

Breviary of the art of discerning others

Contributors

Rubeis, Dominicus de

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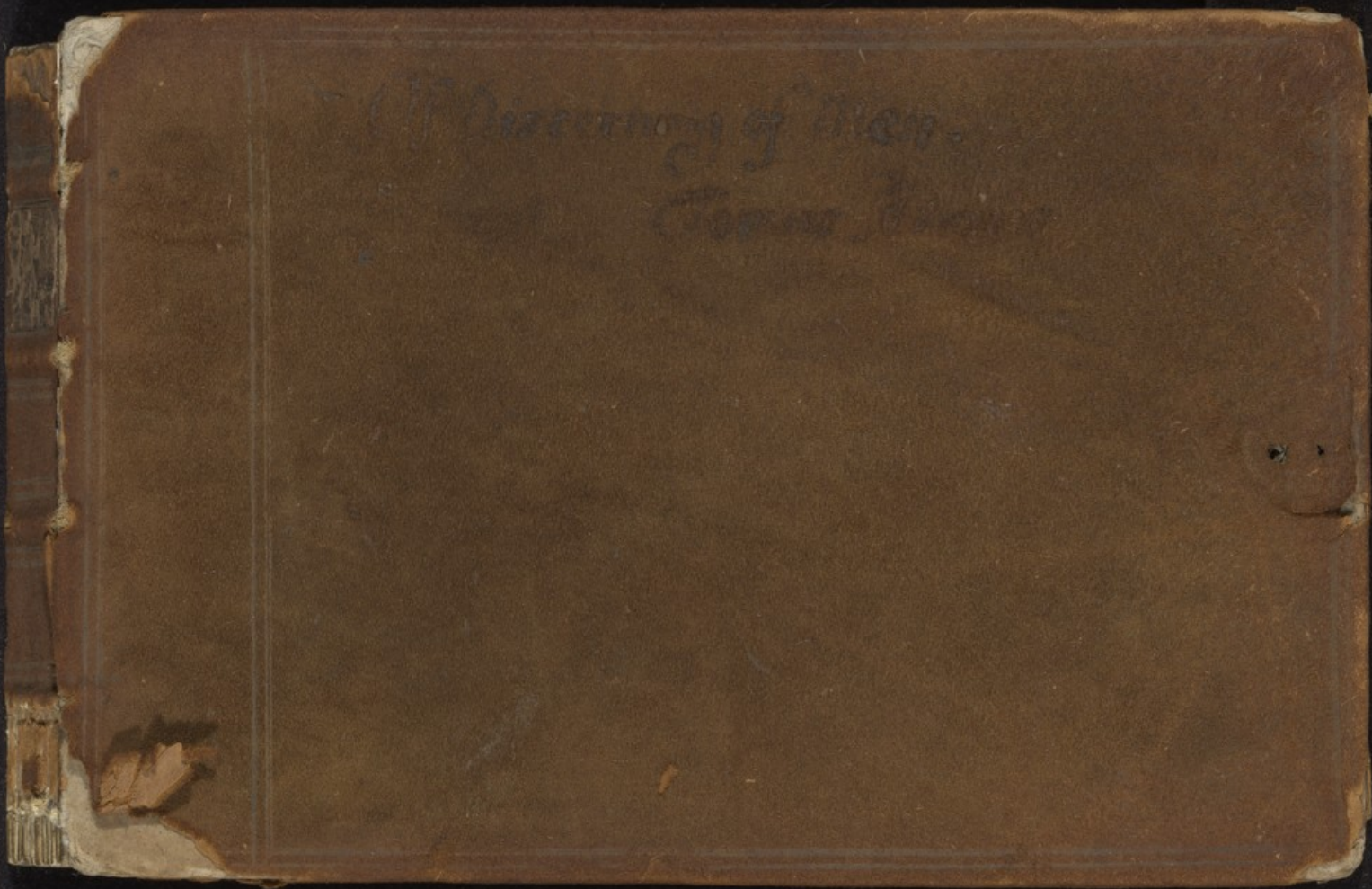
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Wellcome Collection
183 Euston Road
London NW1 2BE UK
T +44 (0)20 7611 8722
E library@wellcomecollection.org
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Tab. 1.

**Summary of Art
of Discerning
others.**



The Heart of man
(though inscrutable
& obvious only to y^e God
of y^e Spirits of all flesh)
may be shrewdly guess'd
at (as Physitians guess
at y^e state of y^e Body) by
two sorts of signes;
either by y^e

1 Causes of mens man-
ners & dispositions
w^{ch} goe before y^e (A priori)
& they are either

1 Natural
& those are
eith^r

1 Close, imme-
diate, w^{ch}
are two, y^e 2

Temper of y^e Body, or rather y^e Heart: w^{ch} is y^e maine signe
in regard of heart is y^e proper seate of y^e Affections.

2 Conformation of y^e parts or Limbs; w^{ch} of it self is no sure
Signe of y^e manners; there being very often persons of
severall Statures & lineam^{ts} very like in disposition.

3 yet some of y^e inward parts, conduce much, in regard of
their Influence ypon y^e heart, as y^e 1 Braine.
2 Liver.
3 Testicles.

2 Remote, as exercising
no small causalitie -
epo y^e two immediate causes
Such are

The Clime, the soile, the Aire,
The Winds, the Scituation, y^e Ages, &c.

2 Adventitious, as Nobilitie, Power, Riches, Prosperitie, & their severall Contraries
of Profession, or Course of life, as an idle life, or a laborious life, an ingenious
liberal science, or Art, or a meane Mechanical trade, &c.

2 Effects of mens Mann^rs
(y^e surer signs; w^{ch} yet
are more sure, if conjoind
wth y^e forme). Now y^e signs
drawn hence are eith^r.

1 Primary, drawn fro^m y^e Actio it self of y^e Sensitive Appetite, both outward & inward,
especially fro^m choice, or Election, w^{ch} is the motioⁿ of y^e Will & y^e maine signe of
all. (Nor must wee rest ypon y^e Materiale of y^e Actio, w^{ch} is very fallible,
but observe y^e formale of it, w^{ch} will not likely faile).

2 Secondary, drawn fro^m y^e voice, fro^m y^e movings of y^e whole Body at once, fro^m
the movings of the Parts by themselves, fro^m the dreffe & manage of y^e
whole Bodie, a Cultu corporis.

Tab. 2.

1 Various-
Composure
(as to partic-
ulars) both
for y

Quality
both

1 Of solid
parts of
it w^{ch} are
cōm^o

1 First, as
chiefly

Heat
Cold

Elementary, as y heart is a
mixt Body; & then if
Animal, super-induced upon y former, as y heart is
a living bodie; mox call it y bred heat; w^{ch} if it be

Bloud & choler doe pre dominate in y first masse
from y Conceptio, y heart is thence denominated
hott in temper.
Phlegme or melancholy, then y temper is Cold.

2 Second
as 2

Thicknes
Thinnes

Hardnes
Softnes

Grossnes
Rarenes

Copious, y hart is hott
moderate, y hart is of a middle
temper.
Spare, y hart is Cold, as
to oth^r hearts, for in it-
self no hart is Cold.

2 of y Spirit
both

1 Implanted
bringeth

1 Cleare
Dark

1 Pure
impure

1 Turbulent
quiet

1 Gross
thin

2 Influent from wth out y heart, as frō
1 Bloud or Aliment
2 Braine
3 Aire.

2 Quantity, as wheth^r Great or Small.

In y heart
(or first Organ)
observe both

2 Various-
force w^{ch} y
mann^r thence
arising,
both as to

Heat, consid-
ered, both

1 Precisely, by it self; & y rule is, That a hott heart, as it is hott, makes y inclinations strong & vehement, the Desires Eager & insatiable, indeed y Determinacon of y Desire (as wheth^r it be of Pleasure, of Profit, of Honour &c.) that comes from without, frō oth^r causes, but quicquid vult, valde vult. Heat also breeds audacitie, not of it self, primarily, but as by working it stretcheth y heart.

1 Hardnes. A heart hott & hard, besides y vehemency adds permanency or Constancy in y Appetite. this Constitution is less subject to y desire of softning pleasures, then y former; yet where such men be they love to y last. Such were the Antient Worthies, y Heros. it renders men Courageous, of vnbroken Spirit, also apt to be angry & to keep Anger long. also to be Cruel, rough, obstinate. Especially if the heart be also thick & small, for then it makes one Extreame Cold, fierce, furious, & eager in all Appetites.

2 Joyntly
with w^{ch}

2 Softnes. This makes one voluptuous, Venerous, apt to cast away Cares. yet if it be not too soft, the man may prove active, at least in more weighty matters. It makes one Compassionate & apt to teares. If this kind of heart be also rare or thin in substance, & large withall, this much augments y aforesaid voluptuousnes & Carelesnes (all these rendering y hart not fit for intention)

2 Cold. Tab. 3.

Tab: 3.

The force of y heart as to it

Coldness
(consider) with

Precisely, properly, & by it self (still remembering y by cold, wee meane a less heat y an Exquisite state requires, for otherwise all hearts are hott.) A cold temper abates & cooles all desires (though accidentally it may increase them, out of y sense of Indigance, w^{ch} makes old Age Covetous). Onely y desires y depend on feare, are increased by cold, & y desires of melancholy men, tending to y lure of their inward bitings & discontent. Cold inclines to feare, debaseth y mind, bend it to Envie.

1 Softness, & this temp^r makes one
2 Joyntly with

1 more & more fearefull; for cold makes one looke for Evill, rather then good, & softness makes y heart faile, especially if a venticly of y heart be loose, for thence comes the coldness, ramifio, laxatio of y heart - wherin feare consist. 2 Very Compassionate; feare leading y man to think it may be his own cause, & softness easily taking impressio. 3 Queerulous, whining, mournfull, apt to weep on every occasio. 4 Little given to Venery, or to Ambitio; y cold not stinging, & y softness not rendering constant. 5 Somewhat Covetous, because of y coldness, yet not tenacious or fast handed, because of y compassion.

2 Hardness & this makes

both Covetous & tenacious. y desires are more permanent, fro y hardness; yet not eag. fro y coldness. not so fearefull, as in case of a soft heart; for this retain's some stiffness, & faile's not so much as y oth^r.

2 Middle temp^r, w^{ch} abates of both y former. A Temp^r moderate

1 in all heat, softness, or hardness, breeds an excellent dispositio, apt to receive all good impressions. 2 in heat, & w^{ch} all very hard, if thus, y conditions w^{ch} arise from heate, will be moderate, & those from hardness will be in excess; proportionably to y degrees of y hardness. 3 In softness or in hardness, but exceeding hott, bends to those conditions, y come fro great heat; but will be moderate in those oth^r y come fro hardness or softness.

3 The impure spirit; w^{ch} if it be

1 Dark & impure
2 Joynd w^{ch} heat, Dryness, & Thicknes

1 Generally it presents y notions to y pharicy, wrested & vitiated, under y shape of Enmity & Contrariety, rather y otherwise, so bends y man to Hatred, malice, Envy. 2 Joynd w^{ch} heat, Dryness, & Thicknes, bends to extreme wildness, to savage dispositions, (y thicknes causing a receiv'd Imaginacoe to abide long). This also indisposeth to Learning or Knowledge.

2 Clear & pure

1 Generally, it presents every thing, as friendly, favourable, delightfull; so bends to common Charity, Humanity. It prepares y mind for Learning, specially to know things honourable, faire, goodly, so bends to Gallantry, desire of Honor, Dignity. 2 Joynd w^{ch} heat, & hardness, it makes one Extream proud, aspiring to Supremacy, impatient of any equals. 3 Joynd w^{ch} heat, & hardness, breeds a sharp quick witt, but soon weary, so not so full for (arts, & distracting Business) of y - publick. 4 Joynd w^{ch} softness, inclines to Charity, Compassio, liberality. (but y form to magnificence, great Matty). 5 Requires Justice fro himself towards all (y form requires it rather fro oth^r towards all).

Tab. 4.

1 Hart, upon y manners, arising. both frō y influent

1 Spirits both frō y

1 Bloud. If y Spirits, y come in by y Bloud, be agreeable to y temper of y Heart, y Conditions, or Inclinations, w^{ch} are natural, will be notably Strengthened, those I meane, w^{ch} y temper promiseth. but if they disagree, they abate or break those Inclinations. As if y cold Spirits get into a hott heart, so as to overcome y natural heat, y man will be timorous, & not audacious. if hott spirits get into a cold heart, so as to prevails, y man will prove courageous. The same holds in y other variety of y Spirits.

2 Braine. y Animal Spirits also frō y Brain alter y Case somewhat; & as a very cold Brain cools y heart y more.

3 Aire. there arise various Qualities of y Spirits, engendred in y heart, frō y varieties of y Aire we breath in.

2 Humours w^{ch} if they

Agree to y genuine temper of y heart, they render y natural Inclinations more Strong, & vigorous. Differ, y^r y Inclinations will be weakened & broken, & according to y prevalency of y Heart or of y influent humour, they will correspond wth y^e one, or wth y^e other. As if hott cholericke Humours get into a cold heart, or cold Phlegm or melancholy into a hott heart, expect then some alteration in y Manners. So if a man wth a hott heart & a cold liver, shall not be so bold and confident, as y hott heart would otherwise render him. according to y Degrees of Cold, derived frō y liver, will his Audacities be more or less.

There Remains y Influence both of the

2 Conformation of y Dissimilar parts (for y temper respects onely y Similar). y Rule is this - as to y Manners

Where you see Parts organically fit for such or such an use or Purpose, very likely you shall there finde an instinct Inclination or facultie, toward y action of y organical part. there being a great connexion & correspondance between y parts, & y faculties to be put in practise by those parts. as when you see wings given a Creature, you shall see an aptitude to fly, more or less, according to y strength of those wings, and their proportion to y whole body. The Lyon hath strong teeth & claws, & accordingly he is most fierce and courageous. the Hare & y Buck have nimble legs, & on them they relye for their safety; wee see they will runne on y least occasion. Nay y Calf will push, before his horns appeare, y young Colt will kick wth his tender heels; & y Boare (whils yet a Pigg) will turne his head, as if his Tusk were there. So if a man have a strong well compacted hand, he is warlike & hardy, if close testicles, well truss'd up, he is libidinous &c.

Tab. 5.

in general
this we say

It is most certain, if y^e climate, (i) y^e Aire, as it lies more Northward, or more Southward, & soe varies as to y^e degrees of Heat & Cold) hath of it self a peculiar influence on y^e temper, & by consequence on y^e manners, to a lter y^e both. Indeed, wee cannot rest upon this, as y^e sole cause, whereby to finde out y^e nature & disposition of y^e Inhabitants of y^e Earth; but one cause wee must allow it to be. y^e rest shall follow in their order.

Next follows
force of y^e Re-
note Causes,
upon y^e manny,
as first of y^e Climate
whereof

in Special
both of

1 Heate; y^e rule
is, if inward
Heate where
it is.

1 Vehement, it shuts up y^e pores of y^e Body, so shuts in y^e inward moisture. Wherefore y^e Climes of y^e torrid Zone doe indeed dry up y^e outward parts of y^e Body; but not y^e inward; and so they spend not y^e inward heat, but rather Enrage it. Likey then, y^e sandy desarts of Africk doe breed men (if any at all) extream hott - within & fierce. It is sure, y^e most venemous Serpent, & y^e most ravenous Beasts are there bred.

Moderate, it loosens & opens y^e pores, so fetcheth out y^e inward moisture, & wth it comes out y^e inward heat; wherefore y^e climes on either side of y^e torrid Zone, doe relaxe y^e pores, so fetch out y^e inner moisture & heat; so y^e, where Africk hath many boggs, or great rivers, or many springs, there it is, y^e outward heat opens y^e pores, & melt y^e people, fetching out y^e inner moisture & heate; so renders them cold within, & consequently timorous & cowardly.

2 Cold; y^e rule
is, if outward
Cold if it be

1 Extream, it expells all moisture, turnes y^e body (as it were) to dust (as wee see many bitter winters make y^e high mountains dry & dusty, as at middsommer). Hence y^e Grotlanders are sapless, & dog-leane, from vehement cold drying up their Bodies. The bitter cold pierceth into their leane bodies, weakens y^e heatz of y^e Liver; so y^e Liver breeds but cold Blood, as appears by their whitiz or bright colour: & y^e cold Blood passing to y^e heart, coolz y^e also immo-derately; so y^e people come to be timorous, faint hearted, using witch craft & Cursings, not Arms, ag^t their Enemies.

Moderate, it wrings y^e skin close, so thickens y^e moisture within. Hence y^e Germans & Danes are fleshy & stout.

2 The Nations in y^e temperaty cold Climes, between y^e polar Circle & y^e Tropick are thus inclin'd:
They farr north, neare y^e polar Circle, are very cold & hardy.
They farr South neare y^e Tropick, are ingenuous & subtil, but withall timorous.
They in y^e middle (as French, English, Irish, Scotch, Dutch, Italian, Hungarian &c) partake of wit & valour, yet not so witty as those farr South, not so valorous as those far North.

All this is true, as to y^e Generality, yet it may & doth often happen, fr^o other more immediate causes, y^e - Some perticulars are very valiant far South, as was Julia, King of Mauritania; & very witty far North; as we finde many gallant Schollars have been born & bred far North.

Tab. 6.

the variety of it; for it may be
1 Hilly
2 Mountainous
3 Champion

Each of these may be either
1 Loose or fast
2 either Fatt or Leane
3 either moist or dry

1 Object, morally; as it is either
2 Barren; for then it makes y^e people, Industrious, Hardy, Warlike, humble
3 Fruitfull; then it makes them lazy, voluptuous, proud, cowardly, effeminate.

Next consider we
y^e Soile or Ground;
find w^{ch} me Compre-
hend, not y^e Earth
only, but y^e water
alsoe; which adjoy-
ning, at Seas & Lakes
or interwoven, of
Rivers & fountains
Here we shall speak
of two things, of

2 y^e great Influr-
ence it hath on
y^e Body. So
on y^e mind &
manners;
Now it workes
either by
way of

Subject, physi-
cally; so it workes
by means of the
n^o it putteth forth
for mans uses;
Now y^e Earth putteth
forth either
things

1 Manifest to y^e Eye, as fruit, Corne, Pasture, Herbs, Waters, wines &c. things that men
feed upon. And these nourishments worke upon y^e manners, as they are taken in
turn'd into Bloud, & so pass into y^e Heart. Of several meats comes bloud of
several tempers; some meats are weake, some strong; some cold, some hot;
some close & compact, some thin & pure; y^e bloud also partakes of these Qualities.

1 Partly, as suck'd in by y^e Breath, & so intermixing wth y^e spirits,
they contribute to y^e Generation of New Spirits.
Partly as encompassing y^e whole Body (much after y^e fashion of
a River or floud, wherein wee are perpetually dipt (as it were)
& bath'd over head & Eares). for so (according as y^e Vapours are
themselves, hott or cold, moist or dry) they either moisten
or dry y^e Body, soften or harden it, make it shoot out in
length, or shrink up to a Dwarfish stature.

precisely, 1 Moist, it sends forth moist Vapours, w^{ch} breed moist & cold Spirits. if Dry, then dry Exhalations, so hot & dry Spirits.
 2 Loose, it puts forth more & thicker Vapours. if close & fast, then fewer & thinner.
 3 Fatt, it puts forth gross & fatt Vapours; if leane & hungry, then thinner; purer, clearer Spirits.
 4 Close & leane, then are y^e Vapours thinn & cleare, & so will y^e Spirit be. Such are generally mountainous Regions, wth a close leane ground, a little too dry. Hence y^e Inhabitants are subtil witted, & choleric (as in Wales). None if it be too leane & close, if it renders y^e Spirit soe few & poore, if y^e people will be sad, & short tolled, for lack of spirit.
 5 Close & moist, or full of Rivers (as in Mountainous Countries full of Rivers) then it yeilds a cleare subtil Spirit, moderately hott & moist, w^{ch} is y^e very best. So also Champion ground, if sandy & full of Rivers, & free for y^e Winds; if when you digg, you presently come at water. as at Mutina in Italy. Etiam.
 6 Fatt & dry, or not water-ish, y^e Inhabitants are more Warlike if Willy; as at Padua.
 7 Fatt & Moist, apt to putrify & stink, y^e Spirits grow impure; y^e people envious & ill naturd.

1 Rivers; if Ruls in this - They that live on y^e side of great Rivers, are as they that live in store of pure Vapours; generally. If y^e River be great & violent, running swiftly, y^e Vapours are good & wholesome, y^e Spirits pure & Quick. If y^e River be deep & slow, y^e Vapours are more gross & copious, breeding heavy thick dull Spirit. So the river Po about Ferrara will be very misty, when the Arie is cleare toward Padua. And this is more especially v^{er}ified of those y^e live on y^e sides of great lakes, as at Mantua.

2 Water, if y^e Ruls from Sea Water; if Ruls in this - The Sea water puts forth dust Exhalations (because of its saltnes) mixt wth vapo^r, w^{ch} kind of fire breeds dryer Spirits. Hence maritime people are more choleric, if those y^e live in meere Vapo^r; yet are not their Spirits wholly dry, but almost temperately moist; because of y^e Vapours intermixt. If there be no ffenny or standing lakes neare hand, y^e maritime people will be sufficiently Willy & active & valiant. As y^e Venetians, & they of Genoa, & Ancona. But yet y^e Venetians, because they are seated in y^e Washes onely (not properly in y^e Sea) & because much Vapo^r comes wth y^e great River Po, they have moist Spirits & milder Conditions, then they of Genoa on y^e Sea.

3 Rivers; if they be Neare y^e Sea, & higher, y^e run into y^e Sea, & suff^r y^e sea sides, are for their Qualities & influence like y^e Sea, & y^e people adjoining are manned like y^e maritime people, especially like y^e y^e live on y^e washes, as y^e Venetians doe. Neare y^e lower y^e y^e Sea, y^e wholly stand, are pestilential, & y^e people there have unsound Bodies & crooked Conditions.

2 Meats & Drinks, for they come out of y^e Ground, they have a mighty Influence on y^e Body, Mind, & maner. So some breed Cleare, some Phlegm. &c. Some have an Oylie clammy Substance, good for strength of Body (if y^e Stomack can digest y^e) wth a thin penetrating Substance, good for sharpnes of Witt.
 The Physitians abound upon this Subject, per usa y^e.

The main thing (as to y^e Soil) is to consider both y^e Vapo^r & Exhalation, their variety & their force. They arise eith^r fro^m y^e Earth; whose Qualities if you consider

Tab. 5.

1 as calme & quiet, & here note 3 things, that

As for the Aire we may handle it, either

2 as agitated with winds. Now if Winds maybe considered either in respect of y^e

- 1 It is commonly qualified, according to y^e nature of y^e Soile or ground underneath for 3 things naturally change y^e Aire
- 1 the Climate, w^{ch} doth it but remotely & weakly, 2 the winds w^{ch} doe it extrinsically & accidentally, so not constantly. 3 the Vapours & Breaths, arising out of y^e Earth, w^{ch} are y^e chiefe cause.
- 2 All Aire is in itselfe, or in its natural proper constitution, moist & warme, as it is a distinct Element, & equally thin or pure, at least in an equall distance frō y^e Surface of y^e Earth & water. but being (in this lower Region) ordinarily intermixt wth vapours or Exhalations, it takes frō y^e several distinctions & denominations of Pure & impure, Thick or Thin, Cleare or Darke, wholesome or Unwholesome.
- 3 In our discourse of y^e quality of y^e Aire, we speake of y^e consistent or standing temper thereof, not of y^e w^{ch} is transient & casuall. We call y^e misty or foggy, w^{ch} is soe generally & commonly, w^{ch} is apt to be soe; & y^e cleare & pure, w^{ch} is commonly soe. for there is no Aire, but is sometimes darkned wth a mist; nor hardly any Aire, but is sometimes cleare & pleasant.
- 1 Adjacent places as if they blow
- 1 frō some unwholsome places, as some stinking pathlent fanns; these winds infect & marre y^e Aire, & consequently are neither good for Body, nor mind, they infect & spoile y^e Spirits of y^e People.
- 2 From some sweet wholesome tract, as some fragrant Grove of Citrons, Rosemary &c. these wonderfully help to purify & to perfect y^e Aire, soe to refresh & quicken y^e Spirits of y^e people.
- 2 foure generall quartary of y^e world: so they are either
- 1 Northernne (or eith^r side neere y^e North); These attenuate & purge y^e aire so cause purer spirits, & consequently those dispositions & manners, y^e proceed frō y^e purer spirits. Many times indeed this is kindred, accidentally, as if a City lye open to y^e North, but withall have a great boggy or fenn betweene it & North, y^e North wind will doe good, but cannot overcome the mischief, of it selfe y^e North wind purifies.
- 2 Southernne; these rather thicken y^e aire, & congregare Vapours, so breed grosser impurer spirits, & so withall those quality's, y^e proceed from gross spirits. yet accidentally it may contribute to more laudable effects; as when it blows over a dry & cold country, it moderates & corrects y^e drynes & Coldnes.
- 3 Easternne & Westernne
- Both are temperate & favourable, conducing to understanding & Courage, especially y^e Westernne. yet better have a city open to y^e East; because of y^e morning Sun, whose kindly Influences are better receivd, when y^e pores of y^e Body are newly open'd by y^e heate of y^e Day; whereas toward night they begin to shut up, & y^e Sun Beams can have but weak admission.

Tab 9.

4 Varietys
 1 Open to all points of y^e Heavens; as a Towne on y^e topp of a Hill, or in a Champion without hills neare it, or in
 sight
 2 A place may be either
 3 Shutt to all, as a Towne in some low valley, encircled with Mountainis.
 4 Open to one point, & Shutt to another, as open to y^e East, & Shutt to y^e West; Open to y^e North, & Shutt to y^e South.

Now a place may be said to be shutt
 up either by some
 1 Natural meanes; as by some Mountaine, or Hill, or rising ground
 2 Artificial, as Buildings &c. So Cities, when they are built wth y^e Streets East & West, are shutt up to y^e North & South &c. So also houses, when their window's & Doores lye to y^e North, are shutt up to y^e South; when to y^e East, are shutt to y^e West.

In y^e Scituacion
 w^{ch} is y^e Asput
 of a place to
 this or y^e point
 of y^e Heaven)
 we are to con-
 sider both

the force as
 to y^e manner
 Now it altho
 mens manners
 partly by y^e

1 Winds, whereof
 we have spoken
 already; &
 shall here adde
 only this, y^e places
 1 Exposed or
 open on all
 sides, are
 excellent
 2 Several qualities bred by y^e severall winds in y^e Aire; now 'tis hott, then Cold; now
 partly because
 of the
 3 Drynes & Hardnes of y^e Body, w^{ch} is occasion'd by this continual p^{er}piration.
 2 Shutt up on all sides, have a gross, thick, standing Aire, w^{ch} corrupts y^e spirits of y^e Inhabitants
 2 Makes their
 1 bodies soft, lazy, sluggish.
 2 minds dull, slow, heavy.

(Hippocrates saith; They, y^e inhabit hollow meadows, sultry places, having warme winds, & warme waters, cannot be tall & bigg Bodyed, nor virile, hardy, labourious.)

2 Aspects; now they contribute little towards y^e manners, barely by themselves, but only to more or less mirth or sadness, it being in very
 deed a pleasant thing to see y^e light, & to have a temp^{er} of heat & cold; & a sad thing to want either of them.
 1 East is best; y^e light newly overcoming y^e Darknes is pleasant; y^e heat also being less, then y^e fr^o y^e South, & y^e cold
 parte, y^e y^e from y^e North.
 wherefore a
 2 West is pleasant too, but not so much as the former; because y^e light here yeelds to Darknes.
 Prospect
 South hath most light, but y^e same joynt wth too much heate, so lesse pleasant, than both y^e former.
 toward y^e North is worst of all, having least of light, & least of heate; being both dark, & yet too cold.
 3 Accidentally, a Prospect to y^e South may be best, as in a Country naturally cold; or a Prospect toward y^e North may be
 best, in places naturally very hott; there Cooling gales, & Dark shades are most pleasant & Refreshing. But mee
 to p^{er}fecte things y^e are see, of y^e selves, & naturally, before other things, y^e are so but by accident & occasionally.

Proceed we now to y^e Mann^r or Con- ditions of y^e European Nations round about (w^{ch} w^{ch} we have to doe) & first of y^e Spaniards.

Where see we

2 How they come to be so; in respect of y^e Combination of y^e Remote Causes there mention'd, as in respect of y^e

1 What their Natural Propens- ions are by obser- vation found to be (including the publick Disciplin^e) The Spaniards then for their

Morals are

Intellect- uals are

Climate

Soile, It is

1 Proud & haughty, yet behaving themselves toward Strangers, rather gravely then disdainfully.
2 Greedy of Honour (as to discipline) rather then valiant & despisers of Danger, (for y^e younger Spaniards are no such brave Soldiers: but after Experience in Warre, they become expert & Stout men.
3 Lecherous, yet more eager at it then able. Spare in their Diet.

1 Not much given to Arts; & for Sciences & Speculation, they have rather a constant, fixed, attentive- witt, then sharp, rich, lively flourishing. So they are not good at Languages.
2 Cutt out more for Prudence then Speculation. Self-lovers, so reaching in their Counsels & Poli- cies at their owne benefit or Interest, without much regard to y^e Rights of Others. & yet they can wonderfully quild this over, & hide their self seeking from those w^{ch} are not quick sighted.
3 All this is spoken of y^e Generality. Particulars may & doe differ.

1 Spaine lyes Southward from 44 to 36 Degrees of Northern Latitude; more southerly then Italy, & much more then France, Comparing the middle of y^e one to y^e middle of y^e other, & y^e Borders of y^e one to y^e borders of y^e other. for which cause it is Naturally less Warlike; & y^e more northerne Countries.

1 Mountainous & open to winds; so y^e heate of y^e Climate (y^e form Inconvenience) is well temper'd by cold Soile. Hence y^e Cantabrians especially are Warlike; who lye as farr North, as y^e middle of Italy.

2 Barren, generally; an argument of pure Vapours & Exhalations, yet is there some Adustion in them; & from hence y^e Spirits of y^e People are somewhat Earthy, therefore not so pure, as in such barren hungry ground they should be. (the adustion we may conclude from y^e Salt-waters, w^{ch} upon y^e digging of the ground, commonly break; out). Generally they have not so sharp a witt, as the heate of the Climate would promise in regard of Italy & France more Northward.

3 Not generally well water'd; whence they have a thicker habit of Body. And having a closer harder habit of Body, & drawing a dryer breath, probably y^e Flesh of their Heart is closer & harder y^e & of y^e French. So when once enur'd to Dangers, they have a more constant fixed animosity, then y^e French, w^{ch} are most valiant at first brunt.

3 The Lecherousnes of y^e Spaniard comes from y^e Heat of y^e Climate, & y^e Saltnes of y^e Vapours, and his frugal diet from y^e Drynes of y^e Country, joynd wth Heate.

Tab 11.

1 French See we

1 What they are for y^e generality; & that as to their

Morals they are

Intellectually, they are very sharp-witted, given to Arts & Sciences; yet not-fixed, as y^e Spaniard.

1 Jawcy, malepert, (provocac) & toward Strangers somewhat leste Insolent then y^e Spaniard; their provocacity makes them easily Seize on that, w^{ch} is not their owne.

2 fierce & warlick naturallq, yet more from a Svinge (impetus) then a habit of mind; So if worsted at first, they languish.

3 Instable, inconstant; hence they easily let goe, what their provocacity tempts them to Seize upon.

4 Improvident; in Comparison of y^e Spaniard, so leste able to hold what they gaine.

5 Lustfull, or venereously given. The Spaniard is more Eagre in point of Lust, & French more abounding

6 Liberal in feeding, eating 5 meals a day. hence not so tall as of Old.

2 Why they are so; partly because of y^e

1 Climat: France lyes from 54 to 43. Southward, a colder climate & Spaine. w^{ch} is one Cause of their full feeding.

2 A Champion Country & well watered; Stomachs are bett^r moist & Cold Aire provokes hunger.

3 Soile: it is Body's are softer then those of y^e Spaniard, & would be bigger, but for their immoderate feeding; w^{ch} in some measure apprehends y^e natural heat

2 Well prosperated, w^{ch} purify's y^e Vapours. & hence they have puer Spirit, & so sharp witts, & frō their sharp witts comes their instability; w^{ch} being joynd wth their Audacity, makes them impetuous, or best at first, but not stinacio & resolute against evils, & press them hard & long.

3 Abilities & desires to venery are so great; & their Instability is frō moist

2 What they are, as to y^e generality. & as to their

1 Intellectuals; they are sharp witted, than y^e Spaniard, more stable & uniforme then y^e French; yet not so stable attentive as y^e Spaniard nor so good at Arts, as y^e Dutch (except y^e Art of Limning & Picturing, wherein they excell).

1 Not so proud, & high Crested (bating y^e Churchmen) as formerly; having now lost y^e Empire of y^e World. & Venetians indeed retaina their great spirit, though they were farr greater a hundred yeares agoe, or y^ewards.

2 Courteous to Strangers; as y^e Romans of Old would entertaine whole Nations at once.

3 Valiant in Warre; but thus. here in they come nearer y^e Spaniard, then y^e French or Dutch; being not so audacious as these last, yet after practise & use, excellent Soldiers. Lombardy smelt more of France, & y^e rest smelt of Spaine more.

4 Prudent, or discreet enough naturallq. Virgil attributes y^e Art of Empire to y^e Romans, before all y^e World.

5 Voluptuary, as to Lust &c. but as in a middle point; between y^e French & Spaniard; Not so Eagre as y^e Spaniard. Not so profuse as y^e French.

2 Why they are so; & why because of y^e

1 Climat: All Italy lyes frō 46 to 30 Southward. Venice lyes at 45. Rome at 42. So tis moderate for heat & cold.

1 Moist & very well watered, as to y^e Northern pt, call'd Lombardy; so y^e people there are Condition'd much like y^e French.

2 Dry & thirsty, more or less, as to y^e rest, nothing nere so much watered. Rome especially & therabout, is of it self a dry & thirsty soile (to say nothing of Artificial helps, as Aquaduch); & yet Italy is not so dry as Spaine, comparing y^e one whole wth y^e other whole. So

2 Soile: it is Italy is moderate herein, & therefore having a dryer Spirit then France, tis sharper witted & more stable.

3 Now this that is said of Italy in general; must not be meant of all Italians in an equality, but thus. the

1 most Southerne part, as Calabrians &c. are excellent for Sciences.

2 most Northern, as Lombardy, are like y^e French, audacious & vndaunted.

3 Middle part (where Rome stands) excell for Prudence & Discipline of War.

Next come
Goths &

1 Germans
see we

1 What they are, as to their
 1 Intellectuals, their Excellency lyes in Arts; not in Sciences, or Prudence.
 2 Morally they are
 1 Proud & Stately, (said to be barbarous) they are very Suspicious.
 2 fierce in warre, but of a more govern'd fiercenes then y^e French.
 3 Not so greedy of other mens Possessions, as other Nations, so apt to be just.
 4 Not so Venereous, as the French; but they Eate lustily, & Drink like fishes.
 Still we speake of y^e Generality. Particulars differ much in point of vertue & vice, because of Education & other adventitious causes.

Note further
both y^e

2 Why they are so
 p^{ty} because of
 the
 1 Climate; Germany lyes under a Colder climate then France, w^{ch} makes y^e people Naturally Cold & fearlesse.
 2 Aire; it is not so well clear'd by Winds (for they are too much interrupted & broken by Mountaines & Woods)
 w^{ch} renders the Spirit of y^e people not so pure & cleare; & so they are not so sharp witted as y^e French.
 but y^e grosser Spirit retaini's best y^e Ideas or Images of things to be wrought by Art, so they grow excel-
 lent Artificers. Alsoe it makes them Industrious, apt to beat upon a thing, to hold long at a busines.
 their Pride comes from this grosse Spirit. their full feeding from y^e Cold & moist Aire.

2 Dlanders
see we

1 What they are,
 they are
 1 More ingenuous & gentile, then their neighbour Dutch, and not so Suspicious as they; free Spiritad.
 2 Neat & trimm, in Apparrell; they love to goe gallantly, & are full of Ostentation; dainty in their Diet.
 3 In Conditions generably coming neare y^e Italians, according to y^e Distance of y^e Places & Climates.
 2 Why they are so
 even because
 Their Country is more plaine & Champion then Germany is, & so more Open & free to y^e Winds; & hence it
 is, that y^e people have finer Spirits & better manners.

3 Hungarians
see we

1 What they are,
 they are
 1 Warlike & Violent, much like French, Hungary lying paralel wth y^e middle of France.
 2 Wilder & fiercer then y^e French, for lack of Equal Discipline & Education.
 2 Why they are
 so because
 Hungary is not every where so well water'd as France is; & hence y^e People have a dryer Spirit
 then the French have, & so they are more hardy & Pertinacious in Dangers, then they.

4 Illyrians &
Dalmatians
see we

1 What they are,
 they are
 1 Warlike & Couragious, apt for any Discipline, if y^e means were afforded them. St Severus, a great Scholl^r.
 was of this Country; & so was Dioclesian, a famous Warriour & a brave Emperour, setting aside
 his Zeale for Heathenisme.
 2 Why they are so
 because
 They live in a Country, paralell with Italy; but the Country is more rough & hilly, & now quite
 void of all Ingenuity of Education.

1 **Greeks,**
see we

1 **what they were** Paralell wth Spaine, & were formerly brave Schollers, brave men of Warre, addicted to y^e love of Vertue & Civil behaviour, famous for Government, affectours of freedom, every way noble; so that their Precepts & Examples remaine Still as Rules & Guids, among the Nations, in all excellencies.

2 **are** But now, they are without Culture & Discipline, kept low, poor, hartless, by the Turkish tyranny. Those that turne Turks, prove gallant Soldiers; and are the greatest pillar of y^e Ottoman-greatnes, most of their Janizarys being native Greeks.

2 **why they are so. p^{ty} because of y^e**

1 **Soile;** for most part Greece hath a leane Soile (Athens especially had) so their Spirit were cleare & pure, w^{ch} made them very Sharp witted.

2 **Climate,** w^{ch} is very hott. and this great heate render'd them lesse valiant then y^e Italians, & French, & Spaniards. for some parts of Spaine (w^{ch} bear's the fiercest people) are in a cold climate, as y^e Cantabrians, Asturians, old Castile. & y^e People of the hottest parts of Spaine derive their Sharper Spirits from y^e Nature of y^e Soile.

We shall adde onely y^e

2 **English**
see we

1 **what they are both for their**

1 **Morals,** Courteous to Strangers.

2 **they are,** Venerously given p^{ty} because of

1 **their Sanguine Temp,** having in it a mixture of Choler.

2 **The beauty of their women,** tempting too much.

3 **Bodily feature,** both men & women are very handsome. Angli quasi Angeli.

2 **why they are so, partly because of y^e**

1 **Climate,** England lyes from 55 to 51 Southward; So'tis cold.

2 **Soile,** 'tis naturally Sulphurous (as appear's by y^e white Sand, whence it hath been call'd Albion.)

3 **& from hence come store of hott Vapours** out of y^e Ground, to temper y^e Cold of y^e Climate; & from this temper, together wth sufficient prospiration, it is, y^e y^e people are so docile & ingenuous, apt both for Contemplation & Action.

Childhood
frō 7 to 14
(an Age too
moist). 10^{ch}
is -

1 generally } Full of motion, inconstant, because very hot & moist, so we see Children cannot rest, in Body or Vouca, still prattling
 & busy
 2 } Greediest of meat; both to grow thereby, & because y^e Stomack is hot & moist; & because of y^e perpetual motion of y^e Age.
 3 } Soone angry, because of their heate, soon pacified because of their moisture, w^{ch} hinders them to keep Anger long.
 4 } Most capable & desirous of all Pleasure, (save that of Venery; y^e Instrum^t thereof being yet vnripe) & most sensible
 of opposite Griefe; their desires are sharp & eage; hence their forwardnes, & Crying, if they be not presently Satisfied.

2 Different in } Some, having more moisture then heate, are dull, slow, heavy in their desires, of obstrue witts; w^{ch} yet, as they grow up,
 particular } heate increasing, & y^e moisture diminishing, prove of strong desires & sharp witts; & y^e ex lacero pullo fit generosus
 for } Others, wth less moisture, y^e is usual, are very witty Boys, but prove dull men, growing over ripe dry in their ripe Age.

Observe
next y^e Natu-
ral manners
arising frō
y^e several
Ages of Man
life, as
from
2

Youth frō 14
to 20. (an
Age too hot)
w^{ch} is -

- 1 Of Violent & Eage Appetites, forward to compase their desires; especially in y^e Point of Venery, to w^{ch} pleasure they are most ad-
-dicted, as they are also to feasting, rioting, hunting, hawking, though not wth y^e same Violence.
- 2 Prone to mirth, laughter, jeasting, jeering, all from their great heate & moisture, bending to y^e w^{ch} is pleasant, Bonū Iucundū.
- 3 Unconstant, & apt to loath an obtaind pleasure (in y^e Particular; not in y^e General) their desires being (as in feav^r) sharp not gra⁺
- 4 Apt to be very angry, & to wreake their Anger; because they are ever desirous to Excell & be Victorious in Everything,
and Impatient of all Contempt. and this comes from their dry heate, dryer then that of Children.
- 5 Not Covetous, not greedy of y^e World, having not yet sufferd want, w^{ch} might make them provident for y^e future.
- 6 Candid in interpreting all to y^e best, & believeing all men, being not yet often deceived, & so made to stand on their guard.
- 7 Full of hope, having a faire time before them. & this is one thing makes them valiant.
- 8 Shame faced, and modest, being newly come from vnder Discipline.
- 9 Sociable, good Companions, good friends, being not Covetous, & withall desirous of Pleasure, & ther's great
-delight in Society.
- 10 Apt to overdoe things, to loue extreamey, to hate extreamey; being sharp & Violent in their Wills.
- 11 Not Malicious, being satisfid wth victory; & mercifull; thinking others innocent as themselves, so suffering vnderwadly.

- 1 Affirme little positively, in debates vsing to say (perhaps it is so) because having lived long, they have often erred, oft bin deceived.
- 2 Believe none easily, knowing by Experience, how cunning men are to deceive; & this makes y^e Suspicious, jealous, apt to mis-interpret.
- 3 Nor love, nor hate extreemly; but they so love, as upon occasion to hate, so hate, as upon occasion to love. y^e Rule of Bias.
- 4 Are poor spirited, pusillanimous; by being often worsted: they aime at no great matters, onely at what makes for life.
- 5 Are close-fisted, illiberal, tenacious; knowing how hard it is to gains, how easy to lose. Also their Oldnes makes y^e tenacious, & covetous.
- 6 Are fearfull apt to apprehend dangers hard (contrary to y^e custome of youth): & this also is from y^e Oldnes of old age.
- 7 Are greedy of life, (especially when they draw toward y^e grave) desire being of what is wanting; and they see but little of life before them.
- 8 Are apt to chide inmoderaty, (being pusillanimous) they will pry narrowly into poor small faults, & mind y^e too much, n^o arguss a pur len spirit.
- 9 Drive at profit, more then Credit, counting onely that good w^{ch} is profitable. hence they are shamelesse; not regarding, what men think or say of them.
- 10 Live by memory, (not by hope as youth), recollecting their forepart life, (w^{ch} is longer by farr, then what remains behind): & this makes them so talkative; it being pleasant to them to talk of what they remember done in their youth, w^{ch} was their pleasant Age.
- 11 Old men commonly Are hasty, & of sharp anger; but their little strength renders their anger but weake & short; they know they cannot take much revenge.
- 12 Are coole to All pleasures & Venery, their spirits being spent, in betweame age. facet exiguus cum namicanervis, & quamvis toti palposi vade jactas to that of a Palato, by Eating & Drinking; because of their cold stomach & indigestion. Their delight is nothing but in gains.
- 13 Are Malicious (in y^e Injuries they doe) more then Contameliouis or abusive; w^{ch} proceeds from their Covetousnes, guiding all their Actions.
- 14 Are Mercifull, not (as youth is) out of Humanity, but Imbecillity, knowing themselves may soon be made to suffer, being more conscious to Injuries.
- 15 Are Querculous, whining, apt to Complaine, for y^e same Cause, (their being open to Injury), hence they neither make jeasts, nor Affect them.

Examine we lastly y^e manners of

- 1 Generally, partes of y^e w^{ch} is weake & faulty, both in youth & old age: having a heat (neither boiling as in youth, nor freezing as in Age, but well tempered)
 - 2 Distinctly
 - 1 is neither rash & over confident, as youth is, nor yet timorous & faint hearted, as Age, but in y^e meane, discreet & ratiouall.
 - 2 neither believes all, as youth; nor suspect & mistrusts all, as Age; but judging rightly, as there is just cause.
 - 3 neither drives wholly at rapute, Gallantry, Vainglory; as youth; nor wholly at gaines, as Age; nor so riotous as youth, nor so close fisted & parsimonious as As age; but doing what's fitting.
 - 4 is both Valiant & well goverid; whereas youth is Valiant but not well goverid; & Age well goverid, but not Valiant;
 - 5 is more constant in dangers, because dryer y^e youth; not so soon broken, as youth, w^{ch} is violent impetuous for y^e time, but holds out.
- The Body is at best from 30. to 35. the mind about 49. (according to Aristotle).

2 Mankind (between youth & old Age) w^{ch} is to speak

All this is to be meant of y^e severall Ages, as considered in themselves, & apart from oth^r Unaccurrents (as from a peculiar temp^r, Education, Converse, Study &c) for many particulars differ from these Rules, (some youth are Covardly, some old men manly, valiant; as Ballisarius was) fr^o oth^r more immediate & strong causes

By these naturall causes we ave to fish out y^e inward temp^r, & at y^e severall degrees in one & y^e same Specificall temp^r: & having once found out y^e temp^r by these degrees, we have a faire way open to give a shrewd guess at y^e naturall Bent or manners of any particular p^{er}son.

Tab. 16

1 What's here meant thereby. So we must believe both

Description

Nobility is a Lawfull descent from Progenitors (men & Women) of first whereof many - whereof have bin had in Honour, for vertue, learning, Riches, Authority, or any thing of man - use to Value much.

2 Requisite to perfect compleate Nobility are 3;

1 Lawfull or legitimate; truth is, Bastardy hindes not; save in y^e smaller gentility. It is a wonder & kidd in very great illustrious Births. And yet at Venice, Bastards are incapable of Publick honours. In both sides truth is, & mothers side is not soe much regarded herein. Nobility is real & absolute - without it, but not soe glorious & compleate, as wth it. *Deus est in vtroq; parente.*
3 for 3 Descents at least; because y^e basenepe of y^e Root or Stock must be quite removed out of Sight, w^{ch} probably is done in 3 Generations. few or none doe live soe long, as to see 4 Descents in y^e same family. If y^e great Grandfire were noble, tis Enough, & eldest alive can remember none above him.

Proceed we now to y^e Adventitious Causes of manners w^{ch} are drawn Eith^r from y^e

Conditions of Fortune; y^e first & chief whereof is Nobility;

Here observe

2 How it comes to have any force in mens Manners It works

Not physically; according to nature simply, it works no impression on y^e Descendents. *Quid genus atq; avos Strepitis.*
But morally according to Opinion, King^s Civil life w^{ch} depends much on opinion.
Both perions & things receive a good or Evil reputation, not onely from things inherent but also from things adjoining & Circumstantial. Let a Silver Vessel be put to a base Use as to pipe in the. & y^e very conceits of y^e base Use, to w^{ch} some had put it, will not suffer any to drinke out of it, though made never soe cleane. A vessel used to nobler Uses, is y^e more regarded, yet y^e regard is not soe great, as is y^e Abhorrence of another Vessel put to baser Uses.

3 What be y^e manners of Noblemen generally - They are

1 Ambitious, greedy of high Place & Honour, because of selfe love, & a generall overvaluing of any Good we have; Noble men thinke all greatnes but their due, their very birthright.
2 Contemptuous or scornfull toward those y^e are like of selfe love, brooding a scorn of those, y^e want what we have. their first raisers, who were but Ignoble & vulgar; of Pride or Tumor of minde, w^{ch} y^e Enjoying of any good thing is apt to breed in men. Metellus had a proud, scornfull spirit, y^e fault of Nobility. *Sal.*
3 Carefull of their Honour, ashamed to degenerate, & (as it were) to defile their owne Nest.
4 Courteous & Affable, more than Upstarts; of a more gentle & accostable nature, w^{ch} comes much from their good Education in a house & family of Great Note. where as. *Asperius nihil est humili; cum surgit in altum. claud.*

2 Professions of Life. Tab 19.

- 1 Contumacious or abusive, & proud, ptly from self love, overvaluing y^e good they have, because having money, they have or may have anything, as they think.
- 2 Effeminate, delicate, going in soft costly cloaths, fusing deliciously, riotous, because they have wherewith to feed their Appetites, & though take y^e sweet of this world.
- 3 Arrogant, boastous of their wealth, shewing it in their favo, Cloaths, Buildings, Coaches, Retinue, & high swelling words. Men do willingly talk of what they admire, & they think others admire y^e same. & y^e truth is, all sorts of men submit to y^e Rich. Hiero's queene asked Simonides, whether it were better to be a wise, or a Rich man; he answered, a Rich man; for he had seen wise men waite long at y^e doors of y^e Rich.
- 4 Ambitious of Precedency & Command, because they Judge themselves worthy of it, having y^e wherely men attaine Command.
- 5 Injurious, rather in point of disgracing, or beating others, or satisfying their lust, than of Circumventing others for gaine.
- 6 Foolish & maddish generally. fortuna, quem nimium fovet, stultum facit. so Horace - Stultitiam patientur opes.

Rich: they are

Observe here, y^e there are 2 sorts of Rich men; for

- 1 Some are newly & suddenly come to great wealth, as by y^e death of a friend or foe; & in them y^e aforesaid faults are more pregnant & conspicuous, for they must needs be but as Apprentices, w^{ch} shall fall in y^e manage of a great Estate, & as it were intoxicated with their prosperity.
- 2 Others inherit ancient Riches, & have been plentifully & liberally Educated in great & rich houses, so w^{ch} do Riches as from their cradle; and in y^e these follies & Vanities are often avoided, & seloome so p^r dominant.

Now follow y^e manners both of y^e

- 1 Who they are, 2 Magistrates, especially y^e Supreams; chiefly, those that are such during life, as Kings, Princes, Mentakes &c. whose Power is publick & generall.
- 2 Favorites, & such as are gracious with their Princes; for their tale will be heard, as Sojan^{us} with Syberi, Pompey, & Cicero with y^e Roman Senate.
- 3 Heads or Leaders of Partys in times of faction, as much more Generals of Victorious Armys.
- 4 Nobles of great Estates & Retinue, powerfull by their many Tenants & Servants & Kinred; as Huntley or Argile in Scotland.

Powerfull. Not both

- 1 More sensible & tender of Honour, y^e y^e Rich; all men would keep y^e Good name they have, & there mens God is Honou^r for their Subjects & Dependents.
- 2 More manly, affecting those busineses, wherein their Power will be most visible, If they be Magistrates or their favoring, they are Employed in y^e highest affaires & Consultacions of State; if Heads of great Families or of factions, they must help all und^r y^e m.
- 3 More industrious (their pore being not possible to be long sustained wth out industry & Activity) they are likely full of Action.
- 4 Grace, without Austerity or Roughnesse. Gravity is to goe wth a stiff inflexible neck, in a stately Majestick way, without much pleasantnesse of Looks. Now these Powerfull men, not fearing to loose any of their Grandeur, any Reverence due to y^e m, thereby, will bow gently, smile, & speake courteously, when Saluted. & this Condescension is so farr from diminishing their dignity, if it adds much to it.
- 5 Vehement in doing an injury, if they doe any, for they not seeking small gains, nor denying petty Reverences, nor being easily provoked, will fall heavy on their foes, when once they merit a revenge. this is most true of Kings, who must retain their Greatness inviolat.

Powerfull men are generally thus, p^r se, & qua^{er} talas. If any such be full of Raving & Cruelty, & intollerable pride, it proceeds from bad habits accidentally annexed & Concomitant. But these are y^e naturall fruits of power, precisely considerd.

Tab 18.

Fortunate here note

Who they are, namely
 Such as have good success, & a kind of felicity attending all their Actions & Affairs; & have a Confluence of outward good things, as Riches, Power, Nobility, good children, good things of good
 Generally, their manners are Compounded of good manners of good Noble, & Rich, & powerfull; to these all-prosperity belongs &c.

What they are, to this we say, that
 Particularly, they are
 1 Proud & inconsiderate above others; they trust so much to their good fortune, & they thinke to Compose any thing by their owne wits & Abilities. So Catsby with his owne ship, would needs meet Cassius wth ten.
 2 Confident, & brim-full of hope; & this hope makes them negligent in y^e Use of Meanes.
 3 Devout & Religious, trusting in God, as finding themselves to have receiv'd more good, & comes from their owne Industry. This note is Aristotles; & must be meant of heathenish Vaine Religions, consisting in some outward pompe & formality, without any obligation of Amending ones life, Riches & Prosperity rather draw y^e heart away from y^e true Religion, w^{ch} requires inward purity & holiness. Ka. seave Court. Jesurun waxed fat & kicked. Deuter. Give me neither poverty nor Riches. Ec. pro.

There remaine mainly of the

1 Ignoble, meanly borne & bred, & Vulgar. They care not for honour & Fame, if separate frō profit, w^{ch} is their Idol. Aristotle says, y^e multitude drives more at Gain than Credit; & for y^e Defence of Oligarchy he adviseth, y^e Offices & places of Authority be not very beneficial; for y^e will keep y^e people Content & quiet when they see noe gain to be gotten.

Contrary to all these 4 sorts of men fore said (who have most next contrary to theirs) as y^e

Poore; who are hardy not effeminate (as y^e Rich); also sparing & frugal, not profuse.
 Inferiour sort, (opposite to men in Power) who are pusillanimous & sheepish, as low in spirit; as in Condition of life. you shall have them disturb'd & perplex'd through too much distance & Reverence, when they chance to meet or be forced to goe & speake wth great men. they will Even tremble, & blush, & perhaps be struck dumb upon y^e suddaine.

4 Unfortunate are most Commonly
 1 Desperate; being soe often Crost in their affaires, they cast away all hope & Confidence.
 2 Profane or Atheistical, Blasphemous, Swearers, as you may see in loosing Gamesters.
 3 Jealous, Suspicious, apt to misinterpret; & to thinke, that others neglect them.

Sedentary, wherein y^e body is at a total rest, or but a small & easy motion; for this kind of life generally abates y^e strength & vigour of y^e body, & mollifies y^e minde; soe breeds manners & qualities, y^e arise from softnes & a lesser haete. Now a course of life may be sedentary either out of

1 Pleasure meely, love of Play; or of ease; as it is in Dicers, Gamesters, Post-Companions, Sluggards &c. good for nothing; & luxurie invtilia pondus.

1 Liberal, ingenuous, as in all sorts of Scholars or Students; & this rest (though laudable) abates y^e bodily strength, & softens y^e mind; considered apart, & in its selfe; for other wise in respect of y^e knowledge (w^{ch} it breeds) it may be doth work of Contrary. At the taking of Athens vnder Claudius, y^e books were heaped together to be burnt in y^e market place; but a certaine Gotth rose vp & dissuaded his Country men from burning y^e books, because they would help to soften y^e Greeks, & so render them lesse Warlike.

2 Necessity of their Calling, & y^e calling or course of life may be either
1 Liberal, as in all sedentary trades, y^e buy to sell againe, aiming wholly at profit; & this to Enervates body & mind, proportionably to their sedentaryne; hence y^e Roman Soldiery was chosen rather from y^e plough, then from y^e Shop, Country Clownes. Hence Cincinnatus, & other noble Romans betook y^e selves to plowing & Husbandry. And Arist. Politic. 6.^{to} commends first Husband men then Shepheards, as fittest to make Soldiers, for their much bodily labour. Shop trades are purely for gain, & soe are good for little else.

Come we next to see y^e force of manners arising from Arts, Study, Exercises, Professions of life. And here first we are to distingwish betwixt professions.

2 Active, full of motion & Exercise; for this hardens & strengthens both body & minde (as Plato & Aristotle have said). Now an active life may be either

1 Liberal & ingenuous, becoming a Gentleman whereof we shall mention onely two —
2 Liberal & mechanic, as in Carpenters, Masons, Smiths, Husbandmen &c.

1 Hunting w^{ch} is of 3 sorts, either

1 Laborious & Dangerous, as hunting y^e Wild beare, y^e Beare, y^e Stag &c. this makes to y^e strength & vigour both of body & mind.

2 Laborious but not dangerous, as hunting y^e Hare, y^e fallow deare, y^e Hoxe; or hawking for Partridge, Pheasant, Heath cocks &c. this indeed strengthens y^e body, but adds little Animosity, or Courage.

3 Neither laborious nor dangerous, as hunting with Nets, for Beasts, Birds or fishes, w^{ch} requires onely watching, rest, & silence. & this makes neither for body nor minde. Plato (3. de Justo) commends onely hunting wth Dogs & horses, with much toile & motion; for bidding that w^{ch} is done by night; or by rest, as not conducing to Animosity.

Tab 20.

1 Military such as is practis'd by Soldiers in y^e wars. And this is apt to breed

- 1 Animosity & Valour, in its owne Nature. See we see, if an Army of Veteran Soldiers, used a long time to hardships & chances of Warre, is almost invincible, As was that of Alexander, Hannibal, Julius Cæsar
 - 2 Rapacity & Insolence; to w^{ch} of Military life Enclines, because of Power, & (oft times) too much licentiousnesse in y^e hands of Soldiers. By their trade they are render'd apt to plunder, to make havock & loote upon all they Catch, as their owne. If sever & Discipline Curbe them not, they are generally intollerable in the
 - 3 Venerie or lasciviousness, & y^e partly
- 1 By way of Recompence, their lowre meat requires sweeter Sauce; y^e dangers & hardships to they endure, must be counter-ballanced with pleasure & Sensuality.
- 1 Power aforesaid in their hands, tempting them to doe what they list; quodlibet licet.
- 2 Constitution of body, serving to both purposes at once. y^e same temp, w^{ch} makes men Valiant, makes men lustfull too; Hot & moist, or hot & dry.
- 3 Labours & hardships of y^e military life, w^{ch} making y^e body more Vigorous - make it by consequence more lustfull, for all these Reasons, y^e Poets have caught Mart in y^e lapp of Venus, Impliciter loqueis nudus uterq^{ue} jacet.

The Exercise of Armes is three-fold, either

2 Ludicrous & in y^e shade as in fencing Schools. Nam y^e Exercise of Fencing conduceth much toward Valour - & Courage, but -

- 1 as a maine help, or partial cause, y^e by reason of y^e
- 2 Skillfullnes in Armes, or at y^e weapon, peculiar to this Art, w^{ch} renders men more daring.
- 1 Not so, as to supply y^e Defect of Nature, to put mettle & Courage into a Coward. but if one have any Natural Courage, it will notably increase it.
- 2 Not as a total Self-sufficient cause; for -
- 1 nor so, as to steale y^e heart y^e Novity or Strangenesse of reall danger, Especially dangerous of life. A Fencer, never used to fight in Earnest, will be sore afraid at y^e first encounter.
- 2 But yet fencing conduceth much to Valour. Take two Cowards, y^e one Skillfull at his weapon, y^e other unskillfull, surely y^e Skillfull man shall be y^e more daring of y^e two, - by farr.

3 Middle, betweene both, as in Duells; fencing in Earnest, even to blood, & y^e happens to death. Plato commends any such Exercise accompanied wth high Dang^r - but these Duells are forbidden in most Christian churches, as barbarous & unchristian

1 **Ingredients** which are
 1 Bodily rest, or but very small motion, (especially to y^e musician). for onely y^e fingers move in playing on an Instrum^t or y^e voice alone in Vocal musick, or singing; or y^e lungs in loud musick; all which contribute nothing toward animosity, or toward Bodily strength.
 2 Pleasure, both in y^e player & Hearer, which breeds a dilatation of y^e Spirits, & an y^encending of y^e minds; so it makes those, that attend it wholly, soft & voluptuous.
 3 Figuration or Number, whereby it becoms either shrill or low, plains or quavering, soft or manly; thundering or whining, sad or merry &c.

1 Musick, - wherein no will speaks both of its
 2 force upon y^e manners in y^e both
 3 in y^e particular both as to those that

1 in general It hath a mighty influence on men, nay on Infants, which are still'd by singing; nay on Horses, which are animated by y^e Trumpes. there is a mighty sympathy, a neare consanguinity, betweene Sounds, w^{ch} have a kind of spirituall motion, & y^e Spirits of living creatures; converting them into their owne similitude. So y^e Plato thought, there could be no change of Musick introduced without a change in y^e Common wealth.

2 Give themselves wholly to Musick, whatsoever y^e Tunes or Figures be, they will be soft, cowardly, worke, & lazy; partly because of y^e bodily rest, & partly because of y^e Pleasure, perpetually infused thervly. but if they be used chiefly to soft & Effeminate Tunes, they will be so in a higher degree.

3 Heare Musick on occasion; They are severally wrought upon to several Passions, as to Anger, to mirth, to Sorrow, &c. according to y^e several Tunes; & much more strongly, if y^e Musick or Tunes be such, as is suite to their natural Inclinations. See y^e Pregnant Example of y^e Harper y^e made y^e King of Denmark (Ericus y^e good) stark mad with his musick, so y^e he killed y^e of y^e Court in his mad fit, known on Pilgrimage to y^e Holy land, by way of Penance for his murders. Cousin. Rhat. lib. 8. c. 7. out of Saxo Grammaticus lib. 12. Dania.

1 That, because of y^e nimble motions of it, & y^e vehement Exercise of y^e Body, it conduceth much more of musick, to corroborate & confirme both Body & Mind; & much more yet, in case the measures or figures be nimble, manly, warlike.

2 Dancing, which indeed is a motion of y^e Body, & so should have bin handled among y^e motions; yet because it requires y^e Concurrence of Tune, Measures, Harmony, we will handle it here, close aft^r musick
 3 For dancing in Measure, this we say (as to y^e force of it in y^e manners).

That, as to them that

1 Professe it, as their whole business, addicting themselves totally thereto, they must needs (in tract of time) fall into a lazy languishing habit of mind, fitt for no gallant Achievements; because of their continuall pleasure, loosning & so weakening or debasing y^e Minde; & yet not so much as in Musicians; in regard of their vehement motion of y^e body, & their strength & Heate thence arising.

2 Use upon occasion to Dance warlike & manly Dances, such a custome would certainly conduce much to y^e breeding of Animosity; as y^e use of immodest wanton Dances works too much impression, both on y^e Dancers & Spectators.

1 All Study of Learning whatsoever, doe require leasure, freedom from Labour & Busines, & fact rest
(Carmina secessum scribentis, & stria quarunt): & this Sedarities (in it self) weakens both Body & Mind
as on y^e contrary, Action & Bustling strengthens both.

1 Premise 3 points referring to all literary Professions, namely 4.

2 All Study or Speculations doe, according to y^e Opinions or Principles they infuse into men, move & Encline their Affections, & ways - as who so Study's an Art y^e persuades to Gain, or shew's how to gain, will likely be greedy of Gain. & if we much & often reade of Honour, Gallantry, Magnanimity; it will worke in us a tincture that way, make us desirous of Honour, & Repute amongst men. So by Reading of Amorous & lascivious books or Poems, youth is presently corrupted. as they that goe much, or stay, where Druggs & Spices are, cannot depart without carrying some smell of those Spices about them.

3 The Pleasure attained by study & Speculation, is farr more solid & serious, then y^e from Musick or Dancing, which is sensual, & so it lesse weakens & dissolves y^e Mind, then y^e other does. yet in Respect of y^e brainy stib constitution of Minde, requir'd to make up a man of Warre, it doth weaken & soften too much. So that great Schollars & very bookish men are very seldome (if ever) Stout Warriours. 'Tis true - Julius Caesar & Alexander were very learned, & very Courageous; but they were not bookish - though learned. Alexander had a good Tutor & a pregnant Witt.

¶ Learned men, or Philosophers are commonly unfit for Action, & of loose Vicious lives.

Sol Plato answers it well, that commonly men of a bad Temper & of evil inclinations fall to y^e Studie of Philosophy; when others fitted naturally for it, are destin'd for other ways of life, for divers reasons.

2 Cleare two objections, w^{ch} are usually made, w^{ch} are prejudia of learning in generall, & of Philosophy in particular, as y^e

Ob: But why have we see very few in these days, y^e study or profess Philosophy?
Sol The truth is, Philosophy being reputed as unfit for Civil busineses, & no preferm^t attending y^e Skill thereof, men of y^e finer Temper, & of y^e more excellent witts, aiming at Credit & promotion in y^e world, passe by Philosophy, as a fruitlesse barren Study, & betake themselves to Law - Physick &c. But undoubtedly a good Philosopher, after a small practise abroad, will be y^e fittest man of all for Civil Busineses; having y^e advantage of all his good Notions, & of his Universal rules, well settled in his minde. See much more to this purpose in Bacons advancem^t. 1. Book.

Before we then if force of y^e various Studies of Learning, it will not be amiss both to -

1 Contemplative, or condueth much to right forming of y^e manners (not dogmatically or by way of Precept, for it meddles not wth mens Manners but by affording Patterns of sundry Vertues, & Motives to y^e all, so as a remote cause, at least. It is apt to make a proficient in it, both

We will now shew y^e force of Philosophy w^{ch} is either

- 1 Pure, faire, Spottlesse within; It fills y^e mind wth such pure sweet Solid pleasures, y^t it draws it away from y^e Entisements of sensuality or carnality; as also from y^e love of Riches, w^{ch} a contemplative man little needs.
- 2 Magnanimous. for nothing can seem considerable in y^e life of Man, to him y^e considers y^e whole circuit of Time, & y^e whole World at Once, & such huge matters. Nor can he long for a small portion of earth y^e weth to behold y^e whole Globe; nor can he feare death, y^e knowes y^e lawes, y^e manner, y^e necessity of it. Just & upright in his dealings; He observes, how all y^e Elements & other parts of y^e World give place Each to other; Every one keeps his owne ranke, not Encroaching upon his Neighbour, so he will not be ambitious; Temperate; for he knowes, y^t Pleasure is not good in it-self, but a thing that follows & attends oth^r things, & y^t there is much Turpitude intermixt wth carnal pleasure, besides y^e course of Nature.
- 3 Valiant; for he knowes, y^t man is but a very small portion of y^e Universe; & y^t y^e Age of man is but as a Point to y^e whole course of time; & y^t it is but to small purpose to lengthen or shorten it a few yeares; so he will learne to despise y^e poore businesse of Humane life.
- 6 Devout, for his Philosophy draws him immediately to y^e admiration, Love, & obedience of God, (though it doe not teach or handle y^e particularity of his Obedience, save in their Principles.)
- 7 Rational; for his Natural philosophy tells him, y^t reason is Nobler then y^e Affections; & therefore he should first listen to Reason; yet y^e Affections are Natural, so to be onely brided, not rooted out; it tells him what his owne Noble soule is, & soe carry him above y^e grosse pleasures of y^e body.

2 Moral, which immediately guides y^e manners; shews, what's good, what's bad; psuades to good, Disuades from bad; commends Vertue, discovers vice; hath a strong influence on mens lives. So it works upon y^e Manners, down right, by vertue of her Precepts & her Subject matter. Adde y^e ingenuas &c. Ovid. Nemo adeo ferus est, ut non mite scire possit &c. Horat. for Prudence, or Discretion shew gives onely the Principles, w^{ch} will not suffice to give an Active life, without Use & Experience.

All this is true of Philosophy, in it-selfe & precisely or absolutely considered. Indeed, as it may goe in Company wth other Contrary Causes, as a bad Temper, bad Education, bad Example &c. it may be totally hindered from working any of these good Effects.

- 1 Rest & leisure, annexed of necessity vnto y^e theory or Study of it, so it softens Body & Minde as doe all Study, & y^e pleasure of y^e minde arising from y^e Sweetnesse of y^e speculation, is lesse then in Philosophy, so lesse Powerfull + expell Senuality. (some good toward good manners, by proposing punishment of Offencers.
- 2 Civil Law; Subject it handles & y^e Nation yet not much (Curbs onely y^e outward man, not regarding much y^e inward habits. / it imprint, we must say, it doas good, because it) 2 Delivers onely y^e most vniuersal precepts of Justice, as to 1 Give honestly. 2 Hurt no Body. 3 Give every one his due.
- 3 Preferment annexed in most Countreys vnto y^e Profession, it makes men desirous of Honor & Promotion.
- 4 Pleadings & disputes annexed to y^e practice of it, it's apt to render a man of a wrangling contentious disposition.

Plato Commends y^e Study of y^e Lawes & Especially of their proems or p^rfaces, as a Plentiful Spring of all Vertue.

- 1 How it was of old, { In ancient times, it was much used in Publick Assemblies & publick Affaires, to sway y^e Multitude, w^{ch} when had y^e Supream power in their hands (as in y^e free State of Athens, of Rome &c.) by w^{ch} means y^e Powerfull Oratours were in mighty request, as Demosthenes Cicero &c. So y^e Oratory Art made men Proud & high Spirited.
- How 'tis now, { In these days 'tis of no such Request, save in y^e Territories of Venica, (& among Divines in their Sermons & Exhortations, w^{ch} w^{ch} home we meddle not); it is generally a meere ornament of learning, Not a Profession of Life.
- 3 What y^e force of it is, { It doth indeed greatly kinde & stirr up y^e Affections, as Poetry also do; this being y^e maine peculiar business of these Arts. Hence Plato banishd all Tragedies from his Modell of a Common wealth. It had been y^e y^e Eloquent men would never undertake to guild a rotten post, but bend all their forces to y^e setting forth of Vertue in her prop. blowes; & of Vice in her native Deformity. This would rectify mens manners much.

We will conclude our discourse of y^e Advantitious causes of Manners with shewing y^e force of Rhetrick or rather Oratory where we may shew, both

- 3 Poetry; It hath bin commonly (but most foolishly) imployd on Amorous passages; w^{ch} hath drawne an ill name vpon y^e faculty, for corrupting mens manners, & insinuating lascivies into youth too artificially. Whereas this indeed is y^e fault of y^e poet, mis-employing his time & Skill; not of Poetry it self, w^{ch} may be made to serve for Excellent holy Uses, as may be seen by David's psalmes; Herbers Temple, In bartas
- 1 Privation, by w^{ch} is meant a mans owne custome, w^{ch} is of mighty force, as another Nature. Can an Ethiopian change his skin &
- 2 Publick, y^e custome of y^e Place, or Publick Example, w^{ch} is also of great force on y^e Manners, though not so great as private Cust. So for one y^e lived at Boia in Italy, or Canopus in Egypt, it was almost impossible not to lead a voluptuous loose life. So vnder a just good Prince, y^e People will soon learne to be just, & a loose Prince will soon render both Court & People dissolute. Regis ad Exemplar totus componit orbis. Plato thought, that his Exquisite modell of a Common wealth might be really & actually set on foot, by y^e patternes of one Exquisite Prince. So mighty a stroke hath publick Example on mens manners.

4 Discipline or Education

Tab. 25.

Having now recited all
of Causes of y^e Manners,
wh^{ch} is our first signe
(a priori) whereby we
come to discover them,
Two things are still
behinde, for y^e sam-
pleating this forme
signe, namely y^e

1 Application of all this
toward y^e guiding of
our Search, or a meth-
od of Searching out of
y^e Manners, by the
Inspection of y^e above
said Causes; of wh^{ch}
method we lay two
heads, one in love of

Combination; when
all y^e Causes conspire
to produce y^e self sam-
Conditions; whether
they are taken single,
or Conjoind. & in this
case y^e Search is ob-
vious, & y^e Judgment
safe and sure

2 Of y^e general In-
clination, Manners
or Habits; as we
may easily & infal-
libly collect a from
Inclination too

1 Venery, when we find y^e same person, a sanguine Temper an youthfull
Age, a hott Climate, a voluptuous Education, a City full of licentious
courses, & of bad Companions, an ample fortune, a lazy life, a love of
Musick, Especially of y^e soft wanton Tunes &c. all wh^{ch} combine
to make one Venerious; here we need not be dainty to Conclude
y^e man a Vencher.

Fortitude or Valour; as in Scanderbegh all y^e Causes did Concurr,
a temper bending to Animosity, a fit conformation of y^e Parts,
(for he was a Proper person, & of incredible strength. He was
born in Epire a warlick Country, brought up from a Child in the
Discipline of Warr and y^e Great Turke, continually Exercised
in real fights, being ever Surrounded with opportunities of
Warring. Also he was Descended from a Princely & Warlick
family, so Engaged by his Blood, to imitate y^e Gallantry of his
Noble Progenitors. And accordingly the History tells us, he
was an incomparable Warriour, a terrour to y^e Turke, as great
as he was.

2 Not of this or that particular Action; for out of y^e Native liberty of our Will,
we may forbear a particular Action; to wh^{ch} nevertheless our Inward Habits
doe strongly bend us. We are Masters of our actions in Particular; but we
are not of our Dispositions & Habits.

2 Distraction, or collision rather; when the Causes dash one ag^t another, ^{one} drawing one way, another
y^e cleane contrary way; as some drawing to Venery, y^e Temp, Climate, Age; some to Chastity as y^e
Education, publick Example, Study &c. In this case y^e forces on both hands must be put
in y^e Scales, & weighed, & y^e lesser subtracted from y^e greater, to see, wh^{ch} is p^r dominant. Now this is diffi-
cult.

2 Discovery of Every ones Temp; for y^e Temp itself, Especially of y^e Heart, whence y^e Manners doe spring, is secret
Kinward, so then we must labour to fish it out by some Visible marks & signes, wh^{ch} Physiognomy will afford us,
and having hitt on y^e true Temper, we shall not likely faile in our guess at y^e manners.

Tab 26.

1 Discipline & Habit. Amans manners we call y^e Inclination of his Appetite, w^{ch} is gaind by p^{re}cedent Arts, so y^e manners come immediatly from 1st Discipline as y^e Efficient Cause.
2nd Habit or Disposition as y^e Formal Cause.

2 Temp of y^e Body; because y^e sensitive Appetite hath its peculiar Organ or Seat, y^e Disposition wherof Enclines as diversly to such or such manners, y^e Temp on w^{ch} y^e Disposition of y^e Organ chiefly depends, must also have a force upon y^e manners.

3 Conformation of y^e Parts, w^{ch} strengthens or weakens y^e Disposition of y^e first Organ. for y^e Natural Instinct, arising from y^e Conformation of y^e parts, hath a force upon y^e Organ; & if it be like to y^e Inclination coming fro^m y^e Temp it fortifies it, if unlike it weakens it. So if y^e Natural bent is Entirely composd of y^e Temp of y^e first Organ, & of y^e reflex of y^e instint w^{ch} resides in y^e Conformation of y^e Parts. We use to call it y^e bent from y^e Temp, but yet it comes in part from y^e said instint.

4 Climate, Soile, Situation, Country, Age, Sex, Exercise, Diet, all these alter y^e Temp, (at least for a time); and some of them alter y^e Conformation of y^e Parts; so then we cannot deny them also some influence on y^e Manners.

5 Opinions or Principles settled in y^e Braine, these also have no small stroake on y^e Manners, in regard y^e Appetite (w^{ch} is y^e Seat of y^e) being of it self a blind faculty, followt y^e guidance of y^e Understanding or Cognitive faculty.

6 Publick Example, y^e comes in here wth a new force; so doth Nobility, Potency, Opulency, & their Contrary's; for all such conditions of fortune do work on us, first on our Braine & Opinions, then on our Heart & Appetites.

7 Professions, or Couriers of life, they worke on us too, Partly 1st By Opinions, & Principles, by Knowledge.
2nd By some change of y^e Temp, through Rest or Motion.

1 By two single ways, Kind, as if we compare y^e force of Education & Custome with y^e force of y^e disposition of y^e inward Organ, (i) y^e Temp, or wth y^e force of Opinions and Principles.

2 Degree; as if we compare a Stronger Custome wth a Weaker; a Temp more choleric wth another lesse choleric.

2 Then to Ballance & compare the said Causes & their Influences; Now this is to be done

By one Compound way; (i) if we compare y^e several degrees together of several kinds; as suppose the strength of Custome to be foure degrees, & y^e strength of Temper to be eight degrees, see which of y^e two causes prevails most.

1 first to review y^e several causes & their Influences all at once; And they are these
The next thing to be done is

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1 first, we will suppose, if all y^e recited causes are reducible to these 3 maine heads; Namely
1 Custome, Education, Discipline.
2 Disposition of y^e chiefe Organ (y^e Heart) from Temper.
3 Knowledge, Opinion, Persuasion.

2 Secondly we will compare y^e 2 form^s each wth oth^r & open comparison made - we doe find that
1 Custome or Discipline hath y^e more immediate & formal Influence on our manners; in regard it constitutes y^e very Appetite it selfe, whose Disposition we call y^e manners.
2 Disposition of y^e Heart y^e first Organ hath it selfe but materially to y^e manners, & therefore not so immediately & formally. And yet, as it depends upon y^e Temp. it is more pertinacious & unalterable, then y^e very inclination of y^e Appetite arising from Custome; y^e Reason whereof is, y^e the things more spiritual in us are more fluid, & y^e grosser material things more consistent & permanent.

Proceed we now to compare y^e several kinds of causes in point of force upon Manners, and here

3 Thirdly we will amplify our Assertion both by 2

1 Explanation of our meaning thus.
When we speake of ones manners, we doe not meane thereby y^e present actuated Affection, as of Anger, or of lust, but onely an aptitude or Inclination therunto, (imprinted & fixed on y^e sensitive Appetite) to be brought into Act, upon occasion offerd. Now y^e Disposition of y^e Organ, or sway of y^e Temper abides always in us (while y^e same Temper abides) as to y^e first Act, or to y^e Root, as it were asleepe; but not so, as to y^e second Act, or y^e actual Exercise.

2 A familiar Instance,

A man wth a hott & hard heart, hath allways such a heart, according to y^e degree of his Temp: but if he is actually enkindled, this comes not but upon outward occasions of Anger, or from Enkindled Humours entering his heart, or some such other cause. A Heart hott & hard, as it is apt to be set on fire, so hath it a great force toward Anger, as y^e Enkindling of y^e heart is y^e immediate matt^r of Anger. yet if a contrary Custome prevails, y^e habit of meeknes or mansuete curbe even his Enkindled heart, & keeps it from y^e Actual passion of Anger, at y^e least from such a degree of it, as may disturbe the use of Reason; And yet still y^e temp abides (as of old) apt to raise those materiale beginnings of Anger; Nay & sometimes, on some sharp vehement Occasion, & when Reason (being otherwise imployd) cannot attend y^e first motions, there may be a vehement fit of Anger raised even in a vertuous man, who yet will curbe it from doing mischief.

3 Application of y^e Instances

The Inclination of y^e Heart to y^e Materiale beginnings of Anger, coming from y^e temp sticks closer to y^e heart, then y^e inclination from Custome, w^{ch} is but adventitious & accidentall. & though this gains a great stroak over vs, (long Custome being as a second nature) yet y^e first & true nature is more firme & permanent; by that Rule, Propter quod & nunquid, est tale, illud est magis tale, y^e first is more constant, the second more Efficacious.

Tab. 28.

1 Distinguish off Habitual Knowledge, for it is either Actual or Fancy; Reason or Practical understanding, strays on y^e first Imagination, Phantasma. Proceeds to a second.

2 Lay our Position wth an Instance to cleave it as thus.

Knowledge (we meane habitual) hath great force on y^e Appetite, w^{ch} being blinde of it selfe, must follow y^e guidance of y^e Seeing or knowing faculty. yet because y^e Disposition of y^e Appetite comes immediatly from Custome, & not from knowledge; this will have y^e greater strooke of y^e true, & y^e man will goe according to his Custome, though cleane agst his knowledge. Suppose (for instance) a man knows very well, & is fully persuaded, y^e Honesty is to be preferred before Pleasure, by y^e force of habitual knowledge, & doth actually think so, when occasion is offerd. Suppose againe, y^e same man hath an Appetite strongly enclining to Pleasure, & yeelding thereto upon opportunity & Enticem^{nt}; & so hath contracted a habit or readines to yeeld thereto; this Posture of his Appetite will vndoubtedly master his knowledge. *Vides meliora quoniam, deteriora sequor.*

Our second-Comparison shall be of Knowledge wth Custome & Discipline where we shall proceed in this method.

Remove an objection.

We meane by knowledge y^e first Apprehension of y^e fancy, not y^e second w^{ch} includes y^e motion of y^e Appetite. If y^e second also be present (as in an incontinent person) when no Temptation is present; yet it vanisheth quite for y^e time, when y^e Act comes to be done; & there remains onely a dark, general, ineffectual knowledge.

Ob A youth well instructed in y^e knowledge of vertue, may by some subtil Sophister be soe seduced, as to Judge y^e Evil, w^{ch} Law prescribes, & then be quite perverted from his forme goodnes; & so knowledge may seeme to Prevaile over Custome. Plato's objection. Ovid also gives it for an Remedy agst love, y^e y^e party get a sight of his Mistres at her disadvantages, when vnderstand the whence it follows y^e knowledge succeeding Ignorance, masters y^e Passion, & rules y^e Appetite, so hath a stronger force.

Sol The inclination of y^e Appetite must be meant toward y^e formal, not y^e material object. Now in y^e two cases aforesaid y^e inclination is indeed changed, as to y^e material, not as to y^e formal Object; for y^e youth is still equally inclin'd to Vertue & Obediance, but being seduced he mistakes in y^e matter of Vertue, holding that not to be Vertue w^{ch} indeed is soe. And y^e lover still affects y^e same formal object, though not y^e same material. Upon discovery of her deformities, he is now fallen out of conceit wth this particular maid, not wth y^e Idea or Image of Beauty, vnder w^{ch} he fancied her; should he light on it in another, he would straight be fond of her too.

It follows hence, that if one be of a Changeable mind, unstable in his Opinions, though withall pertinacious & fast in his Appetites, he may be soon brought off, as to y^e material object, whether Person or thing, sober in his formal & inwardly beloved Object doth reside.

4 Subjoine a Corollary, for Instance

1 Suppose one covetous, loving his Guine, & nothing but wth an Eye to his gaine; y^e man will love a Servant or friend, & promotes his gaine; but if he faile to change his Opinion, let a man but tell him, y^e his Servant is fraudulent & knavish, & y^e another would be more for his Advantage, he shall presently change his love to y^e material Object his Servant; yet be constant to y^e formal. his gaine.

2 Thus Courtiers vndermine their compatitors; they will flatter & applaud the formal Object of their Princes love, but labour to trip up y^e heels of y^e Material Object, y^e Person loved; admire Beauty, or wit, or Learning, but discourage y^e favorite. So y^e highest point of y^e Court Policy isto hit right on y^e some formal Object of their Princes love.

Tab. 29.

- 1 Plato gives y^e better of it unto Knowledge, as Aristotle mentions it, Eth. 7.
- 2 Galen give it to y^e Temper, in y^e Book of his, where he shows, y^e y^e manners of y^e minde follow y^e Temp^r of y^e Body.
- 3 The truth seemes to lye in y^e middle, betwene both; or rather on both sides, wth y^e favour of a distinction. we will therefore lay downe our Position, & back it wth Reason.

1 Our position is this, that if y^e Knowledge be

1 Perfect & cleare, built not onely on y^e first Apprehension, but also on y^e second (for, as y^e Proverb runs, y^e second thoughts are y^e wiser), it is of great Efficacy no doubt, doe as to prevaile over the force arising from y^e Temper.

2 Confusd, obscure, imperfect, a knowledge depending onely on y^e first Phantasma, or Imagination, then it is, in its selfe, & se & primo, weaker then y^e Temp^r, & is mastered by it.

3 I add (& se & primo) because y^e Will while it is not directly carried on to its Object, but is reflected on her selfe, or looks backward, & will make Expiment of her owne liberty, hath enough from y^e general knowledge (without y^e Addition of second & ripen thought), whereby she may withstand y^e motion of y^e sensitive Appetite.

2 Our Reason this

The force of y^e Temper, or a mans natural Inclination, when any Object is presented, Powres out of y^e desire of y^e sensitive Appetite, w^{ch} immediatly draws on Action. but a generall Knowledge, without the second & more deliberate thoughts, is not able of it selfe to move y^e Will, being not yet a perfect entire knowledge, nor perfectly representing y^e object as good & amiable.

The Substance of y^e Reason is this. That w^{ch} moves y^e sensitive Appetite absolutely, - speedily, Eagerly, sure hath more force on y^e Manners, then that which weakly & slightly moves y^e Will; because this Appetite, being strongly moved, strongly moves y^e Will (supposing y^e Will now void of any Habit); but y^e force of Temper moves y^e sensitive Appetite, strongly, speedily, Absolutely; whereas the bare general Knowledge, without y^e second Imagination cannot doe soe, therefore the force of Temper prevailes over that from a general Knowledge.

Our 3^d Comparison shall be of Knowledge wth y^e Temp^r of y^e first Organ. And here

Tab. 30.

Speake we now
of 4 severall
degrees of
severall kindes
apart; & this
we shall doe

In general, The more degrees
there are in a cause, & more will
be in the manners; this is seen both
in 2

In particular,
we will com-
pare the de-
grees by the
help of Num-
bers; & then

1 Temper; a hott & a moist heart inclines to Venery; so y^e more hott & moist, y^e more venereous. So an
hott & hard heart disposeth to Anger; then y^e more hott & hard, y^e more wrathfull & implacable
will y^e man be.

2 Knowledge; y^e more cleare, firme, settled it is, y^e more stroake it gets over y^e Manners thence
ensuing.

3 Custome, y^e older & stronger it is, y^e greater will y^e Swaye & sway of it be.

1 Affects y^e whole Appetite
As y^e forme prevailes over y^e matter; for y^e Inclination from Custome affects y^e soule;
out y^e bare temp in it selfe affects onely y^e heart, a material Part.

2 As y^e whole prevailes more then any one part; for Custome affects y^e whole
Appetite; such possesteste both body & soule, Temp onely y^e body. / Some must
allow to Custome a double proportion of force, for a single allowed to Temp.

2 Includes also y^e Inclination of y^e Organ or Sensory; & hence it follows, y^e the whole entire
Inclination of y^e Appetite, (with Custome) will beare a triple proportion of force, to
that of y^e bare temper, precisely considerd, without Custome;

2 Knowledge wth y^e second Imagination must be allowed at least as much more force, as knowledge
with y^e first alone. for (as we said afore) knowledge wth y^e second Imagination prevailes above y^e force
of Temp, but knowledge without it is overmasterd by y^e Temp. Let the one then be to y^e other, as 6 is
to 2 & let y^e force of y^e Temp (w^{ch} is stronger than y^e one & weaker y^e y^e other) be as 4. between both.

1 Custome & bare knowledge of y^e first Imagination is foure fold ----- as 4 to 1.

2 Custome & Temper is threefold, ----- as 3 to 1.

3 Custome & Knowledge of y^e second Imagination twofold ----- as 2 to 1.

4 Knowledge of y^e first Imag: & knowledge of y^e second twofold ----- as 2 to 1.

5 Knowledge of y^e second Imag: & Temper. one & a halfe ----- as 3 to 2.

6 Temp & Knowledge of y^e first Imag. barety, halfe a third ----- as 4 to 3.

To shew them distinc-
tly, The proportion
in point of force on y^e
manners, between

1. Premise of two several sorts of Mixtures, whereby Contrary forces toward y^e Manners may be intermingled for there is a Mixture

1. Privative, when y^e Contrary force is quite rooted out. Boare with y^e word (Privative), but what we mean, consisteth in this; if when there was a Necessity of mastering a Contrary force; this is resisted it, could be lesse improved. for instance Humility could not make so great a progresse, while there was a Contrary Pride (arising from Riches in a Rich man) to be subdued, as when y^e mind having no such Lett, could wholly powre it selfe to y^e Study & encrease of Humility. So He that by some Custome hath contracted some taint of lasciviousnes, though by continual care he hath afterwards rooted out y^e bad Habits yet sure he made lesse proficiency in Chastity & Temperance, being faine to spend time in mastering Vice, instead of consolidating of Vertue.

2. Positive, w^{ch} retaines both forces, though if one be shrewdly broken & blunted in point of Power, as it were said asleep (if I meane w^{ch} ariseth from y^e Temp. Discipline or Custome admitts (in my opinion) onely of this latter mixture. because y^e (common natural- Inclinations to carnal pleasure doe never wholly dye. So if y^e safest course is, never to think ourselves absolutely safe from their Temptation; is to abstaine from all provoking Objects & Occasions, as Christianity teacheth us, & as y^e holy Anchorites used to doe.

To Express y^e Compound way of Comparing, Both kinds of Degrees, we shall

1. Divide all y^e kinds of forces into sort & numbrd degrees (as Naturalists doent^h their Qualities). be it into 8 Degrees. lets conceive y^e force of Temp (at y^e height) to be to 8 degrees, & if it may be abated even to one single degree. if it be brought down to 2 degrees, it retaines but one fourth part of its integrity; if to 4 degrees, it retaines halfe its full strength. if it keep up at 8, it is at y^e highest. conceive alike of all y^e Causes of Mens Manners.

2. Make our Comparison, (y^e degrees being thus distinguished) plaine by an instance. Suppose if force of Temper at 8 degrees, or at y^e height, y^e force of Custome at 4, or at one half. then w^{ere} if whole full force of Custome is 12, there y^e force (now taken of 4 Degrees) will be at 6. But where if whole full force of Custome is 12, there y^e force of Temp can be but 4 (as we shewd Tab. 30.) so then, w^{ere} if force of 4 degrees of Custome is 6, there the force of Temp at y^e height is but 4. & therefore y^e force of 4 degrees of Custome is great^r more Efficacious upon y^e Manners, y^e y^e full entire force of Temp, by one pt & a halfe of proportion.

2. Compare y^e mixt forces together, wherein this shall be our Method,

3. Show how we may hit on y^e right Number of these Degrees; We may conclude y^e Number of Degrees in the

1. Temp by y^e Temp it self. as if y^e Temp be hott & dry to 8 degrees, it will have 8 degrees of force to produce Anger. now how to find out y^e just & true degrees of y^e Temp, we shall hereafter shew by Physiognomical signes.

2. Custome by y^e length of time, & chiefly by y^e facility & Exactnes of Operation, arising thence. as if there must be 8 or more ^{conditions} to y^e Exactnes of it, we may guess how many degrees are wanting, by y^e Number & y^e quality of those conditions if we find wanting.

Knowledge, by Comparing it wth an Entire, pfect, exact Knowledge, both as to y^e firmnesse & good rooting of the Beliefe & persuasion; & as to y^e clearnes or brightnes of y^e Notions, & of y^e Imaginations yielding them. for a darke & confounded knowledge falls short of a cleave one, & so of y^e 8 degrees of a pfect Knowledge; & a doubtfull knowledge falls also short, more or lesse, according to y^e greater or lesser doubtfullnes. by this kind of comparing any ordinary Judgem^t, will fish out y^e degrees of y^e severall forces, very probably.

Tab. 32.

1 It were good to weigh y^e forces of all y^e outward Causes of mens manners, as y^e Climates, Winds, Scituation, Waters, meates, Ages, Conditions, Professions &c. & to fish out y^e proportion betweene them & y^e force of Discipline or custome in its highest perfection; then, to show it by y^e help of flumbers.

2 But we shall find vpon Examination, y^e they are not Considerable, save onely as Accessions, striking in wth some one or other of y^e three Principal fore-cited Influences. Generally they are reducible to two of them, namely to the

1 Temper, as they vary y^e Temper. & so we are to consider them - in our Enquiries after y^e Temper, & not otherwise. for Instance, when we are to passe our Judgment on y^e Temp, we are to search into (beside y^e Physiognomical signes) y^e Climate, y^e Countrey, y^e Scituation &c. Especially y^e Age, w^{ch} chiefly pertaines to y^e Temper, though somewhat also to Knowledge, in regard of y^e great Experience, w^{ch} old Age brings with it.

2 Knowledge; as Nobility, Riches, Potency, Prosperity, & their Opposits (for w^e y^e Rich men have other kind of Opinions & Principles from Poore men, & Noble men from those of y^e Rabble). all these ptaine much to Knowledge, very little to Temper.

Now as to y^e outward Causes, in this matter of Comparing all y^e several Influences together, this we say.

So that all y^e adventitious Causes are to be Esteemed, but as Additaments either to Knowledge or Temper. As if we be to search out y^e force of Knowledge & y^e degrees of that force, we must Enlarge y^e Enquiry to Nobility, Power &c. & to Examine, how much these will adde to y^e proper force of Knowledge, or how much they will take away from it. if we have a persuasion, that we should seeke after Honour & Authority, surely noblenes of birth (striking in) will notably fortify y^e persuasion; if on y^e other hand, our Judgment leane more to a private retir'd life, noblenes of Birth will somewhat allay & stagger such Apprehensions. Now there are degrees of Nobility, some to 8 Degrees, as y^e of Kings, in gradu summo, some to 6, as of Dukes, some to 4 as of Charles &c. & y^e degrees of y^e force of Nobility on mens manners, will rise or fall proportionably.

Tab 33.

1 Ancient, by a long descent from honourable Progenitors produceth a knowledge with y^e second Imagination.
2 New, or moderne, in y^e first raiser of his family, produceth it onely with y^e first, yet that cleare Enough.

So then, if y^e Temp be Cold, & thence y^e minde be heavy & inactive, averse from Publique Authority & Greatnes, yet nobility be conjoind, in this case y^e force of y^e Temp will be as to 4 Degrees, & y^e force of Nobility as to 3 - wherefore y^e purpose of leading a private close life will prevaile with such a one, yet not without secret disputes & murmurings to y^e Contrary; because y^e prevailing force did prevaile but by a litle, namely by one single degree.

We will behold y^e outward Cause in particular, & referre y^e to their prop: Head, when compare y^e with another Head.

Power or Potency

It Exhibits both first & second Imaginations of Honours & Dignities. So that y^e force thereof toward Honours is to y^e force of Temper as six to 4. (i) half as much more. wherefore if y^e Temp be averse from High places, yet y^e desire of them will prevaile, though but brokenly, because of y^e mixture of a Contrary force. I speake not here of Education or Custome; which, if it be such as tends to nobility & Potency, it hath its peculiar force, & ought to be taken into y^e comparison, according to y^e Degrees it brings.

3 Prosperity or good Fortune

It brings Opinion or imagination of good Success, both first & second. So y^e force of it vnto y^e of Temper is as 6 is to 7. Suppose a man then by Temper diffident & prone to despaire, but withall generally fortunate or successfull, this latter force (from success) will prevaile over his temper by one 5th part, to make him Confident & hopefull.

4 Riches

1 Used, or Expended vpon y^e Occasions of life, yield an Imagination of Profit & Delight, both first & second, as also of Honour. for y^e Rich, if vse a Pompe, Especially if bountifull & free, are honoured, & they gaine a kind of Powerfullnesse, by meanes of their great retinue. So that Riches have (vpon y^e most) y^e same proportion of force, in Comparison to y^e force of Temper, as Power & Authority hath.

2 Hoorded vp, onely to look & doate vpon, brings nothing but scorne & Contempt, no Imagination of honour, or Profit; nor doe y^e Owners attaine to any Experience or true vallish of y^e Comforts of life.

Tab. 34.

1 Study
as of 2

Moral Philosophy, Exhibits onely y^e first Imagination of Honesty & Vertue, considerd precisely, & in it selfe; as also y^e Study of y^e Law, as to that part thereof, w^{ch} teacheth y^e same Honesty: So that either of these - Speculations or Studies is of lesse Efficacy, then is y^e Temper, in y^e point of Manners.

But Poetry, I meane y^e diligent perusal of y^e Ordinary Poets, who have bestowed their Witt & paines vpon y^e foolerys of Love, & generally of all such Books, are stult with wth obscenity, Exhibits not onely y^e first Imagination of those things, w^{ch} they describe so graphically & to y^e Life, but y^e Second also - at least a middle one, betweene both. for obscene passages, being effectually delineated, doe not onely affect y^e minde or knowing faculty, but by a certaine reflux, joind wth y^e swelling of Nature, Excite y^e Appetite, Even of such as yet are Virgins, vnexperienced in y^e Venereal pleasures; because it is, as it were an itching Salt. So such knowledge overbears y^e Temp (if it should be averse from Venery) or atleast equals it, in y^e point of strength.

See we next
to 10th of y^e 3^d
prime Cause
of Manners
we may say
= temp

1 What they
contribute
to y^e manners

Motion or bodily Exercise heats y^e Humours & Spirits, & at length quickens y^e natural Heate, vnlesse it be soe great & violent, as to quench it. On y^e other side, Rest cooles a Body; & y^e Solid Parts can- quish through long rest & Sedarines; but they are strengthened by Motion. So then, Motion - helps y^e force of Temp towards Audacity & Activity; & Rest, toward y^e Contrary Manners.

2 Motion
& Rest

It is hard to pitch vpon y^e right proportion. nevertheless, if you divide y^e force of Temper toward y^e production of Audacity, into 3 degrees, I should hardly attribute one of those 3 vnto motion. Because y^e influx of hott Spirits & Humours cannot p^rvaile soe much toward y^e Manners, as y^e Temp; it selfe of y^e Heart, according to y^e Solid parts, & y^e implanted or radical Spirits; as if we allow 3 degrees - to y^e influent or adventitious Heate, that is as much, as may be allowed it. Now y^e Heate of Motion reach- eth onely to y^e influent Humours & Spirits; & if it be (compard wth y^e Heate of y^e implanted Spirits, w^{ch} mightily conduced to Audacity, namely wth y^e Heat of Anger, it cannot be above one 3^d pt thereof.

2 In what
proportion
they doe it.

Let Experience be judge, whether he that is thoroughly Angry, be not thrice more Audacious y^e another man exercisid wth continual strong Motion (as of hunting, fencing &c.); supposing both y^e of y^e same or natural inclination toward Audaciousnes, before y^e Reception of those influent or adventitious causes.

Tab 35.

The Climate

It conduceth rather to y^e primitive constitution of y^e Temp. than to y^e Alteration of it; being already Constituted. for we see fierce & sturdy men retain their natural fierceness in all Regions & Climates. Julius Caesar was as valiant in Egypt, as he was in Germany or Brittain, cold Countreys. Nay further, in y^e very first constituting of y^e Temp. the Climate hinders, but y^e a Temp of a great natural Valour may be borne in a hott & moist Countrey, though this come not so frequently to passe. Anteus, Hanibal, Juba, Masinisa, very stout gallant men, were borne in Africk, farr South. But I Confesse, a great many more of y^e like Stoutness were borne in Italy, & other Northerne Countreys. Wherefore we may probably guesse at y^e Temp by y^e Climate; provided ever, y^e y^e contrary appearantly.

The Like may be said of y^e Natural Situation, & other Effects of Countreys, w^{ch} are all reducible to y^e Temper.

See then, to w^{ch} we may referre —

How they conduce to y^e Manners.

They alter y^e temp. w^{ch} is very Cleare of Drinks. for Drunken men are much changed from themselves, being much more bold & petulant, especially in y^e first Steps toward Drunkenesse. And here we must observe, y^e it differs much in this point, whether we speake of y^e fixed manners, or of Occasionate Affections; Drunken men grow more bold, during y^e sitt of Drunkenesse; but your habituate Drunkards grow cowardly, Effeminate, good for nothing but to keep Drink from sorrowing. We have no news of their Warlike Exploits. We will state y^e matter that proceed not usually to plaine Drunkenes, but concoct y^e Wine well, are thereby enclind to thus manners issuing from Heat, because of y^e heat, y^e Wine brings with it.

2 Meats & Drinks consider

These Wine-bibbers that make adayly practise of being intoxicated, meere Luts, (Ebriosi rather then Ebrij) are enervated thereby; for they feele noe such stings of Venery, their sinews grow stupid & stiffe, their faculties dull.

Meats & Drinks then are so farr of force toward mens manners, as they alter y^e Temp of y^e Heart, or of some other parts destinated for Action; as flatulent meats provoke to Venery, by irritating y^e seminal parts.

2 in what proportion they conduce

Surely, in case y^e Temp. Lyes y^e contrary way, they can doe just nothing. Suppose a man frigid by Nature, or by Age, & no Meats will serve to Enkindle any lust in him, or suppose him by Temp. and Age strongly inclin'd to Venery, & it is not fasting, will quench his burnings; Lyes y^e same way, they will help somewhat. So y^e proportion of y^e food to y^e Temp. is as y^e of a helping or Auxiliary Agent unto y^e Principal Cause; & but as a remote Auxiliary too. For first y^e Meat is mastred & alter'd in y^e Stomach; after that, alter'd once more in y^e Liver (& it selfe alters y^e Liver somewhat). Wherefore it so farr makes toward y^e manners, as it works some change in y^e Blood, y^e flows fro y^e Liver to y^e Heart. & we have said afore, y^e y^e influent Blood & spirit bears but y^e proportion of 3 degrees to y^e 8 of y^e Temp. in point of force. Now then y^e meat, being twice alter'd, afore it comes to y^e Heart, we can allow it but one degree of force, among y^e 8 of y^e Temper.

in general; & Temp, and soe are placed among y^e Natural Causes of Manners, they belong perfectly to Knowledge, in respect of y^e long Experience attained, by y^e time Old age Comes; & so they are reduced to y^e head in point of Influence.

the Ages we say -

2 in particular of Old Age, it is so.

That it Cools y^e body, & so occasions y^e weakening of those forces, y^e bend to hott manners.

1 The Blood cooles first, & y^e so farr from contributing ought to Audaciousnesse, y^e at least 3 degrees of y^e 8, w^{ch} were afore towards it, are now gone y^e Contrary way, as it firme & Solid, in summo, at y^e height, it seems to hold out to y^e very last, as in Maximba, & Bellisarius, w^{ch} last in his decrepit Age drove away y^e Enemy from Constantinople.

In case y^e Temple

2 Not so firme & consistent, it is likely, & y^e very Solid part yields & Cools event to prevailing of Contrary manners; though yet y^e Old Habit remaines in y^e roote, & upon vehement irritation discovers it selfe plainly. So old King Priamus, when he saw Troy on fire, would needs rush into y^e midst of y^e fight though able to doe little or Nothing.

We shall conclude our discourse about y^e Accessory Influences

2 A general rule touching all y^e Accessory Influences

The accessory Influences, though multiplied never so much, cannot exceed y^e influence of their respective Principal, though taken in with it upon account. for instance, Nobility & Potency are Accessories to y^e force of Knowledge; Now Potency hath 8 whole degrees of force, & Nobility hath 4, w^{ch} together make 12. Nevertheless, if a man of himself, by Study & Use, doe very well know, that honour is to be preferred before profit, & y^e same man be Powerfull, & so also come to know it Experimentally by this his Power; be also Noble, that y^e same Knowledge be also fortified thereby too, yet in that man y^e Influence of Knowledge will not amount to 20 Degrees, but onely to 8.

And this is y^e Difference between y^e Principal & y^e Accessory Influences or forces, y^e y^e Principal doe Encrease y^e Summe of Degrees, as they themselves encrease, but y^e Accessories abide ever within 8 Degrees.

Justify ou Method

We have deliverd our thoughts about q Natural Temp, & q force thereof upon mens Manners, we have also compar'd it with q other Principal causes, (Customes & Knowledge) in q point of Efficacy: Now this Temp is in it self a Secret thing, hidden from humane Eyes; & therefore unless we proceed to shew, by what visible & familiar Markes or signes it may be discovered, we have lost all our labour. here then we are to Call in Physiognomy to our aid, whole & per werhit it is to asigne those visible marks.

Definition of it, wch is this -

Physiognomy is q Knowledge of Nature (if very word sounds as much). Where q Word (nature) is not to be meant in a narrow Sense, merely for y forme & Substance of a Man, or other living Creature; but here it signifies largely, q Natural Inclinations, Manners, Passions; wch being rooted in q heart, be are a great Sway in Each mans Conversation. Upon q Matt^e, it is to know the mind wch is invisible, by q Body wch is Visible.

Wee must now have recourse to q Physiognomy; & shall both

Proceed to shew both q

Subject or matt^e of it, & q is -

the Search of Manners importing a bodily Change; & here we take q word (Bodily) in a large sense as q body (comprehensy) both q

1 Bulk or Substance of q Body, wch q bodily parts; wch parts are either 1 Solid, as Head &c. 2 Fluid, as 1 Humors 2 Spirits

again eith 1 Similar, of like Substance all over, & in these chiefly tyas y Temper. 2 Dissimilar, of a Various Fabrick, & in these chiefly we observe q Conformation.

Motions of y Body (to wch Head we reduce y Actions & Passions of y body) and it is meant of q Motion both of 1 Alteration, as to blush, to Wax pale, to quake &c. 2 Local motion, as it is either 1 Quick 2 Slowe } eith 1 Equall 2 Unequall

3 Parts or Sections wch are 3 -

1 The first q Undertakes to fish out q Temp; & from their Variety, q Variety of Manners we - 1 Of q Heart; q temp of q oth^r Solid parts makes little to y Manners. 2 Of q Bloud, wch flows into y heart. 3 Of y Spirits, wch also pierce into q heart.

The second, that handles q Conformation of q Parts, & from thence guesseth at q Manners.

3 The third, q speaks of q Bodily Motions, & from them Concludes in like manner. /

To begin wth y^e Heart
 We have formerly
 showed y^e severall kind
 of Tempers therof,
 As y^e severall sort of
 manerz thence aris
 ing, So y^e our present
 designe is onely to
 shew, by what sam
 liar & sensible
 signes in y^e Bodie
 those severall kind
 of Tempers doe manifest
 themselves. Now y^e
 temper of y^e heart
 is either y^e

Native Temp^r 2
 touching all
 y^e severall part
 of, we say y^e of 2
 Inflant Temp^r
 as y^e Heart may
 receive some
 change from y^e
 influence of y^e
 braine & y^e in
 flux of humors
 out of y^e Liver
 Tab. 39.

- 1 Hott heart
 1 y^e probable signes are
 2 Broad breast.
 3 Hott body, chiefly about y^e breast.
 2 y^e Sure signes are
 1 Strong & great breathing, such as is in a man, when he is very angry.
 2 Deep & great & frequent Pulse. All these 3 signes doe most surely indicate.
- 1 Dry heart
 1 A great, swift, frequent & hard pulse.
 2 A great & thick breathing.
 } Sure signes.
 Hott & dry, all these in conjunction are Sure signes.
- 4 Moist heart
 1 Softnes of y^e Arterys & pulses, or gentlenes ~ ~ ~ ~ ~
 2 Greatnes and softnes of breathing; especially when we breathout gently; because y^e Aire drawn in, is lesse heated in a soft moist hart, then in a dry hard hart; Heat being greater in a close compacted matter.
 3 Smooth soft Haire, good store, about y^e Breast. a probable signe.
 } Sure signes.
- 5 Hott & moist
 1 A deep & soft pulse (deep from y^e Heat, & soft from y^e moisture.)
 2 A breathing like y^e Pulse, both deep & soft, moderate in y^e point of quicknes & Slownes, as is y^e Pulse also. ~ ~ ~ ~ ~
 } Sure signes.
- 6 Cold heart
 1 A small weake Pulse. (whether swift or slow, frequent, or infrequent)
 2 A small breathing. (Coldnes needs not much cooling.)
 3 A Breast smooth & bare of haire. this by it self is a weake fallible signe.
 } Sure signes.
- Cold & moist
 1 A soft & small Pulse (soft from y^e moisture, & small from y^e coldnes).
 2 A small gentle breathing ~ ~ ~ ~ ~
 3 A flesh soft or yielding & cold to y^e Touch. a Probable signe.
 } Sure signes.
- Cold & dry
 1 A small Pulse, but hard withall somewhat more frequent than y^e forme.
 2 A small slow breathing. ~ ~ ~ ~ ~
 3 A Breast wth out haire, & flesh cold to y^e touch. Probable signes.

as an Organi-
cal pt of
y body, hav-
ing influence
upon y Heart;
in y respect
we say that

How it hath
a stroke on
y manners;
not immediatly
but partly.

By occasion
of Heart,
we are to say
somewhat of
Braine, -
here we shall
insist on two
things.

1 A Cold braine disposeth a man to timorousnes & Remission or weaknes of Mind, more or lesse according as y degrees of y Coldnes in y braine are more or lesse. but here we must add a double explanacōn.

1 that a greater cold of y braine may exceed either from y

Quantity of y Braine; for y greater y braine is, y more it coolt y heart (as a greater fire will heat more y a lesser, & a greater snow will coole more y a lesser) though y greater & y lesser braine be both of y self same temp, as to Qualities.

Quality; for though y braine, compar'd to y Heart, Liver, Bowels, flesh &c. be cold in all men, yet for all that it may be naturally more cold in some men, less cold in others.

1 Prevails mightily over y Heart; as when a Braine exceeding cold, both for quantity & quality, works on a Heart, not very hott in its kind, (or compar'd to other hearts): & y we may roundly pronounce (from y Temp of y Braine) if y man wth such a braine is timorous &c.

2 y brain by its influence on y Heart, either

Is exceedingly over master'd by y Heart; as when y heart is very hott, & y braine not very cold, by Quality or quantity. & in this case y braine indicates nothing of y Manners

3 Meets in a kind of middle temp wth y heart, each qualifying y other wth its contrary quality, y hott heart moderating y Cold of y Braine; & reciprocally, y cold braine moderating y heat of y heart. And y we conjecture y manners will be in a meane between feare, & boldnes.

2 Moist & dry, if y Braine, change not y temp of y heart, but only as they encrease or abate y coldnes of it; nor yet much in y sense. for moisture ever prevails in y braine over drynes; & tis call'd more dry, wth it is lesse soft or moist.

2 as it serves to knowledge seated in y Head; & so we say, if

1 Coldnes of y Braine (if but moderate) causeth a deep reach of y Intellectuals. w^{ch} we gather thus: A cleare knowledge of Truth & goodnes disposeth a man more forcibly to Vertuous & honest manners; now some asperion of melancholly (w^{ch} is cold) yields y knowledge, more cleare & reaching; so y such a habit of braine, as is somewhat cold (because of a gentle touch of Melancholly) & is withall somewhat moist by its own temp, inclines a man to more generous & audacious manners, by y force of a more inward intentive, & penetrating knowledge.

2 By what signs we may find out y temper of it

2 Drynes of y Braine causeth a longer & faster retention of y notions, or fancies, & so a Stubbornnes or p^{er}tinacy of Opinions, together wth a p^{er}severance of Love or Hatred.

3 Softnes of y braine (unless it exceed very much) causeth a deep cleare apprehension; & so a greedier desire & love of honesty or goodnes, & in many of Honour & Glory, instead of Honesty; w^{ch} we take to have bin y temp of Julius Casars braine.

Tab. 40.

1 Sleep & Wakefulness.

Sleep cometh when y^e Vapour (arising from y^e food) thickens through y^e Cold of y^e braine (as it is in y^e production of Clouds & Raine in y^e Aier). So if a Braine naturally cold renders men apt to Sleep, according as y^e Vapours from food are sent up. If y^e great cold of y^e Braine make y^e passages narrow, so if few Vapours can get up, y^e man is less apt to Sleep. Likely then, a Braine, cold from y^e greatness of it, makes men more Sleepy, if a braine cold by temp; because y^e passages are larger in bigg heads so more Vapours are received. And this is Evident, in that children are Sleepy (though their braine be hott) through their abundance of Braine: & old men Wakefull (though their braine be cold) through y^e small quantity thereof.

Let y^e Rule y^e be this, 1 Cold by Occasion of Quantity, & for quality hott & moist, y^e passages may be Large & y^e Vapours Copious, are most Sleepy. Who so have abroad Cold in Quality or Temp, are sufficiently Sleepy, though not so much as y^e former. 3 Neither way cold, have but small Short Sleeps, & over vigilant.

It is not y^e natural moisture of y^e braine y^e maketh Sleep, but y^e Adventitious, w^{ch} comes from 1 y^e food in natural Sleeps. 2 Some disease in unnatural Sleeps.

The signes to discov^r y^e temp of y^e Braine, are these 4.

2 Senses, Especially the Inner senses

1 The excellency of y^e functions of y^e inner temp depends on y^e temp of y^e Braine, wherein they are hammered (though the Heart be a prime Agent therein too) But if any Quality exceed, y^e faculty contract some fault from y^e Excess, according to y^e degree of it, yet in divers m^o. as thus Over dry makes one good to keep, but dull to apprehend. & in case of very great drynes, wholly dull & incapable. Over moist & soft, makes one soon take, soon loose; & if it be in much excess, y^e notions are presently distorted, & so Erratick.

3 Over cold, makes one weak in all y^e functions. for all y^e animal operations come from y^e heat of y^e heat of y^e animal spirits, as y^e first-instrument; so if being diminished spoiles all. Hence after long diseases men cannot study or recollect anything almost.

2 We will say it downe for a mensur^d truth, y^e if a man be 1 Dull or slow to apprehend, & of a good memory, his braine is very dry. 2 Quick of apprehension, & of a bad memory, his braine is very moist. 3 Easy to contemplate, & of no sharp witte, his Braine is cold or not sufficiently hott.

3 Colour of y^e Haire if it be

1 Face, if it be 1 Pale or white, y^e Brain is cold. 2 Ruddy & languine, y^e brain is hott. 3 Black & Curled, y^e brain is hott & dry. 4 Red & long, y^e brain is cold & moist. All weak signs, y^e outward thin doth not exactly answer y^e inward temper. Julius Caesar was pale faced, yet y^e operations of an admirable witte & of a good memory, did undoubtedly demonstrate, y^e he had great store of heat & a gallant temp.

4 Quantity of y^e Head

1 Great & well shay'd especially, y^e brain is cold from y^e quantity; not from y^e Quality necessarily, but because in many braine coldnes ever predominates more or lesse, great store of Braine is a sure indication of coldnes there.

2 I meane a head great in proportion to y^e rest of y^e Body. for a head maybe call'd great as to other heads, yet not great as to y^e body; a great head being but conforme to a large vast Body.

3 Small, it denotes heat; (1) a lesser coldnes then serves to temp y^e heat of y^e heart. by w^{ch} reckoning such men will be more active & spritely, then wise & judicious.

Tab 41.

Spirits, whose influx depends partly upon y

1 Air, suckt in by breathing: so they referre to y force of y Airc on mens manners, whereof we have spoken
2 Braine, whence y Animal Spirits are sent to y Heart, so they referre to y force of y Braine. whereof we have spoken
3 Humours, y are y matter, of w^{ch} they are made; & so they referre to y Humours; of w^{ch} we are now to speake.

2 Humors, w^{ch} generally are, as y Liver is in point of Temp. Indeed some exceptions there are, by reason of those parts y spare y Aliment for y Liver chiefly y Stomack. as if y Liver be hott; & y Stomack cold, y Liver of it self is apt to make y blood hott; yet y heat will be y less, because y Stomack yields y matt^r more cold, y it should be. So y is also, when too much is taken into y Stomack, overcoming y strength even of a good Stomack; as in case of Drunkenes. But we will suppose no great fault in y material of y blood (for y Liver it self will rectify small faults). And so we will speake of y Humors & Liver vnder one.

By occasion of y heart we must also consider both of the

1 Hott & dry, y blood is so too, (i) cholerick. so y Heart will be heated by y influx of such blood, in respect of y heat of it, & by y acrimony of it (following heat & drynes) it will irritate y Stomack; so dispose a man to Anger & bitterness.
Hott & moist, it breeds blood like it selfe, w^{ch} entering y right ventricle of y heart, & from thence y left, will heat y Heart by its heat & by y conjoynd moisture will kindly cherish y heat, so render y man Voluptuous, addicted to a pleasurable life.
Cold & dry, it breeds blood cold & dry; w^{ch} entering y heart cools it & disposeth y man to such conditions as proceed from coldnes; & if w^{ch} a sharper sense, by reason of y drynes conjoynd.
Cold & moist, it breeds blood so too, w^{ch} cools y heart & inclines to cold conditions, & w^{ch} a duller sense because of y moisture.

3 Liver; here declare y force of it on y heart. y force of y liver here declare

what is now said of y Humors, may easily be applyd to y Spirits too, w^{ch} are made of y finer portion of y humors.

What we have said of y influence of y Liver & humors on y heart, must not be meant simply or absolutely, as if it fall out really so without faile: but thus; hott & dry blood, considered in it self, & qua talis, works as we have said. but yet if we observe y Effect, sometimes y heart is of a Contrary temp, & if so strong as to overcome & reject y force of y influent blood. And sometimes y force of y blood, though it change not y mann^r (as of a cold heart) yet will it abate or weaken y, unless there be so much of y contrary quality in y heart, as to increase it self by Actus istius.

2 The Rule is this: Agree in temp, then y natural inclinations are much y stronger: as if y Heart, & Liver & humors or blood be all hott & dry, then expect a man very wrathfull & furious: if all colder y ordinary, then will he be very timorous & cowardly. & so of y rest of y Temps.

3 If y Heart & Liver & blood shall disagree, y heart being of on temp y Liver & blood of another opposite to it, then ought we to weigh w^{ch} is w^{ch} prevails. Doubtles by Nature y inbred temp of y Heart is stronger then y Adventitious tempers of it. yet may y Adventitious be so vehement, as to overcome y naturall, (though this be rare) so that it will rather weaken y naturall, y positively introduce the contrary. And yet, suppose a prevalence of y Adventitious temp, so as to overbear y naturall, even then there would be manners obtund upon y Adventitious temp, agreeable to y naturall & inbred temp.

42

Tab. 42.

- 1 Store of yellow choler; a sure signe.
- 2 Large & broad veins, a sure & reciprocal signe (in its own nature) w^{ch} we adde, because sometimes of y^e repugnancy of y^e Heart; or because of fatnes, if Veines are not broad, or appeare not so.
- 3 Heate of y^e blood, would be an evident signe, if it could be immediately discerned: but y^e Skin may be cold yet y^e blood hott within.
- 4 Haire on y^e Belly & Hypochondrys; a probable signe, not necessary.
- 5 A Ruddy colour of y^e face; a very likely signe, (y^e Colour indicates y^e temp^{er} of y^e liver, more y^e of y^e other Bowells.

Now as to y^e signes to find out y^e temp^{er} of y^e Liver, you may conclude a

- 1 Narrow small veines.
- 2 Store of cold phlegme. a very likely signe
- 3 Smooth belly & hypochondrys, without haire; a weake signe.
- 4 Dry & dry { hard veines, a dry habit of body, thick blood & small in quantity. sure signes.
- 4 moist & dry { soft veines, a soft body, store of blood & that thinne. sure signes.
- 5 Hott & dry { 1 Much haire curld & black about y^e Hypochondrys. - - - } vndoubted signes, in conjunction.
- by { 2 Blood thick & as it were dry
- 3 Yellow choler much, & in proceſſe of Age much black choler.
- 4 Veines broad & hard.
- 5 Hott & dry Habit of Body to y^e touch (vnlesse y^e Hart hinder).
- 6 Hott & moist { 1 Blood great store & y^e moist (or somewhat thin) - - - } vndoubted signes, in conjunction
- by { 2 large & soft veines.
- 3 Haire on y^e Hypochondrys, but more thin sett.
- 4 All y^e body soft & moist to y^e Touch, especially about y^e belly.
- 5 The face beautifull or red & white.
- 7 Cold & dry { 1 Blood spare, thick & dusky. - - - } vndoubted signes in conjunction.
- by { 2 Veines narrow & hard.
- 3 much of y^e melancholy humour, in y^e consistent age.
- 4 Body generally cold & rough to y^e touch;
- 5 Hypochondrys without haire, & dry, not smooth.
- 6 Colour pale, leaden, or swarthy toward black;
- 8 Cold & moist { 1 Veines narrow & soft, wth Phlegmatick blood. - - - } vndoubted signes in conjunction.
- by { 2 Body cold & moist to y^e touch, vnless y^e heart hinder
- 3 Colour of y^e face white, like to plaister, gypsum
- 4 Low parts without haire

Tab. 43.

Lay of Ground
of this our pro-
ceeding, w^{ch} is
this.

The Organical Parts are destined for Action, & according as each part is more or less perfectly made & fitted for y^e Action so y^e inclinac^on or instinct of y^e Creature toward y^e action will rise or fall. (we confine our Discours only to man) Lust or desire is seated in y^e heart & is stronger or weaker, as y^e heart is hotter or colder: but y^e Lust (w^{ch} is indeter- minate as to y^e heart) should be strongly carried to this or y^e kind of Object, is from y^e part; whereby this motion toward y^e object is performed. That one should excessively desire meat & Drink, is from y^e Throat & stomach; desire copulatio- n is from y^e Genitals &c. all desire it for continuation of y^e kind; but some are more peculiarly addicted to Genery; & this must be imputed to y^e Parts.

We pass over to y^e
2^d pt of Physiognomy
taughting y^e conforma-
tion of y^e parts, & y^e
indicac^on of y^e Man-
ness, thence arising
And here we shall

1 Proceed in
this method
we will take
notice of

1 Those p^{ts} first
w^{ch} afford y^e produ-
ct^on or seed of y^e
most eminent &
observable Manly
w^{ch} are y^e

Generative
Parts, of w^{ch}
some are

1 Solid
parts
w^{ch} are
both y^e

1 Trunk
whereof
this we
say, y^e

1 Yard
consist-
ing both
of y^e

1 Nut or
Glans,
whereof
we say, y^e

2 Testicles
w^{ch} are
both y^e

2 Nut or
Glans,
whereof
we say, y^e

2 Testicles
w^{ch} are
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2 Testicles
w^{ch} are
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we say, y^e

It consists of a spongy substance, full of Pores & Passages, apt to receive a flatu- lent substance, w^{ch} when it comes makes y^e yard swell & itch. So then y^e more spongy the yard is, & y^e broader y^e veins or vessels are, to receive store of y^e flatulent matter, y^e more Venereous will y^e man be. Hence it is, y^e they whose yard falls & shrinks most (when no temptation is present) are surely more venereous, then others, whose yard seems all ways to swell; y^e vessels of y^e one being large & wide; of y^e other small & narrow.

It is of more exquisite sense; & y^e rubbing or attrition thereof chiefly breeds y^e Pleasure in Copulation; y^e skin of it being very thin & tender (y^e Epes skin y^e Nut-skims, & Looks very redd, those men have most pleasure, because of y^e Exquisite sense of y^e Nut; and therefore are most given to venching.

That a greater irritation to Genery proceeds from them; when they are distended wth seed: & their vessels are most distended wth seed, in whom most seed is engendered, & in whom y^e Passages are widest, for y^e descent thereof. None they engender most seed y^e are fullest of blood, (w^{ch} is y^e matter of y^e seed; y^e Spermatick Vessels being deriv'd from y^e hollow vein itself into y^e right testicle; & from y^e same, but through y^e Emulgent vein into y^e left). And store of Blood proceeds chiefly from a hott & moist liver, so then, those men, that have a hott & moist liver, w^{ch} hott Testicles are most venereous.

Again, when y^e Testicles are closer to y^e belly, then they argue venery. Birds have them within y^e Body, & we see they couple in a trice, because y^e more inward they lye, y^e more hott they are; & y^e less inward y^e less hott: again y^e more inward they lye, y^e lesser space is y^e seed to passe, & y^e nimbler is y^e speed of it. Those whose testicles hang downe, cannot couple so nimbly, nor endure it so frequently. Women have y^e within their Body, & so they be readyer to renew Copulation, then men are generally.

2 Those oth^r y^e
w^{ch} also have
their stroak
on manners, though not so
great. Tab.

2 Nutritive
Parts -

2 Nutritive
Parts -

2 Nutritive
Parts -

2 Nutritive
Parts -

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Tab 44

What they say Blood, w^{ch} coming out of Veines, into y^e Seed Vessels, is there altered & concocted into Seed. Spirit, w^{ch} comes from y^e heart along y^e Arterys, into y^e Spongy Substance of y^e Yards, out of y^e little mouthes of those Arteries & makes y^e Yards swell & Stiffen.

Who so have broader veines, & so more conveyance, for store of Blood, having also a liver hot & moist free fro^m Obstruction, to breed great store of Blood, must needs be prone to Venery, because of y^e abundance of seed, w^{ch} is y^e matter of Venery. Who so have broader Arterys, & a hotter heart (y^e root of all y^e Arterys) their Yards will be more largely, readily, frequently erected. And yet Aristotle is of Opinion, y^e Melancholy men are libidinous; not without reason, because of y^e flatulency of their blood, rendring erection or swelling of y^e Yards to them readily & frequently.

Where all y^e Concoctions of Venery meet, there it is strong & vehement. Those that have a hott heart, a hott & moist liver, broad vessels hott Testicles, & well tyed up, not pendulous, a more spongy Yards, & Nall ruddy & shining, such are altogether lecherous, because y^e heat of y^e heart they desire vehemently; & from y^e store of their blood & so of Seed, they soon repair their losses, as also from y^e extraction or brassing up of their Testicles, & from their store of influent Spirits, y^e Yards swell readily, & is good to send forth y^e matter.

Where all y^e Concoctions meet not, y^e Swinge to Venery is abated, if you would know how much, weigh & compare y^e contrary forces. If y^e heart be hott, & y^e Testicles cold, or y^e Testicles hott, & y^e heart cold, in both cases, their is lesse lustfullnes, if both be hott, yet they that have their Testicles hott & heart cold, will be more lustfull, if they y^e have y^e Testicles cold, y^e heart hott, because in y^e forme sort y^e nearest principle is strong, w^{ch} are the Testicles; in y^e last, onely y^e remote principle is strong, w^{ch} is y^e heart.

If y^e heart & Testicles be hott, but y^e liver cold & dry, hee is afraid but little blood; or if y^e passages be narrow, y^e store of blood cannot passe to y^e Seed Vessels & Testicles, such men will be lustfully bent, but unable to repair & reiterate, so soon they w^{ill} be st.

Of all these, y^e have not all y^e Concoctions, the Scams most lastfull, y^e hath a hott & moist liver, w^{ch} hath hott Testicles, though a cold heart, because he hath y^e immediate principle rightly fitted, togeth^r wth good store of Provoking matter, or Seed.

Hott, they render a man vanerous & fruitfull. Cold, nor of one, nor of other. Moist, they produce much seed, but moist & thin. Dry, then but a little, & of same somewhat thick.

Hott & dry, y^e seed is very thick very fruitfull presently & vehemently & proking but satiety soon follow, w^{ch} hance also on frequent Copulation.

Hott & moist, y^e seed abounds more; so such are less offended wth frequency, but not so eager & violent for it, as y^e forme. If these obtaine much from Copulation, it wrongs their Health.

Cold & moist, y^e seed abounds but is waterish, thin, unfruitfull; they last but little, yet can beare excesses of Venery. Cold & dry, y^e seed is thick & spare. Such last little because of their cold, & beare little because of their drynes.

Men w^{ch} lean & Slinery are Lustfull; for it argues hott & dry Testicles, w^{ch} joigne, by y^e Shingles. Hott & dry - exasperates much.

It remains for y^e perfecting of our discourse of y^e generative parts & of y^e we speake of y^e

Both solid & influent broken together, so we shall find venery in y^e

of y^e humor in y^e matter of Venery; observes chiefly of temp^r of y^e Testicles

Compound of both y^e temp^r if they be both

1 The Smallnes of y^e Head, by y^e Paucity of Braine, contributes toward y^e heat of y^e heart, as not abating y^e heat thereof. The greatnes of y^e Head makes toward y^e cold of y^e heart, because by store of Braine it cooleth it very much. So then greatnes of y^e head helps toward y^e Mann^r of proceeding from a cold body of y^e heart, & smallnes helps to y^e contrary. We see y^e quantity of big-headed beasts are dull, heavy, slow, as Oxen & Ases. In horses we dislike a great head, as arguing no valour, it should be in horses.

2 Per rules then are these. 1 great in moderation, abounds with wit. 2 in excess (wth, respect to y^e rest of y^e particular body) becomes stupid; y^e heat from y^e heart being so much abated, & y^e place being so large & capacious, & there cannot be heat enough; & so y^e Animal spirits requiring a pure heat, either cease, or are diminished too much. Hence Oxen & Bushards, & have big heads seem stupid creatures, & among fish y^e Barbell & y^e Pollard, called also Capit.

A Head 1 in moderation disposeth to action, & to practical knowledge, so also to Prudence or discretion, but not so much to Sapience, or Contemplation. 2 Small in Excess, is disposeth to Wthness, & y^e Judgment is troubled through y^e shafting & confounding of y^e spirits for lack of reason. Both because y^e heat of y^e heart is not sufficiently moderated & broken.

3 If y^e middle size is good every way, temping y^e heat of y^e heart, yet but moderately, so placing it in a meane between courage & feare, withall rendering y^e Wit subtil, so fitting it for all knowledge. (It ought to be as Galen say) like a Sphere, that is on both sides gently depressed from y^e temples, by which depression it gett, both before & behind a certaine eminency or jutting forward, a little more indeed y^e curvature of a sphere doth admit; what is not so is unnatural, more or lesse.

4 The Shape of y^e head hath no direct or immediate force toward Action, but onely toward Knowledge, & by meanes thereof toward Action.

2 The Natural Shape (described before) is y^e most likely signe of disposition for understanding or Apprehension (our Author instanceth in his own father & others). yet is it no convertible or adequate signe. For Pericles had a Steeple head, yet an excellent wit, & great prudence. They of Genoa like this sharp pointed figure best, & they are very witty, at least in Argendis. Indeed it renders y^e brain small (as it were) so lesse coole y^e heat of y^e heart, & this renders men more active, & spiritfull.

3 The jutting out or flatnes of y^e hinder part of y^e head conduceth in it self to more, or less activity for voluntary motion depends on y^e Nerves, arising out of y^e Cerebellum in y^e hinder part of y^e head. So y^e as y^e Cerebellum is disposed, y^e Man is variously disposed to Action. So, a full eminence arguing heat, & a depression cold, y^e former argues also y^e strength of y^e moving faculty; y^e latter weakness. & this is more & more likely, when there is a thick ruddy Neck (a sign of heat) wth y^e eminence, or a slender, Pale, white Neck, a signe of cold.

Hairy scalp or y^e part com as not be low of forehead we here will call y^e head. Now of it her is divid; whow well it is fitted thus into wa begin to y^e head, & shall divide our inquiry into 3 parts namely of

2 Figure or shape. Each part of y^e face distinctly. Tab

3 Whole form or shape consisting thence. Tab

in general that

- 1 It discovers more of y^e mind then any other part, save y^e Eyes. It betrays Sadnes, cheerfullnes, Clemency, Severity, - Fully calls it y^e Gate of y^e Soule; y^e Passions breaking forth chiefly at y^e forehead & Eyes.
- 2 Though these outward Eruptions be no causes of y^e Manners, yet are they annexed to y^e Causes, to y^e final cause, w^{ch} is y^e Action, for w^{ch} y^e Propensions are given us; so they denote y^e action, as one Effect denotes another, when both grow upon y^e same Root.
- 3 In it self y^e forehead gives by its conformation, no insinuation towards y^e Manners, it being no seat of y^e y^e; but belongs rather to y^e matter of Knowledge. Because therefore y^e head must not be exactly round, but gently flattened on either side (for better knowledge) y^e forehead may not be exactly round, but rather square; y^e fore part of it rising in y^e middle, & y^e Temples falling.
- 4 Square, betokens an excellent Wit & Judgm^t; as arising from y^e Natural shape of y^e head in y^e fore part, w^{ch} is y^e seat of Judgm^t, it makes also to Prudence, & disposeth to a right Estimation of things under Action, *Agendum*.
- 5 Not so square, denotes not presently adreaved Judgm^t. & weak intellectuality. though indeed from their observation of bruit Beasts y^e Physiognomists doe probably conclude, if a forehead round from y^e haire, to y^e Eyes, betokens a dull pate, for if they find to be y^e shape of an Asses forehead. Also roundnes from y^e one Temple, to y^e other betokens an angry natura, (say they).
- 6 Large, contributes to distinct knowledge & cleare; such a knowledge requiring y^e blood more pure; Now y^e hot blood is not so pure. But a large forehead makes y^e humors & spirits there more coole, so y^e apprehension more cleare, if too large, it w^{ch} too much, so denus adit.
- 7 Small, renders y^e spirits & humors not coole enough, y^e haire covering to much of y^e fore part of y^e head. & Heat by its hastines hinders y^e Judgm^t. to be cleare & pure.
- 8 Corned (in y^e banding of y^e haire toward y^e Temples) denotes a judicious head piece, unless y^e Cornes be too great. Because if y^e skin is thinner than y^e forehead, so when tis bare, y^e spirits of y^e fore ventricles lye more open for cooling, so are purer & cleare, whence comes a cleare Judgm^t.

in particular of forehead

- 1 Wrinkles, denotes thoughtfullnes or Penitency; for when we meditate intently upon any thing, we wrinkle y^e forehead. Men w^{ch} a sad forehead are nour- full; w^{ch} a cloudy are Audacious; w^{ch} an Asken, are harsh or loose; w^{ch} a downcast forehead are lamenting; w^{ch} an obstructed, or porrecta fronte, are merry.
- 2 Wrinkles upward & not in length denote a Wrathfull hotty mon, that being y^e posture of y^e forehead in a fit of Anger.
- 3 Rough, denotes impudence first; if it grow rougher, it betokens fealty or Wild manners. for Nature gave man a nobler Soule, a greater dominion over his Body then she gave to y^e Soule of y^e Beasts; & therefore, if thoughts shine forth in y^e face, chiefly in y^e Eyes & forehead. Now if y^e skin is flesh & underneath be so hard, as to give noe great passage to y^e brightness of y^e mind, it denotes impudence, & we call such a browen forehead. If it be so hard, as to deny any Passage at all, it seems to have degenerated from y^e Thinnes it is in men, to y^e thicknes it is in Beasts, to terrane impurity of Wild & Savage Creatures.
- 4 Uneven, with hills & dales in it, betrays an Impostour, or fraudulent person; in regard if unevennes comes not from y^e bone of y^e forehead, but from y^e Brauery Constitution of y^e Muscles, w^{ch} argues much strength in those muscles, Now y^e Office of y^e Muscles in y^e forehead is to afford it severall Shapes at Pleasure, by dilating or Contracting it. And to alter y^e face- nimbly at pleasure is y^e Part of a cunning dissembling Proteus; So if signe depends on some instinct or secret force, w^{ch} is Peculiar (upon y^e matter) to y^e signatures of y^e forehead.

We have here spoken chiefly of y^e fixed permanent signatures of y^e forehead; there are others hidden & transient, of w^{ch} hereafter.

Among y^e parts of face, y^e first is y^e forehead; of w^{ch} we will treat -

Tab. 46. Next page head will contain...

1 Arched, or Bow-like denote a Proudman; for it is their figure, when men use to make a proud Obstantion, or to carry themselves loftily. Such an Eye brow of Historians attribute to Achilles, & to Andronicus.

2 Stretched out straight, by the Rule of Contraries, denote a soft & humble Spirit. So Arist. 1 ch. of the History of Living things.

Eye brows
no. 4; if they be

3 Bowed neare of Nose, denote Austerity & Sharpnes. So also Aristotle. because that their figure, when men are angry; by wrinkling of fore head, they contract or joyne their Eye-brows. So that this as well as of former seem's to be drawne from the apparant Manners.

4 Bowed in, toward the Temples, denote a scoffer & dissembler. So Arist. but the Reason is secret, if it be a proper signe.

5 Hanging downward, or falling forward of Eye lids, denote an Envious man. So Aristotle.

Next if fore-head we will consider both

Shape we say

That in themselves they contribute nothing to Action, save onely to hearing, (which is not to our Purpose). So if from their conformation we can conclude nothing (i.e. a primo) toward manners, or Knowledge either.

2 Eares; if we speak of their

1 If the Eares be larger then usual, they denote store of Corpulent matter, grosse matter; from whence we conjecture, the Animal faculties may be oppressed by that store of Corpulency. for they worke by the Spirits, as by their prime true instrument; & therefore require a more subtil & spiritual matter. So that we may lay it for a Rule, that Eares over large discorde a dull & heavy witt. for such are alse Eares. Aristotle.

Quantity this we say of

2 Moderate Eares doe shew forth laudable & Excellent Manners.

3 Very small Eares doe shew bad manners, & a disceitfull disposition. yet this is built but upon weak & deceitfull grounds, which is chiefly of similitude of the Ape. but Arist. Galen, Placemus, Avicenna, & most of the Physiognomers affirme it.

3 Reference to the Passions we say of

The Passions of the mind seeme to work little on the Eares, or to betray themselves thereby. yet some men in their Anger have their Eares red & glowing. some have them so in distresse or feare. (as Claramontius instanceth in one condemn'd to dye). Some in Shame (sayth Aristotle);

Tab 48.

How they shew themselves as they are windows of y^e soule, whereby y^e Affections notoriously betray themselves; otherwise they have no impulse toward Action. as they help to discov^r y^e temp^t of y^e Brain; & so they signify y^e Manners, as does y^e temp^t of y^e Brain; very remotely.

The eyes are of mine own countenance we will observe

Aspects whereof some are drawn from y^e things in y^e behav^r nitrant the

Colours

Qualities

- 1 Projection of y^e visual Beams, a locking withly, or fastning y^e Eye on any Object, a certain spiritual efficacy piercing y^e Eyes & hearts of others. It is y^e aspect of desire, eager desire; as of those that seek narrowly & curiously after any thing; & of Wanton lascivious Persons. Both of y^e Anger (wth is indeed a desire of Revenge); but wth this difference, y^e in Anger y^e fixed look is wth some disturbance, & wth fiercenes, as coming from a mind hunting after Revenge, not anothers pleasure. We can hardly endure to behold such eyes. Modest persons in presence of those they reverence; & of bashfull youths in presence of Females.
 - 2 Retraction of y^e Beams, contrary to y^e form, when Men (as it were) draw back or pull in their Eye sight. This is y^e look of All in presence of abhorred Objects, if there be no thought of Revenge, & if y^e Eyes cannot be diverted, they are drawn back in a manner, even to a kind of Amazement. So Malefactors convicted, we to behold their Judge, if they must needs behold him. Speculative studious Men, who behold things afore them, as not observing them at all.
 - 3 Situation of y^e Apple, as it looks forawright, or side long. Sometimes there falls out a commixture of these two opposite Aspects, as when one loves & desires ardently, but is bashfull. Love puts forward, & Shame draws backward; in wth trouble of y^e spirits y^e Aspect is also troubled & wavering. If there be Opportunity, y^e party will look awry (wth a side cast of y^e Eye); or else (as y^e Sun breaking now & then through some thinner parts of a Cloud) sometimes y^e Eye stares, & sometimes hides it self. Between these two lies y^e habit of Constancy; y^e Eye nor staring, nor yet contracted; & thus grows persons use to look.
 - 4 Motion of y^e Eye. Motion is, when y^e Eye rooves, or plays, or turnes up & down, here & there; & y^e Rest, when they persevere in y^e same posture a fixed or fastned eye. Also from y^e Motion of y^e Eye lid, when they remaine long open, y^e eyes are intent & stiff (as it were) & sohen shutt; y^e Eye is said to winkle. When they open & shutt by turnes very fast, they twinkle or waver, nutant; & this they may doe either Moderately or immoderately.
 - 5 Moisture of y^e Eye is evidently in case of teares, & afore they burst out, in soft passions, y^e Eyes are moist within, yet no teares trickle down. Drynes of y^e Eyes, is when they admit of no such moisture at all.
- All these sorts put together, & duce a many differences of Eyes, & all sorts are reducible to one or other of these five Heads, as
- 1 To y^e first, sharp Eyes, slowe, greedy, lustfull, earnest, promising, threatening, rough &c.
 - 2 To y^e 2^d, merry Eyes, laughing, sad, heavy, mournfull &c.
 - 3 To y^e 3^d, direct looks, wry, squint, crosse, &c.
 - 4 To y^e 4th, wandering looks, playing, dancing, stiffe &c.
 - 5 To y^e 5th, Swelling eyes, moist, soft, hard & stiffe also &c.

Tab. 49

1 Piercing Eyes if are apt to look wistly, discover a man Naturally apt to desire, cupidum. When such look threateningly, they surely betoken wrath, & then y^e Aspect is said to be grim, torvis. yet an Eye drawing back doth not presently conclude a cessation of y^e Desire; for some other Affection (as feare or shame) may hinder y^e Eruption of that

2 Shrinking desire, though it be vehement within, & upon y^e Removall of that lett, would notoriously break forth. Give such a bashfull man Gages his Ring, & his desire will hurry him as Violently, as one that openly professeth his desire. The same Shrinking or retiring Aspect, may proceed from y^e Habit of Contemplation, though y^e desires be vehement.

3 Indirect Oblique looks, stolne Glances, & by turnes doe shoot forth & Recoile, denote one very desirous; & againe either fearfull, or obnoxious to some other Affection of Carbs him; nth must be fishd out by other Conjectures.

Here follows y^e Rules of y^e visib^l mans^e reason^l front^l look^s & An Aspect is Either

Smiling or cheerfull. This doth naturally denote a simple honest good-naturd man; a Goodnes joynd with some levity & indiscretion. for he constantly merry & Pleasant in this frequent commixture of Good & Evil, is either from a very high & more then humane Vertue, or from some folly. Now if y^e Eyes be not onely Pleasant, but also intent & fixing they shew desire, & y^e aforesaid Goodnes, whyet it is in part broken by y^e desire.

Wandering, Playing, Voluble; it denotes an inconstant & on quiet habit of Mind.

Stiffe, wth Stiffe Eyelids, it denotes Boldnes, for it comes from heat.

Trinckling, when y^e Eyes doe often shutt & Open, it denotes fearfullnes.

8 Intent, or Staring. It shews a stupid or an Impudent man (Especially when t^{is} wth Stiff Eye lids). But if this fixation be moderate, it a Prudent placid man, well Conditiond & of a laudable constancy. if it Remove a little from y^e meane, toward Stiffnes, it shews Gravity; if more yet, it shews Pride.

9 Dry, Such Eyes denote hardnes of heart, Cruelty & Wildnes. Covetous, Envious, Cruel persons have dry Eyes.

10 Moist Eyes denote Voluptuous men; Pleasure (especially y^e Venereous) is a softning thing, & loosens y^e mind; so y^e mind & soft Affecti- when either really or by Anticipation, it possesseth y^e heart, through looking on, y^e Eyes are then most apt to be bedewed.

2 Eyes both of Mercifull men, & of Liberal bountifull men.

3 Fearfull men, for feare not onely relaxeth, but also dissolveth y^e heart, melts it. & yet there may be conjoynd wth this feare a secret purpose of doing mischief; you must take heed of y^e Crocodiles teares.

What parts of y^e Eye are colour'd? Apple, in y^e Centre of y^e Eye, w^{ch} is y^e least of all y^e Circles; y^e Colour whereof is Black in all. & these are 3. Namely y^e Rainebow, Iris, Encompassing y^e Apple; & this indeed admits of great Variety of Colours. & White coat, or Adherent coat, covering all y^e Eye, save y^e Iris; & this is alike white in all.

2 Whence these Colours proceed, & whether they were provided.

They are to be imputed to a tincture of y^e Vitua, in y^e part thereof w^{ch} is depressed & flattened (as it were) for a more distinct Apprehension of all Visible Objects; w^{ch} is much further'd by Darknes or obscurity; when we look through Pipes, or out of Deep Pits, we see better; & they whose Eyes are deepest, see best. Iris for Grace & Comlines; as we see it in flowers, King's Feath^rs of Birds, & haire of Beasts. Nature then (mixing Benefit & Conlines) make y^e Colour Dark, unless she be hindered. And this is y^e middle Colour - (Charopus Aristotle calls it, amiable, Gracefull) y^e hazel Eye I suppose is meant by it. They whose Eyes vary from this colour toward brightnes (as y^e Gray Eye, & Wall Eye, &c.) discover a Weaknes of y^e formative Power; these being unable to reach y^e full deep Colour, w^{ch} is requisite to an Exact Sight. When Nature exceeds y^e mediocrity of this full deep (as in coale black Eyes) it argues a Robust but disorderd constitution. The Red also, if fiery, & deep yellow, bending to red, as of y^e Hyacinth, all argue Heale.

As to y^e Colour of y^e Eye, we will shew.

3 What indication they give of y^e Mann^r.

An Eye, if is

- 1 Faire, charopus, shews Nature in her whole integrity, so indicates an Excellent disposition. Arist. give this Eye to y^e witty & valiant.
- 2 Gray, (like y^e Saphire-gemme) caruleus, asure, w^{ch} is a full deep too, denotes a very good disposition also; for it consists in a meane between bright & dark. Such sure was Minerva's Eye, so often magnify'd by Homer.
- 3 Wall, or Gray & White, hath a Weake, not full deep Colour; & is a signe of Timorousnes, for it proceeds to weaknes of Nature. Nero had such an Eye, & he was Naturally timorous.
- 4 Black in Excess, coal black, denote a strong but inordinate Nature, & injurious or lewd Mann^r.
- 5 Red, or fiery, signify a Cholerick fierce disposition; as doe also y^e deep Yellow, though not so much y^e Red shew more Excess of heat. Rednes also in y^e White of y^e Eye denotes y^e same; for it proceeds from store of Blood, flowing into y^e small veines of y^e Membrane, so discovers heat. We may conclude this very same thing from y^e apparent mann^r also (w^{ch} that w^{ch} strong probability). because when men are very angry, their Eyes are in a Mann^r inflamed.



There are other Varieties of Colour, as to y^e Iris or Rainebow: for in some you may see small grains, as the grains of a Melon, differing in Colour from y^e rest of y^e Iris: & these grains in some are bloody, in some gray, &c. in some there be no such grains at all, but many Circles. The Physiognomists talk much of y^e Significancy of these grains & circles in respect to y^e mann^r; but I see no ground they have for it.

Quantity of y^e
Eye, of wh^{ch} we
lay these Rules

- 1 Eyes of a middle size, nor great nor small; nor thrusting notably out, nor yet hollow are best, as intended by Nature; So they argue Nature perfect & y^e disposition good, (as Aristotle every where confesseth).
- 2 When y^e Braine is over great & over moist, y^e Eyes by that meanes become too large & too forward; w^{ch} excede of Braine in quantity or moisture, when it proceeds not farr from y^e meane, disposeth to contemplation: but when it exceeds very farre, it begets Stupidity or Blackishnes, for immoderate moisture makes one dull & Blackish. So Galen.
- 3 When y^e Braine falls too short of y^e meane, for moisture & quantity, (i) if it be too dry & too small, y^e Eyes will be smaller & deep sett, then they should be. And if it be but in few degrees too dry & too small, ~~it betokenes~~ then it inclines to Action, & to Heat, but if in a high degree, it betokenes a certaine ferity of Manners.

The Physiognomists are more copious upon this Argum^t. but you must not rashly believe all they say.

Proceed we now
both to this -

Nose, of wh^{ch}
2 this we say

- 1 In general, That y^e Nose hath no streak toward Action; but yet it renders a certaine remote signe of y^e Manners or Natural inclinations, by help of y^e Apparent Manners. for instance, Those y^e have a hott heart, have broad Nostrils, for sufficient breathing & cooling: And therefore when we see a man wth broad wide Nostrils, we may guesse, he is hott within, so by consequence he is cholericke & haughty.
- 2 In particular That
 - 1 Open, wide Nostrils denote a cholericke disposition.
 - 2 Large, bottle Noses denote great store of Corpulent matter, & so a Witt not over sharp. yet there be diuers of great parts, & rich Intellectuals, that have great Noses.
 - 3 Drawing upward of y^e Nose is a signe of a man prone to despise & to jeere, or loath others mens things, or doings. because when we despise or mock another, we draw up y^e Nostrils, & dilate y^e Nose toward y^e side thereof, or Wrinckle it. & so we doe when we beholde a thing wth loathing.
 - 4 Wyndes of y^e Nose, when it stands naturally toward one side more then y^e other, betokenes a nature apt to detest others wth Indignation: because when we detest a thing wth Indignation, we use to Wrest y^e Nose to y^e right side, or to y^e left.

Tab. 52.

1 The Parts; w^{ch} are y^e Lips, y^e Tongue, y^e Teeth, & y^e Hiatus, y^e Gaping, whence 'tis calld As y^e Mouth.

2 The Differences; for y^e Wide & Large } mouth may be Eith^r 2 } Narrow & Small } Eith^r 2 } Thrusting outward - } What y^e Physiognomists gather from these severally, is from y^e likeness of Beasts, for most part; so nth small probability.

1 Gluttony & voraciousnes; because y^e Mouth being destined chiefly for Eating, Drinking & Breathing, they y^e have Naturally a large Mouth & strong Teeth, seem naturally inclin'd much y^e more, to y^e use of such things, as y^e Mouth & teeth were provided for.

Conformation, w^{ch} are these. A wide large Mouth is a likely sign both of

1 Coldnes; in case it goe along wth sign^s of a cold heart; because so much of Cold Air is suck'd in by breathing; a wide Mouth drawing in more if y^e narrow.

2 Heat; in case it be joynd wth sign^s of a hott heart, & y^e person be square, well sett and of a good Constitution; for then Nature may seem to have intended him more breath, for to coole y^e h^{ot}ty of his Hart.

1 Valour & Courage from a wide Mouth, & strong thick sett Teeth; because y^e Mouth & teeth were not given men to fight withall, as they were given to Lyons & Dogs.

2 Swinish Manners (as voraciousnes & an insatiable appetite) from a prominent mouth thrusting out; because y^e Swine have such a Mouth. Truth is, when any part varies from y^e Natural shape of its own kind, it may argue some impfection in y^e formative power; yet againe, it argues not strongly an impfection in y^e Manners, because it falls not on y^e part destined for y^e Manners, w^{ch} is y^e Heart.

As to y^e Mouth, we will shew both

3 y^e Rules in y^e point of indication, & they are drawn both from y^e

They are much mistakⁿ on Who conclude Eith^r

1 In Anger, we bring y^e Teeth close together: wherefore, they seeme to be naturally Choleric who generally keep their Teeth so compressed by y^e force of Nature.

2 Apparent or Visible Manners } In jeering, y^e Lower lip is usually thrust out; so if you see one, whose Lower lip is Naturally placed in that Posture, it is likely, he is apt to scoffe & jeere.

3 In Lasciviousnes, they use (as a preface to y^e Generall Work) to rubb lips & tongue, one agst another, by mutual Kissings & toyings; so then, when you see any (young folks Especially) - Smack of themselves, & put y^e tongue out often between y^e Lipps, it is a shrewd sign^e y^e they are tickled with Lust.

Parts of y^e Face,
w^{ch} their substance
or Corpulency,
& here we will
shew both

The face is all
between y^e fore-
top & y^e neck;
in these y^e face
is distinguished
Nam in y^e face
something is

Permanent
Natural
are these
namely y^e

Transient
or adventitious
as y^e
Countenance

Tab. 97.

Quantity, of
this we say
that a face
Proportion,
Tab. 94.

1^{ch} they be The forehead, Temples, Eares, Eyes, Nose, Chin, mouth, & Cheeks; in all w^{ch} we are to Consider, whether they be fleshy, full, & flatt, or whether Leane & thinne.

1 Fleshy and full betokens Slovenes, for so it is in Oxen, & fearfullnes, for so tis in Asses & Deere.

Fleshy cheeks doe not so much discover a Brain too hott, & not sufficiently tempering the heart, as a fleshy forehead & temples. Because y^e cheeks are not seated so neare y^e Braine, as is y^e forehead & temples. the Cheeks are made by Nature wth a moderate swelling, or firmnes, for y^e Emlynnes of y^e face; as also to strengthen y^e Muscles of y^e face, whereby the jawes move in Eating. So that if we consider y^e Natural habit, fleshy cheeks denote a Stronger Constitution, then y^e leane cheeks doe, & so a better. yet in regard Study and Care make one leane, Such Cheeks as are leane by Accident & not by Nature, denote a man either very Carefull & solicitous, or very Studious.

2 Leane & thin betokens an accurate or Carefull thoughtfull Man.

The Cheeks maybe leane either

1 Naturally; & they argue eith^r too much drynes, or too much Coldnes, so that y^e Aliment is not well attracted & digested; & consequently they argue conditions eith^r 1 Cold, as Timorousnes, Envyousnes. 2 Rare, as Sadnes, Severity, forwardnes.

2 Accidentally, & then (unlesse it comes to be so by sickness) they argue care, or much busines, and distraction, or much Study & meditation. but all leanes is wth Care.

The meane betweene full & leane is best. As to Witt, or to y^e Intellectuals, y^e substance of y^e face argues nothing of it selfe. Some wth full cheeks are very Wittie, & so are others wth leane.

1 Large & broad, argues abundance of Bodily Matter, w^{ch} is commonly attended wth adull Wit.

2 Small, beneath ordinary, argues little Braine, so a heart not coold Enough; & a brain more heated, so more dryed, then it should be; consequently a heedlong Judgmt, & an vnconstant mind; Nay & ferity or wild Manners, if it be in Extreame. Arist. will have little faced men to be Cowards.

3 All these signes, drawn from y^e face, have in them som probability, noe necessity.

General or simple
 1. Long or high, (1) more in length or height, then in breadth. Now y^e length is from y^e forehead to y^e chinne.
 2. Broad, (2) more in breadth than in length or height. y^e breadth being from y^e sides of y^e face, or from y^e one cheek, to y^e other.
 3. Round, (3) Equal in length & in breadth. Some call y^e a round face, that is full & jetting; & opposite to it, is y^e hollow face that sinks inward, without any such convexity.

Proportion
 1. Shape or figure, is either
 2. Special or compounded.
 3. Here we will shew both

1. What we meane thereby,
 Besides y^e common figure of y^e face, there is another arising out of y^e shape of each particular part, & out of y^e connexion or Correspondency of each to other, w^{ch} we call y^e forme; As if y^e Nose & forehead be flatt, y^e Mouth hollow, y^e cheeks leane, y^e Eyes sinking, y^e Eares sharpe & large, this is one forme. Againe if y^e Nose be flatt, y^e forehead round, y^e mouth & Eyes hollow, y^e cheeks leane, that is another forme. If all y^e rest be y^e same, & onely y^e Eyes be different, or onely y^e mouth, or onely the cheeks, these ariseth a new forme. And much more, if each part be varyed many ways (as y^e forehead alone may be varyed about 576 wayes) & there be many degrees in Each variation, & these be variously complicated. Hence comes y^e Infinite variety of Humane Shapes. Scarce two in y^e world being exactly like.

1. Beautifull, or faire, when all y^e Parts are rightly fram'd, & answer each other aright & a lovely colour is added.
 2. If y^e Parts may be well shap'd, yet not answer each other well, as y^e Eyes may be faire, whether shap'd like an Almond or round then so; & so y^e Nose, whether straight or bowing, if well shap'd may be faire. But y^e bowing or Hawks nose if it faire, will suite better with a full cheek, that is faire, than wth a leane cheek, that is faire. So also a cheek faire, but leane, lovet a straight nose, rather than a crooked or Hawks Nose. & so of y^e rest. Zenxis could never have made up his Venus out of y^e severall excellencies of severall women, had he not well known, how to fill each beautifull part to other.

2. Deformed, or hard favoured, when y^e Single pt^s are deformed; much more when ill suited, & more yet if y^e colour be unhandsome.

3. What indication of y^e Manners ariseth in y^e face
 1. Long betoken a man injurious or apt to abuse.
 2. Round betoken a man impudent, & of small Judgmt.
 3. Deformed, shews one unciivil, a lewd companion.
 4. Faire shew y^e best condition. True faire y^e sons are often wicked faire Women oft of chaste, tho'p^t rather from outward temptation then from an inward inclination to Naughtines.

These Rules we borrow from y^e best Physiognomists; protesting, if we find but little Certainty therein; Now see we how y^e Shapes of y^e face should well discover y^e Manners; inasmuch as they doe not sufficiently discover y^e temp^t of y^e Heart; w^{ch} is y^e sent of y^e Manners. Nor have these Shapes any instinct toward Action.

4. Mutability of y^e face
 Every Passion or Affection works a change therein, Every one hath a peculiar visage; There is an angry visage, a sad, a merry, a stanton, a modest, a stubborn, an humble or obsequious, a bashfull, an impudent. Every simple beholder can discov^r any strong Passion by y^e Countenance.

2. Countenance
 1. Who so hath naturally such a look or
 2. Some other Affection overmastering & hiding it. So Modesty may hide Anger in bashfull persons, when they are in Publick or before their betters; they will seem as mild & meek as Lambs; but in Private or wth their underlings, forward & intollerable. So some Women are modest & mild abroad, of few words; but at home fierce & tedious to their Husbands & family.
 3. Hypocrisy, & an artificiall set Countenance. So y^e mild appearance may hide a cruel savage heart, as Tacit notes of Caligula, he hid a savage mind wth a counterfeit Modesty. Whereas Marius y^e Elder (according to our rules) had a rough harsh looke, & so he had a rough & Warlike heart.

Who so hath naturally such a look or Countenance, as is peculiar to some one Affection, is naturally inclin'd to y^e same Affection. The Rule failes not, save in case either of
 1. Some other Affection overmastering & hiding it. So Modesty may hide Anger in bashfull persons, when they are in Publick or before their betters; they will seem as mild & meek as Lambs; but in Private or wth their underlings, forward & intollerable. So some Women are modest & mild abroad, of few words; but at home fierce & tedious to their Husbands & family.
 2. Hypocrisy, & an artificiall set Countenance. So y^e mild appearance may hide a cruel savage heart, as Tacit notes of Caligula, he hid a savage mind wth a counterfeit Modesty. Whereas Marius y^e Elder (according to our rules) had a rough harsh looke, & so he had a rough & Warlike heart.

1 That they indicate only warlike manners.

The duty of y^e Limbs is some Motion or Going; as Progression is of y^e feet, legs, & Thighes; & y^e Motion of y^e Armes is Drawing, Thrusting, Lifting, Cushing, &c. by meanes whereof fighting is performed; so y^e y^e conformation of y^e Limbs seems to contribute onely to motion; & if it be such a motion, as referre to fighting, it may denote audacious & Warlike manners. We can hardly guesse at any other point of Mann^r by y^e Limbs.

2 That all kind of Bodily strength doth not serve for this indication. That's a true

One for Necessary Uses & for servile works; for Instance, a strength of Carrying burdens (as in Porters); & this is no argument of Valour; for we doe not reckon y^e Pack-saddle or Pannel Beasts, & Carriers horses for generous Creatures. a firme strong back is no marke of Valour; nor are thick armes, thick short hands, fit onely to Lift Burdens, not to Weeld a sword, or hurle a dart. Another unfit for servile works, but very usefull for civil affaires, for y^e various Employ^{mt} of Peace & Warre; w^{ch} is to be seene in round, close, well compacted Limbs.

Now to y^e Neck below y^e Head, whereof y^e Brain & Genitals being handled there remain upon y^e matter; onely y^e Limbs, of w^{ch} we shall speake both -

3 What Parts are requisite when they must be qualified for this civil strength, that we may thence conclude a bold Warlike spirit. Six Rules are they

1 The Bones of a man are solid, so without much marrow (as it is in Lyons), yet y^e Muscles must by their strength exceed y^e weight of y^e Bones, if y^e soule may at Pleasure move them as swiftly & impetuously as it will: for y^e soule makes use of y^e Muscles in all Voluntary motion.

The Bones then must not be very bigg & thick; for then y^e Muscles would grow to great, & y^e Bulk of y^e Body too large, if in Proportion to such bones. Now y^e Warlike or civil strength must not have so bigg a Bulk, in regard there must be Prudence & judgm^t, guiding the strength; & that's seldome seene in huge Bodies. Homo longus raro ingeniosus. Indeede the tallnes may seeme to render y^e blow heavier, as fetching a larger compass; it availes but little otherwise.

The Muscles should be full, so robust; & y^e Conformation round. Other flesh profits little, as adding to weight, & easily melting to sweat, & withall soon inducing wearines.

The Body then should be well muscled, or Brawny, as it is in Lyons.

2 The Bones in their joynts must be nor too loose, for that renders y^e Motion weake, nor too close, for that hinders turning & winding.

4 The hands & fingers must be long for farther catching or reaching; & solid, wth strong Muscles (never rather) for stronger motion or percussion. Some have been able to break a horsshoe, wth their bare hands.

5 The Shoulders should be broad for strong motion of y^e Armes.

6 The thighes should be Brawny, & feet full of Nerves, for firme footing, w^{ch} is requisite in fights.

Tab. 56. 1 Neck; ¹ Strong, not very fleshy, but well muscled, indicates Valour; for by its Connexion wth y^e Armes, it helps their Motion.
 if it be ² fleshy, especially when y^e Nape is fleshy, & more yet if y^e back neere it be fleshy, denotes y^e servile strength, as of Porters.
³ Leane & weake denotes weaknes of y^e motions. because it contains y^e Root & beginning of y^e vertebra, or joints of y^e back bone, & of y^e Nerves for Motion, w^{ch} being so bare of flesh it doth not sufficiently cherish.

2 Throat lying ¹ Not hollow, but full, it shews there is not that ^{readines of} Motion & Exactnes of Sense.
 vnder y^e gullet ² From this part it was, if Zepirus y^e Physiognomist concluded, Socrates to be Stupid & blockish (as Tully shewes
 w^{ch} if it be it in his Book de Rato), because his Throat was not so hollow, w^{ch} shewed that those pts were obstructed. he said also, Socrates was a Wencher, at w^{ch} Alcibiades laught heartily.

To speak distinctly of y^e Head; They are the 4 Shoulders; w^{ch} if they be broad & farr asunder, not too close knitt, nor over loose, denote Valour. Homer gives such to Ulysses

4 Back; w^{ch} if it be ¹ Large & musculous, makes for Warlike Strength.
² fleshy & full, makes for servile Strength. some will have it a signe of a senseles man, insensati.

5 Breast, w^{ch} whether broad or narrow, smooth or hairy, denotes y^e Temp^{er} of y^e Heart; so we have already spoken of it. ³⁰
 And as to y^e Confirmation if y^e Breast be well muscled & broad, it denotes y^e Warlike Strength.

6 Belly w^{ch} if it be ¹ Contracted or hollow, makes for Activity & Strength. Aristotle gives a shrunken belly to his Valiant man.
² flat & out-strutting, denotes a man fitter for Rest, then dayly vehement Motion. Arist. says, y^e great belly is a marke of a dull, a Proud, a lascivious Person.

The Belly must be large, if y^e body be so; for such a Body requires much Nourishm^t. & digestion; but if it be more large, then it should be in Proportion to y^e other Parts & to y^e Limbs, it denotes a glutton, the Belly being made for feeding; so y^e greater y^e Belly is, y^e greater is y^e Appetite of food.

7 Genitals, of w^{ch} we have sufficiently spoken already. Tab. 43.

8 Loyns; w^{ch} if they be ¹ fleshy & soft, denote Lasciviousnes; because in that case, y^e Seed Vessels must needs be open —
 through Heate, so that y^e Stock of Seed is easy to be gotten, easy to be repaired.
² Hard & dry, denote a lesse inclination to y^e Game, at least a difficulty of repairing y^e losse of Seed.

Tab. 57.

1 Arm, w^{ch} if they be } Somewhat long, of solid Bones & fleshy Muscles, denote a Warlike mind, some would have it reach to y^e knee; but it matters not. Alb. Magnus makes y^e Long Arme a marke of a liberal Mind; it should be rather a large hand.
2 Short & thick: denote y^e servile strength, not y^e Civil or Warlike.

1 Somewhat long, wth solid Bones & good Nerves, are fittest for y^e Warriour, & so a signe of a Warlike spirit. Aristotle will have a large hand, but all comes to one. So Sforza had a hand large & long; & fingers so firme, y^e he would breake a Horseshoe therewith. So Selimus y^e great Turke had such a hand, both very great Warriours.

2 Hand, w^{ch} if they be } Short thick robust, are for servile strength, so joyned wth a dull wit; Especially if inarticulate or not well jointed.
3 Articulate, or well joyned, are for handy industry; if they be strong, for strong work, if weak, for gentle easy work, in Gentlewomen, who are but for y^e Needle, at most for y^e Distaffe, we commend a long & soft hand, so they use to look upon round & well joyned hands, as a signe of a Witty man.

4 Hairie within or upon y^e Palme, betoken a filching thievish disposition; y^e inner tendon or muscle being wanting, w^{ch} causeth y^e Haire to come.

Leadus, a famous Anatomick affirms, y^e in some noted High-way men, or Robbers, whose body he had dissected he missed y^e first of y^e inner Muscles of y^e hand, w^{ch} grows about y^e Palme & there becomes a tendon; by w^{ch} meanes y^e Palme comes to be hairy, as some Imagine.

1 With good Muscles, & solid Bones, in proportion to y^e rest of y^e Body, denote a valiant & Warlike mind.
2 Short & thick denote a servile strength.

3 Thighs, w^{ch} if they be } Small & sinewy, denote a lascivious man; because that, nozishmt, y^e should make the thighs thick & fleshy, goes to seed. Aristotle gives y^e same reason, why some Persons are commonly Venereous.

1 Well shap'd, large, articulate, & sinewy, betoken Valour. So Aristotle. but then you must understand y^e greatnes he meanes, in a right sense. for we use to mock men of large feet, & call them Dev. beaters. A man must not have feet soe large, as Beasts y^e Kick, have; or y^e fight wth their feet. Nay y^e most generous horses have lesser feet then y^e Common sort. Wherefore, y^e foot of y^e Valorous man must rather be large then too small, y^e largest feet being fittest, both to beare y^e bulk of y^e Body, & to make firme impression.

4 Feet, w^{ch} if they be } 2 Small, narrow, inarticulate, more neat then strong, denote softnes or Effeminacy. In a Woman we use to commend a small foot, for thee was never intended for y^e Exploits of Warre.

Tab. 58.

1 A Rule in this Signes contrary to those we have spoke of, denote a contrary Propension, namely, softnes or Effeminacy of Mind, & Timorownes, both w^{ch} are opposite to Valour. So Aristotle discourseth in his Physiognomy, Skill sup-
passing, & contrary dispositions of Body denote contrary Manners of y^e Mind.

1 Of Conformation
& signs contrary
to these. And how
we will give

As y^e former signes (in y^e Next foregoing Tables) are not very Necessary, but Subject to Impedim^{ts}, so are these farre lesse Necessary. for though robust Limbs are best fitted by Nature for y^e Weapon or for fighting, yet such is y^e force of y^e Mind, as to infuse new Vigour into Weake Limbs for y^e time, in case y^e influence from y^e Mind or Heart be strong.

2 A Caution
w^{ch} is this

We make this evident by two instances, for
1 Even a Weake man will put forth unexpected strength, during a fitt of Anger, & what a pudder there is Commonly; to hamper & over-rule a Silly old Woman, that is phrantic, y^e impetuousity of her mind contributing an Extraordinary Vigour for y^e time to her soft or withered Limbs.
2 On y^e other side, if y^e mind be vnbent, as in Feare, y^e most firme & braving Limbs will languish & faile, being destitute of spirits. So much doth y^e Temp of y^e Heart prevaile in this busines of y^e Maud above y^e Conformation of y^e Part; & a Moral Habit or Custome above y^e both.

Having shewd how y^e Members below y^e Head should be framed for to indicate a Natural Fortitude of y^e Mind, we are now to Express ourselfe in Case both of

2 Of Discordance or of clashing among y^e Signs, when some draw one way & some another. Here Aristotle gives us two

1 We must not conclude & pronounce peremptorily, vpon one bare physiognomical signe, going single, but all, or at least many, should be compar'd together & weigh'd in y^e Ballance. As if y^e hands & Armes denote Valour, y^e thighs & feet denote a Coward, or y^e breast & back; or in case it be y^e contrary way, we should here consider w^{ch} way the major pt of y^e Signes (for Number, or else for Effeminacy, or both) doe encline; & thence conclude of y^e Mann; yet w^{ch} some grains of allowance, some abatement or retraction, for lack of an absolute concurrence of all y^e Signes, as if there be more signes or a few but these strong signes for Valour; & few or weaker signes for Cowardise, we should pronounce y^e man Valiant, yet not so completely Valiant, as if y^e signes had altogether concurred to Valour.

Rules.

1 For point of Vertue or Efficacy y^e principal Signes are drawn from y^e principal Parts
We will ranke this in this order,
giving the
1 first place to y^e Signatures of y^e Eyes, forehead, head & face.
2 Second place to those about y^e Breast & Shoulders.
3 Third place to those about y^e Thighs & feet.
4 Fourth place, & last, to those about y^e Belly.

1 Big bodyd & tall man are slow in y^e functions of y^e Mind; because y^e motion of y^e blood, in such a long & large Walla must needs be slow; (that motion w^{ch} serves to Knowledge).

When such men have a moist flesh & a Colou denoting a Cold Temper, then are they by far y^e slowest both for body & Mind. for to y^e forme Cause of their great Bulk, there are added new Causes of Slownes from y^e Cold temper.

3 When such are of a dryer flesh & sharpe lively Colours, denoting Heat, they are well fitted for y^e Motions of y^e Mind, or for Wisdom; y^e Contrary forces reducing y^e Man to a Just Mediocrity: for y^e Slownes arising from y^e height is tempered by y^e Heat, w^{ch} y^e dry state of Body & y^e sharp Colours doe betoken.

1 Little men are quick in y^e functions of y^e Mind, y^e spirits passing up & down speedily in such a small Compose.

2 If such low Statur'd men be of a dry flesh & of sharp Colours, betokening heat, they attaine not to much Wisdom or right Knowledge; y^e Motions of their spirits being so swift (all causes conspiring therunto) that they will never persist long in y^e same mind or Judgment.

3 But if such happen to be of a moist flesh & of a dull Colou, denoting coldnes, they are then well made for y^e functions of y^e Mind & for Knowledge. Because y^e swiftnes of their motion arising from their small Stature, is well allay'd by y^e Contrary Moisture & Coldnes; & so retired more sober.

3 Middle size we say y^e Men of a middle or just size are best made, as to sense, & matters of y^e Soule. y^e Motions being not of soe long a Course, as to become slow thereby: nor yet of so short a Course, as to be too Nimble; So that such a mediocrity of Stature hath y^e greatest advantages for y^e functions of y^e Mind.

2 Proportions of men are three: 1 All proportions; of whom Aristotle says, if they are Cunning or Crafty. 2 A good Birth, or adescend from laudable Principles; both w^{ch} betoken good mann^r; y^e one as a signe, y^e other as a Procatartick Cause. 3 Well proportion'd; w^{ch} of y^e he says, if they are just & Valiant; in regard their good proportion sheweth both.

We have done wth Physognomy, whereof we have seen two ^{solid} foundations, y^e Temp of y^e Heart, & y^e Frame of y^e Parts, fitted for Action (these are knowne foundations; their Effects or stroak on y^e Manners being very Evident). there is a third also, secret in its owne nature, & known onely by observation, when two Effects hang on y^e same Cause, & so accompany each other, & their Connexion is manifest, but y^e Cause obscure; As when it is observed, if y^e Nose & y^e yard correspond in point of Greatnes or smallnes. These 3 foundations are a Priori, proceeding from y^e Cause to y^e Effect, (at least including such a q^uesse, as y^e 3 last). We are now to handle y^e 4th, y^e way to find out y^e invisible Inclinations by their visible Effects.

Quantity or Magnitude, both as to length & breadth. Some are either Little or Low; & these are our Relis. Now in y^e Stature we are to consider

Proportions of men are three

3

Tab. 60.

1 What we here said

1 We said, we would Compare y^e force of y^e Natural Inclination (or of y^e Disposition of y^e first Organ, y^e Heart) wth y^e forces of Customs & of Knowledge; & either joyned all together, as in Case all made one & y^e same way; or sunder them, if they made severall ways.

2 Now all y^e Physiognomy handles is merely to fish out y^e Natural Inclination; & all if we borrow thence, leads to y^e Head onely.

3 The whole entire Natural Inclination ariseth first & chiefly from y^e Temp^r, & in y^e second Place from y^e Conformation of y^e Parts, (y^e instinct whereof flows into y^e heart-itself, & thence helps to Compleate or make up y^e full Entire Natural Inclination); for instance Who so hath a Heart hott & moist, a liver to too & spiratid, S^{ed} vessels large, a y^eard & Testicles such as we have described, y^e same man is venereously given by nature, even in y^e highest degree. And this is y^e Natural Inclination, w^{ch} Tab. 30. we have compar'd (in point of force upon mens Actions), wth Custome or Habit, after a subtriple proportion, as 3 is to 1.

We are now to Apply all if we have borrow'd from Physiognomy, to our former method; So if we will shew

2 How we here proceed to Apply.

1 If y^e Temper of y^e Heart, & y^e Conformation of y^e Parts, bend both one way, then y^e Natural Inclination, arising from both, is to be taken as one to y^e Three w^{ch} y^e Moral Habit or Custome includes; & as foure to y^e One of a General knowledge (Cognitio primi solum Phantasmaticy). and let me mind you by y^e way, that you must take both here in their perfection or highest degree I meane y^e Temp^r & Conformation of y^e Parts. Now we shall find, y^e Entire Temp^r of y^e Heart to bend to this or that particular Manners, when all Signes conspire to signify one & y^e same Temper, as if y^e Heart be discovered to be hott & moist, not onely by Soft Pulses & great Breathings, but also by broad Veins, & a rosy or ruddy Colour of y^e flesh, of y^e face Especially, by a flashy & Plump habit of Body, moist Eyes, Soft Haire, large stature &c. But if there be some Signes make for a Heart hott & Moist, some other for a Heart Cold & Moist, or Cold & dry, or hott & dry, then according to y^e Weight or Consequence of y^e repugnant Signes, we must pronounce touching y^e abatement or retraction of y^e Temp^r of y^e Heart, & so of y^e Manners arising there. Now in Weighing & Comparing y^e Signes, we must allow y^e Precedency to those, w^{ch} doe more immediately indicate y^e Temper of y^e Heart, as first y^e face & y^e Parts thereof, chiefly y^e Eyes &c.

2 If all Signes concur to one & y^e same Temper of y^e Heart, & yet y^e Conformations of y^e Parts be repugnant, y^e Natural Inclination concluded from those Signes of y^e Temper, will not be Entire & absolute but broken, indeed y^e Swinge of y^e Temper will prevaile & have y^e upper hand, but so as that you must detract y^e Instinct arising from Conformation of y^e Parts.

Tab. 61.

a Rule more

When you have detracted a degree from y^e Natural Inclination & Considered it as so much y^e Weaker, for lack of y^e Instinct arising from y^e Conformation of y^e Parts; then Compare it wth y^e other two Principal Moments, or Causes of mens Manners, Namely wth y^e of Knowledge, & that of Custome (Still remembring it is but broken & imperfect). In y^e Next place, weigh these other two Causes, & see, whether they also be Entire & Compleat, or broken likewise, — then bring on y^e Comparison, either by Aggregation or by Subtraction, (as before Tab.)

1 Let these be two 3^d of y^e Natural Inclination to Venery, Subtracting one 3^d for lack of y^e Instinct from Conformation of y^e Parts) & let y^e Knowledge of y^e turpitude of an offend^d Adultery be Compleat, yet onely as to y^e first Imagination, (y^e force thereof we have said to be 3, in respect of y^e 4 Natural Temp. Tab. 30) also let y^e force of Custome be against Venery, yet that not entire, but imperfect, so that onely y^e Ninth part of it doe prevaile.

2 From these grounds thus laid, we will reduce all to one denomination, thus. 4 hath in it no 3, so we will multiply by 3 & 12 will be y^e Product: of w^{ch} parts we will first conceive y^e force of Natural Inclination to consist, in case it be Compleat & unbroken, but at present onely two 3^d thereof remaines. so y^e force thereof toward Venery shall be at present, but as 8 of those 12 parts. Now y^e force of Knowledge (if Compleat) will be as 9 of those parts; because y^e 3 bears y^e same proportion thereto, as 4 does to 3: So now y^e force of Knowledge shall exceed y^e force of Natural Inclination by an 8th pt thereof, & will be as half an Eight thereto. But to Proceed

an Instance upon y^e rule, not we bring on by these steps

The force of Custome compleate bears a triple proportion to y^e force of Nat. Inclination compleate, so if y^e force of Nat. Inclination be 12, y^e force of Custome will be 36. but y^e 9th part of 36 is 4 at present, wherefore by comparing them, the force of Custome will be as 4, & y^e force of Knowledge as 9, w^{ch} two forces are to be joyned as both making y^e same way against Venery: but y^e contrary force of y^e Natural Inclination (for Venery) is 8. Wherefore y^e prevailing force (w^{ch} makes against Venery) Exceeds y^e other force for Venery by 5 pts. But of what denomination? We will thus conceive y^e Matter.

4 If all y^e 3 forces had perfectly conspir'd, or made one way, y^e Entire whole force of all togeth^r had bin of 57 parts, for y^e force of Custome is put as 36, of Natural Inclination as 12, of Knowledge as 9, all w^{ch} together comes to 57. Wherefore y^e parts of Excuse are but 5 of 57. So that in y^e form^d Instance or Comparison made, there will be found no strong & remarkable propension either way, to Venery or to chastity. By this Example you may guesse, what is to be done in all such Cases.

To proceed for Application, we will give

Tab. 62.

1 this is -
our Rule

By what we have said, you may easily know, how to give a shrewd guesse at y^e future Carriage & Action of any Man - upon occasion offer'd him; the method hitherto deliver'd, leading us to find out y^e degrees of y^e prevailing Inclinations, as in y^e form^d Example; A man (qualifi'd, as we have laid him) bendi to y^e forbearance of Unlawfull Copulation, more then to y^e Committing of it, by 6 Parts of those 57, w^{ch} Constitute a Compleate Propension; such a Propension, as hath - all y^e 3 grand Ingredients or maine Causes (namely Nature, Custome & Knowledge) concurring to it.

2 this we add
for a Caution

We must here remember; if there is a difference, as in Naturals, so in Morals also, between a disease, & a fitt or Paroxisme; for as a Disease may sometimes rest without a fitt, so also may a fitt (as of a Quotidian Ague) overtake a man, & is free from any habitual Disease. as Suppose one mild by Nature, yet vehemently provok'd, he will be inflam'd wth Anger, & that beyond the golden meane, unless he have within him y^e Opposite Habit of Moderation, or a strong Natural Inclination therunto. So there will be a fitt, yet no habit of Dice, nor any bad disposition therunto.

Now then as to
y^e Art of fore-see-
ing a Mans future
Action.

3 This Instan-
ce we give to
Explicke y^e
Caution

So then, having laid this ground (w^{ch} we have hinted heretofore) suppose we a man Qualifi'd, as in our Example. Tab 61. The Propension we spake of to y^e forbearance of Venery, was of his mind being at rest, & not moved or tempted from without. But y^e itch of Venery will be enkindled upon y^e presence of a strongly enticing Object, a fitt opportunity, provoking diet, Reading lascivious Sonnets, or other such Irritations; & y^e Heat may prove so ardent, so sudden, & take him so unprepared for resistance, if it will carry away y^e man as with a streame, & over-rule y^e Contrary actions & Motions much rather then the contrary Motions will quench that Heate. So also a temperate man (as to natural Temperance, and as to a moral but imperfect habit of Temperance) upon a strong temptation will feed to liberally. And a meeke man will prove impatient. And therefore the holy Scripture doth Excellently command us to avoid y^e occasion of Sinne. Even a Composed Mind is put off of the hinges by the Example of y^e Multitude; hence Seneca saith, He was never in Company of Men, but he went away lesse himself, or lesse a man; Every one discovering his owne Passion, & raising y^e like in others. Who can read or heare of stolne Embraces without a Secret itching? Who can see or heare others magnifi'd & Extoll'd even to y^e Skyes, without some desire of Honour, some Ambition in himselfe.

These three Rules -

1 Because strong Objects doe raise y^e Affections, even in sound Minds, He that will foresee & pronounce safely touching any future Action, must first guess, how many degrees of y^e Affection or Passion such or such an Object is like to raise in y^e Man, for if it be like to raise a most vehement Passion, we may presume y^e Man will follow y^e Swing & sway thereof. because a very vehement Passion, by intruding a second Imagination, will darken & apprehend y^e light of his Knowledge to y^e contrary; it will also for y^e time crush down any precedent Habit or Customs, by its mighty Power. So if y^e Stream thereof easily carrys y^e Man away contrary to his old wonted Course. And yet after y^e fitt is over, & y^e particular sin is committed, y^e old Inclination reviving will direct to order his succeeding life, when y^e Perturbations are strank back into their usual Channels.

2 When an Affection, raised up, overbeares the dictates of Reason, & y^e force of Customs to y^e contrary, by a great proportion, then y^e Natural Inclination bears y^e opposite way, a mans action will follow y^e Affection so raised, & not y^e other two joint forces, w^{ch} else would prevaile.

In Julius Caesar there was a Custom of Clemency or of shewing Mercy, & that strong almost to y^e full height of a Habit, if you make 8 degrees requisite to y^e full height he had at y^e least 6 of those 8. There was also cleare Knowledge in him, whereby he could chuse but think it very glorious to forgive Enemies; so if you may well allow him 2 parts of 3, in y^e force hereof. Now his Natural Temp^r lay not y^e way, but toward revenge much rather. for when in his Anger he revengd himselfe so hotly of Bibulus his fellow Consul, & when he hangd up y^e Pyrats, (if he had taken him at sea & put him to a ransom) it must needs be granted, if then his Nat^r Temp^r bending toward revenge, did predominat in him, though it were indeed refracted by not in its height. Allow then to y^e force of his Temp^r 5 degrees of 8. So then, his Inclination to clemency & Mercy did exceed this force: from his Temp^r by many degrees.

And yet against Cæcinnæ he was implacable & Stiffe. because being a man Exceeding greedy of Honour & Glory, he could not endure his Reputation should be so Wounded, in y^e most shaunderous book of Cæcinnæ. So if Caesar shewd not to Cæcinnæ y^e like mercy, as he usually did unto his Conquerd Enemies; for he banishd him for his Sawcy Penn (as Cæcinnæ himselfe complaines in one of Tullys Epistles). Truth is Cæcinnæ was very indiscreet here; he should have forethought, what flames of Wrath his most bitter Eloquence must needs Enkindle in a person high spirited, & infinite desirous of Renown. greater flames vndoubtedly, then could have bin wrought in him, by y^e Loss of his Estate, or any Bodily danger. Wherefore this Passion so raised, overcame y^e force of Knowledge & of Customs in Caesar, by a greater proportion, then those forces Exceeded y^e impulse of his Natural Temp^r toward Anger.

We may adde for a Corollary, if Temptations plyed close & continuing thick, will at length overbeare all opposite forces. for so Patience extremely & uncessantly abused, will turne into fury. so y^e chastest Breast will yield at length unto y^e Importunity of a wanton Suitor; as y^e hardest Flint will be wrought upon, even by y^e soft drops of Water; if they fall without Ceasing.

We will shut up this discourse

An instance out of history upon y^e both

Tab. 67

1 (Clear our way)

In our first Table we said, that y^e Signes from y^e Effects were either primary or Secondary & annexed, w^{ch} we call y^e Apparent Mann^r. Now these latter we have in great part handled already, as from y^e forehead, Brows, Eyes, Eares, Nose, Mouth, face, & Especially y^e Countenance; some few of them remaine behind, w^{ch} we will now dispatch, & then passe away to y^e Primary Effects or Signes.

1 Shew it's kind; } Grave or Base } Either } 1 Great } Either } 1 Flexible } Either } 1 Rough }
A voice is either } 2 Sharp or Shriill } 2 Small } 2 Stiffe } 2 Smooth.

2 give y^e ground of y^e form kind; } The Base voice is from slownes of Motion, y^e Sharp from swiftnes of Motion. So in strings, y^e bigger or thicker doe sound Base as being slowly strid from their posture, & returning to it slowly: y^e thinn Smaller strings doe move to & fro speedily. & strings y^e higher they are serve w^{ch} up or stretched, y^e Sharp is their sound, being lesse removed from their position; & y^e lesse they are stretched, y^e base is their sound, being more removed from their first position, & longer returning to it. It is y^e same Cause in Pipes; y^e thicker groffe Pipe makes y^e sound more Base, then y^e narrow Pipe; & y^e long y^e y^e shorter; for more Aire goes in at y^e Wide or thick Pipe, & lesse Aire at y^e narrow. Now lesse Aire is sooner driven on, & more Aire, also in a long Pipe y^e Motion of y^e Aire is slower in y^e Passage, then in a short.

We are now arriv'd at y^e 2^d pt of our method, to find out y^e Mann^r by their effects, here we shall

2 begin w^{ch} y^e voice where we will

3 lay y^e Rules of y^e form & kinds -

- 1 They whose Wind Pipe is wide (if alike in other things) have a more base voice; & who so have a narrow Wind pipe, have a sharpe voice. So they that have a long Wind pipe (cateris paribus) have y^e more base or grave voice; & if a sharper Wind pipe he straitens it, y^e sharper doth he speak or sing.
- 2 When we thrust out Aire by y^e Lungs more hastily, y^e voice is Sharp; Now y^e Motion is more eager & speedy, when y^e Mind is bent or eag^r, & tis remisse or slow, when y^e Mind is y^e want. So in desire & Anger y^e voice is Sharp, but in Pleasur & remisse Affections put forth but little Aire, & that is from Infirmitie. Hence sick people speak with a small voice.
- 3 If y^e Motion be fast in a Man, yet y^e voice bigg or grave, tis a signe y^e Wind pipe is wide, & desire strong, & if he breath^s much Aire, all w^{ch} are sign^s of Heat. So if a great lusty voice denotes a Valiant Man. Sporza he had such a voice.
- 4 If y^e voice be sharp or small, but fast & intense, it denotes a narrow Wind pipe, but withall hott Affections of y^e mind, so a hott vigorous heart; for that's y^e tone of men y^e are Angry.
- 5 If on y^e other side y^e voice be bigg & slow, it shews a large Wind pipe, & much Aire put forth, also remisse Affections, or a quiet serene mind; Nature, & then it betokens a slow dull heavy Constitution. And this may be by Education & Vertue over-ruling y^e Affections, & then it betokens a man, despising outward things, & Magnanimous or brave spiritid.
- 6 If y^e voice be sharp & yet slow, it shews either y^e Man is Sick; or if well, y^e he is of a Cold Habit, cold Affections, & so y^e he is timorous. Aristotle to y^e same purpose, y^e a quick lusty bigg voice denotes a Valiant man; a sharp & yet slow voice denotes a Coward, a sharp Strong voice an Angry man.

In evenness of y^e Wind-pipe in Roughnes; for when any Phlegme falls upon it, Men grow hoarse.

Smoothnes of y^e Wind-pipe in Smoothnes of y^e Voice.

1 Cause, both 2 Efficient
 1 Roughnes by Smoothnes wherein we give y^e

Any one may make an ugly voice at his owne pleasure, Even he y^e hath naturally a shrill, cleare & sweet voice; & it is made by an unequal motion of y^e Aire, or an unequal driving of it along y^e Wind-pipe. — Now if unequal or uncouth motion may come either from Imitation, or from Nature, according to the uneven Motions of y^e mind; So if it may easily argue a rude unpolisht mind, as on the other side, a soft sweet voice denotes a soft sweet behaviour & Manners.

2 Indication

Who so hath a discerning attentive Eare, may soon distinguish betweene y^e Asperity of y^e Voice, w^{ch} comes from y^e Instrument or y^e rough Artery (call'd y^e Wind-pipe) & if other from y^e Unequal Impulse of y^e Aire; y^e former ruler of y^e no indication of y^e Manners; y^e latter from y^e Mind, or y^e Voluntary Asperity (a grumbling Habit of Speech) denotes a rude Clowrish disposition; as y^e opposite softnes denotes Civility. & yet this latter if it exceed y^e Meane, betrays an Effeminate Voluptuous Mind. This also is y^e usual Voice of officious obsequious persons.

1 Instrumental

A stiffe, rigid, inflexible or untunable voice comes from y^e like Stiffnes of y^e Wind-pipe, & y^e Stiffnes thereof (as of any member) proceeds from Coldnes: So if such a voice may probably argue a cold Throat, & by good consequence a cold Heart (in regard of y^e Neere Neighbour hood of y^e Throat unto y^e Lungs & Heart); & if y^e heart be cold, then is y^e disposition Enclining to feare, a timorous disposition.

1 Cause both 2 Efficient

The same Stiffnes or untunableness of y^e voice may arise from a certaine stiffe inflexible habit of mind; for such a mind exerts always an Equal influx & Expulsion of y^e Aire into y^e Wind-pipe & so a voice never bending or changing.

2 Stiffnes or Inflexibleness wherein we give y^e

2 Indication

If an inflexible voice become such from y^e Mind or Principal Efficient, & not from y^e Instrumental cause (w^{ch} is y^e Wind-pipe), it may argue a Contumacious, or Self-willed disposition; as a flexible placid voice argues a placid disposition. Now we may find out, from wheth^r of y^e two it proceeds, by considering other concurrent marks & signes. for if there be no other marks in y^e Man of a Contumacious disposition, then be we sure it is from y^e Instrument; & then we may pronounce y^e Man to be of a Cold Temper &c. but if we meet wth some other signes of this Contumacy, then this Sign also drawn from y^e Voice, will notably strengthen our Conjecture.

...ent Meas
...e & especially
...or signes.

...the great
...comes from much
...Aire & quick
...motion so falls
...in w^{ch} base or
...grave, w^{ch} we
...have said
...enough. So it
...Remains we
...speak both of

...the breath, in
...voice.

...the Affection
...ing out

...it, call'd Affe
...Vulgarit

Laughing Much laughing denotes a merry chearfull Heart. Over much laughing or giggling denotes overmuch merrim^t, w^{ch} is a State of Mind, unfit for Business, or Study or any Cares. Such are & verbally branded for foolcs. Per risum multum potest cognoscere Stultum.

Weeping It betrays Sadnes; if ever frequent; it is tedious to ones self & oth^rs, so denotes an Envious & a poor Spirit. But Moderate Teares discover a Compassionate Heart; Especially if they break not out into Howling.

Sighing Sighs are but larger & Strong^r breathings in & out, arising from some Cessation of ^t Office in y^e Lungs; & y^e End of them is, that there may be a free & full supply of Breath for to Coole y^e Heart, & to Expell y^e Sooty Vapours, if oppress it. When therefore y^e Mind, being taken up wth some Passion & fastned on some Care, forgets this Office, Sighing succeeds to repaire this defect. So if Griefe & Love especially cause Sighing. Anger also, w^{ch} partakes somewhat of both these Passions. Sighs; w^{ch} Griefe are wth Groanes. but those from Love are more violent.

Yawning It argues Lazines, a dull Numnesse; or else a loathing of y^e Place; hence it is Interpreted of y^e Company to be in contempt of y^e, unless it come from Sleepines or from Hunger. Frequent yawning shew^s Dull nummed Mind, torpidam morem.

What it is we here consider in speech, That signification w^{ch} discovers y^e Principles of our Choice or Election, belongs to y^e Primary Effects & Signs of our mind, whercof here after here we take y^e Signification of Words Nakedly & in themselves. as if a man say, y^e will goe to anothe^r howe to satisfy his lust here he discovers by his Words y^e Principles of his Election. But if you observe one apt to talk obscenely, & to take delight in s^ubdialy & loose wanton expressions, this signification of speech is in it self Obscene or filthy, without expressing any such Principle of his Action. We meane here, whatsoever Rhetorick considers in speech, y^e force of single Words, or of Words joyned in a Continued discourse.

1 The matter of ones Talk, wherin he is much delighted (w^{ch} will appere by his frequent use thereof, & his catching of all occasions to fall into it) this discovers a disposition in his mind, suitable thereunto. as if his talke be wanton, his Mind is so too; out of y^e abundance of y^e Heart-y^e mouth speaketh. If his talke be of his Profit or money, then is he Covetous; if of Warres, broils, truculent & terrible Exploits, he is of a Merciles truculent disposition.

2 What Rules we lay in point of Indication, If we consider y^e thing in it selfe, & sc. then make what Dea or forme of speech one useth toward another, ve; y^e s^hold he hath a disposition within him agreeable therunto. as if in Company his forme of speech be lascivious (as sweet heart; or as y^e Greeks Ζωγ οξ φαξη, my life & my soule) his mind is lascivious too. If y^e Character or forme of speech be modest then is his Mind modest. Aristotle attributes a Constant or stable uniforme Character to his Valiant Man, his quick nimble speech to those of are Cumbered wth petty Business; full of Pudder & turmoile about nothing, Gra povera subje^{cti}.

Note here, if we understand all this of Mens Simple & unfained discourse. for dissimulation puts vs to a losse in this matter of speech. Some will speake mannerly & reverently afore their Betters, yet more rudely wth their Companions. So a Modest speech may hide an immodest mind. We say then, if when one is modest in speech & in nothing else, be sure, he dissembles, he is a crafty Knave. So a Coward may talke bigg, & a Prodigal may magnify himself.

In y^e voice besides y^e sound, wherof we have spoken, there is also Signification, wherof we will now speake. — Signification is either of Voices —

1 Articulate or Speech here we will shew both

The length of y^e Pace must be Considered according to y^e stature; & so it will help to discover y^e strength of y^e Local motive faculty, & of y^e faculty y^e beares up y^e Body. for while we move, y^e whole Body is supported by one Legg onely, y^e moves not for y^e time; w^{ch} is harder then to be supported wth y^e two leggs. And y^e farther we reach out y^e Legg, y^e harder it is to support y^e body, & y^e more strength it requires. Hence Old men make short paces; so also sickly weak men do.

So y^e Short Pace argues weaknes of y^e Moving faculty, & by consequence of y^e Executing. & such men do not expect a busines.

The speedy Pace discovers a speedy Nimble impulse of y^e Spirit, & consequently a nimble spritefull mind, so a vehement desire, & a yielding thereto. It requires also Limbs fitt for Motion. Grose fatter men w^{ch} Limbs outstrutting are not so apt for Motion, as y^e dryer & more sinewy are; these are speedy-paced for both reasons.

Slownes comes from y^e contrary Causes, from a weak stand desire, & Contempt of things, & it shew; Magnanimity. & such a desire may come either from ——— 2 Coldnes, & dullnes, & shew a lazy truant.

from y^e Nimble or speedy Pace Aristotle concludes a man fitt for employment; & y^e rationally. for Heate, makes men Activa & Nimblanes is fittest to dispatch a Busines; unless it be so great, as to hinder us like to Water, hastning to gett out of a narrow Mouthed Bottle. you shall have many full of haste & padder, running up and downe, yet doing nothing to Purpose. Magno Conatu nugas agunt. Iron y^e other side, some will ridd away a Word of busines so dexterously, silently, placidly, as if they were at rest, & did just nothing. as Patereculus saith of Pisu, No man doth Busines wth lesse ostentation.

Long & Slow pace are tedious, but sure; they are long in deliberating, but then they will goe through wth ease. If y^e Slownes proceed from Contempt of worldly things, y^e Man is Magnanimous. Moderate desires, w^{ch} depend on a Old temp^r, can scarce consist with a long Pace, requiring strength & therefore Heate. yet Modest men have a pace both slow, because of their moderate desires, & long because they are able to perfect a busines.

Short & Slow pace are tedious, yet not sure. Lazy, good for Nothing. Natural laxines comes from coldnes of Temper, & so from a weake Power.

Long & swift Pace are not tedious, yet sure. here are strong desires, & a strong Executing faculty, so a strong Body. It denotes therefore an active stirring man, one y^e will strike y^e Heart up to y^e Head. but yet here is lesse of y^e deliberation, then accompany's y^e Slow long Pace.

Short & swift Pace are not tedious nor sure. here be sharp desires, but weak Powers; so y^e such men do neither deliberate sufficiently (as appears by y^e swiftnes) nor yet strike home (as appears by y^e shortnes & weaknes.)

Next to y^e foire we note y^e bodily Motions, w^{ch} those Either of y^e

Whole Body called y^e Pace, & it is both.

At larg without figures And it is Either

Equal here in we count dar —

1 Length & Shortnes & Swiftnes & Slownes. whereof we shew

2 Unequal
2 w^{ch} is Tab. 68
2 Partures of figures Tab. 68
2 Some Partes in particular Tab.

2 Rules of their Execution.

Tab. 68.

Inequal
pace

It argues allways inconstant, & sometimes vitious (evill) Maner. A fickle Wavering Mind is Commonly attended wth vice, for
wicked men use to have strugglings & jarrs within their owne Breast. Salust notes it of Catiline, as a Mark of his Candore,
if he had an Unequal Pace, sometimes swift, & sometimes slow; he had a Pale face, Scurvy Eyes &c.
Understand this Rule of a Mans usual practise to goe soe; & not of his purpose & choice to goe so at Sometimes. for y^e
best & wisest Men may goe fast by way of Exercise, & after that returne to their slow grave sober Walks.

Motion of y^e
Body in
postures:
2
Bending Neck
as bendings
to goe n^oth

1 Stiffe upright Neck, argues Pride; if y^e Face be slow, & y^e steps large, thar's more Pride. if y^e Pace be quick thers lase Pride,
may they, that n^oth a stiff neck tread but short, have some smack of Pride, though it be of small Effect.
1 forward (or if Head down ward) argues a thoughtfull or studious Habit.
2 to y^e right side argues lasciviousnes, argumentum est Cyndorum.
to y^e Left, discovers a Thraso, a Braggadochio, because y^e kind of Gesture is fittest for drawing ones Sword.
a Valiant Man is mild, save upon a just occasion to shew his Valour: they therefore, if allways sett themselves
in a fighting posture, may seem rather to counterfeit Valour, then really to have it. Now if y^e Natural habit of y^e body
be so bending to y^e left (as in Alex. y^e Great; whose Neck Nearch says, did bend so a little) it may denote all natural Courage.
Some say this discovers an Ignorant foole; w^{ch} may be true, in case it come from Imitation onely or Dissimulation.
3 Posture fitt for some particular Action, argues a Prouesse to y^e Action. as lascivious Men, vncaste Women. if goe jutting &c.

We must now
give y^e significati
on both of y^e

Motion of
Some special
Parts, as of y^e

Some, when they Speake, will tose their hands & Armes, & then we may Judge of y^m, as before of y^e Leggs & of y^e Pace,
if they move short & quick, it signifies y^e same thing as in those, whose pace is short & quick &c.
1 Hands & Armes:
if y^e motion
of y^e Armes
& hands be
2 Strong, it shows y^e faculty of Expressing themselves hath a great stroak over y^e Body, so as to Rule not onely
y^e Instruments of Speech, but y^e Armes & hands also. Nay some shake y^e head also.
3 Moderate, it argues some Simplicity & Lavity (as it is storied of Hercules y^e Orator).
4 Slow & somewhat long, it argues a plaine dealing grave man.
5 None at all, or very sparing, it argues one close & subtil, or cold & heavy: Now, w^{ch} of y^e two it is, you
must guesse by other Circumstances.

Except here still, when this comes from Custome or Education. Constantius y^e Empero affected a gravity
so much, if he would rest on moved like an Image. The Spaniards now goe so grave, if you shall seldom
see them move hands or Armes. In this case, you can Conclude nothing hence, of y^e Natural disposition.

2 Other Parts. Who so move other parts, when they Talke, doe show much Excessise of those Parts; as they y^e wagge their
tailes, give us a shrewd suspotion of an habituated Venery.

Tab. 69.

1 Cause
 both of

1 Neatnes, if it may be from
 2 Slovenlines, if it may come
 with from

1 Last, if y^e Party may appeare y^e more amiable & lovely, & so Ensnare y^e Beholders Eyes.
 2 Pride or Ambition, to Winne respect & Admiration from others by Such Gay Apparell.
 1 Contempt of y^e outward Dreffe, w^{ch} ariseth either
 2 Covetousnes & Penuriousnes.
 3 Suggishnes & lazynes, when one will not be at y^e paines of dressing himselfe handsomly.

1 Contempt of Vulgar fame, as in y^e magnanimous.
 2 Regard of y^e Inner man onely, as in y^e contemplative.
 3 Intentiones on better cares.

1 Sumptuous Garments & not Soft, doe betoken a proud ambitious Spirit, if it Exceed his fortunes & ranke. If it be within his -
 fortunes & Ranke, it declares a Magnificent Spirit, at least one greedy of Honour. Jul. Caesar was richly Apparellled in
 his Battels, y^e Enemy knew him by y^e Coloure of his Cloathes. Cyrus also, when he first appeared Solemnly as Emper, was
 most Sumptuously Apparellled.

2 Gay Cloathes, & Soft withall, betray lasciviousnes in Men or Women. the thin transparent Veiles of Women are but a
 bad signe. In young men tis but a bad signe, to see a goodly Periwig, or their own bushy locks all frizled & powdered, to see
 their Breaches hung about wth Ribbands of divers Colours, & other markes of Effeminacy in their very Apparell.

3 Meane plaine Cloathes, & without much Neatnes or Handsomnes, doe probably argue a man intentive on some great care,
 then is y^e of y^e Body. Jul. Caesar went in his youth but Negligently, somewhat like a Sloven; for w^{ch} Cause Sylla bade -
 Pompey beware of y^e Slovenly Youngster; Conjecturing aright, if he was or would be projecting some huge matters;
 w^{ch} was a shrewder Assurance of him, then y^e w^{ch} Cicero made; for he argued him of a loose Effeminate Spirit, of a
 weake mind, from y^e kind of Dreffe.

4 Poore Cloathes, but well fitted & Neatly patched, argue a man, if he be Poore, then polite; if Rich, then Covetous; because it seeme
 he would gladly goe handsome, but is loath to be at any Cost with himselfe.

5 Good Cloathes, worne after an ugly Slovenly fashion, togeth^r with y^e Body kept so vile & beastly, argue a man lazy, not Covetous.

6 Poore tattered Cloathes, & those filthy & Nasty, argue a man Extreame gripple & niggardly; being so intent on gaining
 & saving, if he can have while to think on nothing Else.

7 To discern
 whether

1 This Slovenlynes be from lazynes or from Covetousnes, we must observe whether y^e party be painfull & diligent in
 any other thing. if he be, then it is from his Covetousnes; if not, then from his lazynes.
 2 The use of Meane apparell be from Covetousnes, or from Contempt of y^e Exterior habite, because of some inward Care, -
 we must marke y^e generall Course of his life. If he be strongly addicted to his Booke, or to Warre, or to some other
 active Profession, without much Scraping & heaping up, Sure enough his Meane cheap Attire comes from no Cou-
 tiousnes. Philopomen, y^e famous Greek Warriour, cared not what he wore. So Godfrey of Bulloigne went like a
 Common Souldier; & he gave audience to y^e Egyptian Ambassadoy, sitting on a sack stufed wth grasse; who never
 the lesse acknowledged & Reverenced his Majesty & high Spirit.

In y^e last place
comes y^e Dreffe
of y^e Body to
be Considered;
where we will
give y^e

2 Rules of
Indication

1 From y^e Material part or Substance of y^e Outward Action we can derive no Necessary convincing argument toward y^e Manners, as from a Mans fighting Courageously we cannot conclude him habitually valiant; for he may doe it out of Ambition, to gaine Renowne, or out of Covetownes, to get Murther.

To Confirm this we will borrow a story out of Tacitus. Tiberius y^e Emperour diving one day in a certaine Cave, was in great danger of Death, by y^e fall of some Stones at y^e Mouth of y^e Cave, w^{ch} braynd some of his Attendants, & putt y^e whole Company in a Grievous fright. Upon y^e Coming of some of y^e Guard for their relief, Sejanus y^e Favourite was found covering h^{is} so saving y^e Emperour with his owne body hanging over him. Tiberius from hence concluded him a most faithfull Subject & friend; whereas Sejanus did it merely for his owne Ends, & out of y^e Ambition. Whereby he aspir'd to y^e Supremacy; w^{ch} he saw plainly, that he could never attaine unto, had Tiberius perisht at y^e time. for in that case y^e Empire had bin devolved unto y^e family of Germanicus, w^{ch} he mortally hated, as standing in his way. Nevertheless, Tiberius was so Absolutely cheated by this piece of Kindnes, that he raised Sejanus unto so unlimited power, that he went very neare to have ruind Tyberius, & to have Climbed unto y^e Emperiall dignity.

2 Yet if y^e Material part or Substance of y^e Action be often reiterated, we may very probably conjecture from thence, that there is Within a disposition agreeable thereto. as if a Man be seene to fight often, likely he is a stout fellow, if to give often, likely he is a liberal open-handed Man; if to speak often it is a shrewd signe of an Inward Habit of Theevery.

A Deed done is generally reduced to its owne proper Cause, unless y^e contrary doe evidently Appear.

- 1 Rhetoricians, (as also in y^e Common sense of all men) Aristotle says y^e outward Actions are signs of y^e inward Habits; & that they know a man did it out of a Habit, if he hath done it often.
- 2 Oratours, who to extoll y^e Vertues of Gallant Men, use to run descant upon their Actions, so Cicero magnify's Pompey, for his brave Achievem^{ts}; for his freeing of Italy, rescuing of Sicily, quieting of Africk, opening a way into France, finishing y^e War ag^t y^e Pyrats &c.
- 3 Lawyers & Judges, who reckon y^e prooffe of an inward Habit by y^e Outward Action, as demonstrative & Evident; calling it y^e Presumption of y^e Law, & they admit of no kind of defence against it. so he, y^e being burnt in y^e hand for stealing, comes once more, to hold up his hand at y^e Barre, is sure enough to be hang'd as a Thiefe.

1 Material part or y^e thing done & of this we lay down two Rules

1 Outward & Visible

2 Inward

Now to y^e Primar Signs or Effects, w^{ch} are y^e Actions issuing from y^e Habits themselves & they are 2th

Wherein is to be considered both

2 Formal part drawn from y^e End or scope of y^e Deed. Tab. 71

2 Inward Tab. 70.

We Confirm this our second Rule, by this, that It is so in both wth

Wherein it lies

It lies in y^e End, or y^e Designe, or rather in y^e Charance, y^e reference of y^e Action to y^e End. If one bestow money on a Maid, sent out of Poverty she should prostitute her Body, this is out of Charity, & y^e formal part of y^e Action: but if one bestow Money on a Maid, for to winne her to his Lust, his End is to Satisfy his Lust, & out of y^e Principle of Lechery proceeds y^e Action. So Jul. Cesar in Waging Warre ag^t. his owne Country, was moved by Ambition; this was his Principle, & y^e formal part of his action & deliberation; his designe was to be Lord of all. but y^e Common Soldierv of his Army had no further reach, y^e y^e defence of their gallant General.

To know this, we must first vntye this knot, whether Election be y^e Signe of a Habit, w^{ch} we will doe in these 2 Conclusions. Who so workes or doth anything out of Election, doth it out of some Habit, good or bad; if he doth Evil & Chooseth Evil, then y^e will yields of it self to y^e Affections. for if it were violently hurried therunto by y^e Springs of y^e Affections, then were it not out of Choice; in this Case then there is a depraved Principle settled in y^e Mind, namely y^e habit of Vice. When on y^e oth^r side, we doe good out of Choice, either y^e Affections resist, & are suppress, & then 'tis call'd Continency; or Else they quietly obey, & then 'tis y^e Habit of vertue.

As to y^e formal part of an Action we will shew

Whether it denotes a Habit.

To worke out of Choice denotes a Habit, but not necessarily y^e same Habit to w^{ch} y^e worke or Action first belongs, as to Steale out of Choice, argues not necessarily y^e Habit of Stealing; for it may be out of y^e Habit of lasciviousnes, as when one steal's to bestow it upon an Harlot, or upon his Mistis; Or it may be, to haue wherewithall to redeme his Captive father, & then 'tis out of y^e Habit of Charity, or rather Pietie toward his Father.

Whether it denotes a Habit.

Election or Choice, as it is taken together wth y^e Reason of doing, or a deliberative Syllogisme, shews not onely a Habit in general, but also a sett & determinate Habit, namely y^e to w^{ch} y^e Principle of doing or y^e designe doth belong. as to Steale for y^e redemption of his father discovers y^e Habit of Pietie.

Whether it denotes a Habit.

It is not Every good Election discover an habitual vertue, but y^e alone w^{ch} holds out even to consummate action of vertue. for an Incontinent person, when there is no temptation to Venus, meanes well, intends Charity, makes a good Election; yet he failes, when Temptation assaults him. So y^e Every right Election doth not presently betoken y^e habit of vertue.

Whether it denotes a Habit.

Its cleare y^e formal part shews y^e Manners, y^e disposition supadd'd, leading to a Habit. Whether doth y^e formal part of an Action denote a habit, since there be in our Manners 3 degrees y^e habit is selfe settled, rooted, fixed. } allways y^e highest degree, or a settled Habit?

Whether it denotes a Habit.

We answer, Noe; for he y^e works out of Natural Inclination, or a disposition supadd'd, aimes at some End; so y^e we may say y^e formal part of an Action denotes allways some one degree or other of our Manners, but not allways y^e last & highest, call'd a habit. But when y^e formal pt is joind wth Election, then indeed it denotes a settled Habit.

Understand our 2^d rule, according to y^e Moral truth, not y^e p^rsumption of y^e Law, w^{ch} count's all Thieves, y^e Steale on Choice or advisedly.

Tab. 72.

How y^e formal
pt of y^e Action,
(as End or De-
signe) maybe
discovered. It is

1 By ones Words, if he be present
(Supposing no fallacy therein)
for of y^e we will speak Tab.

Now of ones Words we say this

2 By ones Writings, if he be absent; & of all Writings ones familiar letters to his intimate friends & confidants do most unlock
his mind.

gene-
rally

The clearest discovery is made when one openly confesseth his End or Designe, as if Caesar or Pompey should have said out right (what Cicero said of Both) if he aimed at y^e Supremacy. That w^{ch} is last in Execution, is first in y^e Intention; so if the thing wherein one would sett up his rest, is his ultimate End, his maine designe. the Effect is ever look'd upon by y^e Doer, as an End of his doing, mediate or immediate.

2 Speci-
ally

Words bolted out on y^e sudden, & unprameditated, will best discover ones designe; for in-
them there is least dissimulation.

We proceed
to show, both

2 How y^e Man's
may be found out
by y^e inward ac-
tion, w^{ch} is either
of y^e -

1 Superio^r Appetite, or y^e Will,
& if it is Cudd Election (we con-
sider not Knowledge nor but
as joynt wth will or y^e Inferio^r
Appetite) Now as to this -
We give these two Rules

2 Inferiour or Sensitive Ap-
petite, namely y^e Passions,
or Passions. (Tab. 73)

1 Of Election we have said Enough. Tab. 71. Only we adde, y^e here we must Enquire, whether
y^e Election abides y^e same still, upon y^e same Object & of same Occasion. if not, we must pro-
nounce y^e party fickle & inconstant in his Mann^rs. If it abide y^e same, & be frequent, then
is it y^e most probable Signe of Manners agreeable thereunto. And yet it is no infallible ar-
gum^t as appears by this Story. Antigonus had a Soldier, y^e way went to fight to Mantissa, &
desperately, & y^e always alike, upon occasion offered him. But it was to be widd of his life, being
ambitted unto him by an Ulcer or Fistula y^e he had. So this fellow was not a valiant Man; as he
afterwards discovered as much sufficiently, when being by y^e Kings diligence recovered & made good-
ly whole he wou'd no more Engage his Person in Warre, or in any dangerous Exploit.

2 When ones Election is knowne, togeth^r wth y^e Principle he goes by (or his designe, for that's
y^e Principle of his Actions) his Mann^rs then evidently betray themselves.

Curio saith (in one of Cicero's Epistles) that Julius Caesar chose Clemency, not as if
either by Nature or by Habit he Enclind thereunto, but because he saw it popu-
lar, fitt to Winne upon y^e People, & to Enchaine them to himselfe. So his End was
to underprop his Domination wth y^e Love of y^e People. And hence he concluded,
that Caesars Mann^rs were tyrannical, or that by his Natural disposition -
he was Ambitious. /

If so, then can we not Collect y^e Mann^r thence. as if I see one in feare, yet know not whether he feares Infamy, or Poverty, or Death, or y^e losse of his Mistress &c. I cannot passe any Sentence upon his Manners.

Consider how it is in case of

If so, then according to y^e height of y^e Passion, y^e strenght of y^e Object, y^e Manners may be discovered, as inherent either by ¹ a Habit, or ² a disposition, or ³ a natural Inclination for whereas y^e sensitive Appetite is y^e Subject of Vertues & Vices, w^{ch} their preparatory dispositions, it is moved upon y^e present of Objects according to y^e quality & Measure of y^e disposition; & according to y^e Manner & quality of these movings, y^e quality & quantity of its disposition is rectly concluded. As if we be grievously troubled at a small losse in his State, either he is habitually Covetous, or inclines thereto, more or lesse according to y^e Measure of his Greife. yet we cannot upon one single Observation pronounce it pemptorily, but onely as to y^e time. We must therefore reiterate our Observations, & compare y^e together, y^e if we find such a passion in him constantly upon such a cause, we may Conclude there is in him either a Habit agreeable to y^e Passion, or at least a disposition growing on a p^{re}disposition toward such a Habit. But if on y^e same Cause, y^e same Passion do not arise, he was sure, he is of an inconstant Mind. To judge aright from any strong Passion, we must (as much as may be) consider in all our Observations y^e State of his Body, & y^e outward Events of fortune; No Marvell if a sick man be more angry on a light Cause, than a healthy man; a man troubled w^{ch} Grief in y^e World, then a fortunate man.

As to y^e Passions we shall here.

We may fish out y^e Mann^r of Cicero, y^e inward state of his Mind, by sundry of his familiar Epistles to his friend Atticus, y^e Substance whereof was chiefly y^e Civil broyle betwix Pompey & Caesar, wherein Cicero is found to Adhere to Pompey, yet not without some reluctancy & disputes within him.

2 give an Example of this our last way of finding out y^e Effects, or a Posteriori

- 1 That Cicero loved Pompey vehemently (more y^e needed) yet inconstantly withall; y^e Act of love was sometimes interrupted, but y^e root remained.
- 2 That he was vain glorious or Ambitious, because he speaks so much of y^e S^ul^l & Chast^y of y^e People, & if he could not Endure it; whereas he should have done y^e, w^{ch} he saw to be right & just, though y^e People should Censure never so hardly.
- 3 That he had not y^e perfect Habit of Moral Vertue, because his Judgmt did so vary about y^e same things, being disturbed, & Clouded by his Affections. True solid vertue preserves y^e Principles of Prudence ever unmoved, at least so as to persist in his Course.
- 4 That he had not an Exact Prudence, but a natural & imperfect moral Prudence. Sure he was free from y^e Habit of Vice; so y^e his mind stood in a middle disposition between Continency & incontinency. Upon very vehement Objects & Occasions his Affections got y^e best of him, & Clouded his Reason: but ordinarily his Affections did quietly yield vnto Reason, & were led thereby, & hence came his many deliberations, & asking advice of Atticus, what he should doe.
- 5 That very probably he had a soft Heart & Mind, (such as Excellent Witt is to have) w^{ch} we Collect from hence, y^e when he was moved by Caesar & his Faction, he would bend y^e way; when by Pompey & his faction, then was he for Pompey. His frequent shedding of teares also, w^{ch} himself mentions in his letters, denote y^e soft same softnes. Sure then his Heart was not hard (as was Cat^o's) but soft.



See here, how difficult it is to attaine true & absolute Vertue; when so good a man, so wise & learned as Cicero, came short thereof by two degrees at least. And yet such is y^e splende^r & excellency of Vertue, y^e it is a glorious thing to get but in sight of her, to lay hold even on y^e skirts of her Garment. Est aliquid & dize tenus, si non datur ultra. Horat.

Tab. 74.

Who so is in a Passion, upon Cause given him, if his Passion keep within due bounds, he hath either y^e Habit of Vertue (agreeable to y^e Passion, or at least a disposition toward y^e Habit. But if his Passion exceed y^e Golden Meane, or come short of it, he hath either y^e Vice, or at least a disposition to y^e Vice, to w^{ch} that Passion from that Cause belongs. As if we see one Grieved & troubled upon wrong done him, & this his Griefe be immoderate & frequent, we may say he hath y^e Habit or disposition of Wrathfullnes. if y^e Griefe be but moderate, he hath y^e Habit or disposition of Meeknes, if he be little or nothing troubled at it, he is dull, heavy, made of Wood some think. So if we see in a Man desire of Revenge, too much or too little, or but moderate, we may guess at such a Habit &c. So in case y^e Affection belongs to Covetousnes, we may collect y^e Habit or disposition of Covetousnes, if y^e Passion be excessive, at too much desire of Wealth, too much feare of Poverty, too much Griefe after Losses & Croeses. if y^e Passion be too small, then it argues y^e opposite Habit or disposition; if in y^e Meane, then y^e habit of liberality.

Take along these three Rules, touching y^e discovery of y^e Manners by y^e Passions,

If y^e Affection be Constant upon y^e Same Cause, & keep a Constant uniforme tenour, we may well argue a Habit correspondent to y^e Affection: if it be Various, inconstant, & unequal, then we may pronounce there is a Wavering inconstant disposition. As if we see one, Sometimes very angry & sometimes meeke & quiet upon y^e same occasion, he hath not a Habit of either side, but a Wavering disposition, if yet his Wavering be Equall in both Affections. But if he be severe in y^e one daily, & y^e other break out but sometimes, *ex gravitate ipsa vitij insidentis*, from y^e very Infirmities of y^e settled vice w^{ch} in him, we must give him y^e Habit of that Affection w^{ch} is redentary, & onely y^e act or sudden fitt of y^e other. So Horace (*Ephid. ad. 2.*) speaki of one Alpinus, an old Usurer, if one time he would needs resolve upon a private quiet Country life, be content wth what he had already gotten, despise Riches & sequester himselfe from y^e turmoiles of a Soil gainfull Course. But this proved onely as a sudden fitt, for y^e Man could not forbear but needs he must put his Money abroad againe at y^e next Calends. So tis cleare he had y^e Habit of Covetousnes, & no more then a flying thought, or a short fitt of y^e Vertue of Contentednes. But that Equall Variablenes or Levity in All Affections (noted by y^e Same Poet. *de Arte Poet.* to be in young men) betoken a disposition truly wavering or halting betweene two Affections. Now they hate, then they love; now angry, then pleas'd &c.

3 When we see a man hath driven to y^e Satisfying of some Affection, as to his Scope or End, & hath rested in that Satisfaction as in his End, we may presume he hath a Vice or at least a disposition, referring to that Affection. as if he hath projected Revenge for his End, then is he a wrathfull man; because y^e formal End of Vertue is Honesty; not the fulfilling of any Lust or Affection, which can onely be y^e Material End.

1 **Outward** ^{admits of a} ^{3 fold fiction}
 2 **Concomitant**; as when an Adulterer goes privately & secretly to another's mans Wife, none knowing it.
 3 **Consequent**; whereby y^e Act already consummate is hidden, especially if any footsteps thereof remaine behind: As when y^e Adulterous Woman told her husband, when he came suddenly & unexpectedly home, & found by her a Cloake w^{ch} y^e Adulterer had unfortunately left there upon his hasty Escape, that she remembering he wanted a Cloake, had carefully bought him a new one. And thus Teares are used to hide Knavery. *Credimus lacrimis, an & ha &c?*

1 **Passion**, as when Domitian's guests seemd merry at Table, y^e same day if he had killed their fathers, Brothers, or some y^e Passions, if vehement, are more hardly covered, for they will fly up into y^e face & outward parts: as in these we look pale, & tremble all over. So it is hard in such cases to beare a composed Countenance.

1 **Middle**, or suppressing compoture, w^{ch} keeps in y^e Passion from bursting out, & goes no further; such as Homer attributes to Ulysses, sitting at table by his Wife Penelope, before he had made himselfe known to her.
 2 **Now in hiding of Passion** may be a **Countenance**
 3 **Contrary**, as when one if it be at y^e Heart, pretends Mirth; or when if it be mortally, it feigns good will. So Sinon seemd to love y^e Trojans, & hate his own Greeks; but most falsly; We must beware of y^e man if it be extraordinary & on vsuall kindnes. So Augustus seemingly refused y^e Empire, when y^e Senate offered it.

3 **Divers**, as when he if feares, seems not bold, but soylfull or Compassionate: So Chaeemes in Terence, to caele his Joy at y^e returne of Clinias, did seeme like a grave severe Monitour.

2 **Elections**; as doe they who seeme to that out of a sudden Motion of y^e Mind, w^{ch} they doe out of Treachery, as salt throats use to doe, for to Escape their due Punishment. So Tully pleads for Milo, if he killed Clodius upon a sudden occasion, & in his own defence; whereas his Adversary affirmd, if he had lay-laid him killed him willfully, & so indeed it was.

3 **Opinions or Persuasions**; as they doe, who for feare of Punishment profess a Religion, w^{ch} they doe not approve of; as y^e Church Papists in England, or y^e Moores in Spaine.

2 **End or Designe**, when y^e Action is evident, but y^e Designe is in y^e darke. as when Jul. Caesar, turning his Victorious Arms agst his own Country, pretended onely y^e avenging of his owne & of his Colonels wrongs; he would not be thought to have any aime at y^e Empire.

1 **Singly**, each one apart; as when we deceive w^{ch} by our
 2 **Substant** ^{of y^e selfe}
 3 **Words**; if most ready & Effectuall way of Deceiving is by a bold pemptory asseveration, either naked, or wth an Oath; So Lovers use to Compose their desires; Jupiter Ex alto perjuria ridet amantiū, (saith heathenish Ovid).
 2 **Countenance**, to put a good face on a fowle Business; to be able to Weep, or laugh, or frowne &c. as occasion requires.
 3 **Deeds**, as when a maid puts on mans Apparell; or a Man wears y^e Petticote.
 1 **All three together**; when one Dissembles, both in Words, face & Deeds.

2 **Jointly**, when these meet in one & y^e either
 1 **Speech & Face**, not in deeds.
 2 **Speech & Deeds**, not in face.
 3 **Face & Deeds** not in speech.

Action, when we seeme to doe, y^e we doe not, Now y^e Action is either
 Subject w^{ch} is either
 Arts of deceiving
 deceit is devised according to y^e

Followe us
 on the side
 of the
 subject
 we will say
 to them both
 the

1 Action itself

1 a false End
called a p^{re}text
& this hath
of part
nannaly y

2 True End
Nearest
true end
Remote
true end

1 Publique
an Examp^{le}
of a Law
in Arist.

2 Private
an Examp^{le}
of a Law
in Salust.

In Oligarchie, y^e Lawgivers will suffer y^e Poorer sort freely to forbear y^e Exercise of Arms; but they Compell y^e Rich, vnder penalty, to beare Arms & to Practise. Here y^e Action is y^e Enacting of such a Law; y^e pretended End is Charity to y^e Poorer; if they may wholly intend their Trade or Work, whereby they gett their living; y^e true End, y^e Rich may grow Expert in Warr, & y^e Poorer unexpected y^e utmost End, y^e Rich may Rule, & y^e Poorer be Ruled w^out trouble.

C. Cornelius, a Roman Knight, & L. Verguntius a Senatour, were to goe by night to Cicero's house: y^e Action was their going to Cicero; y^e pretended End to Salute him; y^e true End to Surprise & Kill him; y^e utmost End, to gaine y^e whole, vpon such killing of y^e Consul.

2 No End at all
visibly intended

There is also a dissembling of y^e End, when we doe somewhat, without discovering our purpose at all; when we amuse y^e World, keep men in suspence about our Ends, not knowing where to find vs. So Kings will raise great forces, none know's why; that so Neighbouring Princes of losse Power, fearing y^e worst, may be driven to arme themselves for their defense so Exhaust their Treasure, & really impoverish themselves.

1 This is harder to be discovered, then when one Counterfayts in a Single action. for when there is no occasion of acting or doing, any man may put on what what Manners he please. so may a Coward in time of peace, Speak bigg, & threaten y^e great Turke, he may Carry a Musket, & shoot powder, yet haue no one speck of Valour in him. So some will seeme to y^e World chaste & haue lasciuious as y^e goats in Private.

2 Conditions, or manners, where this we say,

The holy Scripture compares these Hypocrites to painted Sepulchers full of rottennes & uncleannes. The most dangerous Hypocrite is he, y^e demeanes himselfe like a plaine honest blunt fellow, speaking his mind freely, & yet is a sly close knave. Because they that commonly goe with down cast looks, & are silent & reserved man, are usually suspected for cunning close projectors, wth hidden plots in their belly, but these other blab much, & sometimes purposely let fall some foolish passages, to keep off suspicion; & what they thus speak, goes for truth, & they give a deadly wound to their Neighbours reputation.

We will adde -
Somewhat about
dissembling of
ones

Tab. 77.

The Hypocrite
is called to re
of the
of many way
we speake

or Conject
of does or sp
also if it be
line, to paraly

if they
Ded,
Sensible
the way

2 y^e same

Tab. 77. 1 The Veile (or dissimulation) it self may in part be discerned by a Judicious Eye, See more here of Tab. 78.

- 1 Perswasion, to w^{ch} we referre insinuating speeches, blandities
 2 Punishment, as Racks, Tortures, &c. to w^{ch} we reduce threats
 3 Rewards, to w^{ch} we reduce Promises.
 4 Wine & Drunkenness, for in Vino Veritas.
 5 Importunity, & wearying one into Confession, as Dalilah serv'd Sampson.

2 The Hypocrite may be induc'd to reveal y^e bottom of his heart

As to y^e Art of Discovering, we Confesse God alone sees & knows y^e Heart of Man immediately, clearly & infallibly we can but grope after it. And if we shall doe by these 3 severall wayes;
 3 Heads we make of our discovery: for either.

- 1 Largely, by these 3 wayes
 2 Strictly, by these 2 wayes
 3 By 2
- 1 A Certaine Swinge or force of y^e Mind urging man to unbutton. this Every one finds in himselfe more or lesse, now & then. Indeed y^e more graver Sort can master this inward force, if it break not forth. but it comes on men chiefly in Passion, when y^e Heart burns, as in vehement Anger, desire &c.
 2 A Weaknes of y^e Retentive faculty, when men can hold Counsell no longer. If this faculty be weakne of it self, or made weakne by others, then out come y^e Secrets of y^e Heart. It is made weakne by y^e Old Affections, as Feare & Griefe. also by Threats, Terrours, Punishments (but Rewards, Curtasies & Promises belong to y^e f^or^om^o Head, that itch of revealing one's self). Pleasure heats & loosens y^e mind, so Conducati both wayes. Drunkennes also heats & dissolves all y^e retentive Pow^r, so y^e Mind can hold no longer. Perswasion strikes higher, it affects y^e reason & so y^e Will.

3 Our Conjecture must be guided by y^e Quality of y^e Doer, & of him wth whom he hath to doe. as if it be an old Experienced man y^e does or speaks, & we know him to be such, we shall easily believe if he dissembles, Especially if it be for his profit. also if it be a Prince is dealt withall, or some great person, y^e can profit or hurt, likely there will be dissembling toward him, to purchase his Love & good Opinion.

- 1 Dissembling, in word or deed, are Pr^oud to dissemble, & it^h because of some
 2 Peculiar Condition, & that is, when we have formerly found one a cunning dissembling knave, either by y^e bent of his Nature or by Custome, we may easily presume, he will doe so still.
 3 Princes, & Men in Pow^r, & y^e Rich; any that can benefit or hurt one.
 4 Any whome we love Extreamely.
 5 Those y^e enjoy, what we long for. so y^e Poore will flatter y^e Rich, y^e Lover his Mistris.
- 1 Courtiers; we call flattery by y^e name of courtting one.
 2 Servants, so Danus in Terence was p^osum'd to flatter & delude.

How to subdivide this last head
 The party's

The whole Veile is transparent; & if Dark because of

As to y^e first head of our discovery of our passions over to this place, Namely the Transparency or perspicuity of y^e Veile; We say if either

The Veile though in it self dark, is broken through in some pt of it, w^{ch} happens either by some

1 Face or Countenance; Now this Veile is thinn, when (for example) in Torran we strive to put a good face upon; but so slightly & scurvily, if any one may see, we doe but act a merry part, being inwardly & really troubled.

2 Speech; Now this Veile is thin, when y^e speech is such

3 Dead; & this Veile also is thinn sometimes; as when y^e Husband falls asleep immediately upon y^e coming of an adulterer; so to give him free scope to doe what he will wth y^e good Wife. - Vigilanti stertere Naso. Juvenal.

2 Contrarily; It is transparent in this sense, when y^e Veile is too too artificial, & y^e Affectation to Manifest; as when one extolls every thing ano^r doe, Even to y^e Sages, Pulchre, bene, recte, tis to plaine y^e party flatters & Coggs wth him.

1 Passion bursting out. And this requires much diligent attentive heed in y^e discovery; when in y^e same Instant, whereby y^e Passion is counterfitted, a contrary & real Passion breaks out, yet not so as to take away all y^e Dissimulation. for if while y^e Veile of y^e counterfitted Passion remains, y^e true Passion doe break forth in part, there must be a piercing & well instructed eye, to discern y^e Beame of truth among y^e Clouds of Dissimulation. As when one seems by his pleurant Countenance to love, & a beame of Hatred breaks out in y^e same Countenance, while as yet y^e Sorrow of Love is before y^e face. Or when he holds forth one Affection in his speech, & in his speech bewrays y^e contrary: Or when he dissembles in some deed, & in y^e same deed lays himself open here y^e discovery is not made without much perspicuity.

1 Speech & Countenance doe manifestly agree; as Chremes in Terence w^{ou}ld speak bigg, What? Inward? I scorne it infinitely, & yet at same time, his Countenance gave testimony y^e he was afraid.

2 Speech & y^e Deed; as Ezelinus y^e Roman said, he w^{ou}ld Purge Padua Cleane; & then slew all y^e best and honestest Citizens; his Deeds agreed not with his Words.

3 Countenance & Deed; as if one should hugg & Embrace ano^r, but wth a soure face, or turning his head away. y^e Deed w^{ou}ld testify Love, & the Countenance w^{ou}ld testify Dislike.

2 Subsequent Effect; many times y^e Dissimulation, though thick & dark Enough in it self, is yet very visible in y^e Event. Lodowick Sforza y^e pretends to take upon him y^e governmt of Milan, merely for y^e good of his young Nephews y^e right heirs: but this Veile fell off, when Excluding his Nephews, he begg^d & proceedd from y^e Emper^r y^e same Dukedome for himselfe & for his own Sonnes. Thus y^e Hypocry of all Traitors is visible Enough in y^e Subsequent Event; And thus Sinon (in Virgil) y^e pretender y^e Trojan horse, left there by y^e Greeks was y^e Gift of Minerva; but y^e Event next night discoverd his p^ricious Knavery, when this honest Sinon was one of y^e first to fire & sack y^e City of Troy.

Principles of discovery
1 Quality of y Agent or Dissembl^r as if he be an old Crafty Knave, Veteran; & such a one is like 2

Open or professed, when y Man avows his faculty of dissembling, & brags thereof; such a one was Storza, who in praise of his owne wisdom, would sometimes feign, if he could cheat any man. Close & reserved, when for his advantage he deceiv^s under y shew of Simplicity & plain dealing; for y discovery of 10th last sort Plutarch is copious & excellent in his book de adul. & Amicitia discrim.

Dissem- bling where we shew both y

1 We must interpret y words & Deeds of such an old dissembling Trave, not by liberal Meaning of his words & Deeds but only by his profit. for instance. Germanicus had driven y Germans into such Straights, y in one yeare more he could have totally subdued them; but Tiberius y Empe^r, having a jealous eye toward y growing glory of Germanicus, attended many things to draw him off from that Employnt; first advising him to take y Streets of a peacefull quiet life, then offering him y Consulship; then beseeching him to leave some matt^r & occasion of Triumph to Drusus. but Germanicus knowing they were y words of an old fox, yielded to him immed^{tly}.

2 Rules of y discovery

1 If a Man be generally found for a plaine single hearted honest Man, we must not Judge alike of him; as if he did nothing but wth an eye to his owne advantage. for an honest man says or does out of honesty. So if it appeare, y Man did it out of sudden Passion, we must not interpret it as done out of some reach att^d his owne Ends. So if a simple fellow did it, sure he was too weak to drive at his private pit.

2 Yet upon a vehement cause of Disimulation, so far exceeding y Simplicity of y person, as to beare no proportion therewith, an honest plaine dealing man will dissemble; at least we may justly suspect it, & learne to stand upon our guard. for instance, Marius did seeme naturally a plaine open hearted Man; yet Ambition did so bewitch him, & when it furcheid his Rising, he would grossely & unworthily deceive any man; as in y matt^r of Saturninus he cheated y Nobles & Senate, & at length put a trick on Saturninus himselfe.

1 Principles of y discovery; namely y

Quality of y Person dealt withall; as if he be a Man of great Power & Sway, Men will accost him ever wth Disimulation. praising him, & Exhibiting signes of more Honour & Regard, then really they beare him. for so y Romans did even adore their Worst Emperors, as so many Gods, meerly for feare. Domitian had Golden Statues among y Statues of the Gods; whereas those for Trojan were but of Bronze, among the Statues of Men. Simulation is more Willy & inventive, then Truth, Slavery then Liberty, feare then Love.

2 Rules of y discovery

1 Whatever we say or doe, for to honour Great Men, whom we feare, or whose hate we would avoid it includes Disimulation more or lesse. for tis more then we really believe, they deserve to have said or done them: nay sometimes we believe they deserve nothing but the Gallows. So Cicero intreats Caesar, if he might have leave to maintaine y Dignity of Pompey, who was now thrust out of Italy; & his reason is because he had chosen them two for his intimate friends. Here he seems to beare Equall regard to both; but yet because he wrote this to Caesar y Conqueror, we may p^rsume he cared more for Pompey then for Caesar, as indeed he oft p^resed himselfe (in his lett^{rs} to Atticus) of Pompey faction; & in y 9th ep. of y 1st book, he calls Caesar a monster, using the Greek word for it.

1st Way; by holding forth of good will & Profit, so they persuade one to speak what he know's, by promising him their best furtherance in ^q compassing of his Designes. Sometimes ^q intuition of their owne Profit silently persuades, wthout speech of others. So came ^q Embassadors of ^q Allobroges to reveale ^q Conspiracy of Catiline of their owne accord.

2nd Rule Men are ordinarily wrought upon to discov^r a Secret, by shewing them ^q ^q discovery will prove to them either a testimony of their Vertue, or an Improvement of their Profit, or a procurement of their Pleasure. (according as ^q Party may best be wrought upon).

1st The way; when Punishment are Really inflicted, as when Men are cast into a Dungeon, Exposed to hunger, or put on ^q Rack, to be made Confesse. Threatned onely, & by shewing ^q Instrument of Torture (as was used to ^q Conspirators of Nero, to sufficient purpose). Because feare as well as Grief loosens ^q Mind, & Weakens ^q Retentive faculty; so ^q if you can put one into a vehement feare, likely he will tell you all. But in regard ^q Sav'd & Ruine many times drive one to Confess more then is true to be ridd of his Misery, by ^q sent death, ^q Lawyers will admit of such proofs but onely as Subsidiary, upon ^q failure of other proofs.

2nd Besides if this is noe fitt Course for a private man or bare Politician to use; but for Judges, for Inquisitors; so such onely as have Authority over ^q Party to be sifted. as fathers may correct their Children to Confession, & Masters their Schoolboys; & by reduction any one may, ^q hath anoth^r over ^q him, or obnoxious to him; as Dalilah had Sampson.

1st Whomsoever you have over ^q him, you may probably soring any Secret from him, by with-holding in whole or in part, ^q form^r favours; so ^q Rich may prevaille over a poore Man, to whom he wtheth to be Doubtfull. So great Men can keep their depend^t by forbearing to Custodie.

2nd ^q Rules - 1st Feare does ^q Feate, as well as Griefe. doe but threaten to withdraw ^q wthed Kindnes, in Case oblig'd party will not reveale, & you shall have him yield very likely. So Women vehemently beloved, Sway their Lovers, as they list; Princes also keep their Courtiers at ^q same bay.

2nd Yet it is no infallible & Necessary Course, some being Constant even ag^t Fortunes, much more ag^t these Equiv^l Violences.

1st Rule - To sollicite & ply ^q party day by day, to give him no rest, till many times ^q vailes, even wth ^q God himselfe. See Luke 18.1. Judges use it often; they will put a Number of Questions upon ^q Accused Person, to load him & to weary him, or to Entangle him, ^q he knowes not what to say; so at last they work for him to a Confession; quit tacet, Consentire videtur.

2nd ^q Caution - This is noe sure way; nor may we think all true, ^q it is fetch'd out of one by Cunning Sophistry. a Nimble Pate will so perplex an Ignorant fellow ^q he'll make him even contradict himselfe. So a Cunning Questionist will to introy an innocent Body, as to bring him to Confess what he never knew. All Judges that have ^q precious Lives of Men und^r their hands, must keep ^q Golden Meane; nor affecting a Quail Subtlety or Acutenes, to gain himselfe Credit by ^q destruction of others, nor yet being so venise & soft as to cherish wickednes, & to fill ^q World wth Malefactors.

Enlarge we next on ^q 2nd Heats; ^q try to induce an Hypocrite to open himselfe, as by

Punishment; whereof we shew

Importunity; whereof we give

Handwritten notes in the right margin, including the word "Caution" and other illegible text.

Given; So in Salust Vulturcius, receiving y^e Reward of y^e Indemnity or Impunity, discoverd y^e whole Conspiracy of Calpurnia.
(What y^e ground) They bring Pleasure wth them, w^{ch} Softens y^e Mind, & makes it pour forth all. Upon w^{ch} ground also in banerous
heretofore is - meetings Each party will tell y^e other any thing; & Woman Especially gaines upon y^e Man.

Note here

1 Faire Speeches & Courtous Compellations of Great Men, Especially of Princes, doe Win upon Men very much, this being
looked on as a great honour, Even by Wise Men. So at Court a gracious Nod or Glance from y^e Prince or y^e favourite is reckoned
a grand felicity; as from Sejanus it was, nay from any of his Servants, y^e very Porters. Plutarch intimates this mighty
force y^e is in good Words, when he saies, y^e many when they are highly commended & Extolld, will (as it were) unbend
& faile in their minds, & so yield to those y^e flatter y^e. So y^e glosing Complemental Speeches help much to make men pour out their
Secrets. Tacitus records it, of Calpurnius circumvented Sabinus by praising his Constancy & made him reveale all his Secret-ill-will ag^t Sejanus.
2 Tears & Grief poured out breed a kind of Pleasure, as giving a vent, so Cooling & Easing y^e mind; wherefore if you can but cast an afflicted
man into a fit of Grief, so as to Weep, by Commemorating his Sufferings, probably any Secret will out in y^e fit.

1 Rewards, w^{ch} are - either
A man also is brought to reveale himself by.

Great y^e fervent y^e wealth, w^{ch} may be ^{had} from a Prince or a State. Such hopes tempted Mithridates to disclose y^e Conspiracy ag^t Nero; & y^e Ambassadors of y^e Allobroges to reveale y^e projects of Calpurnia. It holds also in our hopes from Private men.
If any ones Mistress should require her lover to open his whole heart, on condition y^e he should enjoy her, scarce one but would presently
yield. So if a Rich Man should promise a poor fellow a faire Estate, if a helples Comfortles man be offered help & Comfort, it would
unlock his breast.

2 Hoped or Promised; w^{ch} raise desire, & y^e is - sharpened by Hope. Now w^{ch} y^e reduce

Anger & Revenge hoped for; because revenge is Sweet, so goes for good. Many therefore will disclose a Secret, if thereby they
be put in hope of Satisfying their Anger by Revenge. Besides y^e y^e Passion of Anger is open enough of it self, & more apt to
reveale y^e y^e of desire. So in Tacitus, Sennius Rufus was betrayed by Severus, merely in Revenge; for y^e Rufus
himselfe, being in y^e same Conspiracy, was nevertheless very busy & Eager ag^t his fellowes. They y^e Question & primp
Malefactors, putt them into a fit of Anger.

3 Glory & fame, hoped for upon y^e disclosing of a secret, will shrewdly tempt one to speake his Knowledge, w^{ch} made Sabinus
Flavius tell Neco, Even to his face, y^e as he had loved him, while he was lovely, so he really hated him, when once
he saw him turne Parricide, Coachman, Stage player, & an incendiary. So y^e Affection w^{ch} works this open-
nes is y^e desire of Glory wheth^r sound & right, or unsound & Vicious. Hence they y^e are employd to find
out y^e bottome of a Conspiracy, or some other Crime, use to cast Ambitious & Vainglorious Spirits into
such a Passion, into an Eager thirst of Glory and Reputation.

2 Drunknes: this opens y^e Heart; it makes men daring, so they'll doe or say what they list. Hence in y^e days of Tiberius, y^e Secret Spies were wont to observe narrowly, what Men Spake over their Cups.

Tab. 82.

1 To bestow upon a man any boone, whether pleasant or Profitable, mollys y^e recei^{er}'s heart, & makes him apt to reveale any secret, upon y^e instance of y^e Giver. But be sure so to give, as y^e recei^{er} smell not out y^e designe; for y^e will marre all, & teach him to clapp a double lock upon his lipps; Now y^e more desirable y^e Good conferred is, y^e more it will worke: as Riches to a Poor man is most acceptable, but not so to a Rich or a liberal man. So to one deep in love a kind look, a Courteous compellation from his best Beloved is a most wellcome favour, w^{ch} another wou^{ld} not value a rush.

We will now fixe our Rules upon y^e foregoing mat^r about Gifts & Wine & they are these Six

2 In Bestowing a boone for y^e discovery of a secret, you must first guess, what y^e Party most affects, w^{ch} there meat him, never offer him, what he cares not for; doe not reach a book to a Soldier, nor a Weapon to a Doctor. Wherefore it availeth much, to pleasure a sensuall man wth Idleness, & Play, & good Cheare, a Pleasant Easy life; as also an Ambitious high soaring spirit wth y^e Civil respects & gracious Aspects & Speeches of some Grandee. thus you may winn him.

Now favours bestowed are most silent, when y^e Giver is otherwise much beloved or esteemed by y^e Receiver.

So y^e favours of a Prince p^rvaile above those of Private men; as also of a good friend, whom we really love, above those from a strang^r hand, or from one little sett by. So if a lover shall receive any trifle from his Mistress, it is more y^e from any other in y^e World.

3 When great Gifts are bestowed on a man greatly desiring them, & by him y^e is much honoured & beloved of the party, as it greatly Contenteth him, so it relaxeth his Mind, y^e he cannot containe; all his secrets will out upon small Entreaty of y^e Giver.

4 To fetch out any ones hidden griefs, it availeth much to discourse of them afresh; so to make his Wounds bleed anew, & to bring out tears from him; for y^e same inward Griefe will strive to burst out at his Mouth also.

5 Injuries offered, or so apprehended, & kept close within will be easily tempted forth; if upon y^e Mention of them we can worke y^e Party into a strong fitt of Anger.

6 If it were lawfull & Conscionable, as it is surel^y Effectuall, you might fish out any mans secrets by inducing him to drink Wine or any strong drink too freely. Plato gives this for y^e most undoubted way to search any man to y^e very botome.

Tab. 83.

1st Rule is this { A cold, careless, loose Expression of y^e Manners or of y^e Affection pretended, whether it be made by speech, Countenance or Deed, betrays dissimulation.

2nd Exception to y^e Rule. { Except onely when this is done proceeds from y^e Mans Nature or Custome; for Instance, a grave, sober person will generally deliver his Mind in a short Speech and with a steady Countenance. as Socrates entertained both prosperity & adversity with y^e same Disage; nay, y^e Poison that sett an end to his life, he drank cheerfully. So y^e our Rule may faile, in case of a nature very Old, or of great Gravity & Magnanimity.

In Cases where the Expression may be either too cold or too hot, or of a middle way, these are y^e Rules.

1st Rule is { When one declares his Mind or his Passion to artificially and affectedly, it smells strong of dissimulation; for where there is most of Art, we may presume there is least of Nature.

2nd Exception to it. { Except, when y^e Common Garbe of y^e Nation, or y^e Peculiar garbe of y^e Person descends Naturally to such an Affectation. as now a days y^e Neapolitans use to deliver their Sense with vehement motion of y^e voice, face, hands, of y^e whole body, so that, what may seeme to be an affected way of Expression in others, is not so in them. Some particular men likewise have by use contracted y^e like affected way of Expressing themselves, of whom we may not Judge too rashly; for this Exger & vehement manner of delivery argues rather an aptitude to dissemble, then a present actuall dissimulation. Wherefore we thus restraints our second Rule.

When a man, if is not (either by the generall custome of y^e Nation, or by his owne peculiar wonted fashion) prone to any vehement manner of delivering himselfe, declares his Manners or Affections to artificially & affectedly, we may justly suspect, if he plays y^e wagg.

This affectation consists not onely in y^e outward Pronunciation & gesture, but Even in y^e Signification of y^e Speech, & in y^e action it selfe. as when one equally extolls & admires all y^e sayings & doings of another, this is clearly to dissemble & flatter; there being no mortall man, but is weak in one point or other.

3rd The Enlargement of it.

yet Even this Rule may faile, when Extremity of Love hath hoodwinked y^e Judgm^t, so as to make every thing seeme Extraordinary good; w^{ch} case indeed is very Rare, save in y^e heat & fury of benevolent Love.

Accidental Eruption, our Rule is this

The Natural Marke of y^e Passion bursting out, is a trues testimony of a mans mind, then his owne word is, purposely spoken. When Tiberius refused to be Empe^r in shew & in speech, on y^e suddaine Asinius Gallus one of y^e Senate asked him, what part or what province he would chuse to rule; whereat he took offence. By his modest & gentle answer he seemed, not to be offended, for he said, it became not his Modesty to Chuse or to refuse any one Part, when he desired rather to be Excid, as y^e whole yet y^e offence brake out at his Countenance (as Gallus rightly conjectured) & y^e sequel proved y^e he took offence; for he could never endure Gallus, & at length he took away his life.

When y^e Affection breaketh forth by word, we must remember to distinguish between y^e Eruption of y^e Affection, and Expressing of ones Counsell or deliberation. Such was y^e saying of Julius Caesar to Oppius & Balbus (mentioned in one of Ciceros Epistles to Atticus), y^e he determined to shew himself as mild as was possible, & to labour to reconcile Pompey; whereas his designe was merely to impose upon these two, y^e desired Peace; not intending really to reconcile Pompey. Wherefore those words, w^{ch} if they did Express an Affection breaking forth, would be a true indication of ones Mind, when they are used onely to Express his deliberate Counsell, are softly spoken, & intended merely for to deceive.

As to y^e Searching out of hidden close Affections, peeping out, we shall treat of that hereafter, in y^e Close of all. ¶ When an Affection cleane contrary to y^e w^{ch} is pretended, breaketh forth openly, & not as through a loop hole, he y^e hath but halfe an eye, may discern y^e Dissimulation; as if a Prince should in word professe a fatherly tendernes toward his people, but yet indeed Pill them & Poll them without Mercy.

The Event makes y^e Dissimulation manifest to Each Vulgar eye. & yet it discovers a dissembling of y^e Manners, more than y^e inward Actions. because our will may Change, & our deliberations, & Resolutions may be quite contrary, to what they were; So y^e a man professed love before, & in after times really shewed an avernes or Hate, we may not silently conclude him false hearted; for it may be he loved in sincerity, but changed his Mind since. So did Sforza & Braccius, two intimate friends & Chamber fellows, afterward Competitors & Mortall Enemies.

If one p^{ro}fesse himselfe habituated in such a Vertue, then bend y^e contrary way in his doings, it shewes y^e he had not y^e true habit, as Ignatius in Tacitus, who seemed a pure Stoick outwardly, but for his habit & speech, a most upright honest man; yet proved a perfidious & Covetous wretch, & betrayed his faithful friend Socrates.

If one p^{ro}fesse a Garbe or Practise, not arising from a Habit; then a contrary Action following it, doth not strongly Conclude, y^e Garbe to be dissembled, for he may have changed his Mind, & so his Action.

In y^e case y^e Affection doe break out, w^{ch} also plain to y^e first head of our division we give these Rules. If it appears by some

Our Caution upon y^e Rule this

2 Sequels, or y^e Event, this we say in general

for y^e Rules see Tab. 25.

Now y^e Mann^{er} appeare to have been but dissembled by a contrary Action, y^e w^{ch} is this distinction

Tab. 85. 1 When any one maketh Semblance of Vertue (as of Valour, Temperance &c.) but falls afterwards into Courses contrary to y^e vertue, we may boldly say, he did but disguise. Andronic^{us} at first pretended abundance of Love & fidelity to Alexius, his brothers Sonne, & right Heire to y^e Empire; but after, without any provocation, he deprived him of his Empire & Life both. Surely his forme Love was false & feigned. Nay when one disguises any Vice, a contrary Action shews to y^e World, it was but disguised. So what Brutus did for y^e Liberty of Rome ag^t Cæsar, clearly demonstrates his forme folly to have bin but Counterfeit.

2 When in y^e Progress of y^e Same Business, y^e last Actions are not agreeable wth y^e forme, or wth y^e designe then held forth; we may frame y^e End was but pretended at first. Especially when no new Accident hath intervened, of weight sufficient to Justify y^e change of his purpose. So Julius Cæsar from y^e first Eruption of y^e Civil broils, professed he would be friends wth Pompey; but when at y^e Siege of Brundisium he sent Magi^{us} Pompey's messenger for Peace) back without his Envoy, it shewed plainly, his talk of Peace was but talk; & Cæsar thought he should aske y^e Ruine of Pompey, from y^e very first.

Rules for discovery by y^e subsequent Event are these three.

When y^e last Action belongs not to y^e same business wth y^e forme; or if it doe, yet there fell out sufficient Cause of changing y^e Will, we may not presently conclude, y^e there was dissimulation from y^e beginning, though y^e last Action be contrary to y^e first; this Contrary may have come from a change of y^e Will. So y^e Romans at first (even to y^e days of Polybius) governed their Provinces wth much Abstinence, tenderness, Moderation, nay wth liberality wth But after (as in Jugurtha's time) they grew very covetous & griping. Did they equally disguise at y^e first? No sure, they did so all y^e while they were virtuous; but in time, as they grew in Power & Wealth, so Corruption of Mankind overtook y^e. So Alexander was at first a just & gallant King, afterward a Tyrant, did he then Counterfeit at first? No but upon his Meravigious successes, y^e vastnes of his Empire, & the flattery of y^e Conquered Nations, he degenerated from himselfe, grew proud, riotous, fierce, intolerable.

Except here, when y^e Doer himselfe had a hand in that, w^{ch} caused him to change him to change to his Will. for we may collect, y^e persons intended that Effect; y^e Cause whereof he purposely sett in Motion. Mark how Antony upon y^e Murther of Cæsar, assembling y^e Senate, laid the foundation of their Liberty againe. for he Approved of y^e Act of Oblivion, sett on by Cæsar, & of his owne accord Damned all Dictatorship for ever; by w^{ch} & many other passages he shewed a gallant Resolution to restore to Rome her forme Liberty (as Cæsar conspired. & Phillip^{us}). very well; yet this same Antony afterwards crushed y^e Publick Liberty, & attempted to be Lord of all. What did he disguise at first, or onely change his Mind afterward? Dion says, he disguised, & his very Liberty because that when y^e People were enraged ag^t y^e Murderers of Cæsar, & sett upon them, then did Antony take heart, & grow audacious, but before, out of Meere feare he cherish'd & abated y^e conspirators & Seekers of y^e Publick Liberty. Now he himselfe had cunningly cast y^e People into y^e Rage, by Publishing Cæsar's Will, making a funerall Oration, & shewing y^e Robe all bloody & stuck in Peries. So himselfe was y^e Author of y^e w^{ch} caused y^e last Action; therefore intended it at first, & did not chuse it on an occasional change of his Mind.

What is to be done in case of their Combination,

Sometimes there happens a complication of Many of these Heads of Discovery at once. as when both y^e Quality of y^e Person, & y^e transparency of y^e Baile, & y^e subsequent Effect, concur to discover a Dissembler, & without it be in our Powers either by Rewards or Torments to fetch y^e truth out of his Belly;

In this case y^e Safest way is to peruse all of them severally; before we positively conclude upon a dissimulation. Let y^e Rule then be this, That when severall Wayes of finding out a Cheat or Fiction doe offer themselves it will doe best to make use of them all, for more Certainty.

We must in this case Remember, that y^e heads of our discovery may receive some Change, by means of such a Combination. As if we consider y^e Quality of y^e Persons doing or dissembling, Meane Servile fellow's will in all probability be more false then y^e Nobles or Gentlemen, to speak generally & absolutely. Nevertheless, if therewith we combine y^e Person that is dealt with, sometimes y^e Nobles for y^e reason will prove more false & fallacious. for so Tacitus Witnesseth, that about y^e End of Augustus his Reigne, y^e Consuls & Nobles grew servile, & deceitfull, intermixing Teares wth Joy, & Complaints wth flattery: & y^e reason hereof is this, because y^e Great ones are more narrowly Eyed & Watch'd by y^e Prince, then y^e Simple Vulgar.

2 Whether y^e Heads abide y^e same or receive a Change in this case

Againe y^e same happens, when Pleasures are interlaced wth Torments; for in such case, y^e Pleasures are rather for Ease, then diminution of y^e torments. for so of old y^e Christian Martyrs were handled wth much gentleness betwene whiles, if so after a fitt of Pleasure & Ease, they might be endured so much y^e more sensible of their succeeding torments.

3 On y^e other side Harlots use to intermix some kind of Grosse or Paine with y^e Pleasures they allow, onely to sett out y^e future Pleasure; so if such Paine is but as y^e Sting of Pleasure, to quicken it. And this diversity ariseth merely from y^e Combination; for otherwise paines in themselves would passe vnder y^e Notion of Torments; & Pleasures would passe vnder that of Rewards, and of good things Exhibited.

So much for y^e Heads of our discovery. Now should we y^e Combind; & Sec. use

Because Mens Mann^r are easily hid, when there is no opportunity for Action, nor any tempting Object, we must (as we have hinted afore Tab.) bring men to y^e opportunity, & sett before y^e such Objects, as may likely move y^e Affection, w^{ch} pertains to those Mann^r, we would fish out: for Example, If we would find out, whether such a one be really a Valiant Man or a Coward, we must be sure to put him upon some dangerous Exploit, & then judge by his demeanour & Affection. Thus great Princes, when they take any into their Guard, w^{ch} vnder hand to procure some body to assault them suddenly & desperately; that by their behaviour in such a dang^r, they may learne whether to admit or reject them. So also if you would know, whether one be a just upright man, your best way will be to make him a Magistrate.

Except here allways, if y^e Party, to be thus brought to y^e Touchstone, shall chance to smell out y^e Artifice or designe, then it will faile. for he will purposely compose himself, & (as it were) act such a part, as may be for his best advantage. for so, mean fellows, when upon invitation they sitt downe at y^e Table of some great Lord, will feed modestly & sparingly; but leave them to their owne Swinge & sway among their Equalls, & then you shall see them let loose their Appetites, & Eate like so many Horses. Wherefore you must be sure, to keep those, of whom you would make y^e Tryall, from all knowledge or Suspicion of y^e designe.

If you cannot hinder them to know it, then y^e Affection y^e discover^d, must be farre more Powerfull, then that w^{ch} restrain^s y^e, as if a Coward be thrust on forward to fight, though he should know it to be merely for Exploit of his disposition, & so if it stands upon his Reputation, & his favour wth some great Lord, to meet y^e dang^r stoutly, yet because y^e feare of death is a more prevailing affection, that feare will over-rule all, & force y^e Man to betray his cowardly spirit.

Iris y^e Beggar in Homer (Odyss. lib. 10) would very faine enjoy y^e favour of y^e great ones, y^e were suite to Penelope, & by their Interest in y^e family could give him his belly full of victuals. so y^e was a strong motive to make him (upon their Command) to fight wth Ulysses (at y^e time waiting alike for an Almes, vnder y^e Habit of another Beggar): yet when once Iris had smelt out y^e Strength & Valour of Ulysses, he had no Stomach to y^e combat: Nor had he ever grappled wth Ulysses, had not y^e servants of those great Suite^r led him along, as it were a Bear to y^e Stake. Rememb^r therefore if you would know, what is w^{ch} within a Man, to put him upon Occasion of Action (Loquere, ut te Videam) & if at suddenly & unexpectedly, as you can, that he may not smell your designe. And if you cannot keep it from him, then be sure, y^e Affection, unto w^{ch} we provoke him for y^e discover^d of his Spirit, be much too strong for that other, w^{ch} restrain^s him.

All y^e we have hitherto said, is for Discov^ry (not of y^e latent & close Affections, but) of y^e manifest or Inclinations; w^{ch} it made directly thereunto, or at least by consequence, (i) as y^e inward Actions lead us to y^e outward manner, whereof we have spoken. Tab. 72. We have also given two Precepts more to give about this Discover^y; w^{ch} are these

There now remains nothing but
the Art of Searching
out of Close Affections
which we shall dispatch
by handling these 4
Heads -

1 We will shew y^e visible Sign^s
of y^e Affections, to discern them
at their first peeping out;
by this we shall see, both

in general
where we
will both

2 We will Contract y^e Rules of
our foregoing Method, & apply
them to y^e Matter in hand Tab.
105.

3 We will Subjoine y^e Method
from y^e lower to y^e Method
from y^e Signes, as a Supplement
Tab. 105.

4 We will give a Pleare
ample upon y^e whole, by way
of Practise, & so conclude
Tab. 109.

in special
Tab. 89

<p>1 Enumerate y^e Kind;</p> <p>2 The Signes of y^e Passions are either</p>	<p>1 Common to many severall Affections, as Palenes to Anger & feare</p> <p>2 Single, as a fierce look seem's peculiar to Anger.</p> <p>3 Aggregate, as Eyes burning, Rednes of y^e face, trembling of y^e Lips, gnawing of y^e Teeth, broken speech, hands Clapping, feet stamping, y^e whole Body disturb'd, Signes of y^e same Anger.</p>
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So y^e we have in all 3 Sorts of Signes -

1 Common.
2 Proper & Single.
3 Proper & Aggregate.

- 1 The use of y^e proper Signes is manifest, for they doe clearly demonstrate y^e Passion, if they be not Counterfeit; & if they be, it must be find out by our former Rules of discovery.
- 2 The Common Signes (though dissembled) lead us not to one sett Passion; as Palenes of y^e face happens to some both in feare & in Anger. So we must Judge by y^e Object & y^e Circumstances; whether of y^e two it is. If y^e Passions be of an Opposite Nature, we shall soon find out y^e Right; but not so soone, if they be neare of Kin to Each other.
- 3 When y^e Passion is kept Secret (as in our present designe, where we undertake to find out, not y^e Manifest but y^e hidden Affections) the Aggregate Signes are not to be found in their Entirenes; nay nor y^e single Signes Entire; so y^e there must be much Industry & Perpicacity to find them out & distinguish y^e. Commonly in these cases, there appeare but half Signes; & by help of them we must guide our Conjecture, as well as we can.
- 4 The most Evident discovery of y^e Mind, & whatsoe' lyer deep therein, is by speech, if there no dissembling; & that not onely by plaine beavms, as when one says, y^e he is Angry, but also by consequence, when one utters such words, as doe certainly conclude him angry. But of this Signe by speech in y^e last place.

2 Apply them
to our purpose
& shew their
use,

How it stands in
reference to bodily
Pleasure; It is
Sometimes -

1 Conjoynd wth outward Pleasure, or y^e Pleasure of sense; in w^{ch} case it is also joynd wth y^e cause of y^e outward Pleasure, or wth y^e thing pleasing; from w^{ch} by help of our signes, we fish out y^e inward Pleasure, more or lesse. for instance the outward Pleasure of feeding ariseth not but from y^e actuall taking of food; & when we see a man Eating of his owne accord, we understand he takes some Pleasure therein; but whether great or small, y^e signes must tell; for y^e delight of y^e Eater appears by his Manner of Eating.

2 Seperate from all outward Pleasure, & standing by it selfe; in w^{ch} case it is a harder taske to find it out, for it is wholly to be fishd out by diligent perusal of y^e signes.

To begin wth Pleasure
(not y^e w^{ch} attends all y^e
Affections in ourse
w^{ch} grief, but y^e w^{ch}
Constitutes a peculia
Affection of it selfe;
Joy, Gladnes -
Here we shall first
shew

1 Conjunction -
2 What's to
be said
in case of
their

When y^e outward is conjoynd, we collect y^e inward Pleasure to be so much y^e greater, by how much y^e Parts, of y^e Body, that are employd about y^e outward, are y^e more intentive; for they doe continue in their Eager-nes, without Slacking their Vigour, till their Work be over, whether it be y^e Venereal pleasure or y^e of y^e Throat; because y^e Parts doe as it were close, & are wrung together about y^e pleasant Object, w^{ch} if they may suck it out y^e more strongly. They that Eat wth a more intentive Countenance, and wth a greater & more audible Sucking of y^e Meats, we conclude thereby, that they have a better - relish of their Meats, & by consequence they have more of y^e inward Pleasure.

1 Proceeds from outward Pleasure sataly had, or Shortly to be had: as y^e of Terence in Terence, when his Joy so abounded, as to wish he might then dye, leat long life should interrupt it wth some grief.

2 Seperation, we
must distinguish
for either it -

1 Comes onely from y^e inward Contemplation, & this is for the
2 Work's sake onely of Contemplation, w^{ch} is y^e Pleasure of y^e Contemplative Man.

In y^e inward pleasure from Contemplation, y^e Spirits are not powred forth to y^e outward Parts; in so much y^e Countenance is rather settled & serious, then merry, & y^e body unmoved, but in that other inward Pleasure w^{ch} depends on y^e outward, y^e Spirits march forth to y^e outward Parts.

1 The Signe of in
Countenance
whereof we
give 2 Rules
to name; namely

Cheerfull eyes, *Oculi hilares*; Every Body Knows when y^e eyes are Such.

Forehead spread abroad, *exporrecta*, reached out, *expansa*. When y^e forehead is so, y^e Spirits & Spiritual Parts flow thither in abundance, w^{ch} makes y^e Part shine as it were; & y^e shining denominates y^e forehead cheerfull or merry. y^e Contracted or Wrinkled brow (w^{ch} is opposite to this) betokens Sadnes or discontent.

Cheeks of a lively Colour & Habit, w^{ch} liveliness also proceeds from an Effusion of y^e Spirits; for y^e Cheeks are (as it were) unfolded. And yet y^e Cheeks are not so much unfolded in Joy, as y^e forehead is. for in some, Joy Mirth laughter causeth wrinkling of y^e Cheeks, & in some few it causeth, pitts or dimples; gelatine's.

4 Mouth laughing or smiling. Truth is, Smiling may consist wth deep Sannes & wth Anger; for so Hannibal & Smild in y^e Senate of Carthage, when he had small cause to be merry. but profuse laughter (laughing as we call it, from y^e heart) is a token of Mirth; unless y^e Party doe dissemble; as some men have a faculty to put their face into any Posture, when they list; hence comes y^e proverb, *Frontis Meretrix* & *fronti nulla fides*. & in y^e case we must find out y^e dissimulation, by help of our former Rules.

2 When in a Countenance, ordinarily composed, there breakt out cheerfulness in y^e eyes, an out stretched shining forehead, or else laughter in y^e Mouth, & these things are againe upon y^e sudden restrained & calld in, they are signes of a hidden inward Joy. If they all meet together, then y^e signe is more demonstrative; if but some one break out, y^e signe is y^e more darke; & if some few, but not all, it is more probable, then if one alone. Except when it is y^e laughter of jeering or derision, which betokens rather bitterness of y^e Mind, then Joy. Such was that of Sarah, Gen. when she heard y^e News of her bearing a Sonne.

Now of fore-cited signes are but particular. So not not convertible & Adequate. When they are present they denote Joy; but there may be Joy without them; it may consist with a wrinkled Brow, & 10th shrunken eyes &c. Nay, sometimes even Teares attend great Joy; as upon y^e first meeting of deare intimate friends after long absence. So we read in Homer, of when Olyses, having bin 20 yeares from home, made himself knowne to his Sonne Telemachus, both father & Sonne wept aloud.

Now to y^e Rules
touching y^e visible
Signes of Joy, -
Mirth, Pleasure

The Signes are
drawn out from
the

Tab. 91.

Pulse, we lay
downe these
two Rules.

1 A Pulse great, rare Slow, but not vehement, is y^e signe of Joy. Because that in Joy y^e heat of y^e Heart is encreased, but it is a kindly moderate heate; & from a moderate Efflux of y^e Spirits from y^e Heart, y^e heate of y^e Parts is increased. So y^e Pulse is y^e great & deeper. Now this kindly moderate heate of Joy stirs up fewer grosse fumes, & those not so sharp; So if y^e Expulsive faculty is not provoked to drive them away; by w^{ch} means y^e Pulse is not thick & quick in Joy, but slow. for y^e same Cause it is not vehement, y^e faculty not being forced to rise up ag^t them.

2 If upon y^e setting of your hand to ones pulse you doe find (upon y^e presence or mention of Some Person or Thing) y^e Pulse to Encrease in Greatnes, but not in Swiftnes or Vehemency, you may Collect, if y^e Party takes Pleasure in y^e Person or Thing, & so shall you discern y^e Affection of Joy, & one Cause thereof.

3 yet much Attention is needfull, in this Search of y^e Affections by y^e Pulse; least y^e Pulse vary, according to y^e Quality of y^e Person y^e toucheth it, & of y^e Person y^e is touched; as there is Eith^r Love or Hate, Reverence or Contempt, or other Affections between y^e; for so your Search will be in Vaine, if you goe to Judge of y^e Pulse according to y^e presence or Com^memoration of y^e Object.

As to y^e Signs
of Joy, or Inward
Pleasure, drawn
from y^e

2 Motions of y^e
Body, this we
say that

There are signes of Joy also from other Motions of y^e Body; for Plato says, y^e when men rejoyce, they cannot rest in Quiet, & Common Experience confirm^s it; yet wth this Exception, y^e when y^e Joy or Pleasure comes mee^rly from Meditation, it is not so; for then men are most unmoved, & if it be very profound, they are as in a Trance or Extasy, But yet this Restlesnes in Joy is no convertible signe: for in Care, Trouble, Anxiety of Spirit, Men cannot rest likewise, but are full of toings to & fro, unto y^e dawning of y^e day, (as it was wth Job). Indeed if it be a lightsome, frisking, dancing motion, full of Play & Sport, then tis a signe of Joy without doubt. We may therefore safely lay these 2 Rules.

1 A lightsome, Jolly, dancing, leaping Motion denotes Joy, if a man does it of his owne accord, without designe. For some leape & dance upon Occasion, who shaps at y^e Self same time are oppressd wth biting cares; as it is wth those that are professd Dancers, y^e gaine & live by dancing, as by a Trade or profession.

2 When over & above y^e signes y^e Visible in y^e face, there appears this Restlesnesse, if y^e Man cannot for his life stand still in one Place, we may then more infallibly pronounce, it is y^e Passion of Joy.

3 yet still remember, y^e y^e Inward Joy from Contemplation is not so attended wth bodily Motions, but rather wth a totall Rest & Ceasation; So tis no convertible signe.

The Rules
are two

Laughter is chiefly y^e Voice of Joy, as on y^e Contrary Crying or Weeping, or Howling is y^e Voice of Sorrow. But there are many Sorts of Laughter, as y^e of Mocking & Scorning, or y^e of Smiling, may be call'd a Laught^r. There is also a loud Laught^r, Chachinnus; & there is a sober & modest Laughter more becomming.

Prepare our way, thus -

The best division shalps will be to divide it, in this sort; Laught^r Consists either in y^e -

1. Figure or Posture of y^e Mouth onely, w^{ch} is y^e Instrum^t thereof.
 2. Same wth a Noise or Sound added thereto.
 3. w^{ch} is more open, loose, & free.
 4. w^{ch} is more low.
 5. w^{ch} is lower yet.
 6. w^{ch} comes next to A, in openness & shrillness.
 7. w^{ch} is not a sound made by y^e Mouth, but onely by y^e Nostrils.

In all these different Sounds, there may be degrees in Point of Vehemency. The more vehement sound is the Chachinnus, loud hearty laugh^t, when A, or O, sound loud; when there is no sound, or but gentle, tis no Chachinnus, Especially in E, I, V. But y^e Laught^r of V is so farre from Chachinnus, if y^e Mouth gapes not at all in V, Nor yields any sound; & Chachinnus or loud laughter cannot be without some gaping.

1. Vehement loud laughter, sounding A or O denotes free & fuller Pleasure or Joy.
2. Gentle moderate laughter denotes Pleasure, not indeed so full as y^e former, but yet a more kindly Pleasure this denotes merely Pleasure, but y^e form may also signify derision or mocking.

2. Lay downe our Rules
 Laughter, sounding like y^e Vowel V, signifies a weaker or a more close hidden Pleasure; y^e Mouth not at all expressing it; by y^e sound, onely by y^e figure or Posture. Now this is no convertible signe, for y^e Pleasure from Meditation, & from y^e lively description of Pleasing things, is without it.

7. The voice made bigger or baser, signifies (according to Aristotle) some new Joy of y^e Mind, or a new degree at least, because y^e biggnes of y^e voice comes from a relaxation or remission of y^e body, w^{ch} happens in Pleasure.

But y^e base voice is no necessary signe of Joy, for it may come from other causes. Indeed, when it is enjoyrd wth other signes of Joy, it helps y^e discovery; as on y^e other side, a sharp, shrill voice helps on y^e Discovery of y^e Passion of Sorrow.

Proceed we now to y^e signes of Joy, if are drawn from y^e voice or sound chiefly in laugh^t. And here we shall

Tab. 93.

1 The signes of Sorrow may be Collected, by y^e afore named Signes of Joy, by y^e rule of Contrarys, for Contrarys do mutually illustrate Each other. So that we shall not need insist long upon this.

Instead of that laughter, w^{ch} is in Joy, there is Weeping and howling. instead of y^e grave big voice, that is in Joy there is a shrill, Sharp sounding Voice; instead of that Nimble motion & agitation of y^e Body w^{ch} is in Joy, there is Rest, a fixed unmoved body. Hence grew that witty fable of y^e Poets, touching Niobe; who, having lost y^e whole Cluster of her Numerous Children, was so swallowed up with Extremity of Sorrow, that she became a dead cold Stone; the signification of y^e fable being onely this, y^t in Sorrow the body stirr not, but rests unmoved.

From Joy or Pleasure
we Pass over to the
opposite griefe, or Sorrow
Whereof this we say, that

Except here, when feare, Trembling, Anxiety of Spirit is intermixt wth Griefe; for in that Case the poore Creature will be tossing & tumbling & restlesse.

2 In Griefe (as Galen says) the Pulse is Small, fainty, Slow, & rare. The Eyes are Red or heavy, y^e forehead Cloudy or Contracted, the Cheek's hanging downe, y^e Mouth groaning or compressed, fast shutt up. And to all other Signes there are Sighs added in good store; w^{ch} y^e Deeper they are, & more difficult. the greater Griefe they doe betoken; because they demonstrate a greater Streightning or Compression of y^e Heart, occasion'd by an immoderate Confluence of Heate and Spirits therein, as it were for Succour.

<sup>in gene-
rall</sup> Desire consisti in y^e intention of y^e Heart, when it is hottly & strongly bent upon a thing: So those signes, w^{ch} arise from y^e heat & Contention of y^e Heart, will appeare in y^e Body, as Motion, a restlesse body, y^e fastning of y^e Eyes &c.

1 For y^e particular desires there are peculiar signes. for each desire imprints visible signs on those Organs of y^e Body, w^{ch} serve to y^e Execution thereof: on them, I say, primarily, & on y^e conspiring Parts secundarily & by consequence. So Lust or desire of Carnal Copulation pow^rs out some visible Effects upon y^e Secret parts, w^{ch} are y^e Instrum^t of y^e Copulation; So if those Parts were not kept secret out of Modesty, it might easily be knowne, when any one is haunted wth Lust. But in regard y^e Eyes & Mouth Conspire also in this Desire; you shall have it betray it self here also. for in Lust, y^e Eyes are sharp & swimming, (one calli it a trembling lascivious Eye). Also y^e Tongue puts forth it self often between y^e Lipps (in slipping fashion) (as we have formerly Noted). Nay in y^e Heat of Lust, y^e Spittle flow^s out in a kind of foame; as Juvenal notes. Sat. 6. So in y^e Desire of Meats (we call it a licquorithnesse) you shall see signs of it in y^e Mouth; y^e Teeth will water, & some will swallow their Spittle instead of Meats. So drynes of y^e Lips, & difficulty of Spitting doe evidently discover thirst or desire of Drink.

2 It is a cleare signe of Desire of a thing, when one look^s wistly upon it, wth staring Craving Eyes. Who looks on a Maid so, covets that Maid; who looks so on any Meats, long^s for y^e Meats; who looks so on Money, desires y^e Money.

3 Palenes is by Pessius made a signe of Desire; w^{ch} can hardly be, save in y^e inter mixture of some other Affection, as of Envy, when one beholds anothers Wealth, yet is in Anger, for y^e Executing of Revenge, y^e Spirit crowd^s forward into y^e hands & Armes, & other Instrum^t of Michiefe, & so be diverted from y^e upper parts, Especially from y^e Cheek^s, so also Desire doe (as it were) hasten to Execution, there may in y^e Case be Palenes. but generally & Naturally y^e face is rather red & burning in Desire.

4 Desire also is collected by y^e heavines, w^{ch} attends y^e Want of a thing; Especially if sighs & teares doe follow. The Desire of Infants is discernable onely by their weeping & crying. Galen conjectured, hearing an Infant cry, y^e he was molested wth his owne uncleanshe, & desired to be made cleane; for as soon as he was wash^d & put in cleane cloths, he was quiet & straight: when one weeps at y^e departure of a friend, tis a signe he long^s after his company. And if you say that's Griefe, not Desire, we answer y^e there may be severall Affections at same time in y^e same Mind; & one Affection may be fish^d out by another. But this being Common to all, we'll speake of it hereafter.

5 Desire hath a Pulse like to y^e of Anger (w^{ch} is but a desire of Revenge). Now y^e Pulse of Anger is deep, great, vehement, quick & thick; & so it seem^s to be in desire, if strong & intense. for y^e Natural & influent Heat boili in y^e Heart w^{ch} must needs render y^e Pulse deep & great, yet not so vehement, quick & thick as in Anger. for though Desire also cause these Qualifications of y^e Pulse, yet not Equally wth Anger, Desire not being so fierce & impetuous an Affection as Anger.

To y^e thing called Desire of whose signes we'll speake

Next comes y^e Affection of Love; w^{ch} is twofold, -

2 in particular

Let of our last we pick out following Reasning of...

- 1 To behold a thing wth fixed earnest Manton Eyes (*quacibus oculis*) Shews in y^e Party a desire thereof; be it a Venereous busines, or matter of food or money. But this Rule will not hold backward; as if all that desire a thing, will so behold it. for oftentimes modesty Restraints bashfull Men, & Especially y^e young Virgins. *Vit male dissimulat, tectius illa Cupit. Ovid.*
- 2 If beside that fixed looke there happen a rednes, or Blushing in y^e face, then may we more infallibly conclude of Desire, from y^e Concurrence of both signes.
- 3 If Either y^e Person, or y^e Instrum^t fitt for Venery be lookd vpon wth fixed Eyes, & there be rednes in y^e face, & Spittle foaming in y^e Lips, it is an indubitate Signe of Lust. And if y^e Eyes be both fixing & swimming, the Signe is yet more Significant of Burning lust, & more still, if y^e Tongue goe in and out between the Lipps.
- 4 If y^e Eyes be Slippery and Swimming, the face red, the discourse wandering & Various, the lip foaming, and all this in y^e absence of y^e Venereous Object, it doth Nevertheless discover y^e Lust of Venery, Especially if the tongue doe put forth often betweene y^e Lipps.
- 5 If you Chance to discern one to Swallow his owne Spittle, at y^e sight of Meates, or at y^e bare mentioning of them, it betrays a longing after y^e same Meates.
- 6 If vpon feeling ones Pulse, you find it (at y^e Presence or mention of any thing) to beate bigg, deepe, strong, quick, & thick, & that withall there be no Occasions of Anger nor any signes, we may then presume there is a strong desire of the thing, (whether really present, or present onely to y^e fancy by bare Commemoration) in y^e party that ownes y^e Pulse.

Out of Our last Table
we pick out these
following Rules.
touching y^e signes
of Desire

Tab. 96.

Love to y
Person is
Either of

1
friendship
Tab.
Prepare y
or lay y
for our Rule
we & do
by these steps
2
Concupis-
cance to
a Woman
As to this
we shall

1 Mark what Effects it worki on Body or Soule; so many Signs at least it hath. In y height of it, there is a generall leanness, save in y Eyes, w^{ch} are deep sett indeed, but big & swelling, from much Evaporation to y Head, through frequent Sighs, in those Cases. There is also in this Passion Palenes, Watchfulness, or Want of Sleep, Neglect of Food, Sighs and many times Groanings.

2 This Love consisti in fervent desire. Now all such desire, as including a sense of y Want of y pleasing Object, so much desired, carries wth it a Notable paine or a kind of pricking Sting; where wth neverthelose there is intermixt a Certaine passive pleasure, arising from y thought of y beloved & spes
if there be any hope of Enjoying it, y pleasure is y greater. And againe he that enjoy's it or is neare y Enjoying; is vext wth feare, least he fall from y
soud of his beloved; or least another should enjoy her, w^{ch} is Jealousy; so y hope of Enjoying it in y meane time embittered by feare & Jealousy.

Now if Desire stand alone, destitute of all hope, then y delight-pleasure w^{ch} ariseth from y thought of y Object, is quite stifled by a great load of grief
(Hence, Love in Habit is said to abound wth honey & Gall; of w^{ch} two commonly y Gall sup. abounds.) from this load of Grief, comes a leanness & Consumption
of y whole body, Grief drying up y Bones, & desire inflaming y spirits. Especially, if there be hope of seeing or Enjoying y beloved Creature; for
than no Nistacles can hold in y Party from flying thareunto. as Leand was not afraid to swim me over y Tempestuous Hellespont; to enjoy his Mistis
Sometimes his Heart danceth for Joy, if he be in hope of speedy fruition; & much more in case of present fruition; so y Party then feels y Effects of Joy
but by & by feare & Jealousy disturbs y Pleasure. If no hope, then he feeds his Spirit wth a vain empty Contemplation of her; & especially when he
begins to grow Extatitall, or beside himself. Then he seeks out solitudes, y nothing may interrupt his thoughts of her; & commonly spends much time
there, feeding his mind wth such airy content; but when awakning out of y pleasing dreame of his Exstasy, he findz himself destitute of so deare an Object; & y all-
was but a dreame, then he break's out into Sighs & Sobbs & tears, from whence Proceeds y Hollownes & Signes of his Eyes.

4 And from this disorder of severall Affections it comes to passe that in a lover y signs observe no sett Periods, but are various & uncer-
taine; yet for length of time, & many times for height of degrees, Griefe prevails & y Signes thereof. So y they, who give y same Pulse
to love, as unto Griefe, if they meane it as Ordinarily true, say well; but if as constantly & perpetually so, they are mistaken.
For when they dwell in a deep Extatitall meditation, as in a Trance, y Pulse is small or contracted, as of thoughtfull & Contemplative pson.
but when desire enflames them, then y Pulse is great & Deep & strong; & when they are oppress'd wth feare, then tis favor other wise.

At y Presence of y Beloved Creature severall Passions arise, as desire, shame, & Reverence, and a kind of Stupidity or
amazement; together wth hope or feare, according as y Beloved Party shall be kind or disdainfull, so y then y Pulse
keeps no sett order. Onely this is constantly so, y upon y sudden appearance (& then Especially) on y sudden Mention
of y Beloved party, y Pulse varijs Notably. Also lovers doe very willingly speake of their best beloved; so y when-
one speak's often of some one Person, tis a signe of love to y same Person. They y are in love & hide it, will name
y Party wth some sleight shew of Aversation, so to avoid all Suspicion of love, yet it inwardly tickles them to speake
or entertaine discourse of y Party.

2
Lay downe
our Rules
Tab. 79

Tab. 97

Love to y
Person is
Either of

Tab. 97. If we see one Pensive or thoughtfull, yet not sad, but upon y^e Close of that fit of Pensiveness, y^e same Party breakes out into Sighs, and much more if into Teares, y^e party is deep in Love. Wh^{ch} signe is more Evident, if in the thoughtfull fit, there shine forth a certaine beame of Joy. for while y^e Lover meditates on his Mistris, he is hugely pleas'd; but y^e Pleasure is inward & hidden, so y^t it comes not easily forth, yet may it so farr tickle him, as to betray it self by y^e Mouth or Eyes. And when he awakes (as it were) & finds all but an Empty fancy, wherewith he entertain'd his mind, he is al a mort, as he y^e dreams of feasting, but finds his Stomack debidded.

It is hard to distinguish between y^e looks of a thoughtfull man, if it is Joyfull wth an inward hidden Joy, and of another such, if it is sad wth an inward hidden Sadnes; both having a Cloudy Countenance; yet by due & much observation a prudent man may distinguish them; y^e form opening sometimes a few beames of Joy, by y^e Serenity of his Looks; y^e latt^r having a Constant settled Sorrowes & Clouding.

Our Rules touching
y^e signs of concupiscent
Love are
these.

If we see in any one interchangeably a mixture of Sighing & rejoicing, y^e Party is in Love; this Passion abounding wth Honey & Gall.

Observe here that love, attended wth Despaire & so wth Griefe, is no longer refreshed wth Joy, save in that same dumpish & Extaticall meditation of y^e beloved Party, there is not a vicissitude of Cheerfulness after Sighing. Wherefore it is no Convertible signe of Love. He that is in Love, will sigh and be merry by turnes; but all y^e will sigh and be merry by turnes, are not in Love, because a man that is tossed betweene Hope & feare, may in like Manner be both Sad & Merry by fits.

3 The frequent naming or mentioning of some Person, by a discourse incoherent, & on occasion, is a probable signe of Love toward y^e Person. I say probable, & no more; in regard Hatred also may cause y^e same frequent mentioning of another, in hope of Revenge. So also may feare; as Nero (after y^e revolt of Vindex) would often say, Si y^e Vindex liceat, if Vindex will give vs leave. If there appeare no cause of Hatred, Anger or Feare, tis a strong signe of Love. And this signe will be notably backt, if we see wthall a reciprocal Succession of Sorrow & Joy; of Sighing and Smiling. for then it will surely betoken Love; yea though y^e mention be made but closely & Darkly. Perhaps being ashamed to name y^e Party, the Lover will name something belonging thereto; so to represent unto his owne mind the idea of his Mistris, unknowne to others in y^e Company.

Tab. 98.

Two Rules more for
y^e discovery of this
Concupiscential love
when it is concealed,

An unequal inordinate habit of life, so as to be now merry, then sad, without manifest Cause, sometimes un-
moved & sometimes restless, one while bold, another while fearfull, bashfull in presence of some one-
particular Person, & then impudent toward all others, this betokenes an inflamed Love. And this
signe indicates it much rather, when we see a party, who is not naturally inconstant, falls upon y^e sudden-
into this Inconstancy & disorderly behaviour.

5 If upon y^e touch we perceive ones Pulse to be mightily altered, & to beate disorderly, upon y^e approach of some one person
to his presence & this fall out often, may that y^e bare mention of such a person, it is very credible he bears love to y^e Person.
Thus Erastus discovered y^e Love Antiochus bore to Stratonica; & Helen y^e Que of a certaine Woman to Pyllades a Stage Player.

We will shutt
up this Affection
of Love wth

One Rule touching
y^e same love, when
it is avowed

Sometimes y^e Passion of Love is not purposely concealed, but openly professed & avowed, either by a greedy re-
iterated beholding of y^e Beloved Party, or by Confession & Protestation by word of Mouth. in w^{ch} case
no more remains to be done, but either to fish out y^e Dissimulation, if any be; or to discover
the degree of that love; y^e former whereof may be done by help of our foregoing Rules:
y^e latter by y^e signes we have now laid downe, according to their intention or Aggregation.

3 Three Rules touch-
ing Amicitia^l love
or friendship

1 The love of friendship (to one of y^e same Sexe) though it be also an Affection working on y^e Sensitive part,
yet because it chiefly resides in y^e rational Appetite, or y^e Will, the Search thereof (as of a thing, y^e hath not
so great an influence on y^e Sensitive part) belongs rather to Enquirys after y^e Manners (by q^{ue}stions made
from their Principles) then to Enquirys after y^e Affections, & y^e Principles thereof.

The maine in such love is this, if it be not Countersfeit, w^{ch} may be discerned by considering y^e Actions of true
friendship; if they be missing, be sure it is not any such Love; if otherwise, y^e they are visible, then
see, if there be no fiction, no fallacy; if none, then it is right, as it should be.

3 This one thing will suffice to prove it no love of friendship, if you find it grounded on a base foundation;
for onely Vertue is a solid stable foundation; Hence Aristotle well Concludes, y^e friendship built thereon to
be constant & permanent.

Tab. 99.

Next comes
Hated, &
here

Tab. 99. 1

We distinguish
of Hatred

In veterate hatred of Persons is very deep & lies close, so to be fish'd out rather by y^e Search of y^e mann^r then by y^e Search of y^e Affections. Whereas the Hatred of Abomination, oppos'd to desire, & new or fresh hatred of Persons, being a more Evident affection, may & ought to be found out by y^e Search of y^e Affections.

1 Aversion of y^e Looke, or a turning away of y^e face is one Signe of Hatred, but not Convertible; for Shame also and feare will Cause y^e same aversion. If we find neither Shame there nor yet feare, w^{ch} are manifest Affections, then may we well conclude of Hatred from such aversion of y^e Looke.

2 An Aspect or Looke drawne back (as it were) or call'd in againe suddenly, is a Signe of Hatred; as when one must needs look, & cannot handsomly turne away his face. Thus Malefactors being come to y^e place of Execution, behold y^e Gallows. yet againe this Signe is not Convertible, in regard feare, Shame, and Reverence will cause, y^e like. If there be not there, then it is Hatred;

3 A grimm Aspect, or fierce looke betokens Hatred. It signifies also Anger; but then 'tis accompanied wth more Commotion & alteration of y^e Body, then it is in hatred; So y^e we may very easily know, when it denotes y^e one & when y^e other.

4 Bitter language, Detraction, & menacing words denote either Hatred or Anger; if y^e words be utter'd wth an impetuoufnes, then Anger; if calmly, then Hatred. Also to p^rovade on to mischief another, denotes Hatred.

5 Deeds, destructive to y^e Dignity, or health & Welfare, or of fit of another, denote either Hatred or Anger toward y^e other. If they be done suddenly & out of a swinge, y^e Anger: if deliberately, in Cold Blood, then Hatred.

3 But here may be dissimulation; for some phays may Counterfeit Hatred & disaffection to some man, onely to winne & oblige another, y^e hates him really. And if so, we must find out y^e Knavery, as well as we can, by help of our former Rules.

Next comes

Hatred, & here -

We lay downe
our Rules

Anger, of
wth this we say
We have joyn'd y^e signes therof wth those of Hatred; & of y^e twaine, those of Anger are ever most Evident. Galen attributes to Anger, a Pulse deep, great, Vehem^t, quick & thick. In Anger y^e face is red & fiery, y^e breathing vehement, y^e lower lip will tremble & quiver, & in some y^e whole body. Some will look pale; some will break their speech in y^e middle, some are struck dumbe. these are y^e chiefe signes, we need not dwell here.

It workt many Effects upon y^e Body, visible enough; some on y^e sensitive soule, though lesse visible then those on y^e Body. All those Effects will seroe for so many sure signes.

1 A trembling of y^e whole Body, or but of y^e lower lip is one signe; Especially when y^e knees faile to support y^e body. this trembling happen also in Anger; but gnawing or crackling of y^e Teeth is a manifest signe of feare.

2 Coldnes & Stiffnes of y^e Body, & Palenes of y^e Face, & sometimes a Staring of y^e Haire, denote feare.

It remaine, we
Speake of 3
Feare, w^{ch}
whereof we
say doore
this rule

A trembling of y^e voice.
The voice gives cleare signes
you shall have 3 degrees
of alteration therein
1 Speech muted out & not pronounced clearly.
2 Absolute Silence, w^{ch} is y^e highest degree of feare, coming from a vehement cooling of y^e Heart & Spirits; for then y^e vocall faculty languisheth, being unable to doe its duty.

- 3 The Pulse in feare is small, low, & weake, caused by want of heat in y^e Hart, by a failing & fainting of y^e spirits.
- 4 A great Trembling or beating of y^e Heart (without any disease) is a most pregnant prooffe of feare.
- 5 When y^e Excrementy come away on y^e sudden, & ag^t ones will, tis a signe of feare. Some will be pisse themselves for feare, some will doe worse (as I know a scoole boy doe under y^e Rod), y^e retentive faculty among others, being weakened.
- 6 Amazement is a signe of great feare; so is Staring; when one Stares, we say he lookt as if he were frighted.

3 Shame, of w^{ch}
this we say

It hath visible signes, blushing & a downe-cast looke, also a disturbed broken speech. Many, speaking before great Princes have bin struck dumbe wth their foolish Passion.

4 Hope, of w^{ch}
we say

1 In itself it hath but few visible signes. A constant settled Countenance, voice, speech & colour, toward some good, hard to be purchased, or some imminent evil, is a signe of Hope; & if toward evil, it is call'd Audaciousnes.
2 If hope be joyn'd wth Desire, it addes heate & Vigour to y^e Desire; & signes of Desire will be more open, gladsome, chearfull; Hope bringing wth it Pleasure & Joy. If joyn'd wth Anger, it carries wth it an eagernes to fight; & y^e signes of Anger will be there, but more Pleasant; for hope is ever attended wth Pleasure.

Exploit
Observ
by thes

History of
Affections
New of
Compassion
in the world

2
y^e

Tab. 101.

1 Explain the
Observation
by these Steps

With respect to
Affections apart
Now of their
Commixture, for
we shall both

1 Generally, severall Affections possess y^e Soule at once; Some there are, w^{ch} are Seldome seene asunder; -
for Example, Grief & feare. for oftentimes, he y^e feares, by a kind of Pre-occupation represents unto
his Mind y^e Evil feared, as already come, and so is tormented by a strange vicissitude of Griefe and
feare; as Seneca saith, *Ipse Expectatione ledimur, et injuriam qui facturus est, jam facit.*

So Hope is annexed to desire, & Boldnes to Anger, or to y^e desire of fighting.

2 Nay sometimes from opposite Objects represented at once, there may Contrary Affections seize on us.

3 And sometimes y^e Natural Workings of some one Affection may breed some new one upon y^e inward parts
of the Body. So feare will send a certaine Melancholy juice from the Spleene to y^e Stomack, (a very
Sensible part) w^{ch} puts it to paine; & from that Bodily paine will come Griefe or sadnes of the
Heart. So also, when from Griefe proceed Teares, that Vapour w^{ch} molested & burdened the
inner parts, is spent, & being converted into Teares; & then those parts being eased & lightned, doe
feele a Pleasure; & consequently the Heart comes to be at ease also, & to feele a kind of Pleasure.

4 So that there being severall Affections many times within vs at once, agreeable to so many causes,
their signes will not appeare cleare & distinct, but intermixed; sometimes the signes are
confounded or shuffled; & sometimes they succeed each other exceeding Nimble. for so Lovers will
be hott & cold againe upon y^e sudden; from desire inflaming them, & from feare cooling
and freezing them.

2 Give a caution
upon y^e case,

We must for this Reason in our Observation of y^e Signes, & our discovery of y^e Affections thereby, very diligent
ly watch for this intermixture, whether there be any or noe, & what kind of one it is. for if we mistake
an intermingled signe for a cleare distinct signe, we shall also mistake in finding out the true
Affection, & pitch upon a wrong one.

1. *Method Ex-
pressly*

If a man by word of Mouth plainly profess some one Affection there needs no further Search, in Case he doe not dissemble. So Cicero writes to his Brother Quintus, that he was perfectly Delighted wth y^e Love of Caesar; wth Expression Clearly - discovers y^e Pleasure he took from y^e Love. Here then we are onely to see, whether there were any just ground, if he should dissemble, in saying thus to his dearest Brother; wherein we must have recourse to our former Rules. If none, presume we, it was as he said.

Speake we
now of y^e Signs
by Speech,
Whether

1. *We find
y^e way*

Sometime y^e Affection is not so Expressd in words, but to be concluded by Consequence. As when one saies, he is grieved at y^e absence of another, we may conclude he loves y^e other, & desires his presence. for some Affections presuppose each other, & follow each other: as Griefe for some Evil carri's along wth it a Complacency in y^e Opposite good, & a desire thereof. So Griefe for Poverty follows upon Delight taken in Riches, & upon y^e desire of them; & Delight in Riches & y^e desire of Riches follows upon Griefe for Poverty. So y^e desire of Money follows y^e Pleasure taken in Money. Who so then Expressly Confesseth any of these Affections, he silently & implicitly sheweth, if he hath all these y^e attend it.

2. *insinuated, vt
said by
Consequence,
Here*

2. Again, whereas Affections arise from y^e Object, according as we judge it good or Evil (as from good, if present, comes Pleasure; if absent, comes Desire. from Evil comes Grief, & hatred or Abomination), therefore when once we know a thing hath beene Judged Evil by any man, we may presume, if y^e same thing happned to him, it cost him Griefe more or lesse; at least it cost him feare or Hatred.

2. *We lay
y^e Rules*

From ones Judgmt about y^e Object we may guess at his Affection; as if he judgeth it good, then doth he love it, & joy in its fruition. if evil he hates & loath's it. So if one Commends such a Womans beauty, probably he loves her & desires her.

Now this will be far more evident, if besides y^e Judgmt of y^e Man touching y^e Object, we know also his disposition. A good faithfull Patriot, if he judge any thing prejudicial to y^e Publique good, we may presume he is grieved at it: but an Evil Member, if it all for himselfe, if he judge a thing pernicious to y^e Publick, we cannot so Conclude of any trouble or griefe in him, but Joy rather.

2. It is yet more & more evident, when y^e Object is immoderately extoll'd; as when a Woman seems faire to some one man, then indeed she is, or then she seems to others, that man loves her sure. *Omnia amans cecus.*

2. The Affections if are Connexd, denote each other; if one be Manifest outwardly, we may Conclude, y^e rest lye close within. So in Terence when Glycerium was heedlessly falling into y^e fire, Pamphil' fearing she might take harme, runs at her, snatcheth her in his Armes; she Committs herself to him very familiarly, & weeps. Hence Simo Concludes both were in Love. this faile in Case of her, & her Confidence in him gave just grounds for y^e Conjecture.

Meaning some of y^e Signs of Affections, as to apply all this our Designe is to find out y^e hidden Affections. If they be manifest outwardly, or labour is at an end, if being otherwise at hand, then we may find them manifest.

1 When we professe & avow y^e Affection openly by speech, as in case of Hatred, when one says plainly, I cannot endure such a man, I hate him like a Toad.

2 When there is no such outward Profession by speech, yet all other signes are left free, as when a maid will not confesse, she is in Love; yet by her smiling Countenance, stolne glances &c. shee give a shrewd suspicion -

3 When y^e signes are all shutt in, yet they forcibly break out in some way or other: as when Tyberius suppressed his displeasure ag^t Arinius Gallus, but it was legible in his Countenance.

4 When all y^e signes of some Close Affection are totally shutt up, not one being suffered to peep out; as in Pastor a gallant Roman Knight, who was invited to a feast by Caligula, on the self same day that Caligula murderd his sonne, & was narrowly watchd; but he shedd not a teare, nor made any y^e least Semblance of griefe.

1 In y^e first case of y^e 4 there needs no Art to fish out y^e Affection, seeing it is openly avowed. Onely we must beware of Hypocrisy, when one thing is said, another thing is meant.

2 In the fourth case there is no Roome for Art; no hold to be had thir^e way, by signes; wherfore we shall take another Course, & goe by y^e way of y^e causes; wherof we will treat, Tab. 105.

In y^e second case when all signes are free, save onely y^e of speech, y^e Affection will be soon discovered, unlesse one of these two things hinder, namely fallacy & dissimulation, or also y^e concurse & intermixture of many Affections; If there be fallacy, we shall find it out by help of our foregoing Rules.

If concurse of many Affections, when y^e signes of several Affections are all entire, then may we boldly pronounce, if all those severall are there in their turnes. So when y^e People wait for y^e coming of their Prince, you shall see them under several Passions, now red, then pale, now fearing, then rejoicing &c.

But when y^e Affections being intermixt, y^e signes also are shuffled & confounded, so are not pure & entire, unlesse we can (by narrow Observation) discern y^e signe of y^e predominant Affection apart by it self, we can doe no good this way by y^e signes or Effects; So we will help our selves by y^e causes, of y^e 3^d case see Tab. 104. of w^{ch} we have already Engaged to speake Tab. 105.

Distinguish y^e several degrees in y^e Opennes & Closenes of Affections. There are 4 degrees therein;

Having done w^{ch} y^e signs of y^e Affections, we need to Apply all this. Our designe is to fish out y^e lurking Affections. If they be manifest outwardly, our labour is at an End. y^e being all we desire at to render them Manifest. Here then we must both

2 Apply y^e distinction to y^e Matt in hand, thus

Tab. 104.

Prepare our way for the Rules, thus -

In this Case we must Call to mind a Rule we have laid downe Tab. 89. That y^e Signes forcibly bursting out, doe more truly unfold y^e inward Meaning, than any words or shew, to y^e Contrary. for Example, when Marius entred Rome in Company wth Cinna after his Victory, faine would he have shewd himself humbla & fitt to be commiserat: but his inward Venome & Cruelty appeared in his Habit & March; & this he did sufficiently soon after declare in his terrible deeds. Claramentius on a time would have borrowd somewhat of one, whom he had notably obliged, who gaue him many fine words; but yet in his Eyes there appeared a secret Backwardnes, a gruggish retraction, & accordingly he proved but a man of Words, an Empty friend, not to be trusted.

As to y^e 3^d Case - when y^e Visible Signes are purposely supprest, yet break out of themselves in one kind or other, we shall

Lay downe these two Rules.

1 Here we must observe y^e Signes narrowly, & apply them to their proper Affection; y^e Signes of Love, to Love; of Hatred to Hatred, &c. y^e is, If one professing Love, shall nevertheless give Signes of Hate, conclude we y^e man hates vs, & not Loves vs. It concern's vs much then to haue all y^e Signes of each Affection at our fingers ends.

2 Suppose y^e Signes breaking out be not full & entire; or if entire, yet be transient & vanishing, we must notwithstanding judge as before; & much y^e rather, if many Signes appeare of y^e same Affection though imperfect & vanishing.

It is hard for one to dissemble, in these Signes thus bursting out, for then one Disimulation would prove a truth in y^e midst of another. And if y^e were possible, yet an attentive judicious Eye may in this case discern much, w^{ch} cannot be so well Express'd in Words. as Colours, being placed amisse for light & situation, & distance, may seeme otherwise then they are, but fittly placed & Enlightned, they will exactly reard their owne Image; Now our owne Sense must Judge, when they are so fittly placed, by it's owne naturall Judgment. And so, when these Signes are Counterfeit, when true, our owne Sense will best inform vs, aft^r much heedfull observation; So y^e this our Art of discovering y^e hidden man by p^rying of y^e outward man, dependes more upon Use & Practise, then reading of Books.

2 We will adde thus much, y^e this our Search by Signes (now handld) will be notably furthered by y^e oth^r Search by y^e Causes (w^{ch} we shall handle Next). As if we know one, y^e seems to love, to haue Cause to hate, & in withall discern some mark of Hatred breaking out, we may y^e more strongly conclude y^e he really hates.

Tab. 105.

How to y^e Identification of Causes, y^e Communion of it in this, y^e if all Causes of some Affection be in a man, we may conclude y^e Affection of y^e self to be in him also. Here we shall both

Lay them all downe before us; -
 The Causes of y^e Affections are either -

1	Primary, and they are	3	the Object.	the Knowing faculty or Apprehension.	the Coveting faculty or y ^e Appetite.						
						2	Secondary	1	Instrumental	1	Natural,
						2	Preparative & disposing, either	2	External.	2	Conformation of y ^e Parts.
										2	Adventitious, as Nobility, Riches, Education, &c.

Now to y^e Indication by y^e Causes; y^e Summe of it is this; if all y^e Causes of some Affection be in a man, we may Conclude y^e Affection it-Self to be in him also. Here we shall both

Speake to y^m all severally -
 As to all y^e secondary Causes, this is all we will say, that -

- 1 All y^e Secondary Causes we have lifted in this Worke; & showed what their force is, & to what Manners they dispose: Now they dispose likewise to y^e Affections, w^{ch} are agreeable to those Manners. Nay, they dispose not onto y^e Manners, but as they dispose to y^e Affections, As some Cause may dispose a man to fortitude, in regard it breeds y^e Affection of Boldnes or thudines; another Cause inclines a man to Cowardines, because it breeds feare.
- 2 So nothing is herein to be added, as to our p^{re}sent designe, save onely to advise our Reader to beare in mind, what we have said already: as to what Affection a man is inclined from such or such a Temp of y^e Heart, of y^e Liver, of y^e Braine, of y^e Bloud & Spirits; also to what, from such or such a Conformation of y^e Parts; to what likewise from such a Climate, such an Aire, Soile, Age, Profession of Life, Study & Custome.
- 3 Indeed these Causes doe not actually infuse y^e p^{ar}ticular Affection, but they dispose or - Sway y^e Man towards it; & that will help exceedingly to find out any Affection actually inherent.
- 3 Sometimes all y^e Causes concurre to y^e Same Affection, Sometimes to contrary Affections; & then in Case of Contrariety, they must all be putt in y^e Ballance, to see w^{ch} out-weighs (as afove, Tab.

1 Prepare y^e Way
for our Rules

1 In Affections toward any good thing, Good is y^e Object, as Honour is y^e Object of Ambition; Pleasure is the Object of Lust, Riches of Covetousnes, &c. In y^e Affections y^e are busied about any Evil thing, Evil is y^e Object, & y^e action or Motion of y^e soule is avoiding it, or Shrinking from it. As in Anger, Wrong or Contempt of Object, in Hatred of Some Person, y^e Person is y^e Object.

2 Sometimes y^e Object is Single, as in Anger, Some Injury offered: Sometimes againe it is Complex or double; as in y^e Same Anger, both y^e Injury, & y^e Injurious Person.

Lay down y^e Rule When y^e Object of any Affection is at hand, either present, or but newly past, we may Justly presume that y^e Affection is within, though perhaps no signe thereof appeare without

1 Especially, if y^e Object be great, & though it be ancient & past long agoe. King Astyages caused y^e Son of Harpagus to be Slaine, & to be given to y^e father to eat. Many yeares passed, before he revenged it at length y^e Same Harpagus, being made General of an Army in y^e Expedition ag^t Cyrus, revolted, & so delivered up both King & Kingdome to y^e Said Cyrus.

2 Our Conjecture will be yet more Evident, if y^e Man have a faithfull Memory, such as Melancholy men use to have; Who are observed to retaine injuries in their Mind a long time; as y^e Turke probably was of y^e Constitution, who oft 40 yeares slew y^e Emperour Mahomet, for some wrong he had done him so long before.

3 The Conjecture is more & more firme, if y^e Man be naturally prone to y^e Affection. So a man, y^e reverently given if a handsome Woman be in place, may be presumed to have a good mind to her, though no signe thereof appeare. So if a man naturally Cholerick be affronted, we may presume he is angry, though he shew it not, if y^e Party y^e affronted him, be in Place; or if he be put in mind of him upon occasion. y^e like we may Judge of all y^e oth^r Affections.

4 Nay an Image or footstepp of such a one, as hath wrongd us, will serve to raise y^e Passion. We read of Themistocles, y^e y^e very sight of y^e Trophys of Miltiades did sett him on fire; So Alexander y^e Great, when he saw bat y^e Sepulch^r of Achilles, did Envy his glory. So y^e bare thought of y^e Same Alexander y^e Great wrought such an Emulation in Juli^us Caesar, y^e he burst out into Teares, for not having done any great Exploit, parallell to those of Alexander.

Among y^e Primary
Causes, we sett
y^e Object first;
touching w^{ch} we
will

Tab. 107.

1 Subtilty & perspicacious

1 Wheth it be

By this we understand, if whatever good or evil is done to a Man, he presently resents it, if he be quick of Apprehension; but if it may scape his Notice, if he be but heavy & dull witted Some there be whome you may mock, play upon & abuse at pleasure, if you doe but observe Observance & abuse it closely & Darkly; by reason of their dull Apprehension. Narcissus saw Claudius & Emp^{er} oftentimes in this sort, insomuch if he bade Mesalina if Empresse to be slaine, & then took it to be such a trick, not Sejanus if favourite. thus intelligent men are sensible of if least wrong or abuse immediately, though perhaps they may dissemble their knowledge of it.

2 Tenacious or fast holding

1 If if memory be firme & sure, such a one will long retaine y^e Ideas both of Injuries & Kindneses. Melancholy men are tenacious, & Especially of Evils or Wrongs; their Temp leading to Sadnes or Griefe; hence also they are apt to be lowre. but withall they are mindful of good Offices, & of Love; retaining long y^e Image of a Person, whom they once loved seriously.
2 In y^e other side, if y^e Memory be weake, y^e Temp not Melancholy & tenacious, we may sume if Party hath forgot all old wrongs, or any old Object of his Affections; though generally Benefits are forgotten soon^{er} by odds than Wrongs. for wrongs are said to be writt in Marble, when Benefits are written but in Dust.

Now to y^e knowing faculty; where we are to consider -

What Principles it is guided by in judging of good & evil, favouring & disfavouring; for so we shall better discern, how sensible he is of either, & by consequence how passionate upon either. Now y^e Principles will be found out by two things chiefly, namely by -

1 the Publicque Opinions, generally received in y^e Place, at y^e time. for Instance, Adultery was a very venial sinne at Rome in y^e days of Juvenal; a Noble woman would scarce have bin angry, if twitted therewith; but in y^e time of old uncorrupted Rome, (& still in free Citys, not tainted by y^e Luxury of a Court) it would have bin lookt upon as a heinous infamous offence. So to refuse a Challenge to a Duell was accounted no shame when Rome was a free State; Nay it was reckend a Praise worthy, for Evan Manlius would not fight (though provoked) without y^e Dictators leave. but this of late yeares in many Countries of Europe, especially France, would be lookd upon, as a high dishonour. Wher difference in Judgmt comes meereley from different principles in y^e Understanding. Wherfore a Prudent Man, y^e may happen to be ignorant about such a search into Persons, as this is, had need be well vared in y^e General Opinions of all Nations, - as to Matter of Doing, in genere agibili.

2 Each mans particular Profession or Trade of life, for several Professions breed several Principles, & Rules in doing & living. Merchants (y^e Meane chiefly) Judge all is well, if Gaine come in, they passe by Wrongs & affronts in y^e Case. Soldiers are for Honour, twitt y^e m^{ost} cowardise & they'll venture their lives to be revenged. Schollers are most impatient of being twitted w^{ith} Ignorance of their faculty. Tradesmen cannot endure y^e talke of failing or breaking. Ages also & fortunes, as they differ, ingraft different Principles. See Tab. 14. 15. 16. 17

Tab. 108.

1 What we are
to search into
in this place,

We are here to Enquire after nothing but this, with what Habit or Disposition it is affected by y^e force of Custome. (for as to y^e other Propensions of y^e Appetite, from y^e Temper & y^e Natural - causes, or from y^e Conditions of fortune & y^e Course of life &c. they are supposed to be sufficiently discovered upon y^e Knowledge of y^e Predisposing, & y^e Instrumentall causes.)
from y^e Custome of living delicately & voluptuously Remulus in Virgil, concludes y^e Trojans - to be timorous & faint hearted - Ovetē Phrygiæ &c. -- Sinite arma viri, & Credite ferro.

As to y^e Appetite
& 3 primary causes
of y^e Affections,
we will shew

2 What is y^e Rule
as to Custome

If we know, y^t y^e Man is wont to be angry, we may presume, upon any fresh occasion of Anger, (as some wrong done him, or some contumelious language given him) that he then is inwardly moved, though outwardly he shew it not. So if we know, y^t y^e Man hath usually frequented y^e Harlots house, 'tis very likely, he will be stung wth Lust, upon y^e sight of an accomplished Beauty, although he hide his flames from others; & the like we may say of y^e other Affections.

3 How strong y^e
Rule is

What we have said, is but probable; because y^e Man may withstand y^e inward Temptation, through y^e liberty of his Will. And yet, we may safely say, he will be inwardly tempted, in regard a redentiary habit will generally break out into correspondent Actions, upon occasion offered. And though Reason doe resist y^e force of y^e Affections, so as y^t they shall not over-
sway or disturbe her, yet can she not hinder y^m to take fire; seeing if they are often-
raised (as we all know) & they boile in spite of Reason, shee being unable to lay them
quite asleep & to Extinguish them, for all her Sovereigne Power.

1 Preparatory & Secondary Causes; w^{ch} were

1 Causes both y

1 A Temp inclining to Melancholy, w^{ch} rendered him witty, & withall prone to Pride, to Anger, & to Cruelty; he was withall jealous or suspicious, by reason of y^e Oldnes annexed, w^{ch} grew upon him, as he grew in yeares; for he was 55 yeares old, when he came to be Emperour.

2 Nobility of Birth, being of y^e Claudian family, w^{ch} was noted for a certaine Hereditary Pride, & from this root also he was Proud.

3 An active life, w^{ch} had bin spent in high & hon^{or} Employ^{ment} & Charges; & this nourished his desire of Honours. Yet he had passed through divers Troubles & Griefs, w^{ch} made him hate many men & bred in him an habitual wrathfullnes. The Historians, as Sueton & Tacitus, doe abundantly testify, y^e Tiberius was a Cruell, jealous, suspicious Prince.

1 Object, Germanicus, 2 Primary causes y^e

Germanicus may seem (at first sight) to have bin deare to him, both for Conranguinity & Adoption, as also for his Vertues and Singular Ornament of Body & of Estate, to all w^{ch} was added a rare modesty & Reverence toward Tiberius.

Yet if we consider y^e designe or Ends of Tiberi; we shall find in him an Affection clean contrary to Love; for his whole drift & project was to Establish y^e Empire Entirely & fully on himself & his owne Posterity. Nowe this his y^eject- non but Germanicus could hinder; for he had y^e German Legions vnder his Command, w^{ch} was y^e maine strength of y^e Roman Empire; He was also a gallant Stout Soldier, & highly beloved of all, so y^e he might rather have obtained y^e Empire immediately, then have waitid for y^e death of Tiberius. & all this Tiberi knew full well, & feared greatly. But aboue all this; y^e same Valour of Germanic, togethr wth his numerous issue, hindered y^e devolving of y^e Empire after Tiberius upon his son Drusus; & it was Extracame likely, Germanicus would settle it on his owne Person, Son his own Children. So y^e Germanic must needs be odious (not deare) to Tiberius; & no doubt, he had soon dispatched him out of y^e way, as he had done Agrippa, if he could have done it as easily.

2 Intellectually, or Apprehension

Tiberius was subtil & quick of Apprehension, repared to this day a very Prudent politick Prince. He could foresee y^e moments & consequences of Affaires a great way off; so y^e it is not to be doubted, but y^e he clearly knew, how dangerous & y^e judicial Germanic might prove to his security, & to y^e greatnes of his Sonne & Heire Drusus. & his black melancholy temp made him apt to conceive all things at their very Worst.

2 Act. Tab. III

3 Appetite

1 He was not onely by inclination, but by Habit & Custome also, proud & Ambitious, Extracame greedy of Domination, his Arrogancy & Cruelty were vulgarly knowne; w^{ch} made Tacitus say y^e about y^e setting of August. some did not stick to say, that August did therefore pitch on him for his successour, y^e when y^e People had but a taste once of his Pride & Cruelty, they would long y^e more for August; so y^e he continued y^e future glory of his owne name by such a comparison.

2 Signes. Tab. 110.

2

Againe tis cleare, Tiberi followed himself, y^e were profitable, & not such as were faire & specious; & his Amity's or friendships were grounded on Advantage chiefly, & not Vertue; w^{ch} makes it Evident, y^e y^e Vertues & Excellencies of Germanicus wrought nothing in him but Hatred; for he conceived them dangerous to himself & his Sonne, they were so eminent. Thus all y^e causes conspire visibly to this, y^e Tiberi hated Germanicus, wishd his Ruine, & plotted it too, as much as could stand wth his own safety.

we have q^ueried. Tab. 88. to shew all this in Example as well as in Precept and so to conclude we will give an Example both of an Affection in Habit, & it shall be to search, how y^e Emper^{or} Tiberius had affected to Germanicus. Tacit^{us} saith he hated him but we will fetch it out both by y^e

Tab. 110.

Seemingly
of love
are 3 for
Tiberius

1 Proceed for Germanicus & of Consular dignity
from of Senat; & sent Solemn Embassado to bring
him, & to Comfort him vpon death of Augustus.
2 Spake of his Victor & glorious Achievements in presence
of of Senat, seemingly to his praise & honour.
3 Decreed he should triumph afore of war wastid

All these may seeme Signes of Love, yet they are not of so much moment, as weigh
downe of Causes of make for Hate, wherefore we must presume them to be rather seeme blames
& Colours, than true Signes of Cordial Love. Especially of 3, which was but as a baite
or occasion to draw Germanicus off from his Warr, & from his Legions & extreame-
ly affected him.

Now as to of
Signes, to know
how Tiberius
stood affected to
ward Germanicus,
Some are

1
2 Really &
clearly
of Hatred
these 4

1 The 4th Signe was of Wrath & hate, when he misinterpreted of piety of Germanicus toward of Ghosts & Bones of of Legions lost by Varus
of had receivd no burial. Also when he was so much offended wth Agrippina's authority over of Legions (who was of wife of Germanicus) &
rebukd her for presuming to give of Legions thanks, & to furnish of wth money (if it be true, if he did openly expresse himself herein;
A not onely in Private wth his Intimates & besome friends). Now to misconstrue & wrest all to abasence is a token of Hate.
2 We may adde here, what Sueton hath recorded, of Tiberius did so farr spite Germanicus, as to draw downe of rate of all his brave
Performances as Superfluous, & to quarrell all his glorious Victories, as detrimental to of People of Rome. as also of he
complained in Senat ag^t Germanicus, for going to Alexandria without his leave or his knowledg.

2 The 5th Signe is Cleasly of Hate, though Tacit will have it of Envy, That Tiberius drew him off from of German Legions, & fro of whole
business of of German Warre. Indeed of of Pleasce was, if he could come home to receive of honour of Triumph: When Germanicus desired
to stay one yeare more, for to finish of Warr, he assaults his Modesty more impatiously by offering him a 2^d Consulship. But really,
this was a true Signe of feare & Hatred, of these much rather then of Envy, for he drew him from hisantage ground, where he was safe
from all Treacheries & Dangers, into of plaine leuell, where he was immediatly Exposed to of Wiles & Snares of those of meant him no good.

3 The 6th & most Pregnant Signe of Hatred was, when vnd colour of doing him honour, he sent him into of East, to Legions that scarce knew him.
sending Piso withall to forestall of, & to oppose of Syrian Legions (as also he did) & to oppose & quarrell all of proceedings of Germanicus.
In so much, if it is very Credible, of he gave close command to this Piso & his wife Plancia, to take him of by Witchescrafts;
yet still Tiberius provided & ordered it so of Piso of Instrument should beare all of blame & not he himself.

4 The last Signe was of very Old & Weak revenge of of death of Germanicus, when himself saved Plancia for being Questioned by of Senat.
So then, seeing togeth^r with of Causes of mortall hatred, there conspire pregnant Signes also of of same Hatred, & since of signs of
make for love are but light & Empty, we may fairly conclude, of Tiberius hated Germanicus mortally. And this our Sentence
is consonant to Tacit & Sueton; nay, & it was of common voice of of Roman People; so of many were heard, clamouring by
night about of Pallace of Tiberi, Redde nobis Germanicum, Restore vs Germanicus, Restore vs Germanicus.

I applied this Example, as of an Affection habituate, yet it gave many hints of of same Affection actuat; of Tiberius actually
hated Germanicus, when he labourd to bring downe his Reputation, of he both hated & feard him, a mixt Affection.

1 another Example of an Affection actually present, to w^{ch} End we will

we are Engaged to adde

relate of Story In y^e time of y^e Warre between y^e Romans & Hetrurians, Mutius Scavola a Roman, intending to kill Porsena King of the Hetrurians, mistook y^e Person, & slew y^e Secretary: So being despatched, & thro' the death, he calls for fire, & immediately in y^e Kings presence burnt his owne hand, to shew how little he feared death. Porsena upon sight hereof, resolved to have Peace wth Rome, & dispatch'd Embassadors presently for y^e purpose. Now what moved him, feare or Love.

- 1 Object; Scavola a most Valiant Man, & Rome y^e Mother of Such Gallant spirits.
- 2 Intellectually, Porsena was a Prudent King, & knew well Enough, y^e y^e Punishing of Scavola wth death would have affrighted y^e rest of y^e Conspirators, who must needs understand by Scavola's mistake, y^e y^e King had a strong guard abt his Person, & would have a strong thence forward. Surely feare would not have persuaded him to let Scavola goe free, it being as yet uncertaine, whether y^e Romans would agree to Peace for such an indulgence to such a Conspirator would have rendered all Conspirators more bold & desperate.
- 3 Appetite, or Habits. Porsena was a Valiant Prince, as is cleare by those Deeds; w^{ch} Livy himself ascribes to him; for he made Peace indeed wth Rome, yet not without Hostages demanded & received. Clatia, one of those Hostages & captiv'd & swam over Tiber; Porsena remanded her, threatening warre, in case she came not back; when he had her againe, he then sent her home, after he had first Enrich'd her wth many Gifts. So y^e tis Evident, y^e King had a brave spirit, Eager & fierce ag^t y^e Contumacious, but Placid & gentle to those wth his Power, & an admirer of Valour.

3 give our Livy imputes it to Porsena's feare & Astonishment; but y^e Causes are clearly for Love and Admiration of Scavolas valour, & of y^e Place, y^e bred such hotteck spirits.

2 A Corollary, teaching y^e Search of Friendship, or any oth^r Affection

1 The same Method may be apply'd to find out y^e love of friendship, by considering first y^e Causes, then y^e signes, then comparing y^e signes, wth y^e Causes; & so also, we may practise upon all oth^r Affections.

2 The maine is to find out ones End or Designe, for thereby we shall know, whether y^e Object be pleasing or displeasing. If his End be Vertue, he will love a vertuous person for vertues sake; if Profit, then a profitable Person will be agreeable - Object; if Pleasure, then a Person for his Pleasure will be wellcome knowne. If both Pleasure & Profit be y^e End, then both kinds of Persons will please him, but he most, w^{ch} promotes his Chief End. Nero was very voluptuous, but more Ambitious; for he murdered his adopting father, his Natural Mother, his Brother, Master, Peeres, for to gaine & retaine y^e Empire. So he y^e ffer'd Tigellina, y^e Instrum^t of his Ambition before Patroni y^e servant to his Pleasures.

3 Consider here also, whether y^e Man be Constant in his Affections; for otherwise you may misse of finding out an actual present Affection.

1 Galen was Entreated to Visit a Woman, who could not Sleep a night; Shee passed away her time in turning & tossing from one side to another. He coming found her nothing feaverish; so he Enquired after all the particulars, who might probably take away her Sleep. Shee answered little or nothing, intimating it was in vaine to Question her. at length, turning her self away, & drawing her Cloaths over her, hid her self quite, & putting a Veile over her head, seemed to Compose her self to Sleep.

2 Galen departed for some time, concluding if the Woman either was in a fit of Melancholy, putting her beside herself, or else grieved or longed for something, if shee was loath to Confesse; so he resolved to Search the matter more narrowly the Next day. When he was Come againe, the Maid told him, her Dame was not then to be Seene; & so the 3^d time: at length discoursing with the Maid about her, he perceived of a certaine, it was some trouble of Mind that ailed her, which a little after he stumbled on by mere chance.

3 For knowing before hand, if shee had no bodily Sicknes, but was troubled in mind, there fell out an Accident gave him great light. it fortuned, as he stood Neare her, if one coming in from the Theatre or Show-place, related how he saw Pylades dancing; upon this, her Colour changed immediately. Galen observing it; put his finger to her Pulse, & found it to beat variously & Confusedly, as in those that strive for something. Next day, Galen bade one of his followers stay behind him a little, & come awhile off him into the Womens Chamber, & relate how he had seene Morpheus dancing. He did, & her Pulse varied not at all; Next day, when it was told a 3^d man danced, her Pulse varied not. On the 4th day, Galen waiting on her late, when it was said Pylades danced, her Pulse was suddenly disquieted; so he collected, the woman was in love with Pylades; which appeared afterwards more & more.

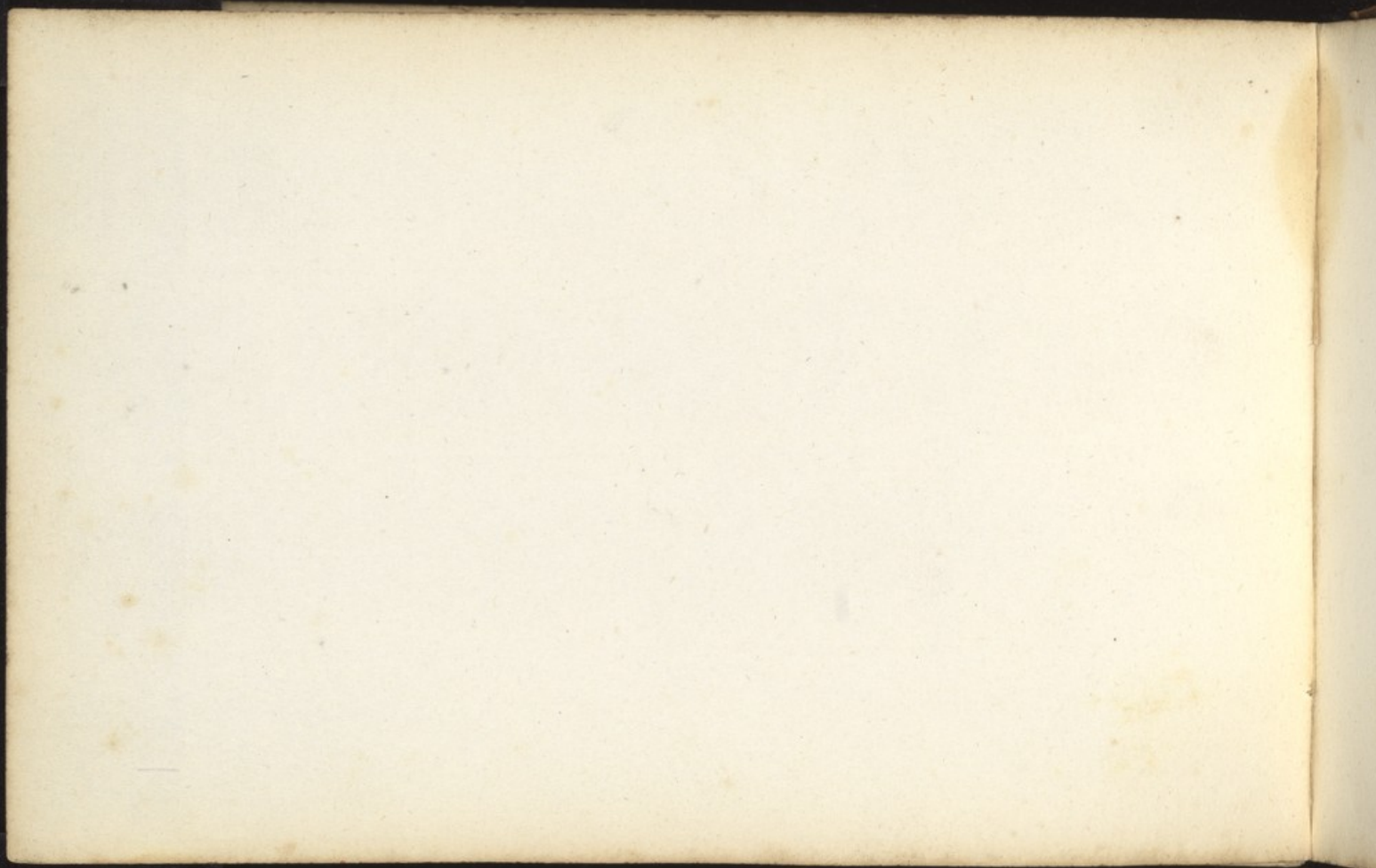
1 Galen might have gone more accurately to worke. for the Pulse might have changed, because of Hatred or Anger, as well as Love; & he might easily have discovered, which of the 3 Affections molested the Woman, by casting in Speeches of Pylades to his Praise or dispraise; and as shee had shewd by her voice or look, either Joy at his Praise, or Anger at his dispraise, he would have hit on the right Affection. And because perhaps shee was jealous, if any one had spoke of Pylades his love to some other woman (for tryals sake) the Affection of Jealousy had broke forth by Evident Signes, which would have infallibly Concluded her Love to Pylades.

2 'Tis true if from such an Observation as Galen made, the Passion of love was more probably Collected than any other; because in these days, Women who haunt the Theatres & Plays, were oft entangled with the Love of Excellent Stage Players or fencers &c. Nay Juvenal says of Noble Women & Even Senators Wives left their owne Husbands & Children, & run after Players & fencers into Egypt. for to be seene Play their parts well, with general Applause, was a strong incentive to Love. So Galen might have drawne a strong arguement of the Woman being in love, if shee were known to be a constant & curious Spectator of the Publique Shows.

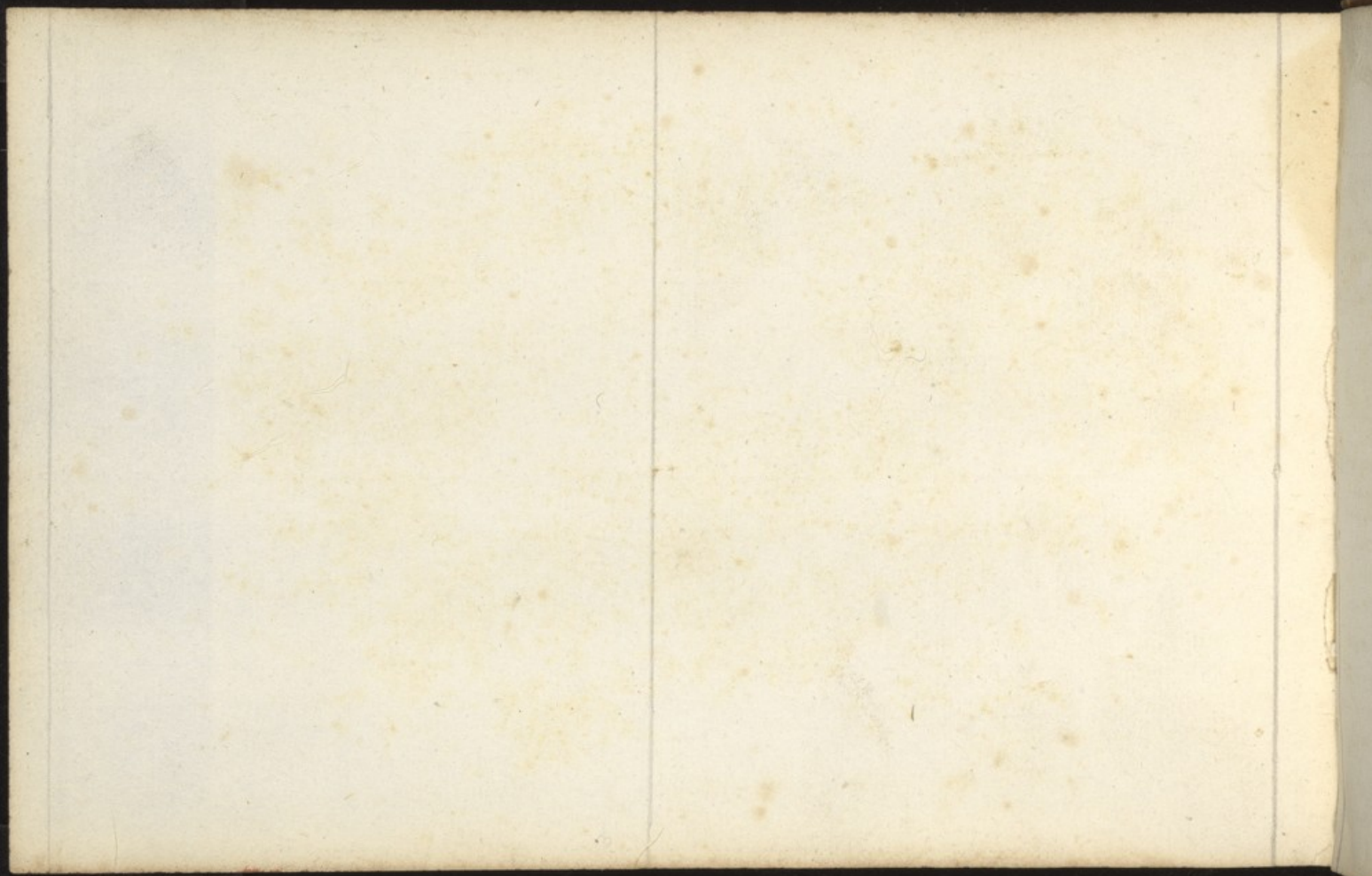
This Method
in the discovery
of the light
steps,
We will conclude
with one Example
more of an actual
Affection, out of
Galen; & it was
of Love. We shall
delicately

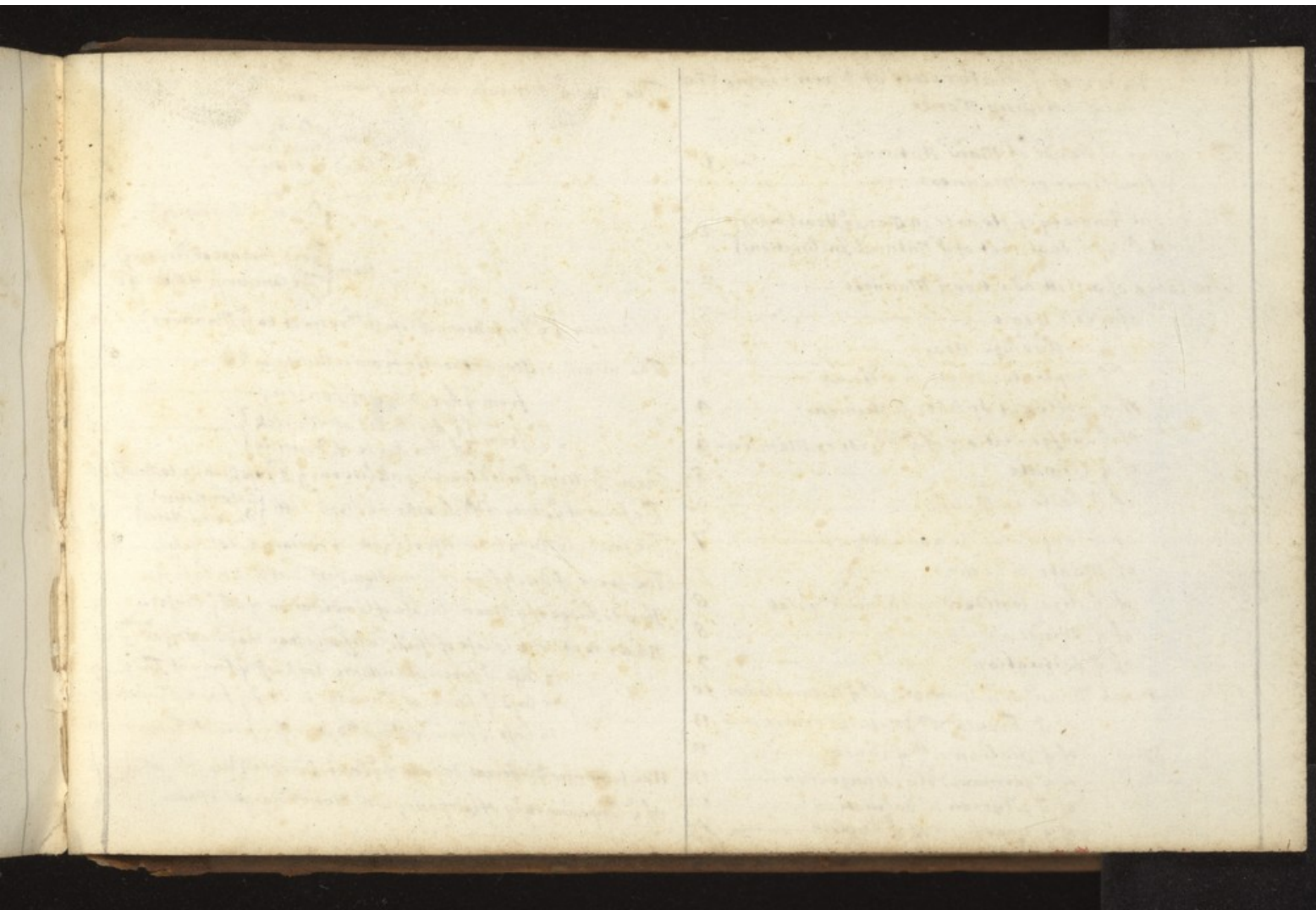
2 A Censure
upon the
head of his





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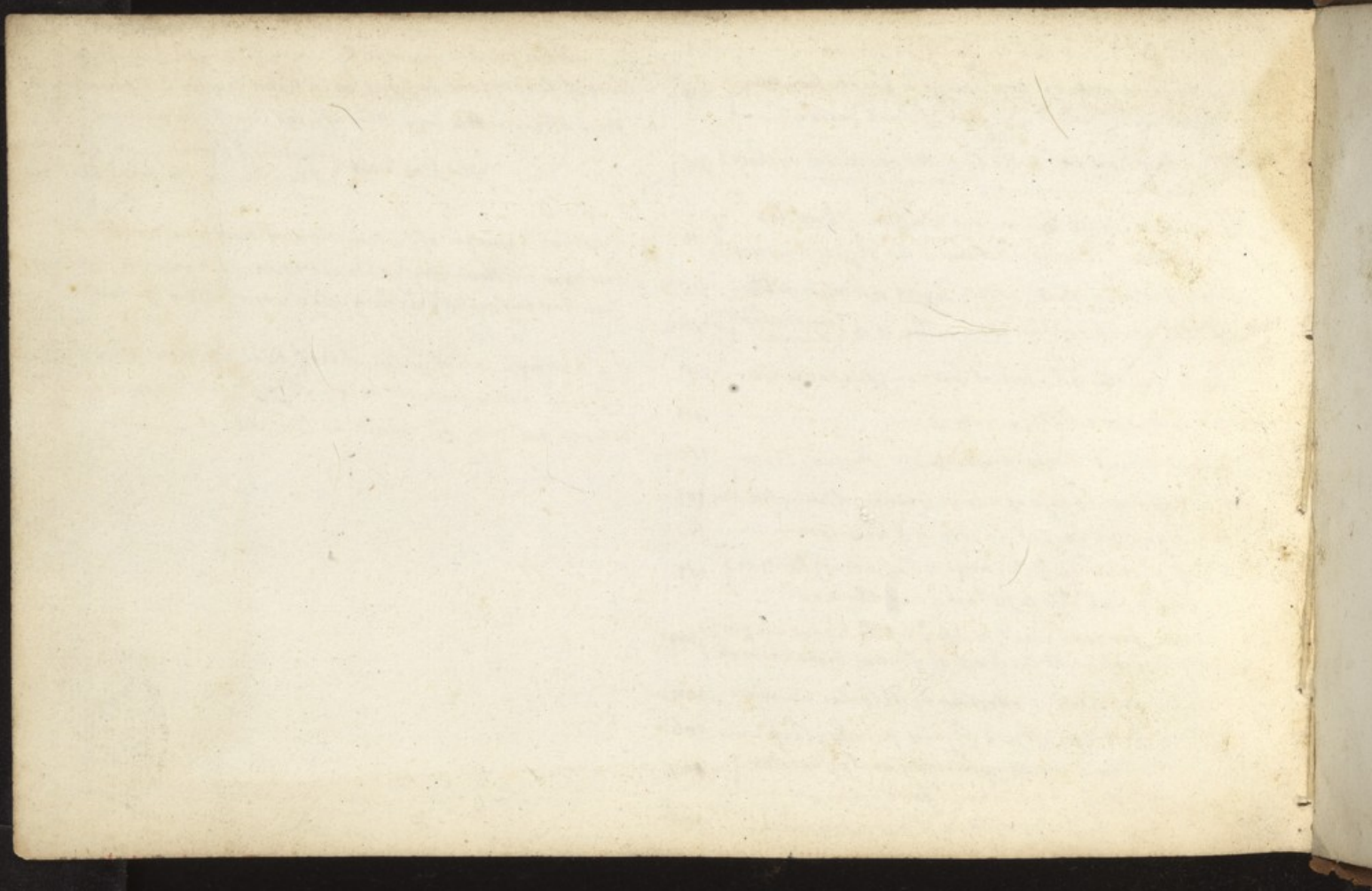
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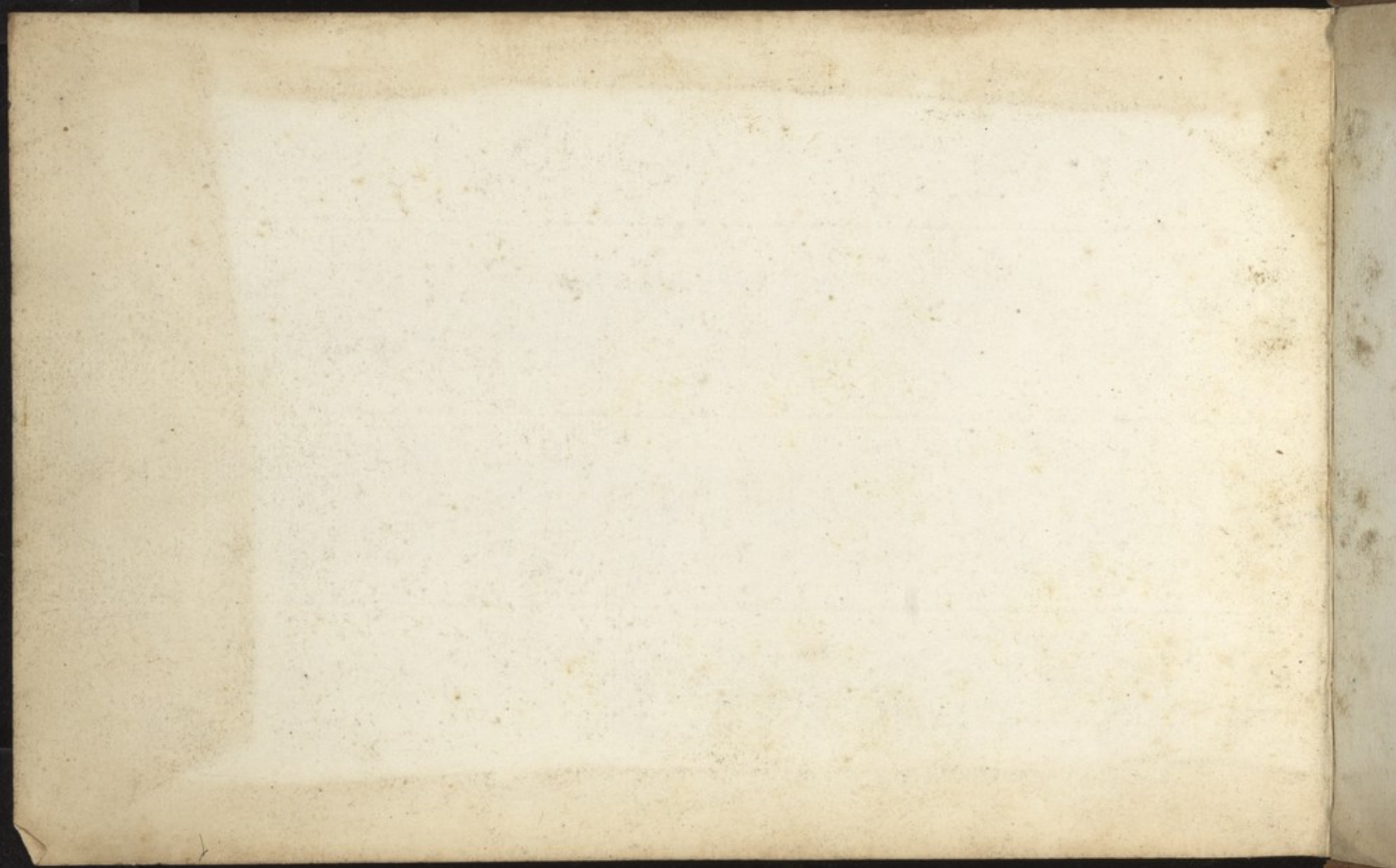
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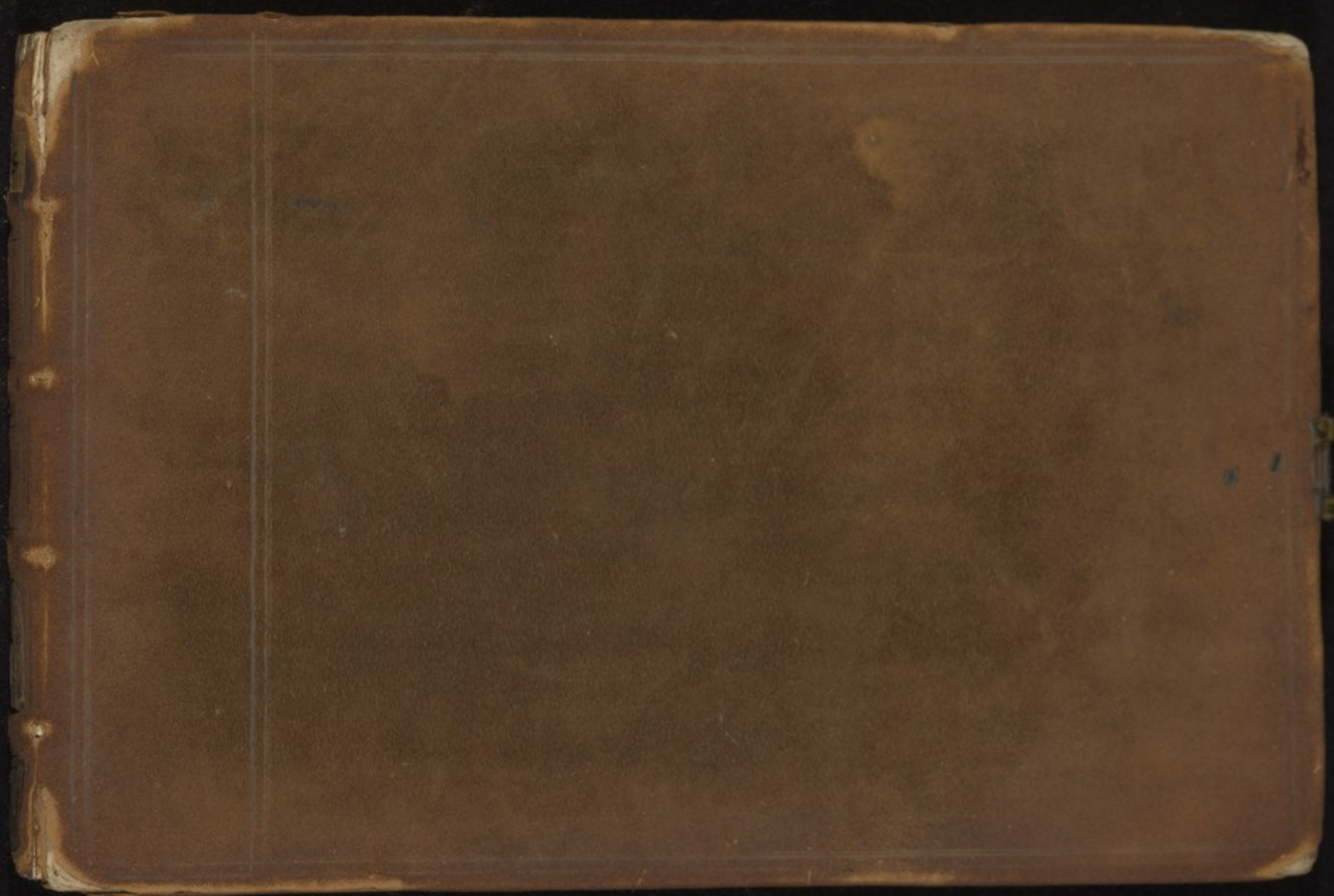
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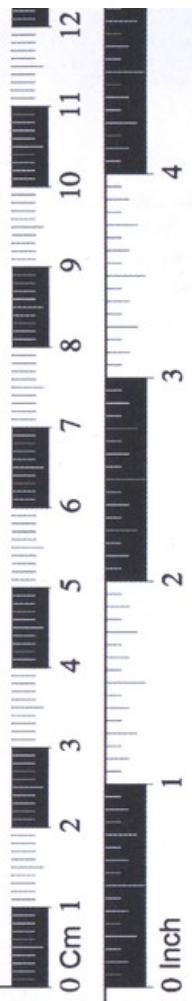


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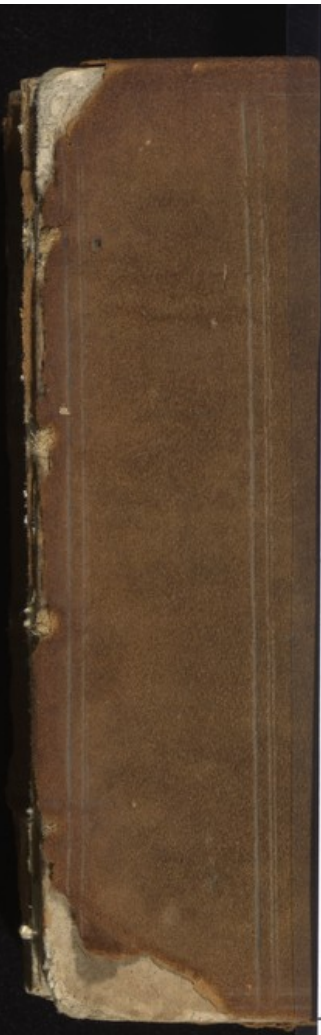


of the Object.
1 Primary, and they are 3^d the knowing faculty or Apprehension.
2 the loving faculty or y^e Appetite.
Natural, 1 Internal, as y^e sympathy of y^e Heart.
2 External, as y^e Conformation of y^e Parts.
Advantitious, as Nobility, Riches, Education, &c.

...re-sifted in this Worke; & shew'd what their force is,
...le. Now they dispose likewise to y^e Affections, w^{ch} are agree
...y^e dispose not onto y^e Manners, but as they dispose to y^e Affec
...man to fortitude, in regard it breeds y^e Affection of Boldnes
...es a man to cowardines, because it breeds feare.
...as to our present designe, save onely to advise our Reader
...e said already: as to what Affection a man is inclin'd
...of Heart, of y^e Liver, of y^e Braine, of y^e Bloud & spirits;
...h a Conformation of y^e Parts; to what likewise from such
...ge, Profession of Life, Study & Custome.

...ually infuse y^e particular Affection, but they dispose or
...help exceedingly to find out any Affection actually inherent.

Sometimes all y^e Causes concur to y^e same Affection, Sometimes to contrary Affections; & then
in Case of Contrariety, they must all be putt in y^e Ballance, to see w^{ch} out-weighs (as afove, Tab.



The Wellco

