vertue* is of that noble and unconfined nature, as she *seeketh nothing that is without her*; there is her *glory*. Againe, there can bee no *vertus* which is not *free* and *voluntary*; there is her *Liberty*. Againe, she *subdueth all things*; there is her *soveraingty*. Againe, *fortune* gives *place* to her; there is her *precedency*. For *fortune* can take nothing away but *what she her selfe giveth*. Againe, they onely are *rich* which are enriched with *vertue*; there is her *felicity*. So as how soever the Philosophers axiome be, that *riches is a signe of eternall glory*; sure I am, that *vertue* directeth man in this *Maze of misery*, to the true sight and light of *glory*. This is that *Morning-starre* sent from that *Sun* of the *Morning* to direct us; that *Brazen wall* reared by that *Brazen Serpent* to shield and protect us; that faire *Lily* of the valley cropt by that fairest of *ten thousand* to beautifie and adorne us; that sweet *oderiferous plant* budding out of the root of *Iesse* to sweeten and perfume us. What skills it then, if wee bee deprived of all, possessing *vertue* that includeth all? \*The *Levites* who were cholen for the Altar and for Gods owne service, were to have no possessions; for the *Lord* was their *inheritance*. Againe, *God* chuseth the *poire* for an *inheritance* of his *heavenly Kingdom*. Againe, *Blessed* are you that be *poire*, for yours is the *kingdome* of *heaven*. And againe, *Miserable* are you *rich men*, who in your riches have all your *consolation*. Againe, *O Death*, how bitter is the remembrance of thee to that man, whose peace is in his *substance*! Hence wee see the difference betwixt the state and condition of the *wordling*, whose affections are

Quicquid homines arant, navigant, adificant; virtuti omnia parent. ibid. Virtuti fortuna cedit. Plut.  
Nihil eripit fortuna, nisi quod ipsa dedit. Sen. de tranq. an. Virtute qui praediti sunt, soli sunt divites.  
Cicero. \*Deur. 10. 6. Pauperes eligit Deus ad hereditatem regni caelestis. i. Cor. 16. 8. Luk. 6. 20. 24.  
O mors, quam amara est memoria tua homini habenti peccata in substantiis suis!

wholly



wholly planted and placed upon earth, and his whose desires transcend the pitch of earth, having his feet below, but his faith above. The Poet very covertly and wittily in derision of such, whose delights were wholly fixed on mould, Satyrically concludeth;

Not only Vertue, winged Fame, and Honour too I say,  
But things divine and humane too, must Riches all obey,

But to returne where we left; whence cometh this so avaricious and illimited desire, but only from a *Self-love* which these men have to their owne private and peculiar profit? Which that wee may the better prevent, being such a shelve as it endangers the shippe that cometh neere it; wee are daily to examine our selves, and observe what especiall *affection* wee are most prone unto: which found out, wee are to apply such remedies, or receipts, as may best cure such enormities, as arise from the vicious and corrupted source of our affections.

Now to come to the cure; because Medicines provided and not applied, are fruitlessly imployed. Are ye naturally subject to *vaine-glory*? Labour to suppress those motions even in their rising, by becomming vile and contemptible in your owne sight. Are yee affected to *wantonnesse* and *effeminacie*? Impose your selves a Taske, inure your bodies to labour, reserve some houres for reading, as well those exquisite Morall precepts of *Heathen* Writers, as those blessed *Patternes* of continencie recorded in sacred Writ. Are ye slaved to the misery of a worldling? Wrastle with your affections, entertaine bounty, affect hospitality, so in time yee shall become weaned from base and servile *Parcimony*. To be briefe, as *Vices* are best cured by their *Contraries*, ever oppose your selves to that which your Natures affect most; for this is the way to make you, that were *slaves* before, *commanders* of your owne affections: which soveraignty surpasseth all inferiour command, for by this meanes you command *those*, who have had the greatest *Monarchs* in subjection.

Thus have wee proposed the *Necessity* of a *Vocation*, and what especiall rules were to be observed in the undertaking of that *Vocation*: which observed, yee shall conferre no lesse good on your *Country*, who expects much good from you; than yee shall minister content unto your selves, finding all depraved or distempered affections buried in you. And so wee descend from the *Necessity* of a *Vocation*, to inquire whether any from the highest to the lowest be *exempted* from it.

NO lesse authentick than ancient is that position, *The higher place the heavier charge*. So as, howsoever that erring opinion which vulgar weaknesse hath introduced, seeme approved, that *Men* whom *Fortune* hath made *Great*, may hold themselves *exempted* from all *Vocations*, because either *Noblenesse* of blood may seeme too worthy to partake of them, or *greatnesse* of *Succeffe* (little subject to the feare of want) hath made them too high to stoop unto them: I may safely averre, that of all other degrees, none are lesse *exempted* from a *Calling* than great men, who set like high *Peeres* or *Mounts*, should so over-view others, as their lives may be lines of direction unto others. Hee sinnes doubly, that sinnes exemplarily; whence is meant, that *such*, whose very persons should be examples

Vocation.

Non solum virtus, sed etiam fama, decus; divitiæ humanaque pulchritudo parent.  
Horat. lib. 2. Sat. 3.

We are to resist vices, by practising & doing acts of the contrary vertues.

No man exempted from a VOCATION.

## Vocation.

Non vestra  
magis ira,  
quam fame  
cōsulat. Caf.  
inorat. pro  
Cat. de liber-  
tate vindi-  
canda. Vide  
Salust.

or patternes of vigilancy, providence and industry, must not sleepe out their time under the fruitlesse shadow of Security. Men in great place (saith one) are thrice servants; servants of the Sovereaigne, or itate; servants of Fame; and servants of Businesse. So as they have no freedome, neither in their persons, nor in their actions, nor in their times. First, they, are *Servants* to their *Sovereaigne* or *State*, for as they are by place sett neere his *Person*, so are they with due and tender respect ever to observe him, in affaires tending to the safety of his *Person*, and generall good of the *State*. They are *Servants* (likewise) of *Fame*: for howsoever the actions of inferiour men may seeme sleighted with neglect, or clouded with contempt, they are sure to have their deeds bruted by *Fame*, either to their glory or disgrace. Yea, these are also eager hunters after *Fame*, preferring opinion before all other inferiour respects, and wishing rather themselves to dye, than it should die. Whence it was, that *Anaxagoras* telling *Alexander* that there were many worlds; *Alexander* wept, replying, *That he had not wonne one*; implying, that his *Fame*, being that which he principally tendred, having scarce yet disperfed it selfe to the circumference of one world; it would be long, ere it could diffuse or dilate it selfe to many worlds. Lastly, they are *Servants* of *Businesse*; being placed neere the *Helms* of the *State*: and therefore like wise and vigilant *Pilots*, must be carefull lest the *Rudder* of the *State* be not shaken by their security.

Neither is their *State* so sure, that it should move them to be secure: for men in high places are for most part pursued by many *Enemies*, whose eyes are ever prying into their actions, which they invert, by labouring to bring the *State* in distaste with their proceedings. Now what meanes better to frustrate their practices, than by a serious and cautelous eye, to looke into their owne actions? *Diogenes* being asked, how one should be revenged of his *Enemy*, answered; *By being a vertuous and honest man*. Which badge (I meane honesty) as it should be the *Cognizance* of every *Christian*; so should it shew her full lustre or splendour in these persons whom *Descent* or *Place* hath so ennobled. Now these *Enemies* of *Greatnesse*, if right use be made of them, may conferre no small profit to such as they hate. *NASICA*, when the *Roman* Common-weale was supposed to bee in most secure estate, because freed of their enemies, affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoke of bondage, yet they were in most danger, because none were left, whom they might either feare for danger, or who should keepe them in awe. This wee shall finde verified even in our selves: for tell me, are wee not most circumspect in all our actions, wherein wee have to deale with our enemy? Are wee not fearefull lest by some inconsiderate or prejudicate act, he take advantage of us, and consequently circumvent us? So as our *Enemies* may bee used as *Tutors* or *Monitors* to instruct us, warning us to bee advised what wee undertake, lest they take hold of us in our mistake.

There is also another benefit redounding to us, of which it were likely we should be deprived, if wee wanted *Enemies*, by whom this benefit is on us conferred. And it is this; wanting *Enemies*, wee many times make of our best friends, *Enemies*. Whence *Oenomademus* in a faction in the Ile of *Chios*, counsell'd his fellowes that they should not expell all their *Enemies*, but still leave some in the City, lest (quoth he) being void of all our *Enemies* wee should begin to quarrell with our friends.

Thus

Thus you see, how *Men of Place* are of all others least exempted from a *Vocation*; for as *Idleness* would give them occasion to sinne, so by their *Enemies* should they be soone detected of shame: being more subject to *Detraction* in those actions which are their best, than likely to plead a protection for such as are their worst. We may well then conclude this point, with that of a true and noble Historian; *In the greatest fortune, there is the least liberty*; for by how much any man is higher placed, by so much is he more generally noted. Wee say, that there is required the greatest care, where there is the greatest danger: Now what danger more presently imminent, or more powerfully violent, than highnesse of *Place*, threatening ruine daily to the possessor? Where *Honour* feeds the fuell of *Envie*, and enmity ever pursues in chace such as are advanced by fortune: whence our moderne Poet excellently concludeth;

*Study thou vertue, Honour's Envies bait,  
So entring heav'n thou shalt be graduate.*

How necessary then even in private respects to themselves is circumspection; not only in labouring to prevent occasions of feare, but the finall and fatall effects thereof? So may those, whom either *Fortune* hath raised, or *Noblenesse* of birth advanced, say with majestike *Marius*: *They envy my Honour: Let them also envie my labour, innocencie, yea, those admirable dangers which I have passed, for by these was my Honour purchased.* Now then, how should such whose height of *Place* hath raised them above the lower ranke of men, imagine that their *Place* may exempt them from their *Taske*? Offices are peculiarly assigned to all men, and *Vocation* to all rankes of men. Whence came that ancient Edict amongst the *Romaas*, mentioned by *Cicero* in *lib. de Leg.* (as wee have else-where noted) that no *Roman* should goe thorow the streets of the City, unlesse hee carried with him the Badge of that trade whereby he lived: infomuch that *Marcus Annelius*, speaking of the diligence of the *Romans*, writeth, *That all of them followed their Labour.* So as, there was no difference betwixt the *Patricians* and *Plébeians*; *inter facem & florem civitatis* (as one well observeth;) but an expresse taske was imposed and exacted on every Subject. Whence it grew that the *Roman* Empire became absolute Sovereignesse of many other ample Dominions: whose flourishing estate (as it was described to King *Pyrrhus*) appeared such; *That the City seemed a Temple; the Senate a Parliament of Kings.* Neither is it to be doubted, but even as God is no acceptor of persons, so his command was generall, without exception of persons; *In the sweat of thy face shalt thou eate bread.* Albeit I doe not hence conclude, that all are to intend the *Plough*; or betake themselves to *Manuall Trades*: for so I might seeme to presse that exposition which a *Frier* once urged against *Latimer*, touching reading of Scripture in a vulgar tongue: If the rude people (objected hee) should heare the Scripture read in *English*, the *Plow-man* when hee heareth, *Hee that holdeth the Plough and looketh backe, is not apt for the Kingdome of God*; would there upon cease to plow any more: & the *Baker*, when hee heareth it read, *A little Leaven corrupteth the whole lump*; might be moved not to use *Leaven* at all: and when the Scripture saith, *If thine eye offend thee, plucke it out*; the ignorant might bee perswaded to pull out their eyes; and therefore it was not good to have the Scripture in *English*. To which

*Vocation.*

*In maxima fortuna, minima licentia est. Salust.*  
*-bene paupertas Humili tello contenta laet. Quaiiãt altas se procella; Aut evertit fortuna domus. Sen. in Agam. Quid excessum est, cadat. in Ollav.*

*Invident Honori meo; ergo invideant labori, & innocencie, periculis etiam meis; quoniam per hæc illum cepi. Salust. in bell. Jug.*

*Cic. in l. de leg.*

*Agendo, audendogue res Romana crevit. Salust.*

*L. Flor. lib. 1. cap. 18.*

*Gen. 3. 19.*

## Vocation.

In iis linguis  
quas nō intel-  
ligimus, surdi  
surus. Tusc.  
lib. 5.

Hoc nempe ab  
homine exigi-  
tur, ut prosit  
hominibus si fi-  
eri potest, nul-  
tis; si minus,  
paucis; si mi-  
nus, proximis;  
si minus, sibi.  
Seneca de vitā  
beatā.

A resem-  
blance betwixt the of-  
fices in the  
Body of a  
State, & a Bo-  
dy naturall.  
Oculus ad cae-  
lum, manus ad  
clavum.

Experimenta  
per mortes e-  
gunt. Hippocr.

objection *Latimer* vouchsafed no other answer than this: Hee would wish the Scriptures to be no longer in *English*, till thereby either the *Plow-man* were perswaded not to plow; or the *Baker* not to bake. No, I am not so stupid, as not to apprehend how severall places or offices are deputed to sundry men: how some are appointed for guiding and guarding the *State*; others for ranking and ranging Powers in the *Field*; others for teaching and training of *Youth* in the Schoole; others for propounding and expounding of the *Lawes* of our *Realme* at the *Barre*; others for caring and curing of *maladies* in the body; others for *breaking the bread of life*, and *breathing* the spirit of comfort to the afflicted. Whence wee gather, that of all degrees none are *exempted* or excepted: a *Vocation* is proposed and imposed, which, of necessity must be by one or other observed and intended. For as in the mutuall offices of our *Body*, every member intends that peculiar function or office to which it is assigned or limited; so in the *Body* of the *State* (being all members depending and subsisting of that *State*) wee are all in our mutuall places or offices to discharge that Taske which is enjoyned us. Wherein I should thinke it convenient, if we observed the selfe-same rule, which the members of our *Body* use in the due performance of their offices. For wee see not one of them inroach or intrude into anothers place or employment: The *Eye* it sees, and handles not; the *Hand* it handles, and sees not; the *Palat* it tastes, and smels not; the *Nose* it smels, and tastes not; the *Eare* it heares, and walkes not; the *Foot* it walkes, and heares not. And so of the rest: but contrariwise, how itching are men after such employments as least concerne them? How officious in businesse which least touch them? The *Dray-man* hee will play the *Divine*; a *Dairy-woman* the *Physician*; the *Collier* the *Informers*; the *Farmer* the *Lawyer*. Wherein surely, I have observed in the small *Progresse* of this my *Pilgrimage*, no small inconvenience redounding to the publike *State*. For say, whence sprung all these *Schismes* in the *Church*, these many *rents* in *Christs Seamelesse-coat*, but from those, who of *Mechanickes* became *Divines*, professing to teach, before they were taught? Whence are so many mens *dayes* abridged, their easie *maladies* without hope of being cured, but by meanes of these *Horse-leaches*, who gaine *experience* by the *death* of their *Patients*, professing themselves *Artists*, before they know the definition of an *Art*? Whence are so many unjustly vexed, so injuriously troubled, but by these base *Informers*, who become disturbers rather than *Reformers*? whence arise these differences, betwixt party and party, but by meanes of some factious and seditious *Instruments*, who like the *Serpent Dipsas*, sucke the moisture and verdure of every hopefull Plant, building their foundation on the ruine of others? Surely, as wee have *Statutes* enacted, of purpose to have such turbulent members duely curbed and censured; so were it to bee wished that such *Lawes* as are to this end provided, were likewise executed: for by this meanes the flourie borders of our *Realme* should bee stored with grave *Divines*, and learned Professors, leading their *flocks* to the *greene pastures* of ghostly instruction, not to the by-paths of error and confusion; with judicious and expert *Physitians*, who are not to learne *experience* by the *death* of their *Patients*; with sincere and uncorrupted *officers* whose ayme is not to gaine; but to redresse abuses; with upright and conscionable *Lawyers*, whose desire is to purchase their *Clients* peace, and not by frivolous delays to cram their purses. O what a golden age were this! when each per-

per-

performing a mutuall office unto other, might so support one another, as what one wanted; might be supplied by another. Then should we have no *Seclists* or *Separatists* divided from the unity of faith to disturbe us; No artlesse *Quack-salvers* or cheating *Mountebanks* to delude us; no factious *Brands* to set a fire of debate amongst us; no corrupt or unconscionable *Lawyers*, by practising upon our states; to make a prey of us. Then should we heare no ignorant *Laicks* familiarly disputing of the too high points of *Predestination*, rejecting the ordinary meanes of attaining salvation: as may be seene in the Synodals or Conventicles of many seduced soules, even in these dayes, where some *Barbar* is made a Cathedrall *Doctor*, to improve, rebuke, and exhort: but how is it possible that ought should bee hatched but error, where singularity grounded on ignorance is made a Teacher? *S. Basil* talking with the *Emperour Valens* of matters of religion, and the *Cooke* comming in saucily and telling the holy man his opinion, that it was but a small matter to yeeld to his master the *Emp. ror* in a word or two; and that hee needed not to stand so precisely in divine matters which seemed indifferent, or of no moment. *Yea, Sir Cooke* (quoth *S. Basil*) *it is your part to tend to your portage, and not to boyle and chop up divine matters:* and then with great gravity (turning to the *Emperour*) said, *that those that were conversant in divine matters with conscience, would rather suffer death, than suffer one jot of holy Scripture, much lesse an article of faith to be altered or corrupted.* So carefull have former times bene of the reverence which ought to be had in dispensing the heavenly *Mysterie* of Gods word: admitting none to so holy and high a *vocation*, but such who had *Vrim* and *Thummim*, *knowledge* and *holinesse*: beautifying their *knowledge*, I say, with *holinesse* of conversation: being not onely *Speakers* but *Doers*; for no *word-men* but *work-men* are fit for the Lords Vineyard.

The like complaint might bee made touching these *Physicians* of our Bodies: where artlesse and ignorant *Handicrafts-men*, who perchance upon reading of some old *Herball*, wherein were prescribed certaine doubtfull cures for certaine Maladies, will not sticke to professe themselves *Galensists* the first houre: setting out a *painted Table* of unknowne cures to raise them credit. To whom in my opinion, that Tale may be properly applied, which is related of one *Alphonso* an *Italian*; who professing *Physicke*, wherein his fortune was to kill oftner than he did cure: one day as he and his man *Nicolao* rode on the way, he might see a great multitude of people assembled upon a hill; whereof being desirous to know the cause, he sent his man *Nicolao* to inquire further: who, understanding that there was one to be executed for committing a murder, put spurres to his horse, and running with all speed to his *Master*, wished him to flie: where-with *Alphonso* not a little astonished, demanded the cause: *Why Master* (quoth *Nicolao*) *yonder is a poore wretch adjudged to die for killing one man, and you in your time have killed an hundred.*

Neither are wee lesse to grieve for the pressures which burden our *State* by *such*, who sow the seed of discord betwixt neighbour, & neighbour supporting *Champertie* & *Embracerie* in buying of *Titles*, maintaining suits out of a contentious or turbulent disposition. Which enormities, as they are by apt and necessary *Lawes* thereto provided, duly censured; so were it to bee wished, that for example sake some one, whom the impunitie and indulgencie of this time hath made too presuming, were punished according to the extremitie of the *Law* thereto provided: for then should wee enjoy

*Vocation.*

*Faccs, fauces, & faccs infula. Nunc (ut Hier. ad Paul. conqueritur) scripturarum interpretatiorem passim sibi vendicant ovines, hanc garrulans, hanc delirus Senex, hanc Sophista verbosus, hanc universi presumunt, luceant docent, antequam discant.*

See the first rising of all Novellisme and innovated doctrine, how & upon what weak groundsplanted, and how strangely by the bellows of singularity increased, Exod. 28. 30.

*West. 1. West. 2. 28. Ed. 1. 33. Ed. 1. 8. H. 6. 19. H. 7. 3. H. 8. & 18. E. 6.*

## Vocation.

Mala fama bene parta delestat. Sen.  
 Nam vivos interdum fortu-  
 ni. saepe invidia fatigat: ubi  
 anima naturæ cessit, demptis  
 obtrepatio-  
 ribus, ipsa se  
 virtus magis  
 magisq; exci-  
 lit. Salust.  
 Homines inertissimi quorum  
 oïnis vis  
 virtusq; in  
 lingua sua est.  
 Salust. in 2.  
 orat. Virius  
 per se anara  
 atq; aspera est.  
 Ad virtutem  
 una atq; ar-  
 dua via est.  
 Ibid.

those happy *Halcyon* dayes, wherein *Basil* the Emperour of *Constantino-ple* lived: who, whensoever hee came to his Iudgement Seat, found neither *partie* to accuse, nor *defendant* to answer.

To this end then and purpose tendeth our present discourse, that as a peculiar *Vocation* is deputed to every one in this *Pilgrimage* of humane frailty; so hee should not intermix himselfe in affaires or offices of different nature. A man may be excellent in one, who cannot be exquisite in many. Let us then so addressse our selves, as we may be rather fruitfull in one, than fruitlesse in many. Doe wee feare by being excellent in one to purchase hate of many? Let us sleight that hate which is procured by good means; for so long as wee live here, sometimes *adverse fortune* will crosse us, oft times *envie* curbe us: but where the mind hath given way to the infirmities of nature, and beares with a prepared mind whatsoever may be inflicted on her, shee makes no account of *detraktion*; for that vertuous resolution which is in her, doth daily more and more rayle and advance her. Neither are we to be strong in *tongue* and weake in *act*; as those, whose only valour is vaunting, and honour verball glorying: for of all others, such men are the slothfullest, whose force and power is wholly seated in the tongue. No, rather let us know that *vertue* consists in *action*, which by long *habit* becomes more pleasant than the *habit* of *vice*, whose vaine delights tender no lesse bitterness in the end, than they did promise sweetness in the beginning. *Agendo audendoque res Romana crevit.* Let our eare, as it is a *sense* of *instruction*, become a light of *direction*: for then we heare with *profit*, when we reduce what we heare to *practice*.

Thus you have heard both of the *Necessity* of a *Vocation*, and how none is to be exempted from a *Vocation*: wherein, *Gentlemen*, I could wish, that as *birth* and *breeding* have advanced you above others, so you would shew such arguments of your *birth* and *education*, as may make you seeme worthy of a glorious *Vocation*; expressing such exemplary vertues in your life, as might gaine you love even in death. And so I descend to speake of *Vocation* in *generall*; wherein I will bee more briefe, because I have partly glanced at it in our former discourse.

Vocation  
in generall.

Ezek. 16. 49.  
 1 Sam. 21. 5.  
 Prov. 5. 6.  
 Jerm. 34. 2.  
 Zeph. 1. 4.  
 Mich. 1. 6.  
 Ion 3. 4.

**V**ocation may be taken equivocally or univocally; when wee speake of *Vocation* in *generall*, it is equivocall; when of any speciall *Vocation* in *particular*, it is univocall. Without *Vocations* no civill state can subsist; because *Idleness* maketh of men women, of women beasts, of beasts monsters. It was one of the finnes of *Sodome*, as wee may reade in the Prophet *Ezekiel*. It was *that* which brought *David* the anoynted of the Lord, nay the man after Gods owne heart, to commit *adultery*. It was *this* which moved *Solomon* to bid the *slug gard* goe to the *pismire* to learn good husbandry. To be short, it was *this* which moved the *Prophets* to denounce judgement upon the flourishing *st Cities*, for their security. How necessary then is it for all estates to be carefull, lest they incurre a heavy and fearefull censure, to addressse themselves to especiall *Vocations*, beneficiall to the state, and pleasing to God, whose *glory* should bee our *aim*, without any by-respect unto our selves? Wee shall see in most places both at home and abroad, how such trades or *Vocations* are most used, as may best fuit with the nature and condition of the place. As in our *Port-townes* traffick and commerce, conferring no lesse benefit to the state by importance, than profit

Vocation.

fit to other Countries by exportance. Againe, in our *Townes* lying further within Land, the inhabitants use some especiall Trade to keepe their *Youth* in labour; whereby they become not only beneficiall to themselves, but usefull and helpfull unto others. Amongst which, I cannot be unmindfull of the diligence of the Towne of *Kendall*, and worthy care which they have to see their very young children put to worke, being a labour which requires no great strength, to wit, *Woolworke*. Wherein, so approved hath their care and industry beene, as they have gained themselves no small esteeme in forraine places, who are made partakers of the fruit of their labours. For I have knowne a family, consisting of seven or eight persons, maintained by the worke of two or three stones of wooll, which amounted not above thirty shillings: and with this they maintained credit, living in an honest and decent manner. Whose labours as they were laudable, so have they beene no lesse furthered, favoured, and encouraged by our late gracious Sovereigne of renowned memory; who of his princely clemency, hath damned all such impositions or heavy taxations as might any way impair or impeach the free use of that Trade. Since which time, upon renuall of their Charter, his Sacred Majesty hath beene lately pleased, not onely to enlarge their *Liberties*, but likewise to dignifie their magistracy with a *title* of more eminence: which had it stood with his princely pleasure, might have received high improvement by creation of a *Burgeisse*. Albeit now of late, the Town of *Kendall*, so famous for *Wool-work*, by reason of a late decreate or decay of trade in those parts, is grown no lesse penurious than populous: so as (with grieffe I speake it) such inhabitants as formerly by their paine & industry were able to give an alms at their door, are now forced to beg their almes from door to door. The redresse whereof, as it hath been by the Prince and those prudent guides and guardians of our State, the Lords of his Privie Councill, duely intended; so no doubt, but by their wise care it shall be accordingly effected, and those poore people after so many miseries sustayned, wholly releevd; to the advancement of Gods glory, the supportance of many a needfull family, and the succeeding renowne of his Majesty, to whom every subject oweth his life, love and loyalty. The like commendation I could give to the *Copperworkes* used in the North; more especially about *Keswicke*, where divers *Dutchmen* being planted, have for many yeares expressed no lesse judgement than industry in sundry excellent and choice experiments; which to their succeeding fame may perpetuate their memory. For these, like cunning and experienced *Artizans*, have to doe in the bowels of the earth, whence they digge *copper*, which with incredible paines they bring to the *Hammer*. For so steepe, ragged and cliffie are those mountaines, whence their *Copper* is digged, as it might seeme a matter of impossibility to effect so intricate a worke; but so infatigable are the Labourers which they employ, as their patience in suffering is no lesse to be commended, than their skill in contriving to bee admired. But to speake in generall of all *vocations*, sciences, or *Mysteries*: wee are ever to observe the place and conveniencie hereof, that wee may the better appropriate some especiall *vocation* according to the necessity and conveniencie of the place. As *Ship-masters* in places of trafficke and Navigation; *Shepherds*, *Graziers*, and *Farmers*, in places of plantation: according to that ancient Proverbe; *Gardiners in Thessalie, Horse-courfers in Barbary*.

Now if you should object touching the difference of *vocations*, that some

Hinc alij alij  
artibus incumbunt; hi in  
mari navigantes, hi in Montes  
pascantes et pascinantes.  
C. Visne  
procedere in  
Thessaliam &  
artem discas  
hortulanam;  
visne in Bar-  
bariam & ar-  
tem experientia  
equestrem.

## Vocation.

1 Sam. 13. 19

2 Sam. 13. 6.

Gen. 4. 2.

Gen. 9. 20.

Gen. 49. 13.

Gen. 4. 22.

Grammar.

Logicke.

Sera cogitatis  
que à clave  
artis referatur  
Arist. in poster.

some are more necessary than others : yea such as now seeme most necessary, have formerly (as may appeare) beene held Trades of indifferency : my answer is, I grant it ; yet not so altogether as some might object against the necessity of a *Smiths* trade, by alleaging that of the Prophet *Samuel* ; *There was no Smith found thorowout all the Land of Israel*. For this did not inferre that *Smiths* were of least ute or employment in *Israel*, but rather the necessity of them made so few amongst them, as may appeare in the latter part of the verse : *For the Philistines said, lest the Hebrewes make them swords or speares*. Here see the cause why there were so few in *Israel*, because they would have beene most usefull and behoofefull to the people of *Israel*. For this cause were they banished, slaughtered and deprived of all meanes to assist their distressed Countrey, whose people hid themselves *in caves, and in hold, and in rocks, and in towers, and in pits*.

For the first *Invention* of trades, arts or sciences, as they were in time and by degrees brought to perfection, so had they proper and peculiar persons, from whom they received their beginning and foundation. For example, tillage from *Cain*, pasturage from *Abel*, vintage from *Noah*, navigation from *Zebulun*, brazery or *Smith-worke* from *Tubal-Cain*, musick from *Iubal* ; which by succession of time came to such perfection as they are now in. The *Satyre* at the first sight of fire, would needs have kissed and imbraced it, but *Prometheus* checked him. So highly admired were things unknown, and so familiarly employed being once knowne. The like we may imagine at the first rising of *Trades*, what difficulties attended them, and what imperfections were incident to them ; being like the *Bears* whelpe, ever in licking, before they came to perfecting, ever in re-nuing & furbushing, ere they came to such furnishing, as they now express.

Yea, if we should make recourse to all such Scholastick sciences or *vocations* (if I may so terme them) as have the name of *Liberall Sciences* : wee shall find that in their infancy or minority, there were many defects and blemishes in them, having not as then attained that height or growth, which they have acquired at this day. For then wee had not a *Quintilian* to play the *Grammariar* ; a subtil *Scotus* to play the *Logician*, an eloquent *Cicero* for a *Rhetorician* ; a learned *Euclid* for a *Mathematician* ; a studious *Archimedes* for a *Geometrician* ; a famous *Hippocrates* to renowne a *Physician* ; a sense-ravishing *Orpheus* to eternize the *Musician*. Many conclusions were then to bee sought and explored, ere such perfection as wee now enjoy could bee attained. For to instance *Grammar* ; how long may wee imagine, and tedious might the taske be, ere so many *rules* could bee so aptly digested, and disposed ? how long before such *rules* could be by authority of so innumerable *Authors* approved ? how long being approved, before they could so generally and without opposition be received ? The like may be spoke of *Logicke*, which is rightly termed the *Loeke* of *Knowledge*, opened by the *Key* of *Art* : what subtil and intricate *Sophismes* ? what formall and effectuall *conclusions* ? what *rules* of *art* to direct them in the maine current of their proceedings ? Those foure *Questions* produced by *Arist.* in his *posteriors*, how fit are they to be observed in the managing of every *Subiect* : *Quid nominis, quid rei, qualis sit, propter quid sit* ? likewise his distinction or division of *places* ; *Topicall*, or *Rhetoricall*, called *instita*, being intrinsically ingrafted or inserted in the Nature of the thing : also *places* derived *ab antecedentibus & consequentibus* ; as the *Sunne* hath showne, whence it followeth, that *day* hath appeared ;



appeared; the *Sunne* is set, whence it followeth that *Night* is approached. Also places derived à *comparatione majorum minorum & equalium*. As if *Christ* washed his *Disciples* feet, much more ought wee to doe the same one to another. Likewise in those *Locall circumstances*, very necessary for searching and discussing the truth of any matter;

*Who, what, what time, and where,  
How, why, what helps were there?*

Why; as the offence was more blame-worthy in *Indas* than if it had beene done by any other, being his *Disciple*; and so of the rest. All which, as they tend properly to the office of an *Orator*; so minister they no little elegancy even to our familiar discourse: wherein wee most commonly (though wee observe not so much) use some one of these *places*, to aggravate or extenuate the *Subject* whereof wee speake. The like also of *Rhetoricke*; what *perswasive inductions*, what powerfull *arguments* are there to be found? The *definition* whereof, if wee should expresse in one word, it is, *To make great things little, and little things great*. After *Aeschines* being banished *Athens*, was come to *Rhodes*, he declared in an Oration the cause of his exile, the *Rhodians* no lesse satisfied with the pregnancie of his reasons, than ravished with the elegancy of his phrase, wondred at the *Athenians* who had banished him so undeservedly. *O* (quoth he) *you heard not what Demosthenes answered to my reasons*! This moved *Philip of Macedon* in a treaty of league betwixt him and the *Olynthians*, to demand of them their *Orators*: little doubting, but having once deprived them of the *Staves* and supporters of their *State*, by receiving them as *Hofages*, hee might quickly receive the Province into his subjection. It is above imagination to consider of the rare effects derived from moving or perswasive *Rhetoricians*, resembling in some sort passionate *Actors*;

*Who to move passion, such an order keepe,  
As they feigne teares to make their hearers weepe.*

Now the difference betwixt *Actors* and *Orators* (saith *Cicero*) is, that the *one* intermixeth levity in their action, to make their hearers laugh; *The other* use all gravity, authority, and serious arguments (with a gracefull insinuation) to perswade. Wherefore *those* are accounted ridiculous, *these* esteemed prudent. Neither is this excellency of theirs onely in passion or efficacie of perswasion, but in a subject of more admiration: which is, they can make blacke seeme white, and cloath that which in the eye of the world seemes most deformed, in a beautifull habit. Which Art *Polycrates* that Athenian Rhetorician had, who praised the Tyrant *Bussyris*; the like had *Seneca*, who praised the dissembling *Claudius*; *Favorinus*, who commended the deformed *Thebesites*; no lesse elegant was \* *Maro* in commending his *Gnat*; *Lucian* a *Flie*; *Apuleius* his *Asse*; also *Favorinus* a *Quartan Ague*; *Glauco*, *Injustice*; *Synesius*, *Baldouffe*; *Lucian*, *Flattery*; *Erasmus*, *Folly*. Which elegant *Paradoxes* they have so wittily and perswasively handled, as they gained more approbation, than if they had been *Themes* commonly received: for there is no discourse, of what nature soever, that can comparably delight the *Reader* or *Hearer*, like these which seeme op-

L

Vocation.

*Vid. Melch. Can. in l. 12. de locis Theologicis.*

Rhetorick.

*Eras. lib. 8. apotheg.*

Quint. Curt.

*-Si vis me flere, dolendum est Primum ipsi tibi, tunc tua me infortunia laedunt. Hor. de art. poet. Cic. lib. 3. de Orat.*

\* *Maro* both a Poet & an excellent Orator; who with *Isocrates* for lacke of a good voice (otherwise called the Father of Eloquence)

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never pleaded publicly: therefore was it said of his Orations, that if *Maro* penned them, and *Cicero* pronounced them, nothing could be more exquisite.

*Mathematicks.*  
*Libenter ignoro quod nescire. Deus novit.*

*Carcra quidem nescio, hoc autem scio, quod dicitur curiosos. Euclid.*

*Compecat igitur se humana temeritas, & id quod non est, non querat, ne illud quod est, non inveniat. Maxim.*

*Serm. 23.*  
*Geometrie:*  
*Vid. Plur. in vit. Marcell.*  
*L. Flor. l. 2 c. 6.*  
*Physick.*

*Vid. App. Al.*

*Hippocrates.*

*L. Flor. l. 3 c. 5.*

posite to opinion generally received, yet by strong and effectual reasons use to be proved and maintained. Neither was this *Rhetoricall* Art lesse required in the *Campe* than in the *Court*: for if wee should peruse Histories both of ancient and succeeding times, wee should finde what rare effects were brought to passe by this smooth inducing Art of *Rhetoricke*. How Souldiers became animated by hearing their *Leader* play the *Orator*, in extenuating the Enemies power, in proposing assured hopes of victory, and putting them in mind of their *Ancestors* glory; Again, in shewing them the benefit of a rich booty, promising them much honour if they live, and no lesse memory of their valour if they should dye. The like (to descend to all those *Arts* whereof wee have formerly spoken) may be said of the rare and admirable effects of the *Mathematicks*: what singular *Conclusions* have beene drawne from thence by the Line of Art? What *Secrecies* above humane conceit have beene drained and derived from that mysterious knowledge? Wherein many have offended rather by being too curious, than by being too little solicitous. Whence it was, that *Euclid* being demanded by one too inquisitive in the secrecies of Heaven, touching a question, which (as hee thought) was more profound than profitable, hee answered; *Surely, I know not this, but thus much I know, that God hateth such as are curious searchers after his secrets.* I might here produce the *Basis* on which the study of the *Mathematicks* is grounded, as also the exquisite and admirable effects or conclusions from thence derived, but I hasten to the rest. The power of *Geometry* was shewne sufficiently in that studious Artist *Archimedes*, who by his owne proper power repelled the whole force of *Marcellus* and all his Army, laying siege to *Syracusa*: so as it was imagined that this one man did more good in the defence of the city by his *Art*, than all the rest of the inhabitants did by the force of *Armes*. Neither had *Marcellus* (as it was generally thought) in long time prevailed, although the City was in most places razed and ruined, if it had not beene by false and trecherous meanes privately yeilded and betrayed. Where this *Mirror* of his time, the famous *Archimedes*, was suddenly in his study surprized, and by a common souldier (much against *Marcellus* will) cruelly murdered. Touching *Physicke*, what rare cures have beene wrought by such excellent and expert *Artists* as have professed this knowledge? It is wonderfull to read, what perfection *Mithridates* attained in this profession, being the first that found and gave name to that knowne receipt against all poison, *Mithridate*: with which he so inured his body, to repell the force of *poison*; as in his ebbe and decrease of fortune, when hee had lost in one houre what hee had in so many yeeres gained, being deprived of all meanes to cure his misery, he laboured to finde a way to end his misery, and that was to deprive himselfe of life; which the better to effect, he drunke *poison*; but so strongly had his former receipts fortified his body against such baneful effects, as it would not worke, nor as hee expected, produce that tragicall issue with him. The rare cures of *Dioscorides*; the admirable experiments of *Hippocrates*, to them that shall but peruse their Workes, will confirme the excellency of this *Art*: where the *One* concludeth, that *Art is long, Life short, Experience deceiving*: implying, that so rare an *Art* could not be attained, but by much industry; *Life* being so *short*, and a very *Embleme* of frailty, was to be used tenderly; and *Experience* being so *deceiving*, was to be put in practice carefully. They give us this precept; in sicknesse to respect health principally, and in health action. *Health*, that we might be

might bee made for *action*; *Action*, that wee might the better preserve our *health*. Lastly *Musicke*, the first beginning or invention whereof, as it merits admiration; so the perfection of it, at this day deserves applause:

*Finding an open Tortoise on the ground,  
From it the Art of Musike first was found.*

So observeth *Du Bartas*; which indeed may rather be limited to one kinde of *Instrument*, whereto the *Tortoise* may seeme to have resemblance, that is, the *Lute*. *Pythagoras* chanced once into a company of Drunkards, where a *Musitian* ruled their lascivious Banquet: hee presently commanded him to change his harmony with a *Dorion*, (or an heavier tone) and so with this tragicke melody moved them to cast off their garlands, ashamed of whatsoever they had done, being brought by the accent of grave and solemne *Musicke* to sobriety. Whence it was, that *Aristotle* forbiddeth in his *Common-wealth*, certaine lascivious *Musicke*, & alloweth the *Doricall*, which is of another kinde. The Arcadians by *Musicke* were transformed from savage and barbarous people to civility, and transported (as it were) from the violent current of naturall cruelty, to affability and courtesie. Shall wee descend to some diviner effects of *Musicke*, confirmed by holy Writ? *Saul* being vexed with an *evill spirit*, when *David* played upon his *Harpe*, he was comforted, and the *evill spirit* departed. *Musick* causeth *mirth* and *moane*; *divine mirth*, as appeareth in *Solomons Songs*; a holy *Turtle-like moane*, as appeareth in *Ieremies lamentable Tbreus*, *Dauids Penitentiall Psalmes*. *Elizeus* prepared his spirit to receive the influence of prophetic by *Musicke*. When *Israel* had passed the Red-sea, *Moses* with the men, and *Miriam* the propheteffe, sifter of *Aaron*, with the women, sung Panegyries of praise to God, with Hymnes and *Musicall Instruments*. The like did *Judith*, when shee had vanquished *Holofernes*. So did *Deborah*, when *Sisera* was discomfited. *Augustine* reports of himselfe, what comfort he conceived at the beginning of his Conversion; what teares hee shed, and how hee was inwardly moved with the *harmony* and *melody* which was used in *Churches*: yet thought that holy Father (as hee rightly thought) that he offended when he was delighted more with the *note* and *melody* of the *song*, than *sense* of the *Psalme*: and therefore highly commendeth *Saint Athanasius*, who caused the reader of the *Psalme* to sound out the words with so small a forcing of his voice, as it seemed rather like one that did pronounce it, than one that did sing it. But I feare me. I have stricke too long on this string; wherefore, lest I should wrong your *generous* patience too much, for whom I addressed my selfe at first to this *Task*: I purpose now to descend from speaking of *Vocation* in *generall*, to speake of the *Vocation* of a *Gentleman* in *particular*; hoping to make amends by refreshing you in this, whose patience I have so much tired in the other.

*Vocation:*

Musicke.

*Vt lyram vel  
citharam per-  
cussat, &c.*

1 Sam. 16. 23.  
Musicke hath  
a different Me-  
lody, Mirth &  
Melancholy.  
2 King. 3. 15.  
Exod. 15. 20.  
Judith 16. 2.  
Judg. 5. 1.  
Aug. Conf. lib.  
10. cap. 33.

*Qui tam mo-  
dico flexu vo-  
cis faciebat so-  
nare Lictorem  
Psalmi, ut pro-  
nuntianti vi-  
cinius esset  
quam canenti.  
ibid.*

Now are wee to adresse our selves in a more restrained and particular discourse, to propose a *Gentleman* his *Vocation*; which, perchance, by our nicer and more curious *Gallants*, whose *sense* consists in *sens*, will be distasted and dispalated: but to such, whose understanding consists not in *Perfumes*, nor tye themselves, to the vaine garbe of complement, as the

*The Voca-  
tion of a  
Gentleman  
in particu-  
lar.*

## Vocation.

Quæ retro  
sunt obliuisci,  
& ad ea quæ  
ante sunt A-  
postolum se-  
qui. Epist. 15.  
Ὁδὸς ἐν τῷ  
κοσμῷ ἐστὶν  
ἀργία ἢ  
δαιμόνιον  
Dial. 11.  
Exod. 24. 14.  
Exod. 28. 12.  
Psal. 15. 2.  
Ὁ ἰργασά-  
μενος.  
Ὁ ἔργαζό-  
μενος.

Μη ποίησαν  
Μη ποίησιν.

Mark. 8. 24.  
I Cor. 15.  
58.

Luke 10. 39.

40.

onely posture whereon *Gentry* relies, these ensuing *Observations* will not (I assure me) seeme altogether unwelcome.

Saint *Bernard* writing to one *Haimericus*, Chancellor of *Rome*, in his very first salutation, without further insinuation, *Wiseeth him to forget those things which are behind, and to follow the Apostle to those things which are before.* Which no man can doe, that either stands still, or is idle. Wherefore *Hermes* saith generally, *Nothing in the whole world is altogether idle.* The *Wifeman* hath allowed a time for every thing else, but for *idleness* he hath allowed no time. *Moses* Arke had rings, and *barres* within the rings, to signifie that it was not made to stand still, but to be removed from place to place. *Jacobs* Ladder had *staves*, upon which he saw none *standing still*; but all either *ascending* or else *descending* by it. *Ascend* you likewise to the top of the *Ladder*, to heaven, and there you shall heare one say, *My Father doth now worke, and I worke also.* Whereupon *Basil* noteth, that King *David* having first said, *Lord, who shall dwell in thy Tabernacle?* addes then, *not hee that hath wrought righteousness heretofore, but hee that doth now worke righteousness;* even as *Christ* saith, *My father doth now worke, and I worke also.* *Descend* you likewise to the foot of the *Ladder*, to the earth, and there you shall heare that *Fig-tree* accursed, which did beare leaves and no fruit. Whereupon *Theophylact* noteth, that *John Baptist* having first said, *The axe is laid to the root of the tree;* addes then, *Not every tree that hath not brought forth good fruit heretofore: but, every tree that doth not now bring forth good fruit shall be cut downe, even as that fruitlesse Fig-tree was cut downe, and cast into the fire.* Therefore we must so walke, as God seeing our continuall fruitfulness, may say of us, *I see men walking like trees.* Men walke like *Trees*, when men are never *idle*, but alwayes *abounding in the worke of the Lord*: As the *Tree of Life* every moneth bringeth forth twelve manner of fruits. But that I may the better proceed in that which I have taken in hand; you are to know, that the life of man is either *active* or *contemplative*, so as all our employments have relation to the one, or to the other. Which two were represented in *Mary* and *Martha*. The *One* whereof was very attentive, sitting at *Jesus* feet, and heard his preaching: but *Martha* was cumbred about much serving. The *former* sitting at *Jesus* feet, hearing him preaching, may signifie likewise the *spirituall man*, whose actions, affections, motions and intentions, are wholly bent to the service of God, leaving all things to gaine him, who left his life upon the *Crosse* to save him, The *latter* being cumbred about many things, signifies the *naturall man*, who betakes himselfe to the employments of this life, ministring to the necessity of his family, labouring with his owne hands to get him a competent living. Neither are these to be divided one from the other, partaking indeed so neerly one of another. For as we are not altogether to imitate *Hermite* or *Anchorite* in being wholly retired from the world; so like the *Libertine* or *loose worldling* are wee not too much to be cumbred or intangled with the world. For the *First*, as it implies a kind of hate to humane society; so the *Latter* infers our too much care to the things of the *Body*. Now to observe that *golden meane*, which may free us from being taxed by the *one*, or tainted with the *other*: I doe thinke it fitting, that *Gentlemen* should be sociably affected, ever with a reservancie, with whom they keepe company; likewise from worldly affections weaned, that being on earth they may have their minds seated above: being (I meane) so free in the inward

man

man, as rather than they will slave the noblest motions of the soule to the unworthy bondage of the body, they will endure want, contempt, or whatsoever the blinde world can lay upon them.

The *Vocation* of a Gentleman, without more curiositie of division, is either *publike* or *private*. *Publike*, when employed in affaires of State, either at home or abroad: at *home*, either in advising or acting; *abroad*, as by way of embassage, or personall exploits in the field. *Private*, when in domestick businesse hee is detained, as in ordering his household; or if not as yet attained to the name of *Householder*, in labouring to know such things as may ripen his understanding when he comes unto it.

Touching the *First*, to wit, *Publike* affaires of State; as all are not fit for such a charge or burden; so there is a *necessitie* enjoyned such, who are able to undertake so great and weightie a Taske, to submit themselves willingly to the command of their *Souveraigne*, whensoever his pleasure shall bee to make triall of their sufficiency in affaires of State. In the carriage whereof, divers necessarie cautions have bene formerly observed by Statesmen. As first, to avoid all occasions of distrust, never to shew too much inwardnesse with forraigne States: for this may beget a suspect in your *Prince*, that your ayms are neither faire nor loyall. It was this which broke *Byrons* necke, being accused to have had conference with one *Picote*, borne at *Orleans*, and fled into *Flanders* to have intelligence with the Arch-duke, to which *Picote* hee had given an hundred and fifty crowns for two voyages to that effect. Likewise, it was objected against him, that he had treated with the Duke of *Savoy* three dayes after his comming to *Paris*. Likewise, the intelligence he had from the *Duke* of *Savoy* in the taking of *Bourges*, giving him advice to attempt against the Kings Armie. Likewise, that he should bring the King before *S. Katharines* to be slaine there: and to that end had written to the Governour, giving him some tokens to know his Majestie. Likewise, that he had sent *La Fin* to treat with the Duke of *Savoy*, and the *Count* of *Fuentes*. To which, although hee replied, and in some sort purged himselfe, yet those treaties or parlies which were proved against him, shewed him guiltie of divers indirect proceedings against him. It is dangerous therefore to entertain conference with *Strangers* in matters of State: for howsoever your ayms may be faithfull and honest, such *Treaties* may bee so racked and misconstrued by such as maligne your greatnesse, as they will bring you in danger, if not to finall distresse. It is no lesse dangerous to one employed in affaires of State, to bee too credulous; and that in two respects: either by being too credulous in *giving trust* to the relations of others, or by being too credulous in *imparting his thoughts* to the secrecie of others. For the *former*, it detracts much from the worth and estimate of man, yea (and if I may so say) argues great indiscretion to have an eare open to all reports, seconding whatsoever is related, with an opinion of credulitie. For such as these, whom either greatnesse of *Place* by *Descent*, or some more noble and native characters of *personall* worth have advanced, need not want for *Relaters* in this kinde, especially if they finde them apt to beleeve whatsoever they shall be readie to report. Neither are any sort of men more subject to the garbe of strange and novell relations than *Travellers*: who may arrogate to themselves a libertie of invention in this kinde, by authoritie. Whence it is said, that *Travellers*, *Poets* and *Lyars*, are three words al of one signification. Now there is no meanes better to avoid the company of these fabulous *Relaters*,

*Vocation.*

The *Vocation* of a Gentleman hath relation to employment publike or private.

Objections framed against *Byron*, for his Treaty with forraigne States.

Credulitie in two respects; dangerous to persons employed in affaires of State. Credulitie in beleeving the relations of others.

## Vocation.

than by interrupting them, or by requiring their *Tales* (to argue their incredibility) telling stories farre more strange, and indeed beyond the compasse of common sense: whereof I have heard a merry conceited *Tale* to this effect: A certaine *Traveller*, or at least one who desired though hee never deserved that *title*, reporting wonderfull and incredible things which hee had seene in his travell, amongst the rest related this: Vpon a time it befell (said he) that I travelled along a certaine desert in *Arabia felix*, where I with others who then accompanied mee, were assailed by a violent showre, so as labouring to fly for shelter to some covert, wee might perceive a little Coppice, wherein grew great store of Cabbages of such huge proportion, as the very leaves thereof (so largely extended were the sparges) might by their greatnesse give shadow to five hundred men. This *Tale* being told, one amongst the rest, to answer his *Tale*, makes this reply by way of discourse upon such occurrents as had hapned him in his Travell, proceeding thus; It fortuneth that I with some other Gentlemen of eminent ranke and quality, travelled neere the *Riphean* Mountaines, in the clifts of which Mountaines abundance of all metals, but especially of copper, is daily found: Now as wee coasted along, wee might perceive some three leagues Westward from those *Mountaines*, a great number of people beating and knocking with incessant labour, but for what end we knew not: wherefore with one consent wee resolved to approach neerer them, and see about what they so eagerly laboured. Where wee found five hundred Braziers making of one Caldron, which was of so huge proportion, as not any one of all those Braziers, though they were all employed in one worke, could heare one another strike. Good God (quoth the former *Traveller*) for what use was so huge a Caldron made? Surely (replied the second) I cannot imagine for what use it should be, unlesse it were to boyle your Cabbage in. This present and pregnant answer so daunted that fabulous *Traveller*, as hee was ever after more sparing in discourse of his Travels. A *States-man* ought likewise to beware of giving credit to all forrain relations: for divers there be who presuming of the distance of place, will invent and vent their inventions to curry favour: having so couched and digested their new-minted *Newes*, as they passe for current, at least they seeme probable for the present. And herein certainly have many beene abused, giving approbation to what was spoken only by way of insinuation. The second respect, wherein a *States-man* ought not to be too credulous, is this; hee must not be too open-breasted in imparting his thoughts to the secrecy of others. For if wee say, that even a private man committing his secrecy to another; becomes his *slave* to whom hee committed it: much more a *States-man*, whose affaires have no other limit than the *publike state*, by imparting his thoughts, or rather laying himselfe open to the trust or secrecy of others, makes himselfe bound, where he was before free; yea, hee endangers the body of the *State*, whereof hee is an especiall member, by commending or committing her private intendments to the hazard of rumour, which should not be so much as possessed of the least intelligence given in matters of such maine importance. To be full of *chinks* in affaires of ordinary consequence, implies a great weaknesse: but especially, where the *state* is interested, there is enjoyned that Comicke Impreza: *If wise, seeme not to know that which thou knowest*: at least, divulge not thy secret thoughts to the danger of discovery, whereby

Credulity in imparting his thoughts to the secrecy of others.

For Cabinet-counsell this may be their Motto; *Ple-nus sum rima-*

whereby thou put'st thy head under anothers girdle. He is my dear friend (saith one) to whom I will *impart* my inferiour aimes; but he shall be incorporated with me, to whom I will make knowne what may endanger me. The like is requisite to be observed in affaires of *State*: where all Counsels and Consultations tending to the safety and security of the *publike State*, should be layd up as a *secret Treasure*, and not discovered to every mans trust. This that prudent and politicke *States-man*, *Harpagus* rightly understood, when in disclosing a secret of *State* unto *Cyrus* that Persian Monarch, hee commanded such letters as included the Summe of his directions, to be inclosed and sowed in the belly of a *Hare*, and so dispatched the Messenger towards that victorious Commander. There is likewise required a noble and prepared resolution in every *States-man*: being so affected, as neither *price* can taunt him, nor *power* over-awe him: addressing his aymes wholly for the benefit of the *State*, preferring death before his Countries prejudice. Of this resolution or constancie of mind we have a notable example in *Lewis Duke of Bavaria* commended for his constancie; in so much as being threatned by *Albert* the Marquesse of *Brandenburg*, that if hee would not condescend to some reasonable ransome for his liberty, hee would deliver him over into the hands of his enemy, answered, *Aske that thing of me being prisoner, that thou wouldst aske of me at Liberty*. The like wee reade of *Pantaloone*, who restrayned in most strait bondage, was never a whit dismayed, nor so much as fighed, when hee beheld his son *Paraxaspis* thrust to the heart. This resolution or stoutnesse of mind, might be illustrated by divers examples of the like kind, but my purpose hath ever beene (because these doe rather illustrate than prove or confirme) to take them, as it were by the way, but in no case to dwell on them: wee will therefore descend to *forraigne employments of State*, as affaires of embassage or treaty with any Prince or State.

Now it is expedient that such as be employed in affaires of this Nature, be choyce and select men both in gifts of Nature, and State-experience. For in *Nature* is the foundation layd, which by *experience* and continuall employment in state-busines, useth to be stored, furnished, and accomplished. So as I doe not altogether assent to his opinion, who thought that in choice of instruments to treat or negotiate by way of Embassie betwixt Prince and Prince; it is better to chuse men of a plainer fort, who are like to doe that that is committed to them, and to report backe againe faithfully the successe, than those that are cunning to contrive out of other mens busines, somewhat to grace themselves, and will helpe the matter in report for satisfaction sake. For his conclusion agrees not with his premises; For (saith he) *If you would worke any man, you must either know his nature, and fashions, and so lead him; or his ends, and so perswade him; or his weaknesse and disadvantages, and so awe him; or those that have interest in him, and so governe him*. Now how should a man, whom a simple plainnesse only possesseth, one whom no diving or penetrating reach enableth, one whom the outward semblance only instructeth, how should he (I say) by *working any man*, either know his nature or fashion, and so lead him; since his eye can reach no farther than the outward seeming, which as oft deceives, as it receives diversity of habits which it weares? or how should he (I say) *know his ends* with whom he treats, and so *perswade* him, since politicke men doe usually pretend that which they least intend: shewing a faire glosse, and putting on a false face to delude, and deluding

to

## Vocations.

*Vt Thefaurus repositus.*  
*Leporis ventri quam vento vulgi, multo satius mandari sentiens. Iust.*  
 Resolution in suffering neither price to draw him, nor power to over-awe him,  
*Excitamus ad meliora magnitudine rerum, Salust.*  
*Herodotus l. 3. initio.*  
*Vid. Hotman de Legat.*  
*Legatus ipsam Reipub. faciem suam attulisse viderur.*  
*Ad virtutem laudesque habendas naturam sine doctrina, quae doctrinam sine natura valuisse. Cic.*

## Vocation.

Disobedi-  
ence puni-  
shed in at-  
tempis most  
successive.

*Virgii cædi  
iussit quibus  
miserè perit.  
Plut. in apo-  
theg.*

to colour their designs more cunningly? or how should he discover the *weaknesse* or *disadvantages* of the person with whom he deales, when his owne weaknesse so ditables him, as hee oft-times lets opportunity slip, when the best advantage is for him? or how discern those which have *interest* in him, when his aymes are onely to conclude with him, with whom hee desles, without relation to any intercedent meanes to effect his busines? Neither is it to be doubted, but *such* whose understanding hath attained a higher pitch, will be as ready to doe that which is committed to them, as those on whom a more plainnesse hath naturally seized: for *these* will duly consider the great danger they are like to incurre, if they should exceed their Commission either in doing too much, or detract from their Commission in doing too little. For in affaires of this nature, especially *parum agendum est de proprio*, yea, though in the opinion of the party employed, it seeme that hee could goe more effectually to worke, than just as his Commission directs him. *Manlius Torquatus* commanded his sonne to be put to death, for fighting (albeit prosperously) against his commandement. *Pub. Crass. Mutianus* sending to his Enginer to send him the bigger of his two ship-masts that he had seene in *Athens*, to make a Ram to batter downe the wals; the Enginer sent him the lesse, imagining it to be fitter: wherefore *Mutianus* sent for the Enginer, and caused him to bee so cruelly whipped with rods, that he dyed therewith. If disobedience in such affaires as these, being of lesser consequence, seemed among the *Heathen* cause sufficient to pronounce sentence of death upon the offender; what may they deserve, who in conceit of their owne wisedome, dare take upon them directions of their owne; without tying themselves expressly to their Commission? And of these there bee two sorts: The *one*, even in greatest and most important matters, will presume to take upon them without direction of Authority: wherein as they commonly erre, so they give advantage to him with whom they have to deale, of making his owne bargaine upon such *Termes* as shall best please him: for how should one mans judgement equall a whole judicious Councell? So as in dealing with cunning persons, we must ever consider their *ends*, to interpret their *Speeches*; and it is good to say little to them, and that which they least looke for. The *other* sort tye themselves something more strictly or precisely to their Commission; for these will be loath to digresse from it in matters of weight and substance, but rather in some impertinent Ceremony or circumstance: as wee reade in the generall History of *Spaine*, that there came two Embassadours out of *France* unto King *Alfonse* the ninth, to demand one of his daughters in mariage for their Sovereigne King *Phillip* one of which Ladies was very faire, and named *Vrraca*; the other nothing so gracious, and called *Blanch*. They both comming into the presence of the Embassadours, all men held it a matter resolved, that their choyce would light upon *Vrraca*, as the elder and fairer, and better adorned: but the Embassadours enquiring each of their names, tooke offence at the name of *Vrraca*, and made choyce of the Lady *Blanch*; saying, that her name would be better received in *France* than the other. For matters of such indifferencie as these, it is not to be doubted but they are left to the discretion of the instruments: but for affaires of *State*, as they require due deliberation in discussing; to require they the joynt assent and approbation of the *State* ere they come to concluding.

There



There are likewise *publike employments*, wherein *Gentlemen* upon occasion may be interested, which extend themselves to military affaires: in which, as it is not the *death*; but the *cause* of the death which makes a *Martyr*, so it is not the action, but the ground of the action which merits the name of valour. That act of *Razis*, in taking out his owne bowels, and throwing them upon the people, it was an act (saith *S. Austin*) that tasted more of stoutnesse than goodnesse. For what could that act of his benefit his Country? wherein could it adde spirit to the distressed *Maccabees*? wherein in allay the heavy burden of their affliction; or minister the least releefe in the time of their persecution? That act of resolution by that noble *Bohemian*, as it tasted more of true valour; so it reared a columnne of perpetuities to his ever-living honour; which exploit is thus recorded: When *Mahomet* the second of that name besieged *Belgrade* in *Servia*, one of his Captains at length got up upon the wall of the City; with banner displayed. Another *Bohemian* espying this, ran to the Captaine, and clasping him fast about the middle, asked one *Capistranus* standing beneath, whether it would bee any danger of damnation to his soule, if hee should cast himselfe downe headlong with that dogge, (so hee termed the *Turke*) to be slaine with him? *Capistranus* answering, that it was no danger at all to his soule, the *Bohemian* forthwith tumbled himselfe down with the *Turke* in his armes, and so (by his owne death only) saved the life of all the City. The like worthy exploits might bee instanced in those heires of fame, the *Rhodians*, in the siege of their City: the Knights of *Malta* in their sundry defeats and discomfitures of the *Turks*: the inhabitants of *Vienna*, who being but a handful in comparison of their enemies, gave them not only the repulse, but wholly defeated their designs. This *Valour* or *Fortitude*, which indeed appeareth ever in the freest and noblest minds, is excellently defined by the *Stoicks*, to be, *A vertue ever fighting in defence of equitie*. These who are professors of so peerelesse a *vertue*, are more ready to spare than to spill: their aimes are faire and honest, free from the least aspersion either of crueltie or vain-glory: for as they scorne to triumph over an afflicted foe, so they dislike that conquest (unlesse necessitie enforce it) which is purchased by too much bloud. The *Salmacian Spoiles* rellish better to their palate: for they are so full of noble compassion, as the death of their enemy enforceth in them teares of pittie. This appeared in those princely teares shed by *Cesar* at the sight of *Pompeys* head; and in *Titus* that *Darling* of *Mankind*, in those teares hee shed at the sight of those innumerable slaughters committed upon the *Jewes*. Now as my purpose is not to insist on the postures of warre; so I intend not to dwell upon every circumstance remarkable in martiall affaires, but upon the maine scope of militarie discipline, whereto every generous and true bred Souldier is to direct his course.

Let your aime bee therefore, *Gentlemen*, to fight for the safetie and peace of your Country, in the defence of a good conscience, which is to bee preferred before all the booties of warre: for as you have received your birth and breeding from your Country; so are you to stand for her, even to the sacrifice of your dearest lives; provided, that the cause which you entertaine in her defence be honest, without purpose of intrusion into anothers right, or labouring to enlarge her boundiers by an unlawfull force. For howsoever the ancient *Heathens* were in this respect faultie, being some

Vocation.

How a Gentleman is to employ himselfe in publike affaires.

Cyprian.  
1 Macc. 14. 46.  
Magne, non bene. Aug.

A Frier, who writte diverse works. viz. De Pope & Concilij, Autoritate. Speculum Clericorum, &c. Zieglerus l. de illustribus viris Germania, cap. 93. In Turc. Hist.

Probè definitur à Stoicis fortitudo, cum eam virtutem dicant esse propugnâtem pro equitate. Cic. Salmacida spolia sine sanguine & sudore. Si. lib. 4.

Plut. in vit. Jul. Cas. Ioseph. in bell. Iud. Clementiam tamen Imperatoris pro inertia ducebant. Ib. Dulce est decorum est pro patria mori. Hor. l. 3. od. 3.

## Vocation.

*Penni fedifraga,* Cic. in *Offic.*  
*Nulla sancta*  
*societas, nec*  
*fides regni.*

Philip. 4. 11.  
A glorious  
enterprize  
recommen-  
ded to the  
undertaking  
of all gene-  
rous spirits.  
*Torum admitt,*  
*quo ingrata re-*  
*fulget.*

Coping with  
the *Perſian*  
*Sapor* in tiru-  
lar insolence,  
who cauſed  
himſelf to be  
ſtilled,

*Rex Regum,*  
*frater Solis &*  
*Lunæ, parti-*  
*ceps Syderum.*

A glorious  
fight is ever  
accompanied  
by a noble  
fare.

*Non debet timere*  
*hostem*  
*fortem, qui do-*  
*minum habet*  
*fortiorem.*

Eſa. 63. 1.  
Pſal. 22. 12.

How a Gen-  
tleman is to  
demean him-  
ſelf in private  
affaires.

of them *Truce breakers*, others violent intruders or usurpers of what was little due unto them: wee for our parts have learned *better things*, being commanded not to take any thing from any man, *but in all things learne to be contended*. But of all enterprizes worthy the acceptance of a *Gentleman* in this kinde, if I ſhould instance any one in particular, none more noble or better deſerving (as I have elſe-where formerly touched) than to warre againſt the *Turk* that profeſt enemy of *Chriſtendome*; the increaſe of whoſe Empire may bee compared to the *milt* in mans body; for the grandure of it threatens ruine and deſtruction to all *Chriſtian States*, drawing light to his *Halfe Moone* by darkening of others, and ſhewing even by the multitude of his insolent *Titles* what his aimes be, if the Lord put not a *booke* in the *noſe* of that *Leviathan*. Praise-worthy therefore are thoſe glorious, and (no doubt) prosperous expeditions of ſuch *English* and other *Chriſtian Voluntaries* as have ſtood, and even at this day doe ſtand engaged in perſonall ſervice againſt the great *Turke*: for theſe, though they periſh in the battell, ſhall ſurvive time, and raiſe them a name out of the duſt, which ſhall never be extinguished. Theſe are they who fight the *Lords battell*, and will rather die than it ſhould quaiſe: Theſe are thoſe glorious *Champions*, whoſe aime is to plant the *blessed tidings* of the *Gospell* once againe in that *Holy Land*, which now remaines deprived of thoſe heavenly *Prophets* which ſhe once enjoyed, of thoſe godly *Apoſtles* which ſhe once poſſeſſed, of that *sweet Singer* of *Israel* with which her fruitfull coaſts once reſounded.

O *Gentlemen*, if you deſire employment in this kinde, what enterprize more glorious? If you aime at profit, what aſſay to your ſoules more commodious? If you ſeeke after fame, (the aime of moſt ſouldiers) what expedition more famous? ſince by this meanes the practices of *Chriſts enemies* ſhall be defeated, the borders of *Chriſtendome* enlarged, peace in *Sion* eſtabliſhed, and the tidings of peace every where preached. Neither did ever Time give fairer opportunity to effect it, than now, when the very Guard of his perſon, his *Ianizaries* begin to mutine and innovate, by interpoſing their ſuffrages in his government. Beſides, in aſſayes of this nature, being taken in hand for the peace and ſafety of *Chriſtendome*, aſſureth more ſecuritie to the perſon engaged: for little need hee to feare a ſtrong foe, that hath a ſtronger friend. Admit therefore that you returne, as one that commeth *with red garments from Bozra*, ſo as the *Deuill* and his angels like *wilde Bulls of Baſan* run at you, you ſhall breake their *hornes* in his *Croſſe* for whom you fight.

As wee have diſcourſed of employments *publike*, which wee divided into two ranks, *Civill* and *Military*; and of the manner how *Gentlemen* are to demean themſelves in *Court* or *Campe*; ſo are we now to deſcend to employments *private*, wherein wee purpoſe to ſet downe ſuch neceſſary cautions or obſervances, as may ſeeme not altogether unprofitable or unuſefull for the conſideration of a *Gentleman*.

And firſt, I will ſpeake of the employment of a private *Iuſtice of Peace*, wherein he is appointed and made choice of, not only to redreſſe ſuch annoyances as may ſeeme to prejudice the ſtate of that *Countie* wherein he lives, and is deputed *Iuſtice*; but likewiſe to mediate, atone and determine all ſuch differences as ariſe betwixt partie & partie; for to theſe alſo extends the office of *Iuſtice of Peace*. Yea, wee are to wiſh him to be, as well *ειπωνοιοϋν*, as *ειπωπαρχον*, a *Compounder*, as a *Commiſſioner of the Peace*. Godli-  
neſſe

lineſſe ſhould bee their chiefeſt gaine, and right and peace their greateſt joy: for ſuch are both *Pacidici*, & *Paciſci*, Pleaders for peace, and leaders to peace: Peace-lovers, and peaceable livers. As for the reſt, they are deſervedly blamed, that confine all their practice not within thoſe ancient bounds *uſque ad aras*, but with thoſe uſuall bounds, *uſque ad crumenas*. The old poſition was was, *Juſtice is to bee preferred before profit*; but now the termes are tranſpoſed in the propoſition, and the avaritious deſire of having never diſputeth of the equity of the cauſe, but of the utilitie. Kinde men ſuch are but where they doe take, hardening their hearts againſt the crie of the poore. If a man come to demand *juſtice*, hee ſhall ſpeed ill, having no money to give, no coine to preſent, no friends to ſpeake, his cauſe is like to fall. Suppoſe out of two *mites* hee give one: the rich adverſaries horſe eats up the poore Clients oats; there needs no *Oedipus* to unfold this riddle: in the end the poore ſheepe, that loſt but a locke of his wooll in the *Country*, loſeth his whole ſleece in the *Citie*; conſumeth what he hath, ſpendeth his time, loſeth his hope, and ſilleth his ſuit, be it never ſo good and honeſt. Whereas ſuch (and of ſuch we only ſpeake) as doe a *right judgement* to the fatherleſſe and widow; beare a reſemblance of God, who is a loving Father to the Orphane, and a gracious Iudge to the widow. Theſe will not for conſcience ſake pervert the right of ſtrangers, fatherleſſe, &c. for ſuch as doe ſo, ſhall bee *curſed* upon mount *Ebal*: but theſe like pure Lampes, diſſuſe thoſe divine beames of unblemiſhed *juſtice*; to all places where they reſide, reſembling *David*, who *executed judgement and juſtice to all his people*: or like that propheticall Dove, *Jeremiah*, ever *exhorting to execute righteousneſſe & judgement*. Or like that good Patriarke *Abraham*, ever *commanding his Houſhold to doe righteousneſſe and judgement*. For theſe know, how *all the wayes of God are judgements*. And, that, *juſt & like a great deepe are Gods judgements*. And the wicked *tremble at Gods judgements*. And the wicked, *underſtand not Gods judgements*. And therefore ſtrive againſt *perverſe judgements*. Becauſe they know what *equitie is to bee required in judgements*. Having ever before their *eyes Gods judgements*. O how precious are the lips of thoſe who preſerve *judgement*, being an honour to their *Country*, a pillar to the *State*, leaving a memorable name to themſelves, which as that princely Prophet faith, *ſhall never rot*! Theſe are they, who have their faces *covered*, leſt they ſhould have reſpect unto the perſon; as godlineſſe is their gaine, and the preſervation of a good conſcience their principall ayme; ſo if there were neither reward here, nor elſe where, for ſuch as executed *juſtice* and *judgement*; yet for conſcience ſake, and a ſincere love they bore to truth, would they continue in their zealous care to the profeſſion and protection thereof. Theſe are not of that Leaven who turne *Judgement to worme-wood*, and leave off *righteousneſſe in the earth*. For ſuch in ſtead of *judgment* and *equitie*, execute *crueltie* and *oppreſſion*. Theſe are not of that ſort, who preferre the *purple* before the *perſon*, the *perſon* before the *cauſe*; never examining the *cauſe* how good it is, but obſerving the *man* how great he is. No, their counſells and conſultations tend to the public peace, and the redreſſe of ſuch enormities as ariſe from vicious humours, breeding and ſpreading in the *State*.

Now what employment more fitting or accommodate for a *Gentleman* of what degree ſoever than this, which inables him in affaires tending as well to himſelfe in particular, as the *Sterne* of the *State* publique in generall? Would you ſee errors and abuſes in the *State* redreſſed? You

*Vocation.*

*Sic crimine nota crumena eſt.*

*Quid non ſperemus, ſi nummos poſſideamus? Omnia nummus habet quod vult; jacit, addit & auſert.*

This may be obſerved in Suits of Law, as well as private affaires of Juſtice.

<sup>a</sup> Deut. 10. 18.

<sup>b</sup> Deut. 27. 13.

<sup>c</sup> 2 Sam. 8. 15.

<sup>d</sup> Jerem. 2. 23.

<sup>e</sup> Gen. 18. 19.

<sup>f</sup> Deut. 3. 24.

<sup>g</sup> 2 Eſdr. 5. 40.

Rom. 11. 33.

Pſalm. 36. 6.

<sup>h</sup> Act. 24. 26.

<sup>i</sup> Prov. 28. 5.

<sup>k</sup> Eccleſ. 11. 7.

8. 9.

Act. 28. 4. 6.

1 Tim. 1. 5.

19. 21.

<sup>l</sup> 23. 1. 7. 10. 10.

<sup>m</sup> 2 Sam. 22. 23.

<sup>n</sup> Job 9. 24.

Amos. 5. 7.

*Purpuram magis quam Deum colentes.*

Vocation.

Judges 15. 4.

Two perilous shelves which in danger Iustice.

Sicut absynthiaper se pelunt morbos, melle tamen illinuntur, ut puerorum atas improvida lundeficitur.  
Pic. Mirand.  
ad Hermol  
Mark. 3. 17.

<sup>a</sup>Exod. 19. 18.  
<sup>b</sup>Exod. 24. 17.  
<sup>c</sup>1 Sam. 22. 9.  
<sup>d</sup>Deut. 31. 22.  
<sup>e</sup>2 King 2. 11.  
<sup>f</sup>Exod. 3. 2  
<sup>g</sup>1 Cor. 3. 13.  
15.  
<sup>h</sup>Deut. 4. 9.  
30. 24.  
Heb. 12. 29.  
Exod. 13. 21.  
22.  
Num. 9. 15

are seated where by your owne authoritie you may have them reformed. Would you have *Officers* execute their places under you honestly, being from corruption freed? Your *Prince*, by especiall notice taken of you, hath so advanced you, that you may see all Offices under you duely executed, and where default shall bee, have them punished. Would you further the poore mans cause, and see his wrongs releevd? It is in your hand to effect that which you have desired. Would you purge your *Country* of such superfluous humours, as from long peace and too much prosperitie have oftentimes issued? You are those *Physitians* who may lance & cure those broadspreading sores, with which the State hath beene so distempered. Would you curbe factious and contentious members, who like *Sansons fire-brands tyed to Foxes tails*, kindle the fire of all division, and labour to have them extinguished? You have authoritie to see such censured, that publike peace (as becommeth a civill State) might bee maintained. Now there are two extremes which (like two dangerous rocks) are carefully to bee avoided, lest the precious freight of *Iustice* might thereby be endangered. The one is *rigour*, the other *indulgence*: I approve therefore of his opinion, who would have *intus mel, foris oleum*; as well *cordialls* as *corrasives*: for as some men (and those of the basest & servilest condition) are onely to be deterred from doing evill by the censure or penalty of the Law; So there are others of a mote *generous* and noble disposition; who are onely to be reclaimed by faire and affable meanes; & these are to bee brought in rather by love than awe. For as *wormewood* of it selfe, expels diseases, yet is to bee annoynted with *honey*, that the improvident age of childhood might bee delided, and they from their *Nurses* teats the sooner weaned: so though this *wormewood* of *rigour* and severity bee of force to cure and expell most diseases raging or reigning; yet being allayed with the *honey* of mercy and *indulgence*, it will sooner weane *children*, that is to say, such whose soft and easie temper is best perswaded by courtesie, than *wormewood* untempered, that is, than the law to her highest pin wrested. Indeed these *Boanerges*, the *sonnes of thunder*, are powerfull in deterring such, whose braving and domineering natures use to oppose themselves to right: for perswasions are as little available to these, as to low sand in the ayre; wherefore as the *Law* hath provided fit meanes to curbe and chastise *such*, whose obstinate and refractory natures will not by easie meanes be induced, so hath it qualified or attempered the *rigour* or bitterness of such provisions, where there is assured hope, that the *partie* by easier perswasions will bee reclaimed. For if wee will resemble that absolute pattern or abstract of all Iustice, *God* himselfe, wee shall reade that he came as well in a *still voyce*, as in *Thunder*, so as, albeit <sup>a</sup> God when he delivered the Law, came downe in the *fire*; And the <sup>b</sup> glory of *God* appeared on Mount *Sinai*, as a *consuming fire*; And out of *Gods* mouth went a <sup>c</sup> *consuming fire*; And in *Gods* wrath against <sup>d</sup> *Israel* was kindled *fire*; And <sup>e</sup> *Eliab* was taken up into heaven by a *Chariot and horses of fire*; And the <sup>f</sup> *Angell* appeared to *Moses* in a *flame of fire*; And <sup>g</sup> every mans worke shall be tryed by *fire*; Yet *God*, as he is to the *wicked* a <sup>h</sup> *consuming fire*; so to the *godly* he is a *comfortable fire*. Bee not then ever cloathed with *fire*; reprove the enormities of the State with the spirit of mildnesse, which if it will not prevaile, unsheath the sword of *Iustice*, that such may bee severely curbed, who by gentlenesse would not bee cured. It is not to bee doubted, but you shall encounter with delinquents of severall natures: the chastizing of both which sorts is left

left wholly to your discretion: for many things, though expressly enacted, are in respect of the *manner*, referred to your discretion to see them executed. Many there are, who will rather die for the act, than discover the act: like *Epicharia* a Libertine of *Rome*, who made privie to a conspiracie against *Nero*, would not disclose the plotters thereof, though tormented with cruell punishments: or *Leona*, who conspiratour against the Tyrant *Hyppeas*, was not agast at the death of her friends, though torne with extreme torments, but resolute to the end would not reveale her partners, but bit in funder her owne tongue; and spit in the Tyrants face. There are others likewise, who will expose themselves to all extremities that *Law* can inflict, onely to gaine themselves a name; such was *Herostratus*, who burned the Temple of *Diana* of *Ephesus*, onely for vaine-glory: but to these you are not to use *indulgence*; for they that *brave* it in sinne, esteeming mischievous practices to bee their chiefest glory, are fallen into that *gall of bitternesse*, as in them there is small hope of remedie. Better it is that *one* perish, than that *unitie* perish, and in these (sure I am) that maxime is true; *He that spareth the evill, hurteth the good*: for it is impossible that any State should flourish with increase of good men, where there is no difference made betwixt the good and evill. Wherefore you are to deale in the *State*, as skilfull gardners or vine-dressers doe with their *Vines*; they cause the wild branches to bee pruned, that their naturall *Siens* may bee better nourished. Unfruitfull members, and such as are more burdensome than behovefull to a *State*, are to bee purged and pruned, that *such* whose honest care and providence deserves due praise among you may bee the more encouraged, seeing these, who used to live on others labours, duly punished. Yet in all your censures beware of this, that no *personall* distaste aggravate in you the qualitie of the crime: I meane, let no private hate or dislike to any *person*, cause you to punish him, for this is a partiall and indirect proceeding, relying rather upon the authority of your *place*, than equity of the *cause*. Farre more *generous* is it to bury all hate towards your foes, especially when by meanes of your *place*, it rests in your power to spare or punish. When *Cesar* commanded the demolished monuments of *Pompey* to bee set up againe; *Cicero* told him that in erecting *Pompeys* trophies, hee established his owne. And no lesse *generous* was *Scaurus*, *Domitius* his enemy, who when a certaine servant of *Domitius* came before the judgement seat to accuse his master, hee sent him home to his master. The like of *Cato* and *Murena*. Be your censures likewise free from passion; for there is nothing that so troubles the pure current of *Iustice*, or so much transformes man from himselfe, as giving way to wrath. The saying of *Archytas* is much commended, who being angry with one of his *Hindes*, said; *O how would I have beaten thee, had I not bene angry witht thee!* Heare the poore mans cause with an equall and impartiall eare; let not the greatnesse of his adversary bee any barre to his plea, or any hinderance to his cause: beare your selves sincerely with all singlenesse, uprightly without partiall connivence; standing for your foe equally as your friend, if your foes *cause* bee as honest as your friends. It was *Bias* saying, *that hee had rather bee a Judge amongst his Enemies, than amongst his Friends*: and this might probably bee his reason; because his enemies would pry more narrowly into his actions than his friends; and therefore his desire was to bee by them onely approved, by whom he was chiefly observed. Yea, herein might you partake of a right noble revenge

Vocation.

Melius est  
quod periat u-  
na, quam uni-  
tas  
Qui malis par-  
cit, bonis nocet.  
Luxuriantes  
amputantur  
furculi, ut ge-  
nuini coales-  
cant rami.  
In putatione  
sarmenta ste-  
rilia recidunt:  
ut ea quae  
prevalent ub-  
berius fructum  
ferant. Grg.  
in Mor. Expo-  
sit. in Iob.  
Nimius amor  
& nimium odium  
omne pervertunt  
iudicium.  
Chrysof.

Malle se inter  
inimicos, quam  
amicos iudicare  
dicebat.  
Laert. in vit.  
Bian.  
Perit omne  
iudicium cum  
res transit in  
affectum. Sen.

## Vocation.

Habeo in me,  
quod restetur  
pro me.

Omnia piorum  
vita testimo-  
nium reddit  
Deo. Cypr. de  
diplo marty-  
rio, initio.  
Proh pudor! sc-  
cundum fortun-  
nam aestimatur  
persona, quum  
potius secundum  
personam aesti-  
manda sit for-  
tuna:  
Tam bonus re-  
putatur quam  
dives; tam ma-  
lus, quam pau-  
per; cum potius  
tam dives sit  
reputandus  
quam bonus,  
tam pauper  
quam malus.  
De contem-  
mund l. 1. cap.  
16.

upon your enemies; in shewing apparent testimonies of your care and zeale to the truth; in preventing all occasions of scandall; in preferring *Justice* even in cases which neerely concerne your friend, before all termes of friendship; having the *testimonie* of a good conscience within you, as a wall of brasse against all opponents: for hence it was that *Diogenes* being asked how one should be revenged of his enemy, answered, *By being a vertuous and honest man*. For the whole life of every good man giveth testimony unto God of the integrity or uprightnesse of his conversation. But beware above all things (as I formerly noted) of *accepting* or respecting persons; for this is the very bane of *Justice*. Let not the rich man with all his presents tempt you, nor those many friends which hee hath laid up in store to speake for him, taint you. *Fie for shame* (saith *Innocentius*) now adayes man is esteemed according to his money, whereas rather the mony should be esteemed according to the man. Every one is reputed worthy, if hee be wealthy; and naught, if hee be needy; whereas rather every one should be reputed wealthy, if hee be worthy; and needy, if hee be naught. *Marcus Calius* was said to have a good right hand, but an ill left hand; because hee could plead against a man, better than for him. Bee you so equally handed, as poyzing the weight of the cause sincerely, you may minister right judgement to all parties, beeing as ready to defend the cause of the needy, as of the wealthy, giving him the best countenance, who hath the best cause. It was *Romes* fault, which presages *Romes* fall, to be *facunda inimicitis, facunda premiis*; farre be it from our *Iland*, who as she hath enjoyed a long peace, so ought she to become more thankfull to that God of peace, who in his mercy hath strengthened her bulwarkes, enclosed her as a *hedged Garden*, fed her with the *flower of Wheat*, making her feete like *Hindes* feete to runne the wayes which hee hath appointed. And so I come to speake of such *private* affaires, as require the care and charge of a *Gentleman*, even within the compasse of his owne family.

How a  
Gentleman  
isto demeanare  
himselſe in  
his owne fa-  
mily.  
1 Tim. 5. 8.  
Aug.

**I**F there bee any that provideth not for his owne, and namely for them of his Household, hee denieth the faith, and is worse than an *Insidell*, saith the Apostle. Now how carefull should wee be to remove from us, so hatefull a title as the name of *Insidell*? Have wee not our appellation from *Christ*? but in vaine are wee named after *Christ*, if we doe not follow *Christ*. Wee were not borne to passe our time in an improvident or carelesse sensuality; wee were not created onely to cramme our selves, and spend our daies in security; *Man* (saith *Iob*) was borne to labour, as the sparkes to flie upward; at least to provide for his owne family, over which hee is made a Master, by relieving them outwardly with all necessaries, and inwardly with all good and wholesome instructions.

Now to propose you a forme, in what manner you are to demeanare your selves towards all degrees within your family: I shall little neede, since the Apostle himselſe hath so notably laid downe every ones office or duty: where he sheweth in what manner Wives are to submit themselves unto their Husbands; and againe, how Husbands should love their Wives, *Even as Christ loved the Church, and gave himselſe for it*. In the next ensuing Chapter, hee declareth the duty of Children in these words; *Children obey your Parents in the Lord, for this is right*. Then hee descendeth to the duty of Parents; *And yee Fathers; provoke not your children to wrath but bring*

Ephes. 5. 21.  
ad ult.

Eph. 6. ad 10.

bring them up in instruction and information of the Lord. Then touching Servants; Servants bee obedient unto them that are your masters according to the flesh, with feare and trembling; in singlennesse of your hearts as unto Christ. Concluding the last duty with masters; And yee Masters doe the same thing unto them, putting away threatning; and know that even your Master also is in Heaven, neither is there respect of person with him. Thus have wee briefly and cursorily runne over those particular duties, deputed to every one from the highest to the lowest in their peculiar places and offices; where wee can finde no exemption from the Servant to the Master, but that certaine particular duties are enjoyned either. As every mans house is his Castle, so is his family a private Common-wealth, wherein if due government bee not observed, nothing but confusion is to bee expected. For the better prevention whereof, I have thought good to set downe sundry cautions, as well for direction in affaires Temporall, as Spirituall: which observed, it is not to be doubted, but that God will give you all good successe to your endeavours.

Vocations.

Domus, (inquit Aristoteles) est quasi parva Civitas, & civitas quasi magna domus. Every family a private Common-wealth.

First therefore, in affaires Temporall I could wish you to observe this course; so to provide for the releefe and supportance of your familie, as you may not onely have sufficient for your selves, but also bee helpfull unto others; sufficient for your selves in providing food and apparell, being all which Iacob desired of God; and helpfull unto others, in giving food and rayment to the fatherlesse, in providing releefe for the desolate and comfortlesse, in harbouring the poore, needy and succourlesse, and briefly in ministring to the necessity of the Saints, and all such as are of the family of Faith. And because providence is the way by which releefe both to your selves and others, may bee sufficiently ministred, beware of Prodigality, and excessse, Lest you give your honour unto others, and your yeeres to the cruell. Lest the strangers should bee filled with your strength, and your labours bee in the house of a stranger. Goe rather to the Pismire, who though shee have no guide, governour, nor ruler, provideth in Summer her granary for Winter. Neither is it sufficient to gather, but frugally to dispose of that which is gathered: This Providence admits of no Vitellius break-fasts, nor Cleopatra's bankets. The Prodigals dainty tooth brought him to feede on huskes. Esau's to sell his birth-right for a messe of pottage. Ionathans for a honey-combe to endanger his life. The Israelites to murmure against Moses. Babelons golden cup, to fill her full of abominations.

I have observed, and no lesse admired than observed how some have consumed their estates in satysfying their appetites, and that only in the choice of meats & drinks; and was not this a great vanity? that those whom meats, though lesse delightfull, yet more healthfull, might have sustained; and fewer diseases occasioned, could not content themselves with that which might have better satysfied nature, but to shew themselves Epicures rather than Christians, will bestow the revennues of a Manour upon the superfluous charge of a supper. For these are they, who like the Erythons bowels, will disgorge as much upon the boundlesse expence of their own Family, as might serve wel for releeving a whole Countrey. These are they who like the Endive or Misselto, suck up all the native verdure and vigor of such plants as they inwreath: for by their excessse, though their owne luscious palats taste no want, the comonalty feelles it, when they

How a Gentleman is to bestow himselfe in Temporall affaires within his Family. Gen. 28. 20. Deut. 10. 18.

Prov. 9. 10. Prov. 6. 6. 7.

Luke 15. 16. Gen. 25. 33. 1 Sam. 14. 27. Exod. 14. 2.

## Vocation.

*Nec forãidẽ  
custodiat, nec  
prodige spar-  
gat. Salust.*

goe to the Markets; and finde the rate of all provision inhaunched by such, whose *Prodigality* scarce extends a provident eye to themselves, much lesse to the behoofe of others. It is said of *Cambletes* the gluttonous King of *Lydia*, that hee dreamed hee devoured his wife, while they lay sleeping together in the same bed; & finding her hand betweene his teeth when hee awaked, hee slew himselfe fearing dishonour. Howsoever the History bee authenticke; sure I am the Morall taxeth such, whose *Epicureall* mindes are only set upon prodigall expence, without respect either of present fortunes, or care to posterity, whose want is oft-times procured by their riot. To bee short, as *Parcimony* is too late when it comes to the *botto*; so it may bee with discretion used, when it is at the *top*: for I approve of his opinion, who would have a *Gentleman* neither to *hoord up wiggardly*, nor *lash out all lavishly*. For as the *former* argueth a miserable and ignoble minde, so the *latter* sheweth a minde improvident and indiscreet; both which are to bee so avoided, that a *meane* betwixt both may bee duely observed. For as I would have a *Gentleman*, even in arguments of outward bounty, shew whence he was descended; so would I have him keepe a hanke, lest his too free disposition bee through necessity restrained. So as in matters of expence, I hold his resolve authenticke, who said; *I will never spare where reputation bids me spend, nor spend where honest frugality bids me spare*. It is a good rule, and worthy observation: for whosoever spares, when with credit and reputation hee should spend, is indiscreetly sparing; and whosoever spends, when with honest frugality he may spare, is prodigally spending.

Now in government of a *Family*, as I would not have you too remisse; so I would not have you too severe, towards your *Servants* (I meane) and those who have received their severall charge from you: this it was which moved the Apostle to exhort masters to *put away threatening*; adding this reason: *For know that even your Master also is in heaven, neither is there respect of person with him*. Therefore it was Saint *Augustines* prayer unto God, that hee would root out of him, all rashnesse, frowardnesse, roughnesse, unquietnesse, slownesse, slothfulnesse, sluggishnesse, dulnesse of minde, blindnesse of heart, obstinacie of sence, truculencie of manners, disobedience to goodnesse, repugnance of counsell, want of bridling the tongue, making a prey of the poore, shewing violence to the impotent, calumniating the innocent, negligence of subjects, \* severity towards servants, harshnesse towards familiars, hardnesse towards neighbours. Hence note, how in this holy Fathers repetition and enumeration of many grievous and odious sins, hee toucheth *severity* towards *servants*, as a hainous and egregious offence: and not without great cause; for if we bee taught *not to muzzle the Oxe that treadeth out the corne*: and that, *we are to spare the life of our beasts*: much more ought wee to have mercy over such as partake with us in the same *Image*, which wee have equally from him received, *by whom wee live, move and have our being*. I approve therefore of them, who put on the spirit of mildnesse towards such as are deputed or substituted under them, bearing with one anothers weakenesse, as those who have a compassionate feeling of humane infirmities, not laying such *heavy burdens* upon them, as they themselves will not *touch* with their *finger*, but will in some measure partake with them in all their labours. But of all other vices incident to *masters*, there is none more hateful in the sight of God and man, than the unthankfulnesse or disrespect of *Masters*

to

Eph. 6. 9.

\* *Circa dome-  
sticos severi-  
tatem. Med.  
cap. 1.*

Deut. 25. 4.  
1 Cor. 9. 9.  
1 Tim. 5. 18.

How highly to bee condemned was that act of *Vedius Pollio*, who tyrannized so much over his servants, that hee caused one to be cast into a *Fish-pond* for breaking a glasse?



towards their *servants*, when they have spent their strength, and wasted themselves in their service. These like the *Greyhound* in the fable, may well say, that they see nothing can please, but that which doth profit: when they were young, able and fit to endure labour; they were respected; whereas now being old, infirme, and helpelesse, either to themselves or others, they are sleightly regarded. Whereas, if they were thankfull *masters*, these whom they once loved for profit-sake in youth, they would now love in age, in respect of the profit they reaped by their youth. But, alas, doe we not see how nothing is more contemptible than an old *Servingman*? Hee may say hee was a man in his time, but that is all. There is no man that will know him, since his blew-coat knew no Cognizance; the losse of his *Crest*, makes him hang downie his *Crest*, as one crest-fallen: so as the poore *Larke* may boast of more than he may; for every *Larke* hath his *crest*, saith *Simonides*, but hee hath none. To redresse this, as in humanitie you ought, so I know such as are *Generously* disposed, will: that those who have deserved well under you, being now growne aged, yet unpreferred, may by your care be so maintained, that their service of Labour may be made a service of Prayer, offering their sacrifice of devotion unto *God*, that great Master of a Household, that He in his mercy would give a happy successe unto all your endeavours. Now as the *Labourer* is worthy of his wages; for, *cursed is he that defraudeth the labourer of his hire*: so there is an especiall care required in every *servant* to looke unto that which is given him in charge. For the better discharge whereof, it is inioyned you that be *Masters*, not to be too remisse in your care, and over-seeing thereof; for much over-sight is usually committed for want of a good overseer. Admonish your *servants* that they intend their charge; suffer them not to idle, but in their peculiar places to doe that which they in dutie are to performe, and you in reason are to expect. Wherein, as they proceed in diligence, so are you to requite their care with a cheerefull thankfulness. If it be your lot to have such an one as *Jaacob* was, (as rare it is to find such an one as he was) reward him not with a bleare-eyed *Leah*, for a beautifull and faire *Rachel*: I meane, a-bridge not, nor scant not their wages; for this is a discredit to your selfe, and a discouragement to your servants. If he say, *These twenty yeares I have bene with thee: thine eves, and thy goates have not cast their young, and the rams of thy flocke have I not eaten. Whatsoever was torne of beasts I brought it not unto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes. Thus have I bene twenty yeares in thine house, and served thee fourteene yeares for thy two daughters, and six yeares for thy sheepe, and thou hast changed my wages ten times.* If (I say) he hath thus served you, and shewne faithfulness in that charge over which he was appointed, reward him with a bountifull hand, and encourage his care with your best countenance. Whereas, contrariwise, if you meet with such a *Servant*; that faith in his heart, *My master doth deferre his coming; and shall begin to smite the servants, and maidens, and to eat, and drinke, and to be drunken*; you are not to use remissnesse to such a *Servant*, but to cut him off, lest you give example unto others, by your indulgence, to be of the like condition. In brieffe, as a good *servant* is a precious jewell, tendring the profit and credit of him he serveth; so an *evill servant*, whose service is onely to the eye, and not for conscience

Vocation.

*Iuvenes amârunt, senes oderunt. Famulos impubescentes amasse voluptas, adolecentes uilitas, senescentes pietas.*

*Alauda cristã habet. Proverb.*

1 Tim. 5. 18.

*Domum suam coercere, plerisq̃ hæud minus arduum est, quam provinciam regere. Tacit.*

Gen. 29. 23.

Gen. 31. 38.

Gen. 31. 39.

40.

41.

Luke 12. 45.

## Vocation.

Prov. 27. 23.

Hydropticē habent conscientiam. Aug.

Quanto magis bibunt, tanto magis sitiunt.

Quanto magis capiunt, tanto magis cupiunt.

Quorum sitis neque copia, neque inopia minuitur.

Salust. Vera inopia, cupiditatum copia.

How a Gentleman is to employ himselfe in spirituall affaires within his familie.

Gen. 18. 19.

1 Chron. 1. 2.

Deut. 11. 18.

19.

20.

Verf. 21.

Consisting upon a precept and a promise.

Ostendit exemplo, quod promissis in premio. Aug.

fake, is a scatterer of his substance whom he serveth; aiming only at his owne private profit, without least respect had to his *Masters* benefit. Difference therefore you are to make of their care in cherishing the one, and chastising the other; which can hardly be effected, unlessse you, who are to make this difference of your *servants*, have an eye to their employments. Neither would I have your care so extended, as to afflict and macerate your selves by your excessive care: a meane is the best, both in the preservation of health and wealth. *Be diligent* (saith *Solemon*) *to know the state of thy flocke, and take heed to thy herds.* Yet withall note his conclusion; *Let the milke of thy goates be sufficient for thy food, for the food of thy family, and for the sustenance of thy maids.* Whence you may observe, that to gather is admitted, so the use or end for which we gather be not neglected. For such, whose *Hydropticke* minds are ever raking and reaping, yet know not how to imploy the blessings of God, by a *communicative* exhibition unto others, are become vassals unto their owne; making their gold-adoring affection an infection, their reason treason, and the wealth which they have got them, a witnessse to condemne them.

But I have insisted too long on this point, especially in framing my speech to *you*, whose more free-borne dispositions will ever scorne to be tainted with such unworthy aspersions: wherefore I will descend briefly to such instructions, as you are to use touching *spirituall* affaires, being *Masters* of Households in your private families.

**W**EE reade that *Abraham* commanded his sonnes, and his household, that they should keepe the way of the Lord, to doe righteousnesse and judgement: And wee are taught what we must doe returning from Gods house to our owne: and what we are to doe sitting in our houses, even to lay up Gods word in our heart, and in our soule, and binde it for a signe upon our hand, that it may be as a frontlet betweene our eyes. And not onely to be thus instructed our selves, but to teach them our children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. And not so onely, but thou shalt write them upon the posts of thine house, and upon thy gates. Whence you see, how no place, time, or occasion is to be exempted from meditating of God: but especially in Households and Families ought this exercise of devotion to be frequently and fervently practised; for a *Blessing* is pronounced upon the performance hereof, as appeareth in the foretold place, and the next ensuing verse, where he saith; *You shall doe all that I have commanded you, that your dayes may be multiplied, and the dayes of your children, in the land which the Lord sware unto your fathers to give them, as long as the heavens are above the earth.* Marke the extent of this *Blessing*, for it promiseth not onely length of dayes to them that performe it, but even to the children of them that performe it; and that in no unfruitfull or barren land, but in the land which the Lord sware unto your fathers to give them; and that for no short time, but so long as the heavens are above the earth. So as, this blessed promise, or promised blessing, is (as one well observeth) not restrained, but with an absolute grant extended: so that, even as the people that were in the gate, and the Elders wished in the solemnizing of that marriage betwixt

betwixt Boaz and Ruth, that their house might be like the house of Pharez; so doubtlesse, whosoever meditates of the Law of the Lord, making it in his Family, as a familiar friend to direct him, a faithfull counsellor to instruct him, a sweet companion to delight him, a precious treasure to enrich him, shall find successe in his labours; and prosperitie in the worke of his hands.

But amongst all, as it is the use of *Masters* of households to call their *servants* to account for the day past; so be sure, *Gentlemen*, and you who are *Masters* of houles, to enter into your owne hearts, by a serious examination had e very night, what you have done, or how you have employed your selves, and those *Talents* which God hath bestowed on you, the day past; in imitation of that blessed Father, who every night examined himselfe, calling his soule to a strict account, after this manner; *O my soule, what hast thou done this day?* What good hast thou omitted? what evill hast thou committed? what good, which thou shouldst have done? what evill, which thou shouldst not have done? Where are the poore thou hast releevd? the sicke or captive thou hast visited? the Orphan or Widow thou hast comforted? Where are the naked, whom thou hast cloathed? the hungry, whom thou hast refreshd? the afflicted and desolate, whom thou hast harboured? *O my soule*, when it shall be demanded of thee, *Quid comedit pauper?* how poorely wilt thou looke, when there is not one poore man that will witness thy almes? Againe, when it shall be demanded of thee, *Vbi nudus quem amici vidi?* how naked wilt thou appeare, when there is not one naked soule that will speake for thee? Againe, when it shall be demanded of thee, *Vbi sitiens quem potasti? esuriens quem pavisti? Vbi captivus quem visitasti? Vbi mortuus quem relevasti?* *O my soule*, how forlorne, wretched, and uncomfortable will thy condition be, when there shall not appeare so much as one witness for thee to expresse thy charity? not one *poore soule* whom thou hast releevd! one *naked* whom thou hast cloathed! nor one *thirstie* whom thou hast refreshd! nor one *hungry* whom thou hast harboured! nor a *captive* whom thou hast visited! nor one *afflicted* whom thou hast comforted! Thus to call your selves to account, by meditating ever with Saint *Hierome* of the judgement day, will be a meanes to rectifie your affections, mortifie all inordinate motions, purifie you throughout, that you may be examples of piety unto others in your life, and heires of glory after death: concluding most comfortably with the foresaid Father; *If my mother should hang about me, my father lye in my way to stop me, my wife and children weepe about me, I would throw off my mother, neglect my father, contemne the lamentation of my wife and children, to meet my Saviour Christ, Iesus.* For the furtherance of which holy resolution, let no day passe over your heads, wherein you addresse not your selves to some good action or employment. Wherefore *Apelles* poesie was this, *Let no day passe without a line.* Be sure every day you doe some good, then draw one line at the least: according to that, *Line upon line, line upon line.* And *Pythagoras* poesie was this, *Sit not still upon the measure of corne.* Doe not looke to eat, except you sweate for it: according to that, *Hee which will not worke, let him not eat.* In my Fathers house (saith Christ) are many mansions. So that no man may sing his soule a sweet requiem, saying with that Cormorant in the Gospel, *Soule take thy rest: for in heaven onely, which is our Fathers house, there are many mansions to rest in.* In this world, which is not of our *Fathers house*, there are not many mansions to rest in,

Vocation.

Ruth 4. 11, 12

*Nimum est negotij contemnere eos quibus presis, nisi te ipse contineas.*

*Anima mea quid fecisti hodie? &c. Quod malum hodie sanasti? Senec. de ira, lib. 3.*

*Veni ad iudicium. Hieron.*

*Paratum est cor meum.*

*Ibid.*

*Nulla dies sine linea.*

*Esaï 28. 10.*

*Chenecci in fide as.*

*2 Theff 3. 10*

*Joh. 14 3.*

*Luke 12. 19.*

Vocation.

Vterius.

Luke 14. 10.  
Nunquam ei  
preesse fami-  
lia, quæ parum  
studiosa est  
divinæ glo-  
riæ.

Philip. 3. 14.

but onely *Vine-yards* to worke in. Wherein, because not to *goe forward*, is to *goe backward*, we are to labour even to the day of our change. Here-upon *Charles* the fifth gave this Embleme, *Stand not still, but goe on further*; *Vterius* : as God saith to his gue ft, *Superius* : *Sit not still, but sit up higher*,

Doing thus, and resolving to be no *masters* over that *Family*, whose chiefest care is not the advancement of Gods glory, you shall demeane your selves, being here worthy that *Vocation* or calling, over which you are placed, and afterwards, by following hard toward the marke, obtaine the prize of the high calling of God in Christ  
*Jesus.*



THE



# THE ENGLISH GENTLEMAN.

## Argument.

Of the difference of Recreations ; Of the moderate, and immoderate use of Recreation ; Of the Benefits redounding from the One, and inconveniences arising from the Other ; Of Recreations best sorting with the qualitie of a Gentleman ; And how he is to bestow himselfe in them.

## RECREATION.



RECREATION, being a refresher of the mind, and an enabler of the body to any office wherein it shall bee employed ; brancheth it selfe into many kinds ; as *Hawking*, which pleasure, one termed the object of a great mind, whose ayms were so farre above earth, as he resolves to retire awhile from earth, and make an evening flight in the ayre. *Hunting*, where the *Hounds* at a losse shew themselves subtile *Sophisters*, arguing by their Silence, the game came not here ; againe, by being mute, it came not there ; Ergo, by spending their mouthes it came here. *Fishing*, which may be well called the *Embleme* of this world, where miserable man, like the deluded fish, is ever nibbling at the bait of vanitie. *Swimming*, an exercise more usuall than naturall, and may have resemblance to these diving heads, who are ever sounding the depths of others secrets ; or *Swimming* against the streame, may glance at such whose only delight is opposition. *Running*, a Recreation famously ancient, solemnized by the continued succession, or revolution of many ages, upon the \* *Olympiads* in *Greece*, so as the accompt or yearly computation came from Races, and other

*Observat. 5.*

The difference of Recreations.

*Vid. Strab.*

*Vid. Plut.*

*Aul. Gell. in*

*noct. Att.*

*Laert. in vit.*

*Chyl.*

*L. Flor. l. 3. c. 8*

*Balgares nar-*

*rat. à qua gen-*

*te Balistas no-*

*men duxisse,*

*verisimile est,*

*jaculandi arte*

*omnium facile*

*principes esse.*

\* *Sicut nostri*

*ab Anno Do-*

*mini, prisca et*

## Recreation.

Olympiadum  
stadio, sua  
computarunt  
secula,  
Luculliani  
Horti. vid.  
Plut. in vit.  
Cynofargus,  
locus in quo  
palestriae exer-  
cebantur; Ce-  
rostrom, in  
quo eorum cor-  
pora ungeban-  
tur.

Circus, quia  
aculearis spi-  
culus circum-  
clusus. vid.  
Varro. de an-  
tiq. Rom.

Hæc quæ dif-  
ficilis turget  
Ragenica plu-  
ma, Follemin-  
nus luxa est,  
& minus ar-  
cta pila. Mar-  
tial. lib. 14. 45

Fortissima  
adversus me-  
tem, & dolo-  
rem disciplina.

Vid. Plut. in  
Apotheg. &  
in vit. Socr.

Plat. in Re-  
pub. Vid. Plut.  
in vit. Lycurg.

ἄρδς ὄπλᾶ,  
ἄρδς ὄπλᾶ.

other solemn games used on *Olympus*, *Wrestling*, *Leaping*, *Dancing*, and many other *Recreations* of like sort, as they were by the continuance of many yeares upon *Olympus* kept, and with publike feasts duly celebrated: so in many places of this Kingdome, both Southward in their *Wakes*, and Northward in their *Summerings*, the very same *Recreations* are to this day continued. *Shooting* amongst the *Scythians* and *Parthians*, was an exercise of especial request, as afterward amongst the *Amazonites*, being women expert above all people of the world in *Shooting*, and practising the *Dart*. *Bowling* amongst the *Romans* was much used, especially in *Lucullus* time, whose Garden-alleyes were ever stored with young *Gentlemen*, who resorted thither to *Recreate* themselves with this exercise. The *Greekes* had a *Cynofargus*, to traine and exercise their *Youth* in *wrestling*, and a *Cerostrotum* to annoint their bodies in before they wrestled. The ancient *Romans* had a *Circus*, to inure and practise their *Youth* against military service, wherein they wrestled and contended: They used likewise, as the *French* doe to this day, the exercise of the *Ball*, which play is never sufficiently praised by *Galen*: being an exercise wherein all the organs or faculties of mans body are to be imployed; as the eye to be quick and sharpe in seeing, the hand ready in receiving, the body nimble in moving, the legs speedy in recovering. That *Fencing* also was of much use and practice among the *Romans*, even in their height of glory, and during the flourishing time of their Empire, may appeare by that high commendation which *Cicero* giveth it, terming it, *The strongest and soveraignest exercise against death and griefe*. That *Jests*, *Turnaments* and *Barriers* (likewise) were amongst our ancient *Knights* usually practised and observed, both for gaining the favour of such *Ladies* as they loved, as also for the honour of their *Country*, vanquishing such strangers with whom they contended; may appeare in *Histories* of all ages.

Or to descend to more soft and effeminate *Recreations*: we shall find, of what great esteeme *Musicke* was, even with some, who were in yeares as ripe, as they were for wisdom rare. *Socrates*, when he was well stricke in yeares, learned to play upon the *Harpe*. *Minerva* and *Alcibiades* disliked the loude *Musicke* of *Dulcimers* and *Shalmes*, but admired the warbling straines of the *Harpe*. *Plato* and *Aristotle* would have a man well brought up in *Musicke*. *Lycurgus* in his sharpe lawes allowes of *Musicke*. *Chyron* taught *Achilles* in his tender yeares *Musicke*. *Ackasia*, with *Diotima* and *Hermione*, taught *Pericles* Prince of *Troy* (or rather Duke of *Athens*) *Musicke*. *Epaminondas* of *Leuctra*, was experienced in *Musicke*. *Themistocles* was lesse esteemed, because not seene in *Musicke*. *Alexander* was so ravished with *Musicke*, that when he heard a *Trumpet*, he used to cry, *ad arma, ad arma*; not able to containe himselfe: so highly were his spirits erected by the force of *Musicke*.

*Painting* likewise among the ancient *Pagans*, was for a *Recreation* used, though at this day, through the dishonour our *painted Sepalchers* doe to their maker, much abused. *Fabius* surnamed *Pictor* from whence the *Fabij* tooke their names, was a *painter*, for he painted the walls of the *Temple* of *Peace*. *Metrodorus* a *Philosopher*, and *painter* of *Athens*, sent to by *L. Paulus* to bring up his children, and to decke the *Roman* triumphs. *Protagenes* his table wherein *Bacchus* was painted, moved King *Demetrius* lying at the *City Rhodes*, so much to admire his rare Art and Workmanship, that whereas he might have consumed the *City* with fire, he would not for

for the preciousnesse of that table : and therefore staying to bid them battell, wonne not the City at all. So *Campaspe* pictured out in her colours by *Apelles* ; and *Crotons* five daughters, lively pourtraid by *Zeuxes*, gained those famous Artifts no lesse honour. Howsoever his art was in *painting* ; I cannot chuse but commend his quicke wit in answering, being by them reproved whom he most distasted ; and thus it was. Two Cardinals reproving one *Raphael* a Painter, in that he made the Pictures of *Peter* and *Paul* too red, answered, *that Saint Peter and Saint Paul were even as red in heaven, as they saw them there, to see the Church governed by such as they were.* This device or invention of *painting*, was by the Pagans generally, but especially those of the better sort, taken onely for a *recreation*, and no trade or profession ; labouring to shew their cunning in beautifying, garnishing and adoring the *triumphs* of their Conquerours, or indecoring their *Temples* dedicated to the gods. As the *Scythes* used to erect obeliskes or square itones upon the Hearse of the deceased, in number so many as he had slaine of his enemies : where he that had not slaine an enemy, could not drinke of the *Goblet*, spiced with the ashes of some memorable Ancestos, at solemne feasts and banquets. For other *painting* ( too much affected at this day ) it was not so much as used by any Matron, Wife, or Virgin. whose best red was *shamefastnesse*, and choicest beauty maiden *bashfulness* : onely, as *Festus Pompeius* saith, common and base whores, called *Shanicola*, used daubing of themselves, though with the vilest stufte. But this may seeme an art, rather than a *recreation* ; wee will therefore descend to some others, whose use refresheth, and recreateth the minde, if employed as they were first intended, being rather to beguile time, than to reape gaine.

And first for the antiquity of *Dice-play*, we have plenty of authorities every where occurring : being much used by all the Roman Emperours at Banquets and solemne meetings, where they bestowed themselves and the time, at no game so much as Dice. So as, *Augustus* was said to be a serious gamester at Dice : affecting them much, when at any time he retired from Court, or Campe. Whence it is, that *Suetonius* bringeth in *Augustus Caesar* speaking thus ; *Si quas manus remisit cuique exegissem : aut retinuissem quod cuique donavi, vicissem, &c.* If I had exalted those chances which I remitted every one; and kept that which I bestowed, I had gotten by play ; whereas now I am a loser by my bounty. Though no game more ancient, or which indeed requireth a conceit more pregnant than the *Chesse* ; which we read to have beene in great request amongst the ancient Romans, whereof we have a History in the time of *Caesar Caligula*, tending to this purpose. This Emperour being naturally addicted to all cruelty, chanced one day amongst others, to send for one *Caninus Iulus*, a Philosopher of eminent esteeme at that time : with whom, after some conference, the Emperour fell into such a rage, as he bade him depart thence, but expect within short time to receive due censure for his boldnesse : For ( quoth he ) flatter not thy selfe with a foolish hope of longer life, for I have doomed thee to be drawne by the officer unto death : But see with what resolution this noble *Caninus* bore himselfe ! I thanke you ( quoth he ) most gracions Emperour, and so departed. Within some few dayes after, the Officer ( according to the Emperours commandement ) repaired to the houses of such as were adjudged, not by any legall proceffe, but only by the Emperours pleasure, to suffer death ; amongst which, he made repaire to *Caninus* house, whom he

found

## Recreation.

Such like exquisite peeces may we imagine our rare Italian *Fe-chano* limned: whose incomparable Art bestowed on them so much beauty, as they wanted nothing but a *Promethean* fire to enliven fancie.

*Naxian. contra mulieres immodicè comp-tas. Nescit equo rudis Hæverè ingenuus puer, venarique timet ludere doctior, seu Græco iubeas trocho, seu malis vetita legibus alea. Hor. Od. 4. 8. Consule Victorem, in vit. Imperator. Studiosus alea lasor. ibid. Suet. in Aug.*

## Recreation.

\* Vocatus numeravit calculos, & sodali suo; Vide (inquit) ne post mortem meam mentiaris te vicisse. Tum annuens Centurioni: Testis (inquit) eris, uno me antecedere. Sen. de tranq. anim.

found playing at *Chesse* with one of his companions. The Officer without delay gave him summons to prepare himselfe, for it was the Emperours pleasure he should dye: whereat, as one nothing amated or discouraged, he called the Officer unto him, and \* numbring the *Chesse-men* before him and his companion with whom he played: *See* (quoth he) *that after my death thou report not that thou hadst the better of the game*: then calling upon the Centurion or Officer, *Bee you witnesse* (quoth he) *that I was before him one*. Thus laughed this noble Philosopher at death, insulting as much over death, as he insulted over him, who adjudged him to death. This kinde of game, now of latter yeares is growne so familiar with most of our neighbouring Countries, as no one play more affected, or more generally used. So as we have heard of an *Ape* who plaid at *Chesse* in *Portingall*: which implied, the daily use and practice of that game, brought the *Ape* to that imitation, And certainly, there is no one game which may seeme to represent the state of mans life to the full, so well as the *Chesse*. For there you shall find Princes and Beggars, and persons of all conditions, ranked in their proper and peculiar places; yet when the game is done, they are all trufs'd up in a bagge together: and where then appeares any difference betwixt the poorest Beggar, and the potentest Peere? The like may be observed in this stage of humane frailtie: while we are here set to shew during the *Chesse-game* of this life, wee are according to our severall rankes esteemed; and fit it should be so, for else should all degrees be promiscuously confounded: but no sooner is the game done, the thred of our short life spunne, than we are throwne into a bagge, a poore shrowding sheet, for that is all that we must carry with us: where there shall be no difference betwixt the greatest and least, highest and lowest: for then it shall not be asked us how much we had, but how we disposed of that we had.

Thus farre have we discoursed of the first part, to wit, of the *difference of recreations*: thinking it sufficient to have touched onely such as are most usuall and knowne unto us. For some others, which we have purposely omitted, lest our *Mindian* gate should grow greater than our City, we shall have occasion to speake of some of them, when wee are to discourse of such *Recreations*, as are to be made choise of by *Gentlemen* of best ranke and qualitie. In the meane time we will descend to the second part, to wit, the moderate and immoderate use of *Recreation*.

Of the moderate and immoderate use of Recreation.

Pic. Mirand. in Epist. ad. Hermol.

**I**F wee eat too much honey, it will grow distastfull; so in *Recreations*, if we exceed, they must needs grow hurtfull. I approve therefore of his opinion, who adviseth us to doe with *Recreations*, and such pleasures wherein we take delight, as Nurses doe with their breasts to weane young children from them: annoint them a little with *Aloes*; sprinkling our sweetest delights with some bitternesse, to weane us from them with more easinesse. Neither is it my meaning, that *Gentlemen* should be so from the pleasure of *Recreation* weaned, as if from society wholly estranged: for this were like him, who became *Hermite* because hee might not have her he loved. Or like to him who immur'd himselfe to a Rocke, as if he cared not a button for the world, having bestowed upon buttons all the State he had in the world. But rather so to attemper, or allay the sweetness of such pleasures or delights as they betake themselves to, that they



bee never too much befotted with them. This course that *Gentleman* took, who, perceiving himselfe too much affected on *Hawking*, resolved one day to weane his mind a little from it, by trying his patience with some inconveniences incident to it. Wherefore hee set a lazie *Haggard* on his fist, and goes to his sport: where hee finds store of game, but few flights; for wheresoever the *Partridge* flew, his *Hawke* never made farther flight than from tree to tree, which drove the *Gentleman* falconer to such impatience, as hee lesse affected the pleasure for long time after. The like I have heard of a *Gentleman*, who used much *bowling*, which *Recreation* hee so continually practised, for the love hee bore it, as his occasions were much neglected by it; which to prevent, as hee rode farre for his pleasure, so hee stayed late ere hee returned home, of purpose, so to become wearied, that his mind by that meanes might from his pleasure bee the sooner weaned. But these experiments as they are oft failing, where the mind is not come to settling: so, in my opinion, there is no meanes better or surer to weane man, endued with reason, from being too much captived or inchayned with these pleasures, than to consider what benefits redound from *moderate Recreation*, and againe what inconveniences arise from *immoderate* delight therein. First then, let us consider the end for which *Recreations* were ordained, and wee shall find that they were rather intended to beguile time, than to bestow our selves on them all our time. Though many, too many there be, who will not stick to say with him who sported himselfe in the warme Sunne, *Utinam hoc esset vivere*, would to God this were to live; would to God this *Recreation* were a *Vocation*, this pleasure my trade for ever. No, as *Recreation* was at first intended for refreshing the mind, and enabling the body to performe such offices as are requisite to be performed: so is it not to be made a Trade or Profession, as if we should there set up our rest, and intend nothing else. Consider therefore the *Benefits* which redound by a *moderate* or temperate use of *Recreation*.

First, it refresheth or cherisheth the mind, accommodating it to all studies: clearing the understanding which would be easily depressed, if either with worldly cares, or more noble and generous studies, wholly restrained. It is said of *Asinius Pollio*, that after the tenth houre he would be retained in no busines, neither after that houre would hee reade so much as any Letter. Of *Cato* likewise, that hee used to refresh his mind with wine: the like of *Solon* and *Archefilaus*, that they would usually cheere their spirits with wine: yet, whosoever should object drunkennesse to *Cato*, might sooner prove that crime honest, than *Cato* dishonest. So as, whether we beleve the Greeke Poet, *It is sometimes pleasing to be a little madding*; or *Plato*, who in vaine expulsed Poets the bounds of his Common-weale; or *Aristotle*, *That there can never be any great wit without some mixture of folly*: we shall find, that even the gravelt and most experienced *Statists* have sometimes retyred themselves from more serious affaires, to refresh and solace their tired spirits with *moderate Recreations*. The Poet excellently describes a man buried in the deepe slumber of contemplation, after this manner;

*He dies, pent up with study and with care.*

So were the *Anchorites* and *Hermites* in former time, being wholly divi-

The benefits  
redounding  
from moderate  
Recreation. Sen. de  
Tranq. anim.

Nullum magnum ingenium  
sine mixtura  
dementiae fuit.  
ibid.

Horat. l. 1.  
ep. 7.

ded

## Recreation.

*Celle & cœli  
habitatio cog-  
nata sunt.  
Ber. de vit.  
solitar.*

*Non calathum  
Iuno, non ar-  
cum semper A-  
pollo  
Tendit : a-  
mant requiem  
corporis esse  
suam.*

*Sueton.  
Tranq.  
κῶος ἠπόδς  
χιόγ.*

*Avaritia bel-  
lua fera, im-  
manis, intole-  
randa est. Sa-  
lust.*

*Domus porta,  
Limax ; quia  
limum serpen-  
do relinquit.  
Vid. Alciar.  
in Emblem.  
Ælian. in var.  
Hist.*

ded from society ; yea so immured, as they seemed to be buried living. Whose conversation, as (questionlesse) it argued a great mortification of all mundane desires ; so it ministred matter of admiration to such, who, given to carnall liberty, wondred how men made of earth, could bee so estranged from conversing with inhabitants of earth. But to leave these, and imagine their conversation to be in Heaven, though their habitation was on earth : wee perceive hence, how beneficiall *Recreation* is to the mind, in cheering, solacing, and refreshing her, if used with *Moderation*. How it lessens those burdens of cares, wherewith shee is oppressed ; revives the spirits, as if from death restored ; clears the understanding, as if her eyes, long time shut, were now unsealed ; and quickens the invention, by this sweet respiration, as if newly moulded. Neither is this *Benefit* so restrained, as if it extended only to the mind ; for it confers a *Benefit* likewise to the body, by enabling it to performe such Labours, Taskes or Offices, as it is to bee employed or exercised withall. There are two Proverbs which may be properly applyed to this purpose ; *Once in the yeere Apollo laughs* ; this approves the use of *moderate Recreation*. *Apollo's bow's not alwayes bent* ; this shewes that humane employments are to be seasoned by *Recreation* : we are sometimes to unbend the bow, or it will lose his strength. Continuall or incessant employment cannot be endured : there must be some intermission, or the body becomes enfeebled. As for example ; observe these men, who, either encombred with worldly affaires, so tye and tether themselves to their busines, as they intermit no time for effecting that which they goe about : or such as, wholly nayled to their Deske, admit no time for *Recreation*, lest they should thereby hinder the progresse of their studies : See how pale and meager they looke, how sickly and infirme in the state of their bodies, how weake and defective in their constitution ? So as to compare one of these weaklings with such an one as intermits occasions of busines, rather than he will prejudice his health ; reserving times as well for *Recreation* and pleasure, as for employment and labour, were to present a spectacle of *Iunus Dwarf*, not two foot high, and weighing but seventeen pound, with *Iolanus* the youthful son of *Iphiclus*, whose feature was free, complexion fresh, and youth renewing ; such difference in proportion, such ods in strength of constitution. For, observe one of these starved worldlings, whose aimes are only to gather and number, without doing either themselves or others good with that they gather ; with what a fallow and earthly complexion they looke, being turned all earth before they returne to earth ! And what may be the cause hereof, but their incessant care of getting, their continuall desire of gaining, being ever gaping till their *mouthes be filled with grawell*. So these who are wholly given, and solely devoted to a private or retired life, how unlike are they to such as use and frequent society ? For their bodies, as they are much weakned and enfeebled, so is the heat and vigour of their spirits lessened and resolved, yea their dayes for most part shortned and abridged ; the cause of all which proceedeth from a continuall secluding and dividing themselves from company, and use of such *Recreations*, as all creatures in their kind require and observe. For if we would have recourse to creatures of all sorts, wee shall find every one, in his kind, observe a *Recreation* or refreshment in their nature : As the *Beast* in his chace, the *Bird* in her choice, the *Snaile* in her speckled case, the *Polypus* in her change ; yea the *Dolphin* is said to sport and play in the

water.

water. For as \* *All things were created for Gods pleasure*, so hath he created all things to *recreate* and refresh themselves in their owne nature.

Thus farre have we discoursed of *moderate Recreation*, and of the *benefits* which redound from it; being equally commodious to the mind as well as the body, the body as well as the mind: to the mind in refreshing, cherishing and accommodating it to all studies; to the understanding, in clearing it from the mists of sadnesse: to the body, in enabling it for the performance of such labours, taskes, or offices, as it is to be employed or interessed in. It now rests that wee speake something of her opposite, to wit, of *immoderate Recreation*, and the *inconveniences* which arise from thence; whereof wee shall but need to speake a word or two, and so descend to more usefull points touching this Observation.

**A**S the wind *Cecias* drawes unto it clouds, so doth *immoderate recreation* draw unto it divers and sundry maine *inconveniences*: for this *immoderation* is a loosener of the sinewes, and a lessener of the strength, as *Moderation* is a combiner of the sinewes, and a refiner of the strength. So dangerous is the surfet which wee take of pleasure or *Recreation*, as in this wee resemble *Chylo*, who being taken with the apprehension of too much joy, instantly dyed. Now who seeth not how the sweetest pleasures doe the soonest procure a surfet? being such as most delight, and therefore aptest to cloy. How soone were the *Israelites* cloyed with Quales, *even while the flesh was yet betweene their teeth, and before it was chewed*? So apt are wee rather to dive than dip our hand in honey. Most true shall every one by his owne experience find that saying of *Salomon* to be, *It is better to goe to the house of mourning, than to goe to the house of feasting*; for there may we see the hand of God, and learne to examine our lives, making use of their mortality, by taking consideration of our owne frailty: whereas in the house of feasting, wee are apt to forget the day of our changing, saying with the Epicure, *Eat, drinke, and play*; but never concluding with him, *To morrow we shall die*. So apt are we with *Messala Corvinus* to forget our owne name; *Man*, who is said to be corruption; and the sonne of man, wormes meat. For in this Summer-Parlour or floury Arbour of our prosperity, wee can find time to solace and *recreate* our selves: *Lye upon beds of Ivory, and stretch our selves upon our beds, and eat of the Lambes of the stocke, and the Calves out of the stall. Singing to the sound of the Violl, and inventing to our selves instruments of musicke like David. Drinking wine in bowles, and anointing our selves with the chiefe oynments, but no man is sorry for the affliction of Ioseph*: So universall are we in our *Iubile*, having once shaken off our former captivity. To prevent which forgetfulnesse, it were not amisse to imitate the Romane Princes, who (as I have elsewhere noted) when they were at any time in their conquests or victorious triumphs with acclamations received, and by the generall applause of the people extolled, there stood one alwayes behind them in their Throne, to pull them by the sleeve, with *Memento te esse hominem*: for the consideration of humane frailty is the soveraignest means to weane man from vaine glory. Whence it was that *Themistocles*, when *Symachus* told him, that he would teach him the *Art of memory*, answered, *He had rather learne the Art of forgetfulnesse*; saying, *he could remember enough*;

O 2

Recreation.

\* Revel. 4.  
11.

The inconveniences arising from immoderate Recreation.

*Immoderatione relaxantur artus, imminuuntur vires: moderatione religantur artus, reparantur vires.* Laert. in vit. Chyl. Num. 11. 33. Eccles. 7. 4.

Amos 6. 4.

Amos 6. 4.

5.

6.

In the yeare of *Iubile* all captives were delivered, all slaves enfranchised, all debts discharged. Μένυχοσ ἀνθρώπος ὄν. Κρείων τέλος ὀρέων. Solon.

but

## Recreation.

*Dediscere didici, oblivisci que memini.*

*Sen. de tranquill. anim.*

*Plut. in Apoth.*

*Alian. in varia Hist. lib. 3. cap. 14.*

*Dies festos nolite inbonorare (inquit Ignatius) quid tamen agunt isti, qui licentius epulando crapulae indulgent, aut calices hauriendo ebrietatem fovent? Melius est quod omni die foderent, quam omni die saltarent.*

*Aug. sup Psal. 32.*

*Mark. 11. 17. Ebrietate nil latius serpit, nil gravius sevit. P. norm.*

*Homer. in Odyss. Horat. in Epist. Laert. in vit. Cleob.*

but many things he could not forget, which were necessary to be forgotten; as the over-weening conceit of himselfe, the glory of his exploits, and merit of his actions, the memory whereof tended more to his prejudice than profit.

But to descend to the particular inconveniences occasioned by immoderate Recreation; we shall find both the Mind and Body, as by Moderation cheered and refreshed, so by Immoderation annoyed and distempered. It was a good rule which those great men of Rome observed in their Feastings and Cup-meetings; *Wee will drinke not to drowne us, but to drowne care in us*: Not to reave sense, but revive sense: Not as those who are ever carousing in the Cup of *Nepenthe*, sleeping their senses in the *Lethe* of forgetfulness. For these, like those base *Elyors* flaved to ebriety, have buried that glory of man, the reasonable part, in the lees of sensuality. These are so farre from standing upon their guard, as the Divell may safely enter, either upon the Fore-ward or Rere-ward, without resistance: for mans security is the Divels opportunity, which he will not slip, though man sleep.

I read of one *Leonides* a Captaine, who perceiving his souldiers left their watch, upon the Citie wals, and did nothing all the day long but quaffe and tipple in Ale-houses neere adjoyning, commanded that the *Ale-houses* should be removed, being the *Cittadels* wherein they resided, from that place where they stood, and set up close by the wals; that, seeing the souldiers would never keepe out of them, at the least-wise that they might watch as well as drinke in them. These were souldiers fit for such a Captaine, and a Captaine worthy the training of such souldiers; being one who could fort himselfe to the necessity of the time, and frame himselfe to their humour; when hee could not bring them off with more honour, yet hee brought them to stand upon their guard, though they could hardly stand to their tackling; so as I conclude, their March could not chule but be lazie, when their heads were so heavic. Generally, but irregularly is this broad-spreading vice of *Drunkennesse* holden now a-dayes for a Recreation; so deeply rooted is the custome of impiety, being once strengthened by impunity. For what is our Sabbath Recreation in City and Countrey, but drinking and carousing; imagining (belike) that the Sabbath cannot be profaned, if wee use not such workes or labours wherein our *Vocation* is usually imployed? If the *Jewes* made the Temple of God a *Den of theeves*; wee come neere them in making that our Temple, which gives harbour unto theeves. For what are our City, or Countrey Ale-houses, for most part, but the *Divels Booths*, where all enormities are acted, all impieties hatched, all mischievous practises plotted and contrived? These are those sinkes of sinne, where all pollution and uncleannesse raigneth, where fearfull oathes and profanation rageth, whence all sensuall liberty ariseth.

O *Gentlemen*! let not this professed friend to security attend you: It wil make you unlike your selves, transforming that glorious image which you have received, like *Circes* guests, who became *Swine*, by being too sensually affected. It was sage *Cleobulus* saying, *That ones servant made merry with wine, was not to bee punished; for (saith hee) in seeing him, thou shalt see thy folly of drunkennesse all the better.* Whence it was that some Countries have formerly used (though the custome seeme scarcely approved) to make their slaves or vassals drunke, to shew unto their children the brutish condition of that vice; whereby they might be the better weaned and

and deterred from that, which, through the liberty of *Youth*, is usually affected. For if we should but observe the brain-sicke humours of these professed Drunkards, wee would rather admire how reason should bee so strangely drenched and drowned in the lees of senselesse stupidity, than ever be drawne to become affecters of so loathsome a vice. Yet see the misery of deluded man; how many, and those of excellentest parts, have beene, and are besotted with this sinne? for who ever lived, and shewed more absolute perfection in action and person, than that great Conqueror and Commander of the whole world, *Alexander the Great*? Yet what uncomely parts playd he in his Drunkenesse? How full of noble affability and princely courtesie being sober? How passionately violent, once fallen to distemper? Witnessse the burning of *Persepolis*, to which cruell attempt hee was perswaded by a common and profest Strumpet, even *Thais*, whom all *Greece* had noted for a publike prostitute. Likewise his killing of *Clitus*, being one whom he so dearly affected, as he was never well, but when he enjoyed his Company. Of both which facts he so repented, as it was long ere hee would be comforted. Neither only such as he, who was a Souldier, and therefore might seeme rather to claime in some sort a liberty in this kind: (for of all others, we observe such as these to be more addicted to these distempers, than others whose more civill and peaceable conversation have inur'd them to better temper:) but even those (I say) whose sincerity of life, and severity of discipline had gained them all esteeme in their Countrey, have beene likewise branded with this asperion: As *Censorius Catò*, than whom none more strict or regular; *Afinus Pollio*, than whom none more gracious or popular; *Solon*, than whom none more legall; *Archefilaus*, than whom none more formall. Yet if we did but note how much this vice was by the *Pagans* themselves abhorred, and how they laboured to prevent the very meanes, whereby this vice, might be either cherished or introduced, wee would wonder, that moderation in a *Heathen*, should be so weakly seconded by a *Christian*. Amongst them, kinsmen kissed their kinswomen, to know whether they drunke wine or no; and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, *That if the Matrons had any necessity to drinke wine, either because they were sicke or weake, the Senate was to give them licence, and not then in Rome neither, but out of the City.* And how much it was hated, may appear by the testimony of *Macrobius*, who saith, *That there were two Senatours in Rome chiding; and the one called the others wife an Adulteresse, and the other his wife a Drunkard, and it was judged that to be a Drunkard was more infamy.* Thus you see even in *Pagans*, who had but onely the light of Nature to direct them, how loath they were to drowne the light of reason through drunkenesse, being indeed (as a good Father well observeth) *An enemy to the knowledge of God.*

To conclude then this first point; may it be farre from you, *Gentlemen*, to deprive your selves of that which distinguisheth you from beasts: make not that an exercise or *Recreation*, which refresheth not, but darkeneth the understanding. Drink you may, and drinke wine you may, for wee cannot allow the device of *Ibracius*, but wee must disallow *Saint Pauls* advice to *Timothy*, *Use a little wine for thy stomachs sake, and thine often infirmities.* So as you are not enjoined such a strict, or *Laconian* abstinence, as if you were not to drinke Wine at all: for, being commanded not to drinke, it is to bee implied, not

Recreation.

Vid. Quint.  
Curt. lib. 5.Armaris, di-  
vum nullus  
pudor. Sil.  
Ital.

Plato.

Plutarch.

Macrob.

1 Tim. 6. 23.  
Modico vino  
utere.  
Ecclesia mater  
est, non verca  
non est; liber-  
tas datur ad  
necessitatem,  
modo cohibea-  
tur ad vanita-  
tem.

## Recreation.

*a Ita evenit, ut cum aliquid ubi non oportet adhibetur, illic ubi oportet negligatur. Tertul. lib. de peniten. initio.*  
*b In Apolog. c. 45. Democritus excaecando seipsum incontinentiam emendatione profiteatur.*

*At Christianus salvis oculis jeminans videt, animo adversus sibi-dines cecus est.*  
*c Ego mergam vos, ne ipse mergar a vobis.*

*d Noctium Attic. l. 19. c. 13. Homo miser vires suas sibi omnes detruncat.*

*Quo major, eo melior; idque exemplo perfice, ut aliis etiam bene vivendi exempla trahas.*

Prov. 2. 16.

17.

to use drunkenesse, wherein is *excesse*; for in many places are wee allegorically and not literally to cleave to the Text. As for *Origen*, strange it is, that perverting so many other places by *Allegories*, onely he should pervert one place, by not admitting an *Allegory*. For our Lord commanding to cut off the foot, or any part of the body which offendeth us, doth not meane wee should cut off our members with a knife, but our carnall affections with a holy and mortified life; whence it is, that *a Origen* was justly punished by using too little diligence, where there was great need; because hee used too great diligence where there was little need. No lesse worthy was *b Democritus* error of reproving, who was blinded before hee was blind: for a Christian need not put out his eyes, for feare of seeing a woman, since howsoever his bodily eye see, yet still his heart is blind against all unlawfull desires. Neither was *Crates Thebanus* well advised, who did cast his money into the Sea, saying, *c Nay sure I will drowne you first in the Sea, rather than you should drowne me in covetousnesse and care*. Lastly, *d Thracius*, of whom *Aulus Gellius* writeth; was for any thing that I can see, even at that time most of all drunken, when hee cut downe all his vines, lest hee should be drunken. No, I admit of no such strict Stoicisme; but rather (as I formerly noted) to use wine or any such strong drinke to strengthen and comfort Nature, but not to impair her strength or enfeeble her. For as by a little we are usually refreshed, so by too much are wee dulled and oppressed.

There are some likewise, and these for most part of the higher sort, (I could wish they were likewise of the better sort) who repaire to the *House of the strange woman*, sleeping in the bed of sinne, thipping so to put from them the *evill day*: And these are such as make *Whoredome* a *Recreation*, sticking not to commit sinne even with *greedinesse*, so they may cover their shame with the curtaine of darkenesse. But that is a wofull *Recreation*, which brings both soule and body to confusion, singing *Lyfsmachus* song; *Short is the pleasure of Fornication, but eternall is the punishment due to the Fornicator*: so as, though hee enjoy pleasure for a time, hee shall be tormented for ever. But consider this, *Gentlemen*; you (I say) whose better breeding hath instructed you in the knowledge of better things, that if no future respect might move you (as God forbid it should not move and remove you from these licentious delights) yet respect to the place whence you descended, the tender of your credit which should be principally valued, the example which you give, and by which inferiours are directed, should be of force to weane you from all inordinate affections, the end whereof is bitternessse, though the beginning promise sweetnesste. It was *Demosthenes* answer unto *Lais*, upon setting a price of her body, *Non enim tanti poenitere*: sure I am, howsoever this Heathen Orator prized his money above the pleasure of her body, and that it was too deare to buy repentance at so high a rate; that it is an ill bargaine for a moments pleasure, to make shipwracke of the foules treasure; exposing reputation and all (being indeed the precioussest of all) to the Object of lightnesse, and Subject of basenesse, paying the fraught of so short a daliance with a long repentance. Wherefore my advice is unto such as have resorted to the *House of the strange woman*, esteeming it only a tricke of youth, to keepe their feet more warily from her wayes: *For her house draweth nere unto death, and her paths unto Hell. So as none that goe in unto her, shall returne, neither shall they understand the wayes of life.*

Let

Let such as have herein sinned, repent; and such as have not herein sinned; rejoyce, giving thanks to God, who hath not given them up for a prey to the lusts of the flesh; craving his assistance to prevent them hereafter, that the flesh might be ever brought in subjection to the spirit. For, as the *Lionesse* having beene false to the *Lion*, by going to a *Libard*; and the *Storke* consorting with any other besides her owne mate, wash themselves before they dare to returne home; and the *Hart* after he hath satisfied his desire, retires to some private or desolate Lawne, hanging downe his head, as one discontent, till he hath washed and rinsed himselfe, and then hee returnes cheerefully to his herd againe: so wee cannot be unto God truly reconciled, till wee be in the flood of repentance thorowly washed. Thus shall you from the wayes of the *strange woman* be delivered; thus shall your good name, which is aptly compared to a *precious ointment*, remaine unstained; and a good report shall follow you, when you are hence departed.

There is another *Recreation* used by *Gentlemen*, but especially in this Citie; which, used with *Moderation*, is not altogether to be disallowed: and it is repairing to *Stage-plays*; where, as they shall see much lightnesse, so they may heare something worthy more serious attention. Whence it is, that *Thomas Aquinas* giveth instance in *Stage-plays*, as fittest for refreshing and recreating the mind; which likewise *Philo Iudeus* approveth. But for as much as divers *Objections* have beene, and worthily may be made against them, wee will here lay them downe, being such as are grounded on the Sacred Word of God; and, with as much perspicuity and brevity as we may, cleare and resolve them.

Playes were set out on a time by the Citizens for the more solemnity of a league concluded betwixt the *Cantons of Berna and Tiguris*; touching which Playes, sundry differences arose amongst the Ministers of *Geneva*, which could not easily be determined, about a young Boy, who represented a woman in apparell, habit, and person: in the end it was agreed of all parts, that they should submit the determination of this difference, with generall suffrage and consent; to the authenticke and approved judgement of their *Beza*, holden for the very Oracle both of University and Citie; and who had sometimes beene vers'd in theatrall composures, to his glory. This controversie being unto him referred, hee constantly affirmed, that it was not onely lawfull for them to set forth and act those *Playes*, but for Boyes to put on womens apparell for the time. Neither did hee only affirme this, but brought such *Divines* as opposed themselves against it, to be of his opinion; with the whole assent and consent of all the Ecclesiasticall Synod of *Geneva*. Now in this first *Objection*, we may observe the occasion, which moved these zealous and learned *Divines* to make a doubt of the lawfulness of *Stage-plays*; because (said they) it is not lawfull for men to put on womens apparell, or women to put on mens: as we reade how *Stephanio*, an Actor of *Roman Playes*, was whipped, for having a mans wife waiting on him, shorne in manner of a Boy. Which doubt, being so soundly and sincerely cleared by so conspicuous a light of the Church, wee will no longer insist upon, but descend to the next *Objection*.

We are therefore to come to another place of Scripture; pressed likewise by such as oppose themselves to the lawfulness of *Stage-plays*, as we find it written in the 118. Psalm: *Turne away mine eyes that I see no vanity*. Which requireth of us a two-fold consideration; Generally, for

*Recreation.*

Observation of admirable continencie, instanced in beaust; and birds.

*Vt eruantur à muliere aliena, &c. ib. vers. 12.*

The publication of Secular Plays used by the Heathen, was cryed in their words; *Convenite ad ludos spectandos, quos neq; spectavit quisquam, nec spectaturus est.* Suet. in Claudio, cap. 21.

*Pol. Vng. de invent. lib. 8. cap. 1.*

*Ovid. Trist. lib. 2.*

*Object. 1. Primum quod urgent illi Histriomast. desumptura est à Deuter. 22. de cultu muliebr. An pueris licuit cum affumere; earumque mores assimilare? Vri Bezae omnes acquiescunt Theologi.*

*Object. 2. Objectio de sacra Scriptura sumpta & petita.*

## Recreation.

Quam plurima in publicis  
Theatris sunt  
spectanda, ad  
regendos mo-  
res, dirigendos  
motus, corri-  
gendos animi  
metus, admo-  
dum utilia.  
Object. 3.

for the whole nature of things, as in that place of *Salomon*, *Vanity of Vanities*, &c. in which sense I freely confesse that *Stage-playes* may passe under the name of *Vanity*. Specially, for subjects vaine, light, foolish, frivolous, fruitlesse, being such as are to bee applyed or accommodated to no good use or profitable end; in which sense or signification our *Stage-playes* may in no sort be termed *Vanity*. For we shall gather, by a right use and application of such things as we shall heare and see, many excellent precepts for instruction, sundry fearefull examples for caution, divers notable occurrents or passages which, well applyed (as what may not be perverted) may conferre no small profit to the judicious Hearer.

The third Objection may probably ground it selfe upon the testimony of *Saint Luke*, chap. 6. 24. *Woe unto those that laugh now*, &c. Whence it may be gathered, That, if the Scripture condemne *Laughter*, then consequently *Stage-playes* also, whose speciall aime and intendment is to make men laugh. But it is to be understood, that *Christ* directeth his speech to those perverse and malicious men, whose mourning is but a dissembled sorrowing, outwardly grieving, and inwardly laughing; who speake one thing with their mouth, but professe another thing in their life: for this is not to be understood of the common society or conversation of men, as if *Christ* should forbid any one to laugh at all; but rather of immoderate laughter: whence is that of the Poet;

*Woe unto thee whose Spleene affecteth laughter,  
For thy short joy shall turne to sorrow after.*

For, as feare begetteth humility, so too much mirth procureth levity. Much laughter corrupteth manners, and looseth the sinewes of their former strength, but a grave countenance is the preserver of knowledge: yet addeth *Ecclesiastes* unto this; *There is nothing better than for man to rejoyce in his workes*; which *David* confirmeth, *Psalme penult.* So as there is nothing by this Objection proved, but what with all reason may be approved; for immoderate mirth is that which is here condemned, being that which we have in this observation especially touched and taxed: whence wee may inferre, That moderate delight, tasting more of sobriety than levity, is not onely allowed, but commended.

The fourth Objection is taken from *Saint Matthem*, Chap. 12. 36. *But I say unto you, that for every idle word*, &c. of which words, that we may use no other exposition, than what the ancient Fathers themselves have used; wee will shew in this place their severall expositions upon this parcell of holy Scripture. *Tertullian* in his booke of *Patience*, understandeth by every idle word, whatsoever is vaine and superfluous. But *Theophylact* by idle words understandeth lyes, calumnies, all inordinate and ridiculous speeches. *Chrysostome*, almost after the same manner interpreteth it, saying, that by idle words are understood such as move uncomely and immodest laughter. *Gregory* understandeth by these which want the profit ever redounding from modesty, and are seldome uttered upon any precedent necessity, things frivolous, fables, old-wives tales. All which severall expositions, as they agree in substance, so doe wee cloze with them in every circumstance. For such as these which corrupt *Youth* by light and scurrilous jests, so little are they to be affected, as the very *Stages* where these are used are to be hated.

Vt metus humilitatem sic nimia letitia gessit levitatem. Cic.  
Eccles. 3. 22.

## Object. 4.

Tertul. lib. de Patient.  
Theophylact.

Chrysostome.

Gregory.

For



For the fifth, it is written 1 Cor. 10. 7. and Exod 32. 6. *The people sat downe to eate and drinke, and rose up to play*: which argument is drawne from *Chrysostome*, where he sheweth that by these words the Apostle meant two maine inconveniences, being the effects of false worship, and endangering the soules shipwracke, to wit, the Idolatry, or Idolomany of the *Israelites* done to the *Golden calfe* in *Dan* and *Bethel*. But farre be this from the conceit of any, to imagine, that *Stage-playes*, intended for modest delight and *Recreation*, should ever move the Spectator to such abomination. For so much ought *Stage-playes* to bee from introducing any to such impiety, as they should not so much as once present in their shewes or Pageants, ought that might tend to the depraving of the Hearer in matters of conversation, much lesse in drawing their minds to any profane or Pagan opinion: which should not bee so much as once named, much lesse entertained amongst Christians.

For the sixth, it is grounded on the foundation of the same Apostle, where in divers places he writeth expressly against *fables*; as 1 Tim. 1. 4. *Give no heed to fables, &c.* Again, 1 Tim. 4. 7. *But cast away profane, and old wives fables, &c.* Again, 2 Tim. 4. 4. *Taxing such as shall turne their eares from the truth, and shall be given unto fables.* Again 2 Pet. 1. 16. the Apostles in their doctrine were not directed by *deceivable fables*. But for these *Comedians*, let them speake for themselves, being such as follow the steps of *Terence, Menander, &c.* Or may be properly referred to the *Lesbian* rule of *Menander*, and the *Lydiae* stone of *Paul*. For such as breed corruption in our manners (that I may jumpe in opinion with *Plato*) let them faile to \* *Anticyra*, and undergoe due censure for their error. But how worthy the Works of some of the Ancient *Comedians* have bin, may appeare by the Apostle's allcaging divers of their sentences in his Epistle, and vouchsafing to use the name of their *Poets*, by a generall title, to approve some things in them worthy reading. As that of *Luke* 9. 5. a proverbe used by *Euripides* in his *Tragedies*; that also of *Menander*, made sacred by the mouth of the Apostle *Paul*, 1 Cor. 15. 33. As it is likewise manifest that the same Apostle *Paul* used the authority of *Aratus* and *Epimenides*, Act. 17. 28. All which adde a reverend approbation to the authority of *Poets*.

The seventh Objection which these Stage-Antagonists frame, is taken from *Ephes*. 5. 4. where the Apostle willeth and warneth that these *αισχροτα* &c. that is, *such things as become no man*, and which our very eares should abhorre to heare, ought not to be so much as once named amongst Christians. Whereto I answer, that as these things tending to lightnesse were inveighed against by the Apostle, that he might leave unto us a more excellent patterne or example of modesty, which is an ornament that suteth best with the children of God: So there is none, having the light of grace in him, or fearing the judgement that is to come, who will applaud these scurrilous jests, which are wont to deprave, but seldome to edifie the understanding: whereof the Poet speaketh;

*Jests that unseasond are I cannot beare,  
For they distaste a modest bashfull care.*

But it may be here againe objected, that every thing being (as *Augustine* testifieth,) either a hinderance or a furtherance; these *Stage-playes*, which

Recreation.

Object. 5.

*De Deo loqui etiam vera periculosissimum est. Arnob.*  
Object 6.

*In Comed. de Thaide.*

\* *Anticyra insula est Ocean. monti Thessalio opposita, ubi Helleborus crevisse dicitur.*

Object. 7.

*Aut vinculum aut vehiculum. De eruit Dei. lib 9. cap. 5.*

## Recreation.

*Theatra Idolatriæ Deorum sacræ esse turpiora &c. Augustinus, Latinorum patrum Augustinus de civit. Dei lib. 2. cap. 7. \*Nunc sum designatus*  
*Ædilis, habeo rationem quod à populo acciperim, mihi ludos sanctissimos, maxima et ceremonia Cæteri Liberoque faciendos. Cic. in Ver. Quintilianus Hypocritam Histrionem appellat: Qui mores, motus, gestus, incessus, voces, vultus, deponere & dediscere (quorum personas agunt) nullo modo possunt. Elizabetha orbis Phœbe, inter mulieres Sibylla, inter reginas, Saba.*

*Homerus, Sophocles heroicus, Sophocles, Homerus tragicus.*  
 Had Ovid supplied *Cherilus* place he might by this meanes have enriched his fortunes above the condition of a Poet.

which are properly called the *Bellows of vice*, may rather seeme a hindrance in the course and progresse of vertue, then any furtherance to him in his practice therein. Besides, *Playes* (saith *Ambrose*) ought not to be known of *Christians*, because there is no mention at all made of them in holy Scripture. Whereto we briefly answer thus with *Peter Martyr*, that found and profound Divine, that in holy Scripture we have (as it were) a generall rule set downe unto us, touching all things *mediate* or indifferent, in the number whereof are *Playes* necessarily included. Yea, but *Augustine* the Prince of the *Latine* Fathers, seemes to affirme, that even those *Stages* or *Theaters* where their interludes were acted, were more abominable then those idolatrous sacrifices, which in honour of the Pagan gods were offered, But hence is to be understood, that this holy father meant of such solemn *Playes* or *Interludes*, as were acted and usually celebrated by the Heathen in honour of their Father\* *Liber*, and other *Ethnicke* gods for the yearely increase of their fruits: wherein many uncomely and immodest parts were played. Yea, but where shal we find these *Stage-actors* in former times so much as countenanced, being such as *Quintilian* termeth expressly, *Hypocrites*, from counterfeiting the manner, measure, motion, gesture, gate, grace, and feature of such persons as they represent; whose fashion they often reteine when they have resumed their owne Habit? Yes, and by the eminent'st and noblest personages. *Edward* the sixt so much approved them, as he appointed one who was a witty Courtier to be (as it were) the chiefe master or disposer of the *Playes*, who by his office should take care to have them set forth in a princely and sumptuous sort; which Office to this day receines the name of the *Master of the Revels*. Likewise our late Queene *Elizabeth* of blessed memorie, rightly stiled the worlds *Phæbe*; among women a *Sybilla*, among Queenes a *Saba*, how well shee approved of these *Recreations*, being (as shee termed them,) *harmesse spenders of time*, the large exhibitions which shee conferred on such as were esteemed notable in that kind may sufficiently witness. Neither did shee hold it any derogation to that royall and princely Majestic, which shee then in her regall person presented, to give some countenance to their endeavours, whereby they might be the better encouraged in their action. Yea, if we would but peruse some books treating of this subject, wee should find *Poets* in generall to have received such countenance and approbation from the most eminent'st Princes, as their poems never wanted Patrons, nor the Authors themselves Benefactors: which by instances I entend here to confirme, though the prosecution hereof may seeme digressive to our present discourse.

Wee read how much *Amyntas* King of *Macedonia*, made of the tragicall Poet *Euripides*, the Athenians of *Sophocles*; in what price the noble and heroick poems of *Homer* were holden by *Alexander*, placing them in that curious *Cabinet* which he got in the spoile of *Darius*: and not onely *Homer* the Father of the Poets, was so honoured by him, but for his sake all other meaner Poets: in so much as *Cherilus* no very good Poet had for every verse well made, a *Philips* Noble of Gold, amounting in value to an Angell English, and so for every hundred verses (which a cleanly hand could presently dispatch) hee had an hundred Angells. And since *Alexander* the great, how *Theocritus* the Greeke Poet was favoured by *Ptolomie* King of *Egypt*, and *Berenice* his wife.

*Ennius*

*Ennius* likewise by *Scipio*, *Virgil* and *Horace* by *Augustus*; betwixt which two Poets the Emperour sitting one day, and one that might be bold asking what he did; *Marrie* (said he) *I sit here betweene groanings and teares*; for the one was ever sighing, & the other seemed as if he were ever weeping. But to descend to our later times; how much were *Iehan de Mehune*, and *Guillanne de Loris* made of by the French King? and *Jeffery Chaucer*, Father of our English Poets, by *Richard* the second; who, as it was supposed, gave him the Mannor of *Newholme* in *Oxfordshire*? and *Cover* by *Henry* the fourth? *Harding* by *Edward* the fourth? Also how *Francis* the French King made *Sangelais*, *Salmonius*, *Macrinus*, and *Clemens Marot* of his Privie Chamber, for their excellent skill in Latine and vulgar Poesie? And *Henry* the eighth, for a few Psalmes of *David*, translated and turned into English Meeter by *Sternhold*, made him groom of his Privie Chamber. Also one *Gray*, in what favour grew he with *Henry* the eight, and after with the Duke of *Somerset*, Protectour, for his *Hunt is up, Hunt is up*? And *Queene Marie*, for one *Epithalamie*, made by *Vargus* a Spanish Poet, at her marriage with King *Philip*, solemnized in *Winchester*, gave him during his life two hundred Crownes pension. Nor were Poets only eminent in this kind, but esteemed for their universality of knowledge, apt for any office publike; as in the administration of Common-weales affaires, conduct of Armies, &c. For we find that *Iulius Caesar* was not onely the most eloquent Orator of his time, but also a very good Poet, though none of his doings therein be now extant. *Quintus Catulus* a good Poet, and *Cornel. Gallus* Treasurer of *Egypt*; and *Horace* the most delicate of all the *Roman Lyricks*, was importuned by many Letters of great instance, to bee Secretary of State to *Augustus* the Emperour; which hee neverthelesse refused for his unhealthfulnesse sake; and being a quiet man, and nothing ambitious of glory, retired himselfe from publike deportsments. And *Ennius* the Latine Poet, was with all respect entertained as a fellow and Counsellor by *African*, for his amiable conversation. So *Antimenides*, of whom *Aristotle* reports in his *Politicks*; and *Tyrtaeus* the Poet, though a lame man, was chosen by the Oracle of the gods from the *Athenians*, to be generall of the *Lacedemonians* Army. Nor may that noble and honourable memoriall of that worthy woman twice French Queene, Lady *Anne* of *Britaine*, wife first to *Charles* the eighth, and after to *Lewis* the twelfth, adde lesse glory to this exquisite Art; who passing one day from her lodging toward the Kings side, saw in a Gallerie *M. Allane Chartier* the Kings Secretary, an excellent Poet, leaning on a Tables end asleepe, and stooped-downe to kisse him, saying thus in all their hearings: *Wee may not of princely courtesie passe by and not honour with our kisse, the mouth from whence so many sweet ditties and golden poems have issued.* Yea *Plato* himselfe, howsoever he may be said to exclude divers Poets the bounds of his Common-weale, for their obscene and immodest labours, which effeminated youth, training them rather to the Carpet than the Campe; yet wrote he many *Epigrams* and excellent Poems in his younger yeeres, before hee intended himselfe to Philosophy. For even in *Fables* appeare seeds of *Vertues*, as *Macrobins* testifieth.

Yea, but our *Stage-singers*, or *Poet-scourgers*, will againe object, that these *Theaters*, which were at first erected for honest delight and harmlesse merriment, grow many times busie with *states*, laying aspersions on men of eminent rank and quality; and in brieft, will spare none; so they

Recreations

Sedeo inter suos  
spira & lacrymas.

... ego laudor  
ris amani Ri-  
vos, & mus-  
co circumlira  
saxa, nemus-  
que. Hor. 1.  
Epist. 10.  
Carmina seces-  
sum scribentis  
& otia quaerunt.

Frustra poetas  
fores compos  
sui pepulit.  
Sen. de Tranq.  
anim.

Macrob. in  
som. Scipionis.

## Recreation.

Ad reprehenda  
 aliena  
 facta atque  
 dicta ardet  
 omnis animus.  
 Salust.

\* ἀππονοία.

Eupolis atque  
 Cratinus, A-  
 ristophanesque  
 poeta.  
 Horat. Serm.  
 lib. 1. Sat. 4.

Sapius me Eu-  
 polis in Thea-  
 tro demersisti,  
 semel te in  
 mari demer-  
 gam.

\* Ignotum  
 Tragicæ genus  
 invenisse Ca-  
 manæ.  
 Dicitur,  
 & plaustris  
 vexisse poe-  
 mata Thes-  
 pis. Quæ ca-  
 nerent agerēt-  
 quæ perun-  
 cū facibus ora.  
 Horat. in art.  
 poet.

may gaine themselves by disparaging others. But I must answer thus much for them, albeit, -*Non me tenet astra Theatri*; that such as imploy their pens in taxing or tainting any noble or meriting person in this kind, deserve no better censure, then as they whipt, so to be whipt themselves for their labour: for they must know (to use the words of one who was once an eminent *Statist*) that some things are priviledged from jest, namely *Religion, matters of State, great persons, any mans present businesse of importance, and any case that deserveth pity*; and generally, men ought to find the difference betweene saltnesse and bitternesse. Certainly, he that hath a Satyricall veine, as hee maketh others afraid of his wit, so hee had need be afraid of others memory. This was very straitly looked into by the ancient *Heathens*, who ordained many strict Lawes to punish such bitter Satyrists as touched the good name of any Citizen, either in publike *Stage*, or any private worke. The ancient *Romans* had a Law enacted in their twelve Tables, That *whosoever should impeach any ones good name, or detract from the credit of his person, either in verse or action, should suffer death*. So as *Tiberius* slew *Scaurus*, and not altogether undeservedly, for writing a spitefull Tragedy against him. In like manner did *Augustus* banish *Ovid*, for writing too wantonly towards some that were neere him. So *Nero* enjoyned *Lucan* silence, for his \* *smooth invectiō* framed against him. So as *Stesichorus*, writing bitterly against *Helen*, *Aristophanes* against *Cleon*, *Eupolis* against *Alcibiades*, *Callisthenes* against *Alexander*, suffered equall punishments according to their demerits. This *Eupolis* is said to be one of the first *Comedians*, and was drowned in *Hellestpoint*, about the time of that famous Sea-fight betweene the *Lacedemonians* and *Athenians*: but I can scarcely assent to his opinion; for wee find it recorded, that hee was throwne into the Sea by *Alcibiades*, for presenting him on the publike *Stage*, embracing *Timandra* in a lascivious sort; and that hee used these words: *Oft times, Eupolis, hast thou drowned me upon the stage, I will once drowne thee in the sea*. *Thespi* likewise is said to be the first inventer of a *Tragicke Scene*, as \* *Horace* witnesseth:

*Thespi, some say inventing first the straine  
 Of tragicke Scenes, grew famous in his veine;  
 Whose Actors that ye might the better note,  
 With painted faces sung the lines he wrote,  
 Mounted in Chariots; which with greedy eares  
 The people heard, and hearing sent forth teares.*

And in these did *Satyrus* (no doubt) among the *Greekes* shew an admirable Art, being so highly extolled by *Demosthenes* (for unto him did this *Satyrus* propote the first forme of speaking plainly and articulately) as hee was no lesse praised by him, then the *Roman Roscius* was by *Cicero*, or *Aesopus*, to whom *Cicero* uleth many titles of love and familiarity in his *Epistles*. For *Roscius* and *Aesopus* were held the choicest and chiefest Orators, even at that time when the *Common-weale* excelled not onely in *Eloquence*, but also in *wisedome*. The like of *Pilades* and *Hyla*, *Master* and *Scholler*, who were such passionate Actors, as they enforced admiration in the hearer. But to what end should I prosecute either *Comicke* or *Tragicke* subjects any further? My opinion briefly is this; As *Comedies* should breath nothing but *Terense's Art*, *Cecilius* gravity, *Menander's* sweet-

sweetnesse, *Aristophanes* conceit, and *Plautus* wit: so *Tragedies* should relish of nothing but of the royall and majestick measures of *Sophocles*, the sententious fulnesse of *Euripides*, and the sincere integrity of *Seneca*. For these which tend to corrupt youth, making their *Stages Scenes*, or their *Scenes* meere *Satyres*, to detract from the credit or estimation of any person, either publike or private; as their Authors deserve due punishment, so should they be avoyded: the former fort, because they are in danger to deprave us; the latter; because perhaps wee shall heare them touch the credit of such as are neere us. For such as *Enterludes* (*Gentlemen*) as participate with neither of these, but in a temperate and equall courte mixe profit with honest delight; you shall account the time you bestow in hearing them, not altogether fruitlesly spent. For albeit the *Italians* are held worthy before all others to carry away the Garland for Poesie, being for number and measure fuller; and for weight and merit better, as may appeare in the happy labours of *Petrarch* and *Boccace*; yet if wee looke home-ward, and observe the grace of our presentments, the curiosity of our properties, and propriety of our action, we may justly conclude, that no Nation is, or hath beene so exquisite in that kind.

But to draw in our sailes, touching this *Recreation*: as I approve of the moderate use and recourse which our *Gentlemen* make to *Playes*; so I wholly condemne the daily frequenting of them: as some there be (especially in this Citie) who, for want of better employment, make it their Vocation. And these I now speake of, be our *Ordinary Gentlemen*, whose day-taske is this in a word: They leave their beds to put on their clothes formally, repaire to an *Ordinary*, and see a *Play* daily. These can find time enough for *Recreation*; but not a minutes space for *Devotion*. So as I much feare me, when they shall be stricke with sicknesse, and lie on their death-bed, it will fare with them as it fared with a young *Gentlewoman* within these few yeares; who being accustomed in her health every day to see one *Play* or other, was at last stricke with a grievous sicknesse even unto death: during which time of her sicknesse, being exhorted by such *Divines* as were there present, to call upon God, that he would in mercy look upon her, as one deafe to their exhortation, continued ever crying, *Oh Hieronimo, Hieronimo, me thinkes I see thee, brave Hieronimo!* Neither could she be drawne from this with all their perswasions; but fixing her eyes intently, as if she had seene *Hieronimo* acted, sending out a deep sigh, shee suddenly dyed. And let this suffice to have beene spoken of the moderate use of this *Recreation*: upon which I have the longer insisted, because I am not ignorant how divers and different opinions have been holden touching the lawfulnessse of *Stage-Playes*, which I resolved to reconcile in as brieve and plaine a manner as I could, before I descended to the rest.

For as much as wee have begun to treat of such *Recreations* as require small use or exercise of the body, wee will first proceed with such as follow, being ranked in the same Siedge, because *Recreations* of the same nature: descending from them to exercises requiring more alacrity of spirit, and more ability of body.

Of these, which may be rather termed exercises of the mind, then exercises of the faculties of the body, are Cards and Dice, a speciall *Recreation*: meereley invented and intended to passe tedious Winter nights away, and not to hazard ones fortunes at them, as many inconsiderate Gamesters

*Recreation.*

Hence it may appear how injuriously I was traduced by Mr. W. P. in his *Historiomasix*.

Though the most able and sinowy fancies, which of late times flourished amongst our *Italians* for Dramatick measures, were accounted these:

*Lupia de Vega.*  
*Aristofane.*  
*Mauzano.*  
*Mirinda.*  
*Vivianus.*  
*Affarino.*  
*Arvifus.*  
*Astobus.*  
*Can fame cruciantur Christi pauperes, effusis largitibus nurrunt histriones.*  
Greg.

*Donare res suas histrionibus causa histrionatus, vitium est immanis & non virius.* Ang. Sup. Iohan. *Da indigenti, & non da saltanti et Hiero.* This fearfull Example disapproves not the use but abuse of *Stage-playes*.

*Ludus aleæ et omnis ludus qui mittitur fortune prohibitus est.* In Sum. Pisan.

## Recreation.

Barthol. Me-  
rula, in Ovid.  
de art. amand.  
l. 2.

\* Canis, ca-  
nalicula seu  
Chius, apud  
Romanos  
jactus erat  
omnium maxi-  
mè inauspica-  
tus; Hercu-  
les, Venus seu  
Basilicus, om-  
nium benignis-  
simus. Vid.  
Lips. antiq.  
lib. 3. c. 1.  
Turn. adu.  
lib. 5. cap. 6.  
In Tesserario  
ludo, Mydas  
jactus erat  
fortunatissi-  
mus.  
Demost. an-  
tiq. Rom. l. 5.  
c. 1.

\* In a Trea-  
tise entitl-  
led; The  
Huntsmans  
Ravage.

Gamesters now adayes will not sticke to doe: which done, what ensueth hence, but entertaining of some desperate course, which bringeth the undertaker many times to an end as infortunate, as his life was desolate? which makes me thinke I never see one of these *Gamesters*, who in a brava-  
do will set their patrimonies at a throw, but I remember the answer of one *Minacius*, who having on a time lost at Dice not only his money, but his apparell too (for hee was very poore) fate weeping at the portall doore of a Taverne: It chanced that a friend of his seeing him thus to weepe and lament, demanded of him, *How it was with him? Nothing*, (quoth *Minacius*;) *Why weepest thou then*, (said his friend) *if there be nothing? For this cause doe I weepe* (replied *Minacius*) *because there is nothing*. His friend still wondring; *Why then* (quoth he) *dost thou weepe thus, when there is nothing? For the very same cause* (quoth he) *because I have nothing*. The one understood that there was no cause why he should weepe; the other wept because hee had *Nothing* left to play. How many be there who may sing *Lachryma* with *Minacius*, going by weeping-crosse: being either by crosse fortune, as they ascribe it, or rather by flat cheating, as they may properly terme it, stript of their substance? Amongst the Romans \* *Venus* or *Cous* was the best chance at Dice: but indeed the best chance that any one can have, is not to throw at all. Howsoever, I could wish young *Gentlemen* to beware of frequenting these common gaming houses, where they must either have fortune with advantage, or else be sure to play like young *Gamesters* to their owne-disadvantage. Truth is, I would have none to play much, but those which have little to play. For these, as they have little to lose, so they cannot bee much poorer, if they lose all. Whereas such, whose Ancestors have left them faire revenues, by investing them as Heires to their providence; need little to raise or advance their fortunes by these indirect meanes. For tell me, *Gentlemen*, doe ye game for gaine, or passing time? If for gaine, it is needlesse, ye have sufficient. If for passing time, your stake should be lesse, and your care for winning, more indifferent. Besides, doe ye not observe what *foists* yee have daily resorting and frequenting these houses; whose purses are lined with cheats, and whose profession is only to sharke? Shun their companies then, lest they prey upon you: whereby you shall make your selves subjects both of want and weaknesse. Of *Want*, by filling their purses with your coine: of *weaknesse*, by suffering your selves to bee made a prey of by their cheats. If you will game, make choice of such as you know to be *square Gamesters*, scorning to bring their names in question with the least report of advantage. As for tricks frequently used in these dayes, learne rather to prevent them, then professe them: For I never knew *Gamester* play upon advantage, but bring him to the square, and his fortune was ever seconded with disadvantage. But above all, use *moderation* in *Play*, make not your *Recreation* a distemper: and set up this as your rest, never to mount your stake so high, as the losse of it may move you to choler. And so I descend to *Recreations* more virile, wherein I will be briefe, because I would hasten to the next branch.

In this ranke may be numbred *Hunting* and *Hawking*, pleasures very free and *generous*, and such as the noblest dispositions have naturally affected. For what more admirable then the pleasure of the *Hare*, if we observe the uses which may be made of it, as I have \* else-where more amply discoursed; purposing here rather to touch them, then treat of them? In her

*doubles*

*doubles*, note her cunning; in the *dogges*, eagernesse in pursuing: Where all the *senses* remaine for the time pleased, but when at default, how much are they grieved? What an excellent Melody, or naturall Consort to delight the *Eare*? What choice Objects to content the *Eyes*? What odiferous smels in the floury Meads, to refresh the *Nose*? only the *Touch* and *Taste* must have their pleasures suspended, till the sport be ended. *Non sine lepore, tanto labore, pro uno Lepore homines torqueri video*; saith one very wittily and elegantly. *I can never chuse but laugh, to see what labour men will take for a poore Hare*. What Mountaines they will climbe, what Marishes they will passe, what brakes and bryers they will runne through, and all for a Hare? which may be an *Embleme* of humane vanity; where men (miserable deluded men) will refuse no toyle or labour to gaine a trifling pleasure. What indirect courses they will take for a moments delight, which is no sooner showne them, then vanished from them? These pleasures are most commonly affected by *Youth*, because they have agility and ability of body to maintaine the pursuite of them: whence the Poet;

*The beardlesse Youth, when's guardians reines doe yeeld,  
Sports him in Horse, and Dogges, and open field:*

The reason may be this; hee cannot endure restraint: for the heat of *Youth* must needs take aire, or it choakes it selfe with too much holding. It must be carried aloft on the wings of the wind, taking an *Icarian* flight, but never fearing his fall. Such *dogges* as were presented by the King of *Albanie* unto *Alexander* the Great, who would not stirre at *small Beasts*, but at *Lions* and *Elephants*, are the fittest for his kennell; for *Youth* is no sooner moving then mounting. Whence *Ascanius* in a youthfull bravery

*Wisteth some Boare or savage Lion should  
Descend the Mount, and cope with him he would.*

So subject is *Youth* to expose it selfe to all dangers, swimming ever with bladders of vaine-glory, till they receive water, and it sinke. There are some also of these youthfull *Huntsmen*, who when they cannot speed in their sport, will rather buy it, then want it; that having their game on their backe, they may proclaime to the world, how they are Masters of their profession. And these are excellently displayed by the Poet, in the person of *Gargilius*.

*At once Gargilius, who one Morne betime  
Sent out his Servants forward to the chace,  
With Hunting poles, and twisted nets of line,  
To buy a Boare, which through the Market place  
Laid on a Mule, as if his men had slaine him,  
Would, as hee thought, eternall glory gaine him.*

So apt are many in inventing, and eager in pursuing ought which may raise them a name, though in things meerly indifferent. For as reputation is a common conceit of extraordinary vertue, so every one laboureth to acquire the end, albeit they misse the meanes of acquiring it. For  
how

Recreation.

*Vellet que videre, non etiam sentire, Actæon apud Ovid.*

*Quos montes ascendunt, quas paludes tranfibunt, quas vepres sentesque sine sensu percurrunt, modò unum lepusculum rãto sudore capiant?*

Horat.

*Optat aprum, aut fulvum descendere monte Leonem. Virg.*

*ut olim Gargilius, qui manè plagas, venabula, seruos Differtum transire forum, populumq; iubebat, unus ut è multis (Populo spectante) referret Emprum malus aprum. Horat. Epist. lib. 1.6.*

Recreation.

how should any one imagine (unlesse his conceit were wholly darkened) that these things could be any meanes to perpetuate his name? But so soon transported is *Youth* with any phantasie suggested (albeit upon no sufficient ground builded) as whatsoever his conceit whispers to him, that may tend to his praise, hee entertaines it with a greedy and eager desire, laboring to effect what may gaine him popular esteeme. So as the *Lover* is never more *blinded* with affection towards his *beloved*, than *Youth* is in affecting *that* which may cause him to be praised. To speake much touching this *Recreation* I will not addressse my discourse: onely this is my opinion, that as it is *generous*, so generally is it most *harmlesse*, so it be *moderately* used; for other wise it may weaken or enfeeble the body, impair the health, and be occasion of many inconveniences: for in my discourse upon the particular branch of this *Observation*, I am onely to approve of such *Recreations* as are used with *Moderation*: As *Hawking*, which (as I before observed) is a pleasure for high and mounting spirits: such as will not stoope to inferiour Lures; having their minds so farre above, as they scorne to partake with them. It is rare to consider, how a wild *Bird* should be so brought to hand, and so well managed as to make us such pleasure in the ayre: but most of all to forgoe her native liberty and feeding, and returne to her former servitude and diet. But in this, as in the rest, wee are taught to admire the great goodnesse and bounty of God, who hath not onely given us the Birds of the Ayre, with their flesh to feed us, with their voice to cheere us, but with their sight to delight us. The *Eagle*, which is indeed the Prince of Birds, and the *prime Hawke*, was observed much among the ancient *Romans* in all their Auguries: so as an *Eagle* hovering in the Aire, in the reigne of *Augustus*, and at last settling upon the name *Agrippa*, and just upon the first letter of that name, *A*. a lightning descending downe from Heaven, struck the first letter of his owne name out, *C*. whence *Sooth-sayers*; by conjecturall arguments gathered, that hee should but live an *hundred dayes* after, and be afterwards canonized for a god: because *Aesar*, the residue of that name, in the *Truscane* language signified God. For the *Romanes*, of all Nations under the Cope of Heaven, relyed most upon the prophesying of Birds: so as wee read, that they ever kept their *Oscines*, or birds of Augury, by which they collected what their successe should be, both in peace and warre. Albeit, some there was among the *Heathen*, who made small account of them: so as *Claudius Pulcher*, when in taking his *Auspicia*, or the predictions of his successe before *Sicily*, the *Pullets* would not feed, He commanded they should be plunged in the sea, that they might drinke, seeing they would not eat. It is the saying of an ancient Father. That the piercing eye of the *Eagle* exceeds the sight of all other birds: being of such sharpe sight, as reflecting the beames of the Sunne fixed upon her, she can looke upon the Sunne without shutting her eyes, which are not to be dazled, shine the Sunne never so brightly. So as it is said, shee makes a tryall of her brood when they are but young, by mounting up, and fixing their eyes against the Sunne: of which, if any be so tender-eyed, as they cannot looke upon it, shee disclaimes them; but such whose sharpe sight can look steadfastly upon it, shee tenders them as her selfe. Whence many secret and sacred uses might be gathered (for this is but the type of a divine Morall) if I should insist upon the exposition of that blessed Father; but I must briefly descend to speake of the *Moderate* use of this *Recreation*.

Vid. Sueton.  
Tranquill.

Greg. in Moral.  
exposit.  
in Iob.

This



This pleasure, as it is a princely delight, so it moveth many to be so dearely enamoured of it, as they will undergoe any charge, rather then forgoe it: which makes me recall to mind a merry tale which I have read, to this effect. Divers men having entred into discourse, touching the superfluous care (I will not say folly) of such as kept *Dogs* and *Hawkes* for *Hawking*; one *Paulus* a *Florentine* stood up and spake: Not without cause (quoth hee) did that foole of *Millan* laugh at these; and being entreated to tell the tale, hee thus proceeded; Vpon a time (quoth hee) there was a Citizen of *Millan*, a Physician for such as were distracted or Lunaticke; who tooke upon him within a certaine time to cure such as were brought unto him. And hee cured them after this sort: He had a plat of ground neere his house, and in it a pit of corrupt and stinking water, wherein hee bound naked such as were mad to a stake; some of them knee-deepe, others to the groin, and some others deeper, according to the degree of their madnesse; where he so long pined them with water and hunger, till they seemed sound. Now amongst others, there was one brought, whom hee had put thigh-deepe in water: who after fifteene dayes began to recover, beseeching the Physician that hee might be taken out of the water. The Physician taking compassion of him, tooke him out, but with this condition, that hee should not goe out of the roome. Having obeyed him certaine dayes, he gave him liberty to walke up and downe the house, but not to passe the out-gate: while the rest of his companions, which were many; remaining in the water, diligently observed their Physicians command. Now it chanced, as on a time he stood at the gate, (for out hee durst not goe, for feare he should returne to the pit) hee beckned to a young *Gentleman* to come unto him, who had a *Hawke* and two *Spaniels*, being moved with the novelty thereof; for, to his remembrance, before hee fell mad, hee had never seene the like. The young *Gentleman* being come unto him; Sir (quoth he) I pray you heare me a word or two, and answer me at your pleasure. What is this you ride on (quoth hee) and how doe you employ him? This is a Horse (replied he) and I keepe him for *Hawking*. But what call you that, you carry on your fist, and how doe you use it? This is a *Hawke* (said hee) and I use to fly with it at *Pluver* and *Partridge*. But what (quoth he) are these which follow you, what doe they, or wherein doe they profit you? These are dogges (said he) and necessary for *Hawking*, to find and retriue my game. And what were these Birds worth, for which you provide so many things, if you should reckon all you take for a whole yeere? Who answering, hee knew not well, but they were worth a very little, not above six crownes. The man replied; what then may be the charge you are at with your Horse, Dogges and *Hawke*? Some fifty crownes, said hee. Whereat, as one wondring at the folly of the young *Gentleman*: Away, away Sir, I pray you quickly, and fly hence before our Physician returne home: for if hee find you here, as one that is maddest man alive, hee will throw you into his Pit, there, to be cured with others, that have lost their wits; and more then all others, for hee will set you chin-deepe in the water. Inferring hence, that the use or exercise of *Hawking*, is the greatest folly, unlesse sometimes used by such as are of good estate, and for *Recreation* sake.

Neither is this pleasure or *Recreation* herein taxed, but the excessive and

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**Recreation.**

The Romans, as may appear by their *Latoria lex*, accounted all Prodigals mad-men. Cic. 3. de Offic. Horæ non curi dispendium defleor.

immoderate expence which many are at in maintaining this pleasure: Who as they should be wary in the expence of their *coine*, so much more circumspect in their expence of *time*. So as in a word, I could wish young *Gentlemen* never to be so taken with this pleasure, as to lay aside the dispatch of more serious occasions, for a flight of feathers in the Ayre. The Physician saith, that it is the best exercise which is, *ad ruborem, non ad sudorem*; refreshing the spirits, and stirring up the blood a little, but not putting a man into any great sweat: for hee that makes his *Recreation* a toyle, makes himselfe likewise Pleasures thrall. Refresh your spirits, stirre up your blood, and enable your bodies by *moderate* exercise: but avoid mixing of distemper with your pleasure, for that were not to refresh, but depreesse the spirits; not to stirre up, but stop the course of blood; not to enable, but enfeeble the body. And so I descend to the next branch, treating of *Recreations* best sorting with the quality of a *Gentleman*.

Of Recreations best sorting with the quality of a Gentleman.

**T**O propose what *Recreations* may please best, I cannot, (because I know not how to stand affected) but I shall, as neere as I may, recount what especiall *Recreations* best sort and sute with your quality. Of all those which I have formerly touched and treated, there is none but may be approved and entertained with an equall indifferencie, being (as I have said) tempered and moderated with discretion. But some there are I have not touched, which may be so much the more admired, forasmuch as they are by our young *Gentlemen* usually affected; yea, and as especiall Ornaments to grace and accomplish them, generally esteemed: as *Fencing* and *Dancing*; the one to accommodate him for the *Court*, the other for the *Campe*. Of which two *Recreations*, to give my opinion freely, there is required a knowledge; but respectively to such (I meane) as onely intend to *Court* or *Gallant* it: for these shall have occasion to make use of their knowledge, in the one to grace and beautifie them; in the other to shield and defend them. Yet in neither of these would I have them to imitate their masters: for so may they turne *Cowards*, and so shew themselves *true Fencers*. Or in their *Dancing* use those mimicke tricks which our apish professants use; but with a reserved grace to come off bravely and sprightly, rather then with an affected curiosity. You shall see some of these come forth so punctually, as if they were made up in a sute of *Wainscot*, treading the ground as if they were foundred. Others you shall see, so supple and pliable in their joynts, as you would take them to be some *Tumblers*; but what are these but *Iacke-an-Ases* in gay clothes? But others there are, and these onely praise-worthy, who with a gracefull presence gaine them respect. For in exercises of this kind (sure I am) those onely deserve most commendation, which are performed with least affectation.

Now I have heard of some who could doe all this; shew an excellent grace in their carriage; expresse themselves rare proficientes in all School-tricks; being so much admired as who but they: yet observe the cloze, and they spoile all with an English trick, they cannot leave it when it is well. It is said of *Apelles*, that hee found fault with *Protogenes*, in that hee could not hold his hands from his *Table*: and right so fares it with these young *Cavalieroes*, when they have shewne all that may be shewne

to give content, striving to shew one trick above *Ela*, they halt in the conclusion. Recreation.

For *Fence-play*, I have knowne some puffed up with a presumption of skill, to have beene too apt in giving offence; so as of professors of worth, they became practisers of wrong. But see their unhappinesse! this conceit or over-weening opinion of their surpassing skill, brings them many times to an unexpected end, by exposing themselves to inevitable dangers. And this they doe either for vaine glory, being ambitious after fame; or else out of a quarrelling disposition, being no lesse apt to conceive or apprehend the smallest occasion of offence, then to prosecute revenge upon occasion offered. For the *first*, the bravest and noblest spirits have beene affected to it, I meane *Ambition*, but their ends were more glorious. As *Themistocles*, who walked in the night time in the open street, because hee could not sleepe: the cause whereof when some men did enquire, hee answered, that the triumph of *Miltiades* would not suffer him to take his rest. The like might be observed in *Alexander*, who sighed that his Father should winne so much, and leave him so little to winne. So as it is said that hee wept, hearing that there was another world, saying, He had not yet wonne one World. But with these it fareth many times, as it did with *Marinus*, who not contented with the glory hee got in the *Cimbrian* warres, by seeking to augment it, did extenuate it. Yet are these more noble in their aimes, then such whose *Ambition* it is to commit all impieties, onely to gaine them a perpetuall infamy: As *Pausenius*, who killed *Philip* of *Macedon*, onely for fame or vaine glory; so did *Heroftratus* burne the Temple of *Diana*, to get him a name by an infamous act. For the latter sort, being such as are given to quarrels, I have ever noted their gaires to be small in all their adventures. For what are these but such as value blood at a low rate? they pretend how their reputation stands engaged; they cannot put up such disgraces but with touch of cowardise; and what a blemish were it, for ones reputation to be brought in question, upon termes so neere concerning them, and not seeke revenge? where the wide world would take notice of their disgrace, pointing at them in the streets, and saying, There goe such and such who were most grossly baffled; preferring their blood before their honour, their safety before their reputation! O Gentlemen, how many of your ranke and quality have perished by standing upon these termes! how many, and those of the choicest and selected'st ranke, have exposed themselves to extreamest danger, whereby they might gaine themselves the stile of valiant! how many even upon trifling occasions have gone into the field, and in their heat of blood have fallen? Sure I am, their deare Countrey hath felt their losse, to whom in all due respect they should have tendered both love and life, and not have made prodigall expence of that, which might have beene a meanes to strengthen and support her state. Yet doe I not speake this, as one insensible of wrong, or incapable of disgrace: for I know that in passages of this nature, publike imputations require publike satisfaction, so that howsoever the Divine Law, to which all humane actions ought to be squared, may seeme to conclude, That wee are to leave revenge to whom revenge belongeth; yet so passionate is the nature of man, and through passion so much weakned, as hee forgets many times what the divine Law bids him doe, and hastens to that which is owne violent and distempered passion pricks him to. Now to propose my opinion, by way of direction,

Tuscul. lib. 4.

Quint. Curt.  
lib. 4.

Hæc quantum  
potuit terre  
pelagique pa-  
rari.  
Hoc quem ci-  
viles hausserunt  
sanguine dex-  
tra.

## Recreation.

a Ephes. 4. 26

b Rom. 12.

20.

Prov. 25. 21.

22.

c Prov. 15. 1.

18.

d Prov. 21.

24.

## Lucan.

*Spiritus mag-  
ni magis quam  
utiles. Liv.  
dec. 3. lib. 10.  
Istis sunt maxi-  
mè nocij, qui-  
bus minime no-  
ti.*

The saying of  
*Adherbal, Bo-  
milcars son;  
Vincere scis  
Hannibal, sed  
uti victoria  
nescis. L. Flor.  
l. 2. c. 6.*

Resem-  
bling Cle-  
ment the  
fourth, who  
had a preg-  
nant wit  
for proje-  
cting, unfor-  
tunate for at-  
chieving.

Object.

Sol.

in a word it is this: As one may be a *angry and sinne not*, so one may re-venge and offend not; and this is by *b heaping coales of fire upon our Enemies head*: for by this *c meeknesse is anger appeased*, and wee of our owne fury revenged. But the best meanes to prevent occasion of distaste in this kind, is to avoid the acquaintance or society of such as are given to offence: whence it is that the wisest of Kings exhorteth us in these words; *d To have no familiarity with an angry man, neither goe with the furious man.* And why? *Lest thou learne his wayes, and receive destruction to thy soule.* For indeed *these*, whose turbulent dispositions are ready to entertaine any occasion of offence, albeit the occasion perchance was never intended, are unfit for any company, or to passe time withall in any *Recreation*. So as, of one of these it may be said, as was said of *Scava*, who shewed apparent arguments of resolution, to slave himselfe to the servile yoke of tyrannous subjection;

*Infelix dominum quant à virtute parasti!*

How many courses, miserable man, hast thou tryed; how many wayes hast thou traced; how many adventures entertayned; to get thee a Master, *Fury*, Arch-traytor to that glorious fortress of *Patience*? These are those *Blood-hounds* who are ever in quest, and are never satisfied in pursuit, till their eyes become the sad spectators of a fall: yea, rather then these men will be out of action, they will engage themselves in maintaining other quarrels; so prompt they are to take offence, as a strangers engagements must be made their owne, rather then they will discontinue in their former profession. Another sort there are, who albeit they find ability in themselves to subdue and moderate this passion of *furie* by the sovereignty of reason, yet it fares with them as it did with *Hannibal*, *Who knew better how to conquer, then how to make use of his conquest*: or as it is said of *Glendor*, *That hee was more able to get a victory, then skilfull to use it.* So these, though reason like a discreet Monitor advise them to moderate their passions, yet so ambitious are they of popular praise; as rather then they will lose the name of being esteemed resolute, they will oppose themselves to all perils, and entertaine a courte in the eye of true valour most dissolute.

Yet respect to our *good name*, being indeed the choycest and sweetest perfume, must not be so slighted, as to incurre apparent termes of disgrace, and not labour to wipe off that staine, by shewing some arguments, that wee have so much conceit as to apprehend what an injury is, and so much Spirit as to take revenge on him, by whom the injury is offered.

It is true; neither am I so stupid, as not to conceive how insupportable the burden of those wrongs is, which touch our name. So as indeed, (to speake as a man unto men) these wrongs are above the nature of mortality to beare: for the *naturall man* tasting more of Earth then Heaven, whilest hee ponders the quality of his disgrace, and how farre hee stands engaged, in respect of the opinion of men, to beare himselfe like himselfe, and not to bury such wrongs in silence, as if senselesse of the nature of an injury; hee never considers what the divine Law injoynes, but casteth his eye upon the wrong hee sustaines. Wherein, if passion will needs over-master reason, (albeit I doe not hold it consonant to the Divine Law, Morall or Nationall, but to all *generous* spirits experimentally usefull) I could wish him to come off faire at the first, for this either wins him the buckler, or loseth it: so shall hee ever gaine to himselfe an esteeme of

conceit, in knowing the nature of a wrong; and an opinion of spirit, in daring to wipe off the disgrace that shall be laid upon him. For this is my Position, *Fail at the first, and faile ever*: for as the first onset terrifies the enemy, so in actions of this nature, the onely meanes to gaine opinion is to come off bravely in the beginning. Now perchance it may happen, that he from whom you have received wrong, will take no notice of your distaste, but will doe as *hee* did, who receiving a *Challenge* upon some personall touch; whereby hee apprehended the occasion for his best advantage, of making choice (as the *Challenged* may) of *time, place, weapon,* and *Second*, returned this answer to the Messenger; For the *time*, I know not when; for the *place*, when that time comes, it shall be the *Alpes*; for the *weapon*; it shall be *Guy's* sword that slew the Cow on *Dunmuth* heath; and for my *Second*, it shall be your selfe, that I may bring you within the compasse of *Duelloes*. If with such your fortune be to deale, (as many there are more valiant in tongue then hand, more apt to offer wrong then tender satisfaction;) know thus much, that these *Alpes* which hee hath named, and whereto he never meanes to come, is what *place* soever you shall meet him; the *time*, whensoever you shall have fit opportunity to encounter him; the *weapon*, though hee chuse it, you may refuse it, (because it is too closely kept to come to) and make choice of your own weapon, left by going to *Warwicke* Castle to procure a sword, you forget your wrong before you come there; and the *Second*, your only selfe; that as you are particularly wronged, you may be particularly righted: for, as the wrong toucheth you and no *Second*, so you are to right your selfe without a *Second*. But the safest and surest course, (as I said before) not to partake with men of this condition, is to refrain their company and conversation: for these *fiery spirits*, who have *Thersites* tongue and *Anteus* hand, are dangerous to consort with; for they seldome resort to any meeting, but either they doe hurt, or receive it. So as, even in these tolerable *Recreations* of *Horse-races, Cockings, Bowlings, &c.* you shall ever see these throw one bone or other to make differences amongst men of quality and ranke, wherein they will be sure to be interested as *Seconds*, if not as principall *Agents*. My advice therefore is, that you avoid their company, as disturbers of the publike peace, interrupters of all honest *Recreations*, and profest enemies to all civill society. For, as we read of the Bird *Curuca*, that she will rather hatch the egges of another, then hatch none at all; so these will rather engage themselves in others differences, and like subtil *Spiders* spin the webbe of dissention, then be without employment: but they hatch the *Cockatrice* egges, reaping the fruit of their labours to their shame. But wee have insisted too long upon them; wherefore wee will returne to our former discourse.

As wee have briefly touched some *Recreations* well sorting with the quality of a *Gentleman*; being such as tend especially to his accomplishment outwardly; so are wee now to treat of such as may conferre no lesse benefit to the inward man, by enabling him for matters of discourse. Of which ranke, *Reading of History*, is to be accounted as one tending especially thereto; and that not onely in respect of discourse, but in respect of discipline and civill society; being there taught how to demean or behave our selves in all our actions, how to moderate our affections, how to gaine worthy esteeme both in our managements publike and private.

*Cicero* entring into the commendation of *Histories*, honours them with this

*Recreations.*

*Vid Homer in Iliad.*

*Plin. in Nat. Hist.*

Knowledges are as the *Pyramides*, whereof *History* is the *Basis*.

## Recreation.

De Orat. l. 1.

Whence Cicero moved Lucius to record his acts in his writings.

Annot. in Tacit. de quo verè dici pot est. ut inelytus ille Liphus de Gucciardino testatus est; "Prudens peritusq; scriptor, et qui talis Lectores suos facit.

\* In the Survey of histories lately revised and amply enlarged; which might be rightly entitled, The Muses Wardrobe, or, The Noble-mans Lecture, dilating on the various delights of History, the best accomplisher of true Gentility.

Historicum nobilem et verum Aug. de Civit. Dei. l. 4. Græcorum Thucydidem et Herodotum, Latinorum Salustium & T. Livium facile principes esse judicamus.

Laur. Vall. in Froem Thucyd.

\* Plinius Junior wished he might be

mentioned in the Histories of Cornel. Tacitus, because he did foresee their succeeding memory. \* Non solum animis, sed etiam oculis servire Civium. Cic. \* Homines fronte & oratione magis quam ipso beneficio, reque capiuntur. Ibid. Tusc. 4. Quint. Curt. 6.

this Rhetoricall definition: *Histories* (saith he) are the witnesses of times, the light of truth; the life of memory, the mistress of life, the messenger of antiquity: In which notable exemplification, hee shewes what excellent fruits may be gathered from the select flowers of *Histories*. First, how the passages and events of former times are there recorded; Secondly, how the truth of things by the light of *History* is discovered; Thirdly, our memory is revived; Fourthly, our life is directed; Fifthly, antiquities successively transcribed. In *Tacitus* are three notes which are required in a perfect *History*; First, *Truth*, in sincere relating, without having any thing *haustum ex vano*; Secondly, *Explanation* not onely of the sequels of things, but also the causes and reasons; Thirdly, *Judgement* in distinguishing things, by approving the best, and disallowing the contrary. Touching which three notes, we are to observe first, that there is necessarily required in every *History* a sincere relation of *truth*, foisting nothing in, which may seeme either fabulous or impertinent. Likewise, it is not enough to lay downe or *explaine* the sequels or issues of things, but the causes and reasons from whence those sequels issued. Thirdly, there is required *judgement* in distinguishing probabilities from improbabilities; never setting ought downe for a grounded truth without approved authority. Having thus proposed unto you the fruits redounding from *History*, as also what is required therein, to make it more generally affected; it rests now that I shew my opinion touching your choice of *Histories*: of which subject, because I have \* heretofore copiously treated, I will only speake a word, and so descend to the last branch of this *Observation*.

*Augustine*, in his fourth booke *De Civit. Dei*, calls *Salust* *A noble and true Historian*; noble in respect of his descent; *true* in respect of his discourse. Neither doth hee indeed deserve any lesser title: for his phrase is elegant without affectation; his discourse continuat without impertinent digression, and the Series of his *History* stored with much sententious instruction. From the depth of a princely judgement, *Caesars Commentaries* have received most noble approbation. But if you would take view of a flourishing State, whose greatnesse never any attained to, being raised from such beginnings; be acquainted with \* *Tacitus* or *Livie*, where you shall observe the courses and passages of many eminent Princes, how they bare themselves in their height; how in their hate. Hear you shall see; *Those men who* (as *Cosmo* saith) *carry their heart in their mouth*, are more to be pitied then feared: for these judge men onely by the outward appearance: whereas *Tiberius* gloried in nothing so much, as in cunningly cloaking his purposes with faire pretences, going invisible, and deluding his subjects resolutions with a seeming good. Here you shall likewise observe others so obsequiously seeming, as they strove not onely to satisfie the \* *minds*, but *eyes* of the Citizens, understanding well enough, that the common sort of people were catcht sooner by a \* cheerfull countenance, and a pleasing outward semblance, then any other respect whatsoever. Some you shall see note much, yet will be seene to note little: therefore *Agrippina* in *Tacitus*; knowing her life to be attempted by *Nero*, knew well that her onely remedy was to take no notice of the treason: so is *Scipio* described by *Cicero*, to be the most cunning searcher of mens minds;

and *Sylla* by *Salust*. Others you shall observe so much dejected presently upon any losse sustained, as they entertaine affliction with a desperate sorrow, crying out with *Afranius* sonne, *Alas mee wretched!* or *Philotas*-like, receive such deepe impression or apprehension of their disgrace, as through it they are forced to lose the faculty of speech. Whereas others, like *Furius Camillus* are neither puffed up with honour, nor cast downe with disgrace: as his *Dictator-ship* could not make him too haughtily affected; no more could *exile* from his Countrey cause him to be dejected. Such was the resolution of the ancient *Romans*, who at the disaster of *Canna*, when their utter ruine and overthrow was rung in every place, did nothing unworthy themselves. Here you shall encounter with a *In-gurth*, *Speaking little, but doing much*: there with a *Catiline*, *Speaking much, but doing little*. Here one, in all mens opinions worthy of an Empire before hee had it, but most unworthy when hee hath it; exemplified in <sup>a</sup> *Galba*: there one much doubted before hee have it, but generally loved when he had it; exemplified in <sup>b</sup> *Severus*.

Againe, observe you may in the course of *Histories*, how justly God hath shewne himselfe towards such as practised treason against their Princes; though they were Heathens: find out one of all those who conspired *Cesars* death in the *Capitoll*, who died in their bed. For no sooner had *Antony* shewed in his funerall Oration the thirty three wounds wherewith *Cesar* was deprived of life by his conspirators, and erected a Temple to *Cesar*, and sung a mournfull hymne in memory of *Cesar*; then *Trebonius* and *Decimus*, were the first that were dispatched, being of the conspiracie. *Cassius* likewise was killed on his Birth-day: who, some say, killed himselfe with the same dagger wherewith *Cesar* was killed: Yea, observe the misery of these *Assasimates*, being so unhappy, as they could hardly find one so friendly, as to lend a hand to end their misery. For, *Cassius* offered his throat to *Pindarus* his Page: *Brutus* to *Strato*, who denying to doe it, was answered by a servant; *Votis tuis nec decrit amicus nec servus*. The like revenge was inflicted on *Septimius*, for betraying his Master *Pompey*. The like on the *Magi*, for their treacherous attempts, after the death of *Cambyses*. The like on *Bessus* for his disloyalty towards *Darius*. And to descend to later times, even within the bounds of our owne nation, what just revenge seconded those perfidious Compli-ces; *Alectus* for conspiring against his deare Sovereigne *Carausius*; and that Arch-traytor *Edrike*, for his treacherous practices with *Canutus* the Dane, and breach of allegiance towards King *Edmond*? for seldome hath any State in any age beene so happy, as it hath not bred a *Catiline* with a *Catulus*, a *Cethegus* with a *Curcius*, a *Sertorius* with a *Soranus*, a *Quadratus* and *Quintianus* with an *Emilius* and *Coriolanus*. Besides, you shall observe what justice and integrity appeared in the heathen, chastising such as would bee bribed or corrupted, though they were their enemies. So as *Mithridates* tooke *Manius Acilius*, one of the chiefest Embassadors of the *Romans*, and set him contemptuously upon an Ass, till he was come to *Pergamo*, where he put molten gold in his mouth; reprovng the *Romans* for taking gifts. The like reward had *Tarpeia*, being corrupted by *T. Tatius* to deliver the *Capitoll*: for having betrayed the gates of the *Capitoll* to the enemy, onely upon promise, that they should throw her the bracelets, which they wore on their left armes; this they accordingly performed, throwing also their targets upon her, with which she was pressed to death.

Recreation.

<sup>a</sup> Cicero said of *Galba's* leaden and lumpish body: *Huius vit had an ill lodging.*

<sup>b</sup> Who would have majesty preserved, *virtute non cultu. Macrob. lib. 2. Saturnalium. c. 5. Dion. lib. 44.*

*Appianus Alex.*

*Plut. in vit. Pomp.*

*Iustin. Quint. Curt.*

*Vid. Polydor. Fab. Stow. & al.*

*Appian. Alex.*

*L. Flor. l. 1. c. 1. Quint. Curt. l. 3.*

You

## Recreation.

The miserable ends of such as committed sacrilege in their time.

Virg. *Æneid.*  
2. lib. 1.  
Lactant. de  
orig. error.  
cap. 8.

Valer. Max.

Vid. Chron.

What good morall men have flourished in evill times.

Plut. in initio  
Apotheg. re-  
gum.

You shall likewise find there, what reverence the Pagans shewed to their Idolatrous Temples; and how carefull they were to observe their Country rites, which they esteemed sacred, and what successe ever followed the enterprises of such as committed sacrilege. The very heathen observed, that after such times as the Grecians once offered violence to the Temple of *Pallas*, that they lost all their hope, and never thrived after. *Lactantius* reporteth of divers who were grievously punished for their impiety and profaneness towards the gods; as namely *Fulvius* the *Centor*, who for taking away certaine *marmoreas tegulas* out of the Temple of *Iuno Lacinia*, was distraught of his wits. *Appius Claudius* for translating and conveying those sacred reliques which were before consecrated to *Hercules*, within a while after lost the use of his eyes. *Dionysius*, who made a jest of *Sacrilege*, taking a golden cloake from *Iupiter Olympius* his Image, a woollen cloake being put in stead thereof, saying, *That a golden cloake was too heavie in Summer, and too cold in Winter, but a linswoolse cloake was fit for both*; cutting off also *Æsculapius* golden-beard, saying, *It was no reason that the son should have a beard, and Apollo his father have none*; and taking away certaine cups of gold which they held in their hands, saying, *It was a great madnesse, to refuse them offered*; was for these driven into banishment. *Pyrrhus* for robbing *Proserpina's* treasury, suffered shipwrack not farre from the shore. *Zerxes*, who sent foure hundred of his souldiers to *Delphos*, to spoyle the Temple of *Apollo*, had them all destroyed, and burnt with thunder and lightning. *Marcus Crassus*, for taking a great masse of money out of the Temple, which *Pompey* would not meddle withall, perished there with his whole Army. And here in *Albion*, wee reade of *Brennus*, who in his expedition to *Delphos*, was by a sudden hurly-burly, or immoderate feare, through a noise heard in the bowels of the earth, (raised indeed by the lamentable shriekings and howlings of the distracted *Druids* and ministers of *Apollo*) despairing of further successe, perished with all his Armie. Whence may bee observed, how justly such were punished, who contemned the religion of their Country; robbing their Temples, and enriching themselves with the spoyle of their gods: who albeit they were Idols and no gods, or rather Divels and no Idols, yet so ill was their successe in all their affaires afterwards, as they attributed the cause of their miserable ends to the contempt of their gods. But howsoever this may seeme erroneously ascribed, sure I am, that thus it may be rightly applied: that where God is dishonoured, his Temple profaned, and religion contemned, nothing can be succesfully or prosperously concluded.

It is wonderfull to note in such evill times, so good men, as wee shall every where meet with in the course of *Histories*. An *Aristides* for Justice, a *Celopidas* for Temperance, a *Numa* for Prudence, a *Trajan* for Patience, an *African* for Continence; all which in this *Cleanthes* Table, History, shew admirable vertues in a corrupt government. Againe, reflect your eye on those whose love to their Country deserves eternall memory; and you will no lesse wonder at the greatnesse of their minds, then the happinesse of those Realmes that enjoyed them. King *Darius* upon a time, by chance opening a great *Pomegranat*, and being demanded of what hee would wish to have as many as there were graines in that *Pomegranat*? answered in one word, of *Zopyrus's*. Now this *Zopyrus* was a right noble and valiant Knight, who to reduce *Babylon* to the subjection

of



of his Lord and Master, and defeat the traiterous *Assyrians*, suffered his body to be rent and mangled, and being thus disfigured, fled straight-ways to *Babylon*, where the *Assyrians* were intrenched: whom hee made believe that *Darius* had mis-used him in this fort; because hee had spoken in their behalfe, counselling him to breake up his siege, and to remove his Armie from assaulting their Citie. They hearing this tale, and the rather induced to thinke it true, because they saw him so shamefully disfigured in his body, were perswaded to make him their chiefe Captaine: by which meanes hee betrayed them all, and surrendred both them and their Citie into his Masters hands. The like wee reade of *Codrus* Prince of *Athens*, who according to the counsell of the Oracle, sacrificed his life willingly, to preserve the Libertie of his Countrey. The like did *Gobrias*, who offered his body to slaughter, to free his Countrey of a tyrannous Traytor. Yet observe withall, the ingratitude of former Ages to men of best deservings; which caused *Eschines* say, *That though the Citie of Thebes and Athens were full of naughty men, yet not so full of any sort as of ungratefull men.* This felt *Hannibal*, this felt *Asdrubal*, this felt *African*; while *Asdrubal* within, must be accused by *Asdrubal* without: and noble *African*, then whom none ever deserved better of his Countrey, may begge a resting place for his bones, but must not have it.

Againe, it will not bee amisse to note the sundry occasions of warres, proceeding from the sundry dispositions of men. Some strove for soveraignty; others for preservation of their Liberty: where, so eager was the one of gaining glory, the other of defending their Liberty, they were many times brought to such straights, as there was more roome for beholders, then fighters; many bearing armes, but could not use them. No lesse remarkable is it, to note what incredible exploits have beene atchieved by a handfull of men under a valiant Leader: whereby a more particular survey had of their actions, wee shall find that observation of *Plutarch* to be most true: *Better is an armie of Harts, with a Liou to their Leader, then an armie of Lions with a Hart to their Leader:* An Army being said to derive her strength from her selfe, but her spirit from her Captaine.

In a word, *Gentlemen*, to observe the revolution of times, the mutation of States, the Natures and dispositions of persons, the issues and events of things, would be an imployment of no lesse delight then profit; conferring the ebbings and flowings of forraine estates with our owne. But to draw homeward, lest, like *Messala Corvinus*, by remembering the name of a stranger, we forget our owne: there is no *History* more usefull, or relation more needfull for any *Gentleman*, then our owne *Moderne Chronicles*, where hee shall observe many notable passages worthy his reading: As first, how his Countrey was first planted; how by degrees it became peopled; how to civility reduced; how by wholesome Lawes restrained; and how by the providence of the *Almighty*, in so calme and peaceable manner established. Here hee shall see a good King, but a bad man; there a good man, but a bad King. Againe, here hee shall see the State more weakned by civill broiles, then forraine warres; Security being no lesse hurtfull at home, then Hostility abroad. *Scipio* used to have this sentence in his mouth; *That easie, favourable and affable Captaines, were profitable to the Enemie, which though they were beloved of their Souldiers, yet they set little by them.* This shall you see verified in the too much indulgencie of many of our Captaines, through which

Recreations.

*Iustin. lib. 1. in fine.*

*Non dolenda solum sed periculosa etiam res est, cum ingratis habere negotium. Sen. Appian. Alexand.*

*O ingrata patria, ne ossa quidem! Valer. Max.*

*Quint. Curt. 1. 6.*

*Plut in Apollibg. Quanti dux, tanti exercitus. L. Flor. 1. 2. c. 18.*

*Pecoribus fatigatis quoque; velocior domum gradus est. Sen. de tranquill. anim. lib. cap. 8.*

## Recreation.

As in the  
reign of King  
John.An. Dom.  
1209.Having cross-  
ed the Seas  
to Ierusalem.Id credo non  
fuit hominum,  
sed conscien-  
tia scelerum.  
Polydor. Vir-  
gil.

lenitie they made many hopefull Souldiers absolute cowards.

Againe, to note the raising of many obscure persons to great honour; as likewise the pulling downe of many eminent houses and families, would enforce no lesse admiration in us of Gods divine *Providence*, then of his secret *Justice*, who pulleth downe, and setteth up, as seemeth best to his wisdom. To observe likewise, in the corruption of blood, what Noble Families have bene tainted, which by the Princes clemencie were againe restored. What dangerous attempts and practices have bene undertaken, not onely to shake, but supplant the glorious frame of this *Iland*; labouring to divide and remove all succession to this Crowne, from the Royall Line of our Princes, and to invest forraine Princes therewith: where an *English* King was summoned to the *French* Kings Court, while *Normandie* was yeelded by us, the *Welsh* invaded us, *Lewis* with a speedy arrivall accosted us, and *John* himselve was forced to leave us. Nay, which was more, one of the *Nurseries* of our *Iland* was displanted; for at that time was *Oxford* of her Students forsaken and abandoned, (which before, for the space of three hundred and nine yeares, had successfullly flourished) so as not onely the *State*, but *Learning*, the sterne of *State*, became much weakned. Yet observe, how happily this storme was calmed, when it was least expected; for by the *Vicount* of *Mellin* his confession, lying then upon his death-bed, was the whole practice of the *French*, by a *French-man* discovered; which was no lesse happily afterwards prevented. For King *John*, being to repentance moved, tooke an oath before his *Barons* that all things should be reformed, which the *Barons* likewise seconded with an oath to confirme his proceedings. So *John* was absolved, and that Crowne which he had before resigned, he forthwith resumed; being in this made more happy, in that being once so unhappy, hee came to defeat his foes, make sufficient triall of his friends, and recover that by submission, which hee had lost by his pride.

Againe, if wee should but reade, and reading consider, how peacefull the government, how quiet the sleepes, how cheerefull the delights were of such as came by lawfull and lineall succession to the Crowne; and the heavie Nights, troubled thoughts, broken sleepes, and many tedious houres which those were owners of, who came by usurpation to enjoy (with little joy) a princely Diadem; wee should of necessity conclude with *Pompey*; who being combred with his Honour, exclaimed to see *Sylla's* cruelty, being ignorant after what sort to behave himselve in the dignity hee had, and cryed out; *O perill and danger never like to have an end!* For to use one example for all; who should but consider the practices which *Richard* the third used to get a Crowne, planting his kingdome on an indirect foundation, *Blood*, and those many strange passages and overtures which happened in his Reigne, with those fearefull *Visions* which appeared to him before his death, would certainly set downe this for his rest; that it is not what wee have without us, but what we have within us that procures us peace or disquiet. Whence *Polydore Virgil* upon that terrible dreame of *Richard* the third, the night before *Bosworth* field; in which hee was slaine, useth these words; *I doe not beleevve that these were the ghosts of men that did affright him, but the guilt of a troubled conscience that did torment him.* Certainly, discourses of this nature cannot chuse but minister profit with delight, and enable you that are *Gentlemen* to entertaine the time with much content to them that heare you. For in this *Treasury* or

Stores-

*Store-house of History*, you shall find better meanes, then all the *Helpes of Discourse* which our weake Pamphleters can publish; to enable you for discourse in all companies. For to restraine or tye your selves to a set forme of discourse, as if you were to doe nothing without rules, were too pedanticall: besides, you should be sometimes so scantled, for want of subjects, that unlesse the subject whereof you are to discourse fall happily within your owne Element, your Ship for want of Sea-roume would runne a-ground. Whereas *History* (the sweetest *Recreation* of the mind) will afford variety, (being not curtaild by *Epitome's*, which are the *Mothes of History*) both for table-talk to delight, and discourse of more serious consequence. Which in my opinion would better seeme a *Gentleman*, then to entertaine time in nothing but the cry of *Dogs*, or flight of *Hawks*; which, as they are Gentlemanly pleasures, and worthily approved (as I formerly noted) so are they to be used but onely as pleasures and *Recreations*: of which to speake sparingly were much better, then onely to discourse of them, as if our whole reading were in them. Neither doe I speake this without just cause; for I have noted this fault in many of our younger brood of *Gentry*; who, either for want of Education in Learning, or their owne neglect of Learning, have no sooner attained to the strength of making their fist a *Pearch* for a *Hawke*, but by the helpe of some bookes of *Faulconry*, whereby they are instructed in the words of Art, the will runne division upon discourse of this pleasure: whereas, if at any time they be interrupted by occasion of some other conference, these *High-flyers* are presently to be *mewed up*, for they are taken from their Element. Wherefore, *Gentlemen*, let me advise you in a word, so to entertaine time in *Recreation*, as the pleasure you take therein, draw not your minds from more serious and usefull employments. I have proposed to you, and made choice for you, of some *Recreations* which may no lesse delight and benefit your minds, then these other active delights doe your bodies; use them, and you shall find such pleasure in them, as you may perceiue profit and pleasure so equally mixed, as if at first intended to make your delight perfect. And so I come to the last branch, shewing how a *Gentleman* is to bestow himselfe in them.

Recreations.

AS one said of *Love*, that it should bee a *toy* and no *toyle*; so say I of *Recreation*; the spirits should be cheered by it, not drowned in it; refreshed, not depressed. I doe not like of this eagernesse after pleasure; for it argues too much sensuality: The minde should be so tempred, as it may shew an indifferencie to the use of pleasure. Which I have surely found, as a maine error in most part of young *Gentlemen*; whose eager appetite so unmeasurably pursuing the quest of pleasure, cannot containe it selfe from expressing outwardly, the love it conceives to such a pleasure inwardly. So as I have observed some inrauced (as it were) with joy in the chace of *Hare*, or the flight of *Hawke*; which in my opinion argued much lightnesse: for no sooner was their pleasure at a stay or default; then all their former delight was turned to a contrary passion. I commend therefore his resolution who said; *Hee was never so over-joyed with pleasure, but he thought it good to allay that surpassing joy, with the remembrance of the end of that pleasure.* It is an excellent thing to moderate our joyes, by considering the shortnesse of them; and to allay the height of them, by observing what breaches or intermissions

How a Gentleman is to bestow himselfe in Recreation.

## Recreation.

*Defunctum  
asserunt immo-  
dica letitia &  
senii imbecilli-  
tate, &c. La-  
ert. in vit.  
Chyl.*

are incident to them. Wherefore above all it becommeth a *Gentleman* to be circumspect in this kinde, for even by his outward carriage may his weakenesse be discovered. Sure I am there is nothing that tasteth more of true wisdom, then to temper our desires in effects of joy : So as I cannot sufficiently wonder, how *Chylo* being accounted one of the seven Sages of *Greece*, should be so overtaken with joy, as to die with excesse thereof. The like wee reade of *Argia* the prophetesse, who being carried in a chariot of gold to the Temple by her two sons, whereat shee conceived no lesse joy than if her two sonnes had beene invested with the title of *Emperours*, through excessive joy immediately died. But these passions rather become women than men, who should bee themselves still, but especially when they feele any such conceit undermining them. It is written of *Polycrates*, that meditating one day with himselfe, how hee had never any thing which crossed him all his life, but enjoyed all successe both at home and abroad, so as he became fearefull to his foes, and powerfull to his friends, resolved to try how he might crosse his good fortune, by a voluntary incurring of losing that he did exceedingly love. Wherefore one day hee went unto the Seaside, where taking off a Ring which he did especially tender, he threw it into the Sea, intending thereby to crosse himselfe, whom fortune would not : but see how *Polycrates* was crossed in his crosses : for not long after a fisherman came and presented him the Ring hee had lost, having found it in the belly of a fish ; which did not a little trouble the *Prince*, saying ; *I perceive the gods owe me a displeasure, which they will doe when I least expect it, and make me so much the more unfortunate, in that I never knew what misfortune meant.* Which he afterwards found true, being deprived both of Crowne and Dignitic. Certainly, there is no meanes better to attemper and allay ones joy conceived in the pursuit of any pleasure, then to crosse himselfe in the quest thereof : for this tasteth of true manhood, when one can master his affections, and stay himselfe in that he loves. Neither is this hard to doe being once assayed ; for wee shall finde more true content in the moderation of our pleasure, then in the pleasure it selfe. I have heard of some young *Gentlemen*, who purposely crossing themselves in some one pleasure or Recreation which they loved, and betaking themselves to their chamber, apprehended such a deepe impression of the fruition of their pleasure, as they visibly ( as it were ) enjoyed that pleasure in their chamber, which others enjoyed in the field. That conceit is strong I will not deny ; but that it should worke so strange and strong an effect, I am doubtfull : yet whosoe're they be ( if any such there bee ) sure I am, they may well crosse themselves in pleasures abroad ; having such pleasant conceits within themselves.

Now, as I would have young *Gentlemen* to use moderation in the exercise it selfe ; so would I have them observe like moderation in their expence or charge requisite for that exercise or pleasure. It is deare bought pleasure that makes the posterity beggers. *Nero* was taxed for his prodigalitie, because he would have his Fishing-rods of gold, and his nets of purest silke ; *Vitellius* for his embroderie, as well as his Epicurisme ; *Lucullus* for his Gardens ; *Antoninus* for his Bathes ; *Caracalla* for his Robes ; *Commodus* for prodigall expence in all Recreations. Now what madnesse is it to bestow that to delight mee, which I may

*Suet. in Nero.*

*Plut. in vit.  
Sext. Aurel.  
Herodian.*

with

with one day I had to sustaine mee? to bestow that on my pleasure, which I may chance need to releve nature? Wee have heard of one within this Citie, who like a prodigall *Heire* to his fathers thriving providence, bestowed an incredible masse of money to satisfie his five *Senses*: but sure I thinke he was distraught of his *Senses*, and therefore quickly satisfied. It is no pleasure but a brutish affection, which gives it selfe so over to delight it selfe, as rather then it will be restrained or moderated, will engage credit, state and all to have her desires fulfilled. Likewise in *Games* at Cards, Dice, Chesse, or such houre-beguiling *Recreations*, I would not have our *Gentlemen* to play for that which may occasion in them the least base or unworthy feare. You shall see some of these peasantly *Gamesters*, who partly for desire of winning, or else for feare of loosing, shew a perpetuall palsey in their joynts; so full of troubled thoughts they are, or passionate feares, which apparantly discover a baseness of disposition in them, whom either hope of gaine or feare of losse can drive to such extreames. I would have you therefore so to bestow your selves in these, as they may never force a change of colour in you: for there is nothing that may derogate more from the native *Character* of a *Gentleman*, then to expresse the least semblance of feare, for the losse of ought that hee shall play. Neither is it any lesse touch to a *Gentleman*, whose affections should be so composed as they may expresse his *Nature*, without any other *character*, to fall into *passion* for ought that hee shall lose. Albeit I have heard of one, who (much subject to this imperfection) chanced to be reproved by his friend, who in friendly and familiar sort wished him either to learne more patience in gaming, or else to surcease from game. "What (quoth hee to his friend) dost thou thinke I am a stocke or stone, that I should have no sense of my losse? Surely I thinke there is no man that knowes how he comes by his money, but will be moved for the losse of it. But I approve not of his *Maxime*: You shall see an old *Gamester* beare all crosse chances with an equall and undefected spirit, whereas our young *Gamesters* (for passion is most incident to Novices) upon a crosse throw, pull their haire, teare the Cards, stampe and fret like gumm'd grogram: so far they are from patience for want of experience. Their younger and unmelld yeeres never felt the crosses of a *Gamester*, and therefore can hardly digest them when they come. This the Philosopher seemes to confirme, saying; *Nothing can be violent, being once habituate*, For use or custome as it makes perfectnesse, so it begets a composednesse of mind, to endure with patience whatsoever the extremity of fortune may inflict.

But now in my discourse of *Passion*, which makes men so much forget themselves as they will, rather then want a fit subject to revenge their ill fortunes on, minister occasion of offence to their dearest friends; there is one thing which I would have our young *Gentlemen* to take heed of, and that is, in their heate and height of passion to forswear gaming at all, or with such an one; because they had never fortune to be savers at his hands; yet as men carelesse of what they sweare, without respect to what they formerly protested, presently fall to game againe with the selfe-same company which they had so lately abjured. A dolefull and wofull example we had of this, within these few yeeres, of one, whose more eminent parts interested him greatly in his Countries hope; yet having dipt his hand in blood, was, according to iustice and equity,

Recreation.

*Virtus atque sapientia maior in illis fuit, qui ex parvis opibus tantum imperium fecere, quam in nobis, qui ea bene parta vix retinemus* Salust.

*Majus dedecus est parta amittere, quam non omnino per aravisse. Pecularus avarii factus est* Ibid.

*Affuetis nulla sit passio.*

Recreation.

equity adjudged to die, which was afterwards accordingly executed. This *Gentleman*, whose education had beene ever with the best, and in the most frequented places, used much gaming, at which hee had generally ill fortune; so as feeling the smart of it, he resolved, binding his resolution with a solemne protestation, that if ever he gamed againe, he might be hanged: which imprecation was so usuall with him, as nothing more frequent. But see this *Gentlemans* miserable end! Within few yeares after, hee suffered in himselfe what he had so often wished for himselfe. Take example hence, you, I say, who are so prodigall in oathes, vowing, protesting and swearing, in your heat of *passion*, what you are no lesse apt to forget having cooled your *passion*: For though you little feare the effecting of that which you wish to your selves, yet time may come when you would wish you had not used those imprecations upon your selves.

There is another thing likewise which I could wish young *Gentlemen* to bee mindefull of, and it is to make distinction of times for their *Recreations*: for as all times are not for all pleasures, no more are pleasures for all times. Wee are therefore to reserve so much time for our more serious affaires, as not to give way to pleasure or delight; and so neglect what wee should principally intend. No expence is more precious then the expence of time; which is rather imployed then wasted, when bestowed to the good and benefit of the imployer. So as, even in matters of pleasure or *Recreation*, I could wish you to betake you to those games which may best benefit your understanding; as in games at Cards, the *Maw* requires a quicke conceit or present pregnancy; the *Gleeke* (because of variety) requires a retentive memory; the *Cribbage* a recollected fancy; the *Pinache* quick and vn-enforced dexterity. These are good exercises of the minde, and such, as being made *Recreations* onely, and no tricks to circumvent, may afford some helpe or benefit to the *Gamesters* understanding.

Now therefore, doe not (*Theotimus*-like) preferre lust before your eyes; preferre not any profit you are to reape by gaming, before the inward benefit which you may reape by conceiving. It is a mercenary Trade to frequent Gaming houses for gaine, to alter the property of a *Recreation*, and make that an anguish, which should be a solace; a torture, which should bee a pleasure. For what pleasure can that *Gamester* enjoy by play, whose heart is surprized with *Hope, Feare, Passion, Despaire*, and a thousand perturbations, which, like *Tiberius* vision, are ever startling him? Surely, if there be any pleasure in these *Recreations*, those onely enjoy it, whose mindes are neither cast downe with the feare of losse, nor over-joyed with the hope of gaine; making this use of all adverse or crosse fortune: How miserable is that man, whose highest hopes rely on so light a mistresse? How simple hee, whose conceit is grounded on the constancy of fortune, who is onely constant in inconstancie? How pitifully pitilesse is his case, who puts finger in the eye, because he hath felt her frowne? How forlerne is his hope, who having had experience of the extreamest affronts of fortune, is ever giving himselfe occasion of new sorrowing? But contrari wise, how truly happy is he, who makes use of fortunes braves, and receives what chance soever comes, with a cheerefull brow? How truly blessed hee, who cares as little for the insults of misfortune, as he prizeth all momentary successie which so blind

Ereus.

Suet. in Tiber.

Si videas mu-  
rem dominari  
alii muri, nun-  
quid risum te-  
neas? quãto  
magis ridicu-  
lum est quando  
tax illum, quod  
est minoris va-  
loris quã  
muri, homini  
dominetur?  
Sen.

a *Goddesse* can afford him? There is no griefe more base or unworthy, then that which taketh beginning from losse in game: For why will we make a voluntary hazard to procure us sorrow? Why should any one imagine himselfe to bee more dearly tendred by fortune then another? If you play square, without intendment of advantage, then expect no more then another may looke for, being equally interested in the share of fortune. For in these *Recreations*, as it is mercenary gaine which is got by game; so it is an indiscreet griefe to sorrow in losse, or reioyce in gaine. *Recreations* are not to be used as men use *Trades*; these are to maintaine us; the other to refresh us. So as they greatly pervert the use of pleasure, which make it a daily Taske, as many of our *English Gentlemen* doe; who, made *Heires* of their Fathers providence, esteeme it the onely *Generous* qualitie, to make use of their Fathers Coine, without respect to his Care. These are they who blemish their Descent, and detract from the glory of their House, consuming the Sun-shine of their dayes in works of darknes.

I have read a conceited Treatise composed by an *Italian*, entituled *A Supplication to Candle-light*: discovering the abuses committed and curtained by the silence and secret shade of night. Where it might be demanded, as GOD in *Esay* did aske the Divell our subtil Watch-man, *Custos quid de nocte?* And there hee shewes how a great Office is not so gainefull, as the Principall-ship of a *College of Curtizans*. For no Merchant in riches may compare with these Merchants of maiden-heads, if their female *Inmates* were not so fleeting and uncertaine. Too many, I feare me, there be of these licentious *Gamesters*, who make sinne a *Recreation*, wantoning in the Lap of impudence, exposing their estate and name to a miserable hazard: whose *Youth*, as it addes fuell to desire; so *Age*, the truest Register of the follies of *Youth*, will besprinkle those desires with the bitter teares of Repentance: grieving to have committed, what may hardly be redeemed. For hee that surceaseth but then from sin when hee can sinne no more, forsaketh not his finnes, but his finnes forsake him. It is one thing to fall into light finnes, through occasion onely, or humane frailty: and another thing to fall through affected negligence and security. Farre be the latter from you, *Gentlemen*, whose aymes ought to be so much the more glorious, as your Descents are noble and generous. Though humane frailty move you to offend, labour to redeem that time wherein you did offend, by vying finnes with sighes, those ungodly Tares with uncessant Teares; for if you will live when you be dead, you must die to sinne while you be alive. And for as much as pardon cannot be procured, but where repentance is renewed: as wee are *Omnium notarum peccatores*, so should we be *Omnium horarum penitentes*; as every houre sinning, so every houre sighing; as every houre committing, so every houre bringing forth fruits of remission.

Thus, like *Hismenias* the *Thebane*, who would shew Musicians of all sorts, to imitate the best; and reject the worst; have I proposed and set downe *Recreations* of all sorts, making choise withall of such especiall and select ones, as best sort with the quality of a *Gentleman*; concluding how, and after what manner he is to bestow himselfe in them. Neither have I taxed any particular *Recreation*, provided that it transgresse not the bounds of modesty, but admitted it as indifferent for the use of a *Gentleman*. Yea, such *Recreations* as may seeme to undergoe the censure of Lightnesse, have

*Recreation.*

From this inordinate desire spring two maine branches: *Cupiditas acquirendi; aviditas retinendi*: Eagernesse of gaining; Greedines of retaining.

*Blos.*

*Omnium notarum peccatores; Et nulli rei nisi penitentiae nati. Tertul. de penit. in fine.*

## Recreation.

Quicquid reprehendendum non damnandum est. Sen. de Benef. l. 6. cap. 29.

Davidem saltantem plus super quam pugnantem. Moral. l. 27. c. 27.

2 Sam. 6. 14. 1 Chro. 15.

29. Ludam (inquit) ut illudant. Bonus Ludus quo Michol irascitur, & Deus delectatur. Greg. Mag.

Chrysostomus in Gen. Hom. 5. Tom. 6. cap. 1.

I not only not reprov'd, but worthily approv'd, being with decencie us'd. Whereupon Gregory saith, *I admire King David a great deale more, when I see him in the Quire, then when I see him in the Campe: when I see him singing as the sweet Singer of Israel, then when I see him fighting as the worthy Warrior of Israel: when I see him leaping, then when I see him weeping: when I see him dancing before the Arke, then when I see him drawing forth his Armie to the field.* When David fought with others, hee overcame others, hee wounded others, hee made others sicke: But when hee danced before the Arke, and delighted himselfe, hee was overcome himselfe, hee was wounded himselfe, hee was sicke himselfe. But this sicknesse did rather affect him, then afflict him; joy him, then annoy him. *I will play still (sayes hee) that others may still play upon mee. For it is a good sport when GOD is delighted, though Michol be displeas'd.* Whence you see, that it is not the Recreation, but the circumstance tending to that Recreation, which for most part giveth occasion of offence; as the Time when Gods Sabbath is not to be dishonour'd, nor our serious occasions intermitted; the Place where the Holy ground is not by the feet of Lightnesse to be profan'd, nor Places where Justice is administred, to the exercise of such delights inured; the Persons who, wee must take such heed lest the weakest of our Brethren bee scandaled, or offence to any by our sports occasioned. Doing thus, wee shall glorifie God, not onely in this life, but in that best and blest life which is to come; if wee fall not backe into the same sinnes, but bid a long fare-well to the illusions of the Divell; if with diligent attention to the Word of God, earnest desire of conversion, and continuall confession of our sinnes, wee procure the carefull eye of the Almighty to watch over us. For it sufficeth him in his great mercy that wee surcease from sinne, whereby we shall be more easily moved to the practice of all good workes.

Wherefore to conclude this *Observance* with that exhortation of golden-mouthed *Chrysostome*, to the end wee may render more honour to his Sabbath: "Let not any one hence-forth be seene trying masteries on Horse-backe, nor spending any part of the day in unlawfull meetings; Let not any one hence-forth comfort himselfe in games at Cards or Dice, or the tumultuous noise which ariseth from thence. For I pray you answer me (saith hee) what profit is there in fasting, if all the day eating nothing, you game, sport, swear and forswear, and so spend the day in worfe then nothing? Let us not, I beseech you, be so negligent in that weighty affaire of our salvation, but rather let our communication be of Spirituall things. And let every one take in his hand a godly booke, and calling his Neighbours together, water both is owne understanding and theirs who are assembled, with Heavenly instructions, that so wee may avoid the deceits of the Divell. Performing this,

*Gentlemen, your Recreations shall be healthfull to your selves, helpfull to your Countrey, delightfull to the vertuous, and befeeming men of your ranke, nobly generous.*





# THE ENGLISH GENTLMAN.

## Argument.

*Of Acquaintance; Of the choice of Acquaintance; Of constancy in the choice of Acquaintance; Of reservancy towards Acquaintance; Of the absolute end of Acquaintance.*

## ACQUAINTANCE.



HE comfort of an *Active* life consists in *Society*; as the content of a *Contemplative* consists in *Privacie*. Intermission of *Action* in the former, is a kind of death; intention to *Devotion* in the latter, is a pleasant life. For solitary places are the best for prayer; but publike for practice. We read that Christ went out into a *solitary* place, and there *prayed*: but he entered into the *Synagogue*, and there *preached*; that such *Libertines* as were there trained might bee reclaimed. And *Wisedome* cryeth without, and uttereth

her voice in the streets, that her words might be practised. As there is no publike State which can subsist without commerce, trafficke, and mutuall society; so there is no creature living, whose life would not be tedious, being debarred from all use of company. There are two *Birds* which are noted both in divine and humane writ, to be lovers of solitarinesse; the *Owle* in the *Desart*, and the *Pelican* in the *Wildernesse*: Which two, among divers other birds, were accounted *uncleane*, and therefore were

S

not

*Observat. 6.*  
*Of the use of Acquaintance.*

*Cne. Dentatus apud Senecam de tranq. anim.*

*Mar. 1. 35.*  
*Acts 6. 9.*

*Prov. 1. 20.*

Acquaintance.

Deut. 14. 16,  
17.

a Bern. de  
vitâ solitariâ  
b Honores  
Mundi, tumores  
Mundi.  
Eucher. Epist.  
Paren. de  
contempt.  
mundi.

c Omnis seculi  
honor, Diaboli  
est negotium.  
Hil. can. 3. in  
Matth.

Queremus  
unum bonum  
in quo sunt  
omnia, bona et  
sufficit. Aug.  
Med.

\* Greg.

Diligenti De-  
um sufficit ei  
placere quem  
diligit, quia  
nulla major  
expetenda est  
remuneratio  
quam ipsa di-  
lectio. Leo

Magnus Serm.  
de jejuno.

Mat. 4. 1. 3.

Psal 6. 4.

1 Tim. 2. 8.

Iob 7. 1.

Bernard. in 4.  
lib. de confid.  
ad Eugen. in  
eodem lib.

cap. 4.

Periclitatur  
castitas in de-  
litiis, humili-  
tas in divitiis,  
pietas in nego-  
tio, veritas in  
multiloquio,  
charitas in hoc  
nequam secu-  
lo. Bern.

not to be eaten by the *Iewes*. As retirednesse from occasions abroad, makes us more serious in occasions at home: so this privacie or solitarinesse makes the memory more retentive in affaires usefull to our selves, but withdrawes our hand from affording helpe or assistance to others. But life should be communicative; not only intending it selfe; but labouring wherein it may doe good to any. For whereas Saint *Bernard* saith, that the *affinity is neere betweene the dwellers in a Cell and in Heaven*: it is to bee understood, that such whose mortified affections, and regenerate, will have concluded all *worldly honours to be worldly tumours*; and all *secular honour to be the Devils trafficke*, have stepped neere unto Heaven. Neither are wee to conclude thence, that such who have to deale in the world, by commerce at home and abroad, are excluded from this affinity. For there are many (as wee are to be charitably perswaded) who live in the world, and have to doe with the world, yet are not of the world; that is, are not so affected to the world, as they could not find in their hearts to forgoe all things they have in the world, for the love of him that created the world. Yea, who would not say, and with much comfort affirme, *Wee will seeke one good wherein consisteth all good, and that sufficeth, wee will seeke one joy wherein consisteth all joy, and this onely joyes us*. It is *Grace* and not the *Place*, which saveth the soule. For, as there may bee a *Wolfe in Sheeps cloathing*, so there may bee a *worldly mind in a Hermits dwelling*. Mans security is the Devils opportunity, which may bee found in the *Wildernesse* as well as in the *World*, neither is the one place lesse subject to temptation then the other. The *Wildernesse* is secret, yet *Christ* was tempted in it. The *Night* is silent, yet doth that princely Prophet warne us, *To lift up our hands in the night watches of temptation*. For the life of man, as it is a *continuall temptation*, so is there neither time, place, sexe nor condition exempted from temptation. The *Monks Cell* and the *Monarchs Court* are equally subject to it. This, devout *Bernard* seemes to confirme in his description of such as professed a *Monastick life*, saying; *They were large promisers, but slow performers; faire tongued flatterers, but snarling back-biters; simple-seeming dissemblers, but malicious betrayars*. Again, *Wee* (saith hee) receive all in our *Monasteries*, in hope to better them, whereas in the *Court* it is more usuall to receive such as are good, then to make them good: for wee have found by experience, that more good men have decreased then profited in it. Hence wee may conclude this point, that no place is priviledged from temptation, neither *Cell* nor *Court*: but those places are, and have beene ever most subject to danger, where men were left to themselves to enter lists with temptation: Which proceedeth either from the naturall frailty of man, in that hee falleth from best to worst; or his want of judgement to discern best from worst: whence the Poet most divinely concludeth,

*When want of judgement reignes in humane brest,  
The best is ta'ne for worst, the worst for best.*

**GOD** in his sacred wisdome having created man, thought it not good that hee should be alone; and therefore made him an helpe meet for him. It was an excellent saying of that sage *Cynicke*, who seeing a young man all alone by himselfe, and demanding of him what hee was doing, *I am talking* (quoth the young man) *with my selfe*; *Take heed* (saith he) *thou talke not with thine Enemy*. For howsoever *Cato* might say, in respect of  
the

the inward delight he tooke in Contemplation, *I am never lesse alone, then when alone*; wee shall find this true, that man is never more ready to give way to temptation, then when hee is alone. How needfull then is *Acquaintance*, being indeede the life of the living; the particular benefits wher eof extend to discourse, advice, and action?

*Acquaintance.*

**I**T is *Experience* hath begot *wisdom*, and *memory* as a mother, hath brought it forth. Now, what experience could wee gain, if we should onely be left to our selves, and have none to helpe us in treaties or matters of conference? It is said of *Demosthenes*, that hee recovered his speech only by direction; long would it be ere wee attained to any perfection of speech, either in manner or matter, if we wanted these usuall helpes of conference, which enable us *when, where and how* we should speake. For as the *Satyre* was affraid at the first sight of fire; or that *Captaine*, who looking himselfe in a glasse when hee was angry; was affrighted with his owne countenance; so should we, having never conformed or conversed with men, stand amazed when wee approached their company. For what is it that ministers boldnesse and audacity to men, save their usuall frequenting of assemblies? or what is it, that so much benefits their knowledge, but their *acquaintance* with such who are professants of knowledge? *Plutarch* reporteth, that *Plato* came forth of *Asia* into *Cilicia*, for no other cause but onely to see his deare friend *Phocion* the Philosopher. See here the love of good men one to another; for amongst evill men can be no true friendship. For it is the aime of *Acquaintance* that makes it good or evill; as to insinuate ones selfe into *acquaintance* for their owne ends; to wit, to profit by it, or worke on others weaknesse, this is *acquaintance* for *Machiavels* Schollers, whose principall aime is to undermine; and under pretence of amity, shroud their villany. These hold concurrency with *Frier. Clement*, *Ravilliac*, *Laurequy*, *Baltazar Gerard*. They have an open gate, but a shut countenance; or if an open countenance, a close shut heart. *Aristotle* saith, that *friendship is one soule which ruleth two hearts, and one heart which dwelleth in two bodies*, whereas these men, whose *acquaintance* hath relation to their owne peculiar ends, have a heart and a heart; a Heart outwardly professing, and a Heart secretly practising; a Heart outward, and a Heart inward; outwardly pretending, and inwardly plotting. These are no *Acquaintance* for you, *Gentlemen*; their Hearts are too farre from their mouthes; learning to prosper by others errours. Yea, by often conversing and practising with others, no lesse cunning then themselves, they have so farre prevailed, as they are not onely able to match them, but out-strip them: *Serpens nisi serpentem comederit, non fit Draco*: These are they who hatch the Cockatrice egges; come not therefore neere them, for *The possion of Aspes is under their Lips*. Yea, they sucke the gall of *Aspes*, and the *Vipers* tongue shall slay them.

*Afranius.*  
Of the benefit wereape by *Acquaintance* in matters of discourse.

*Amor d'prie sente gaudet, absente dolet.*  
*Bern. sup. Cant.*

*Nihil interest habere ostium apertum, vul-tum clausum.*  
*Cicero.*  
No rush without mire, no corrupt heart without sin.

*Plin. in Nat. hist.*

*Iob 20. 16.*

Yet, to leave you alone without company, would make your life as much loathed, as choice of *Acquaintance* makes you love it. He is a weak Prince that enjoys an Empire without people; and no lesse desolate or disconsolate in his state; who wants not for meanes, yet wants a friend to whom hee may impart his mind. Lend me your hands therefore (*Gentlemen*) and I will direct you in a way how to make choice of *Acquaintance*

Acquaintance.

tance in matters of *Advice*, which is the second benefit redounding from the use of *Acquaintance*.

Of the choice of Acquaintance in matters of advice.

Iob 16.2.

Laert. in vit. Perian.

Omnia pro tempore, nihil pro veritate.

Optatus. l. 1.

Æpist. 107.

Ἐκ ὀδύ.

Eccles. 13. 1.

\* Whose wood is sweetest, shade coolest, and coale hottest.  
Fabiola Masf. 15.

Lateat, hæc una salus. Sen. in Troad.

**I**F a man (saith *Seneca*) find his friend sad and so leave him; sicke without ministring any comfort to him; and poore without relieving him: wee may thinke such an one goeth to jest rather then visit or comfort. Whence we may observe the office or condition of a friend, who, if his friend be sicke, hee will visit him; if sad, hee will cheare him; if poore, hee will relieve him; if afflicted in mind, hee will comfort him; otherwise his friendship is but dissembling, his visiting him a meere mocking of him. *Iob* called his friends *Miserable comforters*, because their discourses were rather afflictions then comforts, their counsels rather corasives then cordials, their exhortations rather scourgings and scoffings, then soule-solacing refreshings. These doe not advise friends, but despise them; miserable are such Comforters. Wherefore I may well distinguish *Acquaintance* into two sorts; the one *Halcion-like*, come to us in a storme; the other *Swallow-like*, draw neere us in a calme. The former sort observe *Perianders* precept, *Shew thy selfe still the same, whether thy friend be in prosperity or adversity*: but the latter observe that sentence of *Optatus*, *All for the time, but nothing for the truth*. All *Acquaintance* may be either compared to pitch staining, or to balme curing. Hee that toucheth pitch shall be defiled therewith, saith the sonne of *Sirach*; such is the nature of much *Acquaintance*, especially in these latter dayes, where vanity is more affected, then the practice of vertue, which should bee onely loved. Where many returne worse then when they went forth, confirming that sentence, *Sana-bimur, si separemur à cætu*. But *Balme*, it refresheth, cheereeth, and cureth; such is that *Acquaintance*, whose conceits are delightfull, discourse cheerefull, and instructions fruitfull. These, if we be at any time doubtfull, will advise us; if in necessity, will relieve us; if in any affliction, either outward or inward, will beare a part with us, to allay grieffe in us. A little *Stybiuum* is too much, such are the first; a great quantity of *Styrax* is too little, such are the last. A \* *Juniper-tree* maketh the hottest coale, and the coolest shadow of any tree: the coale is so hot, that if it be rak't up in ashes of the same, it continueth unextinguished by the space of a whole yeare: so doth true friendship or faithfull *Acquaintance*; it affordeth the coolest shadow to refresh us, and the hottest coales, implying fervour of affection, being once kindled, to warme us. When poore *Andromache* craved *Vlysses* advice, what hee thought best to be done in behalfe of her young sonne *Astyanax*; *Conceale him*, (said hee) *this is the onely meanes to save him*. This shewed his faithfulness in advising, albeit her Countries foe; for otherwise hee would have perswaded her to submit her selfe and him to the hand of the mercilesse souldier; or reape a benefit by their bondage, making them his owne Captives: "As it is in the fable of the *Crow*, who comming to the *Eagle* that had got a Cockle, the fish whereof hee could not get out neither by force nor art, hee counselled him to mount up on high, and throw the Cockle downe upon the stones, and so breake the shell: now all the while did the crafty *Crow* stay below expecting the fall: The *Eagle* throwes it downe, the shell is broken, the fish by the *Crow* is taken, and the *Eagle* deluded. Many such Counsellors there be, who advise not others for their good, but their own good.

Others

Others there be, who make use of their friends or *Acquaintance* inecrely for their owne ends; and rather then they will bee prevented of their aimes, they will expose the life and safety of their friend to imminent perill. And these resemble the *Fox*, who seeing a Chestnut in the fire; made use of the *Cats* foot to take it out. But these are not those friends, whose *advice* is faithfull, as their friendship is firme and gratefull. Their aimes are indirect; their *advice* tends to their owne benefit, their counsell tastes of profit, and their directions become as pitfals to their friends.

Those to whom I would have *Gentlemen* knowne, are men of another ranke and quality, appearing like the *Canii*, *Seneca*, *Aruntii*, and *Sorani*; whose admirable vertues were inimitable in so corrupt a government. Neither would I have them to shake off these friendly *Monitors*, if at any time their *advice* relish not halfe well to their palate; but rather honour them for their vertuous sincerity, as *Epaminondas* honoured *Lysias*, *Agessilaus* *Xenophon*, *Scipio* *Perceivus*, *Alcibiades* *Socrates*, *Achilles* *Phoenix*, sent him by his father *Peleus*. For such as will not endure a friendly reproofe, I would have their *Acquaintance* doe with them as *Plato* did with *Dionysius*, who perceiving him to be incorrigible, left him. *The rebukes of a friend are better then the kisses of an enemy*; for the one, though at first displeasing, tend (if rightly used) to his conversion; but the other, though pleasing, tend (if not prevented) to his confusion. Had *Alexander* understood this aright, hee would have preferred the faithfull advice of his affectionate *Clitus* before all his conquests; for by his instruction might hee have learned *Humility*, which lesson had beene worth his worlds *Menarchie*. Had *Nero*, that *President* of Tyrants, or *Monster* of men, given care to the wise *advice* of his loyall and learned *Seneca*, he might have found a *Subject* to love him, a *Scholler* to live with him, a *Souldier* to fight for him, and a *Mother* to blesse him. For surely, as of all possessions friendship is most precious, being suted with vertue, without which there is no true friendship; so are wee to value the life of our friend; as the crowne of our glory. For tell me, are you sad? your friends conceit, as a soveraigne receipt, will cheere you. Are you disposed to be merry? mirth alone, is a single consort, your friend will partake with you. Would you have one to passe the tedious night away, in telling tales, or holding you with talke? your friend will invent a thousand pastimes to cheere you, and make the night seeme lesse tedious unto you. Is the burden of your griefes too heavy to beare? you have a friend to share with you in your burden. In brieffe, want you comfort? hee will supply it; want you meanes to releve your wants? hee will afford it; want you counsell? hee will impart it; want you all that man can want? you want not a friend who will supply your wants with his want. And so I descend from the benefit redounding from *Advice*, to the third and last, which is the profit or benefit which redounds from one friend to another in every peculiar *action*, exercise, or recreation.

*Acquaintance.*

*In Tiberius time.*

*Prov. 27.5.6.*

*Laert. in vit. Brant.*

*Suet. in Aug.*

*Tusc. lib. 1.*  
Of the benefit properly derived from one friend to another in every peculiar action.

**C**icero, the glory of *Rome*; and flower of Orators; exemplifying the prowesse of *Themistocles* and *Epaminondas*, useth these words; The  
“ Sea shall sooner overwhelme the Isle it selfe of *Salamine*, then it shall  
“ drench the remembrance of the *Salamine* triumph: and the towne of  
“ *Leuctra* in *Boetia* shall sooner be razed, then the remembrance of the  
field.

Acquaintance.

Plutarch. in  
Pelopidas,  
initio.

Plutarch. in  
Paulo & Emi-  
lio, fine.

Nihil tam a-  
què oblectave-  
rit animum  
quàm amicitia  
fidelis. Sen. in  
transg. anim.

Vt flores qui  
odore dele-  
stant. Ibid.  
Nullus sine  
amicus locus  
amenuus :  
Omnis  
vis sine sociis  
nudus eremus.  
\* The ex-  
pressive  
Character of  
a real friend.  
ἄμιος φίλος,  
ἄμιος φίλος.

field there fought, forgotten. But howsoever these Monuments may be razed or defaced by continuance of time, sure I am that the love which they shewed to their friends, even to the apparent danger of their owne lives, shall eternize their memory. *Pelopidas* a noble *Grecian*, skirmishing with the *Lacedemonians* against the *Arcadians*, untill such time as being hurt in seven places, hee fell downe at last for dead : Then presently *Epaminondas*, out of a princely resolution and noble affection to his distressed friend, stepping forth beltrid him, and fought to defend his body, hee alone against many ; till being sore cut on his arme with a sword, and thrust into the brest with a pike, hee was even ready to give over. But at that very instant, *Agepolis* King of the *Lacedemonians* came with the other point of the battell in a happy houre, and saved both their lives when they were past all hope.

Here see apparent arguments of true love, mixed with a noble and heroick temper : for friends, are to be tryed in extremities, either in matters of state or life : in state, by relieving their wants ; in life, by engaging themselves to all extremes ; rather then they will suffer their friend to perish. These are they who will lanch the blow of affliction laid upon their friends, with the buckler of affection ; preferring death before their friends disgrace. *Marcus Servilius* a valiant *Roman*, who had fought three and twenty combats of life and death in his owne person, and had alwayes slaine as many of his enemies as challenged him man to man ; when as the people of *Rome* resisted *Paulus Emilius* triumph, stood up and made an Oration in his behalfe : in the midst whereof hee cast up his gowne, and shewed before them the infinite skars and cuts he had received upon his brest ; the sight of which so prevailed with the people, that they all agreed in one, and granted *Emilius* triumph.

Here observe the tender respect of one friend towards anothers honour : there is nothing unassayed, nothing unattempted, which may procure or further it. For this friendship or combination of minds, as there is nothing more precious, so there is nothing which doth comparably delight or solace the mind like unto it, being faithfully grounded. Their discourse (like some choice *Musicke*) delights our hearing ; their sight (like some rare *Object*) contents our seeing ; their presence fully satisfies us in our touching ; their well-seasoned jets (like some delicious *banquet*) relish our tasting ; and their precepts (like sweet *flowers*) refresh our smelling. Thus is every sense satisfied, by enjoying that which it loveth : as the senses wanting their proper objects, become uselesse ; so men, whether in prosperity or adversity wanting friends to relye on, are wretched and helpelesse : So as there is no greater *wildernesse* then to bee without true friends. For without friendship, society is but meeting ; acquaintance a formall or ceremoniall greeting. Whereas it is friendship, when a man can say to himselfe, \* I love this man without respect of utility : for (as I formerly noted) those are no friends but *hirelings*, who professe friendship onely to gaine by it. Certainly, whosoever hath had the happinesse to enjoy a true and faithfull friend, to whom hee might freely impart the secrets of his brest, or open the *Cabinet* of his counsels, hee (I say) and onely hee hath had the experience of so rare a benefit daily redounding from the use of friendship : where two hearts are so individually united, as neither from other can well be severed. And as it is certaine, that in bodies inanimate, union strengthneth any naturall motion, and weakneth any violent motion,

tion ; so amongst men, *friendship* multiplieth joyes, and divideth griefes. It multiplies joyes ; for it makes that joy communicative, which before was single ; it divideth griefes ; for it shares in them, and so makes them lesse.

Now perfection of *friendship*, is but speculation, if wee consider the many defects which are for most part subject to all worldly *friendship* : yea, and as the world increaseth in age, so it decreaseth most commonly in goodnesse : for in *Courts*, are suits and actions of Law ; in *Cities*, tricks and devices to circumvent ; in the *Countrey*, ingrossing and regrating, of purpose to oppresse. It is rare to see a faithfull *Damon* or a *Pythias* ; a *Pylades* or *Orestes* ; a *Bitias* or a *Pandarus* ; *Nisus* or *Euryalus*. And what may be the cause of this, but that the love of every one is so great to himselfe, as hee can find no corner in his heart to lodge his *friend* in ? In brieve, none can gaine *friends*, and make a saving bargaine of it, for now it is a rule commonly received,

*Hee that to all will here be gratefull thought,  
Must give, accept, demand, much, little, nought.*

So as it may seeme, it is not given to man to love and to be wise ; because the Lover is ever blinded with affection towards his beloved ; so as, hee dis-esteemes honour, profit, yea life it selfe, so hee may gratifie his beloved. But my opinion is quite contrary ; for I hold this as a firme and undoubted *Maxime* ; that hee who is not given to love, cannot be wise. For is hee wise, that reposes such trust in his owne strength, as if hee stood in no need of *friends* ? Is hee wise, who dependeth so much on his owne advice ; as if all wit and wisdom were treasured in his braine ? Is hee wise, who being sicke would not be visited ; poore, and would not be succoured ; afflicted, and would not be comforted ; throwne downe, and would not be raised ? Surely in the same case is hee, who sleights the purchase of a *friend*, preferring his owne profit before so inestimable a prize. There is none, whether hee be valiant, or a profest coward, but may stand in need of a *friend* in a corner. For be he valiant, hee stands in need of a *friend* to second him ; if a coward, hee needs one to support him : Therefore, whosoever wanteth fortitude, whether it be in mind or body, let him embrace *friendship* ; for if his weaknesse proceed from the mind, hee shall find a choice receipt in the brest of his *friend*, to strengthen and corroborate him ; so as griefe may assaile or assault him, but it cannot dismay or amate him. Againe, if his weaknesse proceed from the body, that weaknesse is supplied by the strength of his *friend*, who will be an eye to direct him ; and a foot to sustaine him. *Telephus*, when hee could find none amongst his *friends* to cure his wound, permitted his enemy to doe it : and hee who purposed to kill *Prometheus* the *Thessalian*, opened his impostume with his sword. If such effects have proceeded from enmity ; what rare and incredible effects may be imagined to take their beginning from amity ? Then which as nothing is stricter in respect of the bond ; so nothing is more continuat in respect of the time : being so firme, as not to be dissolved ; so strict, as not to be aulled ; so lasting, as never to be ended.

Neither is this benefit derived from *friend* to *friend*, onely restrained to matter of *action* or imployment ; but extendeth it selfe to exercises

of

Acquaintance.

*Nam in foro sunt lites & actiões molestæ. Posidip.*

*Si quis in hoc mundo cum aliis vult gratus haberi; Det. capiat, querat, plurima, paucis, nihil. Plato.*

## Acquaintance.

The benefits which redound from the mutuall union or communion of friends in the exercise of Pleasure.

of pleasure. and recreation. For tell me, what delight can any one reape in his pleasure? wanting a friend to partake with him in his pleasure? Takes hee delight in *Hunting*? let him choose *Acquaintance* that may suit him in it: not onely a *Hunter*, but one whose conceit ( if occasion serve ) can reach further; such an one I would have him as could make an *Embleme* of the Forrest where he raungeth, compose a *Sonnet* on the objects which he seeth, and fit himselfe for ought hee undertaketh. Of which ranke, was that merry *Epigrammatist*, ( as it may be imagined ) who being taxed for wearing a horne, and could not wind it, made this replie;

*My friend did take me seriously one morne,  
That I should weare, yet could not wind the horne:  
And I replid, that he for truth should finde it,  
Many did weare the Horne that nere could wind it;  
How's ere of all, that man may weare it best,  
Who makes claime to't as his ancient Crest.*

*Ioci non sint nimis falsi, multo minus in sulis: illi enim multum officiant; isti, nisi per cashinum, parum proficiunt. Vanitati proprie jestivitas cedit. Cic. de orat. lib. 2.*

As many Stars a. in the heavens bee;  
So many Maids has Rome to welcome thee.  
As many kids as on the downs wee see;  
So many Prostitutes in Rome there be.

To intervene conceits or some pleasant jests in our *Recreations* whether discursive or active, is no lesse delightfull then usefull: but these jests should bee so seasoned, as they may neither taste of lightnesse, nor too much saltnesse. Jestes *festive* are oft times offensive, they incline too much to levitie; jests *civill* ( for into these two are all divided ) are better relishing, because mixed with more sobriety and discretion. *Catullus* answer to *Philippus* the Attorney, was no lesse witty then bitter: for *Catullus* and he being one day at high words together; *Why barkest thou*, quoth *Philippus*? *Because I see a Theefe*, answered *Catullus*. He shewed himselfe a quick *Anatomist*, who branched man into three parts, saying, *That man hath nothing but substance, soule, and body; Lawyers dispose of the substance, Physicians of the body, and Divines of the soule*. Present and pregnant was *Donato's* answer to a young *Gentleman*, who, beholding a brave company of amorous Ladies and Gentlewomen, meeting *Donato* comming towards *Rome*, as one admiring their number and feature, said,

*Quot caelum stellas, tot habet tua Roma puellas.*  
by and by answered *Donato*,  
*Pascua quot hedos, tot habet tua Roma Cinados.*

*Phaedro* being asked, why in the Collects, where *Christian Bishops*, and *Pagans* be prayed for, the *Cardinals* were not remembered? answered, they were included in that prayer, *Oremus pro haereticis et Schismaticis*. Well requited was that young Scholler, who giving his Master this Evening salute: *Domine magister, Deus det tibi bonum sero*; was answered by his Master: *Et tibi malum cito*. Witty but shrewd was that answer of a disputant in my time to his Moderator in *Posterior*: who demanding of him, what the cause should be, that he with whom he disputed, should have so great a head and so little wit; replied, *Omne majus continet in se minus*. A base minde was well displaid in that covetous man; who unwilling to sell his corne while it was at an high price, expecting ever when the Market would rise higher; when he saw it after ward fall,

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in despaire hanged himselfe upon a beame of his chamber; which his man hearing, and making haste, cut the rope and preserved his life: afterwards, when he came to himselfe, hee would needes have his man to pay for the cord hee had cut. But I approve rather of such jests as are mixed with lesse extremes: pleasant was that answer of *Scipio Nasica* who going to *Ennius* house in *Rome*, and asking for *Ennius*, *Ennius* bade his maid tell him hee was not within. So *Ennius* on a time comming to *Scipio's* house, and asking whether hee was at home? *I am not at home*, answered *Scipio*: *Ennius* wondering thereat; *Doe I not know that voice* (quoth hee) *to be Scipio's voice? Thou hast small civility in thee* (answered *Scipio*) *that when I beleevd thy maid thou wert not at home, yet thou wilt not beleevve me*. Likewise to report a jest, is an argument of a quick wit, as *Leo* Emperour of *Bizantium* answered one, who being crook-backt, jested at his bleared eies, saying, *Thou reproachest me with the defect of nature, and thou carriest Nemesis upon thy shoulders*. *Domitius* reproaching *Crassus* that he wept for a *Lamprey*; *Crassus* answered, *but thou hast buried three wives without one tear*. *Alexander* asking a *Pyrate*, that was taken and brought before him, *How be durst be so bold to infest the Seas with his pyracie?* was answered with no lesse spirit, *That hee plaid the Pyrate but with one ship, but his Majesty with a huge Navy*: which saying so pleased *Alexander* that hee pardoned him: reaping especiall delight in that similitude of action, by which was transported the current of the Kings affection. Other Conceits there are more closely touched, covertly carried, and in silence uttered; as that of *Bias*, who, when an evill man asked him *what goodnes was?* answered nothing: and being demanded the cause of his silence, *I am silent*, quoth he, *because thou enquirest of that which nothing concerns thee*. The same *Bias* sailing on a time with some naughty men, by violence of a tempest, the ship wherein they were became so shaken & tossed with waves, as these naughty men began to call upon the gods; *Hold your peace* (said *Bias*) *lest these gods ye call upon, understand that you be here*. But left by dwelling too long upon jests, I forget the Series of my discourse, I wil succinctly conclude this branch, with my judgment touching Acquaintance in this kind.

As I would have Gentlemen to make choice of their Acquaintance by their sound, so I would not have them all sound: Musicke doth well with aires, but there is no Musicke in that discourse which is all aire. My meaning is, I would not have these Acquaintance which they make choice of, all words or flashes of wit: for I seldome see any of these who are so verball, much materiall; or these who are all wit, but through height of a selfe-conceit they fall to much weakenes. For these many times preferre their conceit before the hearers appetite, and will not sticke to lose their friend rather then their jest, which in my opinion is nicere madnes: for he that values his jest above his friend, over-values his conceit, and had need of few jests, or great store of friends. I have knowne some wits turne mittals; by making themselves Buffoons and stale jesters for all assemblies. Which sort are fitter for Gentlemen to make use of as occasion serves, then to entertaine them as Bosome-acquaintance: for as the benefit which redounds to one from another in action, exercise, and recreation, is mutually imparted; so is the danger no lesse incident one to another, where the ends or uses are perverted.

Thus farre have wee proceeded in the discovery of those particular benefits which redound from discourse, advice, and action, by meanes of

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Acquaintance;

Acquaintance.

*Scipio Nasica.**A tergo Nemesis.**Laert. in vit. Bias.*

A rule of infallible direction, touching choice of Acquaintance. *Quisquis plus jasio non sapit ille sapit.*

*Martial. l. 14.* Those jests are best seasoned, that are least salted.

Acquaintance.

Of the choice or judicious approvement of Acquaintance, in affairs of highest consequence. *Amicos sequere quos non pudeat elegisse. Bias.* Neither *Timist* nor *Timonist* are within the lists of Acquaintance to be entertained. The *Timist* or *Time-observer* displayed and displaced.

*Nec tuta fiducia regum, quae levibus plerumque suis nituntur amicis. Philip. Comin. l. 2.*

*Sext. Aurel. in Constant.* These *Timists* have resemblance to those applauding Parasites, by whom *Antiochus* was at one time saluted both *ὄντι παύς* and *ἐπίκουρος*, a glorious Prince, and a furious Tyrant.

*Acquaintance* being the Cement which so firmly joyneth minds together as they may be encountred by extremes, but divided never. Now for as much as the essentiall triall of *Acquaintance* consists in matters of highest consequence, wee are now to addressse our selves to such a choice, as our choice may admit no change.

THE precept of that ancient *Sage* is worth remembering, *Follow such friends as it may not shame thee to have chosen.* Certainly, there is no one argument to evince man of indiscretion, more holding then this; That he makes no difference or distinction in the choice of his friends: In which respect no man can bee to warie or circumspect, because herein, for most part, consisteth his wel-fare or undoing. It were meet therefore that a *Gentleman* made choice of such for his friends or acquaintance, as are neither *Timists* nor *Timonists*, Fawners nor Frowners. For the first sort, they are for all seasons, and all weathers; so as they may be fitly compared to the *Hedge-hogge*, who hath two holes in his sledge; one towards the *South*, another towards the *North*: now when the *Southerne* wind blowes, hee stops up that hole, and turnes him *Northward*; when the *North* wind blowes, hee stops up that hole likewise, and turnes him againe *Southward*. Such *Vrchins* are all Temporizers: they turne as the winde blowes, and sute themselves for every occasion. These friends or Acquaintance who follow not us but ours, will be seene in all Liveries: Princes have felt the inconveniency of them, and inferiour States have not beene free from them: but the highest States, generally, are most subject to these retainers;

*For Princes by experience we have seene  
Abused most where most their trust hath beene.*

Now there are two kinds of Princes (saith *Comines*); the one are so cautelous and suspicious, as they are scarce to bee endured: for they are almost come to that passe, as they thinke themselves ever deluded and circumvented. Such was *Dionysius* the tyrant of *Syracusa*, who grew so suspicious as he would not trust any Barber to shave him, causing his own daughters to learne to shave. Others there bee, who are so farre from harbouring suspicion, as being of a dull and lumpish wit, they scarce understand what is commodious for them, and what not. Such was *Domitian*, who cared more for catching of flies, then reteining of friends: being so farre from preventing danger, as he never fore-saw it till hee felt it. In these there is small constancy of mind; for as they easily discontinue friendship, they as easily decline from hatred and embrace friendship. *Constantine* the great, being a profest foe to all these *Timists*, or temporizing *Sycophants*, was wont to call them *Gnats and Moths that pester a Princes Palace*: So aspiring be their aimes, so base their meanes;

*Who like base Beetles as they have begun,  
In every Combeard nestle neare the Sun.*

Whence, as it may bee probably gathered, was that sentence derived, *Amici Curia, Parasiti Curia*; fawning rather then friending, tending onely

only love where they hope to receive gain. These as they have *Ianus* front, for they carry two faces under one hood: so have they *Simons* heart professing love, but practising hate: of which sort the ever-living *Homer* thus concludeth:

Εχθρός γάρ κείνος ὁμῶς εἶδαο πύλησιν,  
 Ὅς κ' ἕτερόν κεν κεῖται ἐν φρεσίν, ἀλλὰ δὲ ἔπει.  
*There's nought on earth I more detest,*  
*Then sugred breath in Serpent's brest.*

Whence it was that the great spirited *Byron*, who shewed more passion than resolution at his death, howsoever during all his time none was ever held for a more brave or noble Souldier; perceiving his trust (as he collected) betrayed by *La Fin*, with whom he had conspired, and by whom his practice was disclosed, he confessed that *La Fin* had bewitched him, exhorting his host to be warie of him, lest he should delude and circumvent him with his impostures. For certainly, as more expressly appeared, not only at the time of his execution, but in all the passages of his practice, as hee had reposed great trust in *La Fin*, in the whole management of that business; so having seen his trust weakned, and those many protestations of amity infringed, (though in practises of that nature there can be no true league of *friendship*) it moved him no lesse to impatience, then the discovery of his treason.

But these fawning friends or *Timists* which we have now in quest, as they are only for the present time, so will they undertake many times the most enormous and indirect course, to raise their hopes, that can bee devised. When the rash aspiring *Catiline* had promised to divulge those new tables, wherein were contained the Proscription of the rich, Magistracies, Priest-hoods, rapines, and all other insolencies, which either the shocke of warre, or will of the Conquerour gives way to: hee had followers enow upon the instant to second him in his hatefull courses; being such as either his youth had made him acquainted with, or his dissolute course had conformed with: which unhappy followers made him, doubtlesse, more violent in his attempts, and lesse considerate in his directions. How needfull then is it, to prevent the occasion of so maine an inconvenience? How expedient is it to avoid the frequent or society of such, as will not sticke to be assistants in mischief? How consequent a thing is it to weane ones selfe not onely from their familiarity and inward acquaintance, but even from so much as conversing with them or writing to them. *Themistocles* was suspected to be knowne to *Pausanias* treason, although most cleare of himselfe, because he wrote unto him. For as the nature of man is originally depraved, so by consorting with vicious men the arme of sinne becomes strengthened. The Fuller (as it is in the fable) would by no meanes suffer the Collier to dwell with him under one rooffe; lest he should soile what he had rinsed. Which Fable hath a morall relation to the course of our life, and the nature of such as we usually consort with: for there is a traffique or commerce, as well of manners as persons; of vertues and vices, as other commodities. The *Babylonian* had bene naturally said to bee arrogant, the *Theban* passionate, the *Iew* envious, the *Tyrian* covetous, the *Sidonian* a rioter, the *Egyptian* a forcerer: neither did these nations keepe these vi-

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Tam gravis ille mihi nigrum quam limina ditum, Ore aliud qui fert, aliud sub pectore condit. *Homer. lib. 2.*

Cum Catilina polliceri novas tabulas proscriptiois divitum, magistratus, sacerdotia, rapinas, alia omnia que bellum atque libido victorum fert. *Salust.* Plures homines pudore magis quam bona voluntate prohibitis absint. Esse inter nocentes innoxium crimen est. *Cyprian. Epist. 2.*

Campanus.

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*Peccatum semper pregnant, aliud ex alio gignit. Vitia morbi sunt animi Sen. Vitia ad vicinos serpunt et contactu nocent. Ib.*

*Marcionist. \* Faciunt favos & Vespa, faciunt Ecclesias & Marcionista. Tertul. l. 4. cont.*

*Quae male afficitur, misere inficitur. Quot vitia, tot Daemonia: Tot Daemonia, quot crimina: Emisenus. Si innocentes existimari volumus, non solum nos abstinentes, verum etiam nostros comites prestare debemus, Cic. Pro incerta spe, certa praemia. Salust.*

*Gratia quae coeat fidi male facta sodalis, Est velut in Siculo Scylla cavenda mari. Pub. Faust. Andr.*

ces to themselves, for they induced others likewise; to whom they had recourse and commerce, to be affected to the like: for the very *Egyptians* had so bewitched *Caesar* himselfe with their illusions, as hee gave great attention to them; as *Alexander* was delighted with the *Brachmanies*. For vice is such an over-growing or wild spreading weed, as there is no soile wherein it likes not, no kinde of nature (of what temper soever) it invades not, and invading surprizeth not. To the *body* diseases are infectious, to the *mind* are vices no lesse obnoxious: for vices are the *diseases* of the *Minde*, as *infirmities* breed *distempers* and *diseases* to the *Body*. So as whether we observe the state of *Church* or *Common-weale*, we shall find vices to be of a nature no lesse spreading then *diseases*; neither the state or *Symptome* of the *mind* lesse endangered by the infusion of the one, then the *body* by the infection of the other. For as the state *Politicke* is much weakened by the haunt of these vices, so is that mourning *Dove* the *Church*, many times afflicted to see her selfe torn with *Schismes* and *divisions*: whereas \* *Wasps* make honey-combes, so *Marcionists* make Churches.

How needfull then is it to divide our selves from the consorts of vice, without entertaining the least occasion that might induce us to give consent to her followers? *Augustus* wore ever about him, for preservative against thunder, a *Seales skinne*, which *Plinie* writes checketh lightning; as *Tiberius* wore alwayes about his necke a *Wreath of Laurell*. But let us carry about us that *Meli*, or herbe of grace, whose precious juyce may repell the spels of so enchanting a *Syren*. For as the *Vnicornes* horne being dipt in water, cleares and purifies it, so shall this soveraigne receipt cure all those maladies, which originally proceed from the poyson of vice. The *mind* so long as it is evill affected, is miserably infected. For so many evils, so many *Divels*, first tempting and tainting the soule with sinne, then tearing and tormenting her with the bitter sense of her guilt. *Saint Basil* saith, that *passions* rise up in a drunken man, like a swarme of *Bees* buzzing on every side; whatsoever that holy Father saith of one vice, may be generally spoken of all: so as wee may truly conclude with that Princely Prophet; *They come about us like Bees*: though they have honey in their thighs, they have stings in their tailes, wounding our poore soules even unto death. Requisite therefore is it to avoid the society of such whose lives are either touched or tainted with any especiall Crime: these are dangerous Patternes to imitate, yea, dangerous to consort with; "for, " as the *Storke* being taken in the company of the *Cranes*, was to undergoe " like punishment with them, although she had scarce ever consented to feed with them; so be sure, if wee accompany them, we shall have a share of their shame, though not in their sinne. Avoid the acquaintance of these Heires of shame, whose affected liberty hath brought them to become slaves to all sensuality, and sure ere long to inherit misery. Give no care to the *Sycophant*, whose sugred tongue and subtill traine are ever plotting your ruine; hate the embraces of all insinuating *Sharkes*, whose smoothnesse will worke on your weaknesse, and follow the *Poets* advice;

*Avoid such friends as feigne and fawne on thee;*

*Like Scylla's rocke within Sicilian Sea.*

So dangerous are these *Sirenian* friends, that, like the *Sicilian* shelves, they menace shipwracke to the inconsiderate sailer. For these, as they professe love, and labour to purchase friends; so their practices are but how to deceive and entrap those to whom they professe love. Whence it is that *Sa-*

*lomon*

*Timon* saith, *A man that flattereth his Neighbour, spreadeth a net for his steps.* That is, hee that giveth eare to the Flatterer, is in danger, as the bird is before the Fowler. Hee whistleth merrily, spreadeth his Nets cunningly, and hunteth after his prey greedily. And let this suffice to be spoken for the *Timist*, who professeth obervance to his friend onely for his owne end.

Now, *Gentlemen*, as I would not have you to entertaine time with *fawns*, so neither with *frowns*. The *former*, as they were too light, so the *latter* are too heavy: The *one* too supple, the *other* too surly. For these *Timonists* (for we have done with our *Timists*) as *Cicero* said of *Galba's* leaden and lumpish body, *His wit had an ill lodging*, are of too fullen and earthly a constitution. It is never fair weather with them, for they are ever louring, bearing a *Celestial* of ill weather in their brow. These for the most part are *Male-content*s and affect nothing lesse then what is generally pleasing appearing in the world naturalized *Demophons*; whose humour was to sweat (till in the shadow, and shake in the sunne. So as, howsoever they seeme seated in another Clime, for disposition they are like the *Antipodes* unto us, opposing themselves directly against us in all our courses. They are of *Democritus* mind, who said, *that the truth of things lay hid in certaine deepe mines or caves*; and what are these but their owne braines? For they imagine, there can be no truth, but what they professe. They proclaime defiance to the world, saying, Thou miserable deluded world, thou embracest pleasure, wee restraîne it: Thou for pleasure doest all things, wee nothing. Now who should not imagine these *Stoicks* to be absolute men? Such as are rare to see on earth, in respect of their austeritie of life, and singular command over their affections? such as are divided (as it were) from the thought of any earthly busines, having their minds spheared in a higher Orbe? Such as are so farre from intermedling in the world, as they dis-value him that intends himselfe to negotiate in the world? Such, as when they see a man given to pleasure; or some moderate *Recreation*, whereby hee may be the better enabled for other employments, sleight him as a Spender of time; and one unfit for the society of men? Such, as say unto *Laughter*, *Thou art mad; and unto joy, What meanest thou?* Such as take up the words of that grave Centor in the Post:

*Tak'st thou delight to race those pathes;  
where worldlings walked have,  
Which seldome doe refresh the Mind;  
but often doe deceive?*

Yet behold, how many times these mens severity comes short of sinceritie! They will lay heavy burdens on others shoulders, which they will be loath to touch with the tip of their finger. The Taskes which they impose on others are insupportable; the prestures they lay on themselves very easie and tolerable. Of this ranke was *Aglataidas*, of whom that noble and faithfull Historian *Comines* writeth, saying: While he served in the Campe hee was of a most harsh austere condition; doing many things perversly, and desiring rather to be feared then loved. Such was this *Timon*, from whose name wee entitle these *frowning friends*, who can hardly be true friends to any, being so opposite or repugnant to all, as they can scarcely hold concurrence with any. Neither was this *Timon* (as *Plu-*

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Prov. 29. 5.

The *Timonist*, or *Timedra* after discovered and discarded.

*Arist. Hist. anim.*  
*Nosque ubi primus equis oneris assavit anhelis, illic sera rubens accendit lumina vesper.*  
*Tu voluptatem complecteris, nos compescimus: Tu omnia voluptatis causas facis, nos nihil Sen. de malis accidentibus bonis. Lib. 1.*

*Neu tibi pulchra placent cæci vestigia mundi,  
Fallere que citius quam renovare solent?*

*Platarch.*

*tarch*

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arch reporteth of him) onely harsh and uncivill towards men, but towards women also: so as going forth one day into his Orchard, and finding a woman hanging upon a wild fig-tree: O God (quoth he) that all trees brought forth such fruit! Unfit therefore was this *Timon* for the Acquaintance of man, who profit himselfe so mortall and irreconcilable an enemy to the sociablest and entirest Acquaintance of man. So as, these *Timonists* are to be cashiered for two reasons; first, for their owne harsh and rough condition; secondly, for the unjust grounds of their opinion, which dissent so farre from society, as it disallowes of *Marriage*, the ordinary meanes appointed to preserve society. So as, leaving them and their opinion, as already evinced, wee will descend to make choice of your neereft Acquaintance, (I meane) the choice of your wife; the first day of which solemnity promisseth either a succeeding *Iubile*, or a continued Scene of sorrow, where nought is sung but dolefull *Lachryma*.

What directions are to be observed in the choice of a wife.

Gen. 2. 23.

The harsh and heremiti- call conceit of the Carthaginian *Arminius*, touching *Marriage*.

It was pleasantly spoken of him who said; *Wives are young mens Mistresses; Companions for middle age; and old mens Nurses*. The first sort, take as much content in wearing their Mistresse favour, as winning it; the second sort, in winning rather then wearing it; the third neither in wearing nor winning it, but like children, to be cherished and cockered by it. The second sort are wee onely to speake of, where *wives* are to be made companions, and such entire ones, as they are *bone of your bone, and flesh of your flesh*. In the choice whereof, wee will propose such necessary cautions, as shall be no lesse usefull to your selves, if rightly observed, then motives of comfort, if duely and exactly considered. Hee was reputed one of the wise men, that made answer to the question; *When a man should marry? A young man not yet, an elder man not at all*. Of which opinion was *Arminius* that Ruler of *Carthage*, whose harsh conceit of marriage proceeding either from personall disability, or some experience of womans levity, deserves small approbation. For had it beene *Arminius* fortune to have matched with *Arminia*, hee would doubtlesse, rather have fallen into admiration of so sacred a rite, then into distaste of it. For this Noble Lady being bidden to King *Cyrus* wedding, went thither with her husband: at night when they were returned home, her husband asked of her, how shee liked the Bride-groome, whether she thought him to bee a faire and beautifull Prince or no? *Truth* (saith she) *I know not: for all the while I was forth, I cast mine eyes upon none other, but upon thy selfe*. Or had *Calanus* prevented *Hiero* of his choice, hee would have fallen from his *Stoicall* dreame to a *Nuptiall* song; for one of *Hiero*'s enemies reproaching him with a stinking breath, hee went home and questioned his wife why she told him not thereof; but what answer gave this continent Lady? *Surely* (saith shee) *I thought all men had the same favour*. Or had *Claudian* enjoyed so inimitable a consort, as the no lesse beauteous then virtuous *Clara*; whose constant affection to her decrepit and diseased *Valdaure*, in shewing most love when a loathsome bed might have ministred most distaste hath recommended her living memory to the succeeding *Annals* of posterity. Or had *Timon* attained the happinesse to joyn hands with *Theogena*, wife to *Agathocles*, hee had not inveighed so much against the state of *Marriage*; for this renowned Lady shewed admirable constancy in her husbands greatest misery, shewing her selfe most his owne, when hee was relinquisht and forsaken of his owne; saying, *That she was not given him to bee a sharer onely in his prosperity, but in what fortune soever should*

*Se non prospera tantum, sed omnis fortuna in iuse societatem.*

should befall him. Or had *Zenocrates* enjoyed *Zenobia*, hee would no lesse have admired his fortune, then beshrewed himselfe for depriving himselfe so long of so sweet a Companion. For this princely Lady, after the death of *Odonatus* (though a *Barbarian* Queene yet) by her reading of both *Roman* and *Greeke* Histories, so managed the state after the decease of her husband, as shee retained those fierce and intractable people in her obedience; being a woman no lesse absolute for learning, then discreet governing: for she abridged the *Alexandrian*, and all the *Oriental* Histories, (a taske of no lesse difficulty then utility) whereby she attained the highest pitch of wisdom and authority. Or had *Aristippus* beene so happy as linked himselfe with *Artemisia*, hee would have preferred so kind and constant a yoke-fellow before all exterior contemplations: for this chaste and choice Lady after the death of her beloved *Mausolus*, thought it not sufficient to erect a glorious monument in his memory, but to enshrine him in her owne body, by drinking his ashes, and interring him in her selfe. Many such eminent women may wee reade of in Histories both divine and humane, whose vertues have equalled, if not surpassed most men. So as, howsoever it was the *Milesian* *Thales* his saying, that hee had cause to give Fortune thanks for three things especially; first, for that hee was a man, and not a beast: secondly, that hee was a man, and not a woman: thirdly, that hee was a *Greeke* borne, and not a *Barbarian*: Women there be whose more noble endowments merit due admiration, because as in their sex weaker and inferiour, so in the gifts of the mind richer and superiour.

But now to our *Choice*: for it is to be received as already granted, being by the authority of an Apostle confirmed, that *Mariage* is honourable among all: and every honourable thing is more eligible, then that which is not honourable: So as hee that shunneth *Mariage*, and avoideth society, is to be esteemed a foe to humanity, or more then a man; as hee whom *Homer* reprehendeth, saying: *That hee was tribe-lesse, law-lesse, and house-lesse*. I could wish every young Gentleman to make that *Choice* of his *Master*; which *Seneca* would have one observe in the choice of a *Master*; *Choose him for thy Master* (saith he) *whom thou mayest more admire, seeing him, then hearing him*: Neither altogether, as *Egnatius* in *Catullus* is brought out shewing the whitenesse of his teeth: for all outward perfections, are but as fiell to feed desire, without that *inward faire*, which onely maketh woman worthy loving. For what is a beautifull complexion, being an exterior good; or that which *Euryclea* his nurse prayed, when shee washed the feet of *Vlysses*, namely, *gentle speech*, and *tender flesh*, wanting those inward graces, which truly adorne and beautifie women? So as it is much better to follow his direction in the choice of a wife, who said, "that they were to be chosen a *Modestia non formâ*; which *Modestie* cannot admit of this ages vanity, where there is nothing lesse affected then what is comely. For, b these garish fashions agree well with none but prostitutes and shamelesse women. c Neither can that face bee a good one, which stands in need of these helps. For d what madnesse is it to change the forme of nature, and seeke beauty from a *Picture*? e Which *Picture* is vices posture, and the ages imposture. f Neither doe these affected trimperies, nor exquisite vanities become a *Christian*. g For what is more vaine, then dying of the haire, painting of the face, laying out of breasts? h Doe not say that these can have shamefast minds, who have such wandring and

Acquaintance.

-vixulla peremora urna est. Veltibigrata magis proprio quam corpore bustura

Condere.

—una requiescit in urna. Ovid. Met. l.

4.

Heb. 13:20

Arist. lib. 1.

Polit. cap. 1.

Eum eligas magistrum, quem magis admiretis cum videas, quam cum audias. Seneca.

Egnatius quod candidos habet dentes renidet usquequaque, seu ad rei veniunt est subsellium. Vid. Catul. in lib. Eleg.

2 Epictet. Enchirid.

3 Cypr. de disciplina & habitu virg.

4 Petr. Mart.

2 Reg. 9:30.

5 Cyprian.

6 Ambr. Hexam. lib. 6. cap. 2.

7 Hieron.

8 Iunius.

9 Aug. de Christ. fide.

Acquaintance.

i Ambros. l. 1. de offic. cap. 18.

k Hier. ad Furiam de vid. Ser. Tom. 1.

l Tertul. de hab. Mul. Cap. 7.

m Scult. in Cyprian. in lib. de bab. virg.

n Vist. ad Salomonem.

p Tho. Hudson.

q Clemens alex. const. Apost. lib. 1. cap. 9.

r Hier. de exitu Leæ.

s Vist. ad Salomonem.

t Cesar. in comment.

u Nazian. contra mulieres

immodicè

comptas:

x Laert. lib. 6. Optimisunt

odores qui

odorant mores;

aliter non sunt

flores sed fetores.

and immodest eyes. i For the habit of the mind is to be discerned by the carriage: so as even in motion, gesture, and pace, as modesty to be observed. How miserable then is the state of these phantastick Idols, who can endure no fashion that is comely, because it would not be observed? How base is her shape, which must borrow complexion from the shop? k How can she weepe for her sinnes (saith S. Hierome) when her teares will make furrowes in her face? With what confidence doth she lift up her countenance to heaven which her Maker acknowledges not? I would, I poore wretch, (saith Tertullian) might see in that day of Christian exaltation, whether with Cerusse, and Vermillion, and Saffron, and those tyres and toyes upon your head, you are to rise againe! which if they doe, they shall certainly witness against them, to receive the reward of their painting in a Lake of tormenting. n For these are they who lay hands upon God, correcting with a hand of contempt the workmanship of God. These never carry a box of oymntment to bestow on the members of Christ, but a box of complexion they have in readinesse to bestow on a cheek. Which sort of Wantons (for how should I otherwise terme them) are well displayed by one in their colours after this manner;

p She surely keeps her fault of Sex and Nation,  
And best alloweth till the last Translation:  
Much good time lost, shee rests her faces debter,  
Sh' as made it worse, striving to make it better.

This introduced *Vlcer*, which is now esteemed no fore, because *custome* hath taken away the sense of a fore; how much it was abhorred formerly, may appeare by that command or constitution purposely exhibited to restrain it. q Doe not paint thy face which God hath made. But if our women would but consider how hatefull these abuses are in the sight of the Almighty; yea; how much they were loathed even of all honest women in former ages; they would distaste them; sure I am, farre more then they affect them. For if wee will credit Saint Hierome; writing to Marcella, who saith; That those women are matters of scandall to Christian eyes, which painted their faces and their eyes with Vermillion, and such like adulterate complexions. Yea hee writes, That Maximilla Montanus his Prophetesse, a woman-dwell, by command from him whom she served, did use to paint. So Festus Pompeius saith, That common and base Whores, called Schœnicolæ, used dawbing of themselves, though with the vilest stuffe. So did the Druids amongst the Romans, expressly shadowed by the Poet,

t Preserve what Nature gave you, noughts more base,  
Than Belgian colour on a Roman face.

So did our ancient Brittaines, but not to make their faces more amiable, but to appeare more terrible to the enemy. Thus much, Gentlemen, I thought good to write, before you make your choice, that you may see who are worth loving before you make your choice. u There is one flower to be loved of women, a good red, which is shamefastnesse? Here make your choice, and you shall finde farre more content in a native then artificiall blush. For as Diogenes said to one that had annointed his haire; \* Take heed



heed that thy smelling head bring thee not an ill-smelling life; so beware lest these perfum'd Ones become not polluted Ones. For whosoever shall use them, I cannot choose but suspect them: howsoever I have read of some that maintained the use of *painting*, grounded upon these ensuing respects: *Such a cause there may be (saith one) that Women may use painting, and without sinne: As for example, if it bee done of purpose to cover any blemish or deformity.* Likewise, if the Husband command that his Wife should doe it, to the end that among other Women shee might appeare more amiable: Which opinion seemes likewise confirmed by another, who affirmes, "That to receive more beauty by attire or painting, though it bee a counterfeit worke, yet it is no mortall sin. So as *Platina* writeth, that *Paulus Secundus*, Bishop of Rome, used to paint himselfe: Whom if *Diogenes* had seene, he would doubtlesse have said to him, as he once said to a youth too curiously and effeminately drest: *If thou goest to men, all this is but in vaine; if unto women, it is wicked.* Wicked surely, it cannot choose, being (as it were) a reproving or reforming of the *Almighty*, whose workmanship is so absolute, as it admits of no correction. Take heed therefore that you be not taken with one of these *Idols*, as *Pigmalion* was with his *Image*; but so direct your affections, as she may be worthy your embrace, whom you shall chuse.

Which that you may the better effect, follow the *Sages* advice in your choice: *Match with your equall*, if not in fortunes, for so both may prove beggars, at least in descent: so will she the better content her selfe with your estate, and conforme her the better to your meanes. For I have seldome seene any difference greater, arising from *Marriage*, than imparity of birth or descent, where the wife will not sticke to twit her husband with her *Parentage*, and brave him with repetition of her descent. Likewise, as I would not have you to entertaine so maine a businesse without mature advice, so I would not have you wholly rely upon a friends counsell: but as you are to have the greatest Oare in the Boat, so to make your selfe your owne carver: for hee that is enforced to his *Choice*, makes a dangerous bargaine. Wherefore ground your *Choice* on Love, so shall you not chuse but like; making this your conclusion;

*To her in Hymens bands I'le nere be tide,  
Whom Love hath not espous'd and made my Bride.*

For what miseries have ensued on enforced *Marriages*, there is no Age but may record: where rites enforced, made the hands no sooner joynd then their minds divorced, bidding adieu to Content, even at that instant when those unhappy rites were solemnized.

The next Observance in making your *Choice*, is matter of *Portion*; a business not altogether to be neglected; for if she be a good wife, a good *Portion* makes her no worse: and if an ill one, she had need of a *Portion* to make her better. For he hath a hard bargaine that hath neither *Portion* in a *Wife*, nor out of a *Wife*. We would account him a weake and simple man, that would enter bond without either consideration, or security to keepe him harmeles. You are sure to be bound, be not so far from consideration, as have nothing to shew for your self for your own security. I can comend his wit who having made choice of a *Proportion*, moving enough to gain affection, was not content so, but he must know further touching her *Portion*; that as

Acquaintance.

Lessius de iustitia & iure. lib 4. cap. 4. fol. 802.

2 Fet. Alagona in Compendio Manual. Navar. 6. 23. Num. 19 fol. 257.

Laert. in vita Cleob.

Acquaintance.

Portion and Proportion.

her *Proportion* procured love, so her *Portion* might enable him how to live: like a quicke Epigrammatist he proceedeth thus;

*I got a Portion and Proportion too,  
One got, the other I desir'd to know;  
Which knowne, though at this season I was free,  
A thousand pound cost me my liberty.  
O foole (quoth my Alexis) to be bound,  
To thraldomes yoke, to gaine a thousand pound!  
Content thee friend (said I) for wot'st thou what,  
I have beene bound for a lesse summe then that,  
Yet nere was Banke-rupt; but if so I doubt  
To lose by th' bargaine, I will banke her out.*

It is a true saying, Something hath some favour; whereas hee that neither gets good *wife* nor good *portion*, will make but a hard favor. For he that wants a *wife* to cherish him, had need of some money to cheere him.

Having now made *choice* of your *wife*, being so well disposed (as it is to be intended,) shee should not bee much restrained; for shee hath already resolved to bee no gadder, but, in resemblance of the *Snail*, a good house-keeper.

The *Egyptians*, by an especiall decree (as *Plutarch* reports) enjoyned their Women to weare no shoes, because they should abide at home. The *Grecians* accustomed to burne, before the doore of the new married, the axletree of that coach wherein she was brought to her husbands house, letting her to understand, that shee was ever after to dwell there. Which custome shee approveth, having made her *family* her *common weale*, where she addresseth her selfe to govern without intermedling in others affaires. Neither is shee onely to be freed from restraint of liberty in going abroad (for her occasions call her, or else shee could be contented to be housed for ever:) but in her desire of apparrell, or any thing else that she affecteth. For whersoever *Christis*, there is a *shamefastnes*; like as whersoever *Antichristis*, there is a *shamelesnes*. And this *chosen vessell* well understands that all garish and gorgeous attire, is the attire of sin, which she will not so much as partake with, having learned how that *Modestie* is the only ornament which becomes a Matron. Wherefore, you should much wrong your *choice* to restraine her from the use of any pleasure which shee affecteth, for so well disposed is she, as she affecteth no pleasure than to converse with Vertue, which she holdeth at a higher rate than to be purchased with a masse of treasure.

But admit it were your fortune to bestow your selfe on one, whose licentious affection might second *Faustina's*, whose pride *Sempronia's*, and whose shrewd tongue *Zantippe's*: you must make a vertue of a necessity, and so learne to inure you to patience, as you may be able by continuall exercise to encounter and subdue the violentest passions. How wisely did *Aurelius* cover his *Faustina's* shame, labouring to reclaime by mildnesse, when he could not prevaile by bitternesse? How discreetly was *Sempronia's* proud humour curbed and with as little impatience as might bee reproved? How resolutely did *Socrates* forbear his wife *Zantippe*, though a froward woman, because hee thought he might better and with more

patience

a *Ubi deus est,  
ibi pudicitia.*  
Hieron. ad *Fu-  
siam de vid.*  
Serm Tom. 1.  
b *Pelamen  
istud Anti-  
christi. ibid.*

patience convert with others? For *Marriage* is no such merchandize, as to promise returne with advantage to all factors. There is a ceremoniall cultome used by the *Duke of Venice* upon the *Ascension* day, to goe in a vessell called the *Bucentor*, made Galley-wife, with other Nobles a mile or two into the Sea: casting a Ring into it, (by which ceremony they wed the Sea) that it may never leave the Citie upon dry land. Certainly, whoe-foever he be that marrieth a *wife*, empledging his faith unto her by a Ring, must not thinke that hee hath brought his ship to a perpetuall harbour, but rather that hee is now putting off from Land, and entring the maine Ocean, where hee is to encounter with many violent blasts, contrary winds, surging waves, ebbes and flowes, which will not end till his journey end. It were wisdom therefore to beare what wee may not avoid: considering, that as the *Marriage* state is subject to many occurrences, so it is endowed with sundry excellent priviledges, as the gravity of the state requireth: As in *Rome*, the *Lex Julia* gave precedency to him who had most children; and in *Florence* at this day, hee that is father of five children, straight-way upon the birth of the fifth, is exempted from all Imposts, Subsidies, and Loanes. Also here in *England*, a married man (out of a tender respect to his posterity) is not so soone prest into the warres as single men or Batchelors. Wherefore as the state is more honoured; so is more sobriety and government in it required; bearing your selves patiently without bitternesse, and forbearing your wives for their sexes weaknesse.

Having thus farre discoursed of *Acquaintance*, both at bed and boord; it were not amisse, if wee set downe some especiall direction, which might better instruct you in the choice of them; which, as *Protogenes* seeing but a little line drawne in a Table, knew straight-ways it was *Apelles* doing; whom hee had never seene; shall upon first sight resolve you, that those friends, or *Acquaintance* to which these instructions shall direct you, are worthy loving and knowing. There is no one note more infallible of true *friendship*, then to expresse a faithfulness in misery: which faithfulness is ever found in these noble and generous Dispositions, who can say with *Chilo*, *That in all their life-time they were never guilty of Ingratitude*. So as Nobility and Affability hold for most part concurrency: whence the Poet;

*A disposition towardsly and good,  
Implies a generous and a Noble blood.*

These keepe continuall records of courtesies received; with a *Catalogue* of such friends as have at their hands worthily deserved. It is reported of *Hen. the 5.* that hee never promised any thing, but hee registred and set it downe with his owne hand. Such noble sparkes are these, who, as they receive acceptably, so they render backe bountifully, making no other benefit of Amity, then as of a mutuall or reciprocall courtesie. Neither is it to bee wondered at, that I should here make choice of *Descent*, or *Birth*, as an especiall or infallible note of true and faithfull Amity: for there is a naturall straine in all creatures, which they take from the parents that bred them.

*Acquaintance.*

*Cel. Rhod. lib. 12 cap 8.*  
Priviledges of Marriage.

*Plin. 35. c. 10.*

*Laert. in vit. Chyl.*

*Optimi optimis claruere gratius*  
*Pessimis pessimis caluere vitius.*

## Acquaintance.

Fortes creantur fortibus et bonis. Est in juvenis, est in equis patrum Virtus. Horat.

φιλία ἰσοῦτης. πάντα φίλων κῶννα.

Infelicem dicebat Bias qui ferre nequiret infelicem aem.

Laert.

Pomp. Meli. lib. 1.

Quorsum alter dives, alter pauper?

Theophrast.

Nil habet infelix paupertas durius in se.

Quam quod ridiculos homines facit. Iuven. Sat. 3.

Quem fugiam scio, quem sequer nescio.

Homer. Iliad. 5

This was never more exemplarily

then in that place, and at this time presently confirmed; where

faction gnided over with pretences of religion, labours to bring an united State to division.

Nil turpius dabo et incerto, pedem modo referente, modo producente. Sen. Ep. 96.

Strong men from Strong their native strength doe gather;  
Both Bull and Horse take spirit from their father.

It is a common saying amongst us, That a Gentleman will doe like a Gentleman; hee scornes to doe unlike himselfe, for his word is his gage, and his promise such a tie as his reputation wil not suffer him to dispence with. Men of this ranke, as they are ready to beare an equall share in their friends misery, so are they resolved with a spirit undanted, (if such be their chance) in their owne persons to sustaine misery; for they esteem no man so unhappy, as hee that cannot beare unhappinesse. In *Sicilia* there is a fountaine called *Fons Solis*, out of which at mid-day, when the Sunne is neereest, floweth cold water; at mid-night when the Sun is farthest off, floweth hot water. Such fountains are these firme friends, who, when the Sun shineth hottest upon you, with the raies of prosperity, will yeeld you cold water, no great comfort or succour, because you need it not: but when the Sunne is farthest off, and the darke clouds which fortune can contract, sit heaviest on you, then they send forth hot water; they weepe with you, there is hot water; they suffer with you, there is hot water; they cheere you drooping, comfort you sorrowing, support you languishing; and in your extreamest fortunes are ever sharing. These cry with *Theophrastus*, What care we if this friend be rich, that friend poore, we are the same to either? Make choice therefore of these well bred Ones, for though some degenerate, most of them hold. Whereas, contrariwise, these who are of a base dung-hill descent, it is seldome seene but they have some base and unworthy condition; being generally all for the time, but little for trust; or as Tops which alwayes run round, and never goe forward, unless they be whipt. Such a *Neuter* among the Romans was *Tully*, who could not resolve, whether hee should take *Cesars* part or *Pompeyes* part. Among the Grecians was *Tydidis*, who could not determine whether hee should joyne himselfe with *Achilles* or *Hector*.

ἢ μετὰ τροόεν ἐμίλειον ἢ μετ' ἀχαίσις?

Among the *Persians* was *Nabarzanes*, who seeing his Masters fortunes decline, laboured to joyne himselfe to him whose fortunes were in rising. Such were *Tiberius* friends, who shrunke from him, hearing with patience *Tiberium in Tiberim*. And such were our *Northerne* Borderers, who have beene alwayes uncertaine friends in extremities, and assured enemies upon advantage. Of which it may be said, as was spoken of the Philosophers cloake, *Pallium video, Philosophum non video*: I see the cover of a friend, but no friend. For as nothing is more hatefull then a doubtfull and uncertaine man, who now draweth his foot backe, and now putteth it forward; so there is nothing more distastefull to any man, then these faire protelling friends, whose hollow and undermining hearts make a shew of faire weather abroad, when there is a tempest at home; coming towards you with their feet, but going from you with their hearts. In brieft, they are *Danans* tubs, or running sieves that can hold no water. leave them therefore to themselves, if you desire in safety to enjoy your selves.

Now, to the end I may acquaint you likewise with the rest of such Motives

tives to Love as are powerfully working in the affection of the mind ; as wee have touched the first Motive or inducement to Love, to wit, *Parentage* or descent, which cannot so farre degenerate from it selfe, but it must of necessity shew it selfe : so it attracts other motives of love unto it, as *Benevolence* in rewarding : excellency or admiration proceeding from the fame of such redoubted *Hero's*, as have their names charact'ed and engraven in leaves of brasse, to preserve their memory. : As *Solomon* for his *Wisdome*; whom, no doubt, *Nicaula* Queene of *Saba* had a desire to see and bee knowne to, through report of his wisdome ; to as her long journey seemed short ; having understood that to be true with her owne eare, which shee had onely heard of before by report. How much likewise was *David* affected for his *Valour*, in discomfiting the uncircumcised *Philistin* ? So was *Alexander*, whose report brought the *Amazon Thalestris* from her owne Countrey, of purpose to be knowne to so invincible a spirit. So *Hercules*, *Achilles*, *Dardanus*, *Diomedes*, *Scipio*, *Hannibal*, *Constantine*, &c. whose exploits purchased them Love to such as were never acquainted with their persons. Pardoning likewise of injuries, is an excellent motive of Love. When *Chylo's* brother was angry, that himselfe was not made *Ephorus* as well as hee : O (quoth hee) *I know how to suffer injuries, so doest not thou!* Though *Diogenes* the *Cynicke* answered uncivilly to *Alexander*, when he came to his poor Mansion in *Synope*, his Philosophers Barrell, yet hee replied unto his Satyricall speech with no indignation, but said to such of his attendants, as derided the boarish and exoticke speech of *Diogenes*, *If I were not Alexander, I would wish to be Diogenes*. The like instance may be confirmed by holy Writ : where *Miriam*, for murmuring against *Moses*, was stricken with a loathsome Leprosie : hee could not suffer this condigne punishment to be inflicted on her, but demanded of God that hee would cure her. Another motive to Love, is *Hatred*, where an ill occasion procureth among enemies a reconciliation. *Herod* and *Pilate* enemies before, were reconciled in combining their powers, together against Christ. Mastives, if set together, will fight till death, but in the presence of a Bull will joyne together. Sometimes *mutuall affliction* procureth *mutuall affection*. Such resorted to *David*, as were persecuted by *Saul*, being such as were *amaro animo*. Where *Saul's* enmity brought *David* to a triall of *Hushai's* faithfull amity ; where hee found the words of *Ecclesiasticus* to be true, *A faithfull friend is a strong defence ; and hee that findeth such a one, findeth a treasure*. For when wee are in the greatest straights, such an one sheweth the most strength : So as the Apostles words may be verified, *strength is made perfect in weaknesse* ; Where one afflicted *friend* supporteth another ; by joyning their strengths together. Another motive there is, proceeding from some especiall *delivery from danger* : for who will not esteeme him for a *friend*, who will expose himselfe to danger, to deliver his *friend* ? *Judith* entred *Bethulia* with *Holofernes* head, and by that meanes preserved her Countrey from ruine and desolation. *Esther* procured the death of *Haman*, repealed those severe and cruell lawes enacted, proclaimed, and even ready to be executed by *Hamans* suggestion, in the kingdome of the *Medes* and *Persians* ; whereby shee purchased eternall honour, love and memory in her Countrey. The same love gained *Moses* for delivering the *Israelites* from the thraldome of *Egypt*. The like may be said of *Iosua*, *Sarapson*, *Macchabees*, and many others frequent in holy Writ. The *Romans* so highly honoured

Acquaintance.

Sundry motives to love recounted: Parentage, Benevolence, Fame.

Pardoning of injuries.

Num. 12. 10. 13.

Concurren- cy in hatred.

Compassion in afflictions. 2 King. 22. 26. 2 Sam. 15. 37.

Eccles. 6. 14. Virtus in infirmitate perfectitur. 2 Cor. 12. 76.

Delivery from danger. Judith. 3. 10. Esther. 8. 11.

Exod. 15. 1. Iosua 24. 31. Iudg. 16. 26. Maccab. 13. 15. Vid. Eccle. d. cap. 44. ad 51.

## Acquaintance.

Expression  
of vertue.  
1 King. 24.  
26.

Acknow-  
ledgement of  
injuries.

A position of  
Aristot. Kbr.  
2. cap 4.

Pr tenuissima  
scintilla quæ  
in Oceanum  
demititur.

Chryst. in  
hom. ad Pop.  
Suffering of  
injuries.

Bounty, or  
Munificence.

2 Cor. 9.7.  
Eccles. 6.8.

13.  
Eccles. 12.3.  
9. Ibid 6.13.  
9.8. Obaad.7.

Arist. Eth. 1.4.

Of Con-  
stancie in  
the choice  
of Acquain-  
tance.

Eccles. 6,7.

14.

notured and affected such as protected their Countrey, and defended her Liberty, as they bestowed no lesse style on them then *Patres Patriæ*. Another motive there is, drawing one Enemy to love another, induced there-to in respect of *Compassion*, or some other princely *vertus* which he seeth in him. When *Saul* understood that *David* might have taken away his life, and would not, *Levavit vocem & flevit*: his threats were changed into teares, and his passion into a teare-swolne admiration, to see his foe so full of compassion. Wee are induced likewise to love them that tell and confesse sincerely their offences; for an ingenuous acknowledgement of what is done, moves us to commiserate his case by whom it is done; yea quencheth all hate, as if a small sparke were drenched in the Sea. Likewise in the *toleration of wrongs*, wee are enforced to love him who suffereth them, and having power to revenge, will not out of the noblenesse of his spirit, doe what hee may. To conclude, *Bountie* is a motive to Love; for giving gifts gathereth friends: which *Bountie* is most worthy acceptance, when done with cheerefulnesse: *Hilarem datorem diligit Deus*.

Thus have we traced over such *Motives* as generally induce or procure Love, Friendship, or Acquaintance; wherein observe the lesson of the Sonne of *Sirach*: *Depart from thine enemies, and beware of thy friends: for some man is a friend for his owne occasion, and will not abide in the day of thy trouble.*

Now if you would understand, how a man may know a friend, you shall find him described, and by certaine infallible markes discovered in the twelfth Chapter of the same book. But alwayes, *Beware* (saith he) of *deceitfull friends*, lest feeling the bitternesse of them, you find the saying of the Prophet true: *All the men of thy confederacie, have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him.* Make choice then of him for your Acquaintance, whom you may worthily esteeme of as a second-selfe: so may you communicate your counsels freely, acquaint him with your griefes friendly, and share in comforts and afflictions fully. Thus much for the choice of Acquaintance; wherein I have the rather enlarged my discourse, because I know that as there is nothing more usefull to direction or instruction, then where good ones are elected; so there is nothing more hurtfull in the maine matter of discipline or conversation, then where ill ones are affected and frequented.

Many and singular were the commendations attributed to *Augustus*, amongst which none more absolute then this: *As none was more slow in entertaining, so none more firme or constant in retaining*: which agrees well with that of the Sonne of *Sirach*: *If thou gettest a friend prove him first, and be not hasty to credit him.* But having found him, we are to value him above great treasures: the reason is annexed: *A faithfull friend is a strong defence, and hee that findeth such a one, findeth a treasure.* This adviseth every one to be no lesse wary in his choice, then constant in the improvement of his choice; so as it rests now, that wee presse this point by Reasons and Authorities, illustrating by the one, and confirming by the other, how consequent a thing it is to shew our selves constant in the choice of our Acquaintance.

There

There is no one thing more dangerous to the state of man, or more infallibly proving fatal, then lightnesse in entertaining many friends, and no lesse lightly cashiering those who are entertained. Which error I have observed to have borne principall sway in our new-advanced *Heires*, whose onely ambition it is to be seene numerously attended, phantastically attired, and in the height of their absurdities humoured. These are they who make choice of *Acquaintance* onely by outward habit, or which is worse, by roisting or ruffian behaviour: with whom that false *Armory* of yellow Bands, nittie Locks, and braving Mouchato's, have ever had choice acceptance. And herein, observe the misery of these depraved ones, who having made choice of these mis-spenders of time, and abusers of good gifts, they will more constantly adhere to them, then with better affected Consorts. Oh that young *Gentlemen* would but take heed of falling unwarily upon these shelves, who make shipwrack of their fortunes (the remaines of their fathers providence;) yea not onely of their outward state, which were well to be prevented, lest misery or basenesse over-take them; but even of their good names, those precious odours which sweeten and relish the Pilgrimage of man! For what more hateful then to consort with these companions of death, whose honour consists meerely in protests of *Reputation*, and whose onely military garbe is to tosse a *Pipe* in stead of a *Pike*, and to fly to the *Tinderbox* to give charge to their smoakie *Ordnance*, to blow up the shallow-laid foundation of that shaken fortresse of their decayed braine? these hot liver'd *Salamanders* are not for your company (*Gentlemen*) nor worthy your *Acquaintance*; for of all companions, those are the worthiest acceptance, who are so humble-minded and well affected, as they consort with others purposely to be bettered by them; or being knowing men, by their instructions to better them. That course which the ancient *Vestals* observed, such usefull Companions as these have ever seconded: They first learned what to doe; secondly, they did what they had learned; thirdly, they instructed others to doe as they had learned. Such as these were good Companions to *Pray* with, to *Play* with, to *Converse* or *Commerce* with.

First, they are good to *Pray* with; for such as these only were they who assembled together in one place, imploying their time religiously in prayers, supplications, and giving of thanks, and honouring him, whom all Powers and Principalities doe honour with divine Melodie: which was expressed not so much with the noise of the mouth, as with the joyfull note of the heart: nor with the sound of the lips, as with the soule-solacing motion of the spirit; nor with the consonance of the voice, as with the concordance of the will: For, as the precious stone *Dialectes*, though it have many rare and excellent soveraignties in it, yet it loseth them all, if it be put in a dead-mans mouth: so *Prayer*, which is the onely pearle and jewell of a Christian, though it have many rare and exquisite vertues in it, yet it loseth them every one, if it be put into a dead-mans mouth, or into a mans heart either, that is dead in sinne, and doth not knocke with a pure hand. So many rare presidents have former times afforded, all most inimitable in this kind, as to make repetition of them, would crave an ample volume; wee will therefore onely touch some speciall ones, whose devotion hath deserved a reverence in us towards them, and an imitation in us after them. *Nazianzen* in his Epitaph for his sister *Gorgonia*, writeth, "that she was so given to *Prayer*, that her knees seemed to cleave to the

"earth;

*Acquaintance.*

*Amârunt Solum ardentem, oderunt arguentem.*

*Vt ab iis meliores fiant, aut eos quibuscumq; versantur, meliores faciant.*

*Inter Vesta. les hoc celebre fuit, primò discunt quid agant, postea agunt quod discunt, tertio alios docent, quod discant, & agant. Non est strepitus oris, sed jubilus cordis, non sonus labiorum, sed motus gaudiorum; concordia voluntatum, non consonantia vocum: Parum enim prodest sola voce cantare sine cordis intentione. Bern.*

Acquaintance.

\* *Etiams cadaver mortui officioso gestu precabatur. Querite quod queritis, sed non ubi queritis. August.*

*Delicatus magister est, qui pleno ventre disputat de jejuniis. Hieron. Qui satur est, pleno laudat jejunia ventre.*

*Eccles. 13. 19. Quin. Cur. d. Amicitia ut pares querunt ita et faciunt: ut cuique est etas, ita quemque faceris adopta. Hor. l. 1. Epist. 6. Savares omnes sunt sales inter socios et sodales. Que dementia est potius trahi quam sequi. Seneca.*

“ earth, and to grow to the very ground, by reason of incessancie or continuance in *Prayer*; so wholly was this Saint of God dedicated to devotion. *Gregory* in his Dialogues writeth, that his Aunt *Trafilla* being dead was found to have her elbowes as hard as horne; which hardnesse she got by leaning to a deske, at which shee used to pray; so continued was the devotion of a zealous professor. *Eusebins* in his History writeth, that *James* the brother of our Lord, had knees as hard as Camels knees, benumbed and bereaved of all sense and feeling, by reason of continuall kneeling in *Prayer*; so sweet was this Taske, undertaken for Gods honour, where practice made that an exercise or solace, which the sensuall man maketh a toyle or anguishi. “ *Hierome* in the life of *Paul* the *Eremit* writeth, that hee was found dead, kneeling upon his knees, holding up his hands, lifting up his eyes: \* so that the very dead corps seemed yet to live; and by a kind of zealous and religious gesture to pray still unto God. So transported or rather intranced was the spirit of this lovely Dove, as even in death hee expressed the practice of his life: These followed *Augustines* rule in their forme of *Prayer*: seeke (saith he) what you seeke, but seeke not where you seeke. Seeke Christ, that’s a good what. Seeke what you seeke; but seeke him not in bed, that is an ill where. But seeke not where you seeke: *Moses* found Christ not in a soft bed, but in a bramble bush. For as wee cannot goe to heaven on beds of down, no more can these devotions pierce heaven which are made on beds of down. Albeit, every place is good, for as no place is freed from occasion of sinne; so no place should be free from *Prayer*, which breaketh downe the *Partition wall* of our sinne. But certainly those downie *Prayers* taste too much of the flesh, to relish well of the spirit: for as hee is a delicate Master; who when his belly is full, disputeth of fasting; so hee is a sensuall *Prayer*; who in his bed onely, addresseth himselfe to devotion.

Neither are these onely good companions to pray with, but also to play with; I meane to recreate and refresh our minds with, when at any time pressed or surcharged either with cares of this world, or in our discontinuance from more worthy and glorious *Meditations* of the world to come; for as in the former wee are usually plunged, so by the latter wee are commonly enfeebled, at least wearied, if by some *Recreations*, to entertaine and allay the tediousnesse of more weary houres, we be not refreshed and solaced. Now in our choise of *Acquaintance*, as like requireth like, so are wee to sort our selves to an equality both in degree and condition. When some of *Alexanders* companions demanded of him, if hee would runne a race with them; *Willingly*, (said he) if there were Kings to runne withall. For this parity breeds affection, and an equality of minds in any recreation: while neither respect to an inferiour ranke begets contempt, nor an eye to superiority begetteth feare. Besides, as there is an equality of degree, so is there an equality of mind concurring with that degree. There is no pleasure affected by one; which is not entertained with free approbation by another: for in all their jestings, sportings, and delightful meetings, they are provided of a disposition, equally tempered to give a jest, and take a jest; having ever in mind that common *English* Proverbe; *Play with me, but hurt me not; jest with me, but shame me not*. For their sports as they are harmelesse without guile, so their conceits are pleasant without gall: There is neither saltnesse in the one, nor harshnesse in the other. Neither doe these make sport or pastime a *vocation*, as if they



they were borne to nothing else then *Play*: for these delights of theirs, which are ever moderate, and therefore truly seasoned, they make use of, as Physicians of sugar-plates, which they minister to their patients, to take away the taste of a more bitter potion. It is worth observing, to note the excellent use, which these men make of *Recreation*. They can use it with such temperance, as they can command the pleasures which they use, and not bee commanded by it. Their onely pleasure is to contemne "pleasure, yea, " even to dis-esteeme it in their height of pleasure: neither, because pleasure delighteth, doth it please them; but because it pleases, it doth delight them. It is the excellentst office of some mens " vertue to perswade the use of pleasure; recounting at their Table crea- " tures of all sorts, with which by how much more they are filled, by so " much more their appetites remaine unsatisfied. Briefly, whereas their discretion hath subjected appetite to reason, in gaming they *play* without desire of gaining; in *Recreations* of the Body, their aime is to refresh and renew Nature, without any desire of mastery; in their solemne feasts, they feed without sursetting; in their May-games, they are merry without exceeding; in their flashes or encounters of wit, they are pregnant, present, and pleasant without offending. Those are most fruitfull and fertile in rendering fruit (saith the Philosopher) which partake most of cold and moist: which position intendeth the conceptive part; but my assertion reacheth further; for I conclude, such as these being equally tempered, to be most copious in the principle workes or faculties of the understanding, being three; first to *discourse*, secondly to *distinguish*, third to *choose*.

For the first whereof, it resteth that wee now proceed in prooffe, concluding, These not to be onely the best Companions to *pray* or *play* with (as wee have formerly proved;) but to *converse* or *commerce* with; as wee shall hereafter make manifest. *Megabizes* esteemed *Alexander* as a Prince, whiles hee stood in his Schoole and said nothing; but when hee began to talke of things which hee knew not, hee said unto him, *That even his little children would laugh him to scorne*. This speech of *Megabizes* proceeded (as may be imagined) from some words uttered, or reasons alleaged by *Alexander*, which relished little of Philosophy, being a Study to which a Souldier is for most part a stranger. But these men, whom we now have in hand, and whom wee have made choice of, as fit companions to *converse* and *commerce* with, are men of such singular discretion, as they will preferre silence before discovery of their ignorance. These know for what end or purpose the *bars* and *gates* of the *lips* and *teeth* (like a double ward) were ordained to limit or restraine the *Tongue*. These observe, how man hath two *eyes* to see with, two *nostrils* to breath with, two *hands* to labour with, two *feet* to walke with, but one *Tongue* to talke with; implying that one *Tongue* requires as much government as any two members of all the body. Neither onely is their speech wisely silenced, but when delivered, discreetly seasoned: Seasoned with mildnesse and affability, without the least expression of roughnesse or austerity. "Where "two meeke men meet together, their conference (saith Bernard) is sweet and "profitable; where one man is meeke, it is profitable; where neither, it proves "pernicious. Neither in mildnesse and affability onely, but in the highest pitch of wisdom, is their discourse seated. Whence it was (as I have heretofore noted) that *Aristotle* debating of the convenience and propriety of discourse before *Alexander*; maintained; "That none where to bee

Acquaintance.

*Nec quia delectat, placet; sed quia placet, delectat. ibid.*  
*Egregium apud vos virtutis officium voluptates persuadere: Super mensura recognoscentes omnia gentium animalia: & quod magis implentur, eod magis inexplentibus. Ibid.*

Three faculties of the understanding.

These observe that maxim; He that knoweth how to speak well, knoweth also when he must hold his peace.

These thinke an hour before they speake, and a day before they promise. In lib. de secret. secretor.

Acquaintance.

Ecclesi 26.  
28, 29.

Talis substantia non est stabilis, aut ipsis inventoriis est peritura, aut a malis haredibus est dissipanda.  
Chris. in Mat.

Ecclesi 9. 10.

“ admitted to speake, but either those that managed his warres, or his Philosophers which governed his house. Which wisdome of discourse hath beene formerly so much affected, as *Plutarch* reporteth that *Plato* came forth of *Asia* into *Cilicia*, for no other cause but onely to see his deare friend *Phocion* the Philosopher, and to converse with him. This caused *Nicaula*, the Queens of *Saba*, to travell from her owne Countrey to *Indea*, to heare the wisdome of *Salomon*: yea, peruse those *Athenian Nights* in *Gellius*, how, and in what excellent manner, with what variety of discourse, propriety of conference, strength of arguments those *Winter-nights* were bestowed, and you shall find there fit companions for Scholers, Souldiers, and all *Generous* professours.

Neither are they consorts onely fit to converse with, but to commerce with also; for these are no bankrupt Merchants, or desperate Factors, who use to dispence with conscience and credit, rather than in a conscionable sort discharge their credit. So as; howsoever the Sonne of *Sirach* may seeme to conclude, *There be two things, which mee thinke to be hard and perillous; A Merchant cannot lightly keepe him from wrong; and a Victualler is not without sinne.* So well and equally are the ships of these good Merchants ballasted, as rather than they will make shipwrack of a good conscience, or runne their reputation upon the shelve of disgrace, they will suffer the worst of extremes. These are none of those, who make sale of deceitfull commodities, to enrich their seldome thriving progenie with impostures. These are none of those trifling *Mountebanks*, who draw on customers with faire protests, and shew strange experiments upon their sophisticated oiles, to delude the ignorant. These are none of our inconsiderate *Factors*, who make exchange of *English* money with *Indian* trifles, enriching forraine Countries with our treasures, and fooling our owne with their feathers. These are none of our *Sea-sharkes*, who under pretence of merchandize, exercise pyracie; bearing the world in hand that they befriend us, when they practise all hostility against us. These are none of our dangerous *Spies*, who pretending they come to trade or commerce with us, arrive purposely to note what strength is amongst us. No, these are *Factors* of better temper and more honesty, hating deceit, though that might enrich them; scorning the *Mountebankes* trade, though that might draw customers to them; discarding all inconsiderate *Factors*, who give money for feathers, though in fooling others, they might gaine by them; casheering all *Sea-sharkes*, who by pyracicall practices use to support them; excluding all dangerous *Spies*, who to discover others weaknesse, purposely embarke them. In brieve; would you have their character? They can discourse of novelties without affectation, impart their minds freely without dissimulation, valuing no losse so great, as the hazard of their reputation. These are those friends which deserve your choice and acceptance; These are they, who, as upon good grounds you have made choice of, so should you be constant in your choice. For you are not to be so light in the choice of your Acquaintance, as in the choice of your fashion; where every giddy head sorts himselfe to what is newest, not what is neatest; for so should you be ever choosing, and farre from constancy in choosing. Rather having got a friend and proved him, first in matters of small weight, and afterwards in affaires of greater consequence; labour by all meanes to reteine him, for you have found a treasure: *Forsake not this old friend, for the new is not comparable unto him.* You have got a friend, proved

proved and tried him to be no *ambitious* man, for *ambition* is fearefull; and for the least crosse of fortune will forsake true friendship. You have got a *friend*, proved and tried him to be no *covetous* man, for *covetousnesse* selleth fellowship, faith and honesty; to conclude, you have got a *friend*, who will not by glozing deceive you; by aiming at his owne private ends, entrap you; by hunting after popular prayse disvalue you; or by consorting with *Politike* heads, endanger you. Keepe him then, and be *constant* in your choice, holding him so firmly knit unto you, as if hee were individually united to your selfe; for a *friend*, (provided that hee be such an one as wee have charactred him) is a *second-selfe*, and therefore as impossible to be divided from you, as you from your selfe. And may this suffice to be spoken touching *constancy* in the choice of *Acquaintance*, wherein as wee ought to be circumspect in our choice, so ought wee to be *constant*, having had proof of the faithfulness of our choice.

Acquaintance.

Arist. 1. 2. Eth.

There is nothing which argues more indiscretion, then an aptnesse of discovering our selves; so as, wee are advised in getting a *friend*, to prove him first, and not to be hasty to credit him. For albeit the precept may seeme generall, *The secrets of our friend wee may not discover*; which is confirmed by the Sonne of *Sirach*, *Who discovereth secrets, loseth his credit, and findeth no friend after his will*: yet, how many are there, who either through weaknesse that they cannot conceale, or through unfaithfulness, as they will not, have brought their *friends* to extremest hazard? Yea, not onely our common *friends*, but even those who sleepe in our own bosome; as *Dalilah* plaid with *Samson*, either simply or subtilly, will discover our secrett counsels to our enemy: so as; wee may take up the complaint of *Samson*, which hee made in the discovery of his Riddle: *If hee had not plowed with our Heifer; hee had not found out our Riddle*. Had not that *Woman* by the River of *Soreke*, that subtil *Dalilah*, betrayed his trust, how invincible had *Samson* remaind; no lesse powerfull to his friends, then fearefull to his enemies? Whence we may gather, how dangerous it is to discover the secrets of our heart, even to those to whom we have engaged our heart: for wee ought not to give our *friend* power over us. This is seconded by a divine precept: *Give not thy sonne and wife, thy brother and friend, power over thee while thou livest; and give not away thy substance to another, lest it repent thee, and thou intreat for the same againe*. Whence wee are advised to a two-fold *reservancy*; first, in concealing our secrets; secondly, in reteining our substance. For the first, hee explains himselfe more fully in the ensuing verse; *As long as thou livest, and hast breath, give not thy selfe over to any person*. For the second, hee gives a reason in the end of the former verse; *Give not away thy substance to another, lest it repent thee, and thou intreat for the same againe*. Of which twoparts, and the *Reservancy* which we are to observe in either, my purpose is briefly and plainly to intreat; and first of the first, to wit, *Reservancy of secrets*, wherein I will be as brieve as the quality of the Subject will suffer me.

Of Reservancy towards Acquaintance. Chap. 27. 16. to 22.

Judg. 14. 18.

Chap. 16. 19.

Ecclus 33. 18.

It is said of *Geese*, that when at the change of seasons, they passe from *Cilicia* over the mountaine *Taurus*, which abounds with Eagles, they carry stones in their bills, for feare their cry should discover them to their enemies. Reason should teach us that which *Nature* hath instructed them, lest by diverting from the rule of reason, we become inferiour to them

## Acquaintance.

*Aditam nocendi perfido præstat fides. Sen. in Oedip.*

1 Sam. 6. 79.  
2 King. 20. 13

*Arcanum nequis scrutaberis ullius unquam; Commissumque teges, et vino tortus et ira. Hor.*

*Frontem aperiat, mentem tegat. Cic.*

1 Sam. 20. 12.

them, who never had the use of reason. For there is nothing which detracts more from the glory of man, than by too prodigall a discovery of himselfe, to lay himselfe open to the trult of another: so as it may bee positively averred, *There is nothing that betrayeth a man so much to ruine, as his owne credulity.* Dionysius gave straight commandement the head of *Brias*, one of the Gentlemen of his Chamber, should bee cut off, for telling *Plato*, who had demanded of him what the Tyrant did, *That he had stripped himselfe by reason of the heat, and was painting in a Table.* So tender were Princes of the discovery of their actions, even in affaires of indifferency. Let us imitate therefore that *Grecian* of former times, who being told that his breath did smell, answered, *It was by reason of the many Secrets, which had a long while lain rotting, and putrefying within him.* Let our bosome (the reclute of Secrets) be like the *Lions den* in the Apologue; towards the mouth whereof, the prints and prickings of sundry sorts of beasts, might easily be discerned, -- *Sed nulla retrorsum*, but from thence none at all. Let us alwaies talke with *Harporates*, at the signe of the finger on the mouth; and learne of *Anacharhis*, that the tongue hath need of more strong restraint than Nature. Let us not be too curious, with them of *Bethsbemesh*, in the search of other mens *Secrets*, nor yet too carelesse with *Hezekiah*, in the discovery of our owne. *Morality* giveth us a prohibition for the one, and a precept for the other:

*Secke not to know that Secrecie  
Thy friend reserved hath,  
But keepe what's tender'd to thy trust,  
Though drunke with wine and wrath.*

And indeed it is a profanation of duty to publish any thing we should not; and too much insinuation to wind our selves into the privacy of others *secrets*, which make knowne wee ought not. Those things therefore, which are to bee concealed, let us conceale them, *Ut curia Martis, Athenis*, as close as either silence or darknesse will afford us meanes to keepe them, both from eye and care: for the better effecting whereof, there is necessarily required in every one a *wise distrust*, and *slownesse of beleeffe*, wherewith the brest must so equally bee ballasted, that hee may suddenly runne on, without suffering shipwracke in such a doubtfull and dangerous course. It hath beene ever held a singular argument of policy, to have an *open face*, but a *shut heart*; to give entertainment with a free and affable countenance, but with a wise and discreet *reservancy* of our counsels, to prevent the occasion of giving our *friend* power over us.

Yea, but it may be objected, It may sometimes fall out that a *friend* cannot performe the office of a *friend*, but by discovering the secret purpose or practice of another. For how could faithfull *Jonathan* advertise *David* of *Sauls* wicked purpose against him, but by discovering what *Saul* in secret had imparted to him? How could he (I say) have advertised *David* of his fathers fury, by shooting three arrowes, but by discovering what his father had secretly intended against him?

To which objection it may be thus answered; That, as amongst evil men there can be no true friendship continued, so neither are the *Secrets* of such men, tending ever to mischief and effusion of innocent blood, to

be

be concealed, but by all meanes should be discovered, that such tragicall issues might be prevented.

Yea, but it may be againe objected, That admit this were so, may wee not impart our griefes to a *friend*, or communicate our counsels to one, whom we have made triall of to be trusty and faithfull?

To which I answer, That we may, but with this provision, that we never unrip our bosome so farre, as to give our *friend* power over us, in matters which may either concerne life, state, or name. For though your experience of the trust of such a *friend* hath bene long, and those affaires wherein you have imploied him, of serious consequence: we have known many *Comickall* beginnings, have a *Tragicall* Catastrophe; many promising mornings turne to duskie after-noones; many faire glozing *friends* recoil (like the *Bat* in the fable) and become either neuters, or profest enemies. So as, it was wisely answered by that learned *Sage* to one who demanded of him, what he thought to bee the hardest thing in the world; *To keepe counsell*, quoth he. Wee say it is good sleeping in a whole skin; but how can our sleepes be quiet, our rest from terrours freed, when we have lost our liberty by committing our *Secrets*, to others trust?

Yea, but *friendship*, being one soule ruling two hearts, or one heart dwelling in two bodies, loseth her prerogative, if excluded from partaking in her *friends* griefes or comforts: for would you thinke it well, that your *friends* should finde you sad, and so leave you; sicke without ministering any comfort to you; or poore, without relieving you? Surely, you could not choose but thinke such an one commeth to jest, rather than to visit or comfort you. Now, how should he comfort you, who is wholly ignorant of the cause of your discomfort? or how minister any receipts to you, when he knowes not what distempers you? or how relieve you, when hee knowes not of any poverty that hath befallen you?

Whereto I answer, that these are not to be numbred among those *Secrets* which we hold unfitting to be imparted or discovered, by one *friend* to another; for the discovery of these may profit, but cannot prejudice us: Whereas, the disclosing of such secrets as concerne our name, may afterwards brand us with infamie; or such as concerne our state, may bring us to poverty; or such as concerne our life, may weave our unhappy webbe in a fearefull tragedy. Therefore it is good counsell, not to give our *friend* power over us, but with a circumspect eye to take heed whom we entertaine as a *friend*; and of what nature those *secrets* are, which we impart to that *friend*, When that unhappy Emperour *Commodus* had communicated his secret thoughts to *Martia*, his best affected Concubine; and withall, how his purpose was, before many daies were ended, to dispatch *Latus* and *Electus* two of his Senators: Shee perceiving how the world went, and that the Emperour was no lesse inconstant in his love, than illimited in his lust, discovered to the Senators what the Prince had intended against them; which to prevent, with one consent they resolved to dispatch the Emperour, and so rid them of all occasion of feare. Farre more hatefull was that act of *Bessus* and *Nabarzanes*, in discovering the counsels of their vnfortunate Prince *Darius*; which discovery, though it deposed their Prince of Crowne, and deprived him of life, rewarded those disloyall Traitors with a deserved end. Should we but take a view of the doubleness and deceitfulness of *friends*,

Acquaintance.

Quid difficile  
le arcana (in-  
quit) reticere,  
& otium recte  
disponere. La-  
ert. in vit.  
Chyl.  
Aristot.

Sext. Aurelii  
vit. Comodi.

Acquaintance.

2 Sam. 15.  
32.

2 King. 18.  
21.

Stow. Annal.  
in vit. Iohan.

Reservancie  
in respect of  
our Substance.  
Salust.

*friends*, whose only aimes are, for most part, to take advantage of our openness, we should find, though there be some *Hussai's* or faithfull friends; so there be some *false brethren*, who secretly (under pretence of amity) will labour to undermine us. For if wee be great, wee shall have some to ply our veine, soothing us with the height of our place, the eminence of our state, our easie access to a higher step, if wee will take hold of occasion; and with these are yong-men, whose unripened judgements never attained to the discovery of persons, chiefly pleased; to these are their secret't thoughts ever imparted; on these are they wholly planted, and in these is their principall trust reposed: yet loe, they trust in *broken staves of reed*, on which if they leane, they will goe thorow their hand and pierce it. Againe, are wee rising to greatnesse, and in the first *Spring* of promotion? Wee shall find these chattering *Swallows* ever flying about us, pretending friendship and *secrecie* in our counsels; but misery attends us, if wee entertaine them. To be brieve, are we rich? If wee have discovered any *Secret* to them, which may prejudice us being revealed, wee shall be sure to have that *Secret* vented, if our hollow counsellour be not rewarded. Are wee poore? though our state need not feare undoing, our *secrets* must be discovered, if the meanest may be gratified by the discovery.

Thus no Ranke may be exempted, no degree freed from prejudice, where counsels are disclosed. Indeed sometimes it hapneth, that a *friend* discovers the *secrets* of a *friend*; because, out of the justnesse of himselfe, and the integrity of his owne conscience, which no respect will suffer him to violate, hee cannot endure the sinister or indirect practice of his *friend*, and therefore discovers it to give meanes of prevention to the innocent. Which may be instanced in the *vicount* of *Melin* his confession, who lying upon his death-bed here in *England*, disclosed the purpose of King *Lewis* his Master, to the chiefe *Pecres* and *Barons* of the Realme; who considering the inevitable danger into which they were falling, by giving free entrie to the *French King*, wisely in time (and but in time) expelled him, receiving their unhappy deposed King, to avoid an ensuing mischief. Now the occasion of this discovery, though it be divers wayes conjectured, yet the probablest in my opinion is, to referre it to the compassion which *Count Melin* had of the *English Nation*, whose state had beene, to the judgement of all men, grievously shaken, had *Lewis*, as hee was already arrived, beene peaceably possessed of the same. Now to conclude this point, I hold that *English Proverbe* worthy our remembrance, in affaires of *Secrecie*: *One may keepe counsell, but two cannot*: implying, that it is the safest and surest course to be a mans owne *Secretary*, so shall hee not give his *friend* power over him, but sleepe quietly without feare of discovery, having none but his owne brest to betray him to his enemy.

The second thing, which, as wee formerly noted, requireth a *Reservancie* in us towards our *Acquaintance*, is a respect to our *Substance*; which should neither be lashed out lavishly, nor hoorded up niggardly. And herein I have observed a great vanity in young *Gentlemen*, who are no sooner mounted in their fathers saddle, or made heires of his providence, then upon purchase of *Acquaintance*, (which a young Master cannot want) hee begins to squander his revenues upon gifts, to feed his thirsty followers: but see the issue of these bountifull *Noonces*, they change their

their Acres into peeces, and so peece-meale divide them, till they fall all into peeces, and have not one peece to cover them. So as, it is true which the Poet hath observed;

*The Prodigall and foole gives  
what hee scornes and hates,  
And with his state makes other men  
to glory in their states.*

Acquaintance.

*Prodigus et  
stultus donat  
qua spernit, et  
odit. Horat.  
l. 1. ep. 7.*

Wherefore the lesson is good, and well deserveth our observation, which is given to us by the Son of *Sirach*; that not onely to our friends, *Acquaintance*, or the like, but even to our children, whose naturall respect to their Parents, should bind them to be gratefull, wee should not bee too forward in distributing our *Substance*, concluding thus: *For better it is that thy children should pray unto thee, then that thou shouldst looke up to the hands of thy children.* If we be advised to use this *Reservancie* to our own, even those whose naturall affection will enforce bounty at the Parents hand, much more to our *acquaintance*; whose pretended semblances, or outward protestations many times tend rather by fawning to feed on us, then by true profession of friendship to bestead us.

Ecclus 33. 21.

*Nos proprii  
simus praedi  
Coloni.*

Oh *Gentlemen*, how many through too easie a hold have exposed themselves, as a prey, to the avaritious desires of their followers: where many times it falleth out, that the *servant* is able to purchase his *Master*, having enriched himselfe by feeding his humour! Yet see the unthankfulness of many of these; having made them a garment of their masters threads, and raised themselves to a great estate by his prodigality, they can learne to put on a scornfull countenance towards their landlesse master, entertaine him with contempt, forget his bounty; and ascribe all to their owne thriving providence, which proceed meerly from his profuseness. So well can these thriving *Timists*, who raise their fortunes from their masters ruines; shape themselves to all times, that they may profit by all meanes.

There are *Acquaintance* likewise, whose aimes as they extend onely to themselves, so they will use any indirect course, how irregular soever, to bring their purpose about. And of these, wee had a late example, even in our owne Countrey, and within the wals of this flourishing Citie: which example, that it might remaine to the memory of succeeding times, for the benefit whereof, as well as of these present, our labours should be addressed, I thought good here to set downe. " There was a young Gentleman, whose profuser course having consumed much of his meanes, was enforced upon some present extremities urging him, to make a morgage of a peece of land, which peece was the very last which hee had left him: the money being lent and spent, and now the un-foreseene day of payment approaching, the young Gentleman driven to an exigent, made recourse by chance, to an ancient *Acquaintance* of his, by trade a *Chandler*, who was a monied man, and could find a friend in a corner, who upon a commodious bargaine would at any time bestead him of a good Summe. Hee, the *Chandler* I meane, noting what benefit the *Morgage* of the young *Gentlemans* land might be unto him, if he redeemed his estate, which now lay a bleeding, and tooke the *Morgage* into his

Acquaintance.

his owne hand, concluded with the *Gentleman*, and releevd his present wants; proposing a certaine day for redemption of the said *Morgage*: which was kindly accepted of by the *Gentleman*, little thinking how he fell from the fire into the flame, and by avoyding *Charybdis*, had fallen into *Scylla*. The time now drew neerer, which was limited the *Gentleman* to redeeme the premisses: whence a double care or feare ensued; a feare and provident care in the *Gentleman* of procuring money to redeeme it; a feare in the *Chandler*, lest it should be redeemed, and so the hopes hee had of so beneficiall a bargaine frustrated. Which to prevent (marke the impiety of the age even in this one example) the *Chandler* against the day limited and prefixed, repaires to a consort of opportunate Agents for his purpose; *Assassinates* fleshed in all mischief, and ready to embrace any motion, or engage themselves in any action, which might minister fuell to their riot. And these hee acquaints (as it seemes their *Acquaintance* was ancient) how hee knew of a rich *Bootie* for them, if they had hearts to attempt, and resolutions to effect, what their present wants enforced them to attempt. They desirous to heare of that booty, promising him reward if their purpose came to effect, pressed him (as little pressing needed to such a base instrument) that he would discover, where this booty might be purchased. Hee imparted his mind freely, and told them that such a *Gentleman* (being the same who had made a *Morgage* of his land unto him) was to come provided of a great Summe of money, upon such a day, and by such a place, as gave opportunity for the attempt, which they might easily obtaine, having none but himselfe and his man to resist them. They, at the first seemed jealous of him, imagining it was some fetch meerly to intrap and circumvent them; but being more confident upon his protestations, that his purpose was to benefit them, not to betray them; they generally consented to this plot, provided that they might have his company, not onely to direct them, but share and partake with them: whereto the *Chandler* consented, choosing rather to be an assistant in the practice, then prevented of his purpose. To be short, vizards and disguises were provided, and all things fitted, that such an attempt might be furthered: where, by direction of their *Leader*, they tooke their stand, where the unfortunate *Gentleman* was to passe; who, within some few houres after, came according to their expectance, provided of a Summe purposely to redeeme his estate (the last remainder of his fortunes) out of the hands of the *Chandler*. But hee is intercepted and bid stand, whose present occasions admit no stay: and in brieft, stripped of all his money, and bound, hee and his man, and throwne into a gravell-pit, where we leave them; and returne to this perfidious *Chandler*, who expecting to be a sharer as well in the stake, as in the forfeiture of his estate, is by his witty *Copsmates* used after another sort then hee looked for; being bound hand and foot, and throwne into a ditch adjoyning; where hee remayned, till a Shepherds boy having occasion to come that way, hearing one pitiously mourning, drew neere to the place where hee heard the voice; but seeing one lye there bound in an ugly vizard, and disguised after an uncouth manner, as one afraid, hee run from him, albeit the *Chandler* humbly intreated him, to lend his helping hand to loofe him. The noise which the *Chandler* made, desiring aid from the Shepherd, and the Shepherd denying aid to the *Chandler*, was now come to the

care



care of the afflicted Gentleman, and his man : wherefore they sent out their complaint, as men pittifully distressed ; which the Shepherd hearing came forthwith to the place where they lay bound, and seeing the Gentleman, and his man, lent them his helping hand, and delivered them from their bands : directing them withall, to the Pit where the Chandler, his treacherous Acquaintance, lay ; whom he knew by his disguise to be one of those, who had taken his money from him : but having pulled off his vizard, and perceived him to be none but the Chandler, his professed friend, you may imagine what diversity of perplexed thoughts encountred him ; but suspecting the worst, which after proved the truest, hee caused him to be brought before a Justice, where he was examined touching the premisses, which, to his shame, he confessed, discovering himselfe to be both Actor and Authour of that perfidious plot. For which, being committed, and legally tryed, hee was adjudged according to his desert, to receive the condigne punishment of death. Whose goods being confiscate, our late Prince of renowned memory, out of his royall compassion to the Gentlemans estate, allotted him so much in his princely bounty, as redeemed his engaged lands, repossessing him therof to his great joy, & an example to succeeding ages, not to repose too much confidence in the profession of Acquaintance. Many examples of like sort (though this may seeme imparallel) might be here produced, but I cannot insit upon this point. What hath beene herein discoursed, principally tendeth to this end and purpose, to deterre young Gentlemen from discovering themselves too openly to these glozing and temporizing Acquaintance, whose onely ayme is to benefit themselves by their weaknesse, and make their prodigality the onely foundation of their providence ; whence it is that many times they become enrichers of their retinne, but beggerers of their posterity. And which is of all others most miserable, those whose Sponges they were, and had squeasied them of all their fortunes, will contemptuously demeane themselves towards them, and unthankfully sleight them, who by impoverishing their owne meanes, have enriched them ; whose natures in the person of one especiall ungratefull man, are to life expressed by the Poet ;

*Rag'd rocks him bred, brute beasts him fed,  
No thankfulness can enter  
His seared Brest, or sealed Chest,  
which is of stinty temper.*

And let this suffice to bee spoken of *Reservancie* towards Acquaintance, both in respect of our *secrecie* of counsell ; lest by discovering our selves either upon confidence of anothers trust, or transported with passion, (the end whereof is the beginning of repentance) wee give our friend power over us, and so by too credulous trust bewray our owne weaknesse : or in respect of our *Substance* ; by a prodigall bounty to our friends and followers, without respect had of our meanes, and so make our followers our masters. So as, it is right wholesome counsell, which that wise Son of *Sirach* gave, and which wee formerly alleaged, but cannot be too often renewed ; *Give not away thy Substance to another, lest it repent thee, and thou intreat for the same againe* : concluding with this excellent Precept ; *Be not excessive toward any, and without discretion doe nothing.*

*Acquaintance.*

*Nascitur &  
scopulis, nutritus  
lacte ferino,  
Et dicam sili-  
ces peccus ha-  
bere suum,  
Ovid.*

*Ecclus. 13. 18.  
28.*

Acquaintance.

Now excuse mee *Gentlemen*, if I have insisted longer on these two points, then the quality of the Subject wee have in hand, might seeme to require: for I am not ignorant how many of your ranke have unfortunately fallen on these two dangerous *selves*; either, I meane, by too open a discovery of themselves, or by too prodigall a hand in giving, what they may afterwards stand in need of to relieve themselves. But of these wee shall have occasion to speake more amply in our discourse of *Moderation*; meane time, let this lesson be ever imprinted in the Tablet of your memory: "Impart your *Mind*, but not your *Secrets*; give where you see desert, but with such *Reservancie*, as it may neither repent you to have given, having extended your bounty to such as are thankfull; nor grieve you to have discovered your selves, having imparted your mind to such as are faithfull.

Of the absolute end of Acquaintance:

IT is a maxime in Philosophy: *Whatsoever is, it is for some end*: so as all our counsels and consultations, busineses and negotiations, have ever an eye or ayme to some speciall end, to which they are properly directed. For as wee see in *Elementary* bodies, every one by naturall motion tendeth to their owne proper center, as light bodies upward, heavy ones downward, being places wherein they are properly said to rest or repose; even so in *Arts* and *Sciences*, or the proper *Objects* to which they are directed, and wherein they are peculiarly said to be conversant, there is ever a certaine end proposed, to which, and in which their aimes are limited or confined. Whence it is; that excellent Morall faith, *That every Taske, Labour, or Employment must have reference and respect to some end*: which the Poet confirmeth saying,

*Omnis labor aë  
liquid referatur,  
aliquid respiciat.* Sen. de  
tranq. anim.  
Cornel. Gall.

*All things which are, must have a proper end;  
To which by course of Nature they doe tend.*

So as in my opinion, there is nothing which proceeds in a course more contrary to Nature, then *Suits of Law*, whose *Object* is end without end; consuming time and substance in frivolous delays, and multiplicity of Orders, which like *Hidra's* heads, by lopping off, or annulling one, gives way to decreeing of another.

Now to enter into discourse of the absolute end of *Acquaintance*, wee are as well to reprove the indirect ends, which some make of it, as approve of those good and absolute ends for which it was ordained. Wherefore to come unto the point, wee are to understand that *Acquaintance* is nothing else but a *familiar friendship*, or *friendly familiarity*, which wee have one with another. Now there is nothing which doth comparably delight the mind, like a *faithfull friendship*; being, as the *Stagyrian* Philosopher well defineth it; *One soule which ruleth two hearts, and one heart which dwelleth in two bodies*. So as, of all possessions *friendship* is most precious, where wee are to make no other estimate of our *friends* life, then of our owne glory: a *friend* being nothing else then a *second selfe*, and therefore as individuate as man from himselfe. How much then is this sweet union or communion of minds abused, when *friendship* is onely made a stale of, professing love and familiarity onely for our owne ends? And where shall wee come, where this abuse of *friendship* and sociable

Seneca.

Aristot.  
Laert. in vit.  
Biant.

Ac-

Acquaintance is not practised? In the Court wee shall find smooth and sweet-scented friends, who make friendship a complement, and vow themselves ours in Protests, Congies, and Salutes: but whereto tend they, but to wind us in, and so become engaged for them? For it stands with reason thinke they, as wee are familiar with them in complements of courtesie, so they should be familiar with us in the *Mercers* booke. Too precious are these mens Acquaintance, and too heavy their engagements; let us therefore turne from them, and travell towards the *Citie*. And what shall wee find there, but many dangerous and subtile friends, who like politike Tradefmen, having heard of our estates, and how we are come to yeeres to dispose of them, will profess themselves to be our *Country-men*, in which respect wee cannot chuse, but make bold with them and their commodities rather than any stranger? Yet it is strange to see how strangely and unconscionably they will use us, making ever their commodities vendible with protestations, and binding them upon us with termes of courtesie. Wee must then needs conclude, that these men tender friendship but onely for their owne ends. Wee are therefore to seeke further, and descend to the *Country*, where wee are likest to find them. Yet see, the generall infection of this Age! Wee shall find there, even where simplicity and plaine-dealing used ever to keepe home, great monied men, who to enrich their seldome prospering *Heirs*, will offer us any courtesie, and to shew they love us, they will lend us to support our state, and maintaine our riot: but observe their aimes; in feeding us, they feed on us; in succouring us; they soake us; for having made a prey of us, they leave us. Likewise wee shall find there, many *Summer-Swallows*, and find that Sentence in them verified; *Though one Swallow make no Summer, yet one mans Summer makes many Swallows*. Where then shall we find them? Surely in all these places which wee have traced: for in the *Court*, wee shall find friends no lesse compleat then complementall; in the *Citie*, friends no lesse trusty then substantiall; and in the *Country*, friends no lesse faithfull then reall. Notwithstanding, wee are taught to beware of our friends; and the reason is this, *for that some man is a friend for his owne occasion, and will not abide in the day of trouble*. Having now made choice of such friends and Acquaintance, as may seeme to deserve both our knowledge and acceptance, wee are to respect the aime or end to which all friendship and Acquaintance may truly and properly be referred. Which (as wee formerly observed) is not only matter of gaine or worldly profit, as these Brokers and sellers of amity esteeme it: for as much friendship may be found in *Cheape* amongst the *Huxters*, or in *Smith-field* with the *Horse-coupers*, as these profess. But rather, how we may benefit the inward man by a friendly conversation one with another. For which cause (as wee have else-where noted) came *Plato* forth of *Asia* into *Cilicia* to see and converse with his deare friend *Phocion*; *Nicanla* the rich *Saban* Queen, to visit *Salomon*; *Brutus* the sincere *Roman*, to converse with *Vtican*. These, though *Pagans*, so highly valued knowledge, as their aime was to entertaine friendship with knowing-men, purposely to increase, at least preserve their knowledge. For *Learning*, which is the producer of knowledge, hath ever had such exquisite and admirable effects; as it hath gained due and deserved esteeme, not onely in respect of opinion, but title and honourable approbation. "So as, *Nathan Citreus* writeth, that in *Prage*, an University of *Bohemia*, where *Iohn Hus*, and *Hierom* of *Prage* professed,

Acquaintance.

Eccius 6. 13.  
8.In Itinerary,  
pag. 444.

Acquaintance.

Scholasticus  
et Mendicus? &  
Secula caeca!

Nonne alterius  
seculi res est  
transire per  
terram auri  
sine auro?  
Bern. de Con-  
sid. lib. 4.  
Zeno noster  
cum omnia sua  
audiret sub-  
mersa, jubet  
(inquit) me  
fortuna expe-  
ditius philoso-  
phari. Sen. de  
tranq. anim.  
Mergam vos  
ne mergam &  
vobis. Meg-  
num est ma-  
lum non posse  
ferre malum.  
Sen.  
Sen. de mal.  
accident. bonis.  
lib. 1.

Especiall Of-  
fices wherein  
friendship and  
Acquaintance  
shou'd be ex-  
ercised.

“ that, they that have continued professours for the space of twenty yeers  
“ together, are created *Earles* and *Dukes* both together. And therefore  
“ their stile is to be called *Illustres*, whereas they which are singly and sim-  
“ ply but onely either *Earles* or *Dukes*, are called *Speſtabiles*. Neither  
“ maketh it any matter that they have no revnewes, to maintaine *Earle-*  
“ *domes* or *Dukedomes*: for they have the title notwithstanding, even as  
“ *Suffragans* have of *Bishops*. This esteeme of *Learning* was no lesse  
effectually expresseed by one, who encountring with a *Scholer*, who  
through necessity was enforced to turne *begger*, cryed out;

*A Scholer and a Begger too?*  
*The Age is blind doth plainly show.*

Yet how contemptible *Riches* (that worldlings Idol) hath ever benee to these, whose conceits were not engaged to pelfe, nor their affections to desire of having, may appeare by the admirable contempt of divers Pagans towards riches, preferring a voluntary poverty before all worldly possessions. This might bee instanced in *Anacharsis*, who refused the treasure sent him by *Cræsus*; in *Anacreontes*, who refused the treasure sent him by *Polycrates*; and *Albionus*, who refused the treasure sent him by *Antigonus*. The like indifferency towards riches, appeared in the admirable and inimitable patience of *Zeno*, who hearing all his substance to bee drowned by shipwracke upon the Sea; *Fortune* (quoth hee) bids mee to addresse my selfe to *Philosophy* more speedily. The like in *Mimus*, who threw his goods into the Sea, saying; *Packe hence, yee evils, for yee were hinderances to mee in my pursuit after better goods; it is better for mee to drowne you, then be drownded by you.* Whence it was that *Demetrius* was wont to say, *That nothing could be more unhappy then that man, to whom no adversity ever hapned: for that opinion even amongst the Ethnicks hath benee generally held for most authenticke, That nothing can be truly said to be good or evill, but a good or evill mind.*

Now whereas we have sufficiently proved, that no true *friendship* can be but onely amongst good men, (I meane morally or civilly good) and that ayme in the profession of *friendship* or *Acquaintance*, is either to better them, or be bettered by them: wee are in like sort to make this our aime or supreme end, that having made choice of such whose eminent parts deserve our respect and acceptance, wee are to employ our time in conversing and conferring with them, the better to enable us in employments publike or private. Neither is this onely the *absolute* aime or end of *friendship*, for so we should inferre that our acceptation or intertainment of *friends* had reference onely to our owne private ends, without relation to him with whom wee have entred the lists of *Acquaintance*. Wee are therefore to have an eye to these especiall offices of *friendship*, being such as deserve our observation and imitation, if so be wee deserve the name or title of *friends*.

First is, If wee see our friend doubtfull or unresolv'd, to advise him; if afflicted, to comfort him; if sick or restrained, to visit him; if weake in estate or impoverished, to relieve him; if injured, to labour by all means to right him, and in all things to be helpfull to him, supplying his necessity by apparent testimonies of our approved amity. “ It is reported,  
“ that on a time, Duke *Godwin* bringing up a service to *Edward* the Con-  
fessors.

effors Table, he chanced to slip with one of his feete, but to recover himselfe with the other; whereupon presently he used these words in the Kings hearing; *One brother supports another.* O (quoth the King) *so might I have said too, if Godwin had not beene!* meaning, that he was the cause of his brothers death, whose life was a staffe to his state, but his fall a weakning to his feet. Certainly, every faithfull friend should be as a Brother: or, as in a naturall body one member ministers aid and succour to another; where the *head* cannot say to the *foot*, I have no need of thee, nor the *foot* to the *hand*, but every one in their distinct and mutuall offices are ready to execute their severall duties: So, I say, should friends and Acquaintance be one to another; not in preying or feeding one upon another, as if all were fish that came to net; for this were to make no difference or distinction betwixt friend or foe, but for some intendment of private benefit to dissolve the strict bond of *friendship*. Whereas a *friend*, being indeed a mans *second selfe*, or rather an individuate companion to himselfe, (for there is one soule which ruleth two hearts, and one heart which dwelleth in two bodies) should be valued above the rate of any outward good, being such a happines, as he giveth a relish to the dayes of our pilgrimage, which other wise would seeme like a wilderness: for the *world*, as it is both to bee loved and hated; loved as it is the worke of the Creator; hated as the instrument of temptation unto sinne; ministers some few houres of delight to the weary pilgrime, by the company and society of *friends*, recourse and concourse of *Acquaintance*, without which comfort, how tedious and grievous would these few yeeres of our desolate pilgrimage appeare? How highly then are we to value the possession of a good *friend*, who partakes with us in our comforts and discomforts; in the frownes and fawnes of fortune, shewing himselfe the same both in our weale and woe? It is written of *Sylla*, that *never any did more good to his friends, or more harme to his enemies*. Which princely courtesie to his *friends* could not choose but increase them, howsoever his extreme courses towards his enemies might seeme rather to inrage than appease them. For as remembrance of benefits argues a noble nature, so forgetting of injuries (having in the meane time power to revenge) implies a bravely resolved temper. Whence it was, that *Themistocles*, when *Symmachus* told him, he would teach him the art of memory, answered, *hee had rather learne the art of forgetfulness*; saying, *hee could remember enough; but many things hee could not forget which were necessary to bee forgotten*. As the over-weening conceit of himselfe, indignities done him by his foes, opposition in the quest of honour, and the like; all which a great minde could hardly brooke, being so illimited as he can admit of no *corrivall* in his pursuit of honour.

But to descend to the greatest benefit which proceeds from *friendship*, *Commerce* and *Acquaintance*: we shall find how miserable the state and condition of this flourishing *Iland* had beene, whose *Haleyon* dayes have attained that prerogative of peace, which most parts of *Christendome* are at this day deprived of; had not the friendly compassion, and devout zeale, of sundry learned and faithfull instruments of Christ, delivered her from that palpable blindness and *Heathenish* Idolatry, under which she was long detained captive. \* *S. Jerome*, in the end of his Dialogue against the *Pelagians*, writeth thus: Vntill the very comming of Christ, (saies he) the Province of *Britaine*; which hath beene oftentimes governed

Acquaintance.

Arist.  
Maxima felicitas hujus mundi consistit in amicis. Boet. de consol. Phil.

Nemo me amicus beneficiâ, nemo inferendâ injuriâ inimicus superavit. Plut. in vit. Syl. Possit et nolle, nobile.

\* Vsq; ad adventum Christi Brittaunia fertilis provincia tyrannorum, & Scottica gentes, omnesq; usq; ad Oceanum per circuitum barbaræ nationes, Moysen, Prophetasq; ignorabant.

Acquaintance.

<sup>b</sup> Stow *Annal. in vita Morgani.*  
<sup>c</sup> Camden *Britan. in Effexia.*  
<sup>d</sup> Stow *Annal. in vita Bladud, & Leyre Regum, & Severi Imperatoris*  
<sup>e</sup> Tuellus *in Tractat. de sacris scripturis pag. 129.*  
<sup>f</sup> Acts 19. 28.  
<sup>g</sup> Templum Christi in templo Iovis, Maria in Veneris, dices conuersa. D. *Egidius.*  
<sup>h</sup> Gildas *lib. de victoria Aurelii. Am.*

<sup>i</sup> Nicephorus 1. 2. cap. 40.  
<sup>k</sup> Dorotheus *in Synopsi. cap. 23.*  
<sup>l</sup> Rom. 16. 10.  
<sup>m</sup> 2 Tim. 4. 21.  
 The flourishing state of the Church, amidst many hoarie winters of innovation.  
<sup>n</sup> *Advers. Iude cap. 3. Hispaniarum omnes termini, & Galliarum diuersa nationes, & Britannorum inaccessa Romanis loca Christo vero subdita.*

governed by Tyrants, and the Scottish people, and all the Nations round about the Ocean Sea, were utterly ignorant of *Moses* and the *Prophets*. So that then, by the testimony of *S. Ierome*, all our Religion was superstition, all our Church-service was Idolatry, all our Priests were Paimims, all our gods were Idols. And to appropriate to every Nation their peculiar god, there was then in *Scotland* the Temple of *Mars*; in *Cornwall* the Temple of *Mercury*; in *Bangor* in *Wales*, the Temple of *Minerva*; in <sup>b</sup> *Malden* in *Essex*, the Temple of <sup>c</sup> *Victoria*; in *Bath* the Temple of *Apollo*; in *Leycester*, the Temple of *Ianus*; in *Yerke*, where *Peters* is now, the Temple of <sup>d</sup> *Bellona*; in *London* where *Pauls* is now, the Temple of <sup>e</sup> *Diana*. Therefore it is very likely, that they esteemed as highly then of the Goddess *Diana* in *London*, as they did in *Ephesus*; and that as they cried there, *Great is Diana of the Ephesians*, so they cried here, being deduced with the same spirit, *Great is Diana of the Londoners*. Even no more than 53. yeeres before the incarnation of *Christ*, when *Iulius Caesar* came out of *France* into *England*, so absurd, senselesse and stupid were the people of this Land, that instead of the true and ever-living Lord, they served these *Heathenish* and abominable Idols, *Mars*, *Mercury*, *Minerva*, *Victoria*, *Apollo*, *Ianus*, *Bellona*, *Diana*, and such like. And not long after, *Anno Christi* 180. King *Lucius* being first christened himselfe, forthwith established Religion in this whole kingdome. But thanks, thankes be to God, in the time of the *New Testament*, three and fifty yeeres after the incarnation of *Christ*, when *Ioseph* of *Arimathea*, came out of *France* into *England*, many in this Realme of blind and ignorant *Pagans* became very zealous and sincere *Christians*. For *Saint Philip* the *Apostle*, after hee had preached the *Gospel* throughout all *France*, at length sent *Ioseph* of *Arimathea* hither into *England*: Who, when he had converted very many to the faith, died in this Land, and hee that buried the body of *Christ*, was buried in <sup>f</sup> *Glastenbury* himselfe. Also *Simon Zelotes*, another *Apostle*, after he had preached the *Gospel* throughout all *Mauritania*, at length came over into *England*: who when he had declared likewise to us the doctrine of *Christ* crucified, was in the end crucified himselfe, and buried here in <sup>g</sup> *Britaine*. About this time <sup>h</sup> *Aristobulus*, one of the seventy *Disciples*, whom *Saint Paul* mentioneth in his *Epistle* to the *Romans*, was a reverend and renowned *Bishop* in this Land. Also *Claudia* a noble *English* Lady, whom *St. Paul* mentioneth in his second *Epistle* to *Timothy*, was here amongst us a famous professor of the faith. Since which time, though the civill state hath beene often turned up-side downe by the *Romans*, by the *Saxons*, by the *Danes*, by the *Normans*, yet the *Gospel* of *Christ* hath never utterly failed or beene taken from us. This the holy Fathers of the Church, which have lived in the ages next ensuing doe declare. *Tertullian*, who lived *Anno* 200. writeth thus; <sup>i</sup> All the coasts of *Spaine* and divers parts of *France*, and many places of *Britaine* which the *Romans* could never subdue with their sword, *Christ* hath subdued with his word. *Origen* who lived *Anno* 260. writeth thus; <sup>k</sup> Did the Ile of *Britaine*, before the comming of *Christ*, ever acknowledge the faith of one God? No; but yet now, all that Countrey singeth joyfully unto the Lord.

<sup>l</sup> *Hom. 4. in Ezek. Quando terra Britannia ante adventum Christi in unius Dei consensu religionem? Nunc vero universa terra cum latitia clamat ad Dominum.*

Constantine the Great, the glory of all the Emperours borne here in England, and of English blood who lived Anno 306. writeth in an Epistle thus; <sup>1</sup> Whatsoever custome is of force in all the Churches of Egypt, Spaine, France, and Britaine, looke that the same bee likewise ratified among you. Saint Chrysostome who lived An. 405. writeth thus; <sup>m</sup> In all places wheresoever you goe into any Church, whether it bee of the Moores, or of the Persians, or even of the very Isles of Britaine, you may heare John Baptist preaching. Saint Ierome, who lived Anno 420. writeth thus; <sup>n</sup> The French-men, the English-men, they of Africa, they of Persia, and all barbarous Nations worship one Christ, and observe one rule of religion. Theodoret who lived Anno 450. writeth thus; <sup>o</sup> The blessed Apostles have induced English-men, the Danes, the Saxons, in one word, all people and countries, to embrace the doctrine of Christ. Gregory the Great, who lived Anno 605. writeth thus; <sup>p</sup> Who can sufficiently expresse how glad all the faithfull are, for that the English-men have forsaken the darkenesse of their errorrs, and have againe received the light of the Gospel? Beda, who lived Anno 730. writeth thus; <sup>q</sup> England at this present is inhabited by English-men, Britaines, Scots, Picts, and Romans; all which though they speake severall tongues, yet they professe but one faith. Thus you see, how the Gospel of Christ, having beene first planted in this Land, by Joseph of Arimathea, and Simon Zelotes (in whose time Aristobulus and Claudia, and not long after King Lucius also lived) hath ever since continued amongst us; as testifieth Tertullian, Origen, Constantine the Great, Athanasius, Chrysostome, Ierome, Theodoret, Gregory, Beda, and many more, which might here have beene alleged.

Now, how singular and exquisite a benefit have our Progenitours received, by meanes of these faithfull Professours of the Gospel, and first Planters of the Christian faith here in this Iland? What a miserable famine of the Word had the people of this Land sustained, if these faithfull friends and sincere Witnesses of the truth, had not loosed from the shore, and embarked themselves in danger, to deliver them from the danger of soules shipwracke? In which danger, wee likewise had beene sharers, had not this so rich a freight, so inestimable a prize rescued us from danger, and directed our feet in the way of peace. The story of Theseus includes an excellent Morall; whose love to his deare friend Perithous, the Poet labouring to expresse, shewes how hee went downe to Hell, of purpose to deliver his friend from the thraldome of Pluto; under whom hee remained captive; which without offence or derogation, may properly seeme to allude, (next to that inimitable mirror of divine amity) to these noble and heavenly Warriours, who descended (as it were) even to the jawes of hell, encountering with the insolent affronts of many barbarous Assassins; ready to practice all hostility upon them: Yet see their undaunted spirits! their godly care enflamed with the zeale of devotion, and their love to the members of Christ, kindled with the coale of brotherly compassion, made them as ready to endure, as those hellish fiends and furies, the

Acquaintance.

<sup>1</sup> Socrat. l. 1. c. 9.<sup>m</sup> Hom. 18. in 2 Cor.<sup>n</sup> Epist. ad Ewagrium, Anno 500.

Columbanus in Anglia, Palladius in Scotia, Patritius in Hibernia floruit.

<sup>o</sup> Advers. Grec. lib. 9.<sup>p</sup> Epist. lib. 2. cap. 5. 8.<sup>q</sup> Hist. lib. 1. c. 1.

Vide præter ceteros nec minus inclitum nominis vitam Bernardi. 2. cap. 7. et Bernardi de considerat. l. 3.

Si misere licet figmentis sacra profanis: Atque paludiferis purastentalocis.

## Acquaintance.

*In upuæ nido lapis est diversi coloris; qui tam occultæ est virtutis ut gerentem plane invisibilem reddet. Albert. Mag. Basil.*

*Omnis injuria in sensu patientis. Gravis est miseria iniquè ferenti suavis autem est divino amore ferenti.*

*Precept. 9. vid. Gaguin. lib. 7. Hist. Franc. Sur. Tom. 4.*

the enemies of truth, were ready to inflict: choosing rather to perish in the body, then to suffer the poorest soule, bought with so high a price, to bee deprived of the hope of glory. These were good and kind friends, being such as would not sticke to lay downe their lives for their friends; suffering all things with patience and puissance of mind, to free their distressed brethren from the servile yoke of hellish slavery, and bring them by meanes of Gods spirit, by which they were directed, to the knowledge of the all-seeing verity. Such as these professe not friendship under pretences or glosing semblances, making their heart a stranger to their tongue, or walking invisible, as if they had found the stone in the Lapwings nest; but as they are, so they appeare, affecting nothing but what is sincerely good, and by the best approved. Their absolute ayme or end of friendship is to improve, reprove, correct, reforme, and conforme the whole Image of that man with whom they converse, to his similitude whom all men present. If at any time they enter into discourse, it ever tends to fruitfull instruction; if at any time they enter into serious meditation of the world, their meditation is not how to purchase estate, or fish after honour, or build a foundation on oppression, to enrich their posterity with the fruits of their injurious dealing. No, they have the testimony of a good conscience within them, which testifies for them, should the world and all her Complices bandie against them. Wherefore; admit they should bee put to all extremities, and suffer all the indignities, which envie or malice could dart upon them, the weight of every injury is to bee measured by the sense or feeling of the sufferer; for the apprehension of the Sufferer makes the injury offered, great or little; if hee conceit it small or no injury, howsoever others esteeme it, the burden of the wrong is light, and therefore more easily sleights it.

Now, Gentlemen, wee have traced over the whole progresse of Acquaintance, wherein if happely it be thought; that we have sojourned too long, my answer is; That in passages of greatest danger, there is required more circumspection, then rashly to goe on without due deliberation. And what occurrent in all the passage or pilgrimage of man, is beset with more danger then the choice of Acquaintance; especially to you, Gentlemen, whose meanes is the Adamant of Acquaintance? Wee have therefore insisted the longer upon this Subject, that you may be the lesse subject to such, who will winde them in with you, of purpose to feed and prey on you. To cure which maladie, no receipt more soveraigne, then to imprint in your memory that golden rule or princely precept, recommended by that pious and puissant Saint Lewis to his sonne Philip, in these words: Have especiall care that those men, whose Acquaintance and familiarity you shall use, be honest and sincere, whether they be Religious or Secular; with whom you may converse friendly, and communicate your counsels freely; but by all meanes avoide the company of naughty and wicked men: whose society ever tends to inordinate respects. Take these Cautions therefore as the last, but not least worthy your observation. "Be not too rash in the choice of your Acquaintance, for  
"that



“that shewes weaknesse ; Nor inconstant to those you have chosen,  
“for that argues lightnesse ; Nor too forward in the discovery of  
“your counsels ; for so you might bee taxed of too much opennesse ;  
“ever ayiming at that *absolute end of Acquaintance*, to profit more  
“and more in the practice of goodnesse. So shall *God* bee your  
“*Guide*, *good men* your friends, and your *Countrey*  
“where you had education, receive  
“much glory from your  
“life, and con-  
“versation.

Acquaintance.



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# THE ENGLISH GENTLEMAN.

## Argument.

*Moderation defined; No vertue can subsist without it; Wherein it is to be used; Wherein to be limited; Of the accomplished end which attends it.*

## MODERATION.



**I**N the whole progresse of mans life, which is nothing else, but a *medley of desires and feares*; wee shall find, that there is no one vertue which doth better adorne or beautifie man, than Temperance or *Moderation*; which indeed is given as an especial attribute to man, purposely to distinguish him from brute beasts, whose onely delight is enjoying the benefit of Sense, without any further ayme.

*Observ. 7.*

**T**His *Moderation* therefore, being a note of distinction betwixt man and beast, let us draw neere to the knowledge of this so exquisite a vertue; which, that wee may the better attaine, let us first see how she is defined: because every instruction grounded upon reason touching any subject, ought to proceed from a definition, that we may the better understand what that is, whereof wee dispute. *Moderation is a subdner of our desires to the obedience of Reason, and a temperate conformer of all our affections; freeing them from the too much subjection either of desires or feares.* First, it causeth our *Desires* to be subject to the obedience of reason, pul-

*Moderation defined.*  
*Omnis quæ à ratione suscipitur de ali- quare insitu- tione, debet à definitione proficisci, ut intelligatur quid sit id de quo disputetur.*  
 Cic. offic. l. 1.

*Moderation.*

*Nihil interest  
an habeas, an  
non concupis-  
cas. Sen.*

*Dii tibi divi-  
tias dederant  
art emque fru-  
endi. Hor.  
Epist. lib. 1.*

*Plutarch. in  
vit. Camill.*

ling us alwayes by the sleeve, and remembering us how wee are men and partake of reason, and therefore ought not to subject our *Desires* to the captivity of Sense, as brute beasts which have no reason. Secondly, it is a conformer of all our affections, freeing them from all unworthy subjection, either in respect of our *Desires* or *Feares*: of our *Desires*, as having learned in all things to bee *contented*, whether that portion wherewith God hath blessed us, be little or great: of our *Feares*, as suffering no worldly thing to be so neerely endeered to us, as to *fear* the losing of it, which wee so dearly tender. For the first, it is an excellent saying of a sage Morall, *There is no difference betweene having, and not desiring*; for hee that desires nothing, injoyes more then hee that possesseth the whole world; for his desires are satisfied, which the worldling can never be, so long as his thoughts and desires are to the objects of earth engaged: so as, the difference betwixt the poore wanting, and rich not using, is by these two expressed, the one *carendo*, the other *non fruendo*: whereas, if the poore having little, desire no more then that little which they have, they become rich in desire; and enjoy by desiring little, more above estimate then the dung-hill wretch (whose eyes cannot enjoy themselves for coveting) will ever be master of. For as men sicke of an *Atropie*, eat much, but thrive not; so these, though they devoure widowes houses, feed upon the fat of the Land, lay land unto land, and hoord up treasure to enrich a progeny of rioters, yet these feldome thrive with the fat of their oppressions, but make oft-times as fearefull ends, as their beginnings were calme and prosperous. It is a singular blessing, which the Poet attributes to one, who was not onely rich, but could enjoy that hee had freely;

*God gave thee wealth and power to use it too,  
Which these Earth-wormes of ours can never doe.*

Neither onely in matters of *Desire*, are wee to entertaine the choice company of *Moderation*, but in our *Feares*, where we many times feare to forgoe, what wee already with much content enjoy. So as the *former* direct their ayme to what they have not; but the *latter* stand surprized with *feare*, lest they should leese what they already have: the *former* argues an avaritious mind, who can never confine his *Desires* to what it hath; the *latter*, a worldly besotted affection, that can never find heart to forgoe what it already enjoys. A Philosopher perceiving *Dionysius* to sit merrily in the Theater, after hee was expulsed his Realme, condemned the people who banished him: Certainly, this Prince shewed an admirable *Moderation*, both in respect of his *Desires* and *Feares*; first, in his *Desires*, extending not his thoughts above that low verge whereto his Tyrannie had forced him; nor fearing any succeeding losse, being above the reach of greater misery. This *Moderation* appeared in *Furius Camillus*, whom neither honour could too much transport, nor disgrace cast downe; bearing the former with no lesse temperance, then hee did the latter with patience; and esteeming it his onely conquest, to conquer passion in the height of affliction. It is likewise a great argument of *Moderation*, when in extremity, wee stand prepared to encounter with the worst of danger, passing all inducements to *feare*, with a mind no lesse resolute than cheerefull, saluting affliction with a smile, and entertaining surmises of dan-

ger with a jest. This did *Crassus*, who being willed by the *Arabian* guides to make haste before the *Moone* was past *Scorpio*; But I (said hee) feare more *Sagittarie*, meaning the Archers of *Persia*. There is nothing which expresseth more true worth in any man, then his constancie and courage in the encounters of this life; imitating, in this respect, *Vespasian*, who upon the instant of his Dissolution, when death had summoned him to make present surrender, by paying his debt to Nature, of that short Lease of life, which with many an unquiet houre he had traced, standing up upon his feet, used these words; *It became an Emperour to take his leave of earth standing*: implying, that the extremities, which either Nature or Fortune could inflict upon him, could not so much deject him, or by their assaults enforce him to doe ought unworthy himselfe. Whence wee are taught (and well may this lesson deserve our observation) to entertaine this life with *patience*, expecting death with a *desired assurance*: for there is no better meanes to moderate the passions of *Desire* and *Feare*, then to enter into meditation of the world; and withall to consider, how there is nothing of that esteeme in the world, that may seeme worthy our *Desires*, coveting to have it; or worthy our *Feare*, inwardly doubting to lose it. This serious consideration will bee of force to move the greatest worldling to a *Moderation* of his *desires*, subjecting them to the obedience of reason. Whereas, if hee should give reines to his owne Avarice, *Eriethous* bowels could not containe more in proportion, then his in an illimited desire and affection: for the World, being like a City without a wall, a house without a doore, a ship without helme, a pot without a cover, and a horse without a bridle; hath brought out people equally conforthing with her in nature and temper; of unbridled and uncorrigible dispositions, naturally affected to all sensuall liberty, preferring one minutes pleasure or profit before an eternity of succeeding pleasures and profits, reserved for those only whose lives are employed in promoting their *Makers* glory, being wholly addressed to please him; and whose deaths, like the choicest odours, sent out a sweet smell, the perfume of a good and vertuous life, sending out a voice even in their last period to praise him.

What admirable *moderation* divers ancient Princes have shewen, especially in their contempt to the glory and pompe of this life, Histories can afford sufficient examples; but to omit forraigne instances, my purpose is to insert here one of our owne; which, by how much more neere us, by so much deeper impression should it enforce in us. *Canutus* that was absolute King almost of five kingdomes, somewhat before the Conquest, upon a time in his *Progressse* riding neere the *Thames*, light and sate downe before the shore: then, as it were to try a conclusion, hee commanded the water being now ready to arise againe and to flow, not to come any neerer him: But the water keeping his naturall course, came up still higher and higher, till it began to wet him. Whereupon to his Nobles, which were about him, *Yee call mee* (sayes he) *your King and Master, and so indeed I am; and yet loe mee, I cannot command so much as this little streame; but doe what I can that will doe still as it list*. Whereupon presently hee posted to *Westminster*, and resigned his Crowne to the *Crucifix* there; neither could hee ever after this be perswaded to weare it any more. The like indifferency to all princely honours, shewed those memorable *Saxons*, *Kingulfus*, *Iva*, *Ceodulphus*, *Eadbertus*, *Ethelredus*, *Keredus*, *Offa*, *Sebbi*, *Sigebertus*. *Charles* the fifth Emperour of *Germany*, gave up his Empire

Moderation.

Appian. Alex.

Plutarch. in vit. Vespas.

Habere vitam in patientia, mortem in desiderio. Sen.

Cohares Christi, quid gaudes? quia socius es peccatorum? Aug.

into

*Moderation.**Mibi credite,  
mori malleam  
quam imperare.  
Otbo.**Curia curis  
stringitur,  
Diadema spinis  
cingitur.  
Aphorism.**Sen. in Thieft.*

into the hands of the Princes Electors, and with-drew himselfe in the yeere 1557. into a Monastery. The like of late yeeres did his sonne, King *Philip of Spaine*. Neither need wee to exemplifie this subject, touching contempt of the world, onely in such as the glorious light of the Gospel had shone upon, but such whose time of darkenesse had never attained to so blessed a Sunne-shine: As it may be instanced in *Dioclesian*, who voluntarily relinquished the flourishingest Empire in the world. Yea, to adde one example more, even amongst those whose best Religion is Politic, and whose onely aimes are to enlarge their own Sovereignty: *Amurath* the second, Emperour of the *Turkes*, after he had gotten infinite victories, became a Monke of the straightest Order amongst them, in the yeere of our Lord 1449. All which may seeme to confirme what *Selencus* being King was wont to say, *That if a man knew with what care a Diadem was clogged, hee would not take it up, though it lay in the streets*. So as, when the *Romans* had despoiled *Antiochus* of all *Asia*, hee gave them great thanks, saying, *they had rid him of many insupportable cares*.

Now, as we have defined this *vertue* to be a *subduer* of our desires to the obedience of reason, and a temperate conformer of all our *affections*; so are wee to direct our eye to the conclusion, to wit, a *freer* of the *affections* from the too much subjection, either of *desires* or *feares*. So as, we are here to observe, that hee is the man whom our *definition* only aimes at, whose well-tempered brest is neither transported with a desire of enjoying what it hath not, nor surpris'd with a *fear* of losing what it now enjoyes: Having so much as may content him, the losse whereof should hee sustaine, could nere deject him. Such an one the Tragick Poet entituleth a *Prince*, as one too worthy to bee numbred amongst the inferiour ranke:

*Who feares, desires, and filling cares suppress,*  
*Are Kings at least, they can be nothing lesse.*

For these are they who have absolute sovereignty over their passions, and in prosperity scorne as much to be proud, as in adversity to shew themselves base. Yea, they will rather entertaine the extreamest encounters that misery can lay upon them, then lose the least of that liberty of mind, with which their noble temper hath endued them. In brieft, those onely who dis-value sublunary things, esteeming them as they are, onely to minister to our *necessity*, and not to reare them, as blind worldlings use, in the tabernacle of their heart to commit *idolatry*, keepe consort with this *Definition*; for the *golden meane*, as it is onely approved by them, so in a princely *moderation* of their *affections*, they are ever readiest to enter lists with their owne passions, that if any either exceed or come short of this meane, they may so square and hammer it till it be reduced to a proposed *meane*. And let this suffice, for the *Definition*: we will now descend to the second branch, wherein wee intend to shew, *that no vertue can subsist without Moderation*, being indeed the temper which allayeth and aptly disposeth all our actions, making them equally seasoned, which otherwise would become violent and immoderate.

As

**A**S *Moderation* is a *subduer* of every inordinate or indisposed *affecti-  
on*, so is it a *seasoner* or *temperer* of all our actions, making them seeme  
worthy the title of *vertuous*, which without this temper would appeare  
vicious. For without this *Moderation*, he that is *liberall* should incur the  
name of *prodigall*, the *frugall* the name of *miserable*, the *resolute* be ter-  
med *dissolute*, the *morall civill man* a *coward*, the *wise Stoicall*, the *regu-  
lar* meerey *formall*, the *just rigorous*, the *mercifull remisse*. So defective  
is the structure of all *vertues*, wanting the sweet temper of *Moderation*  
to season them. Neither procedeth this from the *malevolent* or *uncha-  
ritable censures* of men, as former times, have beene too apt to traduce  
or *mis-interpret* their best deservings, by *aspersing* some unworthy *blem-  
ish* upon their demerits: As in *Rome*, if the *Pisoes* bee *frugall*, they are  
censured *parcimonious*; if the *Metelli* religious, they are taxed *super-  
stitious*; if the *Appii* popular, they are termed *ambitious*; if the *Manlii*  
*austere*, they are stiled *tyrannous*; if the *Lelii* wise, they are curious; the  
*Publicola* aspiring if *courteous*; But meerey upon the want or *deficien-  
cy* of such *actions*, which are not tempered with *Moderation*. For to  
give instance in each kinde; how nobly and *invincibly* did *Alexander*  
the great beare himselfe in all exploits? how much feared abroad, and how  
much loved at home? how *affable* to his friends, and how *terrible* to his  
foes? Yet how much were all his *actions*, of *valour* and *matchlesse reso-  
lution* darkened through want of *Moderation*, being so *excessively* given  
to *passion* in his drinke, as his nearest and dearest friends could not bee  
secure from his fury? For howsoever those acts and exploits of his a-  
gainst *Darius*, yea against all opponents, expressed the noblenesse of his  
person, with the continued attendance of succeeding fortune; yet the  
death of *Clytus*, the torments he inflicted on *Callisthenes*, and depopu-  
lation of *Persepolis*, detracted as much from his glory, as ever his Conquests  
gained him glory. Likewise, how just and sincere was *Agesslaus* held in  
all matters of justice? how free from this Ages *staine*, corruption? how  
farre from *personall respect*, or to be over-awed by the offenders *great-  
nesse*? so as, like the worlds *Generall* (of whom we even now made men-  
tion) and of whom *Plutarch* reports, that he used to shut the one ear with  
his hand when he heard any *accuser* in *criminall causes*, thereby (as he  
said) reserving audience for the *defendant*; seemblably did this renowned  
*Patron* and *Patterne* of unblemished Justice greatly eclipse those more  
glorious lights which shone in him, for want of *moderating* his affection  
towards his children? So as his riding upon a *cockhorse* did no lesse ar-  
gue his *weaknesse*, than his *sincerity* in matters of *Justice* witnessed his  
uprightness. Albeit, his *discreet parentall Answer* to such *Sages* as occa-  
sionally repaired to him amidst that *trifling pleasure*, might seeme to qua-  
lifie this error: "Gentlemen, yee that see mee thus highly taken with  
"this *childish* and *vnmanly pleasure*, till yee have children of your  
owne, suspend your *censure*. Lastly, how profoundly wise was the *Lac-  
edemonian Chilo* held to be, being numbred among the *Seven Sages*  
of *Greece*, and elected *Ephorns*, a place of *especiall honour* and *esteeme*?  
how *exquisite* his sentences? how *quicke* and *pregnant* his answers? how  
*solid* his reasons? how *absoluté* in all his proceedings? Yet behold for  
want of *moderation* of his passions, how *childishly* hee gave way to ex-  
cesse of joy, whereby he was *inforced* to pay his debt to nature. Whence  
wee may easily collect, that no *vertue*, how *Cardinall* soever, can *subsist*  
with-

Moderation.

No vertue  
can subsist  
without it.

Quint. Curt.

Plutarch in  
vit. Ages.Plutarch in  
Alexandro.Plut in Apo-  
theg. Erasim  
Apotheg Lu-  
dens par im-  
par, equitan-  
que in arun-  
dine longa.  
Agis rex Lac-  
edemon.

Lact in Chilo.

## Moderation.

What excellent fruits are derived from Temperance.

Homer. lib. 10.  
Odyss.  
Oculi dolores.  
Plut. in vit.  
Alex.  
Honores mundi, rumores mundi. Euche.  
Epist. Paren. de contempt. mundi.  
Uelamen istud Antichristi.  
Hieron. ad Euzarian de vid. Serm. Tom. 1.  
Amici furcs temporis. Cic.

Arist. lib. 1.  
Ethic. cap. 5.

Accept luxuries sceptrum; quid sperandum est præter naufragium? August.

without the assistance of *moderation*, being that *Lesbian rule* which directs the *Modell*, and makes it truly accomplished.

All virtues (saith one) doe make a Common-wealth happy and peaceable: but *Temperance* alone is the sustainer of civill quietnesse; for it taketh care that the *Realme* be not corrupted with riot and wanton delights, whereby divers States have bin cast away. Or, to descend more particularly to those divine effects which this *vertue* produceth, it hindreth dishonest actions, restraineth pleasures within certaine bounds, and which maketh men to differ from bruit beasts. Moreover, this is that herbe, which *Mercury* gave to *Vlysses*, lest he should taste of the *Incanters* cup, and so with his fellowes be transformed into a *Hog*, wallowing in the mire of all sensuall delights. So as, whosoever is endued with this *vertue*, stands fortified against all assailants; those *eye-sores* (for so *Plutarch* calls them) I meane those attractive objects of *lust*, cannot surprize him: nor those *worldly tumours* (for so *Eucherius* styles them) I meane *worldly honours*, intrap him. Not those robes or ragges of shame, the gorgeous attire of sinne (which *Hierome* calls *Antichrists veile*) delude him. Nor those *Theeves of time*, (for so the Orator is pleased to call them) I meane *friends* and *acquaintance*, over-joy him. In brieft, as the *Unicornes* horne being dipt in water, cleares and purifies it; so there is no poison either arising from the tempting object of beauty, from the ambitious aspiring to honour, from the attire of *sinne* or cover of *shame*, or from those sweet time-beguilers or *Acquaintance*, which is not frustrated by this choice and soveraign receipt of *Temperance*. So as this is that *vertue*, which (though in generall it deserve to bee affected of all) great men ought specially to embrace, that by their example the common sort might become temperate: for this is the reason why so many now a daies live riotously like beasts, namely, because they see *Noblemen*, and *Magistrates* that governe the Common-wealth, to lead their lives wantonly, as *Sardanapalus* did. Whence it was that the Poet so seriously concluded;

Great is the crime; it cannot chuse,  
If he be great that doth it use.

For as we see in colours, there is none which discovers any soile or blemish so much as white; or as we have observed in the eclipse of the *Sunne*, that it drawes more eyes to view it, than the darkning of any inferior light: so amongst the children of men, though sinne be sinne in every one, yet more noted, and in that more exemplar, in these high peering *Cedars*, I meane our *Peeres* and *Nobles*; then in these lower *shrubs*, whose humble condition frees them from like publike observance. How necessary is it then for you, *Gentlemen*, whose birth hath enobled you, whose breeding hath enabled you, and whose more *generous* spirits have emboldned you, to undertake assayes for the glory and benefit of your Country, the better to expresse your love and allegiance to your Prince: to become affecters and practisers of so singular a *vertue*, that your lives might be patternes of *Moderation* unto others, seeing more eyes are fixe upon you than on inferiours? You are *Moulds* wherein meaner men are casten; labour then by your example to stampe impressions of vertue in others, but principally *Temperance*, seeing no *vertue* can subsist without it. It is dangerous (saith *Austine*) when *prodigality* and riot sway a *Scepter*; neither



neither onely is it dangerous for the person whose illimited affections, of a *Prince* make him a vassall; but for the whole body of the *State*, training it to all impiety by his evill example. The *Lacouians*, by meanes of wise and temperate *Princes*, became admired for their *Moderation* and continence: insomuch as their spare diet, their home-spun raiment, and their generall hate to all accessse, made them no lesse honoured at home, than feared abroad. Whereas, contrariwise, the *Sidonians*, by following the riotous examples of some of their licentious *Princes*, fell into all excessive gluttony. So powerfull and perswasive were the lives of *Princes*, to inforce impressions of goodnesse or badnesse in the imitation of their *Subjects*.

But to take a review of those maine assailants of *Temperance*, lust, ambition, gorgeousnesse in apparell, luscious fare, company-keeping, and the like, we shall find that where this temperance is, albeit these objects even in their height should encounter him, the bait will bee long laid ere it can take him. For to run over all these, and illustrate them with proper instances, wee shall plainly shew, that where a divine power is ready to assist, and man no lesse ready, upon temptations approaching, to resist, all these motives can take no place. What admirable *Continencie* shewed *Alexander* in the conquest of his affections, sparing *Darius* wife and his three daughters? how greatly did this worlds *Monarch* enlarge his glory by this onely conquest? Yet to reflect upon those objects of beauty we shall finde, if records be true which write of them, that for beauty they were incomparably gracious, and for state the choicest *Dames* of *Persia*. The like we reade of *Scipio*, who being a young man of foure and twenty yeeres of age, of strong constitution, and promising personage, in the taking of a Citie in *Spaine*, repressed his flames of lust, albeit a beautifull maid was brought him; restoring her to a young man called *Allutius*, to whom she was espoused, with a great reward. But incredible is the report of *Zenocrates* *Continency*, who lying all night with *Lais* though shee used all the provocations and inticements shee could devise, yet he remained immoveable to her voluptuous inducements. And to close this illustration with an heroicke instance, *Cleopatra* in the last tragicke Scene of her disasters, kneeling at the feet of *Caesar*, laid baits for his eyes; but in vaine, her beauties were beneath that *Princes* chastity. Neither are Histories (those precious treasuries of time) lesse plentifull in instances of *Moderation* touching motives of *Ambition*. When all the worldly *Romans* (I meane such whose demerits had gained them an eminent esteeme with their countrey) had a desire to preserve their memories by erection of their Statues, *Cato* would not; and being demanded the cause, answered; *If I might choose, I would rather have it asked why Cato hath no Statues erected for him, than why they are erected for him*: Implying that *Vertue*, which is the most continued shrine, and, as that sage Morall faith, *maketh man a god*, had more power to eternize him, than all materiall *Monuments*; which, as they are subject to corruption, so shall their names bee, which are engraven on them. From their contempt shewen to these sumptuous covers of corruption, *Iunius* and *Blasus*, by the testimony of *Tacitus* received no lesse glory; whose Statues, because they were not engraven in stone, appeared more conspicuous to the eye of the State. No lesse *Moderation* of his desires shewed *Agésilans*, that princely patterne of *Iustice*; who, when the *Egyptians*,

*Moderation.*

Plut. in Apoth.

Caro & mundus pleni sunt spiritibus: converfari in his & non laedi, divinae potentiae est & non virtutis humanae. Bern.

Quint. Curt. lib. 3.

Cum de virtutibus egitur, nulla excellentior cernitur quam illa quae in castis adolescentibus invenitur. Sallust. in Jug. Bel. Vid. Plutarch. in Apotheg. Quint. lib. 4. cap. 11.

Mallei quatuor Statua mihi nulla posita sit, quam cur sit. Cato. Seneca.

Præfulgebant Iunius & Blasus eo ipso, quod effigies eorum non visebantur. Tacitus.

## Moderation.

came forth of purpose to adore him, for these numerous and glorious victories which hee had achieved, couched himselfe close upon the grasse, without least shew or semblance of Majesty, expressing the humility of his thoughts by the lownesse of his seat. But of all others, there is no one example, to instance a true Moderator of *Ambition*, like that noble and victorious Champion; *Godfrey de Boloigne*, whose valour so bravely employed in expelling the *Turkes* and freeing *Ierusalem*, that Citie of the great King, from miserable slavery, had gained him so deserved a name, as it was thought fit his honourable service should be rewarded with a golden Diadem; but how answered this glorious Champion? *Farre bee it from mee* (quoth hee) *to suffer the servants head to be with a Crowne of gold paled, where the Masters head was with a Crowne of thornes pierced.* To produce likewise instances in such whose *Moderation* in attire, manifested their contempt to these covers of shame, we shall find *Lycurgus*, *Phocion*, *Pelopidas*, with many others, such profest foes to gorgeous apparell, as they alwayes retained their ancient countrey weare with such plainnesse, as they expressed what they were, by the garments they wore. For a mans garment (saith the Sonne of *Sirach*) and his excessive laughter, and his going, declare what person hee is. In somuch as *Augustus Caesar* bore alwayes hatred to gorgeous and sumptuous apparell, terming it the blazer and brui-ter of our pride, the nests to hatch the lascivious brood of Lechery. In like manner, to descend to all those assailants of *Temperance*, wee shall find many excellent subduers of their owne affections, using an admirable kind of restraint or *Moderation* in their fare. The number of guests amongst the *Romans* in any solemne feast privately observed, was not great, seldome times exceeding nine; whence *Aulus Gellius* saith, that the number of guests should beginne with the *Graces*, and end with the *Muses*; that is, they must not be fewer then three, nor more then nine. Which use was occasion of that adage, *Septem convivium, novem convivium faciunt*; Seven make a banquet, nine a riot. Albeit that luxurious Emperour *Heliogabalus* seemeth to have bene delighted with the number of eight; whence he invited to supper, to make his feast more singular, 8. bald ones, eight blind ones, eight gouty ones, eight deafe ones, eight hoarse ones, eight very blacke ones, eight very long ones, eight very fat ones, and eight hooke-nosed ones, being delighted with that Greeke Proverbe, *Ἀνατόνω*: whose Ape, it seemes, that late conceited Academicke was, who invited the blind, lame, and deformed to a supper, for whom hee had provided fowles, as different to their pallat by nature, as they were to others in feature; furnishing his feast with *Owles*, *Cuckowes*, *Staniels*, and *Popinjays*, to make himselfe infamously famous for his invention. But to proceed with these Ethnick instances of *Moderation*; *Democritus* preserved his life without any other sustenance, save only the smell of hot bread, for the space of nine dayes: which abstinence or restraint was not injoynd him; for neither his owne estate, nor any superiour commanding power, had enforced him to that misery; but purposely to prepare himselfe for celebrating with more solemnity the feasts which were kept in honour of *Ceres*, called commonly (as I take it) *Bushysia*; resembling in greatnesse of celebrity, and magnificence of estate, that huge sacrifice called *Hecatombes*. *Pythagoras* likewise was of that wonderfull *Moderation* in his fare, and that through no infirmity of Nature, in that hee could not, but through an incessant desire to his studies; with a vehement affection to the preser-

vation

Plat. in vit.  
Legitur in  
Gestis Roma-  
norum, quod  
ille qui primi-  
tius inter eos  
vestem purpu-  
ream induit, a  
fulgure percus-  
sus est, & sic  
interit.

Faces faces?  
superbia. Sue-  
ton.

Aul. Gell.  
Noct. Atti.  
l. 13. c. 11.  
Alex. Gen.  
dic. lib. 5. c. 21.

Stuckius de  
convit. lib. 2.  
cap. 2.

vation or propagation rather of all living creatures; as hee would desire two things of God, if the possibility thereof could stand with the conservation of humane society; that hee might not *Speake*, that hee might not *Eat*: by the *one* to prevent offence in discourse, by the *other* avoid surfeit by excess. So as, hee commanded his schollers even in unreasonable things, as Birds, Beasts, Fishes, &c. to abstaine from cruelty; entreating both *Fowlers* and *Fishers* to let goe the fowle and fish they had caught, or else redeeme them with money, and let them goe. But too immoderate was this care, and too foolish this pitie; for creatures were ordained for the use and service of man; hee then that neglecteth the use, neglecteth like wise the ordinance. But in Subjects of *Moderation*, none more absolute, then where Nature is urged by necessity to crave releefe, and occasion is ministred, yet the desire restrained: as in extremity of *thirst*, when Nature requireth *drink*, which according to the Philosophers axiom, is the very last refuge of Nature, either through compassion or manly *Moderation*, her desires is restrained. This did *Alexander*, who out of a princely *Moderation* or noble compassion, when hee was almost consumed with drought, having a head-peece full of water presented unto him, would not drink himselfe, but offered it to his souldiers. Much to be admired was this act of *Moderation*, and a motive of generall affection, that a Prince urged by the extreamest effects of *thirst*, and having occasion and meanes to satisfie the request of Nature; yet moved with compassion towards his *fellow-souldiers* (for so used hee to terme them) hee chused rather to want himselfe, then to be wanting in any compassionate office to their necessity. Certainly this act deserveth so much the more to be commended, by how much the extremity was greater which hee suffered. *Darius*, when in his flight hee dranke muddy and stinking water, said, *That hee never dranke a sweeter draught*. Which implyes, what torment he indures who feelles the extremity of *thirst*. The last assailant of *Temperance* (as wee formerly observed) was *Company-keeping*; which indeed is such a stealer of time, or beguiler of tedious houres, as it makes passing of time a meere pastime. Yet observe, what diligent care hath beene had, by making choice of such (as I have else-where noted) whose society might better them. Peruse those *Athenian nights* in *Gellius*, and you shall find how fruitfully those nights were employed, how delightfully passed: making discourse of *Philosophy*, that well-conforting *melodie*, which gave generall content to all the *Company*. Besides, it is worth our observation; to take a view of the speciall care divers *Ancients* have had of the *Company* they conforted with: having such in as great distaste that were evill, as they bore all due reverence to such as were good. Wee reade how the *Priensan Bias*, having occasion to saile on a time with some ill-disposed men; by reason of a violent tempest, the ship wherein they sailed was so shaken, as these wicked men, moved rather by feare then devotion, begun to call upon their gods; which *Bias* hearing, *Hold your peace* (quoth hee) *lest the gods you call upon understand that you be here*; covertly taxing their impiety, and shewing that their prayers would be little acceptable to the gods. But an example much more divine, and so much deserving our imitation, may be here commended to us in the person of the blessed Evangelist *S. Iohn*, who would not come within the Bath where the Hercticke *Cerintus* was, so much did hee hate the Fellowship of him, who, to use *Augustines* words, *Was no sanne for the Lords floore*.

*Moderation.*

*Hac duo à Deo, modo cum conservatione naturæ stare poterint, unice postulabat; ut à loquendo & edendo perpetuo abstineat.*

*Ultimum refugium naturæ, est potus. Axioma.*

*Gell. in Noct. Attic.*

*Aug. de Academ.*

*Laert. in vit. Biant.*

*August. lib. 3. de Bapt. contr. Don. cap. 16.*

## Moderation.

*Ebrietas inimica est cognitioni Dei; Cupiditas amica nece stitudini Diaboli. Ambros. lib. 1. de Abraham. Qui luxuriatur, vivus mortuus est. Hier.*

*Bona est castitas conjugalis, melior continentia vidualis, optima perfectio virginialis. Beda. Qui non nubent, uxores non ducant, sicut Angeli in terra sunt. Ambros. Supergreditur virginitas conditionem humanam naturam, per quam homo angelis assimilatur. ibid. Virginitas si labatur, nulla penitentia reparatur ad integritatem. Isid. de Sum. Bon. Audenter loquor, cum omnia possit Deus suscitare, tamen non potest virginem post ruinam. Valer quidem de pena liberare, sed non valer coronare corruptam. Hier.*

Thus have we run over those mainest and mightiest assailants of *Temperance*; now let us, as wee have illustrated each of them with proper instances of *Moderation*, annex some reasons why these assailants of *Temperance* ought to be restrained: and first for the first.

*Lust*, the sensuall mans sinne, is said to bee a friend which brings man in acquaintance with the Divell, as *Ebriety* is an enemy to the knowledge of God. Besides, it is a vice detestable both to the brute beast and *Barbarian*; it with-drawes the mind of the creature from meditation of his Creator; makes man commit sinne even with greedinesse; makes the *Image of God companion for a Harlot*; makes him who should be the *Temple of the Holy Ghost*, a *Cage of uncleane birds*; prostitutes the glory of the soule to the pleasure of sinne; and prefers a sensuall delight before the obedience of reason. Hee sells his *Birth-right* for lesse then a *messe of pottage*, exposing his soule to the trafficke of shame. Hee values a minutes joy above all future delight; yea, rather then lose his present content, he will suffer an eternity of torment. This bleere-eyed Lover is so blinded with affection towards his beloved, that hee will rather lose his owne soule, then lose that which hee affecteth. Thus you see the *Lustfull* man uncafed, his blindness discovered, his sundry weaknesses displayed, and the heavy effects which from hence are derived: good reason then have you to restrain an affection so over-spreading, a motion so mortally wounding, a contagion so generally killing. Take into your consideration the shortnesse of the pleasure, being but a moment; the vengeance or punishment due to that pleasure, being eternall. What wise man, having neerely served his apprenticeship, will for a minutes pleasure forfeit his Indenture, and lose his freedom for ever? Wee should hold him destitute of common sense, who having a *Princesse* offered him, will foolishly lose her for embraces of an *Harlot*. If you will keepe your selves unspotted till the day of his comming, you shall bee espoused to a princely Bridegroom; and receive *Palmes* in your hands at his comming. Goe not in by the wayes of the *strange woman*, but keepe your beds undefiled, knowing the state which you have undertaken to bee *honourable* before God and man. For I in no case will limit you to a monasticke or regular restraint, but approve of both estates, I meane both the single and married life, being undertaken in the feare of God, worthy the acceptance of every faithfull *Christian*. For the *Virgins* estate, as it drawes neerer to angelicall perfection, so the *Married* to the preservation of humane society or propagation. "So as Saint *Augustine* might seeme rather to be traduced, then truly alleaged for this place, *Virgins* doe more then lawfull, as *Adulterers* lesse: for my conceit shall ever be freed, from imagining so divine a Father to approve of such an error: for both estates are commended; the one good, the other better; both which titles, as they are by the Apostle on these two estates conferred, so are they by us to be reverently esteemed. Briefly, restrain all immoderate desires of the *flesh*, which fight against the *spirit*, so shall you find that inward tranquillity which obedience to your *lusts* shall never bring you.

*Ambition*, the second assailant of *Temperance*, is such an high-mountaining bird, as shee useth to build her nest ever in the tallest *Cedars*, hatching her aeries in the highest spires, to expresse her unbounded aymes. This passion or distraction rather, of all others, brings man soonest to a forgetfulness of himselfe: ever aspiring, but never obtaining; ever failing in a

tempestuous sea, attended by many hostile and piraticall adherents, whose ayms are to intercept all peaceable passengers, filling the whole state full of mutinies and combustions. *Pindarus* describes him to be such an one, who strives to touch the *Clends*, and cope with *Love* himselfe, but is ayms draw him on to speedy ruine. What reason then is there to foster or cocker such a profest foe to publike and private peace? Who is hee, having understanding, will receive into his barge, where hee is, a quarellous turbulent fellow, who in desperate fury will not sticke to over-whelme the vessell, both of himselfe, and the rest that consort him? Who is hee that will engage him in perill; when hee may in safety enjoy himselfe, and be free from danger? Who is hee that will desire to climbe, when he knowes there is no meanes to save him from falling; being got up? Surely the *Ambitious* man is ever environed with perill, yet such is his folly, hee will rather chuse to incurre danger, then lose the present opportunity of acquiring honour. Besides, they whom this unbounded *passion* hath once surprized, are so much distempered, as of sleepe they are quite deprived; which disquiet proceeds either from emulation towards others, or an ambitious desire of advancement in themselves. For the first, *Themistocles* was wont to say, that *Miltiades* victory in *Marathon*, bereaved him of his sleepe. For the latter, *Sylla* could never take rest, till by the terrour of his legions, hee had obtained the law *Valeria* to be made, whereby hee was created *Dittator* for eight yeares; as *Cesar* the law *Servia*, by which hee was perpetuall *Dittator*. Albeit, having obtained what they desired, and arrived at the port whereto their course was directed, they found an *Empire* to be a monstrous and untamed beast, wounding them with many thorny cares, which deprived them of all seasonable rest. Doe you then love to be at peace to enjoy perfect liberty, to be divided from all occasions of disquiet? Restraine those *Icarian* thoughts, whose soaring wings are ever laved in the depth of ruine. Confine your thoughts within an equal limit: and let not your projectments be above hope of effecting. Those braving builders of *Babel*, ayms at too high a story to bring their worke to perfection. Let the foundation be built on firme ground, and the building will prosper better. For howsoever faire pretences may for a time appeare in the habit of truth, daubing up a rotten inside with a specious out-side; hee that sitteth in the *Heavens* and searcheth the *hearts* and *reines*, shall have them in *derision*, breaking them in peeces like a *potter's vessell*. Restraine then this fury or frenzie of the mind; and with timely *Moderation* so bound in and confine your affections, as no aspiring thought may enter that place, which is reserved for a higher place: so shall you enjoy more absolute content in restraining, then enlarging your thoughts to the motives of *Ambition*.

*Gorgeous attire*, being the third assailant moving man to glory in his shame, and gallant it in his sinne, is to be especially restrained, because it makes us dote upon a vessell of corruption; strutting upon earth, as if we had our eternall mansion on earth. What great folly is it to preferre the case before the *instrument*, or to bestow more cost upon the *Signe* then on the *Inne*? Me thinks the bitter remembrance of the first necessity of clothes, should make men more indifferent for them: if man had never sinned, his shame had never needed to have beene covered. For *sinne* was the cause of *Adams shame*, and his *shame* the cause hee fled unto the *shade*, which afforded him *Fig-leaves* to cover his nakednesse. What vanity then,

*Moderation.*

*Vela, or Vel-*  
*leia. Alphons.*  
*in lib. de He-*  
*ref. in verb.*  
*Tyrannis. So-*  
*to. lib. 5. de*  
*Iust. & Iure.*  
*quest. 1. ar-*  
*tic. 3.*  
*Si tanta hu-*  
*militate se de-*  
*primit divina*  
*majestas, su-*  
*perbire in qua*  
*audet & pre-*  
*sumit humana*  
*infirmitas?*  
*Aug. de con-*  
*siliu vitio-*  
*rum.*  
*Mihi mirabile*  
*fit quod non*  
*enecentur, cum*  
*tantum onus*  
*bajulent.*  
*Clem. Alexan.*  
*2. Pedag.*  
*O nobilem ma-*  
*gis quam feli-*  
*cem pannum?*  
*Stob. Sur. 47.*  
*Si Adam nun-*  
*quam offendis-*  
*set, ad dimer-*  
*et, & eo siculnea*  
*folia in peri-*  
*comata con-*  
*suisset.*

Moderation.

Sen. Epist. 47.

Visus jam est  
vestis non re-  
gumenti.  
Clem. Alex.  
Paedag. lib. 2.  
cap. 16. Chry-  
sost. Tom. 1.  
Hom.

Vivere et mori  
natura functio,  
ludibrio esse  
propriū dicitur.  
Ambros. ep.  
70.

Venter vite  
Charybdia.  
Diog. apud  
Lært.  
Chrys. Hom. 4.  
in Gen.  
Impossibile est  
hic implere  
ventrem, &  
ibi mentem.  
Hier. in Epist.

then, yea, what impudence to glory in these covers of shame? Would any one having committed some capitall offence against his Prince, for which hee is after pardoned, but on condition hee shall weare a halter about his neck, become proud of his halter, and esteeme it an especiall badge of honour? Wee are all in the selfe-same case; wee have committed high treason against the King of heaven, yet are wee received to mercy, bearing about us those *Memorials* of our shamefull fall or defection from our King; which should in all reason rather move us to bee ashamed of our selves, then to prize our selves higher for these ornaments of shame. Sure I am, as hee is a fond man that values the worth of his horse, by his sumptuous saddle or studded bridle; so hee is most foolish, who estimates a man by his garment. Yet see the misery of this age! the cover of shame is become the onely luster to beautifie him: but be not yee so deluded; prize the ornaments of the mind for the choicest and chiefeest beauty: farre be it from you to glory in this attire of sinne, these rags of shame, these *worme-workes*, which with-draw your eyes from contemplating that supreme bounty and beauty, purpofely to fix them upon the base objects of earth, which detract much from the glory of a reasonable soule. The *Swan* prides not her selfe in her black-feet; no more should you in these *Covers* of your transgression, which, whensoever yee looke on, may put you in mind of your first pollution. No reason then to affect these, which had man never sinned, hee had never needed, being before clothed with innocency as with a garment, and with primitive purity, as with a rayment. Whence it appeares, that many glory in the rags of shame, while they glory in these robes of sinne: Now who, endued with reason, would pride him in that which augments his shame, or esteeme that a grace which asperfeth reproach on him? *Nicetas* saith plainely; *No punishment so grievous as shame.* And *Nazianzen* yet more expressly; *Better were a man die right out, then still live in reproach and shame.* *Ajax* being ready to dispatch himselfe, used these as his last words; *No grieffe doth so cut the heart of a generous and magnanimous man, as shame and reproach.* For a man to live or die, is naturall; but for a man to live in shame and contempt; and to be made a laughing-stock of his enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomacke in him, can ever digest it. Delight not then in your shame, but in a decent and seemely manner affect that *habit* most, which becommeth most; restraining that profuseness, which the vanity of this age so much exceeds in; and assuming to your selves that *attire* which gives best grace to modesty, and hath neereft correspondence with Gentility. Neither is *Luscious fare* to be lesse avoided, or with lesse strictnesse restrained. Many reasons whereof might be here produced, but wee will cull out the chiefeest, to weane our *Generous Vitellians* from their excessive surfets. First, *dainty dishes* are fomentes to wanton affections, begetting in the soule an unaptnesse to all spirituall exercises: for this is a generall rule, that the body being strengthened, the soule becomes weakened: for fasting is a preparative to Devotion, but riot the Grand-master of Distraction. Looke how it is in the health of the body, and so it is in the state of the soule: if a man have a good appetite, and a stomacke to his meat, it is a signe hee is well in health; in like sort, if a man be content to follow Christ for the *Loaves* to fill his belly, and care not for the food of his soule, questionlesse all is not well betweene GOD and him; but if wee have a longing and  
a hung-

a hungry desire of the *Word*, then indeed, his heart is upright in the sight of God. For as Saint *Augustine* noteth well; *If the Word of GOD be taken by us, it will take us.* But what meanes may be used to procure this longing and hungry desire in us? Not *Luscious* or curious *fare*; for that will move us rather to all inordinate motions, then the exercise of *Devotion*: no, it is *fasting* that makes the soule to be *fasting*; it is macerating of the flesh, that fattens the spirit. For it is sumptuous *fare*, that is the soules snare: *Sagina corporis, Sagena cordis*: It is the net which intangles the heart of man, drawing her from the love of her best beloved *Spouse*, to dote on the adulterate embraces of sensuall beauty. Neither is it *fare*, but delight in *fare*; not simply the meat, but the desire or liquorish appetite, which produceth those odious effects: as for example, when the loose affected man maketh choice or election of such meats, purposely to beget in him an ability, as well as desire, to his sensuall pleasures. Whence a learned Father most divinely concludeth: *I feare not* (saith he) *the uncleanness of meats in respect of their difference, but uncleanness of desire in respect of concupiscence.* Neither doth the kind or difference of the meat (saith another) pollute so much, as the act of disobedience, eating that which is inhibited. Now to propose a rule of direction; not any one surer or safer can be set downe; then what an ancient Father hath already proposed. *Wee nourish our bodies* (saith hee) *lest by being too much weakned, they faile us; and wee weaken them by abstinence, lest by too much feeding them, they presse us.* So then, temper your desires, that neither too much restraint may enfeeble them, nor excessive surcharge them. For as the body being weakned, the soule becomes strengthened; so where the body becomes too much enfeebled, the performance of spirituall exercises is disabled: but in all things, take heed of pampering a *disobedient servant*; hee sleeps in your bosome, that imagines mischief against you. Who, the more hee is fostered; the more is your danger furthered: the more hee is cockered, the more is your heat of devotion cooled: chastise then this domestick enemy in time, for hee participates of the nature of a *Serpent*, who spreads most his poyson, where hee receives harbouring. Now as the Philosophers observe of the *Hart*, that being pursued by dogs in hunting, by reason of heat, and losse of breath, being tired with the chase, hee hasteneth to the *Rivers*; or wearied in fight with a *Serpent*, or stung, or wounded by him, while the *Serpent* resteth on the the ground, hee seeketh to some cold *Fountain*, whereby the affection of the venome received, may be abated; and his former vigour restored. Even so, such as are wounded, and stricken of the *old Serpent*, must have recourse to *Christ*, that *Fountain* of living waters, that all sensuall desires arising from excessive delight in delicious *fare*, may be the better allayed. Neither onely is restraint to be used in the choice, and change of *meats*, but in the excessive use of *drinckes*. The reasons are two; the one is, it is an enemy to the knowledge of God; the other is this, it is held to be an enfeebler or impairer of the *memorative parts*; for you shall ever note that deepe drinkers have but shallow memories. Their common saying is, *Let us drown care in healths*: which drowning of care makes them so forgetfull of themselves; as carried away with a

*gloriam, incurrit damnationem aeternam. Ambros. l. de poenit. Dum absorbent vinum, absorbentur a vino. Ne cautes, evitemus calices; ni is ore nauseam; in mente naufragium sentiamus.*

*Moderation.*

*Si sermo meus caperetur, caperet: Nam sic est sermo Dei, & sic esse debet fidelibus, sicut piscis hamus; tum capit quando capitur, nec sit captus in injuria; ad salutem enim, non ad perniciem capiuntur.*

*Aug. Tract. 42. in Ioban. Aug. in l.*

*Confes. Blos. Collyr. Haret.*

*Gregor. in Mer. exposit. in Iob.*

*Qui per annos plurimos tecum familiariter vixit, ad mensam tuam sedit, cibum de manu tua sumpsit, in sinu tuo dormivit: cura voluit, tecum colloquium habuit, hic jure hereditario servus tuus est.*

*Bernard.*

*Aristot. de Historia animalium. lib. 6. c. 9.*

*Lucretius l. 6. de venatione.*

*Non cervus fluviosus sic a vea algidus,*

*Cervus, turba canum quem premit, &c.*

*Buchan. in Psal. 42.*

*Ebrio sus confundit naturam, amittit gratiam, perdit*

*brutitia*

## Moderation.

*Pestis non se-  
vius grassatur  
in urbe, quam  
Ebrietas in  
corde.*

## Basil.

\* Amongst  
which con-  
sorts of death,  
if at any time  
it be your for-  
tune to en-  
counter with  
these civill  
city foystes  
whose Cheats  
are their  
Chequer,  
timely dis-  
card them,  
lest untimely  
experience  
make you di-  
staste them.  
Run with the  
Roe unto the  
Rose;  
The Roe must  
winne, the  
Rooke must  
loose:  
For Northern  
Rookes are  
little worth,  
Compar'd  
with those  
the South  
brings forth.  
*Senec. de tran-  
anim.*  
*Bernard.*  
*August.*  
*Emiffenus.*  
*Strutrum est  
servire diabo-  
lo offenso, qui  
nullo placatur  
obsequio.*  
*Greg.*

brutish appetite, they onely intend their present delight, without reflexion to what is past, or due preparation to what may succeed. O restraine then this mighty assailant of *Temperance*! Bee ever your selves; but principally stand upon your guard, when occasion of *company* shall induce you; being the last we are to speake of.

This *Company-keeping*, how much it hath depraved the hopefullest and towardliest wits, daily experience can witnesse. For many wee see civilly affected, and temperately disposed of themselves not subject to those violent or brain-sicke passions, which the fumes of drinke beget; till out of a too pliable disposition they enter the lists of *Good fellowship* (as they commonly terme it) and so become estranged from their owne nature, to partake with *Zanies* in their distempered humour. So as in time, by consorting with evill men, they become exposed to all immoderate affections; such is the strength of custome. Whence it is, that *Saint Basil* saith, *Passions rise up in a drunken man* (note the violence of this distemper) *like a swarme of Bees buzzing on every side*. Now you shall see him compassionately passionate, resolving his humour into teares; anon like a phrenticke man, exercising himselfe in blowes; presently, as if a calmer or more peaceable humour had seized on him, he expresseth his loving nature in congies and kisses. So different are the affections which this valiant *Mault-worme* is subject to; yet howsoever, out of a desperate *Bravado* he binde it with oathes, that he will stand to his tackling, he is scarce to be credited, for he can stand on no ground.

But to annexe some reasons which may effectually dissuade every *generous-affected* spirit from consorting with such \* *Sciacs* as are a blemish to a *Gentleman*; imagine with your selves, how mortally dangerous it is to enter an infected house; how fearefull would any one bee of the state of his body, if hee should have one in his company who had the carbuncle or plague-fore running upon him? how much would hee condemne his owne rashnesse to entertaine any such in his company? and with what respect or cautelous advice would he prepare to expell the poyson of that infection, at least to prevent the occasion? no cost might be spared, no care intermitted, that some soveraigne, receipt might be procured, whereby the apparent danger, into which his inconsiderate rashnesse had brought him might be removed. Now if our bodies, being but the covers of more curious and exquisite instruments, be so especially tendred, with what respect ought we to provide for the safety or security of our soules? The ground of a disease is to mixe the *sound* with the *sicke*: now the soules disease is sinne, wherewith shee laboureth more painfully than the body can doe, being annoyed with any infirmity. Those that are sicke, are vicious men, whose disease though it be insensible, and in that lesse curable it breakes out into loathsome *ulcers*, which staine the pristine beauty of the soule. Now as wee serve so many vices, wee serve so many *masters*; and so many *masters*, so many *divels*, each one having so many *divels*; as *evils*. Which miserable servitude to prevent (for no slavery is baser than the service of sinne) the best and soveraignest receipt that may be applied or ministred to the soule-sicke patient is the receipt of adversion; to turn aside from the waies of the wicked, and to keepe no *company* with the transgressour: for this adversion from the *companions of sin*, is a conversion to the God of *Sion*. Would you then have God turne to you? turne you from your sinnes. Would you bee at  
one



one with your *Maker* & be ever divided from these sensuall *mates*, so shall you bee made happy by the company of your *Maker*. Would you bee found at heart? leave to consort with these of an uncircumcised heart, whose paths lead to perdition, and they that walke therein shall be the heires of shame. For howsoever these instruments of sinne (as I have sometimes observed) may make a shew of *godlinesse*, or pretend, mecerly under colour to give a varnish to their vicious lives; and a semblance of goodnesse; yet it is but meere painting they deale with; they deny the power thereof in their life and conversation. A ridiculous *Actor* in the Citie of *Smyrna*, pronouncing, *O calum! O heaven!* pointed with his finger toward the ground: which when *Polemo* the chiefest man in the place saw, he could abide to stay no longer, but went from the company in a chafe, saying: *This foole hath made a Solecisme with his hand: hee hath spoken false Latine with his hand.* Such ridiculous *Actors* are these time-spenders; they pronounce *heaven* with their mouth, but point at earth with their lives; like wife *Polemons* therefore stay no longer with them, if at any time you have consorted with them; for their practice is onely to gull the world, and with smooth pretences delude their unhappy consorts. Their profession is how to play the *hypocrite Christian*, but being unmasked, their odious *Physnomies* are quickly discovered. Make use therefore of your experience, and with all *Temperance* so counterpoize the weight of your passions, as none of these assailants (though their incurfions be never so violent) may ever surprize the glorious fortresse of your minde. Which the better to effect, let *Lust*, be counterpoized by continence; *Ambition* by humblenesse; gorgeous *Apparell* by comlineffe; luscious *fare* by abstinence, and *company-keeping* by that sweet seasoner of all vertues, *Temperance*. Thus you have heard, how as without salt there can be no seasoning, no warre without discipline, no tillage without manuring, no estate without manning, no building without a foundation; so *no vertue can subsist without Moderation*.

*Moderation.*

ἄτος τῆ  
χερὶ σολοι-  
κίσει.

**A**S wee have hitherto expressed the dignity or sufficiency of this *vertue*, in that it giveth *subsistence* to all other vertues: so are we now to intreat of the amplenesse of it, proposing such subjects wherein it is principally said to be conversant. Now, though there be no humane action which is not subject to many defects, being not throughly seasoned by this exquisite *vertue*, yet the use thereof may bee reduced to these two, as proper subjects wherein it is to be exercised; *expencc of coine*, and *expencc of time*: for without *moderation* in the one, we should be prodigall of our substance: without *moderation* in the other, we should grow too profuse in the expence of that, which is more precious than any earthly substance.

Now touching worldly *substance*, as wee are to bee indifferent for the losse or possession of it, so ought wee to be carefull in the use or dispensation of it. As it is not to be admired when we possesse it, no more is it to be altogether disesteemed, because we stand in need of the use of it. *If money bee so much to bee contemned,* (saith an ancient Father) *expresse thy bounty, shew thy humanity, bestow it upon the poore: so may this, which of necessity thou must lose, releev many, which otherwise might perish by hunger, thirst, or nakednesse.* Thus to bestow it, were not prodigally

*Whereto  
Moderation  
is to bee  
used.*

*Aurum ho-  
ramq; petant,  
petendo per-  
dunt, perdendo  
pereunt.  
Expence of  
Coine.*

*Tertul.instit.  
lib.3. cap.23.*

Moderation.

This is excellently seconded by a Princely pen, in a pithy poem directed to all persons of ranke or quality to leave the Court and returne into their owne Country.

The rich continue of a rare rioter.

digally to spend it, but to lay it up in a safer *Treasure*; even in Christs *almes-boxe*, to the disburfers great advantage. Yea, but you will object you have other meanes to imploy it in; you have a *family* to support, a *posterity* to provide for, a *state* to maintaine, and *pleasures* suiting with your ranke and quality to uphold: I grant it, and you doe well in having a care to your family, for he is worse then an *Infidel* that wants this care. It is commendable likewise in you to have an eye to your *posterity*, for Nature requires this at your hand. To maintaine likewise your *state*, and to continue your *pleasures* suiting with men of your ranke; I allow it. But where, or in what fort must this be done? For the *place* where, surely none fitter than your owne countrey where you were bred; setting up there your rest, where you received your birth; Let your countrey (I say) enjoy you who bred you; shewing there your hospitality, where God hath placed you, and with sufficient meanes blessed you. I doe not approve of these, who fly from their Countrey, as if they were ashamed of her, or had committed something unworthy of her. How blame-worthy then are these *Court-comets*, whose onely delight is to admire themselves? These, no sooner have their bed-rid *fathers* betaken themselves to their last home, and removed from their crazie couch, but they are ready to sell a Mannor for a Coach. They will not take it as their *fathers* tooke it: their Countrey houses must bee barred up, lest the poore passenger should expect what is impossible to finde, releefe to his want, or a supply to his necessity. No, the cage is opened, and all the birds are fled; not one crum of comfort remaining to succour a distressed poore one. Hospitality, which was once a *reliquie* of *Gentry*, and a knowne *cognizance* to all ancient houses hath lost her title, meerely through discontinuance: and *great houses*, which were at first founded to releive the poore, and such needfull passengers as travelled by them, are now of no use but only as *Way-markes* to direct them. But whither are these *Great ones* gone? To the *Court*; there to spend in boundlesse and immoderate riot, what their provident Ancestors had so long preserved, and at whose doores so many needy soules have beene comfortably releevd. Yet see the miserie of many of those rioters! Though they consume their meanes, yet is the port they live at meane: for they have abridged their *familie*, reduced their attendants to a small number, and (unnecessary expences set aside) drawne themselves to within as narrow a compasse as possibly they may. For to take a view of those which are in ordinary roule; you shall finde none but a Page, a Coachman, a Lackey, and perchance a Cooke. If the vailes of the house will maintaine one, or they bee not in fee with some City-Cooke, whom they usually repaire to; at best *betrust*, and so run on score quarterly. Now if you aske me, how their meanes should be consumed, when they live at so low commons; my answer is, the lesse they bestow on their *Caterer*, the more they bestow on their *Taylor*. They cut it out of the whole cloth, and divide their acres peece-meale into shreds. Where their phantasticke *light-ones* resort oftner to the house of the *body-maker* than the *soule-maker*: affecting nothing more than what may make them most noted. But observe the issue of these courses, *Gentlemen*; when they have maintained their riot with much expence, and engaged their means to these great monied men, whose *Isible* it is to entertaine acquaintance with one of these *greene wits*, they run upon the shelve of ruine, and make their posterity the heires of want.

Which

Which having incurred, what distracted and divided sleepes, what distempred thoughts, what hourelly afflictions may wee imagine them to be subject to? For what engagement worse then *debt*, when every shadow resembles a Sergeant, every familiar touch or stroke of a friend, an arrest of an Officer? *Augustus Casar*, hearing of them talke in his Court, what a huge summe of money a certaine Knight in *Rome* owed at his death, and that all his goods were to be sold, to make payment of his debts, commanded the Master of his *Wardrobe* to buy for him that *bed*, wherein this Knight used to lye: For, sayes hee, if I cannot sleepe soundly in that *bed* wherein hee could sleepe, that owed so much, then surely I shall sleepe in none. Surely, there is no affliction greater to a Noble Spirit, whose thoughts cannot endure engagement; then to be subject to the extremity of an unconscionable *Creditor*, who usually makes advantages his revenues, and forfeitures the inhauncers of his fortunes. Neither is this respect to be had onely in the disposing of your selves in *Court* or *Citie*, but likewise in the *Countrey*: for though it be best spent, which is bestowed in Hospitality; and in relieving those hungry soules, whose expresse images require your charity; yet are you to consider how charity begins with it selfe: so as, howsoever you are bound to relieve and support those; whose present wants exact so much at your hands, yet ever with reservancie of a competent or convenient providence, so to sustaine the want of others, as not to procure want to your selves by sustaining others. But this needs little pressing: for experience shewes, that very small instruction will suffice any one to be provident enough in their bounty or exhibition to the poore. Let us therefore divert the current of our subject, and adresse our exhortation to you; purposely moving you to a moderation of your expence in your pleasures, or those more easie vanities of this life.

As *profit* and *pleasure* make the sweetest *Musicke*, so there is no *pleasure*, how incomparably delightfull soever for the present, but it affords much bitternesse, having no respect to *Providence*. Now, as all *vertues* may be comprized under the name of *frugality*, provided that we understand it to be of that absolute power and command, that neither excesse nor diminution beare any sway in it; it appeareth that without this frugall moderation no state can be well mananged, no estate rightly husbanded; so as, whether you have an eye to *pleasure* or *profit*, this *frugality* or equally tempered providence must bee Sovereaignesse in both. For first, there is no *pleasure* which hath not respect to *vertue*: how then may that properly be termed a *pleasure*, which hath no relation to *frugality*, under which name all *vertues* may seeme to be comprized? Likewise, there is no *profit* which is not joyned with honesty; how then may that properly be termed a *profit*, which hath no respect to honest providence, upon which all *profits* are truly grounded? The best course then that you can follow, either in your choice of *pleasures*, or pursuit of *profit*, is ever to examine whether that *pleasure* which you affect, have respect to *vertue*, or that *profit* which you have in pursuit, be firmly grounded on honest providence: so shall neither *pleasure* so much inthrall you, as to engage your fortunes to her, nor *profit* so entangle you, as to neglect conscience for the love you beare her. Surely, there is nought more dangerous to young *Gentlemen*, whose unriper yeares have not sufficiently instructed them in the follies of vanity, then to give reines to their desires, and so become *Bondslaves* to *pleasure*. For those that wil deny their eyes nothing that they

## Moderation.

Relata ad se  
magnitudine  
aris alicujus,  
quam quidam  
Egues Roma-  
nus dum vixit  
cclaverat,  
culcitram emi  
cubicularem  
sibi iussit:  
et praecep-  
tura miran-  
tibus hanc ra-  
tionē reddidit;  
Habenda est ad  
somnia culci-  
tra, in qua ille  
cum tantum  
deberet dor-  
mire potuit.  
Macrob. Sa-  
turn. l. 2. c. 4.

Frugall men  
being rightly  
stiled, χρῆσι-  
μοί. Tusc. l. 3.

Moderation.

can desire, nor resist their owne wils in ought that they affect, bee they endued with never so much wisdome, it becomes foolishnesse, being blinded with their owne delights. They then onely, whose native *temperance* hath prepared them, or continuall wrastring with the infirmities of nature hath inured them, have attained this degree of perfection; not onely (I say) to use *Moderation* in their expence, but in their restraint of every *pleasure*; labouring to become commanders of themselves in the *desires* and *affections* of this life: which of all others make men the absolute conquerours. For man, whose naturall pravity, drawne from the corruption of his first parents, is ever working in him new motions of disobedience; layeth continuall siege and battery to the fortresse of the soule, suggesting to her motives of *pleasure* and delight, which the carnall man will easily condescend to, because he favoureth not the things of the spirit. Yea, how many doe we see, who begin in the *spirit*, but end in the *flesh*, making their end farre worse then their beginning? How necessary then is this *Moderation*, to curbe or checke such inordinate motions as arise in us, by reason of our naturall infirmity and weaknesse?

Neither doe I so much insit upon the *Moderation* of your expences, as if *Coine* were of that esteeme, as it onely deserved respect. For if *Riches* increase, wee are not to set our hearts upon them; but rather to shew our indifferencie towards them in our free and liberall use of them. But hee who gave *gifts* before hee gave *time*, creating all things for our use in the world, before hee brought us into the world, without the use or ministry of these could preserve and support us, whom hee hath appointed as governours or rulers over all these: for hee who created all things without meanes, can likewise preserve those things which hee hath created without meanes. Yea, though hee hath given us the fruits of the earth to feed us, the fells of beasts to cloath us, yea, workes out of the bowels of wormes to beautifie us; yet is hee tyed no more to these exterior meanes, then hee was before, creating all things without meanes. No King is necessarily tied, that onely pure *Bullion* should bee current among his Subjects, for if occasion serve, hee may stampe *Leather*, *Brasse*, or any other metall, which being authorized by his *image* or *superscription*, is not to be denied within his Dominions. Much more hee, who conteines the world in his *fist*, restraines not his power to any outward meanes, working sometimes *with* meanes, sometimes *without* meanes, sometimes *against* meanes, sometimes *above* meanes. *With* meanes, as when hee fed those which followed him into the wildernesse with bread; *above* meanes, when hee fed so much people with so little bread; *without* meanes, when hee himselfe fasted so long without bread; *against* meanes, when hee caused the very Ravens to bring his Prophet bread. No, this exhortation rather tendeth to move you to relye on Gods *providence*, yet withall not to abuse those *creatures* which hee hath bestowed on you, but to use them with *Temperance*, *Sobriety*, and *Moderation*: for what is it to abound in all riches, surfet in pleasures, enjoy the treasures of the whole earth, yea to want nothing that either the eye can desire, or the heart affect? Surely nothing. \* *Alexander*, the Monarch of the world, had all other things save onely a *Sepulcher* to bury him in, when hee was dead; hee never thought of that: for alas, when corruption shall receive what Mortality renders, and man after so many dayes passed over in delights, shall *make his bed in the darke*, those perfunctory pleasures, which hee so

much

Donaprius  
quam tempora  
dedit.

Datur etiam  
vermibus nere  
è visceribus,  
a curatiorem  
cultum pra-  
bere homini-  
bus. Vid. Pet.  
Mart.

\* Qui totum  
orbem possede-  
rit, ne in orbe  
sepulchrum  
invenire pote-  
rit.

Quid cumuli  
gazae, si desint  
ossibus urnae?  
Eosdem penar-  
tes habuit &  
regiam, & ro-  
gum, & se-  
pulchrum.  
Valer. Max.  
de Tull. Hostil.

much affected, those temporary blessings which hee enjoyed, shall bee as if they had not beene. So moderate therefore your expences in the use or dispensation of your earthly *Mammon*, that it may appeare, your hearts are where your *Treasure* is, and your *Treasure* where your heavenly Master is: for what is this world, but a *List environed with fearefull Combats*? So as the world is more to be feared when it smileth, then when it frowneth; and more to be taken heed of, when it allures us to love it, then when it moves or induceth us to contemne it. Howsoever, they who embrace the world are like unto them, who are drowned in waters; for their minds are so drenched in the depth of worldly affections, and so entangled by the reeds and oaze of earthly vanities, as they are divided from the *Sailers Starre*, and the *Haven* of the *ship-wracks soule*, being miserably forced to grope in darkenesse, without a light to direct them; and to remaine wofully shelved, being farre from sight of heaven to receive them.

And let this suffice to have beene spoken touching *Moderation* in your expence of *coine*; I meane, your frugall dispensation of such estates, as God hath blessed you withall; ever remembering that you must give account of your *Talent*; not onely (I say) of your *Talent* of *knowledge*, but of that *Talent* of *Substance*, whereof in this life you were possessed. And so I descend to your *Expence of time*, that precious *Treasure* which is incomparably to be valued above all that wee enjoy; because it affords a respite of using or employing, whatsoever wee enjoy.

**T**ime is so absolute and soveraigne a Regent, as hee is all-commanding, but not to be countermanded; whence we commonly say, *Time* and *Tide* stayeth for no man. There is nothing undertaken by man, which can be effected without the attendance and gracefull assistance of *Time*. Neither can experience be gained, nor *Truth*, the *Daughter of Time* discovered, nor the issue of any mans expectance attained, nor any thing worthy observance produced, unlesse *Time* further it. There is nothing of consequence, that can be done at an instant: great *Taskes* require long *Time*; neither can wee limit *Time*, but *Time* will limit us: whence it appeares, that nothing can be intended, much lesse affected, unlesse *Time* assist and second it. *Time* being thus precious, wee must of necessity value it above any inferiour *Substance*, seing without the company of *Time*, wee are wholly deprived of the use of our *Substance*. Whence it was that a friend of mine caused these two verses to be set directly before his Table of accounts;

*If Coines expence be such, pray then Divine  
How rare and precious is th' expence of Time?*

Now there be three sorts of persons, with whom I am to encounter by way of admonishment, for their abuse or carelesse expence of *Time*; the Ambitious, Voluptuous, and miserable covetous person. For the first, hee trifles away *Time*, in the pursuit of impossibilities, spending his meanes, and mis-spending *Time*, in hope of a day; which day hee seldome or never sees, for his *Time* is abridged before it come: So as the date of his death anticipates the day of his hopes. Now to point out the place of his abode; hee is ever to be found in the eminentest places, for obscurity

fits

*Moderation.*

*Ambros.*

*Aug. Epist.*  
144.

*Bernard. de*  
*Adventu*  
*serm. 1.*  
*August. in*  
*Med. cap. 9.*

*Expence of*  
*time.*

*Eucherius.*  
*Nil preciosius*  
*tempore, &*  
*heu nil hodie*  
*eo vilis inveni-*  
*nitur: tran-*  
*scunt dies*  
*salutis & ne-*  
*mo cogitat.*  
*Bern.*

Moderation.

*Majus dedecus est, parta amittere, quam non omnino paravisse. Sallust.*

*Martial. l. 14.*

*Sext. Aurel. in Domit.*

*Ne quid usquam honesti oculis occurreret. Vid. Tacit.*

*Quam quisque pessimè fecit, tam maximè liturus est. Sallust.*

fits not his humour, whose onely aimes are to acquire honour. He is so farre from moderating his humour, as hee is humorously conceited of his worth, and thinks whatsoever the *Parasite* saies in his commendations, to be no lesse then what hee in his owne proper person deserves. For his *Contemplations*, they are ever mounting, yet seldome so high mounting as heaven, for his thoughts are directed to another Sphere. Hee is prodigall in his feasts, solicitous in the pursuit of friends, impatient in the quest of rivals, and importunate in the dispatch of his affaires: and though it be a greater reproach to lose what is got, then not at all to get; yet his aime is to get, though hee fore-see his losse before he get: and though the least liberty be apportioned to the greatest fortune, yet in his highest fortunes will hee use the greatest liberty: the reason his, hee conceits himselfe to walke in a *Cloud*, where no popular eye can reach him. Hee is unmeasurably opinionate, and admires his owne knowledge, wherein hee discovers his owne folly: for as hee that seeks to bee more wise then he can be, shall be found to be lesse wise then hee should be; so hee who conceits himselfe more wise then hee is, displays himselfe to the world what hee is. So as it seemes, hee differs in opinion from the Poet; who holds this as a maxime:

*He's solely wise, who is not selfely wise,  
But humble in the judgement of his eyes.*

Now his daily Tasks may be aptly compared to *Domitians* sports, who spent the whole day in catching *Flies*. For those many projects which hee hath devised, those impossible aymes hee hath contrived, those ayrie Turrets hee hath reared, fall in the end to nothing; and like those misty conclusions of the deluded *Alchymist*, bewray the folly of him that formed them. And as *Domitian* grew ashamed of his owne impieties, exiling all Arts, lest the knowledge of them should bring him to a discovery of himselfe: so the ambitious man, whose aimes are as boundlesse, as his purposes fruitlesse, when his eyes begin to be unsealed, and those scales of *ambition*, which hindred his sight, removed, hee will then (if then be not too late) acknowledge his shame, and ingenuously confesse, that his unbounded aimes deserved no better guerdon; for had his actions beene sincere, they had made him more secure. Likewise for the *Voluptuous* man, whose belly is his god, and sensuality his delight, let me speake thus much: as his care extends but onely to the day, slaving himselfe to the pleasures of sinne, and preferring the huskes of vanity, before the soule-solacing cates of eternity: so shall his misery appeare greater, when deprived of those delights, wherein his sole felicity consisted. This fleshly *Libertine* mis-employeth *Time* in two respects; first, in respect of himselfe; secondly, in respect of those good creatures which were ordained for the use or service of himselfe. In himselfe, by exposing so glorious an *Image* to the subjection of sense, and mis-applying those gifts which hee hath received, being diverted from those good offices, for which they were bestowed. In Gods good creatures, by converting them to abuse, which were only ordained for use; and turning them to wantonnesse, which were created for health and releefe of weaknesse. This is hee, who makes life a merriment, his pilgrimage a pastime, each yeare his Iubile. This is hee, who turnes fasting into feasting, praying into playing, almef-

*deeds*

deeds into all mis-deeds. This is he whose sole delight is in dainty feeding, to cause inordinate motions to be stirring, without least respect at all of his soules starving. This is he, whose dishes are the poore mans curses, and whose gate is the beggers Gaole, where they are barred from the least crum of comfort. This is he, who walkes and struts in the stre et; sends forth his eye to bring him in a booty of Lust, or acquaint him with some new fashion, or delight him with some vaine shew. This is hee, who sends forth his eare, to convey unto him some choice melody to inтраunce him; his taste, with some luscious viands to provoke him; his smell, with some rare perfumes to cheere him; his tooth, with soft cloathing, or whatsoever may more effeminately move him. But whereto shall these outward delights availe him, when the cold earth shall entertaine him, when hee shall be dividd from them, and they from him? When *Belsazzar* beheld the hand upon the wall, hee was put quite out of his humour of jollity; his cheerefulnesse was turned into pensivenesse, his mirth into mourning, his solace into forrowing. Even so shall it fare with the *Voluptuous* man, whose delight was onely on earth; when that fearefull and ungratefull summons shall peremptorily injoyne him to bid adieu (a long adieu) to those sensuall comforts which accompanied him, those inordinate meetings which so much delighted him, yea, all those licentious pleasures which so chained him; hee will exclaime (but in vaine shall be those exclamations) and curse the occasions of his mis-spent Time. O what a hard taske would hee endure, to redeeme what his security hath lost? What extremities would hee suffer? what difficulties undergoe? How great and exceeding things would hee promise? In what bonds of firme devotion would hee stand engaged? Surely there is nothing that either flesh could sustaine, or Mortality suffer, which hee would not most willingly indure, to deliver his endangred soule from eternall torments. Lastly, for the miserable *Covetous* wretch, who makes great use of his *Coine*, but small use of his *Time*, treasuring up vengeance against the day of wrath; how carefull is hee in making his barnes larger, in filling his chests fuller, in inhauncing his rents higher; but how respectlesse of that supreme good, wherein all happinesse consisteth? See, how *Menedemus*-like, hee is ever digging and delving to raise a fortune for his seldome-thriving posterity. Thus lives hee to become an eternall affliction to himselfe; in whose person the Poet very properly expressed a *Misers* nature after this manner;

*Thus doe I digge, thus doe I delve  
 & enrich my state thereby,  
 Yet t'b' poorest slave of all I have,  
 enjoys as much as I.*

This was one of those vanities which the wisest of Princes observed, as incident to the children of men, that many gathered, yet knew not for whom they gathered, having likewise no power to use what God had in his mercy bestowed. Now to give this miserable *Cairiffe* his due Character: Hee is his owne executioner, being good to none, but worst to himselfe. His eye is so fixed on earth, as hee finds no Time to erect it to heaven. Hee employes so much time in getting and gathering goods, as hee reserves no time for doing good. Hee little observes how all earthly things

Moderation.

*Cujus cupe  
 dia, sercula in  
 aflu, cujus ja-  
 nue carceres  
 mendici.*

Dan. 5. 6.

*Pet. Dam. de  
 herà mortis*

*Sic mihi divi-  
 tias, famuli  
 patiendo labo-  
 res,  
 Nec minore est  
 domino ser-  
 vus in aere  
 suo.*

*Eccles. 4. 8.  
 Utinam invidi  
 oculos habe-  
 rent in omni-  
 bus locis, ut de  
 omnibus feli-  
 citatibus tor-  
 querentur:  
 Nam quanta  
 sunt felicium  
 gaudia, tanti  
 invidorum  
 sunt gemitus.  
 Seneca.*

## Moderation.

Luke 12.

19.

20.

1 Mac. 6. 11.

13.

*Figri non potest ut male moriatur, qui bene vixerit.*  
Blos. Enchirid. parvul. author.

*Non potest male mori qui bene vixerit, & vix bene moritur qui male vixerit.*  
Aug. de discip. Christiana.

Moderation of the Passions of the mind reduced to two Subjects.

Joy.

Iob. 31. 25.  
Hester. 5. 11.  
Eccles. 2. 2.  
Dan. 5. 1. 2. 3.  
&c.  
Iob 31. 29.  
Prov. 10. 23.

things are sweeter in the ambition, then in the fruition; in the affection, then possession. Nor how the circular *World* cannot fill the triangular *Heart*, no more then a *Circle* can fill a *Triangle*; where still there will be some empty corners. Hee runs on still in desire, labouring of a disease incurable, till death cure him. Hee encreaseth his cares with his substance, and the more hee addes to his estate, the more hee detracts from his content: *The poore hee hath alwayes with him*, for hee makes all poore that deale with him. In brieft, hee is of all others most miserable, because in his riches hee hath all his consolation: which like the *Egyptian reed*, will faile hini in his confidence, leaving him bare and naked to the testimony of a guilty conscience. For how secure was the *Rich. man* (as hee thought) when hee invited his wretched soule to take her rest, having much goods laid up for many yeeres; but this selfe security was the occasion of his succeeding misery; for that night was his soule to be taken from him. It is a true saying, that the Divell requires nothing of man but *Security*, for that gives him opportunity of practising his undoing. Now, how bitter is the remembrance of *Death*, much more the unwelcome approach of *Death* to this miserable covetous man, who hath all his peace in his substance? For if nothing be so terrible as *Death* (as *Aristotle* writeth:) which *Antiochus* feeling sensibly in himselfe, crieth out thus; *Oh into what adversity am I come, and into what floods of misery am I now fallen?* Hee addeth the reason anon after; *For I must die with great sorrow in a strange Land*. Surely then, to the miserable worldling, who hath made a covenant with sinne, and a league with transgression, must the approach of *Death* seeme terrible; being to be divided from the staffe of his confidence, from thence to descend without least hope of comfort to the land of forgetfulness: for, as it cannot possibly be, that hee should dye ill, who hath lived well; so it cannot be, that hee who hath lived ill, should dye well: for as the *Scorpion* hath in her the remedy of her owne poyson a receipt for her owne infection; so the evill man carrieth alwayes with him the punishment of his owne wickednesse; the which doth never leave (so incessant is the torment of a guilty conscience) to wound and afflict his mind, both sleeping and waking: so as to what place soever hee betake him, hee cannot so privately retire, but feare and horrour will awake him; nor fly so fast, though hee should take the wings of the morning, but fury and vengeance will over-take him. Having thus farre proceeded in the treating of such subjects, wherein *Temperance* is required, and of such assailants, by whom shee is usually encountred and impugned: it rests now, that I impart my advice briefly touching *Temperance* or *Moderation* of the Passions of the mind, whereof (omitting the rest, as having else-where discoursed of them) I will onely, and that briefly, insist of these two, the passions of *Joy* and *Sorrow*.

This passion (to insist on *Joy* first) requires direction, to order our desires aright in the matter *Joy*. Every man loves a glad heart; and wisheth *Joy*, as the fruit of his labours; but therein many mistake. First, one rejoiceth in his *Substance*, hee hath gotten much. Secondly, another rejoiceth in his *Promotion*. Thirdly, another doateth upon that mad mirth which *Salomon* speakes of. Fourthly, another rejoiceth in a *Table richly deckt*, an over-flowing cup, a faring deliciously every day. Fifthly, another rejoiceth at the *destruction* of him, whom he hates. Sixthly, another rejoiceth in sinne, and wickednesse. *It is a pastime to a foole to doe wickedly.*



wickedly. It is the *Drunkards joy* to be at the cup early; and to sit till the wine hath enflamed them. The twi-light glads the heart of the *Adulterer*. The *Oppressor* danceth upon the threshold of him that is oppressed. *Ismael* geereth at *Isaac*. Holy *Iob* was as a *Tabret* to the godlesse ones; and the *Drunkards made songs* on *Dauid*. But this is not that *Joy* which is required, because the foundation of this *Joy* is grounded on sinne: wherefore wee are to find a *Joy* more pure; more permanent: for the *Joy* of the wicked is short, but the *Joy* of the righteous shall endure for ever. This *Joy* which wee are to seeke, and whereon wee are to ground our sole content, is no carnall but a spirituall *Joy*: the *Joy* of our hearts, the divine Melody of our soules, conclude with the blessed Apostle; *God forbid that we should rejoyce in any thing, but in the Crosse of Christ, and him crucified*: For in this did all the Saints and servants of God joy, disvaluing all other joy, as unworthy the entertainment of the soule. Wee are to rejoyce likewise, for as much as *God hath called us not to uncleannesse, but unto holinesse*. We are to rejoyce in the testimony of a good conscience, being that *continual feast* which refresheth every faithfull guest. Wee are to rejoyce in our brothers aversion from sinne, and conversion to God; in his prosperity and successe in his affaires of state. But above all things wee are so to moderate our joy in the whole progresse of our life, that our joy may the more abound in him, who is the crowne of our hope after this life.

The like directions are required in our moderation of sorrow: for there is a sorrow unto death; which to prevent, understand this by the way, that not so much the passion, as the occasion enforcing the passion, is to be taken heed of. Sorrow wee may, but not as *Ammon* did, till he had defloured *Thamar*, for that was the sorrow of licentiousnesse; Sorrow we may, but not as *Abah* did, till he had got *Naboths* vineyard, for that was the sorrow of covetousnesse; Sorrow we may, but not as *Iosephs* brethren did, grieving that their father should love him more than them; for that was the sorrow of maliciousnesse. Sorrow we may, but not as *Ionah* did, grieving that the *Ninizites* were not destroyed, for that was the sorrow of unmercifulnesse. Lastly, sorrow wee may, but not as the *Gergesenes* did, grieving for the losse of their swine, for that was the sorrow of worldlinesse. These sorrows are not so much to be moderated as wholly abolished, because they are grounded on sin: but there is a religious and godly sorrow, which, though it afflict the body, it refresheth the spirit; though it fill the heart with heavinesse, it crowneth the soule with happinesse. And this is not a sorrow unto sinne, but a sorrow for sin: not a sorrow unto death, but a sorrow to cure the wound of death. By how much anyone (saith a good Father,) is holier, by so much in prayer are his teares plentifuller. Here finds the *Sirdon* of religious sorrow, the awaker of devotion; the begetter of spirituall compunction, and the sealer of heavenly consolation; being the way to those that beginne; truth to those that profit; and life to them that are perfect. But alas, the naturall man (saith the Apostle) perceiveth not the things of the spirit of God; for they are foolishnes unto him, neither can hee know them, because they are spiritually discerned. It is true; and this should move us to more fervor of devotion, beseeching the divine assistance to minister strength to our weaknesse, that what is wanting in the flesh, may be supplied by the spirit: yea daily to set an houre-glasse beside us, and observe those precious graines (the minute treasures of time) how

Moderation.

Esay 5.11.  
Iob 24.15.  
Zeph. 8.9.  
Gen 21.9.  
Iob. 17.6.  
Psal. 69.12.

1 Thes. 4.7.

Sorrow.

2 Sam. 13.2.

1 Kin. 21.4.  
Gen. 37. 11.

Ionah 4.10

\* Or Gederans. Ioseph. li. 17. c. 13.  
Matth. 8. 34.  
Quid quisque sanctor, ed ejus in orando fletus uberior.  
Aug.

Via est incipientibus: veritas est proficientibus: et vita perfectis.  
Tho. a Campis in soliloq. anima c. 12.  
1 Cor. 2. 14.

Moderations.

Bernard.

swiftly they run thorow the Cruet, whereof not one must fall unnumbered: for as a haire of the head shall not perish, no more shall the least moment of time. Now how healthfull were it (though the carnall man distaste it) to vie teares with graines of sand; that our sinnes, being as the *Sands of the Sea-shore*, that is, numberlesse, might bee bound up and throwne into the deepe *Sea* of eternall forgetfulnesse: so as they may neither rise up in this life to shame us, nor in the world to come to condemne us. Surely if you would know those blessed fruits which true penitent sorrow produceth, you shall finde that *He who sows in teares, shall reape in joy*: Neither can any one goe to heaven with drie eyes. May your teares be so shed on earth, that they may bee bottled in heaven; so shall you bring your *sheaves* with you; and, like fine flower, being boulded from the bran of corruption, receive your portion in the land of the living. And may this *Sacrifice of teares* which you offer up unto *him*, whose eyes are upon all the wayes of the children of men, minister like comfort to your soules, as they have done to many faithfull members of Christs Church. And let this suffice to have bene spoken of such Subjects, wherein *Moderation* is to bee used: for to speake of *Moderation of sorrow* for sinne, I hold it little necessary, seeing most men (so insensible are they of their inward wounds) come rather short of that *sorrow* which is required, then exceed in any sort the measure that is prescribed.

Wherein  
Moderation  
is to bee  
limited.

**A**S *Moderation* in all the precedent subjects is to be used, so in all and every of them is it to be limited; for to be so Stoically affected (as wee have formerly noted) as not to entertaine so much as modest mirth, or approve of the *temperate* and *moderate* use of those things, which were at first ordained for the use and service of man, digressing as farre from the rule of *Moderation* in restraint, as the profusely minded *Libertine* doth in excesse. How hard a thing is it then to observe with indifferency an equall or direct course herein, when either by leaping short or over, we are subject to error? So saith blessed *Cranmer*; *Some lose their game by short shooting, some by over-shooting: some walk too much on the left hand, some too much on the right hand.* Now to propose what forme of direction is best to be observed herein: wee will take a view of those Subjects; whereof wee formerly treated, and set downe in each of them what *Moderation* is to be used. All waters are derived from three waies or currents: springing either by *fountaines* and *spring-heads*, from the bowells of the earth inwardly drained; by *rivers* and conduits, from those *fountaines* derived: or *haile* and *snow* from the earth extracted; where some ascend, some descend: so *passions* are three wayes moved in our bodies; by *humours* arising out of our bodies; by externall senses, and the secret *passage* of sensuall objects; or by the *descent* or commandement of reason. Now to insist on the motion or effect of each passion, we shall not greatly need, having sufficiently touched them in our former discourse: we will therefore upon a review of those severall subjects, Lust, Ambition, Gorgeous apparel, Luscious fare, Company-keeping, &c. reduce them and the occasion of them to those three troubled *Springs*, from whence miserable man, by meanes of the immoderate appetite of sense, sucks the banefull

banefull poyson of sinne; The *Concupiscence* of the *Flesh*, the *Concupiscence* of the *eyes*, and the *Pride* of *life*: for *whatsoever is in the world* (as a good Father noteth, and as the blessed Apostle himself affirmeth) is one of these: As first, whatsoever suiteth or forteth with the desire or delicacy of the *flesh*, ministers fuel or matter to feed the *Concupiscence* thereof. Now this fleshly Libertine takes no delight in the *Spirit*, but in the *Flesh*; he loves to be cloathed in purple, and fare deliciously every day; he loves to keepe company with those consorts of ruine and misery, who drinke till they be inflamed, and delight themselves in the pleasures of sin. Secondly, whatsoever relisheth of vanity, ministers him objects of content, to feed the unsatiate *concupiscence* of his *eyes*: which *eyes* like *Dinah*, stray from him, fixing themselves upon some vaine object, which suits ever best with his choice, who owes them, and so conveyes some present but perfunctorie delight unto him. As if he be covetous, they shew him *Naboths* vineyard; if wanton, a beauteous *Bersheba*, or the sandals of *Judith*, which ravished the eyes of *Holophernes*; if dainty-tooth'd, *Jacobs* red pottage; if proud, the silkes of *Tyre*; in brieft, they fit every one with an object according to his condition. Lastly, whatsoever may minister content to the proud and high-minded man; who walkes upon his Turrets, saying; *Is not this great Babel which I have builded?* is suggested to him; putting him in minde of *Hamans* honour; but never of *Hamans* Ladder; telling him of *Balthazars* birth-day, whereon he feasted royally, but never of his last day, whereon hee died fearefully; shewing him *Herods* garment which shone as the Sunne, and of his applause, *The voice of God and not of man*; but never of the eclipse of that sunne, when hee became so loathsome as his smell could be endured by no man. Now to propose our rules of limitation in the *Moderation* of these: As we are commanded to subdue the *flesh* with those inordinate affections; which arise from the infirmitie thereof; so are wee not enjoyned to kill the *flesh*, for so should we digresse from the rule of humanity: for no man hateth his owne *flesh*, but loveth and cherisheth it. No, our righteousness in this life, which may be rather said to consist in the *Remission* of sinnes; than perfection of vertues; as it is to be furthered by all ordinary and direct meanes, so are we not to transgresse that law, line, or limit which is prescribed. Wee must cut off our members with a knife, but our carnall affections with a holy and mortified life. Whence it is; that *Origen* was justly punished by using too little diligence where there was great need, because hee used too great diligence where there was little need. For, gelding himselfe, hee prevented himselfe of a greater conquest: for there is no mastery to get the mastery of sinne through disabilitie. For as hee that surceaseth but then from sinne, when hee can sinne no more, forsaketh not his sinnes, but his sinnes forsake him; so he who disableth himselfe for committing sinne, lest his abilitie should draw him to sinne, disableth not his sinnes, but his sinnes disable him: for howsoever he hath disabled the *act* of sinne, he hath not suppress the *occasion*, which resteth not so much in the *act*, as in the *desire* to sinne. No lesse worthy was *Democritus* error of reproving, who was blinded before he was blind: for a Christian need not put out his eyes for feare of seeing a woman; since howsoever his bodily eye, see, yet still his heart is blind against all unlawfull desires. The princely

*Moderation.*

Aug. Soliloq. cap. 12.

1 John 2. 16.

Concupiscence of the flesh.

Gen. 34. 1.

1 King. 21. 2.

2 Sam. 11. 2.

Judith 16. 11.

Gen. 25. 30.

Dan. 4. 27.

Esther 7. 10.

Dan. 5. 1.

Dan. 5. 30.

Acts. 12. 22.

Qui modo im-

mortalis voca-

bar. 6.

Euseb.

Ephe. 5. 29.

August. de ci-

vit. Dei. 13.

6. 27.

Tertul. lib. de penitentiis.

Quem de flu-

mine Galio;

qui per Phry-

giam labitur,

propinasse ar-

bitremur; de

quo quicunque

bibit, tanto pe-

re insanire so-

let, ut se ipsum

illico castratu-

rus est. Pom.

Latus de sa-

cerd. Blof.

Tertul. in

Apolog. c. 48.

Moderation.

Pfal. 11.8.

Noctium At-  
ticarum li. 19.  
c. 13.Concupif-  
cence of the  
eye.

Gen. 23. 19.

Prophet saith indeed, *Lord turne away my eyes from vanity*; but this *turning* doth not so much imply the *looke* of the eye, as the *lust* or assent of the *heart*. Neither is it so requisite to make a *covenant* with our eyes that they shall not *looke* upon a woman, as to make a *covenant* with our hearts that they may never *lust* after a woman. In like sort, if any intemperate or immoderate desire to *luscious fare* or *delicious drinke* should surprize us, whose subtill fumes unrivet each joynt of the memory, and loosen the cement which held it fast; (for you shall ever note, as I said before, that deepe drinkers have but shallow memories:) wee are so to prevent the abuse, that we contemn not the *moderate* and healthfull use of them. For as to use them in excesse is to abuse them, so not to use them at all is to contemne or neglect Gods providence in them. Wee must not say with the Epicure, *Let us eat and drinke, for to morrow wee shall die*; but rather let us eat and drinke, as if to morrow wee should die; remembering that strict account which every one must give of the use or abuse of Gods creatures: for it is not the use, but abuse which produceth sinne. So as *Thracius*, whom I formerly touched, and of whom *Anulus Gellius* writeth, covertly glancing at his folly, was for any thing that I can see, even at that time most of all drunken, when he cut downe all his vines, lest he should be drunken. Likewise in the quest or pursuit of honour, as it is *ambition* to hunt after it, undeserved; so it is the most apparent testimonie of true and approved vertue to obtaine it undesired. For this reluctancy to receiving of honour, can never bee without some mixture of *pride*: for they would have the world to observe, how well they deserve it; and againe, their humility (which is seldome in these without some tincture of vaine-glory) in that they so little desire it. So as, these popular and frie spirits, whose only aymes are to dignifie themselves, deserve no sharper curbe for over-valuing themselves, than these, who pride themselves in their humilitie, deserve for counterfeiting a kind of debasing or dis-valuing of themselves to the eye of the world. Whence I might take occasion to speake of those precise Schismaticks, who cannot endure any precedency or priority of place to be in the Church, but an equalitie of Presbyterie; nay, what is now growne amongst them to a more desperate frenzy, their maine worke is to advance a *Lay-presbytery*, which till by *Farel* and *Virez* from the *Chymera*s of a vaporous or viperous brain hatched, was never dreamed: but I wil leave them to a sharper censure, til they be throughly cured of their distemper.

Now for the second motive to sinne; which is the *Concupiscence of the eye*; as it is so to be *moderated* that it stray not, so should it bee so directed that it sleepe not; sleepe not, I say, in the survey of that, for which it was created. The *eye* strayeth when it coveteth what it should not; it sleepeth when it retireth from what it should: it strayeth when it lusteth after a strange woman; it sleepeth when it readeth not the law of God, to reclaime it from lusting after a strange woman: it strayeth, when it lusts after *Naborhs* vineyard; it sleepeth when it lookes not after Gods vineyard. Neither is the *eye* so, to be limited, as if contemplation were only intended; for as it is not sufficient to pray, unlesse we practise as well as pray: so is it not sufficient to looke upon the Law, unlesse wee live after the Law on which we looke. Wee read that *Abraham* buried *Sarah* in the cave of *Macpelah*, that is, in a double Sepulcher. He that burieth his mind in *knowledge* onely, without any care of

practice.

*practice*, he buries *Sarah* in a *single Sepulcher*: but he that buries his mind, as well in the *practice* and feeling of religion, (which is all in all) as in the *knowledge* and understanding of it, hee buries *Sarah* in a *double Sepulcher*: and so must all wee doe which are the true children of *Abraham*: for then with *Abraham* burying our spirit in a *double Sepulcher*, wee shall with *Elizeus* have a *double Spirit*; a spirit that as well doth, as teacheth. Otherwise, wee are but *tinkling Cymbals*, making onely a sound of religion, without any sound or sincere profession: being (as that honey-tongu'd Father saith) *in body inward, but in heart outward*. Now the *eye*, as it is the tendrest and subtilst *Organ* of all others, so should the *Object* on which it is fixed be the purest and cleereſt of all others. The *Eagle* accounts those of her young ones bastards, which cannot fixe their *eyes* upon the Sunne, and with equall reflection (as it were) reverberate the beaming vigour or splendour thereof: which should be the *Embleme* of divine contemplation; teaching us; that howſoever wee have our *feet* on earth, wee are to have our *eyes* in heaven: not by prying too saucily into the sealed *Arke* of Gods inscrutable will, but by meditating ever of him, so to rest in him, that after earth wee may for ever rest with him. It is observed by profest *Oculists*, that whereas all creatures have but foure *muscles* to turne their *eyes* round about, man hath a *fift* to pull his *eyes* up to heaven. How farre divert they then their *eyes* from the contemplation of that *Object*, for which they were created; who cannot see their neighbours ground but they must covet it, nor his beast but they desire it, nor any thing which likes them, but with a greedy *eye* they *heart-eat* it? So large is the extent or circuit of their heart to earthly things, as they can see nothing but they instantly desire; so strait is the circumference of their heart to heavenly things, they set no mind on them, as if altogether unworthy their desire. So as I cannot more aptly compare these idolizing worldlings to any thing, then to the bird *Ibis*, which is of that filthy nature, as shee receives those excrements in at her mouth, which shee had purged before from her guts. Neither doe they resemble this bird only in respect of their bestiall or inſatiate receipt, but also in the unbounded extent of their heart. *Oris Apollo* writeth, that the *Egyptians* when they would describe the *heart*, paint that bird which they call *Ibis*; because they thinke that no creature, for proportion of the body; hath so *great* a heart as the *Ibis* hath. Neither hath our worldly *Ibis* a lesse heart to the filthy desires of the world, being of necessity forced to leave the world, before hee can leave desiring the things of this world: or their *eyes*, *Satan-like*, come from compassing the whole earth; esteeming no joy to the worldling, like much enjoying: yet am I not so rigorously affected, or from feeling of humanity so farre estranged, as with *Democritus*, to move you to pull out your *eyes*, that the occasion of temptation might be removed, by being of your *eyes*, those motives to temptation, wholly deprived. Nor with that inamored *Italian*, to wish you to fix your *eyes* upon the beames of the Sunne, till they were seared, that the sight of your *Mistresse* might not move your disquiet. No; enjoy your *eyes*, and make them directers to guide you, not as blind deceitfull guides to entrap you; use the *object* of this sense, but weane it from assenting to concupiscence; concluding ever with that good remembrance, *May that object bee from our eyes removed, which makes us from our deare Lord divided*.

Now for the last Motive, which is the *Pride of life*; it was *Lucifers* sinne

Moderation

2 King. 29.

15.

1 Cor. 13. 1.  
Corpore interius, sed corde  
exterius.Bernard. Med.  
cap. 8.Colamella lib  
5. cap. 9.Unus musculu  
præ ceteris  
animalibus oculum  
elevantem  
habet, quo ad  
caelestia magis  
rapiatur, terrestribus  
minus capiatur.  
Ib.Factorem,  
quem ab illis  
prius emisisset,  
ab ore denud  
recipit. Plin.  
in Nat. hist.  
Ælian. Ger-  
son.

Ariosto.

Erga mundum  
habeamus oculum re-  
tortum.

Pride of life.

sinne

*Moderation.**August. Soliloq. cap. 29.**Omnia metri  
ri malim dig-  
vitate quam  
ambitione.  
Plin in epist.*

\* Judging of another consisteth in these three points; First, when a man doth well, to say he doth evil. Secondly, when a man doth evil, to say that man doth worse. Thirdly, when a thing is doubtful, to take it in the worse part. *Vid Annual. Stow. Laert. in vit. Pittaci.*

*Pallium video, Philosophum non video.**Comment. in R. Reg. cap. I.*

sinne, and therefore should bee each true *Christians* scorne. For this sinne (saith an ancient and learned Father) are the children of the kingdome thrown into utter darknesse: and whence cometh this, but because they ascend up unto that Mountaine, unto which the first Angell ascended, and as a Diuell descended? Hee who entertaineth this Motive, is an ambitious man, who (as one rightly observeth) may be well and fitly simlized with the *Chameleon*, who hath nothing in his body but Lungs; so the badge of the ambitious is to be windy and boisterous: whereas, if he would measure all his undertakings, rather by the dignity of the thing, then the Ambition of his mind, hee should find as much content as now hee finds disquiet. It was the rule of a wise States-man, and well deserves it the observance of every private person, but especially of such who sit nere the Sterne of State; not to suffer any ambitious heat transport him, but to measure all things according to their dignity and worth: and withall, rather to referre the opinion of themselves and their actions to the censure of others, and freely put themselves to be weighed in the judicious scale or ballance of others; then to be approvers of themselves without the suffrage of others: for certainly, as there is no humour more predominant then Ambition, nor apter to make man forgetfull of himselfe; so hee who is of a haughty and proud disposition \* dis-values all others; purposely to prize his owne deserts at an higher estimate. I remember with what character that proud *English* Cardinall was decoloured, who bare so great stroke in this Kingdome, as it was in his power to shake the foundation of *Monasteries*, and from their ruines to raise his owne structures; that hee was so puffed up with Ambition; as hee preferred the honour of his person, before the discharge of his Profession. Surely that sentence was verified in him; *Promotion declares what men bee*; for never was his Nature throughly discovered, nor his inside displayed, till his out-side was with the *Cardinals* Pall graced. How necessary is it then for man, being more subject to *Pride* himselfe in his height, then with patience to receive a fall, to learne how to moderate his acception of honour, before he come to honour? For I doe not so limit him, as if hee should not at all receive it, but rather how hee should demeane himselfe having received it. Neither in Ambition onely, but in that attire of sinne, gorgeous apparell, is the like limitation to be used: for herein are wee to observe such decencie, as neither the contempt thereof may taxe us of irregular carelesnesse, nor affectation thereof evince us of too singular nicenesse: for the former, as it implyes a carelesse indifferencie, so the latter argues an effeminate delicacie: for God hateth no lesse in man this sloth and sluttishnesse, then he hateth too much neatnesse and nicenesse. Yea, I have oft-times observed no lesse pride shrouded under a thred-bare cloake, than under a more sumptuous coat, So as, *Antisthenes* went not farre awrong, who seeing *Socrates* shew his torne cloake; shewing a hole thereof unto the people; Lee quoth he, *thorow this I see Socrates vanity*. It is not the Hood which makes the *Monke*, nor the Cloake which makes the *Philosopher*; but the Disposition of the mind, which makes him a true or false professour. It is good therefore, in the use of these things to observe the end for which they were ordained; now apparell was not ordained to pride us in it, but to be kept warme by it. *Peter Martyr* sheweth, that *Cloathing* doth keepe the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the ayre. This then being ordained

dained for necessity, is not to be used for vaine-glory: for howsoever (to such excesse of vanity is this age growne) that *fashion* is esteemed *neatest*, which is *newest*; discretion will informe you better, and tell you that *fashion* is of all other the *choicest*, which is the *comliest*. But that these three maine Motives to temptation, and profest assailants of *Moderation*. I meane, *Concupiscence* of the *flesh*, *Concupiscence* of the *eyes*, and *Pride* of *life* may be the better resisted, incessant *Prayer* is to be used. For *Prayer* is Gods honour, Mans armour, and the Divels terrour; it is Gods oblation, Mans munition, and the Divels expulsion. By *Prayer* are those Treasures digged, which faith in the Gospel beholdeth. As it is then Gods *Sacrifice*; let it be Mans *exercise*, that it may defeat the Divels malice: saying with blessed *Augustine*; "Behold, O Lord my God; the whole world is full of the inares of *Concupiscence*, which they have prepared for my feet, and who shall escape them? Truly he, from whom thou shalt take away the *Pride* of his *eyes*, that the *Concupiscence* of his *eyes* may not seaze upon him; and from whom thou shalt take away the *Concupiscence* of the *flesh*, that the *Concupiscence* of the *flesh* may not surprize him; and from whom thou shalt take away an irreverent and unbridled *mind*, that the *pride* of *life* may not craftily deceive him. O happy he, to whom thou shalt do this! surely he shall passe his dayes in safety! Thus far have I proceeded in discourse touching both manner and matter, how and wherein *Moderation* is to be limited. Where, in the pursuit of *honour*, as I would have you no *Canius*, too Stoically to contemne it; so no *Cassius*, too tenderly to affect it: Likewise in the pursuit of *Wealth*, as I would have you no *Atimus*, too scornfully to hate it; so no *Midas*, too slavishly to hug it: Likewise in the pursuit of *Fancie*, as I would have you no *Arminius*, too severely to loath it; so no *Arsenius*, too dearely to love it: Likewise in *Fare*, as I would have you no *Phythagoras*, too rigorously to abstain from it; so no *Diagoras*, too riotously to epicure it: Likewise in *Apparell*, as I would have you no *Diogenes*, too carelesly to use it; so no *Demosthenes*, too curiously to chuse it: Lastly, in *Pleasure*, as I would have you no *Philopomenes*, too strictly to despise it; so no *Philoxenus*, too highly to prize it. For *Origen* himselfe eunuching, *Democritus* his eyes blinding, *Crates* his money drowning, and *Thracius* his vines destroying, no lesse offended (as wee have before observed) in exceeding the limit by Nature proposed, then the Libertines of their time, came short of that rule which *Moderation* had prescribed. But drawing neere shore, I am now to descend to the last branch of this *Observation*, treating of the *Accomplished end* which attends *Moderation*.

AS there is no *Art* or *Science* which hath not some especiall end, to which it is properly directed; so is there no *Virtue* which workes or actuates not for some end; in the acquisition whereof it is fully satisfied. Now touching this end, whereto all vertues were and are properly directed; both Heathen and Divine Philosophers with one consent have concluded it to be that *Summary* or *Supreme good*, then which nothing could be better in respect of the fulnesse, higher in respect of the worthinesse, or safer in respect of the secureness. But how different in opinion the ancient Philosophers have beene touching this *Summary* or *Supreme good*, what it should be, or wherein it might be properly said to consist; there is none having bin conversant in their *Ethicks*, but he sufficiently knowes it. So as

Varro

*Moderation.*

*Chrysof. lib. de  
orando Deo.*

*August. Soli-  
loq. cap. 12.*

*Of the ac-  
complished  
end which  
attends  
Modera-  
tion.*

## Moderation

Lib. de Philo-  
sophia apud.  
Aug. de Civi-  
tate Dei.  
lib. 19. cap. 1.

The differ-  
ence betwixt  
the Ethnick  
and Christi-  
an Ethick in  
the opinion  
of Felicity.

Prov. 20. 17.

Aug.  
Bernard.

Revel 22. 20.

Varro reporteth, that these ancient Philosophers have held and maintain-  
ed two hundred threescore and eight severall opinions concerning *Feli-*  
*city*. Where some placed their *Summary good* in *Honours* or preferments,  
others in *Pleasures* or delights, but few in that true or accomplished *Feli-*  
*city*, the *testimony* of a *good conscience*, which only makes man happy; and  
without which, enjoying all, hee enjoyes nothing: for were this *Feli-*  
*city* or *accomplished end*, to which all vertues are properly directed, to bee  
found on Earth, then were the hopes of many good and vertuous men  
frustrated, whose thoughts are so farre above the foundation of earth, or all  
those perfunctory delights, which this low Theater can afford, as they  
have esteemed such men of all others most miserable upon earth, whose  
thoughts were not erected above earth, but slaved to the desires of this life,  
as if their hopes extended no further. No, in vaine were those many sighings  
and groanings in the spirit, those incessant labours and watchings, which  
the faithfull so willingly undergoe, if there were no happinesse save onely  
in enjoying the delights of this life; the fruition whereof, as they tender  
no true sweetnesse, so are they ever attended by sharpe repentance. For  
howbeit, every one be reputed *worthy*, if hee be *wealthy*, and nought if hee  
bee needy; yet when Sinne, having three punishments, *Feare*, *Shame*, and  
*Guilt*; *Feare* of judgement, *Shame* of men, and *Guilt* of conscience:  
shall convent and convict him, hee shall find that *riches cannot deliver in*  
*the day of wrath*. So as howsoever the sinne seeme sweet, the sting of  
sinne shall wound his heart: *For the bread of deceit is sweet to a man, but*  
*his mouth shall bee filled with gravell*. Likewise the *High-minded man*,  
whose heart hath beene only set on *Titles of honour*, howsoever he seem'd  
raised or reared above the pitch of common earth, disdainng these poore  
wormelings, who had the selfe-same *Maker*, though inferiour to this  
high *Cedar in honour*; when hee shall be forced to call *Corruption his mo-*  
*ther*, and *wormes his brethren and sisters*; when he must leave that high *Ba-*  
*bel*, which his pride erected; those worldly swelling *Tumours*, his slip-  
pery honours, which he once enjoyed; those *Sycophants*, the followers  
of greatnesse, which hee so much affected; yea, the world it selfe, where  
all his imaginari glory was stored; hee shall then find *goodnesse* to be farre  
better then *greatnesse*, and worldly dignity to adde fuel to these *Viols*,  
which hee hath worthily incurred. Likewise the *Voluptuous man*, as hee  
hath enjoyed the treasures of sinne for a season, the *Sported him in his beds of*  
*Ivory*, feasted royally, sared deliciously, and fed all his miserable *senses* with a  
loathed satiety, hee shall feele that the pleasure of sinne was finall, but  
the *punishment* due to sinne eternall; hee shall feele a *worme* ever gnawing,  
never ending, fiery teares ever streaming, never stinting, grieft ever gri-  
ping, never ceasing, death ever living, never dying: yea, that *worme*  
which gnaweth and dieth not, that *fire* which burneth and quencheth  
not, that *death* which rageth and endeth not. But if punishments will  
not deterre us, at least let rewards allure us. The faithfull cry ever for the  
approach of Gods judgement; the reward of immortality, which,  
with assurance in Gods mercy, and his Sonnes Passion, they undoubtedly  
hope to obtaine; with vehemency of spirit inviting their Mediator:  
*Come Lord Iesus, come quickly*. Such is the confidence or spirituall assu-  
rance which every faithfull soule hath in him, to whose expresse *Image* as  
they were formed, so in all obedience are they conformed, that the promi-  
ses of the Gospell might be on them conferred and confirmed. Such as  
these



these care not so much for possessing ought in the world, as they take care to lay a good foundation against the day of triall, which may stand firme against the fury of all temptation. These see nothing in the world worthy their feare. <sup>a</sup> *This only (say they) is a fearefull thing, to feare any thing more than God.* These see nought in the world worthy either their <sup>b</sup> *desire or feare* and their reason is this, <sup>c</sup> *There is nothing able to move that man to feare in all the world, who hath God for his guardian in the world.* Neither is it possible that he should feare the losse of any thing in the world, who cannot see any thing worthy having in the world. So equally affected are these towards the world, as there is nothing in all the world, that may any way divide their affection from him who made the world. Therefore may we well conclude touching these, that their *Light* shall never goe out: For these walke not in darknesse, nor in the shadow of death, as those to whom the light hath not as yet appeared: for the *Light* hath appeared in *Darkeness*, giving light all the night long to all these faithfull beleivers, during their abode in these *Houses of Clay*. Now to expresse the Nature of that *Light*, though it fare exceed all humane apprehension, much more all expression: *Clemens* understandeth by that *Light* which the *Wise-woman*, to wit, *Christs spouse*, kept by meanes of her candle which gave light all the night long, the *heart*; and he calleth the *Meditations* of holy men; *Candles that never goe out.* Saint *Augustine* writeth, among the *Pagans* in the Temple of *Venus*, there was a *Candle* which was called *Inextinguishable*: whether this be or no of *Venus* Temple, we leave it to the credit of antiquity, onely *Augustines* report we have for it; but without doubt in every faithfull hearer and keeper of the Word, who is the Temple of the Holy Ghost, there is a *Candle* or *Light* that never goes out. Whence it appeares that the heart of every faithfull soule is that *Light* which ever shineth, and his *faith* that virgin *Oile* which ever feedeth, and his *Conscience* that comfortable *Witness* which assureth, and his devoted *Zeale* to Gods house that *Seale* which confirmeth him to be one of Gods chosen, because a living faith worketh in him, which assures him of life, howsoever his outward man, the temple of his body; become subject to death. Excellently faith Saint *Augustine*: *Whence comes it that the soule dieth? because faith is not in it. Whence that the body dieth? because a soule is not in it. Therefore the soule of thy soule is faith.* But forasmuch as nothing is so carefully to be sought for, nor so earnestly to be wrought for, as purity or uprightnesse of the heart: for seeing there is no action, no studie, which hath not his certaine scope, end, or period; yea, no Art but laboureth by some certaine meanes or exercises to attaine some certain proposed *end*; (which end surely is to the Soule at first proposed, but the last which is obtained;) how much more ought there to bee some *end* proposed; to our studies, as well in the exercises of our bodies; as in the readings, meditations, and mortifications of our mindes (passing over corporall and externall labours) for which end those studies or exercises were at first undertaken? For let us thinke with our selves, if we knew not, or in mind before conceived not, whither or to what especial place wee were to run; were it nota vaine taske for us to undertake to runne? Even so to every *Action* are wee to propose his certaine *end*: which being once attained, we shall need no further striving towards it, being at rest in our selves by attaining it. And like *end* are wee to propose to our selves in the

Moderation.

a Φοβερὸν  
ἔστιν τὸ  
φοβεῖσθαι ἢ  
περὶ θεῶ.  
Nazian.

b Qui nil ha-  
bet in mundo  
quod appetat,  
nihil est quod  
de mundo per-  
timeat.  
Cyprian.

c Qui ei de se-  
culo metus est,  
cui in seculo  
Deus tutor  
est ibid.

De hac die lux  
proficit, sed non  
deficit. Aug.  
Τὸν ἀγίον  
λογιόμυθον, ἀ-  
κοιμήτην  
ἀόνητον ἀ-  
pellat Cle-  
mens.

August. de Ci-  
vitate Dei lib.  
21. cap 6.

Tract. 49. in  
Io.

Vnde mors in  
anima? quia  
non est fides.

Vnde mors in  
corpore; quia  
non est anima.

Ergo anime  
tue anima est  
fides.

Moderation.

exercise of *Moderation*, making it a subduer of all things which fight against the spirit, which may bee properly reduced to the practising of these foure; overcoming of *anger* by the spirit of *patience*; *wantonness* by the spirit of *continence*; *pride* by the spirit of *humility*; and in all things unto him whose *Image* we partake, so neerely conformed, that, like good *Proficients*, wee may truly say with the blessed *Apostle*; *Wee have in all things learned to be contented.*

*Anger.*

This might be instanced in our late Fleetstreet tumult.

Plutarch in Apotbeg. Rom.

For the first, to wit, *Anger*, as there is no passion which makes man more forgetfull of himselfe; so to subdue it, makes man an absolute enjoyer of himselfe. *Athenodorus* a wise Philosopher, departing from *Augustus Caesar*, and bidding him farewell, left this lesson with him, most worthy to be imprinted in an Emperours brett; *That when hee was angry, hee should repeat the foure and twenty Greeke letters.* Which lesson received *Caesar* as a most precious jewel, making such use thereof, as hee shewed himselfe no lesse a Prince in the conquest of this passion, than in his magnificence of state, and majesty of person. No lesse praiseworthy was that excellent sovereignty which *Architas* had over this violent and commanding passion, (as we have formerly observed) who finding his servants loitering in the field, or committing some other fault worthy reproofe, like a worthy master, thought it fit first to overmaster himselfe, before he would shew the authority of a Master to his servants: wherefore perceiving himselfe to be greatly moved at their neglect, as a wise *Moderator* of his passion, hee would not beat them in his ire, but said; *Happy are ye that I am angry with you.* In brieft, because my purpose is onely to touch these rather than treat of them, having so amply discoursed of some of them formerly: as *the Sunne is not to goe downe upon our wrath*; so in remembrance of that sonne of *righteousness*, let us bury all *wrath*: so shall we be freed from the *viols of wrath*, and appeare blamelesse in the day of *wrath*. For in peace shall we descend to our graves without fighting, if in peace we be angry without sinning.

Cic. Tus. lib. 4.

Ira mortaliū debet esse mortalis. Lestant.

*Wantonness.*

Secondly *wantonness*, being so familiar a *Darling* with the flesh, is ever waging waire with the spirit; she comes with powdred haire, painted cheeks, straying eyes, mincing and measuring her pace, tinkling with her feet, and using all immodesty to lure the unwarie youth to all sensuality. These *light professors* (as *St. Ierome* to *Marcella* saith) are *matter of scandall to Christians eyes*; those *eye-sores* which wound the inward man with the sting of anguish. Now what receipt better or more soveraigne to cure this malady, than to take away the cause which begets this infirmity? And what may wee suppose the cause to be, but the complacency of the flesh? when wee labour to satisfie our desires, and give easie reines to our affections. "For the flesh, while shee is obedient, becomes a servant to the soule: shee governeth, the other is governed: this commandeth, that is commanded: but having once begun to usurpe, shee will scarcely ever become a faithfull and loyall subject. What necessity then is there enjoyned us to stand upon our guard, when we have a *Tarpeia* within our gates, ready to betray us to our professed enemy? With what continuall and incessant labour ought wee to employ our selves; that this untamed *Iebusite* might bee so tired and wearied, that all inordinate motions might bee extinguished, which by sloth and want of employment are ever cherished? Let us then embrace

August.

brace *Continencc*, and by power of so good a spirit dispossesse the bad. Let us not entertaine those dangerous motives to sinne, which, like a *Snake* in the bosome will wound us to death. And what bee those motives? Wanton thoughts and wanton words; which corrupt mens manners with wicked workes. It is a sure note and worthy observance; Whensoever any thought is suggested to you which tasteth of evill, make the doore of your heatt fast, lest you give actual possession to the *Divell*. *Wanton words* likewise are dangerous motives to incontinence; the habit whereof being once attained, will hardly be relinquished. So as *Speech*, which *Democritus* calls the *image of life*, being exercised in furrility, seemes to deface that *Image*; by laying on it the darke and fable colour of death. For as muddy water is an argument that the *fountaine* is troubled: so filthy words are witnesses that the *heart* is corrupted. A good *Tree* brings forth good fruit, a pure *Spring* cleare water, and an uncorrupt heart words tending to the edification of the hearer. Now hee who useth his tongue to filthy communication, incurreth a threefold offence: First, in dishonouring God; Secondly, in sinning against his own soule; Thirdly, in ministring matter of scandall or offence to his brother. How necessary is it then, to keepe a watch upon our mouth, and a gate of circumstance unto our lips, that we offend not with our tongue; which like the poisonous *Adder*, stings even unto death, wounding the soule with an incurable dart? Neither doe I, speaking of *wantonnesse*, onely restraine my discourse to incontinence, but to whatsoever else may properly tend to the complacency or indulgence of the flesh, as to tender obedience to her in the desire of luscious and lascivious meats, or the like; including all such as turne the grace of God to *wantonnesse*, making a profession of faith, but denying the *power* thereof in their life and conversation.

Thirdly, *Pride*, that *Luciferian* sinne, whose airie thoughts are ever mounting, must be subdued by the spirit of *humility*. We would hold it to be no faithfull part of a subject, to make choice of no livery but his, who is a profest foe to his Sovereigne. And what I pray you, doe we, when we attire our selves in the habiliments of *Pride*; not onely outwardly in gorgeous apparell, choicest perfumes, and powdred lockes; but likewise inwardly, in putting on the spirit of *Pride*, attended by scornfull respects, disdainfull eyes; and haughty looks? Can wee be truly termed Subjects? May wee, wearing the *Divels* crest, partake of the *seamelesse* coat of Christ? May we expect a Crowne after death, that oppose him who wore a thorny Crowne to crowne us after death? No; as the *Souldier* is knowne by his *Colours*, the *Servant* by his *Cognizance*, the *Sheepe* by his *marke*, and *coine* by the *stampe*; so shall we be knowne by our *Colours*, if wee be Christs *Souldiers*; by our *Crest* or *Cognizance*, if his *followers*; by our *marke*, if his *Sheepe* and *Lambkins*; by our *stampe* or *superscription*, if his *Coine* or *Sterling*. O know, how much wee are the *humbler*, by so much to our Beloved are we the *liker*! Let us resemble him then in all *humility*, that afterwards wee may reigne with him in *glory*. Lastly, that wee may become conformable unto him, whose *Image* wee have received, wee are to learne of the blessed Apostle, in *all things to be contented*. Content (saith the Proverbe) is worth a Crowne, but many Crownes come farre short of this content. Now to propose a rule how this

*Moderations.**Pride.**August.*

Moderation.

Wherein true content properly consisteth.

The goods of the Minde.  
Plato in Timæo.  
Primum ortur, postremum moritur.

Quis me Stygias mittet ad umbras? Mori juvabit, pœna nam gravior, necesse est. Seneca in Octav.

Messala Corvin.

Content may be acquired, were a Lesson well worthy our learning: which I could wish might bee as soone learned as proposed: for *Content* briefly, consists in these two; *To bee free from desiring what wee have not; to bee free from fearing to lose what wee already have.* Now hee, who seeth nothing in the world worthy desiring, cannot choose but be free from feare of losing, being so indifferent touching the world, or whatsoever else hee hath in enjoying. For he that neither hath, nor seeth ought in the world which he esteemes worthy his love, enjoyeth nought but hee can willingly bee content to leave; for no man feareth the losse of that which he doth not love. But to draw neerer a point: these two passions or affections of *desire* and *feare*; *desire* of having more than wee have; *feare* of losing what wee already have, may be properly said to have a threefold respect: To the goods or endowments of the *Minde*, of the *Body*, and of *Fortune*. For the first, Plato in his *Timæo* saith; *If a man lose his eyes, or feet, or hands, or wealth, we may say of such an one, hee loseth something; but hee who loseth his heart and reason, loseth all.* For in the wombe of our Mother, the first thing which is ingendred or participates forme, is the *heart*; and the last which dieth, is the same *heart*. So as properly it may be called *Reasons Treasure* or store-house; where those divine graces are seated, which conferre the best beauty to man, giving him a note of distinction from other creatures, the more to dignifie man. For howsoever all creatures have *hearts*, yet only to man is given an *understanding heart*. Other creatures have *hearts* indeed sensible of present paine, but they cannot recall to minde what is past, or probably collect by what is past, the seasons of times, or issues of affaires likely to ensue. In the *heart* of man, there is the *reasonable* power, with which hee governeth himselfe; the *irascible* power, with which he defendeth himselfe; and *concupiscible*, by which he provideth for things necessary to releve himselfe. Now admit wee were deprived of that principall blessing, the *intellectuall* part, so as like raving and raging *Orestes*, we were forced to take many blinde by-paths, wanting the means of direction by reason of our wofull distraction, and crying out with *Octavia* in *Seneca*;

O, to the spirits below that I were sent,  
For death were easie to this punishment!

Admit, I say, all this; yet is the afflicted soule to bee content, abiding Gods good leisure, who as hee doth wound, so he can cure; and as hee opened old *Tobiths* eyes, so can he, when he pleaseth, where he pleaseth, and as hee pleaseth, open the bleered eyes of *understanding*: so with a patient expectance of Gods mercy, and Christian resolution to endure all assaults with constancie, as he recommendeth himselfe to God, so shall he finde comfort in him: in whom he hath trusted and receive *understanding* more cleare and perfect than before he enjoyed. Or admit one should have his *memorative* part so much ineebled, as with *Corvinus Messala* he should forget his owne name; yet the Lord, who numbred the starres, and knoweth them all by their names, will not forget him, though he hath forgot himselfe; having him as a *Signet* upon his *finger*, ever in his remembrance. For what shall it availe, if thou have *memory* beyond *Cyrus*, who could call every souldier in his army by his name, when it shall appeare thou hast forgot thy selfe, and exercised that facultie rather in remembering injuries, than recalling to minde those insupportable

portable injuries, which thou hast done unto God? Nay more; of all faculties in man, *Memory* is the weakest, first waxeth old, and decays sooner than strength or beauty. And what shall it profit thee, once to have excelled in that facultie, when the *privation* thereof adds to thy misery? Nothing, nothing: wherefore, as every good and perfect gift commeth from above, where there is neither change nor shadow of change, so as God taketh away nothing but what he hath given, let every one in the losse of this or that facultie, referre himselfe with patience to his sacred Majestie, who in his change from earth will crowne him with mercy.

Secondly, for the goods or blessings of the *Body*, as strength beauty, agilitie, &c. admit thou wert blinde with *Appius*, lame with *Agefilans*, tongue-tied with *Samius*, dwarfish with *Ivius*, deformed with *Thersites*; though blinde, thou hast eyes to looke with, and that upward; though lame, thou hast legges to walke with, and that homeward; though tongue-tied, thou hast a tongue to speake, and that to Godward; though dwarfish, thou hast a proportion given thee, ayming heavenward; though deformed, thou hast a glorious feature, and not brutish to looke-downward. For not so much by the *motion* of the *body*, and her outwardly working faculties, as by the *devotion* of the *heart*, and those inwardly moving graces, are wee to come to GOD. Againe, admit thou wert so mortally sicke, as even now drawing neere shore, there were no remedy but thou must of necessity bid a long adieu to thy friends, thy honours, riches, and whatsoever else are deare or neere unto thee: yet for all this, why shouldest thou remaine discontented? Art thou here as a Countryman, or a Pilgrim? No Countryman sure; for then shouldest thou make earth thy Country, and inhabit here as an *abiding city*. And if a Pilgrim, who would grieve to bee going homeward? There is no life but by death, no habitation but by dissolution. He then that feareth death, feareth him that bringeth glad tidings of life. Therefore to esteeme life above the price, or feare death beyond the rate, are alike evill: for he that values life to be of more esteeme than a pilgrimage, is in danger of making shipwracke of the hope of a better inheritance; and he that feareth death as his profest enemy, may thanke none for his feare but his securitie. Certainly, there is no greater argument of folly than to shew immoderate sorrow either for thy own death, or death of another: for it is no wisedome to grieve for that which thou canst not possibly prevent, but to labour in time rather to prevent what may give the occasion to grieve. For say, is thy friend dead? I confesse it were a great losse, if hee were lost; but lost hee is not, though thou bee left; gone hee is before thee, not gone from thee; divided onely, not exiled from thee. A *Princesse* wee had of sacred memory, who looking one day from her Palace, might see one shew immoderate signes or appearances of sorrow, so as shee moved with princely compassion, sent downe presently one of her Pensioners to inquire who it was that so much sorrowed, and withall to minister him all meanes of comfort; who finding this sorrowfull mourner to bee a Counsellor of State, who sorrowed for the death of his daughter; returned directly to his Sovereigne, and acquainted her therewith. O (quoth she) *who would thinke that a wise man and a Counsellor of our State could so forget himselfe, as to shew himselfe a childe for the death of his childe!* And surely, whosoever shall but duly consider mans frailty with deaths necessity, cannot chuse but won-

Moderation.

The goods of the Body.

Plut. in vit.

Aul. Gel.

Noct. Attic.

5.c.9. Sueton.

Tranquil. Ho-

mer. in Odyf.

Certum est quoddam morieris, incertum est quando, quomodo, aut ubi; quoniam ubique te mors expectat, tu quoque si sapiens fueris, ubique eam expectabis.

Ber. in Med. 3.

*Moderation*

*Excuit rede-  
untem natura,  
ut intrantem.  
Sen.*

*Ums introi-  
tus, innumeri  
exitus. Men.*

*Nazian. in  
funeb. orat.  
pro Cafario.*

*The goods of  
Fortune.*

der why any one should bee so wholly destitute of understanding, to lament the death of any one, since to die is as necessary and common as to be borne to every one. But perchance it may bee by some objected, that the departure of their friend is not so much lamented, for that is of necessity, and therefore exacts no teares of sorrow, being, if spent, as fruitlesse as the doome reverlesse; but their sudden and inopinate departure. Whereto I answer, *that no death is sudden to him that dies well:* for sudden death hath properly a respect rather to the life, how it was passed or disposed, than to death, how short his summons were, or how quickly closed. *Jo. Mathes.* preaching upon the raising up of the womans sonne of *Naim* by Christ, within three houres afterward died himselfe: The like is written of *Luther*; and many others: As, one was choaked with a flie, another with a haire, a third pushing his foot against the tressal, another against the threshold falls downe dead: So many kinde of wayes are chalked out for man, to draw towards his last home, and weane him from the love of the earth. *Those whom God loves,* said *Menander, the young:* yea, those whom hee esteemeth highest, hee takes from hence the soonest: And that for two causes; the one, is to free them the sooner from the wretchednesse of earth; the other, to crowne them the sooner with happinesse in Heaven: For what gaine wee by a long life, or what profit reape wee by a tedious Pilgrimage, but, that wee partly see, partly suffer, partly commit more evils? *Priamus* saw more dayes and shed more teares than *Troilus*. Let us hence then learne so to measure our sorrow for ought that may or shall befall us, in respect of the *bodie*, that after her returne to earth, it may bee gloriously re-united to the *soule*, to make an absolute Consort in Heaven.

Thirdly, and lastly, for the *goods* or blessings of *Fortune*; they are not to command us, but to bee commanded by us; not to be served by us, but to serve us. And because hee onely in the affaires of this life is the wealthiest, who in the desires of this life is the neediest; and he the richest on earth, who sees little worth desiring on earth: we are so to *moderate* our desires (as I have formerly touched) in respect of those things we have not, that wee may labour to over-master our desires, (in thirsting after more than wee already have;) likewise so to temper and qualifie our affections in respect of those things we have, as to shew no immoderate sorrow for the losse of those we have, but to be equally minded, as well in the fruition of those we have, as privation of those we have not. For of all others, there is no sorrow baser nor unworthier, than that which is grounded on the losse of Oxe, or Cow, or such inferiour subjects. Neither incurre they any lesse opinion of folly, who carried away with the love of their Horse, Hound, or some such creature, use of some prize or conquest got, to reare in their memory some *Obeliske*, or *Monument* graced with a beauteous inscription, to preserve their fame; because (poore beasts) they have nothing to preserve themselves: for howsoever this act seeme to have some correspondence with gratitude, labouring only to grace them who have graced us, rearing a stone to perpetuate their fame, who memoriz'd our Name by speed of foot, yet is it grosse and so palpable to those, whose discretion is a moulder of all their actions, as they account it an act, worthier the observation of an Heathen than a Christian. *Simon* buried his *Mares*, bestowing upon them specious Tombs, when they had purchased credit

credit in the swift races of the *Olympiads*. *Xantippus* bewailed his *Dogs* death, which had followed his master from *Calamina*. *Alexander* erected a Citie in the honour of *Bucephalus*, having been long defended by him in many dangerous battells. And the *Asse* may well among the Heathen be adorned with Lilies, Violets and Garlands, when their Goddess *Vesta* by an *Asses* bray, avoyded the rape of *Priapus*. But howsoever these actions among Pagans might carry some colour of thankfulness, rewarding them, by whose speed, fury, agility, or some other meanes, they have been as well preserved as honoured: yet with Christians, whose eyes are so clearly opened, and by the light divine so purely illumined, would these seeme acts of prophanesse, ascribing honour to the creature, to whom none is due; and not to the Creator, to whom all honour is solely and properly due. In bricfe, let us so esteeme of all the goods and gifts of *Fortune*, as of *Vrensils*, fit for our use and service, but of the *Supreme good*, as our chiefest Solace: " For he who subjected all things to the feet of  
 " man, that man might be wholly subject unto him, and that man might  
 " be wholly his, hee gave man dominion over all those workes of his: so  
 " hee created all outward things for the *body*, the *body* for the *soule*, but  
 " the *soule* for him; that hee might only intend him, and only love him,  
 " possessing him for *solace*, but inferiour things for *service*.

Thus farre, *Gentlemen*, hath this present discourse enlarged it selfe, to expresse the rare and incomparable effects, which naturally arise from the due practice of *Moderation*, being indeed a vertue so necessary, and well deserving the acquaintance of a *Gentleman*, (who is to be imagined as one new come to his lands, and therefore stands in great need of so discreet an *Attendant*) as there is no one vertue better sorting ranke, not onely in matters of preferment; profit, or the like; but in matters of reputation or personall ingagement, where his very name or credit is brought to the test. Looke not then with the eye of scorne on such a *follower*: but take these instructions with you for a fare-well. " Doth  
 " *Ambition* buzze in your care motions of *Honour*? This faithfull *Attendant*, *Moderation*, will dissuade you from giving way to these suggesti-  
 " ons, and tell you, *Ambition* is the high road which leads to ruine, but  
 " *Humility* is the gate which opens unto glory. Doth *Covetousnesse*  
 " whisper to you matters of profit? Here is one will tell you, the great-  
 " test wealth in the world, is to want the desires of the world. Doth  
 " *Wantonnesse* suggest to you motives of *Delight*? Here is that *Herbe* of  
 " *Grace*, which will save you from being wounded, and salve you already  
 " wounded. In bricfe, both your expence of *Time* and *Coin*, shall be so  
 " equally disposed, as you shall never need to redeeme *Time*, because you  
 " never prodigally lost it; nor repent your fruitlesse expence of *Coin*,  
 " because you never profusely spent it. Thus if you live, you cannot  
 " chuse but live for ever; for ever in respect of those choice vertues  
 " which attend you: for ever, in respect of your good *Example*,  
 " moving others to imitate you: and for ever, in respect  
 " of that succeeding glory which  
 " shall crowne you.

Moderations.

Aug. Solilog.  
cap. 20.

THE

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MIT





# THE ENGLISH GENTLEMAN.

## Argument.

*Of Perfection; Contemplative and Active; The Active preferred; Wherein it consisteth; Of the absolute or Supreme end whereto it aspireth, and wherein it resteth.*

## PERFECTION.



WE are now to treat of a *Subject*, which, while wee are here on earth, is farre easier to discourse of, then to find; for *Perfection* is not absolute in this life, but graduall. So as, howsoever wee may terme one *perfect* or compleat in respect of some especiall qualities, wherewith hee is endued; yet, if wee come to the true ground of *Perfection*, wee shall find it farre above the Spheare of Mortality to ascend to: for man, miserable man, what is hee, or of himselfe what can hee, to make him absolutely *perfect*? Exceed hee can, but in nothing but sinne, which is such a naturall imperfection, as it wholly detracts from his primitive *Perfection*. Time was indeed; when man knew no sinne, and in that ignorance from sinne consisted his *Perfection*. But no sooner was that banefull Apple tasted, then in the knowledge of sinne hee became a professant. Wee are therefore to discourse of such *Perfection*; as wee commonly in opinion hold for absolute, though in very deed it appeare onely respectiue and definite; for to treat of that *Perfection* which is transcendent or indefinite, were to found the Sea; or weigh the Mountaines; so farre it exceedeth the conceit of

Ee

man:

*Observat.*  
8.

*Deus fecit hominem ratione sapientem, vitam innocentem domino potentem.*

Perfection.

man : yea, I say, to taske humane apprehension to the discussion of that soveraigne or supreme *Perfection*, were as unequally matched, as ever were earth and heaven, strength and weaknesse, or the great *Bekemoth*, and the silliest *worme* that creepeth in the chinks of the earth. Let us adresse our selves then to this Taske, and make this our ground, That as no man is simply good but God ; so no man is absolutely *perfect* till hee be individually united to God ; which on earth is not granted, but promised ; not effected, but expected ; not obtained, but with confidence desired, when these *few*, but *evill dayes* of our Pilgrimage shall be expired : yet is there a graduall *Perfection*, which in some degree or measure wee may attaine, becoming conformable unto him, whose Image wee have received, and by whom wee have so many singular graces and prerogatives on us conferred. And this *Perfection* is to be procured by assistance of Gods Spirit, and a desire in man to second that assistance by an assiduall endeavour : Which devout and godly endeavour, that it might be the better furthered, and his glory, by whose grace wee are assisted, the more advanced ; needfull it were to reduce to our memory, daily and hourelly, these two maine Considerations. First, those three profest *Enemies* that infatigably assaile us, which should make us more watchfull. Secondly, that faithfull *friend*, who so courageously fights for us, which should make us more thankefull : for our *Enemies*, as they are some of them domestick, so are they more dangerous ; for no foe more perillous then a bosome foe. Besides they are such pleasing *Enemies*, as they cheere us, when they kill us ; sting us, when they smile on us. And what is the instrument they worke on, but the soule ? And what the time limited them to worke in, but our life ?

“ Which humours doe swell up, sorrowes bring downe, heats dry, aire  
 “ infect, meat puffed up, fasting macerate, jests dissolve, sadnesse consume,  
 “ care straineth, security deludeth, youth extollet, wealth transporteth,  
 “ poverty dejecteth, old-age crooketh, infirmity breaketh, griefe de-  
 “ presseth, the Divell deceiveth, the world flattereth, the flesh is delight-  
 “ ed, the soule blinded, and the whole man perplexed. How should we  
 now oppose our selves to such furious and perfidious *Enemies* ? Or what  
 armour are wee to provide for the better resisting of such powerfull and  
 watchfull Assailants ? Certainly, no other provision need we, then what  
 already is laid up in store for us, to arme and defend us, and what those  
 blessed Saints and servants of Christ have formerly used, leaving their  
 owne vertuous lives as patternes unto us. Their Armour was fasting,  
 Prayer, and workes of Devotion : by the *first*, they made themselves fit  
 to pray ; in the second they addressed themselves to pray as they ought ; in  
 the *third* they performed those holy duties, which every Christian of ne-  
 cessity ought to performe.

And first, for *Fasting*, it is a *great worke*, and a *Christian worke* ; producing such excellent effects, as it subjects the flesh to the obedience of the spirit ; making her of a commander, a subject ; of one who tooke upon her an usurped authority, to humble her selfe to the soules soveraignty. Likewise *Prayer*, how powerfull it hath bene in all places, might bee instanced in sundry places of holy Scripture. In the <sup>a</sup> *Desart*, where temptation is the readiest ; In the <sup>b</sup> *Temple*, where the Divell is oft-times busiest ; On the <sup>c</sup> *Sea*, where the fouds of perils are the nearest ; In <sup>d</sup> *Peace*, where security makes men forgetfullest ; And in <sup>e</sup> *Warre*, where imminent danger makes men fearfullst : Yea, whether it be with *Daniel* in the

<sup>e</sup> *Davies* 3.

Two Considerations of maine consequence.

Bern. Med. 15.

August. Manual. cap. 8.

The Christians compleat Armour.

Augustin.

Sicut nullus locus vacat à peccando, ita nullus locus vacet à precando.

<sup>a</sup> Matt. 4. 1. 3.

<sup>b</sup> Luke 19.

47.

<sup>c</sup> Mark. 4. 38.

<sup>d</sup> 1 The. 5. 3.

<sup>e</sup> Exo. 17. 11,

13.

¶ *Denne*; or *Manasses* in the *g Dungeon*; whether it be with holy *David* in the *h Palace*; or heavenly *Jeremie* in the *i Prison*: the power and efficacy of *Prayer*, sacrificed by a devout and zealous beleever, cannot choose but be as the *first and second raine*, fructifying the happy soile of every faithfull soule, to her present comfort here, and hope of future glory else-where. Thirdly, workes of *Devotion*, being the fruits or effects of a spirituall conversation; as *ministring* to the *necessity* of the *Saints*; wherein we have such plenty of examples, both in divine and humane writ, as their godly charity, or zealous bounty might worthily move us to imitate such blessed Patternes in actions of like *Devotion*. For such were they, as they were both liberall, and joyed in their liberality, every one contributing so much as hee thought fit, or pleased him to bestow. And whatsoever was so collected, to the charge or trust of the Governour, or Disposer of the stocke of the poore, was forthwith committed. Here was that *poore-mans Box*, or indeed *Christs Box*, wherein the charity of the faithfull was treasured. Neither did these holy *Saints* or *Servants* of God, in their *Almes*, eye so much the *quality* of the person, as his *Image* whom hee did represent. And herein they nourished not a *sinner*, but a *righteous begger*; because they loved not his *sinne*, but his *nature*. But now, because wee are to treat of *Perfection* in each of these wee are to observe such cautions, as may make the worke *perfect* without blemish, and pure from the mixture of flesh.

As first in that godly practice of *Fasting*, to observe such mediocrity, as neither desire to be knowne by blubbered eyes, hanging downe the head, nor any such externall passion may tax us to bee of those *Pharisees*, whose *devotion* had relation rather to the observance of man, then the service of God; neither so to macerate the body, as to disable it for performing any office which may tend to the propagation of the glory of the Highest. For the first institution of *Fasts*, as it was purposely to subdue the inordinate motions of the flesh, and subject it to the obedience and observance of the spirit; so divers times were by the ancient *Fathers* and *Councils* thought fitting to be kept in holy abstinence, of purpose to remove from them the wrath of God, inflicted on them by the sword, pestilence, famine, or some other such like plague. Saint *Gregory* instituted certaine publike *Fasts*, resembling the *Rogation Weeke*, with such like solemne processions against the plague and pestilence, as this *Rogation-weeke* was first ordained by another holy Bishop to that end. As for the *Ember-dayes*, they were so called of our ancient fore-fathers in this Countrey, because on these *fasting dayes*, men eat bread baked under *embers* or ashes. But to propose a certaine rule or forme of direction, there is none surer or safer, then that which wee formerly proposed: "So to nourish our bodies, that they bee "not too much weakned, by which meanes more divine offices might be "hindered; and againe, so to weaken our bodics, that they be not too "much pampered; by which meanes our spirituall fervor might bee coo- "led. For too delicate is that master, who, when his belly is crammed, "would have his mind with *devotion* crowned.

Secondly, for *Prayer*, as it is to be numbred among the greatest workes of charity, so of all others it should be freest from hypocrisie: for it is not the sound of the mouth, but the soundnesse of the heart, which makes this oblation so effectually powerfull, and to him that *prayeth*, so powerfully fruitfull. It is not beating of the breast with the *fiist*, but in-

Perfection.

Dan. 6. 22.  
3 3 Paralip.  
37.  
1 2 Sam. 12.  
10.  
1 Ier. 37. 15.

Qui copiosiores  
sunt, et volunt  
pro arbitrio  
quisque suo  
quod visum est  
contribuunt, et  
quod ita colli-  
gitur apud pre-  
positum depo-  
nitur. &c.  
Iust. Mart.  
Apol. 2.  
Non peccato-  
rem, sed iustum  
pauperem nu-  
trit, quia in  
illo non cul-  
pam, sed natu-  
ram diligit,  
&c. Greg.  
Mog.

The fruit of  
Fasting.

Vid Cyprian.  
serm. de jeju-  
nio, tom. 2.  
Basil. de je-  
jun.  
homil. 1.  
Tertul. lib. de  
jejun.  
Origen. hom.  
10. in Levit.  
Vid. Bedam.  
quo viro vere  
venerabili (te-  
stimonio Poly-  
dori) nihil fuit  
castius, nihil  
melius, nihil  
verius, &c.  
Polydor. lib. 1.  
Greg. in 24or.  
Expos. in Iob.  
Hieron.

The power  
of Prayer.

*Perfection.*

*In Dei auri-  
bus desiderium  
vehemens  
clamor magnus  
est; remissa  
invenio, vox  
submissa.*  
*Bernard.*  
*Greg. in dia-  
log. Nazian.*  
*in Epitaph.*  
*Gorgon. soro-  
ris ejus.*  
*Euseb. in bist.*  
*Hieron. in vit.*  
*Paul. Eremit.*  
*Vid. Doct.*  
*Andr. in Tor-  
tera Tort.*

*Greg.*  
*Nazian.*

ward compunction of the heart, flying with the wing of faith, that pierceth heaven. For neither could *Trasylus's* devotion, whereof *Gregory* relates, have beene so powerfull; nor *Gorgonius's* supplication, whereof *Nazianzen* reports, so fruitfull; nor *James* the brother of our Lord his invocation, whereof *Eusebius* records, so faithfull; nor *Paas* the Eremites daily oblation, whereof *Ierome* recounts, so effectually; if pronounciation of the mouth, without affection of the heart; beating of the brest, without devotion of mind; dejection of face, without erection of faith, had accompanied their prayer. For it is not hanging downe the head like a bulrush, which argues contrition, but a passionate affection of the heart which mounts up to the throne of grace, till it purchase remission.

Thirdly, for *Almes-deeds* and other workes of *Devotion*, being the fruits or effects of faith, as they are sweet odours, and shall not lose their reward, being duly practised; so wee must take these three cautions by the way, lest such sweet fruits bee corrupted. The first is, to give her owne, and not anothers, for that were robbery: The second is, to give to the poore, and not to the rich in hope of commodity: The third is, to give in mercy or fellow-feeling of others wants, and not for vaine-glory. For howsoever the poore need not care for any of these respects, because hee is rewarded; yet the giver is to care, because his reward should hereby become frustrated. Certainly, there is nothing which reliseth better to the palate of our *Maker*, then ministring reliefe to the needy *Begger*, who is *Gods begger*, as a holy Father calls him, and therefore should be relieved for *his* cause that sent him. *Those Goats set on the left hand doe affright me, not because they were robbers, but because they were no feeders*, saith *Nazianzen*: therefore are we willed to feed the hunger-starved soule, lest want should famish him; for if wee suffer him to die for food, wee, and none but wee did famish him. Thus if wee observe a-right the zealous and religious practice of those blessed *Patternes*, who have gone before us, and have left their memorable lives as examples to be imitated by us, we shall in some measure attaine to that *Perfection*, whereof wee now discourse; labouring so to moderate our affections herein, as neither vaine-glory, nor any other fleshly respect may interpose it selfe in actions of such maine and serious consequence. For albeit, as I formerly noted, no man may come to that absolute *Perfection*, either in matters of knowledge, or practice of life, as if nothing could bee further attained, but that the very highest pitch of *Perfection* were acquired; yet are there degrees which in some measure may be attained, if those vertues which conduce to this *Perfection* bee duly practised. For, it is not professing of vertue, but practising; neither practising of one, but all, which gives life to this *Perfection*.

*For hee whom wee sincerely perfect call,  
Excels not in one vertue, but in all.*

Which *Perfection* farre exceeds all others, derived from some exquisite knowledge in Arts or Sciences; for these, how absolutely soever they be, come farre short of that *perfection* which longer time and experience might

might bring them to. *Alcibiades* is reported to have beene so skilfull in all Arts and Exercises, that he won the prize in what enterprize soever he tooke in hand; which was no small glory, when in the *Olympian* or *Istmian* games he no sooner appeared, than those who were to contend with him, were forthwith dismaied: yet came this *perfection* short of that whereof we now discourse. For it may bee probably gathered, that, albeit hee was the activest in his time on *Istmus*, yet all the activest youths of *Greece* were not on *Istmus*; or if they were, yet the whole world had youths more active, and in all parts more absolute than they were in *Greece*. For to seeke *perfection* on earth, either in respect of minde or body, either in ability of the one, or excellency of the other, were---*in æthere querere nidum*; hee only being most *perfect*, who acknowledgeth himselfe to bee most *imperfect*. *Cicero* brings in *M. Antony*, saying, that there hee many follow, and yet come not to the *perfection*. Which hee might have instanced the best in himselfe: for who, for discipline more exquisite, for attempts in his own person more valiant, for ripenesse of wit more pregnant, or for tongue more powerfully perswasive than *M. Antony*? Yet to observe how much those more excellent parts were disabled, that light of understanding darkned, that pregnancy of wit rebated, that perswasive Orator by a wanton Oratresse seduced; yea, even that Mirror of men blemished, might move us freely and ingeniously to acknowledge, as there is nothing more variable than man in respect of his condition, so nothing more prone to evill in respect of his naturall corruption. So as, howsoever he may seeme in some sort *perfect*, either in moderating his affections with patience, or subduing his desires with reason, yet there is ever some one defect or other that darkens those *Perfections*. Wherefore, as *Marius* bombasted his stockins to give a better proportion to his small legs; if any one would have his good parts set out, hee had need to weare some counterfeit disguise to cover his wants, and so gull the world, as *Juno* deceived *Ixion* with a cloud. Truth is, that the worthiest men have beene stained with some notable crime. *Caesar*, though hee were moderate, yet was hee incontinent: *Alexander* though continent, yet was he immoderate: *Sylla*, though valiant, yet was hee violent: *Galba*, though eminent, yet was hee insolent: *Lucullus* generous, yet delicious; *Marcellus* glorious, yet ambitious; *Architas* patient, yet avaritious; *Archias* pregnant, yet lascivious. So as *Homers* understanding, *Platoes* wit, *Diogenes* phrase, *Aeschines* Art of Oratorie, and *Cicero's* tongue, could not assume to themselves such *Perfection*, as to free them from other blemishes, which detracted as much from their worth, as these *Perfections* added to their glory. For howsoever that saying of *Solon* may seeme authenticke; *All things among men are sound and perfect*; it is to be understood that he meant of dealings or \* commerce among good men, whose word is their bond, and whose profession is to deale uprightly with al men. All things among such men are *sound and perfect*, for no commoditie can move them to infringe their faith, or falsifie their word for any advantage. But it may be objected, if none can be *perfect*, whence is it that we reade *we ought to be perfect as our heavenly Father is perfect*? or how is it that *Paul* exhorteth us to *Perfection*? or how may we be presented every man *perfect in Christ Jesus*? Surely not of us, nor of our selves, but through him who became *righteousnesse*, and all *Perfection* for us, that he might *perfect* that in us, which was farre from us,

*Perfection.*

In flumine  
palladis ig-  
nem.

Cicero 1. lib. de  
Orat.

Plut. in vit.

Cicero. 4. lib.  
Tuscul.

Πάντα κατὰ  
ἀνθρώπων  
ἀφρία καὶ  
συνύρα.

Solonis dict.

\*Grata com-  
mercia, nautæ  
gratia: bona  
confortia, vi-  
tæ solatia.

Ἔσμεν γὰρ  
πᾶσι; καὶ ὑμεῖς  
τέλος.

2. Physic.

March, 5 48.

Heb. 6. 1.

1 Cor. 1. 10.

Coloss. 1. 28.

with-

Perfection.

without his especial grace working or operating in us. Yet are we to labour and strive hard towards the *marke* that is set before us, not ceasing till wee become conformable unto him, and be made *perfect* in him. But become conformable unto him wee cannot, unlesse wee take delight in *contemplating* him, to whom our desire is to be conformed. We will therefore descend to the second branch proposed, to wit, the *Contemplative* part of *Perfection*, wherein we shall easily finde what divine comfort is ministred to the minde, in *contemplating Him*, who distinguished Man from the rest of his creatures, by a reasonable minde.

Of the contemplative part.

Psal. 89. 11.

Euclyonum a-nime, Struthionum etc.

August.

Lanspurg.

Aug. Scilicet. cap. 34.

**I**T was the saying of a Heathen, *If God tooke delight in any felicitie, it was in contemplation.* To the free use whereof, even those which are (as *Hortensius* called *L. Torquatus*) unlearned, rude and ignorant, may be admitted. For howsoever some have beene pleased to terme the *Images* of *Saints*, *Laymens-Bookes*; sure I am, whosoever he be, be he never so simple or ignorant, that *contemplateth* God in his creatures, shall finde sufficient matter, in that voluminous booke of his Creation, to move him to admire the work-manship of his Maker. *For the heavens are his, the earth also is his; and hee hath laid the foundation of the world, and all that therein is.* So as, even from the *Cedar of Lebanon* to the *grasse upon the wall*, hath he shewen his power, and his might to the ends of the world. Now to the end this *Contemplation* might not be hindred by any worldly objects, wee are to withdraw our eye from the *Creature*, and fix it wholly upon our *Creator*. For how can any one behold the glory of Heaven, when his eyes are poring upon earth; or how should hee, whose affections are planted upon his gold, erect his thoughts to the *contemplation* of God? So as wee must not only leave whatsoever we love on earth, but even leave our selves till wee become wholly weaned from earth; so shall our affections be in heaven, though our temporary plantation be on earth. For what are these *Ostrich-winged* worldings, who never flie up, stooping to every lure that either honour, profit, or preferment cast out, but base *Haggards*, who lie downe and dare not give wing for feare of weathering? Whereas these *high fliers*, whose aimes are above earth, are ever meditating of earths frailtie and heavens felicitie. “ These consider, how the solace of the captive is one, and the joy of “ the freeman another. These consider, how that hee who sighs not “ while he is a Pilgrim, shall not rejoyce when he is a Citizen. These con- “ sider, that it is an evident signe that such an one hates his Countrey, “ who holds himselfe to be in good state while hee lives a Pilgrim. “ These will not preferre the *husks* of vanitie before those inestimable “ *treasures* of glory. These, and only these, value earth as it should “ be valued, desiring rather to leave earth, than set their love on ought “ upon earth. Neither can death take any-thing from him going out of the world, who sets his love on nothing in the world. Whereas it is much otherwise with them, whose eyes are accustomed to darknesse; for they cannot behold the beames of that supreme veritie: neither can they judge any thing of the light, whose habitation is in darknesse: they see darknesse, they love darknesse, they approve of darknesse, and going from darknesse to darknesse, they know not whither they fall. Such was

was *Dennas*, who forsooke his faith, and embraced this present world. Such was *Simon Magus*, who bewitched the people with sorceries, to gaine himselfe esteeme in the world. Such was *Demetrius* the Silver-Smith, who brought great ganes unto the Craft-men, and mightily enriched himselfe in the world. And, in a word, such are all those whose eyes are sealed to heavenly *Contemplations*, but opened to the objects of earth; prizing nothing else worthy either viewing or loving. It is rare and wonderfull to observe what admirable *Contemplations* the Heathen Philosophers enjoyed; though not so much as partakers of the least glimpse of that glorious light which is to us revealed! How deeply searching in the influence of *Planets*, how studious after the knowledge of *Herbs*, *Plants*, vertue of *Stones*, which inforced in them no lesse admiration, than delight in so sweet a *Contemplation*? Now if the Heathens, who had no knowledge of God, but only a glimmering light of Nature, being not so much (I say) as the least beaming in comparison of that glorious light which wee enjoy, conceived such sweetness in the search of causes and events, preferring their *Contemplation* before the possession of earth, or all that fraile earth could promise; what surpassing comfort or ineffable sweetnesse are wee to conceive in the *Contemplation* of GOD; the one and only practice whereof maketh man blessed; although in outward things hee were the poorest and needfullest in the world? The blessed Saints and faithfull servants of GOD have beene so ravished with this sweetnesse, as they were drunke with joy in *Contemplation* of the Highest. For either honour or preferment, they were so indifferent, as they rejected it; and for riches so equally contented, as they dis-valued it, *selling their possessions, and laying the money at the Apostles feet*. Yea *Peter*, to instance one for all, no sooner tasted this sweetnesse, than forgetfull of all inferiour things, hee cried out as one spiritually drunke, saying, *Lord, it is good for us to bee here; let us make us here three Tabernacles, let us stay here, let us contemplate thee, because wee need nothing else but thee: it sufficeth us, Lord, to see thee, it sufficeth us, I say, to bee filled with such sweetnesse as commeth from thee*. One onely drop of sweetnesse hee tasted, and hee loathed all other sweetnesse. What may wee imagine would hee have said, if hee had tasted the multitude of the sweetnesse of his divinitie, which he hath laied up in store for those that feare him? Surely, the *contemplative* man, whose affections are estranged from earth, and seated in Heaven, makes use of whatsoever hee seeth on earth, as directions to guide him in his progresse to heaven. His eyes are not like the *Ambitious* mans, whose *eye-sore* is only to see others *great*, and himselfe unadvanced: nor like the *Covetous* mans, whose *eyes* (*Tarpeia*-like) betray his soule, seeing nothing precious or prosperous which he wisheth not: nor like the *Voluptuous* mans, whose sealed *eyes* are blinde to the objects of vertue, but unsealed to the objects of vanitie, seeing nothing sensually moving which he affects not: nor like the *Vain-glorious* mans, who practiseth seldome what is good or honest for the love of goodnesse, but to bee praised and observed. Whereas the true *Contemplative* man loves vertue for vertues sake, concluding divinely with the *Post*;

*This amongst good men hath beene ever knowne,  
Vertue rewards herselfe, herselfe's her crowne.*

And for these light objects of vanity, hee as much loaths them as the *Voluptuous*

*Perfectione.*

2 Tim. 4. 10.  
Acts 8. 11.  
Acts 19. 25.

*Ignoravi quid  
tam suavis, O  
bone Jesu, es-  
set tuus am-  
plexus, tam ho-  
nestus attractus  
tuus, tam dili-  
ciosus congi-  
tus tuus.  
Bonavent.*

*Aug. Soliloq.  
cap. 22.*

*Nec inventio  
quid licentius  
appellandum  
existimemus  
caelum caeli  
domino quae  
contemplan-  
tem etc.  
Aug. Med.  
cap. 12.*

*Vanity ha's  
not to forge.*

## Perfection.

Vanityha's  
not art to  
forge that  
illusion, that  
may surprize  
a fixt divine.  
Contempla-  
tion.

August. Soli-  
loq. cap. 21

*Voluptuous* man loves them; and for *covering*, hee is so farre from desiring more then hee hath, as hee is indifferent either for injoying or forgoing what hee already hath; and for *aspiring*; hee holds it the best *ambition* of any creature, to promote the glory of his Maker. Hee is ever descanting on this divine ditty; *O how glorious things are spoken of thee, O thou City of God!* For his thoughts are spheared above earth, and lodged in the *Contemplation* of heaven. And if so be, that hee chance to fixe his eye upon earth, it is, as I said before, to direct his feet, and erect his faith to the *Contemplation* of heaven. "For by consideration had to these temporall goods (to use the words of a devout Father) hee gathereth the greatness of the heavenly Councell: Comprehending by the little ones, those great ones; by these visible, those invisible ones: For if the Lord shew, or rather showre so great and innumerable benefits from heaven, and from the ayre, from the land and sea, light and darkenesse, heat and shadow, dew and raine, winds and showres, birds and fishes, and multiplicity of herbs and plants of the earth, and the ministry of all creatures successively in their seasons ministring to us, to allay our loathing, and beget in us towards our Maker, an incessant longing, and all this for an ignoble and corruptible body; what, how great, and innumerable shall those good things be, which hee hath prepared for them that love him, in that heavenly Countrey, where we shall see him face to face? If hee doe such things for us in this prison; what will hee doe for us in that Palace? Great and innumerable are thy workes O Lord, King of heaven! For seeing, all these are very good and delectable, which hee hath equally bestowed upon both good and evill: how great shall those bee which hee hath laid up onely for the good? If so divers and innumerable be the gifts, which hee bestoweth both upon friends and foes; how sweet and delectable shall those be; which hee will onely bestow upon his friends? If such comforts in this day of teares and anguish, what will hee conferre on us in that day of Nuptiall solace? If a prison containe such delights, what, I pray you, shall our Countrey containe? No eye, (O Lord) without thee, hath seene those things which thou hast prepared for them that love thee: for according to the great multitude of thy magnificence, there is also a multitude of thy sweetnesse, which thou hast hid for them that feare thee: for great thou art, O Lord our God, and unmeasurable; neither is there end of thy greatnesse, nor number of thy wisdom, nor measure of thy mercy, neither is there end, nor number, nor measure of thy bounty: but as thou art great, so be thy gifts great: because thou thy selfe art the reward and gift of thy faithfull warriors. Thus is the *spiritually Contemplative* man ever employed, thus are his affections planted, thus his desires seated, caring so little for earth, as hee is dead to earth long before hee returne to earth; drawing daily neerer heaven; having his desire onely there, long before hee come there.

Now to instance some, whose profession was meereley *contemplative*, having retired or sequestred themselves from the society of this world, wee might illustrate this subject with many excellent Patternes in this kind, as those especially who strictly professed a monasticke life, becoming severe Enemies to their owne flesh, and estranging themselves from conversing with man. Which kind of discipline, as it was in respect of humanity too unfociable, so in respect of themselves



selves, doubtlesse, sweet and delightfull; being so intranced with divine *contemplation*, as they forgot earth and all earthly affections. Of this sort, you shall reade fundry examples; whereof one more memorable then the rest might bee instanced in *him*, who reading that sentence of holy Scripture, *Goe and sell all that thou hast*, presently imagining it to bee meant by him, did so. The like contempt towards the world, might bee instanced in holy *Jerome*, *Paulinus* that good Bishop of *Nola*, and many others, upon which I would bee loath to insilt for brevity sake. Neither certainly can they, whose thoughts are erected above the center of earth, having their *Hearts* planted where their *treasure* is placed, deigne to fix their eye upon ought in the world, because they see nothing worthy affecting in the *World*: for they thinke *godlinesse* is a great gaine, if a man bee content with that hee hath. They doe good, being rich in good workes, and ready to distribute, and communicate; laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Yea, they have not only learned in whatsoever state they are, therewith to be content; but wholly to relinquish both *selfe* and *state* to advance the glory of God.

But it may be now well objected, that these men whereof we now treat, are fitter for a *Cell* then a *Court*, and therefore too regular masters to have young *Gentlemen* for their Schollers: for how should these, whose education hath beene liberty, conversation publike society, and who hold good fellowship an appendice to *Genrry*, betake themselves to such strictnesse, as to be deprived of common aire, live remote from all company, passing the remainder of their dayes in a wilderness, as if they had committed some egregious fact that deserved such severe Pennance? mistake me not, my meaning is much otherwise: for as I would not have *Gentlemen Libertines*, so I would not have them *Hermits*; for the first, as they are too prodigally secular, so the latter are too severely regular. Neither am I ignorant how a \* Cloyster may bee no lesse shelter unto errour, then a more publike place of delight or pleasure. But my discourse touching this *Contemplative Perfection*, was purposely to draw the *Curtaine* from before the *Picture*, and to shew to their eye that faire *Idea*, or feature which hath beene so long shadowed; I meane the faire and beautifull structure of the inward man, which so long as it is darkened with these bleere-eyed *Leahs*, these *objects* of vanity cannot enjoy it selfe, but peece-meale, as it were, divided from it selfe, seemes wholly deprived of life; for a *Heart* divided cannot live.

And what are these *objects* of vanity, whereon the eye of your *Contemplation* is usually fixed, but those soule-soiling sores of this Land, *Pride* and *Voluptuousnesse*? With what greedinesse will a young Gallants eye gaze upon some new or phantasticke *fashion*, wishing (O vaine wish!) that hee had but the braines to have invented such a *fashion*, whereby hee might have given occasion to others of imitation and admiration? With what insatiablenesse, will hee fix his eye upon some light affected *Cartezan*, whose raiment is her onely ornament, and whose chiefest glory is to set at sale her adulterate beauty? No street, no corner but gives him *objects* which drawes his eye from that choicest *object*, whereon his whole delight should bee seated: No place so obscure, wherein his *contemplative* part is not on the view of for-

Perfection.

Venire ad Eremum summa perfectio est. Caesar Arelatensis. hom. 23. p. 14. Aug. in retract. de An-ton. Eremita hoc refert, quem Damascenus primum monastice vitæ professorem vocat. Vid. Hiflor. Barlaam. Vid. Paul. Diac-nam. 2 Tim. 6. 6. 18, 19. Philip. 4. 11.

\* Magis resistit ignis ferro quam ligno, sed cum ignis vincat utrumque intensus est calor infero quam in ligno. Siell. de contempt. mund. Quod tentationi quorundam Sanctorum assimilari potest: Acris tentationi resistunt, susceptam tamen alii retinent.

## Perfection.

bidden *objects* greedily fixed. How requisite then were it for you, young *Gentlemen*, whose aymes are more noble then to subject them to these unworthy ends, to take a view sometimes of such absolute Patterns of *Contemplative Perfection*, as have excelled in this kind? But because a *three-fold cord is hardly broken*, I will recommend unto your consideration a three-fold Meditation, the daily use and exercise whercof may bring you to a more serious view of your owne particular estate. First is, *the worthinesse of the soule*; secondly, *the unworthinesse of earth*; thirdly, *thankfulness unto GOD, who made man the worthiest creature upon the earth*.

A three-fold  
Meditation  
of necessary  
consequence.  
*Aug. Med. cap.*  
27.

*Vita corporis  
anima, vita  
animæ Deus.*

*August. Ma-  
nual. cap. 25.*

\* *Viscus est  
amor possessio-  
nis, affectus  
cognationis,  
cupiditas ho-  
noris, et car-  
nis voluptas.*  
*Bern. Med. 14.*

Nothing may  
satisfie the  
senses, but  
the divine  
Essence.

*Palea ad triti-  
cum, siliquæ ad  
panem, sepe  
et alia Egypti  
ad celestem  
Mannam.*

For the first: "What is shee, and in glory how surpassing is she (to use the selfe-same words which an holy Father useth) being so strong, so weake, so small, so great, searching the secrets of God, and contemplating those things which are of GOD, and with her piercing wit is knowne to have attained the skill of many Arts for humane profit and advantage? What is shee, I say, who knoweth so much in other things, and to what end they were made, yet is wholly ignorant how her selfe was made? A Princeesse surely; for as a *Queene* in her *Throne*, so is the *soule* in the *body*; being the *life* of the *body*, as *God* is the *life* of the *soule*; being of such dignity, as no good, but the Supreme good may suffice it: of such liberty as no inferior thing may restraine it. How then is the *soule* of such *worthinesse*, as no exterior good may suffice it, nor no inferior thing restraine it? How comes it then that it stoops to the Lure of vanity, as one forgetfull of her owne glory? How comes it then to be so fledged in the \* bird-lime of inferior delights, as nothing tasteth so well to her palate as the delights of earth? Surely, either she derogates much from what shee is, or there is more worthinesse on earth, then wee hold there is. Having then taken a short view of the dignity or *worthinesse* of the *soule*; let us reflect a little upon the *unworthinesse* of *Earth*, and see if wee can find her worthy the entertainment of so glorious a Princeesse.

*Earth*, as it is an heavy element, and inclineth naturally downe-ward, so it keeps the earthly minded *Moule* from looking upward. There is nothing in it which may satisfie the desire of the outward senses, much lesse of the inward. For neither is the *eye* satisfied with seeing, bee the *object* never so pleasing; nor the *ear* with hearing, bee the *accent* never so moving; nor the *palate* with tasting, bee the *cates* never so relishing; nor the *nose* with smelling, bee the *confection* never so perfuming; nor the *hand* with touching, bee the *Subject* never so affecting. And for those sugred pills of pleasure, though sweet, how short are they in continuance, and how bitter, being ever attended on by repentance? And for honours, (those *snow-balls* of greatnesse) how intricate the wayes by which they are attained, and how sandy the foundation whereon they are grounded? How unworthy then is *Earth* to give entertainment to so princely a guest, having nothing to bid her welcome withall, but the refuse and rubbish of uncleannesse, the garnish or varnish of lightnesse? For admit this guest were hungry, what provision had *Earth* to feed her with, but the *Huskes* of vanity? If thirsty, what to refresh her with, but with *Worme-wood* of folly? If naked, what to cloath her with, but the *Cover* of mortality? If imprisoned, how to visit her, but with *Fetters* of captivity? Or if sicke, how to comfort her, but with *Additions* of misery? Since then, the *worthinesse* of the *soule* is such, as *Earth* is too unworthy to entertaine her, expedient

it were that shee had recourse to *him* that made her, and with all *thankfulness* tender her selfe unto *him*, who so highly graced her.

Let man therefore in the uprightnes of a pure and sincere *soule* weaned from *Earth*, and by *Contemplation* already fainted in heaven, say; "What shall I render unto thee, O my God, for so great benefits of thy mercy! What praises, or what thanksgiving? For if the knowledge and power of the blessed Angels were present with me to assist me, yet were I not able to render ought worthy of so great piety and goodnesse, as I have received from thee; yea surely, if all my members were turned into tongues, to render due praise unto thee, in no case would my smallnesse suffice to praise thee, for thy inestimable charity which thou hast shewn to me unworthy one, for thy onely love and goodnesse sake, exceedeth all knowledge. Neither is it meet that the remembrance of a benefit should be limited by day or date; but as the benefits wee receive are daily, so should our *thankfulness* be expressed daily, lest by being unthankfull, God take his benefits from us, and bestow them on such as will be thankfull. And let this suffice for the *Contemplative* part of *Perfection*; descending briefly to that part, which makes the *Contemplative* truly perfect by *Action*.

*Perfection.*

*Aug. in Med. cap. 15.*

*Non est æquum tempore & die memoriam beneficii definire Cicero.*

**W**E are now to treat of that, which is easier to discourse of than to finde: for men naturally have a desire to *know* all things, but to *doe* nothing; so easie is the *Contemplative* in respect of the *Active*, so hard the *Practicke* in respect of the *Speculative*. How many shall we observe daily propounding sundry excellent Observations, divine instructions, and Christian-like Conclusions touching contempt of the World, wherein this *Active Perfection* principally consisteth, yet how far short come they in their owne example: so easie it is to propound matter of instruction to others, so hard to exemplifie that instruction in themselves! This may be instanced in that *Ruler* in the Gospel, who avouched his integrity and *Perfection*, concluding that he had kept all those Commandements which Christ recounted to him, from his youth up: yet when Christ said unto him, *Sell all that thou hast and distribute unto the poore, and thou shalt have treasure in heaven, and come follow me*: we reade, *hee was very sorrowfull; for he was very rich*. So miserable and inextricable is the worldlings thraldome, when neither the incertainty of this life, nor those certaine promises made unto him, in hope of a better life, can weane him from the blind affection of earth. Necessary therefore it is, that he who desires to attaine this *Active Perfection*, unto which all good men labour, moderate his desires towards such things as he hath not, and addresse himselfe to an indifferency of losing those things which hee already hath: for he, whose desires are extended to more than he enjoyes, or who too exceedingly admires what he now enjoyes, can never attaine that high degree of *Active Perfection*. The reason is, no man whose content is seated on these externall flourishes of vanity, can direct his *Contemplation*, or erect the eye of his affection to that eternall *Sunne* of verity, whom to enjoy, is to enjoy all true *Perfection*; and of whom to be deprived, is to taste the bitterness of deepest affliction. Now, how are we to enjoy him? Not

*Of the Active part.*

*Omnia volumus scire, nihil agere.*

*Gasper. in Hippolit.*

*Μέγχι τὸ λέγειν, ἀνεύ τῶ ἀγαθῶν.*

*Gell. Noct. Attic. lib. 17. cap. 19.*

*Luke 18. 22.*

*Multi miseri sunt magis habendo quod amant, quam cavendo. Amando enim res nostras miseri, habenda sunt miserioris. Aug.*

## Perfection.

*Sic vivite, ut  
nemo de vobis  
malè loqui ab-  
que mendacio  
possit.  
Hieron. Epist.  
ad cælum de  
instit. matris.*

*Morbi animi  
sunt vitia.*

## Retractions.

Two especi-  
all memori-  
als recom-  
mended to  
our devout  
meditation.

1. The Au-  
thor of our  
Creation.  
2. The end of  
our Creation.  
*Aug. Soliloq.  
c. 8.*

*Aug. Soliloq.  
cap. 22.*

by knowledge only, or *Contemplation*; but by seconding, or making good our knowledge by *Action*: for we know, that there is a *Woe* denounced on him, who knoweth the will of his Father and doth it not; when neither his knowledge can plead ignorance, nor want of understanding in the Law of God, simplicity or blindness. We are therefore not onely to know, but *doe*; know, lest ignorance should mis-guide us; *doe*, lest our knowledge should accuse us. Behovefull therfore were it for us to observe that excellent precept of holy *Ierome*: *So live* (saith he) *that none may have just cause to speake ill of you.* Now there is nothing which may procure this good report sooner, than labouring to avoid all meanes of scandall; as consorting with vitious men whose noted lives bring such in question as accompany them. This was the cause (as I formerly noted) why Saint *John* would not stay in the Bath with the Hereticke *Cerinthus*. O how many, and with much grieffe I speake it, have we knowne in this little Island, well descended, with choicest gifts of nature accomplished, of their ownè disposition well affected, who by consorting with inordinate men have given reines to liberty, and blasted those faire hopes, which their friends and country had planted on them! how requisite then is it, for every one whose thoughts aime at *Perfection*, to consort with such as may better him, and not deprave him; informe him, and not corrupt him? For if there be a kind of resemblance betwixt the *diseases* of the body, and the *vices* or enormities of the mind; what especial care are we to take, left by keeping company with those who are already depraved, we become likewise infected? Men would be loth to enter any house that is suspected onely to be infected; which if at unawares they have at any time entred, they presently make recourse to the Apothecary to receive some soveraigne receipt to expell it. And if men bee so affraid lest this house, the body, which like a shaken building menaceth ruine daily should perish, what great respect ought to bee had to the soule, which is the guest of the body? Shall corruption bee so attended and tendred, and the precious Image of incorruption lessened and neglected? God forbid; specious or gorgeous *Sepulchres* are not so to bee trimmed, that the cost bestowed on them should cause the divine part to bee wholly contemned. To remove which contempt (if any such there bee) I will recommend to your devoutest meditation these two particulars. First, *who it was that made us*: Secondly, *for what end he made us*: To which two briefly, we intend to referre the *Series* of this present discourse.

For the first, we are to know that no man is his owne maker: It is hee that made us, who made all things for us, that they might minister unto us and to our necessity, ordaining these for our *Service*, and himsele for our *Solace*. He it is who hath subjected all things to the feete of man, that man might wholly become subject unto him: yea, and that man might become wholly his, hee gave man absolute dominion over all those workes of his; creating all outward things for the body, the body for the soule, and the soule for himsele. And to what end? Even to this end, that man might orely intend him, onely love him, possessing him to his *Solace*, but inferiour things to his *Service*. Now, to dilate a little upon this great worke of our Creation, wee may collect from sacred scripture a foure-fold *Creation* or *Generation*. The first in *Adam*, who came neither of man

nor woman; the second in *Eve*, who came of man without woman; the third in *Christ*, who came not of man but woman; the fourth in *us*, who came both of man and woman. For the *first*, as he had from *Earth* his Creation, so it shewed the weaknesse of his composition, the vilenesse of his condition, with the certainty of his dissolution. For the *second*, as she had from man her forming, so it figured their firmenesse of union, inseparable communion, and inviolable affection. For the *third*, as he came onely of woman, so he promised by the *Seed of the woman*, to bruise the *Serpents head*, who had deceived woman, and restore man to the state of grace, from which hee had fallen by meanes of a woman. For the *fourth*, as wee came both from man and woman, so wee bring with us into the world that *Originall sinne*, which wee derive both from man and woman, the sting whereof cannot bee rebated, but onely through him, who became man borne of a woman. But in this great worke of our Creation, wee are not to observe so much the matter, as quality and nature of our Creation. For the matter of our Creation, or that whereof wee bee composed; what is it but vile earth, slime and corruption? So as, howsoever wee appeare beautifull, specious and amiable in the sight of man, whose eye is fixed on the externall part, yet when the oile of our Lampe is consumed, and wee to dust and ashes reduced, wee shall observe no better inscription than this; *Behold a specious and a precious shrine covering a stinking corps!* Wherefore ought we to observe the internall part, and the especiall glory wee receive by it: for hereby are we distinguished in the quality of our Creation, from all other creatures, who governe their actions by *Sense* onely; and not by *Reason*. Hence it was, that that divine Philosopher gave God thanks for three speciall bounties conferred on him: First was, *For that God had created him a reasonable creature, and no brute beast*; Second, *For creating him a man and no woman*; Third, *For that he was a Grecian, and no Barbarian*. This it was which moved that blessed and learned Father Saint *Augustine* to break out into this passionate rapsodie of spirit: *Thy hand could (O Lord) have created me a stone, or a Bird; or a Serpent, or some brute beast: and this it knew, but it would not for thy goodnesse sake.* This it was which forced from that devout and zealous Father this emphaticall discourse; or intercoure rather, with God; who upon a time walking in his garden, and beholding a little worme creeping and crawling upon the ground, presently used these words: *Deare Lord, thou might'st have made me like this Worme, and crawling despicable creature, but thou would'st not, and it was thy mercy that thou would'st not; O, as thou hast ennobled me with the Image of thy selfe, make mee conformable to thy selfe, that of a worm I may become an Angell; of a vassall of sin, a vessell of Sion; of a Bell of corruption, a Star of glory in thy heavenly mansion.* And in truth, there is nothing which may move us to a more serious consideration of Gods gracious affection towards us, than the very *Image* which wee carry about us: preferring us not onely before all the rest of his creatures in soveraignty and dominion, but also in an amiable similitude, feature, and proportion; whereby wee become not onely equal, but even *superiour* unto Angels, because *Man was God, and God Man, and no Angell*. To whom are wee then to make recourse to, as the Author of our Creation, save God, whose hand hath made and fashioned us, whose grace hath ever since directed and prevented us, and whose continued love (for whom he loveth, he loveth unto the end) hath ever extended

Perfection.

*Ecce pulchrum  
ac pretiosum  
lapidem purre  
cadaverem!  
Gosp. in  
Heracit.  
Plate.*

*Aug. Soliloq.  
cap. 9.*

*In Vit. Ansel.*

*Aug. Soliloq.  
cap. 8.*

Perfection.

Aug. Soliloq.  
cap. 31.

Rom. 1, 20.

The end of  
our Creati-  
on.

tended it selfe in ample manner towards us? How frivolous then and ridiculous were their opinions, who ascribed the Creation of all things to the Elements; as *Anaximenes* to the piercing *Aire*; *Hippas* to the fleeting *Water*; *Zeno* to the purifying *Fire*; *Zenophanes* to the lumpish *Earth*? How miserable were these blinded, & how notably evinced by that learned Father, who speaking in the persons of all these *Elements*, and of all other his good creatures, proceedeth in this sort? "I tooke my compasse, (saith he, speaking to God) in the survey of all things, seeking thee, and for all things "relinquishing my selfe. I asked the *Earth* if it were my god, & it said unto me that it was not, and all things in it confessed the same. I asked the "Sea, and the depths; and the creeping things in them, and they answered, "wee are not thy god, seeke him above us. I asked the breathing *Aire*, and "the whole *Aire*, with all the inhabitants thereof made answer, *Anaximenes is deceived, I am not thy God*. I asked the *Heaven, Sun, Moone* and "Stars: neither are we thy god, answered they. And I spake to all these "who stand about the gates of my flesh; tell me what you know concerning my god, tell me something of him: and they cried out with a "great voice, *He made us*. Then I asked the whole *Frame* and fabricke "of this *World*, tell me if thou be my god: and it answered with a strong "voice, *I am not, said it, but by him I am, whom thou seekest in mee; hee it was "that made mee, seeke him above me, who governeth mee, who made mee*. The "interrogation of the creatures is the profound consideration of them, "and their answer the witness they beare of God, because all things "cry, *God hath made us*: for as the Apostle saith, *the invisible things of God "are visible to bee understood by those things which are made, by the creatures of "the world*. Thus wee understand the Author of our Creation, of whom seriously to meditate, and with due reverence to contemplate, is to die to all earthly cogitations, which delude the sinne-be-lulled soule with extravagancies. And let this suffice for the first Memoriall or Consideration, to wit, *who it was that made us*; we are now to descend to the second particular, which is, *for what end he made us*:

He who rested not till he had composed and disposed in an absolute order of this *Universe*, proposed us an example that we should imitate: So long as we are Pilgrims here on earth, so long as we are Sojourners in this world; we may not enjoy our spirituall *Sabbath*; wee may stay a little and breath under the Crosse, after the example of our best Master, but rest wee may not. For what end then did hee make us? That wee might live such lives as may please him, and die such deaths as may praise him; lives blamelesse and unreprouable; lives sanctified throughout, pure without blemish, fruitfull in example; plentifull in all holy duties; and exercised in the workes of charitic; that he who begetteth in us both the *Will* and the *Worke*, may present us blamelesse at his comming. Now, that our lives may become acceptable unto him, to whose glory they ought to bee directed; we are in this Tabernacle of clay to addressse our selves to those studies, exercises and labours, which may benefit the Church or Commonwealth, ministring matter unto others of imitation, to our soules of consolation; & in both to Gods name of glorification: wherein appeareth a maine difference betwixt the *Contemplative* and *Active* part: for sufficient it is not to know, acknowledge and confesse the divine Majesty; to dispute or reason upon high points touching the blessed Trinitie; to bee wrapt up to the third heaven (as it were) by the wings of *Contemplation*; but to addressse

our selves to an *actuell* performance of such offices and peculiar duties, as wee are expressly enjoined by the divine Law of God. Our Lord in the Gospel, when the woman said, *Blessed is the wombe that bare thee, and the breasts that gave thee sucke*: Answered, *Yea rather blessed are they that heare the word of God, and keepe it*. And when one of the Jewes told him that his mother and brethren stood without, desiring to speake with him; Hee answered, and said unto him that told him, *Who is my mother? and who are my brethren?* And stretching forth his hand toward his Disciples, hee said, *Behold my mother and my brethren: For whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother*. It is not *knowledge* then, but *practise* which presents us blamelesse before God. Therefore are wee exhorted to *worke out our salvation with feare and trembling*. Not to idle out the time in the market-place, as such who make their life a repose or cessation from all labours, studies, or vertuous intendements. Of which sort those are, (and too many of those there are) who advanced to great fortunes by their provident Ancestors, imagine it a Taske worthy men of their places to passe their time in pastime, and imploy their dayes in an infinite consumption of mis-spent houres, for which they must bee accomptants in that *great Assize*, where neither greatnesse shall bee a subterfuge to guiltinesse, nor their descent plead priviledge for those many houres they have mis-spent. O how can they answer for so many vaine and fruitlesse pleasures, which they have enjoyed, and with all greedinesse embraced in this life? Many they shall have to witnesse against them, none to answer for them: for their Stoves, Summer-arbours, Refectories, and all other places wherein they enjoyed the height of delight, shall be produced against them; to tax them of sensuall living; and witnesse against them their small care of observing the end for which they were made.

O *Gentlemen*, you whose hopes are promising, your more excellent endowments assuring, and your selves as patternes unto others appearing, know that this *Perfection* whereof we now intreat, is not acquired by idling or sensuall delighting of your selves in carnall pleasures, which darken and eclipse the glory or lustre of the soule, but in labouring to mortifie the desires of the flesh, which is ever levyng and levelling her forces against the spirit!

Now this *Mortification* can never be attained by obeying, but resisting and impugning the desires of the flesh. Wherefore, the onely meanes to bring the flesh to *perfect* subjection, is to crosse her in those delights which shee most affecteth. Doth shee delight in sleepe and rest? keepe her waking; takes shee content in meats and drinks? keepe her craving; takes shee solace in company? use her to privacie and retiring; takes shee liking to ease? inure her to labouring: Briefly, in whatsoever she is delighted, let her bee alwayes thwarted; so shall you enjoy the most rest, when shee enjoyes the least. Hence it was that Saint *Jerome*, that excellent patterne of holy discipline, countelieth the holy Virgin *Dezotrias*, to eschew idlenesse: exhorting " her withall, that having done " her prayers, she should take in hand wooll and weaving, after the com- " mendable example of *Dorcus*, that by such change or variety of workes, " the day might seeme lesse tedious, and the assaults of Satan lesse grievous. Neither did this divine Father advise her to *worke*, because she was in poverty, or by this meanes to sustaine her family; for she was one of the

*Perfection.*

Luke. 11. 27.  
28.

Matth. 12.  
47, 48, 49, 50.

*Vid. Egid. in hunc locum. Feria Quart. & Quint. Heb. 2. 11.*

*Nec proderunt hic divitiæ divitibus, nec parentes filiis, nec Angli ipsi proderunt. Chrysof. Ille Judex nec gratia prævenitur, misericordia jam flebitur, nec pecunia corrumpitur, nec satisfactio vel pena mitigabitur. August.*

Singular pre-  
cepts of  
*Mortifica-  
tions*

*Hieron. ad Demet.*

Act. 9. 39.

most

Perfection.

Ibid. professi-  
nem.

Idleness be-  
getteth secu-  
rity, properly  
termed the  
Soules Le-  
thargy  
Parum est le-  
gere, aut colli-  
gere, sed in  
tell gere & in  
formam rede-  
gere, hoc artis,  
hoc laboris est.  
Cassian.

Vid. Histor.  
Barlaam.  
Aug in re-  
tract.

Bernard.

A Christians  
Ephemerides

most noble and eminent women in *Rome*, and richest; wherefore her want was not the cause which pressed him to this exhortation, but this rather, that by this occasion of exercising her selfe in these laudable and decent labours, shee should thinke of nothing, but such as properly pertained unto the service of God: which place hee concluded in this manner. "I speake generally, no rayment, ornament, or habit whatsoever, shall seeme precious in Christs sight; but that which thou makest thy selfe, either for thine owne peculiar use, or example of other Virgins, or to give unto thy grand-mother, or thy mother, no, though thou distribute all thy goods unto the poore." See how expressly this noble woman was enjoyned to her taske, that by intending her selfe to labour, shee might give lesse way unto errour. Certainly, as mans extremity is Gods opportunity, so the Devils opportunity is mans security: we are then principally to take heed, lest wee give way to the incursion of Satan, by our security of life and conversation. And what is it that begetteth this security, but *Idleness*, which may be termed, and not improperly, the *Soules Lethargie*? For nothing can be more opposite to this *Actuall Perfection*, then rest or vacancy; wee say, *veritas* consisteth in *Action*, how then may wee be said to be favourers, followers, or furtherers of *veritas*, when we surcease from *Action*, which is the life, light, and subsistence of *veritas*? Wherefore, as it is little to reade or gather, but to understand and to reduce, to forme what wee reade, gather or understand; for this is the ornament of Art, the argument of labour: so it is little or to no purpose, that wee know, conceive or apprehend, unlesse wee make a fruitfull use of that knowledge by serious *practice*, to the benefit of our selves and others. I have knowne divers *Physicians*, some whereof were of great *practice*, but small *reading*; others of great *reading*, but small *practice*; and I have heard sundry men of sufficient judgement confidently averre, that in cases of necessity they had rather hazard their lives in the hand of the *Practicke* then *Theoricke*: and their reason was this; though the *Practicke* had not exercised himselfe in the perusal of bookes, hee had gained him experience in the *practice* of cures; and that the body of his *patient* was the onely booke within his Element. To which assertion I will neither assent, nor wholly dissent; for as he that *practiseth* before hee know, may sooner kill than cure; so he who knoweth, and seldome or never *practiseth*, must of necessity, to get him experience, kill before hee cure. But sure I am, that many ignorant *Lay-men*, whose knowledge was little more then what nature bestowed on them, by meanes of regular discipline, and powerfull subduing of their owne affections, have become absolute men; being such as reached to as high a pitch of *Actuall Perfection*, as ever the learnedst or profoundest man in the world attained: for it is neither knowledge nor place, but the free gift of Gods grace, which enableth the spirituall man to this *Perfection*.

Now, forasmuch as not to goe forward, is to goe backward; and that there be two *Solslices* in the Sunnes motion, but none in times revolution, or in a Christians progression; the onely meanes to attaine this *Actuall Perfection*, at least some small measure or degree therein, is every night to have our *Ephemerides* about with us, examining our selves what we have done that day; how farre wee have profited, wherein benefited our spirituall knowledge. Againe, wherein have we reformed our life, or expressed our love to Christ by communicating to the necessity of his *saints*.

By



By which meanes ; wee shall in short time observe what remains unreformed ; esteeming it the sweetest life, every day to better our life. But principally, are wee to looke to our affections which rise and rage in us ; and like the *Snake* in the fable, pester and disturbe the inner house of man : for these are they ; which ( as *Saint Basil* saith ) rise up in a drunken man, ( drunke I meane with all spirituall fornication ) like a swarme of Bees buzzing on every side. When the affections of men are troubled, they change them like *Circes* cups, from men to beasts. Neither is it to ill to bee a beast ; as for man to live like a beast. O then, let us have an eye to our affections ; let them bee planted ; where they may be duly seasoned ! Earth makes them destastefull ; let them be fixed then in heaven, the only thought whereof will carse them to be delightfull. And to conclude this *branch* ; it will not be amisse for us, to counterpoize our affections ( if we find them at any time irregular ) with weights of contrary nature ; as if we find our selves naturally affected to *Pride* ( that *Luciferian* sinne ) to counterpoise it with motives of *Humility* ; as the vilenesse of our condition, basenesse of our composition, and weaknesse of our constitution : or naturally inclined to *Covetousnesse* ( that *Mammons* sinne ) to give, though the gift afflict us ; liberally, that our forced bounty may in time weane us from our in-bred misery : if of grating *oppression*, or grinding extortion ( that *Ahabs* sinne ) let us make restitution with good *Zacheus* ; and though wee cannot doe it so frankly as hee did, yet let us doe it as freely as wee may ; that our *restitution* may in some sort answer for our former *oppression* : if of excessse in *fare* and *gluttony* ( that *Dives* sinne ) let us so moderate our delight in feeding ; that our delight may be to sustaine Nature, and not oppresse her with exceeding : if of *Lust* or *sensuality* ( that *Ammons* sinne ) where that sinne may abound, the Sense is obeyed, let us subject all our delights to the government of reason ; and reason to the soverainty of grace, that the flesh may be resisted in what it most affecteth, and in that seconded, wherein it least delighteth : if of *Envie*, ( that *Serpentine* sinne ) let us entertaine brotherly love, for *Envie* can beare no sway where *Love* reigneth : if of *Wrath* ( that *Cains* sinne ) embrace *Patience* ; so shall *Fury* bee suppressed, where *Patience* is lodged : if of *Sloth*, ( the *Sluggards* sinne ) let us inure our selves to some *Exercise* that may most delight us, so in time wee may become exercised in Taskes of greater difficulty : being first from *Sloth* weaned, after wards to greater labours inured. Thus to fight were to vanquish ; thus to enter lists, were to reape spirituall solace ; for through him should wee triumph, who sees us fighting, cheers us failing, and crownes us conquering. And this shall suffice to have bene spoken of the *Active part of Perfection*, purposing according to our former method, to compare the *Contemplative* and *Active* together ; the parts or properties of both which, being duly examined, it shall more plainly appaere how the *Active* is to be preferred.

Perfection.

Basil.

Plutarch. in  
Moral.

Revel. 9. 1.

Coloff. 3. 5.

1 King. 21. 4.

16.  
Luke 19. 8.

Luke 16. 19.

2 Sam. 13. 2.

Gen. 3. 1. &  
37. 4.  
Gen. 4. 5.  
Prov. 26. 15.

IT is a barren faith, wee say, that is not attended on by good workes ; and no lesse fruitlesse is that knowledge which is exercised onely in *Contemplation*, and never in *Action*. Wee are therefore with *Elizens* to have a double spirit ; a spirit that as well doeth, as teacheth, not onely a profering of words, but also an offering of workes. So as, it is not breathing or moving, or talking, which argue a spirituall life, but abounding plentifully

The Active  
part prefer-  
red.

Agapetus.

Perfection.

Bern. de inter.  
domo. c. 1.

Nicetas.  
Nazianzen.  
Ambros. epist.  
70.

Anima tua.  
gratum feceris  
si misericors  
fueris. Bern. de  
modo bene vi-  
vendi.

Nil magis  
commendat  
Christianum  
animum &c.  
Ambros.

1. Tim. pag. 8.  
Tract. 5. in  
Ioban.

Dives factus  
est propter  
pauperem, &  
pauper propter  
divitem; pau-  
peris est roga-  
re, divitis ero-  
gare. August.

He preach-  
eth best,  
Qui dicit  
non lingua sed  
vita. Aug. ser.  
18. de verb.  
Dom.

Charitas vi-  
secraria per-  
cutiat. August.

fully in all *holy duties*, expressing those effectual and powerfull fruits of a living faith by *workes* of charity and obedience; which may any way tend to the glorifying of God; edifying our neighbour; or conforming our selves to him, whose *Image* wee beare. Now, as there is no comfort comparable to the *testimony* of a *good conscience*, being that inseparable companion which shall attend us to glory or confusion, so there is no punishment, torment or affliction so grievous as *shame*, which deriveth the cause, ground, and beginning, either from doing that which wee ought not, or from not doing that which wee ought: as the comfort we reape from the *testimony* of a *good conscience*, deriveth properly the primary cause and effect from doing that which wee ought, and abstaining from doing that which wee ought not. And what be those *workes* which are principally commended unto us, but *workes* of charity and devotion? For to our owne soules (saith a devout Father) shall wee be right acceptable and gratefull, if wee compassionate the estate of our poore brother, by being mercifull: yea, there is nothing that commendeth more a Christian man, or argueth a Christian-like affected mind, then to shew compassion to those that are afflicted. For in this there is a resemblance betwixt the *Creature* and *Creator*, loving, as he himselfe loved; shewing *compassion*, as hee shewed. O let me commend this so commendable and generous a quality, to your admittance, *Gentlemen*! for beleeeve mee, there is no one property that shall better accomplish you, no armoury that may more truly deblazon you: for it is a badge of *Gentry* to shew *compassion* towards misery. What profit shall you reape, if having onely superficially read some Treatise tending to the comfort of such as either in body afflicted, or in mind perplexed, or in both distressed; if you apply not these directions of comfort to them thus miserably dejected? What reward, I say, shall you receive, upon the account by you given, of the *Sicke* which you have visited; when having knowne how to comfort men in their affliction, you have not ministred the least comfort to them in their visitation? Or when you shall be demanded, where are the *hungry* which you have refreshed, the *thirsty* whose thirst you have quenched, the *naked* whom you have cloathed, the miserable *oppressed* soule, whose case you have not onely pitied but redressed? And you shall answer, how you did indeed visit them, but minister small comfort unto them; you knew them to bee oppressed, and the way to redresse them, but other occasions detained you, as you could not relieve them; Nay rather, have you not added worm-wood to their affliction? Have you not surteted in their suffering, fatted your selves in their famishing, and raised your states by their ruine? Were not your tables stored, when they were starved; did not you feast, when they fasted; did it not affect you to see them afflicted? If at any time you felt this in your selves, let the dolefull remembrance thereof produce torrents of teares from your distreaming eyes; supply your manifold misdeeds with many almes-deeds; your transgressions with compassions; your oppression with foure-fold restitution; that your sinne may no more be had in remembrance: yea, let mee use that exhortation to you, which a learned Father used upon like occasion, *Let charity smite your bowels*; see not the *Image* of your Redeemer disgraced, but forthwith labour to right him; see him not oppressed, but to your power redresse him; see him not starve, if you have bread to relieve him; or thirsty, if you have drinke to refresh him; or naked, if you have a garment to cloath him;

him; or in any sort distressed, if you have means to succour him. Oh consume not that on prodigality, which might procure the prayers of many poore soules for you! their prayers are your praises; their morning and evening sacrifice, way-markes to direct you unto Paradise: take heed then you offend none of these *Little ones*, but cheere them; bee not as *thornes* in their eyes, or *pricks* in their sides, but minister all necessary comfort unto them.

Now, if this appeare a matter of difficulty, pretending that the supportance of your state exacts so much of you, as you can reserve nothing to exhibite upon these *workes* of charity; heare mee whosoever thou bee that makest this objection: *Bee provoked, O Christian, bee provoked by the widow of Sarepta to this encounter!* Encounter I call it; because the flesh suggests sundry occasions to avert thee from it. That charitable *Widow* though shee had but a *little meale*, shee imparted of that *little* to a Prophet; though shee had but a *little oile*, yet shee freely bestowed it to refresh a Prophet. The woman of *Samarita*, when I *esvs* said unto her, *Give mee to drinke*, answered; *How is it that thou being a Jew, askest drinke of mee, which am a woman of Samaria?* Sundry such like answers will flesh and blood make, to dispense with *workes* of charity; or like the answer of churlish *Nabal*; *Who is David, and who is the sonne of Ishai?* *There bee many servants now adaies, that breake away every man from his master: Shall I then take my bread, and my water, and my flesh which I have killed for my shearers, and give it unto men, whom I know not whence they bee?* O let not these objections divert the current of thy compassion! Eye not so much his *Countrey*, whether neighbour borne, or a stranger, as his *Countenance*, the expresse *Image* of thy Saviour.

But to descend to some reasons, why the *Active part of Perfection* is to be preferred before the *Contemplative*, this amongst others is the most effectfull and impregnable. In that great day of Account, when the *sealed booke* of our secretest finnes shall bee unsealed, our privatest actions discovered; our closest and subtillest practises displayed, and the whole inside of man uncafed; it shall not be demanded of us, what *knew mee*, but what *did mee*. Fitting therefore it were to *preferre Action* before *knowledge* in this life, being so infallibly to be preferred after this life. Howbeit greater is their shame, and sharper (doubtlesse) shall bee their censure, whose education in all Arts divine and humane hath enabled them for discourse, fitted or accommodated them for managements publike or private; yet they, giving reines to liberty, invert their knowledge to depraved ends; either making no use of such noble and exquisite indowments, or which is worse, imploying them to the satisfaction of their owne illimited desires. O happy had these beene, if they had never knowne the excellency of learning, for *ignorance* is to be preferred before *knowledge* loosely perverted! Yea but, will some object, I cannot see how any one should observe a Law before they know it; wherefore, as I thinke, *Knowledge* is to be preferred, because by *Knowledge* is *Action* directed. It is true indeed, *Knowledge* directs and instructs, for otherwise wee should grope in darkenesse; neither doe I exclude all *Knowledge*, but admit so much as may instruct man sufficiently in matters of faith, put him in remembrance of *Heaven*, whose joyes are ineffable; of *Hell*, whose paines are intolerable; of the *last judgement*, whose sentence is irrevocable. So as I exclude onely this grosse ignorance, or blind Paganisme,

*Perfectionis.*

*Ut à Christo accepimus beneficium, prestemus Christiani officium, præbendo membris Christi hospitium*

*Provocaris Christiane, provocaris à vidua in certamen. August. 1 Kin. 17. 15.*

*John 4. 7. 9.*

*Et die in quo ratio reddetur, quid fecimus, non quid novimus, quaeretur.*

*Object.*

*Sol.*

Perfection.

for to these is the way to heaven closed, because they are divided from that light, without which the celestial way cannot be discerned. Whereas then I have so much insisted heretofore upon the *contemplative part of Perfection*, my ayme was to shew how those, who continued in a *Contemplative* and solitary life, sequestering themselves from the cares and company of this world, doubtlesse conceived ineffable comfort in that sweet retirement; yet in regard they lived not in the world, the world was not bettered by their example. But in this *Active Perfection*, where the *Active part* no lesse then *Contemplative* is required, wee intend those who doe not onely *know*, but *doe*; and in the *Actions* of this life, use to make their *Light so shine before men, that they may see their good workes*. Yea, but it may bee againe objected, All sinnes bee properly called *ἀγνοῦματα*, and beare the name of *ignorance*: how then may wee exclude any *knowledge*? Every *Sinne* indeed implies an *ignorance* of the creature towards the Creator; which ignorance imports rather a forgetfulnesse. For admit a man should steale, commit perjury, or any such act contrary to the expresse will and commandement of GOD; it were to bee imagined, that this breach or transgression of the divine Law, proceeded not of ignorance: for hee could not choose but know; that consent to any of these incurred the breach of his Law: but rather it may be said, hee had not God before his eyes, but out of a wilfull forgetfulnesse, violated the ordinances of God.

Luke 5.16.  
Object.

Sol.

The *Active* preferred before the *Contemplative* for two respects.

But to conclude this *Branch* in a word, the *Active* is to bee preferred before the *Contemplative*, for two respects: The first, whereof hath relation to our selves: The second to others. To *our selves*, having account to make for the *Actions* of our life, how wee have imployed or bestowed those *Talents* which hee hath lent us; what use, profit, or benefit wee have made of them; in what *spirituall* affaires have wee beene exercised, in what *holy duties* trained! Have wee not preferred private profit before the testimony of a good conscience? Have wee not laboured to inhaunce our means by sinister and indirect courses? Have wee not with-drawne our hand from receiving our needfull brother, or defrauded the labourer of his wages? Have wee not consorted with the evill doer, and encouraged him in his sinne? Have wee not hindred some *pious worke* tending to the honour of God, and imitable for example of others? Have wee propagated the Gospel, comforted *Sion* when shee mourned, repaired those breaches which were in her, and received those in peace which blessed her? Have wee onely sought the *kingdome of God, and the righteousness thereof*; esteemed *godlinesse* to be great riches; left our selves and all, to be followers of him who gave us dominion over all? If wee have done this, as wee are here in the *Alpha of grace*, wee shall be there in the *Omega of glory*: here initiate, there consummate: but having *knowne the will of our Father, and done it not*; read principles or instructions of a good life, and observ'd them not; conversant in deepe mysteries, and applyed them not; studied in all Arts and Sciences, and practised them not; how miserable is our *knowledge*, pronouncing on us a heavier judgement! Wherefore in respect of *our selves*, whether our *knowledge* bee great or little, if our conversation bee not in heaven, though our habitation, during our Pilgrimage be on earth, our *knowledge* is but as a *tinkling Cymball*, and shall finally avails

availe us before the high Tribunall. For knew wee the power and vertue of all creatures, of all plants and vegetive bodies, from the *Cedar of Lebanon*, to the *Hyssop* upon the wall, yet were this knowledge fruitlesse, being not seconded by a life conformable to that knowledge. s. Secondly, *in respect of others*; *Action* is the life of man, and example the direction of this life. How much then doe such men prejudice those who live in the world; that betake themselves to a private or retired life, estranged from humane society, and ending their daies in some solitary cave, as men divided from the world! For howsoever their manner of life bee religious; their discipline strict and rigorous, and in their devotion fervent and zealous; yet they deprive *others* of the benefit; which they might reape by their example. Wherefore most safe and sure it is. (to use the words of a judicious Author) for those who have a desire to take upon them a solitary life, to retire and withdraw their *affections* before they withdraw their *bodies* from the world, and to force the *world* to flie from their *minde*, before they flie the *world*; lest going out of the *world*, they carry about with them the *world*. For as hee may live ill, who liveth apart from the society of men; even so, though they flie not into the *wildernesse*; yet may they flie the *world*, and amidst the crowd of people live solitarily by an inward *Contemplation* of the supernall glory; and in midst of a clamorous Court conferre with themselves, and converse with God: in the meane time, whatsoever they know or can doe, that may any way tend to the common-good, benefit or utility of humane society, to effect it accordingly, and not bury that *talent* in the ground, which they have received from above; which rule they are to observe after the example of the most holy and excellent men of both Orders, *Ecclesiasticall* (I say) and *Secular*.

Thus farre have wee proceeded in the examination or discussion of these two especiall parts of *Perfection*, *Contemplative* and *Active*; wherein by manifest and infallible arguments wee have proved, how the *Active* part is to bee preferred, both in respect of *our selves and others*; because a life well acted shall minister most comfort to our selves, besides that light of example which it yeelds unto others. Now as the *Active* is preferred, it resteth that wee shew you wherein this *Active* part of *Perfection* consisteth; which discovered, that whercof wee treat, and would gladly finde, may bee the sooner attained.

There is no *building*, which as it relies on a foundation, consists not of some materiall composition; no *body* but it consists of nerves, arteries or sinewes, which cement the lineaments together; nor *confection* which consists not of some simples, for otherwise it were not mixed, but simple and un compounded. The like may bee said of this choice and exquisite Confection, this *Active part* (I meane) of *Perfection*. For as all *Rivers* tend to the *Sea*, to make one *Ocean*; all *Creatures* to make one *Universe*; so all *Vertues* aime at *Perfection*; which once attained, they surcease from *action*.

Now in this discourse of *Active perfection*, the period of *Man*, wee doe not meane of that *absolute perfection* or accomplishment, which admitteth no blemish or imperfection; for wee are to seeke that above us, not below

*Perfection.*

Gaspar. in  
Heracito. c. 2.  
Mandam ex  
animo prius  
fugare, quam  
mundum su-  
gere.

Nec divinitus  
acceptum ta-  
lentum in ter-  
ram defodire.  
ibid.

Wherein the  
Active part  
of Perfe-  
ction consi-  
steth.

*Perfection.*

*Aug. de Ci-  
vit. Dei. l. 19.  
cap. 27.*

Active Per-  
fection con-  
sisteth in  
Mortifica-  
tion of action  
and affection.

Mortifica-  
tion extends  
it selfe in a  
three-fold  
respect, to  
these three  
distinct sub-  
jects.

1. *Life.*
2. *Name.*
3. *Goods.*

Mortifica-  
tion in our  
disesteeme  
of *Life.*

*Iren. advers.  
heres. lib. 5.  
cap. 28.*

low us; for our righteousness, justice and *Perfection* is such in this life, as it rather consisteth in the remission of sinnes, than *Perfection* of vertues. Yea, wee sinne daily, so as properly we can attribute nothing to our owne strength but weaknesse, to our owne ability but infirmnesse, to our resolves but uncertainnesse, to our wils but untowardnesse, to our affections but depravednesse, nor to the whole progresse of our lives but *actuall* disobedience. But rather (I say) wee meane of that *Christian Perfection*, which every one in this Tabernacle of clay is to labour for; that wee may become *perfect* through him who became weake that wee might bee strengthened, hungry that we might be nourished, thirsty that wee might bee refreshed, disgraced that wee might be honoured; yea, who became all unto all; that by all meanes hee might gaine some.

But wherein may this *actuall perfection* bee properly said to consist? In *Mortification*; which like the swift gliding torrent of *Hydaspes*, divides or dilates it selfe to two channels; *Action*, and *Affection*: *Action* in expressing it; *Affection* in desiring to expresse it: *Action* in suffering, *Affection* in desire of suffering. The one actuating no lesse in *will*, than the other in *worke*. Where the *Action* being more exemplar, and in that more fruitfull, gives precedency to *Affection*, which concurs with the act to make the *worke* more graciously powerfull. For, where a *worke* of *Mortification* is performed, and a hearty desire or affection to that *worke* is not adjoynd, that *Action* may bee properly said to bee enforced, rather than out of a free or willing disposition accepted. Now this two-fold *Mortification* extends it selfe properly to these three Subjects; *Life*, *Name*, *Goods*. *Life*, which even Humanity tendreth; *Name*, which a good man before the sweetest odours preferreth; *Goods*, on which the worldling, as on the supreme good, lieth.

For the first, many excellent and memorable examples of sundry devout and constant servants of Christ Iesus, are in every place frequent and obvious; who for the confirmation of their *faith*, and the *testimony* of a good conscience, joyfully and cheerefully laid down their lives, esteeming it an especiall glory to bee thought worthy to suffer for him, who with all constancy suffered; to become an example of patience to them; which were easie to illustrate by the sufferings of many eminent and glorious *Martyrs*. *Prudentius* writeth, that when *Asolepiades* commanded the tormentors to strike *Romanus* on the mouth, the mecke *Martyr* answered; *I thanke thee, O Captaine, that thou hast opened unto mee many mouthes, whereby I may preach my Lord and Saviour: Tot ecce laudant ora, quot sunt vulnera: Looke how many wounds I have, so many mouthes I have to praise and laud the Lord.* *Ignatius* words were these, to witnesse his constancie at the time of his suffering: *Fruentum sum Christi, & per dentes bestiarum molor, ut mundus parvis Dei inveniar. I am Christs corne, and must bee ground by the teeth of wilde beasts, that I may become pure manchet for the Lord.* It is reported that blessed *Lawrence*, being laid upon the *Gridiron*, used these words to his Tormentors: *Turne and eate, it is enough.* *Saint Andrew*, when he went to bee crucified, was so rapt with joy, as hee rejoyced unmeasurably in that blessed resemblance of his Masters death. Blessed *Bartholomew* willingly lost his skin for his sake, who had his skinned scourged, that hee might bee so-laced. *John* dranke a cup of poison, to pledge his Master in a cup of affliction. Thus *Lawrence's Gridiron*, *Andrewes Crosse*, *Bartholomew's Skinne*,  
*Johns*

*Johns Cup*, expressed their *Mortification*, by a willing surrender of their *life* for his sake who was the *Lord of life*: Yea, should wee survey those strange invented torments, during the bloody issue of the tenne Persecutions, which were contrived by those inhumane *Assasins*, whose hands were deepe dyed in the blood of the Saints, wee should no lesse admire the constancy of the persecuted suffering, than the cruelty of the Persecutors infesting: What rackes, hookes, harrowes, tongs, forkes, stakes were purposely provided to torment the constant and resolute Professours of the truth, wearying the tormentors rather with tormenting, than abating any part of their constancie in the height and heat of their tormenting! Yea, they were solaced in the time when they suffered; esteeming\* death to bee such a passage, as might give them convoy to a more glorious heritage. Neither did these blessed Professors of the faith, receive comfort by the eye of their meditation firmly fixed on heaven, but by the compassion and princely commiseration of divers eminent and victorious Emperours bearing soveraignty then on earth. *Constantine the Great* used to kisse the eye of *Paphnutius* which was bored out in *Maximinas* time. The like noble and princely compassion wee reade to have bene shewed by *Titus, Trajan, Theodosius*, and many other Princes graciously affected towards the poore afflicted and persecuted Christians: Yea, God moved the hearts of those, who naturally are most remorselesse or obdurate; in commiserating the estate of his afflicted. Which may appeare by the *Gaolor* in the *Acts*, who washed *Saint Pauls stripes and wounds*. Ohow comfortable were these passions or passages of affliction, these tortures or torments, the trophies of their persecution; the blessed memoriall whereof shall extend the date of time, receiving a crowne of him, who is the length of dayes! So, as King *Alexanders* Stagges were knowne and hundred yeares together by those golden collars, which by the Kings commandement were put about their neckes; or as King *Arthurs* bodie being taken up some what more than six hundred yeares after his death, was knowne to bee his by nothing so much, as by the prints of ten severall wounds which appeared in his skull; so these glorious stamps of their passion, shall appeare as trophies to them in the day of exaltation; because, as they lost their *lives* for the testimony of the Gospel, they shall finde them recorded in the booke of life, receiving the crowne of consolation, for the deep draught which they tooke of the cup of affliction: And reason there is, we should dis-value our *lives* for the profession of our faith, since forlorne and miserable is his *life*, that is without faith. For if the *Heathen*, whose future hopes were fixed on posterity, and not so much as the least knowledg of eternity, dis-esteemed their *lives* to gaine them renown, or propagate their countries glory; much more cause have wee to subject our *lives* to the censure of death, having hope after death to live in glory. It is reported, that the body of *Cadwalllo*, an ancient King of the *Britains*, being embalmed and dressed with sweet confections; was put into a brazen image, and set upon a brazen horse over Ludgate, for a terror to the *Saxons*: and *Zisca*, the valiant Captaine of the *Bohemians*, commanded that after his decease his skin would bee flayed from his bodie, to make a drum, which they should use in their battels, affirming that as soone as the *Hungarians*, or any other Enemies, should heare the sound of that drum, they would not abide but take

Perfection.

Euseb. in Eccl. Hist.

Ruffinus l. 10. b. 36. cap. 36. \* Infelix multis terna est, mihi litera felix. Si Οὐάαρον scribit, scribit & illa Θεόν.

A. G. 16. 33.

Plin. l. 8. c. 32.

Aug. Tract. 49. in Joban.

Hollinshed.

take

Perfection.

Cyprian. Con-  
trarii sunt illis  
factiosi here-  
tici, quorum  
conscientia  
usq; aded sunt  
ampla, ut in  
illis civitatem  
decem millium  
civium adifi-  
care possis,  
quemadmodum  
quidam Mag-  
num Alexan-  
drum de-  
pinxit.

Egid. in 1.  
Theff. 5.  
Tertul. lib.  
4. cont.  
Marcionist.

In omnibus  
que cogitas,  
finem intenti-  
onis, magis  
quam actum o-  
perationis in-  
tendit. Aug.  
Scollog. c. 14.

Luke. 18. 14.

Luk. 11. 47.

take their flight. This moved *Scipio* to appoint his Sepulcher to bee so placed, as his image standing upon it, might looke directly towards *Africa*, that being dead, he might still bee a terrour to the *Carthaginians*. If respect of Pagans to their Country, or an eye to popular glory did so inflame them, as their Countries love exceeded their love of *life*, surviving in their death, and leaving monuments of their affection after death; how lightly are wee to value the glory of this *life*, if the losse thereof may advance our Fathers glory, or ought tending to the conversation of this *life*; being assured by him, whose promises faile not, by such a small losse to gaine eternity? Now, as it is not the *death*, but the *cause* of the *death* which makes the *Martyr*; we are to know, that to die in the maintenance of any hereticall opinion is Pseudo-martyrdom: for howsoever those *Arians*, *Manichees* and *Pelagians*; those *Macedonians*, *Eutichees* and *Nestorians*; yea, generally all Hereticks were constant and resolute enough in seconding and maintaining their erroneous opinions; yet forasmuch as the *cause* for which they contended was Heresie, tend it might to their confusion, but never to their glory: for as *honey-combes* (saith learned *Tertullian*) are by *Wasps* composed, so are *Churches* by the *Marcionists* (and consequently by all Hereticks) disposed: in whose Synodals or conventicles, many thousands are perverted, none converted, or to the Church of Christ faithfully espoused. Whereas *Truth*, which may be pressed, but not oppressed; assailed, but never soiled; like the greene *Bay-tree* in the midst of hoarie winter, or a fresh *Spring* in the sandy desert, appeares most glorious, when her adversaries are most malicious; bearing ever a countenance most cheerefull, when her assailants are most dreadfull. Neither only in this glorious act of *Martyrdome*, but in all inferiour works, the affection of the *minde*, as well as the *action* of the *man*, is to bee considered: for God himselfe, who hath an eye rather to the *intension* than *action*, will not approve of a good worke done, unlesse it be well done. As for example; when the Pharise fasted, prayed, gave almes, and payed tith of all that he possessed, he did good workes, but he did not those good works well: the reason was, hee exalted himselfe in his workes, without attributing praise unto him, who is the beginner and perfecter of every good worke: for his *fasts* were hypocriticall & not of devotion, his *prayers* ineffectuall, because they founded of Ostentation; his *almes* unacceptable, because exhibited only for observation; and his *tithes* abominable, being given to colour his secret oppression: for which cause did our Saviour pronounce a woe upon them, saying; *Woe unto you Pharisees; for yee tith Mint and Rue, and all manner of herbes, and passe over judgement and the love of God: these ought yee to have done, and not to leave the other undone.* Whence it appeares, that the worke it selfe was approved, but the *manner* of doing it reproved; for that they preferred the tithing of *Mint* and *Rue*, before the *judgement* and *love of God*; so they preferred it, as the one was performed, while the other of more serious and consequent importance was omitted. Whence wee are cautioned, that in our workes of *Mortification*, we doe nothing for any sinister or by-respect; but only for the glory of God, to whom, as all our *Actions* are properly directed, so are they to have relation onely unto him, if wee desire to have them accepted.

Is it so, that this *Actual Perfection* is to be acquired by *Mortification*, wherein is required not only the *action* but *affection*? And that wee are even to lay downe our *lives*, if the cause so require, to promote the glory of

our



our Maker? Tell me then, *Gentlemen*, how farre have yee proceeded in this spirituall progresse? Have yee unfainedly desired to further the honour of God; repaire the ruines of *Sion*; and engage your owne *lives* for the *testimony* of a good *conscience*? Have ye fought the *Lords battell*, and opposed your selves against the enemies of the Truth? Have yee shut the doore of your chamber, the doore of your inner parlour, I meane your *heart*, from the entrance of all earthly affections, sensuall cogitations, and expressed true arguments of *Mortification*, the sooner to attaine this high degree of *Christian Perfection*? Have yee made a *covenant* with your *eyes* not to looke after the *strange woman*; a *covenant* (I meane) with your *hearts* never to lust after her? Have yee weaned your itching and bewitching humours, from affecting forraine and out-landish *fashions*. Which howsoever they be to *fashion* conformed, they make man of all others most deformed? Have yee done with your reere-suppers, midnight revels, Curtaine pleasures, and Courting of Pictures? Have yee left frequenting Court-masks, Tilt-triumphs; and Enterludes, boasting of young Ladies favours, glorying more in the purchase of a glove, than a Captaine in the surprizall of a Fort? Have yee cashiered all those Companions of death, those seducing Consorts of misery; and betaken your selves to the acquaintance of good men; conceiving a settled joy in their society? O then thrice happy you! for having honoured God, he will honour you; having repaired the ruines of *Sion*, hee will place you in his heavenly *Sion*; or engaged your *lives* for the *testimony* of a good *Conscience*, hee will invite you to that continuall feast of a peaceable *Conscience*; or fought the *Lords battell*, hee will say *you have fought a good fight*, crowning you after your victory on earth with glory in heaven; or shut the *doore* of your *Chamber*, and kept the *roome* cleane and sweet for your Maker, *hee will come in and sup with you*, that you may rejoyce together; or made a *covenant* with your *eyes* not to look after the *strange woman*, with *those eyes* yee shall behold him, who put enmitie between the *Serpent* and the *Woman*; or weaned your itching and bewitching humours from affecting Out-landish *fashions*, madding after phantasticke habits (for \* stuffe it skils not, whether filken or woollen, so the *fashion* be civill and not wanton;) you shall be *cloathed in long white robes*, and follow the *Lambe* wheresoever he goeth; or done with your *mid-night revels*, and Court pleasures, you shall bee filled with the *pleasures* of the *Lords House*, and abide in his *Courts* for ever; or left frequenting *Masks*; Tilt-triumphs; and Enterludes; the glorious Spectacles of vanity, you shall bee admitted to those angelicall triumphs, singing *heavenly Hymnes* to the God of glory; or chaffier'd those companions of death, whose end is misery, you shall have the *Saints* for your companions, and share with them in the *Covenant* of mercy. Doe yee not hence observe what inestimable comforts are reserved for those who are truly mortified; mortified, I say, in respect of your contempt to the world, which is expressed by ceasing to love it, before you leave it? Who would not then disvalue this *life*, and all those bitter sweets, which this fraile *life* affordeth, to possesse those incomparable sweets which every faithfull soule enjoyeth? Yea, but our filken *worldling*, or delicate *Wormeling* will object; This discipline is too strict for flesh and blood to follow. Who can endure to yeeld his head to the blocke, or his body to the faggot, when the very sight of death in another, ministers to the beholder motives of terror? Surely; this is nothing to him that duely considereth, *how he that loseth his life*

Perfection.

\* Parus refert, vestis tua an Sericea an Cilicea, modo pudica sit, non meretricia.

Lanspurg. in Pharetra divini amoris.

## Perfection.

Ibid.

Scire debes,  
quod quamvis  
de morte medi-  
tari sit horri-  
bile, de statu  
finalis iudicii  
cogitare ut a-  
ssimo, non mi-  
nus est formi-  
dabile: quia  
nullus tunc po-  
terit fallere  
sapientiam,  
flectere iusti-  
tiam, inclinare  
clementiam,  
declinare ul-  
tionis & ju-  
ste retributio-  
nis sententiam.  
Bern.

Mortifica-  
tion in our  
dis-respect of  
Fame or re-  
port.

Mortifica-  
tion in aver-  
ting our care  
from our  
owne praise.  
Phavor. in l.  
i. de rebus gesti.  
Alphons.

Regis auri-  
bus, ni effici-  
natae, Adulan-  
tium laudes  
maximè in-  
gratae.

Ea laus, D.  
Augustini ju-  
dicio, unice ap-  
probanda est,  
quando nec  
laudantem a-  
dulatio movet,  
nec laudatum  
tentat elatio.

Aug. Soliloq.  
cap. 15.

shall save it, but he that saveth his life shall lose it. What is a minutes anguish to an eternity of solace? Wee can endure the launcing or searing of a putrefied member, and this endures as long as our time of wrastling with our Dissolution, which brings us to our Saviour: nor skils it much, what kinde of death wee die, seeing no kinde of death can hurt the righteous, be the terrors and torments of death never so numerous. The way then to contemne death, is to expect it, and so to prepare our selves for it, as if wee were this very houre to encounter it; resolving never to goe with that conscience to our *bed*, with which wee durst not goe to our *grave*; being so uncertaine whether before the next morne wee shall be taken out of our *bed*, and shrouded for our *grave*. And this shall suffice touching our *Mortification* or Contempt of *life*, if with such a sacrifice wee may be thought worthy to honour him who gave us *life*.

Wee are now to speake of *Mertification* in respect of *name* or report; wherein, you are to understand, that this is two-fold: First, in turning our cares from such as *praise* us; Secondly, in hearing with patience such as *revile* us. For the first, it is and hath bene ever the condition of sober and secret men to avert their care from their owne praises; at least with a modest passing over such virtues as were commendable in them: which modesty appeared in *Alphonfus* Prince of Aragons answer to an Orator, who having repeated a long Panegyricall oration in his praise, replied, *If that thou hast said consent with truth, I thanke God for it; if not, I pray God grant me grace that I may doe it.* Others likewise we reade of, who could not with patience endure their persons or actions to bee praised above truth: this princely passion appeared in *Alexander*, who hearing *Aristobulus*, a famous Greek Historian, read his writings purposely penned upon the memorable acts he had atchieved; wherein he commended him farre above truth; being mightily incensed therewith, threw the booke into the river, as he was sailing over *Hydaspes*, saying with all, *hee was almost moved to send Aristobulus after.* Neither indeed will any wise man endure to heare himselfe praised above truth, seeing no lesse aspersions may be laid on his person by being too highly praised; than if he were discommended: for should wee praise one for his bountie, who is publicly knowne to the world to be parcimonious; or for his humility, who is naturally ambitious; or for his continencie, who is licentious; our praises would not tend so much to his honour, as to the display of his nature: yea, even he himselfe, guilty in himselfe, would tax us; knowing that he the least of all others deserved these praises from us. It is flattery (saith one) to praise in absence; that is, when either the vertue is absent, or the occasion is absent. But in the report of our owne praise, admit wee should deserve it, the safest course is to withdraw our care from hearing it, lest vaine-glory transport us upon hearing of those praises which are spoken of us: for if our aymes be only to purchase popular esteeme, preferring the praise of men, before the praise of God, or the *testimony* of a good *conscience*; as our aymes were perverted, so shall wee be rewarded. Now there is no better means to abate or extenuate this desire of praise in us, than duly to consider whose gifts they be, that deserve this praise in us: for were they our owne, wee might more properly be praised for them; but they are Gods, and not ours, therefore is the praise to be ascribed unto God, & not unto us. "For he that would be praised for Gods gift, & seeketh not Gods glory, but his owne  
" in that gift, though he be praised by men for Gods gifts, yet is he disprai-  
sed

“ fed by God, for not seeking Gods glory, but his own for this gift: and  
 “ he who is praised by men, God dispraising, shall not be defended by  
 “ men, God judging, nor bee delivered, God condemning. Whereas,  
 “ he that loveth God, will chuse rather to bee deprived of all future glory,  
 than detract by any meanes from God the Author of all glory. Let us then  
 so avert our care from *selfe-praise*, or ought else that may beget in us vain-  
 glory or ostentation, that we may become like unto him, who dis-esteem-  
 ed all worldly praise from the houre of his birth to the houre of his pas-  
 sion. Secondly, we are to heare with patience such as *revile* us: and reason  
 good; for observing this, a *blessing* is pronounced on us; *Blessed are yee*  
 (saith the Lord of all blessing) *when men shall revile you, and persecute you,*  
*and shall say all manner of evill against you falsely for my sake: rejoyce and bee*  
*exceeding glad, for great is your \*reward in heaven; for so persecuted they the*  
*Prophets which were before you: Yea, not only the Prophets, but even Him*  
*of whom all the Prophets bare witness, yet became hee as one that did not*  
*heare, having no rebukes in his mouth.* When hee was tempted in the wil-  
 derness, the *Scripture* was his armour of resistance; when hee was reviled  
 on the Crosse, he *prayed* for his enemies, to expresse his heavenly patience.  
 Now, if the Sonne of God was in the desert tempted, what Hermit can  
 expect to bee from temptation freed? If the *Master* be reviled, how may  
 the *servant* looke to bee intreated? For howsoever some, or indeed most  
 of the ancient Fathers, doubt whether the Divell did know that Christ  
 was G O D or no; touching that parcell of Scripture, wherein Christ was  
 tempted in the Desert; yet may it appeare probable by inference from  
 the text it selfe, that after Iesus had said unto him, *It is written thou shalt*  
*not tempt the Lord thy God; the Divell took him up into an exceeding high*  
*mountaine, and shewed him all the kingdomes of the world, and the glory of*  
*them; saying, All these things will I give thee, if thou wilt fall downe and*  
*worship me.* Whence I collect, that after Christ had told him that he was  
 God, he continued his temptation; which was an argument to evince him  
 of palpable ignorance; or of distrust to Christs speech, which argued  
 his diffidence: but our purpose is not too curiously to insist upon these  
 subtil digressions; it sufficiently appeareth, that Christ who ought to bee  
 every faithfull Christians patterne, was reviled, yet opened not bee his  
 mouth; but with sweet silence and amiable patience offered his prayers  
 unto his Father for them who maliciously offered him upon the Crosse;  
 leaving us an example of admiration and imitation, that following him  
 and suffering with him, wee might likewise reigne and remaine with  
 him: yea but will our spritely-stately Gallant object, Can any man, who  
 knowes the value of reputation; with patience suffer publike disgrace? Is  
 there any punishment so grievous as *shame*? Yea, were it not better for a  
 man who is eminent in the eye of the world, to die right out, than still  
 live in reproach and *shame*? For a man to live or die, is naturall; he perform-  
 eth but that taske to which al mortality is injoynd; but for a man to live  
 in *shame* and contempt, and bee made a spectacle of disgrace to the world,  
 an apparent touch or taint to his friends, a laughing stock of his enemies,  
 is such a matter, as no well-bred and noble minded man, that hath any  
 courage or stomacke in him, or tenders his esteeme, can ever digest it.  
 True it is, that flesh and blood will suggest many such objections; and if  
 there were nothing to bee valued so much as worldly esteeme, or popu-  
 lar grace, which relieth on opinion, as soone lost as got, there were some

*Perfection.*

Mortificati-  
 on in suffe-  
 ring asper-  
 sions laid on  
 our good  
 name.

Matth. 5. 11.  
 12.

\* Qui iustas  
 est & maledi-  
 citur, premi-  
 um ei pro ma-  
 ledictione red-  
 ditur. Aug.

Quod si ipse  
 Dei filius a  
 Diabolo in E-  
 remo tentatus  
 fuit; quis Ere-  
 mitarum idem  
 non expectet?  
 Gaspar. in  
 Heraclito.

Vid. Aegi-  
 dium in hunc  
 locum.

Matth. 4, 7, 8.

Tota vita  
 Christi in ter-  
 ris qua per ho-  
 minem gessit,  
 discipline mo-  
 rum fuit. Om-  
 nia bona mun-  
 di Christus  
 contempsit,  
 qua contem-  
 nenda docuit:  
 & omnia mala  
 sustinuit, qua  
 sustinenda pra-  
 cepit; ut in illis  
 non quareretur  
 felicitas,  
 neq; in istis ti-  
 meretur infel-  
 licitas. Aug.  
 de ver. rel.

Ambr. ep. 70.

## Perfection.

*Beneficium se  
putabat acce-  
pisse augustæ  
memorie*

*Theodosius,  
quoties roga-  
batur ignosce-  
re. Optabatur  
in eo, quod tri-  
luebatur in a-  
tius, ut irascere-  
ur. De obit.  
Theo.*

*Charon nec  
Lethis cæca  
Charybdis  
fadarant sa-  
cras sorde  
Charites.*

*Socrat. in Ec-  
cles. Hist. l. 1.  
cap. 21.*

*The Atians  
scandalized  
the great A-  
thanasius, of  
practising  
magick with  
the dismem-  
bered hand of  
Arsenius.*

reason to stand so punctually upon termes of reputation, but the eye of a Christian ought to extend it selfe to an higher object. We are exhorted to heape coales on our enemies heads; to render good for evil; and to bee revenged on them by well doing. Diogenes being asked how one should bee revenged of his enemy, answered, by being a vertuous and honest man. What matter then though all the world revile us, having a sincere and unblemished conscience within us, to witnesse for us? Socrates in his Ecclesiasticall History writeth, that Athanasius being accused by one Iannes, to have killed Arsenius, and after to have cut off his hand, that he might use it to magicke and sorcerie, cleared himselfe notably of this slander: having by good hap found out Arsenius, who lay hid for the nonce; hee brought him before the Councell of Tyrus, whereto hee was convented, and there hee asked his accuser, whether hee ever knew Arsenius or no? Hee answered, Yes: then Athanasius called him forth, with his hands covered under his cloake, and turning up the one side of his cloake, shewed him the one of his hands; & when most men surmised, that the other hand at leastwise was cut off; Athanasius without any more adoe, casteth up the other side of his cloake, and sheweth the second hand, saying, You see Arsenius hath two hands; now let mine accuser shew you the place where the third hand was cut off. Whence two remarkable considerations are recommended unto us: malicious subornation in the accuser: gracious moderation in the accused. For the former, let the speech of a Heathen man for ever be printed in your hearts; who when his friend came unto him, and desired him to take a false oath in a cause of his, made answer: πολλοι, πολλοι φίλοι, εἰς ἃ μόνος ὁ θεός. You must (saith he) beare with me, there are many friends to bee gotten if I lose you; but if by forswearing my selfe I lose the favour of God, I cannot get another, there is but one God. For the latter, as soft words pacifie wrath, so by a pleasant conceit hee cooled all wrath, sleighting so much the aspersions of his accuser, as even of his enemies hee gain'd him honour. To instance which Moderation or patience, even in sundry Heathen men, towards such as aspersed disgrace upon them, were it not that I feare enlarging of this branch too much, I might produce many heroicke and princely examples, as Vespasian, his sonne Titus, Marcellus, Demetrius, yea, the stiffe and rough-hew'd Hercules, who cared not a flie for backbiting termes. But I am to use a word or two unto you, Gentlemen, by quest of inquiry how you are found affected herein, and so descend to the third and last Branch arising from this Subject.

Have ye not delighted in hearing your owne praise, but reprov'd such as praised you, or turned your care from their applause, lest it should transport you? Have yee distributed to the poore, without looking who saw you? Have yee fasted without hanging downe your head, to cause men observe you? Have yee prayed with zeale, fixing your eye only on God, that hee would look on you? Have yee performed the workes of charity, and that for conscience sake, and not for vain-glory? Have yee not too Pharisically prided your selves in your own integrity? Have yee ascribed to your selves shame, and to God the glory? Have yee heartily wished rather to bee deprived of all hope of glory than by your meanes to detract in any wise from Gods glory? O then happy & blessed are you! for having turned your cares from the applause of men, you shall receive applause from Angels; or having distributed to the poore without looking who saw you, you shall bee plenteously rewarded by him, whose eyes are ever upon you.

you; or fasted without hanging downe your heads, to cause men observe you, you shall feast with him, who will erect your heads, and with glory crowne you; or performed workes of charity for conscience sake, and not for vaine-glory, *your workes shall goe before you*, and be accounted for righteous through him who shall cloath you with glory; or not too Pharisaiically prided your selves in your owne integrity, you shall become *justified* with the *Publican*, and admitted to honour by humility; or ascribed to your selves shame, and to God the glory, God shall wipe off your shame, and bring you to the full fruition of his glory; or heartily wished to bee deprived of all hope of glory, rather then by your meanes to detract in any wise from GODS glory; your desire of advancing Gods glory, shall after your passage from this vale of misery, estate you in the inheritance of glory. Againe, have yee heard with patience such as *revile* you? Have yee answered them as hee did, who being accused by his enemy of one sinne, accused him likewise of ignorance, saying, *Thou accusest mee of one, when I am guilty of a thousand?* Have yee not stood upon termes of *reputation*, but with patience suffered all disgraces? Have yee overcome your enemy with mildnesse? taken revenge on him by your vertue and goodnesse? fortified your selves against all calummie, with the spirit of patience? O then right blessed are you! for having heard with patience such as *revile* you, an eternall blessing is pronounced on you; or having beene as ready to condemne your selves, as others to accuse you, your purged conscience shall freely acquit you; or not stood on termes of *reputation* when men disgrac'd you, you shall be graced in heaven, where no disgrace shall touch you; or overcome your enemy with mildnesse, the mild *Larabe* shall crowne you with happinesse; or taken revenge on him by your vertue and goodnesse, you shall be refreshed with the fountaine of sweetnesse; or fortified your selves against all calummie with the spirit of patience, with *Palmes* in your hands shall yee sing with joyfulness. Gather, O gather hence what ineffable solace is conferred on the patient! whatsoever hee suffer here, shall in superabundant measure bee recompenced else-where. But it may be objected, that some aspersions are not to be borne with: for those scandals which are laid upon our persons, where our *faith* is not taxed or touched, may bee more easily endured; but where these are struck at, they are not to be suffered. To confirme which, wee reade how *Peter* and *John* having by prayer and imposition of hands, given the Holy Ghost, and *Simon* the Sorcerer saw that through laying on of the Apostles hands, the Holy Ghost was given, hee offered them money, saying, *Give mee also this power, that on whomsoever I lay hands, hee may receive the Holy Ghost.* But *Peter* incensed herewith, saith unto him, *Thy money perish with thee, because thou hast thought that the gift of GOD may be purchased with money.* Whence it appeareth, that out of a holy zeale, one may shew passion towards such as detract from the honour of God, or asperse a blemish upon his servants in the worke of their ministry. The like we reade of *Paul*, that glorious vessell of election conceiving much indignation against one who had withstood the word; saying, *Alexander the Copper-smith did mee much evill, the Lord reward him according to his workes.* The reason is inclusively annexed; *of whom bee thou ware of, for hee hath greatly withstood our words.* The like spirit of zeale might *James* and *John* bee said to be of, who when they saw that the *Saritanes* would not receive Christ, said;

Perfection.

Non solum  
quorum me in-  
cusasti, fateor  
reum, sed vere  
cogor tuam  
inculpate ig-  
norantiam,  
quia unius me  
fecisti reum;  
quando consci-  
us fui nullum.

AG. 3. 17. 18.

19.

20.

2 Tim. 4. 14.

19.

## Perfection.

Luke 9. 54.  
55.

John 7. 20.  
Math. 9. 34.  
Math. 11. 19  
Acts 2. 13.

Scandalum  
Phariseorum.  
Scandalum  
Puffillorum.  
Scandalum  
affivum.  
Scandalum  
passivum.

Mortification  
in our con-  
tempt of all  
worldly sub-  
stance.

Prov. 3. 9.  
10:

Two re-  
markable  
considerati-  
ons: first, by  
whom these  
blessings are  
conferred on  
us: secondly,  
how they are  
to be dispo-  
sed by us.

said; Lord wilt thou that wee command fire to come downe from heaven and consume them, even as Elias did? But how this passion of theirs was approved, may appeare by the ensuing verse, *But hee turned and rebuked them, and said, Yee know not what manner of spirit yee are of.* Now to cleare this objection, there is no *Patterne* which wee ought sooner to imitate then Christ himselfe, who is the master of truth, and directeth us in all truth; who as hee was most blamelesse of all others, for *in his mouth was never guile found*, yet was hee in his owne person more blamed, in his doctrine more reproved, in his miracles more injured then all others: for one while hee is accused to have a *Divell*; anon, that *hee casteth out Devils through the Prince of the Devils*; anon; that *hee is a man gluttonous and a wine-bibber*; a friend of *Publicans and Sinners*: yet what answer vouchsafed hee unto all these save onely this, *Wisdomes is justified of her children*? Now I know there are differences of *Scandals* or *aspersions*, where some leave deeper impression then others doe: for as the *name* is more precious then any *earthly substance*, so it receiveth the deepest staine when the estimation of our *faith* is questioned, being the very maine foundation whereon all religion is grounded, and the perfection of that building which makes a Christian rightly accomplish'd. Saint *Basil* could shew himselfe calme enough in his conference with the Emperour, till a Cooke came in; and faucily told him, *hee did not well to stand so precisely upon such small matters, but rather to yeeld to his master the Emperour in a word or two: for what were those divine affaires whereon hee so much insisted, but such as with indifferency might be dispensed?* But what answered this reverend Father? *Yea, Sir Cooke* (quoth hee) *it is your part to tend your pottage; and not to boile and chop, up divine matters; which, as they little trouble you, so in weight and consequence are farre above you.* And then with great gravity turning to the Emperour, said, *that those that were conversant in divine matters, which were principally to be intended, would with conscience rather suffer death, then suffer one jot of holy Scripture, much lesse an article of faith already received, to be altered or corrupted.* Another *holy man*, though most innocent, could indure to be counted a whore-master, an uncleane person, and the like; but when one called him an *Heretike*, hee could beare no longer: so neere be we touched; when our *faith* is questioned. But as wee have a noble and glorious *Patterne*, who shewed himselfe a Conquerour in his suffering, let us wrastle with flesh and blood; that suffering all things for him, and with him, wee may after our conquest joy in him, and with him. And let this be sufficient to have beene spoken of *Mortification* in respect of our *name* or esteeme in the world, labouring daily to dis-value and humiliate our selves while wee are in the world.

If it be no great thing to leave our *substance*, but our *selves*; let us at least leave our *substance*, that wee may the better enjoy our *selves*. It was the wise exhortation of the wisest of Princes; *Honour the Lord with thy substance, and with the first fruits of all thy increase*; annexing a promise to this precept: *So shall thy barnes bee filled with plenty, and thy presse shall burst out with new wine.* But forasmuch as many things are required to the *mortification* of this earthly *Mammon*; wee will reduce them to two speciall heads, the better to retaine in memory this meanes of *mortification*:

1. to consider from whom wee have received these worldly blessings.
2. how to dispose of them; lest they become curfings of blessings.

For the first, wee are positively to set downe, that *every good gift and every*

every perfect gift cometh from above; the beasts that graze on a thousand hills are his; the treasures of the earth are his: for from whom should wee thinke are they derived to us, but from him by whom they were created for us? Hee who never had it, how can hee give it? but hee who hath all, guides all, governes all, and is *all in all*, is sole sufficient for all. Hee it is then that maketh rich and maketh poore, exalteth and humbleth; sending forth his *waters* out of their *treasuries*, and all things are *drowned*; shutteth them in their *treasuries*, and all things are *dried*. He it is that maketh the fruitfull barren, and the barren fruitfull. *Instead of the thorne shall come up the fire tree; and instead of the brier shall come up the mirtle tree, and it shall be to the Lord for a name, for an everlasting signe that shall not be cut off.* He it is that made Heaven and Earth and all things, replenished Heaven and Earth with all things; giving *Man* dominion over all things, that *Man* might be subject unto him who made all things.

Now as hee gave them to man; so are they to be *disposed* of by man, to his glory who made man. And how is that? Not in laying *land* unto *land* with the oppressour; nor in repairing to the house of the *strange woman* with the adulterer; nor consuming your *substance* in excessse with the rioter; nor hoording up *vengeance* against the day of wrath with the miser; nor grinding the *face* of the poore with the extortioner: but rather *distributing* freely of that which you have, and *communicating* to the necessity of the *Saints*: so shall you make to your selves *friends of your unrighteous Mammon*, and shall be fed with *Manna* in the Courts of *Sion*. Gainfull is the use of that money, which is put out to the workes of charity; which be it more or lesse, cannot but be exceeding great, being given with devotion, and the worke attended by singleness of heart and sincerity of affection; for where a sincere *will* is not joyned with the *worke*, the worke cannot be effectually to the doer, howsoever it may seem fruitfull to the beholder. At which sort of men, who erect sumptuous *workes* rather for popularity and affectation; then piety or sincere affection, the Poet pleasantly glanceth;

THESE Statues reare in publike wayes,  
as trophies of their love,  
which, as they heare, in passengers  
will admiration move,  
And gaine a fame unto their name,  
which may survive in them:  
But trust me, Sirs, these workes of theirs  
shew them vaine-glorious men.

Which *workes*, howsoever usefull unto others, were better undone then done in respect of themselves: for to glory in our *workes*, doth not only derogate from our *workes*, but denounce upon us a greater damnation, ascribing to our selves what duly, properly, and solely ought to be attributed to the glory of God.

But to draw neerer the point wee have in hand; there is nothing that weaneth our minds more from the *meditation* of God and *mortification* to the world, then our earthly affections, which beare such sway over us, as they will not suffer those divine motions or meditations to take root in

Perfection.

Non dabit  
quod non ha-  
ber. Aug.

I sa. 55. 13.

I sa. 55. 13.

Luke 16. 9.

Signa viis re-  
parant, ut no-  
mina nota re-  
linquant Mar-  
more que scul-  
ptorumen ina-  
nihilabent.

## Perfection.

Luke 14. 16,  
17. &c.

Penitentia  
dolorum, non  
remissionis  
peccatorum.  
Chrysof. hom.  
7. in Iohan.  
Aug. lib. 1. de  
civit. dei. c. 18.  
Greg. lib. 20.  
Moral. c. 12.  
Act. 4. 34, 35.

An accurate  
repetition  
and connexi-  
on of the pre-  
cedent Me-  
ditations.

us. This is excellently shadowed in that Parable of the *great Supper*, where many guests were invited, but all with one content began to make their excuse: the first, hee had bought a peece of *ground*, and hee must needs goe see it: the second had bought five yoke of *oxen*, and hee must goe prove them: and another had married a *wife*, and therefore hee could not come. These, though the *fatlings* be provided, the choicest dainties prepared, wherewith their hunger-starved soules might be refreshed, cannot come; the world must detain them; their earthly respects inchain them, their sensuall delights restrain them: they cannot come, though often invited; nor resort to this *great Supper*, though all things be provided. These seldome or never take into their more serious consideration, the state of the blessed in *Heaven*, or the state of the damned in *Hell*. Neither can the joyes of the one allure them, or the paines of the other deterre them. These will dispense with the *word* for the profit of the *world*, and enjoy the pleasures of sinne for a season, deferring repentance till it be past season. Saint *Chrysofostome* relateth how *Paulus Samositanus* that arch-hereticke; for the love of a *woman* for-sooke his *faith*. Saint *Augustine* relateth divers, who denied the *torments of hell* to have eternity, thereby to flatter their affection with a pretended assurance of *impunity*. Saint *Gregory* imputeth it to *avarice* and *covetousnesse*, that many forsake their *faith*. These follow not the example of sundry devout men, the memory whereof is recommended unto us in holy writ; who being possessors of lands or houses, sold them, and brought the prices of the things that were sold, and laid them downe at the *Apostles feet*: and distribution was made unto every man according as hee had need. The like contempt, in respect of earthly substance, wee reade to have been in many noble and equally affected *Pagans*, as *Crates, Bisias, Zeno, Bias, Anacreon, Anacharsis*; who, though they had scarce the least glimpse of an eternity, yet they dis-valued the *substance* of earth as the subject of vanity. But I must now draw in my sailes, and take a view of your dispositions (*Gentlemen*) how you stand herein affected; that seeking what I expect to find, I may no lesse glory in your aversion from earth, then if you were ascending *Jacobs ladder*, to have your names enrolled in the kingdome of heaven.

Have yee honoured the Lord with your *substance*, and tendred him the *first fruits* of his bounty? Have yee acknowledged every *good thing* to come from *him*, as from the fountaine of mercy? Have yee subjected your selves unto him, as hee hath subjected all things to your sovereignty? Have yee disposed of them soberly and solely to his glory? Have yee beene oppressors, and with good *Zachens* made foure-fold restitution? Have yee not exposed your *inheritance* to riot and pollution? Have yee not hoorded up *vengeance* against the day of affliction? Have yee not grinded and grated the *face* of the *poore* with extortion? Have yee *distributed* freely, and *communicated* to the *Saints* necessity? Have yee made you *friends* of your unrighteous *Mammon*, and so made your selves way to the heavenly *Sion*? Have yee done these *workes* of compassion with singleness of heart, and without affectation? Have yee beene by no earthly respect detained from comming to that great Lords *Supper*, to which you were invited? O then in a happy state are you! for having honoured the Lord, hee will fill your barnes with plenty; or having acknowledged all good things to bee derived from his mercy, hee will give you a fuller taste of his bounty; or subjected your selves to his obedience, hee will

cause



cause every *Creature* to doe you service; or disposed of them soberly and solely to his glory, hee will exhibit his good gifts unto you more fully; or beene oppressours, and made *restitution*, you shall with *Zacheus* become *vessels of election*; or not exposed your *inheritance* to riot and pollution, you shall be safe from the doome of confusion; or not grinded the *face* of the *poore* with extortion; the *poore* shall beare record of your compassion; or *distributed* freely to the *Saints* necessity; hee that seeth in *secret* shall reward you *openly*; or made you *friends* of your *unrighteous Mammon*, *Manna* shall be your food in the heavenly *Sion*; or done these *workes* singly, and without vaine-glory, you shall be cloathed with the garment of mercy; or not detained by the world from going to that great *Lords Supper*, yee shall be graciously admitted and exalted to *honour*. Thus to *dispose* of the *substance* of the world, is to despise the world: preferring one meditation of the pleasures and treasures of heaven, before the possession of the whole earth: and esteeming it farre better to be one day in the *House* of the *Lord*, then to be conversant in the *Palaces* of *Princes*. O then, yee whose generous descents and mighty estates promise comfort to the afflicted, releefe to the distressed, and an hospitable receipt to all such as repaire to you for succour or comfort; minister to the *necessity* of the *Saints*, be liberall and open handed to the *poore*, having opportunity, doe good unto all men, especially unto them who are of the *household of faith*; bee exercised in the *workes* of the spirit and not of the flesh, so shal ye build upon a sure foundation, and in the *inheritance* of Gods *Saints* receive a mansion. Turne not (I say) your care from the cry of any *poore* man, lest his cry be heard, and procure *vengeance* to be poured on your head: Pitty the moanes of the afflicted; wipe off the teares of the distressed; comfort them that mourne in *Sion*. The ordinary forme of begging in *Italy*, is, *Doe good for your owne sakes*. Doe good for your owne sakes, for your owne selvs, for your own soules. No <sup>a</sup> *sacrifice* to God more gratefull, to your selves more usefull, or to your own soules more fruitfull, then to be *zealous* in all *holy duties*, and compassionate to the needful: <sup>b</sup> for, he that in himselfe *burnes* not in devotion, can never *inflame* another with the zeale of devotion: <sup>c</sup> neither can any one *shine*, unlessse before he *burne*: *shine* in the *works* of compassion, unlessse he *burn* before with the zeale of a devout affection. So as many though they be <sup>d</sup> *Lights* in respect of their ministry or office, yet are they *Snuffs* in respect of their use, effect or service. Exhibit therefore freely of those good gifts and bounties which God hath bestowed on you, and shew your liberality now in the opportunate time; for, as there is a time, that none can *workes*, so there is a time when none can *give*: give it then in your life time, that you may expresse your *charity* with your own hand, and not by way of *Legacie*: for many make *good wills*, which I much feare mee proceed not of *good will*; being rather by the sentence of mortality enforced, then of their owne charitable disposition affected, to leave to the *poore* afflicted of the world, which they so exceedingly loved, while they sojourned here in the world. And what shall these bountifull *Legacies* availe them, these charitable *Wills* profit them, when they shall make their *beds* in the *darke*, and enter parlie with their owne *Consciences*, whether this coacted charity of theirs proceeded from compassion or compulsion, leaving what they could no longer enjoy, and giving that which was not in their power to give? Surely, no more benefit shall this enforced charity conferre on them, then if they had sowne the seed:

Perfection.

Gal. 5.6.

<sup>a</sup> Nullum Deo  
gratius sacrifici-  
um quam ze-  
lus animarum.  
Greg. in hom.

12. sup. Exec.  
<sup>b</sup> Nam qui  
non ardet, non  
accendit. Ber-  
nard.

<sup>c</sup> Nec lucere  
potest, nisi pri-  
us ardeat. A-  
quin. in 5.  
Iohan.

<sup>d</sup> Lucerne  
quoad officium,  
extincta quoad  
effectum. Ibid.  
Quod emitti-  
tur voluntari-  
um est: quod  
amittitur ne-  
cessarium.  
Ambros.  
Elemosyna in  
vita, est Lu-  
cerna lucens;  
Elemosyna  
post mortem,  
Lucerna  
caecutiens.

## Perfection.

Qui à die in  
diem deferunt,  
donec & arce  
cuncta aufe-  
runt.

Non memini  
me legisse ma-  
la morte mor-  
tuum, qui li-  
bent èr opera  
pietatis exer-  
cuit. Hieron.  
in epist. ad  
Nepotianum.  
Quam im-  
mensa est le-  
titia de recor-  
datione tran-  
sacta virtu-  
tis. Cr. Bern.  
in fest. omnium  
Sanctorum.  
serm. 2.

for fruitlesse is that *worke* which deriveth not her ground from a pure intention or sanctified *will*. In the Easterne countries, they put coine in the dead mans hand, to provide for him after his departure hence. The like provision carry these along with them to their graves, who deferre giving, till they cannot give, making their *Executors* their *Almoners*, who many times defeat the poore, or number themselves in *Bead-roll* of the poore; whereby they gull the deceased, enriching their owne Coffers with the poore mans box. O *Gentlemen*, you whose corps are followed with many mourners, and oft-times inward rejoycers; send out those sweet odours of a good and devout life before you; *dispense* and *dispose* faithfully, in whatsoever the Lord above others hath enriched you; deferre not your charity to your death, lest you be prevented of your charity by death; bethinke your selves how you would be provided if that great *Maaster* of accounts were this houre to call you before him, and make your reckoning with him; would you not bee glad; your *conscience* told you, how you had been faithfull disposers or imployers of those *Talents*, which were delivered to you? Would not your *hearts* rejoyce within you to have such a *Testimony*, as the witness of an undefiled or spotlesse *conscience* within you? Would it not inтраunce you with an exceeding joy, to hear that happy and heavenly approbation, *Well done, good and faithfull servants, you have beene faithfull over a few things, I will make you rulers over many things: enter yee into the joy of your Lord?* If this could not choose but joy you, so *dispose* of your earthly *Mammon*, that you may be partakers of this surpassing joy in the Courts of *Sion*. And so I descend to the last *Branch* of this last *Observation*, expressing that object of ineffable consolation, whereto this *Active Perfection* aspireth, and that spirituall repose of heavenly solace and refection, wherein it solely and properly resteth.

Iob. 5.7.  
The abso-  
lute or su-  
preme end  
whereto this  
Actuall  
Perfection  
aspireth, and  
wherein it  
solely rest-  
eth. Chrysost.  
Aug. Sermo.  
6.2.

**M**AN is borne unto trouble, as the sparkes fly upward, being here a sojourner in the Inn of this world, and drawing every day neerer and neerer the end of his Pilgrimage; where mans life is the Travellers embleme; his forme of living, the very mirrour of his sojourning; his home returning, the type or figure of his dissolving. In which progresse or journall of man, by how much more the Sun-diall of his *life* proceedeth, by so much neerer the night-shade of *death* approacheth. Yet, behold the misery of man! His desires are daily to disquiet and disturbe himselfe: for shew me that man howsoever affected, or in what degree soever placed, whose desires are so firmly fixed, as his mind is not troubled in the pursuit of that whereto his aymes are directed. For to begin with the *Highest*, because his thoughts are ever aspiring st; doth the *Ambitious* man ayme at honour or preferment? Behold, he purposeth with himselfe to gaine or attaine such a place under his Prince, not so much for his owne ends (as he pretendeth) but to be usefull to his friends, and behovefull to his Countrey; but since that houre, he entertained the first infant thoughts of *Ambition*, hee hath felt sufficiently the danger of that *infection*: reaping no other fruits but distractions, in respect of *Competitors*, or want of enjoying himselfe, being pestred by multitude of *Sutors*. Or, is he covetous? There is nothing which he eyes or beholds upon this *Universe*, tending to profit, or promising hope of profit, which hee presently conveyes not to his *heart*, coveting whatsoever hee sees, and seeing nothing that he doth not covet:

he

hee tumbles and toffles, and will not suffer his eyes to slumber, but like miserable *Menedemus* in *Terence*, or greedy *Gripius* in *Plautus*, hee afflicts and torments himselfe, making his owne desires his owne disquiets. Or, is hee *Voluptuous*? His fond affection procures in him this phrensie or distraction: Hee goes to the house of the *strange woman*, gives care to her incantation, sports with *Ismael*, lusts after her beauty in his heart: and is taken with her eye-lids; yet see how sensuality brings him to misery! by meanes of this *whorish woman*, hee is brought to a *peccce of bread*: and the *adulteresse* will hunt after his *precious life*: but to passe over these, and take a view of such whose course of life seemes better disposed, then to converse with the world, either by ambitiously aspiring to *Honours*, the great mans *Darling*; or by too eager a pursuit after *Riches*, the worldlings *Mammon*; or by too hot a quest after *pleasure*, the wantons *Minion*: For to reflect a little upon the ayms of such who affect *Contemplation*, and every day better their knowledge in the serious or exquisite search of the natures, vertues, or operations of all creatures; wee shall find, to use the words of *Salomon*, *That even in these there is vanity and affliction of spirit*: for, howsoever *wisdom*e raines downe skill and knowledge of understanding, exalting them to *honour* that hold her fast; yet *Salomons* conclusion after the search of wisdom and folly, is definitively this; *In much wisdom is much griefe*: and hee that increaseth knowledge, increaseth sorrow. For should man labour to engrosse all learning, knowledge and wisdom, his labour were but vaine, and his search fruitlesse; seeing he, whose understanding was deepest, conceit quickest, and wisdom greatest of all them that were before him in *Ierusalem*, hath thus concluded: *All this I have proved by wisdom; I said, I would be wise, but it was farre from me*. Adding the reason hereof; *That which is farre off, and exceeding deepe, who can find it out?* For be our search never so curious, our desire covetous in the pursuit of knowledge, wee shall find by daily experience our own weaknesse: where, though our wils be strengthened, our abilities are weakned, being ever more hopefull in our undertakings, then powerfull in our performance; yea, it is a property inherent to us, and naturally ingrafted in us, to have an itching desire of *knowing* all things, but of *doing* nothing: yet neither in *knowledge* nor *Action* may wee satisfie our desire or affection: vaine and endless therefore is our search in the former, as weake and fruitlesse is our pursuit of the latter. There is no end of writing many bookes, no end of reading many bookes, no end of storing our Libraries with many bookes: for under the *cover* of these, much covetousnesse oft-times lurketh. These are not of that inestimable price, (though they containe much spirituall comfort) as may fully store or enrich the heart; fully replenish or satisfie the heart; fully settle or establish the heart: for where the desires of the heart are not fulfilled, how can shee hold her selfe sufficiently enriched? Or where her desires are not accomplished, how may shee rest satisfied? or being not there seated, where her desires are settled; how can shee bee quieted? Hence it is, that a devout Father compares his Heart unto a *Mil*; For as a *Mil* (saith he) *swiftly wheeleth and turneth about and refuseth nothing, but whatsoever is put upon it, it grindeth: but if nothing be put upon it, it consumes it selfe: so is my unstable heart alwayes in motion, and never resteth: but whether I sleep or wake, it dreameth and thinketh of whatsoever it encountreth*. Can then neither *Honour*, nor *Wealth*, nor *Pleasure* satisfie

Perfection.

Terent in *Heauton.*  
Plaut. in *Ruderte.*

Prov. 6. 25.

Eccus. 1. 23.

Eccles. 1. 18.

16.

7. 23.

24.

Scire omnia volumus, nihil agere. *Gasper. in Herac. 6. 2.*Sub quorum velamine, frequenter magna avaritia comperitur. *Vincen. de vit. Spirit. cap. 1.*Sive dormiam sive vigilem, somniat & cogitat qui dei occurrat. *Bern. Med. cap. 9.*

## Perfection.

In petendo  
honorem timer  
ne praevenia-  
tur, in possi-  
dendo valde  
timer ne pri-  
vetur.

Cui tam deest  
quod habet,  
quam quod  
non habet:  
Adepta vo-  
luptatis Coro-  
nidem si qua-  
res, peniten-  
tiam invenies.  
Cum se cuncta  
novisse putat,  
plura se igno-  
rante quam  
didicisse, indi-  
es sentit.

Si a Deo non  
offigatur ho-  
mo, seipsum  
affliget. in He-  
rac. cap. 3.

Ita de humano  
arbitratu pen-  
satur divini-  
tas, nisi Deus  
homini placue-  
rit, Deus non  
erit. Tertul. in  
Apol. cap. 5.

Ibid. cap. 3.

Vid. vit. Ho-  
nor.

Corporis vita-  
tus venena  
non animi.  
Ibid. in He-  
rac.

his unconfined Heart? can neither Honours surprize her, wealth enjoy her, nor pleasure inraunce her? No; these are vanity, and lighter then vanity, receiving their true colour from the Poet, who bestoweth on them this portraiture;

Wealth is a wave, Honour a bait of death,  
Catching at which were catcht and choakt therewith.

For tell me, is not the Ambitious man as fearefull to incurre disgrace, after hee is received to his Princes favour, as hee was jealous of a Competitor before hee got into favour? againe, is not the miserable rich man, who reposes all comfort in his substance, all his consolation in his riches, as fearefull to lose what hee already enjoyes, as hee was doubtfull of prevention in what hee now enjoyes? Or is not the voluptuous carnall man, whose onely delight is dalliance with his perfidious Dalilah, stinged with as much griefe after his desires are satisfied, as hee was stirred with delight before, his pleasures were effected? Or is not the Contemplative man, whose aimes being higher, should tender him content in fuller measure, afflicted in mind, when hee finds himselfe come short in knowledge of what hee expected, and reads every day something which hee never before observed? What content then in these flourishing May-buds of vanity, which in repentance and affliction of spirit, doe onely shew their constancy? So as one well observeth, If man should not be afflicted by God, yet should hee be afflicted by himselfe; consuming himselfe with his owne envie, rancour, and other distempered affections, which have more fury and torment attending on them, then the evill it selfe which procureth them. Yet behold the wretched condition of unhappy man! Though neither Honour bee permanent, nor from perill freed; nor Riches prevalent to make him after death the better friended, nor pleasures so excellent, as to free him from affliction when they are ended: yet are they for most part preferred before those heavenly honours which are ever permanent, and never altering; before those incorruptible riches, which enrich the soule after death without decreasing; and before those ineffable pleasures, where neither desires breeds longing, nor satiety lea-thing. So as, I cannot more fitly compare the actions of these sensuall affected men, then with that childish act of the Emperour Honorius, who taking especiall delight in a Hen called Roma: upon a time understanding, by report of such as told him, that Roma was lost, he exceedingly lamented: whereupon some of his familiar friends, and such as were neere him, noting his terrour; It is not your Hen that is lost, but your Citie Roma, that is taken by Alaricus King of the Gothes. Wherewith comming a little to himselfe, hee seemed to beare with much more patience the surprize of the one, then the losse of the other. O childish simplicity! you say well; yet the like is in us. Wee cannot endure that any one should steale from us our silver; yet either honour, riches, or pleasure may have free leave to steale away our heart. Wee would by no means be defrauded of our treasure; yet it troubles us little to be depraved with error. Wee avoid the possons of the body, but not of the mind; intending more the diet of the body, then the discipline of the mind. Since then, in these externall desires, this Actuall Perfection, whereof wee have formerly treated, may receive no true rest or repose, for to those

it only aspireth, wherein it resteth; wee must search higher for this place of peace, this repose of rest, this heavenly *Harbour* of divine comfort: wee are to seeke it then while we are here upon earth, yet not on earth: would you know, what this soveraigne or absolute end is, wherein this *Actuall Perfection* solely resteth, wherein the *Heart* onely glorieth, and to the receiver, long life, with comfort in abundance amply promiseth? Harken to the words of *Iesus* the Sonne of *Sirach*: *It is a great glory to follow the Lord, and to bee received of him is long life*: Nor skills it much, how worldlings esteeme of us; for, perhaps, they will judge it folly to see us become weaned from delights or pleasures of the world; to see us embrace a rigorous or austere course of life, to dis-esteem the pompe and port of this present world. This (I say) they will account foolishnesse; *But blessed are they who deserve to be of that number, which the world accounts for fooles, God for wise men*. But miserable is the state of those forlorne worldlings, whose cheefest aime is to circumvent or intrap their brethren, making their highest aimes their owne ends, and accounting *bread eaten in secret to bee the savourest, and stolne waters the sweetest*: for these never drinke of their owne *Cisterne*, or feed of the flesh of their owne fold; but partake in the spoile of others, yet wipe their mouthes as if they were innocent: but behold this *Haman-policy* shall make them spectacles of finall misery, wishing many times they had been lesse wise in the opinion of the world, so they had relished of that divine wisdom, which makes man truly happy in another world; even that *wisdome* (I say) *who hath built an everlasting foundation with men, and shall continue with their seed*: neither can this divine wisdom chuse but bee fruitfull, standing on so firme a root, or the branches dry, receiving life and heat from so faire a root.

Now to describe the beauty of her branches springing from so firme a root; with the solidity of her root, diffusing pith to her branches: *The root of wisdom* (saith the wise Son of *Sirach*) *is to feare the Lord, and the branches thereof are long life*. This feare, where it takes root, suffers no wordly feare to take place. Many worldlings become wretched, onely through feare lest they should bee wretched; and many die, onely through feare lest they should dy: but with these, who are grounded in the feare of the Lord, they neither feare death, being assured that it imposeth an end to their misery; nor the miseries of this present life, being ever assied on the trust of *G O D*s mercy. How constantly, zealously, and gloriously many devout men have died, and upon the very instant of their dissolution expostulated with their owne soules, reproving in themselves their unwillingnesse to die; may appeare by the examples of such; whose lives as they were to *G O D* right pleasing, so were their soules no lesse precious in their departing: upon some whereof, though I have formerly insisted, yet in respect that such memorable patternes of sanctity cannot be too often represented, I thought good purposely (as usually I have done in all the *Series* of this present *Discourse*, where any remarkable thing was related, to have it in divers places repeated) to exemplifie this noble resolution or contempt of death, in the prooffe and practice of some one or two blessed Saints and Servants of God.

*Jerome* writeth of *Hilarion*, that being ready to give up the ghost, hee said thus to his soule; *Goe forth my soule, why fearest thou? Goe forth, why tremblest thou? Thou hast served Christ almost these threescore & ten yeares,* and

*Perfection.*

*Quis vicinus malus, quis latro, quis insidiator tibi tollit Deum?*

*Et potest tibi tollere totum quod possides corpore, non tibi tollit eum quem possides corde.* Aug. *Ecclus. 23.*

28.

*Beati qui eorum numero esse merentur, quos mundus profultis, Deus profapientibus habet.* Blos. *Enchirid. parvul. aurb.*

*Ethier. 7, 9,*

10.

*Ecclus. 1. 15.*

20.

*Multi miseri sunt metu, ne miseri fiant: multi mori metuentes, moriantur.* Gaspar. in *Herac.*

The reason of his frequent repetition of sundry sentences, similitudes, and other memorable discoveries throughout this Book.

*Hier. in vit. ejus.*

Perfection.

Pontius in fine vite ejus.

In vit. Bedæ.

Extrema monumentum eloquia, audientium Oracula: ultima voces, viventium vales.

Nicot. in funeb. orat.

Sepulchra enim non tam mortuorum quam viventium memorie condita sunt.

Ambitio hinc dux illis, amor Dei Gasp. in epist. ante Heraclit.

Vitruvius l. 8. cap. 3.

and dost thou now feare death? Saint *Ambrose* when hee was teady to die, speaking to *Stillico* and others about his bed; *I have not lived so among you* (saith hee) *that I am asbamed to live longer to please God: and yet againe I am not afraid to die, because wee have a good Lord.* The reverend *Bede*, whom wee may more easily admire, than sufficiently praise for his profound learning, in a most barbarous age, when all good literature was in contempt, being in the pangs of death, said to the standers by; *I have so lived among you that I am not asbamed of my life, neither feare I to die, because I have a most gracious Redeemer.* Hee yeilded up his life with this prayer for the Church; *O King of glory, Lord of Hostes, which hast triumphantly ascended into heaven, leave us not fatherlesse, but send the promised Spirit of thy truth amongst us.* These last funerall *Teares*, or dying mens *Hymnes*, I have the rather renewed to your memory, that they might have the longer impression, being uttered by dying men, at the point of their dissolution. And I know right well (for experience hath informed me sufficiently therein) that the words of dying men are precious even to strangers; but when the voice of one wee love, and with whom wee did familiarly live, calls to us from the *Death-bed*, O what a conflict doe his words raise! How strongly do griefe and affection strive to inclose them! knowing that in a short space, that tongue, the organs whereof yet speak, and move attention by their friendly accents, was to bee eternally tied up in silence, nor should the sound of his words salute our eares any more: And certainly, the resolution of a devout dying man, being upon the point of his *dissolution*, cannot but bee an especiall motive to the hearer, of *Mortification*. Which was one cause, even among the heathens, of erecting Statues, Obelisks, or Monuments upon the Dead; that eying the *Sepulchers* of such noble and heroick men as had their *honour* laid in the dust, they might likewise understand, that neither resolution of spirit, nor puissance of body could free them from the common verdict of mortality: which begot in many of them a wonderfull contempt of the world. Albeit it is to bee understood, that Christians doe contemne the world much otherwise than Pagans: for *ambition* is a guide to these, but the *love* of God unto them. *Diogenes* trod upon *Plato's* pride with much greater selfe-pride: but the Christian with patience and humility surmounteth and subdueth all wordly pride; being of nothing so carefull, as lest hee should taste the *Lotium* of earthly delights, and so become forgetfull with *Vlysses'* companions of his native Countrey. Meane time hee sojournes in the world, not as a Citizen, but as a Guest, yea as an Exile. But to returne to our present discourse now in hand; in this quest after that soveraigne or supreme end whereto all *Actual Perfection* aspireth, and wherein it resteth, wee are to consider three things: 1. What is to bee sought: 2. Where it is to be sought: 3. When it is to be sought. For the first, wee are to understand that wee are to seeke onely for that, the acquisition whereof is no sooner attained, than the minde, whose flight is above the pitch of frailty, is fully satisfied. Now that is a blessed life, when what is best, is effected and enjoyed: for there can bee no true rest to the minde in desiring, but partaking what she desireth. What is it then that wee seeke? To drinke of the *water of life*; where our thirst may bee so satisfied, as it never be renewed; our desires so fulfilled, as never higher or further extended. Hee that hath once tasted of the fountaine named *Clitorius fons* (and choice is the taste of such a fountaine) will never

never drinke any wine; no wine mixed with the dregs of vanity, no wine drawne from the lees of vaine-glory: the reason is, hee reserves his taste for that *new wine*, which hee is to drinke in his Fathers kingdome. And what kingdome? The *Kingdome* of "heaven; a kingdome most "happy, a kingdome wanting death, and without end; enjoyng a life "that admits no end. And what life? A life vitall, a life sempiternall, "and sempiternally joyfull, And what joy? A joy without sorrowing, "rest without labouring, dignity without trembling, wealth without "losing, health without languishing, abundance without failing, life with- "out dying, perpetuity without corrupting, blessednesse without afflicting, "where the sight & vision of God is seene face to face. And what God? God "the sole sufficient, summary, supreme good: that good which we require a- "lone; that God who is good alone. And what good? The *Trinity* of the divine "persons is this summary good, which is seene with purest mindes. The *Heart* triangle-wise resembleth the image of the blessed *Trinity*; which can no more by the circumference of the *World* bee confined than a *Triangle* by a *Circle* is to bee filled. So as the *Circular* world cannot fill the *Triangular* heart, no more than a *Circle* can fill a *Triangle*; still there will bee some empty corners: it saies, so long as it is fixed on the world, *Sheol*, it is never enough: but fixed on her *Maker*, her onely *Mover*, on her sweet *Redeemer*, her dearest *Lover*, she chants out cheerefully this *Hymne* of comfort; *There is no condemnation to them which are in Christ Jesus*. She then may rest in *peace*. And what *peace*? A *peace* which passeth all understanding. Shee then may embrace her *Love*. And what *Love*? A *Love* constantly loving. Shee then may enjoy *life*. And what *life*? A *life* eternally living. Shee then may receive a *Crowne*. And what *Crowne*? A *Crowne* gloriously shining. *This crowne* (saith *S. Peter*) is *undefiled*, which never fadeth away. The Greeke words which *S. Peter* useth, are Latine words also; and they are not only *Appellatives*, being the Epithetes of this *Crowne*, but also *Propers*; the one proper name of a *Stone*, the other of a *Flower*: for *Isidore* writeth, there is a precious stone called *Amiantus*, which, though it bee never so much soiled, yet it can never at all bee blemished; and being cast into the fire, it is taken out still more bright and cleane. Also *Clemens* writeth, that there is a *flower* called *Amarantus*, which being a long time hung up in the house, yet still is fresh and greene. To both which, the *stone* and the *flower*, the Apostle, as may bee probably gathered, alludeth in this place. Here then you see, what you are to seeke. For are your desires unsatisfied? here is that which may fulfill them. Are your soules thirsty? here is the *Well* of life to refresh them: Would you bee *Kings*? here is a *Kingdome* provided for you. Would you enjoy a *long life*? a *long life* shall crowne you, and *length* of *daies* attend you. Would you have all *goodnesse* to enrich you? enjoying *God*, all *good things* shall bee given you. Would you have *salvation* to come unto your soule and secure you? rest you in *Christ Jesus*, and no *condemnation* shall draw neere you. Would you have your *consciences* speake *peace* unto you? the *God* of *peace* will throughout establish you. Would you have your constant *Love* ever attend you? He who gave himself for you, will never leave you. Would you have him live for ever with you? Leave loving of the world, so shall hee live ever with you and in you. Would you have a *Crowne* conferred on you? A *Crowne* of glory shall empale you. Seeke then this one good wherein consisteth all goodnesse,

Perfection.

August. Manual. cap. 8.

Ibid. cap. 3.

Luk. 18. 19.  
Trinitas di-  
vinarum per-  
sonarum est  
summum bo-  
num, quod pur-  
gatissimis men-  
tibus cernitur.  
Aug. lib. 1. de  
Trin. cap. 2.

Rom. 8. 1.

Ἀμιάντος.  
Ἀμαραν-  
τος.

Isidorus Ety-  
mol. l. 16. c. 4.

Aug. Manual.  
cap. 34.

Perfection.

Ibid. 12.

Aliud noli pe-  
tere, uni suffi-  
ce, quia una ti-  
bi sufficit.Aug. in Psal.  
26.Where we  
are to seeke.

and it sufficeth. Seeke this soveraigne or summary good, from whence com-  
meth every good, and it sufficeth. For hee is the life by which wee live,  
the hope to which wee cleave, and the glory which wee desire to obtaine.  
For it dead, hee can revive us; if hopelesse and helpelesse, he can succour  
us; if in disgrace, he can exalt us. Him then only are wee to seeke, who,  
when wee were lost, did seeke us; and being found, did bring us to his  
sheepe-fold. And so I descend from what wee are to seeke, to where wee  
are to seeke, that seeking him where hee may bee found, wee may at last  
finde him whom wee so long have sought.

For the second, wee are to seeke it while wee are on earth, but not  
upon earth, for earth cannot containe it. It is the Philosphers axiom,  
*That which is finite may not comprehend that which is infinite.* Now that su-  
preme or soveraigne end, to which this *Actuall Perfection* is directed;  
whereto it aspireth, and wherein it resteth, is by nature infinite: End  
without end, beginning and end, imposing to every creature a certaine,  
definite, or determinate end. The sole solace of the soule, being onely  
able to fill or satisfie the soule, without which all things in heaven or  
under heaven; joynd and conferred together, cannot suffice the soule:  
so boundlesse her extent, so infinite the object of her content. How should  
*Earth* then containe it, or to what end should wee on *Earth* seeke it;  
seeing whatsoever containeth, must of necessity bee greater than that  
which is contained? But *Earth* being a masse of corruption, how should  
it confine or circumscribe incorruption? Seeing nothing but immorta-  
lity can cloath the *Soule* with glory, it is not the rubbish or refuse of  
*Earth* that may adde to her beauty. Besides, the *Soule* while it sojournes  
here in this earthly mansion, shee remaines as a captive inclosed in prison.  
What delights then can bee pleasing, what delicates relishing to the palate  
of this prisoner? Shee is an exile here on *Earth*: what society then can  
bee cheerefull to one so carefull of returning to her Country? If *Capti-  
ves* restrained of their liberty, *Exiles* estranged from their Country,  
can take no true content either in their bondage, bee it never so at-  
tempted; nor in that exile, bee they never so attended, how should the  
*Soule* apprehend the least joy, during her abode on *Earth*? Where the  
*treasure* is, there is the *heart*: her *treasure* is above, how can her *heart* bee  
here below? Mortality cannot suit with immortality, no more can *Earth*  
with the *soule*. Whereto then bee the motions of our *soule* directed? To  
Him that gave it; no inferiour creature may suffice her, no earthly object  
latisfie her, nothing subject to *sense* fulfill her. In *Heaven* are those hea-  
venly objects, wherewith her eye rests satisfied; in *Heaven* are those me-  
lodious accents, wherewith her eare rests solaced; in *Heaven* those choi-  
cest odours, wherewith her smell is cherished; in *Heaven* those tastefull  
dainties, wherewith her soule is nourished; in *Heaven* those glorious crea-  
tures, wherewith her selfe is numbred. What difference then betwixt  
the satiety and saturity of *Heaven*, and the penurie and poverty of *Earth*?  
Here all things are full of labour, man cannot utter it: *The eye is not satis-  
fied with seeing, nor the eare filled with hearing*: whereas in *Heaven* there  
is length of daies, and fulnesse of joy without ending. And wherein  
consists this fulnesse? Even in the sweet and comfortable sight of God.  
But who hath seene GOD at any time? To this, blessed *Augustine* an-  
swers excellently: *Albeit* (saith hee) *that summary and incommutable  
essence, that true light, that indeficient light, that light of Angels, can bee seene*  
by

August. Med.  
cap. 19.

Eccles. 1. 8.

Aug. Med.  
cap. 28.



by none in this life, being reserved for a reward to the Saints onely in the heavenly glory; yet to beleieve, and understand, and feele, and ardently desire it, is in some sort to see and possesse it. Now, if wee will beleieve it, though our feet bee on earth, our faith must bee in heaven: or understand it, wee must live on earth, as if our conversation were in heaven: or feele it; wee must have so little feeling of the delights of this life, as our delight may bee wholly in heaven: or desire it; wee must hunger and thirst after righteousness, to direct us in the way which leadeth to heaven. It cannot be. (saith a devout holy man) that any one should die ill; who hath lived well. Wee are then to labour by a zealous, religious, and sincere life, to present our selves blamelesse before the Lord at his comming. O if wee knew (and grosse is our ignorance if wee know it not) that whatsoeuer is sought besides God, possesseth the mind, but satisfies it not! wee would have recourse to him, by whom our minds might bee as well satisfied as possessed. But great is our misery, and miserable our stupidity; who, when wee may gaine heaven with lesse paines then hell, will not draw our foot backe from hell, nor step one foot forward towards the kingdom of heaven. Yea, when wee know, that it pleaseth the Divell no lesse when wee sinne; then it pleaseth God to heare us sigh for sinne; yet will wee rather please the Divell by committing sin, then please God by sending out one penitent sigh for our sinne. For behold, what dangers will men expose themselves unto, by Sea and Land, to increase their substance! Againe, for satisfaction of their pleasures, what tasks will they undertake, no lesse painefull then full of perill! A little expectance of penitentiall pleasure can make the voluptuous man watch all the night long, when one houre of the night to pray in would seeme too too long. Early and late, to enrich his carelesse heire, will the miserable wretch address himselfe to all slavish labour; without once remembring either early or late to give thanks to his Maker. Without repose or repast will the restless ambitious Sparke, whose aimes are onely to be worldly great, taske himselfe to all difficulties to gaine honour, when even that which so eagerly hee seekes for, oft-times brings ruine to the owner. Here then you see where you are to seeke: not on earth, for there is nought but corruption; but in heaven, where you may bee clothed with incorruption: not on earth, for there you are Exiles; but in heaven, where you may be enrolled and enfranchised Citizens: not on earth the grate of misery, but in heaven the goale of glory. In brieffe, would you have your hearts lodged, where your treasures are locked; all your senses seated, where they may be fully sated; your eye with delightfull objects satisfied, your eare with melodious accents solaced; your smell with choicest odours cherished, your taste with chiefest dainties relished, your selves, your soules amongst those glorious creatures registred? Fix the desires of your heart on him, who can onely satisfie your heart; set your eye on him, whose eye is ever upon you, and in due time will direct you to him; intend your care to his Law, which can best informe you, and with divinest melody cheere you: follow him in the smell of his sweet ointments, and hee will comfort you in your afflictions: taste how sweet hee is in mercy, and you shall taste sweetnesse in the depth of your misery; become heavenly men, so of terrestriall Angels you shall bee made. Angels in heaven, where by the spirituall union of your soules, you shall bee united unto him who first gave you soules. And so I come

Perse Etior.

Sipes in terris, spes sit in caelis.

Blos. Eucbirid. parvul. aurb.

Ibid.

Minore negotio nobis casum comparare possumus, quam infernum. Ibid. Hilar. enar. in Pf. 18.

Hi licet alta nimis cogitent, humiliter se gerent, quo aliorum gratiam sibi conciliant, in litibus decernendis, iusta statuunt, quo majores sibi reverentiam, faciant ea Insuper larva, sibi adferant: intorim, alios dum capiunt, sese decipiunt; aliena dum rapiunt, miserè ruunt. Vid. Anna. Hiber. Bernard.

Perfection.When we are  
to seeke.

Eccles. 3. 1.

Gen. 25. 34.

Luke 16. 24.  
25.

Matth. 25. 3.

4.

10.

11.

12.

Deus cōversio-  
ni tuæ indul-  
gentiam pro-  
misit: sed di-  
lationi tuæ  
diem crastinum  
non promisit.  
Aug.

Matt. 11. 16.

August.

Ierem. 22. 30.

Eccles. 12.  
1. vs. 1. ad 3.

to the third and last; *When wee are to seeke*, lest seeking out of time, wee be excluded from finding what wee seeke, for want of seeking in due time.

If words spoken in season bee like apples of gold with pictures of silver; sure I am, that our actions being seasonably formed or disposed, cannot but adde to our soules much beauty and lustre. *To every thing there is a season, and a time to every purpose under the heaven*: which season neglected, the benefit accruing to the worke is likewise abridged. *There is a time to sow, and a time to reape*: and sow wee must before wee reape; sow in teares, before wee reape in joy. *Seeke* we must before wee find; for unlesse wee seeke him while hee may be found, seeke may wee long ere wee have him found. After the time of our dissolution from earth, there is no time admitted for repentance to bring us to heaven. *Hoc momentum est de quo pendet eternitas*. Either now or never; and if now, thrice happy ever. Which is illustrated to us by divers Similitudes, Examples and Parables in the holy Scripture: as in *Esaie's* birth-right, which (once sold) could not be regained by many teares; and in the Parable of *Dives* and *Lazarus*, where *Abraham* answered *Dives*, after hee had beseeched him to send *Lazarus*, that hee might dip the tip of his finger in water, and coole his tongue; *Sonne*, remember that thou in thy life-time received'st thy good things, and likewise *Lazarus* evill things: but now hee is comforted, and thou art tormented. And in the Parable of the *ten Virgins*, where the *five foolish Virgins* took their *Lamps*; and tooke no *oile* with them; but the *wise* tooke *oile* in their vessels with their *Lamps*; and when the *Bridegroom* came, those that were ready, went in with him, and were received: but those *foolish ones* who were unprovided, though they came afterwards, crying, *Lord, Lord, open unto us*; could not be admitted. For know, deare Christian, and apply it to thy heart, (for knowledge without use, application or practice, is a fruitlesse and soule-beguiling knowledge;) that hee who promiseth forgiveness to thee repenting, hath not promised thee to morrow to repent in. Why therefore deferrest thou till to morrow, when thou little knowest but thou maist die before to morrow? This day, this *houre* is the opportunate season; take hold of it then, lest thou repent thee when it is past season. Man hath no interest in time save this very instant, which hee may properly terme his; let him then so imploy this instant of time, as hee may be heire of eternity, which exceeds the limit of time. *Let us worke now while it is day, for the night cometh when no man can worke*. Why therefore stand wee idling? Why delay we our conversion? Why cry wee with the *slugard*, *Yet a little, and then a little, and no end of that little*? Why to *morrow*, and to *morrow*, and no end of to *morrow*, being as nere our conversion to day as to *morrow*? Why not to *day*, as well as to *morrow*, seeing every day bringeth with it her affliction, both to *day* and to *morrow*? Meet it is then, for us to make recourse to the Throne of mercy in the *day* of mercy, and before the *evill day* come, lest wee be taken, as hee who beat his fellow servants, when the great *Master* of the *Household* shall come. *O earth, earth, earth, heare the Word of the LORD!* Earth by creation, earth by condition, earth by corruption. Remember now thy *Creator* in the *dayes* of thy youth, while the *evill dayes* come not, nor the *yecres* draw nigh, when thou shalt say, *I have no pleasure in them*. While the *Sunne*, or the *light*, or the *Moone*, or the *Starres* that bee not darkened, nor the *clouds* returne  
after

returne after the raine. In the day when the Keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that looke out of the windows be darkened: And the doores shall be shut in the streets, when the sound of the grinding is low, and hee shall rise up at the voice of the bird, and all the daughters of musicke shall bee brought low. Also when they shall be afraid of that which is high, and feares shall bee in the way, and the Almond tree shall flourish, and the Grasshopper shall bee a burden, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets. Or ever the silver cord be loosed, or the golden bowle bee broken, or the pitcher bee broken at the fountaine, or the wheele broken at the Cisterne. Then shall the dust returne to the earth as it was, and the spirit shall returne unto God who gave it. Hence then are wee warned not to deferre time, lest wee neglect the opportunate time, the time of grace; which neglected, miserable shall wee be, when from hence dissolved. Yea, but will some object; True repentance is never too late: which is most true; but againe I answer, that late repentance is seldome true. Repent then while ye have time; for as in Hell there is no redemption, so after death there is no time admitted for repentance. O remember that a wounded conscience none can heale; so that, like as the Scorpion hath in her the remedy of her owne poyson; so the evill man carrieth alwayes with him the punishment of his owne wickednesse, the which doth never leave to torment and afflict his mind both sleeping and waking. So as, the wicked man is oft-times forced to speake unto his conscience, as *Abah* said to *Elijah*, *Hast thou found mee, O mine enemy?* Now there is no better meanes to make peace with our consciences, then to set God continually before our eyes, that his Spirit may witness to our spirits, that wee are the children of grace. Wherein many offend daily; who promise to themselves security, either by sinning subtilly or secretly: Subtilly, as in dazling or deluding the eyes of the world with pretended sanctity, and concluding with the Poet;

*That I may just and holy seeme,  
and so the world deceive,  
And with a cloud my cunning shroud,  
is all that I doe crave.*

But such Hypocrites will God judge, and redouble the viols of his wrath upon their double sinne. Secretly, when man in the foolishnesse of his heart committeth some secret sinne, and saith, *Who seeth him?* There is none looking thorow the chinke to see mee; none that can heare me, but simple fooles: how much are these deceived? Is there any darkenesse so thicke and palpable, that this ἀλιμὸν ὄμμα the piercing eye of heaven cannot spie thee through it? O if thou hope by sinning secretly, to sin securely, thou shalt be forced to say unto thy God, as *Abah* said unto *Elijah*, *Hast thou found mee, O mine enemy?* Nay, O God terrible and dreadfull, thou hast found mee. And then let mee aske thee in the same termes that the young Gallant in *Erasmus* asked his wanton mistresse; *Art thou not ashamed to doe that in the sight of God and witness of holy Angels, which thou art ashamed to doe in the sight of men?* Art thou so afraid of disgrace with men, and little carest whether thou be or no in the state of grace with God? Art thou more jealous of the eyes of men, who have

Kk 2

but

Perfection.

Gen. 3. 19.

August.  
Pœnitentia  
pena; non  
pena peniten-  
tia.

1 King. 21.  
20.

Da mihi falle-  
re, da justam  
sanctumq; vi-  
deri, Nostem  
peccatis &  
fraudibus ob-  
jice nubem.  
Nullus est in  
rima, nullus qui  
me exaudiat.  
Eras. Dial.  
"Exei dedg  
ἔξει δὲ οὖν  
ὄμμα.  
--cernit Deus  
omnia vindex.  
1 Kin. 21. 20.  
Annon pudet  
id facere in  
conspectu Dei,  
ac testibus  
sanctis Ange-  
li, quod pudet  
facere in con-  
spectu homi-  
num.

## Perfection.

*Quid si tuta  
possint esse  
scelera, si secu-  
ra esse non  
possunt? vel  
quid prodest  
nocentibus ha-  
buisse latendi  
facultatem,  
cum latendi  
fiduciam non  
habent?*

*Sen. epist. 97.  
Bernard. de  
vitâ Solita-  
riâ Sen. epist.*

*11. August.  
Mar. cap. 19.  
Quicquid  
ages mundo,  
furtimve pa-  
lamve, me-  
mento, Inspe-  
ctatores sem-  
per adesse De-  
um. Pruden-  
tius hymno-  
rum. l. II. cont.  
Symmach.  
Aug. Soliloq.  
cap. II.*

*Aures habet  
in pedibus  
Aristippus.*

*Cant. 4. 12.  
2 Tim. 4. 8.  
Mat. 13. 44.  
Mat. 10. 16.  
1 Cor. 2. 7.  
2 Cor. 3. 17.  
Mat. 6. 33.  
Esay 56. 7.  
Matth. 21. 13.  
Num. 12. 7.  
Rom. 9. 8.  
2 Sam. 5. 7. 9.  
Luce 17. 21.*

but power onely to asperse a blemish on thy name, or inflict a temporall punishment on thy person, then of his, who hath power to throw both thy soule and body into the burning Lake of perdition? It was a pretty saying of *Epicurus* in *Seneca*; *Whereto are offences safe, if they cannot bee secure? Or what availes it guilty men to find a place so lye hid in, when they have no confidence in the place where they lye hid in?* Excellent therefore was the counsell of zealous *Bernard*, and sententious *Seneca*, that wee should alwayes, as in a mirror, represent unto our eyes the example of some good man; and so to live as if he did alwayes see us, alwayes behold us: for wee, who know that the eyes of God are upon all the wayes of men, and that no place so remote, no place so defart or desolate, as may divide us from his all-seeing presence, ought to be in all our workes so provident and circumspect, as if God were present before our eyes, as in truth hee his. And therefore *Prudentius* in one of his *Hymnes* gives this memorandum;

*Thinke with thy selfe, if thou from sinne would free thee,  
Be't day or night, that God doth ever see thee.*

O then let us fix our thoughts upon God here on earth, that wee may gloriously fix our eyes upon him in heaven! Let us so meditate of him here on earth, that wee may contemplate him there in heaven! So repent us to have dishonoured him here on earth, that wee may be honoured by him in heaven! Let us become humble Petitioners unto him, and prostrate our selves before his foot-stoole: of whom if wee begge life, his hand is not so shortned, as it will not save; his eare so closely stopped, as it will not heare. It is reported that when a poore man came to *Dionysius* the Tyrant, and preferred his Petition unto him standing, the imperious Tyrant would not give eare unto him; whereupon this poore Petitioner, to move him to more compassion, fell downe prostrate at his feet, and with much importunity obtained his suit: after all this, being demanded by one why hee did so; *I perceived* (quoth he) *Dionysius to have his eares in his feet, wherefore I was out of hope to be heard till I fell before his feet.* But God, who intendeth rather the devotion of the heart, then the motion of the hand, or prostration of the body, will heare us, if wee aske faithfully, and open unto us, if wee knock constantly, and having fought a good fight, crowne us victoriously.

Thus you have heard what wee are to seeke, where wee are to seeke, and when wee are to seeke. What; a Kingdome, not of earth, but of heaven. Where; not on earth, nor in earth, but in heaven. When; while wee are here on earth, that after earth we may raigne in heaven. What; a Garden inclosed, a Spring shut up, a Fountaine sealed. What; a crowne of righteousness, a precious pearle, a hid treasure. What; wisdom, health, wealth, beauty, liberty, and all through him who is all in all. *Aristippus* was wont to say, that hee would goe to *Socrates* for wit, but to *Dionysius* for money: whereas this wee seeke, and seeking hope to enjoy, confers upon us the rich treasures of wisdom, and abundance of riches for evermore. For, first seeke wee the kingdome of heaven, and the righteousness thereof, and all things else shall bee ministred unto us. Secondly, where wee are to seeke. Where; in Heaven, the house of God, the Citie of the great King, the inheritance of the iust, the portion of the faithfull, the glory of *Sion*.  
*Where*

where; not without us, but within us; for the Kingdome of God is within us. So as I may say to every faithfull soule, *Intus habes quod quæris*; That is within thee, which is sought of thee. It is God thou seekest, and him thou possessest; thy heart longeth after him, and right sure thou art of him, for his delight is to bee with those that love him. Lastly, when; on Earth: when; in this life: when; while wee are in health; while wee are in these *Tabernacles of clay*; while wee carry about us these *earthly vessels*; while wee are clothed with *flesh*; before the *evill day* come; or the *night* approach; or the *shadow of death* encompassse us; now in the opportunate time, the time of grace, the time of redemption, the appointed time, while our peace may bee made: not to deferre from youth to age, lest wee bee prevented by death before wee come to age; but so to live every day, as if wee were to dye every day, that at last wee may live with him who is the length of daies. What remaineth then, but that wee conclude the whole *Series* or progresse of this Discourse with an exhortation to counsell you, an *instruction* to caution you; closing both in one *Conclusion* to perswade you to put in daily practice, what already hath beene tendred to you.

Now, *Gentlemen*, that I may take a friendly farewell of you; I am to exhort you to a course *Vertuous*, which among good men is ever held most *Generous*. Let not, O let not the pleasures of sinne for a season, withdraw your mindes from that exceeding great weight of glory kept in store for the faithfull, after their passage from this vale of misery! Often call to minde the riches of that *Kingdome* after which you seeke: those fresh *Pastures* fragrant *Medows*, and redolent *Fields* diapred and embroidered with sweetest and choicest flowers: those blessed *Citizens*, heavenly *Saints* and *Servants* of God, who served him here on Earth faithfully, and now raigne with him triumphantly. Let your *Hearts* bee *exulters* of a good matter, and your *voices* viols to this heavenly measure. O how glorious things are spoken of thee thou *Citie of God*; as the habitation of all that rejoyce is in thee! Thou art founded on the exaltation of the whole Earth.

“ There is in thee neither old-age, nor the miserie of old-age. There is  
“ in thee neither maime, nor lame, nor crooked, nor deformed, seeing all  
“ attaine to the perfect man, to that measure of age, or fulnesse of Christ.  
Who would not become humble *Petitioner* before the *Throne of grace*,  
to bee made partaker of such an exceeding weight of *glory*?

Secondly, to instruct you where this *Crowne* of righteousness is to bee sought; it is to bee sought in the *house of God*, in the *Temple* of the *Lord*, in the *Sanctuary* of the most *High*. O doe not hold it any derogation to you, to bee servants; yea, servants of the lowest ranke, even *Doore-keepers* in the House of the Lord! *Constantine* the Great gloried more in being a *member* of the *Church*, than the *Head* of an *Empire*. O then, let it bee your greatest glory to advance his glory, who will make you vessels of glory! But know, that to obey the delights of the *flesh*, to divide your portion among *Harlots*, to drinke till the *wine grow red*, to make your life a continued revell, is not the way to obtaine this crowne. Tribulation must goe before Consolation; you must clime up to the *Crosse*, before you receive this Crowne. The *Israelites* were to passe thorow a *Desart*, before they came to *Canaan*. This *Desart* is the world, *Canaan* heaven. O who would not bee here afflicted, that hee may bee there comforted! Who would not be here crossed, that hee may bee there crowned! Who

Perfection.

Qui amat desiderare, desideret amare.  
Bern. de amore Dei. c. 3. Vid. Greg. Mor. lib. 18. cap. 28.

A pithy exhortation.  
Via virtutis, stella salutis.  
Pandell.

Happy misery, when clothed with the white robe of immortality, cheered with heavenly harmony, holy melody!  
Aug. Man. cap. 17.

A powerfull Instruction.

Majorem sibi gloriam conferrere existimabat, in seipsum exhibendo membrum Ecclesie, quam caput imperii.  
Vid. Euseb.

would

*Perfection.*

Exod. 3. 8.

Exod. 15. 13.

Gen. 12. 7.

Luke 16. 22

Aug. Soliloq.  
cap. 31.

A persuasive  
Conclusion.

Matth. 10.  
22.

Hebr. 10. 36.

Prov. 16. 32.

Greg. in Mo-  
ral.  
Exposit. in  
Job.  
Blos. Enchi-  
rid. parvul.  
auth.

would not with patience passe thorow this *Desart*, onely in hope to come to *Canaan*! *Canaan*, the inheritance of the just; *Canaan*, the lot of the righteous; *Canaan*, a fat Land flowing with milke and honey; *Canaan*, an habitation, of the most holy; *Canaan*, a place promised to *Abraham*; *Canaan*, the bosome of Father *Abraham*, even Heaven; but not the heaven of heaven, to which even the earth it selfe is the very *Empyreaan* heaven, for this is heaven of heaven to the Lord: because knowne to none but to the Lord.

Thirdly, and lastly, that I may conclude, and concluding perswade you, neglect not this opportunate time of *grace* that is now offered you. I know well, that *Gentlemen* of your ranke cannot want such witty Consorts, as will labour by their pleasant conceits to remove from you the remembrance of the *evill day*: but esteeme not those conceits for good, which strive to estrange from your conceit the chiefest good. Let it bee your task every day, to provide your selves against the *evill day*; so shall not the *evill day*, when it commeth affright you, nor the *terrors* of death prevaile against you, nor the *last summons* perplex you, nor the *burning Lake* consume you. O what sharpe, extreme, and insuperable taskes would those wofull tormented soules take upon them, if they might bee freed but one houre from those horrors which they see, those tortures which they feele! O then while time is graunted you, omit no time, neglect no opportunity! Bee instant in season and out of season, holding on in the race which is set before you, and persevering in every good work even unto the end. *Because they that continue unto the end, shall bee saved*, What is this life but a minute, and lesse than a minute in respect of eternity? Yet if this minute bee well employed, it will bring you to the fruition of eternity. Short and momentary are the *afflictions* of this life; yet supported with Patience, and subdued with long sufferance, they crowne the sufferer with glory endlesse. Short likewise are the pleasures of this life, which as they are of short continuance, so bring they forth no other fruit than the bitter pills of repentance: whereas in heaven there are pleasures for evermore, comforts for evermore, joyes for evermore: no carnall, but cordiall joy: no laughter of the *body*, but of the *heart*: for though the righteous sorrow, their sorrow ends when they end, but joy shall come upon them without end. O meditate of these in your beds, and in your fields; when you are journeying on the way, and when you are sojourning in your houses: where compare your Court-dalliance with these pleasures, and you shall finde all your rioting, triumphs and revelling, to bee rather occasions of sorrowing than solacing, mourning than rejoycing! Bathe you in your *Stoves*, or repose you in your *Arbours*, these cannot allay the least pang of an afflicted conscience. O then so live every day, as you may die to sin every day! that as you are ennobled by your descent on earth, you may bee ennobled in heaven after your descent to earth.

*Laus Deo.*

*Totum hoc ut à te veniet, totum ad te redeat.*



## A Gentleman



**I**S a Man of himselfe, without the addition of either Taylor, Millener, Seamster or Haberdasher. Actions of goodnesse he holds his supreme happinesse: The fate of a younger brother cannot depresse his thoughts below his elder. Hee scornes basenesse more than want; and holds Noblenesse his sole worth. A Crest displays his house; but his owne actions expresse himselfe. Hee scornes pride, as a derogation to Gentry; and walks with so pure a soule, as hee makes uprightnesse the honour of his Family. Hee wonders at a profuse foole, that hee should spend when honest frugality bids him spare; and no lesse at a miserable Crone, who spares when reputation bids him spend. Though heire of no great fortunes, yet his extensive hand will not shew it. Hee shapeth his coat to his cloth; and scornes as much to bee holden, as to bee a Gally-slave. Hee hath been *youthfull*, but his maturer experience hath so ripened him, as hee hates to become either *Gull* or *Cheat*. His *disposition* is so *generous*, as others happinesse cannot make him *repine*, nor any occurrent, save sinne, make him repent. Hee admires nothing more than a constant spirit, derides nothing more than a recreant condition, embraceth nothing with more intimacie, than a prepared resolution. Amongst men hee hates no lesse to bee uncivill, than in his feare to Godward to bee servile. *Education* hee holds a *second Nature*; which (such innate seeds of goodnesse are sowne in him) ever improves him, seldome or never depraves him. *Learning* hee holds not onely an additament, but ornament to *Gentry*. No complement gives more accomplishment. Hee intends more the tillage of his minde, than his ground; yet suffers not that to grow wilde neither. Hee walkes not in the clouds to his friend, but to a stranger. Hee eyes the *Court* with a vertuous and noble contemplation; and dis-values him most, whose *sense* consists in *sens*. Hee views the *City*, with a princely command of his affections. No object can withdraw him from himselfe; or so distract his desires as to covet ought unworthily; or so inтраunce his thoughts, as to admire ought fervilely. Hee lives in the *Countrey* without thought of oppression; makes every evening his dayes *Ephemers*. If his neighbours field flourish, hee doth not envy it; if it lie fit for him, hee scornes to covet it. There is not that place hee sees, nor that pleasure hee enjoyes, whereof he makes not some singular use to his owne good, and Gods glory. *Vocation* hee admits of, walking in it with so generous and religious a care, as hee makes *Piety* his *Practice*, acts of *Charity* his *Exercise*, and the benefit of others his sole solace. Hee understands that neither *health* cometh from the *clouds* without seeking, nor *wealth* from the *clods* without digging. Hee recommends himselfe therefore in the morning to Gods protection and favour; that all the day long hee may

Character.

may more prosperously succeed in his labour. Hee holds idlenesse to bee the very moth of mans time: Day by day therefore hath hee his taske imposed, that the poison of idlenesse may bee better avoided. Hee holds, as Gods opportunity is mans extremity; so mans security is the Divels opportunity. Hoping therefore hee feares, fearing hee takes heed, and taking heed hee becomes safe. Hospitality hee holds a relique of Gentry: Hee harbours no *passion* but *compassion*. Hee grieves no lesse at anothers losse than his owne; nor joyes lesse in anothers successe than his owne peculiar. *Recreation* hee useth to refresh him, but not surprize him. Delights cannot divert him from a more serious occasion; neither can any houre-beguiling pastime divide him from an higher contemplation. For honest pleasures, hee is neither so *Stoicall* as wholly to contemne them, nor so *Epicureall* as too sensually to affect them. There is no delight on mountaine, vale, coppice, or river, whereof hee makes not an usefull and contemplative pleasure. *Recreation* hee admits, not to satisfie his *sense*; but solace *himselſe*. Hee fixeth his minde on some other subject, when any pleasure begins too strongly to worke upon him: Hee would take it, but not bee taken by it. Hee attempts his attractivest pastimes with a little *Alloes*, to *weane* him all the sooner from their sweetnesse. Hee scornes that a moment of content should deprive him of an eternity of comfort. Hee corrects therefore his humour, in the desire of pleasure, that hee may come off with more honour. *Acquaintance* hee entertaines with *fear*, but retaines with *fervor*. Hee consortes with none, but where hee presumes hee may either better them, or bee bettered by them. Vertue is the sole motive of his choice: Hee conceives how no true amity, nor constant society can ever bee amongst evill men. Hee holds it a blemish to the repute of a *Gentleman*, and an aspersion to his discretion to make choice of those for his associates, who make no more account of time, than how to *pass* it over. Conference hee affects; and those hee admits onely into the list of his discourse, whom hee findes more reall than verball, more solid than complementall. Hee will try him before hee rely on him: but having found him *touch*, they touch his honour that impeach him. *Moderation* in his desires, cares feares, or in what this Theatre of Earth may afford, hee expresseth so nobly, as neither love of whatsoever hee enjoyes can so enthrall him, nor the losse of what hee loves can any way appall him. A true and generous Moderation of his affections, hath begot in him an absolute command and conquest of himselfe. Hee smiles, yet compassionately grieves at the immoderation of poore worldlings in their cares and griefes; at the indiscretion of ambitious and voluptuous. Flies in their desires and feares. *Perfection* he aspires to; for no lower mound can confine him, no inferiour bound impale him. *Vertue* is the *staire* that raiseth to height of this *Story*. His ascent is by degrees; making *Humility* his directresse, lest hee should faile or fall in his progresse. His *wings* are holy desires; his *feet* heavenly motions. There is no *sense* which he offers not up as a sweet *incense*, to expedite his *course* and refresh his *conscience*. He holds it the sweetest life to be every day better, till *length of dayes* reunite him to his Redeemer. Hee hath plaid his part on this Stage of Earth with honour; and now in his *Exit* makes heaven his harbour.



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THE  
ENGLISH  
GENTLEVVOMAN,  
DRAWNE OVT TO  
the full Body:

EXPRESSING

*What Habilliments doe best attire her,  
What Ornaments doe best adorne her,  
What Complements doe best accomplish  
her.*

---

The third *Edition* revised, corrected, and enlarged.

---

By  
RICHARD BRATHVVAIT *Esq.*

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*Modestia, non Forma.*

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EMERSON

ESSAYS

IN PROSE

AND POETRY

BY

WALTER DUNN

EDITED BY

WALTER DUNN

THE UNIVERSITY OF CHICAGO PRESS

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1907



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Chicago, Ill.



TO HER,  
WHOSE TRUE  
LOVE TO VERTUE  
HATH HIGHLY ENNOBLED

HERSELFE, Renowned her sexe,  
Honoured her house:

*The Right Honourable ANNE, Countesse of  
PEMBROKE; the only Daughter to a memorable  
Father, GEORGE LORD CLIFFORD,  
Earle of CUMBERLAND:  
The accomplishment of her divinest wishes.*

MADAM;



Some moneths are past, since I made bold  
to recommend to my Right Honourable  
LORD your Husband, an *ENGLISH  
GENTLEMAN*; whom hee was  
pleas'd, forth of his noble disposition to  
receive into his Protection. Into whose  
most Honourable service he was no soone  
entertained, & upon due observance  
of his integrity approved; then upon ap-  
provement of his more pierce judgement; hee became gene-  
rally received. Out of these respects, my most Honourable  
Lady, I became so encouraged, as I have presumed to preferre  
unto your service an *ENGLISH GENTLEWOMAN*,  
one of the same Countrey and Family, a deserving sister of so  
*generous* a brother: Or (if you will) a pleasing Spouse to so  
*gracious* a Lover. Whom, if your Honour shall be but pleas'd  
to entertaine (and your noble Candor is such, as shee can expect  
nothing lesse) especially; seeing her exquisite feature takes life  
from his hand, whose family claimes affinity with your fathers  
house; you shall find excellently graced with sundry singular  
qualities; beautified with many choice endowments, and so  
richly adorned with divers exquisite ornaments, as her atten-

Mm

dance

## THE EPISTLE.

dance shall be no derogation to your Honour, nor no touch to *your* unblemish'd *Selfe*, to reteine her in your favour. The living memory of your thrice noble and heroick *Father*, may justly exact this addressement of mine to his *Daughter*: of whom my *Father* sometimes held such neare dependance, being ever cheered by his countenance, and highly obliged to his goodnesse. This *Memoriall* made mee confident of a *Patronesse*; and so much the rather, being to preferre a *Maid* so complete and richly qualified, as shee could not chuse but deserve highly from the hand of so noble a *Mistresse*. Sure I am, the sweetnesse of her temper, sorts and sutes well with the quality or disposition of your Honour: For shee loves without any painted pretences to be really vertuous, without any popular applause to be affably gracious, without any glorious glosse to bee sincerely zealous. Her Education hath so enabled her, as shee can converse with you of all places, deliver her judgement conceivingly of most persons, and discourse most delightfully of all fashions. Shee hath beene so well Schooled in the Discipline of this *Age*, as shee onely desires to reteine in memory that *forme* which is least affected but most comely; to consort with such as may improve her *Knowledge* and *Practise* of goodnesse by their company, to entertaine those for reall and individuate friends, who make actions of piety expressivest characters of their amity. Diligent you shall ever find her in her imployments, serious in her advice, temperate in her Discourse, discreet in her answers. Shee bestowes farre more time in eying the glasse of her life, to rectifie her errors, if there be any, then the glasse of her face in wiping off such outward stains as might blemish her beauty. Neither in preserving that, is shee altogether so remisse, as not to reteine that seemely grace in her feature, as may put her in remembrance of the unexpressive beauty and bounty of her Maker. Neate she goes usually in her *Attire*, which shee puts on with more *care* then *cost*. And to these she addes such a well-seeming grace, as shee bestowes more beauty on them, then she receives from them. Phantasticke habits or forraine fashions are so farre from taking her, as with a sleight but sweet contempt they are dis-valued by her. She wonders how a wise state should imploy so much time in inventing variety of disguises to disfigure their *Shape*. This makes her desire rather to be out of request with time, then with a civill and well-composed mind; whose honour it is to be prized more by her owne internall worth, then any outward weare. Constant shee is in her *Behaviour*, wherein shee *affects* little; but *observes* much; With a bashfull admiration shee smiles at these civilized simpring Dames, whose onely glory

## D E D I C A T O R Y .

it is to affect a kind of reserved state; which, as they hold, consists principally in a minc'd speech, set looke, or ginger pace. Shee loves alwayes to bee her selfe, nor to entertaine ought which may estrange her from her selfe. So as, there is nothing in the whole posture of her *Behaviour*, but with a native gracefull propriety doth infinitely become her. Take upon her to instruct others, she will not, such is her Humility; albeit, every moving posture which comes from her, may be a line of direction unto others to follow her. *Complement* she affects not, as the world takes it. The word in his owne native and unborrowed signification is good, and in that sense she admits it; but to bee restrained to an inforced formality, shee cannot relish it. Whence it is, that shee prefers the incomparable Liberty of her mind, before the mutable formality of a deluded age. Shee desires to bee *Compleat* in the exercise of goodnesse; to improve her Honour not by titles but a lovely and lively proficiencie, graced with a continuate practise in all vertues. Shee cannot indure this later introduc'd kind of *Complement*, which consists in Cringies, Congies, or supple Salutes. A cheerefull modesty is her best *Complement*, which shee ever weares about her as her chiefest ornament. *Decency* shee affects in her *Cloathes*, affability in her Discourse; shee hath made a covenant with her eyes never to wander, nor intentively to bestow themselves on any other object than the glory of her Maker. A proper personage is no such attractive motive to her eye, to make her loose her selfe. Whatsoever shee undertakes becomes her, because shee affects nought but what naturally becomes her. Her beauty is her owne; and whatsoever else may better accomplish her. Her pathes are evenly vertuous; her desires truly religious; Piety is her practise; which shee expresseth so fully in every action; as the whole course of her well-disposed life is not so much as justly conscious of the least aspersion. So highly shee values her *Estimation*, as shee will not engage it to suspition. Promises cannot tempt her, nor hope of advancement taint her. She wonders one should preferre a conceit of being *great*, before a desire of appearing *good*. Protesting Lovers shee holds for no better then deceiving Lures. Bee their vowes of *service* never so incessant; their assaults never so violent; her resolves have vow'd her constant. Hope of *Profit* cannot surprize her, nor thought of *Pleasure* vainely delude her. *Estimation* shee holds her highest grace, with which untainted shee purposeth to goe to her Grave. Shee knowes how to *fancie*; and in her shee reteines what she *fancies* most; *Achaste soule*: this is that shee *loves*, and with which shee cheerfully *lives*. Shee was never yet acquainted with a passionate

THE EPISTLE.

*Alme*; nor a carelesse folding of her armes, as if the thought of a prevailing Lover had wrought in her thoughts some violent Distemper. So seriously doth shee taske her selfe to employment, as shee never reserves so much time as to treat of so light a subject. Yet she unfainedly vowes, that if it be ever her fortune to make her *Choice*, her constant affection must never admit any *Change*. To be *Generous* in every action, hath beene ever the height of her ambition. Howsoever she might boast of *Descent*, her desire is to raise it by *Desert*. Shee holds, no family can be truly *Generous*, unlesse it be nobly vertuous. Her *life* must expresse the *line* from whence she came. She scornes to entertaine one thought below her selfe: Or to detract from the glory of that house from whence she came. As the blood that streames through her veines was nobly derived, so must it not by any *action* or *affection* drawne from the rule of her direction, become corrupted. For *Honour*, she admits it, but seldome or never admires it; the *Staires* by which shee meanes to clime to it, must be faire and firme, or shee will never mount them. She rather admires the *Ages* folly; while shee observes how many hazard their high-priz'd liberty, for a vading glimpse of popular glory. Her desires are higher seated, where they are only to be sated. A secure State consists not in *styles* but *vertues*, which are *Honours* surest staves. Therefore her highest *Honour* reflects on her Creator, wherein she is so farre from fearing, as she is ever wishing more *Corrivals*. THIS is the *GENTLEWOMAN* whom I have presumed here to present unto your *Ladiships* service; whose sweet converse will at retired houres afford you choicest solace. Neither should you ranke her amongst the lowest of your meney, will it displease her, such is her Humility: for she hath learned as well to *obey* as *command*. Nor will she spare for any paines, so her diligence may please. Only (*Madam*) be pleased to shine upon her with the gracious raies of your favour, to shrowd her bashfull endeavours under the wings of your Honour; and entertaine her blushing approach with your benigne *Censure*. So shall you find a constant desire of requitall in her; and engage *Him*, whose intimate Zeale to your *Honour* recommended her,

Such, to your Honour, is her zealous affection, as she makes it the sole Apology of her Pre-  
sumption: which she weaves up in this Dimension:  
To serve  
SOME GREAT  
ONES I've  
been oft-  
times woo'd;  
But HERS  
I'm vow'd,  
that is both  
GREAT and  
GOOD.

Your Ladiships

devoted servant:

Richard Brathwait.



TO THE  
GENTLEVVOMAN  
READER.

GENTLEVVOMEN:



Have here presented unto your view one of your owne Sexe; One, whose improved Education will bee no blemish but a beautie to her Nation. Peruse her, and I make little doubt, but you will so approve of her Behaviour, as you shall acknowledge her right worthy the title of a Sister. More shall you find in her, by freely conversing with her, than in those YOUNG but loose

ENGLISH GENTLEWOMEN, whose long mercenary Prostitution upon the Stall, hath brought them out of request, and made them grow too Stale, by being exposed to publike Sale. Many Countries hath shee coasted, sundry Dangers accosted, Courts and Cities hath shee frequented, to returne home better freighted, and re-convey the benefit of that fraught to this Iland, where shee was first bred and now arrived. Doe yee itch after Fashion? Shee is for you; yet not that, which the vanity of this Age admits; but what Modesty onely affects. Shee hath observed much in forraine Courts, which deseru'd rather Contempt than Imitation; this shee would not for a world introduce into a well-govern'd State; so tender shee is of her Fame, as no place nor person shall derive from her the least staine. Whatsoever shee hath commendably seene, is no lesse fully than faithfully showne, and with that temperate style drawne, as in every line some one precept of Vertue seemes to shine. Neither in this her strict or serious Observation of Times, doth shee resemble those Lamiaë, who use to take their eyes with them when they goe  
abroad

## To the Gentlewoman Reader.

abroad, but lye them aside when they come home: No; so little doth shee favour her selfe, as shee preferres others Censures before her owne; and in no one particular so much expresseth her owne true glory, as in the constant practise of Humility. Hence it is, that shee is no curious Pryer into others actions, nor too censorious a Reproover of others Directions: being, indeed, a TYRESIAS in the eying or descrying of others errors, an ARGV in her owne. What is good and amiable in the eye of vertue, shee embraceth with an affectionate tender; making it her highest honour, to promote the glory of her Maker. But lest by being too serious, shee might become tedious, shee will not sticke to walke abroad with you into more pleasing groves or pastures of Delight: where shee will converse with you of Love, and intermixe her Discourse with such time-beguiling Tales, as variety shall no lesse sharpen your attention, then the modesty of her Method beget admiration. Every subject shee treats of, you shall find so equally tempered with profit and delight; as the one shall no lesse benefit your mind, than the other solace your care. Shee can reprove without gall, blush without guilt, love without guile, live without gaine. Her gaine is to purchase vertue more followers; her guile, to deprive the world of her favourers; her guilt, to defeat all vitious pioners; her gall, to dis-relish all Voluptuous practisers. Shee can discourse of Love without lightnesse; converse with Love without loosenesse; and consort with those shee loves without lewdnesse. Shee knowes how to retaine a seemely state without pride; to expresse her selfe praise-worthy without selfe-praise; and in all her actions to make Vertue her highest prize. Humility, which is the princeesse of Vertues, the conqueresse of Vices, the mirror of Virgins, and Crowne of Christians, shee so much honours, as shee values it above all humane glory: whence it is, that shee hath ever reapt more spirituall profit by dis-esteeme then selfe-esteeme. Day by day shee recreates her selfe in her Garden of good-will; and in her recreation, shee makes this her soule-solacing Meditation: Who bee they that neighbour neare mee, and whose weake estates stand in need of mee? Concluding with this charitable resolution: There is none so poore, but to my power I will relieve, so long as I live, for the honour of his Image whom I love. Shee divides her day into houres, her houres into holy tasks. Employment takes away all occasions of distraction. Should shee suffer a light or indisposed thought to worke upon her imagination: or give way to any such intruder to disturbe the peace of her inward house, shee would endure her selfe worse for many yeares, and inflict upon her extravagant affections such a censure, as might deterre them thenceforth to wander. Shee distates none more than these busie house-wives, who are ever running into discourse of others families, but forget their

## To the Gentlewoman Reader.

their owne. Neither holds shee it sufficient to bee onely an House-keeper; or, Snayle-like, to bee still under roofo: shee partakes therefore of the Pismire in providing, of the Sareptan widow in disposing: holding ever an absent providence better then an improvident presence. Shee is no common Frequenter of publike feasts, but if neighbour-hood require it, shee will admit of it: wherein shee demeanes her selfe so civilly, as there is no discreet person but joyes in her society. There is nothing must beget in her a distemper, having ever a tender eye o're her honour. In the report of others praises shee is attentive, but deafe to her owne. Bee shee in places of publike resort or privately retyr'd, shee ever enjoyes her selfe; neither can excesse of birth transport her, or any crosse occurrent much perplexe her. There is nought that aliens her mind more from those with whom shee consorts, then an immodest discourse, which shee interrupts with a discreet anger. Wheresoever shee sets her rest, she makes Vertue her guest; whom shee entertaines with so sweet an embrace, as nothing can divide them: so firme and inviolable is the league that is betwixt them. Shee conceives no small delight in Educating the young and unexperienced Damsels of your sexe: wherein shee reteines an excellent faculty and facility. It shall not bee amisse therefore for you who have Daughters, to recommend them to her direction, whose government is such, as neither her too much indulgence shall spoyle them; nor restraint dull them. Whatsoever shee in many yeares hath learned (so desirous is shee to benefit where her Observations may afford profit) shee is willing to impart; to the end shee may procure Her more servants, whom shee religiously hath ever vow'd to serve. Long hath shee beene a Learner, neither is shee asham'd to bee so still. Onely for Vertues honour; is shee become a Teacher; that the Younger may bee instructed by those that are Elder; the undisciplin'd by such as are riper. Neither shall you find her slow in performing what shee hath so perfectly learned: For her very Life is a continued line of Direction, being solely dedicated to a vertuous profession. Saint Cyprian did sharpely reprove a rich woman, for comming into the Lords Temple without her Oblation: But this reproofe shee would bee loath justly to incurre: therefore shee goes better prepar'd, that her portion of Glory may bee sooner shar'd: having an Oblation in her hand, Devotion in her heart; and a Crowne of Consolation in hope. You then, who love modesty, entertaine her; for shee will sort well with your humour, and through her acquaintance improve your honour. For such, who sacrifice the Morne to their Glasse, the Afternoone to the Stage, and Evening to revelling; shee holds no correspondance with them. These shee holds for no employments;

## To the Gentlewoman Reader.

ments; nor the Professors of them worthy her knowledge. They must not abuse time, that are commended to her trust. Shee is not so weary of time, neither doth shee so disvalue it, as with such impertinences to consume it. Those likewise, who preferre Fashion before Decency, formall Puncto'es before reall Formality, and will suffer themselves to bee deluded by Vanity; they must not bee admitted into her family. Shee hath learned better things than to foole her selfe in a painted disguise; or to labour of that Vniuersall disease, which the corruption of a full and flourishing State usually produceth. Shee hath learned with that better Sister, to chuse the better part. Constant bee her purposes, contentment her desires, consonant her delights. Bee it then your honour to bee informed by her; seeing her instructions are equally mixt with profit and pleasure. Now if you object, that shee hath benee too slow in comming; seeing her GENTLEMAN so long since arrived; heare mine answer; and suspend your Censure, by imputing this fault to our English Error: Where Venus is longer in trimming, than Mars in training: though hee too, in these distracted times, hath benee too slow in marching. Many provisions were required by her, before the World were to bee possessed of her. Much likewise expected from her, before the World had knowledge of her; this made her the longer to retire, that shee might profit the more in her returne. May you, Gentlewomen, bee the instance of it; so shall both the Author and his Labour rejoyce in it. To draw then to a Conclusion, lest my Poem rise too high for my Building; As you are not to expect from her any guga-tyres, toyes, or trifles; love-sented gloves, amorous potions, perfumed pictures, or love-sicke powders; so shee doubts not, but to find in you an Eare, prompt to attention; a Tongue, cleare of invection; a Spirit, free from detraction: with an Heart apt to harbour affection.

Now for the Volume, I had purposely made it more portable, that it might become your more sociable follower; had not my observation told mee, that albeit amiableness consist in a lovely feature, the goodlinesse of a Gentlewoman rests in her comely Stature. Vertue can never bee shawne in too large a Volume: nor Vice scanted by too small a proportion. Ample Iliads are too strait for the one: little Models too large for the other. Besides, this corresponded better with the Portraiture of the ENGLISH GENTLEMAN, her affianc'd Lover. For the Margin, I have not charg'd it with many Notes, lest you should neglect the Garment, by being taken too much with the border. Improve it to your best profit, and let God have the glory of it.





# THE ENGLISH GENTLEVVOMAN.

## Argument.

*The Necessity of Apparell; Of the Use and Abuse of Apparell; Two meanes by which the Use may bee inverted, to Abuse; That Apparell most comely, which confers on the Wearer most native beauty, and most honour on her Country.*

## APPARELL.



AD ADAM never committed *sinne*, he had never needed *figge-leaves*, to cover his *shame*. Sinne made him fly to the grove for shelter, and shame compelled him to play the artlesse Tayler, and through meere *necessity* to make him a Cover. Well enough was he before that time attyred, albeit naked: and so happily staid, as wee are to imagine, that ignorance kept him not from the knowledge of his nakednesse, but that his originall purity freed him from these necessities. But no sooner was the forbidden fruit tasted, then poore *Adam* became tainted, his nakednesse discovered; so as now for honour of modesty, hee must of *necessity* betake himselfe to that *science*, whereto (being *free* till that time.) hee was never bound *Apprentice*. His inhibited taste made him sensible (and therein more miserable) of what before hee felt not. No distemperature of cold or heat could before that time annoy him. Now his failing in performing what he ought, brings him to a feeling of that hee never knew. Now tender *Eve*, whose temperate repose ministred her all content in a sweet and cheerfull Arbour, with all the varieties and delicacies of nature, feels a shaking and shivering

N n

ring

*Observat. I*  
The necessity  
of Apparell.

Apparell.

ring in her joynts: Such a strange distemper hath the taft of an Apple wrought in her. She must fit her selfe then to endure that with patience, which shee procur'd to her selfe and second selfe, through disobedience; and put on what before shee needed not, a Vail to cover her nakednesse, and subject her selfe to these Necessities. It is true, that *Cloathing* keeps the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the accidentall cold of the Ayre. All Creatures enter the world sheilded and shrouded, save onely poore man, who enters lists naked. Tender and delicate he is by nature; more subject to prejudice by distemper, then any other Creature. Now to fence himselfe against all occurrents, and the better to endure all intemperate violence, the Divine Providence hath accommodated it selfe to his *Necessity*, from the very first entrance of his *infancy*: yet were it fit, when hee reflects upon himselfe thus decked and attired; to recall to mind the prime occasion of these *Necessities*. So equally tempered was the Ayre where hee first breathed; so farre from the distemper of heat or cold freed; with such variety of all delights stored; as then in all happinesse hee seem'd to bee staid: but presently after his fall, began these to faile. That foyle, which before was naturally fruitfull, became wild without manuring: Those Rivers, which before were purely relishing and delighting, became muddy, brackish, and distasting: Yea, that Ayre, which before was ever sweetly and temperately breathing, became unseasonably scorching or freezing. *Necessity* then hath provided for *Adam* and his collaps'd posterity a Coat, to shroud them from the inclemency of all seasons. And whence came this *necessity*, but from sinne? To glory then in these *necessities*, is to glory in sinne: Which were, as if some grave Capitall offender, having committed high Treason against his Sovereigne, should, notwithstanding, out of a Princely Clemency be pardoned; yet with this condition, that hee should weare a Cord or Halter about his necke during his life, to put him in remembrance of his disloyalty and treason: In which Badge, this frontlesse Traytor should pride himselfe more, then if it were some ancient Crest of honour. Reflect then upon the originall source of your sorrow, *Eve*, yee daughters of *Eve*. Ambition prompted her to sin, sin brought her to shame, shame to her shroud. Meere *necessity* compelled her to weare what before shee knew not, and to provide her selfe of that which before shee needed not. How is it then, that these rags of sinne, these robes of shame, should make you idolize your selves? How is it, that yee convert that which was ordained for *necessity*, to feed the light-flaming fuell of licentious liberty? Was *Apparell* first intended for keeping in naturall heat, and keeping out accidentall cold? How comes it then that you weare these thinne Cobweb attires, which can neither preserve heat, nor repell cold? Of what an incurable cold would these Butterfly-habits possesse the Wearer, were pride sensible of her selfe? Sure, these attires were not made to keepe cold out, but to bring cold in. No *necessity*, but meere vanity, introduced these Pye-coloured fopperies amongst us. Vnvaile many of our light Curtezans, whose brothell practice hath rest them of the ornament of a woman, and you will find a strange Metamorphosis; *Venus armata* turn'd to *Venus calva*: Wee say there is no good congruity in a proud heart and a beggers purse: Why should wee then pride our selves in that which displays our beggery? Before wee had cloathes, wee wanted nothing; ha-  
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ving cloathes, wee stand in need of all things. Primitive purity exempted us from these *necessities*; Originall impurity subjected us to these *necessities*. Cold wee grew in Charity, cold in every Christian duty; garments then stood wee in need of, to shroud us against the tempest of a benumbed Conscience. These habits then, it appears, were ordained, at first; for *necessity* to shield us: Vanity had not then set invention on worke, nor the age sent her Phantasticks abroad to trafficke with forraine fashions. Winter made choyce of his garment to fit the season; so did Summer, without an affected singularity, fit him to a seasonable fashion. They stood not much either upon colour or curious border; temperate heat they desired to reteine, intemperate to repell; cold to keepe out, naturall warmth to keepe in. This was that ancient times intended; this was all that they affected. *Necessity* enforced them to doe what they did; otherwise, I am perswaded, they had not beene, to this day, made. Those then that esteeme more of *Apparell*, how gorgeous soever, then of a worke of *Necessity*, detract from their owne glory, to sute themselves in stufes of vanity.

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There is nothing in its owne nature so absolutely good, but it may bee corrupted; what was at first intended for some good *Use*, if perverted; declines into some apparant *Abuse*. Now, *Gentlewomen*, (for to you I direct this discourse) would you observe the right *use*, and divert in no particular from the Ordinance of *Apparell*; Modesty must be your guide, vertuous thoughts your guard, so shall heaven be your goale. When the Roman Princes; in their Conquests, or triumphant honours, were with acclamations and vollies of salutes received; by the generall applause of the people extolled; and in their triumphall *Eber* or Chayre of State seated; there stood alwayes one behind them in their Throne, to pull them by the sleeve with this Memoriall; *Remember thou art mortall*. A more usefull Memoriall you cannot have; then these Robes you weare, of your owne frailty nor a more effectuall motive to humility. Had not sinne worne you out of Gods favour, and rest you of your native splendour, you had never worne these habits, signals of your dishonour. I commend her for the good use which shee made of her *Apparell*; who never eyed her garment, but shee watred it with a teare, remembering what *necessities* her ambitious thoughts had brought her to: for by aspiring to know more then shee did, shee became deprived of that excellent beauty which shee had. Patternes likewise of modesty you may bee, and herein singularly usefull by your examples, unto others of your sexe. Nor can you possibly expresse it better, then in observing that divine precept; by learning how to *array your selves in comely apparell, with shame-fastnesse and modesty; not with broided haire, or gold, or pearles, or costly apparell; But, as becommeth women that professe the feare of God. For even after this manner in time past did the holy women, which trusted in God, tire themselves.* Here is a prescript forme by way of direction, for your habit. Choicer ornaments you cannot have to adorne you; nor any fashion that will better seeme you,

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Where you walke, you may enjoy your selves freed from light eyes, gazing and admiring vanity: your very *habit* is your *Testate* to witness for you: loose thoughts nestle not in your bosome, nor doe wandering distractions surprize your breast: you have learned to your highest solace, even in every motion, action, posture, gesture, to observe modesty, as an ornament to honour. For, seeing that the very habit of the mind may bee best discerned and discovered by the state or carriage of the body, the disposition of the body by the habit; to avoid scandall, and retaine that Christian opinion which every one ought to preserve, wee are to make choyce of that attire, which confers most seeming gravity on us. This the very Heathen, whose best direction was mortality, were carefull of: for in the *use* of *Apparell*, they retained such constant course, as they held it the greatest blemish they could asperse upon their Nation, to introduce any new or exoticke fashion, either to effeminate the dispositions of their people, or to derogate from the honour of their memorable predecessours; whose model was their direction in habit, and all other observable customes. What a simple, honest Rusticity our Ancestors retained in their weare, might bee easily discerned, if wee should make recourse to one of their ancient Wardrobes; where antiquity may prescribe for many ages, and constantly second what antiquity had introduced. Yea, so observant were former times of those fashions which preceding ages had recommended to them, as they held it ominous to innovate, or bring in any new forme, even in matters of indifferency. When *Darius* had altered the fashion of his Sword, which used to bee Persian, into the forme of the Macedonian (in the yeare immediately before hee fought with *Alexander*) the Chaldees or Sooth-sayers prophecied, that into what fashion as *Darius* had altered his Sword, time would reduce his State; and that the Persian glory was drawing towards her last period, by subjecting herselfe to the Sovereignty of Macedon. Which prediction was soone confirmed by the next yeeres Conquest. But tell mee, yee curious Dames, who hold it a derogation to your honour, to entertaine ought that is vulgar; whereto were Cloathes first ordained, but to cover that nakednesse which sinne brought, and to skreene that shame which the effect of sinne first wrought? The *use* of *Apparell* is not to dignifie the wearer, or adde more beauty to the Creature. Sure I am, that a judicious eye, who measures dignity by desert, scornes to preferre the *Case* before the *Instrument*, the *Rinde* before the *Pith*. Those who are worthy to bee your Iudges, will determine your worth by what there is in you, not by what you weare on you. Let May-games and Morrices beautifie themselves with Anticke dressings, to captivate the vulgar eye; your breeding hath beene better, your judgements clearer, your observations wiser, than to sloop to such base Lures. Our life consists in the perfection or temperate infusion of naturall or radicall humour, or in the conservation of naturall heate: to preserve this, to increase that, Nature hath provided meanes inward and outwards. To invert the *use*, is to pervert the *Ordinance* it selfe: So *use* the outward, that you darken not the inward; so dispose of the inward, that it may rectifie the outward. Reflect on antiquity, yet no farther then may suit with the decency of the age, wherein you live. I am not igno-

ignorant, how many fashions formerly used, would in this age deserve rather derision than approvement. And that the infancy of the world had many shapes, as then but onely in their *Embrio* or rather Conception, which succeeding times, accommodated by more exquisite artists, brought afterwards to perfection. Use your habit as an ornament of decency; let it not have the least Edging of vanity. Many Eyes are fixed on you, sundry motives of imitation are derived from you. Send not out one fruitlesse sigh for any phantasticke fashion which you see: they cannot bee signes of compassion, that are sent meereley out for fashion. Sigh rather that your Country should labour of so vaine a birth, as to preferre torraine inventions before the ornament of a *Maiden Ile*, constant modesty. Spend not a fruitlesse houre in an unprofitable garnish of corruption: Use these outward dressings as if you did not use them: Let them bee rather your *scorne* than your *pride*; your *contempt* than *content*. Bee those curious Cases of mortality decked or dawbed with never so much adulterate beauty; they cannot conferre upon themselves one beaming of lasting glory. Looke upon those poore *bases* of frailty, your *feet*, what a *tinkling* they make, to partake of a lascivious meeting in privacy: Eye those *rising mounts*, your *displayed breasts*, with what shamelesse art they wooe the shamefast passenger: View those *wandring Lamps*, how they rove abroad; as if they would flye out of their Lodges, and spheare themselves in some amorous Orbe. Call them home, lest, *Dinah*-like, they lose themselves by straying, impeach their honour by wandring, bring themselves woe by their lascivious wooing. Affect no fashion that may beget in your generous bosomes a light thought; Contemne that fashion which detracts from the native beauty of the feature, or which brings it to that admiration of the Creature, as it makes it forgetfull of the Creator. O how contemptible a thing is man (the word may reflect equally upon either sexe) if hee erect not his thoughts above man! What a poore use makes that miserable creature of his being here, who bestowes so much time in the *Tyring-house*, as hee forgets what part hee is to play on the Stage? O consider the preciousnesse of time! it is all that may bee properly said ours: Neither can wee terme that portion of time which wee call *ours*, yeares, or dayes, or houres: A moment is our portion, and the Commandingst Emperour hath no larger proportion. Of which moment, whatsoever is past, is not now: and whatsoever is to come, is not yet. Eye then your *Houre-glasse*, vye in teares with graines of sand. Bestow not this little scantling, this moment shorter than nothing, in too curiously attiring of vanity, but in meditating of your owne frailty, and redeeming the time you have lost in security. As *Apparell* was ordained for *necessity*, use it with Christian civility. In observing this, you make the use good, which shall hereafter redound to your greater gaine.

But the misery and levity of this age is such, as that becomes generally least affected; which adornes us most; that valued most, which becomes us least. Time was indeed, and may that time once reshine upon us, when the onely flower to bee loved of women, was a native red, which was shamefastnesse. The face knew not then what painting

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was, whose adulterate *shape* takes now acquaintance from the *Shop*. Then were such women matter of scandall to Christian eyes, which used painting their skinne, powdring their hayre, darting their eye: Our Commerce with forraine Nations was not for fashions, feathers and follies. There was distinction in our attires; differences of ranks and qualities; a civill observance of decent habits; which conferred no lesse glory on our Ile at home, than victorious managements by the prowesse of our Inhabitants did abroad. If wee reflect on them, wee must of necessity blush at our selves: seeing, what wee have received for *use*, wee have converted to *abuse*. That distinction which decency found out for habits virile and feminine, what commixture hath it found in latter times? What neare resemblance and relation hath womans to mans: suting their light feminine skirts with manlike doublets? *Semiramis*, that victorious Princessse, commanded all to weare *Tyres* upon their heds, and to put upon them womans apparell without distinction, that shee might reigne securely without exception: Thus the comely habit of modesty became a pretended vaile to an usurped Sovereignty. A feminine Regiment occasion'd this Ornament: Invention then became a project of Policy, and found no head to looke out from a light *Balcone* or *Prospect* of vanity; But these succeeding times have tyred our women with tyres; translating them to a plume of Feathers. Fashion is now ever under saile: the Invention ever teeming, Phantasticke Wits ever breeding. More time spent how to *abuse* time, and corrupt licentious youth, than how to addresse employment for the one, or to rectifie the distempers of the other. Take a survey of all degrees, and tell me what uniformity you finde in this particular. And to make instance in three severall places (for to these all others may have proper relation) take a more precise and punctuall perusall of *City*, *Court*, and *Countray*; and returne me a briefe of your Survey. In the *first*, you shall finde many grave Matrons, modest Maids, devout Widdowes: but are these all? No; with these you shall finde a strangely mixt generation: Some affecting nothing more than what is most novell and phantasticke: Others envying what they disdainfully see in others; which fashion rather than they will misse, they will not sticke to set their honour at sale: All, or most, true *Biantines*, carrying all their wealth about them. For the *second*, you shall find, amongst many other plants of promising growth and excellent proficiencie, sundry sweet-sented sprigs of *Cinnamon*, whose rinde is worth all the body. No discourse can relish their formall palate, but fashion; if *Eves* Kirtle should bee now showne them, how they would geere their Grandam? For the *last*, though it bee long ere they creepe into forme, having once attain'd it, they can take upon them as unbeseeming a State in a Countray Pew, as if they were Ladies for that yeare, and had bene bred in the Art of Mincing since their childhood. But what are these, but such, whose expence of time is scarcely valued? Sacrificing more houres to their Looking-glasse, than they reserve minutes to lament their defects. Such, whose vertuous thoughts never harbour the least conceit that may betray their honour, or deprave those more noble parts wherewith they are indowed; scorns to drowne their *better part* in these dregs of sensuality. Vertue is their attendant, Honour their object, all inferiour delights their lowest subjects. Day by day have these their taske imposed, that the poyson of sloath may bee better avoyded:

avoyded: No day passeth without a line, no action without a limit: observing the course of that vertuous Mirror, of whom it is said,

*In distinct houres she did divide the day,  
To walke, to worke, to meditate, and pray.*

Much different from this pious resolution, was that Libertines impious conclusion, who held that none could bee frequently devout in prayer, and fashionably decent in attire. Shee bestowed too much time on her *Glasse*, to reserve any for her *Lampe*. Pride had exiled her zeale; delicacy of habit, sanctity of heart. Her day might bee easily divided: Shee bestowed the forenoone on her skinne, the afternoone on a Play, clozing her Evening Lecture with a reere supper: and this was her Christian Taske. Miserable is the condition of that Creature, who, so her skin bee sleek, cares not if her soule bee rough: so her outward habit bee pure and without blemish, values little her inward garnish. Such an one hath made a firme Contract with vanity, clozing her contemptuous age with a fearefull Catastrophe. Thus farre have wee discourfed of the effect or *abuse* it selfe, wee are now to treat of those two sources, from whence these *abuses* properly arise; to wit, *Delicacy* in-being more curious in our Choyce of *Apparell* than *necessity* or *decency* doth require; secondly, *Superfluity*, in storing more variety and change of rayments than either nature needs, or reason would admit, were shee not transported with a sensuall affection, by giving way to what unbounded appetite requires.

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**I**N the search of any Minerall, wee are first to digge for the veine: and in the curing of any malevolent effect, wee are duely and seriously to inquire the producing cause, that by stopping the Spring or source, wee may stay the violence of the streame. Wee are then to insist of those two precedent means, by which the *use* may bee inverted to *abuse*; and that which of it selfe is approveable, if observed with decency, becomes justly reprehensible by corrupting so necessary and consequent an *use*, either by *delicacy*, which weakens and effeminates the *spirit*, or by *Superfluity*, which ever darkens the beameling of *reason* with the Cloud of *sense*.

How the use of *Apparell* may be inverted to *abuse*.

Reprooffe touching *Apparell* may bee occasioned from foure respects:

First, when any one weareth *Apparell* above their degree, exceeding their estate in precious attire. Whence it is that *Gregory* saith; There bee some who are of opinion, that the weare of precious or sumptuous *Apparell* is no sinne: Which if it were no fault, the divine Word would never have so punctually expresse, nor historically related, how the *Rich man*, who was tormented in hell, was cloathed with Purple and Silke. Whence wee may note, that touching the matter or subject of attire, humane curiosity availeth highly. The first stufte or substance of our garments, was very meane; to wit, Skinne with Wooll, Whence it is wee read, that God made *Adam* and his wife *Coats of Skinnnes*, that is, of the Skinnnes

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of dead beasts. Afterwards (see the gradation of this vanity derived from humane singularity) they came to *Pure Wooll*, because it was lighter than Skinnés. After that to *rindes of trees*, to wit, *Flax*. After that to the *dung and ordure of Wormes*, to wit, *Silke*. Lastly, to *Gold and Silver, and precious Stones*. Which preciousnesse of attire highly displeaseth God. For instance whereof (which the very Pagans themselves observed) we read that the very first among the *Romans*, who ever wore *Purple*, was stricken with a Thunder-bolt, and so dyed suddenly, for a terror and mirror to all succeeding times, that none should attempt to lift himselfe proudly against God in precious attire.

The second point reprehensible is, *Softnesse* or *Delicacy* of *Apparell*: Soft Cloathes introduce soft mindes. Delicacy in the *habit*, begets an *effeminacy* in the *heart*. *John Baptist*, who was sanctified in his mothers wombe, wore sharpe and rough garments. Whence wee are taught, that the true servant of God is not to weare garments for beauty or delight, but to cover his nakednesse; not for State or Curiosity, but necessity and convenience. Christ saith in his Gospel, *They that are clad in soft rayments, are in Kings houses*. Whence appeareth a maine difference betwixt the servants of Christ, and of this world. The servants of this world seeke delight, honour, and pleasure in their attire: whereas the servants of Christ so highly value the garment of innocence, as they loath to staine it with outward vanities. It is their honour to *put on Christ Iesus*; other robes you may rob them of and give them occasion to joy in your purchase.

The third thing reproveable is, *forraine Fashions*: When wee desire nothing more than to bring in some Outlandish habit different from our owne; in which respect (so Apishly-antick is man) it becomes more affected than our owne. Against such the Lord threatneth, *I will visit the Princes and the Kings children, and all such as are clothed with strange Apparell*. Which *strange Apparell* is after divers fashions and inventions, wholly unknowne to our Ancestors. Which may appeare sufficiently to such, who within this 30, or 40, or 60. yeares never saw such cutting, carving, nor indenting as they now see.

The fourth thing reproveable is, *Superfluity* of *Apparell*, expressed in these three particulars: first, in those who have divers changes and suits of Cloaths; who had rather have their garments eaten by moaths, than they should cover the poore members of Christ. The naked cry, the needy cry, and shriekingly complaine unto us, how they miserably labour and languish of hunger and cold. What avails it them that wee have such changes of rayments neatly plaited and folded; rather than wee will supply them, they must bee starved? How doe such rich Moath-wormes observe the Doctrine of Christ when hee saith in his Gospel; *He that hath two Coats let him give one to him that hath none?*

Secondly, wee are to consider the *Superfluity* of such who will have long garments purposely to seeme greater: yet, which of these can adde one cubit to his stature? This puts me in remembrance of a conceited story which I have sometimes heard, of a diminutive Gentleman, who demanding of his Tayler, what yards of Sattia would make him a Suite, being answered farre short in number of what hee expected: with great indignation replied, "Such an one of the *Guard* to my knowledge had thrice as much for a Suite, and I will second him. Which his

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his Tayler with small importunacy condescended to, making a *Gargantua's Suite* for this *Ounce of mans flesh*, reserving to himselfe a large portion of threads, purposely to forme a fitter proportion for his *Ganimede* shape.

The third *Superfluity* ariseth from their vanity, who take delight in wearing great sleeves, mishapen Elephantine bodies, traines sweeping the earth, with huge poakes to shroud their phantasticke heads, as if they had committed some egregious fact which deserved that censure: for in the Easterne Countries it hath beene usually observed, that such light Women as had distained their honour, or laid a publike imputation on their name, by consenting to any libidinous act, were to have their heads sow'd up in a poake, to proclaime their shame, and publish to the world the quality of their sinne.

**N**OW to insist more punctually on that effeminatour both of youth and age, *Delicacy of Apparell*; I would have our Daughters of *Albion*, reflect upon themselves, those poore shells of corruption: what a trimming and tricking they bestow on their brittle houses. *Petrarch's* advice was, that wee should not be afraid though our out-houses, these structures of our bodies, were shaken, so our soules, the guests of our bodies, fared well. Whereas contrariwise, these, whose onely care is to delude the outward appearance with a seeming faire, so they may preserve the varnish; disvalue the foundation. O may this folly be a stranger to our Nation! To allay which fury, attemper which frenzie, I hold no receipt more soveraigne, then to enter into a serious meditation of your frailty: As first to consider, what you were before your birth; secondly, what from your birth to your death; lastly, what after death. If you reflect upon the first, you shall find that you have beene, what before you were not, afterwards were what now you are not; first made of vile matter (see the Embleme of humane nature) wrapped in a poore skin, nourished in an obscure place, your Coate the second skinne, till you came to a sight of the Sunne, which you entertained with a shriek, implying your originall shame. Thus attired, thus adorned came you to us; what makes you then so unmindfull of that poore case wherein you came among us? Hath beauty, popular applause, youthfull heate, or wealth taken from you the knowledge of your selves? Derive your pedigree, and blush at your matchlesse folly, that pride should so highly magnifie it selfe in dust, or glory most in that which brings with it the most shame. Why doe you walke with such haughty necks? why doe you extoll your selves so highly in these Tabernacles of earth? Attend and consider; you were but vilde corrupted seed at the first; and now fuller of pollution then at the first. Entiring the world with a shrecke to expresse your ensuing shame, you became after wards exposed to the miseries of this life and to sinne; in the end wormes and wormes meat shall you be in the grave. Why then are you proud, yee dusty shrines, yee earthen vessels, seeing your conception was impurity, birth misery, life penalty, death extremity? Why doe yee embellish and adorne your flesh with such port and grace, which within some few dayes wormes will devoure in the grave? Meane time you neglect the incomparable beauty of your soules. For with what ornaments doe ye adorne them? With what sweet odours or spirituall graces

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doe yee perfume them? With what choyce Flowers of piety and devotion doe yee trim them? What Habits doe yee prepare for them, when they must bee presented before him who gave them? How is it that yee so dis-esteeme the soule, preferring the flesh before her? For the Mistresse to play the Handmaid, the Handmaid the Mistresse, is a great abuse. There can be no successe in that family, where the household is managed so disorderly. O restrain your affections, limit your desires, beare an equall hand to the better part! The Building cannot stand unlesse you remove the rubbish from the foundation. The Soule in the body is like a Queene in her Palace. If you would then have this little Common-wealth within you to flourish, you must with timely providence suppress all factious and turbulent molesters of her peace: your passions, especially those of vaine glory, must bee restrained; motives to humility cherished; chaste thoughts embraced; all devious and wandring cogitations excluded; that the soule may peaceably enjoy her selfe, and in her Palace live secured. Where to if you object, that this is an hard lesson; you cannot despise the world, nor hate the flesh; tell mee where are all those lovers of the world, cherishers of the flesh, which not long since were among us? Nothing now remaineth of them but dust and wormes. Consider diligently (for this consideration will be a Counterpoize to all vaine-glory) what they now are, and what they have beene. Women they were as you are: they have eat, drunke, laughed, spent their dayes in jollity, and now in a moment gone downe to hell. Here their flesh is apportioned to wormes, there their soules appointed to hell fire: till such time as being gathered together to that unhappy society, they shall be rowled in eternall burnings, as they were before partakers with them in their vices. For one punishment afflicteth, whom one love of sinne affecteth. Tell mee, what profiteth them their vaine-glory, short joy, worldly power, pleasure of the flesh, evill got wealth, a great family, and concupiscence arising carnally? Where now is their laughter? Where their jests? Where their boasting? Where their arrogance? From so great joy, how great heavinesse? After such small pleasure, how great unhappinesse? From so great joy they are now fallen into great wretchednesse, grievous calamity, unsufferable torments. What hath befallen them, may befall you; being Earth of Earth, slime of slime: Of Earth you are, of Earth you live, and to Earth you shall returne. Take this with you for an infallible position in these your Cottages of Corruption: If you follow the flesh, you shall be punished in the flesh: if you bee delighted in the flesh, you shall be tormented in the flesh: for by how much more your flesh is cockered in this world with all delicacy; by so much more shall your soules bee tormented in hell eternally. If you seeke curious and delicate rayments, for the beauty and bravery of your rayments shall the moath bee laid under you, and your Covering shall be Wormes. And this shall suffice to have beene spoken touching *Delicacy of Apparell*: wee are now to descend briefly to the second branch, *Superfluity*; whereof wee intend to discourse with that brevity, as the necessity of the Subject, whereof wee treat, shall require, and the generality of this spreading malady may enforce.

Divine

Apparell.

Superfluity  
of Apparell.

Divine is that saying, and well worthy your retention: The covetous person before hee gaine loseth himselfe, and before hee take ought is taken himselfe. He is no lesse wanting to himselfe in that which he hath, than in that which he hath not. He findes that he lost not, possesseth that he owes not, detaines that he ought not, & hates to restore what he injuriously enjoys. So unbounded is the affection, or rather so depraved is the avaritious mans inclination, as he cannot containe his desires within bounds, nor enter parley with reason, having once slaved his *better part* to the sovereignty of a servile affection. This may appeare even in this one particular. Food and rayment are a Christians riches: wherein hee useth that moderation, as hee makes that Apostolicall rule his Christian direction; *Having food and rayment, I have learned in all things to bee contented.* But how miserably is this golden rule inverted, by our sensuall worldling? Competency must neither bee their Cater in the one, nor Conveniency their Tayler in the other. Their Table must labour of variety of dishes, and their Wardrobe of exchange of raiments. No reason more probable than this of their naked insides, which stand in need of these *superfluous* additaments. What myriads of indisposed houres consume these in beautifying rotten tombes! How curious they are in suiting their bodies, how remisse in preferring their soules suit to their Maker! How much they are disquieted in their choyce, how much perplexed in their change, how irresolute what they shall weare; how forgetfull of what they were! This edging suits not, that purl forts not, this dressing likes not: off it must after all bee fitted, and with a new Exchange, lesse seemely, but more gaudy suited. The fashion that was in prime request but yesterday, how it begins to dis-relish the wearer, as if it had lost the beauty by unseasonable weather; thus is fashion fallen into a quotidian Fever: See our completest *Fashion-mongers*, how much they tyre themselves with their attiring, how they trouble themselves with their trimming! Had wee more new *Exchanges* erected, we should have them plenteously peopled, and with such variety of feminine fancies stored, that invention should sooner lose her spirit, then our phantastick Dames their appetite. And to take a fuller view of vanity, that pride may blush at her owne formality; observe what Babies, most of our fashion affecters bee! Rare trinkets they have got, to improve their *Projectors* gain; yet having wonne them, they know not how to weare them. A forraine Tyre-woman must have a constant pension, to put this love-bespotted Idol into a more complete fashion. It seemes wonderfull to me, that they are not wholly crushed, with that onerous burthen with which they are pressed. What a shop of gugganiffes hang upon one backe? Here the remainder of a greater worke, the reliques of ancient manor converted to a pearle Chaine. There the moiety of an ill-husbanded demaine reduced to a Carknet. Long traines must sweepe away long acres: the Epidemicall vanity of this age doth exact it; and shee is held least worthy affecting, that doth least affect it. What? sayes my delicate Madam; "Is it for one of my ranke or descent to affect what is vulgar? how then should I become popular? I confesse, wee are all composed of one *Earth*, yet is there to bee presupposed a difference in our *birth*. Were it fitting that I should fall off, either from that *delicacy* which is generally approved; or that *variety* which

Apparell.

" is by our more generous formalists applauded? What avails a mighty  
 " fortune to a miserable disposer? Or brave meanes, where a base mind  
 " is the dispenser? *Apparell* must be with *delicacy* sorted; *variety* suited,  
 " or the dignity of the person, be it never so conspicuous; will be obscu-  
 " red. Admit variety be mere *superfluity*, at worst it is but the ages *va-*  
 " *nity*; which is such an universall malady, as it pleads exemption with-  
 out farther apology. Whereto I answer; it is true, the Age labours of  
 this disease, where the eye becomes a determiner of our worth, by the  
 outward habit which wee weare: It reflects not on what is in us, but  
 what is on us. Shee is not to be accounted a Court visitant; who re-  
 strains her selfe either in her choyce of *delicacy*, or *variety* of habit. What  
 then? Shall a vitious or effeminate age deprave your judgement? Or a  
 corrupt time deprive you of judgement? No; you have more absolute  
 perfections within you, than to be blemished with these imperfections  
 which you too frequently carry about you. The more you display your  
 pyc-coloured flagge of vanity, the more Lures you throw out of loosest  
 liberty; the more foment you use of soule-foyling *delicacy*, the deeper  
 Lodging you bespeake your selves in the Lake of eternall misery. To such  
 I onely speake, who, so they may furnish themselves of a dainty artist, to  
 teach them how to *dye* well, make it the least of their care how to *live*  
 well. These who love to *dye* their *haire*; but never change the dye of  
 their corrupted *heart*: these will not stick with frontlesse impudence to  
 boulder their depraved liberty; they may be, without controule, dispensers  
 and disposers of their owne. This *variety* and *delicacy* wherein they expresse  
 themselves by an especiall marke of distinction from others, they derive  
 it from the affluence of their owne fortunes, and not from others: which  
 being so justly enjoyed, and without injury, admits no exception in all  
 probability. Whereto I reply, with the words of a Divine Father, " Art  
 " not thou, who soere thou bee, a Robber, who hast received goods as  
 " a Steward or dispenser, and entitlest thy selfe the impropiator or  
 " owner? for what faire glozes or pretences soever thou makest for thy  
 " selfe, to gild thy shame, or mince thy sinne, it is the bread of the  
 " needy, which thou with-holdest; the Coat of the naked, which in thy  
 " Chest thou storest; the shooes of the bare-foot, which with thee lye  
 " rotting; the coyne of the begger, which with thee lyes moulding.  
 Away then with these *Superfluous* dressings; you see daily objects  
 of your Charity, bring out your Wardrobe, and cloath the naked.  
 That which you so prodigally spent upon your selves, convert it to  
 the more glorious *attiring* of your naked soules. See that your *Kings*  
*daughter* bee all glorious within; that the *King of Kings* may take  
 pleasure in her. Let not so precious an Image bee defaced, so specious  
 a Virgin defiled, so glorious a Creature dishonoured. Instead of *Delic-*  
*cy*, decke your selves modestly; instead of *Superfluity*, out of your va-  
 riety communicate freely to others necessity. Wee are now to de-  
 scend briefly to the last branch of this first *Observation*, declaring, how,  
 That *Apparell* is most comely, which confers on the *Wearer* most na-  
 tive *beauty*; and most honour on her *Country*.

## Apparell.

That Apparell most comely, which confers on the Wearer most native beauty, and most honour on her Country.

AS that is ever held most *generous* which is least *affected*, most *genuine* which is least *forced*; so there is nothing which confers more true glory on us, then in displaying our owne Countries garbe by that wee weare upon us. The Crow in the fable was sharply taxed for her borrowed feathers: The *fable*, though it spoke of a *Crow*, the *Morall* pointed at a *man*. *Habit* (wee say) is a *Custom*; why should it bee our *custome* to change our *Habit*? With what constancy some other Nations observe their native attire; Histories, both ancient and moderne, will sufficiently informe us. Nothing is held more contemptible with them, then apishly to imitate forraigne fashions: Prescription is their Tayler, antiquity their Tutor. Amongst the ancient Heathen, even their very habit distinguish'd Widdowes from Matrons, Matrons from Virgins. So as not onely sexes, states, conditions, yeares, but even linages, races, and families were remarkably discovered: Wee usually observe such a fashion to bee *French*, such an one *Spanish*, another *Italian*, this *Dutch*, that *Poland*; meane time where is the *English*? surely, some ptecius Elixir extracted out of all these. Shee will neither relye on her owne invention; nor compose her selfe to the fashion of any one particular Nation; but make her selfe an Epitomized confection of all. Thus becomes shee not onely a stranger to others, but to her selfe. It were to bee wished, that as our Countrey is jealous of her owne invention in contriving, so shee were no lesse cautelous in her choice of wearing. *Gregory* the Great thought that *Angles* did neerly symphonize with *Angels*, not so much in letter; as in favour and feature; Were it not pittie that these should darken their beauty with vailes of deformity? Were it not pittie that there should not be an Analogy in their *name* and *nature*; that the *Angles* might partake of *Angels* in *nature* as well as *feature*? But the *gold* has chang'd his *colour*; our purer *minstage* her native *splendon*. Truth is, there is nothing which confers more native beauty on the *wearer*; then to bee least affective in whatsoever shee shall weare. Shee asperiteth a great blemish on her better part, who tyes her selfe to that formality, as shee dare not put off the least trifle that shee weares, nor put on ought more then shee weares; lest she should lose the opinion of Compleat. There is a native modesty even in attire as well as gesture, which better becomes, and would more fully accomplish her, if *fashion* were not such a *pearle* in her eye, as it keepes her from the sight of her owne vanity. I confesse, light heads will be easily taken with such toyes: yea, I have sometimes observed a phantasticke dressing strike an amorous inconsiderate Gooseling sooner into a passionate *Ah mee*, with a carelesse love-sicke wreathing of his enfolded armes, then some other more attractive object could ever doe. But what is the purchase of one of these *Greene-wits* worth? What benefit can a young *Gentlewoman* reap in enjoying him, who scarcely ever enjoy'd himselfe? Meanes he may have, but so meanelly are they seconded by inward abilities, as his state seems fitter to mannage him, then he to marshall it. A long Lock he has got, and the art to frizle it; a Ring in a string, and the trick to handle it: A whole *Forrest* of *Synonimies*, has he by retaile purchased; which, like so many dif-jointed *Similees*, impeach his novellisme of palpable *Non-sense*. For his discourse, to give him his true Character, his silence approves him better;

## Apparell.

better ; for his wit, hee may laugh at a conceit, and his conceit ne're the wiser ; for his other parts, disclaiming his substance, I appeale to his picture. Now, *Gentlewoman*, tell me, doe you trim your selfe up for this *Popinjay* ? Would you have the *foole* to weare you, after so many *fellies* have out-worne you ? Let modesty suit you, that a discreeter mate may chuse you. Be it your prime honour to make civility your director. This will incomparably more grace you, then any phantasticke attire ; which though it beget admiration, it clozeth alwayes with derision. You cannot possibly detract more from the renoune of your Countrey, where you received birth and education, than by too hot a quest or pursuit after Outlandish fashions. Play not the *Dotterell* in this too apish and servile *Imitation* ; let other Countries admire your Constancy and Civility : while they reflect both on what you weare, and what you are. Bee it your glory to improve your Countries fame. Many eyes are fixed on you, and many hearts will bee taken with you, if they behold those two Ornaments, *Modesty*, and *Humility*, ever attending you : Discretion will bee more taken and enamoured with these, then toyes and feathers. There is nothing so rough but may bee polished ; nor ought so outwardly faire but may be disfigured. Whereas the beauty of these two cannot by adulterate Art be more graced, by the aged furrowes of time become defaced, or by any outward Occurrent impaired. There are many beauteous and sumptuous *Cases*, whose *Instruments* are out of tune. These may please the *eye*, but they neither lend nor leave a sweet accent in the *Eare*. May-buds of fading beauty ; Fruits which commonly *fall* before they be *ripe*, and tender small sweetnesse to them that *reape*. These Baths of voluptuous delights, chaste feet disdain to approach. Vertue must either be suited with Consorts like her selfe, or they must give her leave solely to enjoy her selfe. Bee you *Maids of honour* to this maiden-Princesse. Consecrate your day to vertuous actions, your night to usefull recollections. Think how this *World* is your *Stage*, your *Life* an *Act*. The *Tiring-house*, where you bestow'd such care, cost and curiosity, must be shut up when your *Night* approacheth. Prepare Oyle for your virgin Lamps ; marriage robes for your chaste soules ; that advancing the honour of your Countrey here on Earth, in your translation from hence, you may find a Countrey in heaven.

THE





# THE ENGLISH GENTLEVVOMAN.

## Argument.

Behaviour reflects on three particulars; How to behave her selfe in Company; How in privacy: That Behaviour most approved, which is clearest from affectation freed.

## BEHAVIOUR.



Behaviour being an apt composition of the body in arguments of *Discourse* and *Action*, expresseth every person in so faire a Character, that if his brest were transparant, hee could not bee displayed fuller. Albeit, some love to become so estranged or retired rather from the eye of the world, as they have made it their highest art and absolute ayme, to shrowde themselves from the conceit or discussion of man: by entring covenant or contract with *Dissimulation*, to appeare least to the eye, what they are most in *heart*. Of this stampe was *Tiberius*, who gloried in nothing so much (neither indeede had hee many demeriting parts to glory in) as in cunningly cloaking his foule purposes with faire pretences, going invisible, and deluding his Subjects anxious resolutions with a seeming good. Sometimes imminency of danger, begetting an apprehension of feare, will produce this effect: whence it was, that *Agrippina* in *Tacitus* knowing her life to bee attempted by *Nero*, knew well that her onely remedy was to take no notice of the treason. Neither is it rare to finde a staide looke, and a staide thought in one and the same subject. But for as much as this is held the

*Observat. 2.*

Behaviour.

Behaviour reflects on three particulars.

the seldomeſt erring *Index*, ever expreſſing innocent thoughts the beſt, and diſcovering diſloyall thoughts the ſooneſt, wee are to proceed to ſuch particulars as the Subject principally reflects on: which are three; *Action, Affection, Paſſion*: whereon wee purpoſe ſo to inſiſt, as what deſerves approvement in each of theſe particulars, may bee by our Nobly diſpoſed *Gentlewomen* cheerefully entertained, carefully retained, and to the improvement of their *Fanie*, the choiceſt *Odeur*, chiefeſt *honour* of true Nobility, employed.

Actions.

**V**ertue is the life of *action*, *action* the life of man: without the former, all *actions* are fruitleſſe: without the latter, all our dayes are uſeſſe. Now in this one Subject, it is ſtrange to obſerve what diverſity of *active* diſpoſitions wee ſhall finde. Some are employed to the purpoſe, but they are ſo remiſſe in their employment, as they loſe the benefit of it. Others are employed to no purpoſe, making a paſſing of time a meere paſtime, comming as farre ſhort of one uſeſſe *action* at their death, as they were incapable of it at their birth. Others ſleepe out their time in careleſſe ſecurity; ſaluting the morning with a ſacrifice to their Glaſſe, the Noone with a luſcious repaſt, the Afternoone with a Play or a Pallet repoſe, the Evening with a wanton conſort, accounted with a reerebanket, to belull the abuſed ſoule with the ſleepe of an inceſſant ſurfeit. Others have crept into ſuch an Apish formality; as they cannot for a world diſcourſe of ought without ſome mimmicke geſture or other; which, ſeeme it never ſo complete to them, appears ridiculous to the beholder. This was *Semphronia's* error, for which ſhe was generally taxed, before ever her honour was publiſely tainted. What a tinkling you ſhall obſerve ſome to make with their feet, as if they were forthwith to dance a Morrice? They are ever in motion like *Puppets*, but in *actions* of goodneſſe meere *Punies*. Their *pace* is a *Pavin* in the ſtreet; their *looke* a *Lure* to a laſcivious attempt; They expreſſe nothing by their geſture worthy the *image* they beare. Beſides, who is hee, whoſe judgement will not taxe theſe of lightneſſe, by theſe light an uncivill appearances? A womans honour is of higher eſteeme, than to bee thus diſ-valued. Light occaſions are many times grounds of deepe aſperſions. Actions are to bee ſeaſoned with diſcretion, ſeconded by direction, ſtrengthened with inſtruction, leſt too much raſhneſſe bring the undertaker to deſtruction. In the Maze or Labyrinth of this life, many bee our cares, mighty bee our feares, ſtrong our aſſailants, weake our aſſiſtants, unleſſe wee have that *brazen wall* within us to fortiſie us againſt all occurrents. O then, let not the leaſt *action* betray you to your enemy, for you have many; within you, for they are dangerous, becauſe domeſticall; without you, for they are ſtrangers, and therefore doubtfull! Let your *actions* bee your applauſiveſt *Actors*; The Scene of your life is ſhort, ſo live that your noble *actions* may preſerve your memory long. It was *Seneca's* counſell to his deare friend *Lucilius*, that whenſoever hee went about to doe any thing, hee ſhould imagine *Cato*, or *Scipio*, or ſome other worthy *Roman* to bee in preſence. To ſecond his advice, which may conferre on your glorious *actions* eternall praiſe, ſet alwayes before your eyes, as an imitable mirror, ſome good woman or other, before whom you may live, as if ſhe



ey'd you; shee view'd you. You may finde women, though weake in sexe and condition, yet parallels to men, for charity, chastity, piety, purity, and vertuous conversation. Re-visit those ancient families of *Rome*, and you shall finde those famous Matrons, *Octavia, Portia, Cecilia, Cornelia*, make a Pagan State seeme morally Christian. Nor were *Nicostrata*, mother to *Evander, Corvina, Sappho*, women lesse famous for Learning, than the other for blamelesse living. Neither have our moderne times lesse flourished with feminine worthies, as might be illustrated with sundry eminent instances, if I would reflect upon this Subject: but this hath beene the Theame of sundry Panegyrick Poems, which makes me more sparing in it: Onely in your behalfe, and to your honour, let me retort their Criticke Censure, who draw from the very *Etymon* of your name an occasion of error:

*Women are woe to men; No they're the way;  
To bring them homeward when they run astray.*

In a word, conforme your selves to such *patternes* as are imitable; imitate them in all such *actions* as are laudable; So live, that none may have occasion to speake evilly of you, if they speake truly. The memory of *Dorcas* liveth still; *Shee was full of good workes and almes which shee did*. Yea, even the very *Coats and Garments* which shee made, while she was living, were showne the Apostle as arguements of her industry, memorials of her piety. Hence it was that Saint *Jerome*, that excellent patterne of holy Discipline, serious professor of Divine Doctrine, counselleth the holy Virgin *Demetrias* to eschew idlenesse: “ Exhorting her withall, “ that having done her prayers, shee should take in hand wooll and weaving, after the commendable example of *Dorcas*, that by such change “ or variety of workes; the day might seeme lesse tedious, and the assaults “ of Satan lesse grievous: concluding his devout Exhortation, with this definite position, “ I speake generally, norayment, ornament, or habit “ whatsoever, shall seeme precious in Christs sight, but that which thou “ makest thy selfe, either for thine owne peculiar use, or example of o- “ ther Virgins, or to give unto thy Grand-mother, or thy Mother, no, “ though thou distribute all thy goods unto the poore. See how strictly this holy Father proceeds with his religious Daughter! Yet was this *Demetrias*, to whom hee addressed this his exhortation, a Noble Lady; not one, whom poverty did enforce to *actions* of such necessity: but one honourably descended, richly endowed, powerfully friended. Let this Lady bee your *Patterne*, her *action* your direction, her obedience your instruction, that you may share with her in a peacefull dissolution. Entertaine no time without some devout taske: reflect upon the Noblenesse of your descent, ennoble it with excellence of desert.

*For you must know true honour is not wonne;  
Untill some honourable deed bee done.*

Waste not prodigally the precious Lampe of your life without some vertuous *action* that may purchase love. Your time is lesse than a minute in respect of eternity, employ that minute so, as it may eternize your memory. Let this bee your highest taske; to promote

*Behaviour.*

the honour of your Maker, esteeming all things else a slavish and servile labour.

*Affection.*

There is nothing which requires more discretion, than how to *behave* or carry our selves while wee are enthralled to *affection*. The Lover is ever blinded (saith wise *Plato*) with *affection* towards his beloved. *Reason* is laid a sleepe, while *Sense* becomes the master Wooer. Whence came that usuall saying, *One cannot love and be wise*. But I wholly oppose my selfe to their assertion, who seeme thus farre transported with the sensuall opinion of *affection*. My Tenet is, *One cannot truly love, and not be wise*. It is a Beldam frenzy and no fancy, which gives way to fury, and admits not reason to have sovereignty. Yet in this Subject, *Gentlewomen*, is your temper best tryed, your discretion most required, and your Patience, oft-times, most exercised. Looke therefore how you plant it, lest you bootlesly repent it, when it is mis-placed.

It is most certaine; there is nothing more impatient of delay than love, nor no wound more incurable while wee live. There is no exemption, all have a taste of this Potion, though it have severall degrees of operation.

*Looke all about you, who so young that loves not?  
Or who so old, a comely feature moves not?*

Yet what different passions arise from one and the selfe-same Subject? Here, *Gentlewomen*, you shall see some of your Sexe so surprized with *affection*, as it bursts out into violent extremes; their discourse is semi-brev'd with sighes, their talke with teares; they walke desperately forlorne, making Launds and desolate Groves their disconsolate Comforts. Their eyes are estrang'd from sleepe, their weakened appetite from repast, their wearied limbs from repose. Melancholy is their sole melody; They have made a Contract with griefe, till griefe bring them to their grave. And these poore wenches are much to bee pittied, because their owne tender hearts brought them to this exigent: having either set their *affections*, where they thought verily they might bee requited and were not, or else where they received like seeming tender of *affection*, but afterwards rejected, what they wished to effect they could not. So as, in time, if continuance of absence reduce them not to a better temper, they fall into a poore *Maudlins* distemper, by giving reines to passion, till it estrange them from the sovereignty of reason. Whereas others you shall see, though not such kind soules, nor halfe so passionate, yet more discreet in their choyce, and in the passages of love more temperate. These will not deigne to cast a loose looke upon their beloved: but stand so punctually upon their termes, as if they stood indifferent for their choyce, albeit constantly resolved never to admit of any change. These scorne to paint out their passions in plaints, or utter their thoughts in sighes, or shed one dispassionate teare for an incompassionate Lover. Their Experience hath taught them better Notions: they will seemingly fly to make them follow, and so take them by whom they are most taken. They can play with the flame, and never cinge their wings; looke love in the face,

face, and preserve their eyes; converse where they take delight, and colour their *affection* with a seeming disdain. These are they who can walke in the Clouds to their intimatest friends: make their eyes strangers to their hearts, and conclude; nothing more foolish then Love, if discovered; nothing more wise, if artfully shadowed. But I neither approve the *violence* of the former, nor *indifference* of the latter. The one interlayeth *affection* with too much passion, the other with too much dissimulation. These were well to bee so allayed or attempered, as neither too much eagernesse taxe the discretion, nor too much remissnesse argue coolnesse of *affection*. For the former, I must tell them, they give great advantage to an insulting Lover, to entertaine Love with such vehement ardour: it fares with these, as with hot *duellists*, who fight themselves out of breath, and so subject their relenting *force* to the command of a better tempered enemy. For the latter, they hold constantly that position in arguments of *Love*, as well as in other actions of their *life*; She knowes not how to *live*, nor how to *love*, that knowes not how to dissemble. I must tell these, *Dissimulation* sorts not well with *affection*: Lovers seldome reade Loves Politicks. Let them appeare what they are, with that discreet temper, as they may deserve the embraces of a Noble Lover. In brieffe, let such as are too hot in the quest of their desires, attemperate that heat with intermissions: such violence is best rebated by absence. Contrariwise, such as are too coole, let them quicken that easinesse with their more frequent conference, and assiduate presence.

Behaviour.

What a furious and inconsiderate thing is *Woman*, when *Passion* distempers her? how much is her *Behaviour* altered, as if *Iocasta* were now to be personated? True it is, some with a bite of their lip, can suppress an intended revenge: and like dangerous Politicians, pleasingly entertaine time with one they mortally hate, till oportunity usher revenge, which they can act with as much hostility, as if that very moment were the Actor of their injury. But this *Passion* never workes more tragicke or fearefull effects, then when it streames from *Iealousie* or *Competition* in the Subject where they love. Whereof we have variety of instances even in our owne Iland, to omit *Italy*, which is a very Theatre of Tragicke Conclusions in this kind. It is not long since wee had one matchlesse President of this stampe. "It sometimes pleased a young *Gentlewoman*, whose fortunes had swell'd her high, to settle her affection on a *Gentleman* of deserving parts, which hee entertained with a generous requitall: nothing was omitted that might any way increase this respect, or second the height of their joyes. Continuall resort and frequent made them inseparably one: No day so pleasing, as when they were together; No houre so tedious as when they were asunder. But how short is that moment of vading happinesse, which hath in it a rellish of lightnesse, and is not grounded on essentiall goodnesse! Long had they not thus lived, and sociably loved, but the *Gentlewoman* conceived some private suspition, that her selfe was not sole soveraignesse of his heart, but that another was become sharer in his love. Neither was this *Competitrice*, whom shee suspected, any other then

Passion.

Behaviour.

her owne attendant, whose Caskets shee secretly opened; where shee  
 found a Ring of especiall note, which shee had formerly bestowed on  
 him. This confirmed her Conceit, changed her reall love into mor-  
 tall hate; which shee seconded with this tragicke act: Inviting him  
 one day to a Summer Arbour, where in former times they were  
 usually wont to repose, amidst of an amorous discourse, shee casually  
 fixt her eye upon three *Lenets*; one whereof picking some *Privet*  
 leaves purposely to build her nest, flew away; while the two which  
 remained, lovingly billed one with another: which shee intently  
 observing, used these words; *How tenderly and intimately doe these*  
*poore fooles mate it? Were it not pittie they should ever bee divided?*  
 Which words shee had no sooner uttered, then the *shee-Lenet* flew  
 away, and left the Male alone, till another returned: with whom  
 the *Hee-Lenet* billed, and amorously wooed as hee had done be-  
 fore: Which shee more seriously eying, O, quoth shee, *How light*  
*these males are in their affection; This may seeme to you an easie error,*  
*but were I judge of Birds, it should receive due censure. Why Lady,*  
 (replied hee) *these poore Birds doe but according to their kind. Yea,*  
*but what doe yee kind men then, who ingage your loves, interest your*  
*selves, empawne your soules to bee constant where you professe love,*  
*and performe nothing lesse then what you professe most.* Nor would her  
 long intended revenge admit more liberty to her tongue; for with a  
 passionate enterbreath shee clozed this speech with a fatall stabbe:  
 leaving so much time to her unfortunate and disastorous Lover, as  
 to discover to one of that sorrowfull family the ground of her hate,  
 the occasion of his fall, which hastned on the dolefull Scene of her  
 Tragedy. Now to allay or abate these passionate furies, there is no  
 better meanes then to enter parley with reason; to chastise all such  
 innovating motions as disquiet the inward repose of the mind; to  
 use the helpe of such wholesome instructions, as may attemper the  
 heat of those indisposed and inordinate passions. Anger, being an in-  
 flammation of blood about the heart, is such a fury, as to give way  
 to it, is to disclaime reason: much wisdome is then required, ma-  
 ture advice to bee used, all assistants of *Art* and *Nature* to bee em-  
 ployed before this *Adder* can bee charmed. For wee shall hardly see  
 any one more forget themselves, then when they are surprized with  
 this *Passion*. Some you shall observe so amazed or entranced, as  
 they become wholly silenced: They cannot utter an articulate word  
 to gaine a kingdome. Gladly would they expresse their distaste, and  
 menace revenge, if their tongues would give them leave, but wrath  
 hath tyed them to *good behaviour*. Others are so voluble of tongue,  
 as nothing can passe them untouch'd, to asperse disgrace on such by  
 whom they hold themselves wrong'd. If any infamy (which to  
 that time lay buried) offer it selfe to their memory, how they joy  
 in the occasion of venting their malice on their persons, bee their  
 Calumny seconded with words of fowlest aspersion: Which sort of  
 people the ever living *Pindarus* termes persons of unbounded and un-  
 bridled tongues. To remedy which enormities, take along with you  
 these instructions: they will benefit you much in the height and heat  
 of your anger, and allay your *passion* when it ragerh and riseth into hugest  
 distemper. Forthwith, so soone as you shall perceive your selves mo-  
 ved

ved, reſtraine your paſſion; but if you cannot appeaſe nor compoſe your inward Commotion, at leaſt reſtraine your tongue, and injoyne it ſilence, that if it ſpeake no good, it may ſpeake no evill, leſt being looſe and ſet at liberty, it utter what *wrath*, and not *reaſon* dictates: More ſovereigne and peacefull it will be for you to retire from ſociety, make récoure to your Oratory, by recommending to your beſt Phyſician the cure of this infirmity. Uſe likewiſe this Cordiall ſalve to your corroding ſore; the receipt is Divine, if ſeaſonably applyed, and will miniſter you comfort when you are moſt diſtempered. So ſoone as your diſquieted minds begin to expoſtulate with the quality of your wrongs, which your Enemy is apt to aggravate and exaſperate, purpoſely to haſten your precipitate revenge; propoſe and ſet before you all the diſgraces which poſſibly you can ſuffer, and conferre them with thoſe that were aſperſed on your Saviour: this will prepare you to ſuffer, teach you to conquer: for Arrowes foreſeene menace leſſe danger.

Likewiſe, when you conſider the injuries which are done you by others, you may reflect upon the wrongs which are done by you unto others: for the conſideration of your owne infirmity, will exact of you towards others an impunity. Weigh with your ſelves how much others ſuffer of you, how much God himſelfe ſuffers of you, who, if hee ſhould have inflicted revenge for every particular offence, you ſhould have periſhed long ſince. In a word, you your ſelves are frequently grievous, and diſpleaſing to your ſelves: Seeing then you are ſo diſtaſtefull unto your ſelves, as you muſt of neceſſity ſuffer many injuries and affronts from your ſelves, repine not at the ſufferings which are inflicted by others on your ſelves.

You are likewiſe to conſider theſe diſcommodities which ariſe from this *Paſſion*; which will arme you with patience, if of your ſelves you have any compaſſion. What availles it to be revenged, after our injury bee received? Is your wound by anothers wound to be cured? Or diſgrace tendred, by rendring diſgrace reſtored? Beſides all this, ſee what he obtaineth, who *anger* obeyeth: 1. Hee is deprived of the Crowne of glory, and reward of eternity. 2. Hee becomes a Miniſter and Inſtrument of the Divell: 3. Hee deſtroyeth his owne ſoule, that hee might hurt anothers body: For a diſpaſſionate or angry perſon is like unto him, who, that hee may kill his Aſſe, deſtroyeth himſelfe; or rather like him, who for huge debts which hee is not able to diſcharge, is throwne into priſon, and diſdainefully refuseth any ones offer to pay his debt for him. For by him, who doth you wrong, is the debt which you owe to God, forgiven, if with patience you ſuffer the injury which is done. Whereas the angry perſon, who will bee his owne revenger, telleth God how and in what ſort hee is to deale with him: that as hee ſuffered not ſmall diſgraces from another, ſo neither ſhould ſmall things bee ſuffered in him by God: As it is written, *With what meature you mete, the ſame ſhall bee meatured to you againe.* Six other detriments or diſcommodities there bee which ariſe from the exorbitancy of this paſſion. For by Anger is loſt, firſt, *Wiſedome*, while reaſon becomes blinded. Secondly, *Rightcouſneſſe*; for *the wrath of man worketh not the rightcouſneſſe of God.* Thirdly, *Society*; for the Acquaintance of one angry man, is pleaſing unto none. *Bee not*, ſaith the Wiſeman, *a companion with the angry man.* Fourthly, *Concord*, while peace is diſturbed. Fifthly, the *Light of Truth*; becauſe anger caſteth the

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the darkeness of confusion upon the mind or understanding, from whom God hideth the cheerefull beame of his Divine knowledge. Sixthly, the *Splendor of the holy spirit: upon whom*, saith the Prophet, *shall my spirit rest, but upon the humble and quiet?* that is, upon the meeke, mild, and compassionate.

Thus you see what benefits may be procured by attempering, what discommodities incurred by fostering this *Passion*. Whereon I have the rather insisted, because I am not ignorant, how the strongest and constantest tempers have beene, and may be distempered and disparaged by it; much more you, whose mainest strength consists in the expression of that *Passion*. At all times therefore use a moderate restraint; in the prime of your yeares, when youth sends forth her first promising blossomes, *behave* your selves mildly without bitterness, humbly without haughtinesse, modestly without lightnesse, soberly without childishnesse. The Caske will reteine her first taste; the Wooll her first dye; the purest Tablet her prime impression; the loyallst Spirit her first affection. If you shew too much waywardnesse in your youth, small good is to be expected in your age. As you tender your preferment, seeme milde while you are maids, lest you prove scare-crowes to a young mans bed. Conforme your selves likewise to a nuptiall State, and preserve your honour without staine. Contest not with your *head* for preeminence: you came from him, not hee from you, honour him then as hee cherisheth the love hee conceives in you. A domestick fury makes ill harmony in any family. The discord which was hatched and increased towards *M. Anthony* by *Fulvia*, was ever allayed and attempered by the moderation of *Octavia*. Bee you all *Octavia's*; the rougher your crosse, the richer your Crowne. The more that injuries presse you, the more shall your patience praise you. The Conflict is but short and momentanie, the Triumph glorious and impall'd with eternity. And thus much touching those three particulars, whereon your *Behaviour* principally reflects; wee are now to descend to the next branch, which shall shew how a *Gentlewoman* of ranke and quality, (for to such onely is my discourse directed) is to *behave her selfe in Company*.

How to be-  
have her-  
selfe in  
Company.

**S**ociety is the solace of the living; for to live without it, were a kinde of dying. Companions and friendly Associates are the *Theeves* of time. No houre can be so tedious, which two loving Consorts cannot passe over with delight, and spend without distaste. Bee the night never so darke, the place never so meane, the cheerefull beames of conceiving comforts will enlighten the one, and their affections mutually planted, enliven the other. What a Desert then were the world without friends? and how uselesse those friends without conceiving mindes? and how weake those mindes, unlesse united in equall bonds? So then, love is the Cement of our life: a load without love. Now, *Gentlewomen*, you are to put on your vailles, and goe into *Company*. Which (I am perswaded) you cannot enter without a maiden-blush, a modest tincture. Herein you are to be most cautelous, seeing no place can be more mortally dangerous. Beware therefore with whom you consort, as you tender your repute: for report will brute what you are, by the *Company* which you beare. *Augustus* being at a combat, discerned the inclinations of his two daughters,

*Julia*

*Julia* and *Livia*, by the Company which frequented them: for grave Senators talked with *Livia*, but riotous persons with *Julia*. Would you preserve those precious odors of your good names? Consort with such whose names were never branded, converse with such whose tongues for immodesty were never taxed. As by good words evill manners are corrected, so by evill words are good ones corrupted. Make no reside there, where the least occasion of lightnesse is ministred; avert your Eare when you heare it, but your heart especially, lest you harbour it. To enter into much discourse or familiarity with strangers, argues lightnesse or indiscretion: what is spoken of Maids, may bee properly applyed by an usefull consequence to all women: *They should be seene, and not heard*: A Traveller sets himselfe best out by discourse, whereas their best setting out is silence. You shall have many trifling questions asked, as much to purpose as if they said nothing: but a frivolous question deserves to bee resolv'd by silence. For your *Carriage*, it should neither be too precise, nor too loose. These sempring made faces partake more of *Chambermaid* then *Gentlewoman*. Modesty and mildnesse hold sweetest correspondence. You may possibly be wooed to interchange favours: Rings or Ribonds are but trifles; yet, trust mee, they are no trifles that are aym'd at in those exchanges. Let nothing passe from you, that may any way impeach you, or give others advantage over you. Your innocent credulity (I am resolv'd) is as free from conceit of ill, as theirs, perhaps, from intendment of good: but these intercourses of Courtesies are not to be admitted, lest by this familiarity, an Entry to affection be opened, which before was closed. It is dangerous to enter parley with a beleagring enemy: it implies want or weaknesse in the besieged. Chastity is an *inclosed Garden*, it should not be so much as assaulted, lest the report of her spotlesse beauty become toyled. Such Forts hold out best, which hold themselves least secure, when they are securest. It was the saying of a worthy Generall, Presuming on a mans owne strength is the greatest weaknesse; and the readie way to betray himselfe to dangers is to contemne them. *Nasica*, when the *Roman* Common-wealth was supposed to be in most secure estate, because freed of their enemies, and strongly fenced by their friends, affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoke of bondage, yet they were most in danger, because none were left, whom they might either feare for danger, or who should keepe them in awe.

How subject poore *Women* be to lapses, and recidivations, being left their owne Guardians, daily experience can sufficiently discover. Of which number, those alwayes proved weakest, who were confidentest of their owne strength. Presumption is a daring sinne, and ever brings out some untimely birth, which viper-like deprives her unhappy parent of life. I have knowne divers so resolute in their undertakings, so presuming of their womanish strength, so constantly devoted to a single life, as in publike consorts they held it their choyccest merriment to give love the affront, to discourse of affection with an imperious contempt, geere their amorous suiters out of Count'nance, and make a very *Whirligig* of love. But marke the conclusion of these insulting spirits: they sport so long with love, till they fall to love in earnest. A moment makes them of *Soveraignes Captives*, by slaving them to that deservedly, which at first they entertained so disdainfully. The way then to prevent this malady, is to  
weane

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weane you from conorting with folly. What an excellent impregnable fortresse were *Woman*, did not her *Windowes* betray her to her enemy? But principally, when shee leaves her Chamber to walke on the publike Theatre; when shee throwes off her vail, and gives attention to a merry tale; when shee conorts with youthfull bloud, and either enters parley, or admits of an enter-view with love. It is most true what the sententious morall sometimes observed: Wee may bee in *security*, so long as wee are sequestred from *society*. Then, and never till then, begins the *infection* to bee dispersed, when the sound and sicke begin to bee promiscuously mixed. Tempt not Chastity; hazard not your Christian liberty. You shall encounter with many forward youths, who will most punctually tender their uselesse service to your shadowes at the very first sight: doe not admit them, lest you prostitute your selves to their prostrate service. *Apelles* found fault with *Protogenes*, in that hee could not hold his hands from his Table. Whereas our *Damsels* may more justly finde fault with their youthfull *Amorists*, for that they cannot hold their hands from under the Table. It is impossible to come off faire with these light-fingred fooles. Your onely way is rampire your chaste intentions with Divine and Morall instructions, to stop the source, divert the occasion, subject *affection* to *reason*, so may you become Emperesses of that which hath sometimes tyrannized over Emperours: By this meanes shall every place where you *publikely* resort minister to you some object of inward comfort: By this meanes shall *Company* furnish you with precepts of chastity, inable you in the serious practice of piety, and sweetly conduct you to the port of glory.

How to be-  
have her-  
selfe in pri-  
vacy.

PRivacy is the seat of *Contemplation*, though sometimes made the re-  
cluse of *Tentation*. From which there is granted no more exemption  
in the *Cell*, than in the *Court*. Here is the Lawne where Melancholy  
drawes her line. Here the minde becomes our Mate; Silence, our sweet-  
test Conference: where the retired becomes either the best or worst friend  
to himselfe. There is none, who ever conversed with himselfe, or dis-  
canted solely with his owne humour, who can bee ignorant of those nu-  
merous slights or subtilities, which by that *great Tempter* (whose long  
exercise hath made him no lesse subtile in contriving, than cruell in pra-  
ctising our ruine) are *privately* shadowed and shrowded, purposely to  
circumvent poore man, and leave him deluded. *Diogenes*, when hee found  
a young man talking alone, demanded of him *What hee was doing?* who  
answered, *Hee was conversing with himselfe: Take heed* (quoth hee) *thou*  
*conversest not with thine enemy*. Of the like stampe was that love-sick  
Girle, who became so immazed in loves error, as shee minded her worke  
least when shee eyed her Sampler. Never lesse alone then when most  
alone: for then, and never so freely as then, enjoyed fancy full scope of  
action, as when her retired privacy gave her thoughts leave to converse  
with affection. Then and onely then became jealous Love a Projector,  
contriving wayes for enjoying her Lover. No *Italian* device, closed it  
never so inordinately with sense, could be unattempted, to catch him by  
whom shee was catched; to seaze on him by whom shee was surprized.  
So eagerly cunning became fancy in feates of policy, as shee would rather



ther lose herselfe, then by meanes of her deluded privacy, lose opportunity. To you, *Gentlewomen*, I direct my discourse, whose privacy may enable you, if well employed, for better things than the toys, tyres, & trifles of this age. How many (the more our misery) bestow their *private houres* (which might be dedicated to Contemplation, or workes of piety & devotion) upon light-feather'd inventions, amorous expostulations, or minting of some unbefee- ming fashions? How few enter into account with their owne hearts; or so consecrate their houres to Gods honour, as they make *Privacy* their soules harbour? The day they spend in *visitations*; how rare and tedious is one houre reserved for meditation? What a serious intercourse or sociable dialogue is betweene an amorous Mistresse and her Looking-glasse! The poynt or pendent of her feather wags out of a due posture; her Cheeke wants her true tincture; her captious Glasse presents to her quicke eye one error or other, which drives her into a monstrous distemper. Pride leaves no time for prayer. This is her *CLOSET* for *LADIES*, where shee sits and accommodates her selfe to *Fashions*, which is the period of her content, while purer objects are had in contempt. This is not the way to make *Privacy* your mindes melody. These employments should sooner afflict than affect you, because they will sooner distract than direct you. Your spirits will bee revived most, when these are valued least. Let me therefore recommend to your choyce, Patternes of more exquisite worth: such whose devotion may bee your direction, whose direction your instruction.

Devout mention is made of zealous *Anna*, who made recourse to the Temple, offering her incessant prayers, a viall of sweet odours, that shee might conceive a sonne: of whom, to her succeeding memory, the Scripture recordeth, that after her teares so devoutly shed, her prayers so sincerely offered, her religious vowes so faithfully performed, her countenance was no more altered; Piety begot in her divine love, faith in Gods promise made her beleve; and zeale to Gods house caused her to persevere: thus fighting shee sought, seeking shee obtained, and obtaining shee retained a gratefull memory of what shee received. No lesse fervour shewed *Ester* in preferring the suite of her distressed *Israelites*; what persuasive Oratory, what powerfull Rhetorick, what inducing reasons shee used, to have their unjust censure reversed, their insupportable wrongs redressed, their aggrievances relieved, the incensed King appeased, and them to favour restored! Shee wooed with teares in her eyes, faith in her heart, almes in her hand: Gods cause was the progresse of her course; shee desired nothing more then how to effect it; which was seconded with a successive conclusion, because begun, continued, and ended with devotion. The like zeale expressed *Judith* for her besieged *Bethulites*; the love of God had so inflamed her, as no feare of the enemy could amate her; faith armed her with resolution, constancy strengthened her against all opposition. Her armour was prayer, *Bethulia's* cure her care, holy desires her sole attendants; shee enters her enemies pavilion with a zealous confidence; implores the Divine assistance in her entrance; and discomfits a *daring* foe with cautelous silence. Her sighes and teares were as the *first* and *second raine*; they brought successe to her thirsty soule, and a glorious Conquest to her native soyle. No lesse are wee to admire the wonderfull devotion of that teare-swollen *Magdalen*, who with devout love sought her deare Spouse intombed, whose body with obsequious

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Odours shee had embalmed before ever hee was interred. Shee, when his Disciples were departed, left not the Sepulchre of her sweet Master; still shee satte sorrowing and sighing, weeping long and much; rising from her seat of sorrow, her grave of griefe: Where hee was, hee is not; and where hee is, shee knowes not: with pious teares, watchfull eyes, weary wayes, shee re-visits againe and againe the desart caves of his relinquish'd Sepulchre, hoping at last to have the happinesse to behold, whom with so fervent a desire shee sought. Now once and againe had shee entred his desolate Tombe; but little was all this to her that lov'd so much: The power or efficacy of every good worke consists in Perseverance. But observe the comfortable effect of her effectuall love! For as much as shee loved more than the rest, and loving wept more than the rest, and weeping sought more than the rest, and seeking persever'd, allowing her selfe no rest: therefore deserved she to finde, behold, and speake unto him before the rest. And not onely so, but to become the very first messenger of his glorious resurrection to his Disciples, according as her choyce Spouse had commanded her, and by especiall Commission recommended to her: *Goe, tell my Brethren that they goe into Galile, there they shall see me.* Hence note the fruit of a devout heart; the incomparable prerogative granted to Divine love! *Nazianzen* in his Epitaph for his sister *Gorgonia*, writeth, that shee was so given to prayer, that her knees seemed to cleave to the earth, and to grow to the very ground by reason of incessancy or continuance in prayer. *Gregory* in his Dialogues writeth, that his Aunt *Trasilla* being dead, was found to have her elbowes as hard as horne: which hardnesse shee got by leaning to a Deske, at which shee used to pray. Such as these deserve your imitation; for their *Vertues*, like sweet *Odours*, have sent out a pleasant perfume. They *prayed*, and obtained what they pray'd for; They *liv'd* and *practis'd* what they sought for; They *dy'd* and *enjoy'd* what they so long time sigh'd for. You are taught to *Enter your Chambers and bee still. Still*, and yet *stirring* still: *Still* from the clamours and turbulent insults of the *World*; *still* from the mutinous motions and innovations of the *flesh*. But never *still* from warring, wrastling, bickring and embattailing with the *Leader* of those treacherous associates, tyrannous assassins. O should you consider what troopes of furious and implacable Enemies are ever lying in ambuscado for you; how many soule-tempting *Syrens* are warbling notes of ruine to delude you; what *feares* within you, what *foes* without you, what *furies* all about you; you would not suffer one graine of sand to drop through the Cruet, without a dropping eye; not one minute passe undedicated to some good employment, to prevent the fury of such desperate assailants. Make then your Chamber your private Theatre; wherein you may act some devout Scene to Gods honour. Bee *still* from the world, but *stirring* towards God. Meditation; let it bee your companion: It is the perfume of the memory; the soules rouzer from sinnes lethargy, the sweetest solace in straits of adversity. Let it bee your *key* to open the *Morning*, your *locke* to close the *Evening*. What an argument of indiscretion were it for one, amidst variety of choyce and delicious viands, to discourse of vanity, and suffer himselfe to famish in the presence of such plenty? This is your case, if amidst so many soule-solacing dainties of spirituall comforts, you divert your eye, by fixing it on these Objects of earth: and repose not your selves in those fragrant borders of Divine Contem-  
plation;

plation; which, by how much they are more frequent, by so much they become more sweet and redolent. Surely, there is nothing that relissheth more sweetly, tasteth more daintily, with-draweth your mindes from the world more speedily, strengtheneth you against the temptations of your enemy, excites or exerciseth you in every spirituall duty, as the soulevravishing *Contemplation* of the Supreme Deity. All other Objects are vanity. They may play upon your fantasie, and so delude you; but being weakly grounded on piety, they can never suffice you. Taske your selves then privately, lest *privacy* become your enemy. As mans extremity is Gods opportunity, so the Devils opportunity is mans security. Let not a minute bee mis-spended, lest security become your attendant. Bee it in the exercise of your Needle, or any other manuell employment, attemper that labour with some sweet meditation tending to Gods honour. Chuse rather with *Penelope* to weave and unweave, than to give Idleness the least leave. Wanton Wooers are time-wasters: They make you idolize your selves, and consequently hazzardize the state of your soules. Let not their *Lip-salve* so annoynt you, as it make you forgetfull of him that made you. Bee you in your Chambers or private Closets; bee you retired from the eyes of men; thinke how the eyes of God are on you. Doe not say, the walls encompasse mee, darknesse o'reshadows mee, the Curtaine of night secures me; these be the words of an *Adulteresse*: Therefore doe nothing *privately*, which you would not doe *publicly*. There is no retire from the eyes of God. I have heard of some, who for want of more amorous or attractive Objects abroad, have furnished their private Chambers with wanton pictures, *Arcine* tables, *Sibaritische* stories. These were no objects for Christian eyes: they convey too inordinate an heat from the eye to the heart. The history of Christ is a peece of portraiture that will suite your Chambers best. Eye no object which may estrange you from thought of your Maker. Make every day your *Ephemerides*. Let your morning initiate your purposes for the day, the day second what your morning purposed, the Evening examine your mornings purpose, your dayes purchase. And so I descend to the next branch, how you are to *behave* your selves in *publicke*, which should be by so much more punctuall; for as much as the world is more Stoicall.

Behaviour.

**W**omen in sundry Countreyes, when they goe into any *publicke* concourse or presse of people, use to wear vayles, to imply that secret inscreened beauty which best becomes a *Woman*, *Bast-full modesty*, Which habit our owne Nation now in latter yeares hath observed: which, howsoever the intention of the wearer appeare, deserves approvement; because it expresseth in it selfe *Modest shamesfastnesse*, a *Womans* chiefest Ornament. I second his opinion, who held it; for divers maine respects, a custome very irregular an undecent, that *Women* should frequent places of *publicke* resort, as Stage-playes, Wakes, solemne Feasts, and the like. It is *Occasion* that depraves us; *Company* that corrupts us. Hence it was that some flourishing States, having eyed the inconveniences which arise from the usuall resort of *Women* to Enterludes and other *publicke* Solemnities, published an expresse inhibition against such free and frequent meetings. Had *Hippodamia* never wandred, shee had prov'd an *Hypermetra*, and had never wantoned. Had *Dinah* never roaved, shee

This branch might seeme included in our former discourse of *Company*; but that reflected on *persons*, this on *affaires*.

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had prov'd a *Diana*, and had never beene ravished. Yet farre bee it from me, to bee so regularly strict, or *Laconically* severe, as to exclude *Women* from all *publike* societies. Meetings they may have, and improve them, by a Civill and Morall use of them, to their benefit. They may chat and converse with a modest freedome, so they doe not gossip it. For these *Shee-Elpenors*, and *Feminine Epicures*, who surfet out their time in an unwomanly excesse, wee exclude them the pale of our Common-weale. Bee they of what *state* soever, they are staines to their *Sexe* for ever. Especially such, who carouse it in deepe healths, rejoyce at the colour of the wine, till it sparkle in their veines, inflame their bloods, and lay open a breach to the frailty of their *Sexe*. For prevention whereof, wee reade that kinsmen kissed their kinswomen to know whether they drunke wine or no; and if they had, to bee punished by death, or banished into some Iland. *Plutarch* saith, that if the Matrons had any necessity to drinke wine, either because they were sicke or weake; the Senate was to give them licence, and not then in *Rome* neither, but out of the City.

*Macrobius* saith, that there were two Senators in *Rome* chiding, and the one called the others wife an Adulteresse, and the other his wife a Drunkard; and it was judg'd, that to bee a drunkard was more infamy. Truth is, they might joyne hands as mates of one society, for I have seldome seene any one subject to Ebriety, preserve long untainted the honour of their chastity.

Now for *publike* Employments, I know all are not borne to bee *Deborahs*, to beare virile spirits in feminine bodies. Yet, in chusing the better part, you may fit and accommodate your persons to *publike* affaires, well sorting and suting with your ranke and quality. *Claudia* and *Priscilla* were nobly descended, yet they *publikely* resorted where they might bee religiously instructed; and no lesse *publikely* instructed others in those principles wherein they were informed. It is said of the *Vestall Virgins*, that they first learned what to doe; secondly, they did what they had learned; thirdly, they instructed others to doe that which they had both done and learned. For this, the rich *Saban Quene* left her owne Region to heare the Wisdome of King *Salomon*. Surely, howsoever some, no lesse properly than pregnantly, have emblematic'd *Woman* by a *Snail*; because shee still carries her house about her, as is the property of a good House-keeper: yet in my judgement (wherein I ingenuously submit to others censure) a modest and well *Behaved Woman* may by her frequent or resort to *publike* places, conferre no lesse benefit to such as observe her *behaviour*, than occasion of profit to her private family, where shee is *Over-seer*. I have seene some in these places of *publike* repaire, expresse such a well-seeming State without *Apish* formality, as every action deserved imitation of such as were in their Company. Their Conceits were sweetly tempered without lightnesse; their jests favory, yet without saltnesse; their discourse free without nicenesse; their answers milde without tartnesse; their smile pleasing, mixt with bashfulnesse; their pace gracefull without too much activenesse; their whole posture delightfull with a seemely carelesnesse. These are such mirrors of modesty, patternes of piety, as they would not for a world transgresse the bounds of Civility. These are Matrons in their houses, Models in *publike* places. *Words spoken in season, are like apples of gold with pictures of silver*: So opportunately

are

are their words delivered, so seasonably uttered, with such unaffected eloquence expressed, wheresoever this sweet and well-tempered discretion is seated. Whereas others there be, whose indiscretion makes discovery of an Ocean of words, but a drop of reason. They speake much, but expresse little; their conceits are ever ballasted with harshnesse; their jests foisted in with too much dulnesse; their discourse trimmed up with too much neatnesse; their answers leavened with too much sowrenesse; their looks promising too much lightnesse, or unsociable perversenesse; their pace either too quicke or too slow in dispatch of busines; their whole posture an indisposed frame of irregular absurdities. But to draw in our sayles, touching the prosecution of this branch; our reproofe shall reflect upon two sorts especially, whose devious course drawne by an indirect line, may seeme to deserve reprehension worthily. The *first* are such who give too easie raines to liberty, making *Pleasure* their *Vocation*; as if they were created for no other end; then to dedicate the first fruits of the day to their *Glasse*; the residue to the *Stage* or *Exchange*. These, no sooner have they laid their *Artificiall Complexion* on their adulterate faces, then they grow sicke for their Coach. They must visit such a Lady, or what, perchance, is worse, such a Lord. A minute now in their Chambers seemes a moneth. Shall wee display one of these in her colours? The *Play-bills* must be brought her by her *Festioneer*: her eye views and reviews, and out of her feminine judgement culls out one from among them which shee will see, purposely to be seene. Much shee observes not in it, onely shee desires to be observed at it. Her *Behaviour* in a *Box*; would make any one thinke shee were a Bee in a box; shee makes such a buzzing and rulling. This is her daily taske, till death enter the Stage and play his part; whom shee entertaines with such unpreparednesse, as her *extreme art* presents objects of infinite unhappinesse: "As it  
 " sometimes fared with a Gentlewoman of our owne Nation, who so  
 " daily bestowed the expence of her best houres upon the Stage, as being  
 " surprized by sicknesse, even unto death, shee became so deafe to such as  
 " admonished her of her end, as when her Physician was to minister a  
 " Receipt unto her, which hee had prepared to allay the extremity of that  
 " agonizing fit wherewith shee was then assailed, putting aside the Re-  
 " ceipt with her hand, as if shee rejected it, in the very height and heate  
 " of her distemper, with an active resolution used these words unto her  
 " Doctor: Thankes good *Horatio*, take it for thy paines. So inapprehen-  
 " sive was shee of death at her end, because shee never meditated of death  
 " before her end. Now for the *second sort*, they are meere *Antipodes* to the  
 " former; These are onely for *profit*, as the other were for *pleasure*. These  
 " become so wedded to the world, as they afflict their spirits, macerate their  
 " bodies, estrange themselves from offices of Neighbourhood; to improve  
 " their revenues, by discovering their too much providence to the world.  
 " And these are commonly such, as are matcht to Schollers, whose contem-  
 " plation hath taken them from the world, and recommended the manage-  
 " ment of their estate to their wife. Now to both these sorts let mee ad-  
 " dresse my instruction: As I could not possibly approve of the *former*, be-  
 " cause they made *pleasure* their *businesse*: so I cannot commend these, be-  
 " cause they make not their *businesse* a *pleasure*. Let these take heed, that  
 " they incurre not that miserable insensibility, which I have heard some-  
 " times befell to a Worldling of their sexe: " Who approaching nere her  
 " haven,

Behaviour .

De Dono Ti-  
moris.

“haven, & entring now her last conflict with Nature, was, by such as stood  
 “about her, earnestly moved to recommend her selfe to God, tender the wel-  
 “fare of her soule, and to make her salvation sure; thus briefly, but fearfully  
 “answered, and forthwith departed: *I have made it as sure as Law will  
 “make it.* Or as wee read in a booke entituled *The Gift of feare*, how a  
 “Religious Divins comming to a certaine Vsuresse, to advise her of the  
 “state of her soule, and instruct her in the way to salvation, at such time  
 “as she lay languishing in her bed of affliction; told her, how there  
 “were three things by her to be necessarily performed, if ever she hoped  
 “to be saved: First, shee was to be *contrite* in heart; secondly, shee was  
 “to *confesse* her sinnes; thirdly, shee was to make *restitution* according  
 “to her meanes. Whereto shee thus replied; *Two of those first I will  
 “doe willingly: but to doe the last, I shall hold it a difficulty; for should I  
 “make restitution, what would remaine to raise my children their portions?  
 “To which the Divine answered; Without these three you cannot be saved.  
 “Yea but, quoth shee, Doe our Learned men and Scriptures say so? Yes surely,  
 “said the Divine. And I will try (quoth shee) whether they say true  
 “or no, for I will restore nothing.* And so resolving, fearefully dyed, fear-  
 ing poverty temporall, more then eternall, which shee was of necessity  
 to suffer, (without Gods infinite interceding mercy) for preferring the  
 care of her posterity, before the honour of her Maker.

To be short, the former sort deserves reproofe, for making *pleasure* their  
*vocation*; the latter for barring *businessse* all recreation. A discreet temper  
 will moderate both these; the first, by holding *pleasure* a pastime, and no  
*businessse*; the last, by applying a cure to an incessant care, and immixing  
 some *pleasure* with *businessse*, to attemper it, lest it incline to heavinessse.  
 Both which, equally concurring, are ever conferring to the labouring  
 mind, inward quietnessse.

That Beha-  
 viour most  
 approved,  
 which is  
 clearest from  
 affectation  
 freed.

Complexion inclosed in a box, gives no tincture to the Cheeke, nor  
 Comorall precepts unapplyed, beauty to the mind. Thus farre have wee  
 proceeded in directions of *Behaviour*; insisting on such remarkeable ob-  
 servances, as might better enable you in each particular. Wee are now to  
 lay before you, upon serious discussion of the premisses, how that *Beha-  
 viour* is to be most approved, which is clearest from *affectation* freed.

Apes are catcht in Desarts by imitation. Would not you be caught by  
 indiscretion? Imitate nothing servilely, it detracts from your *gentility*.  
 I have noted some of our Chambermaids take upon them such an unbe-  
 seeming state, when they came to visit their poore friends in the Coun-  
 trey, as they punctually retin'd both gate and garbe of their mincing  
 Mistresses in the City. To their Parish-Church they repaire to be seene  
 and showne; where if any of these civilized *Jugs* chance to be saluted by  
 the way, having quite forgot both broome and mop, with a scornfull  
 eye they will not stick to returne this majestick answer: *Wee thanke you,  
 my good people.* It is discretion that appropriates to every peculiar degree  
 their proper distinction. Many things will beseme the Mistresse, which  
 agree not with the quality of the Maid. But in no degree will that *Beha-  
 viour* seeme comely, which *affectation* hath introduced, be it in *Court,  
 City, or Countrey.* You shall see many, purposely to cover some naturall  
 blemish or deformity, practise that which makes them appeare farre more  
 unseemly.

unseemly. Here one indents with her lips to semper, that shee may hide the want or greatnesse of her teeth. Another contracts with her Tayler, lest *Nemesis* should be seene sitting on her shoulder. A third weares her Gowne with a carelesse loosenesse, to cover or colour her bodies crookednesse. This, with *Fabulla*, buyes an artfull Periwig to supply her art-fallen haire: That enazures her seered veines, embolsters her decayed breasts, to purchase a sweet-heart. What an *affected* state this generally-infected state assumes, purposely to gaine a popular esteeme? Survey our streets, gaze on our windowes; you shall see gazers to entertaine your eyes with variety of phantasticke *Behavipurs*. But these are none of *Virtues* followers. Would you be prayse-worthy? Vertue to her selfe is her chiefest prayse, her choycest prize. There is nothing comparably precious to a continent soule. *Affectation* shee will not admit, for her habit; both her *Habit* and *Behaviour* are proper and not enforced; native and not apishly introduced. Shee cannot woove a wanton Lover with a dissembled blush, nor promise more with an outward presence, then shee resolves to admit with a spotlesse Conscience. Outward semblances, if light, shee holds apparant blemishes to her life. Her *life*, as it is a *line* to her selfe, so she would have it a *light* to others. *Lacides* Prince of *Argos*, was accounted lascivious onely for his sleeke lookes, and mincing gate. So *Pompey*, because hee used to scratch his head with one finger, albeit very continent and modest. Believe it, though your *Person* be the *Booke*, your *Behaviour* is the *Index*. Which will require a large *Comment*, if it expresse it selfe in ought probably incontinent. Now, for as much as nothing better seemes you, more commendably adornes you, or more absolutely accommodates you, then what is native and unaffected, so it be by *Education* seasoned: bee your owne Women; dis-value all apish formality; resort not to the Temple to take a patterne of some new fashion: modest discretion blusheth at such servile imitation. What you see in another, may become them, which would not become another. The *Asse* in the fable seeing the dogge fawne and leap upon his Master, though it would befeeme him, but forting not with his nature, it got him a beating for his labour.

Now to distinguish betwixt an enforced and unaffected *Behaviour*, it is most easie; the very first blush will discover the one by the other. You shall observe these who are tyed to *affectation* in this kind, set their looke, gate, and whatsoever else may conferre a phantasticke grace on their usurped *Behaviour*, so punctually, as if they had entred a solemne Contract with eye, face, hand, foot and all, to hold constantly their dimension, to beget in the beholder a more settled admiration. Whereas contrariwise, these whose free, genuine, and generous demeanours expresse themselves lesse strictly, but farre more comely, scorne to tie their affections to these servile restraints. They hold it farre more sutable with an *Italian Pantomime*, who professeth hope of profit upon the Stage, to confine them to these regularities, then discreet Women, whose honour is their honest *Behaviour*; and whose praise it is, to be exemplary to others in goodness, and not others Apes in imitating their phantastick fashions. To conclude then this *Observation*; as you are *generous* by birth, dote not on that which is most ridiculous on this Stage of earth. Approve your selves chaste Virgins, continent Wives, discreet Matrons, honourable Widows, in your vertuous and modest demeanour. Preserve that eternally, which gives accomplishment to Gentility. Your Educations (as may be pre-

*Behaviour.*

presupposed) have so beautified you, as the garbe you reteine is most proper unto you. The *Hyena* is a dangerous beast: yet her subtilty and cruelty take life from *affectation* and *imitation*. Desire you to bee so *Behav'd*, as others may admire you? In your choyce of *Behaviour*, inure your selves to what is *neatest*, not what is *newest*. Invention in subjects of this kinde, doth more harme than good. So *behave* your selves, that too much curiosity may not tax you of pride, nor too much majesty of State: Modesty mixt with humility will temper both these, and make that *Behaviour* which appears in you, so well become you, as if it were borne with you, and not *affectively* derived from others to you.



THE







# THE ENGLISH GENTLEVVOMAN.

## Argument.

Complement defined; how it may be corrupted; how refined; wherein it may be admitted as mainly consequent; wherein omitted as merely impertinent; what Complement gives best accomplishment.

## COMPLEMENT.



COMPLEMENT hath bene anciently defined, and so successively retained; a no lesse reall than formall accomplishment. Such as were more nobly and freely educated, and had improved their breeding by *forraine Observations* (so sweetly tempered was the equall union and communion of their affections) instructed others in what they had seene and observed, either at home or abroad, worthy imitation or approvement. Nothing was admitted in those times publikely, but what was by the graver Censors first discussed privately. Icalous were the Pagans of *forraine fashions*: for, with such constancy they retained their owne, as they seldome or never itched after others. The *Tyrian* and *Sidonian* were so suspected of pride, through their effeminacy in attire, and other light fashions which they used, as they were held dangerous to commerce with. So purely did those poore beamelings of Nature reflect on her people; that *formality* was held palpable *hypocrisie*, faire semblances and coole performances meer golden shadowes to delude others, but gull themselves most. Princes Courts were Princely Seminaries. Delicacy was there no Tutresse, nor effe-

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Observat. 3  
Complement  
defined.

Comple-  
ment.

effeminacy Governesse. If *Alcibiades*, albeit in *Athens* the beautifull'st, for native endowments the pregnant'st, and for descent one of the noblest, introduce ought irregularly, or expresse any *Complement* which relissheth not of Civility; the author must suffer the censure of the City. It was very usuall in former times, when any Embassie was addressed from one state unto another, for the Senate or Councell, from whence any such Legate was sent, to schoole them in sundry particulars before they tooke their journey or received their Commission: but in no caution were they more strict, then in expresse command that they should use no other garbe, *Complement*, nor salute upon their approach in forraigne Courts, then what they had seene used and observed at home. Thus their owne native fashion, became a note of distinction to every Nation.

Neither am I ignorant, how, even in one and the selfe-same Province, there may be generally introduced a different or distinct garbe: which proceedeth either from the Commerce and Confluence of people there resorting, and consequently improving their *Behaviour* and *Elocution* by their mutuell conference; or from the Princes Court, where all State and Majesty hath residence; or from the temperature of the Ayre, to which some have attributed an especiall preeminence. Whereas, in desert and remote places, on which the beames of Civill society seldome reflect, wee shall find nothing but barbarisme and unfociable wildnesse. Education is the improver of the one, and producer of the other. Wee shall ever see *Complement* shine most in places eminent. There are *Objects* fit for such *Subjects*: Such as expect it, and bestow their whole dayes practice in exercise of it: These aspire to the nature or *definition* of no art more eagerly, then *Complement*, which they hold the absolute ornament of *Gentility*. Howsoever, mainly repugnant be their *Tenets* touching the subsistence of *Complement*.

Some have held, it consisted in congies, cringes, and salutes; of which error, I would this age wherein wee live, did not too much labour: others, meerey in a painted and superficiall discourse; wherein they so miserably tyed themselves to words, as they tyed the impatient hearers with foolish repetitions, frivolous extravagancies; being, in a word, so affianced to the *shadow*, as they forgot the *substance*. The last, which were onely *reall* and *complete* Courtiers, held a seemely gracefull presence, beautifull with a native comelinesse, the deservingst *Complement* that could attend us. Certainly, if wee should exactly weigh the derivation of the word, wee could not imagine so meanly of it, as to consist meerey of words, or anticke workes. It was first intended to distinguish betwixt persons of civill and savage carriage: yea, to appropriate a title of preeminence to such, who exceeded others in grounds or precepts of Morality; whose lives appeared as Lampes to enlighten others, and consequently perpetuate the memory of themselves. Many noble and eminent Ladies are recorded, both in divine and humane writ, to have excelled in this *Complement* of honour. These knew the *definition* of it, and moulded their conversation to it: They knew what belonged to a posture of state; they could court it without a pish curiosity; embrace love with a reserved modesty; expresse themselves *complete* without singularity. Forraigne fashions they distasted; painted Rhetoricke they dis-relished; *reall* *Complement* was all they affected. Love they could without dissembling; discourse without affecting; shew court'ie without congying; still

still retaining what was best beſeeming. In the Court they reſided to better it; not a ſtraid looke could promiſe a looſe Lover leaſt hope of a purchaſe; nor Coyneſſe diſhearten a faithfull ſervant from his affectionate purpoſe. They knew not what it was to proteſt in jeſt; to walke in the clouds; to domineere over their captives, or entertaine many Suitors. They freed *Complement* of diſſimulation, made vertue their Load-ſtone to affection; their actions were dedicated to good ends: by which meanes they made *God* and *good men* their friends. Nor doe I feare it, but that our flouriſhing *Albion* hath many ſuch noble and *complete* Ladies; who ſo highly eſteeme the true and native *definition* of *Complement*, as they preferre the *ſubſtance* before the *ſhadow*. Honour is their deereſt tender, goodneſſe their *line*, by which they daily draw neerer to *perfection*, their proper *Centre*. Thus farre for the *Definition*, wherein we have the rather enlarged our diſcourſe, that the *Subject* whereof wee treat, may be diſcovered in her owne nature; ſuch as owe attendance to her, become better proficient in their inſtructions derived from her. Neither can wee obſerve what may really deſerve your imitation, but by diſcerning the excellence of that whereof wee treat by a true and proper *definition*.

Behaviour.

There is nothing on earth ſo pure, but abuſe may *corrupt* it; nothing ſo good, but cuſtome may deprave it. This may appeare in this one *Subject*, which wee have now in diſcourſe. Former times were not ſo *jaded* to *fashions*, as to eſteeme nothing *formall*, but what was *phantaſticall*. It was not then held the life of *Complement*, to have the art to ſet a face, court a glaſſe, make a cringe or a ducke. Legges were held for uſeſfull ſupporters, but no *Complementall* poſtures. New-minted words made not their tongues more *complete*: nor an Outlandiſh Salute their Perſons more admired. Virgin-modeſty made reſolution her *Stiletto* to guard her honour. Plumes and Feathers were held light dreſſings for ſtaid minds; ſuſpicious trimmings for ſtate Maids. Actors might weare them in their preſentments upon the Stage, but modeſt Matrons were never allowed to weare them in the State. Women were admitted to have Painters, but not to be their owne painters: *Campaſſe* was pictured out in her colours by *Apelles*: *Crotons* five daughters lively depicted by *Zeuxes*, yet theſe, without any helpe of art, ſtill retained their owne native features. It was the *Complement* of that age to deliver their mind freely without mincing, converſe friendly without glozing; walke the ſtreet demurely without gazing. Wherein (with ſubmiſſion ever to graver judgements) this latter age, in mine opinion, deſerves juſt reproofe. Education is a ſecond Nature, and this hath given that freedom to women, as they may admit any oportunitie to entertaine time with their amorous ſervants; redart wanton tales with light bluſhes; paſſe a whole afternoone in a Bay-window; in Congies, Courteſies, and other uſeleſſe *Complements*. Flaſhes of wit are made beguilers of time; and theſe mixt now and then with ſuch laſcivious paſſages, as modeſty might juſtly hold it ſelfe abuſed to be ſo encountred: Alas! Who knowes not what ſecret traines are laid for credulous women;

How Complement may be corrupted.

## Complement.

under these pretenced parlies? Doe you observe how their tongues are tipt with your praises; how they honour your shadowes; admire the earth you tread on; adore the Ayre you breath on; and with their ayrie applauses so gild you, as in the end they palpably gull you; leaving you no lesse miserably deluded, than themselves seased of what their sensuall quest pursued? Beware of that *Complement* which gives way to rob you of your choycest *Ornament*. *Egnatius*, in *Catullus*, is brought out, shewing the whitenesse of his teeth: a poore subject to raise an *Encomiasticke* poem. These are *Theames* for an amorous Muse: White teeth, rolling eyes, a beautifull complexion (all exteriour and inferiour goods) being that which *Euryala* his Nurse praised, when shee washed the feet of *Ulysses*, namely, *gentle speech*, and *tender flesh*. No lesse perswasive by the elegancy of the one, than invasive by delicacy of the other. But all these outward imbellishments give but small accomplishment to the inward beauty: "Where *good's* a better attribute than *faire*. Now bee not these dainty subjects for a *Complete* youth to discant on? What *Crotchets* and extemporall *Conceits* are hatched out of an addle braine? The very shadow of *Julia's* haire must not want the compleatest honour, that either *art* can devise, or *cost* erect. Not a *Cooplet* but must bee poetically *Complete*; which, out of an amorous phrensie, must, with mounting *Hyperboles*, bee thus continued:

*Skinne more pure than Ida's snow,*  
*Whiter farre than Moorish milke,*  
*Sweeter than Ambrosia too,*  
*Softer than the Paphian silke,*  
*Indian plumes or thistle-downe,*  
*Or May-blossoms newly blowne,*  
*Is my Mistresse Rosie-pale,*  
*Adding beauty to her vaile.*

An excellent peece of *Complement* all stiffe to catch a selfe-conceited one. Many you have of your sexe, who are too attentive auditors in the report of their owne praises. Nothing can bee attributed to them, which they hold not properly due unto them. Which conceit, many times, so transports them; as, *Narcissus*-like, they are taken with their owne shadowes; doting on nothing more than these *Encomiasticke* bladders of their desertlesse praises. Let mee advise you, whose discretion should bee farre from giving light care to such ayrie *Tritons*, to disrellish the oylie *Complement* of these amorous *Sycophants*. It is hatefull *Oratorie*, that brings you to *Selfe idolatrie*. Much more usefull and beneficiall it will bee for you to reteine that modesty which appeared in *Alphonsus* Prince of *Aragon's* answer to a plausive Orator; who having repeated a long *Panegyricall* Oration in his prayse; replied; *If that thou hast said, consent with truth, I thanke God for it; if not, I pray God grant mee grace that I may doe it.* You shall encounter with some of these *Complete* Amorists, who will make a set speech to your *Glove*, and sweeten every period with the perfume of it. Others will hold it an extraordinary grace to become *Porters* of your *Misset*, or holders of your *Fanne*, while you pinne on your *Maske*. *Service, Observance, Devotion,*

be the *Generall heads* of their *Complement*. Other Doctrine they have none, either to instruct morally, or informe politically. Beleeve it, *Gentlewomen*, they are ill-spent houres, that are bestowed in conference with these *Braine-wormes*. Their frivolous discourse will exact from you some answer: which if you shape justly to their dialect, there will bee more vaine wind spent, than you can redeeme with many teares. Let no conceit transport you above your selves; hold it for no *Complement* worthy your breeding, to trifle time in love-toyes. They detract both from *discretion* and *modesty*, and oft-times endanger the ruine of the latter fearefully. This kinde of *Complement* with *great ones*, were but meere *Canting* among *Beggars*. Hee or thee are the *Completest*, who in arguments of *discourse* and *action* are *discreetest*. Full vessels give the least sound. Such as hold *Complement* the sole subject of a glib tongue, active cringe, or artfull smile; are those onely *Mimicks*, or *Buffoons* of our age, whose *Behaviours* deserve farre more derision than applause. Thus you have heard how *Complement* may bee *corrupted*; wee now purpose, with as much propriety and brevity as wee may, to shew you how it may bee *refined*: To the end, that what is in its owne nature so commendable, may bee entertained with freedome of choyce, and retained without purpose to change.

**T**He *Unicornes* horne being dipt in water, cleares and purifies it. It is the honour of the Physician to restore nature, after it bee decayed. It is the sole worke of that supreme Architect to bring light out of darknesse, that what was darke might bee enlightened; life out of death, that what was dead might bee enlivened; way out of error, that the erring might bee directed; knowledge out of ignorance, that the ignorant might bee instructed; a salve out of sinne, that sinnes sore might bee cured; comfort out of affliction, that the afflicted might bee comforted; hope out of despaire, that the desperate might bee succoured; a raising from falling, that their fall might bee recovered; strength out of weaknesse, that his great worke might bee glorified. Gold thrice tryed, becomes the purer and more *refined*: And *Complement* the most, when it is best accommodated. True it is, that *Society* is either a *Plague* or a *Perfume*. It infects, where Consorts are ill-affected; but workes excellent effects, where vertuous Consorts are assembled.

How *Complement* may bee refined.

*It is the sweetest note that one can sing,  
When Grace in Vertues key, tunes Natures string.*

Where two meeke men meet together, their conference (saith mellifluous *Bernard*) is sweet and delectable: where one man is meeke, it is profitable: where neither; it proves pernicious and uncomfortable. It is *Society* that gives us; or takes from us our *Security*. Let me apply this unto you, *Gentlewomen*, whose vertuous dispositions, (so sweetly hath nature grac'd you) promise nothing lesse than fervorous desires of being good. Would you have that *refined* in you; which others *corrupt*, by inverting the meanes? Or expresse that in her native Colours, which will beautifie you more than any artificiall or adulterate colours, whose painted Varnish is

## Complement.

is no sooner made than melted? Make choyce of such for your *Consorts*; whose choyce may admit no change. Let no *Company* bee affected by you; which may hazard infecting of you. The *World* is growne a very *Pest-house*: timely prevention must bee used, before the infection have entred. You have no such soveraigne receipts to repell, as you have to prevent. The infection of vice leaves a deeper spot or speckle on the mind, than any disease doth on the body. The *Blackmoore* may sooner change his skin, the *Leopard* his spots, than a soule deepe dyed in the graine of infection, can put off her habituate corruption. Bee it then your principall care to make choyce of such bashfull Maids, modest Matrons, or reverend Widdowes, as hold it their best *Complement* to retaine the opinion of being *Continent*. Infamy hath wings as swift as fame. Shunne the occasion, lest you undergoe the brand. *Postkivina*, because given to laughter, and something for ward to talke with men, was suspected of her honesty; where being openly accused, shee was acquitted by *Spurius Minutius*, with this caveat, to use words futable to her life. Civility, trust me, is the best and most *refined Complement* that may bee. Courting in publike places, and upon first sight, it affects not; for it partakes more of *impudent* than *Complete*. Bee it of the *City* that argument of discourse bee ministred, it can talke freely of it without mincing; or of the *Court*, it can addresse it selfe to that garbe in apt words without minting; or of the *Country*, in an home-spun phrase it can expresse whatsoever in the *Country* deserves most prayse. And all this in such a proper and familiar manner, as such who are tied to *Complement*, may aspire to it, but never attaine it. Hee that hath once tasted of the fountaine *Clitorius*, will never afterward drinke any wine. Surely, howsoever this civill and familiar forme of dialect may seeme but as pure running water in comparison of *Complement*, which, like *Nectar*, streames out in Conduits of delight to the humorous hearer: yet our discreet *Complementers* preferres the pure fountaine before the troubled river. It is true, that many fashions, which even these later times have introduc'd, deserve free admittance; yea, there is some thing yet in our *Oare*, that may be *refined*. Yet in the acceptance of these, you are not to entertaine whatsoever these finer times have brought forth. Where variety is affected, and the age to inconstancy subjected, so as nothing but what is rare and new becomes esteemed: Either must our inventions bee present and pregnant, our surveyes of forraine places serious and sollicitant, or wee shall fall into decay of fashion, or make old ones new, and so by antiquity gull our Nation. Truth is, though our tongues, hands, bodies, and legges bee the same, our Elocution, action, gesture, and posture are not the same. Should the soule of *Troilus*, according to that erroneous transmigration of *Pythagoras*, passe into the body of one of our English Courtiers; or *Hortensius*, (who was an Orator active enough) into one of our English Lawyers; or *Antigone*. (who was *Complementall* enough) into one of our English Curtezans; they would finde strange Cottages to dwell in. What is now held *Complete*; a few yeares will bury in disgrace. Nothing then so *refined*, if on earth seated, which time will not raze, or more curious conceits disesteeme, or that univerfall reduction to nothing dissolve. That *Complement* may seeme pleasing; such a fashion generally affecting; such a dressing most *Complete*: yet are all these within short space covered with contempt. What you observe then to be most civill in others,

affect

affect it; such an *habit* needs not to be *refined*, which cannot be bettered. Fashion is a kinde of frenzy; it admires that now, which it will laugh at hereafter, when brought to better temper. Civility is never out of fashion; it ever reteines such a seemly garbe, as it conferres a grace on the wearer, and enforceth admiration in the beholder. Age cannot deface it; contempt disgrace it; nor gravity of judgement (which is ever held a serious Censor) disapprove it.

Be thus minded, and this *Complement* in you will be purely *refined*. You have singular patternes to imitate, represent them in your lives; imitate them in your loves. The *Corruption* of the age, let it seize on ignoble spirits; whose education, as it never equall'd yours, so let them strike short of those nobler indowments of yours: labour daily to become improved, honour *her* that will make you honoured: let *virtue* be your crowne, who holds vanity a crime: So may you shew holinesse in your life, enjoy happinesse at your death, and leave examples of goodnesse unto others both in life and death.

Courts and eminent places are held fittest Schooles for *Complement*: There the *Cinnamon* tree comes to best growth; there her *barks* gives sweetest sent. Choice and select fashions are there in onely request; which oft-times like those *Ephemera*, expire after one dayes continuance: whatsoever is vulgar, is thence exploded; whatsoever novell, generally applauded. Here be weekly Lectures of new *Complements*; which receive such acceptation, and leave behinde them that impression, as what garbe soever they see used in Court publikely, is put in present practise privately; lest discontinuance should blemish so deserving a quality. The Courts glosse may be compared to glasse, bright, but brittle; where *Courtiers* (saith one) are like *Counters*, which sometime in account goe for a thousand pound, and presently before the Count be cast, but for a single penny. This too eager affection after *Complement*; becomes the consumption of many large *hereditaments*. Where to it may be probably objected, That even discretion injoynes every one to accommodate himselfe to the fashion or condition of that place wherein hee lives. To which Objection I easily condescend; for, should a rusticke or boorish *Behaviour* accompany one who betakes himselfe to the Court, hee might be sure to finde a *Controuler* in every corner to reprove him; or some *complete Gallant* or other, pittifully to geere and deride him. But to dote so on fashion, as to admire nothing more then a phantasticke dressing, or some anticke *Complement*, which the corruption of an effeminate State hath brought in, derogates more from discretion, then the strict observance of any fashion addes to her repute. This place should be the *Beacon* of the *State*; whose mounting *Prospect* surveyes these inferiour coasts which pay homage and fealty unto her. The least obliquity there, is exemplary elsewhere. Piercingst judgements, as well as pregnantst wits should be there resident. Not a wandring or indisposed haire, but gives occasion of observance to such as are neere. How requisite then is it for you, whose Nobler descents promise, yea, exact more of you then inferiours, to expresse your selves best in these best discerning and deserving places? You are women; modesty makes you *completest*: you are *Noble women*, desert accompanying your descent will make you *noblest*. You may, and conveniency requires it, reteine a Courtly garbe, reserve a well seeming State,

*Complement.*

Wherein *Complement* may be admitted, as mainly consequent.

*Plutarch.*

Complement.

State, and shew your selves lively Emblemes of that place, wherein you live: You may entertaine discourse, to allay the irksomeneffe of a tedious houre; bestow your selves in other pleasing recreations, which may no lesse refresh the mind, then they conferre vigour and vivacity to the body. You may be eminent starres, and expresse your glory in the resplendent beames of your vertues; so you suffer no blacke cloud of infamy to darken your precious names. Shee was a *Princely Christian Courtier*; who never approached the *Court*, but shee meditated of the *Court of heaven*; never conformed with her *Courtiers*, but shee contemplated those *Citizens of heaven*; nor ever entred the *Presence-Chamber*, but shee thought of the *presence* of her *Maker*, the King of *heaven*. And how shee was never conscious of that thought which redounded not to her *Subjects honour*; which shee preferred next to the love of her *Maker*, before the fruition of an *Empire*. Such Meditations are receipts to cure all inordinate motions. Your *Lives* should be the *lines* to measure others Actions. Vertue is gracious in every subject, but most in that, which the Prince or Princesse hath made gracious. Anciently, the *World* was divided into three parts; whereof *Europe* was held the *soule*; properly, every *Politike State* may be divided into three Cantons, whereof the *Court* is the *Sunne*. You are *Objects* to many *Eyes*; be your *actions* platformes to many *lives*. I can by no meanes approve that wooing and winning *Complement* (though most *Courts* too generally affect it) which makes her sole *Object*, purchase of Servants or Suitors. This garbe tastes more of *Curtizan* then *Courtier*: it begets *Corrivalls*, whose fatall *Duello's* end usually in blood. Our owne *State* hath sometimes felt the misery of these tragicke events; by suffering the losse of many *generous* and free-bred Sparkes; who, had not their *Torches* beene extinguished in their blood, might to this day have survived, to their *Countries* joy and their owne fame. So great is the danger that lyes hid in affable *Complements*, promising aspects, affectionate glances, as they leave those who presumed of their owne strength, holding themselves invulnerable, many times labouring of wounds incurable. Be you no such *Basilisks*; never promise a calme in your face, where you threaten a storme in your heart. Appeare what you are, lest *Censure* taxe you of inconstancy, by saying, you are not what you were. An open countenance and restrained bosome sort not well together. Sute your discourse to your action; both to a modest dispose of your affection. Throw abroad no loose Lures, wandring eyes, strayed lookes; these delude the *Spectators* much, but the *Actors* most. A just revenge! by striving to take in others, they are taken by others. How dangerous doe we hold it to be, in a time of infection, to take up any thing, be it never so precious, which wee find lost in the street? One of your loose lookes, be it darted with never so *Complementall* a state, is farre more infectious, and mortally dangerous. There is nothing that founds more cheerefully to the eare, or leaves a sweeter accent; nothing that conveyes it selfe more speedily to the heart, or affords fuller content for the time, then conceit of love. It will immaze a perplexed wretch in a thousand extremes; whose amazed thoughts stand so deeply ingaged to the *Object* of his affection, as hee will sustaine any labour, in hope of a trifling favour. Such soveraignty beauty reteines, which, if discretion temper not, begets such an height of conceit in the party beloved, as it were hard to say, whether the *Agent* or *Patient* suffer more. To you let me



me returne, who stand fixed in so high an Orbe; as a gracefull Majesty well becomes you, so let modesty grace that Majesty; that demeaning your selves like *Complete* and gracious *Courtiers* on earth, you may become triumphant and glorious *Courtiers* in heaven.

*Complement.*

**T**His garbe, as it suites not with all *Persons*, so sorts it not to all *Places*. For a *Mechanicke* to affect *Complement*, would as ill seeme him, as for a rough-hewen *Satyre* to play the *Orator*. It is an excellent point of discretion, to fit ones selfe to the quality or condition of that *place* where he resides. That *Urbanity* which becomes a *Citizen*, would relish of too much curiosity in a *Country-man*. That *Complement* which gives proper grace to a *Courtier*, would beget derision or contempt, being personated by a *Merchant* or his *Factor*. In affaires of State, is required a gracefull or *Complete* posture; which many times procures more reverence in the person interess'd, then if that state were omitted. Whereas, in ordinary affaires of trafficke, it were indiscretion to represent any such state, or to use any expression, either by way of *discourse* or *action*, that were not familiar. That person, who prefers *Complement* before *profit*: and will rather speake not to be understood, then lose one polite-tollen phrase, which hee hath purchas'd by care onely, and understands not, may account himselfe one among his bankrupt brethren, before hee breake. It is pittifull to heare what a remnant of *fustian*, for want of better *Complement*, a *Complete-Country-Gossip* (for so shee holds her selfe) will utter in one houre amongst her *Pew-fellowes*. How shee will play the *Schoole-Mistresse* in precepts of *Discipline* and morall *Behaviour*! Nothing so gracefull in another, which shee will not freely reprove; nothing so hatefull in her selfe, which shee will not confidently approve. Teach shee will, before shee be taught; and correct *Forme* it selfe, to bring *Forme* out of love with it selfe. To which malady, none is more naturally subject, then some Ladies cashiered *Gentlewoman*, or one who hath plaid *Schoole-Mistresse* in the City, and for want of competent pay, removes her Campe into the *Country*: where she brings enough of vanity into every family throughout the *Parish*. Shee will not sticke to instruct her young *Pupils* in strange points of formality, enjoying them not to aske their *Parents* blessing without a *Complement*. These, as they were never *Mistresses* of families, so they are generally ignorant in employments of that kind. Those three principall workes or faculties of the *Vnderstanding*, which might enable them to *Discourse*, *Distinguish*, and to *Chuse*, are so estranged from them, as their *Discourse* consists solely in arguments of vanity; their *Distinction* in meere shadowes of formality, their *Choyce* in subjects and *Consorts* of effeminacy.

Wherein *Complement* may be omitted, as meerly impertinent.

Eight things, saith *Hippocrates*, make ones flesh moist and fat; the first, to be merry and live at hearts ease; the second, to sleepe much; the third, to lye in a soft bed; the fourth, to fare well; the fifth, to be well apparelled and appointed; the sixth, to ride alwayes on horse-backe; the seventh, to have our will; and the eighth, to bee employed in *Playes* and pastimes, and in such time-beguiling recreations, as yeeld contentment and pleasure. These are the onely receipts in request with those *Shee-Censors* wee now discourse of; and of whom it may be said; as was sometimes spoken of one *Margites*, that he never plowed, nor digged, nor did any thing all his life

Complement.

long that might tend unto goodnesse; and by necessary consequence wholly unprofitable to the world. Who, howsoever they are lesse then women at their *worke*, yet at their *meat* (so unconfined is their appetite) they are more then men, and in their *habits* (so phantasticke is their conceit, neither women nor men. So as, were *Diogenes* to encounter one of these, hee might well expostulate the cause with her, as hee did upon like occasion with a youth too curiously and effeminately drest: *If thou goest to men, all this is but in vaine; if unto women, it is wicked.* But these wee hold altogether unworthy of your more generous society; whose excellent breeding hath sufficiently accommodated you for City, Court, and Countrey; and so fully inform'd you how to demean your selves in all affaires; as I make little doubt, but you know wherein it may bee admitted, as mainly consequent; and wherein omitted as meereley impertinent. I meane therefore to descend briefly to the last branch of this *Observation*; declaring, what Ornament gives Complement best beauty or accomplishment.

Eccles. 18. 6.

What Complement gives best accomplishment.

IT is true, what the sonne of *Sirach* sometimes said; *When a man hath done his best, hee must beginne againe; and when hee thinketh to come to an end, hee must goe againe to his labour.* There is nothing so exact, which may not admit of something to make it more perfect. Wee are to goe by stayres and steps to the height of any story. *Vertues* are the *Staires*, *Perfection* the *Spire*. But I must tell you, *Gentlewomen*, the way for you to ascend, is first to descend: *Complete* you cannot be, unlesse you know how replete you are of misery: *Humility* is the staire that conducts you to this spire of glory. Your *beauty* may proclaime you faire; your *discourse* expresse a pregnancy of conceit; your *behaviour* confirme you outwardly complete. Yet there is something more then all this required, to make you absolutely accomplished. All these outward becommings, be they never so gracefull, are but reflections in a glasse; quite vanished, so soone as the glasse is removed. *Critolaus* balance was of precious temper, and well deserving estimation with Heires of Honour; who poised the goods of *body* and *fortune* in one skale, and goods of the *mind* in the other: where the goods of the *mind* so farre weighed downe the other, as the Heaven doth the Earth and Seas. To lead a dance gracefully; to marry your voice to your instrument musically; to expresse your selves in prose and verse morally; are commendable qualities, and enforcing motives of affection. Yet I must tell you, for the first, though it appeare by your feet to be but a meere *dimezison*, in the opinion of the Learned, it is the *Divels procession*: Where the *Dance* is the *Circle*, whose centre is the *Divell*. Which may be restrained by a more easie or moderate glosse to such wanton and immodest *Revels*, as have anciently beene used in the Celebration of their prophane feasts by Pagans, and are to this day by Pagan-christians; who, to gaine applause from the Spectator, care not what shamelesse parts they play in the presence of their Maker. But what are these worth, being compared with these inward Ornaments or beauties of your *mind*; which onely distinguish you from other creatures, and make you soveraignesses over the rest of Gods creatures? You have that within you, which will best accomplish you. Let not that bee corrupted, by which your crooked

crooked wayes may be best corrected. Hold it no such necessary point of *Complement*, to shew a kind of majesty in a *Dance*; and to preferre it before the *Complement* of a Religious taske. Those sensuall *Curtezans*, who are so delighted in songs, pipes, and earthly melody, shall in hell rore terribly and howle miserably; crying, as it is in the *Apocalips*; *Woe, Woe, Woe*. Woe shall every one cry severally; for the reward they have received in hell eternally; saying and sighing, *Woe is mee that ever I was borne*: for farre better had it beene for her, that shee had never beene borne. And againe, *Cursed bee the wombe that bare mee a sinner*. After this, shall shee cry out in her second *Woe* against her selfe and all the members of her owne body: Woe bee unto you my accursed *feet*, what evill have you brought upon mee, miserable wretch, who by your perverse paths and wicked wayes have shut heavens gate of mee? Woe unto you my *hands*, why have you deprived mee by your sinfull touch, and sensuall embrace, of the Crowne of glory? by your meanes am I brought to hell fire, where I shall bee tormented eternally. Woe unto thee, thou cursed *tongue*, what mischief hast thou brought upon mee, by uttering words so scurrilous and filthy, and singing uncivill songs so frequently? O ye cursed *Eyes*, who by your unlawfull objects of concupiscence, have deprived mee of Gods presence, and never shed one teare for your finnes in token of repentance! Now begins your intolerable weeping (yeeteare-swolne *eyes* never dried) before all the Divels and the damned. Woe unto thee my *heart*, what hast thou put upon mee, who by thy lustfull thoughts and unlawfull joyes, hast deprived mee of eternall joyes? The third *Woe*, that shee shall cry out, is this, saying: Woe unto the *bitternesse* of my *torments*, for they are comfortlesse: woe unto the *multitude* of them, for they are numberlesse: woe unto the *eternity* of them, for they are endlesse. Would our wanton *Curtezans*, who sport it in their beds of Ivory, surfeit it in their delicacy, wanton it in the bosome of security, and dedicate their whole time to sensuality, reflect upon such a soveraigne salve or spirituall balme as this; they would draw backe their *feet* from the wayes of wantonnesse, and exercise them wholly in the paths of righteousness. They would remove their *hands* from unchaste embraces, and inure them to the search of Scriptures. They would stop their *monthes* from uttering ought uncivilly, and teach their *tongues* to bee Orators of modesty. They would turne their *eyes* from vanity, and fixe them on the purest objects of eternity. That so, instead of *bitternesse* of *torments*, they might taste the *sweetnesse* of divine *comforts*: instead of *multitude* of *torments*, they might partake the numberlesse number of Gods *mercies*: and instead of the *eternity* of those *torments*, *immortality* with Gods *Saints* and *Servants*.

Prevention is the life of policy: the way to avoid those, and enjoy these, is to live in your Court here on earth, where you are spheared, as in the presence of God and his heavenly Angels, where your hope is seated. Though your *feet* bee here, your *faith* should bee there: here your *Campe*, there your *Court*. Meane time, while you sojourn here, you are to hold a good *Christian* the completest *Courrier*: and that *vertue* is the ornament, which gives *Complement* the best *accomplishment*. Silken honour is like painted meate; it may feed the

Complement.

Apoc. 3.

Comple-  
ment.

eye, but affords no nourishment. That Courtiers Coate gives a vading  
 glosse, whose heart is not inwardly lin'd with grace. Let goodnesse  
 guide you in the way, and happinesse will crowne you in the end. Let  
 your *Complete armour be righteousnesse*, your *Complement* lowlinesse:  
*complete* in nothing so much as holinesse; that in your convoy  
 from Earth, you may bee endenized in heaven,  
 naturall Citizens; angelicall  
 Courtiers.



THE





# THE ENGLISH GENTLE-VVOMAN.

## Argument.

Decency recommended as requisite in foure distinct Subjects: Decency the attractivest motive of affection: the smoothest path that leads to perfection.

## DECENCY.



Decency takes *Discretion* ever along with her to choose her *fashion*. Shee accommodates her selfe to the *place* wherein shee lives, the *persons* with whom shee consorts, the *ranke* or quality shee partakes. Shee is too discreet to affect ought that may not seeme her: too constant to change her *habit* for the invention of any phantasticke wearer. What propriety shee expresseth in her whole posture or carriage, you shall easily perceive, if you will but

with a piercing eye, a serious survey, reflect upon her demeanour in her *Gate, Looke, Speech, Habit*. Of which, distinctly, wee purpose to intreat, in our Entry to this *Observation*; that by these you may probably collect the excellency of her condition.

Decency recommended as requisite in foure distinct subjects.

That, wherein wee should expresse our selves the humblest, many times transports us most; and proclaimes us proudest. It is no hard thing to gather the *Disposition* of our *heart*, by the *dimension* of our *gate*.  
What

GATE.

## Decency.

What a circular gesture wee shall observe some use in their pace, as if they were troubled with the *vertigo*! Others make a tinkling with their feet, and make discovery of their light thoughts, by their wanton *gate*. Others with a jetting and strutting *pace*, publish their haughty and self-conceited minde. Thus doe our *Wantons* (as if they had transparent bodies) display their folly, and subject themselves to the censure of levity. This cannot *Decency* endure. When shee sees *Women*, whose *modesty* should bee the Ornament of their *beauty*, demeane themselves more like *Actors* than civill Professants, shee compassionately suffers with them, and with choyce precepts of morall instruction (wherein shee hath ever shewne her selfe a singular proficient) shee labours to reclaim them: With amorous, but vertuous Rhetoricke, shee woos them, hoping by that means to winne them. Shee bids them looke backe to preceding times, yea those, on which that glorious light which shines in these Christian dayes, never reflected; and there they shall finde *Women* highly censured, for that their outward carriage onely made them suspected. A vaile covered their *face*, modesty measured out their *pace*; their *Spectators* were as so many *Censors*: Circumspect therefore were they of their carriage, lest they should become a scandall or blemish to their sexe. Their repaire to their Temples was *decent*, without any loose or light gesture; Entering their Temples, constant and setled was their behaviour. Quicke was their *pace* in dispatch of household affaires; but slow in their Epicureall visits or sensuall gossipings. They had not the art of imitating such huffing & mounting *gates*, as our light-spirited Dames now use. They were not as then learn'd to *pace*: so far estrang'd were they from the very least conceit of vanity in this kinde. How much more should these purer times, where verity is taught and embraced, vanity so much tax'd and reprov'd, affect that most, which adorne and beautifies most? Is it not palpable folly, to walke so hautilly in these streets of our captivity? Eye your *feet*, those *bases* of frailty, how they, who so proudly strut on earth, are but earth, and approach daily nearer their earth. The *Swan*, when she prides her selfe in her *whitenesse*, reflects on her *blacke feet*, which brings downe her plumes, and allayes her selfe-conceit with more humbleness. What anticke Pageants shall wee behold in this survey of Earth? With what *Apish* gestures they walke, which taxeth them of lightnesse? How like *Colosso's* others walke, which discovers their haughtinesse? How *punctually* these, as if they were Puppets drawn by an enforced motion? How *phantastically* those, as if their walke were a theatrall action? These unstaide *dimensions* argue unsetled *dispositions*. All is not well with them. For if one of the *Spartan Ephori* was to lose his place, because hee observ'd no *Decency* in his *pace*, how may wee bee opinion'd of such *Women*, whose *yeeres* exact of them staydnesse, whose places reteine in them more peculiar reverence; and whose *descents* injoyne them to a state-reservance; when they, to gaine observance, admit of any *new*, but *undecent* posture? Deserve these approvement? No; *discretion* cannot prize them, nor *judgement* praise them. *Vulgar opinion*, whose applause never receives life from desert, may admire what is *new*, but *discretion* that onely which is *neat*. It is one thing to walke honestly as on the day, another thing to walke uncivilly as on the night. *Decency* becomes the one; *Deformity* the other. Neither onely are *modest women* to bee cautelous *how* they walke, but where they walke. Some places there bee, whereto if they repaire, walke they never so *Ci-*

villy.

villy, they cannot walke *honestly*. Those who value reputation, will not bee seene there; for *Honour* is too deare a purchase to bee set at sale. Such as frequent these places, have exposed themselves to shame; and made an irrevocable Contract with sinne. They make choyce of the Twy-light, lest their paths should be discovered; and shrowd their distained actions with the sable Curtaine of night, lest they should bee displayed. These, howsoever their *feet* walke softly, their *hearts* poste on swiftly, to seize on the voluptuous prey offolly.

Farre bee these wayes from your walkes, vertuous Ladies, whose modesty makes you honoured of your Sexe. Though your *feet* bee here below, let your *faith* bee above. Let no path of pleasure draw you from those joyes which last for ever. Though the *world* bee your *walke* while you sojourne here; *heaven* should bee your *ayme*, that you may repose eternally there. Live devoutly, walke demurely, professe constantly; that devotion may instruct you, your wayes direct you, your profession conduct you to your heavenly Countrey. It is a probable argument, that such an one hates her Countrey, where onely shee is to become Citizen, who thinks it to bee well with her here, where shee is a Pilgrim. Walke in this maze of your Pilgrimage, that after death you may enjoy a lasting heritage. So shall you praise God in the *gate*, and, after your Christian race finished, receive a Crowne.

Decency.

IT is most true, that a wanton Eye is the truest evidence of a wandring and distracted minde. The *Arabians* proverbe is elegant; *Shut the windowes; that the house may give light*. It is death that enters in by the *windowes*. The *House* may bee secured; if these bee closed. Whence it was, that princely Prophet praide so earnestly, *Lord turne away mine eyes from vanity*. And hence appeares mans misery: That those *Eyes*, which should bee the Cesternes of sorrow, Limbeckes of contrition, should become the lodges of lust, and portals of our perdition. That those which were given us for assistants and associates, should become our assassins. Our *Eye* is made the sense of sorrow, because the *sense* of sinne; yet more apt is shee to give way to sinne, then to finde one teare to rinse her sinne. An *uncleane eye* is the messenger of an *uncleane heart*: confine the one, and it will bee a means to rectifie the other. Many dangerous objects will a *wandring eye* finde; whereon to vent the disposition of her corrupt heart. No place is exempted, no subject freed. The *ambitious eye* makes *honour* her *object*, wherewith shee afflicts her selfe, both in aspiring to what shee cannot enjoy, as likewise in seeing another enjoy that, whereto her selfe did aspire. The *Covetous* makes *wealth* her *object*; which shee obtaines with toile, enjoyes with feare; forgoes with griefe: for being got they load her, lov'd they soile her, lost they gall her. The *Envious* makes her *Neighbours* flourishing field, or fruitfull harvest, her *object*; shee cannot but looke on it, looking pine and repine at it, and repining justly consume her spirit with *envying* it. The *Lascivious* makes *beauty* her *object*, and with a *leering looke*, while shee throweth out her *lure* to catch others, shee becomes caught her selfe. This *object* because it reflects most on your *sex*, let it bee thus disposed, that the inward *eye* of your soules may bee on a superiour beauty fixed. Doe ye admire the comeliness of any creature?

LOOKE.

## Decency.

ture? remove your *eye* from that *object*, and bestow it on the contemplation of your Creator. Wormes and flies, that have layen dead all winter, by reflexe of the Sunne beames, are revived: so these *flesh-flies*, who have beene long time buried in these sensuall *Objects* of earth, no sooner reflect on the *Sunne of righteousnesse*, than they become enlivened and enlightened. Those filmes which darkened the *eye* of their mindes, are removed, those thicke Cataracts of earthly vanities are dispersed and dispelled, and a new light into a new heart infused.

I know well, *Gentlewomen*, that your resort to places of eminent resort, cannot but minister to you variety of *Objects*. Yea, even where nothing but chaste thoughts, staid lookes, and zealous desires should harbour, are now and then loose thoughts, light lookes, and licentious desires, in especiall honour. The meanes to prevent this malady, which like a spreading ulcer disperfeth it selfe in every society, is neither willingly to take nor bee taken. *Dinah* may bee a proper Embleme for the *eye*; shee seldome strays abroad, but shee is in danger of ravishing. Now to preserve purity of heart, you must observe a vigilant discipline over every sense. Where, if the *eye*, which is the light of the body, bee not well disposed, the rest of the senses cannot choose but bee much darkned. Wee say, that the want of one peculiar sense supplies that defect with an higher degree of perfection in the rest: Sure I am, there is no one sense that more distempers the harmony of the mind, nor prospect of the Soule, then this *window* of the body. It opens ever to the *Raven*, but seldome to the *Dove*. Raving affections it easily conveyes to the heart; but Dove-like innocence it rarely reteines in the brest. As it is a member of the flesh, so becomes it a servant of the flesh; apprehending with greedinesse, whatsoever may minister fuell to carnall concupiscence. This you shall easily correct, by fixing her on that pure and absolute *object*, for which shee was made. It is observed by profest *Oculists* (an observation right worthy a Christians serious consideration) that whereas all creatures have but *fewre Muscles* to turn their eyes round about, man hath a *fist* to pull his *eyes* up to heaven. Doe not then depresse your *eyes*, as if they were fixed on earth, nor turne them round, by gazing on the fruitlesse vanities of earth; but on *heaven*, your *haven* after earth. In the Philosophers scale, the soule of a *flye* is of more excellence then the *Sunne*; in a Christian scale, the soule of man is infinitely more precious then all creatures under the Sun. Preserve then the honour of a *beautiful soule*, which suffers infinitely when it is blemished with any foile. So order and dispose your *lookes*, as censure may not taxe you of lightnesse, nor an amorous glance impeach you of wantonnesse. Send not forth a tempting *eye* to take another; nor entertaine a tempting *looke* darting from another. Neither take nor bee taken. To become a prey to others, will slave you; to make a prey of others; will transport you. - Looke then upward, where the more you *looke* you shall *like*, the longer you *live* you shall *love*.

## SPEECH.

**W**ithout *Speech* can no society subsist. By it we expresse what we are, as vessels discover themselves best by their sound. Discretion makes opportunity her anville, whereon is wrought a seafonable discourse.



course. Otherwise, howsoever wee *speake* much, wee *discourse* little. That sage Stagyrian debating of the convenience and propriety of discourse before *Alexander*, maintained, that none were to be admitted to *speake* (by way of positive direction) but either those that managed his wars, or his Philosophers which governed his house. This Opinion tasted of too much strictnesse, will our *women* say, who assume to themselves a priviledge in arguments of discourse, be the argument never so course whereon they treat. Truth is, their tongues are held their defensive armour; but in no particular detract they more from their honour, then by giving too free scope to that glibbery member. For to such as profess their ability at this weapon, may that saying of *Pandolphus* be properly applied: *They speake much ill, but they speake little well; they speake much, but doe little.* Again, *They doe little well, but they doe much ill; they say well, but doe ill.* They promise much, but doe little. What restraint is required in respect of the tongue, may appeare by that ivory guard or garri-son with which it is impaled. See, how it is double warded, that it may with more reservancy and better security be restrained! To give liberty to the tongue to utter what it list, is the argument of an indiscreet person. In much *Speech* there can never want sinne, it either leaves some tincture of vaine-glory, which discovers the proud heart, from whence it proceeded; or some taste of scurrility, which displays the wanton heart, from whence it streamed; or some violent and dispassionate heat, which proclaimes a rancorous heart, from whence it issued. Whereas, a well-disposed mind will not *speake* before it conceive; nor deliver ought by way of expression, till it be prepared by a well-seasoned deliberation. That Philosophers speech deserves retention; who seeing a silent guest at a publike feast, used these words: *If thou beest wise, thou art a foole; if a foole, thou art wise in holding thy peace.* For as propriety of speech ministers no lesse delight then profit to the Hearer: so it argues discretion in the Speaker, begetting him such attention, as not one syllable falls from him, which merits not retention. In your dialect then, you are not to *hide* your talent, if it probably appeare that you may improve any one by it. Wherein let me advise you never to tie your selves so strictly to elegancie or ornament, as by the outward trimming to forget the benefit of *speech*, and so fall into expressions impertinent. This were to preferre the *rinde* before the *pith*: and to ingage *Sense* to a profuse *Speech*. As discourse usually edifying conferrés a benefit to the Hearer; so discourses fruitlesse and wandring, as they tire the eare, so they tax the discretion of the Speaker. It was an excellent precept of *Ecclesiasticus*: *Thou that art young, speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many be as one that is ignorant: be as one that understandeth, and yet hold thy tongue.* The direction is generall, but to none more consequently usefull then to *young women*; whose bashfull silence is an ornament to their Sexe. Volubility of tongue in these, argues either rudenesse of breeding, or boldnesse of expression. The *former* may be reclaimed by a discreet Tutor; but the *latter*, being grounded on arrogancy of conceit, seldome or never. It will beleeve you, *Gentlewomen*, whose generous education hath estranged you from the *first*; and whose modest disposition hath wean'd you from the *last*, in publike comorts, to *observe* rather then *discourse*. It suites not with her honour, for a *young woman* to be prolocutor: But especially, when either men are in presence; or ancient Ma-

Decency.

## Decency.

trons, to whom shee owes a civill reverence; it will become her to tip her tongue with silence. Touching the subject of your discourse, when opportunity shall exact it of you, and without touch of immodesty expect it from you; make choyce of such arguments as may best improve your knowledge in household affaires, and other private employments. To discourse of State-matters, will not become your auditory: nor to dispute of high points of Divinity, will it fort well with *women* of your quality. These *Shee-Clarke*s many times broach strange opinions; which, as they understand them not themselves, so they labour to intangle others of equall understanding to themselves. That Divine sentence; being made an individuate consort to their memory, would reclaime them from this error; and free them from this opinionate censure: *God forbid; that wee should not be readier to learne then to teach.* Women, as they are to be no *Speakers* in the Church, so neither are they to be disputers of controversies of the Church. Holy *Bernard* pleasantly glanced at these; when on a time entring a Church, wherein the image of our Lady was erected, hee was saluted by the Image in this manner, *Good morrow Bernard*; which device having quickly discovered, perceiving some person to bee purposely inclosed in it, hee forthwith replied: *Your Ladship hath forgot your selfe; Women should be no Speakers in the Church.* In one word, as modesty gives the best grace to your behaviour, so moderation of *Speech* to your discourse. Silence in a *Woman* is a moving Rhetoricke, winning most, when in words it woeth least. Now, to give *Speech* and *Silence* their distinct attributes or personall Characters, wee may gather their severall tempers by the severall effects derived from them. More shall wee see fall into sinne by *Speech* then *Silence*: Yea, whosoever intendeth himselfe to *speake much*, seldome observes the course of doing what is just.

Ambros. in  
lib. de offic.  
Greg. in mor.

In the whole current of your discourse, let no light subject have any place with you: this, as it proceeds from a corrupt and indisposed heart, so it corrupts the hearer. Likewise, beware of selfe-prayse; it argues you have *slow neighbours*, or few deserts. Let not calumny runne descant on your tongue: it discovers your passion too much; in the meane time, venting of your spleene affords no cure to your griefe, no salve to your sore. If opportunity give your sexe argument of discourse; let it neither taste of *affestation*, for that were servile; nor touch upon any *wanton relation*, for that were uncivill; nor any *State-politicall action*, for the height of such a subject, compared with your weaknesse, were unequal. If you affect Rhetoricke, let it be with that familiarity expressed; as your plainnesse may witnesse for you, that you doe not affect it. This will make your *Speech* seeme gracious to the *Hearer*, conferre a native modesty on the *Speaker*, and free you of all prejudicate censure.

## HABIT.

There is nothing which moves us more to pride it in *sinne*; then that which was first given us to cover our *shame*. The fruit of a Tree made man a sinner; and the leaves of a Tree gave him a cover. In your *Habit* is your modesty best expressed; your dispositions best discovered.

covered. The *Habit* of the mind is discerned by the state or posture of the body; the condition or quality of the body by the *Habit*, which either addes or detracts from her beauty. As wee cannot probably imagine such to have modest minds, who have immodest eyes; so can wee not properly say such *women* to bee modest matrons, or professors of piety, who in their *attire* shew arguments of their immodesty. It skils not much, for the quality of your *habits*, whether they be silken or wollen, so they bee civill and not wanton. For albeit, some have affirmed that all *gorgeous attire* is the *attire of sinne*, the quality of the *person* may seeme to extenuate the quality of that sinne. For noble and eminent personages were in all times admitted to weare them; and to be distinguished by them: Neither, indeed, is the *sumptuousnesse* of the *habit* so reprehensive, as the phantasticknesse of the *habit* in respect of the forme or fashion. It is this which derogates higly from the repute of a Christian, to see her affect variety and inconstancy of *attire*, more then ever did Pagan. There is nothing which introduceth more effeminacy into any flourishing State, then vanity in *habit*. Where wee may observe *fashion*, many times, so long affected, till all *fashion* become exiled. Surely, whatsoever our lighter disposed Curtezans thinke, it is Civility which addes most grace; *Decency* which expresseth best state; and Comlinesse in *attire*, which procures most love. Other *habits*, as they display the mind of the wearer, so are they subjects of laughter or contempt to any discreet beholder. Time is too precious to bee made a *Pageant* or *Merrice* on. These misconceived ornaments are meere deformities to good minds. Vertuous and discreet Matrons would bee loath to weare ought that might give least scandall or offence to their sexe. Ferraine fashions are no baits to catch them, nor phantasticke, rather phanaticke dressings to delude them. They cannot eye that *habit* which deserves approving, nor that *attire* which merits loving, where Civility is not patterne. *Decency* is their choycest livery, which sets them forth above all Embroyderie. There was an ancient Edict amongst the *Romans*, purposely to rid the State of all uselesse loyterers, that no *Roman* should goe through the streets of the City, unlesse hee carried with him the badge or signall of that trade whereby hee lived: insomuch, that *Marc. Aurelius*, speaking of the diligence of the *Romans*, giveth them this deserving testimony, That all of them followed their labour. Now I marvell, whether upon due survey of all those Artizans, either Periwig, Gregorian-maker, or Tyre-woman, had any set place or proper vocation, or what badges they might beare to signifie their profession. Would not these new-found Artists have beene rather derided then approved, geered then applauded? Sure, *Rome* was more civill then to give way to so contagious an evill. *Vesta* had her maidens, so had *Viriplaca* her Matrons; but neither of their followers could admit of any new minted fashions. That Lady City had never soveragniz'd over so many rich States, swelling Empires, victorious Princes, had shee exposed her selfe to such vanity, which had beene the greatest Eclipse to her spreading glory.

Decency.

Cic. in lib. de leg.

To you let mee bend my discourse, whose more *generous* parts conferre more true beauty on themselves, then these outward fopperies can ever doe: doe not betray your names to suspicion. The Chaplet of fame is not reserved for Wantons, nor such

Decency.

1 Tim. 2. 9,  
10.

1 Pet. 3. 5.

such as sute themselves to the *habit* of lightnesse; for these adde one degree more to their sexes weaknesse: but for *such women as array themselves in comely apparell, with shainefastnesse and modesty, not with braided haire, or gold, or pearles, or costly apparell.* But, as becommeth women that *professe the feare of God.* For even after this manner, in time past, did the *holy women; which trusted in God, tyre themselves.* Here you have a direct platforme; how to *attire* your selves outwardly; suting your civill *habit* with variety of sweet graces inwardly. Let not then these Spider-cauls delude you, discretion will laugh at them, modesty loath them, *Decency* contemne them. Loose bodies sort best with these adulterate beauties. Those, whose conversation is in heaven, though they sojourne here on earth; Those, whose erected thoughts spheare them in an higher Orbe then this Circle of frailty; Those, whose spotlesse affections have devoted their best service to goodnesse; and made *Modesty* the exact mold of all their actions, cannot endure to stoope to such braine-sicke Lures. And such are you, whose *generous* descent, as it claymes precedence of others, so should your vertuous demeanour in these foure distinct subjects, *GATE, LOOKE, SPEECH, HABIT,* improve your esteeme above others. In *Gate*, by walking humbly; in *Looke*, by disposing it demurely; in *Speech*, by delivering it moderately; in *Habit*, by attiring your selves modestly: all which, like foure choyce borders, perfumed with sweetest odours, will beautifie those lovely lodges of your soules with all *Decency.* Meane while, imprint these Divine motions in your memory. And first for the *first*, hold this *tenet*; To walke, walking to meditate, meditating to make the subject of it your Maker, is the best portion of the Creature: for the *second*, to fix your eye with that indifferency on the Creature, as it never avert your contemplative eye from your Creator: for the *third*, to direct your *Speech* to the benefit of the hearer, and to avoyd importinences for conscience-sake farre more then censure: for the *fourth* and last, to make choyce of that *Habit*, whose Civility may doe you honour, and publish you examples of *Decency* to any discreet or temperate beholder.

Decency the  
attractivest  
motive of  
affection.

**W**Hat is it that conveyes more affection to the heart, then *Decency* in the object wee affect? The *Sponse* in the *Canticles* was *blacke*, but *comely*; and this gave praise to her beauty. A straid looke may move affection in a light heart, but in a vertuous mind it begets hate. Truth is, in this disordered age, where the best shot to be discharged is the Taverne bill, the best Alarum is the sounding of healths, and the most absolute March is reeling; discretion hath received such a maim, as affection is seldome measured by what wee are, but what wee wear. Vanity hath set up her *Flagge*; and more fresh-water souldiers desire to fight under her Banner, then the *Ensigne* of honour. But all this workes little upon a constant and rightly-tempered disposition. Such an one plants there his love, where with comfort he may live. Doe you thinke that a jetting *Gate*, a leering *Looke*, a glibbery *Tongue*, or gaudy *Attire* can move affection in any one worthy your love?

Sure

Sure no; hee deserves a *light one* for his choyce, who makes his choyce by one of these. To bee an admirer of one of these, were to preferre in his choyce a *May-marrion* before a *Modest Matron*. Now there are some fashions which become one incomparably more than another: the reason whereof may bee imputed either to the native *propriety* of the *party* using that forme, habit, or complement; or else to the *quality* of the *person*, which makes the fashion used, infinitely more gracious. For the *first*, you shall never see any thing imitated, but it seemes the imitator worst at the first: Habit will bring it into a *second nature*; but till such time as custome hath matur'd it, many imperfections will usually attend it. Whereas, whatsoever is naturally inbred in us, will best beseme and adorneus; it needs no other face than what nature gave it, and would generally become worse, were it never so little enforced. For the *second*, as in any Theatral presentment, what becomes a Peere or Potentate, would not fort with the condition of any inferiour substitute; every one must bee suited to the person hee presents: So in the Theatre of state, distinct fashions both in *Habit* and *Complement* are to bee retained, according to the place wherein hee is ranked. *Lucrece*, no doubt, stamped a deeper impression of affection in the heart of her beholder, by addressing her selfe to hous-wivery and purple-spinning, than others could ever doe with their reere bankets and riotous spending. All are not of *Egyptus* minde, who was taken with a Complement of lightnesse. This argued, that a youthfull heat had rather surpriz'd his amorous heart, than any discreet affection prefer'd him to his choyce. But how vading is that love, which is so lightly grounded? To what dangerous overtures is it exposed? Where *Virtue* is not directrice in our choyce, our inconstant mindes are ever prone to change. Wee finde not what wee expected; nor digest well what wee formerly affected; All is out of square, because *discretion* contriv'd not the building. To repaire this breach, and make the Object wee once entertained, ever beloved: Let nothing give us *Content*, but what is *decent*. This is the *Habit, Gentlewomen*, which will best become you to bee woo'd in, and content a discreet Suitor most to have you wonne in. All others are neither worth viewing, wooing, weighing, nor wearing. Rich Jewels, the more wee looke on them, the more are wee taken with them. Such Jewels, are modest women, whose countenance promifeth goodnesse, an enforced smile native bashfulnesse, every posture such tokens of *Decency* and comelinesse, as *Caius Tarquinus* in his *Caia* could conceive no fuller happinesse: Shee, I say, who made wooll and purple her dayes taske, and this her constant impreze, *Where thou art Caius, I am Caia*. Conforme then your *generous* Dispositions to a *Decency* of fashion, that you may *attract* to your selves, and *beget* in others, *motives of affection*.

Decency.

Fountaines runne by many winding and mazie Currents into one maine River; Rivers by sundry Channels into one maine Ocean.

Decency the smoothest path that

Seve-

*Decency.*  
leads to per-  
fection.

Several wayes direct passengers into one City; but one onely way guides man to the heavenly City. This way is *Vertue*, which like some choyce confection sweetens the difficulty of every Occurrent that encounters her in her quest after *Perfection*. Of all those *Cardinall Vertues*; it is *Temperance* onely which seasons and gives them a vertuous rellish. Which Vertue dilates it selte to severall branches; all which bud forth into one savoury fruit or other. It is true, that hee who is every way *Complete*, may bee properly styled an *absolute* man. But what is it which makes him *Complete*? It is not a scru'd face, an artfull Cringe, or an *Italianate* ducque that deserves so exquisite a title. Another age will discountenance these, and cover these *Complete formalists* with dust. No, *Ladies*; it is something that partakes of a more Divine Nature, than a meere Complementall gesture. If you would aspire to *perfection*, observe the *means*, that you may attaine the *end*. *Temperance* you cannot embrace, if *Decency* bee estranged from your choyce. If *temperate*, you cannot chuse but bee *decent*: for it includes an absolute moderation of our desires in all subjects.

Come then, *Gentlewomen*, love to bee *decent*, and that will teach you the best *Complement*. You have that in you, which, divinely employ'd, will truly ennoble you. Your descent may give you an higher ascent by way of precedency before others, but this you cannot appropriate to your owne deserts, but that Nobility of blood which is derived to you by others. Labour to have something of your owne, which you may challenge to bee yours properly, without any helpe of an ancient pedigree. How well doth it seeme you, to expresse a civill decent state in all your actions? You are in the eyes of many; who precisely observe you, and desire to imitate whatsoever they note observable in you. You may then become excellent patternes unto others, by reteining *decency*, and entertaining her for your follower. Shee will make you appear gracious in their sight, whose judgements are pure and uncorrupted; howsoever our Corkie censurers traduce you, your fame cannot bee blemished, nor the odour of those vertues which so sweetly chafe and perfume you, decayed. *Decency* attended you in your life, and the memory of your vertues shall crowne you after death. Even there, "Where youth never ageth, life never en-  
"deth, beauty never fadeth, love never faileth, health never va-  
"deth, joy never decreaseth, griefe is never felt, groanes are ne-  
"ver heard, no object of sorrow to bee seene, gladnesse ever to  
"bee found, no evill to bee fear'd. Yea, the *King* shall take pleasure in your beauty, and at your end invest you with endlesse glory. Prize not then the censure of sensuall man, for hee is wholly set on vanity; but fixe your eyes on him, who will cloath you with eternity. Let this bee your Crowne of comfort, that many are improved by your Example, many weaned from *sinne*, many wonne to *Sion*. By sowing the seed of goodnesse, that is, by giving good examples, expressed best by the effectuall workes of faith, you shall reape a glorious harvest. Actions of goodnesse shall live in you, and cause all good men to love you. Whereas, those are to bee esteemed worst, who not onely use  
things

*Aug. Soliloq.*  
cap 35.

*Sen. de vita*  
*beata.*

things evilly in themselves, but likewise towards others. For, of  
so many deaths is every one worthy, as hee hath left examples of  
naughtinesse unto posterity. Let vertues then bee stayres to raise  
you; an improved fame the rudder to steere you; these will adde  
unto your honour, seat you above the reach of Cen-  
sure, and joyne you individually to  
your *best Lover*.



*Decency.*

*Aug. Med c. 4.  
Greg. in mor.*

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# THE ENGLISH GENTLEWOMAN.

## Argument.

*Estimation, a Gentlewomans highest prize ; how it may be discerned to be reall ; how superficiall : how it may be impregnably preserved ; how irreparably lost : The absolute end , whereto it chiefly aspires , and wherein it cheerefully rests.*

## ESTIMATION.



**ESTIMATION** is a good opinion drawne from some probable grounds : An unvaluable gemme, which every wise Merchant, who tenders his honour, prefers before life. The losse of this makes him an irreparable Bankrupt. All persons ought to rate it high, because it is the value of themselves, though none more dearely then those, in whom modesty, and a more impressive feare of disgrace usually lodge. These, so cautelous are they of suspection, as they will not ingage their good names to purchase affection. Publike resorts, because they may corrupt, they avoid ; Privacy they consort with, and in it converse with their owne thoughts, whether they have in them ought that may betray them. They observe what in others deserves approvement, and this they imitate ; with an uncorrupt eye they note others defects, which they make use of as a caveat. For, as life is a Globe of examples ; so these make the pious examples of others, the Models or Patterns of their lives. Pure is their mold, but farre purer the temper of their mind. *Fame* they hold the sweetest flower that

*Estimation, a Gentlewomans highest prize.*

*Estimation.*

ever grew neere the border of *Time*. Which, lest either it should wither for want of moisture, or wanting warmth should lose its vigour, they bedew it with gracious affects, and renew it with zealous resolves. Descent, as they draw it from others, so would they improve it in themselves. Ancient houses, now and then, stand in need of props and pillars; these would they have supplied with the Cardinall vertues.

These are Emblemes of your selves (*Noble Ladies*) who so highly tender your honour, as *Estimation* gains you more then what your bloods gave you. For this is inherent and primitive, whereas the other is descendent and derivative. It is a Princely command of your affections, which mounts you to this height of goodnesse: distinguishing betwixt *blind love*, and *discreet affection*. Pleasure cannot make you so forgetfull of your honour, as to deprive you of that in a moment, which you shall never recover. Vertue hath taken that seizure of you, as no light thought can seize on you, or dispossesse her of that claime shee hath in you. Treacherous *Tarpeia's* may bee taken with gifts; but your honour is of too high an estimate to suffer the least blemish for reward. You observe what stains have laid, and doe yet lie upon many ancient families by meanes of attainders in their Progenitors. Their bloods (say wee) were corrupted, whereby their estates became confiscated, their houses from their lineall successors estranged, and they to lasting infamy exposed. Certainly, though not in so high degree (for these were *Capitall*) many families have received deepe stains from light actions; which neither time, though never so aged, could weare out, nor the living exploits of their noble successors wipe off. For the *highest family* sticks ever upon it the *deepest infamy*, when at any time stained: and diffuseth her beames with fullest glory, where it is by piety graced. Vice hath ever beene of a deeper dye then vertue; and the memory of the one commonly survives the fame of the other. Wounds, when they are healed, leave their scarres behind them: Paths reteine their prints. Your memory shall neither receive life from that noble blood which sprinkles in you, nor from any monumentall shrine which may her easter cover you, but from those precious odours of your ever-living vertues, which shall eternize you. These are of power to make such as long since dyed, and whose unequalld beauty is for many ages since to ashes turned, reteine a flourishing fame in the gratefull memory of the living.

*Penelope for spending chaste her dayes,  
As worthy as Vlysses was of prayse.*

A daily siege shee suffered, and in her Conquest equall was shee to those victorious Peeres of *Greece*, who made *Troy* their triumph. *Estimation* was her *highest prize*. Suiters shee got, yet amidst these, was not her *Vlysses* forgot. Long absence had not estranged her affection; youthfull comforts could not move in her thoughts the least distraction; neither could opportunity induce her to give way to any light action.

Well might *Greece* then esteeme her *Penelope* of more lasting fame then any *Pyramid* that ever shee erected. Her unblemished esteeme was of farre purer stuffe then any *Ivory* statue that could bee reared. Nor was *Rome* lesse beholden to her *Lucrece*, who set her honour at so high

high a price, as shee held death too light to redeeme such a prize. *Estimation.*

*Though force, frights, foes, and furies gaz'd upon her;  
These were no wounds but wonders to her honour.*

The presence of a Prince no lesse amorous then victorious, could not winne her; though with him *price, prayer, and power* did joyntly wooe her. Well deserved such two modest Matrons the choice Embraces of two such heroicke Champions, as might equall their constant Loves with the tender of their dearest lives. And two our Histories afford; whom succeeding fame hath recorded eminent, because double Conquerours, both of *Cities* and of *themselves*; puissant and continent. This noble testimonie wee receive of *Scipio*, that being a young man of twenty foure yeares of age, in the taking of a City in *Spaine*, hee repressed the flaming heat of his youthfull desires, when a beautifull maid was brought him, restoring her to a young man called *Allutius*, to whom shee was espoused, with a great reward. Right worthy was hee to conquer another; who could with such temper subdue himselfe: such good successe hath ever attended on these *Morall vertues*, though professed by Pagans. The other *Heroe* was rightly *AVGVSTVS* both in name and nature; and wheresoe're, you looke, a victorious *CÆSAR*. *Cleopatra* kneeled at his feet, laid baits for his eyes; but in vaine; her beauties were beneath that Princes chastity.

*Tit. Liv. lib. 46  
cap. 11.*

Absolute Commanders were these Heroicke Princes of their affections, yet a farre more singular argument of his composed disposition; and of Morall, if not Divine Mortification, shewed that young man *S.P.V. TIMIA* in *Valerius Maximus*, whose beauty did so incomparably become him, as it occasioned many women to lust after him: which this noble youth no sooner perceived, then hee purposedly wounded his face, that by the scarre hee sustained, his beauty might become more blemished, and consequently all occasion of lusting after it, clearly removed. This might bee instanced in one of your owne Sexe; a religious votarresse, whose chaste bosome was a sacred Recluse dedicated to goodnesse: and who upon the encounter of a lascivious Lover, returned this answer: "Sir, I honour you so much, as I have cho sen rather to suffer, then by my tyrannous beauty to make you a Prisoner: Wherewith discovering her face, in complexion much altered, by some impostured colours, which shee had caused to bee laid upon it: hee vowed to relinquish his suit, imagining that shee had poysoned her face, to waine him from his impure affection. This hee had no sooner said, then shee ranne to a Spring neere adjoyning to wash it off: See, said shee, I am the same I was; but you are much better: for now you are brought to see your errour, in being so much taken with a skin-dcepe beauty, which onely consistes in dye and colour.

Now (*Gentlewomen*) if you make *Estimation* your highest prize; if you preferre honour before pleasure, or what else is deare or tender; your fame will find wings to fly with. This will gaine you deserving Suitors. Portion may wooe a worldling; Proportion a youthfull Wanton; but it is Vertue that wins the heart of discretion.

Surely, I have seldome knowne any make this esteeme of honour, and dye a contemptible begger. Such as have beene prodigall of it, have felt

*Estimation.* the misery of it; whereas, a chaste mind hath ever had something to succour and support it. Thus you see what this *inward beauty* is, which if you enjoy, you sit farre above the reach of Calumny; age cannot taint it, nor youth tempt it. It is the *Estimation* within you, that so confines you, as you hate that place which gives opportunity, that person which makes importunity his agent to lay siege to your Chastity.

Now wee are to descend to the second branch, wherein we are to shew you how this *Estimation*, which is your *highest prize*, may be discerned to bee *reall*; which is not gathered by the first appearance, but a serious and constant triall.

**I**N *Philosophy*, a man begins with experience, and then with beleefe; but in *Divinity*, wee must first beginne in faith, and then proceed to knowledge. True it is, that the Sunne, Moone, and Starres become subject to vanity; yet charity bids mee beleefe, that there are many beauteous and resplendent Stars in this our Firmament, many fresh fragrant Roses in this our *inclosed Garden of Albion*, who have preserved their beauty without touch, their honour without taint. Where, if vanity did touch them, yet did it not so seize on them, as to disfigure or transforme them. You (*noble Gentlewomen*) are those *Stars*, whose glory can never bee eclipsed, so long as your *Estimation* lives unstained; you are those *fragrant Roses*, whose beauty cannot be tainted, so long as your stalke of honour growes untouched. Now, to the end that your lustre may not bee like to that of the *Gloworme*, nor *rotten wood*, which is meereley *imaginary*, compared with that is *reall*; you are not to make faire and glorious pretences, purposely to gull the world, and cast a mist before the eyes of bleered judgments. You may find maskes to shroud your face; but no shroud to enskreane you from the eye of Heaven. No, you are to be *really*, what you appeare *outwardly*. These that walke in the Clouds, though they deceive others much, yet they deceive themselves most. Observe then this rule of direction; it will accomplish you more then any outward ornament that Art can bestow on you; *Bee indeed what you desire to bee thought*. Are you Virgins? dedicate those inward Temples of yours to chastity; abstaine from all corrupt society; inure your hands to workes of piety, your tongues to words of modesty. Let not a straid looke taxe you of lightnesse, nor a desire of gadding impeach you of wantonnesse. The way to winne an husband is not to wooe him, but to bee woo'd by him. Let him come to you, not you to him. Proffered ware is not worth the buying. Your states are too pure, to bee set at sale; too happy, to bee weary of them. So long as you live as you are, so your minds bee pure, you cannot possibly bee poore. You have that within you, will enrich you, so you conforme your minds to your meanes. In the discourse of vertues, and true estimate of them, none was ever held more excellent then that which is found in chaste youth. You are Conquerours in that, wherein the greatest Conquerours have fail'd. Your chaste paths are not trac'd with wandring desires; your private Chambers arras'd with amorous passions; you spinne not out the tedious night in *Ab mee's*.

Your

How *Estimation* may be discerned to be *reall*.

Your repast findes no hinderance in digestion; your harmelesse repose no love-sicke distraction. Others you may command; by none commanded. Others will vow their service unto you; while you are from all servitude freed. Live then worthy the freedome of so noble a Condition; for your Virgin state wants nothing that may enlarge her freedome. Againe, are you Wives? you have attained an *honourable state*; and by it made partakers of that individuate union, where one soule ruleth two hearts, and one heart dwelleth in two bodies. You cannot suffer in that, wherein you have not one share. Griefe by your *Consort* is allayed; joy by partaking with him is augmented. You have now taken upon you to become *Secretaries* to others as well as your selves; but being one and the same with your selves, doe not betray their trust, to whose trust you have recommended your selves. Imagine now (to recall to memory an ancient Custome) that you have broken the axletree of your Coach at your doore; you must bee no more straglers. These walking Burfes and moveable Exchanges, sort not with the constancie of your Condition. You must now intend the growth and proficiencie of those *Olive branches* about your table. Like a curious and continuate builder, you must ever addressse your selves to one worke or other. From their infancy to their youth, from their youth to their maturer growth. For the first, I know well that distich to bee most true:

*Estimation.*

*A mother to bee Nurse, that's great and faire,  
Is now held base: True Mothers they bee rare.*

But farre was it from those ancient heroicke Ladies, to thinke this to bee either a disgrace to their place, or a blemish to their beauty. Their names are by aged Annals memorized, and shall by these of ours be revived. Such were *Cornelia*, the mother of *Gracchus*, and *Verruria* of *Coriolanus*; who became examples of goodnesse and chastity; Educating their children which they had brought up from their own breasts, with the milke of morality.

The like did *Portia* the wife of *Brutus*; *Cleobula* the daughter of *Cleobulus*, one of the seven Sages of *Greece*; *Sulpitia* the wife of *Calenus*, who not onely instructed her children which shee had tenderly nursed, with excellent precepts while shee lived, but left sundry memorable instructions, as *Legacies* or *Mothers blessings* to them, when shee dyed. *Hortensia*, the excellent daughter of a most eloquent Orator, deserved no lesse fame, for her motherly care in nursing and breeding; her ability in copious and serious discoursing, her gravity in composing and digesting such golden sentences, as shee afterwards recommended to the perusall of her surviving Children. *Edesia* borne at *Alexandria*, farre excelled others in profundity of learning, and piety of living; shee was admired by such as lived in her time: performing the office of a Nurse in her childrens infancy, of a Guardian in their minority, of a Sage Counsellour in their maturity.

*Paulina* the wife of *Seneca*, as shee was excellently seasoned with the precepts of her husband, so shee surceas'd not from commending them to the practice of those children shee had by her husband. Whence it was, that *Seneca* bemoaned the ignorance of his mother, for that shee

had

Estimation.

had not so exactly observed the precepts of his Father: by reflecting upon his *Paulina*, who was so serious an observer and improver of the Directions of her husband. What shall I speak of *Theano*, the daughter of *Metapontus*? *Plemone*, who was first that ever composed heroicke verse? *Corinthia*, who exceeded the Poet *Pindarus* in her curious and artfull measures; and contending shee severall times with him for the Garland? *Argentaria Pollia*, the wife of *Lucan*; whom shee is reported to have assisted in those his high and heroicke composures? *Zenobia* the Queene of *Palmira*, who learned both the Greeke and Latine tongue, and compiled an Excellent History; approving her selfe no lesse a constant wife to her husband, then a nursing Mother to her children? *Theodosia* the yonger daughter of the vertuous and victorious *Theodosius*; no lesse renowned for her learning and other exquisite endowments of minde, than by being inaugurated with an imperiall title, to which shee was afterwards advanced. The Centons of *Homer* shee composed, and into one volume reduced, which to her surviving glory were after published. *Diodorus Logicus* his five daughters, all which excelled in learning and chastity, and left memorials of their motherly care to their posterity.

These were tender Nurses, carefull Mothers, reverend Matrons. Or to give them that title which antiquity hath bestowed on them; they were in so darke and cloudy a time, patternes of piety, presidents of purity, champions of chastity, mirrours of modesty, jewels of integrity: Women (to use *Plutarchs* words) so devoted to contemplating, as they conceived no delight in dancing; yet could not contemplation estrange them from performing such proper offices as did concerne them. They knew what it was to obey; that it was not fit for an *inferiour member* to command the *head*, nor for them to soveraignize over their husbands. What had sometimes beene taught them by their Mothers, they now carefully recommend to the serious review of their Daughters:

Sen-in Oflav.

*Wives with obedience husbands should subdue,  
For by this meanes they'le bee subdu'd to you.*

Thus learned they the duty of a wife, before they aspired to that title: conforme your selves to their examples: the cloud which kept them from a full view of their condition, is in respect of you, dispersed; your eyes are cleared, not with any Pagan error filmed. Bee then in this your Christian conjugall Pilgrimage so conformed, that as with increase of dayes, so with approvement of deserts you may bee confirmed.

Againe, are you widowes? you deserve much *honour*, if you bee so *indeed*. This name both from the Greeke and Latine hath received one consonant Etymology; *deprived* or *desitute*. Great difference then is there betwixt those widowes who live alone, and retire themselves from publike concourse, and those which frequent the company of men. For a widow to love society, albeit her intentions relish nothing but sobriety, gives speedy wings to spreading infamy. Saint *Hierom* writing to *Eustachia*, gives her this counsell; "If thou shalt finde any question  
" in Scripture, harder then thou canst well resolve; demand satisfaction  
" from

“ from such an one, who is of a most approved life, ripe age; that by the  
 “ integrity of his person, thou maist bee secured from the least asper-  
 “ sion: for in popular concourse and Court-resorts there is no place for  
 “ widowes: for in such meetings shee exposeth her honour to danger,  
 “ which above all others shee ought incomparably to tender. Yea,  
 but, will you object, admit our inheritance, family, fortunes, and all lye  
 a bleeding, may wee not make recourse to publike Courts, for redresse  
 of our publike wrongs? What of all this? Doe not complaine that you  
 are desolate or alone. Modesty affecteth silence and secrecy; a chaste  
 woman solitarinesse and privacy. If you have businesse with the Judge  
 of any Court, and you much feare the power of your adversary, im-  
 ploy all your care to this end, that your faith may bee grounded in those  
 promises of Christ: “ Your Lord maketh intercession for you, rendring  
 “ right judgement to the Orphane, and righteousnesse unto the widow.  
 Besides, ye have *Courts* for righting *Widows* and redressing *Orphans*;  
 where those very *Impreze's* wrought in their *Cushions*, cannot chuse but  
 belike so many representative Hieroglyphicks or usefull Memorials of  
*Justice*, to render to your just complaints and injurious prestures con-  
 venient solace.

This inestimable inheritance of Chastity is incomparably more to bee  
 esteemed, and with greater care preserved by *Widowes* then *Wives*: al-  
 beit, by these neither to bee neglected, but highly valued. Out of that  
 ancient experience which time hath taught them, their owne observa-  
 tions inform'd them, and the reverence of their condition put upon them;  
 they are to instruct others in the practice of piety; reclaime others from  
 the pathes of folly, and with a vertuous convoy guide them to glory.  
 It would lesse become them to tricke and trimme themselves gau-  
 dily or gorgeously, then young girles, whose beauty and outward or-  
 nament is the hope and anchor-hold of their preferment: for by these  
 doe they their husbands seeke, and hope in time to get what they seeke.  
 Whereas, it were much more commendable for widowes neither to  
 seeke them, nor, being offered, to accept them: lest enforced by necessity,  
 or wonne by importunacy, or giving way to their frailty, they make  
 exchange of their happy estate for a continueate scene of misery. A widow  
 ought to pray fervently, to exercise workes of devotion frequently, that  
 the benefit of her prayer may redound to her effectually and fruitfully;  
 and not returne backe from the throne of God drily or emptyly. For  
 I would (according to *Menanders* opinion) have a widow not onely  
 to demean her selfe chastely and honestly, but likewise to give exam-  
 ples of her blamelesse life to such as heare her instructions attentively.  
 For she ought to be as a Glasse to young Maids, wherein they may discern  
 their crimes.

Now I hold her a chaste Widow, who though shee have opportunity  
 to doe it, and bee suited by importunity unto it, yet will not suffer her  
 brest to harbour an unchaste thought, or consent unto it. In that  
 Country where I was borne (saith *Lud. Vives*) wee usually terme such  
 widowes the greatest associates and assistants of vices, whose too much  
 delicacy in bringing up their children, makes them oft-times depraved,  
 and to all inordinate liberty addicted. Wherefore, I approve well of  
 their course, who recommend the care of their children to some discreet  
 and well-disposed person. For such is the too tender affection of mothers  
 towards

Estimation.

*Estimation.*

towards their children, and so much are they blinded with the love of them, as they thinke they treat them too roughly, albeit they embrace them never so tenderly.

Saint *Hierome* writing unto *Salvina*, saith; The chastity of a woman is fraile and fading, like a flower quickly perishing and vading, with the least gust or blast of adverse Fortune failing, if not falling: especially, where her age is apt for vice, and the authority of her husband wants to afford her advice; from whose assistance, her honour derives her best succour and supportance. Who, if shee have a great family, many things are required of her, and to bee found in her, to minister supply to the necessity of time, and use of affaires, wherein shee stands interess'd. Requisite therefore it were, that shee made choyce of some one discreetly ripe both in yeares and inward gifts, by whose honest integrity her family might bee better mannaged, with more diligence attended, and to the woman lesse occasion of disgrace objected.

For I have knowne very many women, who, albeit they spent their dayes continually within their owne doores, yet have fallen into reproach, either by some persons of serving them, or of their owne families disposed by them; for suffering their servants goe abroad too neatly, arguing thereby a neglect of their family: so as the handmaids pride brought her Mistresse into suspition of contemning her honour. Which proceeded, as may bee probably gathered, from the subtilty of some quick Concepts, imagining that the Maids knowledge of her Mistresse lightnesse (to purchase her secrecie and comiivence) advanc'd her to such neatnesse.

Sure it is, that an honest woman, whose fame is her highest prize, requires nothing else, desires nothing else, than to satisfie her husbands bequest, though dead: honouring him with a due Commemoration and admiration of his vertues: for the lives of those that dye, consist in the memory of those that live. So did *Anthonia* the daughter of *Marc. Anthonie*, and wife to *Drusus*: leading all the remainder of her life with her stepmother, and reteining alwayes the remembrance of her dead husband. The like did *Livia*, who left both her house and land, that shee might dwell under one rooffe with *Noemia*: fearing, perhaps, lest the Maids of her family growing too lasciviously wanton and inordinate, might by their lightnesse prejudice her honour, which shee incomparably valued above any treasure.

See you not here by our discourse (*Gentlewoman*) what excellent Lights darted out from those darke times! *Estimation* was their best portion; nothing of equall prize unto it choycest Vertues were their. Ornaments, which they preserv'd with such constancy, as feare of death could not deprive them of them, though after death they had scarce the least glimpse of immortality.

Thus have wee traced over these three Conditions, which wee have stored with precepts, strengthened with examples, sweetned with choycest sentences; that this *reall Estimation*, whereof wee treat, might bee discerned; and that *Superficiall Esteeme*, whereon wee are now to insist, discovered.

Many



*Estimatio.*

How *Estimatio* may be discerned to bee *superficiall*.

**M**Any desire to appeare most to the *eye*, what they are least in *heart*. They have learned artfully to gull the world with apparances; and deceive the time, wherein they are Maskers, with vizards and semblances. These can enforce a smile, to perswade you of their affability; counterfeit a blush, to paint out their modesty; walke alone, to expresse their love to privacy; keepe their houses, to publish them provident purveyors for their family; receive strangers, to demonstrate their love to hospitality. Their speech is minced, their pace measured, their whole posture so cunningly composed, as one would imagine them terrestriall Saints at least, whereas they are nothing lesse than what they most appeare. Some you shall observe so demure, as in their Salutes they forbear to expresse that freedome of Curtisie, which civill custome exacts of them. Those true *Trojan* Dames, to pacifie their incensed husbands, could finde a lippe to procure them love, and supple their contracted looke. Whereas, these civilized Dames, either out of a reservancy of state, or desire to bee observ'd, scorne to bee so familiarly demeaned; as if they renounced antiquity, and sought by all meanes, that such Customes as plead prescription, might bee reversed. Their *Lippe* must bee their *Cheeke*; which as it retaines a better tincture, so many times a sweeter favour.

At these, the Poet no lesse pleasingly than deservedly glanced in this Sonnet:

*Tell me what is Beauty? Skin;  
Pure to th' eye, but poore within.*

*What's a kisse of that pure faire?  
But Loves Enre, or Adons snaire.*

*Nectar-balne did Adon sippe  
Not from Venus cheeke but lippe.*

*Why should then Loves beauty seeke,  
To change lippe unto her cheeke?*

All which hee elegantly clozeth in opposition to himselfe, with these continuat Stanzas:

*Cheeke shall I checke, because I may not taste it?  
No; Nature rather; who to th' eye so plac'd it,  
As none can view it, but hee must draw neare it;  
O make the Chart familiar, or else teare it!*

To purchase improvement of esteeme by these meanes, were to swim against the streame. Discretion cannot approve of that for good, which selfe opinion or singularity onely makes good. These are but *Superficiall*

*Estimation.*

ciall shewes, which procure more contempt than repute, more derision than ground of esteeme. It is not a civill habit, a demure looke, a staid gate that deserves this report, unlesse all these bee seconded with a resolved soule, and a religious heart. Those who dedicate themselves to the service of vertue, preferre the pith before the rinde, substance before appearance. What can bee safe, will these say with *Lucretius*, to any woman, if shee prostitute her honour, or make it common? Good women, as they labour to avoyd all occasion of scandall, so much more any act that may give breath to scandall. Civill they are in *heart* and *habit*; Constant in the profession of vertue.

For others, they imitate the *Whorish Woman*, who wipes her mouth, and saith, *Who seeth mee?* So they carry themselves *charily*, they care not how little *chastely*. There is none lookes through the Chinke to see them, none in presence to heare them; freely therefore may they commit, what shall afterwards shame them. Let mee then direct my Speech to these *whited walls*, who make pretences their best attendants, immaske their Impudence with the Vayle of darkenesse.

Tell mee, yee deluded daughters, is there any darkenesse so thicke and palpable, that the piercing eye of heaven cannot spye you thorow it? O, if yee hope by sinning secretly to sinne securely, you shall bee forced to say unto your God, as *Ahab* saith unto *Elijah*: *Hast thou found mee, O mine Enemy?* Nay, O God terrible and dreadfull, thou hast found mee. And then let mee aske you in the same termes that the young Gallant in *Erasmus* asked his wanton Mistresse: *Are you not ashamed to do that in the sight of God and before his holy Angels, which you are ashamed to doe in the sight of men?* Sinnes may bee without danger for a time, but never without feare. Stand then as in the presence of God: redeeme the time you have lost; love that which you have hitherto loath'd; loath that which you have hitherto lov'd. Know that these *Superficiall* Complementors, are hypocriticall Courtiers; these formall *Damazens*, profest *Curtezans*. You must not hold *Religion* to bee meere *Complement*. I will not say, but the bleered eye of humane reason may bee taken with these; and conceive them *reall*, which are onely *Superficiall*: But the *All-seeing eye* cannot bee deceived; hee sees not as man seeth. Neither distance of place, nor resemblance of that Object, whereon his eye is fixt, can cause him to mistake. The *bowells* of the Earth are unto him as the *Surface*; bee it your resolve to compose your selves, ever as in his *presence*: considering, how in chastising you hee does but justice, and in sparing you hee shews his patience.

Would you then bee Courtiers, grac'd in the highest Court? Throw away whatsoever is *Superficiall*; and entertaine what will make you *Divinely reall*. It is not *seeming goodnesse* that will bring you to the *fountaine of all goodnesse*. The *Figge-tree* brought forth leaves, yet because it yielded no fruit, it was cursed. Doe yee blossome? So doth every *Hypocrite*. Doe yee bring forth fruits? So doth a *Christian*. What is it to purchase *Estimation* on earth, and lose it in heaven? This will sleepe in dust, but that never. "Your highest taske should be how to promote Gods honour, and to esteeme all things else a slavish and servile labour. Thusby seeming what you are, and really expressing what you seeme, you shall purchase that *esteeme* with God and

and good men, which is *reall*; by shunning ostentation, which would set such a vading glosse on all your actions, as they will seeme mecrely *Superficiall*.

*Estimation.*

**A** Discreet Commander will take no lesse care in manning and manning the Fort hee hath wonne, than in winning it. It is a constant maxime; There is no lesse difficulty in keeping than getting. Some are more able to get a victory, than skilfull to use it; Others have more art to use it, than courage to atchieve it; few or none so accomplish'd, as propitiously to winne it, and prudently to wear it.

How *Estimation* may be impregnably preserved.

Wee are now to suppose, that you (vertuous Ladies) to whom wee addresse this *Labour*, are victoriously seated in the Fort of honour, where beauty cannot bee planted, but it must bee attempted. But so constantly gracious are your resolves, that though it bee assaulted, it can never bee foiled; attempted but never attained. This you desire, and to this you hope to aspire. In the Port or entrance of every Castle, City, or Cittadell, there useth some *Percullas* to bee in readinesse, to frustrate the Enemies assault, and keepe him from entry. The like must you prepare, if you desire to have your honour secured, your daring enemy repelled, and a glorious conquest purchased. And what must this Spirituall Engine bee, but a *religious Constancy*, to resist temptation; and all the better to subdue it, to shunne the occasion? I doe not admit of any Parlies over your wals; they give new breath to the beleaguer, and oft-times makes a prey of the beleagured. If the assault bee hot, devotion best fortifies the hold. One Christian aspiration breathes comfort to the besieged, and promiseth reliefe when shee is most straightned. Of all arrowes these which are darted by the spirit of zeale, wound the enemy most, and procure the Archer best rest. And that in all assaults whatsoever, plotted or practised by so malicious a Tempter.

*Lactantius* sheweth, that in his dayes, among many other examples of the weakenesse of Idolatry, in the presence of Christianity, a silly Servingman that was a Christian, following his Master into a certaine Temple of Idols; the gods cried out, *That nothing could be well done, as long as that Christian was in presence.* The like recordeth *Eusebius* of *Dioclesian*, the Emperour, who going to *Apollo* for an Oracle; received answer; *That the just men were the cause that hee could say nothing.* Which just men *Apollo's* Priest interpreted to bee meant ironically of Christians: and thereupon *Dioclesian* began his most cruell and fierce persecution in *Eusebius* dayes. *Sozomines* also writeth; that *Julian* th'Apostata endeavouring with many sacrifices and conjurations to draw an answer from *Apollo Daphnensis*, in a famous place called *Daphne*, in the Suburbs of *Antioch*: understood at last by the Oracle, that the bones of *S. Babylas* the Martyr, that lay neere to the place, were the impediment why that god could not speake. And thereupon, *Julian* presently caused the same body to bee removed. And finally, hereof it proceeded, that in all sacrifices, conjurations, and other mysteries of the *Gentiles*, there was brought in that phrase recorded by scoffing *Lucian*; *Excant Christiani; Let Christians depart:* for that, while they were present, nothing could be well accomplished.

*Lactant. lib. 2. divin. instit. cap. 16.*

*Euseb. l. 5. de prep. Evang.*

*Lucian. in Alex.*

Hence collect the force of a Christians presence; it extinguisheth the  
X x 2
flame

*Estimation.*

flame of a Pagan sacrifice. Zealous thoughts, fervent desires, devout affections will suffer no diabolically assault to surprize you. Christian constancy will so arme you; pious motions so inflame you; thoughts of heaven so transport you; contempt of the world so weane you; as no object of delight can draw you from contemplating him that made you. It will not be amisse, if now and then you reflect on the constancy and resolution of ancient Heathens, who so highly prized their honour; as it was their highest scorn to give way to an injurious Usurper.

*Cannia* wife to *Synattus* survives to this day, as a Mirror of feminine constancy; whom one *Synoris*, a man of greater authority then he, loved; and making no small means to obtaine her love, yet all in vaine, hee supposed the readiest way for the effecting his desires, to be the murdering of her husband: which hee performed. This act of horror was no sooner executed, and by the robe of his authority shrouded, then hee renewed his suit, to which shee seemingly assented: but being solemnly come into the Temple of *Diana*, for celebrating those Nuptiall rites, shee had a Potion ready, which shee dranke to *Synoris*: wherewith they were both poisoned, to revenge her husbands death. *Chiomara*, wife of *Orgiagon*, a petty king of that Province, upon discomfiture of the *Gallo-Gracians*, being ravished by a *Roman* Captaine, gave a memorable example of Conjugal vertue; for shee cut off the fellowes head from his shoulders, and escaping from her guard, brought it to her Lord and husband. More then feminine was the resolution of *Epicharia*, a Libertine of *Rome*, who made privie to a conspiracy against *Nero*, to free her native mother of such a Monster, would not disclose the plotters thereof, though tormented with exquisite tortures. Neere resemblance had *Leena's* name with her Leonine nature, who being Conspirator against the Tyrant *Hyppens*, and nothing agast at the death of her friends (though torne with extreme tortments) would not reveale her partners, but bit in sunder her owne tongue, and spit it in the Tyrants face. Or to instance you in subjects lesse Tragicall, but for constancy every way equall.

*Armenia*, a noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband. At night, when they were returned home; her husband asked her, how shee liked the Bridegroom; whether shee thought him to be a faire and beautifull Prince or no? *Truth*, sayes shee, *I know not: for all the while I was forth, I cast mine eyes upon no other, but thy selfe.* An excellent Commandresse was this Lady of her affections: and no lesse imitable was shee, whom wee are to instance next; for her modest and bashfull covering of her husbands infirmities. One of *Hero's* enemies reproaching him with a stinking breath; went home and questioned his wife, why shee told him not thereof: who answered, *Shee thought all men had the same savour.*

Without question, there is nothing that addes more true glory to a woman, or better preserves her esteeme, then to retaine a constancy in the quality or disposition of her estate. Bee shee young or old, let her fame live ever fresh; and like greene *Bayes*, most flourishing, when the winter of adversity is most nipping. Vertue cannot exercise her owne strength, nor expresse her owne worth without an Opposite. Spices send forth the sweetest smell, when they are most bruised; and Palmes spread the broadest, when they are soarest pressed. Resolution without an assailant, would, in time, become effeminate. Yet, I must tell you, it is dangerous

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*L. Flor. lib. 2.  
cap. 11.*

to tempt either youth or age with motives of fancy, or to give least way to a promising opportunity. You shall find secret asclacines enough to undermine you, you need little to become your owne betrayers.

I have heard of a noble Lady in my time, whose descent and desert equally proclaime her worth, so tender of the esteeme of her honour, as shee held it scarce safe to receive any Letter from a great Personage, whose reputation was touched by rumour. This was the way to preserve her honour *impregnably*; and to reare it above the reach of Calumny. Neither are you to bee cautelous onely of your *Estimation* in subjects of love and affection: but even in your domestick affaires, which trench upon your providence or expence. Your discretions in these are brought to the Stage. Let not profuseness draw you to spend, where honest providence bids you spare; nor niggardlinesse cause you to spare, where reputation bids you spend. Shee deserves not to bee governess of an house, who wants discretion to moderate her expence. Let her reflect upon her progeny, intend her charge, and provide for her family. A *good wife* is compared to a *wife Merchant*, who brings his trafficke from a farre. Now, a wife Merchant will not have his Oare in every mans Boate, but will seriously address his care to his owne. Busie women would make ill *Snayles*, and worse house-wives; straglers will never become good house-keepers.

To cloze this *branch*: so compose your affections at home and abroad, as providence may expresse your care and charge in the one; a grave and reserved reverence preserve your *esteeme* in the other. As your lives are lines of direction to your selves, so should they bee arguments of instruction unto others. Bee you planted in what state soever, let your *good report* be your *greatest stake* for ever: so may you reape what your vertues have deserved, and keepe your *Estimation* *impregnably preserved*.

**N**One can preserve what hee loves, by mixing it with the society of that hee loathes. The Ivy while it winds and wreathes it selfe about the Plant, with an envious consumption decayes the sap. If you be companions to *Ostridges*, you shall favour of the wilderness. *Socrates* called Envie an impostume of the soule: so may every corrupt affection bee properly termed. Vices love neighbourhood, which, like infectious maladies, doe ever most hurt, when they draw nearest the heart.

There is nothing (*Gentlewomen*) that brings your Honour to a more desperate hazard, then giving reines to your owne desires. These must you subdue to the soveraignty of reason, if you expect rest in your inward mansion. What better fruits then ignominy may carnall liberty produce? When you make the Theatre your chiefest place of repose; phantastick gallants, who never yet convert with vertue, your choicest consorts; delicious viands, servants to your liquorish appetites; what conclusion may wee expect from such dangerous premisses? When modesty puts off her vaile, and vanity begins to ruffle it in sinne; when chaste desires are chased out a breath, and lightnesse pleads prescription; when vermillion has laid so deepe a colour on an impudent skinne, as it cannot blush with sense of her owne shame; when *Estimation* becomes a word of *Compliment*, or carelesly worne like some over-cast raiment, valued as painted

Pageants

*Estimation.*

How *Estimation* may be irreparably lost.

Estimation.

Pageants doe guilded Puppets, onely for shew? What prodigy fuller of wonder, then to see a woman thus transform'd from nature? Her face is not her owne, note her *complexion*; her eye is not her own, note her *straid motion*; her *habit* is not her owne, eye her *strange fashion*. Whilest loose weares imply *light workes*; and thin cobweb covers promise free admittance to all sensuall lovers. Yea, which is more, shee holds it no shame to glory in sinne, nor to court vice in her owne livery; all which she maintains to be complements of gentility. Thus vice is ever in fashion, and keepes her gradation till shee aspire to the height of her building. Shee begins with *conceit*, seconds it with *consent*, strengthens it with *delight*, and incorporates it with *custome*.

One of this ranke have I oft-times observed tracing the streets of this flourishing City; who, as one weary of her sexe, forbore not to unwoman her selfe, by assuming not onely a *virile habit*, but a *virago's heart*. Quarrels shee would not sticke to bind upon any fresh-water Souldier, whose late induction to the siege of Gallants, had not sufficiently informed him in that posture. Nothing desir'd shee more then to give affronts in publike places, which shee did with that contempt, as the disgrace shee aspers'd on others, was her sole content. Places of frequent were her Rendevou; where her imperious tongue run descant on every subject ministred; her selfe she usually ingaged for a *Second*, upon least occasion offered. Now could these courses any way choose but cause that to be *irreparably lost*, which by any modest woman should be incomparably lov'd? Tell mee, were not his spirit armour of prooffe, who durst encounter with so couragious an *Amazon*? or enter nuptiall lists with such a feminine *Myrmidon*? Surely, these, as they labour to purchase them opinion of *esteeme*, by their unwomanly expressions of valour, so they eclypse their owne fame, and by these irregular affronts, detract highly from their essentiall honour. Such may gaine them *observance*, but never *esteeme*.

Take heed then, lest publike rumour brand you. Scandall is more apt to disperse what is ill; then Opinion is to retaine what is good. When the world is once possesst of your shame; many deserving actions of piety can hardly wipe off that staine. *Esau's* birth-right was temporall, yet once lost, many teares could not regaine it; your soules honour is a birth-right spirituall, which once lost, many tedious taskes shall not redeeme it. Let your *estimation* bee by you so tenderly lov'd, as you will rather choose to loath life, then *irreparably* lose that, which is the sweetest Consort of humane life.

The absolute end, whereto *Estimation* aspires, and wherein it cheerfully rests.

There is nothing which workes not for some end, wherein it may rest and repose. Long before that glorious Light wee now enjoy, did the very Heathens, who had no knowledge of a future being, rejoyce highly in the practice of Morall vertues, and performing such commendable offices as might purchase them deserved honour, living; and eternally memorize them dying.

This might bee illustrated by severall instances in *Maids*, *Wives*, and *Widowes*. For the first; those *Locrian* Virgins deserve our memory; whose custome it was, yearly to be sent to *Troy*: which use continued for the space of a thousand yeares; yet was it never heard, that any of those Virgins were ever deflowred. Who can likewise passe over in silence those

those seven *Milesian* Virgins; who, at such time as the *Gauls* raved and raged every where, subjecting all to fire and faggot, deprived themselves of life, lest hostile force should deprive them of their honour? With what praises also may we worthily advance those daughters of *Scaldasus* of *Lenctra*, a Towne situate in the Region of *Bœotia*; who having in their fathers absence, hospitably received two young men, by whom, made drunke with wine, they were that night deflowered: conceiving a mutuall sorrow for their lost Virginity, became resolute actors in their owne Tragedy? *Aristomenes* of *Messana*, when in those publike feasts called *Hyacinthia*, hee had surprized fiftene Virgins, with the souldiers which attempted their dishonour, straightly commanding them to forbear from using any such violence: whose Command when they refused to obey, hee caused them to bee slaine; redeeming those Virgins with a huge summe of gold. Afterwards, these Virgins hearing that this *Aristomenes* was accused about the death of one of those men, whom hee had commanded to be slaine; they would not returne into their owne native Countrey, till such time as, prostrating themselves before the feet of the Iudge, with their prayers and teares, they had delivered from bonds the defender of their honour.

Yea, to draw neerer home, and instance this Maiden-constancy in one of our owne; "I have heard of a notable spirited Girle, within the wals of this City; who, albeit shee frequented places of publike Concourse boldly, discoursed freely, expressed her selfe in all assayes forwardly; yet so tender was shee of preserving her honour, that being on a time suited by a young Cavaliero, who was so taken with the height of her spirit, wherewith shee was endowed, as hee preferred it before the beauty of an amorous face, wherewith shee was but meanelly enriched. Shee presently apprehending the looseness of his desires, seemingly condescended: so shee might be furnished and appointed, and the business with that secrecy carried, as no occasion of suspicion might be probably grounded. This answer cheer'd our young Gallant; winged with hope to enjoy, what his wild desires did so much affect. A Coach is provided; all things prepared; the very place appointed where they shall meet, to hasten their light journey: which, for more privacy, must be the Countrey. Time and place they observ'd; but before shee would mount her Coach, calling him aside, shee tels him, how she had vow'd never to consent to any man in that kind, till shee had first tri'd his metall in the field. Draw hee must, or shee will disgrace him; in which combat, instead of a more amorous Conflict, she disarm'd him, and with a kicke, wilht him ever after to be more wary how hee attempted a Maidens honour.

For the *second*, excellent was the answer of those *Lacedemonian* wives; who, being immodestly suited, made this reply: "Surely, wee should give way to your request, but this you sue for is not in our power to grant: for when wee were maids, wee were to be disposed of by our parents; and now being wives, by our husbands. At such time as the Inhabitants of *Tyre* came to *Lacedemon*; suspecting them to be Spies, they threw them into prison; whose wives, having got leave to visit and comfort them in their captivity, changed garments with them, and according to their Countries guise, veiled their faces, by which meanes the men escaped, leaving their wives restrained: which deeply perplexed all the *Lacedemonians*. No

Estimation.

An English Amazon.

Plutarch.

lesse

Estimation.

lesse conjugall love shewed *Alcesta* to her *Admetus*; *Laodamia* to her *Prothefilaus*; *Panthis* to her *Susius*; *Artemisia* to her *Manfalus*; *Zenobia* to her *Oedonatus*.

These were good wives, which *Zenophon* calls the highest grounds of humane felicity. Nothing being more amiable then an honest woman, saith *Theognis*; nothing conferring more joy to man, saith sententious *Xistus*.

For the *third*, what singular mirrors of *viduall* continency, and matron-like modesty were *Cornelia*, *Vetruria*, *Livia*, and that moit Christian widow *Saluina*, to whom *Saint Hierome* directed many sweet and comfortable Epistles. These you might have found attired in grave funerall garments, (as memorials of their deceased husbands) of modest behaviour, reverend presence, publishing to the world a contempt of the world, in their outward appearance.

Now, what may you suppose did those Pagan Ladies hold to be the *absolute end*, whereto this tender care of their *Estimation* chiefly *aspired*, and wherein it cheerfully *rested*? It was not riches, nor any such temporall respect: for these they contemned, so their honour might be preserved. No; there was implanted in them an innate desire of Morall goodnesse; mixed with an honest ambition, so to advance their *esteeme* during life, that they might become examples unto others of a good Morall life, and perpetuate their memories after death.

Your ambition (*Ladies*) must mount higher, because your *Conversation* is heavenlier. It is immortality you aspire to; a lower Orbe cannot hold you; nothing else may confine you. Bee it then your highest *Estimation* to honour him, who is the *horne* of your *salvation*: The *Crowne* of your *hope*, the *staffe* of your *helpe*, the *tower* of your *defence*, the *hope* of your *solace*. Let not a moment of deluding vanity, deprive you of the hope of eternity. Your voyage is short; your hazard great. Many difficulties encounter you in the way; addresse your selves therefore in the way, to some good worke. Let *Patience* teach you how to suffer, *Devotion* sweeten your encounter, *Estimation* crowne you with succeeding honour.







# THE ENGLISH GENTLEVVOMAN.

## Argument.

*Fancy; is to bee with Deliberation grounded; with Constancy retained: Wanton Fancy is a wandring phrenzy; How it may bee checked, if too wilde; How cheered, if too coole; An attemperament of both,*

## FANCY.



FANCY is an affection privily received in by the *Eye*, and speedily conveyed to the *Heart*. The *Eye* is the *barbinger*, but the *Heart* is the *harbourer*. Love conceiv'd at first sight, seldom lasts long: *Deliberation* must lead it, or else it is mis-guided. *Looke* before you *like*, is a good rule; but to *like* at first *Looke* makes an house of mis-rule. Is hee of handsome personage whom you love? His *proportion* is a moving Object to your eye, but his *portion* (it may bee) will not agree with your state. Againe, admit hee have both these; *proportion* to purchase your esteeme, and *portion* to maintaine your estate: his brest is not transparent; his disposition may bee crooked; and that will cast downe all that was before affected. *Themistocles* being demanded by a Nobleman of *Greece*, whether hee had rather marry his daughter to one rich and evill, or one poore and good; made this answer: "I had rather have a man without money, than mony without a man. Whence it was, that *Portia*, the younger daughter of *Portius Cato*, being asked when shee would betake her selfe to an husband, replied; *When I finde one that seekes me, not mine.*

Y y

Witty

*Observ. 6.*

*Fancy is to be with deliberation grounded.*

## FANCY.

Witty was that young *Gentlewoman's* answer to an inconsiderate Suiter: who with much instancy sollicitated the father for the affection of his daughter; whereto having at last consented, and the Covenants of marriage concluded; this indiscreet wooer unseasonably imparts his minde to the daughter; who made strange with it, saying, *She never heard of any such matter: Yea but,* replied hee, *I have made your father herewith acquainted, and hee hath already consented: And you may marry him too,* answered shee, *for you must hold me excused.*

There is no time that exacts more modesty of any woman, than in her time of sniting; a shamefast red then best commends her, and the movingst Orator that speakes for her. Like *Venus's* silver Dove, shee is ever brouzing on the *palme of peace*; while her *cheeke* betrayes her love, more then her *tongue*. So as *Virgil*, the very Prince of our Latine Poets, when hee should bring in King *Latinus* privately conferring with his wife *Amata*, and *Turnus*, to whom in nuptiall bands hee was to espouse his daughter: hee brings in the young maid weeping, blushing, and silent. Whence is implied, that it becomes not a Maid to speake of marriage in her parents presence, for that were small argument of modesty or shamefastnesse. There is a pretty pleasing kinde of wooing, drawne from a concealed but concealed *Fancy*; which, in my opinion, suits well with these amorous younglins: they could wish with all their hearts to bee ever in the presence of those they love, so they might not bee seene by those they love. Might they chuse, they would converse with them freely, confort with them friendly, and impart their truest thoughts fully; yet would they not have their bashfull loves finde discovery. They would bee seene, yet seeme obscured; love, but not disclose it; see whom they love, but not bee eyed. This the Poet in the person of a Shepherdesse neatly displayeth:

*Phyllis to willowes, like a cunning flyer,  
Flies, yet she feares her Shepheards should not spy her.*

Now, in this Subject of *Fancy*, as there is nothing more dangerous than entertaining it without due and deliberate advice: so there is nothing growes more generally fatall to the indiscreet Lover than by grounding affection on outward respects, without relation to that *inward faire*, which onely makes the Object of *Fancy* full of beauty, and presents every day as a Marriage-day to the party: by performing the office of a princely combiner of *beauty* and *majesty* together. Neither affluence of estate, potency of friends, nor highnesse of descent can attemper the griefe of a loathed bed. These may play upon the *Fantasy*, but never give satisfaction to the *Fancy*. Wherefore (*Gentlewomen*) to the end you may shew your selves discreetest in that, which requires your discretion most, discusse with your selves the purity of love, the quality of your lover; ever reflecting on those best deserving endowments of his, which either make him worthy or unworthy your love. Affection, though it enter in by the narrow cranny of the *Eye*, it shoots at the *heart*; which, unless it bee seasoned by judgement, it cannot deserve so faire a title. A discreet *eye* will not bee taken with a smooth skinne; it is not the *rinde* but the *minde* that is her *Adamant*.

*Justina* a Roman Maid, no lesse nobly descended, than notably accomplished,

plished, being married to one more rich than wise, exclaimed against her fate, that folly should hale her to so loathed a bed. And good reason had shee to repine, when his groundlesse jealousie made her a tragick spectacle of misery before her time. For seeing her white necke, that object begot in him presently an argument of suspect, which hee seconded with revenge, to vent the fury of his nature, and publish to the world the weaknes of his temper. Let *deliberation* then bee the Scale, wherein you may weigh Love in an equall poize. There bee many high and consequent Circumstances, which a discret woman will not onely discourse but discusse, before shee entertain so mysterious and honorable estate. Disparity in descent, fortunes, friends, with other like respects, many times beget distraction of mindes. Whence it was, that *Pitacus* of *Mitylene*, being intreated by a young man, to afford him his best advice, in the Choyce of two wives tendred him, whether hee should marry; the one whereof was equall to himselfe both in birth and wealth; the other surpassing him in both; With'd him to goe along the streets of the City, where children use to play, and there observe what they did advise him. Truth is, inequality in these, procures distaste; but where there is a difference in the seizure or disposure of the heart, (which should bee the firmest and strongest Cement to unite affection) there ariseth the greatest hazard. Thence is it, Suspition workes upon every light and frivolous subject; while the other party hunts after opportunity, to surfet on forbidden fruit, and give her suspicious Mate just ground of jealousie. Feed hee may his indigested humour in a jealous pasture, and vow revenge when hee shall finde an apt subject, meane time hee becomes invisibly gull'd, while hee deludes himselfe with painted shadows.

— No Jealousie can ever that prevent;  
Whereas two parties once bee full content.

Severall I know, are the effects of love, as are the dispositions of those that love. *Livia* made quicke dispatch of her husband, because shee lov'd him too little: *Lucilia* of hers, because shee loved him too much. *Phœdra* fancied *Theseus* lesse than shee should, but young *Hippolytus* more than hee would. Which effects are usually produced, when either disparity of yeares breed dislike; or obscurity of descent begets contempt; or inequality of fortunes discontent. Deliberate then before you marry, and thus expostulate with your selves touching his Condition, whom you are to marry. "Is he young? I will beare with his youth, till better experience bring him to the knowledge of man. My usage shall bee more easie, than to weane him from what hee affects, by extremity. Youth will have his swinge; his owne discretion will bring him home; at least, time will reclaime him; hee shall not finde mee put on a cloudy brow, or entertaine his freer course with a scowle. I must conforme my selfe to him, confirme my love in him, and so demeane mee towards him, that Conjugall duty mixt with all affability may winne him.

"Again, Is hee old; His age shall beget in mee more reverence; his words shall bee as so many aged and time-improved precepts to informe me; his actions as so many directions to guide me; his rebukes

FANCY!

Hieron. conr.  
Ruffin.

FANCY.

as so many friendly admonitions to reclaim mee; his bed I will honour, no unchaste thought shall defile it; his Counsell I will keepe, no forraine brest shall partake it. I will bee a staffe to him in his age, to support him; an eye to direct him; an hand to help him; his Substance I will not scatter on a youthfull Lover: but serve him still, whom I have vow'd to honour.

“ Againe, Is hee rich? Much good may it doe him; this shall not make me proud; my desire shall bee, hee may imploy it for his best advantage; I will move him to communicate unto the needy, that his riches may make him truly happy. It is a miserable state that starves the owner. I will perswade him to enjoy his owne, and so avoyd basenesse; to reserve a provident care for his owne, and shunne profusenesse.

“ Againe, Is hee poore? His poverty shall make me rich; there is no want; where there wants no content. This I shall enjoy in him, and with him; which the world could not afford mee, liv'd I without him. It hath bene an old Maxime; that as poverty goes in at one doore, love goes out at the other; and love without harbour, falls into a cold and anguish distemper: but this rule shall never direct my thoughts; should poverty enthrall me, it shall never appall me; my affection shall counterpoize all affliction: No adversity can divide mee from him, to whom my vowed faith hath individually tied me. “ In a word, Is hee wise? He shall be my *Thales*. Is hee foolish? I will by all means cover his weakenesse: As I am now made one with him, so will I have mine equall share in any aspersion that shall bee throwne on him.

Thus if you expostulate, your Christian constant resolves shall make you truly fortunate. Your *Fancy* is on *deliberation* grounded; which promiseth such successe, as your Marriage-dayes shall never feare the bitter encounter of untimely repentance, nor the curelesse anguish of an afflicted Conscience.

*Fancy* isto be with constancy retained.

**T**He selfe-same rule which *Augustus* was said to observe in his choyce and constant retention of friends, are you, *Gentlemen*, to apply to your selves in the choice of your second-selves. Hee was slow in *entertaining*, but most constant in *retaining*. Favorites are not to bee worne like favours: now in your hat, or about your wrist, and presently out of request. Which to prevent, entertaine none to lodge neere your heart, that may harbor in his brest ought worthy your hate. Those two Motto's I would have you incessantly to remember; for the usefull application of them may highly conduce to your honour. The one is that of *Caia Tranquilla*, which shee ever used to her royall Spouse *Caius Tarquinius Priscus*; *Where thou art Caius, I am Caia*. The other, that of *Ruth* unto *Naomi*; *Whither thou goest, I will goe: and where thou dwellest, I will dwell*.

There is no greater argument of lightnesse, then to affect the acquaintance of strangers, and to entertaine variety of Suiters. These, as they distract the eye, so they infect the heart. Constant you cannot bee where you professe, so long as you affect change. Vowes deliberately advised, and religiously grounded, are not to be dispenc'd with. But say, you never  
vowed:

vowed: have you made outward professions of love, and entertained a good opinion of that object in your heart? Again, are you resolved, that his affection is real towards you? That his protests, though delivered by his mouth, are engraven in his heart? Let not so much good love be lost; insult not over him whom unfained affection hath vow'd your servant:

*Let Wolves and Beasts bee cruell in their kindes,  
But Women meeke, and have relenting mindes.*

It were too much incredulity in you to distrust, where you never found just cause of distaste. Yea, but you will againe object; Wee are already by your owne *Observations* sufficiently instructed, that *Fancy* is to be with *deliberation* grounded, that love lightly laid on, lasts not long. Should wee then affect before we finde ground of respect? Should wee entertaine a Rhetoricall Lover, whose protests are formall Compliments, and whose promises are gilded pills, which cover much bitterness? No, I would not have you so credulous, lest your Nuptiall day become ominous. Make true triall and experiment of his Constancy, who tenders his service to you. Sift him, if you can finde any branne in him. Taske him, before you take him. Yet let these be sweetly tempred with lenity; Let them not be Taskes of insuperable difficulty. This were to tyrannize, where you should love. This was *Omphales* fault to make her faithfull servant, a servile slave. Alas! shall hee fare the worse because hee loves you? This would indue others, who take notice of your cruelty, to loath you. And make your discarded Lover, surprized with an amorous distemper, to reply, as *Absalom* to *Hushai*, *Is this thy kindnesse to thy friend?* My counsell is, that, as it will be usefull for you to *deliberate*, before you take so much as the least Notions of an affectionate Servant; yea, and to second that *deliberation* with some probable prooffe or triall, that hee is truly constant: so it will be a gratefull office in you, to reteine him in your favour with a gracious respect; to countenance the improvement of his constancy with a cheerefull and amiable aspect: to banish all clouds of seeming discontent, and to give him some modest expressions of the increase of your good Conceit towards him. Let this be done, till *Hymen* make you individually one. Then, and never till then, may Love enjoy her full freedome. Shee stands priviledg'd by a sacred rite to taste that fruit, which before was forbidden. Mutuall respects, like so many diametral lines, pointing all to one Centre, are then directed to one exquisite object, the *purity of love*; which produceth this admirable effect: it makes one soule rule two hearts, and one heart dwell in two bodies. Now, I would have you, when your desires are drawne to this period, to become so taken with the love of your choyce, as to interpret whatsoever hee shall doe, ever to the best sense. It were little enough that you reteined a good opinion of him, who stands in so many severall engagements obliged for you. Should your riot bring him into debt, his restraint must make you free. *Durance* must be his suit, while better stufte makes you a Coate. Hee must content himselfe with restraint, to give you content: let nothing discontent you more then to entertaine him with contempt. Yea, what Conscience is there in it, but hee should receive and affable and amiable respect from you; seeing,

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seeing, if your *Conscience* be no *Conformalist*, hee must pay for you?

These respects should perpetually tye you, to honour him, who becomes so *legally* ty'd for you. Requite these then with constancy, and re-  
teine this ensuing Example ever in your memory. *Theogena*, wife to *Agar-  
thocles*, shew'd admirable constancy in her husbands greatest misery, shew-  
ing her selfe most his owne, when hee was relinquisht and forsaken of  
his owne; clozing her resolution with this noble Conclusion: " *She had*  
" *not onely betaken her selfe to bee his Companion in prosperity, but in all for-*  
" *tunes that should befall him.*

Conforme your selves to this *Mirror*, and it will reforme in you many  
a dangerous error. Thus if you live, thus if you love; honour cannot  
chuse but accompany you living, much comfort attend you loving, and a  
vertuous memory embalme you dying.

Wanton  
Fancy is a  
wandering  
Phrenzic.

**W**Anton Love seldome or never promiseth good successe; the  
*effect* cannot bee good, when the *object* is ill. *Sense* must bee  
the *blind Lanthorne* to guide her, while shee rambles in the street: for  
*Reason*, shee leaves her sleeping with the Constable. What devices shee  
hath to purchase her a moment of penitentiall pleasure? Her *eye* looks, and  
by it the sense of her mind is averted; her *ear* heares, and by it the in-  
tention of her heart is perverted; her *smell* breathes, and by it her  
thoughts are hindered; her *mouth* speaks, and by it others are deceived;  
by *touch*, her heat of desire upon every small occasion is stirred. Never ra-  
ged *Alcydes* on Mount *Oeta*, nor *Orlando* for his *Angelica*, more then  
these *Vtopian* lovers, for their imaginary shadowes. There is a kind of  
Spider bred in *Pulia*, called *Tarandula*, which being of a diverse nature,  
causeth diverse effects; some to dance, some to sing, others to weepe, or  
watch, or sweat. The soveraignest cure it admits of, is Musicke; while  
the Patient by dancing, or some other vehement exercise of that sort, ex-  
pulseth the poyson, and gives passage to his pores of respiration. Many  
like Creatures there bee of a malignant nature, but none comparable to a  
distempered Lover.

Now, that wee may use the method of Art; to cure the *effect*, is to take  
away the *cause*: my purpose shall be first to discover those incendiaries or  
foments of this inordinate passion, or intoxicating poyson; secondly,  
the effects arising from them; lastly, the cure or remedy of them.

For the first, wee may very properly reduce the prime grounds of this  
*wanton fancy*, or *wandering phrenzic* to a Catalogue included in these two  
verses:

1 Sloth, 2 Words, 3 Bookes, 4 Eyes, 5 Consorts, and 6 lascivious fare,  
The lures of lust, and staines of honour are.

On every of which particulars to insist, would enlarge this *branch* too  
much; wee will onely poynt at them and so leave them. For the first,  
sententious *Seneca* saith, hee had rather endure the utmost of fortunes ex-  
tremity, then subject himselfe to Sloth or *Sensuality*. For it is this onely  
which maketh of men, women; of women, beasts; of beasts, monsters.  
This then is to be shunned, if the reward of vertne be to bee shared. Se-  
condly, *Words* corrupt the disposition; they set an edge or glosse on de-  
praved Liberty: making that member offend most, when it should beee  
employed

employed in profiting most. The tongue is more effectually than any Letter; let it be then so employed, as it may improve the hearer. Thirdly, *Bookes* treating of light subjects, are Nurseries of wantonness: they instruct the loose Reader to become naught; whereas before, touching wantonness hee knew nought. A story of the rape of *Ganimedes*, or of light *Lais* in *Eurypides*, are their daily Lectures. *Plato's* Divine Philosophy, or *Dicæarchus* pious Precepts of Morality, must vaile to *Alcæus*, or *Anacreons* wanton Poësie. *Venus* and *Adonis* are unfitting Consorts for a Ladies bosome. Remove them timely from you, if they ever had entertainment by you, lest, like the *Snake* in the fable, they annoy you. Fourthly, *Eyes* are those *Windows* by which death enters; your inward house cannot shine, unless these be shut; Objects they have of more beauty to take them, then these sights of vanity, which miserably taint them. *Eve* looked on the fruit before shee coveted, coveting shee tasted, tasting shee perished. Thus aspiring to the knowledge of good and evill, became to her and her posterity evill. The *Eye* is a *Living glasse*, but if wee make it a *false glasse*, it will neither represent us truly, nor discover our blemishes freely; but make that seeme faire which is odious and ugly. By this meanes, may good objects become *Eye-sores* unto us, which, if clearly viewed, would like a soveraigne *Eye-bright*, restore sight unto us. Fifthly, *Consorts* are theeves of time, they will rob you of opportunity, the best treasure time can afford you, if you suffer them to inroach on you and abuse you. Chuse such then for your *Consorts*, of whom you may have assured hope, that they will either better you, or be bettered by you. Chuse such, whom you may admire both when you see them and heare them: when you see their living Doctrine, and heare their wholesome instruction. Lastly, *Luscious fare* is the fuel of every inordinate concupiscence. Nothing so much feeds it, nor insensates the understanding by delighting in it. By restraint of this, you shall learne to moderate your desires. Whence you may rejoyce, yet in him, who is your joy, if you can live sparingly, and embrace the meanes that may chastise in you all sensuality: for by your spare life is lust extinguished, vertue nourished, the mind strengthened, the understanding to heavenly things rayed. Yea, abstinence availeth much for preserving health of body and length of life. Whence it is said: *Hee that dieteth himselfe, prolongeth life.* Which the profound *Stagyrian* confirms in these words: *To abstaine from riot and superfluity, is the soveraigne'st prescription or physicke for the body.*

Now to descend to the second branch of our division in this *Observation*; wee might here enumerate those many odious and inhumane effects, which have and doe daily arise from the violence of this *Wanton fancy* or *Wandering phrenzy*; and what tragicke events it hath in all times produc'd: but they would seeme relations too full of horror to your modest and timorous Natures. Onely let mee tell you, if you desire to be satisfied in subjects of that kind, our *Italian Stories* will afford you variety: Where indiscreet Love clozeth her dolefull Scene with so miserable an *Exit*, as no Pencil can expresse any picture to more life, then an historicall Line hath drawne out the web of their miseries. So as, that ancient Adage might seeme verified: That from slaves and miserable people God hath taken away the one halfe of their *understanding*.

Now, to cure this desperate malady (though to you the cure, I hope, be needlesse,

Eccles. 37.  
30  
Arist. de reg.  
Princ.

FANCY:

If Cupid then  
be blind, how  
blind are yee,  
That will be  
caught by  
one that can-  
not see?

needleſſe, being free from all ſuch violent diſtempers;) the beſt and ſo-  
veraign'ſt receipt is to fortiſie the weakneſſe of your ſexe with ſtrength  
of reſolution; that, with inceſſant devotion. Bee not too liberall in the  
beſtowing of your favours; nor too familiar in publike converſe. Pre-  
ſume not too much on the ſtrength of a weake Fort. Make a Contract  
with your eyes not to wander abroad, leſt they be catch'd in coming  
home. Treat not of love too freely; play not waggies with the blind  
boy; hee has a dangerous ayme, though hee hath no eyes. Sport not  
with him, that may hurt you; play not with him, that would play on  
you. Your ſports will turne to an ill jeſt, when you are wounded in ear-  
neſt: the *Fly* may be then your Embleme:

*So long the fooliſh Fly playes with the flame,  
Till her light wings are cinged in the ſame.*

Fly to an higher Sphere: you are yet untouch'd; this *wandring phrenzy*  
hath never yet surpriz'd you; prevent the meanes, and it ſhall never in-  
vade you. Be not ſuch foes to your ſelves, as to purchaſe your owne diſ-  
quiet. Examples you have of all ſorts, both to allure and deterre you.  
Pure love admits no ſtaine. Such a *fancy* is never incident to a *phrenzy*. If  
ever then you entertaine any Love, let it be ſuch as brings with it a ver-  
tuous ſolace; for all others, howſoever they may ſeeme to promiſe ſome  
perfunctory delight, they ever caſt up their laſt account with repentance.

How *Fancy*  
may be chec-  
ked, if too  
wilde.

**W**HEN a man bleeds at the noſe, and through abundance of blood is  
brought in danger of his life, the Phyſician lets him blood in his  
arme, to turne the courſe of the blood another way. If love iſſue out in  
too violent a ſtreame, it is to be cooled by a temperate expoſtulation with  
*Fancy*: or elſe by fixing our eye upon ſome more attractive object, divert  
the courſe of that madding paſſion. Expoſtulate with *Fancy*, thus you  
may, ſafely and freely: "How is it with me? Me thinks, it fares other-  
"wiſe then it hath done formerly. A ſtrange diſtemper I find in my  
"mind; and it might ſeeme to reſemble Love, if I knew the nature of  
"it. Love! Can virgin-modeſty returne that *accent*, and not bluſh?  
"Yes; why not? If the Object I affect be worthy loving. And if not,  
"what then? Is not the Lover ever blinded with affection towards his  
"beloved? He, who may ſeeme a *Therſites* to another, may be a *Paris* in  
"mine eye. Were hee poore as *Irus*, *Fancy* makes him dearer to mee,  
"then the wealth of *Cræſus*. Yea, but a little advice would doe well.  
"Art thou perſwaded that this *Non-parallel*, thou thus affecteſt, hath de-  
"dicated his ſervice onely to thee? Yes; his proteſts have confirm'd  
"him mine. Besides, his continuall preſence ſeconds what hee proteſts:  
"That houre is tedious, wherein hee ſees me not; thoſe pleaſures odious,  
"which my preſence accompanies not. His eye is ever fixed on me; his  
"ſole diſcourſe is to me. What I affect he embraceth with delight: what  
"I diſ-reliſh, hee entertaines with diſtaſte.

Theſe, I muſt confeſſe, (*Gentlewoman*) are promiſing arguments of un-  
fained love: yet may all theſe erre, and conſequently leave you in a miſe-  
rable Error. Your *True-love* may prove a *Iaſon* or a *Theſeus*, and leave  
you in the bryers for all your confidence. You ſay, his proteſts have con-  
firm'd



firm'd him yours; hee hath attested *heaven* to beare record of his love. Alas of Credulity! Take heed hee play not the part of that ridiculous Actor in *Smyrna*, who pronouncing, *O heaven!* pointed with his finger to the ground. Or like that namelesse Lover, who solliciting a Gentlewomans affection with abundance of amorous Rhetorick, concluded with this Emphaticall protest; *that shee was the onely Mistresse of his thoughts*: which conclusion being over-heard by one to whom not long before upon like protests hee had engag'd his faith; shee replied, *Doe not beleevve him, Gentlewoman; the selfe-same Arbonr where you now are, might witnesse that hee hath made the very like protests unto me, many times before.*

Trialls in affaires of this nature have ever a truer touch than protests. It is easie for beauty to extort a vow, or a temporary protest; which many times is as soone forgot as made. Let not these then worke on your Credulity.

There bee, I know (and so all bee that are truly *generous*) who rather than they would infringe their faith, would engage their life. But all are not of that noble temper. Others there bee; who can tip their glozing tongues with Rhetoricall protests, purposely to gull a credulous Creature, for the purchase of an unlawfull pleasure; which obtain'd, they leave them to bemoane their lost honour. With more safety therefore may you suspect, than too rashly affect. It will not bee amisse for you to *reade* him, before you *chuse* him. As thus; "Hath his faire carriage got him  
" estimation where hee lives? Hath hee never inur'd his tongue to play  
" Hypocrite with his heart; nor made Ceremoniall protests to purchase  
" a light Mistresse? Hath hee kept a faire quarter, and beene ever tender  
" of his untainted honour? Hath hee never boasted of young Gentle-  
" womans favours, nor runne descant on their kindnesse? Hath hee kept  
" himselfe on even boord with all the world, and preserv'd his patri-  
" mony from engagement? Hath hee ever since hee vow'd himselfe  
" your servant, solely devoted himselfe yours, and not immix'd his af-  
" fection with forraine beauties? Chuse him, hee well deserves your  
" choyce; in which choyce, let this bee your impreze; *My choyce admits*  
" *no change.*

To bee short; the blessing which *Boaz* pronounced upon *Ruth*, shall like a honey-dew distill daily from the lips of your husband: *Blessed bee thou of the Lord, my Spouse; thou hast shewed more goodnesse in the latter end, than at thy beginning, in as much as thou followest not young men, were they poore or rich.* Contrariwise, where you find no such demeriting respects in him, who makes love unto you; *Checke your wilde Fancy* by time, lest a remediless *Checke* attend your *Choyce*.

Covertly knew that unfortunate Lady how to paint out her griefe, the extent whereof her tongue-tide passion could not relate; When like a *fruitfull vine*, shee had brought forth many faire and promising branches to a debauched husband, by whose profuser course, her hopes which shee had stored in her numerous progeny, perished, and her selfe through griefe irrecoverably wasted; shee wrote these pensive lines with a Diamond in her Chamber Window, to give a living shadow to her lasting sorrow.

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*Vp to the Window sprung the spreading Vine,  
The dangling Apricocke, and Eglantine;  
Since when, that vine and branches too were found,  
Shred from their root, laid sprawling on the ground.*

Sen. de Franq.  
an.

It is not so hard to give comfortable counsell to the sorrowfull, as to finde a fit season when to give it. I would have you, whose more noble parts promise much comfort to your families, give such attention to seasonable counsell, as you may prevent all ensuing occasions of sorrow. It is the condition of an inconsiderate person, who never foresees his fall, to cloze the issue of his misfortunes with this improvident conclusion; "I would never have thought that this should have thus come to passe; "I never dream'd of this Event. It will bee more usefull and beneficiall to you, to *checke* your wilde *Fancy*, if any such seaze upon you, than to give way unto it, and consequently undoe you. Repentance comes too late at Marriage-night. Affaires of such weight and consequence are not to bee entertained without due advice, nor seconded with rashnesse. In one word; have you plaid a little too long with the flame? Have you given too free accessse to your desertlesse lover? Have you suffered your heart not onely to thinke of him, but with more intimate respect to harbour him? Lodge him no longer in that roome; it deserves a farre better guest. I will not heare you, if you reply, and say; This is a Taske of impossibility. Continuance of time, with discontinuance of his presence, will easily effect it. Meane time, fixe your eye upon some more deserving object. Revenge your selfe of that Conceit, that shall a-fresh present him to you. So shall the *wildnesse* of your *Fancy* be *checked*; your halfe-lost liberty regained; and your affection afterwards planted, where it may bee better acquitted; there seated, where it may bee more sweetly seasoned.

How *Fancy*  
may be checked  
if too  
cold.

There bee *Haggards* of that wilde Nature, as they will by no meanes be reclaim'd; Neither Love nor feare will cause them stoop to any Lure. Emblemes these are to such wayward Girles, whose inflexible natures will neither bee woo'd nor wonne at any rate. These had rather dye for love, than bee deem'd to love. Their hearts are smeer'd over with *Salamanders* oyle, and wil admit no heat. They may entertaine Suiters, but it is with that coldnesse of affection, as the longer they resort, the lesser is their hope. They may boast more of the multiplicity of their Suitors, than their Suitors can of any probability to bee speeders. As it chanced sometime in a Contest betwixt two Maids, who comparing one with the other their descents, friends, and Suitors: "Make no comparison with me, replied the one to the other, for I must tell thee, I have more Suitors than thou hast friends; More shamelesse you (answered the other) unlesse you meane to set up an house of good fellowship. These unsciable Natures, who many times deferre making their choyce, till age bring them to contempt, and excludes them from all choyce; Or, *Danaë*-like, live immured in their Chamber, till their Fort bee undermined by some golden Pioner;

Pioneer; detract much from the relenting disposition of their Sexe. It is their honour to be woo'd and won. To be discreet in their *choyce*, and to entertaine their *choyce* without *Change*. Of such I speake, who have not dedicated their dayes to Virginitie, which is such a Condition, as it aspires to an Angelicall perfection. Good, (saith venerable *Bede*) is conjugall chastity, better is viduall continency, but best is the perfection of Virginitie. Yea, Virginitie exceeds the condition of humane nature, being that, by which man resembles an Angelicall Creature. Wee reade likewise, that the *Vnicorne*, when hee can be taken by no force nor subtill Engine, will rest and repose in the Lap of a Virgin.

To those onely I direct my discourse, who have a mind to take themselves unto the world, and to entertaine their *Lover*: but it is with such coolenesse, as it drives their dispassionate *Sweet-heart* into strange extreames. And this proceeds commonly from an over-weening Conceit, which these dainty Damselfs have of their owne worth: with the apprehension whereof they become so infinitely taken, as they can find none worthy their choyce. Of this disdainfull opinion was that unhappy Gentlewoman, who after many faire fortunes tendred, Suitors of deserving quality rejected, made her incestuous brother her licentious Lover.

A crime detestable even to Barbarians and bruit beasts. In somuch as it is reported of the *Camell*, that they usually hood-winke him, when at any time they bring his mother unto him; which act he no sooner knowes, then hee tramples her under his feet, and kicks her to death with his heeles: so hatefull is Incest even to bruit beasts, whose native instinct abhors such obscene commixtures. You, whose discreet affections have cast anchor, by making choyce of some deserving Lover; afflict him not with needlesse delayes; if hee merit your choyce, one day is too long to deferre him; if undeserving, taxe your owne indiscretion so rashly to entertaine him.

Is it bashfull modesty that with-holds you? I commend it; well it becomes you. Chastity cannot expresse it selfe in a fairer Character, then in blushing lines of loving shamefastnesse. Is it consent of friends that detaines you? I approve that too; These rites are best accomplished, when they are with consent and confort of friends solemnized. But if the ground of your delay trench either upon some future expectance of better fortunes; or indifferency of affection in respect of your Choyce: the issue cannot possibly prove well, being built upon such weake grounds. For, to insist curiously upon either of these two; Shall a deceiving hope of preferment dispossesse him of your heart, whom personall deserts make worthy of your love? Looke to it; Such fortunes cannot purchase you content, which are got with an aged husbands contempt. It shewes a servile nature to cashiere a faithfull Lover, because hee is poorer; and to preferre another lesse desertfull, because hee is richer. This inconstancy cannot succeed well, because the foundation is grounded ill.

Againe, are you indifferent or Luke-warme in affection; in respect of your choyce? for shames sake what doe you make of love? Do you use it like a toy or tyre to put off or on as you like? Must it resemble the fashion? This day in request, and next day out of date? This, indeed, is such a cooland easie-tempered Love, as it will never mad you; yet, trust me, it may well delude you. *Fancy* will not so be plaid with. You will object, I imagine, your

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macks are too queasie to digest Love. Why then did you ever seeme so greedily to feed on that, which your stomacks now cannot well digest? Have you surfeited on the *substance*? Lay that aside for a while, and bestow your eye on the *Picture*. Such impressions have sharpened the dull affections of many Lovers.

*Alexander* being much in love with *Apelles*, as one highly rapt with the exquisitenesse of his art, proposed him that Modell for a taske, which hee, of all others, affected most; commanding him on a time to paint *Campaspe*; a beautifull woman, naked; which *Apelles* having done, such impression wrought the *Picture* in his affection, as *Apelles* fell in love with her; which *Alexander* perceiving, gave him her. It is incredible, what rare effects were sometimes drawne from a *Morian-Picture*, being onely hung up in a Ladies Chamber. If such impressive motives of affection draw life from a *Picture*, what may bee conceived by the *Substance*? *Oris Apollo* writeth that the Egyptians, when they would describe the Heart, and fit her with a proper Embleme, paint the bird *Ibis*: because they thinke that no Creature, for proportion of the body, hath so great an heart as the *Ibis* hath.

It is the *Bird of love* must bee the Embleme of your heart. It is neither picture nor posture can content her. Much lesse these *inferiour pictures*, which wee call *moneyes*: which are so farr from satisfying the affection, as they are onely for the Mold or Worldling: whose grosser thoughts never yet aspired to the knowledge of loves definition. As then, the precious stone *Diacletes*, though it have many rare and excellent soveraignties in it, yet it loseth them all, if it bee put in a dead mans mouth: so *Love*, though it bee a subject so pure, as none of a more refined nature; so firme, as none of a more holding temper; so hot, as none of a more lasting fervour: yet becomes her splendour darkened, her vigor weakened, her fervor cooled, when shee is in a cold brest entertained. Resemble, rather, the *Juniper-tree*, whose coale is the hottest, and whose shadow is the coolest: bee hot in your *affection*, but coole in your *passion*. If you finde any thing which cooleth love in you, remove it; if any thing which urgeth passion, quench it: contrariwise, feed in you loves heat; but repress in you all passionate hate. Take into your more serious thoughts, a view of his deserts whom you affect: increase the conceit of them by supposing more than hee expresseth. The imagination of *Love* is strong, and works admirable effects in a willing subject. Yet in all this, let not one straid thought wrong your Maiden-modesty so much, as to suggest to you a straine of light-nesse. Other Closet-treaties you may entertaine safely and freely, without touch of modesty. As to thinke of the *honour* of that *State*, to which you are approaching; the mutuall Comfort from that mysterious union arising; how griefes will bee attempered by one anothers suffering; how joyes will bee augmented by one anothers sharing. These thoughts cannot but well become you; nor otherwise chuse than with a pure affection inflame you; nor receive lesse than free acceptance from you.

Thus may that Love, which seem'd before to have beene as *chilled*, by these modest motives bee *cheered*. That day no blacke Cloud should by right sit on your faire brow; no cold dampe seaze on your heart. You have got one whom a sacred gage hath made yours; with a cheerefull requitall render your selfe his. This cannot choose but highly please  
the

the pure eye of heaven, to see that *Mysterie* so sweetly solemniz'd, which was honoured by Christ, with his first Miracle on Earth.

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**I**N this last branch of our *Observation*, wee are to propose an *attemperament* of both those indisposed *Fancies* before mentioned, and deservedly taxed. First, the *wildnesse* of the one; secondly, the *coolenesse* of the other: by seasoning them both with an indifferent *temper*.

An attemperament of both.

In a *Vine*, wilde and luxurious branches are to bee pruned, that such as are free and kindly may bee better cherished. In the spirituall field of your heart, is never to bee expected any fruitfull increase of vertues, till there be weeded out of it all the thornes of vices. The difference betwixt a *wise* and *wild* Love, is this: the one ever deliberates before it love; the other loves before it deliberate. The first question that shee askes, who *wisely* loves; "Is hee, who is here recommended to my choyce, of good repute? Is hee rich in the endowments of his minde? Next question shee askes, are of a lower siege: "May his personage give content? Are his fortunes such, as may not beget in love a contempt? Thus begins shee that loves *wisely*, with goods inward, and ends with outward; whereas, shee that loves *wildly*, begins with outward, and ends, or else never remembers the inward: "Is hee, you tender to mee, of promising personage? Is hee neat in his cloathes? Complete in his his dresse? Can he Court mee in good words? and perfume them with sweet protests? Can hee usher me gracefully in the street? and in very pace expresse a reserved state? Next question shee askes, must bee neare the same verge: "Is hee rich in Manors? Hath not fortune made him a younger brother? Can hee, to buy himselfe honour, pawne the Long-acre? May his swelling meanes furnish me of Coach, Caroach, and daily fit mee for some *Exchange* trifles? I have a moneths mind to see the man! Hee cannot but deserve my love. Wherein shee sayes well, for in very deed hee could deserve little else. Now as the *former*, feldome bestowes her selfe, but where shee findes content; so the *latter*, feldome or never, but either shee with her Choyce, or her Choyce with her falls into contempt. The reason is, this *wilde* Girl never cares for more than to bee married. If shee may but see that day, it accomplisheth her content: though shee have but one Comicall day all her life. Yea, it is as well as can bee expected from her hands, if shee attaine that *style* without some apparant *soile*. Such as these I could wish, to prevent the worst, they were married betime, lest they marre themselves before time. Albeit, moderate restraint, seasonable advice (presupposing some seeds of grace to worke on) have wrought singular effects in many of these *wilde-ones*, who afterwards became grave and modest Matrons.

To you then, *kind-hearts*, am I to recommend some necessary cautions, which carefully observed, may make you wiser than you thought of; and cause you have a tender care of that, which before you had never mind of. Your breasts are unlock'd, your tongues unty'd; you cannot love, but you must shew it; nor conceive a kinde thought; but you must tell it. The *Index* of your *hearts* you carry both in your *tongues* and *eyes*; for shame, learne *silence* in the one, and *secrecy* in the other. Will you give power

FANCY.

power to an insulting Lover, to triumph over your weakenesse; or, which is worse, to worke on the opportunity of your lightnesse? Doe not; rather ramme up those *portells* which betray you to your enemy, and prevent his entry by your vigilancy. Keepe home and stray not, lest by gadding abroad, you incurre *Dinahs* fate. You have Conforts of your owne sexe to passe time withall; their society will teach you to forget, what is better forgot than kept. Let not a fraid thought betray your innocency. *Chescke* your madding *Fancy*, and if it use resistance, curbe it with restraint. It will doe excellently well, if you forbear to resort to places of publike meeting; till you have drawne up and seal'd a Covenant with your eyes, to see naught that they may not lawfully covet. These, when they wander, they breed in the heart a dangerous distemper. Lastly, addresse your employment ever to something that is good; so shall your *fantasie* finde nought to worke upon that is ill. This shall afford you more liberty, than the whole worlds freedome can afford you.

Now to you, *Coy ones*, whom either *coldnesse* of nature hath benumbed, or *coynesse* hath made subtil to dissemble it. You can looke and like, and turne another way, where you like most. No object of love can take you, till it overtake you. Bee not wise too much. True affection cannot endure such dissimulation. Divide not him, whom you love, into such extremes: you may be modest, and spare a great deal of this *Coynesse*; It is the rule of Charity to doe as you would bee done to. Now, would it content you to bee entertained with disdain, where your deserts merit acceptance? Rectifie this then in your selves, which you would not have done by another to your selves. It is an ill requitall, to recompence fancy with contempt, or constant love with disdain. This were to incurre ingratitude, a vice so odious, as no age could finde ever ought more unconvilly impious. I do not move you to bee too open-hearted; or if so, not too liberally to expresse it: this were no discovery of *fancy*, but *folly*. So conceale and smoothly palliate your love, as your lover may not despair of all hope to obtaine your love. Indifferent Curtseys you may shew without lightnesse, and receive them too in lieu of thankfulness. I leave it to your discretion to distinguish times and places; for these may either improve or impaire the opportunity of such like Curtseys.

Doe not immure your beauties, as if a jealousy of your owne weakenesse had necessitated this restraint. There can bee no *Conquest*, where there is no *Contest*. Converse with love; conceit with your selves whom you could like. This your *cooler* temper may admit, and still retaine that liberty which is fit.

Falconers use many meanes to make their Hawks sharpe; they begin with short flights, till weathring bring them to endure longer. *Pigmaliions* image received not life in all parts at once; first, it took warmth, after that, vitall motion. Is love *coole* in you? let a kindly warmth heat that coldnesse. Is Love *dull* in you? let a lively agility quicken that dulnesse. Is love *coy* in you? let a lovely affability supple that coynesse: So, in short time, you may have a full rellish of loves sweetnesse.

Now wee come to the *attemperament* of these; wherein wee are to extract out of grosser metals some pure Oare, which wee must refine, before it can give any true beauty to this specious palace of love. Draw neare then, and attend to what of necessity you must observe; if ever

you

you meane to deserve HER love, whom you are in Civility bound to serve.

FANCY.

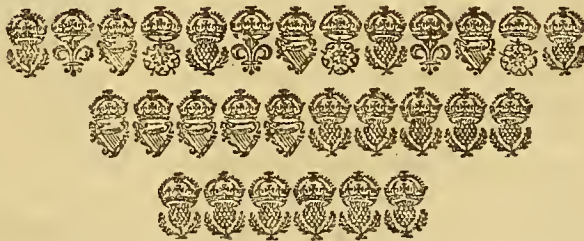
Pomp. Mela.

In *Sicilia* there is a fountaine called *Fons Solis*, out of which at Mid-day; when the Sun is nearest, floweth cold water; at Midnight, when the Sunne is farthest off, floweth hot water. This should bee the lively Embleme of your state (*Gentlewomen*;) who, now after those cooler vapours of your frozen affection disperfed, those lumpish and indisposed humors dispelled, and those queasie risings of your seeming *coynesse* dispossessed; have felt that chaste amorous fire burne in you, which will make you of shamefaste Maids, modest Matrons. When the heat of passion is at Mid-day, I meane his full height, with those to whom faith hath engag'd you, and love, before the hostage of that faith, confirm'd you; then are you to resemble the quality of that fountaine, by flowing with *cold water* of discretion and sweet temper, to allay that heat; lest it weaken those you love, by giving way to passion, which patience cannot chuse but loath. Againe, when heat is farthest off, and providence begins to labour of a lethargy; when servants remit their care, neglect their charge, and the whole family grow out of order, through the coldnesse of a remisse Master; resemble then that fountaine, by flowing with *hot water*; win and weane these whom love and loyalty have made yours, with warme conjugall teares, to compassionate their neglected estate, and by timely prevention to avert the fate of improvident husbands.

An Explana-  
tion of the  
Embleme.

Or thus, if you please, may you make your selves gracious Emblemes of that fountaine: Doth the Sun shine at Mid-day, and in his fullest height on you? Do the beams of prosperity reflect brightly on you? Flow with *cold water*; allay this your heat and height of prosperity, with some cooling thoughts of adversity, lest prosperity make you forget both the Author of it, and in the end how to bestow it. Againe, doth the Sunne shine farthest off you? Doth not one small beameling of prosperous successe cheere you? Flow with *hot water*; vanquish adversity with resolution of temper. Desist not from labour, because fortune seconds not your endeavour. To conclude, as your *wild fancy* (if you were ever surpriz'd of any) is now rectifi'd; your *coolenesse* heatned; your *coynesse* banished; so conforme your selves to them, whom *one heart* hath made one with you, as no cloud of adversity may looke so blacke, no beame of prosperity shine so cleare, where-  
in you may not with an equall embrace  
of both estates, beare  
your share.

Another pro-  
per applicati-  
on of this  
Embleme.









# THE ENGLISH GENTLEVVOMAN.

## Argument.

*Gentility is derived from our Ancestors to us, but soone blanced, if not revived by us; Vertue the best Coat; A shamefaste red, the best colour to deblazon that Coat; Gentility is not knowne by what we weare, but what we are; There are native seeds of goodnesse sowne in generous bloods by lineall succession; How these may bee ripened by instruction.*

## GENTILITY.



ENTILITY consists not so much in a lineall deblazon of Armes, as personall expression of vertues. Yea, there is no Ornament like vertue, to give true beauty to descent. What is it to be descended great? to retain the priviledge of our blood, to bee ranked highest in an Heralds booke? when our lives cannot adde one line to the memorable records of our *Ancestors*? There should bee no *day* without a *line*, if wee desire to preserve in us the *honour* of our *Line*. Those *Odours* then deserve highest *honours*, that beautifie us living, and preserve our memory dying. Should wee call to mind all those our *Ancestors*, who for so many preceding ages have gone before us; and whose memory now sleeps in the dust; wee should, perchance, finde in every one of them some eminent quality or other, if a true survey of their deserving actions could bee made knowne unto us: yea, wee should understand, that many of them held it their highest grace, to imitate their Predecessors in some excellent vertue; the practice whereof they esteemed

Aaa

more

## Observ. 7.

*Gentility is derived from our Ancestors to us, but soone blanced, if not revived by us.*

*Gentility.* more prayse-worthy, than the bare title of *Gentility*. Now, what just re-prooffe might wee deserve, if neither those *pasternes*, which our *Ancestors* had, nor the vertuous examples of our *Ancestors* themselves, can perswade us to be their followers? Their blood streames through our veynes; why should not their vertues shine in our lives? Their mortality wee carry about with us; but that which made them immortally happy, wee reteine not in us. Their *Gentility* wee clayme; the priviledges they had by it, wee reteine. Meane time, where is that in us, that may truly *Gentilize* us, and designe us theirs? What a poore thing is it to boast of, that our blood is nobler; our descent higher? Tell me, can any one prescribe before *Adam*? And what shall hee finde in that first *Ancestor* of his, but *red clay*? The matter whereof hee was made, it was no better; nor can wee suppose our mortar to bee purer. Hee most emphatically described our Genealogy, who cryed, *Earth, Earth, Earth*: *Earth* by Creation, Condition, Dissolution. No lesse fully understood hee the quality of his Composition, with the root from whence hee tooke his beginning, who called *Earth* his *Mother*; *Wormes* his *Brethren* and *Sisters*. His kinsfolkes hee could not much boast of, they were such inferiour Creatures; no Strutters in the street, but despicable Creepers.

Let me now reflect upon you, *Gentlewomen*, whose *generous* birth should bee adorned with *vertuous* worth, and so make you moving Objects of imitation both in life and death.

Are you nobly descended? Ennoble that descent with true desert. Doe not thinke that the privilege of greatnesse, can bee any subterfuge to guiltinesse. Your more ascending honour requires more than a Common lustre. In places of publike resort you challenge precedency, and it is granted you. Shall the highest place have the least inward grace? No; let not a word fall from you, that may unbecome you. Others are silent when you discourse; let it bee worth their attention; lest a presumption of your owne worth draw you into some frivolous excursion. There is not an accent which you utter, a sentence you deliver, any motion in your carriage or gesture, which others eye not, and eying asume not. Your retinue is great; your family gracious; your actions should bee the life of the one, and line of direction to the other. To see a light Lady descending from a noble Family, is a Spectacle of more spreading infamy, than any subject of inferiour quality. I cannot approve of this Apish kinde of formality, which many of our better sort use; it detracts from their *descent*, to make *affectation* their *Turessse*. They were free-borne; nothing then that is servile can become them. It is nothing to reteine the favour or feature of your *Ancestors*, and to estrange you from that which truly dignifi'd your *Ancestors*.

Vertues have more living colours, and are seconded with more lasting honour than any outward beauties. You deceive your selves, if you thinke that honour received her first life from descent; no, It was *deserit* that made *descent* capable of honour. A Pedigree argues your *Gentility*; but had not some deserving action beene, you had never attained to any noble Pedigree. For *Gentility* is not to bee measured by antiquity of time, but precedency in worth. If brackish or troubled water seldome come from a pure Spring; wilde and unsavory fruit from a good tree; whence is it, that noble Predecessors, whose pure blood was never corrupted with any odious staine, should bring forth such degenerating scions?

scions? Surely, this generally proceeds from the too much liberty that is granted to our youth; whose inclinations, though otherwise good and equally disposed, are usually by *Custom*, which becomes a *Second nature*, miserably depraved. Society they affect, and this infects them; repaire to publike places they admit, and this corrupts them. Those eminent examples which their Noble Progenitors left them, become buried with them. They comply with the time; *Vertue* (they say) can hardly subsist, where *Vice* is in highest request. What though *Plato* advise them to make choyce of the best way of living, which may bee easily effected by assiduate use and daily custome: they have learned to invert his rule, by affecting that custome most, which tends to the practice of vertue least. Besides, there is another reason which may bee probably alleaged, why *generous descents* become so much corrupted; and vertuous Parents by vitious Children so frequently seconded. Our Nobler women, though in other respects truly imitable, and for their vertuous Conversation admirable, come short in one peculiar duty, which even Nature exacts of them, and which being duly perform'd, would doubtlesly, no lesse enable and ennoble them who are descended from them, than any particular, were it never so powerfull, that could informe them. These which are mothers by generation, are seldome their Nursing-mothers by education. No marvell then, if they degenerate, when they partake of the natures of other women. Though their owne mothers blood streame through their veines, a strangers milke must feed them, which makes them participate of their *nature*, as they are fed with their *substance*: Wheresoever the Nurser milke is received, the Nurser manners are likewise retained. Whence it was, that *Chryssippus* expressly commanded that the very best and wisest Nurser should bee made choyce of; that what *good blood* had infused, might not by *ill milke* be infected. It was the joynt advice both of *Plutarch* and *Phavorine*, that a mother should bee her childrens Nurse: because, commonly, with the milke of the Nurse, they sucke the quality or condition of her life. Yea, according to an ancient Decree, women were bound to nurse their owne children, and not to have any other women (unlesse necessity enforc'd them) to nurse them.

Let this then bee rectifi'd; yee, whose Noble descents have made you eminent in the eye of the world, and whom Gods blessing hath made fruitfull Mothers, to bring forth a faire and hopefull increase unto the world; nurse them with your owne milke: this will expresse in you a motherly care to them, and beget in them a greater measure of child-like love to you. Your care, the more it is parentall, will exact of them a love more faithfull and filiall. Nurse them, I say, with the milke of your owne breasts to feed them; with the milke of your owne lives to informe them. So shall their actions prove them to bee your Successours; when they shall not onely *derive* their blood from you, but on this Theatre of humane frailty, shall publish themselves to bee true *representers* of you. For in vaine is your blood to them *derived*, if your memory by their vertues be not *revived*. Give them then that which may make them yours. Goodnesse may bee blamed, but her succeeding memory can never bee blanced. Thus shall you not onely shew your selves worthy of that *house*, from whence you came, but after your period on earth, bee receiv'd into a more glorious house in time to come.

## Gentility.

Vertue the  
best Coat.

**I**T is not the Nobility of *descent*, but of *vertues*, that makes any one a gracefull and acceptable Servitour in the Court of heaven. Houses are distinguished by *Coats* and *Crests*; but these are dignifi'd by something else.

In Heraldry, those are ever held to be the best *Coats*, that are deblazoned with least charge. Consequently, then must *vertue* needs bee the best *Coat*. Shee requires the least charge; in her attire, shee is not sumptuous; in her fare, delicious; nor in her retinue (the more is the pitty) numerous. Shee confines her desires upon earth within a strait Circumference; a very small portion of that metall will content her. Her desires are onely there seated, where they may bee satisfied. Shee sees none so great in the Court, as may deserve her envy; none so rich in the City, as may beget in her an earthly desire; none so repos'd in the Countrey, as to induce her to change her state. Shee is infinitely happy, in that shee aymes at no other happinesse, than where it is to bee found. Ambition may display her Pie-colour'd flagge; but shee will never get *vertue* to bee her follower: Her desires are pitcht upon a farre more transcendent honour, than these *State-corrivals* on earth can ere afford her; or by their competition take from her. Pleasure may cast out her Lure, but *vertue* is so high a flyer, as shee scornes to stoupe to ought unworthy of her: it pleaseth her to contemplate that on earth, which shee is to enjoy in heaven. These *feathers* in the ayre, are Objects undeserving her care. Profit may seeke to undermine her; but all her policy cannot worke on *vertues* constancy. Content is her Crowne; Contempt of the world, her care; what wordlings seeke, shee shuns; whence it is, that her beauty, in the darkest Night of aduersity, shines. In a word, shee is an absolute Commandresse of her selfe; and easie is it to have that Command, where no turbulent passions labour to contend.

Farre otherwise is it with those, who be they never so *generously* defended, popularly graced, nor powerfully guarded, yet being not adorned with this *Crest*, distinguished by this *Coat*, they can neither enjoy freedom within, nor safety without.

*Lewis* the eleventh had a conceit, which, no doubt, proceeded from his melancholicke and indisposed humour, that every thing did stinke about him: all the odoriferous perfumes, or fragrant favours they could get, would not ease him, but still hee smelled a filthy stinke. So fares it with them, whose corrupt hearts, like musty vessels, not thoroughly seasoned with *vertue*, send forth no other smell than what is most distastefull to a pure and well-disposed minde. Now, there bee many, who make an outward semblance of conscience; and promise to the world apparant arguments of their uprightnesse; whose inward Cells, like corrupt Charnell-houses, afford nothing but filthinesse. Yea, these, to make the world more confident of their sanctity, will not sticke to condemne themselves, dis-value their owne worth, and rank them amongst the unworthiest that breath on earth. Yet, though they dispraysed themselves before others, they cannot endure to bee dispraysed by others. Whereof wee read one excellent example to this purpose: There was a certaine woman, who had taken her selfe to a Cloyster-life, and seemed very devout; so as shee usually said to her Confessor, who came often unto her, to heare her Confession, and partake of her Devotion: “ *Good father, pray unto the Lord* “ for

" for mee; for I am a woman so evill, yea, even so utterly naught, as I much  
 " feare lest the Lord punish others for my sinnes. Vpon this, the Priest  
 " out of a discreet zeale, desired to try whether there were in her the  
 " foundation of true humility or no. Next time therefore, that shee  
 " uttered the like words unto him, saying; *That shee was the very worst*  
 " *of all women*; the Priest forwith answered: *I have often times at many*  
 " *hands heard thus much of thee before this.* Whereat shee being presently  
 " incensed, replied: *You lye in your throat: And whosoever hath told you,*  
 " *or reporteth such things of mee, are all lyers.* To attemper which immoderate  
 " passion, the Priest humbly returned her this answer: *Now I*  
 " *perceive thy pride and hypocrisie; for as much as thou speakest that of thy*  
 " *selfe, which thou disdainest any other should speake of thee. And this is no*  
 " *signe of true humility, but of inward pride and grosse hypocrisy.*

These dissembled, bee they never so assiduate, semblances, are no colours  
 for *Vertues crest*, They must bee dyed in graine, or they will not hold.  
 These, who expresse modesty in their outward carriage, are good examples  
 to those that consort with them; yet if their private Parler bee a wit-  
 nesse of their dishonor, they deface the figure of goodnesse in them-  
 selves. *Vertue* consists not in seeming but performing, nor piety in appear-  
 ing but practising. What is it to bee outwardly retyred from the  
 world, and inwardly affianced to the world? How are those women in  
*Turkie* affected, that most part of the yeare come not abroad? Those  
*Italian* and *Spanish* Dames, that are mewed up like Hawks, and lockt  
 up by their jealous husbands? This is such an enforced restraint, as it  
 many times begets loose desires in the restrained. It is the prevention of  
 occasion that crownes us. More prayse-worthy were those women of  
*Sio*, could they confine their actions within the bounds of modesty, than  
 these restrained Libertines. For those *Iland* Women; as they are the  
 beautifullst Dames of all the Greekes, so have they more liberty granted  
 by their avaricious husbands, than all the Dames in Greece. For their  
 wives prostitution is their promotion. So as, when they see any stranger  
 or promising factor arrive, they will presently demand if hee would have  
 a Mistris: which, for want of better supply, they mercenarily tender him  
 in the person of their owne wives: so willing are they to weare the last-  
 ing Badge of infamy, for base lucre or commodity.

It is not then an enforced moderation of our affections, that de-  
 serves the stile of goodnesse. Wee are to enjoy freedom in our de-  
 sires, and over those a noble Conquest, if wee merit the name of *ver-*  
*tuors.*

Come then, *Gentlewomen*, you see what *Coat* will honour your *Horse*  
 most. Other *Coats* may bee blanced by corruption of blood; or blemished  
 by some other occurrent: but this is so pure as it will admit of no staine.  
 Fantasticall and false prophecies may bee ominously advanced, published,  
 and dispersed, upon Arms, Fields, Beasts, or Badges, against which our  
 Lawes have ordained necessary provisions. But no *Angur, Seer,* or *Sooth-*  
*sayer* can by any such groundless Divination, detract from the constant  
 beauty or splendor of his *Coat.*

Sovereignizing *Saladine*, after hee had made himselfe a terrour to many  
 potent Princes, by making them his Subjects, who never till then knew  
 what subjection meant; after hee had atchieved so many prosperous  
 victories, taken in so many flourishing Provinces, and attained the highest  
 degree

Gentility.

degree of an imperiall greatnesse; being surprized by so mortall and fatall a malady, as hee despaired of recovery: called his Chiefetaine or Generall before him, and bad him haste away to the great City *Damascus*, and there in the midst of that populous City, to fixe his shrouding-sheete upon a Speare, and display it like a banner, with these words; *This is all that Souldan Saladine hath left of all his Ensignes! This, the remainder of all his victories!* How happy had that Emperour beene, if after so many memorable exploits done by him living, so many imperiall trophies of his dispersed victories erected by him breathing, hee had reserved this *Coat* to have memoriz'd him dying?

*Dorcas Coats* were brought forth and shown, after shee departed. So live, that your best *Coats*, which are your *vertues*, may give testimony of you, when Earth shall receive you. Let not your *Gentility* become blasted with infamy; nor your Noble families labour of that scarcity, as not to give *vertue* all hospitality. Divinely sung our *Moderne Poet*:

*To bee of gen'rous blood and Parents borne;  
And have no gen'rous vertues, is a scorne.*

Let it bee your highest scorne, to stoupe to any base thought. It is not priority nor precedency of place, but propriety and proficiency in grace that makes an honourable Soule. That Cloath is of most worth that weares best; and that fashion of most esteeme that holds longest in request. *Vertue* is right *Sempiternum* for weare; and of that complete fashion, as with Christian women it growes never out of date. Make choyce of this stuffe then to suite you, of this *Coat* to gentilize you. All others are but counterfeits in comparison of her; whose property it is to honour those that serve her; harbour those that flye for refuge to her; and to reward those who constantly stand in defence of her honour. There is nothing can wound you, being thus armed; nothing ill-besceme you, being thus adorned; nothing disparage you, being thus honoured: Heraldry findes a *Coat* for your house, but *Vertue* findes honour to grace your person. Reteine those divine impressions of goodnesse in you, that may truly ennoble you: display your *gentility* by such a *Coat*, as may best distinguish your family; so shall you live and dye with honour, and survive their fame, whose onely glory it was to enjoy fortunes favour.

**P**ainters are curious in the choyce of their colours, lest their Art become blemished through those decayed colours, wherewith their Pictures are portrayed. Some are opinion, that the receipt of Painting or Colouring the substance of glasse through, is utterly lost; neither that these late succeeding times can regaine, as yet, that mysterious perfection. Farre more is it to bee doubted lest *vertue*, which wee have proved by infallible arguments to bee the best *Coat*, want her true colour, and consequently become deprived of her chiefe lustre. Some Pictures, I know, will doe well in white; yet it is colour that gives them life. Beauty never darts more love to the eye, nor with quicker convoy directs

directs it to the heart, then when it displays her guiltlesse shame in a crimson blush. There is *one flower* to bee loved of women, which is the chiefest flower in all their garden; and this is a *good red*, which is shamefastnesse. These standing colours are slow wooers to discreet Lovers. *Vertues Coat* then is best *deblazoned* when a *shamefast red* breathes upon it.

*Protogenes* tables, wherein *Bacchus* was painted, and all his furious *Bacchanals* to life displayed, moved King *Demetrius* to such admiration, during his siege of the City *Rhodes*, that where hee might have consumed the City with fire, and buried the glory thereof in ashes, would not for the preciousnesse of that table: so as, protracting time by staying to bid them battell, wonne not the City at all. If a livelesse Picture could enforce such affection in a knowing Commander, what effects may wee thinke will a living substance produce? Truth is, there is such sweet and amiable correspondence betwixt *vertuous* beauty, and *shamefast* modesty, as the one cannot subsist without the others society. Not a light passage can want the attendance of a blush, whilst modesty is in presence. Yea, though shee bee not conscious of any conceit, that might beget in her face a shamefast blush; out of a modest Compassion shee will not sticke to blush, when shee observes ought in another deserving blame. Her eares glow at any light report; which, lest they should grow too credulous, shee fortifies with reason, to oppose the too easie entrance of suspicion. Shee partakes of no resemblance lesse than that of the *Chameleon*, whose naturall property it is to represent all Colours save white. Shee is a milde and moderate interpreter of others actions; but a serious Censor of her owne. Light discourfes, which tend rather to the depraving of the Hearer, than ministring any usefull subject to an attentive Observer, shee excludes; uncivill Complement shee abhorres, what onely is modest shee approves; and seconds her approvement with a gracefull smile. Shee holds an infected minde to bee more dangerous than an infected house: such Company shee shunnes, on whom the rayes of *vertue* seldome or never shine. There is not that Condition, bee it never so meane, which shee cannot with cheerefulnesse entertaine: so as, shee holds outward poverty the best enricher of an inward family. Her desires are so equally poyzed, as shee neither seekes more than shee enjoyes, nor wants freedome to dispose of what shee enjoyes. Honour shee affects, yet with no such eagernesse, as to hazzard the losse of a dearer honour, for so uncertaine a purchase. Friends and favourites shee admits, and with that constancy, as it neither repents her of accepting, nor them of tending such vertuous fruits of amity.

Here you have her, *Gentlewomen*, who will tell you, and in her selfe exemplifie what shee tells you; that *modesty* is the choycest ornament that can adorne you. Now if you purpose to trace her path, or confor me your selves to her line; you must worke on your affections, to embrace what shee loves, and reject whatsoever shee loathes. Are you conversant at any time with such *protesting servants*, as make deepe Oaths meere Complements; and whose tongues are witty Orators in running descant on a wanton Tale? These are such Conforts as *Modesty* would bee loath to converse with. Shee can never endure any of these discourfes without an angry blush. Should you delight in these, you should quickly heare her out of a vertuous passion, cry out with the Poet:

O Age!

Gentility.

Naxian.

A shamefast red the best Colour to deblazon vertues Coat.

## Gentility.

O Age! most of our women know not now,  
What tis to blush, till painting tell them how.

Againe, should you entertaine in your naked bosomes, what some wantons have too much affected, light amorous Poems; perusing them with no lesse Content, than if they had beene purposely penned to worke on your Conceit; this cannot stand with your *modesty*: These may corrupt you, but never rectifie what is wandring in you. Suffer not a wanton passage to play on your fantasie. Sinne would never enter in upon you, if shee found but a preparation of resistance in you. Tell me, what a sweet grace conferres it on you, to mixe your salutes with modest blushes, and entertaine your Suitors with a shamefaste bashfulness! Sure I am, where love is discreetly grounded, this cannot chuse but be an especiall motive to affection. There may bee, I grant, such *wilde lovers*, who preferre the loose love of an inconstant *Phædra*, before the chaste embraces of a continent *Antiope*: but their indiscreet choyce is ever seconded with a fearefull cloze. Those, who esteeme more of a painted cheeke, than a native blush, shall finde all their imaginary happinesse resolved to a painted blisse. It is *Modesty* and not *Beauty* which makes the husband happy. Would you then deserve the title of Chaste Virgins, constant Wives, modest Matrons? While you are ranked amongst the *first*, converse not privately with a wanton thought; send not forth a wandring eye to fetch in a Sweet-heart. Dis-value not your owne worth so much, as to wooe others to become your Suiters: This would bee a meanes rather to depreesse love, than increase it; impayre love, than improve it. If you bee worthy winning, you cannot chuse but bee worthy wooing. Meane time, let not a fraid looke betray your too forward love; nor a light conceit tax you of deserved reproofe. Dye your cheeks with a Rosie blush, when you heare ought that may detract from the *modesty* of your Sexe. Bee as silent as the night; your best Rhetoricke consists in maiden blushes, and bashfull smiles; which will worke more powerfully on a Lovers heart, than a Rhetoricall tongue, bee it never so curiously tipt with Art.

For the *second* ranke, you know how strict a duty is imposed on you; now are you not to converse with strange love, or suffer any other person have the least share in your affection. To Court love, or use any Complement, purposely to winne a private favorite, would detract as much from your honour, as for a Souldier to flye from his Captaine, and adhere to a stranger. Hee hath invested you in himselfe, and engaged himselfe yours by a sacred vow, which death onely may reverse: the dispersed loves which you entertained before, must now bee reduc'd to one, and that but one, by whose mutuall choyce two are individually made one. A heart divided cannot live; no more can the heat of divided love. You are now so farre from entertaining any stranger; as you have vow'd with your heart, not to enter so much as any treaty with an unjust intruder. It is dangerous to converse with a profest foe, whose drift it is to undermine you; and such an one is every loose lover, who labours with the licentious art of adulterous Oratory, to deprive you of that inestimable gemme, which of all others, most adornes you.

For you that are *Matrons*, ripenessse of yeares hath enjoyed you to  
bid



bid a lasting adieu to the vanities of youth. Now are you set as examples of gravity, for others to imitate.

It were dotage in you now to begin to love, when your decay in Nature tels you, it is not long you are to live. You have hitherto performed your parts with a *generous* approvement of your actions, faile not in the conclusion. This small remainder of your declining pilgrimage, should bee wholly dedicated to the practice of goodnesse; that your pious end may second your vertuous beginning. The Sunne shines ever brighter at his setting than rising; so should your life appeare better at your departing than entring.

It were incomparably beneficiall for you, now in this your *Exit*, to have your affections seated in heaven, before you depart from earth: leaving some memorable examples of your well-spent life, which may eternize you after this life.

This will make your names flourish; and cause others in a vertuous emulation of your actions, to reteine your memory in their lives. To bee brieft, bee you of what Condition soever, either in respect of your age or state; there is nothing can better become you than a modest shamefastnesse: which consists either in averting your care from your owne praise; or with-drawing your presence from dishonest or uncivill discourse; or rejecting an importunate Suitor, whose too inconsiderate entertainment might question your honour. I have noted in some women a kind of zealous and devout passion, when they chanc'd but to heare any light or wanton communication; they could not hold but reprove them for their impudence, and amidst their reproofe, to adorn the Rosie Circlets of their cheekes with a blushing shamefastnesse. Surely, this expressed a singular *modesty* in them; which I would have you (*Gentlewomen*) in a serious imitation of them, to represent in your selves. It will happen, many times, that you cannot chuse but encounter with some frontlesse *Buffoons*, petulant *Pasquills*, whose highest straine of obscene wit, is to justifie some fabulous story, or repeat an uncivill Tale; which you are to entertaine with such disgust, as these odious Relaters may gather by your Countenance, how much you distaste such uncivill discourse. For it is a sweet kinde of evincing sinne, to discountenance it with a modest shame.

Thus shall you make your very frowne an ingenuous *Index* of your uncorrupt heart: and to adde one line more unto your Honour, display the Character of your guiltlesse shame in a Maiden blush, a Virgin-colour.

**S**everus the Emperour would have majesty preserved by a vertuous disposing of the desire, not by a curious effeminacy in attire. For, as wee cannot account him for lesse then a foole, who prizeth his horse by the saddle, and trappings that hang about him, more then by the worth that is in him: so is hee most foolish, who values the man by the worth of his Cloathes, rather then those inward parts that doe accomplish him.

How many formall Gallants shall wee observe, whose onely value consists in putting on their cloathes neatly; wearing their Cloaks before them,

Gentility is not knowne by what wee weare, but what we are.

Gentility.

O age! no  
cover now fit  
for our mould,  
But Plush,  
Shag, Velvet,  
Tissue, Cloth  
of Gold.

them, as if they would forgo them; or bestow them upon some Pandor to usher their mushroom *Gentility* to a house of light Society: with whom, if you should converse, you might easily finde *Aesops* painted sculs, fairely promising, but weakly performing? The greatest Obliquity these can finde in our age, is the too carelesse observance of fashions; which our neate formalists have no great cause to taxe for an error, seeing affectation in the choice of fashion is this ages humour. The golden apple was given to the fairest, not the finest; the golden Tripode, neither to the fairest nor finest, but wisest. For might the fairest have obtain'd it, *Alcibiades*, being the daintiest and best favoured Boy in all *Athens*, might by right have challeng'd it. Againe, might the finest have enjoy'd it, the *Lydian Cræsus*, being richer in attire than any of his time, might have pleaded for it. Of whom it is said, that *Solon* of *Salamine* came to visite him; not to admire him, as simple people did, whose judgements most commonly were plac'd in their eyes: but to reprove him for his vanity, an apt subject for Philosophy; and weane him from that which threatened ruine to his State. This delicate Prince had that learned Sage no sooner found decked and adorned with the choicest Ornaments, and seated on an high Throne, than hee encountred that grave Philosopher with this vaine question: demanding of him, *Whether hee had ever seene a more glorious sight?* To whom *Solon* right gravely answered; *Yes*, quoth hee, *I have seene House-cocks, Pheasants, and Peacocks: And these were graced with a naturall beauty; whereas yours is but a borrowed glory, which must vaile to time, and shake hands, ere it bee long, with mortality.*

To these that fabulous Story of the *Persian Prince Cræsus* may bee properly applied, and personally resembled; who, with his pye-colour'd Retainers, presenting themselves at *Jupiters* marriage like painted fowles, became transformed into plumed fowles. Truth is, should wee judge of mens worths by their outward weare, or distinguish *Gentility* by a fashionable attire, wee should erre more in judgement, then a blinde man in his first discovery of colours. What eminent Ladies are recorded in the continuat histories of fame; whose esteeme tooke first breath, not from what they wore, but what they were? It was not their ayme to strike a stupid Beholder into admiration with a phantasticke habit, nor allure an humorous Lover with a conceited complement.

Calcagninus  
Apol. marg.

*Our simple Elders knew not what it was,  
To set their face, or court a Looking-glasse.*

Aug.

It was their highest taske to correct those errors that were in them: by which meanes they became so inwardly lovely, as none truly knew them, that could doe lesse than entirely love them. Surely, there is no state that suites so fitly with *Gentility*, as the low, but loyall attendance of humility. This is shee, who (as shee is rightly defined) is the *Princesse of vertues*, the *conqueresse of vices*, the *mirror of virginity*, the choicest harbour or repose for the *blessed trinity*. Shee considers, how hee, by whom our corrupt blood was restored, our unvaluable losses repaired, and our primitive nakednesse compassionately covered, was not with a Diadem crowned, nor in a stately bed couched; yea, scarcely rather with one poore coat covered: which hee wore not as an ornament to his body, to be-

stow

Gentility:

stow on it trimnesse, but for necessity to cover his nakednesse. What a poverty is it then for you, whose ancient descent promiseth something extraordinary in you, to have nothing to boast of, save onely a gilded outside? It was Necessity that invented Cloathes for you; now were it fit to pride you in that, which depriv'd you of your prime beauty? You shall observe in many of our grave Matrons, with what indifferency they attire themselves. Their inward ornaments are their chiefest care; their renewing and repairing of them, their highest cure. They have found such choice flowers, as they afford more spirituall delight to the soule, than any visible flowers or odours doe to the smell. And what are these, but divine and morall precepts, soveraigne instructions; which have taught them how to contemne earth, conquer death, and aspire unto eternity? These by a continued custome or frequent converse with heavenly things, cannot now conceive any object to bee worthy their beholding on earth. Fashions may bee worne about them, but little observed by them. The WEDDING GARMENT is their desired raiment. This they make ready for the Nuptiall day; the meditation whereof so transports them, as nothing below heaven can possesse them. It is not beauty which they prize; for they daily and duely consider the Prophets words; *All faces shall gather blacknesse*. Again, they remember the threats which God denounceth upon beautifull, but sinfull *Niniveh*, *I will discover thy skirts upon thy face*. This makes them seriously to consider the dangerous quality of sinne, and to apply *Ninivehs* salve to their sore: that *wine of Angels*, the *teares of repentance*. Which, howsoever it is, as one wittily observes, Every mans medicine; an universall Antidote; that makes many a *Misbridates* venture on poison: yet works it not this banefull effect with these; for their affections are so sweetly tempered, their hearts so truly tendred, as they make not Repentance security to delinquents: They well remember that Aphorisme of spirituall Physicke: As hee that sinneth in hope of remission, feeds distemperature to seeke a Physician; so hee that repents with a purpose of sinning, shall finde an eternall place to repent in. These, who thus belull themselves in the downe-beds of security, labour of an irreparable Lethargy. They make bold to *sinne*, as if they were sure to *repent*. But the medicine was made for the wound, not the wound for the medicine. We must not suffer our selves voluntarily to bee wounded, in hope we have to bee cured: but prevent the meanes, that wee may attaine a more glorious end. The choicest receipt, the chiefest antidote then is to prevent the meanes or occasion of sinne; which if at any time wee commit, to infuse the balme of repentance into it; which seasonably applyed, may minister a soveraigne salve to our sore, so wee intend our care to so consequent a cure.

Ioc. 2.

Nahum. 3.

Come then, *Gentlewomen*, beginne now at last to reflect on your owne worth. Understand, that *Gentility* is not knowne by what you *wear*, but what you *are*. Consider, in what member soever your Creator is most offended, in that shall every sinner bee most tormented. Remember, how the time shall come (and then shall your time bee no time) when the *Moath* shall bee your underlining, and the *Worme* your covering. Trimme your selves then with an inward beauty; that a glorious *Bridegroom* may receive you. *Fashion* your selves to his image, whom you represent. That *Fashion* onely, will extend the date of time,

Etrm.

Gentility.

and crowne you with immortality after time. These, who have their *judgements* in their *eyes*, may admire you for your Cloaths; but those, who have their *eyes* in their *beads*, will onely prize you by your inward worth. Were it not a poore Ensigne of *Gentility*, to hang up a phantasticke fashion to memorize your vanity after death? So live, that you may ever live in the memory of the good. It will not redound much to your honour, to have observed the *fashions* of the time, but to have redeemed your time; to have dedicated your selves to the practice of vertue all your time; to have bene Mirrors of modesty to your succeeding sexe; to have dis-valued the fruitlesse flourish of fading vanity, for the promising hopes of a blessed eternity. O Eternity, eternity! let this ever emphatically sound in your memory; Supply then that in you, which bleered judgements expect without you. You challenge precedency in place, expresse your selves worthy of that place. Vertue will make you farre more honoured, than any garish habit can make you admired. The one is a Spectacle of derision; the other of true and *generous* approbation. This you shall doe, if you season your desires with discretion; if you temper your excursive thoughts, and bring them home with a serious meditation of your approaching dissolution. It is said of the *Palme* tree, that when it growes dry and fruitlesse, they use to apply ashes to the root of it, and it forthwith recovers: that the peacefull *Palmes* of your vertuous mindes may flourish ever; that their branches may ever blossome and never wither; apply unto their roots the ashes of mortification; renewe them with some sweet and soveraigne meditation. That when you shall returne to your mother Earth, those that succeed you may collect how you lived while you were on Earth: by making these living actions of your *Gentility*, happy Precursors to your state of *glory*.

There are  
native seeds  
of goodnesse  
sowne in ge-  
nerous bloods  
by lineall suc-  
cession.

**F**ountaines are best distinguished by their waters, Trees by their fruits, and *Generous bloods* by their actions. There are *inbred seeds* of goodnesse (saith the Philosopher) in every good man: and these will finde time to expresse themselves.

It was *Dauids* testimony of himselfe: *From my youth up have I loved thy Law.* An excellent prerogative given him, and with no lesse diligence improved by him. Now these *Native seeds*, as they are different, so are the fruits which come of them, variously disposed. Some have a relish of true and *generous bounty*; wherein they shew that noble freedom to their owne, in their liberality towards others: as their very actions declare unto the world, their command and soveraignty over the things of this world. Others discover their noble disposition, by their notable *pitty* and *compassion*; These will estrange themselves from no mans misery. If they cannot succour him, they will suffer with him. Their bosomes are ever open with pittifull *Zenocrates*, to receive a distressed one. Over a vanquish'd foe they scorne to insult; or upon a dejected one to triumph. They have teares to partake with the afflicted; and reall expressions of joy to share with the relieved. Others shew apparant arguments of their singular *moderation*; abstemious are these in their dishes; temperate in their Companies; moderate in their desires.

desires. These wonder at the rioters of this time; how they consume their daies in sensuality and uncleanness. Their account is farre more straight; their expence more strait; but their liberty of mind of an higher straine. Cloathes they weare, but with that decency, as curiosity cannot tax them; meates they partake, but with that temperance, as delicacy cannot tempt them. Others from their Cradle, become brave sparkes of *valour*; their very Childhood promifeth undoubted tokens of succeeding honour. These cannot endure braves nor affronts. *Generous* resolution hath stamp't such deepe impressions in their heroicke mindes, as fame is their ayme; which they hunt after, with such constancy of spirit, as danger can neither amate them, nor difficulty avert them from their resolves. Others are endued with a naturall pregnancy of *wit*; to whom no occasion is sooner offered, than some dainty expression must second it. Others with more solidity of *judgement*, though of lesse present conceit. And these are such, as generally imploy themselves in State-affaires; wherein Experience, purchased by an usefull expence of time, doth so ripen them, as the Publike State takes notice of them, and recompenceth their care with honours conferred on them.

These and many other excellent endowments shall wee observe to bee *lineally* derived from Ancestors to their Successors; which, as they reteine a neare resemblance of their persons, so they represent their Actions: so powerfull is *nature* in bestowing her distinct Offices on every creature, wherein they generally partake of their *disposition* as well as outward *feature*: whence the Poet;

*Stout men and good are sprung from stout and good,  
Horses and steeres reteine their parents blood.*

Yet see the iniquity of time! It fareth oft-times with those who are endowed with these vertues, to bee most traduced, where their more noble and eminent parts are to bee highliest honoured. Which, as it was a maine error in former ages, so descends it to these present times. When *Rome* was in her glory, this eclipsed her light, by detracting from their demerits most, whose free-bred vertues deserved of their Countrey best. Sundry Families shee had, famous for their vertues, which by a depraved and mis-interpreting Censure, became branded with undeserved aspersions. If the *Piso's* were frugall, they were held parcimonious; if the *Metelli* devout, they were superstitious; if the *Appii* strict, they were rigorous; if the *Manlii* affable, they were ambitious; the *Lalii*, if wise, they were dangerous; the *Publicola*, popular, by being courteous. But with good and well-disposed persons, *vertue* is never out of favour, though it bee never so much impeached by a traducing censure.

Thus you have heard, *Gentlemen*, what *vertues* have *lineally* and by *blood* descended from Parents to their Children; what especial inward graces usually attend some especial families, which no lesse memorize them, than those native honours which are conferred on them. Now, to select such as fort best with your sexe and condition; in my opinion there is none that ennobles you higher, or makes you more gracious in the eye of the beholder than *Modesty*, which was the greatest advancer  
of

Gentility.

of many *Roman* families. This is that *vertue*, which expresseth you to be women; this is that, which makes you honoured amongst women. Chaines and Carkenets, Jewels and Habiliments may bee valued; but this Ornament is of that high estimate, as it is not to bee prized. Now, there is nothing that will cause this to appeare more pretious unto you, next to the testimony of a good Conscience within you, with an ardent desire of promoting his glory who made you, than a reflexion to your *Family* which bred you; whose honour to preserve, as it is your especiall duty, so no object of profit or pleasure, no attractive Lure of deceiving honour should remove this opinion from you: "To bee high borne and  
" basely minded, is to ingraffe bastard slippes in a noble stocke. Branches of a crooked and inflexible *quality*, highly degenerate from true *Gentility*. High and heroicke vertues become great houses. For, as they were first made *great* by being *good*, so should they by surceasing from being *good*, lose their title of being *great*. If by abusing the liberty of time, you detract from your Ancestors fame, you lye a blemish on his shrine; which, though it touch not him, yet it taints you who represent him.

This, no doubt, was that Noble Lady right mindfull of, when on a time being solicited by a powerfull Suitor, who wooed her first in person, and after in a wanton Rhetoricall Letter; shee, as one tender of her honour, and perceiving that the scope of his suit tended to her dishonour, answered his fruitlesse sollicitancy in this sort, with great modesty: "Should I condescend to your Suit, I should not only derogate from  
" the honour of my present state, dis-value that which I hold most deare,  
" make my selfe a subject of contempt to every care, but asperse that in-  
" famy on my family, which would beare record of my inconstancy.  
" O what would the next age report of me, that I should so farre dege-  
" nerate from those that bred me? No; poverty may enter in at my gate,  
" but dishonour shall never lodge in mine heart. Reserve these  
" promises of honour for such, as prize them above their honour: That  
" *generous* blood which distreames through my veines, shall sooner  
" bee dried, than it shall bee for any hope of advancement ingloriously  
" stained.

Such singular resolves many of our *Albion* Ladies, questionlesse, even at this day retaine; who, rather than they would incurre the least dishonour, or occasion suspition by their too free entertaines of light Suitors, would confine themselves to their Chambers, and debarre themselves of publike recourse. Seeing then, that there are *native Seeds of goodnesse sowne in generous bloods by lineall succession*; which even in their first infancy give faire promises of their inward beauty; expresse your selves Daughters worthy such vertuous Mothers. Emulation of goodnesse in great persons is honourable. Their Pictures you hang up, that their memories may live with you. Enjoy their vertues too, and their memories shall live fresher in you. All memorials, being materials, be they never so durable, are subject to frailty; only these precious monuments of your vertues survive time, and breath eternity. You spring from a noble Seminary; let those *seeds of goodnesse* which are sowne in your youth, come to that ripenesse in your age, that as in picty you imitated others, so you may become Presidents unto others; as you were here seasoned with grace, a good report may follow you to your grave. All which by

instr-

*instruction* onely may bee effected, as in our next branch shall bee more pregnantly proved. *Gentility.*

**H**E cannot chuse but live well, who conformes himselfe to that hee heares. Good instructors are such faithfull Monitors, as they will advise what is most fitting, not what is best pleasing. And these are to bee entertained with such endeered respect, as their speeches, bee they never so tart, should not incense us, nor their reproofes, bee they never so free, distaste us.

Though *Clitus* open rebukes cost him his life, his free and friendly reproofe exprest his love; so as *Alexander* could never sufficiently bemoane his losse. Those *Native seeds of goodnesse*, whereof wee formerly treated, bee they in our infancy never so plentifully diffused, yet in time they would grow ranke and wilde, unlesse they were by seasonable *instruction* ripened. Now, *Gentlewomen*, there bee no Tutresses fitter to perfect this excellent worke in you, than those who were the secondary instruments of *being* unto you; Neither can those, who are derived from you, become better *instructed* than by you. Your love, I confesse, will bee more indulgent, yet your care so much the more incessant. Their dispositions are best knowne unto you; if motherly affection then will give way to discretion, who more fit to mold them than you? Preceding times may afford you variety of examples in this kinde.

*Cornelia* instructed hers in all piety; *Portia* hers in exemplary grounds of chastity; *Sulpitia* hers in precepts of conjugall unity; *Edesia* hers in learning and morality; *Paulina* hers in memorials of shamefast modesty. These, though Heathens, were excellent informers of youth; so as their Children were more bound to them for their *breeding* than *bearing*; *nurturing* than *nursing*. Besides, there is an inbred filiall feare in Children to their Parents, which will beget in them more attention in hearing, and retention in holding what they heare. Now, there is no *instruction* more moving, than the example of your living. By that Line of yours, are they to conforme their owne. Take heed then, lest by the dampe of your life, you darken both their glory and your owne. I might propose unto you bookes of *instruction*, which might minister arguments plentifully in this kinde: but so short is the memory in reteining what it reads, yea so distracted is the minde in observing what it reads, that, as it fares with our *naturall face in a glasse*, from which the glasse is no sooner removed, than the resemblance of it is abolished; even so, the booke is no sooner left out of the hand, than the Contents are leapt out of the heart. Yet, to the end you may not bee unprovided of such Tracts as may enable you for *instruction*, and prepare you to encounter with tentation; I will recount such unto you, as may best accommodate you for the one, and fortifie you against the other.

Learned *Vives* in his *instruction* of a *Christian woman*, recommends unto them these glorious Lights of the Church, S. *Hierom*, *Cyprian*, *Augustine*, *Ambrose*, *Hilary*, *Gregory*; annexing unto them those morall Philosophers, *Plato*, *Cicero*, *Seneca*, &c. Of which, severally to deliver my opinion, it is this:

Than S. *Hierom* none more gravely copious, as may appeare by those

How these native seeds of goodnesse may bee ripened by *instruction*.

Greg. in 38. Evang.

A brieve enumeration, serious dicussion, and judicious election of sundry ancient fathers, with other morall Authors.

Gentility.

those pithy and effectuall Epistles of his, directed to those noble Ladies, *Marcella, Demetria, Lata, Furia, &c.* wherein he useth singular exhortations, invincible arguments, perswasive reasons, sweet similitudes, and forcive examples. Modesty is the subject hee commends unto them; decency in apparell hee approves in them; to a moderate restraint of liberty hee enjoynes them; to an exemplary holinesse hee exhorts them; and with sweet and comfortable promises of an incorruptible reward he leaves them.

Than S. *Cyprian*, none more devoutly fervorous; in his reproofes hee shewes mildnesse; in his treaties a passionate sweetnesse; hee winnes the sinner by inducing reasons; hee strengthens the soule mightily against temptations; hee propoſeth an excellent way of moderating the affections; hee applyes ſoveraigne receipts to ſoveraignizing passions: and concludes with that sober and discreet temper, as with a Divine insinuation hee woos, winnes, and weanes the sinner, and in a spirituall tye unites him to his Redeemer.

Than S. *Augustine*, none more profoundly judicious, more judiciously zealous; pithy are his directions, powerfull his instructions: in his *Meditations* hee is moving; in his *Soliloquies* inwardly piercing; in his *Manuall* comfortably clozing. Amongst all those Conflicts in our Christian warfare, hee holds none sharper than our Combat with Chastity. Hee applies meanes how wee may resist, resisting vanquish; and by our Christian victory, receive Crownes of eternall glory. That Conquest, hee holds, deserves small honour, which is atchiev'd without Encounter. In a Divine rapsodie drawne, as it were, from himselfe, hee shewes what should bee done by us. Earth is no object fit to entertaine our eye; nor her deluding melody our eare: Hee exhorts us therefore to leave Earth now while wee live, that leaving Earth for altogether, wee may enjoy our *best Love*.

Than S. *Ambrose*, none more Divinely plenteous; sweetly serious are his instructions; enforcing are his reasons: hee speaks home to the sinner; whom hee no sooner findes wounded for sinne, than hee applies a Spirituall salve to cure his sinne. Many grave sentences are in his *Offices* methodically couched; singular directions to guide every Christian in his Spirituall Path-way, are there delivered. Like an expert Physician, hee first gathers the nature or quality of your distemper, and then ministers soule-salving receipts to restore you to your right temper. Hee shewes you how in your very motion, gesture, and pace you are to observe modesty: concluding that nothing can afford true comfort to a sojournng soule, but practise of piety.

Than S. *Hilary*, none more fully sententious; hee discovers the occasion of our corruption familiarly; adviseth us with many passionate and teare-swolne lines to provide for our inward family; hee propoſeth us a reward, if wee contemne Earth; he threatens us with the Law, if wee contemne life. Sundry moving and effectuall Lessons hee recommends to the perusal of women of all ranks, ages, and conditions. Tenderly hee compassionates the case of a sinner; passionately treats hee of those torments which shall last for ever: with prayers and teares hee sollicit them that have gone astray, to returne; those that are already return'd, to goe no more astray. Hee concludes with an usefull Exhortation to sorrow for sinne, promising them, forth of that Store-house of Comforts,

con-



contained in the Gospell, for this their momentaine sorrow, an incessant joy in *Sion*. Gentility.

Than *S. Gregory*, none more highly mysterious, nor contemplatively glorious; Divinely morall are his *Morals*; full of heavenly comforts are his instructions; hee walkes in an higher way than others trace, yet with that humility, as there is not a cloze from him, but it discloseth in him a love of meekenesse, lowlinesse, and piety. With proper and elegant similitudes are his works adorned; with choicé sentences, as with so many select flowers, neatly garnished; in a word, hee is sweetly substantiall, and substantially sweet. Hee reprehends the times gravely; commends the practice of vertue gracefully. With an holy zeale hee reproves the remissnesse of the Ministry. Directions hee gives unto women, to have an especiall care of modesty: concluding, that the love of this life should not so possesse us, as to deprive us of that inheritance which might eternally blesse us. In good mindes hee holds poverty the portresse of humility: accounting those Evils or Adversities, which doe here presse us, to bee the Cords which draw us unto God who made us.

Touching those three Philosophers, this is my conceit of them; wherein none can otherwise chuse than concurre with me, that shall seriously read, and sincerely scanne them: Than *Plato*, none more divinely Philosophicall; Than *Cicero*, more philosophically Rhetoricall; Than *Seneca*, more sagely Morall.

But for as much as it is not given to most of you to bee Linguists; albeit many of their workes bee translated in your mother tongue, you may converse with sundry English Authors, whose excellent instructions will sufficiently store you in all points; and, if usefully applied, conferre no small benefit to your understanding. I shall not need particularly to name them to you, because I doubt not, but you have made choice of such faithfull Reteiners and vertuous Bosome-friends, constantly to accompany you. Neither, indeed, are *bookes* onely necessary; conference will singularly improve your knowledge; but that is not altogether so convenient nor decent for your sexe in publike places. So as, I much condemne their opinion, who hold no meanes so fitting to bring their daughters to audacity, as a frequent consort with Company. This, in time, begets in them rather *impudence* than *boldnesse*.

It was held a touch to a Maid to bee seene talking with any one in a publike place. But in private Nurseries, which may bee properly termed your *household Academies*, it will suit well with your honours to treat and enter into *Conference* one with another; or in such places, where your owne sexe is onely conversant. For such indiscreet Mothers, who usually trim and deck their daughters, to send them forth to Showes, Meetings, or Enterludes, they annoint bavin with oyle, that it may burne the better. But much more blame-worthy bee those, who take them along to Tavernes and gossippings; which Education a little time will bring into custome, and make modesty a stranger to her selfe. For above all things (saith the Philosopher) ought young Girles to bee kept from Ebriety: which hee confirms with this reason: "It is good, saith hee, for young men and maids to bee kept from wine, lest such become afterwards profest drunkards, profuse rioters, and prodigall exposers of their honour: the maine occasion whereof, are their parents, by meanes of their ill *instruction*, and worse example.

*Aristot. Pol. 7.*

## Gentility.

It is the very *first instruction* that takes the *deepest impression*; how necessary then is it for you, *Gentlewomen*, whose sexe is the Embleme of weaknesse, and whose best resolves are oft-times weakned by youthfull promises, to furnish your blooming youth with wholesome instructions: and so to improve them, that they may increase in vigour, as you doe in stature? This your sexe exacts of you; this your present estate requires of you; and this shall easily bee effected by you, if having (as is to bee presupposed) discreet and religious Mothers, you submit your selves in all humble obedience to their direction. For as it is very hard for any one to know how to command, unlesse she know first how to obey; so will it bee unto you to performe the office of a Mother, if you never knew the duty of a daughter. Strict and severe may those Commands seeme to your youth, which riper age will easily digest. Againe, you that are Mothers, become patternes of modesty unto your daughters. Your living actions are the lines of their direction. While they are under your command, the error is yours, not theirs, if they goe astray. Their *honour* should bee one of the principallst things you are to tender; neither can it bee blemished, without some touch to your Credit. I have knowne some inconsiderate mothers, and those none of the lowest ranke or quality, who, either out of a confidence they had of their daughters good carriage, or drawn with the hopes of some rich Suitors to advance their marriage, have usually given too free way to opportunity, which brought upon their daughters names a spreading infamy.

Your *instructions* will doe well with them, till society deprave them: divert then the occasion, so shall your daughters, bee they never so poore, have good portions of reputation. Suffer not then those who partake of your image, to lose their best beauty. Sigh then if they bee soyled, for their shame must bee on you asperfed.

Grace is a pure balme, and consequently requires a pure and sound vessell. In vaine is it infused, if the vessell bee not whole and sound to preserve it. It must bee *pure*, that what is infused into it, bee not polluted; it must bee *sound*, that what is poured into it, bee not effused, and it must bee *deep*, that it may bee more capacious in receiving of what is infused into it. Looke then to your own actions; these must informe them; Looke to your owne examples, these must confirme them. Without you they cannot perish; with you they may. What will you doe with the rest that is left, when you see a part of your selfe lost?

The *Harpie* hath the face of a man, but a Bird so cruell by nature, as when shee is an hungry, shee will assault any man and kill him: After which bloody repast, shee becomes thirsty, so as, going to the River to quench it, shee sees her owne face; and recalling to mind how it resembles him whom shee slew, she conceives such griefe, as shee dyes therewith. If your Education or *instruction* deprave those who derive their beginning from you, the resemblance of this story may have proper relation unto you. But if your pious examples enable them, their proficiency in vertue shall ennoble you; your comforts shall bee multiplied in them; your hopes seconded by them; and, to your ever-living fames, the memory of your vertues preserved by them.

Let not that adage prove true, in respect of your Charge: "*The most precious things have ever the most pernicious Keepers.*" Nothing more precious than a Virgins honour; it were shame for the mother to

prove

prove a *Tarpeian* or treacherous keeper. That *Conceit* was elegantly expressed by the Emperour *Charles* the fifth, in his instructions to the King his sonne; " *That Fortune had somewhat of the nature of a woman; that if*  
 " *shee bee too much woo'd, shee is the farther off.* But I hope I shall not finde that averfenesse in you. I have wooed you in words; expresse your selves wonne by the testimony of your workes. I would not follow the indiscretion of Empericks, which minister the same medicines to all Patients; I know well, that such Physicke as agrees with age, would not agree with the hot constitution of youth: To either sort therefore have I applyed my severall receipts: and to both, doe I adresse my conclusion.

" Let the whole progresse of your Conversation bee a continued Line  
 " of *instruction*; Let the mother discharge her office in *commanding*,

" and that without too much rigour or indulgence; Let the daugh-

" ter performe her duty in *obeying*, with all faithfull and filiall

" observance: So shall *honour* grace you here, and

" *glory* crowne you there with an

" heavenly inheritance.

Ccc 2

THE







# THE ENGLISH GENTLEVVOMAN.

## Argument.

*Honour is painted, when it is not with vertue powdred ; No cloth takes such deepe tincture, as the cloth of honour ; Honourable personages should bee presidents of goodnesse ; Vertue or vice, wether soever takes hold first, reteines a deeper impression in honour, than any lower subiect ; That, vertue may receive the first impression by means of an in-bred noble disposition, seconded by helpes of Education ; Which reduc'd to habit, aspires to perfection.*

## HONOUR.



**R**omotion discovers what men bee, but true *Honour* shewes what they should be. That is fed with a desire of being *great* ; this is inflam'd with a noble emulation of being *good*. It is a miserable thing to observe what brave and heroicke Spirits, whose resolutions neither danger could amate, nor any disafter perplexe, have beene madded with an ambitious quest after *Honour* ; what difficulties they incou-ntred ; what oppositions they suffered ; what intricate passages and provinces they entertained ! Corrivals they could not want in their rising ; nor Envyers of their *greatnesse* in their setting ; nor Spectators to rejoyce at their setting. Rough and menacing was the Sea, on which they sayled ; dangerous and sheluy the wayes, by which they passed ; yea, full of disquiets was the Port, at which they arrived. Nay, which is worse, in what sinister and indiscreet paths would they walke ;  
upon

*Observ. 8.*

## Honour.

Honour is painted, when it is not with vertue powdered.

upon what strange plots and projectments would they worke; how discontentedly and disconsolately, with *Themistocles*, would they walke, till they attained their end: which, many times, brought them to an untimely end? So quickly is poore man deluded with this shady picture of *greatnesse*, as hee will not sticke to engage for it his hopes of quietnesse.

But these bee not those *Eminent Personages*, of whom I am now to treat: for such mens *honour* is meerey painted, because it is not with *vertue powdered*. Morall Philosophy, much more our Christian theory, could never hold that for deserving *greatnesse*, which had not neare relation to *goodnesse*. Those only they esteemed worthy *honour*, who did not seeke it, much lesse buy it, but were sought by it. Such as knew not what it was to admire the *purple*, nor fawne on a rising *favorite*; but interveined their actions with the precious Oare of Divinest vertues. Such as had attained to a singular Command or sovereignty of their affections: so as they had learned to say, as *Chilo* answered his brother, *Wee know how to suffer injuries*; so doe not these fiery and furious spirits. It is a poore expression of *greatnesse*, to exercise it in revenge; or in triumphing over inferiours; or countenancing unjust actions. These detract from *honour*; neither can their memory live long, who makes authority a Sanctuary to wrong. Know then, (noble *Gentlewomen*) that your *Honour*, bee it never so eminent; your *Descent*, bee it never so ancient; lose both their beauty and antiquity, if *vertue* have not in you a peculiar sovereignty. Be your wanton fancy painted and trimmed in never so demure or hypocriticall disguise; Bee your ambition or Courtly aspiring never so shrouded with gilded shadowes of humility; Bee your unbounded desire of revenge never so smoothly coloured with the seeming remission of an impressive injury: In a word, should you never walke so covertly in a Cloud; nor never so cunningly with a dainty kind of dissembling gull the world; all this will not avayle you. When your bodies shall come to be shrouded, then shall all your actions bee uncased. Rumour then will take more liberty to discover unto the world, what you did in it. Shew me that deepest dissembler, who retired himselfe most from the knowledge of man, and came not to discovery, for all his secrecy, to the eyes of man.

Many you have knowne and heard of that were *great*, but failing in being *good*, were their pretences never so specious, did not their memory rot? *Iezabel* was more eminent in titles than *Abigail*; but lesse glorious in her fame. Such a poore piece of *painted stufte* is that adulterate *honour*, which from *vertue* receives not her full lustre. When the subtil Spider shall weave her curious web over your Monuments; when those beauteous structures of yours shall hee dissolved; when all your titular glory shall bee obscured; when those fading *honours*, on which you relyed, and with which you stood surprized, shall bee estranged; and you from this goodly low Theatre of earth translated; it shall bee then demanded of you, not how eminent you were in *greatnesse*, but how fervent in actions of *goodnesse*. While your skinnes then are with choycest *Odours* perfumed, let your soules bee with purest *vertues* powdered. Now for *vertue*, would you know how to define her, that you may more eagerly desire to become her retainer? Or would you have her described, that you may thence collect how well shee deserves to bee observed? Heare the Poet;

Vertue

Vertue in greatest danger is most shorne,  
And though oppress'd, is never overthrowne.

Such a noble resolved temper ever accompanies *vertue*, as no prosperous success can ever transport her, nor any adverse occurrent deject her. Shee feeds not on the ayrie breath of vulgar applause: her sole ambition is to aspire to an inward *greatnesse*; to bee truly *honourable* in the title of *goodnesse*. Great attendance, punctuall observance, stately retinues are not the objects shee eyes: shee loves to bee knowne what shee is, by that constant testimony which is in her, rather than by any outward ornament, much lesse formall complement, that may apishly suit her.

Would you enter then (*Gentlewomen*) into a more serious survey of your selves? Would you rightly understand wherein your persons deserve *honour*, or how you may bee eternally honoured by your Maker? Tender your service to *vertue*; avoyd what is hurtfull; admit what is helpfull. Sacrifice not a vaine houre to the Altar of vanity. Employ your time in exercises of piety. Dedicate your dayes to the advancement of Gods glory. A Soule solely dedicated to Gods *honour*, is the best spirituall *Cloister*. See not that poore soule in want, which your noble compassion will not relieve. Have you *friends*? hold them deare unto you, if deare in the eye of *vertue*; otherwise, discard them, for you shall bee more stained by them, than strengthened in them. Have you *foes*? if *vicious*, they deserve ever to bee held so; but if they affect *goodnesse*, prize them above the value of your highest fawning friends: who, as they are meere observers of the time, preferre your *fortunes* with which you are enriched, or *honours* to which you are advanced, or some other by-respect secretly aymed, before those *essentiall parts* which are in you, and truly ennoble you.

Are you of esteeme in the *State*? become powerfull Petitioners for the poore mans sake: preferre his suite: entertaine a compassionate respect of his wrongs: labour his reliefe; and doe this, not for the eyes of men, but of God; who, as hee seeth secretly, will reward you openly.

Again, Have you such as maligne your *honour*? their aspersions cannot touch you; He that made you, hath made you strong enough to despise them, and with a patient smile, or carelesse neglect to slight them. Those that are *good*, can have none but those that are *evill* to bee their foes. The sweet smell of your *vertues* hath already dispersed themselves; your memory is without the reach of infamy: live then secure, while your *vertues* shine so pure. Reteine a true and unenforc'd humility in you; so shall *honour* appeare more gracefully in you. Imitate not those sudden-rising *gourds* of *greatnesse*, who have no sooner attained the titles of *Ladies*, than this report makes them put on a new port; old acquaintance must bee forgot; scorne must sit on their browes; and a contemptuous disdain on their lips. Though their mold bee but the same, they would faine change themselves into another mold. These are such as deserve not your knowledge; though they be by their titles honoured, their titles by their ignoble actions become blemished. Let them therefore study making of a face; composing of their gait; preserving of their vaine pompe; with an unbeseeming port: while your Contemplation shall fixe it selfe on no other object, than that true expressive end of *honour*: which is, to reteine a  
Christian

Honour.

Christian humility in your state; a noble Compassion in your eye; an affable sweetnesse in your discourse; and exquisite practice of *goodnesse* in your whole life. To disesteeme *vertue*, and hugge that painted Idoll of titular *honour*; is to contemne the *Instrument*, and foolishly to prize the Case or Cover. Bee ye never so eminent, ye are but *painted Trunks*, if *vertue* bee not resident. Let her then not onely bee *resident* but *president* over all your actions; so shall you not onely live but dye with *honour*; by leaving that succeeding memory of your *vertues* behind you, that time may here eternize you, when time to eternity shall change you. For as salt to every subject, whereto it is applied, gives a favour; so gives *vertue* the sweetest relish unto *honour*.

No cloth takes such deepe tincture, as the Cloth of *honour*.

**C**loth dyed in graine retaines ever the deepest colour; but none of deeper dye than the *Cloth of Honour*. If it bee but with the least blemish *tinct*, it can never wipe off that *taint*. Spots in white are soonest discerned, and errors in great personages, whose actions should bee *whites* for inferiours to shoot at, are quickliest discovered. True Corall needs no colour; no more needs true *Honour* any exterior lustre. When *Parasius*, that exquisite Painter was to take a Counterfeit of *Hellen*, hee drew her with her head-attire loose; and being demanded the reason, answered, *Shee was loose*.

Bee your actions never so darkely shrouded, nor your amorous encounters cunningly carried; there will bee ever some private Pencil to pourtray them, some quicke-sighted eye to display them. Loves interview betwixt *Cleopatra* and *Marke Anthony*, promised to it selfe as much secure freedome as fading fancy could tender; yet the last Scene clozed all those Comicke passages with a Tragicke conclusion.

No pleasure can bee constant, unlesse it afford inward content; nor can it minister content, unlesse it bee on *vertue* grounded. *Honour* then must chuse for her selfe such a *Consort*, as shee may not bee ashamed to have chosen. A vigilant Circumspection should attend her; resembling in this particular, the watchfull *Crane*, whose wary eye ever feares, and by a timely feare prevents surprizall. Now, there is nothing that asperseth a deeper staine upon the *Cloth of Honour*, than too much attention unto Sycophants. These are they, which transport *Honour* above her selfe, by bringing her to a vaine and odious idolizing of her selfe. These will not suffer their Trencher-patronesse to reflect on her selfe, nor to enter into a private treaty with mortality. Those bee too sowre and severe Tractates for *greatnesse*. Death is to bee thought on with these, when nothing else is to bee thought on. O what pernicious Consorts bee these for noble Personages? *Aristophanes* said truly of them, *Præstat eis κόρακας quàm eis κόλακας incidere*: for Ravens feede onely on dead Carcasses, but flatterers upon living men.

O banish these your Portells! Let not your loose *Tyre-women*, while they trimme you without, soile you within. You shall finde their *Oratory*, a continued Scene of *Sycophancy*. These will infuse a poysonous juyce into your too credulous eares; and the more to delude you with selfe-idolatry, tell you how such a *dressing* infinitely becomes you; such *love-spots* enamour young Gallants of you; how those *rivells* of contemptible



temptible age are estranged from you. Give no Eare to such enchanting ayres; They do but this to enlarge their vailes. Their glozing will labour your confusion. They will make you forgetfull of your being, and consequently deprive you of your well-being. Every foole (saith *Mevander*) will bee taken with arrogance and applaife; whereas the judiciously wise account it their highest happinesse, to meditate of the meanes how to prevent their highest unhappinesse. It is a miserable thing in a man, to make himselfe a beast, by forgetting himselfe to bee a man: Which usually comes to passe, when wee propose before our bleered and deluded eyes the glorious Spectacles of this Theatre of vanity, but never seriously meditate of our owne frailty, nor of the excellency of that Supreme beauty, which makes the enjoyer absolutely happy.

That Mot of the *Asbanians* to *Pompey the Great*, *Thou art so much a God, as thou acknowledgest thy selfe to bee a man*, was no ill saying: for at the least to be an excellent man, is to confesse himselfe to bee a man. *Violets*, though they grow low and neare the earth, smell sweetest; and *Honour* appears the fullest of beauty, when shee is humblest. Alas! what are titles worth, when deserts are wanting? The best signall of *descent*, is distinguished by *desert*. *Antiochus* was at one time saluted both *ἐπιφάνης* & *ἐπιμάχης*, a glorious Prince, and a furious Tyrant. So fitting is the applaife of the vulgar, as it never conferres on the subject it approves or applauds, any permanent *Honour*. It is miserable (saith the Poet) to rely on anothers fame; but worse, to begge fame from them that are infamous. It is prayse-worthy to bee by some dis-prayfed; yea, vertuous actions, should they bee by vicious persons commended, would rather lose of their lustre, than become any way improved. To bee cheerefull in adversity, humble in prosperity, and in both to shew a temperate equality, is worthy praise, and deserves *Honour* for a prize. Yet, should these bee but onely pretences to gull the world, or delude the simple admirer, they would in time unmaske themselves, and display their counterfeit insides with shame to the world. False and adulterate colours will not hold, nor vertuous semblances long reteine the esteeme they have. Wee have ever held them for most ridiculous, who follow the fashion, and were never yet in fashion. And such are all those Counterfeit followers of *vertue*, who pretend fairely, but fall off foulely. These may be properly, in my opinion, compared to our new counterfeit stufes; which, as at first they are made best, so do they weare best at first. Your Cloth, *Gentlewoman*, must bee of another nap: it must not bee the best a farre off. Flowers, Edgings, Laces, and Borders doe beautifie the outward attire, but adde no grace to the inward man. Now, that *Cloth* is the best, which strinks the least.

Doe any extremities encounter you? Let the innocency of your untainted mindes cheere you? Doth disgrace or infamy presse you? You have a *Cloud of witnesses* within you, that can beare testimony of you, and for you. That person needs not feare any foe, that hath within him such an incomparable friend. There was never any yet so happy, as to bee wholly freed from adversity, and never feele any gusts of affliction. Trials of patience are sweet encounters; by a minde rightly-resolved, they are with more delight than distaste entertained: Which, as they come not unexpected, so are they no lesse cheerefully received.

It is the argument of a *generous* spirit, to expresse his highnesse most,

D d d

when

Honour.

Horace.

Honour.

when the world accounts of him least. *Honour*, if truly grounded, can looke in the face of terrour, and never bee amated. Her device deserv'd approvment, who in the portraiture shee made for her selfe, directed her eye to the picture of *vertue*, and pointing thereat with her finger, used this *Imprezza*: *That picture is my posture*. Truth is, shee that makes *vertue* her *object*, cannot but make every earthly thing her *subject*. Yea, there is nothing shee weares, which shee makes not a morall use of to better her selfe. Her very *attire* puts her in minde of what shee was before shee needed it; and how breach of obedience necessitated her to weare it. Shee will not therefore pride her selfe in her shame, nor glorifie her selfe in the cover of sinne. Shee cannot eye her selfe with any selfe-love, seeing shee lost her selfe by affecting that which shee ought not to love. Her *head-tyre* puts her in minde of the *helmet of salvation*; her *stomacher*, of the *breast-plate of righteousness*; her *partle*, of the *shield of faith*; her very *shoes*, of the *sandals of peace*. In this Tabernacle of earth, shee is every day nearer her port of rest; for her discourse is ever seasoned with discretion, winged with devotion, and graced by her owne conversation.

Shee is none of these, who are Saints in their tongues, but Divels in their lives: Shee propounds nought fit to bee done, which shee confirmes not with her owne action. Againe, for her actions, shee is free from publike scandall, as her whole life is a golden rule of direction, a continued precept of instruction. In a word, shee considers from whence shee came; her *descent* was noble, and this shee graceth with noble vertues. Her *house* must receive no dishonor from her, but an ample testimony of a deserving successour.

Let this *Idæa*, *Gentlewomen*, bee your *Patterne*. Pure is the *Cloth* you weare; let no staine of yours blemish it; no Moath of deserved detraction eat into it. Many of your Sexe, though highly borne, have so blemished the *honour* of that *house* from whence they came, and corrupted that *noble blood* from which they sprung, as their memory rots, yet their infamy lives. Againe, others there have beene, who though obscurely borne, yet by those eminent vertues which did adorne them, those *Divine* parts which did truly ennoble them, they became enlightners of their obscurity, filling *Annals* with their glorious memory. Imitate these; relinquish those. *Honour* is not worth receiving, unlesse it bee entertained by one that is deserving: yea, how many have incurred disgrace by dis-esteeming *vertue*, when they were advanced to highnesse of place? Nay, how many while they lived obscure, lived secure, and preserved their good names; who afterwards, by becomming *great*, lost that private esteeme which before they posselt? So hard it is to encounter with *Honour*, and every way returne a savor.

Seeing then no *Cloth* takes such *deepe tincture* as the *Cloth of Honour*, let no vicious aspersions spot it, no corrupt affection staine it; lest, by being once blemished, it bring that *Honour* into contempt, which before you reteined.

Honourable  
Personages  
should bee  
Presidents of  
goodnesse.

Land-markes are usually erected for direction of the Mariner, and Magistrates elected for instruction of the inferiour. The keele of mans life being ever more laden with *vanity* than *verity*, and more chilled with  
the

the bitter gusts of affliction, then cheered with the soule-solacing drops of true consolation, is ever tossed with contrary windes: neither, without the helpe of some expert Pilot, can poore deluded man arrive safely at the Port where he would bee. Pride transports him, avarice infects him, riot corrupts him, sensuality secures him; anger distempers him, envy consumes him, idlenesse duls him. Thus becomes hee piece-meale divided from himselfe, because hee reflects nor with a pure and impartiall eye upon himselfe. What great need stands hee in then of direction in this maze of misery, vale of vanity? Hee portraid him well, who in the description of him, stil'd him a *story of calamity*, a *statue of infelicity*. Hee is fraile in resisting, prone to falling, slow in rising. Examples then were usefull, to conduct him in his Journall. And who more fit to bee these *Presidents*, than such whom an honourable descent hath ennobled, or Princes favour advanced? It is not for these to entertaine any servile or degenerate affection, nor to harbour one mutinous thought against the sovereignty of reason. To bee a *Lady of honour* is more then *titular*. Shee is onely eminent, who makes every action of her life a vertuous *president*. Goodnesse must bee infused in her *blood*, that *descent* may partake of *desert*. Now, there bee three especiall objects, upon which they are to reflect: *Charity, Chastity, Humility*.

An *honourable* minde is best showne in her *Liberall* and *compassionate* exhibition to such, whose necessities require reliefe. Yea, shee loves those best, to whom these arguments of bounty are in highest measure exprest. Shee averts not her care from the needy beggar, shee will shew him all favour for his image or feature. Shee holds it an unbecoming state, to entertaine a sovre looke, where noble pittie should beget in her a compassionate love. Shee is so daily and duely inured to *workes of mercy*, as shee joyes in no object more than occasion of bounty. Shee considers (and this shee Divinely applies unto her selfe) how nought but vanity is to bee attributed to them, reteine they never so much earthly glory on them, who dwell in houses of clay, whose *foundation* is in the *dust*, which are *crashed* before the *Moath*. Silken vanity cannot delude her, nor any opinionate conceit of her owne estate transport her. Her minde is not subject to wavering, nor her walke to wandring. Bee her life long, her goodnesse becomes improved: bee it short, her desires are crowned. Neither reserves shee the gleanings for him, that is Master of the Harvest. Poverty, appeare it never so despicable to her *eye*, it conveys compassion to her *heart*. Shee gives Almes of the best, for his sake whom shee loves best. Her piety is such, as shee prefers her Almes-basket before her Cabinet. A miserable minde shee hates; for shee conceives how nothing can bee better worth enjoying, than a liberall desire of disposing: which shee expresth with that cheerefull alacrity, as it inhanceth the value of her bounty. Thus shee lives in a free and absolute command of what shee enjoyes; with an *hand* no lesse open than her *heart*; that *action* might second her pious *intention*.

Neither is the true Nobility of her minde lesse discerned by her love to *Chastity*. Pure bee her thoughts, and unstained. The Sanctuary of her heart is solely dedicated to her Maker; it can find no roome for an inordinate affection to lodge in. Shee knowes not how to throw out her love-attracting Lures; nor to expose the glorious beauty of her soule to shame. A moments staine must not blemish her state. Shee will not

Honour.

Epist.

Iob. 4. 19.

Honour.

therefore give her eye leave to wander, lest it should betray her *Honour* to a treacherous intruder. How weak prove those assaults, which her home-bred enemies prepare against her? Her *looke* must bee set on a purer Object than vanity: Shee will not eye it, lest shee should bee taken by it. Her *Discourse* must bee of a better subject than vanity: Shee will not treat of it, lest shee should bee engaged to it. Her *thoughts* are not admitted to entertaine vanity: They must not conceit it, lest they should bee deceived by it. Occasions wisely shee foresees, timely prevents, and consequently enjoyes true freedome of minde. You shall not see her consume the precious oyle of her Lampe, the light of her life, in unseasonable reere-bankets, unprofitable visits, or wanton treaties. Those will shee not admit of for companions, who are prodigall of their *Honour*. These shee reproves with a milde spirit, labouring to reclaim them with an ingenuous tender of her vertuous compassion towards them. None shee more distastes than these Brokers or Breakers of licentious bargaines: Shee excludes them the List of all civill society. How cautelous shee is, lest suspicion should tax her? Outwardly, therefore, shee expresseth, what shee inwardly professeth. That *honourable bloud* which shee from her Predecessors received, till death surprize her, will shee leave untainted.

Neither is there ought shee hates more than *pride*, nor scornes more than *disdain*: Shee rightly considers how her daies are *mensurable*, being but a *span long*, which implies her brevity; and *miserable*, being *altogether vanity*. Shee disclaymes that state which consists in scornefull lookes; A sweet and affable Countenance shee ever beares: The *honour* shee enjoyes makes her humbler; and the prayses which are given her, work in her thoughts no distemper. So farre is shee from affecting the pompe of this world, as it growes contemptible to her higher-mounting thoughts. A faire and well-seeming retinue shee ever keepes about her: but none of these must bee Sycophants, with their oylie tongues to delude her; neither must any, who cloaths his Countenance with scorne, attend her. Shee observes on what steepe and dangerous grounds ambition walketh. Her sleepes are sweter, her content higher, her thoughts heavenlier. It is one of her greatest wonders, that any one should bee so rest of understanding, as to forget what infirme ground hee stands on. The purest Creature, bee shee never so absolute in her feature, is of no richer temper than *Earth*, our Common-mother. Shee is wiser than to preferre a poore handfull of *red Earth* before her choycest treasure. Though her deserts merit *honour*, shee dis-esteemes her owne deservings: being highly valued by all but her selfe. Thus shee prepares her selfe daily for what shee must goe to. Her last day is her every dayes memoriall. Lower may her body bee, when interred; but lower cannot her mind bee, than at this instant. So well hath shee attained the *Knowledge of her selfe*, as shee acknowledgeth all to bee fraile, but none frailer than her selfe.

Here, *Gentlewomen*, have yee heard in what especiall Objects you are to bee *Honourable Presidents*. You shine brighter in your Orbe than lesser Starres. The beames of your reflecting vertues must admit of no Eclipse. A thousand eyes will gaze on you, should they observe this in you. Choyce and select are the societies you frequent; where you see variety of fashions: imitate not the *newest*, but *neatest*.

Let

Let not an action proceed from you; which is not exemplary good. These that are followers of your *persons*, will bee followers likewise of your *lives*. You may weane them from vice, winne them to vertue, and make them your constant followers in the serious practise of piety. Let your *vertues* cloath them within, as their *veiles* doe without. They deserve not their *wage*, who desist from imitating you in actions of *worth*. Your private family is a familiar Nursery; Plants of all sorts are there bestowed. Cheere & cherish those that be tender; but curb and correct those that bee of wilder temper. Free and fruitfull Scions cannot bee improved, till the luxurious branches bee pruned. But above all things, take especiall care that those vices spread not in you, which are censured by you. You are Sovereignes in your families: neither extend your hand too much to rigour; neither contract it by shewing too much remissness or favour. Let neither vertue passe unrewarded, nor vice, if it grow domineering, passe unreprieved. Foule enormities must admit of no Privileges. No; should you, by a due examination of your selves, finde any *bosome-sinne* secretly lurking, any subtill *familiar* privately incroaching, any distempred *affection* dangerously mutining; bee your owne *Censors*. Bee not too indulgent in the favouring of your selves. Proficients you cannot bee in the Schoole of vertue, unlesse you timely prevent the overspreading growth of vice. Let not your *Sunne*, the light of your soule bee darkned; let not your *Spring*, the fount of your vertues bee troubled; Let not your *Fame*, the perfume of your *Honour* bee impaired. As you are *generous* by *descent*, bee *gracious* by *desert*. *Presidents* are more powerful than *Precepts*: These onely *lead*, those *draw*. Bee examples of *goodnesse*, that you may be heires of *happinesse*. The *style* you enjoy, the *state* you retaine, the *statues* which after you may remaine, are but glorious trophies of fading frailty. Vertues are more permanent Monuments than all these; these are those sweet flowers that shall adorne you living, impall you dying, and crowne you with comfort at your departing. Lastly, as you were *honourable Personages* on Earth, where you were *Presidents* of *goodnesse*; so shall you bee glorious Citizens in heaven, where you are to bee Participants of all *happinesse*.

**V**Here *Vertue* is sowne in a noble Seed-plot, manured and fructified by good Discipline, strengthened by Example, and adorned with those more gracefull parts, which accomplish the subject wherein *vertue* is seated; what bickrings of fortune will it sustaine? What conflicts in the necessities of nature will it cheerefully encounter? Her spirit is raised above any inferiour pitch: Yea, the habit of goodnesse hath wrought such divine *impressions* in her soule who is thus disposed; as society may improve her, but cannot corrupt her; because a zealous affection to *vertue* doth possesse her.

You shall ever observe these, whom Nobility of blood hath advanced, to retaine some seeds or semblances of their progenitors; which are so impressive in them, as no occurrent, bee it never so violent, can estrange these from them. Here you shall see a native affability, or singular art of winning affection, to one naturally derived. There in another such a tough and unseasonable austerity, as her very countenance is the resemblance

*Vertue* or *vice* whethersoever takes hold first, retaine a deeper impression in *honour*, than any lower subject.

Honour.

Aristot. 3. de  
anima.

blance of a *Malvola*. Some from their infancy have retained such a sweet and pleasing candor, as they could cover anger with a cheerefull smile, and attemper passion with a gracefull blush. Besides, they had the gift to expostulate with their discontents, and by applying seasonable receipts to their wounds, free themselves from falling into any desperate extreames. Others would rather dye, then suffer the *expressions* of their *Passions* to dye. For affronts, as their spirits could not beare them, so did their actions discover them, and make them objects of derision to such as observ'd them. And whence proceeds all this? Surely, from the very first relish of our humours; when that *unwrought Table* of youth becomes furnished with choice characters; and the *Subject* begins to affect what is engraven in them; by continuance of time they become so habituate, as no art can make them adulterate. *Sempronia* was too light in her youth, to be staid in her age. *Fulvia* gave too much way to her passion in her youth, to attemper it in her age. *Zantippe* was too shrewd a maid, to become a quiet wife. What *Nature* hath not effected in us, may by industry be facilitated in us, so wee begin to worke while the waxe is soft. O *Gentlewomen*, how many, whose excellent endowments deserve admiration, either by selfe-opinion have become transported, or by giving loose reins to passion, have miserably wandred, or by inveying against others more deserving parts, have wittingly transgressed? By which meanes, they become spectacles of contempt, who other wise by their conceiving discourte might have given occasion of content. It is too true, that the liberty of *greatnesse* is such, as it is more apt to finde fewell to feede the humour of *vice*, then to minister any usefull ingredience for the recovery of *vertue*. Great mindes are many times sicke of great maladies, which by soothing parasites become insensible, and consequently incurable. *Vice* in a poote habit never reteines that majesty, which it displays in a richer robe. Is it so? Reflect then upon your selves; if *vice* seeme so specious, what will *vertue* do: (though all your *vertues* be but indeed specious *vices*.) Beleeve it, if you cherish *vertue* in your minority, shee will performe the office of a faithfull guardian. The widowes teares shall be very few, for shee will finde *justice* to redresse her: the Orphans cryes shall not be so loud, shee will finde *compassion* to cheere her. The State shall not exclaime of surfeits, for *temperance* shall shield her: nor the Church of coldnesse, for *zeale* shall inflame her: What a sweet *consort* is an *unison* of *vertues* to the care of a divine soule! All other Musicke is dis-relishing, because it workes not on the affection.

Now would you know whence it comes, that *vertue* or *vice*, whether-soever takes hold first, reteines a deeper impression in Honour, than in any lower subject? The reason is evident: As in their state or condition they are more eminent, so is their representative example in others more inherent. Doe these honourable personages then love *vertue*? they are *vertuous molds* unto their followers: they shall finde in their *shadomes* what they expresse in themselves. *Julia* could not be loose, when *Lucretia* was so chaste: shee saw that in her Mistresse which deserv'd love, and to that shee conform'd the line of her life. To consort at unseasonable houres with loose lovers, or to entertaine light discourse to beguile time, was no authenticke doctrine in her Mistresse family: no day was without her taske, no night without her peculiar employment. There is no

question

question, but the prime yeeres of this noble Lady were seasoned with such exquisite instructions, as what her *youth* had received; were not in her riper *yeeres* to bee abolished. First motions have *deepe impressions*: especially, when they become seconded by examples of authority, whose very persons impose on their Pupils a resistlesse necessity. The estimate of *Honour*, with those who are truly *honourable*, is at too high a rate to engage it selfe to the hazard of disgrace, for any temporary *profit* or *delight*. Their onely *profit* is to become *proficients* in the practice of *Virtue*; 1 heir highest *delight*, to subdue their delights to the obedience of reason, for the love of *vertue*. Such as these, are to bee accounted onely *Noble*; for their *desires* are so, which they ever ennoble with deserving actions. For tell me, can any one whose judgement is not blinded, or inward light not wholly blemished, esteeme that *Person* for *honourable*, whose *Outside* onely magnifies it selfe in a *poake* head, a *poland* sleeve, and a *Protean* body? No; these are but outward badges of their inward vanity. These have too much coare at their heart, to bee of sound health. If they have no other expressions to deblaze their *Honour*, they are rather objects of *Contempt* than *State*, bee they never so glorious to the eye of our vulgar.

It hath beene (and I could wish it were not to this day continued) an usuall forme of breeding, with some more eminent Persons, to have their Children practise a kinde of state from their infancy; which, indeed, being truly defined, was a phantasticke supercilious garbe, which discovered more pride than deserved *praysse*. Neither could these so easily relinquish in their *age*, what was commended to them in their *youth*. For such as commonly attended their persons, extolled whatsoever they saw by them, or in them expressed; such is the misery of *greatnesse* that if it be not an exact Censor and reprovcr of her owne vanity; They shall finde approvers of it by those odious professors of sycophancy, whose glozing condition hath beene the ruine of many a noble family. For what may bee the usuall dialect of these *Tame-Beasts* to their bounteous Benefactors, those prodigall disburfers of their fathers providence, but this parasiticall parley? "It would well become you, to bee rarely scene, reservedly affable; to reteine state in your pace, awe in your face, scorne in your eye, a storme in your brow, with a gracefull contempt in all your carriage. An excellent direction to purchase hate! These *followers* are not for your *Honour*. The way to divert their straine, is to affect what they distaste. You cannot want vitious Libertines to second you in a sensuall course, if your owne disposition stand so affected. *Calphurnia* could not bee good, when *Messalina* was so naught. Your *lives*, as they are *lines* to your selves, so should they beelights unto others. Are you modest? It will beget a love of modesty through all your family. Not one who owes their observance to you, but will admire this *vertue* in you, and practise it in themselves, because they see it so highly valued by you. Againe, Lightnesse, or any irregularity in you whatsoever, will not redound onely to your owne, but your whole families dishonour. Which opinion once posselt, your *honour* receives such a mortall wound, as no continuation of time (so lasting is the record of infamy) may perfectly cure it: which seemes confirmed by our moderne Poet:

## Honour.

*Search all thy bookes, and thou shalt find therein,  
That Honour is more hard to hold than win.*

How cautelous then ought you to bee of that, which preserves your well being? Many nobly descended, are sufficiently instructed, how to reteine their state, what place to take, by remembering whence they came; meane time, they forget whence they came first. Consider how this *Speciosior pulvis*, this more specious or seemingly precious dust of yours, is but dust! *Vice* will but *varnish* it; it is *vertue* that will richly *enamell* it. Your *birth* rather restraines than improves your liberty; your *sex* should detract from it selfe, were it estrang'd from modesty; your beauty, honour, and all, are servants to time; or worse, if bestow'd on vanity. Let *vertue* reteine such *deepe impression* in you, as no vicious affection may seize on you. Occasions are dangerous perswasions: prevent therefore the meane, that you may attaine a more glorious end. That onely deserves your love, which shall make you for ever live. *Vertue*, if you love her and live with her, by becomming your *survivor*, will crowne your happy memory with succeeding *honour*.

That vertue may receive the first impression by means of an in-bred noble disposition, seconded by helps of Education.

\*These are described to life in the person of an humorous fantastick, in this pleasant Epigram:

*She that must eat her breakfast in her bed,  
And in the noon is trimming of her head,  
And sits at table like a mat-*

*den-Bride,  
And talks all day of nothing but of pride:*

*"God may doe much in mercy for to save her,*

*"But what a case is he in that shall have her?*

**I**T is usually observ'd, that *Hawks* of one *Ayrie*, are not of one *nature*; Some are more metall'd, others more lazy. As in *Birds*, so in all other *Creatures*. *Livia* and *Julia*, *Augustus* his daughters, were sisters, but of different natures. Some there are, who even from their infancy have such excellent seeds of native goodnesse sowne in them, as their *dispositions* cannot rellish ought that is irregular. In arguments of discourse, they are moderate; in Company temperate; in their resolves constant; in their desires continent; in their whole course or carriage absolute. Others naturally so perverse, that, like our \* *humorous Ladies*, they can affect nought that others love, nor rellish ought that others like. The byas of their fancy runnes still on the fashion; their tongue a voluble Engine of feminine passion; their resolves full of uncertainty and alteration. The whole Enterlude of their life a continued Act of femall-follies. It were hard to winne *these* to the love of *vertue*, or *those* to delight in *vice*. This might easily bee illustrated by divers memorable instances, personated in such, who, from their very Cradle, became seriously devoted to a religious privacy, supplying their want of bookes, wherein they were meerey ignorant, with a devout and constant meditation of Gods works, wherein they employed their whole study.

Industrious were their hands in labouring, and bounteous were they in bestowing. A native compassion lodged in their hearts, which they expressed in their charitable workes. Hospitality to the stranger and needy beggar, was their highest *honour*. Suffer they would the height of all extremes, ere they would suffer the desolate to want reliefe. So strongly were their affections fortifi'd against the assaults of an imperious Lover; as death was to them a cheerefull object to preserve their high-priz'd *honour*. Such singular effects as these, have beene usually produced by an *innate noble disposition*; so as, some of these whom wee

have



have here cursorily shadowed, were endowed with such virile spirits, as they stickt not to spit in the face of tyranny; others were not abash'd to \* disfigure their owne beauty, lest it should become an adulterers booty. In these had *virtue* taken such *deepe impression*, as nothing could deeply touch them, but what trenched on their *reputation*. Though by nature they were timorous, and inconstant, resolution had so prepar'd them, as they became discreetly valiant; looking death in the face without feare, and embracing her stroke as a favour. Doe you admire this in them? Imitate them, and you shall bee no lesse by succeeding times honoured, than these in ours admired. Conceive your life to bee an intricate Labyrinth of affliction; the very anvill, whereon the heavy hammer of misery incessantly beateth. Reflect on your *birth*; and you shall perceive how you give the world a good morrow with griefe; Looke at your *death*; how you bid the world good night with a groane. Ioy then cannot bee long lasting, when you are daily taking leave of the place where you live; which now, though living, you are leaving. Besides, no continued hope of comfort can bee expected, where *feare* presents her selfe an inseparable attendant.

*Feare has command o're subject and o're King,  
Feare has no Pheer, feare's an imperious thing.*

To allay which *feare*, addresse your selves to *that* most, which may give you occasion of fearing least. And what may that *receipt* be? A minde purely refin'd from the corruption of this infectious time. Meditate therefore of that never fading beauty that is within you. Labour to preserve it from the injury of all inroaching Assailants. If your *flesh* with any painted flourish of light Rhetoricke wooe her, timely prevent her before shee winne her. If the *world* with her Lure of *honour*, command, or the like, seeke to draw her; reclaim her, lest vanity surprize her. If her *profest Enemy* labour to undermine her, make knowne his long-profest enmity unto her, that a vigilant circumspection may arme her. Admit your *dispositions* become sometimes averse from the practice of that which you should most affect; divert the Current of them. You love *liberty*; confine it to moderate restraint. You affect *honour*, curbe it with a serious meditation of your owne frailty. You desire to *gather*; sowe your bread upon the *water*: Charity will bring you quickly to a better temper. You admire *gorgeous attire*; remember the occasion how you first became cloathed: had not sinne beene, these poore habiliments had never needed. Doth *delicate fare* delight you? Consider how it is the greatest misery to pamper that delicately, or cherish it with delicacy that is your mortall and profest enemy. Doe *wanton consorts* worke on your fancy? Cure, betime, this dangerous phrenzy. Avert your *eye*, lest it infect your *heart*: Converse with *reason*, and avoid nothing more than *occasion*. Doe you finde your *affections* troubled, or to *passion* stirred? Retire a little from your selves; attemper that boyling heat which workes so violently on you: and in the end, resolve thus; "It will redound more to our *honour* to bridle *anger*, than to engage our discretions by giving reynes to our distemper. Can you not see your Neighbours field flourish without an *Envious Eye*? Of all others, expulfe this soonest; because of all others, it partakes of the Divell the nearest. As you are

*Honour.*

\* This was formerly instanced in that memorable example of *Sputimia*.

Honour.

Tob. 4. 15.

Bern.

commanded to love him as your selves, so with not that evill unto him, which you would not have to fall upon your selves. Lastly, doe you finde a *remisnesse* in you to any employment that is good? Shake off this naturall dulnesse, and inflame your affections with a Divine ferventnesse. You have hitherto beene slow in doing good, shew that in doing ill. Meane time, with the wings of holy and heavenly desires, mount from earth to heaven; plant your affections above, though your pilgrim dimensions bee here below. Which the better to facilitate, reteine ever in your memory this devout Memoriall or Meditation: "Think whence "you came, and bee ashamed; where you are, and bee aggrieved; where "you goe to, and bee affrighted.

Every way wherein you walke, as it is full of *snares*, so should it bee full of *eyes*. Those two roots of *inordinate feare*, and *inordinate love*, have brought many to the brinke of misery, by plunging their mindes in the puddles of vanity. Looke about you; *snares* you shall finde within you, *snares* without you. *Snares* on your *right hand*, and those deceitfull; Prosperity in affaires temporall. In which, such persons are usuallly taken and surprized, by whom the benefits of God are abused. As the *Rich*, when hee bestowes his wealth in atiring himselfe sumptuously; the *Mighty*, in oppressing the needy; the *Amorous* or *Lovely*, in giving others occasion to bee taken with their beauty: Whence the Lord by the mouth of his Prophet: *Thou hast made thy beauty abominable*. *Snares* likewise on your *Left hand*, and those fearefull; Adversity in affaires temporall. In which the poore, infirme and afflicted are intangled and miserably intrhalld: who by suffering affliction impatiently, curse God, their Neighbors, and themselves in their adversity: Whence that Divine and devout Father saith: "In affliction the wicked detest God, "and blaspheme him; but the godly pray unto him, and prayse him.

Aug. lib. 1. de  
Civ. Dei.

Now, vertuous *Gentlewoman*, whose titles doe not so much transport you as your love to goodnesse doth inflame you; may you hence observe, how noble and *generous dispositions*, which, indeed, are properly defined equall or temperate disposers of the affections, have and doe ever receive the *first impressions* of *vertue*; which are with constancy reteined, as they were cheerefully received. Expresse then this *Nobility* of your well-disposed natures in affecting what is good. *Vice* throwes her aspersions on no subject so much as on *Honour*. Relinquish then rather all *state*, than it should reteine the least *staine*. Much is promised by your *disposition*; and no lesse by your *Discipline* or *Education*. Your well-seasoned youth was never knowne to that rudenesse, which more rural or servile states were bred in. Second these rising hopes of inward happinesse. You are fruitlessly great, if you bee not fruitfully good. Every moment waits you nearer your haven; let every action draw you nearer heaven. If you feare at any time to wander, *Religious feare* will bee your *Conductor*. If you doubt the issue of your Encounter, *stedfast patience* will bee your *Encourager*. If you distrust your owne strength, you are securer; *humility* will crowne you with *honour*, and direct you to an *happy harbour*. As *inbred noble dispositions* have then enrich'd you, which by *helpes* of *Education* are *seconded* in you, professe your selves lovers of *vertue* by your affections, advancers of *vertue* by your actions, that as *honour* attends your persons, fame may crowne your names, felicity your soules.

What

Honour.

Virtue reduced to habit, aspires to perfection.

What remains then, to perfit this absolute Master-piece of *honour*; but that yee reduce to *habit*, and consequently to their best improvement, these initiate seeds of goodnesse sowne in your native disposition, growne by *succession*, and ripened through *Education*? Now are yee in the way, and daily nearer the end of your worke. Your unconfined soules must ever bee *aspiring*, till they come to their *perfection*. There is nothing under heaven, that can satisfie a soule created for heaven. Are you *Virgins*? Let your *Virgin-Lamps* bee fed with the *Oyle of Charity*. Bee ready before the *Bridegrome* call you; yea, call on *him* before hee call you. Let not your *Virgin-wayles* bee *wayles* for *vices*. Entertaine not a *light thought*, lest by degrees it spread to a *sinne*. In suffering *Ismael* to play with you, though her sport seeme in jest, your ruine will prove in earnest. Eye not that *Object*, which may enthrall you; heare not that *Subject*, which may corrupt you; relish not that *Delight*, which may deprave you; admit not of that *Conceit*, which may delude you.

Retort a light discourse with a *Maiden-blush*; it argues a spotlesse soule. Hee well described a *Virgins* prime beauty, who display'd it in shamefaste modesty. Let your good name bee such a *precious oyntment* as you would not spill it for a world.

Candida virgineis miscuit orareosis:

Are you *Matrons*? Enlarge your selves by instruction unto the younger; this is the office of a Reverend Mother. Derive some portion of that knowledge unto others, which you fruitfully received from others. Your *lives* must bee their *lines*. Every *action* of yours is *exemplar*; take heed then, it lead not into *error*. As you are ripe in *yeares*, so appeare *rich* in *houres*. Remember not a *sinne* without a *sigh*; nor a *toy* without a *teare*. There is no *sinne* more odious, because none more insolently glorious, than to remember *sinnes* committed with joy, and apprehend them with delight. Your *families* should bee *vertues Nurse-ries*, wherein your selves are to bee *Governesses* and *Presidents* of goodnesse. Here you are to *teach your children in the trade of their wayes*, that when *they are old, they may not depart from them*.

Aug. in Epist.

Prov. 22. 6.

Briefly, Are you *young* or *old*? Esteeme no life sweeter, then when every day improves you and makes you better: Then when every Taske tastes of goodnesse, to advance your *Honour*. Delights, as they may moderately cheere you, so let them not play too much on your fancy, lest they take you: Bee not commanded by them, but command them. The onely meanes to weane you from them, or make you more indifferent for them, is to fixe your affections on *those* which doe infinitely surpass them. There is no comparison betwixt a *Palace* and a *Prison*: neither betwixt *finite* and *infinite* is there any *Proportion*. "O how happy were you, if with "spirituall eyes you might once behold, how the *Princes* goe before, joyning "with the *Singers*, and in the midst, young *Damsels* dancing!

The way to *contemplate* these, and *consort* with these, is to meditate of *heaven*, which enjoyeth all these. Here no *pleasure*, bee it never so promising; no *delight*, bee it never so relishing; no *recreation*, bee it never so refreshing; but, though it cheere you in the beginning, it cloyes you in the end. Last day, you were at *Court*; where revels, recre-bankets, shewes, and solemnities, were objects to your *Eyes*, *Eares*, and *Tastes*: but all these are vanished. This day, you Coach to th' *Exchange*; where you see all kinde of vanities set at *sale*, that may any way *soile* a deluded soule: but

Honour.

the night clozeth the day, which makes them shut up shop, and then all those vanities are shrouded. Next day, you goe to a *Play*; wherein you expect some new Scene of mirth, or some *State-action* lively presented: but the last *Exit*, your impreze of frailty, dismisseth you, and then all those artfull presentments, which gave so much content, are removed. Thus you runne in a maze, while you lay the *Scene* of your *Mirth* on *Earth*. Recollect then your divided thoughts; seat there the delight of your *minde*, where you may find a continued *Mirth*. *Earth* is too low a *Stage* for an *Act* of that Majesty; and too straight to give your *best guest* content within her *Mud-wals* of misery. Let not one houre passe by you, which is not well past. Every *day* requires his *due*; every *hoare* her proper *hire*.

Consider, how the eyes of heaven are upon you; how that *generous* Gemme, from whence you were derived, expects much from you. The *former* injoynes you, upon hope of a future reward, to bee more cautious; The *latter*, as you tender the *honour* of your *house*, to bee vertuous. Besides, know (*Noble Ladies*) that all the port or state-magnificence which this inferior *Globe* can afford you, clozeth ever with more discomfort than content, bee your persons never so seemingly happy, nor happily secure, that doe enjoy them. Yea, how happy had many Eminent personages beene, had they never beene taken with this *Shadow* of happinesse? Conclude then, for this conclusion will besee me you, and in your highest ascent of *honour* incomparably secure you:

Honour is vertues harbour; *only those*  
Styl'd great, are vertues friends, and vices foes.

That glorious Light of the Church, an industrious Searcher and judicious Censor of Antiquities, *S. Augustine*, saith, That anciently the *Romans* worshipped *Vertue* and *Honour* for gods. Whence it was, that they built two Temples, which were so seated, as none could enter the Temple of *Honour*, unlesse hee had first passed through the Temple of *Vertue*: to signifie that none was to bee *honoured*, unlesse by some *Vertue* he had first deserved it. The *Morall* admits no other exposition than its owne expression. For *Honour*, none should bee so daring bold as to wooe her, till by passing thorow *Vertues* Temple, hee get admittance unto her.

If you desire to bee *great*, let it bee your height of ambition to *aspire* to *honour* in the *Court* of *Vertue*. Where the lowest cannot bee lesse than a *Lady* of *Honour*, because the lowest of her actions correspond with *Honour*. Such a *service* were no *servitude* but a *solace*. Admit, that sometimes you affected *forraine fashions*, now let *forraine Nations* admire your *vertues*. Perchance, the delicacy of your nature, or misery of a long prescribed custome will not so easily at the first bee wholly weaned, from what it hath for so many yeares affected. Use than an easie restraint at the first; withdraw your affections from *vanity* by degrees; reserve some select houres for private *Devotion*; check your fancies when they dote on ought that may distract you. The first Encounter will bee hardest; Time will bring you to that absolute sovereignty over your passions, as you shall finde a singular calmnesse in your affections. For the *Winds* of your *passions* shall no sooner cease, then that vast boundlesse *Sea* of your distemper'd affections shall become calme. What a brave *Salique State* shall

shall you then enjoy within your owne Common-wealth? *Vigilancy* becomes *Warden* of your *Cinque Ports*; not an invasive forrainger dare approach, while shee with watchfull eyes waits at the Port. All your *followers*, are vertues *favorites*. *Piety* guides you in your *wayes*; *Charity* in your *workes*. Your Progenitors deserved due praise, but you surpass them all. Thus shall you revive the ashes of your families, and conferre on them surviving memories. But, it is the evening crownes the day; sufficient it is not to disperse some few reflecting beamelings of your *vertues*, at your first *rising*, and darken them with a cloud of *vices* at your *setting*. As your daies are more in number, so must they bee every day better. What availes it the *Mariner* to have taken his *Compass* wisely, to have shunned rockes and places of danger warily, and at last to runne on some shelve, when hee should now arrive at the Bay where hee would bee? Rockes are ever nearest the *shore*, and most tentations nearest your *end*. If you resolve then to come off fairely, prepare your selves for some encounter daily; observe your exercise of devotion duely; resist assaults constantly; that you may gain a glorious victory. This is all the *Combat* that is of you desired; wherein many of your *Sexe* have nobly deserved. Stoutly have they *combated*, and sweetly have they *conquered*. Emulate their *vertues*, imitate their *lives*, and enjoy their *loves*. So may you with that *Patterne of patience dye in your owne Nests, and multiply your dayes as the Sand*: So may your *vertues*, which shone so brightly in these Courts of Earth, appeare most glorious in those Courts of Heaven. So may these scattered flowers of your fading beauty, bee supplied with fresh flowers of an incorruptible beauty: yea, the *King* himselfe shall take pleasure in your beauty; who will come like a *glorious Prince* out of his *Palace of royall honour*, to grace you; like a *Specious Spouse* out of his *Nuptiall Chamber*, to embrace you. Meane time, feare not death, but smile on him in his entry; for hee is a *guide* to the *good*, to conduct them to glory. Conclude your resolves with that blessed Saint; in hope no lesse *confident*, than in heart *penitent*: "Wee have not lived so in the world, that wee are ashamed to live longer to please God: and yet againe, wee are not afraid to dye, because wee have a good Lord. Short is your race, neare is your rest: Onely, let the losse of earth bee your gaine, the love of God your goule; and *Angelicall perfection*, to which your constant practice of piety and all Christian duties have so long aspired, your *Crowne*."

Honour.

Ambros.

The feare of the Lord is a pleasant Garden of blessing, there is nothing so beautifull as it is, Eccles. 40. 27.

Trin-uni Deo omnis gloria.

A Gentle-





## A Gentlewoman,



**I**S her owne *Tyrewoman*; one that weares her owne face; and whose *complexion* is her owne. Her *Journals* lie not for th'*Exchanges*, needlesse visits, nor *Reere-bankets*. Showes and presentments shee viewes with a civill admiration; wherein her harmlesse desire is, rather to see than bee seene. Shee hates nothing so much as entring parly with an immodest Suitor. Retire from occasions drawes her to her *Arbour*: where the sole object of her thoughts is her *Maker*. Her eyes shee holds her profest foes, if they send forth one loose looke; teares must sue out their pardon, or no hope of reconciliation. Her resort to the *Court*, is for *occasion*, not *fashion*: where her demeanour ever gives augmentation to her honour. Her winning modesty becomes so powerfull a *Petitioner*, as shee ever returnes a prevailing *Suiter*. During her abode in the *City*, shee neither weares the *Street*, nor wearies her selfe with her *Coach*: Her *Chamber* is her *Tyring-roome*, where shee bethinks her how shee may play her part on the worlds *Theatre*; that shee may gaine applause of her heavenly *Spectators*. Her constant reside is in the *Country*; where hospitality proclaimes her in-bred affection to workes of piety. All which shee exerciseth with that privacy, as they will witness for her, shee feares nothing more than vaine-glory. In her house shee performes the office of a *Mistress*, no imperious *Governesse*. Shee knowes when to put on a smooth brow, and to cherish industry with moderate bounty. Her discreet providence makes her family look with a cheerefull countenance: Her posterity cannot chuse but prosper, being nurs'd by so naturall a mother. The open field she makes her *Gallery*; her *Labourers*, her *living Pictures*; which, though shee finds *meere Pictures*, hanging on, rather than labouring, *Passion* transports her not above her selfe, nor forceth her to the least expression unworthy of her selfe: shee passeth by them with a modest reproofe, which workes in them a deeper impression, than any fiery or furious passion: Her *Neighbors* shee daily woos and winnes: which shee effects with such innocent affability, as none can justly tax her of flattery. An *Over-seer* for the *poore* shee appoints her selfe, wherein shee exceeds all those that are chosen by the *Parish*. Shee takes a *Survey* daily and duly of them, and, without any charge to the *Hamlet*, relieves them.

She

## Character.

She desires not to have the esteeme of any *She-clurke*; shee had rather bee approv'd by her *living*, than *learning*: And hath ever preferr'd a sound professant before a profound disputant. A president of piety shee expresseth her selfe in her family, which shee so instructs by her owne life, as vertue becomes the object of their love. Her taske shee sets her selfe daily, which shee performes duely: Her owne remisnesse, (if any such be) shee reproves by so much more than others, as she knowes her owne life to bee more exemplary than others. Some Bookes shee reads, and those powerfull to stirre up devotion and fervour to prayer; others shee reads, and those usefull for direction of her household affaires. Herbals shee peruseth, which shee seconds with conference: and by degrees so improves her knowledge, as her cautelous care perfits many a dangerous cure. In all which; shee turnes her care from her owne praise: humbling her selfe lowest in heart, though *descent* ranke her highest in place. She affects nothing more than mildnesse; distastes nothing more than harshnesse. Prosperity could never worke so upon her thoughts, as to transport her; nor adversity so weaken her well-resolved temper, as to amate her. Though shee tender her family; extend her care to her posterity; her highest ayme is the practise of piety. Her discretion hath enabled her to distinguish of times: whereby shee informes her selfe when shee should bee provident and frugall, when bounteous and liberall. Her *gate* is not more open than is her *heart*; where shee holds the poorest her richest guests. Shee thinks that day wholly lost, wherein shee doth not one good worke at least. She is no *busie-body*, nor was ever, unlesse it were about her family, needle, or Sampler. She holds that day the sweetest, which in actions of goodnesse is the fruitfull'st. Like a good Merchant, shee brings her merchandize afarre, and yet shee travels not farre for it; Shee sits at the *Sterne*, steeres the Rudder of her state, and frees it from hazard when driven to a strait. Her *Husband* shee acknowledgeth her *head*; whom to oppose, were to mutine against her *Leader*, and consequently shew her selfe an *unruly member*. If hee bee *intemperate*, shee woos and winnes him with *love*; and, in time, weanes and reclaimes him from his *irregular life*. So conformable is shee to his opinion; both in points of Religion, and arguments of providence; as the *Exchequer* must bee no *Sponge* to her husbands purse through her conscience. Yet makes shee *Conscience* her *gaine*; and in that blessed commerce, *Humility* her *guide*, *Heaven* her *goale*. Her *household* shee makes her *Common-weale*; wherein not any from the highest to the lowest of her *feminine government*; but knowes their peculiar office and employment: to which they addresse themselves (so highly they honour her they serve) with more *love* than *fear*. Shee becomes *Promoter*, I meane of no office to wrong her Country, but the tender care of a mother in behalfe of her well-educated progeny; to which the world no sooner gives entertainment, than shee begins to enable them for their advancement. Markets shee seldome visits, nor any place of freer Concourse: for shee findes when her *eyes* are abroad, her thoughts are estrang'd from home. Would you take a fuller view of her? Draw nearer; *Observe* her even in *these* which some of her sexe esteeme least, with how *generous* a beauty shee adornes her selfe most.

APPARELL shee weares; and sighes when shee remembers her Sexe. She wonders how that *fig-leave*, Habit, should bee so strangely altered. How this *Ensigne* of originall sinne should bee so quaintly slasht, and indented.



mented. What *paines* sinne takes to display her shame! Her garment is of another cut. Though shee cannot rectifie this broad-spreading malady, the corruption of this age must not draw her to that vanity. Shee knowes the use of APPARELL, which shee would bee loath to invert. Ordain'd it was, to keepe in naturall heat, and to keepe out cold: this shee observes with a gracefull presence, making this her Impreze: *Comely, not Gaudy.*

BEHAVIOUR shee sets out with a civill expression, without much art or affectation. There is nothing which doth not infinitely become her. In places of resort, shee is so highly admir'd, as those which observe her, could bee well content to serve her. She is *generous* in all; Not a Look but gives Life to Love; and that so vertuously dispos'd, as not a light thought can distract it. Her very motion is a moving direction; Shee never learned to *tinkle* with her feet, to *wander* with her eyes, to *staine* her spotlesse honour with a *painted blush*. All shee doth is her owne; All her owne doth incomparably please; which shee clozeth with this impreze: *Loving Modesty is a Living Beauty.*

COMPLEMENT shee admits, but not that which this Age affects; shee preferres *Substance* before meere *Formality*. *Pith* before the *Rinde*, *Performance* before *Ceremony*. Shee distastes nothing so much as that Court fustian; which, in her esteeme, is quite out of fashion, *your Servants Servant*. Shee cannot protest in jest, nor professe what shee meanes not in earnest. Shee cares not for this Rhetoricall varnish, it makes a good cause suspitious; her desire is to expresse her selfe in *action* more than *discourse*. That COMPLEMENT which consists in congies, cringies, and salutes, dis-relisheth her palate most: it tastes too much of the Caske; for the rest shee is secure, so her actions bee really pure; her selfe *completely* honest. Thus shee summes up her dayes, makes *vertue* her praise, this her Impreze: *Civill Complement, my best Accomplishment.*

DECENCY is her native Livery; though shee make no shadow of it, her owne shadow is not more individuate. In her attire shee is not so sumptuous as seemely, not so costly as comely; in her discourse shee delivers her mind not so amply as fully, nor so quickly as freely; in her whole course shee expresseth her inward beauty. Her Glasse is not halfe so usefull to her selfe, as the glasse of her life is to others. Whatsoever is worne by her, receives a singular grace from her. Her fashion is never out of request; though more constant in it, than the Age would admit. Shee lives to bring *time* into some better *time*: this is her taske in every place; this is that which crownes her with peace; while shee deviseth this for her impreze: *Virgin-Decency is Vertues Livery.*

ESTIMATION is that precious *odour* which gives sweetnesse to her *honour*. Dye had shee rather with it, than enjoy an Empire and live without it. It is the Goale of all her Actions. The Crowne of all her Labours. Poverty shee holds an incomparable blessing, so her name bee enriched by ESTIMATION: No *lead Fly* can corrupt that *Ointment*. Happy needs must be her *State*, that preserves this without *Staine*. This shee feeds not with the juyce of vain-glory; nor seeks to augment it with a fabulous story. Many have purchas'd praise in Oylie lines, that never merited applause all their lives. Her desire is to *be*, rather than *seeme*; left *seeming* to be what shee is not, shee gull the world; but her selfe most, by playing

Character.

playing the counterfeit. Resolute is shee in this her Impreze: *My prize is her owne prayse.*

FANCY she entertaines with a cheerefull but chaste bosome. Though Love be blind, her love has eyes. No lesse faithfull is shee in reteining, than doubtfull in entertaining. Protests are dangerous Lures to credulous Lovers, but her FANCY is too staid to stoope unto them. Shee can love well, but lest shee should repent soone, and that too late, shee will try before shee *trust*, have some reason to *like* before shee *love*. Shee holds that FANCY a *Frenzy*, which is onely led by *Sense*. Shee makes *Reason* her *Guide*, that *Content* may bee her *Goale*. Long time shee debates with *Love*, before ever she give *Love* her *heart*; which done, shee confirms the bargain with her hand. Her Constancy shee displays in this Impreze: *My Choyce admits no change.*

GENTILITY is not her boast, but that which dignifies that title most. Titles from Ancestors derived, and by their Successors actions not revived, Shee holds degenerously usurped. Vertue is her soveraignesse; in whose service to live and die shee holds the absolute happiness. Gentry shee thinkes best graced by affability: To bee surly, derogates as much from her worth, as baseness from Nobility of birth. Her *Linage* is best distinguish'd by her *Crest*, her worth by her *selfe*. Her *desert* gives life to her *descent*. Not an action comes from her, but excellently becomes her. Shee ever reflects on the *House* from whence shee came, whose antiquity shee ennobles with numerous expressions of piety; from the rising height of which increase, shee drawes this Christian Impreze: *Desert Crownes Descent.*

HONOUR shee *deserves* more than *desires*; This shee may *admit*, but not *admire*. Weake shee holds that foundation of HONOUR, where *vertue* is not a supporter. That antick portrature of State must needs decline, where *piety* beares not up the traine. The more HONOUR that is conferr'd on her, makes her the humbler; shee cloathes not her Looks with a disdainfull scorne, nor clouds her brow with an imperious frowne. Farre more esteemes shee the title of *goodnesse* than *greatnesse*. Shee holds nothing more worthy of her approving, than a daily drawing nearer to *Perfection*, by her vertuous living. Her whole Pilgrimage is nothing else than to shew unto the world what is most requisite for a great Personage. In a word, shall wee take a re-view of her Noble carriage in each of our *Observances*? For the *first*, she is fashionably neat; for the *second*, formally discreet; for the *third*, civilly complete; for the *fourth*, amiably decent; for the *fifth*, precious in repute; for the *sixth*, affectionately constant; for the *seventh*, *generously* accommodated; for the *eighth*, *honourably* accomplished. Whence it is, that shee impalls her diurnall race with this imperiall Impreze: *Honour is Vertues Harbour.*

Go on, then, shee may with *Honour*, seeing the *King* in her *beauty* takes such *pleasure*. A Divine preface of promising goodnesse was her infancy; A continuate practice of piety was her youth and maturity; The cloze of her Pilgrimage a calme passage from frailty to felicity. Longer would the earth keepe her, but so should shee bee kept from that which shee values farre better. Her Husband cannot stay long behind, seeing his *better part* is gone before.

F I N I S.

A P.

APPENDIX  
 VPON A FORMER  
*supposed Impresion of this*  
 TITLE.



Uring my late and long abode in the  
 Countrey, I was advertised by a friend  
 from the Univerfitie, that my *ENG-  
 LISH GENTLEMAN* was *matched*  
 in the Citie. Which report did not a  
 little perplexe me; that one so tenderly  
 nursed, carefully nurtured, and by the  
 testimony of all such as did judiciously  
 know him; absolutely accomplished,  
 should without his Fathers consent, become tide, whom a *gene-  
 rous* Liberty had made free. Besides all this, I was infinitely  
 troubled with the feare of his *Choice*. For, thought I, should he  
 now bee married to some *Young-roisting-minx*, who ne're knew  
 what providence meant, but intended more the tricking and  
 trimming of her selfe, than decking or dressing of her Soule;  
 who makes it her sole taske, to sacrifice the *Morning* to her *Glasse*,  
 the *Mid-day* to the *Stage*, the *Evening* to a *Light Consort* or *reere-  
 banquet*; and so spin out her time in a sensuall surfeit; how would  
 this distemper him, and consequently dis-rellish them, who trea-  
 sured up their hopes in him! This begot in me diverse resolves,  
 which were seconded with a fresh fally of doubts and feares.  
 Sometimes I resolved, if the Match were not already concluded,  
 nor the rites solemnized, to forbid the baines lest it should bee  
 his *bane*, so rashly to contract, before hee had his parents consent.

But I feared, lest this might have the selfe-same issue, which that cashiered Souldier had, who having bestowed seven yeares and more in service with the *States*; and now returning home; and coming on a Holiday to the Parish church where hee was borne, hee might heare the baines of matrimony published betwixt one who bare his owne wives name, and another, to whom shee was to bee espoused, as hee rightly conceived. So as, impatient of farther delay, hee forbad the baines, but to no purpose; for though shee bare her name, shee was not his wife whom hee heard published; for his owne wife was long before, to the Curate of the Parish solemnly contracted. All this while recollecting my senses, and adding spirit to my resolves, I began a fresh thus to expostulate with my selfe: Admit this *Young Gentleman* were married, and by his *Choice* disparaged; were it not in the compasse of our Lawes to redresse it? Yes; for, thought I, her carriage will not bee so faire, but one may take advantage of it; and consequently procure a *divorce* by it. Or, should her circumspect levity bee such, as none could discover it, nor taxe her demeanure for it, yet presumptions and Probabilities, exemplified with fat fees, would bring her to a discovery, and in short time produce a *Nullity*. Records upon due search, (had they not of late either *subtly* or *tumultuously* beene defaced) I needed little doubt, but they would furnish me with *Eminent instances* of this kind; which being *feelingly* pressed, would become very prevalent before a *Conceiving Court*. Besides, I might justly insert this in the course of my pleading, as a sufficient ground or motive to *Separation*; pregnant prooffe I have of a precontract betwixt this *ENGLISH GENTLEWOMAN* and *HIM*; which marriage, though it were not solemnized with an externall rite, yet by mutuall consent was it confirmed, and reciprocally plighted with a ceremonious entergage of hand and heart. But I held it fittest, to addressse my course to the place, before I resolved of the materiall points of my pleas. And first to conferre with my *Gentleman* himselfe, that I might understand by him how hee stood affected, and whether his owne relation would confirme; what erring report had so constantly bruited. But to my comfort, as I left him, so I found him; of too discreet a temper, to bee taken with any such counterfeit Creature. Such reports, hee ingenuously confess'd; there were dispersed; " But what am I (said hee) " by these disparaged? My untainted honour is neither im- " prov'd nor impeach'd by rumour. Hee builds weakely, who " reares his foundation on the opinion of the vulgar. Have you " ever seene me so lightly enamoured, as to preferre either

" face

“ face or habit, before a *deserving Spirit*. Did you ever injoyne  
 “ mee that morall Embassie, which I have not faithfully per-  
 “ formed? Or imposed on mee that taske, being noble and  
 “ generous, which I have not carefully discharged? Were  
 “ your eyes ever witnesses of any loose or light affection, to  
 “ which I too plially inclined? Or have you at any time ob-  
 “ served mee so lightly credulous, as constantly to affect  
 “ what was transitively commended? Have you ever knowne  
 “ me sacrifice my Lampe to the Idoll of an undeserving love?  
 “ Or melted into passion, to display the least impression of  
 “ that love? Or flattered that Love with any forced hy-  
 “ perbole, or passionate line? Or with folded armes past over  
 “ a tedious houre, with an amorous redoubling of *A Mees*?  
 “ How fares it then, you should so rashly conceit, what pre-  
 “ judicate report had so lightly dispersed? No, believe it;  
 “ had it beene my unhappy fate, to have engag’d my faith  
 “ to such a staine; or darkened my discretion with such a  
 “ foile; or interchang’d my present happy estate, with such  
 “ a blemish of her Sexe; I would have razed out my *TITL E*,  
 “ and expos’d my selfe a contemptible Subject to all people.  
 “ Besides all this, I verily thinke, I should have turn’d true  
 “ Courtier, and made it my perpetuall *Progresse*, never to lye  
 “ with her.

This did not a little revive me, to heare him so constantly  
 expresse himselfe: Being therefore thus freed, from what I  
 feared, I desired nothing more than to search out the occasion  
 of this feare. Where I perceived, that a Mercenarie \* *Mere-  
 trician*, who had taken upon her the state and stile of *Gentle-  
 woman*, with more impudence than became her sexe, had chal-  
 langed acquaintance of my *Gentleman*; which, though his  
 Modesty did distaste, his Civility would not altogether re-  
 ject, but permitted her like a thing of Sale, to lye apart from  
 him on the open Stall. This propinquity of lying, or con-  
 tiguity of lodging, begot a groundlesse probability of their  
 Loving. But how farre his affection was estranged from  
 her, shall appeare by the entertainment hee gave to this *Gentle-  
 woman*, whom wee here tender; upon whose arrivall,  
 hee expressed the true ground of his affection, after this  
 manner:

“ With a chaste Embrace of true Conjugall love, you are  
 “ welcome. Let it not amate you, nor lessen my former  
 “ esteeme with you, in that *Report* hath blaz’d me forget-  
 “ full of you, by preferring an undeserving *Choice* before  
 “ you. Fame were not her selfe, if all the grounds of her  
 “ reports

\* A Frisking  
 Fro, freighted  
 hither in  
 a Florentine  
 Frigot.

" reports were truth. Indeed, if either *Titles* could have  
 " drawne me, or *Mercenarie* respects seiz'd on me; I had bin  
 " neither yours nor mine owne; for in being lesse than yours,  
 " I could not possibly have beene mine owne. But tell me,  
 " my vertuous *Choice*, did you ever know me either taken  
 " with *Titles*, or deluded with *Showes*? Here is *one* indeed, who  
 " intrusively, and with lesse modesty than became her Sexe,  
 " pressed my acquaintance; but could her forwardnesse worke  
 " upon my affection, or leave with it the least retentive impres-  
 " sion? No; should I chuse againe, as now my *Choice* admits  
 " no *Change*, I should equally prize the love of a *Wench* too  
 " *forward*, and of one too *froward*: and entertaine them both  
 " with that indifferent respect, as neither the *forwardnesse* of  
 " the one, should beget in mee a desire of *winning*, nor the  
 " *frowardnesse* of the other, move me to *spin* out my time in  
 " fruitlesse *woozing*. Indeed, I was seated in a warmer clime  
 " than where you resided. The South was my seate, while the  
 " North was your nest; yet could not that *Clime* make me  
 " discontinue my claime. Coole is that love which either  
 " ayre can distemper, or distance of place dissever, or any  
 " disastrous occurrent alter. You know what pledge I left  
 " you; nor did I ever since, engage it to any but you. Never  
 " shall you find me any such *Paphlagonian Partridge*, as to have  
 " two hearts. It is not *title* but *substance*, I affect. Your *Ver-*  
 " *tues* were my first motives of affection; I did not eye your  
 " *Descent*, though nobly eminent; nor those *outward accom-*  
 " *plishments* of yours incomparably excellent; nor your *For-*  
 " *tunes*, in a worldings eye highly consequent. These I con-  
 " fesse, might produce rare effects, in such, whose conceits  
 " onely worke on outward objects. Mine eye was fixed in  
 " an higher Spheere; Spheered in a more glorious Orbe.  
 " What I observed in you, did so enamour me, as I pre-  
 " ferred that *inward faire*, which did so truely grace you,  
 " farre above those *outward ornaments* which did superfi-  
 " cially adorn you. Could you imagine then, that a for-  
 " raine beauty could engage me, or a simpring civilized thing,  
 " whose best habilliments were borrowed, and whose very  
 " complexion, like a Bee in a box, preserved, should so weane  
 " me from what I deservingly fancied; as to become affi-  
 " anced to her, whose exposed liberty had made her publicly  
 " suspected? No; I never distinguished true merit by any of  
 " these: Being such weake supports, as should any one relye on  
 " them, they would faile them, if not fall under them. But mild-  
 " ly tempered shall my construction be of my deare Loves su-  
 " spea

“ spect. I perswade my selfe, it was a surpassing affection that  
 “ first begot this Conceit: which now sweetly allayed and  
 “ attemperd by reason, will admit of no such feare; seeing  
 “ discreet fancie cannot dispence with faith, nor that faith  
 “ incline to any separation, till enforced by an inevitable  
 “ fate.

With these and such like amorous regreets, mixt with other variety of choice discourse, they entertained time; while shee; now safely seiz'd of him shee solely lov'd, and in whom her desires were fully cloz'd; importunately sought rather, out of an apprehension of *love* than *fear*, (as what Creature more impatient of a Corrivall, or more sollicitous of revenge in the quest of love than a woman) to know the true ground of that report, which rumor had dispersed; that any other should bee interess'd in his love, whom so constant and continue an affection had confirm'd hers. Wherein hee fully resolv'd her, by relating unto her, how amongst other impertinent *Pasquils*, usually foisted, and wherewith publick *Presses* are frequently farced, which begets in our age such a surfeite, as more learned labours become dis-relished, and the surquedry of wit onely affected; a *young Gentlewoman*; whose ungenerous parts scarcely deserved that *title*, had by a secret or surreptitious claime made challenge unto him, but never durst to that day professe any such thing publicly before him; which hee so sleighted, as his thoughts never deign'd to stoope to so low a lure; having long before, on a purer Object fixed his love, and to her sacred shrine sacrificed the remains of his life.

This relation so cleared her from the least thought of suspicion, as it added now strength to her already-sufficiently strengthened affection. Equally communicated became their joyes, sociably attemper'd became their griefes: No sorrow could worke so violently, nor breake forth so passionately; which the sweet union and communion of their concording mindes, could not qualifie; No *Solace* could transport them so highly, nor seaze on them so hotly, wherein with joynt affections they did not partake mutually, and which, with a vertuous temper they allayed not mildly. Thus were they individually plighted, thus are they inseparably placed, mutually pleased, immurably planted, equally solaced, and now to the publicke view of the world, solemnly united.

Imagine then, if at any time you encounter with the *Impression* of any former Labour bearing this *TITLE*, that'tis but the *Embrio* of his braine, whose Mercenarie profession it is to divulge

vulge any Corkie Subject, that may promise but the least hope of profit; resembling that ancient *Pantotipe* of *Amsterdam*; who publickly protested, that hee could bee well contented, that the *Turkish Alcaron* were Universally professed, so the privilege of it might bee to him and his Assignes solely granted.

For this *Appendix*, it was occasionally writ upon the report of publishing a *Subject* bearing this *Title*: which, belike, hearing of the coming forth of a more *Deserving Consort*, hath beene discreetly silenced, or by neglect of Time, in obscure privacy retyred. Now if any such *Amphibiun*, after so long *diving* shall appeare *venting*, let it receive what it deserves to have, timely suppression.

For such *Readers*, as are rather taken with *Titles* than *Substance*, and become miserably enamoured on a beauteous *Frontispice*; I would request of them this favour, to spare their labour of perusing more than the *Title-Page*, which will serve well enough for their *Classick* discourse of Authors; for these, it is their highest honour, to furnish their uselesse memories, with *Scholies* and *Catalogues* of unread Authors; and to tax them too of some egregious errors, although these Subjects mount farre above the pitch of their Critick Censures. In a word, let our *Gentleman* with this his incomparable *Choice* be compared, and you shall find them equally matched, affectionately mated, and both for *Ornament* and *Substance* compleatly graced.

So I commend you to the Perusal and Parallel of these; which if you truly imitate, bee yee of what Sexe or state soever, they will make you truly commendable, and crowne your ripened age with honour.

## EMBLEME.

Some hold these Observations to bee long,  
 Some more judicious, hold them to be short,  
 Thus are they censur'd bee they right or wrong;  
 What should wee then make Censure but a sport,  
 Since good or bad, wee're ne're the better for't?  
 Which to attemper, I should thinke it best,  
 "Vertue were Censor in each Authors brest.





A Compendious Table; wherein the Principall  
points contained in this Booke, are with no lesse Brevity  
than Perspicuity, Propriety than Facility couched.

APPARELL. Observat. I.



Of the necessity of Apparell.  
Pag. 271.

Primitive purity exempted us from these necessities; Originall impurity subjected us to these necessities pag. 273.

Apparell keeps the body warme two wayes: first by keeping in the naturall heate: 2. By keeping out accidentall cold. pag. 272.

These benefits are inverted by phantasticke Fashions late introduc'd: where attires are not made to keepe cold out, but to bring cold in. pag. 272. & 273.

Of the use of Apparell. 273.

To makes this use good, Modesty must bee our guide, Vertuous thoughts our guard; so shall Heaven bee our goale. ibid.

A memorable instance of a Religious woman; expressing what Divine use shee made in the eying of her Apparell. ibid.

The habite of the minde may bee best discerned by the carriage of the body; the Disposition of the body, by the habite. pag. 274.

The Constancy of the Heathen, in retaining their ancient Countrey fashion; and immutably observing the habite of their owne Nation. ibid.

Habite is to bee used as an Ornament of decencie; without the least Border or Edging of Vanitie. pag. 275.

Directions, how to dispose the Senses; and that Reason must keepe Sentinell, lest they become Sensuall. ibid.

The preciousnesse of time; whereof, a Moment is our portion; nor hath the Commandingst Emperour a larger proportion. ibid

How contemptible a thing is Man, if hee erect not his thoughts above man! ibid.

Of the abuse of Apparell. ibid.

More time spent how to abuse time, and corrupt. licentious youth; then how to addresse employment to qualifie the distractions of the one, or to rectifie the distempers of the other. pag. 276.

This illustrated by instances in three severall places. City, Court, and Countrey: And accommodated, with Observations proper to every Subject. ibid.

The Taske of a vertuous Mirror, and a true Lady of Honour, expressed; and to all Ladies, as a President of goodnesse, Zealously recommended. pag. 277.

The life of a meere Libertine instanced and displayed with a relation of those desperate Conclusions to which shee adhered. ibid.

How the use of Apparell may bee inverted to abuse: either by Delicacy, or Superfluity: pag. 277.

Reproofs touching Apparell, originally occasioned from foure respects:

1. Sumptuousnesse. - { And that confirmed by
2. Softnesse. - { a memorable example.
3. Strangenesse. - { And that reproveable
4. Superfluounesse. - { in these 3. particulars:

Variety. }  
Immensity. } ibid.  
Vanity. }

All which are interveined with sundry instances of various delight. pag. 277. & 278. &c.

A dissuasion from Delicacy of Apparell, Ggg by

by reflecting on the Embleme of humane frailty, the modell of our mortality. Which continuat Subject is stored with a select variety of divine and humane observations.

pag. 279. & 280.

Superfluity of Apparell condemned; the Fashion-mongers answered: clozing that Brasch, with a devout Admonition and personall application from divine BASILE extracted, and usefully applyed.

pag. 281. & 282.

That Apparell most comely, which conferr's on the weater, most native beauty, and most honour on her Countrey. pag. 283.

Habit is a custome; yet it is our custome to change our Habit. ibid.

Each Countrey reteizes a fashion of her owne, save our owne. ibid.

Ours an extraction or confection of all, which makes us Ieered at by all. ibid.

Gregory the Great being highly taken with the comely feature of the English; said, It was great pittie that those Angles should not, in disposition as well as proportion, resemble Angels. ibid.

Phantasticke fashions are no motives of affection to discreet Lovers. pag. 284.

Discretion will bee more taken with Modesty, than Vanity; and Humility, than Vaine-glory. ibid.

The World is our Stage, our Life an Act; The Tying-house, where wee bestow'd such care, cost and curiosity, must bee shut up, when our Night approacheth, and strips us of these robes of our mortality. Without Vertue, all humane glory is a vading beauty. ibid.

#### BEHAVIOUR. Observat. 2.

**B**ehaviour reflects on three particulars.

Action.

Affection.

Passion.

} Pag. 286.

Vertue is the life of Action, Action the life of man. ibid.

In this Subject some are employed (but remissely) to the purpose. Others are employed to no purpose. Others sleepe out their

mind in security. Others creepe and cringe into an Apish formality. None of these direct the bent of their actions, to the Object of true Glory. ibid.

A womans honour is of highst esteeme than to bee thus disvalued. Light occasions are many times grounds of deepe aspersions. Actions are to be seasoned with discretion, seconded by direction, strengthened with instruction, lest too much rashnesse bring the undertaker to destruction. ibid.

A brieve Commemoration of divers noble women, who as they were honourable by descent, so were they memorabile for desert. Parallels to the best men for conversation, though weake in sexe, nature and condition. pag. 287.

An exhortation to young Gentlewomen, to conforme themselves to such imitable patternes: concluding with that excellent instruction addressed by St. HIEROM to that holy Virgin DEMETRIAS; commending nothing so much unto her as industry, the better to inure her in the practise of Pietie. Hier. ad Demet. ibid.

Nothing requires more discretion than affection. pag. 288.

One can never truly love and not bee wise: which directly opposeth PLATO's opinion. ibid.

Nothing more impatient of delay than Love: Nothing of more different passion: with an exact relation of their distinct operation. ibid.

Love is neither to bee too subtilly coloured, nor too simply discovered. If too hot, the violence of it is best rebated by absence; if too coole it is to bee quickned with more frequent conference, and assiduate presence. pag. 289.

Passion never workes more fearefull effects, then when it streames from Iealousie: verified by a tragicke Example in our owne Ile and time occurring, and to succeeding times surviving. ibid.

Remedies to appease anger, and every passionate distemper. pag. 290. & 291.

\* The discommodities which arise from Passion; the benefits which redound from artempering it. \* Greg. Moral. lib. 5. cap. 37. ibid. &c.

An

An usefull Exhortation, to this temperate Moderation. pag. 292

How a Gentlewoman is to behave herself in Company. ibid.

Modesty and Adildnesse hold sweetest correspondence in all societies. pag. 293

Chastity is an inclosed Garden; and by no licentious foote to be entred. ibid.

Other vices are discomfited by fight, Lust onely defeated by flight. Aug. lib.

de honestate mulieris. pag. 294

We may be in security, so long as we are sequestred from society. ibid.

We are to subject affection to the soveraigntie of reason. ibid.

How a Gentlewoman is to behave herself in Privacie. ibid.

Patterns of singular devotion recommended to Her imitation. pag. 295, & 296.

Meditation being a Key to open the Morning, a locke to close the Evening, should be a Gentlewomans bosome companion. ibid.

Gentlewomen, without much reservancie, are not to frequent publike places of Society. pag. 297

Instances of such, as being discreetly reserved, accommodated their persons to publike affaires, and became improved by them. pag. 298

A judicious recollection of such who intend time, and such who mispend time: clozing with the relation of sundry searefull Examples, to deterre loose livers from the like securenesse. pag. 299 & 300

That Behaviour most approved, which is clearest from affectation freed. ibid.

Vertues Habit and Behayour is free and not affected; native and not traduced. pag. 301

An accurate distinction or dijudication betwixt an enforced and unaffected Behaviour. ibid.

A Gentlewoman is so to behave herselfe, that too much curiosity taxe her not of pride, nor too much Majesty of State. pag. 302

## COMPLEMENT. Observ. 3.

Complement defined. Pag. 303

With what constancy the Ancient retained their forme of Complement. ibid.

& 304

Different garbes proper to distinct places. ibid.

A distinction betwixt reall and formall Complement. ibid.

A deserving commendation of sundry English Ladies, in their unaffected way of Complement. ibid. & 305.

How Complement may be corrupted. ibid.

A description of amorous poems, with a just reproofe of their inforced Hyperbooles. pag. 306

The Complement used by some great ones, were but meeere Canting among-Beggars. pag. 307

How Complement may be refined. ibid.

Civility is the best and most refined Complement that may be. pag. 308

Civility is never out of fashion: ever deserving admiration. pag. 309

It is Society that gives us, or takes from us our Security. pag. 307

Wherein Complement may be admitted, as mainly consequent. pag. 309

The Court is the Beacon of the State; the Seate or Schoole of Complement. ibid.

As Courtiers are Objects to many Eyes; so should their Actions be Platformes to many Lives. pag. 310

Corrivalship in a light Curtezans love, hath deprived many a hopefull Gentleman of his dearest life. ibid.

In Contestes of love, it is hard to determine whether the Agent or Patient suffer more. ibid.

Wherein Complement may be omitted, as meeere impertinent. pag. 311

As if formalists, or Complimentall actors dis-esteeme those three principall faculties of the Vnderstanding.

Discourse.

Distinction.

Election.

Singular Directions, how to accommodate them

them in all these.

ibid. & 312.

What Complement gives best accomplishment.

ibid.

Sensuall Curtezans are their owne Furies.

pag. 313.

A good Christian the compleatest Courtier: Vertue the Ornament, which gives Complement the best accomplishment.

ibid.

#### DECENCY, Observat. 4.

Decency recommended as requisite, in foure distinct Subjects:

Gate.	} Pag. 315.
Looke.	
Speech.	
Habit.	

#### GATE.

It is no hard thing to gather the disposition of our heart, by the dimension of our Gate.

ibid.

Though our Feet bee here below, our Faith should be above.

pag. 317.

No path of pleasure should draw us from those joyes which last for ever.

ibid.

#### LOOKE.

A wanton Eye is the truest Evidence of a wandring mind: Our Eye becomes the sense of sorrow, because the sense of sinne.

ibid.

An Uncleane Eye ths Messenger of an uncleane heart.

ibid.

Distinct Objects proposed to Eyes diversly affected.

ibid.

By looking upward, the more wee looke, we shall like, the longer we live, we shall love.

pag. 318.

#### SPEECH.

Without Speech can no society subsist.

ibid.

Excellent rules for propriety of discourse.

pag. 319. & 320.

A deliberate apprehension begot by serious attention, is to goe ever before discourse.

ibid.

What Subject suites best for a Gentle-womans discourse.

ibid.

A pleasant answer of mellifluous BERNARD, applyed to all forward Shee-church discourses.

ibid.

Silence in a Woman, is a moving Rhetoricke.

ibid.

#### HABIT.

There is nothing which moves us more to pride it in sinne, than that which was first given us to cover our shame.

pag. 320.

Sumptuousnesse of the Habit deserves not so much reprehension, as Phantasticknesse of the Habit, in respect of the forme or fashion.

pag. 321.

Decency, is a civill Gentlewomans choycest livery, which sets her forth before all embroidery.

ibid.

Time is too precious to be made a Pageant or Morrice on.

ibid.

A brieft but most usefull application of those foure preceding Subjects.

pag. 322.

Decency, the attractivest motive of Affection.

ibid.

Nothing conveys more affection to the heart, than Decency in the Object we affect.

ibid.

In this age, the best shot to be discharged is a Taverner reckoning, the best Alarm carousing, and the most absolute March recelling.

ibid.

No Habit so decent, as what is native and properly habituate.

pag. 323.

Where Vertue is not directed in our choyce, our inconstant minds are ever prone to change.

ibid.

Nothing should give us Content, but what is decent.

ibid.

Decency the smoothest path that leads to perfection.

pag. 323.

The onely way to be Compleat, is to be decent.

324.

An adumbration of that glory, reserved for those that affect Decency.

ibid.

A vertuous Exemplarie life crowns the Soule with sternall rest.

ibid.

ESTIMATION. *Observ. 5.*

**E**stimation, a Gentlewomans highest  
prize. pag. 327.

The losse of Estimation makes the richest  
Merchant an irreparable Bankrupt. *ibid.*

Fame, the sweetest flower that ever grew  
neare the border of Time. *ibid.*

A continuation of sundry eminent perso-  
nages; puissant in armes, continent in desires;  
and absolute Commanders of their owne as-  
fections. pag. 328, 329.

Greece and Rome were no lesse honoured  
for PENELOPES and LUCRETIA'S  
Constancie; than for VLYSSES wisdom, or  
COLLATINES loyalty. *ibid.*

Portion may woe a Wordling; Proportion  
a youthfull wanton; but it is vertue that wins  
the heart of discretion. pag. 329.

A select improvement of our Albion  
Ladies. pag. 330.

How Estimation may be discerned to be  
recall. *ibid.*

Instructions of singular use for Maides,  
Wives, and Widdowes: illustrated with proper  
instances in each kinde. The way to winne an  
Husband is not to woe him, but to be woo'd  
by him. pag. 330, 331.

Mothers the fittest Nurses of their  
owne children; seconded by examples in all  
ages. pag. 331, 332. &c.

A Mistresse of a family many times taxed  
for her Handmaidens delicacy: instanced and  
illustrated copiously. pag. 334

The lives of the dying; consist in the me-  
mory of the living. *ibid.*

How Estimation may be discerned to be  
superficiall. pag. 335.

Many desire to appeare most to the eye,  
what they are least in heart. *ibid.*

The first occasion of kissing the lip: with a  
free reproofe of our late but too neate in-  
troduc'd custome of kissing the cheekes; ele-  
gantly shadowed in a Sonnet. *ibid.*

Discretion cannot approve of that for  
good, which selfe-opinion or singularity onely  
makes good. *ibid.*

Those who dedicate themselves to the ser-  
vice of Vertue, preferre the pith before the  
kinde, substance before appearance. pag. 336

A caution to wanton Women. *ibid.*

Sinnes may be without danger for a time,  
but never without feare. *ibid.*

Superficiall Complementors, are hypocri-  
ticall Courtiers. *ibid.*

Directions how to be gracious Courtiers  
in the highest Court. *ibid.*

How Estimation may be impreguably pre-  
served. pag. 337.

Of all arrowes, those which are darted by  
the spirit of zeale, wound the enemy most, and  
procure the Archer best rest: confirmed by  
sundry notable examples. *ibid.* & 338

None can walke safely, that walkes not  
religiously. *ibid.*

A reflection upon the constancy and reso-  
lution of Heathens, recommended to the imi-  
tation of Christian women. *ibid.*

Vertue cannot exercise her owne strength,  
nor expresse her owne worth without an Op-  
posite. *ibid.*

An instance in a noble Lady. pag. 339

A direction in the cloze. *ibid.*

How Estimation may be irreparably lost.  
*ibid.*

The\* Ivie while it is winding, decayes the  
plant, with which it is wreathing. \* Illices  
hederæ, agiles horæ conficiunt. *ibid.*

An instance of a Citie-Virago. pag. 340

An use of this instance. *ibid.*

The absolute end, whereunto Estimation  
aspires, and wherein it cheerefully rests.  
*ibid.*

This confirmed by sundry examples;  
and one most remarkeable of our owne.  
*ibid.* & 341 &c.

An application to these Ladies of our  
owne, pag. 342.

FANCY. *Observat. 6.*

**F**ancy, is to be with deliberation grounded.  
pag. 343

The Eye is Fancies harbinger, but the  
heart is her harbour. *ibid.*

Directions for setting and disposing our  
affection. pag. 344

Love's purity is to be discussed, before it be  
entertained. *ibid.*

Not

Not the rinde but the minde is Discretions  
Adamant. *ibid.*

The misery of jealousie deblazoned and  
exemplified. *ibid.*

Singular resolves for a Conjugall State.  
pag. 345, & 346.

Fancy is to be with constancy retained.  
pag. 346

Two memorable Mottoes recommended,  
*ibid.*

The waywardnesse of some women justly  
reproved, and how that humour may be recti-  
fied. *ibid.*

The admirable puritie and efficacie of  
Love. *ibid.*

Memorable examples of Conjugall Con-  
stancy and Continency. Which constancy  
or rather pertinacious Fancy might be in-  
stanced in that Herefordshire widow; who,  
though left deeply ingaged by her Husband,  
was strongly sollicitated by sundry eminent  
Suiters; all which she rejected, making choice  
of a debaucht Spend-thrift; And, though much  
disswaided by her friends, she declined not her  
affection, Saying ever, He was good enough  
to lye in a Tayle; which she performe, for the  
very same day they were married, Her Bride-  
groom was arrested and committed to Prison,  
where she accommodates him with all ne-  
cessaries, but never to this houre admits him  
the enjoyment of her person. *ibid.*

An exhortation tending to the imitation  
of such famous Presidents. *ibid.*

Wanton Fancy is a wandring Frenzy.  
*ibid.*

Wanton Love, seldome or never promiseth  
good successe: Covertly shadowed in the in-  
stance of a wretchlesse Lady; who, though an  
hoary dye had discoloured her haire, and ripenes  
of yeares had summoned her to her Grave,  
yet so farre was she estrang'd from Grace,  
as her brothell-bed chased with Elixir'd  
broaths, became an karbonnesse to three libi-  
dinous Consorts night by night. To this  
fury of loose Fancy, as she prostituted her  
honour, so wheresoever she struck anchor,  
ill successe did ever accompany her. *ibid.*

The incendiaries or fomenters of this inor-  
dinate passion, to sixe particulars reduced,  
all which are in one distich includ.d.  
*ibid.*

The odious and inhumane effects in all  
ages derived from the violence of this Wan-  
ton fancie, or Wandring frenzie. pag.  
349.

Soveraigne receipts to cure this desperate  
maladie. *ibid.*

What kind of affection deserves a Gen-  
tlewomans election. *ibid.*

How Fancy may be checked, if too wilde;  
confirmed by a Philosophicall demonstration  
or Physicall experiments. *ibid.*

A pleasant and pity expostulation with  
fancy. *ibid.*

A dissuasion from too much credulity  
to the light protests of deceiving fancy: con-  
firmed by a moderne example. *ibid.*

A Gentlewoman may with more safety  
suspect, than too rashly affect. *ibid.*

A discreet resolution upon tearmes of  
affection, seconded with the promise of an as-  
sured blessing. *ibid.*

The secret impression, and passionate ex-  
pression of an unfortunate Lady in the rela-  
tion of her misery. *ibid.* & 352

It is not so hard to give comfortable coun-  
sell to the sorrowfull, as to finde a fit sea-  
son when to give it. *ibid.*

Consideration, a necessarie guide to  
affection. *ibid.*

Repentance comes too late at Mar-  
riage night. *ibid.*

How Fancy may bee cheered if too cold.  
*ibid.*

The incomparable honour of a Virgin  
condition. *ibid.*

The hate of Incest with brute Beasts.  
*ibid.*

The Bird of Love, the Embleme of a  
Lovers heart. *ibid.*

Moneyes are inferiour pictures to true  
Lovers. *ibid.*

The absolute end of a conjugall State.  
*ibid.*

An attemperament of both those indispo-  
sed Fancies before mentioned. *ibid.*

The difference betwixt a wife and wilde  
Love, consists in this: the one ever deliberates  
before it love; the other loves before it deli-  
berate. *ibid.*

Necessarie Cautions for all kind-hearted  
Gentlewomen. *ibid.* & 356.

The like for all coy or coole-affected Gentlewomen. *ibid.*

A sweet attemperament of both these humours: with an apt Emblem explained and properly applied, to such, as are with either of these humours distemperd. pag. 357

## GENTILITY. Observat. 7.

Gentility, is derived from our Ancestors to us, but soone blanch'd, if not revived by us. pag. 359

A perswasion to the imitation of our Ancestors vertues. pag. 360

There was nothing mortall about them but their bodies, and those were too fraile Cabonets for such rich eminences to lodge in: whereas, there is nothing but fraibries about ours, for loose and licentious love to lie in. *ibid.*

Those Odours deserue highest honours, that beautifie us living, and preserve our memory dying. *ibid.*

To see a light Lady descending from a noble Family, is a Spectacle of more spreading infamy, than any Subject of inferiour quality. *ibid.*

Gentility, is not to be measured by antiquity of time, but precedency in worth. *ibid.*

The reason why generous descents become so much corrupted, and vertuous Parents by vitious Children so frequently disparted. *ibid.* & 361

Mothers, the naturallest Nurses: confirmed by precept, custome, and example. pag. *ibid.*

\* Supra pag. 331, & 332

An effectuall perswasion to that duty. *ibid.*

Vertue the best Coat. pag. 362

Heraldry proves vertues Coat to be the best, because deblazoned with least charge.

Vertue is no admiring lover of ought that is below her. pag. 362

The misery of this age, in sumptuousnesse of attire. *ibid.*

A notable example of hypocriticall piety. pag. 363.

Sinnes prevention, is to prevent the Occasion. *ibid.*

A Shamefaste red the best colour to deblazon vertues Coat. pag. 365

Gentlewomen are to reflect more on their inward worth, than on their outward weare. pag. 367

The honour of Humility. pag. 368

A glorious approvall of modest Matrons. pag. 369

It will not redound much to a Gentlewoman's honour, to have observed the fashions of the time, but with a discreet Contempt or civill neglect of fashion, to have redeemed her time. pag. 370

Living actions of true Gentility, happy Precursors to the State of Glory. *ibid.*

There are native seeds of goodnesse, sowne in generous bloods by lineall succession: variously instanced. *ibid.* & 371

Those who are with the choicest vertues endowed, become oft times, most traduced. *ibid.*

There is no one vertue which makes a Gentlewoman more gracious in the eye of her beholder, than Modesty, the greatest advancer of many ancient family. *ibid.*

"To be high borne and basely minded, is to ingraft bastard suppes in a noble stocke. pag. 372

High and Heroicke vertues become great Houses: confirmed by the resolution of a noble Lady, in rejecting the powerfull sollicitancy of a Sensuall Suiter. *ibid.*

Emulation of goodnesse in great Persons is honourable. *ibid.*

How these native seeds of goodnesse may be ripened by instruction. pag. 373

No Tutresses sitter to perfect this excellent worke in Gentlewomen, than those who were the secundarie instruments of their beeing: strengthened by example and reason. *ibid.*

A select Choice and recommendation of sundry bookes of instruction, to the perusal of our English Gentlewoman. *ibid.*

A brieve enumeration, serious discussion, and judicious election of sundry ancient Fathers, with other morall Authors. *ibid.* & 374 &c.

English translations, the lights of Ladies, but Dampes of Schollers. pag. 375

Private Nurseries, household Academies.

*mes.* *ibid.*  
The first instruction takes the deepest Impression; with an usefull application to every condition. pag. 376.

Necessarie directions highly conducing to the good report and repute of Maides and Matrons. *ibid.*

The most precious things have ever the most pernicious Keepers. Nothing more precious, than a Virgins honour; it were a shame for the Mother for any base lucre, to prove a treacherous Keeper. *ibid.*

The whole progresse of a Gentlewomans conversation should be a continued line of direction: to which line he confines his observation. pag. 377

HONOUR. Observat. 8.

**P**romotion discovers what men be, but true Honour shewes what they should be. pag. 379

Honour is painted, when it is not with vertue poured. pag. 380

Morall Philosophy, nor Christian Theory, could ever hold that for deserving greatnesse, which had not neare relation to goodnesse. *ibid.*

Their memory cannot live long; who make Authority a Sanctuary to wrong. *ibid.*

Vertue defined, and by it true Gentility with the honour of an ancient family expressed. pag. 381

An accurate connexion with a personall application of the preceding Subjects, to all Gentlewomen. *ibid.* & 382

Be women never so eminent, they are but painted Trunkes, if vertue be not resident. *ibid.*

Vertue should not onely be resident but president over all their actions. *ibid.*

No Cloth takes such deepe tincture, as the Cloth of Honour. *ibid.*

No Pleasure can be constant, unlesse it afford inward content. *ibid.*

There is nothing asperseth a deeper staine upon the Cloth of Honour, than too much

*attention unto Sycophants.* *ibid.*

Soveraigne receipts against the poison of flattery; with a serious exhortation to the entertainement of humility, patience, constancy, and every generous vertue. *ibid.* & 383

“Violets, though they grow low and neare the earth, smell sweetest: and Honour appears the fullest of beauty, when shee is humblest. *ibid.*

Honour, if truly grounded, can looke in the face of terrour, and never be amated. pag. 384

She that makes vertue her object, cannot but make every earthly thing her Subject. *ibid.*

Honours imprezza and Pasture. *ibid.*

Honours compleat armour, dresse, and portraiture. *ibid.*

HER Description, with motives to her imitation. *ibid.*

A brieft but usefull application. *ibid.*

Honourable Personages should be Presidents of goodnesse. *ibid.*

LANDMARKES are usually erected for direction of the Mariner, and Magistrates elected for instruction of the inferiour. *ibid.*

The world, a Maze of Misery, a vale of vanity. } Pag. 385

Man, a story of calamity, a staine of infelicity. }

To be a Lady of Honour, is more than titular. *ibid.*

Three especiall Objects, upon which Honourable personages are to reflect:

- Charitie. } Pag. *ibid.*
- Chastitic. }
- Humilitie. }

A most accurate and serious discourse on each particular Object. pag. 385, & 386

The very last day to an honourable Christian, is every dayes memoriall. *ibid.*

The actions of Noble Personages, like sweet odours, diffuse themselves by imitation to their followers. pag. 387

Those that are followers of their persons, will bee followers likewise of their lives. *ibid.*

Their private family is a familiar Nurse-*ibid.*

*ry.* *ibid.*  
Foule



Some enormities must admit of no Priviledges: Eminent Persons are to be their owne Censors. *ibid.*

An excellent application, by way of Exhortation to all such honourable Censors. *ibid.*

Vertues are more permanent Monuments, than Statues, styles, trophées, or obelisks. *ibid.*

Vertue or Vice, whethersoever takes hold first, retines a deeper impression in honour, than any lower Subject. *ibid.*

In these, whom Nobility of blood hath advanced, be ever some seeds or semblances of their Progenitors retained. *ibid.*

This confirmed by Philosophicall reason and example; President and Precept. pag. 288

Great mindes are many times sicke of great maladies: how this by timely prevention may be seasonably cured. *ibid.*

The efficient cause, why Vertue or Vice, whethersoever takes hold first, retines a deeper impression in Honour, than in any lower Subject; illustrated by instance. *ibid.*

First Motions have deepe impressions; first Notions firme retentions. pag. 389

The greatest profit of Honourable personages, is to become Proficients in the practice of vertue; Their highest delight, to subdue their delights to the obedience of reason, for the love of vertue. *ibid.*

The Corruption of time hath introduc'd that deformity of fashion, as it asperseth on our formall imitators much imputation. *ibid.*

Where Youth is initiated in affectation of State, it partakes in age of too much Pride. *ibid.*

The humour, temper, and danger of our Tame-Beasts, or State-Parasites. *ibid.*

A reservancy of State in Pace, face, & every Posture, recommended by an insinuating Faune, to a Phantasticke Gallant. *ibid.*

Sycophancy the ruine of many a Noble family. *ibid.*

An election of honest and discreet followers. *ibid.*

Gentlemens lives, as they are lives to

themselves, so should they bee lights unto others. *ibid.*

For Popular honour, Vice will but varnish it; it is Vertue that will richly enamell it. Singular motives to Mortification. pag. 390

That Vertue may receive the first impression, by means of an in-bred noble disposition, seconded by helpes of Education. *ibid.*

A pleasant Epigram alluding to all humorous Ladies. Marg. pag. *ibid.*

A Choice recollection and expression of such vertues as sort and suit with the condition of our noblest Ladies: with Cautions to attemper them in all extreames: by an usefull reflection upon all the Senses; and those Commanding passions, which domineere most over the Senses. *ibid.* & 391

A Singular Meditation for recollection of our affections. pag. 391 & 392.

Vice throwes her aspersions on no Subject; so much as on Honour. *ibid.*

A fruitfull application to all young Gentlemen, for regulating their dispositions, and how to make them true inheritrices of Honour. *ibid.*

Vertue reduced to habit, aspires to perfection. pag. 393

There is nothing under heaven, that can satisfie a Soule created for heaven. *ibid.*

Exquisite directions for Virgins, Wives, and Widowes. *ibid.* & 394

We are to esteeme no life sweeter, than when every day improves us and makes us better. *ibid.*

A divine Contemplation, reflecting upon our mutabilitie on Earth, our immortality in Heaven. *ibid.* & 395

A Review of our Ladies Court and City solace. *ibid.*

Recreations run a Maze, while they lay their Scene of Mirth on Earth. *ibid.*

A Twofold consideration full of sweet and select consolation. *ibid.*

How happy many Eminent Personages had beene, had they never beene taken with this Shadow of happinesse. *ibid.*

No passage to the Temple of \* Honour; but through the Temple of Vertue. \* H O

NOR virtutis præmium; VIRTUS honoris pretium. *ibid.*

If Gentlewomen desire to be great, let it be their height of ambition to aspire to honour in the Court of vertue. *ibid.*

What a brave Salique State shall Gentlewomen enjoy, when vigilancy becomes Warden of their Cinque Ports? pag. 395

Perseverance is the Crowne of goodnesse. *ibid.*

A constant resolution, the Diadem of a Christian in her dissolution. *ibid.*

A Character, entituled; A Gentlewoman; wherein such an One is descri-

bed, whose desert answers her descent; whose actions truly ennoble her selfe: with a brieft touch or review of all his Observations; Which are shewne to bee Objects of her love, improvements of her life.

An Appendix, upon a former supposed impression of this Title; wherein the Authors fears are suggested, discussed, and resolved: and his compleat ENGLISH GENTLEWOMAN to as compleat a GENTLEMAN espoused. Where they rejoyce, like two tender Turtles, in their mutuall triumph of Love and Honour, joyntly combined.

FINIS.



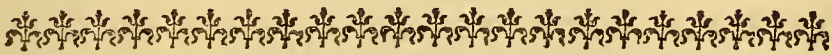
WHAT may be wish'd in Widow, Wife or Maid,  
Is in our Frontispice to life portraid:  
Who seeks for more, may thus much understand,  
Shee takes that feature from an Higher hand.



Upon the Errata.



TO describe an ENGLISH GENTLEWOMAN without an *Error*, were aglozing palpable *Error*; And to free her more than an ENGLISH GENTLEMAN of *Error*, wereto incur a prejudicate *Censure*. Of both which, without farther apology, the Presse hath sav'd mea labour: Yet reflect upon the *weaknesse* of her *Sexe*, (whose purest *Selfe* dignifies her *Sexe*) and the *Subject* will injoyne thee to hold it thine highest honour, to salve her *Error* with an ingenuous Candor. So maist thou vindicate the *Author*, and by beeing a vertuous Lover, gaine a most deserving Mistresses favour.



PRELUM.

PRÆLIUM.

————— *Crimen Authores patiuntur omnes.* —————

TYPUS.

CIPPUS.

Errata } In the ENGLISH GENTLEWOMAN.

PAGE 273. line 27. for *Eber*, read *Ebor*. pag. 274. l. 12. f. *mortality*, r. *morality*. pag. 276. l. 19. f. *Balcone*, r. *Belcone*. pag. 347. l. ult. f. *and*, r. *an*. pag. 349. l. 8. f. *Anasrons*, r. *Anacreons*. pag. 361. l. 29. f. *Phavorinus*, r. *Phavorinnus*. pag. 383. l. 41. f. *strinks*, r. *swinks*.

*Flora nec Verri  
Speciosi fora  
Viridaviu Punicis  
amanior  
ra.*

HAD Woman, Mans choyce succour, ne're beene Sinner,  
Pure as Shee's faire, Shee'd had no *Error* in her:  
Now, humble Soule, her *Error* to descrye,  
Shee still reteines the *Apple* in her eye.

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A  
LADIES  
LOVE-LECTVRE:

COMPOSED,  
AND FROM THE CHOI-  
CEST FLOWERS OF  
Divinitie and Humanitie

*Colled, and Compiled:*

As it hath beene by sundry Personages of emi-  
nent qualitie, upon sight of some Copies di-  
sperfed, modestly importuned:

To the memory of that Sexes honour; for whose swēet  
fakes he originally addressed this Labour.

---

BY R. I. BRATHVVAIT *Esquire.*

---

Βίς ἔς τρίς τὰ καλὰ, ἔς πολλάκις τὰ χρήσιμα.

---



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LONDON,  
Printed by I O H N D A V V S O N, 1641.

J. A. DIEZ  
LOVELECTURE

AMERICAN THEOLOGICAL  
SOCIETY

...

...



T O

THAT ABSOLVTE OWNER  
AND HONOUR OF DISCREET FANCY,  
M<sup>ris</sup>. ELIZABETH WESTBY.

M<sup>istris</sup>,



Receiue here with a *Booke*,  
the reall *abstract* of your  
selfe. For in it, when you  
have read it, do but converse  
with your owne thoughts,  
and you shall finde your  
selfe portrayed. *Phidias* could never with  
all his art, present a *Master-peece* of such  
*beautie*, as *vertue* can doe in drawing her *line*,  
& bestowing on it a modest blush to enliven  
*fancie*. These *Idea's* are *Englands Cynthia's*.

You were sometimes pleased to peruse your  
selfe shadowed in my *Elegiack Poem*; require  
this for a more lasting and living *Embleme*.

Now, as to wish you what you already have,  
I neede not: so to wish you more then you  
already have, I cannot: unlesse some *new*  
*choise* might accomplish his happinesse that  
should attaine it. *Goodnesse* is such a *Dower*,  
as no *Maid* can bring with her a better *Por-*  
*tion*; nor no *Widow* enessee herself in a fairer  
*Joiture*. May you ever shine in these, which  
make a woman most eminent: while you  
leave me infinitely joying in enjoying the  
Title of

Your affectionate Servant,

R. I. BRATHVAIT.



# THE STATIONER TO THE READER.



*T*he instancy of sundry persons of qualitie, to my knowledge, was this our Author induced to publish this Epitome; Extracted from the choicest flowers of fancie: But in such a compendious method and manner, as it may abide the test of the severest Censor; seeing all such light passages, taking life from the too loose Pens of Ariosto, Tasso, Baccace, Rheginus, Alcæus, &c. are here omitted: lest the modest eares of those Beauties, at whose request and to whose bequest this Epitome or Love-enlectured Lady, was addressed, might be offended by such affected levitie. Entertaine it as thou shalt reape profit by it: Farewell.





# A L A D I E S

## LOVE-LECTURE:

### STO R E D

With all varietie of ingenious Moralitie:  
 Extracted from the choicest flowers of Philosophie,  
 Poesie, ancient and moderne History.

And now published

At the instancy of sundry persons of qualitie.

*Ovis conspicui lumina Phoebi!*

*The excellency of Women in their Creation.*

#### SECTION I.



Owsoever that divine *Plato*, whose very infancy prefaged many faire expressions of his future maturity; definitely professed, “ that he  
 “ had, amongst many other blessings which the  
 “ Gods had bestowed on him, greatest cause of  
 “ all others to give them thanks for three  
 “ things: First was, for that they had made  
 “ him a *reasonable Creature*, and no *Beast*: Se-  
 “ cond was, for civilizing him a *Grecian*, and  
 “ no *Barbarian*: Thirdly, in making him a  
 “ *Man*, and no *Woman*: yet did hee sometimes ingenuously confesse the  
 necessitie of them in winding up all his humane felicitie in these foure par-  
 ticulars; “ So I may have (said he) eyes to reade, my mind to conceive  
 what

" what I read, my memory to conserve what I have conceived and read,  
 " and a woman to serve me at my neede; should adversitie assaile me, it  
 " should not foile me; should an immerited disgrace lye heavy on me,  
 " it should not amate me; should my endeared friends forsake me, by en-  
 " joying my selfe thus in mine owne family; I should laugh at the braves  
 " of fortune; account reproach my repoute: and partake in the free soci-  
 " etie of so sweet and select a friend within me, as no cloud without mee  
 " could perplex me.

Here was a brave Philosophicall resolution! He could see nought on  
 earth, that could divert his thoughts from the contemplation of Heaven;  
 provided, that he enjoyed that on earth, which made his earth seeme a  
 second Heaven.

Some are of opinion, indeede, that hee had perused the Mosaicall Law,  
 and that he bestowed much time in it, during his reside with his deare  
 friend *Phocion* in *Cilicia*. No marvaile then, if he found there the *excellency*  
 of their Creation: with their primary office or designation. Being made  
*helpes* for man: and so intimate to man, as she tooke her mould from man,  
 as man his modell from mold.

Yea, but she was made of a *rib*, will some say, and that implide a *crooked*  
 condition. No; but rather thus, A rib is *bending*, which presupposed her  
*pliable* disposition. And if that ancient Philosophicall Maxim hold good:  
 " That the temperature of the soule followes the temperature of the body;  
 we must necessarily conclude, that, as their outward temperature and com-  
 posure is more delicate: so their inward affections must be more purely re-  
 fined. No violent passion so predominant, which their mild temper can-  
 not moderate; provided, that they be seasoned with *grace*, which makes  
 them proficients in all spirituall *growth*. For a quicke un sanctified wit is  
 a meere pery for the Divell: whereas witts accompanied with humilitie,  
 make their privatest *Soliloquies* to converse with actions of glory.

These, and onely these reteine in memory the *object* and *end* of their crea-  
 tion. And as those affectionate *Sabines* call'd their wives their *Penates*,  
 their *Honshold Gods*, through that incomparable comfort they conceived in  
 them, and benefits they derived from them: So are these *Domi-porta*, *Da-*  
*ma-porta*, *delitia horti*, as that witty Epigrammatist was sometimes pleased  
 to ensile them, the choicest Sociates of humane Solace: So as; if the *world*  
 were to be held a *Wildernesse* without societie, it might justly despaire of  
 that comfort without their company. Whence it is, that the wise man  
 concludeth; *Without a woman would the house mourne*.

When that *Delphick* Oracle had told that flourishing and victorious  
 state; that her many triumphes and trophies should not secure her; nor  
 her numerous ports so enrich her; nor that confidence she reposed in her  
 powerfull Allyes priviledge her: For the very beautifull'st City she had,  
 her sole magnificent Metropolis, whose present glory aspired to the  
 Clouds, should labour of her owne providence, and interre her honour in  
 the dust; if they did not by sprinkling the purest dust that earth could af-  
 ford, upon their prophaned Altars, expiate her guilt, and appease their  
 wrath. A strong and serious consultation being forthwith taken; they  
 advised amongst themselves which might be the purest and most precious  
 dust; but so many men, so many mindes. For the Earth-worme, who  
 made *Gold* his *God*, and that *Dust* his *Deitie*: held none to be purer then the  
 soile or dust of gold. Others held, that none was purer then the dust of  
 that

that *Copper* whereof the *Athenians* had made the pictures of the two Tyrants, *Armodius* and *Aristogytton*: because their death gave life to the state; their dust recovered their countries fame. Others held *Ebonie*, because the most continuat Monument of humane memory, and monumentall Embleme of his mortalitie. Others held *Ivorie*, because an Emblematicall Metall of puritie. While one, whose opinion was delivered last, though his judgement appeared best, freely imparted himselfe to them, taxing them all of errour. For, saith he, " it is not the powder, dust or  
 " ashes of any materiall shrine that can be possibly any way propitious to  
 " the gods: as the enormitie of our losses hath incensed them, so must the  
 " ashes of some living sacrifice appease them. My opinion then is positively this: The ashes of some undefiled virgin must be sprinkled on  
 " their Altar, if we meane to preserve our state and honour.

" This experience hath confirmed long since so highly usefull, as wee  
 " may reade what eminent states had perished; how their glory had been  
 " to dust reduced; nay, their very names in oblivion closed, and with  
 " dishonour cloathed, had not the fury of the incensed gods beene  
 " pacified, and by offertories of this nature attoned. This might be instan-  
 " ced in those sacrifices of *Iphigenia*, *Hesyone*, *Mariana*, with many others:  
 " whose living memory rayled it selfe from dust, in so free and voluntary  
 " offering themselves to the stake, to deliver their endanger'd state;  
 " confirming their country-love with the losse of their dearest life. Search  
 " then no further, yee Conscript Fathers, how to appease their wrath;  
 " Virgin ashes cannot but be the *purest dust* of *Earth*. Whose sacred vowes,  
 " as they are dedicated to *Vesta*, who cannot admit her Temple to be pro-  
 " phaned by any impure touch: So ha's shee conferred such an excellent  
 " priviledge on a virgin state; as the fierce untamed *Vnicorne*, when nothing  
 " can bring him to subjection, nor attemper the madding fury of his dis-  
 " position: as if he had quite put off his nature, and assumed another tem-  
 " per, he will be content mildly to sleepe in the lap of a Virgin; and in  
 " eying her, allay his passion.

With joynt voyce and vote all the *Ephori* inclined to his opinion: which so well appeased those divine furies, as their state, before by the Oracle so highly menaced, became secured; their Altars, wch were before prophaned, purged: and those pollutions, whereof their City laboured, clearly expiated.

These poeticall Fictions, though they easily passe by the *care*, yet they convey by a morall application, an Emphaticall impression to the *heart*. For hence might be divinely concluded: There is nothing comparably precious to a continent soule: Nothing of so pure nor pretious esteeme, as a virgin state. And that a woman, being the weaker vessell, when shee either in her virgin-condition remains constant, or in her conjugall state loyall, she so much more enlargeth her glory, as her Sex or condition partakes more of frailtie.

But to divert from these; eye her in the *Excellency* of her *Creation* you shall finde her in her qualitie, an *helper*; in her societie, a *comforter*; in the perplexities of her comfort, a *counsellour*; and in all these, a *sharer*. Had her beautie no other embellishment, it were a moving object to entertaine a loving consort: But when inward ornaments accomplish that beautie, what a sweet perpetuall harmony runnes descant on their societie? This makes a private family an earthly paradise. No frays within, no feares without: no illimited passion raging either within or without. The  
 reason

reason is, she discreetly considers for what end she was created : and addresseth the whole course of her affaires to accomplish that for which she was created. In eying her selfe in the glasse, she admires not her owne beautie ; but his goodnesse, who bestowed on her so gracefull an image of Fancy : not to winne others unto lightnesse, but to waine others by her example from the pathes of loosenesse ; and by her patterne of pietie, decline them from vanitie, by chalking them forth a way to conduct them to happinesse.

## SECTION II.

*Their imitable vertues, illustrated with examples.*

**N**O discourse more prevalent to goodnesse, then what is illustrated by examples. On darke nights the least starre shewes her glory : which if it darted forth his lustre by day, would not be discovered so easily. Then is goodnesse most improved, when the indisposition of the time does least approve it. Those foure Cardinall vertues, whereon all others have and hold a necessary dependance ; are compared by that devout and divine father, Saint *Ambrose*, to those foure rivers which issued from the foure borders of the Garden of Paradise : And of these *imitable vertues*, wee shall finde women such incomparable professours, as their actions deserve imitation and admiration.

How prudently did *Artemisa* and *Zenobia*, *Thomyris* and *Penthisilea* demean themselves in the managment of their affaires whether publique or private ! They might worthily take up the saying of that discreet contemplative *Roman* : “ they were never lesse alone, then when alone. For these when they were left to themselves, they were not left eyther lesse fear’d or lov’d. These held up their states so wisely ; disposed of their counsells so discreetly ; governed their people with feare and love so equally : manning all their actions with those prudentiall grounds of policie ; as their Allyes lov’d them, their enemies fear’d them : none about them, but did honour them, desiring nothing more then to enter into a firme and inviolable league with them.

So just likewise they were in all affaires of judicature ; that if those dayes were accounted happy wherein *Basill* the Emperour of *Constantinople* lived (and worthily might they be so esteemed) for that whensoever hee came to his judgement seate, he neither found partie to accuse, nor defendant to answer : no lesse memorable were those *Halcyon* daies of theirs ; when litigious Appellants were so handled, that if they commenced any suite without just ground, they were to pay to the Defendant double costs, to the publique state a mulct, and receive a personall disgrace : being disabled ever after to beare any publique office, or be employed in any Military or Civill state-service.

Worthy indeede, of high commendations was the answer of that invincible *Alexander* to his Mother, who transported with passion (as what humane condition but subject to such affections) being desirous to execute an innocent harmelesse man, the better to prevaile with him, and the more impressively to worke on him, remembered him that herselfe for the space of nine moneths had carried him in her wombe, fed him with the substance

of her selfe, and for that reason he must not say her nay. Aske (saith he) good mother, some other gift of me: "The losse of a mans life can be recompenced with no benefit. And no lesse wisely did the Emperesse admonish her husband; when, without ever examining or discussing the qualitie of the crime, he was ready to pronounce the judgement of death upon a delinquent; who, for ought he knew, might appeare innocent. "O, quoth she, "leave your game at Tables, and looke into the Tables of *Moses*, and you will finde how unjust it is to execute before you examine, to condemne before you advise.

So temperate too, were many eminent women both ancient and moderne, as they dis-relished nothing more than inconsiderate passion. That discrete and well-composed speech of *Architas* is much commended, who being angry with one of his Hindes, said, "O how would I have beaten thee, had I not beene angry with thee! And no lesse deserving approvement was that noble Ladies assertion: "So farre aliened hitherto have my thoughts beene from any predominant distemper, as I have chused rather to give way unto death, then an indiscreet anger. Whence it was, that noble *Biscoy*, no lesse happy in his wives vertues, then his many victories; avouched: "That though he had foiled all his affairs, he could never yet foile his wives patience. Whereas, that girle was quit of all other humour, whom, when her husband found her one day, all off th' hinges; demanded of her, "what had displeased her? answered, because she saw nothing that could displease her.

What excellent tempers many of their Sex have showne, if wee would insift on examples, or enlarge our discourse with varietie of instances; we might finde both our Greeke and Roman Anals stored with such choice and select flowers, as we should more easily finde arguments of admiration than imitation. For many of these acted the parts of rare Philosophers: knowing how to be silent in prosperitie, patient in adversitie, in neither of these to shew a distemper'd qualitie; in either of these to expresse motive arguments of Philosophie. In their *discourse*, they could argue without bitterness; in their *habit*, goe neatly without nicenesse; in the whole manage of their affaires, live purely without affectednesse.

Tell me, sayes one, with whom thou conversest, and I will tell thee who thou art. This made them cautious with whom they consorted; lest others conversation might make them suspected. Those light examples of *Julia*, *Posthumia*, and *Semphronia* deterred them from conversing with any that might corrupt them. These had not onely perused but practised that *Arabian* Proverbe: "To shut their five windowes, that their house might give light. These *windowes* were their *senses*; which, when they become most opened, the houle of the mind becomes most darkened. These therefore, must be closed, that their *inner house* may be cleared. And this hath our Christian Philosophie in an exacter manner and fuller measure taught us: As fire and water will not sort well together: no more will heavenly and earthly delights ever strike in one harbour. These have drawne their resolutions to this period, and happy they in so glorious period: "If the flames of hell were on the one side, and sinne on the other side, they would rather lie in those flames then sinne.

Nor have their Sex showne lesse excellence in their *fortitude* of spirit: preferring their fame before life; their honour before the utmost extreames of death, danger or disaaster.

This that *Eppurita*, a Romane libertine, and a vindicator of *Romus's* liberty; This that *Leana*, that couragious revenger of *Hippas's* tyranny confirmed; when no torments could amate them; no objects of terrour or torture amaze them: when the one chus'd rather to spit out her tongue, then spite her countrey by disclosing the revengers of her wrong; the other to be torne by wilde beasts, then make that tender bosome of her native countrey, a receipt for tame beasts. Here were *virile spirits* cloathed with *womanly habits*. Their mindes were better compoted; then to give way to an effeminate passion, when they beheld their indeared Countrey suffer in her reputation.

Thus did their noble Sex shew *Prudence* without singularitie; *Justice* without partialitie; *Temperance* with modestie; *Fertitude* in those amicable expressions to their countrey.

### SECTION III.

#### *Their moderation of passion.*

**A**lthough we have discoursed of this subject before, in our treaty of *Temperance*; yet to amplify this point; wee shall finde, that there is no passion, whereto by reason of our humane frailtie we are most inclined, which we shall not observe by imitable Mirrors of this Sex to be strangely attempered, nay subdued.

And first, to begin with what worketh strongest upon our weake conditions: Revenge; which may reflect, by a proper and genuine division upon these three distinct objects, Life, Fame, Fortunes;

For the first, how bravely could that Noble *Spartan* Lady, when she was staged upon the Scaffold, to receive the stroke of death, becken to her injurious Accuser; with a mild and gracefull aspect advertise him of the wrongs he had done her: wishing him to lay his hand on his heart, and make his peace seasonably with the Gods! "For my life, quoth shee, as it is of little use to the State, so I lesse prize it in regard I can benefit my Country finally by it. Trust me, I pittie more the indangering of your inward peace, then the losse of my life. This may be redeemed by an *Elysian* freedome; yours never to be prevented but by perpetuall sorrowing. Indeede I lose my friends, but these are without me. But you should have a nearer friend within you, from whose sweet amitie and amiable familiaritie if you should once sever, (heare the last breathing words of a dying woman) you are lost for ever.

So easily did she remit that wrong which cost her life.

With what moderation did that triumphant *Thomyris* beare the death of her sonne! A feminine passion could not extract from her well-tempered eyes one teare: nor from her resolved heart one sigh. She knowes how to shadow passion with a cloud; and immaske the designe of a future revenge with the whitest vaile. She chuseth rather to perish in her selfe, then doe ought unworthy of herselfe. She could put on a countenance of content, when she heard how her sonne had paid to nature her debt, though in a reflexion to his youth, before his time. "I was his mother, and hee is now returned to her, who is mother to us both. If I lov'd him too much while he lived with me, I will make satisfaction for that error,

“ by bemoaning his losse the lesse, now when hee has left mee.

But I finde her *moderation* in this *object*, amongst all others most impa-  
 rallel'd ; which I the rather here insert, because she was a rare Phoenix both  
 in our *time* and *clime* : A woman nobly descended, richly endowed, which  
 by her practise of pietie and workes of mercy became highly improved.

She, when she understood how passionately and disconsolately her no-  
 ble Husband tooke the death of his daughter whom hee infinitely loved ;  
 (for her promising infancy gave apparent arguments of succeeding maturi-  
 tie: (made it one of her constant'st taskes to allay his passion ; and by play-  
 ing the part of a faithfull and discreet Consort, expostulates with the  
 grounds of his immoderate sorrow in this manner :

“ How is it Sir, that your wisdom should thus forget it selfe ? Is it  
 “ any newer thing to *dye* then to be *borne*? Are we here placed to survive  
 “ fate? Or here planted to pleade a priviledge against death? Is our  
 “ daughter gone to any other place, then where all our predecessours have  
 “ gone to? Yea, but you will say, She dy'd in her blooming youth; before  
 “ the infirmities of a decrepit age came upon her! The more was shee  
 “ bound to her Maker. The fewer her yeares, the lesse her cares, the few-  
 “ er her teares. Take upon you then something more of man ; and partake  
 “ lesse of woman. These comforts which I make bold to apply to you,  
 “ might be more seemingly derived to me by you.

“ To grieve for that which is remediless, argues weakenesse ; and not  
 “ to prevent what admits a probabilitie of cure, implies carelesnesse. Let  
 “ us neither be too effeminatly weake in the one ; nor too securely remisse  
 “ in the other : so may wee cure the one with patience, and redeeme the  
 “ other by a timely diligence.

For the next *Object* reflecting upon their *Fame* : *Nicetas* sayes plainly,  
 No punishment so grievous as shame. And *Nazianzen* yet more expresse-  
 ly ; Better were a man dye right-out, than still live in reproach and shame.  
*Ajax* being ready to dispatch himselfe, used these as his last words ; “ No  
 “ grieffe doth so cut the heart of a generous and magnanimous spirit, as  
 “ shame and reproach.

For a man to live or dye is naturall : but for a man to live in shame and  
 contempt, and to be made a laughing-stocke of his enemies, is such a matter  
 as no well-bred and noble-minded man, that hath any courage or stomacke  
 in him, can ever digest it. And yet bravely-spirited *Leonida*, sleighted those  
 Assailants of her fame with no lesse dis-respect then her foes sought to  
 blemish it. I am more confident of my fame, said she, then to suspect how  
 any light tongue should impeach it.

Nor was that vertuous *Clareana* lesse resolute, who directing her speech  
 to her Accusers ; told them ; “ her *fame* was so farre distanced beyond  
 “ the reach of their impeaching ; as it ingenuously pittied the weakenesse  
 “ of their detraction. This confirmed the resolution of that noble patron ;  
 who occasionally used these words in a grave and great assembly :

“ No womans *fame* could priviledge it selfe from a dangerous taint,  
 “ if it were in hazard to suffer or lose it selfe by a poysonous tongue.

For the last but least, which is *Fortune* : Many Heroicke spirits have we  
 had of this Sex, who so farre dis-esteemed this *outward rinde*, (for no other  
 title would they daigne to bestow on it) as one of them freely professed :  
 “ What matter is it, whether I be rich or poore, so my minde be pure?  
 And these instances are not so rare, but we may finde another of the same

sex, to second so vertuous and accomplished a sister. " The poorest thing  
 " on earth, is to suffer ones enlivened thoughts to be fixt on earth. And  
 we have a third to make up a consort. " She is of a weake command,  
 " who submits her thoughts to the command of fortune. And this a  
*Quaternion* of brave resolved spirits expressed, in delivering the nobleness  
 of their thoughts in these proper imprezes; which with their Diamonds  
 they left writ in the panes of their owne chamber windowes: The device  
 of the first was this:

*It is not in the power of fate,  
 To weaken a contented state,*

And the second scornes to fall short of her resolution:

*Fortune may sundry Engines finde,  
 But none to raze a noble minde.*

The third in contempt of Fortune, inlargeth this subject:

*Should Fortune me distresse,  
 My minde would be no lesse.*

The fourth, to shew her affection true Touch, attests her constancy in this:

*Fate may remove  
 Life, but not love.*

Thus have we showne their spritely tempers in their contempt of all  
 oppositions that might assaile or assault them: *Life* they sleighted, being in  
 competition with honour. *Fame*, though it was too high a prize to lose,  
 yet being not conscious to themselves of any staine, they neglected with  
 a gracefull scorne the irregular libertie of a loose tongue. And for *Fortunes*,  
 they stood so indifferent, as they held *Content* their *Crowne*; and that  
*Crowne* the absolutest embellishment of an infranchis'd mind.

### SECTION III.

#### *Their continency in assaults.*

**N**oble spirits cannot chuse but preferre that most, which incom-  
 parably adornes them most. Though the *Case* give an outward  
 beautie to the *Instrument*; yet it is the *Instrument* gives the har-  
 mony to the *Case*, or all were out of case. Now if creatures,  
 who never were indowed with *Reason*, and whose highest desires confin-  
 ed themselves to *Sense*, so much abhorred a communitie in the use of their  
 Sex, or an incestuous commixture of Seed in their generations of one  
 kind: how much more, those, who have captivated their Sense to Rea-  
 son, and knowne what it was to give reines to unbounded libertie; or  
 flave their inward freedome to the weakly recompenc'd service of va-  
 nity? For man, who as he is the noblest creature, and accomplish'd best  
 with those choicest ornaments of grace to beautifie so Princely a feature:  
 so is he to discover some impressions of the dignitie of his nature, by li-  
 ving so on earth, as after earth hee may live for ever.

O how hatefull it is, for a *Beast* to be liker *Man*, then *Man* to himselfe!  
 For *Beast* to partake of *Man*, while *Man* partakes no lesse of *Beast*!

Lust, saies that *Ambrosian* Father, is detestable to brute beasts and Sava-  
 ges. The loving *Turtle* forsakes her Laune, and dis-esteemes life, when she  
 has lost her love. On no greene branch will she perch; no cheerefull ayre

will



will she breath; no new confort will she entertaine. A retired melancholy is her affected melody: Privacy is her mansion; remotest shades close best with her disposition.

The *Porphyrio*, or *Purple Crow*, cannot endure to repaire to his nest, after that he findes it stained with an adulterous foote: yet so loving is hee to his owne, as he scornes to take any unworthy revenge of his Make, but by an incessant passion of continued griefe, to weave out the web of his woes, and so dispatch himselfe.

It is reported of the *Camell*, that they usually hood-winke him, when at any time they bring his mother unto him: which act (observe this incestuous hate) he no sooner knowes, then he tramples her under his feete, and kickes her to death with his heeles. So egregiously hatefull is incest, even to brute Beasts, whose native instinct abhorres such obscene mixtures.

Nay, to present to your eyes the splenefull disposition of some creatures; who, to revenge their abused Loves, have retained a memory above their qualitie, to expedite their intended tragedy. This might be instanced in that memorable example of *Crathis*; who dwelling in the towne of *Sybaris*, so monstrously, and unnaturally raged in the heate of immoderate lust; as on a time neglecting all humanitie, to extinguish the violent flames of his bestiall affection, came to a She-Goate, and coupled with her: which, the He-Goate as one seeing, yet reserving revenge for a fitter time, found the said *Crathis* one day fast asleepe: upon presentment of which opportunitee, to revenge the injury of his corrupted love, and revenge the horror of his detested lust, hee presently fell upon him, and mall'd him to death with his hornes.

By these, you shall collect, how *Myrrha* never lookes better, then when *Mya* stands beside her: and how the preciousst Gems shew ever in the darkest places their fairest lustre.

Ladies we have here, who are so farre from a light assent, as they scorne to admit a weake assault: which confirms the judgement of that nobly-accomplish'd, though unfortunate Gentleman:

*In part to blame is she that has bene tride,  
He comes too neare, that comes to be denide.*

This that noble minded Lady *Armenia* expressed; who being solemnly invited to King *Cyrus* wedding, went thither with her husband. At night when those royall rites had bene solemnized, and they returned, her husband asked her, how she liked the Bridegroom, whether upon perusal of him she thought him to be a faire and beautifull Prince or no? Truth; sayes she, I know not: for all the while I was forth, I cast mine eyes upon none other, but upon thy selfe.

Those receiving portells of her Senses, were shut against all forreigne intruders: Shee had made a morall league with her loyall eyes, to fix on no unlawfull beautie; lest her surprized eye might ingage her to folly.

Nor could these hold it to stand with their repute, either to heare, or conceive ought that might worthily trench upon their husbands fame, or redound to his reproach.

One of *Hiero's* enemies, finding nothing else in him, whereby he might revile him, or asperse disgrace upon him; reproaching him with a stinking breath: went home and questioned his wife why she told him not thereof?

Sir T. O.

thereof? who answered, she thought all men had the like favour.

This confirms that Maxim of divine *Plato*: The lover is ever blinded with affection towards his beloved.

But to enlighten the beautie of this Subject with one exquisite and imparallel'd example, for all; bestow your eyes upon *Chiomara*, wife of *Orgiagon*, a petty King of that Province, upon discomfiture of the *Gallo-Gracians*, being ravished by a Roman Captaine, gave a memorable patterne of conjugall vertue, and sponfall continency: for She cut off the fellowes head from his shoulders, and escaping from her Guard, brought it to her Lord and Husband.

We might enlarge this discourse by illustrious examples derived from the continence of those *Dalmatian* and *Sabine* Ladies: who preferred their honour before life; holding nothing in more contempt then loose love. That Princely care which *Darius* wife and his daughters had to preserve their highly-valued honour: and how much their care was cherished by that universall Conquerour.

And though youth matched with age, oft-times begets distracted thoughts, yet might we produce instances, not onely in the survey of forraigne States; but even within our native borders: how fresh-blooming youth, unequally affianced to hoary age, has borne it selfe so free from scandall, that, though they might professe themselves vestrall Virgins at the funerall of their Husbands; yet so cautious were they to decline shame, as their modest thoughts scorned to incline to a prohibited embrace of sinne. Albeit, I must ever cloze in opinion with the Poet:

*There's nothing does more dully move  
In fancies Orbe, then aged love.*

Age then, with an ingenuous acknowledgement of his owne strength, should not sully such prime redolent blossomes with an earthy touch.

*Yet if old age must doat (as 'tis too common)  
That age suits better with the man then woman.*

Thus have you heard how continent this weaker Sex has beene in their assaults: how constant in their resolves: how ready to encounter with the extreames of death and danger, rather then impaunc that incomparable gage of their honour. *Love* was the *line* by which they were directed; *Fame* the *ayme* to which they aspired: and *Honour* the *centre* wherein they closed.

#### SECTION V.

*Their modesty in Count'nance, Habit, and expression of affection.*

**I**T is true; " Nothing deserves lesse credit then the *Looke*. Yet in candid and ingenuous natures, it appeares much otherwise. For these cannot disguise their *Count'nance* with a counterfeited appearance. These are they, who make their *face* an *Index* to their mind. They cannot walke in the clouds with *Tiburtia*: nor adulterate their cheekes with a false blush; nor cast forth taking lures from their eyes. These are what they seeme: and, as to seeme lesse then they are; would tax them of weaknesse: so to seeme more then they are; would evince them of arrogance. To avoide then these two hazzards: they de-

sire

fire to have their thoughts legible in their eyes. These be faire distanced from the conceit of that wanton : who, with a presuming confidence affirmed : That she could catch more with her eyes, then others could with their embraces.

But such as these, are such profess Traders in the merchandize of honour ; as they merit no esteeme in the eye of goodnesse : For as these cloath their actions with habiliments of splendid sinne : so they close, for most part, their light spun Scene with apparent shame. These then, we resolve to leave behind us : addressing our penne to such vertuous patternes as are rank'd before us : And such, whose modest countenance scornes to entertaine the least acquaintance, either with *scorne* or too much *smoorhnesse* ; lest the one might imply *pride*, the other *lightnesse*. These cannot endure to *partake* of their despicable condition, who can shew an *open-house*, but retaine a *shut countenance*. They have hospitalitie in the one, as well as the other : and to a vertuous Lover, have ever in readinesse a prepared harbour.

“ I cannot remember, said that modest Matron ; that I have suffer'd  
 “ mine eyes to stray from me : nor to hunt after forreine Suiters, to bring  
 “ them home to me. I have not ey'd that face, since I was married, which  
 “ could either so take me, as to preferre it before his, who had best title  
 to me ; nor so delude me, as to beget in my thoughts a glowing fancy ;  
 and so corrupt me, by admiring a strange beauty.

No doubt, but that princely Surveyor of his daughters dispositions, *Augustus* ; could gather well enough by *Iulias light lookes*, as well as her *loose Consorts*, what received freest entertainment in her heart : as hee might, to his comfort, collect what vertuous thoughts accompanied his *Livia*, by observing those *staid lookes* and modest *countenance*, which bestow'd an incomparable addition on her virgin beauty.

Pietie, as it receives scandall from the countenance ; and Chastity treason from the eye, by conveying trecherous thoughts to the heart : so Modesty runs many times on hazzard by the outward *habit*.

All gorgeous attire is held the attire of sin. Being such as is either worne above our ranke ; or by a garish and phantastick effeminacy, to introduce that broad spreading Tetter of vanity, or loosenes of folly into the State.

That simple old woman, belulled with a sleepey zeale, had a minde to goe to th Church, purposely to take a nap : and many of our daintie ones, desire nothing more, then to goe to the Temple, to present to a deluded eye a new dresse. O the phrensie of humane vanitie, when the Sanctuary cannot plead priviledge from this selfe admiring Idolatry ! It is a true position ;  
 “ As to lust makes one a sinner, so he falls into the same List who has a de-  
 “ sire to be lust after. Modesty then, as it is the decentst dresse for a  
 Virgin, much more for a reverend Matron ; whose demure *looke* ; unaffected gate ; civill *habit* should returne a president unto others ; how to conforme themselves to the time without affectation : and how to demean themselves in the whole progresse of their life, as may deserve a vertuous imitation.

These, as they retaine a loyall *heart* : so they affect a civill *habit*. They have no lures for light eyes. These mould their course to the example of that religious-noble widow : Who, after the death of her truly honour'd and endeared Lord, could neither in the *habit* of her person, nor *furniture* of her Chamber, admit of any other colour, but the Sable livery of a Mourner.

And

And being one day demanded by a compleate Courtier ; whose sense consisted mott in sent, why shee would not put off that fallen-cloudy *habit* ; seeing it was high time for her rather to thinke of a new choice, then still to confine herselfe to that disconsolate recluse.

“ O Sir, replied she, though my Husbands Funeralls were long since solemnized on earth: yet shall they be ever in solemnizing with me so long as I am on earth. This *habit*, me thinks, so infinitely becomes me ; as I should not looke like my selfe should I put any other on me. Neither can I hold this funerall roome a *disconsolate Recluse*, as you please to stile it : for, trust me Sir, I conceive more absolute comfort in it, by remembering his person whom sometimes I enjoyed in it : then if all that various affluence of your courtly pleasures should accompany it ; for by intrhalling my selfe to these, I should become lesse my selfe, by depriving my widow-thoughts of those Soule-solacing soliloquies, and sweet aspirations I enjoy in it.

Excellent was the Answer of that Heroick Stranger ; who being asked why she addressed not herself to the *habit* of our countrey : “ Because, quoth she, I can finde no constancy in the *habit* of your countrey : you affect forraigne fashions so much, as it implies you dis-affect your owne : why should I then accommodate my selfe to yours, who have none of your owne ?

The way then to preserve opinion is, in our choice of *habit*, to admire no selfe-affected fashion. We have choicer ornaments to beautifie us, then those whose outward splendour highly detracts from that inward beauty which should truly accomplish us.

Now, in our *Expression of affection* ; which requires a great measure of discretion ; we shall finde a rare temperance in the feminine Sex. These could shadow their reserved loves with a discreet secrecy : and with an absolute command of what soveraignizeth most over that Sex, decline apparent grounds of jealousy. That modest *Mytilene* confidently maintain'd : “ That she had rather cease to live, then surcease to love: yet would she rather in exile live, then discover her exil'd love.

It argues, indeed, a modest policy, to reserve our affections to our selves ; yet not so long, as to deprive us of the meanes to enjoy those whom we love equally as our selves.

Delay gives way to Corrivalls : *Fabius Maximus*, indeed, wonne by delaying, but delay seldom speeds so well in our Assay of loving : and yet, to see a declining Chrono, who had liv'd long enough to number her dayes ; and whose aged furrowes had return'd a numerous Arithmeticke of expended yeares ; play the wanton in a love-sicke expression, could not chuse but beget more sensible motives of derision then affection. This suites well with that old prediction :

*When age casts her slough, and takes on her youth,  
When old chronos breed young bones and are swelling,  
Th' Antipodes here, and we to their sphere,  
Must both in a yeare change our dwelling.*

There be other inducements too, which are of force to re-tardate affection : and these are such holding *Remora's*, as wee cannot possibly faile fairely

*Cogita re quod  
tidie moriturum.  
& nunquam desecundis  
nuptiis cogitabis. Hier.  
Tom. 1. ep. ad  
Furn. p. 85.*

*Vt laquearia  
pulsant inverta.  
Feles aniles  
ineunt consortia,  
O vos lepiduli percunt  
Acredule, Altanam  
caeli vela ruentia.  
Eheu! Antipodes  
mutant aras,  
Nos illis, nobis  
tribuere suas.*

fairly, nor arrive safely, nor partake the fruition of our hopes freely, nor enjoy our freedom fully, so long as these distance us from the object of our fancy. " I would be, said that discreet Lover, individually tied to thee, but that one tie divides me from thee. And what was this, but that lineal tie of consanguinitie, which restrained them from the tie of conjugall fancy? This legall tie of honour, that *Amorist* more elegantly expressed in this manner: " Had you the beautie of *Helena*, the presence of *Cleopatra*, the spirit of *Penthesilea*, those endowments of *Zenobia*, those fortunes of *Nicaula*, the majestie of *Sophonisba*, those melting kisses, moving embraces of *Myrrha*; And that my owne fancy should make choice of you for my Bride, yet have we a *Mother* that would forbid the banes.

That sacred bond of the Church, divided him from his choice. Love must hold a distance, where devotion will not admit of the allyance.

In this *Expression of affection*; what may seeme boldnesse in the woman; may comply well with the qualitie of the man. If there were bashfulness on both sides, love might hold a perpetuall progresse, and to her Palace of pleasure, never be admitted to have access. Yet to veile both with more modesty, and *Phidias*-like, draw a more artfull curtaine to shroud fancy with more reserved privacy; Lovers use to supply this *expression* with the office of their pen: which, as it cannot blush, so it can usually more amply enlarge it selfe by writing; then the perplexed Secretary may in modesty doe by discoursing. And to returne a president of this (because Subjects of this nature are best graced, when grounded on examples) I shall here propose the conceit of one, who both for state, stile and subject may well deserve, not onely your approbation but imitation in this kind.

" *Lines used to be those lights, which gave direction and access to the seat of love. But where constancy of affection seconds a profession of Zeale; that Mistressse was accounted too remorselesse; who entertained not his suite with a promising smile, and confirmed not that smile with a pleasing consent. Honours, fortunes, all, have beene already prostrate. Your selfe made the sole object, without the least reflex to any by-respect. Nothing could be proposed, that might render you satisfaction, which was not embraced with a firme and loyall affection.*

A presidential Love-letter.

" *To close with your desires, was the crowne of my content. This was my highest ambition. For, had present fortunes power to have withdrawne me, or possibilitie to have over-wrought me, or the faire and free tenders of powerfull Allies to have prevailed with me; believe it, Dearest, I might long before this time have fixed and planted my choice on an object of fancy: But how selectly and sincerely I have reserved my selfe for you, since those ample demonstrations of that gracefull and affectionate favour received from you, I will appeale to any candid or equall relatour in the world. O spin then no longer time! Mutuall be our consents, as they expect mutuallly immutable joyes. Tell me, Deare one, were it not better to be fixt then daily removing? Fix on your owne condition. Though your affable and humble nature, which highly improves your honour, may beget in you this incomparable temper; if you would please but to recollect your discreeter and more composed thoughts, you should finde great distinction betwixt this fixed and that your present unsettled condition. This may suite well with some disposition, but me thinks it should not poize evenly in the scale of your discretion. Some may, happily, feed their hopes with A day will come; now were it not more happinesse to*

“ you, to see that day shine upon your owne : wherein the world may have cause  
 “ to blesse you, both Church and commonwealth be improved by you, and your  
 “ selfe amply partake in those living comforts, which derive their birth and  
 “ breath from you ?

“ Let me receive one line, for a linke to combine this love. As it shall infi-  
 “ nitly transport me in the perusal, so it shall incomparably solace you in the  
 “ happy consummation of that nuptiall, which shall confirme me,

*Legally and loyally yours.*

Thus you see what *expressions* deliver themselves with most modesty, when the pen becomes their Secretary. And how unbecoming an Orator Love is, when she woos with too bold a face. Hence you may collect; what beautie accompanies a bashfull *looke*; what an attractive fancy to a modest eye, derives it selfe from a civill *dress*: And how entire love is best exprest, when with crimson blushes most deprest. These beget in a discreet temper more favour, then a leering *looke*, a wanton *habit*, or light *expression* shall ever recover.

### SECTION VI.

*Their violence upon such as were Corrivalls in their choice.*

**H**is judicious observation closeth equally with our experience; who said: “ The best things becoming ill, ever prove worst. An evill man is the worst of all creatures; an evill Christian the worst of all men; an evill professor the worst of all Christians.

A woman, though she be a delicate creature, and, in her owne proper condition, of a sweet nature; yet in one respect she may be resembled to the Tuniper, which once kindled, will hardly be quenched.

No fury to be compared to the anger of a woman; which is aggravated or attempered according to the qualitie of the wrong wherewith she holds herselfe injured.

It is said of the River \* *Himetus*; that it distreames or divides it selfe into two Channells: which send forth waters of different natures. The one is sweet and pleasing: the other brackish and dis-relishing. We may properly apply this divided Current to our present Subject: by simlizing a woman to this River; as she is compared in an higher Hieroglyphick, & of a more enlivened nature. And in this Allusion, let us conceive these two Channells variously streaming, to those two distinct affections soveraignizing over her, and in her severally working. These two discurring or discording passions shall borrow the names of *Love* and *Hate*. In both which we may properly call most of our women *Silla's* daughters; then whom none ever shewed more *love* to his friend, nor more *hate* to his enemy. And to discourse more amply of these; wee shall finde some kinde hearts dispatch their husbands by loving too much: others, meere Antipodes to the former, by loving them too little: This might be instanced in *Lucia* and *Lucilla*; *Livia* and *Julia*. Two of these never held themselves so happy, as when their husbands were in presence; the other two ever held nuptiall love at such a distance; as they were never more discontented then when they were present. Darke seem'd the house when their husbands

\* Or *Himella*, a river of high esteeme with the *Sabines*, called *Ismene*.

O nux longa!  
Hor.

husbands were in it: clear'd was that Cloud, when their husbands had left it. Whereas those two other loyall Dames, exprest themselves true *Theogenas*; who so tender'd her *Agathocles*, as shee shewed admirable constancie, in her husbands greatest misery: professing her selfe most his owne, when hee was relinquish'd, and forsaken of his owne.

But this revenge, whereon wee insilt in this Section; proceeds for most part from grounded jealousy, or too exuberant fancy: which will admit willingly of no Corrivall; but if it doe, the issue generally becomes tragicall. Our Italian Theaters have at all times reeked with these bloody issues; which both in those *Admirable Histories*, long since published: and in that subject entituled, *Gods revenge against Murder*; lately revived, and as I conceive from the former partly extracted, are copiously handled. Ancient times had their hands imbrued in these crimes. Their dye was as deepe; though their fact seem'd lesse, in regard they were not so conscientious of what they did. *Hippolytus* was guiltlesly murdered by a woman. *Hercules* poysoned by a woman. *Candaules* poniarded by meanes of a woman. Yet examine these in a direct line, and you shall find all these perishing through too much love. They could not insift that torment upon their Lovers, which they themselves would not suffer, by designing themselves their owne Tormentors. Though *Phadra's* love to *Hippolytus* were incestuously grounded; and that unlawfull heate so impetuouly enforced, as it could not be restrained, till it was with blood allwaged; yet her selfe became the sacrifice to expiate her love-sicke malice. And for *Deianira*, how constant she was in her affection: how loyall in her love: how inviolable her vow: the Tragedian will returne you a faire account: and acquite her of all suspition, by the discovery shee made unto *Nessus*, of her affection. That shirt which was given her by treacherous *Nessus*, was intended to increase, as shee thought, a more vehement love in her *Hercules*. Lastly, for *Candaules* wife, her shamefull, and too naked discovery unto *Gyges*, justly expos'd his person to those miseries which he suffered: for the injury done to her modesty, was the onely occasion to hasten his tragedy.

Now, I must confesse, wee have had in all ages savage Monsters, as well as civill Matrons. And these of *Messalina's* race; who would not sticke to quench the heat of their lust in the Actors blood.

Others no lesse cruell, but in their affections more loyall. And these had *Servants*, but they could not endure to have them retainers to many *Mistresses*. This begot teares in their eyes, but stings in their hearts. Too much love quickned their revenge. Wronged Fancie transform'd it selfe into a fury. This may confirme that passionate admiration of that Heroick Tragedian:

*How sharply stings a womans discontent!*

Now there is no inducement more motive to give wings to this passion, then matches contracted with distaste: proceeding either from disparity of yeares, or descent: which many times workes sundry distractions: and begets severall beds before their honey moneth bee well ended. When Maids are deepe struck in yeares, be their fortunes never so promising, their alliance strengthning, or the beauty of their inward parts deserving; they are commonly courted by youthfull fancy, with a neglectfull contempt.

Their rivell'd skin merits not a light amorous touch; nor their rugged browes deepe-indented with aged furrowes, a gracefull looke. And the like may be said of our stale Batchelors; who are so long in chusing, and so singular in their affecting; as their affection falls into a neglect; their declining persons into a contempt. To these may that Similitude be not altogether improperly applyed: One having liberty given him to goe thorow a whole Wood, to make choice of the best staffe he could find; provided, that he chused it in his going on, but not in his returning back; taking his course, and with a curious eye observing where hee might fit himselfe best: hee found many faire and straight plants that might serve his turne: but these would not content him; on hee goes still, expecting better: till comming to the end of the Wood, he found none but crooked ones to supply his choice, and of those no great change. Then, but too late, hee repented him of his too-much singularity, in neglecting the opportunity of chusing what might give him content: and in submitting himselfe to a choice, which, in respect of those he refused, might deserve contempt.

Thus have wee discovered the grounds of those tragicke fraits, which unhappy Lovers have falne into: either by matching where they did not love; or by being jealous over those whom they did too much love; or by conceiving a mortall hate towards those, who were *Corrivals* in their love. Which cruelty, as it proceeded from jealousy; so that jealousy sprung many times from the disloyalty of those inconstant servants, to whom they bore such intimate fancy: as may appeare more amply in this their ensuing Apology.

## SECTION VII.

*Their modest Defence.*

You have heard what cruell creatures, those fatall effects of jealousy, and Corrivallry, have made of the sweetest, and softest natures. And yet let not these relations lay such deepe tinctures, or aspersions on that weaker Sexe: as if blind affection had so intralld *reason to sense*; that there were no place left for their *modest Defence*. Cruelty indeed, admits no Apology: yet when too impressive a fancy occasions this cruelty, it merits rather the title of a distracted phrensic, then an affected cruelty. Many of these were inflamed with such heat of love; as the Catastrophe closed as well with the losse of their owne life, as the life of their friends. Yea, could they have forgotten the injury done them by the disloyalty of their Servants: they could willingly have dispenced with that breach of faith: and expiated their guilt, with the haplesse embrace of their owne fate: Truth is, their impatience was too great, to expostulate with reason: which drove them into this fury, or phrensic of passion. And this that noble, but unfortunate *Crescentia* witnessed; when after such time as shee had set her affection on a disloyall Servant: and by her meanes, fortunes and favours, had highly advanced him: finding her love so meanelly requited, as a strange Mistresse became entertained, where her fancy should have beene solely lodged: another, and she a light Curtezan.



tezan, harboured, where shee should have beene honoured: shee burst forth into these extreames: the issue whereof sealed the period of her love, with the forfeiture of her life.

“ O my *Demetrius*, were't not in restraint; and who did inlarge thee?  
 “ Were't not hopelesse of fortunes; and who advanc'd thee? Were't  
 “ not engag'd to the opposition of a powerfull foe; and who atton'd thee?  
 “ Nay, were't not growne contemptible in the eyes of the lowest; and  
 “ who restor'd thee? Were not thy dejected fortunes so farre distanced  
 “ from hope of reliefe, as not the least beaming of comfort afforded  
 “ thee redresse? Where was thy *Sabina* then to befriend thee? No, no,  
 “ *Demetrius*, her light affection tooke first grounding from thy fortune,  
 “ as thy fortune received birth from my too hasty loving, and too easie  
 “ believing of so unthankfull a Servant. Yet shall it appeare to the  
 “ World; that though my Love first issued from the Source of folly: yet  
 “ even in that there appeared a loyall constancy; which, as it shall weave  
 “ up the web of my *fate*; so shall it beare record to posterity of thy unjust  
 “ breach of *faith*. But spinne forth no more protractive houres, unhap-  
 “ py *Gratianna*, in expostulating with his breach: or to no purpose, in  
 “ wasting thy tedious breath. May my premature end, occasioned by my  
 “ too credulous trust, become a caveat to all my sexe, to reteine more  
 “ esteeme of their fame, and to be more carefull whom they trust. My  
 “ indiscreet love brought me to ruine before my time: may my example  
 “ bee a Memoriall to after-times, to prevent their ruine derived from such  
 “ meanes: and closing their hopes with such fearefull ends:

Nor was her hand lesse ready to execute, then her tongue was to dispute. For with these words, shee closed her amorous woes: “ Fare-  
 “ well *Demetrius*; and redeeme the injury thou hast done to me,  
 “ in expressing thy constancie to *Sabina's* beauty. My best wishes shall  
 “ attend thee: though thy subtilty did first wind me, then by surprizing  
 “ my honour, wound me; and wounding, unthankfully leave me.

But to divert from these memorable, though miserable instances of constancy; with the wrongs they suffered by their too light credulity: wee will now descend to such particulars, wherein these censorious *Timonists* (whose poore degenerate spirits are ever delighted most in detracting from women, or aspersing some unworthy disgrace upon their sexe;) usurpe this liberty, to lay upon their purest reputes a lasting infamy. Wee shall in every place heare calumnious tongues too lavish in this error, and inveighing against them in this manner: What vice is there extant; which is not in the practise of women frequent? If vanity were lost, where were it to be found, but in their light bosomes? The forbidden *fruit* is ever in their eye: and ever dangling in their desire. Whatsoever is prohibited, is by them most affected: whatsoever by Obedience injoyed, scornfully neglected. If young, they are lascivious: if old, they are covetous. Their whole life a Comedy of errors: their formall feature a fardell of fashions. Alas poore Girles! Have you no *Defence* against such viperous tongues? When you desire to goe neat, or, according to your ranke, to hold your place; you are term'd proud, or ambitious. If frugall, you are covetous. If you discover your wrongs, you are malicious. If with admiration you chance to eye the fulnesse of anothers estate, you are envious. If you be sparing in your dishes; you are penurious: if choice in your dishes, you are delitious.

If

If you innocently converse with a youthfull neighbour, you are streight lascivious: If you keepe home, you are lazy, or unsociably censorious: If you walke abroad, you are too liberall of your honour, and to light eyes suspitious: Nay, they will not flicke to presse this Argument yet a little further: If Goddesse themselves were wantons: what may wee thinke of the Hand-maids of those Goddesse? *Dirce* that great Goddesse of *Ascalon*, could be inflamed with love to a youth, who sacrificed to her: and gratifie his Oblation with a sensuall affection: yea, and close her loose love with as base a conception. 'Tis true; the Fable reports so much: yet if wee may give credit to the authority of a Poet: wee shall find this Goddesse resolving her eyes to teares: And, as one highly ashamed of her incontinency, exposing that adulterate Brat to the Desert: abandoning the society of that light amorous youth: and to make the Scene more fully tragicall, throwing her selfe downe into a Lake, bounding upon *Ascalon*: To confirme unto the world, that if her staine were great, her sorrow was no lesse. The Harbinger of the morne, could not so soone usher in these roseat Consorts of the ensuing day: as this deluded Goddesse (if wee may grace her with such a title) offered her penitentiall teares to her polluted Shrine: her pleasure could not be so great, but her torture was more.

Yea, but these *feminine Criticks* will say; It is not enough for the youth of their sexe to glory in their growth of vanity: but even those old *Maquarella's*; whose very earthly breath divines their approaching returne to earth: as if they had perused *Aesons* Herball, and freely partak't of his Receipts: must assume a gracefull presence of youth; and fill up their irreparable decays with Art-beauty: by new plaistering those crazy buildings, which had long sincee falne into the *Lord Paramounts* hand, for want of repaire.

Alas, is this all? If the weaker sexe deserve such reproofe, in their desire to cover their rivals: or smoothing those rugged deformities, which their decline in nature has laid on them: what may wee thinke of those *old Seniors*, whose eyes have beene long sincee incased; and whose constant aches in their bones, have beene above all other *Prognostications* approved: and yet these can vaile their reverend age with an artfull Periwigge: and court a *light Piece* with as much vaine Rhetoricke, as if their *Winter* had beene metamorphos'd into a *Spring*: and their *silver-haires* into *downy blossomes*! That old Blade had, no doubt, greene thoughts; who coming to a Barber to be trimm'd: and being asked by his complete Trimmer, after what fashion hee would weare his beard "whether he would "looke amiable to his friend; or terrible to his foe; or point vice to his "apparell? This ancient Fashion-favorite answered him, that hee would " (in regard of the rarity of the cut) be trimmed *point-vice* to his "apparell. Which this nimble *Snap* did; and that to a haire, till he had not "left him one haire, to worke on: This rivell'd Scaledrake; having "scene himselfe in the Glasse, durst hardly acknowledge his owne face: "but terribly distemper'd hee was to see himselfe so strangely disfigure "red (which indeed might have beene prevented, if a sleepy distemper "had not belulled him while he was trimmed.) Howsoever, seeing him "selfe a stranger to himselfe, hee fell into a terrible quarter with his ro "guish Trimmer: asking him in a cholericke manner, how he durst so "abuse his face? Excuse me, Reverend Sir, said the Barber; I am but a "naked

“naked Trimmer, but your worship was the Director: you told mee,  
 “that you would be trim’d *point-vice* to your apparell; and I have obser-  
 “ved your direction: for I have left your face as haire-bare, as your coat  
 “was thred-bare; and that was *point-vice* to your apparell.

The next objection you can presse against them, is this: They are covetous. But tell me, can you find in all their sexe such a *Midas*, as to wish the very meat he eate, to bee turn’d into gold? or such a passionate incompetent revenger, as with *Silla*, never to forgive, nor forget the injury done him by an offender? or such a marrow-eating envious Tetter, as *Ctesiphon*, who macerated himselfe in the prosperity of an other? or such an Idolater of honour, as *Themistocles*, who could not sleepe for the ambition he bore to those triumphs of *Miltiades*? or such a Glutton, as *Cambletes*, who dreaming hee had devour’d his wife; as before, no dainties could asswage his hunger, he became his owne executioner, for feare of dishonour? or such a Catamite, as that *Bitinian*; who was a woman for all men; and a man for all women: an equal agent or patient to satisfie nature? or such a lazie lollard as *Margites* was; who never digged, ploughed, nor sowed, nor ever did any good all his life long in the least weight or measure: but slept out his time in a sluggish, and uselesse manner?

But some will againe object; None can deny but they are light in their favours; changeable in their fancies: The *posies of their Love-rings*, ever hold check with this Impreze: “*Our choice admits a change*. No, no; you shall find their disposition of a more choice and constant temper. For should they imitate our wanton free-natur’d youths, who having lately enter’d *Loves-lists*, and brought some shreds of their fathers unnecessary providence to passe the *Alienation office*; you might find them accommodated with Myriads of amorous servants. Of which number that wanton Wooer, and lavish Lover, might be well accounted, who gloried in the multitude of his Mistresses, and boasted of his fits and fancies; resolving to be a Servant to many, but a Confort to one:

*Though one has left me, I’ve fresh store enow,  
 And all these presse me to performe my vow.  
 Content you Girles, I me for one or none,  
 One wench at once, will be enow for one.*

*Me nova turba petit,  
 Licet una puella recessit,  
 Et mihi vota prement,  
 Que violanda negant.  
 Siquite vos Nimbæ,  
 Vix tanta licentia zona,  
 Vni nuptus ero,  
 Sufficit una viro.*

Whereas, even that amorous Curtezan of Venice, whose embraces appear’d more mercenary, then complied with her honour, could protest, though shee had many Servants, her sole solace was in one Favorites service: stoope shee might to the lure of many: incline shee could not, but to the love of one.

’Tis true, an impudent woman may wooe man: and if confidence dictated that it was loyalty, which caus’d modesty so farre transgresse, she that should thus wooe, could not chuse but win; for such Oratory could not but be prevalent, where bashfull fancy became Oratrix, and was predominant.

*As men woo women, might women woo men,  
 For one watch now, there would be ten.*

This that *Stage-wit* expressed in his enforced conceit, betwixt *Esco* and *Narcissus* :

*This woe to man, shall henceforth be no Woman,  
Since woe to man is now become a Woo-man.*

Sometimes indeed, it was more curiously then usefully, more subtilly then fruitfully demanded; why a woman might not as properly wooe man, as man woman: And that *Arabicke* resolution, retrived from the very depth of imagination, with much ingenuity affoiled this question. "Wooing, said that Arabian, was but a lovely seeking: now wee seeke  
"not for that wee have, but what we have not. It is more proper then  
"for the man, in this loves quest, to seeke for what he has lost; then for  
"the woman to seeke for what shee already has. The man he has lost his  
"rib, and hee seekes after her that has it. Meane time it were folly in her  
"to seeke it, when she has it. It is for him then to seeke it; who,  
"though hee may not have it: yet he seekes to enjoy her who has it.

Againe, will some say: but why were all the *Furies* women; those three *fatall Sisters* women; those *Circean Witches* women; those *enchanting Sirens* women? Did not the first imply their cruelty? The second their implacability? The third their impiety? The fourth their subtilty? And with these you might insert that late *Chimera* of the German Hog-fac'd Gentlewoman of *Wirkham*: all alike probably true, and credibly built upon equal grounds. But to answer these prodigies of nature; Tell me, yee *Critick Cavallieres*, who have surely got a stroak over shins with some *French faggot*, or you would never thus inveigh against so exquisite a subject; why were all the *Muses* women; all the *Sibyls* women; those watchfull *Hesperides* women; those *Nine-Worthies*, so lately memoriz'd, women?

Surcease then, and close with me in their *modest Defence*; If you see in them any lightnesse, impute that to their weaknesse. Againe, if you see in them that composednesse, which best becomes them: account that in them a reall goodnesse. Sweet sociable soules they are, when *Grace* conducts them. The path they walke in, is chalked forth by modesty: the track they pursue, is the practise of piety: where the period of so gracefull a Scene, closeth ever with felicity.

None ever but those proud Pharisees, who us'd to weare *philacteries*, and Ceremoniall *philanties* on their browes and elbowes, were knowne to winke at the approach of women: And may such winke still; who, though they have *sealed eyes*, they may have *seeing hearts*. For though *desire* come in by the *Windowes*: yet some mens *Windowes* may seeme to be shut, when the doores of their *desires* are open. *Fancy* may play the wanton within, while Modesty seemes to play the Goaler without.

Thus have you heard their *Modest Defence*: and how calumnious pens and tongues are ever most vers'd in traducing innocence. Where if a woman be demure, she is taxt of coyneesse; if courteous, she is taxt of lightnesse; Affability and Disdaine equally ingage her to a rigid censure: yet for all this, pure minds cannot be so amated: nor goodnesse, which reteines with her an inseparable witnessse, so eclipseed. The Sunne appears in his fullest beauty, when hee breaks forth of a cloud. So vertue, when she has dispell'd those malignant vapours which interpos'd her, shewes her selfe then in her clearest feature. This in those divine *Apo-*  
*thegms,*

*thegms*, which even in their greatest extreames they composed, may fully appear, as you shall heare in our ensuing *Section* hereafter.

## SECTION VIII.

*Their witty Aphorismes, Apothegms, and Answers.*

**F**rom these, no doubt, but the best principles of humane Learning have derived their being and beginning. But as the best fruits are soonest corrupted, the earliest bloomes quickliest blasted; so have our choicest *Maxims* of this nature lost much of their lustre, by being diverted from that Object whereat they aymed. Pure Rills should not bee so corrupted, by giving way to such troubled or brackish *Inlets* as dis-relish the purest water, in making it quite degenerate from its owne primitive nature.

Some *Aphorismes* there bee (if they may merit that style) which lose much of their state, and detract too much from their light, by their too weake discovery of an *Anacreonticke* straine; which generally makes obscene *Pasquils* of serious *Apothegms*. But these are not worth our observation: It shall be our taske, to avoid distaste; by laying before you those witty *Aphorismes, Apothegms, and Answers*; the perusall whereof may afford both delight and profit; the one to cheare you, the other to store you: whensoever any occasion of such discourse shall be ministred to you.

That noble Lady, though her *descent* and *fortunes* might fixe her above an inferiour Spheare, shewed excellent arguments of a composed temper, and an humble nature in this resolution: "As my descent exacts  
"of me a tender eye to my reputation: so should my example be a pre-  
"sident to others of imitation. For those, who commit any unseemely  
"act in a publike presence, doe as much as lye in them, to murder those  
"who take observance of them. My *gate* shall not publish me proud:  
"nor my *habit* phantastick: For I find nothing in me, worthy such idolatry.

That Sicilian Matron closed her content with an incomparable contempt of the World; who publikely protested, "That shee could eye  
"nothing in this Theatre of earth, that might seeme worthy to entertaine  
"so divine a Guest as her soule. And as of a finite to an infinite,  
"there was no proportion: so it was impossible, that the circumference  
"of earth should confine that infinite beauty of the soule to her dimensions.

That moderne Mirror of true nobility exprest her selfe a brave Sovereignesse over her affections: who held it the greatest derogation to feminine honour, to discover the least distemper in subjects of anger.  
"When I take a serious survey, said shee, of mine owne infirmity: and  
"re-collect daily what cause I give my Maker to be angry with me: I am  
"halfe ashamed to expresse my passion of anger to any. Can he forbear  
"me who made me; and cannot I forbear them who are equall in their  
"creation with me? Cannot poore dust containe it selfe in patience with  
"dust, when he can shew his gracious patience to ambitious dust, who  
"made all of dust?

No lesse composednesse of Spirit did that heroick Parisian discover in her desire to see others flourish without repining: Yea, wishing with that divine Morall; " That all envious persons had their eares and eyes seated  
 " in all Cities, that with others prosperities, being the proper objects  
 " which they most maligned, these, in the survey of them, might be more  
 " tormented. Nor is that noble attestation of hers to be here omitted; deserving so well in lasting Characters with the point of a Diamond to be inscribed.

" I doe not see my Neighbours field flourish, but I wish it were more  
 " fruitfull; nor any one honoured, but I wish it amplif'd, if the person be desertfull; nor any of my sexe beautifull, but I conceive joy in  
 " so faire a feature, being inwardly gracefull. It is an argument of a servile quality, to dart an envious eye on anothers prosperity. If hee be  
 " rich, and worthy of what he possesseth, much good may it doe him;  
 " If unworthy of what hee enjoyeth; it were a malicious pittie to envie  
 " him, having within him what will undoe him. He is already seized of  
 " such a Marrow-eating Tetter, as this festred Ulcer needs no other torture.

A good proficient in the Schoole of vertue, had that Theban Lady proved; who held nothing so pretious as a *continent Soule*: vowing withall; " That, should shee find in her bosome a thought of incontinence;  
 " if it were possible, shee would estrange her selfe from an harbour of  
 " such lightnesse. Neither could that brest retaine any impression of shame,  
 " that could present a sacrifice of love to any, but her husbands shrine:  
 Clozing her resolves with this divine impreze: " As my hand has confirmed  
 " the gift of my heart: so shall the loyaltie of my heart confirme  
 " the testimony of my hand.

When that princely Dame of *Ferrara*, had heard of those lascious and licentious feasts of *Domenico Silvio*, that *Italian Cleopatra*; " Good  
 " God (said she) has not the flesh foments enough, but it must be provoked,  
 " to the utter ruine of that *divine part* which should command it?  
 " This is not to with-draw fuell from a flaming desire, but to feed it: and  
 by feeding, famish that injured Guest which suffers for it.

" Alas I woman is not so strong, as to have all meanes diverted, by  
 " which her modesty might bee preserved: and to unrivet all those operative  
 " secrecies of Art, by which their Forts of honour may be betrayed. The wanton  
 " Idumite is already too stirring; shee needs no fresh fuell to feed her affection.

" It is strange, said the pious *Edessa*, that wee should so cast about by  
 " Sea and Land to feed those, who will feed upon us: and to throw forth  
 " baits to those, who meane to make a prey of us.

" I never fare better, said that sage abstemious Lady, then when I  
 " seeme to fare worst. Abstinence is such a choice receipt, as it will admit  
 " of no sensuall deceipt. What can delude me, so long as I make  
 " my appetite subject to Reasons soveraignty.

" There is no day so tedious, said that discreet Consort, to a grave Senatur,  
 " as that which is made a stranger to any task. That Sun shall  
 " not shine on me: nor that place entertaine me, which shall not receive  
 " some argument of life from me. For better were it for me by dying  
 " to cease from living: then by living unprofitably to be ever dying. For  
 " my part, in all this continued *Cheffe-garne* of our life, I shall ever hold  
 him

“ him or her the greatest looser, who riots forth the rich treasure of  
 “ time in fruitlesse pleasure: for, as the deepeft staine to an active spirit is  
 “ *Sloth*; so the greatest griefe that can befall an improving man, is his  
 losse of time.

It is rare likewise to observe what excellent Rules they not only deli-  
 vered unto others; but what they themselves retained, that their owne  
 exemplary life might publish to the world, they taught not others what  
 themselves neglected: nor imparted by way of precept unto others  
 those Lessons which they sleighted.

As the very best of Gods creatures, in the opinion of that wise *Stagy-  
 rite*, is that man who enjoyes himselfe in the execution of what is legall  
 and just: So the very worst of his creatures is that man, who divides  
 himselfe from what is lawfull or just. What incomparable creatures these  
 feminine Mirrors have showne themselves, even in these offices of *judi-  
 cature*, would this brieft *Epitome* give mee leave, I could here amply  
 illustrate with many, both ancient and moderne Instances: where you  
 might find some even reproving their Emperours for remifnesse of ju-  
 stice, in shewing too much lenity: or taxing their severity of justice,  
 in their inflicting on easie delinquents too much cruelty. With instances  
 of this sort our Roman and Greeke Annals are so plentifully stored, as  
 this Subject shall little need to be further illustrated. This is most cer-  
 taine; as the prime intention may be properly said to give a name to the  
 worke: for the very best work scarcely merits the title of a morall  
 action, being not accompanied by a pure intention: So with what pure  
 intentions many of these Heroick Ladies beautified their noble actions,  
 may be easily confirmed by many memorable Acts by them atchieved;  
 and with that modesty, as they could not well endure to have their names  
 recorded in the performance of those pious workes and sacred structures;  
 which, as they were dedicated to devotion; so were they sincerely erec-  
 ted, without the least tincture of vaine-glory, or heat of ambition.  
 And well might many of their pious resolves cloze in such conclusions:  
 when they so divinely considered, how they enter'd this life with the so-  
 ciety of a teare; how they past over this life in labour and care; and how  
 they were to end this life with griefe and feare. This made them cautious  
 not only of their *actions*, how they were performed; but of their *thoughts*,  
 how they stood affected: as likewise of their *words*, how they were de-  
 livered. This moved them to observe that excellent discipline in the regi-  
 ment of their tongue, which that experienc'd Professor so discreetly re-  
 commended. “ There is a time, wherein we are to speake nothing:  
 “ and there is a time, wherein we are to speake something: but there is  
 “ no time wherein we are to speake all things. Rightly did these observe,  
 and seriously did these reteine, what they had received: “ By the very  
 “ speech which is delivered, may we gather how the mind stands affected.  
 “ Neither can evill communication become a Christian.

And whereas *Youth* it selfe is ever interess'd in most dangerous ha-  
 zards; they tooke a course to restraine youth, lest their light youth might  
 beget a sad age. In a word, these observed those perillous *motives* to sin,  
 and therefore wisely stopt their eares to the Syrens song:

*Kisses, Words, Bookes, Light-eyes, Cares, merry Mates,*

*Make chastest minds to open fancies gates.*

Thus have we in a succinct manner, to their surviving honour presented

M m m 2

testi-

*Arist. 1. Pol.*

*Amb.*

*Aug. in lib. de  
 Spiritu &  
 anima.*

*Hugo de dis-  
 ciplina mona.*

*Isid. 1b.  
 Sidonius in  
 Epistolari.  
 Oscula, verba,  
 libri, vaga lu-  
 mina mensa,  
 sodales.  
 Mentibus in-  
 tactis tela  
 fuerit necis.*

testimonies of their ability and piety in their *Aphorisms*, *Apothegms*, and witty *Answers*: wherein they discovered an admirable promptnesse of wit, preparednesse of mind, and depth of judgement. But we are now to descend from these golden *sayings* which they uttered, to those glorious *Workes*, which they composed. In which their memory shall be crowned: And with which our *Epitome*, or *Love-Lecture* in Morality, clozed.

## SECTION IX.

Their eminent Labours; And how they were Assistants in the exquisitest Workes that have beene formerly composed, either for History, or Poesy.

**Z**eale of goodnesse is such a glorious ambition, as it can never be too aspiring. And in this, many eminent and heroick spirits of their sexe shew'd themselves worthy Corrivals. Where wee shall find some excellently vers'd in *History*. Others in rare compositions, to give a rich lustre unto *Poetry*. Others far above the delicacy of their sexe, in the profound search of *Philosophy*. Others no lesse usefull in compiling *Morall Precepts*, properly conducing to an *Oeconomy*. Various patterns wee might here produce in each of these; examples of such mysterious Learning, and high contemplation, as their memory deserves no lesse admiration; then their piety imitation. For professors, and rich improvers of their knowledge in those precious treasures of *Time*, *History*, and *Antiquity*, wee shall find a princely *Zenobia*, and a sage *Cleobula*. For affecters, and happy enrichers of *Poesie*, a spritely *Corinnathia*, and a Pharsalian *Pollia*. For serious searchers of profound secrets in *Philosophy*, a Theoretick *Theano*, and a divine *Diotima*: a woman, who was so famous a Philosopher, that both *Socrates* and *Plato* went to hear her *Lectures*. And for morall Precepts, and Rules of *Oeconomy*, a lovely *Sulpitia*, and a stately *Edesta*. Prompt were their wits, rich their fancies, and so bravely composed their affections, as those who enjoyed them; might hold themselves so farre as humane happinesse extended, truly beautif'd by them.

One chancing pleasantly to repeat, in the presence of his wife, that old assertion; How, of all inferiour blessings, the very summary of them might be comprised in this three-fold dimension: 1. To have a wife of his owne chusing. 2. To have an Orchard of his owne planting. 3. To have a Child of his owne begetting. But what answer'd his Wife to this supposed Abstract of all humane happinesse? "Truly, said shee, if you had not done the *first*, you had never beene my husband. And if you have not done the *second*, you are the worser husband. But should you conceive the least suspicion of the *third*, I should account you unworthy the name of a husband. Truth is, such *sweet Consorts* as wee have here in this *Section* described; and with whose vertues those very monumentall statues which enshrined them, are perfum'd: confine not the period of their love to a *honey-mooneth*. Their delights are more perpetuate, because with goodnesse beautif'd. For skin-beauty returnes but a

sickly

Diotima ἢ τῆς  
Δίος τιμῆ.  
Tov is gloria:  
Such was her  
divine Ety-  
mon.



sickly appetite to Fancy. Whatsoever reteines in it selfe a proclivity of decaying or declining, cannot conceive much felicity in the enjoying. For though the present Object delight, one poore fit of a Fever will darken those attractive rayes of content: and enforce the late enjoyer to distaste that most, which his bleere-ey'd judgement did so causelessly admire. Whereas these, whose interiour beauty begets to their happy Comforts a permanent fancy; have beene ever reputed the choicest Companions to *Fray* with, to *Play* with, to *Converse* or *Commerce* with. Every of which wee shall illustrate by personall instances

*Gregory* in his Dialogues writeth, that his Aunt *Trafilla* being dead, was found to have her elbowes as hard as horne: which hardnesse shee got by leaning to a deske, at which shee used to pray. The like writes *Hierome* of *Asella*, who, though confined to the straight compasse of a Cell, enjoyed the whole circuit of Heaven.

But lest wee might fall into the heresie of the *Euchite* (a thing I must confesse little to be feared, seeing the knees of devotion every where so benumbed) who professed to doe nothing else but pray: because the Apostle exhorteth us to *pray continually*. So that professing to pray, and to doe nothing else, in effect they did nothing lesse: seeing, as *Theodoret* reporteth of them, They did nothing for the most part but *sleepe*. Whereas in *Basil's* judgement, a prayer should be filled not with *Syllables*, or *good words*, so much as *good workes*. Now I say, lest women should become so wholly *contemplative*, as wholly to forget the office of being *active*: Wee shall present to you such, who are no lesse apt Consorts to *play* with, then devout Supplicants to *pray* with. Right wisely knew that *Empresse* how to play her Irish game, who admonished her husband, that the life of a man was more to be valued, then a throw at dice. The losse of a life was to be recompensed with no benefit. When the game is ended, a new game may supply it: but when a life is forfeited, once deprived, it cannot be restored.

An excellent direction, and worthy our Observation in our forme of *play*, was that princely feminine caution:

*In game play faire, and doe not sweare,  
Sleight hope of gaine, scorne thoughts of feare.*

The brave resolution of that noble Gamester, discovered no lesse masculine temper; who, to prepare her selfe against the braves of fortune, fortifi'd her well-composed Spirit with this Antidote:

*Should a blacke Cloud sit on my Fate,  
I can with patience sleight her hate.*

Nor were some of these inimitable Femals, onely fitting Consorts for subjects of Devotion, to *pray* with; nor onely pleasing Companions for Scenes of Recreation, to *play* with: But moving sociats for arguments of Communication, to *commerce* and *converse* with. Those *Tyrian* and *Sidonian* women might confirme their propriety and expediteness in the way of *Commerce*: with our daily experience of discourse with creatures of that sexe in treaties of *Converse*.

It seemes those three gentlemen, as if they had beene *Trium-viri* in their

*Hier. de laud.  
Asella epist.  
15.*

*Ælian.*

*Impendat  
fat is nubes  
opaca meis,  
Discutiet  
mens nubes  
patiando leves.*

their fruition of this happinesse, could returne sufficient arguments of their Mistresses abilities in this kind : While one making choice of this Posy, expressed the absoluteness of his choice in the neatnesse and elegancy of her discourse ; which hee recommended to the impressure of his Diamond in a Window :

*My choice is one, whose accents beare such weight,  
As all discourses else to mee seeme light.*

These lines when another Gentleman had perused ; as one who conceiv'd himselfe no lesse enriched by his choice ; seconds the former in this manner, by engraving this Impreze to his Mistresse honour :

*Single's my choice, yet with her cheered am I,  
As if that single conference were many.*

The third nothing short in his Concept, of the like beauty, and for subjects of *Discourse* no lesse moving in the care of Fancy, to publish to the world that hee tender'd his deserving Mistresse no lesse affection, with a more enlivened or mounting invention, closed his opinion he retained of her in this commendation :

*My Consort's single, yet when shee is by me,  
Mee thinks the Sphaeres in Warbling Quires draw nigh me.*

Sir Fra: Bacon.

Such as these may wee well hold, with that eminent Statist, for *old mens Nurses*, and *young mens Mistresses*. Should their youthfull prime entertaine by an enforced injunction a frosty Confort : their vertuous temper is such, as their enforced choice must admit no change. *Euryala* was never more obsequious to tender *Ithacus*, then these will expresse themselves to their decrepit husbands. Their disparity in yeares must not beget in their affections any disloyaltie of thoughts. Though they be *young Brides*, they will performe the offices of *old Nurses*. Their care must extend it selfe, instead of amorous embraces, to preserve health in their declining husbands : which they addresse themselves to with no lesse alacrity, then if they had beene matched to persons of more vigorous quality. These have made a league with their eyes ; that they shall be no betrayers of their hearts. As it was their doome to marry unequally, and to bestow their Virgin youth on meere patients engaged to each infirmity : so they have vowed solely to observe them ; constantly to love them ; peaceably to live with them : and amidst all overtures so to beare with their infirmities, as no peevish humour of age shall distemper them : nor any groundlesse jealousie suggest to their revenge an opportunity to wrong them. And this their Observance must not proceed from any by-respect ; as many cautelous younglings doe ; who usully accommodate themselves to their perverse husbands humour, with hope of a day to come after. Their affections are pure without dissembling ; their care constant without projecting ; their desires addrest to please without humoring.

Others wee shall find of their sexe, fit to be *young-mens Mistresses* ;  
And

And these no lesse modestly pleasing, then vertuously affecting : These can stand upon their points without apish nicenesse : and hold their distance without a squeamish precisenesse.

They can love without fonding ; ingratiate themselves without faunting : Neate they desire to goe without phantasticknesse ; Sweetly can they converse without affectednesse ; These hold it a feminine madnesse to pride themselves in that, which stript their Predecessors of their purest state. These reflect upon *Eve* with a teare-swolne eye ; and in a retired contemplation, and recollected affection, present her Image to their well-composed thoughts : And this they make their *Diarie* to the end it may worke upon their imaginations more effectually. O was not *Eve* created in her *will* free and innocent ; in her *reason* sage and prudent ; in her *command* strong and potent ? And what deprived her of so blest a condition, but an indisposed heat of ambition ? Had her thoughts confin'd themselves to the lists of her present state, shee had never throwne upon her posterity such a surviving staine. O had shee beene content with what shee was, her sexe had never beene so miserable as it is. Her ambition became our perdition : Her pride our ruine. They sigh to see their sexe to vainely magnifi'd ; to heare them with *Titles of Worthies* dignifi'd ; to have their *Portratures* in such magnificent manner beautifi'd ; These they sleight with more religious contempt, then ever the victorious *Vatican* did the erection of his statue ; being no embellishment, as hee accounted it, to the essence of vertue.

Well deserving a succeeding memory was that Motto : “ *I did never in any thing to my selfe arrogate, wherein I did not from my selfe derogate.* And such is the modesty of these patterns of piety, as they cannot endure to have their commendable actions too much observed, or publickly applauded, lest by hearing themselves praised, they might incurre vaine-glory, and so become deluded.

Their constant nuptiall Impresses, or Loves loyall Posies were these :

- “ *Chaste faithenstiles me Spouse. “ A Hand for my Wheele, a*
- “ *Bed for my Spouse. “ Where thou art Caius, I am Caia.*
- “ *I love, I live, and yet I give that to my Love by which I live.*
- “ *To live and have no heart were strange, yet have I none but by exchange.*
- “ *Death may contract my life, but not my love.*

Such as these famous Mirrors shall wee occasionally encounter withall, in our Readings : Who, though they were Ethnicks borne, retained in them such impressions of morall goodnesse : as their memory left an Annall to posterity ; being so much more to be admired, in regard those times wherein they flourished, were with mists of pagan ignorance clouded.

These desired to doe well, and not to be applauded ; to advance vertues, and not to have their names recorded : nor their amiable features with glorious *Frontispices* impaled. To improve goodnesse by humility, was their highest pitch of glory. This their sundry excellent fancies confirmed ; their elegant labours discovered ; whereof though many have suffered Oblivion through the injury of time, and want of that incomparable helpe of the *Presse*, the benefit whereof wee enjoy : yet shall wee find by the testimony of our approvedst Authors, that many of these women, which for brevity sake wee have onely shadowed, have beene *assistants* to the highest and most enlivened Composures that ever deri-

*In nullo an-  
quam arrego,  
in quo mihi  
non derogo.*

*Casta fides  
Sponsam me  
fecerit—;  
Manus colo,  
thorus Sponso.  
Vid. Var.*

derived birth or breath from *Helicon*. Besides other Histori-  
 cally Relations, whose memory, time shall sooner expire in her selfe, then obscure.  
 Turne over those mysterious volumes of the Sibyls; those accurate  
 ayres of *Corinthia*, that incomparable Corri-  
 vall to the Poet *Pindarus*; those Emathian raptures of *Argentaria*, that happy Confort, and  
 assistant to the heroick *Lucan*. Neither need wee travell abroad in  
 pursuit of forraigne Instances; Wee have not onely formerly enjoyed,  
 but even in these times are we seazed of many eminent and deser-  
 ving women, and in addition to their honour, nobly descended,  
 who rightly merit the style bestowed on them; The *WITS*. And  
 these have the happinesse to judge of a well-composed line; to breath  
 spirit in invention; to correct the indisposi-  
 re of a Scene; to collect probably (a worke I must confesse of greatest difficulty) what  
 may best comply with the humour of the time, or suite best with  
 the propriety of Court-Maske, or publike Stage. Others wee have,  
 who, by the helpe of our numerous Translations, can read a Lecture  
 upon *Homers* Iliads, and with that exactnesse, as if with *Dares*  
*Fbrygius*, they had beene personally interessed in that tragick ser-  
 vice. Others singularly versed in tongues; and all these with such  
 modesty managed, as if their many tongues had made them tongue-  
 ti'd: and with a sweet composed silence so incomparably graced  
 them, as if in others presence they had made exchange of their  
 Elocution with *Attention*.

Let mee then addresse my Discourse to you, who make it your  
 taske to detract from this sexe. Some of you have I heard traduce  
 them, in laying such injurious aspersions as these upon them: "Wo-  
 "men, of all others, are to bee esteemed the improvidentst Gover-  
 "nesses of their *Cinque-ports*. They pervert the use of their five  
 "Senses, by ingaging them to sensuall ends. *Eares* they have, and  
 "these make them *Eve-droppers*. *Eyes* they have, and these make them  
 "Tempters. *Smells* they have, and these are compounded of *Love-powders*.  
 "Tastes they have, and these returne them *Rioters*. *Touches* they have, and  
 "these render them free *Embracers*. Their feet make them *Gadders*; all their  
 "faculties, irregular livers. If *old*, their rivell'd furrowes make them sullen;  
 "If *young*, their taking beauties make them wanton. If *rich*, they  
 "are haughty; If *poore*, they turne *naughty*. Every thing must live,  
 "and poverty cooles the hottest love. That Adage proves ever true:  
 "Love when it wants harbour, fals many times into a Fever. Be-  
 "sides; what a misery it is to bee matched to such an one, as  
 "affects nothing more then fashion? Such an one, who reserves  
 "more unfained adoration to her Glasse; then to the prime Ma-  
 "ker of the Object of that Glasse. The tender love shee beares to  
 "her Tyre-woman, makes her forgetfull of the duty shee ought to  
 "tender to her Husband. To such as these, Husbands become meere  
 "Shelters: those names they beare, serve onely for skreanes to salve  
 "their wives honours.

"Again, how pittifully discontented will some of these *Spotted*  
 "beauties appeare; when they see a dresse they affect, which their  
 "parents care, or husbands cost will not procure. Lye downe and  
 "die they must instantly, there is no remedy: Women they are not of  
 "this world, if they may not enjoy the loofest vanities of the world.

"But

“ But well did those two Concepts cloze, and in Creatures of this  
 “ pettish and perverse humour ingeniously meet : While one, having  
 “ had his handfull, no doubt, of such a wilde one, wrote these two  
 “ lines with his Diamond in the Chamber Window of his discontented  
 “ peat :

*Maids that will die because they'r lightly cross,  
 May grieve their parents, but themselves the most.*

“ The other answer'd him in the same key, though in a more general  
 “ tone :

*By Vixons that will dye for being cross,  
 Their Countrey gains farre more then shee has lost.*

Thus doe these feminine Criticks, whose best of Elocution is detraction, labour to vilifie that sexe, without whose being they had never beene. But imputing the ground of their immeriting splene to some hard fortune they have suffered in the choice of their wanton, wilfull, or unfociable Mistresses : or from their disdainfull repulse, which might probably beget in them this pittifull reproofe ; Wee will leave these to feed and fat themselves with the seldome-thriving food of their distemper ; and adresse this our clozing discourse to you, who are those pious patterns of feminine honour ; for whose sakes, not onely in the *maine Subject* more fully amplified, but even in this *Epitome* more briefly contracted, wee have bestowed our oyle and labour.

Yee *worthy Women*, who have no other device but the dresse of vertue to beautifie your Frontispice ; yee, who give a gracefull accomplishment to those three incomparable Ornaments of a Woman, *Complexion, Favour, and Behaviour* : for the *first*, it is your *owne*, and not *borrowed* ; for the *second*, it is ever with a *second looke improved* ; And for the *third*, it is every way without *Affectation accomplished*. Yee, I say, whose living actions become so exemplar, as they are Directories unto others how to live at distance from error ; shall bee ever *Patronesses* to these lines, as these lines shall bee *Relators* of your vertues. Yee reteine in your memory those mysterious Emblemes of your Creation ; yee find that you were made of man ; but not of his *head*, as to bee his *Imperiall* ; nor of his *foot*, as to bee his *vassall* ; but of his *ribbe*, to bee his *equall*. Yee were given him for *Helpes*, not to spend his estate ; but to partake with him in every estate : in his comforts to augment them, in his discomforts to allay them. The phantastick habits of the time have no power to delude you ; price nor prayer to corrupt you ; much lesse to dis-  
 ease him of your fancy, who by right enjoyes you. As in your *Creation* you are excellent ; so in your *imitable vertues* eminent. As in your *passion* moderate ; so in *assaults* continent. As in *Countenance, Habit, and Expression* of your *affection* modest ; so, forth of loyall zeale to those you love, and with whom you account it your highest happinesse to live, to those who are *Corrivalls* in your *choice*, violent : Albeit, with a *modest defence* may that *violence*, proceeding  
 N n n from

Since to taxe  
 womens er-  
 rors'tis so  
 common,  
 What may  
 my Booke  
 looke for in  
 praise of wo-  
 men ?

from an exuberance of affection, be sweetned. As your witty *Aphorismes*,  
*Apothegms*, and *Answers* have confirmed you seriously pregnant; so have  
your eminent *Labours* publish'd you integriously diligent. And in each  
of these *Subjects*, contracted in one entire individuall *Modell*, have I  
portrayed your worth: which, so long as you hold correspondence  
with vertue, shall become the continued Annall of my  
pen; and in your noble acceptance, ac-  
count it a sufficient Guerdon  
for my paines.

---

FINIS.

---



## A Sonnet.



*LADIES, yee, that would be faire,  
I a Cerusse can prepare  
Will make you clearer then the ayre,  
'Tis such choice and precious ware.*

*Hold your purse, it costs you nought,  
'Tis in no shop to be bought,  
Worth an Empire, seldome sought,  
Being from Elysium brought.*

*Have yee rivels in your face,  
Want yee love-spots for a grace,  
Want yee borders, edging, lace,  
Favour, feature, posture, pace?*

*Would yee ever be in fashion,  
Vye inventions with our Nation,  
In your Treaties move compassion,  
Suite your persons to occasion?*

*Would yee make Affection flye  
From your love-attractive eye,  
To in trance the Standers by,  
Wishing there to live and dye?*

*Would yee fixe in Fancies Spheare,  
Or enjoy your onely Deare,  
And no sly Corrivall feare,  
Apt to undermine you there.*

*Would yee feed on such choice food  
As enliveneth the blood,  
Purging ill, infusing good,  
A rare Conserve for Woman-hood?*

*Would*

Would yee Courtly measures tread  
 On the flowry-checker'd Mead,  
 Would yee no Love-powders need,  
 Would yee in your seed succeed?

Would yee love and feele no heat  
 That may wrong chaste Delia's Seat,  
 Would yee in rich language treat,  
 Without Envie become great?

Here is O N E will make you fit  
 Both for Lineament and Wit,  
 As yee cannot chuse but hit  
 The Marke that may accomplish it.

Here is O N E will fancy move,  
 And such a Tyre-woman prove  
 In the Discipline of love,  
 As ne're was such a Turtle-dove.

Poore shee is, yet is shee pure,  
 V E R T V E her name, her only lure.  
 A constant care, a carefull cure  
 To make her loyall Lovers sure.

“This 'tis will cheere your amorous braines like Nectar,  
 “And crowne you happy Schollers in Loves-Lecture.

THE



# The Contents, Disposition, and Order of this LADIES LOVE-LECTURE.

## SECT. 1.

EE treats of the Excellency of Women in their Creation.

Plato's opinion touching Women.

The Story of the Delphicke Oracle: with the explanation and application of it.

Nothing comparably precious to a continent Soule.

Eye a Woman in the excellency of her Creation; She is found in her quality, in Helper, in her Society, a Comforter; in the perplexities of her Consort, a Counsellor: and in all these, a Shaver.

## SECT. 2.

Their imitable vertues, illustrated with examples: And confirmed to be most eminent patternes in their practise and profession of the foure Cardinall Vertues.

These compared, by an aspresemblance, to those foure Rivers streaming forth of Paradise.

The way to sinne, is to open to occasion, and let temptation come in.

The five Senses are those Cinque ports, which being well guarded, this little World, MAN, may remaine secur'd.

## SECT. 3.

Their Moderation of Passion in Motives to Revenge, properly reflecting upon these three distinct Subjects:

}	Lite.	}	With admirable Instances in each of these:
	Fame.		
	Fortunes.		

## SECT. 4.

Their Continency in assaults.

Sundry Historiack Emblemes of Beasts and Birds, illustrating this Subject.

How an unaffected reservancy suites best with Conjugall Fancy.

Age becomes rather an object of pity, then fancy to the eye of youth.

## SECT. 5.

Their Modesty, in Count'nance, Habit, and Expression of affection.

Candid thoughts are ever most legible in the eyes.

Piety reflecting scandall from the Count'nance, and Chastity, treason from the Eye, by conveying treacherous thoughts to the heart.

Imitation of forrain Habits, begets in us a dis-esteem with Forrainers.

More advantage in dispatch then delay.

Delay gives way to Corrivalls.

Fancy, when it falls remisse in pursuit, it produceth cold fruit.

A Pleasant old prophesie of aged fancy.

A Presidentall Love-letter.

## SECT. 6.

Their violence upon such as were Corrivalls in their Choice.

A parallel betwixt the River Himetus and the disposition of a woman: with the reasons of this Allusion.

A Womans disposition bounds upon two extremes:

}

Boundlesse Love.

Or

}

Endlesse Hate.

No deceit more soveraigne then the one;

No deceit more subtile then the other.

One of the best policies in a Christian, is to delude a wily wanson: and decline the fury of a jealous woman.

Disparity of Years, Fortunes, or Descent, ever begets in the Parties married most discouens.

▲ Similitude suiting well with the temper of a stale Batchler.

## SECT. 7.

Their modest Defence.

Though Cruelty admit no Apology: yet when soo impressive a fancy occasions this Cruelty, it meritts rather the title of a distracted phrensy, then an affected Cruelty.

Love, when it falls into these Extreames, is more apt to expostulate with Passion then Reason.

A memorable Example in this kind.

Degenerate and creeping spirits are ever promptest to tax the weaker sexe of errors.

Their censorious Objections retorted, and with a merry story required.

Womens Inventions discover no such lightnesse in their Love-Impre-

zes and Poesies, as more masculine spirits usually doe in their devices.

An Arabicke resolution to this Question: Why a woman might not as properly wooe man, as man woman?

None but proud Pharisees were ever known to winke at the approach of women: And these, though they had sealed eyes, they had seeing and stealing hearts.

## SECT. 8.

Their witty Aphorismes, Apothegms and Answers.

Obscene Pasquils detract from the style and state of serious Aphorismes.

These divine and Morall Aphorismes were not onely delivered by them, but personated in them: in their Humility, Contentment, Charity, Patience, Coniunicy, Abstinence and Industry.

Their excellent Rules delivered unto others, for the better regiment of their thoughts, words, and workes.

## SECT. 9.

Their Eminent Labours, and how they were Assistants in the exquisitest Workes that have beene formerly composd, either for History, or Poetrie.

And all this enabled by memorable patternes and Professors in all ages: where zeale of goodnesse was such a glorious Ambition, as it could never be so aspiring.

The discreet Reply of a wife to her husbands assertion: "How all inferior blessings were comprised in this three-fold dimension:

}

1. To have a wife of his owne chusing;
2. To have an Orchard of his owne planting.
3. To have a child of his owne begetting.

Nuptiall delights are more perpetuall, because with goodnesse dignifi'd.

Whosoever retines in it selfe a proclivity to declining, cannot conceive much felicity in the enjoying: Whereas these,

On goodnesse, not on greatnesse cast their care,

"Shee's truly noble that is Vertues heire.

Consorts inwardly beautifi'd, or: the choicest Companions for

}

Closet.

}

Casket.

}

Carpet.

And this authorized with ancient and moderne instances.

The ingenious contest of three Gentlemen, touching their fruition of happinesse in their choice, with answers to each others Impre-

zesse: Discreet women for themselves to their choice, in each condition: whether they be Old-mens Nurles, or Young-mens Mistresses.

Though they be young Brides, they will performe the offices of old Nurles.

And being young-mens Mistresses, they can shew a modest freedome without queanish precisenesse.

Their pleasant Love-poses to their loyall Consorts.

No Learning shewes more lustre, then when enhrisied in the bosome of a woman.

No Eloquence leaves a deeper Impresseure, then when delivered by the tongue of a Woman. Their Silence an implying Eloquence.

Their Defence in the disposition of every Sense, to the improvement of their honour, against the opposition of every Critick feminine Censor.

He addresseth his Conclusion to all such worthy women, whose vertuous lives promise a glorious Evening. And with a recollection of every Subject formerly handled, recommends them to their offull

Observance: His Labours to their gracefull Acceptance.



THE  
TURTLES  
TRIVMPH;  
PRESENTED  
IN A SUPPLEMENT:

HIGHLY CONDVCING  
to an usefull Application , and  
gracefull Reconciliation of the  
two former Subjects.

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*Continued by Ri. Brathwait , Esquire.*

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THE  
TURTLES  
TRIVMTH  
PRESSED

IN A SERIES OF

RIGHTS CONVOGINS

to be held in the  
month of January 1871  
at the residence of  
the author

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INTENTISSIMO  
 VIRO,  
 PUBLICÆ SALVTIS  
 STUDIOSSIMO,  
 IOHANNI BANKS  
 MILITI;  
 ATTRNATO AVGVSTISSIMI  
 REGIS GENERALI:

R. B.

PARNASSIDVM HVMILLIMVS;  
 OBSERVANTIÆ VESTRÆ  
 DEDITISSIMVS;

HEROINAM HANC CORONIDEM,  
 LEGALI IVGO, SPONSALI  
 VOTO, GENIALI THORO,  
 CONJVNTAM.

D. D. D.

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INTEGRITISIMO  
VIRO

REVERENDISSIMO

ACADEMICO

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A  
SUPPLEMENT,  
HIGHLY CONDVCING  
to an usefull Application, and  
gracefull Reconciliation of the  
two former Subjects.



Long time have these two affectionate Con-  
sorts bene divided; now at last it is their  
happinesse to become united: To confirme  
their Loves, which they have vowed to re-  
main inviolably firme, to their expired Lives;  
wee are to propose such necessary *Observan-  
ces*, as may prevent all occasion of distrust,  
and divert all grounds of future distrust. We  
are then in this usefull *Connexion*; first to  
treat of *Conjugall Offices*, being *inherent*, as  
that grave *Morall* tells us, betwixt *Husband* and *Wife*, *Wife* and *Husband*.  
Secondly, of *Parentall Offices*, being *subsequent*, as that profound *Stagyrite*  
teacheth, of *Parents* to their *Children*, and *Children* to their *Parents*.  
Thirdly, of *Domestick Offices*, being *concomitant*, as that sound *Stoicke*  
reasoneth, being of *Masters* to their *Servants*, and *Servants* to their *Ma-  
sters*. Fourthly, of *Neighbourly Offices*, being *reciprocally dependant*, as  
that excellent *Politicke* concludeth, being mutuall civill Offices, or Courtes-  
ies, betwixt *Neighbour* and *Neighbour*. In all which distinct Subjects;  
our purpose is, with such brevity, and perspicuity, to deliver our usefull  
directions, that in this very *Breviarie* may be layd downe the Rules of an  
entire *Oeconomie*: Which, being perused with attention, and seconded  
with retention, may not onely prevent all occasion of dissention at home,  
but all division abroad. For, be the Sea never so troubled, there is good  
hope, that the groaning ship may be better secured, when *Wisedom*e and  
*Moderation* performe the offices of a *Pilot*, and with a vigilant eye, steers  
her against all occurrents.

*Sen.*  
*Arist.*  
*Anax.*  
*Montan.*

## Observ. 1.

## Of Conjugall Offices.

Prov. 18. 22.



T was the saying of the Wisest of Kings: *Hee that findeth a Wife, findeth a good thing, and receiveth favour of the Lord.* And that he might more emphatically expresse the incomparable estimate of a good Wife, and how far in the Scale of judgement, she is to be preferred before substance, riches, or any worldly inheritance; to render them the more proper, and genuine distinction, he returns them not only a distinct gradation, but also a different derivation: *Houfe and riches are the inheritance of the Fathers: but a prudent Wife commeth of the Lord.* In what high estimation are you then, *Gentlemen*, to hold discrete women? And what happinesse may you be said to enjoy in casting your *lots* in so faire a field, to fruitfull a ground? Where you are *Caius*, shee will be *Caia*, such is her constancy. Where you are *Agathocles*, shee will be *Theogema*; yours in prosperity and adversity. Fulnesse of fortunes cannot transport her, nor any indigence deject her.

Prov. 19.

14.

The saying  
of *Caia*, wife  
to *Caius Tar-*  
*quinus.*  
*Vid. & lur.*

Shee cannot endure to admit of that *Italian* Proverbe for Orthodoxall, which they hold for a *Tenet* so generall;

*When Love wants harbour, it drives Love into a fever.*

No; so shee may live, where shee enjoys her love, shee is rich enough how soe're she live.

Now, what mutuall offices are required, that love so freely tendered, may be requited! *Humanity*, sayes the *Philosopher*, exacts love for love. But love her you cannot, if you mixe your love with any, or fix it on any, wherein shee partakes not. Let it then be your care, that shee only have the Monopoly of your love. Let her Bed be undefiled, your Vow inviolate; remembering ever that divine Maxim:

*To breake a Spousall Vow's an odious sin;*

*To keepe it unstain'd, is still an honour bin.*

*Conjugalem  
fidem violare  
nefas, nu-  
tialium  
venerari az-  
cus.*

Thales Miles.

And, to observe this Lesson better; conceive with your selfe, how ill you should digest her, if shee should wrong you in the same sort. It is an apparent Argument of honest Wisedome (said that ancient Sage) to module an other by our owne measure. For to impose heavie burdens on others, and never to partake of them; to injoyne taskes on others, and not to share in them, argues an indulgency in respect of our selves, our inhumanity unto others. Entertaine this *Fellow-helper* then which you have received, and to whom, by a sacred Nuptiall tye (recorded in Heaven, solemnized on Earth, and confirmed by the mutuall gages of two individually united hearts) you stand affianced, with an affectionate continence; knowing, how an heart divided cannot live, nor a divided fancy truly love. For, as there is nothing so precious as a continent soule: so is there nothing more odious, than a Nuptiall Bed stained with an adulterate soyle.

*Ambros. lib. 1.  
de Abraham.*

That devout Father, Saint *Ambrose*, can tell you, that it is a Crime detestable to Savages and Barbarians; how much more to be excluded from  
the



the practise of Christians. The very Birds of the ayre can retaine a memory of a dishonour'd love; witness the *Porphyrio*, who, as the Naturall Historian reports, no sooner finds another too familiar a sharer in her love, then she despaires any longer to live: Her Nest she leaves desolate, and in her distasted life she becomes so disconsolate, as being so injuriously abused by her endearedst friend, she chuseth griefe to be her only Associate to accompany her to her Grave.

How passionately takes the loving *Turtle* the losse, or dereliction of her beloved? She will brouze on no greene herbe; sit upon no flourishing sprig; nor entertaine any new love. She frequents the retired Laune; where throbs and dispassionate threnes become her choycest melody; sighes, griefes and groanes, her Widows obsequy. Receive these loyall *Emblemes* of constant fancy, in the precious Store-house of your memory; ever making use of these morall Readings, that if creatures, directed onely by sense, scorne to be sensuall, much more purity should that soule retaine, which is rationall.

How mournfully did that propheticall Dove expresse his pious zeale, and devout compassion in the discovery of this sinne, a great dishonour to the house of Sion! *In the morning every one neighs after his Neighbours wife.* Nay, observe how hee seconds it, that the brutish nature of this sin might be fuller displayed; *In the morning they are as fed horses:* Thus were they sated and surfeited in their sensuall delights, making the pleasures of sinne their gaine, and the torments of Hell their goale. Shall wee close this with the positive Conclusion, of that Vessell of Election? *Marriage is honourable among all, and the Bed undefiled: but Whore-mongers and Adulterers God will judge.* Or with that passionate expostulation of the Prophet, in the person of God himselfe against this sinne, with the numerous Professors of this sinne? *How should I spare thee for this? thy Children have forsaken me, and sworne by them that are no gods: though I fed them to the full, yet they committed Adultery; and assembled themselves by companies in the Harlots houses.* But to use the words of that elegant Morall, It is the least of our feare but to find more rich treasure in your *Tents*, more pious graces in your *Pavillions*; your descent promiseth largely to your family; that as your Predecessors vertues were as Signals, or Land-markes to their posterity: so you, walking in the same pathes, might derive the like streamlings of goodnesse unto yours. An ancient Family, saith that excellent Ethick, retaines ever some beame-lings transcending others: And as a *genuine modesty* is for most part an *Attendant* to *Ingenuity*; so are *generous Graces* those *constantst Consorts*, which hold in equipage with *true Gentry*.

That solid Cinick, hearing how a young Gallant, descending from the order of the *Ephors*, became hatefully debauched, preferred his suite, and in it humbly begged this loose Rioters estate: The whole Synod wondring much, how, and on what grounds that *wise Dogge* (for so they were pleased to stile him) preferred his suite; seeing the Gentleman was neither distracted, nor any way so disabled but hee might well enough manage that estate was left him: "O conscript Fathers, said he, know you "not how this profuse foole ha's forfeited all that estate he had by his Ancestors, by discovering his owne Bastardy, in degenerating from his Ancestors vertues? Ha's hee not made his Family a Brothell: and exposed his Wives honour to a lascivious Duell? Hee ha's not only stayned "his house, in becomming so enormously ill; but in depraving others, who

Observ. I.

*Ælian. in  
nat. hist.  
Alciat.  
in Emblem.*

This you may the better retaine, by engraving in the window of your Bed-chamber with this noble *Florentine*, this *Imprezco* make you more tender of your nuptiall honour: *Emblema est nostri Turtur amanda thori.* Jer. 5.8.

Heb. 13.4.

Jer. 5.7.

*Optima semper ingenia, quedam generuina cozzitatur modestia.*

Observ. I.

“ who might have become, had not his example made them ill; ingenuously good. Strip him then of all without him, who ha's already strip't himselfe of all graces within him. Trust me, Fathers, wee have none here that will bemoane his losse; but those whom even goodnesse loaths to looke upon; and whose very lives make *Athens* a Leth-stow of pollution. And such Mourners have all Prodigals; nor doe these weepe to lose him, but by his losse to lose that estate which did supply them. Give me him then; good Senators; I shall become his trusty faithfull Guardian, and keepe him short enough to consort with a Waiton.

Now to decline the just reproofe of such jeering Cinicks; nay, the distaste of all good men; (for men of honest quality can never relish any thing better than actions of Piety:) be it your highest terrestriall pleasure, to tender her, whom you ought to honour: to estrange from your thoughts those injurious embraces of an usurping Lover. And remember ever *Lismachus* Song; the memory whereof will preserve that pure splendor and beauty of your soule from an eternall staine. “ The pleasure of fornication is short, but the punishment of the fornicator is long. One dayes dalliance exacts many yeares of repentance. Imprint in your retentive memories the excellent interrogation of that choice Mirror of Chastity; Patterne of presidentall Piety; *How shall I doe this wickednes, and sin against God?* He chused rather to lose his *Coat*, than his *Honour*. Opportunity could not tempt him, nor Importunity taint him: Price, prayer, power became al weak in power, to surprize a disposition so resolutely pure. Be his Patterne your President, his President the Pattern for you to imitate.

Nor is this *Conjugall Office*, or *Duty* restrained only to this limitation. As your affection is to be constantly continent to their *Bed*: so are you to be affably pleasant at *Board*. I have observed a strange kind of imperious and domineering sovereignty in some *Husbands*; who held it a great posture of State to insult over their wives: Nay, to be marvellously discontented with what dishes soever were served; to catch at offence, and to relish nothing better, than to discountenance those, whose desires were levelled only to please. But this argued in them a perverseness of disposition; resembling that ill-condition'd *Aglatuidas*, who was never better pleased, then with displeasing others: nor ever relished any dish better than what was distasted by others. Or like that strangely temper'd *Demophon*, who used to sweat in the shade, and shake for cold in the sunne. Now I could wish to these, if their wives affability cannot in time reclaime them; that their lots had beene throwne in more rugged grounds: For had these beene match'd with our *Zantippe's*, *Iulia's*, *Lucilla's*, or *Faustina's*; no doubt, but they would have address'd the best of their endeavours as much to please, as their perverse humours are now to displease. Then they would have studied Apologies purposely to divert the furious torrent of their displeasure; and for the purchase of one poore smile, engaged themselves to an *Herculean* labour.

It was a singular Philosophicall use, which that wife *Socrates* made of his wives shrewdness: “ Whether I go abroad (said he) or I return home, I am fenced with the armour of patience against whatsoever shall come. Hee had so freely fed upon the herbe of *Patience*, as nothing could disemper him, how violent soever the assault were that encounter'd him: yea, those bickerings he grapled with at home, made him better prepared to entertaine all encounters abroad: So as, with *Mithridates*, hee had so well for-

Tali conjugio  
fruar, ut, siue  
foris egrediar,  
siue revertar,  
quicquid e-  
nerit libentif-  
sime patior, &  
patiendū vin-  
co citius quam  
vincor.  
Vid. Licost.  
Apotheg.

fortified his virile spirits, with soveraign Receipts, against the invasive power of all poyson, as he could performe the part of a true Philosopher, in smiling upon affliction; and receiving all distastes with so composed a brow, as hee wondred much how any motives of anger should in an intellectuall soule beget the least distemper.

For, whosoever he be that in resemblance of this Morall Mirrour of admirable patience, can in *Prosperity* be silent, and not transported; in *Adversity*, patient, and not amated; in neither of these distempered; in either of these Philosophically composed; scornes to ingage his more airy thoughts, to an un-manly passion: having already sphear'd them in an higher mansion.

In the very same Scene, *Gentlemen*, are you interess'd; wherein should you fall short, or in the least measure defective: Most part of all our Spectators eyes are fixed on you, whose censure will prove as quick sighted, as your error; accounting you unworthy those brave parts bestowed on you, because mis-acted by you.

Entertaine these then, to whom you are espoused, with a free, and no servile affection. Waine them from passion, if at any time they become ingaged to any, rather with a pleasing smile, then a daring frowne: for the former partakes more of an awfull soveraignty, then cheerfull fancy. The way to preserve in any family a sweet comforting, and concurring harmony, is never to have the Master and Mistris of the house, at one time angry. Let the sweetnesse of the one allay the sharpenesse of the other.

It was an excellent resolution, which that *Laconian* Lady ever retained: "My Husbands frowne shall be a Beame to disperse my Cloud, which cannot chuse but beget in him a cheerfull reflexe, seeing I make discontent a stranger to my heart for his sake."

Now there is one thing, *Gentlemen*, which I am to annex to what I have formerly delivered; which, being carefully remembered, and cautiously practised, cannot chuse but highly improve this *Conjugal Love*; without which, your unfociable communion were but an hellish life: And it is this. Are you conceited, that shee whom you have married, is endowed with a sufficient measure of discretion to governe a Family: and without just exception can propose to her selfe, with those recommended to her charge, rules of good Huswifery? Doe not intermixe your care with her charge. The disposall of a *Daery*, is more proper for a *Mistris* than a *Master* of a *Family*. Strong and manly Offices become the Man; soft and delicate the Woman. Nor is there any intrusion lesse be- seeming then this; nor ought that more exasperates the spirit of a woman, then to have her care suspected, or her charge interposed by her Husband; either through a jealousy of her care, neglect of her charge, or disability to manage any such charge. Those two honest Rurall Lovers, though their estates were but meane, their quality obscure, their place of habitation poore; yet knew they how to distinguish their cares, by a fit addressment of themselves to their peculiar charge. *Palemon* was not to meddle with his *Galatea's* Spindle; nor *Galatea* with her *Palemon's* Hook: Distinct persons, distinct offices.

Besides, it is a derogation from *Gentry* to converse too much with a *Daery*. Other employments doe farre better become him: and pursued with a discreet care; may more improve him, then to intermedle in such inferiour offices; which, as they suite meanly with him, so they decline him from the care of what may more properly become him, and more amply profit him.

## Observ. I.

Plutarch.  
Licosth.  
Macrob.

There was nothing which aliened the affections of those *Assyrians*, more from their effeminate King, then his too familiar conversing, and manuell imploying of himselfe in the use and exercise of his needle; weaving of Purple; and inuring himselfe to such feminine Offices, as held no correspondence with the quality of a Prince, nor the entertainment of any generous Subject: For if *Agefilans* deserved to be in some sort condemned, for stooping to so low and unprincely a pleasure, as riding on Cock-horse with his children; which implied only a tender parentall affection: much more deserve such to bee highly censured, who debase themselves in such servile, and un-virile Offices, as detract from the honour of their place, and occasion many times Domestick distaste.

In a word, *Gentlemen*, as you have more generous imployments to re- teine you, more improving cares and studies to entertaine you: so have you more imitable Patterns to propose unto you, what may infinitely become you. Eagle spirits cannot stoop to low lures. Reflect upon your family; and by your faire examples, informe your Posterity. Leave to your noble *Consorts*, the care and charge of what best suits with their sex: Employ your selves in what may better correspond with your state. Different hands mixed in these, will rather redound to your prejudice, then profit; disparagement, then credit. As you have made your choyce, recommend to that choyce her peculiar charge: this will heighten the opinion of your discretion, and raise an addition to her care.

Thus if you shall demean your selves to your well-disposed *Consorts*; you shall find them ready, with chaste and cheerfull bosoms, to receive you; with affable, and affectionate looks to entertaine you; with sweet innocent smiles to enchain you: For, so constantly united unto you shall bee their love, as they will hold it their highest terrestriall happinesse, there to plant where you love: your danger shall become their greatest terrour; your safety their gracefulest honour. For, as it shall be the fullest period of their joy to enjoy you: so shall it be accounted by them their dispassionatest Scene of griefe to forgoe you. Nor shall you need any other Monument to memorize their love, then those sweet joyes they conceive in your life, those sincere teares they sacrifice at your death.

The offices  
of a wife to  
her husband.

**N**OW to you, *Gentlewomen*, are we to adresse our discourse. You have heard what *Conjugall Offices* are to be tender'd to you: and wee must now lay downe such peculiar offices, as are to be render'd by you.

For Husbands, wee have furnished you with such choyce, as their persons accommodated with faire, and generous qualities, admit no change. Be you the same in affection, which they expresse themselves in a votive and loyall profession. Let me tell you, though you be the weaker sexe; yet that weaknesse must not give the least priviledge to any staine. The *Roman Ladies* were so farre from giving occasion, as they usually estranged themselves from places of suspicion. Now, the only meanes to secure you, is so to fortifie those parts within you; as no dangerous Pioneer may betray you, nor ingage your safety to the assaults of a glozing enemy. Wee have many English Proverbs, both pithy and pregnant, but for your use none so consequent, as that *Arabian Adage*: *Shut your windowes without, that your house may shine within.* It is related (for ancient Annals would have no memorable action, were it either to the fame or infamy of the Agent, shrouded) that *Tarpeia* betrayed the gates of  
the

Obstruantur  
fenestrate, ut lu-  
ceat domus.

the *Capitol* to the enemy; only upon promise, that they should throw her the Bracelets, which they wore on their left armes; which they accordingly performed, throwing also their Targets (to counterpoize those Ornaments) wherewith shee was pressed to death. It is true indeed, *Price*, *Prayer*, and *Power* are dangerous Assailants to Forts of fancy: But to rebate the force of these, hold *Price* at such a distance, where it holds in Competition with your honour, as it deserves not to be admitted into the scale, where a generous spirit is Commander. And for *Prayer*, though it be a perswasive Oratour, yet must it be put to silence, when it is abused, and made an Agent to corrupt Honour. Lastly; for *Power*, that resolute *Megara* may give you a brave Lesson in her tragick constant Expression:

“Whom *Power* can quell, she knowes not how to dye.

No; as *Price* is too servile a Solicitor to procure love in any loyall Lover; so is *Prayer* too uncivil an Oratour to worke any impression in Arguments of Honour: And for *Power*, it is a poore grounded fancy that will yeeld her Fort up, when she may keepe it, to so intrusive an Usurper. Now, there is no way better to remaine safe from such Impairers, and Impeachers of Honour, then to avoid conversing with them. Corrupt society is a dangerous Introduction to any inward Malady.

*Posthumia* could not be taxed more for her Immodesty, then *Scemphronia* or *Iulia* were for consorting with light company. It is to bee supposed, you are now fixed, because espoused: You must then keepe your eyes at home; not like those *Lamia*, whose custome was to incase them in a box; for so they might remaine uselesly shut to the necessitated care of your family; but from opening them to any light Objects of Vanity. *Dinah* had not erred, had she not strayed: nor had she strayed, had her eyes beene restrayned.

Wee may imagine that noble Lady *Armenia*, when she was invited, with her Husband, to the solemnizing of those princely Nuptials of magnificent *Cyrus*, that she might have seene many goodly, and amiable personages, pleasing and attractive Objects: such as wanton eyes would have taken infinite delight in: But how fixt was her outward eye on him solely, to whom she stood engaged by an inward tye, may appear by that discreet modest answer, which shee returned her Husband: who at night when they were come home, demanded of her (it may be out of a causelesse jealousy, which hee conceived of her) how shee liked that princely Bride-groom, whether she thought him not to be a faire, and beautifull Prince, or no? and what personage in all that brave assembly rendred the most gracefull presence to her eye? “Truth, sayes she, I know “not: for all the while I was forth, I cast mine eyes upon no other but “thy selfe. This was an excellent patterne to imitate! When no Object could so take her eye, as to convey the least impression of deluding fancy to her heart. There is small doubt, but those experimentall Maxims hold “constantly currant: That the very state and composure of the mind is to “be seene in the carriage and posture of the body: And that by the gesture and composition of the body, is to be discovered the quality, and “disposition of the mind. So as, were one as cunning in his carriage, as *Tiberius* was in his; who could walke in the Clouds to his friends; and with pretended glozes delude his foes: Or as subtile, as that Apostate *Iulian*, whom *Gregory Nazianzen* called a *Chamelion*, because hee could change himselfe into all shapés and colours: or as crafty as *Herod Antipus*,

*Observ. 1.*

*Sen in Hero. Fur.*

*Macrob.*

*Habitus mentis in corporis statu cernitur. Gestus corporis indicat qualitatem mentis.*

*Vid. Gre. in Mor. Bern. in Epist. Aug. in Confess. Nazian.*

Observ. 1.

Luke 13.32.

*ripas*, that cunning *Foxe*, who could ingratiate himselfe with his foes, for his owne ends : yet in the secrett, and subtlest carriage of all these, wee shall ever find by the outward gesture, some probable appearance of the inward temper.

Ambition cannot walke so privately, nor retyre her selfe from the eyes of men so cunningly, nor deceive a weake eye so much with a seeming Humility : but some action or other will draw out to life his Anatomy. *Themistocles* may walke in the night, and have none but the Moone and Stars to be his Spectators ; yet for all this, there be such observing Spies and Pioners within him, as the night cannot bee so darke, nor his retired thoughts so close, but humane eyes may see him ; and discover too the necessitie of his walke : for they find by his discontented looke, and ambitious gate, that *Miltiades* triumph will not suffer him to sleepe : So as, no sooner doe his inward thoughts betray him, then his outward eyes display him : Every trifling action becomes his Discoverer ; every weake passion or broken fancy breaths forth the quality of his distemper.

Let me, *Gentlewomen*, returne againe to you, and make such usefull Application of these, as may improve you : Stand your minds affected to publike assemblies, or private visits ? Doe these Enterludes, or pastimes of the time delight you ? Begin you to dis-affect a Countrey life, and with a night perswasive Rhetorick, to incline the affections of your easie Husbands to plant in the Citie ; and to leave their ancient Mannor-houses, sometimes memorable for Hospitality ? Trust me, these are no promising Arguments of Modesty. Plants transplanted doe seldome prosper : and Beauty exposed to all hazards, highly endangers the preservation of Honour : Cities and places of great confluence have brought to composed minds much prejudice ; especially, where a Recession or Diversion from imployment leaves the mind to talke with it selfe, without bestowing it selfe on any usefull designe, publike or private. Nay, by estranging her acquaintance from good company, whose advice might assist her ; whose precepts might informe her ; and whose pleasing harmelesse discourse might delight her. And in exchange of such friendly Consorts, entertaine society with light fantastick Spirits, from whom no other profit can be derived, then what Vanity hath suggested, and the conceit of a deluded fancy hatched. O how many have preserved their reputes untouched, their names unquestioned ; their fames unblemished, during their reside in the Countrey, who, by entring acquaintance with light fashions, and loose Consorts, incurred much infamy ! But as it is not the *Place*, but *Grace* ; which workes most effectually with the soule ; be it your *care* to intend your inward *cure* : your pretence for the Citie may be physick ; but if that physick of your bodies, beget in your minds an infirmity ; it had beene much better for you to have retained still those sickly bodies, you had in the Countrey, then by so dangerous a recovery to labour of a farre worser malady in the Citie.

That sententious *Petrarch* could say, It made no great matter ; how the outward house (alluding to the body) farèd, so the inward house (alluding to the soule) flourished : how the outward subsisted, so the inward were supported : Yea, we shall observe how the decay, or decrease of the one, becomes many times the repaire and increase of the other. For too much agility of body, begets now and then a debility in the soule. Restraine then your eyes from those outward Objects, which may any way darken the *Prospect* of your inward house.

It

In urbe maxima confluunt vitia.  
Bona consortia, vitæ solatia.

Petrarch. de remed. utriusque fortune.  
Caro quò agilior, Anima debilior : Anima quò fortior, Caro infirmior.  
In Pandæ.

It is one of our especial cares in our *Architecture*, that our houses bee pleasantly seated; and to faire prospects dilated. And we hold it an un-neighbourly Office, that any one whose contignate dwelling boundeth or butteth neere us, should upon any new superstructure, or late erected story darken the light of our windowes: This must not be endured; the *Questmen* must be informed, the wrong done us must be aggravated; nothing omitted, to have the injury of our *Lesser-lights* reformed, and our unsufferable wrongs (as wee immeritedly account them) redressed. Meantime, any ill disposed Neighbour, any vicious or distempered Intruder, may at will and pleasure inroach upon the liberty of our higher *Rooms*, these glorious structures of our soules.

*Pride* may damp and darken our *Lights*, by over-topping them; *Avarice* may stop and straiten our *Lights*, by soiling them; *Riot* may close and clot up our *Lights*, by cloying them; *Lust* may raze and deface our *Lights*, by peeping and peering through them; *Wrath* may bruise and break down our *Lights*, by assailing them; *Envie* may obscure, nay immure our *Lights* by interposing them: And *Sloath*, like a more fruitlesse then harmelesse weed, may blanch and blemish our *Lights* by over-spreading them.

Come then, *Ladies*, let me become your watchfull Bel-man, *Hang out your Lights*. The night you walke in is very darke; and dangerous bee those Assailants, to the *Court of Honour*, which encounter you. Lay aside those *Love-sports*, which your deluded fancies dictate to you, and falsely tell you, that they infinitely become you. Lay aside, I say, those numerous *Love-sport* trifles, distinguished by these idolatrous titles: your *favour*, your *Fancy*, your *Complexion*, your *Affection*, your *Dasse*, *Pancy*, *Mirra*, *Venus*, and *Phæbe*. O exchange these *Love-babies* with *divine graces*! This will incomparably become you, and make you amiable in his sight, who made you. Suffer not your eyes to wander; but fixe upon that Centre, whereall Mortality must of necessity take harbour:

*Obstruite quinque fenestras, ut luceat domus.*

Saint *Hierome* gives this excellent testimonie of that devout Woman, *Asella*; "who being confined to a Cell, enjoyed the whole circumference of Heaven. Though I doe not limit you to a Cell, I would have your thoughts confined to one Orbe; seeing they cannot be circumscribed by any limit but Heaven.

Thus farre have I addressed my discourse to you, for composing your affections, and contriving your fancy to your *Choice*, whose election admits no *Change*: I am now to caution you, and that briefly of a dangerous Guest, which like the Snake in the Fable, many times disturbs the quiet of a whole house: And this is violent and distempered passion. The indiscreet fury of some Wives have made *Prodigals* of frugall men: Yea, those who never knew what a loose or debauched course meant; nor were much addicted to any liberty, became uncivill, and irregular by their Wives fury. And how soever I can by no meanes approve this aversion from goodnesse in the Man, yet must I highly condemne the impatience of the Woman, who abused so much the temper and good nature of the Man.

Entertaine you then no acquaintance with these sprightly *Virago's*, whose only sweet temper is ever to be out of temper. Let not a frowne sit on your brow, nor a sparke of fury dart from your eye; nor one syllable

*Observ. I.*

Hippol. de  
Collib.

*Obscrantur  
ades, quod interio-  
riore, splend-  
ant sedes.  
Quæ unius  
cellule clausa  
angustis, lati-  
tudine cæli  
fruebatur.  
Her. de  
laud. Aselle;  
Epist. 15.*

Observ. I.

A discreet loving Treaty, berwixt a Wife and her Husband : recommended to the constant practice of affectionate Conforts.

ble of harsh language from your tongue. *Soft words mitigate wrath* ; Observe this rule then, it will so prepare you against all suffering, as you shall taste an incomparable sweetnesse in your suffering ; rejoycing most in that encounter, wherein you seemed most to suffer. Give no place to wrath, but give place to your Husbands in time of their wrath. The onely way to allay passion, is to calme it with an expostulation. This that bravely compos'd Roman Lady, made excellent use of ; who when shee found her Husband quite off the hinges ; affecting nothing more, then to catch at offence ; with a sweet countenance, and pleasing language, she enter'd into a faire treaty with him after this manner. " O my deare *Quintianus*, " whence may these distempers grow ? you had a *Iuliana*, I must confesse, " a Confort well deserving your choice ; and because your now espoused " *Chariclea* supplies her place, doth it repent you of your change ? And " yet, me thinkes, should you recollect your selfe, and in an equall scale " weigh your *Chariclea's* love, you would hold it an ungratefull guerdon, " to requite her loyall love with a distastefull looke. Your first choyce " was faire, incomparably faire, of a gracefull presence, perswasive " language ! It is confess'd. Yet knew this Abstract of perfection, to break " forth into passion. But shee knew her owne worth, so as passion lodging " in such a Subject, might admit an easie dispensation ; and make that " *Eagernesse* appeare a *Vertue* in her ; whereas even *Mildnesse*, seated in so " imperfect a Peece as my selfe, may present it selfe like a *Vice*, being " shrouded with so meane a Cover ! Beleeve it Sir, as Nature has " bestowed little on me, to make me proud ; relinquish me for ever ; " if my respect to honour shall not supply those defects of a more exquisite feature : your anger shall not beget in me the least distemper ; but, " if at any time I be moved, it shall be, because you are discontented. " Have you occasion to rejoyce ? I shall increase it. Have you cause to " grieve ? I shall allay it. Should you in any extremity suffer, I should desire nothing more then to become your sharer. Many, very many might " you have had, more rich in portion, more choice in proportion, but never any more true in her affection. In one word ; as there is no office " in *Chariclea*, which shall not bestow it life to *Quintianus* honour, during life : so may it be *Quintianus* goodnesse to accept the loyall sacrifice of her devoutest love.

This Conjugall protest wrought so impressivè an effect in her too passionate Husband ; as, recollecting his dis-joynted affections, he became so truly inamoured of his *Choyce*, as the conceit of her imparallel'd vertues estranged his resolves, not onely from the least apprehension of a future *Change* : but fairely attemper'd in him all Motives of choller ; so as, it was rare to find in him upon any occasion whatsoever, any appearance of distemper, much lesse of any inconsiderate anger. There is no doubt but grounds of distate may be easily suggested ; especially, where either *Jealousie*, arising from an exuberance of fancy ; or an intended desire to displease, workes upon the conceit of the party. But admit, *Gentlewomen*, your eyes and eares were so strongly possess'd of your injured Bed, as you may visibly perceivè a breach and violation of that faith ; which by a sacred vote, should in reason and religion have admitted no blemish unto death : yet if you shall find a relenting disposition in them, doe not aggravate your wrongs by too bitter an expression of them. The confession of a wrong should beget in you an indulgent smile ; yea, though a modest shame



shame could not brooke to make too open a discovery of what loosenesse of folly had committed; yet, though never so covertly shrouded, being with a resolved contrition closed, and not hypocritically cloathed, it deserves to be ingenuously remitted. This might be in him instanced, who desirous by a line to discover the irregularity of his life, brought in a livelesse Monument to witness unto the world the relenting guilt of a sorrowfull delinquent.

*This Babe had prov'd one of our Wits, no doubt,  
But Bastard-slips doe seldom take deep root:  
Botolph, prepare for this small corpse a shrine;  
The crime, believe it, was not his but mine.*

But *time* would sooner faile me, then this *subjeēt* scantle me; I must not enlarge my selfe too much, lest I deceive your trust. One thing I am to advise you of, which observed, may prevent many occasions of distaste, which are usually ministred. As I formerly advertised your Husbands, not to intermedle in those feminine employments, which concerne your charge: so be it your modesty to decline from those interestes, which properly admit their care. It is an hatefull thing, faith that devout Father, to see a Man practise the *Spindle*, and a Woman to handle the *Speare*. You have peculiar offices equally designed; let them not bee improperly mixed. That *Roman* was much condemned for imparting secrets of state to his wife; but his wife was more publicly taxed for laying downe grounds how to rectifie the state to her Husband. This is a presuming evill, and too largely spreading, said that Cinick, to bee cured, till selfe-conceit, by a timely reproofe, be rebaited. Humility is the way to prevent it: for though Pride be a dangerous mate to accompany man: yet it is never so domineering, as when it pleads for Sovereignty in a womans mind. Remember then that divine Mandat; it will be a meanes to calme it: *Thy desire shall be subjeēt to thine Husband, and hee shall rule over thee.* Which subjection, as it implyes a distinct condition, so it begets in every family an harmonious order, or disposition: If there be danger in civill Warres, there can be no great security in Domestick Braills: where both the Conqueror, and Conquered, become equally endammaged. Doe not contest then for precedency, since the divine Law hath given your Consort the priority. And in one word, to the end you may appeare more amiable in his sight who made you; and in his choyce, for whom hee made you; reteine in memory that divine Lesson, for it prescribes you a *perfect Rule* of Direction, how to behave you selves in your whole course or conversation: "In your very motion, gesture, and gate, observe Modesty; it will infinitely become you, and attract a kind of reverend esteeme in those who eye you.

This will make your Husbands to second what a Noble Gentleman sometimes pronounced in testimony of his good fortune, and approvement of his choyce: Who, as it was long before hee married, so did much happinesse crowne his expectance, after such time as hee was espoused. "I thanke God (said he) that I abandoned my conceit, and thus embraced an honourable state. As I was long time in chusing, I shall bee longer ere my thoughts incline to a changing: As increase of Posterity put me upon the one, so shall my vowed fidelity divert me from the other.

Observ. I.

*Primitias  
prolis te neas  
Botolphia  
sedes;  
Ingenio pol-  
lens, palladis  
arte potens;  
Praescitis do-  
ciliis, puerilibus  
Argus in an-  
nis:  
Ast Spurii  
sivpes obtri-  
nuere leves.  
Vid. Re-  
maines of a  
greater work.  
Aug.*

Gen. 3. 16.

*Visti viresce-  
quē in lachry-  
mas fusi,  
Cadmea victo-  
ria.*

*τὸν ἀκριβέ-  
γατον χάριον.  
Ambros. li. 1.  
de offic. ca. 18.*

Observ. 1.

“other. Her condition, whom I have taken, doe’s so suite me, as I  
 “should make my selfe unworthy such a choyce, should I ingage my de-  
 “sires to any forraine fancy. Undeserving is he of a worthy one, who  
 “intangles his affections with more then one.

This is the way then, *Gentlewomen*, to ingratiate your selves in their bosoms with whom you live, and whom onely you are entirely to love; to make a contract betwixt your *eyes* and *hearts*, when at any time you goe abroad, or are admitted to any necessary visit: that your eyes may not become treacherous *Tarpeia’s* to your hearts. Nor suffer any intrusive thought to enter, that may inroach upon your honour. For it is no lesse error to have a desire to be sought by others, then to seeke after others. To cast out deluding eyes, and, like subtil Falconers, with light deceiving lures, to seaze on amorous fooles; which howsoever it imparadise them, it cannot chuse but highly disparage you. For *speaking eyes* are such *dangerous Orators*, that though they allure others to folly, they ever ingage themselves most to apparent misery.

But your discreet moderation ha’s taught you a better Lesson; your thoughts are impatient, in giving reines to any such diversion. One Sun is but for one Spheare; one Diadem for one Head; and one Conjugall Embrace for one Bed; this best becomes you, this crownes you. This, as it confirms your loyall love, while you are living: so will it leave a memory of your goodnesse at your dying: For, as to love a Wife while she lives, is a pleasing fancy; so to reteine the memory of a Wife when she dies, is an act of Piety. Thus having sufficiently treated of this *Conjugall Office*, which deserves preheminance, because dignified by a primitive Ordinance: wee purpose now to descend to our second *Observance*, wherein wee are briefly to recommend to your candid Judgements, the distinct qualitics of *Parentall* and *Filiall* Offices.

*Vxorem si-  
viam amare  
voluptas est,  
defunctam re-  
ligio.*

Observ. 2.

## Of Parentall Offices.

A Parentall care reflects properly upon two distinct Objects.

*Arist. in Eth.*

Prov. 22. 6.



**P**arents, as they beare a naturall love to those they get, so are they to have an innate care in providing for those they have got. Which parentall care properly reflects upon two Objects: Internall, Externall: *Internall*, the better to inable and prepare them for the happy fruition of things eternall; *Externall*, to accommodate them in a way of livelihood, lest they should become indigent, or necessitous in things temporall: The former ha’s proper relation to nurture; the latter to such necessaries, as conduce to the conservation of nature. For the first, it is an excellent Lesson, which the Wiseman giveth: *Teach a Child in the trade of his way, and when he is old, hee will not depart from it.* Wee say, vessels keepe a favour of their first liquor: As cloath dyed in graine reteines his prime tincture. How cautious then should *Parents* be of their Childrens nurture? If wee should take a re-view of preceding Ages, we might find with what diligence and intentive care, the very ancient Pagans provided Schoole-masters for their Children; not only to instruct them in Principles of learning, but discipline

cipline of living. Yea, even our most ancient and eminent Princes (so much was Sovereignty enamoured on Philosophy, men of highest quality on morall Piety) reteined ever some Philosophers to their Familiars: as *Alexander, Aristotle; Darius, Herodotus; Augustus, Piso; Pompeius, Plauto; Titus, Plinie; Adrian, Secundus; Trajan, Plutarch; Anthonius, Apollonius; Theodosius, Claudinus; Severus, Fabatus.* And these were not onely employed in their owne conference: but in composing and delivering Precepts, or rules of Instruction to their Children: you then, *Parents*, who reteine in you better grounded hopes; then airy thoughts of *Elysian fields*; you, I say, who treasure great hopes in your Posterity, and with a provident eye labour to improve their estates, by advancing them to places of dignity: Be it your primary care, to enrich them inwardly; that they may know how to manage an estate, before they come to be Masters of an estate: Many have lefpt into faire and full fortunes, conferred on them by their *Parents* Providence; who, as they knew little how their too carefull Fathers got it; so with as much indifference they dispatcht themselves of it.

Education, which is a second nature, had given them no better nurture, then to follow feathers in the ayre; their best of Philosophy was Hunting or Falconry. And more excusable had it beene, if they had so closed: But corruption of manners stript them of all their Mannors: for by entertaining those Consorts of death, loose Pandars, or light Parasites, they exhausted those streaming treasures, and exuberant fortunes, in one yeare, which many yeares accompanied with watchfull cares, had so solicitously gathered. Nor is it indeed a thing possible, that young Gentlemen, who are mounted to high estates, attended by numerous Reteiners; supplied with variety of pleasures; but indigent in these mentall treasures, should devote themselves without some miraculous inspiration, to any studious employments. Learning, as it was a stranger to them in their youthfull minority; so the very thought of it begets a fastidious averfeness to their memory.

Bookes are for retired spirits; but soone tired would their spirits be, to be so retired. Divine fancies, they hold Freneticall frenzies. Such Studies must never make them leane: for they professe themselves Aliens to all Stories, but Legends of Love. O what a word of disgrace in these Novices eares, is the title of a Scholler? And to estrange themselves the better from such pedantical Consorts, they have resolv'd already, never to entertaine any such for their Follower or Reteiner, that holds least correspondence with a Philosopher.

The reason is, as their *Parents* indulgence would not suffer them to learne when they were young: so now they hold themselves too old to learne.

To prevent this malady (too Epidemicall in most places) be it your principall care to prepare such Tutors for them, as may instruct them in the Principles of divine and humane Learning: And by their incessant diligence, so enable them, as they may taste a sweetnesse in those Sciences they have learned. For the onely reason of this neglect, or remissenesse in Arguments of Knowledge, is their deficiencie in Knowledge. For did they but understand the sweetnesse of Learning, they would preferre the incomparable delight of one houres study, before a myriad of houres employed in vanity. That brave *Picene* had arrived, no doubt, at this port; who,

*Objerv. 2.*

Vid. Plutarch. Trog. Pomp. Macrobi. in Saturn Stobæ. Appian. Alex. Paterc.

How a Prodigals profuicnesse abuieth his parents providence.

With such transported spirits as these, divine ayres are accounted choyce Cantos only for dull eares. Our ignorant gentry estrangeth Philosophy from their society.

The reason why young Gentlemen are not in learning delighted is because they are not in principles of learning sufficiently grounded.

Vid. Petrarch.

Observ. 2.

The highest point of discretion in a School-master, is to find out the disposition of his Scholler.

who, though his Descent was noble, his Revenues ample, and his Objects of pleasure many; yet hee ingenuously protested, that the least graine of Philosophy, which either his Tutors industry, or his owne fidelity had purchased him, was of more weight in his scale, than all the revenues that were left him. Truth is, as youth is most docile to learne, so it is many times most facile to erre. And because diverse and sundry are the dispositions, with which our *Masters* are to encounter: so there is required in them, a free and plenteous measure of discretion, to the end they may accomodate their discipline to every ones disposition. Some natures they shall find sweet and affable; others rough and intractable. Some apt to get, and no lesse apt to forget; others slow to get, but apt to reteine. Some to be won by an apple; others to be taught ty the rod. And in these discoveries, I should wish *Parents* rather to recommend the Scrutinie to their Masters; then by too much indulgency to interesse themselves. He deserves not to be a Master, whose discretion applyes not it selfe to the disposition of his Scholler. Neither is our discourie only restrained to Arguments of Learning. I am not ignorant how children descending from one root, may differ in the quality of their mind. Some are not capable at Schoole, who may shew themselves sufficient for a trade. As you then shall find your children disposed, be it your care to have them so bestowed: as neither your too much indulgence may decline their improvement: nor your too remisse care beget in them a neglect of their advaancement. For youth, as it may become depraved by too much cockring, so may it be nipped in the bud, and consequently too much discouraged, by too rigid a curbing.

Be it then your prime care to lay a faire foundation: and to give them such accomplishment by a generous Education, as their very posture may confirme them branches of honour: Scorning to appeare in that designe, that may in the least manner derogate from their place, or lay a blemish on their blood. If thou best *Cato's* sonne, said that brave Roman, doe nothing unworthy of *Cato's* Father. This Patterne, but in a more divine imitation, should all children reteine in their memory: to prove unto the world, that they are true native Scienses derived from such a Family: from whence, as they received their birth, so they labour to improve it by presenting good examples upon this Theatre of earth.

O if inconsiderate youth did but know, what precious time it bestowes in trifling vanity; as in dedicating those first houres of the day, in crisping those wanton love-lockes; in ceussing and repairing a decayed beauty, by idolatrizing themselves in the reflexion of a flattering Glasse; by composing an adulterate countenance, purposely to induce fancy; and, like wanton *Dalilah*, to rob deluded man of his strength by their lascivious folly! Againe, how it bestowes the after-noon in needlesse visits, Immodest Objects, light presentments; but scarcely reserves one minute, after so many mis-spended houres, for workes of devotion! O, I say, would youth but lay these to his heart, and cloze the period of his thoughts with this short expostulation: *O what have I done!* Hee would returne no doubt with the poore penitent Prodigal, and acknowledge his sinne; Hee would feed no longer on the husks of vanity; nor goe astray, any more in those by-paths of folly. He would returne, I say, with the *Turle*, truly mourning; bestow the remainder of his dayes in repenting: and desire no longer to live after he desisted from that pious resolution, which

had

Inconsiderate youth accounts the fruitlesse expence of time a meere pastime.

had so wholly possessed him, as it had left no hope for vanity to seize on him. Now to perfect this good worke, let it be the especial care of *Parents*, to educate their children religiously, to season their infancy with Principles of Piety. For there is nothing that makes either youth or age more wavering in points of Religion (next temporary respects, which too often times coole divine effects) then ignorance in the grounds of Religion. Now, as it is the office of *Parents* to plant them in it: so is it their duty to suffer no temporall respect to decline them from it. It was that learned Fathers resolution; *I will hold that faith now when I am old, which I was nursed in when I was young.*

There is more beauty in our Christian truth, then ever appeared in *Helen of Greece*. This moved that victorious Emperour *Constantine the Great*, to protest, what his princely constancy had ever exprest, that he preferred his happinesse in being a *Member of Christs Church*; before his being the *Head of an Empire*. Seeing that the priviledges of faith are of larger extent, then the *Confines of an Empire*; and of that inestimable price; as no treasure is to be compared to her: it becomes every sincere Professor, to desire rather to suffer, then so incomparable a *Princesse* should suffer in her honour: nay, rather to perish by speaking, then that *Truth* should perish for want of a *Speaker*.

Having thus laid downe the foundation; whereon the first hopes of Youth are to be grounded; with such eminent graces, wherewith it is to be seasoned: and such consequent Principles of Religion, wherein necessarily it is to be confirmed: Wee are now to descend to our secondary *Parentall care*; which as it is not to precede the former, so is it not to be neglected in a proportionable measure and order. The soule indeed, as it is of a more precious substance then the body, so ought their cares to be of a distinct quality. This the Poet intimated elegantly:

*Lesse is the losse of Fortune then of Fame,  
More of a Soule then of a glorious Name.*

Diverse then, and of distinct nature be these different cares: wherein *Parents* are to be so much the more cautious, in regard their too anxious and immoderate cares, may become highly noxious. O how many by doing too much for their Children, have undone their Children! Be it then your especiall ayme, in these *temporall cares*, to improve your meanes by honest wayes. A Revenue got with honesty, is a thriving portion to *Posterity*: whereas, Estates built on rapine, or the ruine of others, what shallow foundations have such *Fabrieks*, being many times no sooner raised, then razed! These *illegitimate Patrimonies*, as that grave Morall stiled them, seldome survive an age: for the macerating cares of an exacting Father, treasure their hopes most commonly on a prodigall *Successor*. Howsoever then, that *Apostolicall admonition* is ever to be remembered; and by a discreet Providence to be seconded: *If there be any that provideth not for his owne, and namely for them of his Household, hee denieth the faith, and is worse then an Infidell*: yet let a religious feare ever accompany this care. Gods honour must be in the first place; or there can bee no peace in any place. Now to advance his honour, and obtaine favour in the presence of our best Master, let not the provision for a Family, nor improvement of a *Posterity* make you remisse in your care of eternity. Be owners of your

Observ. 2.

*Illam senex  
tenebo fidera,  
in qua puer  
natus sum.  
Hier. ad  
Pammach.  
& Ocean de  
error. Orig.*

*Omnis Chris-  
tianus loquen-  
do citius peri-  
rer, quam ve-  
nitare pro  
Affectore pe-  
reuntem fer-  
ret. Apolog.*

*Levius est dis-  
pendium for-  
tunæ quam  
famæ, famæ  
quam animæ.  
Chrysol.  
Lucret.*

1 Tim 5.8.

Observ. 2.

Talis substantia non est stabilis; aut ipsi inveniuntur, aut a malis hereditibus est dissipanda.  
Chrysoft. in Math.

owne; seeke not to reape, what you have not sowne. Scorne to be Intruders in anothers right; or, in the confidence of your *power*, to crush your inferiour; or to grinde the face of the poore, by working on his necessity who flies to you for succour; or by removing battals, to enlarge your boundiers; or by any meanes, to surprize others, to inhance your injurious Coters. The *Partridge* (saith *Ambrose*) makes her a nest of stolne eggs, which she hath not laid, but as soone as the birds are hatched, the true Mother calls them all away from their thievish Step-dame: This may be the proper Embleme of the covetous and cruell man; *Incubat avro*. Such inroaching Brooders be all unconscionable Misers; who sit hatching those golden egges (to use the words of the Apologue) which they never lay, but, to their griefe, must be stript by the true owners, of what they so immoderately love. For the Oppressors wealth is like *Achans* Wedge: *Turnus* Belt: *Dagons* house broke *Dagons* neck; and all usurping Possessors are to expect the like fate.

*Gniph* the Vnirer (as *Lucian* feigneth) lieth in Hell lamenting his miserable estate, that one *Rodochares*, an incestuous Prodigal did on earth consume his goods wastfully in the surfeits of pleasure, which hee with care, and unjust meanes had scrap'd together. The way to decline these laments, and prevent those infernall teares; is with discretion to moderate your cares and feares. Let not an unjust nor injurious thought seize on you; nor a desire to improve your selves by anothers ruine surprize you; Let not a Widowes teare, nor an Orphans shreeke beare record against you. These have shrill voyces, and will find an Avenger: One who has a *Bottle* to preserve the teares of the one, as a precious Elixir; and an *Eare* to compassionate the cries of the other, like an indulgent Father: The way then in these *temporall* cares, to make you happy *Parents*, is with that indifferency to value *gold*, as to make *Godlinesse* your chiefest *gain*: To preferre the improvement of equity, before the improvement of a posterity; To rejoyce more in honest poverty, than in those swelling titles of iniquity. For beleeve it, that little *Common-weale* of man cannot chuse, but enjoy much quietnesse, where *Conscience* becomes Sovereignesse, and receives *Prebeminence*.

Now, there is one error that I have observed in *Parents*, which were well to be rectified: it is too generally spreading, and consequently exacts the more expedite prevention. It shall be our care to prescribe a cure: which if it admit a cure, it shall amply recompence our care.

Many, too many make it their prime ayme, their principall care in preferring their Children, to fixe upon Inheritance, or Portion. Their sonnes must marry with *Cobseires*, and so joyne land to land. A survey of their estates with whom they intend to match, must precede all inducements of love. Grounds of fancy must be rank'd in the second siege. Proportion is to veile to Portion: Reall affection to a rich Possession. It was onely hope of Promotion, that prefer'd this loves motion. Were those inward Ornaments of this great *Inbretrix* never so meanly accoutred, being thus encountred; and with such rare fortunes embellished, they must be above their estimate valued: there is not so much as the least question made of the young *Gentlemans* love. The *Parents* choyce must admit no change. Meane time, what miseries have attended such enforced Marriages, every age can afford variety of dolefull Instances: Where an vnion of hands begot a dis-union of hearts. The reason might be this; indirect affecti-  
ons

ons seldom receive a blessing. They invert the use of marriage, who make *Portion* Directrice of *Affection*: *Fancy* subordinate to *Fortune*. Love is not to be made such a Page of: Bee it then your office to examine the affection of your Child, before you engage their persons to an enforced choyce. Though a good fortune be not to be rejected, yet is a good liking betwixt the parties to be preferred. In a word, let vertue be the ayme: and the Marriage-day cannot chuse but cloze with a glorious Even.

In bestowing likewise your younger Children upon Trades, you are to be very circumspect in the choyce of their Masters, with the quality of their professions. Ingenuous natures suite not well with rigid Masters. Neither are tender, or delicate constitutions for toyling, or finnewy professions. This was especially observed by the ancient *Romans*, which made them exquisite Artists in those manuell mysteries.

Wee have here in this our flourishing Iland many Staple Trades; wherein, as it is no derogation for our Gentry to interesse their younger Children; so by Gods blessing, and their good endeavour, they become many times so well improved, as they need not obsequiously ingratiate themselves to any inferiour favour, nor rely on a pensionary supply, or any necessitated succour, being able by a civill remonstrance to render curtesie for curtesie to their elder Brother.

Neither can I approve the Indulgence of such *Parents*, whose too tender affection towards their Children, declines them from all hopes or helps of preferment in this kind. Birds wee see, after such time as they have brought forth their young ones, will not for ever foster them under their wings. They must be sent abroad to provide themselves food to relieve them, to build them nests to receive them, and fitting mates to comfort them. And must these be wiser in their generation, than those *nobler Creatures*, who partake of Reason? These observe the meanes by which they are directed to conserving ends.

Now, would you have these *meanes* defined; they are properly styled, the way by which wee are directed, to that scope or marke, at which we aymed. As you are then by nature their *parents*, be it your care to raise them meanes of supportance. As they had from you their being, let them receive from you grounds of subsistence. Let not your delicacy estrange their spirits from Industry; lest by too much hugging them, with the Ape in the Fable, you stifle them. Send them then forth into the world, that as you have educated them, so you may reape the fruit of your provisionall care, by their improvement. For, trust me, highly are such *parents* to be condemned, who leave their estates so perplexed, as they recommend the lively-hood of the *Younger*, to the remisse consideration, or doubtfull commiseration of the *Elder*. For these, many times; entertaine such profuse Followers, as their vast and unbounded ryot begets a neglect in them, towards such as were recommended to them, by making *Servants* of their *Brothers*, and *Brothers* of their *Parasites*. Besides, the charge of *Annuities*, as they exhaust the estate of the *Elder*, making him live all his time like an ancient descendible Begger; so it begets an irregular course in the *Younger*: who, either falling short in receipt of his annuall allowance, or exceeding his bounds, ingageth his perishing hopes to some desperate action, which in the end spins to a full length, the thread of his ruine. So many fearefull examples, both ancient and moderne, present themselves daily upon the Stage of our State, as they need no further illustration in this

Observ. 2.

Vide Plur.  
vid. Var. Ma-  
crob. in Sa-  
tura.

Media via  
petere? via  
dirigitur, quã  
ad metam ten-  
ditur.

Fodere non-  
dum didice-  
runt, & men-  
dicare erubue-  
runt; fures  
igitur non citi-  
us vident quam  
cum iis cur-  
runt, & cum  
adulteris  
portione po-  
nant.

Ista neggene-  
sa cerseamus  
virtu, que an-  
tique domus  
detraxerunt  
auspicia?  
Pandeſt.

Observ. 2.

this kinde. That Maxime holds ever authentick: "Brethren are ever kindest one to another, when they are least beholding one to another. Assigne then to every one their peculiar portion, which will become such a firme Cement or ligament to their affection; as their mutuall supplies may produce reciprocall eyes: by which harmonious freedome, or propriety of living; one may enjoy the others society, without the least conceipt of a too tedious beholding.

In the disposing too of your estates, let me advise you not to neglect opportunity of doing good to your owne, now while it is in your power to dispose of your owne. Many by deferring the settling of their estates to their death, become abridged of their intents, by being prevented with the inopinate arret of death: and so leave their distracted estates to be determined by Lawyers, who being fed with fat fees, make fooles of your intended heires: leaving them after many an *humbly complaining* to be moane their leane fortunes, when they fall into consideration how their extracted estates, by those numerous Suite-atoms, are resolved into papers: And how their long practise in a litigious kind of *Alchemy*, by a precious pragmaticall poudre, has reduc'd all their Chymicall fortunes into the Remaines of a greater Worke, the Elixir of poverty.

Sicknesse is a sufficient burden of it selfe: disburden then your selves, by disposing of your estates before sicknesse commeth: not by dispossessing your selves of them, for so you may give others power over you; but by a discreet and deliberate disposure of them, that temporall cares may lesse intangle you, when sicknesse shall surprize you: and your *inward house* be set in such order, as your composed Soules may receive rest to your comfort, and Gods honour.

Thus farre have wee enlarged our discourse, in laying before you the care which you are to have in *spirituall affaires*, for improving your Children in that *best knowledge*, which may truly enable them for their *highest inheritance*: as likewise how you are in a conscionable provision to adresse your inferiour care for their temporall subsistence. In which two respects, as you shall performe the office of prudent and affectionate *Parents*: so shall those rich treasures, which you *Deposit* in succeeding hopes of your Children, crowne your silver haire with incomparable comfort: For as this religious care was sincerely discharged by you: so shall you receive those filiall Offices from yours, as may amply recompence your care; and, as you shall now heare, returne to their Labourer a deserving hire.

Parents are to dispose of their estates now while they stand seized of estates: lest their decease alter the intencion of their estates.

The offices of Children to their Parents.

**Y**OU have heard what is required of *Parents* to their *Children*; their incessant cares; jealous feares; and these intermixed with such doubtful hopes; as not one houre without a corroding care; nor a promising hope without a threatening feare. It was observed in *Augustus*, that so long as his two daughters *Julia* and *Livia* were in his presence, hee could never returne any expresseion to his Councell with much resolvednesse. His mind was not fixed upon an Answer, but upon his daughters behaviour. Where he collected by the company they frequented how their affections were inclined. If *Julia* converse with a *Ruffian*, it becomes no lesse a sting to her fathers heart, then a staine to his daughters reputation. Whereas if *Livia* enter into discourse with any grave Senatour; this pleasing object redounds equally to his solace, as well as her honour.

Now



Now to recompence these numerous cares and anxious feares, which become constant companions to *Parents* hearts, let *Children* returne a gratefull remonstrance of their duty and zeale in these three distinct respects.

First, in tending them the sacrifice of *Obedience*; Secondly, in performing that filiall office with all *reverence*. Thirdly, in affording them, if necessity should thereto enforce them, their best *supportance*. Of these we shall take occasion to treat severally, and with that perspicuity, as the very youngest and rawest in these *offices*, may vnderstand his peculiar duty.

It was an excellent admonition of that sonne of *Sirach*; *Honour thy Father from thy whole heart, and forget not the sorrows of thy Mother*. Which admonition in the next ensuing Verse he strengthueth with this Emphaticall remembrance: *Remember that thou wast borne of them, and how canst thou recompence them the things that they have done for thee*. This confirms that Maxime of the *Stagyrite*: To our *Masters*, our *Gods* and *Parents* can never be rendred an equivalence. And if that divine rule hold, that the *obedience* we exhibit to our Superiours, we even exhibit to *God* himselfe, who is the Lord paramount, and in whose presence the highest *Potentates* are *inferiours*; what superiority in a degree of such proinquity exacts of us a more filiall duty? whence it was, that blessed *Basill* falling into a serious contemplation of this tender native affect on, affirmeth; *That we are bound to love our Parents as our owne proper bowells*. So as he well describeth, saith *Saint Gregory*, to be punished with *blindnesse*, which lookes vpon his *Parents* with a *lowring countenance*, or with *proud eyes* offends the *Piety* of his *naturall Parents*.

Canst thou looke (saith that excellent *Moral*) vpon those who brought thee forth into the world with a contemptuous eye, as if they were not worthy to live in the world? Must those who bred thee, breed a distaste in thee? Art thou by being a man of place, ashamed of thy birth; which gave thee a being upon Earth? Must thine honour so degenerate from nature, as nature must veile to honour; and make the affluence of a fading state to soveraignize over her? Are these arguments of *Obedience*, when creditors become debtors, and *Parents* servants to their *Children*.

As every family is a private *Soveraignty*; so ought there to be a disposition, order, or apt symmetry in every member of that family. The *Members* are *Ministers* unto the *Head*: So are *Children* and *Servants* to the *Master* of the *House*. Should the least Member surcease to minister, the *Head* could not chuse but infinitely suffer. Now, how unnaturall bee those *Tendrells*, how adulterate those *Scienses*, which decline from that *Stemme* which gave them growth; from that parentall *Stocke*, which render'd them their first birth?

The *Philosopher*, indeed, gives a reason why *Parents* love their *Children* more, then *Children* their *Parents*: and why they know more then those *Children* that derive their being from them: because, sayes he; as water is the purest which flowes from the *Fountaine Head* the nearest; so that love which descends from the *Originall root* is ever the dearest: and for as much as true love is ever grounded upon knowledge; for other wise it merits rather the title of *folly* then *fancy*; in regard *Parents* know us better to be theirs, then we our selves know us to

Observ. 2.

Children are bound to tender unto their parents expressions of their duty and zeale in 3 respects.

O B E D I - E N C E .  
Eccius 7. 27.  
28.

Magistris, diis & Parentibus non potest reddi egruvalens.  
Arist. Eth 9.

Parentes nosstros ut propria viscera diligamus.  
Bahl.

Meretur cecitatis sua subire supplicium, qui parentum vultus torvo visu respexit, & elatis oculis laeserit pietatem. Greg.

Sicut membra capiti, libert et servi patri familiae.  
Elench.

Parentes plus diligunt filios quam e converso, eo quod magis sciunt parentes quam filij, quod ab eis sunt geniti. Arist.  
Eth. 8.

Observ. 2.

Ravins ascendit, descendit  
gratius est, Quae patres  
pueris non reculerent sui.

Salv.

Illud expectandum est à nobis, quod praestitimus nostris.  
Panorm.

Quicquid parenti placuisse vivo senserit, eo etiam mortuo praestare non desinit.  
Patere.

O quam parva susterero placere parenti. Parvula in nostris micuere nobis.

Hom. in Iliad.

be theirs : so much more as their knowledge is surer, so much is their parentall affection purer. Whence the Poet delivers this for a known experiment :

*Nature do's oft descend, but seldome mount,  
Parents arreeres fall short in their account.*

But if *Children* would consider how they have received their native being from them : againe, those incessant cares which attend them : with those promising hopes which they have treasured in them, they would hold it one of the highest tasks, and no leest Acts of piety, to be employed in those offices of filiall duty ; and to performe them with all alacrity. Besides, doe *Children* desire a blessing ? The *Honour* which they render unto their *Parents* is confirm'd with a *promise*. Nor is any *Commandment* ratified with a stronger *Assumpst*. Length of dayes is promised, which implies an abridgement of time to such as neglect it. Nay, that I may presse this Argument a little further, by recounting those benefits which arise from parentall honour : wee shall generally observe, how that disregard to *obedience*, which *Children* shew towards their *Parents*, is fully requir'd by the *Disobedience* of their *Children*, when they come to be *Parents*.

For what more may you expect from yours, then what you tendered unto yours ? You may collect hence what singular blessings are from *Obedience* derived : Againe, what discomforts even to *Posterity* are from *disobedience* occasioned. The one proposeth a long life ; the other implyeth a short life. The one confers a comfort on us in our posterity ; the other a myriad of afflictions in our progeny. Nor can that *Child* of an ingenuous nature, who with a free and uncoacted embrace addresseth not his best endeavours to advance this Honour. Let him but reflect upon his *parents* tenderness, and hee cannot chuse but highly taxe himselfe of unthankfulness ; should hee suffer the neglect of one houre in returning the obedientiall sacrifice of a *Child* to his *Father*. Neither is any time to be exempted from so pious a taske. For as their tender and vigilant eye has bene from infancy to yeeres of more maturity ever intently fixed, that their hopes might be improved, and their comforts in that improvement numerously augmented : so ought it to be the delightful'st study to their posterity, to crown their *Parents* white hairs with comfort ; and in imitation of that vertuous *Corinthian*, to recollect themselves, by considering what might give their *Parents* most content : and with all cheerfulness to performe that for them, even after their death, which they conceived could not chuse but content them in their life.

Alas, so indulgent are most *Parents*, and so easily contented, as the very least offices of duty performed by their *Children*, transport them above comparison.

*When Children in Obedience play their part,  
They drop young blood into an aged heart.*

Nay, I may truly affirme of this precious plant of filiall *Obedience*, what our ancient Poets sometimes wrote of that *African* herbe, or what the ever living *Homer* reported of his *Moli* ; that it has power to restore nature, and beget an amiable complexion in the Professor. For a good life attracts

attracts to the countenance ( sayes the Ethick ) expressive Characters of love.

Now should you more curiously then necessarily enquire after the extent of this *Obedience*; as, wherein it is to be exercised; and to what bounds confined: take this for a positive Rule; that in whatsoever shall not be repugnant to the expresse will of God, there is required this *Obedience*: yea, even in matters of indifference, it is farre safer to oppose your owne wils, then distaste your *Parents*. It was an excellent saying of Saint *Gregory*; "Hee that would not offend in things unlawfull, must oft abridge himselve in things lawfull. The way to infuse more native heat in this *Obedience*, is to shew an alacrity of obeying, even in Subjects of indifference; for a remissenesse in these cannot but argue a probable coolnesse in those of higher consequence. And, as the command of a discreet Father will injoyne his Child nothing but what may comply equally with piety and reason: so will a dutifull Child submit himselve to his Fathers command, without the least unbecoming debate or expostulation.

Thus from these Premisses may wee draw this infallible Conclusion: Would you enjoy length of dayes, glad houres, or a succeeding comfort in yours? Answer their aged hopes who have treasured their provisionall cares for you; bring not their silver haire with sorrow to their Grave: but returne them such arguments of proficiencie in every promising Grace; that your sincere and unfeigned *Obedience*, may not be only a *surviving comfort* to your *Parents*, but a *continuall Feast* to your owne *Conscience*.

Neither are you to performe these offices of *Obedience*, with a regardlesse affection, or without due *Reverence*. For, as God would have those who are Labourers in his Vineyard, to doe their worke with cheerefulness: so is it his will that naturall Children returne all offices of duty, and filiall *Obedience* with humility and *reverence*. *Age is a crowne of glory, when it is found in the way of righteousness*. And this closeth well with that saying of the Preacher: *The crowne of old men, is to have much experience, and the feare of God is their glory*. But admit they were such, whom native *Obedience* injoynes you to *reverence*: as the nearer to their Grave, the further from knowledge: the nearer to earth, the more glued to earth: yet for all this, in lawfull things are you not to alien your thoughts of obedience from them: but as you derived your being from them, so with a sensible compassion of their infirmities, with the veile of piety to cover their nakednesse. It is true indeed what that sententious Morall sometimes observed: *a There is no sight more unseemely then an old man, who having lived long, reteines no other argument of his age then his yeares*. This moved *Curius Dentatus* to conclude so positively, *b that he had rather be dead, then live as one dead*. Neither indeed is age to be measured by yeares but *houres*. Many are old in yeares, who are young in *houres*: Many old in *houres*, who are young in yeares. For time is of such unvaluable estimate, that if it be not employed to improvement, it becomes a detriment to the Accomptant. No object more distastefull (said that divine Morall) then an *c Elementary Old-man*: No subject of discourse more hatefull (said witty *Petrarch*) then a *d dialecticall Old-man*. A logical age, howsoever it appeare copious in words; it seldome becomes plenteous in workes. Free discourses in Philosophy, are oft the slowest proficients in the practick part of Philosophy. Whereas, it is better to be a Truant

Observ. 2.

*Vita spectabilis, vultus amabilis, Vita enormis, forma deformis.*

Greg.

The fruits of obedience, as they have relation both to Children and Parents,

REVERENCE.

Prov. 16. 31.

Eccles 25. 6.

*a Quare nihil turpius est, quam grandis natu senex, qui nullum aliud argumentum, quo se prebet diu vixisse quam aetatem.*  
Sen. de Tranq. an.  
*b Male esse se quam vivere mortuum.* Ib.  
*c Nihil sene elementario turpius.* Sen.  
*Nihil dialectico sene deformius.*  
Petrarch.

Observ. 2.

Eccles 25. 3.

Eccles 25.

4, 5

Omnis peccatum incurabilis est in senectute, quam in juvenetate. Holgor. Sup. li. Sap.

Quanto senes sunt morti ut cinctores: tanto debent esse puriores. In decret. dist. 86.

at Schoole, then in the practise of life. For, as it is better to know little, and practise much; then to know much, and practise little: So it is a more usefull knowledge, to learne the art of living, then of learning. For many with their learning have gone into Hell: whereas none, were they never so simple, but by living well have gained Heaven: It is an excellent Caution indeed, and well deserving our deepe Impression: *If thou hast gathered nothing in thy youth, what canst thou find in thine age?* But sufficient it is not to gather, but to make use of that experimentall treasure. Medicines deposited afford small benefit to the Patient: nor are Talents to be buried: nor our Lights under a bushell shrouded. Knowledge cannot be usefully active, unlesse it be communicative. Howsoever, then, Age in respect of her ancient livery with those aged Emblemes of her antiquity exact reverence: yet deserves it most honour when those gray haire are beautified with knowledge. *Oh, how pleasant a thing is it, when gray headed men minister judgement, and when the Elders can give good counsell! Oh, how comely a thing is wisdom unto aged men, and understanding and prudence to men of honour!* This no doubt, as it begets them esteeme amongst their Equals: so it highly improves their reverence with Inferiours. For, foolish age, though it should be exempted from derision; yet such is the levity of time, and piercing eye of youthfull observation, as age becomes censured by youth; whereas youth ought rather to interpret the best, then detract in the least from the reverence of age.

It is too true, that every obliquity, be it either of higher or lower quality, is more incurable in age, then youth. The reason is, Age becomes more insensible of what it has committed, and growes more indurate through an accustomed habit: whereas, though an unconfined heat of youth drive the other into folly: an ability of concept brings them to an apprehension of what they have done: and consequently to a recollection of themselves, to reforme what they have mis-done.

Now, the way how to improve this reverence in Parents to their Children, and Magistrates to their Inferiours; is to expresse such patterns of piety in the whole course of their life, as the very shadows reflecting from such Mirrors may produce an awfull reverence, zeale, and love in their Observers: with a zealous desire of imitation in their Successors. This, no doubt, begot a pious emulation in our Predecessors towards those, whose actions being of ancient record, induced them to trace those steps wherein they had walked: and with much constancy to professe those vertues, which they had found in them so highly approved. Others *lives* became their *lines*; lines to direct them by their Coppy: lights to conduct them to an higher pitch of true Nobility.

It is a Rule worthy inscription on the ancient Wardrobe of Age: "Old men, by how much they are unto death neerer, by so much more ought they to be purer. This will attract unto them duty in their life; and eternity after death.

Now, Gentlemen, that you may better observe this Reverence, addressed to those to whom you owe all Obedience: be it farr from you to debate or dispute their commands: It suites not well with the duty of a Child to expostulate with a Father; especially, in morall respects: where the quality or nature of the command discovers no Opposition to the Law divine. Be never in their presence without a pious feare, and awfull reverence. Interrupt them not in their discourse: neither preferre your owne opinion

Objeru. 2.

opinion before their advice. It tastes of an ill condition to stand upon conditions with a Father, upon proposalls of meanes or exhibitions. But much more distastefull to contest in termes; as if the memory of nature were lost in you; and all acquaintance with piety estranged from you. This it was which moved that dispassionate *Theban*, to take up his unseasoned Some in this manner: putting him in mind of his neglect, even of civile duty; which the better to remember, hee layes before him his uncivile demeanour in this severe Character.

An *Ale-house* seemes by your *Apologie* an excellent Receipt for a *Male-content*. I am fory you have lost the *Principles* of more divine Philosophy. You might recall to mind those *Attick Studies*, wherein you were sometimes versed; those *Academick Colleagues*, with whom you discoursed: A *Memoriall* of these might have better qualified this humour; by reducing your troubled affections to a clearer temper. But my *hopes* now are to be resolv'd into *prayers*: for as yet there can appeare small hope, where your *Morning Sacrifice* is offer'd to *Smoake*: a sweet perfume for an intended Convert!

You seeme to presse your *Father* to a performance of promise; God blesse you! I see plainly your pen must necessarily make that *Maxime* good: -- "Where there is a want in the *practise* of piety, it must needs beget a neglect of *Duty*, nay of *Civility*. I could wish that you would be as ready to *reforme* the errors of your life, as I to *performe* the Offices of a fatherly love: So speedily do's love *descend*, so slowly do's it *ascend*.

To conclude all in one, -- I must tell you, to *condition* with a *Father*, argues no *good condition* in a *Sonne*. But let the wisest *Consort* you consult with advise you, and with their *Tap-Rhetorick* surprize you; you shall find that I have power to proportion *meanes* to every ones *merit*: From which resolution, neither shall *affection* draw me, nor *power* overawe me: So as, if you expect from me a *Patrimony*, exercise *Piety*.

"Be what you seeme, or prove the same you vow,

"Wee have dissembling practisers enow.

Thus have you heard the course of a *professe Sonne*, with the resolution of a *dis-consolate Father*. Collect hence what discontents accompany the one: what distractions conscionably may attend the other. Children reflect constant cares, but uncertaine comforts. Cares are proper attributes to *Parents*: Comforts, those fruits, after a long Seed-plot of cares, the sole Harvest they reape. It is true, *Parents* are to dispence with discomforts in their *Children*; and receive them as familiar Guests to lodge with them: But what heavy fates attend such *Children*, as exemplarily present this condition! Welcome Guests you cannot be to your father in heaven, who make your inferiour cares such unwelcome Guests to him on earth.

I have found in some Children a serious inquisition after their Fathers yeares: so as, if they could possibly have contracted with the *Register*, to enlarge his aged Character, hee could not want an ample Fee for so gratefull a labour. Such as these would ride in their Fathers saddle before their time. But trust me, few of these *Lap-wing* hopes or loose-pinion'd desires, but they cloze in a fatall Catastrophe: and as their ill-grounded hopes were scan'd in prodigality, so they end tragically in an Act of misery.

*Tunc Aurora  
filias, nepen-  
thiacis Sala-  
manca fumis,  
primas Auro-  
ra horas offe-  
res?*

*Et tabernis ve-  
stri prouunt  
Rhetores.*

Observ. 2.

A constant position observable in disobedient Children.

Let it be your honour to *revere* their gray haire, and with wishes of pious zeale to rejoyce in their length of dayes : For this it is will bring an happinesse to your age ; and beget a reverend obedience in yours, as you in all piety offer'd like Sacrifice unto yours. For take this for a constant position ; You shall seldome see any Prodigals falling short of these inherent Offices of duty, but if they live to have a progeny, they receive the like discomforts from their posterity. Nay, I have knowne very few such *Vnnaturalists*, who desired their Fathers death, in hope to enjoy his Land ; that ever enjoy'd much comfort in possession of that Land : For as these murder their *Parents* in their hearts, so they are many times stified in the fruition of their hopes : Tasting more *aloes* of discontent in their enjoying ; then ever they did *sweetnesse* in their expecting.

Prov. 17. 25.

Consider then the excellency of that divine *Proverbe* : *A foolish Son is a griepe unto his Father, and a heavynesse to her that bare him.* Now, lesse then *foolish* you cannot be, so long as dis-obedience haies you to ruine : For your folly becomes an abridger of your dayes : or an ingager of your yeares to many dis-consolate cares : Inverting that by making it a cursing, which by preservig it in his owne purity, might have beene an incomparable blessing. Remember then that golden sentence, and let it retaine a faire Character in the signature of your conscience : *Childrens children are the crowne of the Elders : and the glory of the Children are their Fathers.*

Prov. 17. 6.

As you are their *Crowne*, to let them be your glory. Let every day wherein you live, produce a testimony of your unfeigned duty, your entire love. This shall be a meanes to accumulate Gods blessings on you : and leave patterns of piety, to such as shall succeed you, with a Sacrifice of like *Obedience* to please you, and in the memory of their vertues deservingly to prayse you.

Thus by performing the religious taske of sincere *Obedience*, you cannot chuse but seasonably afford them your *Supportance*, to whom you tender'd such entire *Reverence*.

SUPPORTANCE.

Should Children forget their duty to those that bred them ; or neglect all such pious offices as properly become them. Should those native impressions be wholly razed in them, which, as shadowes to their bodies, should individually attend them. Should humanity lose his name, or piety relinquish her nature : yet might these, even by fixing on sensible creatures, find such moving objects, as the very parentall affection which these inferiour Emblemes beare to those that gave them being, could not chuse but strike in them a glowing shame, and present to their weak memory, the neglect of their necessitated duty.

Plin. in Nat. Hist.  
Ælian.  
Sambuc. in Emblem.  
Paradin.

It is said of the *Cranes*, that when their Parents have moulted their feathers, their young ones seeke about for all such necessaries as may relieve them, till such time as their aged *Parents* recover their feathers, or by death leave them. Likewise to shew how wee ought to succour and support our *Parents* when they grow aged, may be instanced in the tender affection of the *Storke* : whereof wee reade, that when the *Storkes* grow old, their affectionate brood take up their *Parents* upon their owne wings, and set them in their nests, and like tender Infants place them in their owne bosome ; where they nurse and nurse them, affording them all *supportance* that may any way accommodate them. Nay, of all the birds in the ayre, the *Vultur* onely suffers his *Parents* to perish with hunger ; which discovers his ravenous and odious nature.

Soli vultures parentes fame mori permittunt. 1b.

It

It is most true what an ancient Father sometimes observed: should wee bestow on them whatsoever we could possibly conferre on them; yet could wee not doe that which they have done for us, beget them. How tender then should wee be of their supporting, from whom we receive the source of our being.

It is written of the *Tyger*, though a beast of a savage and truculent nature; that when they take away the young one, they set looking Glasses, or some transparent models in the way to stay the pursuit of the she *Tyger*; wherein seeing her selfe represented by reflexion of the Glasse, she there solaceth her selfe with the conceit of her owne forme, while the Hunters make way for escape. Whence wee may take a view of the tender affection of the savagest Creature to her Cubs in an imaginary reflexion on their feature. These unfeignedly love those who came from them; and no doubt by a secret instinct of nature, are equally recruited by a thankfull remonstrance returned to them: and shall the *Parthian Tyger* retaine more impressive Characters of a tender nature, then the most noble and ratioll Creature? You heard before, how when the old *Storke* through age becomes naked of feathers; destitute of all personall supply or succour: when her life becomes tedious unto her, through those infirmities of age which attend her; yet shee receives comfort from those, who derived their being from her: Shee is fed by her brood; and carried by them from place to place upon their wings.

So was aged *Anchises* carried by his pious *Aeneas*: and so should all Children doe to their distressed Parents. *Valerius* relates an excellent example, wherein hee shewes how we ought by so imitable a patterne to succour and support our Parents when they are in necessity; which hee commends unto us in this admirable story: There was sometimes a certaine noble Woman of high descent and parentage, who being adjudged to dye for some foule offence, yet in respect of her Family the Iudge decreed she should not dye publikely; but be shut up in prison, and so dye for hunger. But her tender-hearted Daughter being then married, having got leave of the Iudge that shee might daily visit her Mother, a disconsolate prisoner, but before she were admitted to her, to be carefully teach'd that shee brought no reliefe unto her: So as, being in that manner prevented to afford her such comfort or repast as she desired (behold how wittily naturall affection became provided) shee pull'd forth her owne breasts, and with her milke nourish'd her Mother. And when the Iudge wondred how shee could so long subsist, being deprived of all means of reliefe; having at last heard what her Daughter had done unto her Mother, being moved with compassion, and the unexemplary piety of her affection, he restored the Mother to her Daughter.

Now shall Pagans expresse better the piety of Christians, then Christians the humanity of Pagans? Shall a beaming shew more splendor, then the Sunne it selfe, whose reflection affords that lustre? A glimmering at the best had but these Ethnicks, and that onely darting from the light of nature: whereas we enjoy the Sunne in his Meridian glory; being adorned with an inward beauty: expecting no *Elysian fields*, but those essentiall joyes of Eternity. As our hopes are higher; our expectance surer, our grounded assurance firmer: let our affections appeare purer; our actions in the practise of piety clearer.

It was an excellent commendation which that Monument bore in her front

Observ. 2.

Quamvis plurima illis r. dididima, rursus tamen eos generare non possumus. Cui.

Admoverunt labus Tigrides ubera. & lacte sugunt Nutricia illa.

Basil. Homil. 8. & 9.

Valer. Max.

Observ. 2.

The gradual  
respects of  
love and  
duty.Donec ab In-  
sula finibus  
removeantur,  
languentem  
agentes vi-  
tam, emori  
non poterint.

front to the memory of that vertuous Matron, *Constancia*, the Lady *Lucie*: A true performer of all duties to Husband, Parents, Children, Friends: In the first, expressing conjugall constancy; in the second, shall piety; in the third, naturall propinquity; in the fourth, reciprocal courtesie: Now, of these, some have maintained that no office was more obliging, then that of a *Child* to his *Parent*, confirming their affection with this reason: In the losse of a *Wife*, one may redeeme that losse with the marrying of another: In the losse of a *Child*, one may repaire that losse in the generation of another: And in the losse of a *Friend*, one may recover that losse by the purchase of another: But should we forgoe a *Father* or a *Mother*, wee cannot possibly restore that losse with the supply of another.

Howsoever I stand doubtfull of the authentick validity of this opinion: seeing wee are expressly enjoyned to leave Father and Mother for our *Wife*: which parentall dereliction implyes, that Man is to adhere to his *Wife* in the nearest tye of affection; no doubt but wee are by the Law of *Nature*, nay by the definite command of our *Maker*, rather to surcease from living, then from supporting those from whom we received our being. Our breeding was their care; let our care bestow it selfe on their succour. Let not a wish proceed from our heart to accelerate their end: Though a wish extend not to an act, yet it breaths too much inhumanity to worke upon so native a part. Man should be of a more noble and malleable a temper, then to partake of the nature of a *Viper*.

It is reported, that towards the North-west part of *Ireland*, there is an Iland so temperate, or by some miraculous influence so indowed, as when any Inhabitant there becomes worn with age; or so enfeebled, as their life becomes an affliction: so tedious their houres; so fastidious their yeares; their Children or Friends must remove them out of that place, before they can dye. Whether there be any such enlivening Ile or no, I shall leave to the credit of the Relater: but I much feare mee, there be many remorselesse Friends, and gracelesse Children, who would find ready hands to remove those *eye-sores* from that Iland; long before such time as any such decrepit age seized on them: desiring rather to enjoy their present fortunes then the presence of their persons. But such premature hopes resolve themselves into weake helps: for where Sonnes are sicke of the Father, or Daughters of the Mother, they generally decrease no lesse in the prosperity of their estate, then quality of their nature. Be it then your care to provide for their necessity; to support them in their misery; and cheerefully returne them all such offices of piety; as may relieve their age, and consequently improve your comfort in a surviving posterity.

And so we descend briefly to those *Domestick Offices*, wherein the *Servant* is to expresse himselfe with all diligence and reverence to his *Master*; as likewise in what manner every *Master* is to demean himselfe towards his *Servant*, in a gratefull and ample measure to requite his endeavour. Wherein, as they merit precedency, we are first to treat of the *Offices* of a *Master*: and in the second place of those *duties* of a *Servant* to his *Master*, which are ever to be rendred with competent honour.

Of



## Of Domestick Offices.

Observ. 3.

The Offices  
of Masters to  
their Ser-  
vants.  
Bern. Med. 3.

**E**very private Family is a little City; wherein if there should be no order, nor harmony, that distracted government would beget a private Anarchy. It were a great abuse (said that Mellifluous Bernard) for the *Mistress* to play the *Hand-maid*; the *Hand-maid* the *Mistress*: yet as the eyes of the *Hand-maid* should be upon the eyes of her *Mistress*; so must not the eyes of the *Mistress* be estranged from the eyes of her *Hand-maid*. As there is a *deputative* charge recommended to the one: so should there be a *supervisive* care in the other. Now, as *Masters* challenge to themselves a power to command: so are they to have discretion in knowing what they command. In some cases, *Servants* may more conscionably disobey, then obey the commands of their *Masters*. *Ioseph* would not ingage his honour, by prostituting his chaste thoughts to a prohibited pleasure, for the losse of a light *Mistress* favour. Lawfull things only, as they are by *Masters* to be commanded; so are they with all alacrity by *Servants* to be obeyed.

Now to walke in such a faire and smooth path of commanding; as neither the *Master* may erre in the exhibition of his commands: nor the *Servant* shew himselfe remisse in observing what is commanded. the *Master* is to decline two *extreames*; the neglect whereof many times begets either a *contempt* or *hate* in the *Master*: an *insolence* or *remissenesse* in the *Servant*. These are *Lenity* and *Severity*: for as the one makes the *Servant* more *insolent*: so the other makes the *Master* more *hated*. The *Wife-man*, indeed, proposeth a Rule how *Masters* are to command: and in what manner they are to demean themselves to their *Servants*: which he expresseth to life in these words: *He that delicately bringeth up his Servant from youth, at length hee will be even as his Sonne*. Whence he inferreth, That too much delicacy or familiarity with ones servant begets a *contempt*. This makes him quite forget his servile condition: and strangely infuseth into him an over-weening conceit of his owne abilities: which begets in him such a malapertnesse, as in short time his perverse disposition confirms the *Wife-mans* assertion: *He will not be chastised with words: though hee understand, yet hee will not answer*. It is dangerous then, to make a *Copesmate* of our *Inferiour*. You are then to observe a *Meane* in this; neither to insensate them by too much indulgency: nor decline their affections from you by too much severity. That indiscreet act of *Vedius Pollio* could deserve no lesse then an *extreme* censure; who, as one stript of humane nature, could so intemperately tyrannize over his *Servants*, as to cause one to be cast into a *Fish-pond* for breaking a *Glasse*. What an excellent rigid *Master* would this man have beene for our lascivious and spritley *Gallants*, who cannot present an *Health* to their brittle *Venus*, without the breach of a *Venice Glasse*?

Now, there be many *Masters*, who with *Zimwi*, by seeking their *Servants*, lose themselves. These are so glued to the world, as they verily think the world has not enough mould to give every one an handfull. They never looke upon the wheele (for such Emblemes are farre from them) which in its motion has ever the least part or portion of all his proportion upon

Two ex-  
treames to be  
avoyded,  
whereby this  
Domestick  
Obedience may  
be better ob-  
served.

Prov. 29. 21.

Prov. 19. 19.

Observ. 3.

No servant  
meaner then  
a parcimoni-  
ous Master.

Vid. Lucian.  
in Sat.

upon the ground. Earth receives the least part of it; whereas earth enjoys the most of their heart. These, though they receive the title of *Masters*, are in their condition poorer then the lowest of their *Servants*. For in those comforts or complies of nature, they partake the least share. Their sleeps are distracted; their unseasonable repasts undigested: their clothes sordidly or broakishly suited. So as, such miserable wretches as these, who are only rich in having, but poore in enjoying, want no Character to discover the quality of their slimy nature, but that Epitaph or Inscription which was addressed for one of the like temper, and in this manner;

*Here lyes hee who had stocke and store,  
Had flocks i' th field, had corne o' th floore,  
Had Goats within, and Gates at's doore,  
Had all a-Shore, yet dyed poore.  
I vow by fate, a wondrous feate,  
That such a Mate should dye for meate.*

Luke 12.45.

It is farr better to possess little, and enjoy it: then by possessing much, to be estranged from the enjoyment of it. These, as they are ever their owne Tormentors: so they for most part leave few Mourners, but fat Executors. I have observed many of these rigid and severe *Masters*, suited with the very sluggisht and sloathfull *Servants*. Such, as though they pretended diligence in their *Masters* sight, it was, but *eye-service* at the best: For their *Masters* absence gave them an easie dispensation with Conscience. Their seeming labour must then turne loyterer: their late distemper'd rest into a shady repose or plenteous repast. Such as these will be the aptest for taking up those words of that malapert Servant in the Gospel: *My Master doth deferre his coming*. Hee resolves therefore to take advantage of time; and to play the *Commander* in the absence of his *Master*. Where, like an imperious Censor, he begins to *smite the servants, and maidens, and to eat, and drinke, and to be drunken*. These are many times the fruits of parcimonious *Masters*: who, by tasking their *Servants* too strictly: or by deteining from them what they are to render them in equity; either make them dissolute, or some other way desperate: whereof wee have such daily examples, as their too insulting command have brought many timorous *Servants* to a fearefull end. The like may be spoken of *domineering Mistresses*; who make their correction of their *Maid*s, their sole recreation. And these for most part, are of that tenacious nature, as they will not afford a competence to their Family; but engage themselves to famine amidst of plenty. These, as they live without love, so they generally dye without teares. Their excessive care to advance a posterity, as it expos'd them to an indiscreet parcimony; so it ever closed their memory with an incompassionate Elegy. This that injured *Melissa* in the Poet expressed; who, having long time served where shee little profited, and now freed of her sharpe *Mistress Druzilla*, by death attached; resolved to revive her *Mistress*s memory, one no lesse decrepit in mind then body, in this *Loves Lachryme*, or her *Ladies Elegie*:

*Ladies tell mee, you that shine  
In the fancy of the time,*

*Lachrymans  
amoris Epica-  
dium; vel He-  
roinum Elegi-  
um.  
Farn. in Epig.*

Would

Observ. 4.

Would you live when you doe feele  
 Maladies from head to heele?  
 Rugged wrinkles on that brow  
 Whiter once then Ida's snow;  
 Many rivels, beamlings few  
 Where the Rose and Lilly grew;  
 When those dangling crosses shall  
 In a timely Autumne fall;  
 When that breath shall Earth partake,  
 Which was once Ambrosiack;  
 When those pearled Cordons shed  
 Leave your mouths unpeopled;  
 When your nose and chin shall meet,  
 Balmy Palme has lost her heat;  
 When those weake-supporting feet  
 Faile in traversing the street?

If Death pleasing be to such,  
 Why should frailty then thinke much,  
 When like Grasse she is cut downe  
 For others good, and for her owne?

Let not a tear then dimme your eye,  
 When you see your Mother dye.

She only to her Mother goes  
 Where for a while she must repose,  
 Till her united parts shall sing  
 A glorious Pæan to her King;  
 Or to Dis, I know not which,  
 Who made her poore by being rich:  
 "For ready Entrance who'l deny her,  
 "That has the Keyes of Angels by her!

But let us decline our course from these parcimonious natures; being such as make themselves most miserable in having: by enjoying least what they have in possessing: And in brieve deliver the true Character of a deserving Master. Which we shall not presume to commend unto you, as a Patterne, or Modell drawne from the Engine of our owne conceit: being already so exactly presented to life, by that glorious Convert, and excellent Vessell of Election in these words: *Yee Masters, doe unto your servants, that which is just, and equall, knowing that ye also have a Master in Heaven.* And to attemper the inclemency of sterne and implacable Masters, whose highest glory it is to domineere over their Servants, he useth this exhortation: *Put away threatning; for know that even your Master also is in Heaven, neither is there respect of persons with him.*

Colof. 4. 1.

Eph. 6. 9.

Now to observe this golden meane in your Command: neither beare your selves so indulgent, as your remissenesse may probably beget a neglect in your Servant: for so by remitting your care, might you occasion him to disert, or omit his charge: nor cruell; for your distemper may discourage a well composed nature, and make him weary of his employments for so severe and rigid a Master. Be it your care, that neither your remissenesse make him sleight you, nor your to much strictnesse bring him to hate you: So shal your gracefull demeanour deserve the choyce of such a

Observ. 3.

*Servant*, as I am now to present unto you : whose service shall be to your solace: and whose behaviour shall ever conduce to your profit and honour.

The duty of Servants to their Masters.

**N**OW, as you have heard those distinct Offices of *Masters* to their *Servants* : You, who are in all lawfull things to obey your *Masters*, recollect what especial duties import you : and how you stand obliged, both by divine and humane Law to performe conscionably, what you are enjoyned to observe legally. And to expresse your selves the better in the performance of this duty, let not such taskes nor employments as are enjoyned you, be done perfunctorily or remissely, but cheerfully, and with all alacrity. Observe the direction of that sage Morall : That labour loseth a great part of its honour, that is done in a secure or drowsie manner.

Vid. Laert.

A *Servant*, to render himselfe truly obedient, must have *agility of hand*, and *alacrity of heart*. Many by repining have lost their *penny* in the Evening. And know ye, that as a curse is denounced on that *Master*, who *defraudeth* his *Servant* of his *wages* : so can no blessing redound unto that *Servant*, who *defraudeth* his *Master* of his *worke*. It was the Apostles exhortation, and it well deserves your attention : *Servants be obedient unto them that are your Masters according to the flesh, with feare and trembling, in singleness of your hearts as unto Christ*. Whence you may collect, how pretences of obedience without reverence and sincerenesse can purchase no acceptance. Let it bee your principall care to retein a memory of your highest Master : by which you shall learne to performe those offices to his honour, which are recommended to your charge ; and in the evening of your service, amply remunerate your care. *Iacob*, because hee did the duty of a carefull servant, became a Master of dutifull Servants.

Eph. 6. 5.

The duty of a servant to his Master, will make a servant an happy Master.

He shall never know well how to *command*, that has not learned first how to *obey*. Obedience is a thankfull Sacrifice : Neither can he well expresse it to his invisible Maker, who has not endeavour'd to render it to his visible Master. You know well what is commended and committed to you : discharge your place with discretion ; it will improve your Masters affection ; confirme his good opinion ; and conferre a blessing on your fortune. *A discreet servant shall have rule over a lewd sonne*. Doe you observe this honour ? As you tender then your reputation, let your service be ever seasoned with discretion. Let not your *labours* be to the eyes of men ; seeing you are in his sight, whose eyes are upon all the Children of men. Let not your Masters presence be the sole motive to your diligence : but when hee is farthest divided from you, addresse your employments as if hee were present with you. Let no wandering *thoughts* distract you : as you are seated in a vocation, you must not suffer it to admit of the least distraction. This has made too many Labourers mighty Loiterers, by suffering their *thoughts* to wander amidst those interestles of their labour. Thinke how many are made slaves of servants : This cannot chuse but sweeten your taske, in conceiving that extreame servitude which others taste. Let not an indiscreet *word* passe from you : know how you are to serve. Let your *speech* then suite with the condition of a servant. A malapert answer may exasperate the passion of the most indulgent Master. But above all things observe this Caveat : Guild not over your errors with glozing excuses. To defend an error, is the way to confirme you in error. Nor is there any hope of his reclayming, who either stands in justification of his offence, or with a frontlesse boldnesse labours to ap-

*Tunc nostra magis clarescunt bona, cum fuerint praesentibus comparata malis.*

prove

prove it, either by a palliated excuse, or apparent defence. For in this case, saith the Civilian, the meere defence equals the quality of the offence. Now to divert all occasions of wandering, be it your care to assigne every distinct houre his peculiar taske. There is no *rust* that consumes *iron* so much, as *Sloth* enfeebles or effeminates the *spirit*. Idleness makes of Men Women, of Women Beasts, of Beasts Monsters. Let it not then be said of you, what was sometimes spoken of *Margites*; that he never plowed, nor digged, nor did any thing all his life long that might tend unto goodnesse. Such as these are wholly unprofitable to the world. Furnished with *Eriethous* bowels, but *Philoxenus* hands: for howsoever they are lesse then Pigmies at their work, yet at their meat they are more then men. I would have these Patrons and Patterns of Idleness used, as *Zeno* handled his servant *Bruso*; who being taken with theft, and alledging for himselfe that it was his *destiny to steale* (so apt are the most irregular to weave excuses) his Master shaped him as ready an answer, *and thy destiny to be beaten*. The *Crab-fish*, (when as the *Oyster* doth open her selfe) by a politick instinct casteth a stone into her shell; by which meanes being not able to shut her selfe againe, she becomes a prey unto the *Crab*. The Fathers by a proper allusion apply this unto the Divell; when hee findeth men gaping and idle, he casteth into them some stone of temptation, whereby he workes their overthrow and ruine. The sloathfull man is the Divells shop; there hee workes, ever most busie when men are lazie; ever intentivest when men are securest. For as mans extremity is Gods opportunity, such is his piety: So the Divells opportunity is mans security, such is his policy. You are to know then, that *Health* commeth not from the *Clouds* without *seeking*, nor *Wealth* from the *Clods* without *digging*. The Earth begun from her former fertility to faile, when *Adam* began to fall. It needed not then such culture, as it afterwards required to make it fruitfull. Had *Adam* never transgressed, hee had never received that strict command of eating his *bread* in the *sweat* of his *browes*. *Eden* was then a native fruitfull Garden: but *Adams* sinne alter'd the soyle. As you are then enjoyned, and by a strict Covenant tyed; neglect no time wherein you may in a conscionable way render unto your Master an uttfull account of your employment. And as this is required at your hands; so let this be done with cheerfull hearts. For where alacrity accompanies any good, or pious action, it argues a sincere previous intention: which indeed, is the Crown of every action. For good actions may be ill done, either by being corrupted in their doing, or by being not intended before they were done. You are then to performe your labours with *singleness of heart*; which affords an high approvment to every act. There is one thing more, which you are carefully to prevent: for as the error is more generall, so it requires a timely diversion, lest *habit* begin to sleight the quality of the offence, through an inurement or continuance of practise.

I have observed many *Servants* to hold this opinion: that if their care extend it selfe to what is committed to their charge; they are not bound in conscience to looke any further: The Charge of their *Fellow-servants* holds no relation with them: They doe what is enjoyned them, and this (as they erroneously pretend) may sufficiently discharge them. It is true, indeed, as the world goes, such *Servants* may be well received into the list of carefull Retainers, who addresse their labour to what is peculiarly enjoyned them by their *Masters*: But if they should duly consider the

Observ. 3.

Gothofred.  
de corp. Jur.  
Civil. Casel.  
de jure civili.  
Iulius Pacius  
in Analyti.  
Théoph. In-  
stit. Fabrot.  
Inter. Vid.  
Plut. in Mor.  
Ovid. in Mer.  
Arist. in Eth.

Emblematicall  
Hieroglyphicks  
of Sloath.

Adam no  
sooner be-  
came sinfull;  
then the  
Earth un-  
fruitfull.

## Observ. 3.

It is not sufficient for a Servant to attend his own peculiar charge, unless he admonish others of the neglect of their care. Vid. *Arist. in Polit. Zenophon in Cyropæd.*

office of a faithfull *Servant*: their care would dilate it selfe to an higher extent. For that *Servant* cannot love his *Master* sincerely, nor performe those offices which are required of him effectually, unless he receive a cautious and vigilant eye towards his *Fellowes* care; and to their neglects prescribe a cure.

Yet not so, as by an insinuating way, so to ingratiate themselves in their *Masters* favours, as by private whisperings or suggestions to lay a disgrace upon their *Fellow-servants*. This is neither an act of duty; nor any such office as may hold coherence with charity. For her Rule is, to doe as you would be done unto. But if you apparently perceive that those who are in Family with you, neglect their charge, or profusely dissipate your *Masters* goods; you are not in conscience bound to be their Secretaries. For when no admonitions will reclaim them, corrosives instead of cordials must be applyed to them.

Thus have you heard what you are to doe, and what you are to decline. Much is expected from you, because much is committed to you. Remit not your care; but reflect on your heavenly *Master*, in whose presence you ever are. Begin the actions of every day with a memoriall of piety: so shall you prosper better in the performance of those offices in your Family. And so we descend to our last *Observation*, which strikes Anchor upon those neighbourly Offices, which wee are to doe mutually one to another.

## Observ. 4.

## Of Neighbourly Offices.

*Oratio vinculum humane societatis: Societas solatium anime peregrinantis. Vid Cic. Hippol. Casiman.*

*Laert. in vit. Diog.*

*Prov. II. 12.*

*Arist. in Eth. Melant. Fonseca. Pererius:*

**O**ur daily experience and houely Observance may sufficiently informe us; that, as our *Speech* is the bond or arterie of humane society: so is humane society; an especiall solace in this vale of misery. That rough Philosopher, who gloried more in his contempt of the world, then others did in enjoying the fulnesse of it, though he naturally affected retirednes, yet could he not chuse but apprehend a great happines to consist in the mutuall enjoyment of one anothers neighbour-hood. This moved him to returne that answer to one, who intricated his resolution touching a parcell of ground which he was to purchase, with the conveniences which accomodated it: "Before thou be- come purchaser, inquire first who shall be thy Neighbour.

An ill Neighbour makes an unhappy Farmer: Neither can the purchase be deare, who has a friendly Neighbour at his doore. It was the Wisemans positive assertion: *He that despiseth his neighbour is destitute of wisdom.* Now, to preserve this neighbourly union: that as propinquity of place hath joyned them, so a sweet harmony of mindes may ever accompany them: you are first to know in what especiall offices this neighbourly amity is to be exercised. What proper Objects it reflects upon. That knowing how and in what particulars it consisteth, you may neither decline from the Object at which it aimeth, nor become defective in performing those proper Offices which it requireth.

Our Ethicks will tell you, that these Neighbourly offices, whereof wee are here to treat, either pitch upon arguments of *Discourse*, and *Communication*;

munication ; or upon *Action* and *Negotiation* ; or *Pastime* and *Recreation*.

And first for matters of *Discourse* ; wherein you are to bee so cautious, as nothing proceed from you as may either ingage his *Life*, *fame*, or *Substance* ; nor put your selves upon so desperate an hazard, as by your too free and enlarged *discourse*, to empaune your freedome under anothers girdle. Which obvious perill that you may the better decline ; beware of these four precipices: For many by too securely sailing upon the Maine, have perished in their too much security, and through too much confidence lost themselves irrecoverably.

First then, play not too much the part of an egregious Traveller, by telling *marvailles*, nor of too pragmaticall a *Sophister*, by pressing reasonings ; nor of too tart a *Critick*, by detracting from others merits ; nor too arrogant an *Opinionist*, by making *Comparisons*.

The first may erroneously dictate to your deluded thoughts that you are admired, when indeed you shall finde your selves to bee pittifully jeered.

The second may perswade you that you are scholastically approved ; when you are in the test of him that heares you, pedantically censured.

The third may hold you in hand that you are with resolution against all opposition armed ; whereas your too liberall censure makes you hated.

The Last, though it like you best, can never bee more by others distasted, then when by your selves most relished.

We usually say, we may speake any thing safely, under the *Rose*. But this proverbe is to reteine a discreet restriction. The *Rose* is an Embleme of *Charity* ; which so long as wee make our Obiect, wee may speake safely, because our *discourse* is seasoned with a pious reservancy. But no place can secure us, be it never so retired, unlesse the Subject of our *discourse* be so seasoned.

Thinke then before you speake, that an irrevocable word beget not in you too untimely a repentance for what you have spoke. Many, too many, will rather loose their *friend* then their *jest*. But these are dangerous to consort with : A jest unseasonably uttered has occasioned too many an indiscreet *Buffonn* much losse, and irreparably divided them from others love. There is no greater deliberation then to bee taken in any passage of this life, then in our choice of acquaintance : Many have perished by being too credulously confident of the privacy or fidelity of those they consorted with. *Caesare* had never been so unexemplarily mischievous, had he not so daily consulted and consorted with a *Cethegus*. Now in arguments of *Discourse*, as you are to addressse your Scope according to the quality of the person, or necessity of his occasion with whom you converse: so three particulars are mainly observable in treaties of this nature : *verity*, *utility*, *modesty*.

By the first, we are taught to deliver nothing upon trust or fabulous report, but what is infallibly true and integrious. By the second, not to insult upon impertinences, but to presse upon that Subject which is usefull and commodious. By the third, to decline too much vehemency in arguments of *discourse*; for this argues a disposition arrogant and impetuous. For these with that daring Epicurean *Velleius*, are so confident and peremptory in matter of argument, as not a period must be delivered, but they

Observ. 4.

DIS-  
COURSE.  
LIFE.

Foure cautions in matters of discourse, to be avoided ; that all grounds of distaste may be better directed.

Three particulars observable in arguments of Discourse.

Vid. Epist. Enchirid.

**Observ. 4.**

**Ambrose in  
Offic.**

**ACTION.  
Observ. 1.**

Here he in-  
sists upon  
those three  
particular  
subjects,  
wherein  
these Neigh-  
bourly Offices  
are to be ex-  
ercised.  
**LIFE.  
FAME.  
SUB-  
STANCE.**  
Hæri vidis fra-  
gilem frangi;  
hodie video  
mortalera  
mori. Epict.

**FAME.**

they expect it should be for a Maxim received. And herein they erre most, because they hold themselves secure from erring. To bee briefe, in Subjects of *discourse*; let it be your care to regulate your speech to the direction of that Ambrosiack father; whose advice is, that there be *weight* in our words, *sense* in our speech, *gravity* in our *discourse*. Which observed, neither shall your Hearer be tediously cloyed, nor any impropriety discovered; but by meanes of this communicative *discourse* become so mutually interested and improved, as the Evening may returne a faire account of whatsoever has bene delivered.

Secondly, as these *Neighbourly Offices* may pitch vpon *Admonition* or *Negotiation*; be it ever your prime ground, (as I have else-where observed) to doe as you would be done vnto: you would not have your trust deceived: Delude your *Neighbour* with faire pretences. Let your contracts bee just without circumvention; your intentions cleare without collusion. Suffer with your *Neighbour*, as if it were in your owne particular. Comfort him when you shall finde him perplexed; relieve him when you shall find any way necessitated.

Now in directions of comfort, it is not so hard to give comfortable counsell to the sorrowfull, as to finde a fit season when to give it. Make choice then of an opportunate houre, wherein the office of an affectionate *Neighbour* may be performed; and the *action* to which it is addressed, cheerefully seconded.

Tell me, Is he brought upon the stage for his *Life*? Performe the part of a constant *Damon* to your distressed *Pitheas*. Bring him off if it lye in your power: especially, if his innocence merit your defence. Sollicite his cause; labour to free him from tyrannizing foes. It is a worke of piety, and reteines the highest place in those living Annals of amity. Againe, comfort him in the losse of those he loved. Attemper his griefe with seasonable advice. So compassionate his teares, that they may find a *sympathy* in your eyes, and an *antidote* in your *discourse*.

It was no lesse divinely then wittily said of *Epictetus* the Philosopher, who going forth one day, and seeing a woman weeping that had broken her pitcher; and the next day meeting another woman weeping for that shee had lost her Sonne: *Yesterday I saw teares shed over a broken pitcher; and to day teares shed over one for paying his debt to nature.*

Sociable and seasonable counsell in these, as it effectually workes upon the *patient*, so is it an argument of a pious disposition in the *Agent*. You desire comfort in these cloudy dayes of your affliction! Minister the like solace upon every occasion: So shall others be stirred up to afford you the like receipt in your greatest strait: the like remedy in your pressingst extremity.

In the second place, you are to tender his *good name*. For *Fame* and *Honour* is such a *precious odour*, as it survives man: and reteines the memory of his actions in a lasting Shrine of glory or shame: These are *Monuments* which cannot perish. *Touch, Ieat, Marble, Ivorie*, are all of them materials of Mortality: Whereas a *precious fame* survives such perishing metalls, and makes perpetuity her *Trophy*. The *Righteous* shall be ever in *remembrance*: but the *memory* of the *wicked* shall rot. As it is palpable flattery then to bestow an adulterate beauty upon immerring actions: so is it an act of impiety to detract from the repute of deserving persons. This moved devout *Hierome* to conclude: "To lay upon good



“good men an asperſion, admits not eaſily a pardon. This were to diſcourage *virtue*, and to inbolden *vice*. Be it then your eſpecial care to value his *honour* with whom you familiarly conſort. Such a pure ſtole as an undeſiled *fame* may admit no ſtaine. To obſerve this, let the *Preachers* advice, be your impreze: *If thou haſt heard a word againſt thy neighbour, let it die with thee, and be ſure, it will not burſt thee.*

Now in the choyce of thoſe with whom you deſire to be intimate, as you are to *try* before you *truſt*, *prove* before you *approve*; ſo having once confirm'd them yours; let their *fame* be equally pretious to you as your owne. Firſt for your Choyce, let them be ſuch as you may reſt confident that you may either better them, or be better'd by them.

It was the advice of a Learned Morall, and the wiſeſt may reſerve an attentive care for ſuch uſefull counſell: “Be not too eaſie in entertaining, “but be conſtant in reteining. For the former, as it may taxe you of levity; ſo the latter cannot chuſe but accuſe you of much inconfſtancy. If hee deſerve your love, tender his *fame* as your owne life. If it be your opinion of him, that hee deſerves not to be ſo enliſted; uſe more freedom to him in trifles, then in what may appeare more conſequent. It was the expreſſion of a divine Father to his affectionate friend: *Tuus ſum totus*. But before ſuch time as his pious diſcretion admitted of any ſuch Subſcription, by a more ſerious examen and diſcuſſion of his parts, he had found him worthy his affection: That Maxime is true: *Love tranſanimates into the thing loved*. They who truly love, fix on no Object with more deſire, then on that wherein they ſee their friends deſire to cloze. Hearts ſo really devoted, cannot poſſibly be divided. For as *Ariſtotle* ſaith, *Friendſhip is one ſoule which ruleth two hearts, and one heart which dwelleth in two bodies*. How is it poſſible then that ſuch an amicable union ſhould admit of the leaſt *diſviſion*? For theſe ſweet muſicall ayres of entire affection, never ſuite well with thoſe warbling meaſures which conſiſt of diſviſions: For *Friendſhip* implyes an *Equality*; nay, it is more *Platonically* ſpheard, and infers a *Community*.

Now there are five degrees of Civill Society;

1. *Is of one Family;*
2. *Of one City.*
3. *Of Neighbourhood or Propinquity.*
4. *Of Amity.*
5. *Of one Countrey.*

All which produce effects in a ſeverall manner, according to their Contiguity, Analogy or Order. Albeit, that Society which derives it ſelfe from the lineall tye of blood, challengeth to it ſelfe the higheſt Prerogative.

Now, I muſt not preſcribe you what *Neighbours* you are to have, but how to demeane your ſelves with thoſe you have. And of theſe, none are held more dangerous, then ſuch as are either ſuperciliously inſolent, or furiously impatient.

For the former, that Poet pourtrayes him to life in theſe his lofty and enlivened meaſures: whoſe proper ſimilies ſo nearly allude unto him, as I cannot omit him.

Like

Obſerv. 4.

*Non facilis eſt  
venia, prava  
dixiſſe de re-  
ſtis.*

Ecclus 19. 10.

Ambroſ.  
Offic. 3.

*Amor tranſ-  
animat in rem  
amatam.*

*φιλία ἰσότης.  
πάντα φίλων  
κοίνα.*

Five degrees  
of civile ſoci-  
ety. *Frieg. in  
prim. Offic.  
Cic.*

*Ὀμιοπέ-  
τριοι,  
Ὀμιομύ-  
τριοι.*

Observ. 4.

Like to the bending Shoulders of our Anticks,  
 Who seeme as they'd supported the foundation  
 Of an imperious Structure, when God wot  
 Those arched cielings, rafters, beames and all  
 Would feele th' weight of their grandeur, and declide  
 To mouldred Earth, had they no firmer Ground-workes  
 To buttresse their rare Fabrick :--So did th' Fly  
 It's Fable glory, that she rais'd the dust  
 Those Spoke-wheeles fanned :--Thus though sense forbid it,  
 A Selfe-opinion ever thinkes she did it.

Neither be our impatient and violent spirits lesse incommodious in *Neighbourly Offices*. For with these, the least trespass is of such high quality and nature, as it must admit no Arbitrator. *Archita's* milky Dove must not build in their Lovre. It were a taske of difficulty to consort with these neighbourly : and yet a moderate and well-composed temper may not only attemper such an humour, but bring his *Neighbour* to a recollection of himselfe, and consequently to an acknowledgement of his error. These effects wrought *Socrates*, *Stilpho*, and that Tarentine *Archita's* in theirs : and the like *Elixir* may you extract from yours, if you seasonably apply your advice after the heat of their passion, and so by degrees bring them to enter treaty with reason. By which meanes you shall win them, by waining them from what did most unman them.

Vid. Plat. in Moral.

Arist. in Eth.  
Sen. in Epist.  
Boet.  
Bern.Hincis Artifices,  
Phalaris,  
Pherculus,  
Perilla,  
Quæ texunt  
alus, pœna fu-  
ere sui.  
Dum vult esse  
prædo, sit præ-  
da. Aug.Vid. Plat.  
Macrob.  
Strom.

Now, there is no better *Office* in the opinion of our soundest Moralists, that can be expressed by one *Neighbour* to another, then in moving him to *peace*, if he be *contentious* : and exhorting him to *patience*, if he be *furios*. Where two meeke men meet together, their conference (saith Mellifluous *Bernard*) is sweet and profitable : where one man is meeke, it is commodious : where neither, it proves pernicious.

For the contentious person, as he spins subtile webs to intangle others : for the most part (with that Grecian *Shipwright Pherculus*) he becomes a prey unto others. It is said, that Law, Logick, and the *Switzers* may be hired to fight for any one : Sure I am it holds with these factious men, whose disposition holds ever in opposition with peace : And can find a Fee for a Lawyer, when they can scarce find a farthing for a Dinner. These make their whole life a continued suite ; till they have brought such an irrecoverable Consumption to their estate, as they leave no other inheritance to their posterity, then the *Remaines* of a *greater worke*, reversions of poverty. I must confesse such litigious *Tettors* are dangerous *Neighbours* : for as they scorne to take wrong, so for most part they are as unwilling to doe any one right. Yet a discreet temperate *Neighbour* may worke much good upon such an indisposed Nature.

It is said of *Aglaïdas*, that hee was a man of that surly and crooked disposition ; as hee dis-relished nothing more then the purchase of others affections. His only ayme was to disturbe others peace : and detract from others praise. Yet, behold, how this rough pece, of a surly *Saturnine* became affable ; of a cloudy Critick, indifferently sociable, by a neighbourly consorting with those, whose propinquity of place, and familiarity of speech wrought strongly upon his spirit !

Now, there is another *Office* in you requisite, and to your *Neighbour* expedient : And that is to afford your comfort by a seasonable exhortation

tion of him to patience: If you find him dejected by receiving a legall censure otherwise then he expected, or, as hee conceives, deserved: by which hee holds himselfe so highly disparaged, as hee is ever harping upon that sentence of *Nicetas*; "No punishment so grievous as shame: Or that expression of *Nazianzene*, which reteines a more impressiv stamp; "Better were a man dye right out, then ever live in reproach and shame: Or that dis-consolate speech of *Ajax*, who being ready to dispatch himselfe, and with a desperate hand to divert the current of a maturer fate, used these as his last words; "No griefe doth so cut the heart of a generous and magnanimous man, as reproach and shame: Oh then deferre no time, but seasonably apply your taske by infusing into his breathing wounds some balmy comfort, such as that Cordiall was of a divine Poet:

*Nulla tam tristis sit in orbe nubes,  
Quam nequit constans relevare pectus;  
Nulla cordati Scrinio Clientis  
Ansa querelis.*

*No Cloud so dusky ever yet appeared,  
Which by minds armed was not quickly cleared;  
Ne're Suit to th' bosome of a Spirit cheered  
Sadly resounded.*

Againe, should you find him afflicted with sicknesse, which hee increaseth with a fruitlesse impatience; wishing a present period to his daies, that so death might impose an end to his griefes. Suffer him not so to waste his Spirits; nor to dishonour him who is the searcher of Spirits; but apply some soveraigne receipt or other to allay his distemper, which vncured might endanger him for ever. Exhort him to *possesse his soule in patience*: and to supply this absence of outward comforts with the sweet relishing ingredients of some mentall or spirituall solace.

Ingenious *Petrarch* could say, "Be not afraid though the out-house, (meaning the body,) be shaken, so the soule, the Guest of the body, fare well. And he closed his resolution; in a serious dimension, who sung:

*He that has health of mind, what has he not?  
'Tis the mind that moulds the man, as man a pot.*

Lastly, doe you find him perplexed for losse of some deare friend, whose loyall affection reteined in him such a deepe impression, as nothing could operate in him more grounded sorrow, then such an amicable division? Allay his griefe with divine and humane reasons: Tell him how that very friend which he so much bemones, is gone before him, not lost by him. This their division will beget a more merry meeting. Let him not then offend God by lamenting; for that which he cannot recall by sorrowing: nor suffer his too earthly wishes for his owne peculiar end, to wish for much harme to his endeared friend as to make exchange of his seat and state of immortality, with a vale of teares and misery. Admit he dyed young; and that his very prime hopes confirmd. the opinions

*Observ. 4.*

Nicet.

Nazian.

Homer. in  
in Odyf.

*Petrarch. de  
remed. utriusq;  
fort.*

*Cui ment sana  
fuit quid in or-  
be requireret  
ultra.*

*Mens cujusq;  
virum format,  
ut ille Scy-  
phum.*

## Observ. 4.

*Priamus, quò  
durtius vixit,  
magis fleuit.  
Ille Troilo di-  
rior in annis:  
Troilus Pria-  
mo felicitior in  
lachrymis.  
Reg. Epicz. d.  
Quantò maior  
fuit amor in  
possidendo,  
tantò gravior  
erit dolor in a-  
mittendo.*

*Nullæ sunt  
lachrymæ in-  
digniores iis  
tandem quæ à  
discrimine ju-  
menti sunt  
orientes.*

*A domo domi-  
ni perperam  
jurant is, nun-  
quam recedit  
ira tonantis.*

*Cum ferre  
quod cepit ne-  
queat, in gar-  
gitema demer-  
gitur.  
Pittacus a-  
pud Laert.*

of all that knew him, that a few maturer yeares would have so accom-  
plish'd him, as his private friends might not onely have rejoiced in  
him, but the publique state derived much improvement from him. His  
hopefull youth should rather be an occasion of joy then griefe. Though  
*Priamus* was more numerous in yeares, yet *Troilus* was more penurious  
in teares. The more dayes, the more griefes. No matter, whether our  
dayes be short or many, so those houres we live be improved and im-  
ployed to Gods glory.

But leaving these, admit you should find him sorrowing for such a  
Subject, as deserves no wise mans teares: as for the losse of his goods.  
These teares proceed from despicable Spirits, and such whose desires  
are fixed on earth. So that, as their love was great in *possessing*  
them, so their griefe must needs be great in *forgoing* them. Many old  
and decrepit persons; to whom even Nature promiseth an hourelly dis-  
solution; become most subject to these indiscreet teares: For with that  
fottish Roman, they can sooner weepe for the losse of a *Lamprey*, then  
for the very nearest and dearest in their *Family*. At such as these, that  
Morall glanced pleasantly who said: "Those teares of all others are  
" most base, which proceed from the losse of a beast. And these though  
their grounds of griefe appeare least, yet many times their impatience  
breakes forth most. Fearefull oathes and imprecations are the accus-  
tomablest ayres or accents which they breath. These you are to chastise,  
and in such a manner and measure, as they may by recollection of them-  
selves, agnise their error, and repeat, what that divine Poet sometimes  
writ, to impress in them the more terror:

*That house which is inur'd to sweare,  
Gods judgements will fall heavy there.*

These, as they are inordinate in their holding, so are they most impati-  
ent in their losing. And it commonly saith with these men as it doth  
with the *Sea-Eagle*; who by seeking to hold what she has taken, is  
drench't downe into the gulf, from which shee can never be taken.

It was the saying of sage *Pittacus*, that the Gods themselves could not  
oppose what might necessarily occur: Sure I am, it is a vaine and im-  
pious reluctancy to gaine-say whatsoever God in his sacred-secret de-  
cree has ordained. His sanctions are not as mans, they admit no re-  
peale. What availes it then these to repine, or discover such apparent ar-  
guments of their impatience, when they labour but to reverse what  
cannot be revoked, to annull that which must not be repealed? Exhort  
them then to suffer with patience, what their impatience cannot cure:  
and to scorne such servile teares, which relish so weakly of discretion,  
as they merit more scorne then compassion.

Now, there is another kinde of more kind-hearted men, who though  
in the whole progresse of their life, they expressed a competent pro-  
vidence; being neither so *frugall* as to *spare* where reputation bad them  
*spend*: nor so *prodigall* as to *spend* where *honest providence* bad them  
*spare*. Yet these, even in the shore, when they are taking their farewell  
of earth, having observed how their children, in whom their hopes were  
treasured, become profuse rioters, set the hoope an end, and turne Spend-  
thriffts too: and so close their virile providence with an aged negligence:  
sprink-

sprinkling their hoary haire with youthfull conceits : and singing merrily with the Latian Lyrick :

*Our children spend, and wee'l turne spenders too,  
And, though Old-men, doe as our young men doe.*

This I must ingeniously confesse is an unseemly sight : That old men when yeares have seized on them, and their native faculties begin to faile them ; should in so debauched a manner make those discontents which they conceive from their children, the grounds of their distemper. For as the adage holds it *prodigious* for youth to represent age ; so is it *ridiculous* for age to personate youth. But for decrepit age, as it is for most part unnaturall to bee prodigall, so is it an argument of iudicretion for it to be too penuriously frugall. For to see one who cannot have the least hope of living long, to bee in his earthly desires so strong ; to be so few in the hopes of his succeeding yeares, and so full of fruitlesse desires and cares, what sight more vnseemly ? what spectacle more uncomely ? That man, deluded man, when strength failes him ; all those certaine fore-runners of an approaching dissolution summon him : and the thirsty hope of his dry-ey'd executors makes them weary of him ; that then I say, his eager pursuit of possessing more ( when as he already possesseth more then he can well enjoy ) should so surprize him, discovers an infinite measure of madnesse : for, as it divides his affections from the object of heaven, so it makes him unwilling to return to earth, when his gellied blood, his enfeebled faculties, and that poor mouldred remainder of his declining cottage, as they have made earth weary of him, so should they make him desirous to returne to Earth.

Now, as you cannot expresse a more Christian *neighbourly Office*, then in your private Arbours, to converse with these *Groundlings* ; and acquaint them with the hopes of another life ; and the feares of a second death : so even with all such as *neighbour* neere you ; when at any time you shall perceive any predominant irregular affection over-swaying reason in them : to afford your best advice to reclaime them ; by which means as you may winne them, so may you winne favour with the *Highest* by your so discreet, pious and seasonable endeavour to waine them. For as comfortable cordials are usefull to such as be discomolate : So are more sharpe medicinable corrasives helpfull to such whom a long custome of delinquency has made indurate. And so I briefly descend to the pleasant't, neither altogether the unprofitablest *neighbourly Office*, which we formerly, according to the distribution, of our *Ethicks*, proposed ; which particular *office*, discreetly moderated, cannot but redound with much mutuall content to the parties so lovingly and neighbourly interested.

It is a received *tenet* ; { *Apollo's bow must not hold ever bent,  
And once a yeare his laughter gives content.*

There is none so intently serious, unlesse hee be wholly drenched in mundane cares : or fastned to the privacy of a studious life : but hee will reserve an houre to recreate his over-tyred spirits with his friend. Yet says that *Flower of Roman Oratory*, wee are in these to use a restriction, lest of our recreation we make a *profession*. Wee are to make use of it, as of our *sleepe* or *rest* : to cheere us, not to dull us. If wee lye too long grove-

Fff 2

ling

Observ. 4.

*Pt proles dispersit opes,  
spargamus & omnes.*

*A Senibus juvenes efficiendo leves.*

*Seni tuvenescere ludibrium  
tuveni senescere prodigium.  
tuventus et Aetas varias agant  
Scenas.*

*Quanto propinquior sepulchro, tanto porrectior in desiderio.*

*Quanto minus suppetit, tanto magis appetit.*

*In viribus deficiens, et in cupiditatibus proficiens.*

*Sicut lux sive ignis non melius accenditur quam ignem igni applicando: sic servi dei non melius inflammantur quam simul habitando.*

Serm. in Octav. Pas.

RECREATION.

*Ludo et Joco uti licet sicut somno et quiete. Cic.*

Observ. 4.

ling in it, we become stupid and insensate by it. This makes me recall to mind that pleasant Dialogue betwixt a Tutor and his Pupill; whom when his Tutor found lying a bed at nine of the Clock; he chid him, telling him that five houres were sufficient to lye in bed for *necessity*: and seven for *recreation*: And truly, said his Pupill, I thought good to make use of both; for I have laine twelve: So as, Tutor, you cannot justly blame me, having observed both mine houres of *recreation* and *necessity*. Now in Subjects of this nature, wee shall find such variety; as they cannot chuse but afford us delight, and that in a pleasing satiety. For these extend equally to the exercises both of *body* and *mind*. To the *mind*, to reason or contemplate: To the *body*, to practise or operate. The one being no lesse apt, (to use the words of that witty Centurist) to handle his *booke*, then the other his *ball*: The one his *Pen*, the other his *Pike*. For the former of these, that *neighbourly Farmer* writing to his *honest friend* and *Farrier*, upon his *Herauld labour*, exercised his wit in a recreative way after this manner, *Parthen. in Miscell. marg.*

A Black-Smith, and a Writer! 'tis a straine,  
Well hammer'd forth by th' Anvill of the braine.  
Each period is a naile, that well bestowes  
This prayse on th' Author: " he has won his Shoes.  
He needs no Belloes to disperse his fame,  
Each Stroke returnes an accent of his name.  
With common eates he do's not cloy your gorge;  
Nay, what is rare, He workes without a Forge.  
Admit you've broke, or lost your Armes, retaine  
This man, hee'l bring them to their use againe.  
Nay, repaire till you be gravell'd, Ile assure you,  
Repaire but to this Farrier, hee will cure you.  
One Smelt shall serve for all; the more I read,  
The more, we thinke, He hits the naile o' th head.  
So as I vow by th' Crowne of Polihymnic,  
More learned smoak ne're steame'd from Lemnian chimney:  
Whose well-composed Bulke for state and style,  
Needs not the helpe of any Vice or File:  
For th' more one lookes, the more it would amaze one,  
To see a Mulciber a Coat deblazon:  
Succeeding yeares shall say, when these times passe,  
That never Horse-leach such an Herald was:  
And Stationer too will wish, if't roundly sell,  
" Many such Smiths were in his Israel.

Such harmeleffe pleasing passages as these, doe not onely delight the fancy; but remaine as pledges of *neighbourly* love and amity: whereas such light straines or jeering wits, as run descant on the fame of their *Neighbour*: they may perhaps please themselves, but they cannot chuse but dis-relish any well-disposed *Hearer*. For true ingenuity can never hold equi-page or relation with love of infamy or detraction. That wit retaines the best state, which frees it selfe from others staine. Whereas, the too fat and fertile Soiles of exuberant wits, for want of due cul-  
ture,

The dangers  
arising from  
opinionate  
wits.

ture, grow wild with weeds, and returne to their Master a fruitlesse crop for all his labour.

To divert from these; there is an other *recreation* more commonly used, then worthily approved: because the too free scope given to the use, has brought it into an abuse. I meane their too assiduate familiar-neighbourly meetings; which, though they imply love, yet they cloze too oft in violent extreames, and apparent issues of hate. Frequent meetings and long sittings cannot chuse but produce unexpected effects; Especially seeing, that even the best tempered spirits, and sweet composed natures daily lose themselves by tasting too freely of *Circes* cups: and of discreet *Antenors*, become intemperate *Elpenors*: Entering those enchanted Cels like *Lambs*, but going forth like *Lyons*. Neither (as I have often observed) did these distempers arise from any love they bore to the *Cup*, but their *Companion*: or some other attractive Motive, which lengthneth the shots, and makes the merry-madding houre seeme short. This that pleasant Pasquill daintily shadowed:

*An handsome Hostesse needs not keepe true score,  
A smile will cause her Guests stay one night more;  
She shewes no curt'sies, but they must requite them,  
While ev'ry kisse she lends, makes up an Item.*

Many mis-spent houres have these occasions produced; which upon a more serious, and indeed temperate consideration could not but be repented: For upon discussing expence of *Time* and *Coine*; how frivolous, if not noxious delights, begot a neglect in the former, then which nothing more precious: and a needlesse dis-respect of the latter, then which nothing more profusely foolish: these could not chuse but taxe themselves of *ignorance* in the one, and *improvidence* in the other: Such Consorts as these, can neither make good Husbands for Wives; good Companions for Neighbours; good Masters of a Mene; nor trusty Friends to any. For the first, that Lydian Maid discovered her resolution fully, and imparted her mind freely, in her distaste to a Mate of this society:

*I'd rather dye Maid, and lead Apes in Hell,  
Then wed an Inmate of Silenus Cell.*

For the second, how can they performe the *Office* of a *Neighbour*, whose distemper'd braine cannot distinguish a *Neighbour* from a *Stranger*? For the third, how were it possible that they should be discreet *Masters* over *others*, who have not the discretion to bee *Masters* of *themselves*? For the last, how should they be *trusty* to any, when intemperance has betrayed the trust of every faculty, and unriveted that golden Claspe of the memory, which should have retained (like a sure Recluse or Store-house) the bowell of every secrecy?

In your deportments then of this nature; as your reserved houres admit of moderate *recreation*, to allay the weight or grandeur of more serious businesse, make it only as a *pastime*, not as a continued taske of passing time. Flies, when they play with the Candle, never leave it, till their wings are singed by it. Habit, as it is precious in the practise of vertue;

Observ. 4.

The unexpected effects of frequent meetings.

*Virgineam civitatem  
agam,  
Simias apud inferos traham,  
Sponsam quam ebrium in tabulam admittam.*

## Observ. 4.

Circumstances observable in all inferior actions of delight.

Seneca.

Ib.

This (as hath been shown in his Introduction to the first Observance) will prevent all occasion of distaste, & divert all grounds of future distrust.

He winds up the Series of his discourse, with a repetition and useful application of every particular branch.

Vid. Plat. in Moral.

Anselme.

so it growes pernicious in the exercise of vice. Observe then these circumstances in these inferior actions of delight. 1. With whom you consort. 2. For what end you consort. 3. To observe a meane, whereby you may attaine the end, for which you consort.

Now, to give an usefull touch in each of these: That excellent Morall can informe you: "The way to safety is to retire your selves from company: but seeing humane society admits, nay injoynes it; you are to make choyce of such as may improve your knowledge by it. All good fellowes are not good men. You are then to bee no lesse cautious in your choyce of company; then you would be of those you consort with, in a contagious or pestilentiall City: The way to infect all, is to mixe the sick with the whole. The meanes to avoid this malady, is to make piety your directresse in the course and choyce of your society. Secondly, you are to consider for what end you consort. Not to ravell out time, as if no account were to bee given of it: but to bestow it upon some usefull discourse; such as may improve the Hearer, and returne this testimony of you to the discreetest eare, that you come not thither to be time-spenders, but Improvers of your Talents to your selves and others. Thirdly, you are to observe a meane, whereby you may attaine the end. Distemper is an ill Manager of any busines. And in the course or passage of occasions to admit any unnecessary diversion, mainly troubles the current, or in-let of occasion. Avoid both these: Let neither your bloods bee inflamed through distemper: nor your occasions diverted by any irregular or indisposed humour. So shall these amicable intercourses of yours, not only redound to the benefit of the Hearer: but returne into your owne bosomes with much profit and honour.

Now to take our worke out of the Loom; you may remember how in this our last Observance, wee told you that these Neighbourly Offices, either pitched upon Arguments of Discourse and Communication; or upon Action and Negotiation; or Pastime and Recreation: in the pursuit or agitation whereof, you were to be cautelous of the Life, Fame, or Substance of such with whom you stood interested. Of all which, with no lesse brevity then perspicuity wee have so farre treated, as nothing now remains to be further handled or discussed, save only Substance; which being in the estimate of opinion the least, wee have reserved for the last. We shall briefly descend to that too; that nothing may be omitted wherein your knowledge may be improved, and these mutuall Offices better performed; which even in humane society are necessarily to bee preferred.

Touching this then, a better morall Direction you cannot receive, then from that well-contented and rightly tempered Tarentine: who protested that hee never saw his Neighbours field flourish, but hee rejoiced in the fecundity of it, as if it had beene his owne. His welfare made him smile. His successe caus'd him to give thanks to the gods, as if that successe had redounded to his owne goods.

This well-disposed Ethick had not an evill eye. He knew not how to repine or murmure when his Neighbour did prosper. Be you of the like mind. As it is an Angelicall vertue, to rejoyce at anothers good: so is it a Diabolicall Vice, to repine at anothers gaine. Let not your eye be evill, because another's good. Be it your salutation, when you passe by them, in your devoutest prayers to blesse them: saying, "God speed you,



you, We wish you good luck, May you prosper in your labour to his glory whom you honour. These if you duly observe; when you see your *Neighbours* field look fat, (to use the saying of that wise *Cinick*) it will not make your cheeks look leane. That marrow-eating envie cannot grind you, because your *neighbours* prosperous success doth infinitely cheer you. You will not stumble on his *meere-stone*, nor remove his Buttoll to enlarge your own, because you tender his welfare equally as your owne. His losse must not procure your curse: because your best wishes ever cloze with his success. Let us draw in our Sailes, and contract all in one. Would you, Gentlemen, in your reflexion upon *Conjugall Offices*, performe the duty of good *Husbands*? Love your *Wives*, even as *Christ* loved the *Church*, and gave himselfe for it. And rejoyce with those whom you have loved. Observe likewise that mutuall office and benevolence betwixt them and you: and let none partake in your love, but those who are affianced to you. *The Wife* hath not the power of her owne body, but the *Husband*: and likewise also the *Husband* hath not the power of his owne body, but the *Wife*. This mutuall interest thus confined, should make your hearts the more individually united. Performe then the *Office* of good *Elkanahs*, loving *Husbands*: so may you find in your *Wives*, the like mutuall affections. And yee *Wives*, who are thus happily espoused, render a faire requitall unto them, in whose esteeme you are so much endeared. Be discreet, chaste, keeping at home, good, and subject unto your *Husbands*; usurpe no authority over them, but bee in silence. This *Conjugall Office*, by a sweet introduced habit, will become a *Solace*.

Secondly, touching *Parentall Offices*; As yee children are to obey your *Parents* in the *Lord*, for this is right: So are yee *Fathers* not to provoke your *Children* to wrath: but bring them up in instruction, and information of the *Lord*.

Thirdly, for *Domestick Offices*; As yee *Servants*, are to be obedient unto them that are your *Masters*; pleasing them in all things, not answering againe: So yee *Masters*, doe the same things unto them, putting away threatening. This in every private *Family* will beget a sweet consorting harmony.

Lastly, in *Neighbourly Offices*; As yee *Neighbours* are to please one another in that that is good to edification; Let no man seeke his owne, but every man anothers wealth.

These *Offices* thus performed, what can be less expected then such a sweet union of minds and affections; as these two *Consorts* here combined, and to one volume reduced, cannot in their loves be more firmly cemented, then they harmoniously joyned? Be it then your care to preserve this faire contexture; trust mee, it will conferre on your *Family*, where vertue gives the best beauty, more true honour, then the easie-resolving varnish of fortunes, or whatsoever may outwardly accommodate you. For in the Survey of these, you shall find such a faire provision, as it may prepare you to be loyall *Lovers*, discreet *Fathers*, just *Masters*, friendly *Neighbours*: and which is above all, such absolute *Commanders* of your own affections, as should all those occurrents which encounter mortality, oppose you, they could not surprize you, because a pious resolution hath reer'd her counter-mure to secure you. This *Task* I shall account happy; so it may redound to your profit, Gods glory.

Observ. 4.

This Salutation was by the ancient *Latians* used, as it is even to this day by us retained:  
 " Sit Deus vestris ala laboribus;  
 " Sit Deus vestris aurā laboribus;  
 " Sit Deus castis fideus amoribus;  
 " Sit Deus gratis portus honoribus.

Eph. 5. 25.  
 Eccles. 9. 9.

1 Cor. 7. 4.

1 Sam. 1. 5.  
 &c.

Tit. 2. 5.  
 1 Tim. 2. 12.

Eph. 6. 1. 4.

Tit. 2. 9.

Rom. 1 5. 2.  
 1 Cor. 10. 24.

He concludes this Supplement with a briefe relation of the benefit of every particular Subject.





A Tablet reflecting upon this  
SUPPLEMENT.

**A** Preamble, branching it selfe into a briefe Analysis of the whole  
Tract. pag. 1.

Of Conjugall Offices. pag. 6. OBSERVAT. I.

The excellent saying of Caia, wife to Caius Tarquinius. ibid.

The noble Florentines Impreze, which hee caused to be engraven for a Nup-  
tiall Embleme. pag. 7

Conjugall Offices are not to be disorderly mixed.

Palæmon, si Caulam negligat, Galatæam faciet indigentem: Galatæa, si  
Colum deferat, Palæmonem faciet insipientem. p. 9.

The Offices of a Wife to her Husband. pag. 10

Wonderfull Examples of Piety and Mortification. p. 13

A discreet loving Treaty betwixt a Wife and her Husband, recommended to  
the constant practise of all affectionate Consorts. p. 14

Offences ingenuously acknowledged, are with conjugall piety and pity to be  
pardoned: and this locally instanced. p. 15

Of Parentall Offices. p. 16. OBSERVAT. 2.

A Parentall care reflects properly upon two distinct Objects:

{ Internall. }  
{ Externall. }

The one to educate them in Principles of Religion: the other to accommodate  
them for a Vocation. p. 16. 17. &c.

The highest point of discretion in a Schoole-master, is to find out the disposition  
of his Scholler. p. 18

Inconsiderate youth accounts the fruitlesse expence of time, a mere pastime. ib.

Parents are to dispose of their estates now, while they stand seized of estates,  
lest their decease alter the intention of their estates. p. 22

The Offices of Children to their Parents. ibid.

Children are bound to render unto their Parents expressions of their duty and  
zeale, in three respects:

{ Obedience. }  
{ Reverence. }  
{ Supportance. }

p. 23. &c.

The fruits of Obedience, as they have relation both to Children and Parents.

p. 25

The Admonition of an incensed Father to a disobedient Sonne.

p. 27

A constant position observable in disobedient Children.

p. 28.

The graduall respects of love and duty.

p. 30

G g g

Of

## Of Domestick Offices.

p.31.

OBSERVAT.3.

*The Offices of Masters to their Servants.*

ibid.

*Two extreames or perillous Poles to be avoided, whereby the Domestick Obedience may be better observed:*

}	Lenity.	}
}	Severity.	}

p. ibid.

*No Servant meaner then a Parcimonious Master.*

p.32.

*The duty of Servants to their Masters.*

p.34

*The duty of a Servant to his Master, will make a Servant an happy Master.*

ibid.

*Emblematicall Hieroglyphicks of sloath.*

p.35

*Adam no sooner became sinfull, then the earth unfruitfull.*

ibid.

*It is not sufficient for a Servant to intend his owne peculiar charge, unlesse he admonish others of the neglect of their care.*

p.36

## Of Neighbourly Offices.

p. ibid.

OBSERVAT.4.

*All Neighbourly Offices pitch upon three particulars:*

Arguments of	}	Discourse or Communication.	}
		Action and Negotiation.	
		Pastime and Recreation.	

p. 36. &amp;c.

*Fourre cautions in matters of Discourse to be avoided; that all grounds of distaste may be better diverted.*

}	Telling marvailes.	}
	Pressing reasonings.	
	Lessening others merits.	
	Making comparifons.	

p.37

*Three particulars observable in arguments of Discourse:*

}	Verity.	}
	Vtility.	
	Modesty.	

ibid.

*Three peculiar Subjects, wherein these Neighbourly Offices are to be exercised:*

}	L I F E.	}
	F A M E.	
	S V B S T A N C E.	

p.38

*Five degrees of civile society:*

}	1 Of one Family.	}
	2 Of one City.	
	3 Of Neighbourhood or Propinquity.	
	4 Of Amity.	
	5 Of one Country:	

p.39

*The dangers arising from opinionate wits.*

p.44.

*The unexpected events of frequent meetings.*

p.45:

Cir.

*Circumstances observable in all inferiour actions of delight :*

- |  |   |             |
|--|---|-------------|
| <p>1 With whom we consort.</p> <p>2 For what end we consort.</p> <p>3 The meane,</p> | } | <p>p.46</p> |
|--|---|-------------|

*wherby we may attaine the end for which we consort.*

**H E E** *winds up the Series of his discourse, with a repetition, and usefull application of every particular branch.*

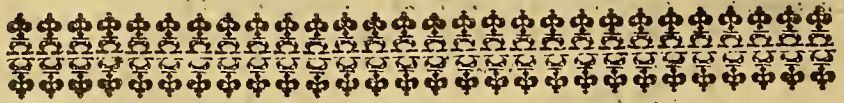
*ibid.*

*The usuall saluation by the ancient Latians observed, and as it is to this day by us retained.*

*p.47*

**H E E** *concludes this Supplement, with a brieve relation of the benefit of every particular Subject.*

*ibid.*



A Conclusive POEM contracting all  
these Subjects in one.



*Y* Him, who steers the sterne of ev'ry State,  
Inspires our Muse, informes us how to write,  
That Palme of peace, that day which knowes no date,  
That Sole-all-seeing, and surveying sight,  
That wings our faith, and cheers us when we fight:

“ By His sweet influence was this begun  
“ With whom it ends, and so my Worke is done.

To you then, ENGLISH GENTLEMEN; to whom  
Our first part is address't:— Bestow your care  
To act what may Gentility become,  
That as yee in your Fathers Fortunes share,  
Your Vertues may proclaime whose Sonnes yee were.

“ 'Tis this will leave your Names more eminent  
“ Then Honour, fading Favour, or Descent.

Next, to you ENGLISH LADIES; who expresse  
A native beauty in each act yee doe,  
Let good resolves prepare your morning dresse,  
And thinke on Heav'n when wanton Suiters wooe,  
Or on those Mates yee stand affianc'd to.

“ Fame is a precious odour, whose least graine  
“ Once shed, is hardly gather'd up againe.

LADIES LOVE-LECTURE to you have I read,  
Where yee such fresh-choice-fragrant flow'rs may cull  
As yee no other Ornaments shall need;  
Fill then your Iw'ry-azur'd bosomes full,  
Ne're any such did Atalanta pull.

“ Prove usefull Readers then, and, if yee erre,  
“ Condemne mee for a carelesse Lecturer.

Lastly, I've cloz'd all in a SUPPLEMENT,  
Where modest tearmes describe the art of love,  
Which to the rest gives such Embellishment,  
'Tis styl'd the TRIUMPH of the TURTLE-DOVE,  
Whose reall-loyall Emblemes if yee prove,

“ I shall not chuse but like where ere I looke,  
“ And for your sakes make bold to kisse the Booke.

FINIS.

















