

**Catharos Diogenes in his singularitie : wherein is comprehended his merrie  
baighting fit for all mens benefits : christened by him, a nettle for nice  
noses / by T.L. of Lincolns Inne, Gent: 1591.**

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Hodge (Thos.)



# Diogenes in his *Singularitie.*

Wherein is comprehended his merrie  
*baighting fit for all mens benefits:*  
*Christened by him,*

A Nettle for Nice Nofes.

By *T. L.* of Lincolns  
Inne, Gent:



AT LONDON,  
Printed by *VVilliam Hoskins & Iohn Danter,*  
*for Iohn Busbie.*





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To the Right Worshipfull Syr  
*Iohn Hart Knight, all health*  
and Happines.



Eathen people (Right Wor-  
shipfull) lead by Nature, ab-  
horred nothing more than  
a man Ingratefull: The  
Christians taught from Heauen, com-  
mand nothing oftner than to be thanke-  
full. To auoid the reproofe of the one,  
and obey the charge of the other, I pre-  
sent your Worship (in signe of my sin-  
cere affect) with this small conceit, pend  
by a Gentleman my deare friend. The  
matter may at the first sight (I graunt)  
seeme nothing graue, but in the procee-  
ding it will prooue Gracious: *Diogenes*  
reprooues the vitious, commendes the  
vertuous, vnmaskes sinne, and sets downe  
remedies. If you accept it and forget my  
boldnes, my desire is fatisfied, and the  
Author no lesse pleased.

*Your VVorships humbly*

Iohn Busbie.

*A 2*

*Dioge-*



*Diogenes to such as are disposed  
to Reade.*



*En, or Gentlemen, if ye be Gentlemen  
or men, accept the salutations of a Ci-  
nicke: Diogenes wisheth infinite  
good speede to your good proceedinges,  
and curseth endleslie your ill demeanors: wishing  
the last to perish without supposing, the first to flou-  
rish without supplanting. That Diogenes is a  
Dog, the worst doubt not: his reprehensions dogged,  
the most denie not: for what foole blinded with  
earths vanitie, accounts not reproofe bitter, and the  
iust reproouer a byter. Seeing then the worlde is  
growen so sensuall, no meruaile though Cinicks bee  
slightlie set by. If any of you read and like, why then  
it likes me: if read and dislike, yet it likes me: for  
Philosophie hath taught me to set as light by enuie,  
as flatterie. Greedines hath got vp all the garden  
plots, and hardly haue I a roome left to turne my  
Tub round in: the best field flowers now fade, and  
better than Nettles my lands will not afford. They  
that list may take, the rest leaue, and so I leaue you.*

*Euery good meaners wel-willer,*

*Diogenes.*



## Diogenes in his singularity.

*Interlocutors:*

Diogenes. Philoplutos. Cosmofophos.



*Diogenes:* A goodly day if men were as good: The Sunne I see riseth vpon many, but not to their amendment. Good God what a Citie *Athens* is? Here are faire houses, but false hearts! Many tenements fit to make Temples for the Gods, but few owners in them that tempt not the Gods: I see here goodly Pallaces, & rich, that spue out their Maisters for Riot; A faire market place to entertain much mischief. I wonder when our great Maisters rise, how many finnes shal rise with them? *Damocles* lately acquainted with *Philautia* in speaking hir faire spendeth hir much, and hauing a bolde face hath gotten bountifull fortune, *Aristippus* though old yet liues he by the flatterie of *Alexander*, and whether is it better (my *Genius* to be flea-bitten, or flout-bitten? There are so manie faces now in maske, that the World runnes all a masking: and so manie bad men thriue by countenance, that necessitie is the best mans cognisaunce. *Athens* hath manie men that will spend a treasure for a title, yet hauing gained the wordly title of happines, (alas) how is it tickle? Is it not a gay world? I sawe *Lais* iest with *Alcibiades* last night, and he endured it: But when *Phocion* the last day tolde him he was proud (*Iupiter* helpe me) how was he peeuish? Our Signiors are feure, our

B.

Ladies



## A Nettle

Ladies aufteare. It fareth in *Athens* as among the *Sybarites*, who chace away Cocks frō their Cities, because they are too watchfull: and our *Athenians* counsaile from them, for feare they should become honest. What should *Diogenes* then doo but be singular, to sée the better fort so sensuall? I thinke it rather better to weare patches on my cloake, than to beare the patch on my head: & rather to féede on rootes, than to be defiled with royt: to serue Nature in want, than Fortune in wickednes. But why speake I of want? Breathe I not aire with the King? Is not sufficiencie a sumptuous banquet, warmth a worthie raiment, and a good thought a true kingdome? Tut, *Diogenes* is rich: who loytereth not on downe, whilest others lack deuotion: who sléepeth (with *Aristotle*) to wake, and studieth (with *Cleanthes*) to watch. But soft, *Cosmosophos* doore is opened, and *Philoplutos* is stirring: shrowde thée *Diogenes*, the one hath a stinking breath that corrupteth manie complecti-  
ons: the other a far reach, which (excéeing the compasse of the Moone) maketh some men sicke for want of the Sunne. Sée, sée, how they prease foorth: O *Mercurie*, what God foeuer hath a Temple, I am assured thou hast a plentifull Altare. In former ages Deuotion was thy father, now Dooblenesse is thy furtherer: thou haddest wings in thy hat, but they are moulted, and from their dust wickednes is sprung in thy followers hearts. Blessing on him, how grauely looketh *Philoplutos*, nodding on his Mule as *Silenus* on his Ass, pretending much grauitie, but not a graine of honestie. Now shall our Notaries get some coyne: but note this, there is some coosenage: the still streame is déepest, & the stearne looke doublest. Ah Foxe, are ye walking? But sée, they are in conference: the rot consume them, for they consume the world. Hide thée Cinick: it is better to be a Lord in thy tub, than a lackey in their triumphes. They approach me, I would my curses could driue them from  
me.



me. They cleave like burre to woollie garments, and draw fleeces of wit from Philosophers: applying it as craftie Phisitians doo their corosives, smothering much paine vnder pleasant perswasion, and making the world beleue that *Venus* is all wanton, in that (the report runneth) shee was bred of the fume of the water. Husht *Diogenes*, the vultures are at hande: silence in these dayes is a trim safeconduit.

*Cosmo*: God giue you a good morrow, Signior *Philoplutos*.

*Philo*: Thanks good *Cosmosophos*: whether away so early? I feare mee you be sick of *Chrysippus* counsaile, thinking no time good that is not gainfull.

*Cosmo*: Trulie sir, to gaine experience I am watchfull, accompting the time verie well spent, wherein a man anie wayes learneth to be expert: what we lose in sleepe is but losse in life, neither can we purchase more in liuing, than not to be dead to liue.

*Philo*: You say well *Cosmosophos*: but some studie so much on time, that all their indeuours are out of time. I speake not this of you Sir, whose experience in worldly affaires, hath graced you among the better sort: but of those, who *nodum in cirpo querunt*, tempring their studies in such manner as Musitions doo their strings, who wrest them to so hie a reach, that they stretch them beyond time, tune, or reason. But to let them passe, *Cosmosophos*, if your businesse be not of great consequence, shall I be bold to craue your companie.

*Cosmo*: You may commaund me: but whether, may it please you?

*Philo*: To *Diogenes* tub, who (as I vnderstand) by his long plodding in reprehensions, is become passing skilful in experience: and seeing manie faults, can more iudiciallie speake of follie. Now, since I am called to high estate, and he is continually conuerfant in deepe studies, I meane to question with him, following the qua-

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litie

## A Nettle

litie of the Bée, who sucketh his honie from hemlocke, and the preferuatiues of health from poysonable hearbes.

*Cosmo:* You doo verie well: but might I whispe in your eare, I could aduertise you of a matter of much consequence.

*Philo:* Say on (good *Cosmosophos*) mee thinkes these grey haire should include much experience: thou canst not but deserue well of the Common-weale, when thou entendest my commoditie, who dare boldly say with *Tully* (who euer saith otherwise) that I am *Pater patriæ*.

*Cosmo:* Your rare vertues (worthie *Philoplutos*) are in effect like *Archidas* Doue, whom each Artist beheld flying, but could not make flie: you beare the feather of a *Phoenix* in your bosome against all wethers & thunders, lawrell to escape lightning, and countenance to auoyd contempt: which maketh your felicitie more admirable, and your foes more milde. But to our purpose: since you are singled from your traine, may it please you in this manner to be certified; There are manie in our Common-weale of *Athens*, who haue ripe wits & readie tongs, who if they catch an inch, will claime an ell; if they put in the finger, will thrust in the head. Of these you must take héede: for it is an olde reason of *Charondas*, (and not so olde as true) that yong fruitfull plants grafted on an olde stock, will soone suck out the substance; and that *Æsops* husbandman that warmed the subtil serpent in his bosome, was brought by him vnto his burial: such yong nouices must be checked like wanton whelps, their tungs must be wormed least they wound, and their fethers clipped least they conspire. If they talke wel, tel them they trip; it is better smother them in the egge, than smooth with them in the bird: for the meanest sparrow hath his neb, the lions whelpe his clawe, the weake thorne his prickle, and the poorest man his policie; which you may dreine from them, as the Vintners do the wine from the lées, if the wine bee too rich, giue it a dash with  
water



for nice noses.

water, if the wit be too ripe, suppress it with feuerenes: who meanes to sit folie on *Olympus*, must suffer no climbers. By this (Sir, I doubt not) you conceipt my intent.

*Philo*: I thinke thou art *Oedipus* (my *Cosmophos*) thou art so priuie to my conceipts: But hark thée, I vse our *Athenian* young men, as curst mothers doo their vnhappy children, I cal them to me with a fig, and whip them from me with a twig, with few crownes buy I their gleanings, and imploy all this to mine own glorie: I know the heauens admits but one Sunne, & high places but one commaunder: which estate since my good fortune hath called me vnto, I will haue none sée through my spectacles but my self, nor carie an oare in my boate, least hee turne mee ouer boord. But sée where *Diogenes* sitteth gazing vpon the morning Sunne, who (desirous to sée the Summers beautie) hastily rouseth himselfe from the *Ocean*. God spéeke thée *Diogenes*.

*Dio*: Euill may they spéeke, if they spéeke not thée *Philoplutos*: what, art thou risen this morning as a Wolfe to thy pray? or hath some fat foole falne into thy laps? sure it is, thou waighest for some profit, thou hast so soone forsaken thy pillowe.

*Philo*: No *Diogenes*, I am risen thus early to entertaine thy counsaile, thou knowest I am called to high charge in this Citie.

*Dio*: I, and what of that?

*Philo*: My desire (for this cause) is, to be aduised by thée (good Cinick) how to behaue my self in this waigh-tie estate, considering the indisposed mindes of the common people, the daungers that waight on high degrés, the policies that are required to entertaine all Estates, the disciplines that are to be vsed in reformation of abuses, and the rewards that are to be employed on such as deferue well.

*Dio*: Sirha, who appointed thée to gouern in this state?

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*Philo*:



## A Nettle

*Philo:* My Prince.

*Dio:* How ignorant was hee to admit thee to that place the which thou art not able to supplie. Is not hée an Affe that putteth his affaires in the hand of the ignorant? his ship to the conduct of a witleffe Pilot? his stock to the disposing of an ignorant banquer? or his citizens to his charge that hath not long conuerst with counsaile? Heare me *Philoplutos*, I feare me thou art quicke of sent with *Demades*, thou wilt smell more than thine owne, and thy high countenance in this citie will be an occasion for thee to coulor thy wickednes? Thou louest wealth too much to entertaine wisedome, and the desire of the one killeth the hope of the other: yet since thou art Cocke on horsebacke, Ile fit thy stirrop, and tel thee what becommeth thee, though I am assured thou wilt not entertaine it. *Plato*, with all the law-makers of antiquitie, as *Charondas*, *Solon*, *Sesiflus*, before them *Batis* the *Babylonian*, *Anacharsis* the *Scythian*, with others, haue first (in the institutions of their Common-weales) induced a feare of the Gods: which being naturally ingrafted in the hearts of men, maketh them entertaine the written lawes with more reuerence. *Numa* (to colour his policies) said, he had his instructions from *Egeria*, *Romulus* (before him) from *Iupiter*: in briefe, the whole aime of vertuous men in times past, hath been to deriue their lawes from the Gods, and to confirme their Citizens in souereigne awe of their heauenly Protector. First therefore, (*Philoplutos*, since thou art made a Maiestrate) see thou diligently intend the seruice of the Gods, drawe thy decrees from their diuine motions: so shall thy people more voluntarily accept them, & thou with better conscience publish them. And (as a special rule) learne this second lesson, *Medice, cura teipsum*: pull the beame out of thine owne eye, then helpe thy brother: reforme thy faultes, then punish others folly. For men in authoritie are eyes of estate,

estate, according to whose life, euerie priuate man applieth his manner of life: so that the Poet saide truly,

*Regis ad exemplum totus componitur orbis.*

Such béese such broth, such lips such lettice, such Lords such lay-men. In *Traians* time all men studied iustice, in that hee was iust: in *Octavius* dayes each one would bee a Poet, because he delighted in Poesie. Order thou therefore thy life in such sort, as it may bee saide of *Athens*, as *Plutarch* speaketh of *Sparta*, *The yong men carrie olde mens mediocritie, the olde men are youthfull in magnanimitie.* In thy lawes respect the nature of thy people: looke into *Athens*, a proud assemblie of fine toundd fellowes, daintie in attire, studious of nouelties, fond of fashion, too much addicted to couetousnesse, inclinde to deceiue their neighbours: now examine these by the strict lawes of morall vertue, and since they degenerate, deuise how to daunt them. What so is not of vertue, is against it: it is an vlcér & must be launced, an ill humor, and should be purged. Let me haue informers for sinne, not for breach of custome: a Cenfor to correct sinne, not an incenser to continue sinne. Let vs haue more hospitalls for the poore, and fewer pallaces for the rich: let souldiers haue more pay, and vsurers lesse profite; let *Catelines* bee cut short, and *Ciceroes* calde home: then shalt thou rule well in *Athens*, and the Citizens be better ruled.

*Cosmo:* O how well speaketh *Diogenes*?

*Dio:* Oh, how fondly flattereth *Cosmosophos*? Sirha, shall I counsaile thee?

*Cosmo:* Doo, good *Diogenes*.

*Dio:* These kinde words require a curteous requital: harke thee *Cosmosophos*, thou knowest *Timons* fig tree.

*Cosmo:* And what of that?

*Dio:* Why goe hang thee thereon, the world hath too manie loue-worlds, but too few hate-worlds: shall I fute thee *Cosmosophos*?

*Cosmo:*



## A Nettle

*Cosmo*: How meane you that?

*Dio*: Why bestow a funerall bountie vpon you in conceit, and tell you how in conscience it ought to bee lined.

*Cosmo*: Say on.

*Dio*: O ripe word, a kin to euerie lack-penie, who haue learned the say on their backs, but wil neuer fee the discharge of their bonds. Harke *Cosmofophos*, I wil haue thee apparailed according to discipline and order: Thou shalt weare a bare hat, because thou art too great a niggard to buy a new; and carrie wolues skinnies for thy facing, because thou art a wolfe in thy fashions. With the finger and the thombe thou shalt poynt at finnes so long, till thou catch them in thy bosome: and garter thy selfe vpon a straight stocke, till thou hast prooued thy selfe to haue a large conscience. I appoynt thee no more continencie, than to eate while thy bellie is full, nor constancie, but to brawle rather than burne: a filbert is better than a faggot, except it be an *Athenian* she handfull: you know that *Cosmofophos*, euer since your last marriage, how doth the father of your sonne in law?

*Cosmo*: Dost thou mocke me?

*Dio*: No, I meane to moue thee, and transforme thy thoughts into actuall seruants to waite vpon thee: Thy kinde thoughts (which may bee duely called actuall *Æquinocations*) shalbe translated into fleshly seruitours, and they of this sort shalbe called by the name of flatterers: these shall carrie Ostridge plumes in their partie colored hats to waue with euerie winde, & aspen leaues in their mouthes in stead of roses, by reason of their incertaintie in wordes: For their liuerie, if they borrowe it of *Iris*, it is all one: partie colours serue them best that are neuer one: For their other thoughtes, they shall like the trim Ass in *Æsop* haue trapping of golde, and a great choller of that whereof one linke will buy them an hundreth halters. They shall be called *Mercanti*,  
*Merca-*



for nice noses.

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*Mercadanti, Impostini, Cacodemonēs, Daimonēs, Somnifophoi, Calopluti, Crusoponerōi*, Nay if they were worthy of Christendome they should not want names: Being thus attended I know if *Philoplutos* be thy friend, *Diogenes* with the Wolues may barke against thee as the Moone, but neuer bite thee whilst thou art a man.

*Philo*: Thou abusest my friend, *Diogenes*.

*Dio*: Nay dost not thou abuse him? Trust him not *Cosmosophos*: here in *Athens* the father hath suffred his sonne to bee hanged for forty sickles, and hee worth 400. talents: The brother hath beggerd his brother in his ouerfaithfull credulitie, beleue not these sort of men, who so are married to their money are farre from mercie: I haue knowne ten men of his name and neuer a man honest. A man neede not *Aristotles* instance if he can but point at them, there is no word so common in *Athens*, as *My friend*: the vsurer pretending Cofenage, will say, you are welcome *My friend*: *My friend*, (saith the retailer) by my soule it cost me thus much, yet fels this man his soule for two pence, and bobs thee out of thy Coine with *My friend*: Nay I will canuasse a friend out of breath: *Philoplutos*, because you are so neere mee, It is an olde prouerbe and not so olde as true, *Amicus certus in re incerta cernitur*, A true friend is knowne in a doubtfull matter: and what is more doubtfull, than when in borrowing money a man findes no friends? So Mosse his mare leaping ouer my Lords ditch, faide my Maister feedes me in Lanes, and is this friendship? Yet a fling at friendes, you are my *Friend* quoth the Cobler, if I haue but a peny for my clout: *My Friend* (sayth the shoemaker) your shooe is good on the Last, but who so puts it on shall find small peniworth in the lasting: All now a daies vse this word *Friend* most commonly, yet liueth there not any one who abuseth it not most contemptuously. Trust not this friendly flattering *Philoplutos, Cosmosophos*; for if thou trie him,

C

thou

## A Nettle

thou shalt finde but a weake staffe to stay vppon: for among all the vncertainties of this world friendship is least certaine, apparaild (in these dayes) onely in good words, and fawning onely on prosperitie:

*At simul intonuit, fugiunt, nec noscitur ulli*

*Agminibus comitum qui modo cinctus erat.*

*Cosmo:* Well *Diogenes*, these words were better kept in, you are too plaine with *Philoplutos*, who is a man of worship and must be honoured.

*Dio:* A worshipfull man, a good word, he must be honored; what for a faint? Beshrow *Diogenes* if he déeme so, and fond art thou if thou imagine so: Honour is due to our Gods, not to men rich in goods, I haue séen *Philips* statue erected here in *Athens* for reléeuing *Greece*: yet neuer knew I anie merit honour for deceiuing his Citizens.

*Philo:* *Diogenes*, you are too peremptorie, we came not hether to heare reprehensions, but to entertain counsailes: neither should Philosophers (as you are) bee so forgetful of their duties; it is an olde saying and a true, *A controller is not without contempt*: cease therefore (good Cinicke) to complaine of my faults, least thou bee conuicted of thine owne folly, and prosecute that which thou hast enterprised, and aduise me in the administration of this our Common-weale of *Athens*. Thou hast in thy induction laid a good ground, inducing the seruice of the Gods, and continued thy policies with iudgement, as touching the loose behauiour of the *Athenians*: since therefore thou art so good an *Oedipus*, I pray thee runne through all estates in our Citie, that finding the imperfection of euerie member, we may the better establish and bring in frame the whole bodie.

*Dio:* Thou speakest wel *Philoplutos*, I wil play the worldling a little to please thee, and leaue to rub thee on the gall, since thou art loath thy imperfections should bee discouered. What estate shall we deale with first?

*Philo:*



for nice noses.

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*Philo:* That which I ought not to complaine of.

*Dio:* Then vse *Noli altum sapere*, and fée de on my rootes: who haue long handes can catch a farre, such as haue cléere eyes will quickly fée, yet *Argus non videt omnia*. It was a custome among our *Athenian* Painters to decypher the back parts, not the fore parts of *Venus*, imagining leaft in painting the moale on her face, they should displease, or in drawing her pale colour to a right sanguine, she should condemne them of flatterie: *Quæ supra nos, nihil ad nos*, Grosse Cinickes dare not talke of great Signiors: I had rather my Crow should say, *Aue Cæsar*, than he should answere me with *Knaue Diogenes*. Tut, though I be singular, *semper excipio Platonem*.

*Philo:* What think you then of inferior Magistrates?

*Dio:* If they be good, it is the better for them, if they be not good, *Iupiter* mend them. Thou knowest *Philoplutos*, that the prouerbe is olde, euerie thing is worse for the wearing.

*Philo:* I, and what of that?

*Dio:* I wonder then, why some *Athenians* haue bin worne so long time, and haue so much wooll: I speak not of shéepe, but of Wolues and Foxes.

*Cosmo:* Why, doo Foxes & Wolues weare wooll?

*Dio:* I, in winter *Cosmosophos*, it is a iolly medicine against a colde diseafe to be well lined.

*Philo:* Your comparifons may be excepted against.

*Dio:* Why, dare men be touched with the shadow of beafts? a wise man regards it not, for a foole it matters not. The sea (according to the *Egyptian* Philosophers) is the well of all showers, and the lodging place of all flouds. *All flouds* (faith one, I would either of vs were so honest) *enter the sea, and hee yeeldeth them out againe, and the flouds returne to their place they came from, that they should flow againe*. I will for this neither alleadge lines nor leaues; but so the Scripture faith, by the head of *Diogenes*.

C 2

This



## A Nettle

This fea by reason of his great magnificence and power went to the banke thereof and faide, I meruaile greatly at thy hardnes, and wonder at thy stout heart, thou art euer contrary vnto me, and continually withstandest me, thou lettest me that I may not eate the earth and suffereft me not to confound that which I would confume: I desire thee therefore to be remooued from thy place, that I may preuaile against the earth, & put him vnder foote, els shall I not surcease to procure thy torment, and incense my selfe to thy trouble. The banke hearing this bold attempt, answered and said, Thou art deadly bewitched my good brother, for the maker of all things hath ordained me in this sort, and I suffer great trauail in containing thee, in respect that I would please him. Thou comcest vpon mee oftentimes, and puttest mee to great grieve, I beare and suffer for the loue of God, in seeking to reprehend thee of thy gluttonie, thou oughtest not then to multiplie vnkinde wordes against me: for I may not chaunge my place, nor be mooued for thy peremptorie threatens. The sea hearing this, answered in great woodnes; Since thou maist suffer, suffer still, for neuer shalt thou haue peace, but I will beate and punish thee with all my power. The Banke said nothing, and so I tooke a peece of bread and cheese, & went my way.

*Cosmo:* And what meane you by this, *Diogenes*?

*Dio:* That which I sweare neuer to tell thee, vnles thou wilt be vn honest.

*Cosmo:* How meane you that?

*Dio:* I meane thus, I sweare neuer to tell it vntill thou hearest it, neither can I tell it so soone as thou wilt be dishonest: This caueat is for such as you *Philoputos*, or (if you please) for all sorts. Such as are to gouerne in Cities, ought to admit Counsaillers like the sea bankes to containe them, and such as are Counsaillers, are to behaue themselues like the sea bankes, to resist the

the finfull if they excéede, as the banke withstandeth the billowes if they mount: yet is there an honest Church man faith, *As the sea euer rebelleth, and repugneth against the bankes, by which it is restrained and kept in: in like sort some persons repugne aduice*, which prooueth they are worthie of punishment. Such as counsaile, must haue Clarkes which like good shepheards need not dread the malicious threatnings of the bad: yet such as counsell the diuell, cannot mend him of his euill. But to the purpose: The sea banke I told you of, should resemble you, if you dissemble not. Oh how I mistake? You should resemble the sea bankes, which as they resist all stormes whatsoeuer: so should you (in such manner as waking shepheards are wont to doo) keepe your sheepe from cruell beasts, least *Leodore* come in with this Item, *Euill shepheards take no heede of their sheepe, & hired men if they see the Wolfe charging the flocke, they sodainly flie*. O you sea bankes, let me speake vnto you before one of your Masters, when flie you away? Certainly, when you are still and dare not speake before the mightie, and when you are timorous and fearfull to withstand such as are tyrannous and froward. Shall I comfort you with an olde father? I marrie sir, and will I: Entend you to please the Gods, as for the threatning of man you neede not care. *Philip of Macedon (Philoplutos)* was a wise fellow as thou art, lame on his legs as I wish thee not: This *Philip* besieging *Athens*, in steede of raunsome of the Estate required ten Orators of his choyce: but harke what *Demosthenes* said, I tell you, or your worship, or your manship (for that should bee the best style) I marrie will I, thus said he to the people, and thus say I to *Philoplutos*: Wolues on a time spake to the shepheards, and said, Your Dogs are all the cause of the discord which is risen twixt you and vs: if you will be at one with vs, deliuer vs your Dogges, and we shal be friends for euer. When the shepheards had so done,



## A Nettle

the Wolues at their owne pleasure deuoured the shéepe. Take therefore good handfast *Philoplutos* on such as are worthie to resist Wolues, and let not *Athens* be of them vnfurnished: and as those be to be esteemed, so let not by thy quick-sented houndes, who if they faile thee (as they begin to fawne on others,) I beleue in loosing thy dogges thou wilt prooue but a shéepe, and they in scorne barke out; A murren on those rotten Rammes which will be so couetous.

*Cosmo*: Why, thou art altogether preposterous in this discourse *Diogenes*, vsing such equiuocations, and quiddities, that I am beyond my selfe to thinke on them: now alludest thou the bankes to great men, now the sea to no man; now the bankes to their followers, now the strength of those banks to the seas misfortune: truly, truly, I know not where to finde thee.

*Dio*: Then am I like *Philoplutos* flatterers, full of all religions, yet following none: whatfoeuer I say, I will not stand too, if anie man say I speake ill, I will desire him to teach me better: if I hit by hap like a blind woodman in the dark, let men not blame my frowardnes but their owne fortune. Haue we talkt of Magistrates all this while?

*Philo*: Yes *Diogenes*, hetherto we haue discoursed onely of such as haue the administration of iustice in this Common-weale of *Athens* committed vnto them from the higher powers.

*Dio*: Then mattereth it not how ambiguouſlie I speake, for wee ought not to bee too playne with such as they: yet will I prosecute my purpose to please thee *Philoplutos*. Such men are like owches in golde, they are eyes of a Common-weale, if not blinded with golde: they buy more faire words and caps in a yeare with fauour, than they can well digest with wisedome: euerie one pretendeth them seruice in hope to ende their futes, the flatterer studieth by night how to deceiue them by day,

day, there is no fashion lost that fitteth not their fancie, yet some haue false in fancying fashions: they haue manie Phisitions for the bodie, but few true Phisitions for the soule: they often light on good seruants, but seldome keepe them: in briefe, if they be not at enmitie one with another, they are happie: for I haue heard among beasts that corrupt intention to defraude, and vngodly purposes to deuoure, hath cost the deceiuer his head, and swallowed him in his owne snare.

*Cosmo:* How among beastes *Diogenes*?

*Dio:* Thus among beastes *Cosmosophos*: The Wolfe on a time sawed with the Asse, but the Asse laboured truely aboue, the Wolfe deceitfully beneath: the Wolfe was malicious and drewe the sawe vnderneath, seeking an occasion to deuoure the Asse, and to induce his quarrel, he thus doggedly attempted him: Why doest thou throwe the dust into mine eyen? The Asse being a beast of much patience, answered and said: I wrong thee not but gouerne the sawe according to my science: if thou wilt sawe aboue I am pleased, and I labour beneath painfully. To whome the Wolfe said, I cannot, But if thou throwe any dust in mine eyes, I will pul out thine. Notwithstanding these wordes, they continually sawed, and amidst their labour the Wolfe blewe with all his power, being verie willing to fill his fellowes eyes with the dust, but the timber stopped it, and caused the dust to fall into the Wolues eyes, by reason whereof he was grievously pained, and swore, that he would ouerthrowe the porters and bearers, which he practising to doo, the timber fell sodainly in the midst of his sawing, and the Asse lightly lept away, and was deliuered: but the Wolfe in his enuious imaginations was suppressed.

*Philo:* And what of this?

*Dio:* Nothing by the faith of a Cinick as touching good men, but if there be an enuious man in *Athens* that  
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## A Nettle

néede rubbing, let him scratch: the more he striues, the more scald wil it proue. I wish no one to seeke the suppression of his equall, no not his neighbour, least in drawing the sworde, they dye by the smiter. Who laye nettes to betray fat foules or fooles, or what you list: may they not at last fall in the springe with the Woodcocke? He that ordaineth a pit for his neighbour, shall fall into it him selfe. If you remember *Æsops* Mousse *Philoplutos*, he teacheth a good lesson, but I am verie wearie.

*Cosmo*: Why *Diogenes*.

*Dio*: In that wee talke of the starres which are fall in their workings: and when they are disposed to be retrograde or opposite, they worke wracke. *Striue not with a mightie man* (saith *Seneca*) nor *contend not with thy better*. I will not iudge with *Midas* to get long cares with pulling, I had rather scape a pinch, than imploy a reprehension, vnlesse the worlde were in *Athens* as in olde time it was wont to be, when men thought no wordes bitter that fauoured any wit. To be bréepe: if in the common weale the feare of our Gods be well planted, the Prince well counfelled, the Nobles better learned than bolde of beléepe, the highwaie is alreadie found out to good gouernement, wee shall not néede any long disputation. But say there be a good *Solon* in a citie, *Alcibiades* may royot, *Timon* may curse, *Diogenes* may bite, *Aristippus* may flatter: yet shall all these be but flea bytings, & may bréede a spot in estates, but not the spoyle of state.

*Cosmo*: What thinke you of Diuines & Lawyers *Diogenes*?

*Dio*: As of Diuines and Lawyers. If good, the citie hath too fewe of them: If bad, the gallowes is sicke for them. I cannot admit in these sorts any mediocritie: for lukewarme professors in these things are lost professors: heare my tale *Cosmosophos*, The Hare  
went

went to *Athens* to schoole, and in proceffe of time became a good Lawyer, furnished therefore with Artes, & fully stuffed with argumentes, he repaired to the Lyon the foueraigne of beafts, and the sole patterne of bountie, and after a Schollers curtesie, with his round cap in his right hand, his pen and inke at his girdle, and his hood on his shoulders, he began thus: My good Lord, I haue spent my goods in following goodnes, and my liuelihoods to attaine literature: since therefore I haue attained the fulnes of the one through the default of the other, I beseech your Maiestie that I may be maintained, that hauing deserued worthely, I may liue worshipfully, vnder your Maiesticall protection, and the shadow of your bountie. The Lyon seeing his graue lookes, his vnkembed lockes (like *Senecaes* Philosopher) replied thus: Friend, I will first make a prooffe of thy wisdom and cunning, and afterward puruey thee of wealth and content: goe therefore with me to see diuers things, that I may prooue thy learning and relieue thy lacke. And as they went both by a wood side, there passed by a hunter with his bow and arrowes, who setled himself to shoote at a Beare and a Foxe: but the Foxe was wylie, and when she espied the bow and arrow, shee lept aside, and escaped from the stroke: the Beare (contrariwise) was proud, and trusted to his owne strength, and ranne so hastily against the man who intended to wound him, that the Hunter loosed his arrowe, and smote the Beare and killed him. The Lyon beholding this, said vnto the Hare, Make me a prouerb of this, that I may know thy science, whereby I may with more will admit thee to thy fallarie, The Hare (after a draft of merrie goe downe) wrote this,

*Against death it preuaileth much the life to prolong,  
To haue ripe wit rather than ribbes strong.*

The Lyon hearing this conceipt, commended the Prouerbe, and led the Hare with him to a Citie, where they

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found a Lord rebuking his seruants, of which the one patiently endured the seuerer reprehensions of his Master, the other was impatient, and full of froward answers: for which cause, the Lord in his yre all to beate him, and spoyled him, and expelled him out of his seruice, and kept still the patient seruant, & promoted him to honour. Vppon which occasion the Hare wrote this:

*Farre better it is manie times to be still,  
Than to speake bitterly, and to haue ill will.*

The Lyon was no lesse delighted with this second Prouerbe than he was with the first: for which cause he lead the Hare into another towne, in which they found a Labourer yoking his Oxen, assigning them to their iournie to eare twelue acres of land, deliuering vnto each of them for their féeding a bottle of hay. One of these beasts went forth, and bare his hay without grutching: but the other began to speake boldly and proudly, & said, What should it suffice vs to beare hay with vs, he shall not féed vs so: and vsing these contumelious words, he would not carie hay to féede himselfe. But when they came to their labour, and had eared whilst the euening, hee that had the bottle of hay refreshed himselfe: the other was wearie, & hauing nothing whereby he might be comforted, he dyed for great hunger. Wherevpon the Hare wrote to the Lyon, saying in this wise:

*Better is it in need a small thing to haue,  
Than vtterly nothing the life for to saue.*

The Lyon considering all this, said vnto the Hare, Truly (my sonne) thou hast studied well, & canst decide wise questions. This said, the Lyon promoted him, to what I knowe not, but somewhat hee had, and well he deserved it.

*Cosmo:* And what of this?

*Dio:* Oh worldly wiseman, you are still entring into the marrow of matters: but I will fit you or Ile fail my selfe. All students of whatsoeuer profession in Common weales,





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conscience *Cosmofophos*, and I beare with thee. But heare you me, those men that are called to the seruice of the Gods, must haue vpright hearts, neither selfe will nor worldly promotion must withdraw them, *What profiteth a man to winne the whole world, and to loose his owne soule?* Such as are teachers of the simple sort must be as starres in darke nightes, lampes in blinde walkes. What profiteth it the talent to be hidden, or what is gold vnlesse it byde the tryall? Those that haue care of soules, must be carelesse of the worlde, careles of wealth: and if danger threaten their flocke, they ought rather to suffer death, than to see them seduced, as I wil teach you by a prettie tale if you will heare it?

*Philo:* Say on good *Diogenes*.

*Dio:* I will satisfie thee *Philoplutos*. A Hauke called *Ormarillus* being a stout birde of pray, & seeking out for a péere, met with a Goshauke, who became his confederate: these two bold winged rauens, seeking in the Summer euening for their ordinarie Supper, made this couenant betwéene themselues, that whatsoever they tooke should be equally deuided betwéen them: vpon which conclusion, they both at once seized vpon a Quaile, and seeing her a little bird too abiect a morcell for their hungrie mawes, they began colorably to vndermine her, in hope to surprise both her and her young, and courted her in this manner: Choose thee whether (faire bird) thou hadst rather be deuoured alone, or else conducting vs to thy chickens and yong ones, to suffer death with them, to satisfie our pleasures. The Quaile being in a quandarie said: Anguish and trouble is false vpon me on euerie side, and what I should do I shunne to doe. Should I loose my yong ones? whome I haue carefully couered in the shell, and clocked vnder my wings? whom I haue fed by my toyle, and brought vp with much care: no I will not. Lesse hurt is it for mee to die, and to fall into their handes my selfe alone, than  
to

to suffer both my selfe and the fillie ones both at once to perish, whereupon without repley shee humbled her to their grype; they gréedily deuoured her, and the diuell fend them surfets that loue such suppers.

*Cosmo:* How apply you this?

*Dio:* Whie thus Sir: After the manner of this Quaile ought our truely qualited diuines demean them selues, of two harmes they must choose the lesse: better had they suffer with a good conscience, than their whole flock should be deuoured in error, or misled through their enuie, and made insolent with their singularitie. They are bound to die rather for a Common profit, than to liue for a singular auaille. Among the Barbarous, many haue béene peremptorie for their cities safetie. *Marcus Regulus* being taken prisoner in a certaine battaile by the *Carthaginians*, was sent by them to *Rome* vpon his faithfull promise of returne, to raunsome other captiues which were in the hands of the *Romanes*: who entering the Senate house being an old man well stept in yeares, in stéede of persuading his associates for the safetie of the enimie, voluntarilie disswaded them from exchange, alledging his olde yeares, his broken memorie, his vnable bodie, whereby he was vnfit to pleasure his countrie, nay rather he feared to be a burthen: for which cause he humbly intreated them with teares in his eies, to returne him home to *Carthage*, and to detain the noble yong enimies: in brieft with much admiration he attained his suite, returned to *Carthage*, & dyed constantly and confidently for his countrie. Such should diuines be, but I will leaue to talke of them who are best able to teach vs: they that weare the shooe can best tell where it wringeth, and no doubt they will against newfanglenes at last speake: for the best sort of them are like those Orators, which in cases they spake of feldome, are sure then to deale verie foundly.

*Philo:* Now as touching Soliciters in Law, vnlet-

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tered Curates? What déeme you of them?

*Dio:* The first are like *Coloquintida* in a common pot of pottage, they make all bitter, drawing their benefice from nothing but contention: they deuise so many strefses that they breake plaine mens heart-strings. They buzze in rich mens eares till they be lords of poore mens ernings. And then comes Sir Iohn flitpen to a Bailifes office, or else to kéepe a Leete, where he will so hunt poore mens titles with the slender countenance of *Littletons Tenures*, as they shall sooner catch a louse than kéepe their liuing. They write so much *ad opus & vsus eiusdem Iohannis*, that they inuert all good vses: When as all controuerfies in *Athens* were wont to be decided among curteous neighbors, and the gang tooth was a seale of more truth, then the best bunch of seales in the subtillest Scriueners shop in this Citie. Oh what swarmes of them fee I in this Land, they iet vp and downe the stréetes grasping a paper in their hands for feare a man should spie a true finger in the fist, carrying a pen in their eares to note that which they deserue not, their gowne is carried sidelong by the wind like a misne faile, shewing they are fit to turne to all subtilties, their thumbes are goodly Alcumistes that with the very touch translate a fee of ten groats to a signet of thrée poundes. But *Philoplutos* and *Cosmosophos*, sharpe though I be, and Cynicall in reprehending, yet is *Diogenes* as farre from enuie as these petifogging pratlers he meanneth from honestie, and reuerenceth the graue and vp-right Lawyer, as the instrument of the Gods, poynting by their wisedomes the wickeds punishment, and the innocents preferuation, giuing to euerie man his proper right and ending iustly long hidden controuerfies: these dooth *Diogenes* reuerence with the Sunnes arise, and bans the other at his going downe, who cast oyle into fire, and set a candle to kindled flaxe: who hauing by such gleanings gotten once into their gards, waxe then so gréedie,

gréedie, that no subornations are by them ouerstipt, till the good Lawiers finding their subtilties, fende them where they cannot slip till their eares be slit. These are like hungrie Dogges, who fight for a boane one with an other, and play the wantons together when their Cliants see them not. They haue learned the pulling of the Goose beyonde our *Athenian* kitchin mens conceit. They are not content with the fethers, but they will haue the fell: Shall I tell you a prettie tale of them which may be pithilie alluded to them.

*Philo:* Aske vs not whether thou shalt tell, but tell vs, matters of woorth among men of wit may neuer want attention.

*Dio:* Among men of wit: well applyed *Philoputos* to thine owne flatterie, Thou attributest a pound of that to thy selfe, which a good man can scarcely wring from thee by the penie-worth. But let that passe, and heare my pretence: There was a faire goodly Cocke with partie-colored plumes, and a crimson combe, the verie Chauntecléere of all the dunghill. This proude birde was lockt vp in a faire yarde with a fat Capon: the Cocke like the bird of the Sunne was the commander ouer the hennes, the Capon enioyned to pennance, in that he had lost his stones, was nothing so stout. So it was, that amid the iollitie of the Cocke, and humilitie of the Capon, it vnfortunately happened, that the Fox finding a gap in the hedge, came and caught the Cocke, and for all his courage deuoured him, and finding his flesh tough and somewhat rammish, hee cast in his minde by what meanes he might catch the Capon, wherevpon reseruing the combe of the Cocke, like a graue fellow in a garded gowne, he came and spake in this manner, Brother Capon, thy fellow Cock is departed, and in token of great loue I haue brought thee his goodly combe, which he bare continually on his head. The Capon fitting on the roust began to giue great regard, and tickled like a

Sammon



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Samon trout in the gill was quickly beguiled, and now came it into his minde that if hee coulde compasse the Combe he might be Lord ouer the hens, and attaine the preheminance of honour, for which cause hee descended from the Roost, the Fox started and caught him, and hauing deceiued him deuoured him, &c.

*Cosmo:* And what of this?

*Dio:* Euen like the Fox haue our false hearted Attornies dealt, First with faire wordes haue they got a fléece from the rich, leauing them a small title for a great summe of money, yea some are suckt so néere the bone as they haue no marrowe, a pitifull matter: Nowe these Foxes hauing furnished them with their coine, begin to gather countenance, and making poore men beléeue all by their big looks, they so rent them that they leaue them no Rent, and trouble them with so many writs that some of them are beside their wits: Alasse poore Capons, are you so gréedy to buy a Cockescombe? Truly our husbandmen héere about *Athens*, are like *Æsops* Cocke whom the Foxe espied perched on a trée and bearing a péece of flesh in his crooked nebbe: For which cause the crafty beast incensed with hunger, bethought hir selfe howe to beguilde him, and therefore shée spake and saide: Brother Crowe behold me and marke my sayings; thy beauty passeth the beauty of all birdes, and thy strength excéedeth the strength of all other fowles, but I am onely sorry that thou hast no voice, nor cunning in tunable and deliuer notes to excell the musicke of the Nightingale, whome thou excéedest in colour although shée bée thought to bée more cunning in cackling: The Crowe tickled with vaine glory sodainely began to sing, when as vnawares the flesh fell out of his mouth, which the Fox caught and eate vp, and smilingly went away. Such careles Crowes are our Country men till they loose their crownes, for hauing money in their fist they imploy it in recouery of things in discontinuance, and so at last loose  
both

both the estate and the stocke. Oh fir (faith the Attur-  
ney) your father had it in possession thus long, and will  
you lose it? What though your Landlord be rich, there  
is law for him? Thus so long they law it with the poore  
man, that he prooueth a dawie in the end. And what sayes  
the Atturney then? In faith your Counsaile told me the  
case was plaine. But oh ye *Athenians*, hold your own,  
trust not, for trust is soonest betraide: it is better to haue  
one bird in the fist, than two in the field. Marke *Catoes*  
wordes, *Beleeue not thou another man, for beliefe is*  
*the step to deceipt.*

*Philo:* Now for ignoraunt and vnlettered Cu-  
rates?

*Dio:* In faith I leaue to speake of them, till such  
as you bridle the impietie of Farmers, Grafiers, & such  
greasie Patrones, who neither are able to supply the  
place, nor will part with any indifferent maintenance for  
a sufficiēt man: so I passe them to their superintendents,  
whose wisedomes can see best into their vnworthines:  
I will onely note a merrie iest of *Arlotto*, which proueth  
their ignorance for the nonce. In the famous Citie of  
*Millaine* there sometimes dwelled a Curate, a feat and  
delicious companion, cunning in merriment, but igno-  
rant of his Masse-booke: this Cleargie man and igno-  
rant Clearke, happening to read the storie of *Iacob ha-*  
*bens duodecim filios*, fortunèd in his Portasse to finde *Ia*  
on the one side, and *cob* on the other, and being verie ear-  
nest to prooue himselfe a tall *a b c* Clearke, he read on, &  
*Ia Ia Ia Ia*, and wetting his fingers so rubbed them with  
impatience, that at last with blushing enuie turning ouer  
the leafe, and finding long concealed *cob* hidden on the o-  
ther side, with an open mouth and a full throate he cried  
out, *Cob sta vostre signorie in questo luoco:* was not this a  
pretie fellow at a *Cob Philoplutos*? Beléeue me one ler-  
ned *Milo* would carrie too manie of these Calues, who by  
vse if they prooue not Oxen, are Asses in their age. But

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this common place is too plentifull, and my minde too peremptory, therefore I will leaue it (as I faide) to the good Pastors and Patrones to see into these faultes, and to salue them by their discretion.

*Cosmo*: So doe *Diogenes*: and now to the Merchants, a great lim of this City, men of mighty possessions and woonderfully monied.

*Dio*: Oh stay there *Cosmosophos*, they are thy kindred, praise them not too farre, for thou art accessary to their faults: these men attributing all to fortune, are all of them most drowned in folly: Infatiable are their desires, & subtill their imaginations, they thirst after promotions vehemently without moderation, wherein they seeme to imitate the bird *Laurus*, of whom *Solinus* vseth this pretty discourse. *Laurus* (saith he) liueth on the water as well as on the land, a byrd of black colour and exceeding fat. This *Laurus* was a shipman the greatest that could bee, yet in all his trauels hee euer ouercharged his ship, trusting to his owne cunning. For which cause his friendes many a time and oft rebuked him of his folly: yet neuerthelesse he amended not, but intended his couetous course, in hope of sodaine profit and lucre. It fortun'd therefore vpon a time, that hee fraught his ship excessiuely with diuers merchandise, infomuch as he coulde not guide it by reason of the great burthen and troublous waues which inforced it, and for this cause the ship funke into the bottome of the sea and was drowned: and so this *Laurus* was vtterly vndone and prooued bankrupt: In conscience *Cosmosophos*, was not this a very foole?

*Cosmo*: So I heard that *Cato* was woont to allude, who neuer condemned himselfe more than for trusting the sea: but let vs heare this parable applied, good *Diogenes*.

*Dio*: I wil, because it is waighty: Merchants should take heed hereto, and not to couethafty winnings in hope to  
be

be sodainely rich by great perill, but surely to increafe in wealth with moderation: for *Barnard* saith (yet *Barnardus non videt omnia*) I will not sodainly bee made greatest, but I will profit and increafe moderately from more to more. Heare an other pretty fable: There was a fat Churle that had a fruitfull hen which laide euery day an egge, whereupon hee gathered many and folde them, and increased to his owne aduantage. At last he thought (as couetousnesse still hatcheth newe mischiefe) that if this hen were killed and opened, hee shoulde haue many eggs in hir, for which cause he commaunded the hen to be flaine: which done he found hir void of eggs, and to his vtter losse failed both of the fowle and the fruit, according to the common prouerbe, Hee that coueteth all, oftentimes looseth much. Merchants and Chapmen ought therefore to beware lest they get any thing wrongfully, for vniust mens goods shall be soone destroyed, according to the opinion of the Philosopher: who saith, that riches lightly gotten may not last long. Another also giueth them this lesson, Heritage that is hastily purchased in the beginning, shall lacke blessing in the ende. Harke thee *Cosmofophos* a true tale, a fit note for all Marchants, When a certaine Merchant on the sea vppon a time had sold his wines which were mixed halfe with water, for as much money as if it had béene pure wine, hee fortunèd to open his bag to cast in the money, when as an Ape at that time playing aboue the hatches, espied the place where he buried it, and in secrete wise comming and catching the bagge with the whole money, he fled to the Anchor & began to verifie the old prouerbe, ill gotten goods neuer prosper: for sitting thereupon, and beholding the playing of the billowes against the barke side, he played the vpright dealer, for he opened the bag and threwe one piece into the sea, the other into the ship, and thus delighting himselfe in his Apish vprightnes, (being ordained to punish the Merchants dissembling) ceased not but cast

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## A Nettle

out euery pennie, infomuch as the Merchaunt had no a-uayle by his fraud: so iust are the heauens against al co-uetous diffemblers, who vsing such tricks prooue them-selues but shifting Merchants.

*Cosmo*: I, but *Diogenes*, I haue read that Vfurie is allowable, our Princes haue wincked at it, in that it hath enriched the State.

*Dio*: Thou wouldest say, in that it hath robbed the State. I will tell thee, this practise of corrupt heart, is the rotting sore of *Athens*. The *Hebrues* well looking into the lamentable effectes thereof, called it *Nefchech*, that is to say, *a biting*: a diction which is drawen from the theame *Naschech*, a word attributed to Serpents: for as the Serpent stingeth and biteth, so Vfurie (according to the opinion of *Rabbi Salomon*) is the venemouft poyson among men. For as hee that is stung by a Serpent in the foote, with small paine falleth a sleepe, and in his slumbers (the poyson beeing dispearfed) suffereth death: so the biting of Vfurie makes but a little wound at the first, vntill such time as it hath growen to fulnes, it consumeth a poore mans whole estate, and substaunce. The *Chaldees* in their Theologie, call it *Habuliah*, that is to say, perdition and corruption: for it destroyeth and ouerthroweth men according to the saying of S. *Chri-fofome*, who following the Etymologie of the Hebrue, compareth Vfurie with the Venome proceeding from the biting of a certaine Serpent, whose wound and sting is so swéete at the beginning, that it engendreth a desire of sleepe, and then in the end the sleepe killeth him which is wounded, at such time as the venome spreadeth it selfe through all the members of the bodie: so hee which is in-chained in Vfurers debts, thinketh in the beginning to receaue some profit, but he doth but cast himselfe a sleepe, and not acquitting himselfe at any time of the principal, in the end he consumeth himselfe altogether. There are Lawyers and Legists, who (according to the opinion of Saint

Saint *Hierome*) compare vsurie vnto a certain worme, who naturally is so malignant, that after he hath so long gnawen the wood that he may turn him in the hole which he hath made, he engendreth another worme of the same mallice: so the Vfurie with the debtor that maketh satisfaction vpon the dayes of paiment, hatcheth vp another vsurie: & poore borrowers hatch wormes *ad infinitum* to their vtter wrack. And in that the vfurer is compared to a worme, he shall haue in recompence of his villanie, a worme which shal incessantly feede vpon him, and tyre vpon his conscience, as the Vultures that gnaw the poore liuer of *Titius*, according to *Homers* opiniō: & this is my opinion. This is the worme that shall not die as a Prophet spoke, more famous than *Plato* for a Philosopher. The Vfurur likewise is compared vnto fire, an actuall and insatiable element: for as it burneth and consumeth all such wood as is cast vpon it, so the vfurer the more he hath in his purse, the more he gnaweth and deuoureth, resembling in this poynt hell mouth. But I I may say to thee *Cosmosophos*, I must now laugh hartelie.

*Cosmo*: And why?

*Dio*: Because this their fire of Couetousnesse shall burne the Author, not only in this world where the wicked begin their hell: but in the other world, where the fire of hell is vnquenchable. In briefe, these vfurers (as *Barnard* saith) are Master burgesse théeues, who as the Pyke in the pond deuoureth all other fish, so doth the Vfurur the poore people in Cities, Townes and Villages, till some wilde fire cut them short. *Cicero* and *Cato* accompteth them for homicides, & *Aufonius* the Poet saith Vfurie killeth fodainly. We Gréeke cal Vfurie *Tocos*, which is a name deriued from *Tiçto*, which signifieth as much as to bring forth, in such manner as infants are begotten: for with losse of time it bringeth foorth and begetteth much money: a plague on the fathers of such



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monsters. *Aristotle* calleth this cursed lucre, an infant begotten against Nature. To speake in a word, this Vfurie is against the lawes both naturall, diuine, & humane. That it is against the lawes naturall, the Philosophers haue sufficiently testified, who haue detested the gaine of Vfurie: *Plato* in his lawes hath forbidden the vsage of Vfurie, and hath commaunded to punish the V-furer with the losse of his principall, and the forfeiture of the arrearage. *Plutarch* hath also made an expresse Treatise vpon the same, where he prooueth that by Nature we ought not to vse feneration and vsurie: and for this cause al Nations haue it in horror, as the Turkes, Moores, Saracens, Tartares and other Infidels. The first prooffe is taken from *Aristotle*, who saith, that money cannot ingender money, for it is against Nature, that a thing beeing of it selfe barraine, should beare frute. Hee then that seekeeth frute from his money, which is not admitted in the number of natural genetrices, how sinneth he against the right naturall? The second reason, It is iniustice to seeke to draw profite from that which is not his owne: but it is certaine, that siluer lent, is not his own that hath lent it, but both in the propertie and vsage is his for the time to whom it is lent, and therefore such a loane in Latin is called *Mutuum*, of mine it is made thine, and if it be mine, it cannot at that instant be thine. The third reason, To take anie thing twice, is Larceny: the Vfurer doth the same. And how? First he receiueth and taketh the principall summe, and secondly the interest of the same, which is most gret iniustice. The fourth, He that selleth one thing twice, committeth Larcenie & iniustice: but the Vfurer dooth so. For in receiuing his money, he receiueth siluer for siluer in the same equalitie, and then in exacting the ouer-plus he selleth the vse, and that is (in effect) to sell twice, considering that the vse cannot be seperated from the thing. I could yéeld examples of all these, but it were vaine, since the examples be  
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continually laid before the eyes of *Philoplutos*.

*Philo*: But how is Vfurie against the law of God, where it is written, that each man may make profite of his owne?

*Dio*: O Sir, that is to take toward a decent maintenance of your liuing, not to the hurt of your neighbor. But that Vfurie is against the Lawes diuine, it appeareth both in the olde and new Testament, which though I haue neuer read, yet as inspired I will preache them foorth: for I am assured of the truth thereof. First, God who commaundeth in *Athens* and in all places, sheweth in these especiall words, that he is displeased with Vfurie: *Si pecuniam tuam dederis* (saith he) *populo meo pauperi, qui habitat tecum: non vrgebis eum quasi exactor, nec vfura opprimes*. And in another place, *Si attenuatus frater tuus fuerit, ne vfuras accipias ab eo*. Marke what the Psalmist saith, *Lord, who shall dwell in thy Tabernacle? who shall rest vpon thy holy hill? He that hath not giuen his money to vfurie*. *Ezechiel* writeth (as hauing the reuelation from God, that *That man is iust, and shall liue eternally, which hath not lent vnto Vfurie, and hath taken no ouer-plus: and he who shall doo the contrarie, shall die, and his bloud shall bee vpon him*. Hearke what *Ecclesiastes* saith in the xxix. chapter, and Iesus Christ in the Gospell likewise sayth openly, *Date mutuum, nihil inde sperantes, lend willingly, looking for nothing againe*. As touching humane Lawes, are not all Vfuries streightly forbidden? These are diuided into Ecclesiastical lawes and Politique: the Ecclesiasticall Lawes abhorre and detest it, as you may read in the sacred Chronicles and reuerend Councells, as well generall as particular, in the volumes of the Cannon Lawe, in the Decretalls, in the worthie and memorable writings of the auncient Fathers and Doctours, as well Grecians as Latins, whose large Treatises against this vnmercifull sinne, if *Diogenes* should recite,



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it would cost him a whole volume, for which cause I wonder at *Bodinus* an old friend of all these vsuring factions which holds some vsuries lawful with Christians. But if his mastership, or doctorship shall please to examine the lawes politique in generall, he shall finde that in all ages in all times and seasons, they haue forbidden them, principally the excessiue vsuries themselues. The Lawes of the most greatest Politicians, as of *Solon*, of *Licurgus*, of *Plato*, of *Aristotle*, and likewise of the tenne Commissaries deputed to correct the customes of *Rome*, and to make choice of the most profitable lawes: These men and Magistrates would not admit that vsurie should exceed the compasse of one pennie for an hundred by the yeare, which they call *unciare*, for that the vsurie of euery moneth, amounted not but to an Ounce, which was the twelfth part of the hundred Crowne or Denier which a man had lent: in such sort as the vsurer who sought more great profite, was punished seuerely. The same lawe was afterwarde published vpon the request of the Tribune *Duilius* the yeare after the foundation of *Rome* 396, and tenne yeres after, vnder the Consulate of *Torquatus* and *Plantius*, it was reduced vnto halfe an ounce by the moneth, and halfe a Denier in the hundred for a yere, in such sort as the surplufage should not egall the principal, but in the space of two hundred yeares. The yeare after, vsurie was forbidden by the lawe *Gemetia*, afterwarde by the lawe *Gabinia* which chasticed the vsurer which had imployed his money beyond the permission of the law, with the losse of his principall. Likewise the lawes of *Dioclesian* commaunded to punish the vsurer which practised grieuous and manifest vsuries. And *Plato* faith that the auncients were accustomed to punish the vsurer with the fourth part, and to drawe the thiefe to the paiment of the double: and not without cause, for the Vsurer (faith the said *Plato*) is compared to the Homicide. And saint *Ambrose* compareth them  
them

them to the thiefe and the Robber: as much faith saint *Chrisostome* and saint *Barnard*. *Valentinian*, afterward *Theodorus* and *Arcadius*, commaunded that all they should be punished with a quadruple paine, which excéed-  
 ed the vfury of a hundreth. The proluxity would sur-  
 passe if I would séeke further into the Ciuill law.

*Philo*: I but *Diogenes*, it is most certaine that some Christian Emperours haue approued Vfury, as *Iustinian*: therefore euery way ought you not to con-  
 demne it.

*Dio*: Approued it? I denie your assercion, but it may be they haue permitted it, should I say they haue permitted it? I must then say they haue permitted it as a necessary euill, so as *Cato* was wont to say of women: you will tell me that the Ciuill law withstandeth not the contracts of vfury with a certaine moderation, neither punisheth them; & approoueth them then; I deny the consequence. Forhewhich approoueth giueth fauour and license to execute that which he approoueth: but so it is that there is not any imperiall Lawe whatsoeuer which hath fauoured Vfurers, for if so it were, they should both inuert the diuine Lawe, and intort the lawes of Nature, and therefore the Emperor commaunded an inuiolable obseruation of the Counsaile of *Nice*, by which all vfuries haue béene prohibited. But inough of Emperours, let vs containe our selues in the walles of this Citie, which I woonder it sincketh not for sin, there is so much extortion, craft, and vfury exercised in it. The *Romanes* excéeded but in ounces, but we in pounds: their lawes admitted them some sufferance in the compasse of a hundreth, but we excéede in thousandes, we lacke but some wise wag like *Alcibiades* to burne the Vfurers bonds, bils and contractes in the market place, which if they were set on fire, the bonfire would be so big, as I feare me would consume the whole Citie: poore men cry out daily, widdowes waile, all exclaime, there is none to comfort

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them, and how may it be possible whereas all men study their owne gaine? Oh *Philoplutos* thou hast many Officers vnder thee, let one iust man haue a fee, who honouring equity from his heart may relieue the fatherlesse, and comfort the desolate: for surely, such as forsake the poore in neede, will at last be themselves forsaken: such as leaue their neighbours and deny them helpe when dangers shall oppresse them, shall themselves be denied: for no one man by worldly pollicy can warrant a peace without change, neither is there any place so fortified that may not endure a change or name of estate: As I will teach thee *Philoplutos*, with this thy friend *Cosmosophos*, in a pretty tale if you will heare me. *Ifodore* in his twenty two of Etymologies describeth the Griphon after this manner: The Griphon (saith hee) is a feathered bird and fower footed, and these kind of birdes be engendred among the Hiperbory mounts, that is, in *Scithia Asiatice*. This bird is like vnto an Eagle both in head and wings, and in all other parts of his body hee is like vnto a Lyon, and he destroyeth both men and horses, and putteth a Smaragdine stone in his nest, against venemous beastes of the mountaines. He slayeth and destroyeth all men that dwell neere about him, neither is his insatiable couetousnes euer satisfied. This Griphon tooke a great prouince to rule, and the more to show his tyranny & couetousnes hee commanded three things: First, that no stranger should be entertained in his country either to buy or to sell: Secondly, that no manner of creature should come thither from other countries. Thirdly, that none of all his people should be so hardy to trauel into other countries. All which three commaundements were obserued by his subiects, and he liued in delicioufnes and pleasures, and gathered goods: and no wonder, For whatsoeuer came into his possession hee parted with no man, but kept it straightly to his owne proper vse. But so it fortun'd vpon a time by the rightful iudgment  
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of God: that thunder, tempeft and lightnings destroyed all the country: For which caufe the Comprouincials and inhabitants thereof ran altogether to the Griphon crying and faying: Let vs hence oh king left we die for hunger. And he fent forth Legats to other Nations that were next adioyning vnto him, that they fhould fend of their goods and graine vnto him, and fell them at their owne price. To whom they answered and faide: Thou wouldft neuer fell vs any of thy goods, neither now in thy néede will we fell thee any. Griued with this anfwere hee fent againe other meffengers, defiring them to come with merchandize and to haue frée paffage at their pleasure: but they answered, thou wouldft neuer receiue vs before this time, neither fhalt thou now receiue vs. The third time he fent vnto them, and praied them to receiue him and his people. But they faid, Thou neuer cameft vnto vs til now: at this time neceffity inforceth thee, and for that caufe we will not receiue thee, but rather driue thee from vs if thou come vnto vs: and fo forfaken of all in great wretchednes both he & his people were famifhed.

*Philo:* And what gather you by this?

*Dio:* A leffon for thee *Cosmofophos* and rich vfurers of the City: intende more pittie: ftretch your purfe fttringes: helpe the néedy: fauour the good deferuing: furreafe your vfuries and oppreffions, for ftormes will follow calmes. It is therefore good to be curteous and to receiue forraines and ftangers, and to vfe merchandize with other Nations, and to depart our worldly goods with other, and employ them for common profite: For our Sauour faith, *Mat. 7. All things that you will other men do vnto you, doe you the fame vnto them*, fo biddeth the Law and the Prophets in generall. It is read that when *Alexander* marched by the way with his Hoft, and both hee and all his traine were well nigh loft with thirft, one came and prefented vnto him a cup of faire water for a precious gift, and he with great fpeede com-

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manded



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manded it to be powred out, neither would he once drink himselfe in that hee coulde not giue part to his Knights. Such a minde shoulde *Philoplutos* carry in respect of well deseruing students, poore fatherlesse children, widows, and the aged, such minde shoulde the Vsurer carry in respect of those whome hee hath suppressed, such shoulde *Cosmofophos* bee, in regarde of those whom hee hath seduced: but the couetous man faith contrary. *Eccle. 10.* I haue found rest vnto mee, and I will eate of mine owne goods alone. Such couetous men as these should be detested: wherefore in old time such as loued Auarice should not be preferred in the common weale, as *Valerius* in his sixth booke telleth vs, that when two Consuls of *Rome* should haue béene sent into *Spaine*, and the *Romanes* tooke counsaile and deliberation thereupon; one among the rest (the famous *Scipio*) said thus: Neither of them liketh me, for the one of them hath nothing, and the other will be fatified with nothing, iudging equally poerty and auarice in malicious people. Also *Valerius* telleth that *Tiberius* the Emperor changed his Officers very seldome, because they which were newe ordained, were very prompt and ready to receiue. An example hereof is shewed by a man who was wounded, whose déepe stripes a swarme of flies couered, at which time it fortunéd that one came by and saw them and droue them away to whom the other said: Thou hast done me wrong for these were full and repleat, now shal other come that be more hungry, and do me more grief. In like sort Iudges when they bee néedy or couetous, they bee gréedy to catch, and desirous to haue. It is read in one fable of Poetry, that *Midas* desired of *Apollo* that whatsoeuer he toucht might be turned into gold and it was granted him, so when hee shoulde touch meate or drinke with his hands or his lips it was turned into gold, and he was often hungry and perished for sustenance, so abundance of riches maketh a couetous man hungry & destroyeth him.

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It is read in the Chronicles of *Persia*, how *Tomyris* the Queene of *Scythia* (after shee had taken *Cyrus* King of *Persia*) caused his head to be smitten off, and put into a boale full of bloud, saying after this manner, *Thou hast euer thirsted after bloud, now drinke bloud thy fill*: so shall it fall out in after-dayes with couetous men and curfed tyrants, who desire the bloud of the poore people, and the spoiles of the fatherles, that is to say, their goods and fore labours. Couetous men in hell shal drinke molten golde, as a Philosopher telleth, that *Nero* the Emperour was seene in hel bathing himself in scething gold: and when he saw a great number of commers by, he said vnto them, Come hether you wretches that be sellers of your neighbours, and bath you here with me, for I haue referued the better part for you.

*Cosmo*: Enough of this matter good *Diogenes*, there is a matter of more waight to be decided, wherein your iudgement is most ripe. Thou hast lately (as it is reported) visited *Lais*, to whose house our greatest Gentlemen resort: there thou receiuedst an iniurie. It shall therefore stand with thy iudgement, to set down prescriptions to *Philoplutos*, what luxury and licentiousnesse is, that knowing the detestable fruites thereof, he may prescribe lawes to coole *Lais*, and preferre lessons to young Gentlemen, who now a dayes are too much by wantons withdrawn.

*Dio*: Well *Cosmosophos*, I see you would driue the raine from your doore, this last storme I perceiue hath wet you: but that matters not so thou mend, for I bit thee to that end. Now as touching luxurie, I neede not much define vpon it in generall, since in particular signification, it is a voluntarie effusion of humane seede, and a disordinate carnall copulation without marriage: and this is one of the seuen mortall and deadly finnes, called a capitall vice, for that there are eight infernall daughters sprong from it, and all these (*Philoplutos*)

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richly



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richly bestowed on thy sonnes. The first *Cecitie* or blindness of spirite. The second precipitation. The thirde, inconsideration. The fourth, inconstancie. The fifth, self-loue. The sixth, the loue of the worlde. The seuenth, the hate of God. The eighth, the horror of that other worlde. The sinnes of lecherie might make *Diogenes* ashamed to shewe them, and you to heare them. I will therefore onely discourse vpon her infernall daughters, who haue cursed qualities euen in them, to discouer their mothers imperfections, and first as touching her daughter *Cecitie* or blindness of spirite, shée wil proue a prettie blindfold mischieuous childe I warrant you.

### *Cecitas.*

This cursed daughter of a lecherous mother extinguisheth the naturall light of his vnderstanding that tyreth himselfe in the sports of *Venus*: so that forgetting the dutie whereunto he is called, He pretermitteth the seruice of God, the hearing of his worde, the exercise of prayer, wherein euery good *Athenian* ought to be exercised: In which he committeth two sinnes: the one of lecherie; the other of carelesse idlenes. He likewise sinneth herein, who casteth aside the spirituall giftes, to haue a taste of the carnall. Here we see, that lecherie blindeth the inwarde humane eyes, as it is read of the *Sodomites*, which were blinded interiorly & exteriorly, and the two old falsewitnesses of *Susanna* to one of which *Daniel* said: Beautie hath bewitched thee, and concupiscence hath subuerted thy heart: that is to say, hath blinded thy spirite. Also, before it is said: *That they had turned their eyes aside, lest they should see heauen, & remember the iust iudgement of God.* For which cause Antiquitie depainting the god of loue *Cupide*, haue giuen him no eyes, for because loue is blinde, and maketh them blinde that followe it. And it seemeth, that the wise-man speaketh of them when he sayeth: *Their malice hath blinded them.* And before him

him the Psalmist speaking of the wicked: *Hee would not vnderstand to do well.* This vice is contrarie to one of the feuen gifts of the Holie Spirite, and likewise it blindeth the eye of the foule, which we ought to kéepe more charily than ten thousand corporall eyes, as *Plato* sayeth: The reason is, for because that by the same we behold and contemplate the essence of God, according to the doctrine which Iesus Christ our master hath taught vs, who faith, that they are happie who are clean in heart, for they shall see the face of God. The auncients likewise do verie well manifest that luxurie blinded the cléerenes of the spirite. But the poore slaues of *Venus* prefer the bodily sight before that of the spirite, and being in that sort blinded they know not what to do, neither wot they how to fauour the celestially delights, which without comparison are farre more great & more swéete than those delights of the world. These are they that haue drunke of the cup of whoredom which Saint *Iohn* sawe in the *Apocalips*, that is to saye, of lecherie: which maketh those drunke with the wine of her wickednes, which inhabite the earth, & causeth them to forget the beginning of their birth & their celestially countrey. This in my opinion was *Homers* aime, who writeth that the companions of *Uliesses* after they had eaten of certaine sweet & wonderous pleasant fruites in *Aphrica* called *Lopothages* forgot their natural countrey & would haue continued alwaies there where those fruites were: so that the valiant Captaine *Uliesses* (who representeth vnto vs reason: hauing brought them backe againe by force) was constrained to tie them to the mast of the ship for feare they should returne to their voluptuoufnes. From hence the *Greekes* deriue a prouerb which saieth: That hee which hath tasted of any dishonest pleasure, hath eaten Lotos. And whence (I praye you) is sprung this dissolutenes among all sortes in *Athens*, and the withdrawing from vertue of so many wandring wittes,



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wits, but from the taste of this voluptuousnesse? And for that they haue drunken of the cup of this diuelish singularity in thought, blinding their vnderstanding. It is carnall libertie that hath opened their studies, and hoysted the big voyced exclaimers to high places: but it is behoouefull for those that are consecrated to God, and the other which would attaine to his strickt seruice, to take héede least we taste thereof, and so fall into this blindness of spirite, which maketh vs forget our celestially Country, wherevnto we tend: neither néede wee but one taste thereof to make vs forget all. It is for that they erre (saith a good Doctör) in that they deliberate to enter the lyfts of *Venus* for one time onely, to the ende they might be wholly satisfied, and afterwards they déeme that they may the better obserue abstinence: for one act engendereth the desire of two, and two the desire of foure, and ten the desire of twentie, in such sort, as the more thou shalt commit this vice, by so much the more thy desire shall increase: for so farre is such a fire from being extinguished by this meanes, that more and more it inflameth. And for that cause, *Plato* in his Dialogues compareth Concupiscence vnto a sieue, whereinto the more we powre of water, the more it runneth out, being vnable at any time to be filled: so a man that thinketh to content himselfe with this securitie, he fareth like him that thinketh to fill a sieue with water. And the Doctör *Geršhon* speaking on this matter, bringeth in the example of him who is seazed with some hot feuer, (and not without cause may lecherie be called a hot burning feuer) who if hee drinke one glasse of fresh water, he déemeth that he is well satisfied, but a quarter of an houre afterward hee is more altered than euer. This is the craft of the diuell, which tickleth him in the head to perpetrate this sinne vnder colour of mitigating his affections, and hope to auoyde his temptations: but in sooth it is to no other purpose, but to deliuer him ouer afterwarde to a more furious  
assault

assault. And the same doctor auereth, that it fareth with him that would approue this pleasure, as with him who is full of itch, who the more he scratcheth, the more mangie he becommeth: Where if he had but a little patience, he should be presently recouered. It is not therefore without cause, that the Apostle saith vnto vs: flie fornication: whence our fathers draw a *maxime* to this purpose, which sayeth: that the sinne of letcherie surmounteth it selfe rather in flight than in resistance. A man may likewise drawe another *maxime* and say: that it is farre more easie for a Maide to be continent, than for a Widdowe: more easie for a Widdowe, than shee that is married and hath her husbände absent: more easie for him which hath neuer experienced the pleasure, than for those that are exercised in it: and why? Because the experience of such an act, augmenteth both the desire and the temptation. This being well considered, it ought to yeeld good men more consolation to augment their courage in abstinence, which is to liue with cleane bodies and cleane hearts: as I will proue you by a pretie tale.

*Philo:* Nay good *Diogenes* continue this course, me thinke thou art nowe in a right bias, which will effect and bite more than all thy rayling: I pray thee prosecute this matter, and discourse on *Precipitation*.

*Dio:* Thou hast wonne mee. Sit downe *Philoputos*, I wil fit you by and by: now to *Precipitation*.

*Precipitatio.*

Next to this blindnes, followeth the seconde sifter called *Precipitation*, which hindereth the prouidence and the Counsailes wee ought to haue in our actions, so that a man being transported by this Venerian passion, regardeth not what he doeth. For as *Plato* sayeth, Voluptuousnes is most insolent of all, which perturbeth our spirites, and taketh away the empire of libertie.

Ah las, how many are they who are flaine and massa-

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cred in the act of Palliardise, who die both bodie and soule. This being well considered vpon by an Italian Poet, he detested the vice of letcherie by reason of the daungers that followed it, saying:

*Lacci ha amor mille est neffun tende in vano.*

Sée then how he who pursueth his pleasures, exposeth himselfe to a thousand dangers, according to the manner of him who imprudently casteth himselfe downe hedlong from an high place. *Precipitation* also peruerteth the order which a man ought kéepe in his actions, & the degrees whereby we ought to procéede. The first is the memorie of things past. The second: the consideration of things present. The thirde: the prouidence of things to come. The fourth: the docilitie by which a man acquireth the opinion of the most learned and vertuous. He then that is driuen forward by the impetuosity of his passions, pursueth his enterprise in forsaking the degrees of this order. This is it that *Cicero* speaketh: that voluptuousnes, closeth vp the eyes of the soule, and impeacheth iudgement. This vice also dependeth on another sinne called Impudencie, and is mortall, according to the qualitie of the matter.

Would to God, that gentlemen, Captaines, and souldiours, and they who haue charge of armes, would learne here their lesson, and propose *Haniball* for an example, who after he had attained so manie triumphs, was finally ouercome, and ouerthrewe both him-felfe and his great armie, laying both obiect to a certain danger, through this onely cause, for that he was addicted to this vice, according as the Historiographers auerre: for there is nothing that more weakeneth an Armye, and obscureth the Arte Militarie, than luxuritie and palliardize.

*Cosmo*: Now to *Inconsideration Diogenes*, what thinke you of that?

*Incon-*

*Inconsideratio.*

*Dio:* Inconsideration is a sinne which hindereth reason and iudgement thorough carnall voluptuousnes, as we haue alledged by the two old Iudges of *Susanna*, who turned away their spirites least they should beholde heauen, and remember the iust iudgements: so Letcherie withdraweth the vnderstanding of a man, and hindereth him from the consideration of that which hee ought to doo, and the searching out of the meanes to attaine the foueraigne goodnesse. Trouble me not, now come I to Inconstancie.

*Inconstantia.*

Who so is transported with voluptuousnes, desisting from dooing of that which is necessarie for his saluation, committeth the sinne of Inconstancie. Likewise, he that is ouercome with that passion, pretermitteth to perform that which he had deliberated to doo, as to intend the seruice of God, the vse of prayer, or the déedes of charitie, & other good workes, as it is said in the chapter of blindness. From these foure braunches of Letcherie, Kings, Princes, Iudges, Prelates, and all forts that haue gouernment of Estates or soules and bodies, ought to gard themselues to the ende that being beautified with prudence, sapience, counsaile, and constancie, they may well know how to discharge their duties & gouerne those vnder their estate & charge. And from whence commeth ignorance, inconstancy, inconsideration, and precipitation: whence commeth the want of vnderstanding, iudgement & counsaile in great men & superiors, but for that they are swallowed vp in the sinke of this stinking lust which makes them walke like blind men as the Prophet speaketh? O God, how is it possible they might giue any good sentence, execute any iustice, decrée any good ordinance for the policie of a Common weale, since *Venus* hath rauished their vnderstanding? The Philosopher sayth: that it robbeth man of his spirite.

G 2

*Stobæus*



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*Stobeus* accordeth hereunto, taking his president from *Archilocus*, who sayd: that the force of loue stealeth away the tender spirites of men. And the morall Poet sayeth: that lust forceth the most faire and diuine parte of the soule on the earth: for it maketh it terrestrial, carnall, and dull: which is a dreadfull thing for them to behold, who penetrate and contemplate the verie beautie of soules. This vice (that more is) rauisheth a man into rage and furie, as *Plato* proueth in his *Timæo*, where he sayeth: that voluptuoufnes is the bait of all euils, by which a man becommeth (as it were) phreneticall, the which *Cicero* teacheth in diuers places of his writings, where he faith: that the soule hath no greater enimie than carnall voluptuoufnes. And *Philon* nameth it a dangerous Palliard which deceiueth and deludeth the spirite: This is (faith he) the Serpent, vpon which Sathan is borne. *Socrates* proueth wel, that they which follow the same are nothing different from brute beasts, which also is confirmed by many other Philosophers, according to the recitall of the faide *Stobeus* alledged before time: who replyeth and proueth, that it is no other thing than a furie which seazeth on poore mankind and other mortall creatures. He taketh it from *Euripides*, who said: that *Venus* is all that which is foolish in this worlde, and for that cause the name of follie best fitteth her. Will you finde her more brauely set foorth than by the Poet *Virgil*, speaking of the loue of *Dido*, if he speake according to his conscience?

*Vritur infelix Dido totaq; vagatur*  
*Vrbe furens: qualis coniecta cerua sagitta*  
*Quam procul incautum nemora inter Cresia fixit*  
*Pastor agens totis, liquitq; volatile ferrum*  
*Nescius: illa fuga siluas saltusq; peragrat*  
*Dicteos; hæret lateri læthalis arundo*  
*Sæuit inops animi totâmq; incensa per urbem*  
*Bacchatur:*

But

But why alleage I prophane men? haue we not *Salomon* for an example, the learnedst king that euer was borne of a woman? It is written of him, that his spirite became altogether alienated, by reason of the pestilent Lechery which he vsed with his Concubines, yea euen vnto the leauing of the true religion, and imbracing the false, as diuers haue done in *Athens*, the more is the pity. This was it that destroyed the bright beame of sapience, which God had indued him with to rule and gouerne his people: a rare and great example for all Kings and Princes which haue subiectes to gouerne ouer the face of the earth.

*Cosmo*: Now as touching selfe-loue.

*Dio*: Thus of selfe-loue.

*Philautia.*

He that loueth himselfe more than God, committeth the sinne of *Philautia*, that is to say selfe-loue, which is the roote of manyeuils: he that breaketh the commandments of God to folow whoredome, loueth his body more than God, since it better liketh him to obay it than God: such a one (if it were lawfull to forge newe wordes as *Apuleius* was wont to do) might be called *Somalatros*, that is to say Idolater of his bodie, for in sooth it is a kinde of Idolatry to be more subiect vnto the flesh than to God: Saint *Augustine* saith, that two loues haue builded two Cities: selfe-loue hath builded the City of the Diuell, and the loue of God edified the City of God. This sinne is so horrible, that it hath conuerted the Angels into Diuels, who made themselues Reprobates by ouermuch selfe-loue. Now for the loue of the world.

*Amor Mundi.*

Those that loue this world so well, that they would neuer depart out of the same, but are willing to constitute their Paradice therein, offend both God and humane nature, which hath béene created vnto this end to issue forth of this vale of misery, and to possesse the heauenly Palla-



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ces, and what is this except it be to sinne against the lawe of Nature. It is also an other kinde of Idolatry to be too much besotted with the loue of this worlde and a signe of eternall reprobation, and therefore saint *Iohn* saith to the Christians of *Bærea*, *My children loue you not the world neither the thinges that are in the same, for hee that loueth the world the grace of God is not in him: For whatsoeuer is in the worlde, is either concupiscence of the flesh, or concupiscence of the eies, or pride of life.* And he saith also, *The world is giuen ouer to all malignitie.* And saint *Iames* saith, *That hee who is a friend to this world is at enmitie with God.* Now touching the hate of God.

### *Dei odium.*

And forsomuch as selfe-loue is incompatible with the loue of God, he that is vanquished by lust, loueth himselfe more than God, whom hee despiseth: yea more, rather hateth, by reason that prohibiteth him those things which he longeth after and desireth, and chasticeth him for his sinnes in his person or in his goods: This is the most foueraigne sinne of the world, for it causeth a man will that which he would should not be seene of God, if it were possible. This is also the sinne of the diuels which makes them alwaies rebels against their Creatour, so as the Psalmist speaketh, *The pride of those that hate thee O Lord God increaseth more and more.* That this sinne is the most grievous that may be committed, *Aristotle* himselfe knew full well, who saith, *That the act which is opposed against the foueraigne good, is the most wickedest of all:* Although I will not say that the diuine essence may be the object of hatred, considering that being foueraignely good, it may not be hated: notwithstanding I say it may be hated in respect of his effects, as when God punisheth sinnes and offences.

*Philo:* O *Diogenes*, this thy plaine methode, farre from Ironicall captions, prooueth thy singularity: I pray

pray thee procéede, let vs heare the horror of the other world.

*Dio:* Thou shalt heare it, or else thou art but deaffe, I will ring it in thine eares in hope it may worke thy amendment.

*Horror alterius seculi.*

The horror of this world engendreth the horror of heauen, and therefore they that say, that God ought to kéep his heauen for himself, and leaue the earth vnto men, blaspheme like Atheists as they bee. And whence procéedeth this? It is for no other cause, but in that they are so fleshed with their sensuall voluptuousnes, as the *Lotophages* of *Homer*, that they would neuer taste the true and eternall delights, which are (as swéete *Nectar* and fauorie *Ambrosia*) prepared for the Gods, that is to say, for the seruants of God. This vice may also be referred to the sinne of idlenes. See here O chaste and modest soules, (I speake to none of this auditorie, *Philoplutos*) the hideous Monsters that the sinne of Letherie bringeth forth. Let vs flie them then euen as a plague, if we hope for anie part with the blessed, who by the lathers of continence and chastitie, haue passed the starrie Regions, and haue attained the celestial pallace and eternal mansions, which Iesus Christ hath prepared for all chaste and modest soules.

They that auoyd not the degrés of Lecherie, but admit them in taking pleasure in them, commit a mortall offence. And what are the degrés of luxurie? They are seuen. The first is, to suffer sensuality to mooue vs without repressing it: The second, the temporall delectation of sinne: The third, the willing consentment vnto sinne: The fourth, impudent regards: The fifth, lasciuious and wanton discourses: The sixt, unmodest kisses, touches and embracements: The seauenth, is the consummation of carnall delight, wherein resteth the bitter sting of death.

Who



## A Nettle

Who so flieth not the occasions of this sinne, but rather pursueth them, sinneth mortally: and what are the occasions of this sinne? They are seuen also, as there are seuen degrés. The first is idlenes which hath béene the destruction of *Sodome* and *Gomorrhah*, and the ruine of *Ægistus*, &c. and therefore the Poet saith,

*Otia si tollas periere Cupidinis arcus,  
Contemptæque iacent & sine luce faces.*

The second, too great repose, as they which sleepe at their ease in their downe beds (as you doe *Philoputos*) against the counsaile of the Apostles. The third, the belly cherishing. The fourth, abundance of wine which is a most luxurious thing (as saith the wise man) and therefore saint *Paul* admonisheth vs to take héede thereof, saying: Be not drunke with wine, in which luxuriousnes aboundeth. The fifth, too great curiosity of the fine gifts of nature, against which the Scripture sayth: *Auerte faciem tuam à muliere compta*. The sixth, pride and presumption, as *Oseas* speaketh of *Israel*. The last and most dangerous, is too great familiarity & conuersation with women, which hath béene the ruine of diuers men: For as the Poet saith,

*Vrit videndo Fœmina,*

Which is to be vnderstood actiuelly and passiuelly, that is to say, shée burneth hir selfe and burneth others in beholding, and other burne in séeing hir. For this occasion sage *Sidrach* admonisheth vs, not to bee daily conuersant among women: For their wordes (saith hee) are more slipper than oile, but in the ende they are steeled arrowes to destroy, as *Dauid* testifieth. The auncient *Hebrewes* were not ignorant hereof, among whom one called *Rabi Iose*, the son of *Rabi Iochanan* of *Hierusalem* said, Multiply not too many wordes with a woman, for the auncient sages haue taught vs, that as often as a man talketh long time with a woman, hee procureth his ruine and withdraweth himselfe from the contemplation of celesti-  
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all things, and finally falleth into hell: so heare the dangers that follow the great pleasure we take in iying and iesting with women, be they good or euill, and I thinke it is the same which the Ecclesiasticall paradoxe would conclude, which sayeth, that the iniquity of a man is better than the good of a woman, that is to say, that there is no so dangerous habitation with an euill man, as with the wife of his neighbour, for the perill is not so great. For which cause saint *Hierome* hath aduertised his *Nicotian* not to suffer young women to enter his chamber: *Stay not thee with a woman in one and the selfe same house in trusting to thy chastity: Art thou more strong than Sampson? more holy than David? More sage than Salomon?* And as touching the religious man named *Rustinus* he wrote him backe an epistle, in which he aduertised him that he very seldome times visiteth his own mother because he would not be tempted by the regarde of those who came with hir, & for feare the smoke should lie couered in his heart, which hee might not extinguish when he would: For this cause the holy auncient *Hermits* fled from the acquaintance of women although holy. So then if the holy fathers admonish vs to flie from the familiarity of those that are vertuous, how carefull should we be to fly the conuersation of those which are both wicked, wanton and light fingred? These are the Sirens who by their melodious and attractiue song inchaunt men, and finally cast them headlong into terrible and dangerous shipwracke, that which the *Mithologia* of *Homer* declareth vnto vs, who saith that the valiant Captaine *Vlisses* hauing stopped the eares of his companions for feare they should heare the Sirens voice, he caused them to bee tied to the Mast, to the ende that their melodious song should not cast them headlong into the sea. The same also was intended in the history of the harlot *Circes*, who (as *Homer* saith, and after him *Virgill* (chaunged men into swine, Lions, Beares, and other sauage beasts, that

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is to say, that lubricitie chaunged the men into brute beafts. It fhall be eafie to gather the mishaps which a diffolute and wanton woman draweth after her, which are taken from the Latine word *Mulier*, which representeth vnto vs fo manie euils as that containeth letters, which are fixe: to wite *M. V. L. I. E. R.* An euill woman is the euill of euils: the vanitie of vanities: the letcherie of letcheries: the choller of cholers: the furie of furies: and the ruine of Realmes. Another good father hath discourfed all these Epithites according to the order of the Alphabet. But what is that the Italian Poet speaketh, when thus againft that sex he inueigheth.

*Credo che t'habbia la natura, e Dio  
 Prodotto o scelerato sesso, al mondo  
 Per vna soma, per vn graue fio  
 Del huom', che senza te faria giocondo  
 Comm' ha prodotto anco il serpente rio,  
 E il lupo è l'orso, é fa l'aer fecondo,  
 E di mosche, è di vespe, è di tafani,  
 E l'oglio, é auena, fanascer tra i grani,  
 Perche fatto non ha l'alma natura  
 Che senza te potesse nascer' l'home,  
 Comme s'inesta per humana cura,  
 L'un sopra l'altro, il pero, il sorlo, il pomo?  
 Ma quella non può far' sempre a misura.  
 Anzi s'io vo guardar, come io la nomo.  
 Veggio che non può far' cosa perfetta,  
 Poi che natura femina vien detta.  
 Non siate pero tumide o fastose  
 Donne, per dir che l'hom' sia vostro figlio,  
 Che de le spine ancor nascon leroſe,  
 E d'vna fedida herba nasce il giglio?  
 Importune, superbe, é dispettoſe,  
 Priue d'amour, di fede, è di configlio,*

*Teme-*

*Temerarie, crudeli, in que, ingrate,  
Par pestilentia eterna al mondo nate. &c.*

I had rather some other should take the paynes to translate these wearfes into our mother tongue, than my selfe: for now a dayes the world swarmeth with such a number of priuie *Aristarchi*, that thinke no meate can be good, that is not fod in their owne broath, nor Prouerbe well applyed that hath not past their pen: wherefore I will spare that paines, and passe ouer the care thereof to some of those which are so curious, to bestowe their cunnings. Yet *Philoplutos* and *Cosmosophos*, although *Diogenes* be blunt, I would haue you witnesse with me, that I wish all vertuous Ladies should vnderstand, that none but *Lais* and her faction are toucht in this inuectiue: for them that are honest, I haue a cup of good fountaine water, a dish of Coleworts, and a hartie welcome.

*Cosmo*: Well *Diogenes*, since thy discourse hath prooued the monstrous mother Lecherie so deadly, and each of her abortiue daughters so dangerous, wee pray thee so much farther to fauour vs, that in opening *Scyllaes* gorge, thou teach vs to auoyde *Charybdis* gulph: and hauing tolde vs the rage thereof, we intreate thee to prescribe a remedie.

*Dio*: I will performe your request, and before I finish my discourse, chop one thrust further in, and talke of the remedies of luxurie: by which, as with a preseruatiue and antidote, some of our vnreclaymed *Athenian* yongsters, may (following the example of those happie foules and good Christians, which pretend their part in heauen) keepe and preserue themselues from this contagion. First of all, we ought to call to minde, that sensualitytie and lust destroyeth and dissipateth a mans goods, in such fort as it handled the prodigall Childe, who consumed all his substance with harlots.

H 2

The



## A Nettle

The goods of a man are of three sorts, the goods of the spirite, the goods of the bodie, and the goods of fortune, that is to say, golde, siluer, lands, and possessions: and finally, all that which a man may haue in this mortall life, either concerning pleasure or profite: Therefore the same it is which *Salomon* saith, he that nourisheth a harlot looseth his substance. It is not requisite to discourse hereupon any further, since experience daily declareth vs by one an other howe many prodigall men fall in the pit-fold. As touching the goods of the body, it causeth a thousand maladies, as the Surgians may testifie, who heale the poxe, the sicknes of *Naples*, cankers, and other villanies which come thereby, it consumeth the vital humour, and weakeneth the braine, and consequently the nerues of the whole body, as *Aristotle*, and after him *Galen*, which also naturall reason sufficiently teacheth vs: for the act of lasciuiousnes after it hath consumed the naturall heat, maketh all the hote body chill: nay more, cooleth the braine, which according to some Philosophers is the siege of humane seed, which is cold of it self. From thence oftentimes procéedeth the Epelepsie and falling sicknes, to which diuers sorts of men are subiect. I beleue this was the reason that moued *Anicen* the *Arabian* to say, that the exercise of palliardise is more pernicious to the body of man, than if hee had diuers time indured letting of blood. In brieue Lechery weakeneth the forces, infeebleth the member, depriueth the body of his beauty, defaceth the crimson taint of the visage, furroweth the browes, maketh the eies dim and heauy, causeth the Feuer and gout, and finally abridgeth mans life. By reason whereof the Philosopher saide, that they which are luxurious, liue not so long time as those that are chaste and continent. All this being well considered, by the great Philosopher saint *Paul*, he saide vnto the *Corinthians*, that he which addictheth himselfe to fornication and vncleaneesse of the body, beside the offence that is committed against the

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the diuine Maiestie of God, sinneth against his owne flesh, in abbridging his dayes, and by consequence is a homicide of himselfe. If there néede anie question to speake of the goods of the spirite, it is most certain, that lubricitie consumeth them farre more than any other sin. First of all it destroyeth the infused vertues, which are the grace of God, and the seuen gifts of the holy spirite, which are incompatible with luxurioufnes, and of which one onely ounce out valueth all the goods and benefites of this flattering world. Secondly, it consumeth the foure Cardinall vertues, to wit, *Prudence*, *Temperance*, *Fortitude*, and *Iustice*, so famous among the Philosophers: it obscureth the vnderstanding, blindeth the memorie, dulleth frée will, and in most taketh awaye humane iudgement, and maketh him blinde and inconsiderate in matters aswell moderne, as necessarie to his saluation. If all this were well considered, our picked yongsters hauing their peakes starched for feare of stirring, their coates perfumed, their garments iagged, would leaue to iybe with this cursed letcherie, for feare they ligg them selues out of heauen: and our pretie mistresses that set no foote on the ground, but as if they tread on Mosse: and trauerse more on the héele than they trip on the toe, they would finde here a good bridell for them to drawe them from the loue of this infected letcherie. Secondly, they ought to consider how much this filthie follie is both dishonest and vndecent for a foule which is created according to the image of God: Nay more, how detestable it is to a man to shoue himselfe in this licentious act like vnto brute beastes, to loose the vse of reason, and to make himselfe the slaue of iniquitie, which also the Philosophers themselues haue helde in horror. Moreouer, we ought to regarde how vaine this pleasure is, and of how small continuance, and that it is but as a winde that passeth, which is followed with a thousand and a thousand remorses:

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For



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For the Prouerb lyeth not which sayeth, *Pour un plaisir mille douleurs*. The frute also of lasciuiousnes is but repentance, as *Demosthenes* declared to that great harlot *Lais*. It is (I saye) a true repentance to a sinning soule, which féeth, that the pleasure is goue and the sinne and shame remaineth with him. Ah las, said the Apostle, what frute haue you receiued of these things of which you are ashamed? Knowe, that the rewarde of sinne is death. How little contentment this pleasure yéeldeth, it sufficiently appeareth, since al creatures but a Cocke, as the Philosopher saith, *Contristantur post coitum*: as that féeling alreadie the repentance and blot that remaineth, men and reasonable creatures féeing themselues reduced by one so villanous an act to the life of brute beasts, which is a great shame for them.

The third remedie, is to flie the occasions, in not regarding amorous bookes, nor estéeming vaine thinges, nor hearing immodest purposes, nor frequenting Women, except vnder the title of vertue, and in summe, to auoyde the other occasions which are incident to incite vs to this curfed error.

The fourth, we ought to fast, watch and pray, endeavouring by all good meanes to subdue the flesh vnto the spirite, which is a singular remedie, so as in times past the auncient Fathers haue experimented oftentimes in the solitarie Defarts, where they mortified their bodies. *Benet* and *Frauncis*, two myrrors of chaſtitie, whereof the first on a time being stirred with fleshly motions, hee cast off his cloathes, and all naked layd him downe vpon sharpe pricking thornes, til being at last ouer-bloudied, he ouercame the temptation. The other being agitated with this passion, laid him downe naked in depth of winter in a pit of snowe: and another time féeing himselfe tempted by a woman, hee set his naked féete (O incredible thing) vpon the burning coales, rather desirous to  
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be burned with materiall fire, than with that fire which is inextinguible.

The fifth, is oftentimes to thinke on the day of death, at which time we ought to enter into count with the iust Iudge, who shall cast all fornicatours into perpetuall darknes, stored with inquenched fire: so as the learned Poet *Dante* most eloquently describeth. It is a remedie (saith *Athanasius*) which saint *Anthonie* vfed, to thinke on the paines of hell, when he thought to exclude out his filthie and dissolute thoughtes: Which also the great doctor *Iherome* was accustomed to do as he himselfe witnesfeth of him selfe.

The sixth, when a man is tempted to commit that vice, he ought to consider, that God which is present in all places is at hand, and beholdeth vs: and our good Angel which seeth vs, before whom we ought to be ashamed to perpetrate so villanous an act, since we durst not auowe the doing thereof before the poorest man of the worlde. By this meditation, the Hermit *Pafnucius* conuerted a sinfull woman called *Thais*, giuing her to vnderstand that in no place of the earth, how secrete so euer it bee, shee could so couertly hide her selfe, that God would not both espie & behold her, and therefore said he: you ought not to be so impudent & shameles, as to commit so villanous a sinne in the presence of so great a Signior: and although God did not see vs, yet ought we not to commit the sinne, it is so filthie & dishonest of it selfe. The Pagans themselues, by a natural light, knewe well to saye this, as *Cicero* who writeth, that a chaste and vertuous person ought neuer to commit the foule offence of lust, although neither Gods nor men were priuie thereunto.

The seuenth, wee ought to consider, that there is nothing that more hindreth the humane spirite from Philosophie and true contemplation of heauenly things, than the delectation of the flesh.

The



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The fame is that which *Orpheus*, *Trimigistus*, *Pythagoras*, *Socrates*, *Plato*, *Empedocles*, *Plotinus*, *Lam-thiques*, *Simplicius*, *Plutarch*, *Cicero*, & other lights of morall Philosophie haue left vs in writing, saying the soule is tyed to terrestriall things by pleasure, as it were with nayles, in such sort as it cannot mount on high and contemplate diuine things: and they hereunto annex, that they who dispoyle themselues of these pleasures, went vnto the heauens in the companie of celestiaall spirites, and dwell with God, where they experiment a pleasure incomprehensible to the humane spirite. But to the accomplishment hereof, they ought first of all to hate their bodies, & chase away their pleasures: for as *Orpheus* sayeth: *If thou hatest not thy bodie thou canst not loue thy selfe well.* Is it not the true *Orpheus* Iesus Christ that saith vnto vs: *He that loueth (saith he) his soule in this worlde, that is to say his bodie, he shall lose it in another: And he that hateth it in this worlde, shall keepe it in the life eternall.* The same is it that *Cicero* intimateth when he writeth: that the sensuall sort, who haue giuen themselues ouer for a praye to the pleasures and delightes of this world, and haue violated both deuine and humane lawes, are depriued of life in the other world, and abide beneath in the earth, agitated and tormented from diuers ages to ages vntill such time as they returne: that is, they shall be tormented world without end.

The eight remedie, which is the most foueraigne of all is: that we ought (when we feele our selues vrged by the inticements of the flesh) to haue recourse vnto God by prayer and teares, and to implore his ayde with an ardent affection, as they that see themselues sodainly surprised with a huge tempest in the midst of the *Ocean* sea: For in sooth, the combate of the flesh is a true tempest and storme, and to this ende it shall be good to present vnto God some good and short Prayers, such as

*Augustine*

*Augustine* in his temptations, and the Hermit *Isaac* (as *Cassianus* writeth) were wont to vse. In summe, in taking these courses we shall haue fewer Lechers in *Athens*, and more religious.

*Cosmo*: Truly *Diogenes* thy plaine method of doctrine in this point, argueth thy ability both to correct bitterly and to perswade blessedly: So that thou seemest to be no *Grecian* tied to earthly contemplations, but a man inspired with more than *Apolloes* wisdom: for to discern matters incident to the sense and subiect to reason, is the part of a prudent man and a searching wit, but to enter thus profoundly into the nature of sinne, and the workinges of God, argueth that thy inspiration is from God: wee therefore bide thy reprehensions with more patience, and attend thy counsailes with more perseverance.

*Dio*: Your conformity pleaseth mee: haue you not read that *Diogenes* is a dogge that biteth men but for their amendment, and not for enuy: then heare me and I will heale woundes. *Philoplutos* thou art in authority, wherein thou canst not so liue, but thou must be subiect to euill language, thou must haue a serpents care to preuent the charmes of the flatterer, and *Linx* his eie to spie out contemptserethey attempt thee. If thou art reprooued of the iust for a good cause mend thy selfe, for their second assault is seasoned with shame, if wrongfully beware to stir too much lest being not guilty, thy stirring make some suppose that thou stinkest. It is a trim thing to be silent, a wisdom to be silent: thou maist kill with thy eie when thou listest, but keepe thine eie from lusting after other mens blame, lest thou proue blind in thine enuy, and thine enuy cause thy death. An enuious man (in *Virgils* opinion) may bee compared to a Viper that gnaweth the boanes and sucketh the bloude and beareth his owne torment in himselfe: In brieft, if thou be enuious thou shalt liue *Titius* life, and be so wounded in heart, as neither

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the sonne of *Saturne*, nor the god *Phæbus*, nor *Æsculapius* the cunning shalbe able to cure thee. *Alexander* the great said often: that the enuious were their owne hangmen; And the wise Greeke *Periander*, that euen as rust eateth the Iron, so enuie deuoureth his Master. *Plutarch* detesteth this vice. And *Horace* saith:

*Inuidia Siculi non in venere tiranni  
Maius tormentum.*

This is it which *Martial* condemneth, and the reason that caused *Socrates* to wish that all enuious men were nought throughout euerie part but cares and eies to the ende that seeing and hearing other mens prosperitie, they might be the more tormented, and receiue their punishment which they deserue. Flye this therefore *Philoputos*, and with this, flie insatiable couetousnes, which thou shalt effect if thou haue a constant determination to liue to Fame and not to Fortune. It is better thou die with *Phocion* than liue like *Demades*. Husband not for manie Winters, for thou art old. Care not for to morrowe, let to morrowe care for it self. Onely liue well this day and lay thy hopes on heauen, and he that prouideth for the little birds will not see thee want. Looke on me *Philoputos*, my ioyntes are not stiffe, my face without furrowes, my body without sicknes, my life without hate: and why? I satisfie Nature without surfet, I am not carefull of worldly things which bewitch men. I am not curious of delicates to increase diseases: neither enuying any man, am I enuied by any man? Is not this a trim felicitie in this life to be lorde both ouer himself and his affections? Now heare me further *Philoputos*, thou must bee liberall: they that haue full handes must haue free hearts, who distributeth his store in earth, heapeth vp store in heauen. There is nothing nicknameth the mighty more than niggardise. It is one of the vanities most vaine vnder the sunne as the wiseman teacheth, to heape vp without reason, to keepe  
with

with care, and to die in contempt. All the victories of *Alexander* made him not so famous as his bounty to *Aristotle*: Neither liueth *Scipio* so much in his conquestes as in his liberalitie to the learned. What auaieth it to build rich Towers which are subiect to wind, fire, force and engines? to erect huge *Piramides*, to plant faire vineyards? these are but the scabs of superfluite, which posterity perhaps become more continent, will blame as the ruines of the great buildings of *Constantine*, before him *Vaspatian*, and diuers other *Romanes*. Ah *Philoplutos*, if thou wilt build a Pallace of eternity, entertaine learned writers about thee, in whose lines thou and thy posterity shall liue, when the Rauens shall builde in thy brauest habitation. I know thou art in the way to honour, & by reading and practising the liues of the auncients thou hast become a great staffe to the state: Seeke therefore as carefull of thy common weale after thy death, to raise vp by thy liberality those ripe wittes who may when thou wantest, profit the commonweale, so shalt thou in time to come be thoght a *Mecænas*, els now pointed at for a miser. And next to the learned with the pen, forget not those who deferue with the Pike: they are members which while the *Persian* Monarks kept in maintenance and exercise, they became Masters of the whole world. *Sesostris* of *Egypt* had hee not had these helps, and restrained them in continence, and maintained them in credit, his father had lost all before he had wonne anie thing. It was an old custome of *Philip* to loue *Parmenio*, in that he was a good Leader, & *Ajax* had his place in the *Grecian* wars as well as *Nestor*, and souldiers must be considered of, as well in peace as in warre. I know *Philoplutos*, thou buiest a warme gowne against Winter and lineest it well, thou tylest thy house against stormes and lymest it well, thou fencest thygrounds against cattell and keepest them well, and wilt thou not in like care prouide against the winter of enuy, some able foldiers to preuent the enimie?

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But thou wilt say souldiers are euery where to be gotten for money, *Athens* is full of men, wee haue store of munition, why then should we care? But what said *Hannibal* to *Xerxes*, who demanded if his huge Armie armed in golde were not sufficient to ouercome the *Romanes*? Yes said *Hannibal* smiling, this were sufficient to ouercome the patientest and dastardest hart that liueth, much more the *Romaines*, meaning hereby that pompe is not the terrifying, neither the multitude the amating of the enemy: But resolute courages seeing great prizes before them, behaue themselves as those at the games of *Olimpus*, they stretch strings and heart strings in expectation of reward. Had not *Darius* a huge Host brauely furnished? A milion of horsemen to attende on him: and what then? *Alexander* with thirty thousand experienced *Macedons* ouerthrew him: Then what is a multitude? We see by experience, that the olde Oxe trained to the yoake draweth better than the yongest Heighfer, and that vse and experience hauing the Maistry in al things, cannot be outfaced in military discipline. Stretch pollicie to the highest point: in *Salomons* daies (beeing the wisest prince that liued, maintaining as great peace as euer was) the Captaines and the Officers of the Host were maintained, so were they in his fathers daies, in all good states, the maintenance of souldiers is the planting of peace: for the exercise and value of the souldier breedeth feare in the enemy. The *Tartarians* that inuaded *Asia* and some part of *Europe*, and whose conquests are famous in *India*, at first were a contemptible Nation: But when *Clangius* the Smith had first brought them in exercise, then beautified them with honours, what Nation either heathen or Christian durst lookevpon them? The *Spanish* haue as hot courages as we, the *Almaines* are as bigge boand men, the *French* as pollitique, all these more exercised then we be, as populous and more, what want they then to be our Maisters, what haue wee but hope and security,

curity, which may deceiue *Athens* as it did *Siracusa*, which was taken by a handfull of men in despight of the whole Iland. Beléeue me *Philoplutos*, there is no inconuenience more in this Citie than to see Brokers dining at our Merchants tables, and souldiers begging at eue-ry mans dore: To see Tailors well paid for inuenting a new fashion, & foldiers scorned at for presenting a strong fortification. If our *Athenians* will looke for no change, then let them thinke to liue in no world: If they be assured there will come change, then let them be prouident against the change of the world. In nature and the naturall constitution of the body, the hands are as souldiers to execute the resolutions of the heart, and the heart from hir vitall conduites sendeth bloud to warme the hands. Such affinity and alliance ought to be between the Gouernour that ruleth, and the souldier that executeth: there must some swéete shower of gold come out of his Coffers to refresh them, or they waxe dull, they are deuoured with idlenes, so that when they should defende the heart, their fingers are numbde they cannot fight, because they want the vse of feeling. Looke to this *Philoplutos*, bee not accused for this cause, the selfe care they saye sucketh all. The faire Lambes are onely reserued for selfe care, the vines drop Nectar for selfe care, the trées yeeld fruit for selfe care: thus selfe care hath the swéete of all things, whilst poore foldiers sweat, fight and fast with care, and all for care. But the prouerbe is, true care preserueth all things, therefore self care is not pollitique in leauing the souldier nothing. But the day passeth, *Cosmofophos* haue at thée: Smooth thou no more lest the Gods smite, whose eares since they are open to heare praiers, will stir vp his wrath to reuenge your pernicious cruelties. Flatter not your selues with opinions of delay, for danger is no hireling, he commeth as well in the dawne as in the darke, leaue thy corruptions, Simonies, Briberies, extorcions annihilations, exceptions, paradoxes, policies:



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these are the steppes to thy sinne. These are the mischiefes that haue incited *Achitophel* & *Iudas* to hang themselues, who being not able to endure the violence and horror of their iniquities, thought it better to kill themselues than to abyde their deadly torment. These are the furies that agitated *Orestes*. These are they which as *Cicero* witnesses, will breake thy sleepes, because thy conscience beates thy braine and procures thy bane: being therfore worldly wise so long as to extreme age, became godly wise at last. Let not worldly occasions detaine thee. Twere better for thee to daunce in thy Iacket than to be hanged in thy Iirkin. Thou must not say, I am enforced to deceiue others, in that I must liue: for by this life thou atchieuest death. It is better to be poysoned with *Socrates*, than to flatter with *Aristippus*. Shut the doore before the stéede be stolne. Looke before thou leap. Feare before thou fall. Repent before reuenge come. The day is spent, I am wearie with speaking. The houre of meditation bids me leaue you. Go you to your sumptuous feastes, Leaue *Diogenes* to his chaste fast. To morrowe, if you visit mee againe, I will rip vp newe griefes. Till when, get you gone: and if you forget good Lessons the diuell go with you; for goodnes is departed from you.

*Philo*: Farewell *Diogenes*, as our occasions serue we will seeke thee out: meane while I pray thee mitigate the austeritey of thy tongue for it is too busie.

*Dio*: Nay some sickenes fall vpon thy fingers for they feele too soone.

*Cosmo*: Good *Diogenes* be patient, he speaketh for thy best.

*Dio*: God better him and thee too, or else the best is noughts.

*Philo*: Come let vs leaue him, when hee leaueth his crabbednes the Sunne will want clearenes.

*Dio*: And if you want craft, the sea will lack water.

FINIS.























