The anatomy of melancholy : what it is. With all the kindes, causes, symptomes, prognostickes, and seuerall cures of it. In three partitions, with their severall sections, members & subsections. Philosophically, medicinally, historically opened and cut-vp / by Democritus Junior. With a satyricall preface, conducing to the following discourse.

Contributors

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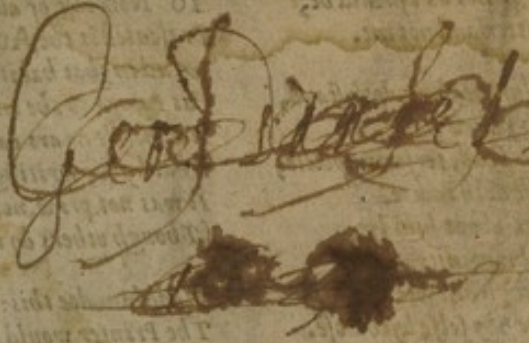
Elizat Heath.

THE ANATOMIE OF MELANCHOLY



The Argument of the Frontiſpeice.

TEn diſtinct Squares here ſeene apart,
Are joyn'd in one by Cutters art.

1 *Old* Democritus *under a tree,*
Sits on a ſtone with booke on knee;
About him hang there many features,
Of Cattes, Dogges and ſuch like creatures,
Of which he makes Anatomy,
The ſeat of blacke choler to ſee.
Over his head appeares the skye,
And Saturne *Lord of melancholy.*

2 *Toth' left a Landſkip of* Jealouſie,
Preſents it ſelfe unto thine eye.
A Kingfiſher, a Swan, an Herne,
Two fighting Cockes you may deſcerne,
Two roareing Bulles each other bie,
To aſſault concerning Venery.
Symboles are theſe, I ſay noe more,
Conceiue the reſt by thai's afore.

3 *The next of* Solitarineſſe,
A portraiture doth well expreſſe,
By ſleeping dog, cat: Bucke and Doe,
Hares, Conies in the deſart goe:
Battes, Owles the ſhady bowers over,
In melancholy darkneſſe hover,
Marke well: If't be not as't ſhould be,
Blame the bad Cutter and not me.

4 *Ith' under Columne there doth ſtand,*
Inamorato *with folded hand.*
Downe hanges his head, terſe and polite,
Some dittie ſure he doth indite.
His lute and bookes about him lye,
As ſymptomes of his vanity.
If this doe not enough diſcloſe,
To paint him, take thy ſelfe by th' noſe.

5 Hypocondriacus *leanes on his arme,*
Winde in his ſide doth him much harme,
And troubles him full ſore God knowes,
Much paine he hath and many woes.
About him pottes and glaſſes lye,
Newly brought from's Apothecary,
Thus Saturne's *aspects ſignifye,*
You ſee them portraid in the skye.

6 *Beneath them kneeling on his knee,*
A Superſtitious *man you ſee:*
He faſtes, prayes, on his Idol fixt,
Tormented hope and feare betwixt:
For hell perhaps he takes more paine,
Then thou doſt, Heauen it ſelfe to gaine.
Alas poore Soule, I pitie thee,
What ſtarres inclin'd thee ſo to be?

7 *But ſee the* Madman *rage downe right*
With furious lookes, a gaſtly ſight.
Naked in chaines bound doth he lye,
And roares amaine he knowes not why?
Obſerue him, for as in a glaſſe,
Thine angry portraiture it was.
His picture keepe ſtill in thy preſence,
Twixt him and thee, ther's no difference.

8 9 Borage *and* Hellebor *fill two ſceanes,*
Soveraigne plants to purge the veines,
Of melancholy, and cheare the heart,
Of thoſe blacke fumes which make it ſmart.
To cleare the Braine of miſty fogges,
Which dull our ſenſes, and Soule clogges.
The beſt medicine that ere God made
For this malady, if well aſſaid.

10 *Now laſt of all to fill a place,*
Preſented is the Authors *face;*
And in that habit which he weares,
His Image to the world appeares.
His minde no art can well expreſſe,
That by his writings you may gueſſe.
It was not pride, nor yet vaine glory,
(Though others do it commonly)

Made him doe this: if you muſt know,
The Printer would needs haue it ſo.
Then doe not frowne or ſcoffe at it,
Deride not, or detract a whit.
For ſurely as thou doſt by him,
He will doe the ſame againe.
Then looke upon't, behold and ſee,
As thou lik'ſt it, ſo it likes thee.

And I for it will ſtand in view,
Thine to command, Reader *Adew.*

HONORATISSIMO DOMINO NON MINUS VIRTUTE SUA, QUAM GENERIS SPLENDORE,

ILLUSTRISSIMO,

GEORGIO BERKLEIO, MILITI DE BALNEO, BARONI DE BERKLEY, MOUBREY, SEGRAVE, D. DE BRUSE.

DOMINO SUO

Multis Nominibus Observando,

HANC SUAM

MELANCHOLIAE ANATOMEN,

JAM QUINTO REVISAM,

D. D.

DEMOCRITUS Junior.

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MELANCHOLIÆ
ANATOMEN,

IAM QUINTO
REVISAM,
D.D.
CURIOSUS Junior.

VAde Liber, *qualis*, non ausum dicere, *fælix*,
Te nisi fœlicem fecerit Alma dies.
Vade tamen quocunque lubet, quascunque per oras,
Et *Genium* Domini fac imitere tui.
Blandas inter Charites, mystámque saluta
Musarum quemvis, si tibi lector erit.
Rura colas, urbem, subeasve palatia Regum,
Submissè, placidè, te sine dente geras.
Nobilis, aut si quis te fortè inspexerit heros,
Da te morigerum, perlegat usque lubet.
Est quod nobilitas, est quod desideret heros,
Gratior hæc forsan charta placere potest.
Si quis morosus *Cato*, tetricusque Senator,
Hunc etiam librum fortè videre velit,
Sive magistratus, tum te reverenter habeto,
Sed nullus, *muscas non capiunt Aquilæ*.
Non vacat his tempus fugitivum impendere nugis,
Nec tales cupio, par mihi lector erit.
Si matrona gravis casu diverterit istuc,
Illustris domina, aut te Comitissa legat:
Est quod displiciat, placeat quod forsitan illis,
Ingerere his noli te modò, pande tamen.
At si virgo tuas dignabitur inclyta chartas
Tangere, sive schedis hæreat illa tuis:
Da modo te facilem, & quædam folia esse memento,
Conveniant oculis quæ magis apta suis.
Si generosa ancilla tuos aut alma puella
Visura est ludos, annue, pande lubens.
Dic utinam nunc ipse meus * (nam diligit istas)
In præsens esset conspiciendus herus.
Ignotus notusve mihi de gente togatâ
Sive aget in ludis, pulpita sive colet,
Sive in Lycæo, & nugas evolverit istas,
Si quasdam mendas viderit inspiciens,
Da veniam Authori, dices, nam plurima vellet
Expungi, quæ jam displicuisse sciat.
Sive Melancholicus quisquam, seu blandus Amator,
Aulicus aut Civis, seu benè Comptus eques
Huc appellat, age & tutò te crede legenti,
Multa istic forsan non malè nata leget.
Quod fugiat, caveat: quodque amplexabitur, ista
Pagina fortassis promere multa potest.
At si quis Medicus coram te sistet, amicè
Fac circumspectè, & te sine labe geras:
Inveniet namque ipse meis quoque plurima scriptis,
Non leve subsidium quæ sibi forsan erunt.

* *Hæc comicè dicta cave ne malè capias.*

Si quis Cauſidicus chartas impingat in iſtas,
Nil mihi vobiſcum, peſſima turba vale,
Sit niſi vir bonus, & juris ſine fraude peritus,
Tum legat, & forſan doctior inde fiet.
Si quis cordatus, facilis, lectorque benignus
Huc oculos vertat, quæ velit ipſe legat;
Candidus ignoſcet, metuas nil, pande libenter,
Offenſus mendis non erit ille tuis,
Laudabit nonnulla. Venit ſi Rhetor ineptus,
Limata & terſa, & qui benè cocta petit,
Claude citus librum, nulla hic niſi ferrea verba,
Offendent ſtomachum quæ minùs apta ſuum.
At ſi quis non eximius de plebe poeta,
Annue, namque iſtic plurima ficta leget.
Nos ſumus è numero, nullus mihi ſpirat Apollo,
Grandiloquus Vates quilibet eſſe nequit.
Si Criticus Lector, tumidus Cenſorque moleſtus,
Zoilus & *Momus*, ſi rabioſa cohors:
Ringe, freme, & noli tum pandere, turba malignis
Si occurrat ſannis invidioſa ſuis:
Fac fugias, ſi nulla tibi ſit copia eundi,
Contemnes, tacitè ſcommata quæque feres.
Frendeat, allatret, vacuas gannitibus auras
Impleat, haud cures, his placuiſſe nefas.
Verùm age ſi forſan divertat purior hoſpes,
Cui que ſales, ludi, diſpliceantque joci,
Objiciátque tibi ſordes, laſciváque: dices,
Laſciva eſt Domino & Muſa jocoſa tuo,
Nec laſciva tamen, ſi penſitet omne, ſed eſto,
Sit laſciva licet pagina, vita proba eſt.
Barbarus, indoctúſque rudis ſpectator in iſtam
Si meſſem intrudat, fuſte fugabis eum,
Fungum pelle procul (jubeo) nam quid mihi fungo?
Conveniunt ſtomacho non minus iſta ſuo.
Sed nec pelle tamen, læto omnes accipe vultu,
Quos, quas, vel quales, inde vel unde viros.
Gratus erit quicunque venit, gratiſſimus hoſpes
Quiſquis erit, facilis difficili ſque mihi.
Nam ſi culpârit, quædam culpâſſe juvabit,
Culpando faciet me meliora ſequi.
Sed ſi laudârit, neque laudibus efferar ullis,
Sit ſatis hiſce malis oppoſuiſſe bonum.
Hæc ſunt quæ noſtro placuit mandare libello,
Et quæ dimittens dicere juſſit Herus.

VVHen I goe muſing all alone,
Thinking of divers things fore-known,
When I build Caſtles in the aire,
Void of ſorrow and void of feare,
Pleaſing my ſelfe with phantaſmes ſweet,
Me thinkes the time runnes very fleet.
All my joyes to this are folly,
Naught ſo ſweet as melancholy.
When I lie waking all alone,
Recounting what I haue ill done,
My thoughts on me then tyranniſe,
Feare and ſorrow me ſurpriſe,
Whether I tarry ſtill or goe,
Me thinkes the time moues very ſlow.
All my griefes to this are jolly,
Naught ſo ſad as melancholy.
When to my ſelfe I act and ſmile,
With pleaſing thoughts the time beguile,
By a brooke ſide or wood ſo greene,
Unheard, unſought for, or unſeene,
A thouſand pleaſures doe me bleſſe,
And crowne my ſoule with happineſſe.
All my joyes beſides are folly,
None ſo ſweet as melancholy.
When I lie, ſit, or walke alone,
I ſigh, I grieue, making great mone,
In a darke groue, or irkſome denne,
With diſcontents and Furies then,
A thouſand miſeries at once,
Mine heavy heart and ſoule enſconce,
All my griefes to this are jolly,
None ſo ſoure as melancholy.
Me thinkes I heare, me thinkes I ſee,
Sweete muſicke, wondrous melodie,
Townes, places and Cities fine,
Here now, then there, the world is mine,
Rare Beauties, gallant Ladies ſhine,
What e're is louely or devine.
All other joyes to this are folly,
None ſo ſweet as melancholy.
Me thinkes I heare, me thinkes I ſee
Ghoſts, goblins, feinds, my phantaſie
Preſents a thouſand ougly ſhapes,
Headleſſe beares, blacke men, and apes,
Dolefull outcries, and fearefull ſightes,
My ſad and diſmall ſoule affrightes.
All my griefes to this are jolly
None ſo damn'd as Melancholy.

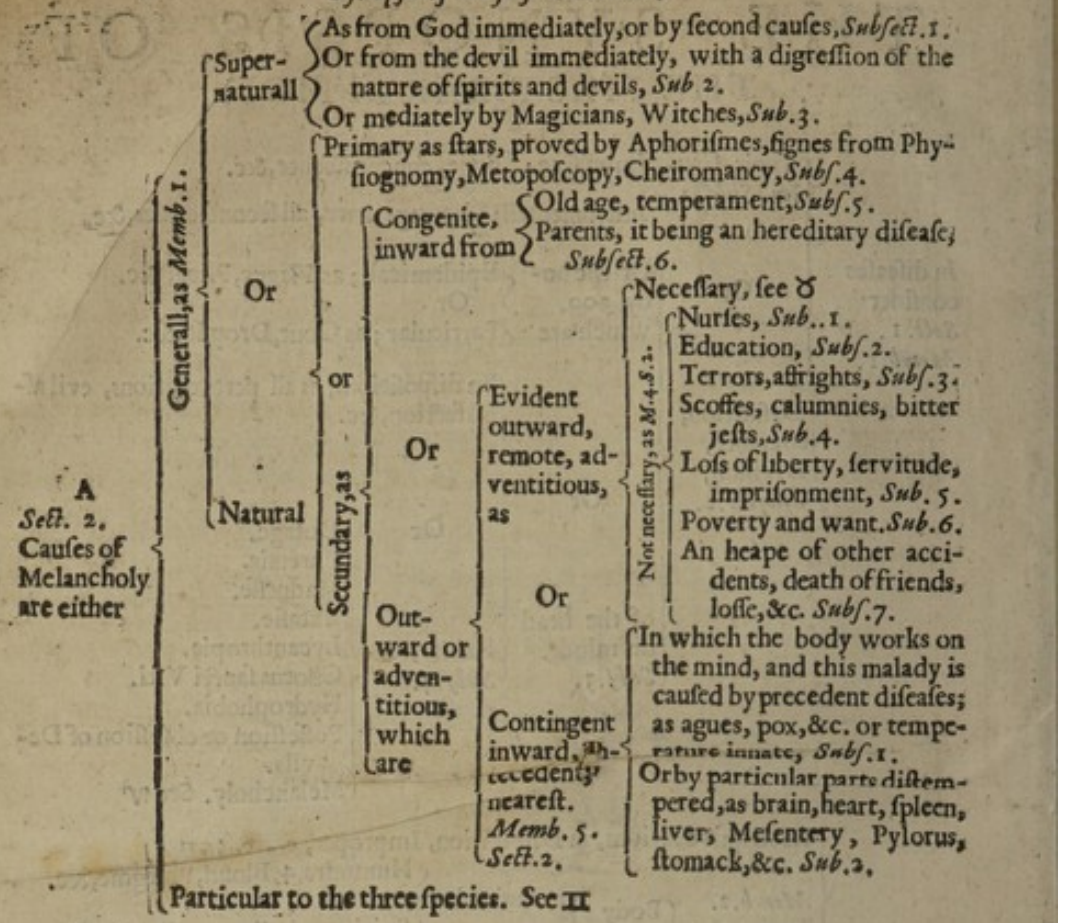
Me

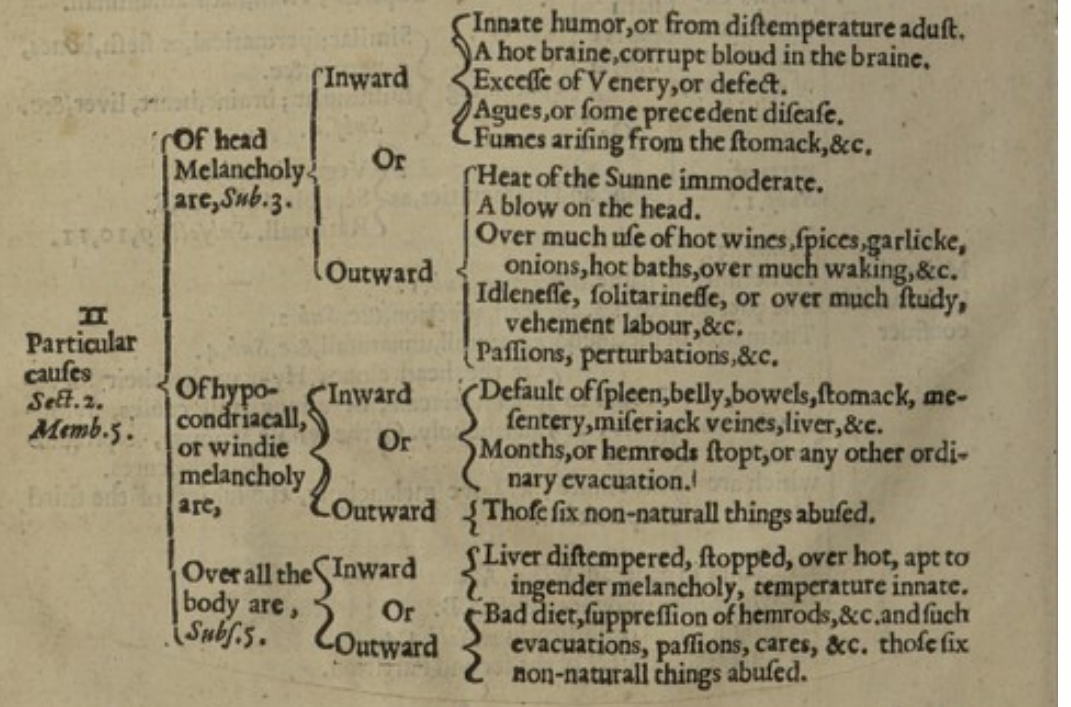
Me thinkes I court, me thinkes I kiſſe,
Me thinkes I now embrace my miſtris.
O bleſſed dayes, O ſweet content,
In Paradiſe my time is ſpent.
Such thoughts may ſtill my fancy moue,
So may I ever be in loue.
All my joyes to this are folly,
Naught ſo ſweet as melancholy.
When I recount loves many frightes,
My ſighes and teares, my waking nightes,
My jealous fits; ô mine hard fate
I now repent, but 'tis too late.
No torment is ſo bad as loue,
So bitter to my ſoule can proue.
All my griefes to this are jolly,
Naught ſo harſh as Melancholy.
Friends and Companions get you gone,
Tis my deſire to be alone,
Ne're well but when my thoughts and I,
Doe domineir in privacie.
No Gemme no treaſure like to this
'Tis my delight, my Crowne my bliſſe.
All my joyes to this are folly,
Naught ſo ſweet as melancholy.
'Tis my ſole plague to be alone.
I am a beaſt, a monſter growne,
I will no light nor company,
I finde it now my miſery.
The ſceane is turn'd, my joyes are gone;
Feare, diſcontent, and ſorrowes come.
All my griefes to this are jolly,
Naught ſo fierce as melancholy.
Ile'not change life with any King,
I raviſht am: can the world bring
More joy, then ſtill to laugh and ſmile,
In pleaſant toyes ſtill to beguile?
Doe not, ô doe not trouble mee,
So ſweet content I feele and ſee.
All my joyes to this are folly,
None ſo devine as melancholy.
Ile'change my ſtate with any wretch,
Thou canſt from gaole or dunghill fetch:
My paine, paſt cure, another Hell,
I may not in this torment dwell,
Now deſperate I hate my life,
Lend me a halter or a knife.
All my griefes to this are jolly,
Naught ſo damn'd as melancholy.

THE SYNOPSIS OF THE FIRST PARTITION.

- Their Causes. *Subs.* 1.
  - Impulsive; { sinne, concupiscence, &c.
  - Instrumentall; { intemperance, all second causes, &c.
- In diseases consider *Sect.* 1. *Memb.* 1.
  - Or
    - Of the body 300. which are
      - Epidemicall; as Plague, Plica, &c.
      - Or
      - Particular; as Gout, Dropsie, &c.
    - Definition, Member, Division, *Subsect.* 2.
    - Or
    - of the head or minde. *Subs.* 3.
      - In disposition; as all perturbations, evil affection, &c.
      - Or
      - Habits, as *Subs.* 4.
        - Dotage.
        - Phrensie.
        - Madnesse.
        - Extasie.
        - Lycanthropia.
        - Chorus sancti Viti.
        - Hydrophobia.
        - Possession or obsession of Devils.
        - Melancholy. See ☿
- Its Æquivocations, in Disposition, Improper, &c. *Subsect.* 1.
- *Memb.* 2. To its explication, a digression of anatomy, in which observe parts of *Subs.* 1.
  - Body hath parts *Subs.* 1
    - contained as
      - Humours, 4. Blood, Phlegme, &c.
      - Spirits; vitall, naturall, animall.
    - or
    - containing
      - Similar; spermatical, or flesh, bones, nerves, &c.
      - Dissimular; braine, heart, liver, &c. *Subs.* 4.
  - Or
  - Soule and his faculties, as
    - Vegetall. *Subs.* 5.
    - Sensible. *Subs.* 6, 7, 8.
    - Rationall. *Subsect.* 9, 10, 11.
- ☿ Melancholy: in which consider
  - *Memb.* 3.
  - Its definition, name, difference, *Sub.* 1.
  - The part and parties, affected, affection, &c. *Sub* 2.
  - The matter of melancholy, naturall, unnaturall, &c. *Sub.* 4.
  - Species, or kindes, which are
    - Proper to parts, as
      - Of the head alone, Hypocondriacall, or windy melancholy.
      - Of the whole Body
      - with their severall causes, symptomes, prognosticks, cures.
    - Or
    - Indefinite; as Love melancholy, the subject of the third partition.
  - Its Causes in generall. *Sect.* 2. A.
  - Its Symptomes or signes. *Sect.* 3. B.
  - Its Prognosticks or indications. *Sect.* 4. 4.
  - Its Cures; the subject of the second Partition.

Synopsis of the first Partition.





Necessary

- ♂ Necessary causes, as those six non-natural things which are, *Sect.2.Mem.2*
  - Diet offending in *Sub.3.*
    - Substance
      - Bread; course and blacke, &c.
      - Drinke; thicke, thinne, sowre. &c.
      - Water uncleane, milke, oyle, vineger, wine, spices, &c.
      - Flesh
        - Parts; heads, feet, entralls, fat, bacon, bloud, &c.
        - Kindes: Beefe, Porke, Venison, Hares, Goats, Pigeons, Peacocks, Fen-fowle, &c.
      - Herbes, Fish, &c.
        - Of fish; all shell-fish, hard and slimy fish, &c.
        - Of herbs; pulse, cabbage, mellons, garlick, onions, &c.
        - All roots, raw fruits, hard and windy meats.
    - Quality, as in: Preparing, dressing, sharpe sauces, salt meats, indurate, sowced, fried, broyled, all made dishes, &c.
    - Quantity
      - Disorder in eating, immoderate eating, or at unseasonable times, &c. *Subsec.2.*
      - Custome, delight, appetite, altered, &c. *Subs.3.*
  - Retention and evacuation, *Sub.4.*: Costiveneſſe, hot baths, sweating, issues stopped, Venus in excesse, or in defect, phlebotomy, purging, &c.
  - Aire; hot, cold, tempestuous, darke, thicke, foggy, moorish, &c, *Sub.5.*
  - Exercise, *Sub.6.*: Unseasonable, excessive, or defective of body or mind, solitarinesse, idlenesse, a life out of action, &c.
  - Sleepe and waking, unseasonable, inordinate, over much, over little, &c. *Sub.7.*
- *Memb.3. Sect.2.* Passions and perturbations of the minde, *Subs.2.* With a digression of the force of imagination. *Su.2.* and division of passions into *Sub.3.*
  - Irascible
    - Sorrow, cause and symptome, *Sub.4.* Feare, cause and symptome, *Sub.5.* Shame, repulse, disgrace, &c. *Sub.6.* Envie and malice, *Sub.7.* Emulation, hatred, faction, desire of revenge, *Sub.8.* Anger a cause, *Sub.9.* Discontents, cares, miseries, &c. *Sub.10.*
  - or
  - concupiscible
    - Vehement desires, ambition, *Sub.11.* Covetousnesse, φιλαργυρία, *Sub.12.* Love of pleasures, gaming in excesse, &c. *Sub.13.* Desire of praise, pride, vain-glory, &c. *Sub.14.* Love of learning, study in excesse, with a digression of the misery of Scholars, and why the Muses are melancholy. *Sub.15.*

B. Symptomes of melancholy are either *Sect.3.*

- Generall, as of *Memb.1.*
  - Body, as ill digestion, crudity, winde, dry braines, hard belly, thicke bloud, much waking, heavinesse and palpitation of heart, leaping in many places, &c. *Sub.1.*
  - or
  - Minde
    - Cõmon to all or most: Feare and sorrow without a just cause, suspition, jealousie, discontent, solitarinesse, irksomnesse, continuall cogitations, restlesse thoughts, vaine imaginations, &c. *Subs.2.*
    - Particular to private persons, according to *Su.3,4.*
      - Or
        - Celestiall influences, as ☉. ☿. ♂. &c. parts of the body, heart, braine, liver, spleene, stomacke, &c.
        - Humours
          - Sanguine are merry still, laughing, pleasant, meditating on playes, women, musicke, &c.
          - Phlegmatick, slothfull, dull, heavie, &c.
          - Cholericke, furious, impatient, subject to heare and see strange apparitions, &c.
          - Black, solitary, sad, they think they are bewitched, dead, &c
        - Or mixt of these foure humours adust, or not adust, infinitely varied.
      - Their severall customes, conditions, inclinations, discipline, &c.
        - Ambitious thinks himselfe a King, a Lord; covetous runs on his money; lascivious on his mistris; religious, harh revelations, visions, is a Prophet, or troubled in mind; a scholar on his booke, &c.
      - Continuance of time, as the humor is intended or remitted, &c.
        - Pleasant at first, hardly discerned, afterwards harsh and intolerable, if inveterate.
        - Hence some make three degrees
          1. *Falsa cogitatio.*
          2. *Cogitata loqui.*
          3. *Exequi loquuta.*
        - By fits, or continuate, as the object varies, pleasing or displeasing.
  - Simple, or as it is mixt with other diseases. Apoplexies, Gout, *Caninus appetitus*, &c. so the symptomes are various.

See ♂ *Mem.2.* Par-

- Particular symptomes to the three distinct species. *Sect.* 3. *Memb.* 2.
  - Head melancholy. *Sub.* 1.
    - In body: Headach, binding, heavineſſe, vertigo, lightneſſe, ſinging of the eares, much waking, fixed eyes, high colour, red eyes, hard belly, dry body, no great ſigne of melancholy in the other parts.
    - Or
    - In mind: Continuall feare, ſorrow, ſuſpition, diſcontent, ſuperfluous cares, ſolicitude, anxiety, perpetuall cogitation of ſuch toyes they are poſſeſſed with, thoughts like dreames, &c.
  - Hypocondriacall or windie melancholy. *Sub.* 2.
    - In body: Winde, rumbling in the guts, belly ake, heat in the bowels, convulſions, crudities, ſhort winde, ſowre and ſharp belchings, cold ſweat, paine in the left ſide, ſuffocation, palpitation, heavineſſe of the heart, ſinging in the eares, much ſpittle, and moiſt, &c.
    - Or
    - In mind: Fearfull, ſad, ſuſpitious, diſcontent, anxiety, &c. Laſcivious by reaſon of much winde, troubleſome dreames, affected by fits, &c.
  - Over all the body. *Sub.* 3.
    - In body: Blacke, moſt part leane, broad veines, groſſe, thicke bloud, their hemrods commonly ſtopped, &c.
    - Or
    - In mind: Fearfull, ſad, ſolitary, hate light, averſe from company, fearfull dreames, &c.
  - Symptomes of Nunnes, Maids, and Widowes melancholy, in body and minde, &c.
  - A reaſon of theſe ſymptomes. *Memb.* 3
    - Why they are ſo fearful, ſad, ſuſpitious without a cauſe, why ſolitary, why melancholy men are witty, why they ſuppoſe they heare and ſee ſtrange voices, viſions, apparitions.
    - Why they propheſie, and ſpeak ſtrange languages, whence comes their crudity, rumbling, convulſions, cold ſweat, heavineſſe of heart, palpitation, cardiaca, fearfull dreames, much waking, prodigious phantaſies.

- C Prognoſticks of melancholy. *Sect.* 4.
  - Tending to good, as:
    - Morphew, Scabs, Itch, Breaking out, &c.
    - Blacke Jandiſe.
    - If the Hemrods voluntarily open.
    - If varices appeare.
  - Tending to evil, as:
    - Leanneſſe, drineſſe, hollow-eyed, &c.
    - Inveterate melancholy is incurable.
    - If cold, it degenerates often into Epilepſie, Apoplexy, Dotage, or into Blindneſſe.
    - If hot, into madneſſe, deſpaire, and violent death.
  - Corollaries and queſtions.
    - The grievouſneſſe of this above all other diſeaſes.
    - The diſeaſes of the minde are more grievous then thoſe of the body.
    - Whether it be lawfull in this caſe of melancholy, for a man to offer violence to himſelfe, *Neg.*
    - How a melancholy or mad man offering violence to himſelfe, is to be cenſured.

DEMOCRITUS
JUNIOR TO THE READER.

GEntle Reader, I presume thou wilt be very inquisitive to know what antick or personate actor this is, that so insolently intrudes upon this common theatre, to the worlds view, arrogating another mans name, whence he is, why he doth it, and what he hath to say; Although, as [a] he said, *Primum si noluero, non respondebo, quis coacturus est?* I am a free man borne, and may chuse whether I will tell, who can compell me? If I be urged I will as readily reply as that *Egyptian* in [b] *Plutarch*, when a curious fellow would needs know what he had in his basket, *Quum vides velatam, quid inquiris in rem absconditam?* It was therefore covered, because he should not know what was in it. Seek not after that which is hid, if the contents please thee, [c] *and be for thy use, suppose* the Man in the Moone, *or whom thou wilt to be the Author*; I would not willingly be known. Yet in some sort to give thee satisfaction, which is more than I need, I will shew a reason, both of this usurped name, title, and subject. And first of the name of *Democritus*; lest any man by reason of it, should be deceived, expecting a pasquill, a satyre, some ridiculous treatise (as I my self should have done) some prodigious tenent, or paradox of the earths motion, of infinite Worlds *in infinito vacuo, ex fortuitâ atomorum collisione*, in an infinite waste, so caused by an accidentall collision of Motes in the Sun, all which *Democritus* held, *Epicurus* and their Master *Lucippus* of old maintained, and are lately revived by *Copernicus*, *Brunus*, and some others. Besides it hath been alwaies an ordinarie custome, as [d] *Gellius* observes, *for later Writers and impostors, to broach many absurd and insolent fictions, under the name of so noble a philosopher as* Democritus, *to get themselves credit, and by that means the more to be respected*, as artificers usually doe, *Novo qui marmori ascribunt Praxatilem suo*. Tis not so with me.

[c] *Non hic Centauros, non Gorgonas, Harpyasque*
Invenies, hominem pagina nostra sapit. [e]

a *Seneca in ludo in mortem Claudii Cæsaris.*

b *Lib. de curiositate.*

c *Modò hæc tibi usui sint, quemvis authorem fingito. Wecker.*

d *Lib. 10. c. 12. Multa à malè feriatis in Democriti nomine commenta data, nobilitatis, authoritatisq; ejus perfugio utentibus.*

e *Martialis lib. 10. epigr. 14.*

No *Centaures* here, or *Gorgons* look to find,
My subject is of man, and humane kind.
Thou thy self art the subject of my discourse.
[f] *Quicquid agunt homines, votum, timor, ira, voluptas,*
Gaudia, discursus, nostri farrago libelli.
What ere men doe, vows, fears, in ire, in sport,
Joyes, wandrings, are the sum of my report.

My intent is no otherwise to use his name, then *Mercurius Gallobelgicus*, *Mercurius Britannicus*, use the name of *Mercurie*, [g] *Democritus Christianus*, *&c.* Although there be some other circumstances, for which I have masked my self under this visard, and some peculiar respects, which I cannot so well expresse, untill I have set down a briefe character of this our *Democritus*, what he was, with an Epitome of his life.

Democritus, as he is described by [h] *Hippocrates* and [i] *Laertius*, was a little weariſh old man, very melancholy by nature, averse from company in his latter daies, [k] and much given to solitarinesse, a famous Philosopher in his age, [l] *coæ*[illegible]*us* with *Socrates*, wholly addicted to his studies at the last, and to a private life, writ many excellent works, a great Divine, according to the divinitie of those times, an expert Physician, a Politician, an excellent Mathematician, as [m] *Diacosmus*, and the rest of his works do witnesse. He was much delighted with the studies of Husbandrie, saith [n] *Columella*, and often I finde him cited by [o] *Constantinus* and others treating of that subject. He knew the natures, differences of all beasts, plants, fishes, birds; and, as some say, could [p] understand the tunes and voyces of them. In a word, he was *omnifariàm doctus*, a generall scholar, a great student; and to the intent he might better contemplate, [q] I find it related by some, that he put out his eyes, and was in his old age voluntarily blinde, yet saw more then all Greece besides, and [r] writ of everie subject, *Nihil in toto opificio naturæ, de quo non scripsit.* A man of an excellent wit, profound conceit; and to attain knowledge the better in his younger years, he travelled to *Egypt* and [s] *Athens*, to conferre with learned men, [t] *admired of some, despised of others.* After a wandring life, he setled at *Abdera* a town in *Thrace*, and was sent for thither to be their Law-maker, Recorder or Town-clerke, as some will; or as others, he was there bred and born. Howsoever it was, there he lived at last in a garden in the suburbs, wholly betaking himself to his studies, and a private life, [u] *saving that sometimes he would walk down to the haven,* [x] *and laugh heartily at such varietie of ridiculous objects, which there he saw.* Such a one was *Democritus*.

But in the mean time, how doth this concerne me, or upon what reference doe I usurpe his habit? I confesse indeed that to compare my self unto him for ought I have yet said, were both impudencie and arrogancie. I do not presume to make any parallel, *Antistat mihi millibus trecentis,* [y] *parvus sum, nullus sum, altum nec spiro, nec spero.* Yet thus much I wil say of my self, and that I hope without all suspicion of pride, or self-conceit, I have liv'd a silent, sedentary, solitary, private life, *mihi & musis*, in the Universitie as long almost as *Xenocrates* in *Athens*, *ad senectam ferè*,

to

f *Iuv. Sat. 1.*
g *Auth. Pet. Bessæo edit. Coloniæ 1616.*
h *Hip. Epist. Damaget.*
i *Laert. lib. 9.*
k *Hortulo sibi cellulam seligens, ibique se ipsum includens, vixit solitarius.*
l *Floruit Olympiade 80, 700. annis post Troiam.*
m *Diacos quod cunctis operibus facilè excellit, Laert.*
n *Col. lib. 1. c. 1*
o *Const. lib. de agric. passim.*
p *Volucrum voces & linguas intelligere se dicit Abderitans Ep. Hip.*
q *Sabellicus exempl. lib. 10. oculis se privavit, ut melius contemplationi operam daret, sublimi vir ingenio, profundæ cogitationis, &c.*
r *Naturalia, Moralia, Mathematica, liberales disciplinas, artiumque omnium peritiam callebat.*
s *Veni Athenas, & nemo me novit.*
t *Idem contemptui & admirationi habitus.*
u *Solebat ad portam ambulare, & inde, &c. Hip. Ep. Dameg.*
x *Perpetuo risu pulmonem agitare solebat Democritus. Iuv. Sat. 7.*
y *Non sum dignus præstare malella. Mart.*

but greater praters. They commonly pretend publike good, but as [a] *Gesner* obserues, 'tis pride and vanitie that egges them on, no news or ought worthie of note, but the same in other termes. *Ne feriarentur fortasse typographi, vel ideo scribendum est aliquid ut se vixisse testentur.* As Apothecaries we make new mixtures everie day, poure out of one vessell into another; and as those old *Romanes* rob'd all the cities of the world, to set out their bad sited *Rome*, we skim off the creame of other mens wits, pick the choice flowers of their till'd gardens to set out our own sterill plots. *Castrant alios ut libros suos per se graciles alieno adipe suffarciant* (so * *Jovius* inveighs) They lard their leane books with the fat of others works. *Ineruditi fures, &c.* A fault that everie Writer findes, as I doe now, and yet faultie themselves, [b] *Trium literarum homines*, all theeves; they pilfer out of old Writers to stuffe up their new Comments, scrape *Ennius* dung-hils, and out of [c] *Democritus* pit, as I have done. By which means it comes to passe, [d] *that not only libraries and shops are full of our putid papers, but every close-stoole and jakes, Scribunt carmina quæ legunt cacantes*; they serve to put under pies, to [e] lap spice in, and keep rost-meat from burning. With us in France, saith [f] *Scaliger, every man hath libertie to write, but few abilitie.* [g] *Heretofore learning was graced by judicious scholars, but now noble sciences are vilified by base and illiterate scriblers*, that either write for vaine-glorie, need, to get money, or as Parasites to flatter and collogue with some great men, they put out [h] *burras, quisquiliásque ineptiásque.* [i] *Amongst so many thousand authors you shall scarce finde one, by reading of whom you shall be any whit better, but rather much worse, quibus inficitur potiùs, quam perficitur*, by which he is rather infected than any way perfected.

[k] —*Qui talia legit,*
Quid didicit tandem, quid scit nisi somnia, nugas?

So that oftentimes it fals out (which *Challimachus* taxed of old) a great Book is a great mischief. [l] *Cardan* findes fault with French men and Germans, for their scribling to no purpose, *non inquit ab edendo deterreo, modo novum aliquid inveniant*, he doth not barre them to write, so that it be some new invention of their own; but we weave the same web still, twist the same robe again and again, or if it be a new invention, 'tis but some bauble or toy, which idle fellows write, for as idle fellows to read, and who so cannot invent? [m] *He must have a barren wit, that in this scribling age can forge nothing.* [n] *Princes shew their armies, rich men vaunt their buildings, souldiers their man-hood, and scholars vent their toyes*, they must read, they must hear whether they will or no.

[o] *Et quodcunque semel chartis illeverit, omnes*
Gestiet à furno redeuntes scire lacuque,
Et pueros & anus —
What once is said and writ, all men must know,
Old wives and children as they come and goe.

What a company of poets hath this year brought out, as *Pliny* complaines to *Sossius Sinesius*; [p] *This April every day some or other have recited.* What a catalogue of new books all this year, all this age (I say) have our *Franc-furt* Marts, our domestick Marts brought out? Twice a year,

[a] *Omnes sibi famam quærunt & quovis modo in orbem spargi contendunt, ut novæ alicujus rei habeantur authores. Præf. biblioth.*
* *Præfat. hist.*
[b] *Plautus.*
[c] *E Democriti puteo.*
[d] *Non tam refertæ bibliothecæ quam cloacæ.*
[e] *Et quicquid cartis amicitur ineptis.*
[f] *Epist. ad Petras. In regno Franciæ omnibus scribendi datur libertas, paucis facultas.*
[g] *Olim literæ ob homines in precio, nunc sordent ob homines.*
[h] *Ans. pac.*
[i] *Inter tot millia volumina vix unus à cujus lectione quis melior evadat, immo potius non pejor.*
[k] *Palingenius.*
[l] *Lib. 5. de sap.*
[m] *Sterile oportet esse ingenium quod in hoc scripturientum pruritu, &c.*
[n] *Cardan præf. ad consol.*
[o] *Hor. ser. 1. Sat. 4.*
[p] *Epist. Lib. 1. Magnum poetarum proventum annus hic attulit, mense Aprili nullum fere diem quo non aliquis recitavit.*

[q] *Proferunt*

[a] *Proferunt se nova ingenia & ostentant*, we stretch our wits out, and set them to sale, *magno conatu nihil agimus*. So that which [b] *Gesner* much desires, if a speedie reformation be not had, by some Princes Edicts and grave Supervisors, to restrain this libertie, it will run on *in infinitum*. *Quis tam avidus librorum helluo*, Who can reade them? As already, we shall have a vast *Chaos* and confusion of Books, we are [c] oppressed with them, [d] our eies ake with reading, our fingers with turning. For my part I am one of the number, *nos numerus sumus*, I doe not denie it, I have only this of *Macrobius* to say for my self, *Omne meum, nihil meum*, 'tis all mine and none mine. As a good house-wife out of divers fleeces weaves one peece of cloath, a Bee gathers wax and hony out of many flowers, and makes a new bundle of all,

Floriferis ut apes in saltibus omnia libant,

I have laboriously [e] collected this *Cento* out of divers Writers, and that *sine injuriâ*, I have wronged no authors, but given every man his own; which [f] *Hierom* so much commends in *Nepotian*, he stole not whole verses, pages, tracts, as some doe now adaies, concealing their authours names, but still said this was *Cyprians*, that *Lactantius*, that *Hilarius*, so said *Minutius Felix*, so *Victorinus*, thus far *Arnobius*: I cite and quote mine authors (which howsoever some illiterate scriblers accompt pedanticall, as a cloke of ignorance, and opposite to their affected fine stile, I must and will use) *sumpsi, non surripui*; and what *Varro Lib. 6. de re rust.* speaks of Bees, *minimè maleficâ nullius opus vellicantes faciunt deterius*, I can say of my self, whom have I injured? The matter is theirs most part, and yet mine, *apparet unde sumptum sit* (which *Seneca* approves) *aliud tamen quàm unde sumptum sit apparet*, which nature doth with the aliment of our bodies, incorporate, digest, assimulate, I do *conquoquere quod hausi*, dispose of what I take. I make them pay tribute, to set out this my *Macaronicon*, the methode only is mine own, I must usurpe that of [g] *Wecker è Ter. nihil dictum quod non dictum prius, methodus sola artificem ostendit*, we can say nothing but what hath been said, the composition and method is ours only, and shews a Scholar. *Oribasius, Æsius, Avicenna*, have all out of *Galen*, but to their own methode, *diverso stylo, non diversâ fide*, our Poets steal from *Homer*, he spews, saith *Ælian*, they lick it up. Divines use *Austins* words *verbatim* still, and our Storie-dressers doe as much, he that comes last is commonly best,

——donec quid grandius ætas
Postera sorsq; ferat melior.——

Though there were many Giants of old in Physick and Philosophie, yet I say with [h] *Didacus Stella, A dwarfe standing on the shoulders of a Giant may see farther than a Giant himself*; I may likely adde, alter, and see farther then my Predecessors; And it is no greater prejudice for me to endite after others, then for *Ælianus Montaltus* that famous Physitian, to write *de morbis capitis* after *Jason Pratensis, Heurnius, Hildesheim*, &c. Many horses to run in a race, one Logician, one Rhetorician, after another. Oppose then what thou wilt,

Allatres licet usq; nos & usque,
Et gannitibus improbis lacessas.

I solve

a *Idem.*
b *Principibus & doctoribus deliberandum relinquo, ut arguantur autborum furta & millies repetita tollantur, et temere scribendi libido coerceatur, aliter in infinitum progressura.*
c *Onerabuntur ingenia, nemo legendis sufficit.*
d *Libris obruimur, oculi legendo, manus volitando dolent. Fam. Strada Memo. Lucretius.*
e *Quicquid ubique bene dictum facio meum, & illud nunc meis ad compendium, nunc ad fidem & authoritatem alienis exprimo verbis, omnes authores meos clientes esse arbitror, &c. Saresburiensis ad Polycrat. prol.*
f *In Epitaph. Nep. illud Cyp. hoc Lact. illud Hilar. est, Ita Victorinus, in hunc modum loquutus est Arnobius, &c.*
g *Præf. ad Syntax. med.*
h *In Luc. 10. Tom. 2. Pigmei Gigantum humeris impositi plusquam ipsi Gigantes vident.*

I solve it thus. And for those other faults of barbarisme [a] *Dorick* dialect, extemporanean stile, tautologies, apish imitation, a rapsodie of rags gathered together from severall dung-hils, excrements of authors, toyes and fopperies, confusedly tumbled out, without art, invention, judgement, wit, learning, harsh, raw, rude, phantasticall, absurd, insolent, indiscreet, ill-composed, indigested, vain, scurrile, idle, dull and dry; I confesse all ('tis partly affected) thou canst not think worse of me than I doe of my self. 'Tis not worth the reading, I yeeld it, I desire thee not to lose time in perusing so vain a subject, I should be peradventure loth my self to reade him or thee, so writing, 'tis not *operæ pretium.* All I say, is this, that I have [b] presidents for it, which *Isocrates* cals *perfugium iis qui peccant*, others as absurd, vain, idle, illiterate, &c. *Nonnulli alii idem fecerunt*, others have done as much, it may be more, and perhaps thou thy self, *Novimus & qui te, &c.* we have all our faults; *scimus, & hanc veniam, &c.* [c] thou censurest me, so have I done others, and may doe thee, *Cedimus inque vicem, &c.* 'tis *lex talionis, quid pro quo.* Go now censure, criticize, scoffe, and raile.

[a] *Nec aranearum textus ideo melior quia ex se fila gignuntur, nec noster ideo vilior, quia ex alienis libamus ut apes. Lipsius adversus dialogist.*

[b] *Uno absurdo dato mille sequuntur.*

[c] *Non dubito multos lectores hic fore stultos.*

[d] *Nasutus sis usque licet, sis denique nasus:*
Non potes in nugas dicere plura meas,
Ipse ego quàm dixi, &c.
Wer'st thou all scoffes and flouts, a very *Momus*,
Then we our selves, thou canst not say worse of us.

[d] *Martial. 13. 2.*

Thus, as when women scold, have I cryed whore first, and in some mens censures, I am afraid I have over shot my self, *Laudare se vani, vituperare stulti*, as I do not arrogate, I will not derogate. *Primus vestrûm non sum, nec imus*, I am none of the best, I am none of the meanest of you. As I am an inch, or so many feet, so many parasanges, after him or him, I may be peradventure an ace before thee. Be it therfore as it is, well or ill, I have assay'd, put my self upon the stage, I must abide the censure, I may not escape it. It is most true, *stylus virum arguit*, our stile bewrayes us, & as [e] hunters find their game by the trace, so is a mans *genius* descried by his works, *Multò meliùs ex sermone quàm lineamentis, de moribus hominũ judicamus*; 'twas old *Cato's* rule. I have layd my self open (I know it) in this treatise, turned mine inside outward, I shall be censured, I doubt not, for to say truth with *Erasmus, nihil morosius hominum judiciis*, there's naught so peevish as mens judgments, yet this is some comfort, *ut palata, sic judicia*, our censures are as various as our palats.

[e] *Ut venatores feram è vestigio impresso, virum scriptiunculâ. Lips.*

[f] *Tres mihi convivæ prope dissentire videntur*
Poscentes vario multum diversa palato, &c.

[f] *Hor.*

Our writings are as so many dishes, our readers guests, our books like beautie, that which one admires, another rejects; so are we approved as mens fancies are inclined.

Pro captu lectoris habent sua fata libelli.

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

[g] *Quod petis, id sane est invisum acidumque duobus.*

[g] *Hor.*

He respects matter, thou art wholly for words, he loves a loose and free

stile, thou art all for neat composition, strong lines; he desires a fine frontispiece, entising pictures, such as *Hieron:* * *Natali* the Jesuite hath cut to the Dominicals, to draw on the Readers attention, which thou rejectest; that which one admires, another explodes as most absurd and ridiculous. If it be not point blank to his humour, his method, his conceit, h *Si quid forsan omissum, quod is animo conceperit, si quæ dictio, &c.* If ought be omitted or added, which he likes or dislikes, thou art *mancipium paucæ lectionis*, an idiot, an asse, *nullus es*, or *plagiarius*, a trifler, a trivant, thou art an idle fellow; or else 'tis a thing of meere industrie, a collection without wit or invention, a very toy. i *Facilia sic putant omnes quæ jam facta, nec de salebris cogitant, ubi via strata*, so men are valued, their labours vilified by fellows of no worth themselves; as things of nought, who could not have done as much: *unusquisque abundat sensu suo*, everie man abounds in his own sense; and whil'st each particular partie is so affected, how should one please all?

k *Quid dem, quid non dem? Renuis tu quod jubet ille.*

How shall I hope to expresse my self to each mans humour & l conceit, or to give satisfaction to all? Some understand too little, some too much, *Qui similiter in legendos libros, atq; in salutandos homines irruunt, non cogitantes quales, sed quibus vestibus induti sint*, as m *Austin* observes, not regarding what, but who write, n *orexin habet authoris celebritas*, not valuing the metle, but stamp that is upon it, *Cantharum aspiciunt, non quid in eo.* If he be not rich, in great place, polite and brave, a great doctor, or ful fraught with grand titles, though never so well qualified, he is a dunce. Some are too partiall, as friends to overween, others come with a prejudice to carp, vilifie, detract, and scoffe; (*qui de me forsan, quicquid est, omni contemptu contemptius judicant*) some as bees for honey, some as spiders to gather poyson. What shall I do in this case? As a dutch host, if you come to an Inne in *Germany*, & dislike your fare, diet, lodging, &c. replies in a surly tone, o *aliud tibi quæras diversorium*, if you like not this, get you to another Inne: I resolve, if you like not my writing, go reade somthing else. I do not much esteeme thy censure, take thy course, 'tis not as thou wilt, nor as I will, but when we have both done, that of p *Plinius Secundus* to *Trajan* will prove true, *Every mans witty labour takes not, except the matter, subject, occasion, and some commending favorite happen to it.* If I be taxed, exploded by thee and some such, I shal haply be approved & commended by others, and so have been (*Expertus loquor*) and may truly say with q *Jovius* in like case (*absit verbo jactantia*) *heroum quorundam, pontificum, & virorum nobilium familiaritatem & amicitiam, gratasque gratias, & multorum* r *bene laudatorum laudes sum inde promeritus*, as I have been honoured by some worthie men, so have I been vilified by others, and shall be. At the first publishing of this book; (which s *Probus* of *Persius* satyrs) *editum librum continuò mirari homines, atque avidè deripere cæperunt*, I may in some sort apply to this my work, The first, second, and third edition were suddenly gone, eagerly read, and as I have said, not so much approved by some, as scornfully rejected by others. But it was *Democritus* his fortune, *Idem admirationi & * irrisioni habitus.* 'Twas *Seneca's* fate, that superintendent of wit, learning, judge-

* *Antwerp. fol. 1607.*

h *Muretus.*

i *Lipsius.*

k *Hor.*

l *Fieri non potest, ut quod quisq; cogitat, dicat unus. Muretus.*

m *Lib. 1. de ord. cap. 11.*

n *Erasmus.*

o *Eras. in dial.*

p *Epist. lib. 6. Cujusque ingenium non statim emergit, nisi materiæ fautor, occasio, commendatorque contingat.*

q *Præf. hist.*

r *Laudari à laudato laus est.*

s *Vit. Persii.*

* *Minuit præsentia famam.*

judgement, [t] *ad stuporem doctus*, the best of *Greek* and *Latine* writers, in *Plutarch's* opinion; That *renowned corrector of vice*, as [u] *Fabius* termes him, *and painfull omniscious philosopher, that writ so excellently and admirably well*, could not please all parties, or escape censure: How is he vilified by [x] *Caligula*, *Agellius*, *Fabius*, and *Lipsius* himself, his chief propugner? *In eo pleraq; pernitiosa*, saith the same *Fabius*, many childish tracts and sentences he hath, *sermo illaboratus*, too negligent often, & remisse, as *Agellius* observes, *oratio vulgaris & protrita, dicaces & ineptæ sententiæ, eruditio plebeia*, an homely shallow writer as he is, *In partibus spinas & fastidia habet*, saith [*] *Lipsius*, and as in all his other works, so especially in his epistles, *aliæ in argutiis & ineptiis occupantur, intricatus alicubi, & parum compositus, sine copiâ rerum hoc fecit*, he jumbles up many things together immethodically, after the Stoicks fashion, *parum ordinavit, multa accumulavit, &c.* If *Seneca* be thus lashed, and many famous men that I could name, what shall I expect? How shall I that am *vix umbra tanti philosophi*, hope to please? *No man so absolute*, [y] *Erasmus* holds, *to satisfie all, except antiquitie, prescription, &c. set a barre.* But as I have proved in *Seneca*, this will not alwaies take place, how shall I evade? 'Tis the common doome of all writers, I must (I say) abide it, I seek not applause; [z] *Non ego ventosæ venor suffragia plebis*; again *non sum adeo informis*, I would not be [a] vilified:

—[b] *laudatus abunde,*
Non fastiditus si tibi lector ero.

I fear good mens censures, and to their favourable acceptance I submit my labours, —[c] *& linguas Mancipiorum*
Contemno,——

As the barking of a dog, I securely contemne those malicious and scurrile obloquies, flouts, calumnies, of railers and detractors, I scorne the rest. What therefore I have said, *pro tenuitate meâ* I have said.

One or two things yet I was desirous to have amended if I could, concerning the manner of handling this my subject, for which I must apologize, *deprecari*, & upon better advice give the friendly reader notice. It was not mine intent to prostitute my muse in *English*, or to divulge *secreta Minervæ*, but to have exposed this more contract in *Latine*, If I could have got it printed. Any scurrile pamphlet is welcome to our mercenarie Stationers in *English*, they print all, —*cudunt que libellos*
In quorum foliis vix simia nuda cacaret;

But in *Latine* they will not deale; which is one of the reasons [d] *Nicholas Car* in his Oration of the paucitie of *English* writers, gives; that so many flourishing wits are smothered in oblivion, ly dead and buried in this our nation. Another main fault is, that I have not revised the copie, and amended the stile, which now flowes remisly, as it was first conceived, but my leasure would not permit, *Feci nec quod potui, nec quod volui*, I confesse it is neither as I would, or as it should be.

[e] *Cùm relego scripsisse pudet, quia plurima cerno*
Me quoque quæ fuerant judice digna lini.
When I peruse this tract which I have writ,
I am abash'd, and much I hold unfit.

[t] *Lipsius Judic. de Seneca.*
[u] *Lib. 10. Plurimum studii, multam rerum cognitionem, omnem studiorum materiam &c. multa in eo probanda, multa admiranda.*
[x] *Suet. Arena fine calce.*
[*] *Introduc. ad Sen.*
[y] *Judic. de Sen. Vix aliquis tam absolutus, ut alteri per omnia satisfaciat, nisi longa temporis præscriptio, semota judicandi libertate, religione quadam animos occuparit.*
[z] *Hor. Ep. 1. lib. 19.*
[a] *Æque turpe frigide laudari ac insectantes vituperari. Phavorinus A. Gel. lib. 19. cap. 2.*
[b] *Ovid. trist. 1. eleg. 6.*
[c] *Juven. Sat. 5.*
[d] *Aut artiùs inscii aut quæstui magis quam literis studentes hab. Cantab. & Lond. Excus. 1576.*
[e] *Ovid. de pont. Eleg. 1. 6.*

Et quod graviſsimum, in the matter it ſelf, many things I diſallow at this preſent, which when I writ, [f] *Non eadem eſt ætas, non mens*; I would willingly retract much, &c. but 'tis too late, I can only crave pardon now for what is amiſſe.

I might indeed (had I wiſely done) obſerved that precept of the poet,

——*nonumque prematur in annum,*

And have taken more care: Or as *Alexander* the phyſician would have done by *Lapis Lazuli*, fiftie times waſhed before it be uſed, I ſhould have reviſed, corrected and amended this tract; but I had not as (I ſaid) that happy leaſure, no *Amanuenſes* or aſſiſtants. *Pancrates* in [g] *Lucian*, wanting a ſervant as he went from *Memphis* to *Coptus* in *Egypt*, took a doore barre, and after ſome ſuperſtitious words pronounced (*Eucrates* the relator was then preſent) made it ſtand up like a ſerving-man, fetch him water, turn the ſpit, ſerve in ſupper, and what work he would beſides; and when he had done that ſervice he deſired, turned his man to a ſtick again. I have no ſuch skill to make new men at my pleaſure, or means to hire them; no whiſtle to call like the maſter of a ſhip, and bid them runne, &c. I have no ſuch authoritie, no ſuch benefactors as that noble * *Ambroſius* was to *Origen*, allowing him ſix or ſeven *Amanuenſes* to write out his dictats, I muſt for that cauſe do my buſineſſe my ſelf, And was therefore enforced, as a Beare doth her whelps, to bring forth this confuſed lumpe, I had not time to lick it into forme, as ſhe doth her yong ones, but even ſo to publiſh it, as it was firſt written, *quicquid in buccam venit*, in an extemporean ſtile, as [h] I do commonly all other exerciſes, *effudi quicquid dictavit genius meus*, out of a confuſed companie of notes, and writ with as ſmall deliberation as I doe ordinarily ſpeak, without all affectation of big words, fuſtian phraſes, jingling termes, tropes, ſtrong lines, that like * *Aceſta's* arrows caught fire as they flew; ſtraines of wit, brave heats, elogies, hyperbolicall exornations, elegancies, &c. which many ſo much affect. I am [i] *aquæ potor*, drinke no wine at all, which ſo much improves our moderne wits, a looſe, plain, rude writer, *ficum voco ficum, & ligonem ligonem*, and as free, as looſe, *idem calamo quod in mente*, [k] I call a ſpade a ſpade, *animis hæc ſcribo, non auribus*, I reſpect matter, not words; remembring that of *Cardan*, *verba propter res, non res propter verba*: and ſeeking with *Seneca*, *quid ſcribam non quemadmodum*, rather what, then how to write. For as *Philo* thinks, [l] *He that is converſant about matter, neglects words, and thoſe that excell in this art of ſpeaking, have no profound learning*,

[n] *Verba nitent phaleris, at nullas verba medullas*
Intus habent ——

Beſides, it was the obſervation of that wiſe *Seneca*, [n] *when you ſee a fellow carefull about his words, and neat in his ſpeech, know this for a certaintie, that mans mind is buſied about toyes, there's no ſoliditie in him. Non eſt ornamentum virile concinnitas*, as he ſaid of a nightingale,

—— *vox es, prætereà nihil, &c.*

I am therefore in this point a profeſſed diſciple of [o] *Apollonius*, a ſcholar of *Socrates*, I neglect phraſes, and labour wholly to informe my readers underſtanding, not to pleaſe his eare; 'tis not my ſtudie or intent to compoſe

f *Hor.*

g *Tom. 3. Philopſeud. accepto peſſulo, quum carmen quoddam dixiſſet, effecit ut ambularet, aquam hauriret, urnam pararet, &c.*

* *Euſebius eccleſ. Hiſt. lib. 6.*

h *Stans pede in uno*, as he made verſes.

* *Virg.*

i *Non eadem eſt ſumma expectes, minimoq; poeta.*

k *Stylus hic nullus præter parrheſiam.*

l *Qui rebus ſe exercet, verba negligit, & qui callet artem dicendi, nullam diſciplinam habet recognitam.*

m *Palingenius.*

n *Cujuſcunque orationem vides politam, & ſollicitam, ſcito animum in puſillis occupatum, in ſcriptis nil ſolidum. Epiſt. lib. 1. 21.*

o *Philoſtratus lib. 8. vit. Apol. Negligebat oratoriam facultatem, & penitus aſpernabatur ejus profeſſores, quod linguam duntaxat, non autem mentem redderent eruditiorem.*

pose neatly, which an Orator requires, but to expresse my self readily & plainly as it happens. So that as a River runs somtimes precipitate and swift, then dull and slow; now direct, then *per ambages*; now deep, then shallow; now muddy, then clear; now broad, then narrow; doth my stile flow: now serious, then light; now comicall, then satyricall; now more elaborate, then remisse, as the present subject required, or as at that time I was affected. And if thou vouchsafe to reade this treatise, it shall seem no otherwise to thee, then the way to an ordinarie Traveller, sometimes fair, somtimes foule; here champion, there inclosed; barren in one place, better soyle in another: by woods, groves, hils, dales, plaines, &c. I shall leade thee *per ardua montium, & lubrica vallium, & roscida cespitum, & glebosa camporum*, through varietie of objects, that which thou shalt like and surely dislike.

For the matter it self or method, if it be faultie, consider I pray you that of *Columella, Nihil perfectum, aut à singulari consummatum industriâ*, no man can observe all, much is defective no doubt, may be justly taxed, altered, and avoided in *Galen, Aristotle*, those great Masters. *Boni venatoris* (p one holds) *plures feras capere, non omnes*; He is a good Huntsman can catch some, not all: I have done my endeavour. Besides, I dwel not in this studie, *Non hic sulcos ducimus, non hoc pulvere desudamus*, I am but a smatterer. I confesse, a stranger, q here and there I pull a flower; I doe easily grant, if a rigid censurer should criticize on this which I have writ, he should not finde three sole faults, as *Scaliger* in *Terence*, but 300. so many as he hath done in *Cardans* subtilties, as many notable errors as r *Gul. Laurembergius*, a late professor of *Rostocke*, discovers in that anatomie of *Laurentius*, or *Barocius* the *Venetian* in *Sacro-boscus*. And although this be a fifth Edition, in which I should have been more accurate, corrected all those former escapes, yet it was *magni laboris opus*, so difficult and tedious, that as Carpenters do find out of experience, 'tis much better build a new sometimes, then repaire an old house; I could as soone write as much more, as alter that which is written. If ought therefore be amisse (as I grant there is) I require a friendly admonition, no bitter invective, s *Sint Musis socii Charites, Furia omnis abesto*, Otherwise as in ordinarie controversies, *funem contentionis nectamus, sed cui bono?* We may contend, and likely misuse each other, but to what purpose? We are both scholars, say,

—— t *Arcades ambo,*
Et cantare pares, & respondere parati.

If we do wrangle, what shal we get by it? Trouble and wrong our selves, make sport to others. If I be convict of an error, I wil yeeld, I wil amend. *Si quid bonis moribus, si quid veritati dissentaneum, in sacris vel humanis literis à me dictum sit, id nec dictum esto.* In the mean time I require a favourable censure of all faults omitted, harsh compositions, pleonasmes of words, tautologicall repetitions (though *Seneca* bear me out, *nunquam nimis dicitur, quod nunquam satis dicitur*) perturbations of tenses, numbers, printers faults, &c. My translations are sometimes rather paraphrases, then interpretations, *non ad verbum*, but as an author, I use more libertie, and that's only taken, which was to my purpose: Quotations

p *Pet. Nannius not. in hor.*

q *Non hic colonus domicilium habeo, sed topiarii in morem, hinc inde florem vellico, ut canis Nilum lambens.*

r *Supra bis mille notabiles errores Laurentii demonstravi, &c.*

s *Philo de Con.*

t *Virg.*

ons are often inserted in the Text, which make the stile more harsh, or in the margent as it hapned. *Greek* authors, *Plato*, *Plutarch*, *Athenaus*, &c. I have cited out of their interpreters, becaus the originall was not so readie. I have mingled *sacra prophanis*, but I hope not prophaned, and in repetition of authors names, ranked them *per accidens*, not according to Chronologie; sometimes Neotericks before Ancients, as my memorie suggested. Some things are here altered, expunged in this fifth Edition, others amended, much added, becaus many good * authors in all kinds are come to my hands since, and 'tis no prejudice, no such *indecorum*, or oversight.

* *Frambesarius, Sennertus, Feranus, &c.*

x *Ter. Adelph.*

x *Nunquam ita quicquam bene subducta ratione ad vitam fuit,*
Quin res, ætas, usus, semper aliquid apportent novi,
Aliquid moneant, ut illa quæ scire te credas, nescias,
Et quæ tibi putaris prima, in exercendo ut repudias.
Ne're was ought yet at first contriv'd so fit,
But use, age, or something would alter it;
Advise thee better, and, upon peruse,
Make thee not say, and what thou tak'st, refuse.

But I am now resolved never to put this treatise out again, *Ne quid nimis*, I will not hereafter adde, alter, or retract, I have done. The last and greatest exception is, that I being a divine have medled with physick,

y *Heaut. Act. 1. scen. 1.*

y *tantumne est ab re tuâ otii tibi,*
Aliena ut cures, eaque nihil quæ ad te attinent?

Which *Menedemus* objected to *Chremes*; have I so much leasure, or little businesse of mine own, as to looke after other mens matters which concerne me not? What have I to doe with physick? *quod medicorum est promittant medici.* The z *Lacedemonians* were once in counsell about state-matters, a debosht fellow spake excellent wel, and to the purpose, his speech was generally approved: A grave Senator steps up, and by all means would have it repealed, though good, becaus *dehonestabatur pessimo authore*, it had no better an author; let some good man relate the same, and then it should passe. This counsel was embraced, *factum est*, and it was registred forth-with, *Et sic bona sententia mansit, malus author mutatus est.* Thou saist as much of me, stomachosus as thou art, and grantest peradventure this which I have written in physick, not to be amisse, had another done it, a professed physician, or so; but why should I meddle with this tract? Hear me speak: There be many other subjects, I doe easily grant, both in humanitie and divinitie, fit to be treated of, of which had I written *ad ostentationem* only, to shew my self, I should have rather chosen, and in which I have been more conversant, I could have more willingly luxuriated, and better satisfied my self and others; but that at this time I was fatally driven upon this rock of melancholy, and carried away by this by-streame, which as a rillet, is deducted from the main chanell of my studies, in which I have pleased and busied my self at idle houres, as a subject most necessarie and commodious. Not that I preferre it before Divinitie, which I doe acknowledge to be the Queen of professions, and to which all the rest are as handmaids, but that in Divinitie I saw no such great need. For had I written positively,

z *Gellius. lib. 18. cap. 3.*

there

there be so many books in that kinde, so many commentators, treatises, pamphlets, expositions, sermons, that whole teemes of oxen cannot draw them; and had I been as forward and ambitious as some others, I might have haply printed a sermon at *Pauls-Crosse*, a sermon in S^t. *Maries Oxon.* a sermon in *Christ-Church*, or a sermon before the right honourable, right reverend, a sermon before the right worshipfull, a sermon in latine, in english, a sermon with a name, a sermon without, a sermon, a sermon, &c. But I have been ever as desirous to suppresse my labours in this kinde, as others have been to presse and publish theirs. To have written in controversie, had been to cut off an *Hydra's* head, [a] *lis litē generat*, one begets another, so many duplications, triplications, & swarms of questions, *In sacro bello hoc quod stili mucrone agitur*, that having once begun, I should never make an end. One had much better, as [b] *Alexander* the sixth pope, long since observed, provoke a great prince than a begging friar, a Jesuite, or a seminarie priest, I wil adde, for *inexpugnabile genus hoc hominum*, they are an irrefragable societie, they must & wil have the last word; and that with such eagernesse, impudence, abominable lying, falsifying, and bitternesse in their questions they proceed, that as [c] he said, *furorne cæcus, an rapit vis acrior, an culpa, responsum date?* Blind furie, or error, or rashnesse, or what it is that egges them, I know not, I am sure many times, which [d] *Austin* perceived long since, *tempestate contentionis, serenitas charitatis obnubitatur*, with this tempest of contention, the serenitie of charitie is over-clouded, and there be too many spirits conjured up already in this kinde, in all sciences, and more than we can tell how to lay, which do so furiously rage and keep such a racket, that as [e] *Fabius* said, *It had been much better for some of them to have been borne dumbe, and altogether illiterate, than so far to dote to their own destruction.*

At melius fuerat non scribere, namque tacere
Tutum semper erit,——

'Tis a generall fault, so *Severinus* the *Dane* complains [f] in physick, *unhappy men, as we are, we spend our daies in unprofitable questions and disputations*, intricate subtilties, *de lanâ caprinâ*, about moon-shine in the water, *leaving in the mean time those chiefest treasures of nature untouched, wherein the best medicines for all manner of diseases are to be found, and do not only neglect them our selves, but hinder, condemn, forbid and scoffe at others, that are willing to enquire after them.* These motives at this present, have induced me to make choice of this medicinall subject.

If any physician in the meane time shall infer, *Ne sutor ultra crepidam*, and find himself grieved that I have intruded into his profession, I will tell him in brief, I doe not otherwise by them, than they doe by us. If it be for their advantage, I know many of their sect which have taken Orders, in hope of a benefice, 'tis a common transition, and why may not a melancholy divine, that can get nothing but by simonie, professe physick? *Drusianus* an *Italian* (*Crusianus*, but corruptly, *Trithemius* cals him) [g] *because he was not fortunate in his practice, forsook his profession, & writ afterwards in Divinitie. Marcilius Ficinus* was *semel & simul*, a priest & a physician at once, and [h] *T. Linacer* in his old age took orders. The Jesuits professe both at this time, divers of them *permissu superiorum*, Chirurgions,

[a] *Et inde catena quædam fit, quæ hæredes etiam ligat. Cardan. Hensius.*

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

[c] *Hor. epod. lib. od. 7.*

[d] *Epist. 86. ad Casulam presb.*

[e] *Lib. 12. cap. 1. Mutos nasci, et omni scientia egere satius fuisset, quàm sic in propriam perniciem insanire.*

[f] *Infelix mortalitas inutilibus quæstionibus ac disceptationibus vitam traducimus, naturæ principes thesauros, in quibus gravissimæ morborum medicinæ collocatæ sunt, interim intactos relinquimus. Nec ipsi solum relinquimus sed & alios prohibemus, impedimus, condemnamus, ludibriis afficimus.*

[g] *Quod in praxi minime fortunatus esset, medicinam reliquit, & ordinibus initiatus in Theologia postmodum scripsit. Gesner Bibliotheca.*

[h] *P. Jovius.*

rurgions, panders, bawds, and midwives, &c. Many poor countrey-vicars, for want of other means, are driven to their shifts; to turn mountebanks, quacksalvers, empiricks, and if our greedie patrons hold us to such hard conditions, as commonly they do, they will make most of us work at some trade, as *Paul* did, at last turn taskers, malsters, costermongers, graziers, sell ale as some have done, or worse. Howsoever in undertaking this task, I hope I shall commit no great errour or *indecorum*, if all be considered aright, I can vindicate my self with *Georgius Braunus*, and *Hieronymus Hemingius*, those two learned Divines; who (to borrow a line or two of mine [i] elder brother) drawn by a *naturall love, the one of pictures and maps, prospectives and corographicall delights, writ that ample theatre of cities; the other to the studie of genealogies, penned* theatrum genealogicum. Or else I can excuse my studies with [k] *Lessius* the *Jesuite* in like case, 'tis a disease of the soul, on which I am to treat, and as much appertaining to a Divine, as to a physician; and who knows not what an agreement there is betwixt these two professions? A good Divine either is or ought to be a good physician, a spirituall physician at least, as our Saviour cals himself, and was indeed, *Mat.* 4. 23. *Luke* 5. 18. *Luke* 7. 8. They differ but in object, the one of the bodie, the other of the soul, and use divers medicines to cure: one amends *animam per corpus*, the other *corpus per animam*, as [l] our Regius Professor of physick well informed us in a learned lecture of his not long since. One helpes the vices and passions of the soul, anger, lust, desperation, pride, presumption, &c. by applying that spirituall physick; as the other use proper remedies in bodily diseases. Now this being a common infirmitie of bodie and soul, and such a one that hath as much need of spirituall as a corporall cure, I could not find a fitter task to busie my self about, a more apposite theame, so necessarie, so commodious, and generally concerning all sorts of men, that should so equally participate of both, and require a whole physician. A divine in this compound mixt maladie, can do little alone, a physician in some kinds of melancholy much lesse, both make an absolute cure. [m] *Alterius sic altera poscit opem.*

And 'tis proper to them both, and I hope not unbeseeming me, who am by my profession a Divine, and by mine inclination a physician. I had *Jupiter* in my sixt house; I say with [n] *Beroaldus, Non sum medicus, nec medicinæ prorsus expers*, in the theorick of physick I have taken some pains, not with an intent to practise, but to satisfie my self, which was a cause likewise of the first undertaking of this subject.

If these reasons doe not satisfie thee good Reader, as *Alexander Munificus* that bountifull prelate, somtimes bishop of *Lincolne*, when he had built six castles, *ad invidiam operis eluendam*, saith [o] Mr. *Camden*, to take away the envie of his work (which very words *Nubrigensis* hath of *Roger* the rich bishop of *Salisburie*, who in King *Stephens* time, built *Shirburne* castle, and that of *Devises*) to divert the scandall or imputation, which might be thence inferred, built so many religious houses: If this my discourse be over medicinall, or savour too much of humanitie, I promise thee, that I will hereafter make thee amends in some treatise of divinity. But this I hope shall suffice, when you have more fully considered of the matter

[i] M. *W. Burton* Preface to his description of *Leicestershire*, printed at *London* by *W. Jaggard*, for *J. White*, 1622.

[k] *In Hygiasticon, neque enim hæc tractatio aliena videri debet a theologo, & c. agitur de morbo animæ.*

[l] *D. Clayton in comitiis, anno* 1621.

[m] *Hor.*

[n] *Lib. de pestil.*

[o] In *Newarke* in *Nottinghamshire*. *Cum duo ædificasset castella, ad tollendam structionis invidiam, & expiandam maculam, duo instituit cœnobia, & collegia religiosis implevit.*

matter of this my ſubject, *rem ſubſtratam*, melancholy, madneſſe, and of the reaſons following, which were my chief motives: The generalitie of the diſeaſe, the neceſſitie of the cure, and the commoditie or common good that will ariſe to all men by the knowledge of it, as ſhal at large appear in the enſuing preface. And I doubt not but that in the end you will ſay with me, that to anatomize this humour aright, through all the members of this our *Microcoſmus*, is as great a task, as to reconcile thoſe Chronologicall errors in the Aſſyrian monarchie, finde out the *quadrature* of a circle, the creeks and ſounds of the north-eaſt, or north-weſt paſſages, & all out as good a diſcoverie, as that hungrie [p] *Spaniards* of *Terra Auſtralis Incognita*, as great trouble as to perfect the motion of *Mars* & *Mercurie*, which ſo crucifies our Aſtronomers, or to rectifie the *Gregorian* Kalender. I am ſo affected for my part, and hope as [q] *Theophraſtus* did by his characters, *That our poſteritie, O friend* Policles, *ſhall be the better for this which we have written, by correcting and rectifying what is amiſſe in themſelves by our examples, & applying our precepts and cautions to their own uſe.* And as that great captain *Ziſca* would have a drum made of his skin when he was dead, becauſe he thought the verie noiſe of it would put his enemies to flight, I doubt not, but that theſe following lines, when they ſhall be recited, or hereafter read, wil drive away melancholy (though I be gone) as much as *Ziſca's* drum could terrifie his foes. Yet one caution let me give by the way to my preſent or future Reader, who is actually melancholy, that he reade not the [r] ſymptomes or prognoſticks in this following tract, leſt by applying that which he reades to himſelf, aggravating, appropriating things generally ſpoken, to his own perſon (as melancholy men for the moſt part doe) he trouble or hurt himſelf, and get in concluſion more harme then good. I adviſe them therefore warily to peruſe that tract, *Lapides loquitur* (ſo ſaid [s] *Agrippa de occ. Phil*) *& caveant lectores ne cerebrum iis excutiat.* The reſt I doubt not they may ſecurely reade, and to their benefit. But I am over-tedious, I proceed.

Of the neceſſitie and generalitie of this which I have ſaid, if any man doubt, I ſhall deſire him to make a brief ſurvey of the world, as *Cyprian* adviſeth *Donat, ſuppoſing himſelf to be tranſported to the top of ſome high mountaine, and thence to behold the tumults and chances of this wavering world, he cannot chuſe but either laugh at, or pitie it.* S. *Hierome* out of a ſtrong imagination, being in the wilderneſſe, conceived with himſelf, that he then ſaw them dancing in *Rome*; and if thou ſhalt either conceive, or clime to ſee, thou ſhalt ſoone perceive that all the world is mad, that it is melancholy, dotes: that it is (which *Epichthonius Coſmopolites* expreſſed not many years ſince in a map) made like a fools head (with that Motto *Caput helleboro dignum*) a craſed head, *cavea ſtultorum*, a fools paradiſe, or as *Apollonius*, a common priſon of gulls, cheaters, flatterers, &c. and needs to be reformed. *Strabo* in the ninth book of his geographie, compares *Greece* to the picture of a man, which compariſon of his, *Nic. Gerbelius* in his expoſition of *Sophianus* map, approves; The breaſt lyes open from thoſe *Acroceraunian* hils in *Epirus*, to the *Sunian* promontorie in *Attica*; *Pagæ* and *Magæra* are the two ſhoulders; that *Iſtmos* of *Corinth* the neck; and *Peloponneſus* the head. If this alluſion hold, 'tis ſure a mad head; *Morea* may be *Moria*; & to ſpeak what I think, the inhabitants of

[p] *Ferdinando de Quir. anno 1612. Amſterdami impreſſ.*

[q] *Præfat. ad Characteres: Spero enim (O Policles) libros noſtros meliores inde futuros, quod iſtiuſmodi memoriæ mandata reliquerimus, ex præceptis & exemplis noſtris ad vitam accommodatis, ut ſe inde corrigant.*

[r] *Part. 1. ſect. 3*

[s] *Præf. Lectori.*

[t] *Ep. 2. l. 2. ad Donatum. Pauliſper te crede ſubduci in ardui montis verticem celſiorem, ſpeculare inde rerum jacentium facies, & oculis in diverſa porrectis, fluctuantis mundi turbines intuere, jam ſimul aut ridebis aut miſereberis, &c.*

moderne *Greece*, ſwerve as much from reaſon, & true religion at this day, as that *Morea* doth from the picture of a man. Examine the reſt in like ſort, and you ſhall finde that kingdomes and provinces are melancholy, cities and families, all creatures, vegetall, ſenſible, and rationall, that all ſorts, ſects, ages, conditions, are out of tune, as in *Cebes* table, *omnes errorem bibunt*, before they come into the world, they are intoxicated by errors cup, from the higheſt to the loweſt, have need of phyſick, and thoſe particular *actions* in [u] *Seneca*, where father & ſon prove one another mad, may be generall; *Porcius Latro* ſhall plead againſt us all. For indeed who is not a fool, melancholy, mad? — [x] *Qui nil molitur inepte*, who is not brain-ſick? Folly, melancholy, madnes, are but one diſeaſe, *Delirium* is a common name to all. *Alexander, Gordonius, Jaſon Pratenſis, Savanarola, Guianerius, Montaltus*, confound them as differing *ſecundum magis & minus*; ſo doth *David*, *Pſal.* 37. 5. *I ſaid unto the fools, deal not ſo madly*, & 'twas an old *Stoicall* paradox, *omnes ſtultos inſanire*, [y] all fools are mad, though ſome madder then others. And who is not a fool, who is free from melancholy? Who is not touched more or leſſe in habit or diſpoſition? If in diſpoſition, *ill diſpoſitions beget habits, if they perſevere*, ſaith [z] *Plutarch*, habits either are, or turn to diſeaſes. 'Tis the ſame which *Tully* maintains in the ſecond of his *Tuſculanes, omnium inſipientum animi in morbo ſunt, & perturbatorum*, Fooles are ſick, and all that are troubled in mind: for what is ſickneſſe, but as [a] *Gregorie Tholoſanus* defines it, *A diſſotion or perturbation of the bodily league, which health combines*: And who is not ſick, or ill diſpoſed? in whom doth not paſſion, anger, envie, diſcontent, fear and ſorrow raign? Who labours not of this diſeaſe? Give me but a little leave, and you ſhall ſee by what teſtimonies, confeſſions, arguments I will evince it, that moſt men are mad, that they had as much need to go a pilgrimage to the *Anticyræ* (as in [b] *Strabo's* time they did) as in our daies they run to *Compoſtella*, our Ladie of *Sichem*, or *Lauretta*, to ſeek for help; that it is like to be as proſperous a voyage as that of *Guiana*, and that there is much more need of *Hellebor* then of *Tobacco*.

That men are ſo miſ-affected, melancholy, mad, giddy-headed, hear the teſtimonie of *Solomon*, *Eccl.* 2. 12. *And I turned to behold wiſedome, madneſſe and folly, &c.* And *ver.* 23. *all his daies are ſorrow, his travell grief, and his heart taketh no reſt in the night*. So that take melancholy in what ſenſe you will, properly or improperly, in diſpoſition or habit, for pleaſure or for pain, dotage, diſcontent, fear, ſorrow, madneſſe, for part, or all, truly, or metaphorically, 'tis all one. Laughter it ſelf is madneſſe according to *Solomon*, & as S. *Paul* hath it, *worldly ſorrow brings death. The hearts of the ſons of men are evil, & madnes is in their hearts while they live, Eccl.* 9. 3. *Wiſe men themſelves are no better, Ecc.* 1. 18. *In the multitude of wiſdome is much grief, and he that increaſeth wiſdome, increaſeth ſorrow, Cap.* 2. 17. He hated life it ſelf, nothing pleaſed him; he hated his labour, all, as [c] he concludes, is *ſorrow, grief, vanitie, vexation of ſpirit*. And though he were the wiſeſt man in the world, *ſanctuarium ſapientiæ*, & had wiſdome in abundance, he wil not vindicate himſelf, or juſtifie his own actions. *Surely I am more fooliſh then any man, & have not the underſtanding of a man in me, Pro.* 30. 2. Be they *Solomons* words, or the words of *Agur* the ſon of *Jakeh*, they

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

x *Horatius.*

y *Idem Hor l. 2. Satyra 3. Damaſippus Stoicus probat omnes ſtultos inſanire.*

z *Tom. 2. ſymposſ. lib. 5. c. 6. Animi affectiones, ſi diutius inhæreant, pravos generant habitus.*

a *Lib. 28. cap. 1. Synt. art. mir. Morbus nihil eſt aliud quam diſſolutio quædam ac perturbatio fœderis in corpore exiſtentis, ſicut & ſanitas eſt conſentiens bene corporis conſummatio quædam.*

b *Lib. 9. Georg. Plures olim gentes navigabant illuc ſanitatis cauſa.*

c Eccleſ. 1. 24.

they are canonicall. *David* a man after Gods own heart, confesseth as much of himself, *Psal.*37.21,22. *So foolish was I and ignorant, I was even as a beast before thee.* And condemns all for fools, *Ps.*93.&32.9.&49.20. He compares them to *beasts, horses, and mules, in which there is no understanding.* The apostle *Paul* accuseth himself in like sort, 2 *Cor.*11.21. *I would you would suffer a little my foolishnesse, I speak foolishly. The whole head is sick,* saith *Esay, and the heart is heavie, Cap.*1.5. And makes lighter of them *then of oxen and asses, The oxe knows his owner, &c.* reade *Deut.* 32.6. *Jer.*4. *Amos* 3.1. *Ephes.*5.6. *Be not mad, be not deceived, foolish Galatians, who hath bewitched you?* How often are they branded with this Epithet of madnesse and folly? No word so frequent amongst the fathers of the Church and Divines; you may see what an opinion they had of the world, and how they valued mens actions.

I know that we think far otherwise, and hold them most part wise men that are in authoritie, princes, magistrates, [d] rich men, they are wise men borne, all Politicians and States-men must needs be so, for who dare speak against them? And on the other, so corrupt is our judgement, we esteeme wise and honest men fools. Which *Democritus* well signified in an *Epistle* of his to *Hippocrates:* [e] The *Abderites account vertue madnes,* and so do most men living. Shall I tell you the reason of it? [f] *Fortune* and *Vertue, Wisedome* and *Folly,* their seconds, upon a time contended in the *Olympicks;* Every man thought that *fortune* and *folly* would have the worst, and pitied their cases. But it fell out otherwise. *Fortune* was blind and cared not where she stroke, nor whom, without lawes, *Audabatarum instar, &c. Folly* rash and inconsiderate, esteemed as little what she said or did. *Vertue* and *Wisedome* gave place, were hissed out, and exploded by the common people; *folly* & *fortune* admired, and so are all their followers ever since: knaves and fooles commonly fare and deserve best in worldlings eyes & opinions. Many good men have no better fate in their ages: *Achish,* 1 *Sam.*21.14. held *David* for a mad man. [h] *Elisha* & the rest were no otherwise esteemed. *David* was derided of the common people, *Psa.*9.7. *I am become a monster to many.* And generally we are accounted fools for Christ, 1 *Corinth.*14. *We fools thought his life madnesse, and his end without honour, Wisd.*5.4. Christ and his Apostles were censured in like sort, *John* 10. *Mark* 3. *Act.*26. And so were all Christians in [i] *Pliny's* time, *fuerunt & alii similis dementiæ &c.* And called not long after, [k] *Vesaniæ sectatores, eversores hominum, polluti novatores fanatici, canes, malefici, venefici, Galilæi homunciones, &c.* 'Tis an ordinarie thing with us, to account honest, devout, orthodoxe, divine, religious, plain-dealing-men, idiots, asses, that cannot or will not lye and dissemble, shift, flatter, *accommodare se ad eum locum ubi nati sunt,* make good bargaines, supplant, thrive, *patronis inservire; solennes ascendendi modos apprehendere, leges, mores, consuetudines rectè observare, candidè laudare, fortiter defendere, sententias amplecti, dubitare de nullis, credere omnia, accipere omnia, nihil reprehendere, cæteraque quæ promotionem ferunt & securitatem, quæ sine ambage fælicem reddunt hominem, & verè sapientem apud nos;* That cannot temporize as other men do, [l] hand and take bribes, &c. but feare God, and make a conscience of their doings. But the holy Ghost

[d] *Jure hereditario sapere jubentur. Euphormio Satyr.*
[e] *Apud quos virtus, insania & furor esse dicitur.*
[f] *Calcagninus Apol. omnes mirabantur, putantes illi sam iri stultitiam. Sed præter expectationem res evenit, Audax stultitia in eam irruit &c. illa cedit irrisa, & plures hinc habet sectatores stultitia.*
[g] *Non est respondendum stulto secundum stultitiam.*
[h] 2 *Reg.*7.
[i] *Lib.*10 *ep.*97.
[k] *Aug. ep.*178.
[l] *Quis nisi mentis inops, &c.*

that knows better how to judge, he cals them fooles. *The foole hath said in his heart, Psal.*53.1. *And their waies utter their folly, Psal.*49.14. [m] *For what can be more mad, than for a little worldly pleasure to procure unto themselves eternall punishment?* As *Gregorie* and others inculcate unto us.

Yea even all those great Philosophers, the world hath ever had in admiration, whose works we doe so much esteeme, that gave precepts of wisedome to others, inventers of Arts and Sciences, *Socrates* the wisest man of his time by the Oracle of *Apollo*, whom his two Scholars [n] *Plato* and [o] *Xenophon* so much extoll and magnifie with those honourable titles, *best and wisest of all mortall men, the happiest and most just*; and as* *Alcibiades* incomparably commends him; *Achilles* was a worthy man, but *Bracides* and others were as worthie as himself; *Antenor* and *Nestor* were as good as *Pericles*, and so of the rest, but none present, before, or after *Socrates, nemo veterum neque eorum qui nunc sunt*, were ever such, will match or come neare him. Those seven wise men of *Greece*, those *Britain Druides*, *Indian Brachmanni*, *Æthiopian Gymnosophists*, *Magi* of the *Persians*, *Apollonius*, of whom *Philostratus*, *Non doctus sed natus sapiens*, wise from his cradle, *Epicurus*, so much admired by his Scholar *Lucretius*;

Qui genus humanum ingenio superavit, & omnes
Perstrinxit Stellas exortus ut ætherius Sol.

Whose wit excell'd the wits of men as far,
As the Sun rising doth obscure a Star.

All those, of whom we read such [p] *Hyperbolicall elogiums*; as of *Aristotle* that he was wisedome it self in the abstract, [q] a Miracle of nature, breathing libraries, as *Eunapius* of *Longinus*, lights of nature, gyants for wit, quintessence of wit, divine spirits, eagles in the clouds, fallen from heaven, gods, spirits, lamps of the world, dictators,

Nulla ferant talem sæcla futura virum:

Monarchs, miracles, superintendents of wit and learning, *Oceanus*, *Phœnix*, *Atlas*, *Monstrum*, *portentum hominis*, *orbis universi musæum*, *ultimus humanæ naturæ conatus*, *naturæ maritus*,

—meritò cui doctior orbis
Submissis defert fascibus imperium.

As *Ælian* writ of *Protagoras* and *Gorgias*, we may say of them all, *tantum à sapientibus abfuerunt, quantum à viris pueri*, they were children in respect, infants, not eagles but kites; novices, illiterate, *Eunuchi sapientiæ*. And although they were the wisest, and most admired in their age, as hee censured *Alexander*, I do them, there were 10000 in his armie as worthy Captaines (had they been in place of command) as valiant as himselfe; there were Myriades of men wiser in those daies, & yet all short of what they ought to be. [r] *Lactantius* in his booke of wisedome, proves them to be dizards, fools, asses, mad-men, so full of absurd and ridiculous tenents and brain-sick positions, that to his thinking never any old woman or sick person doted worse. [s] *Democritus* took all from *Leucippus* and left, saith he, *the inheritance of his folly to* Epicurus, [t] *insanienti dum sapientia, &c.* The like he holds of *Plato*, *Aristippus*, & the rest, making no difference [u] *betwixt them and beasts, saving that they could speak.* [x] *Theodoret*

m. *Quid insanius quam pro momentanea felicitate æternis te mancipare supplicijs?*
n *In fine Phædonis. Hic finis fuit amici nostri, ß Eucrates, nostro quidem judicio omnium quos experti sumus optimi & apprime sapientissimi & justissimi.*
o *Xenop. l.*4. *de dictis Socratis ad finem, talis fuit Socrates quem omnium optimum & fœlicissimum statuam.*
* *Lib.*25. *Platonis Convivio.*
p *Anaxagoras olim mens dictus ab antiquis*
q *Regula naturæ, naturæ miraculum, ipsa eruditio, dæmonium hominis, sol scientiarum, mare, Sophia, antistes literarum & sapientiæ, ut Scioppius olim de Scal. & Heusius, Aquila in nubibus, Imperator literatorum, columen literarum, abyssus eruditionis, ocellus Europæ, Scaliger.*
r *Lib.*3. *de sap. c.*17. *& 20. omnes Philosophi, aut stulti, aut insani; nulla anus, nullus æger ineptiùs deliravit.*
s *Democritus à Leucippo doctus, hæreditatem stultitiæ reliquit Epic.*
t *Hor. car lib.*1. *od.*34.1. *epicur.*

u *Nihil interest inter hos & bestias nisi quod loquantur. de fid.*26.6.8.
x *Cap. de virt.*

in

in his tract *De cur. græc. affect.* manifestly evinces as much of *Socrates*, whom though that Oracle of *Apollo* confirmed to be the wisest man then living, and saved him from the plague, whom 2000 years have admired, of whom some will as soone speak evill as of *Christ*, yet *re vera*, hee was an illiterate idiot, as [y] *Aristophanes* cals him, *irrisor & ambitiosus*, as his Master *Aristotle* termes him, *scurra Atticus*, as *Zeno*, an [z] enemie to all arts & sciences, as *Athæneus*, to Philosophers & Travellers, an opinative asse, a caviller, a kinde of Pedant; for his manners, as *Theod. Cyrensis* describes him, a * *Sodomite*, an *Atheist*, (so convict by *Anytus*) *iracundus & ebrius, dicax, &c.* a pot companion, by * *Plato's* own confession, a sturdie drinker; and that of all others he was most sottish, a very mad-man in his actions & opinions. *Pythagoras* was part philosopher, part magician, or part witch. If you desire to hear more of *Apollonius* a great wise man, sometime parallel'd by *Julian* the apostate to Christ, I refer you to that learned tract of *Eusebius* against *Hierocles*, & for them all to *Lucians Piscator, Icaromenippus, Necyomantia*: their actions, opinions in general were so prodigious, absurd, ridiculous, which they broached and maintained, their books and elaborate treatises were full of dotage, which *Tully ad Atticum*, long since observed, *delirant plerumq; scriptores in libris suis*, their lives being opposite to their words, they commended povertie to others, and were most covetous themselves, extolled love and peace, and yet persecuted one another with virulent hate and malice. They could give precepts for verse and prose, but not a man of them (as *Seneca* tels them home) could moderate his affections. Their musick did shew us *flebiles modos, &c.* how to rise and fall, but they could not so contain themselves as in adversitie not to make a lamentable tone. They will measure ground by Geometrie, set down limits, divide and subdivide, but cannot yet prescribe *quantum homini satis*, or keep within compasse of reason & discretion. They can square circles, but understand not the state of their own souls, describe right lines, and crooked, &c. but know not what is right in this life, *quid in vitâ rectum sit, ignorant*; so that as he said,

Nescio an Anticyram ratio illis destinet omnem.

I think all the *Anticyræ* wil not restore them to their wits, [a] if these men now, that held [b] *Xenodotus* heart, *Crates* liver, *Epictetus* lanthorn, were so sottish, and had no more brains then so many beetles, what shall we think of the commonaltie? What of the rest?

Yea, but will you infer, that is true of *heathens*, if they be conferred with Christians, 1 *Cor.* 3. 19. *The wisedome of this world is foolishnesse with God, earthly and devilish*, as *James* cals it. 3. 15. *They were vain in their imaginations, and their foolish heart was full of darknesse, Rom.* 1. 21, 22. *When they professed themselves wise, became fooles.* Their wittie works are admired here on earth, whilst their soules are tormented in hell fire. In some sense, *Christiani Crassiani*, Christians are Crassians, & if compared to that wisedome, no better then fools. *Quis est sapiens? Solus Deus*, * *Pythagoras* replies, *God is only wise, Rom.* 16. *Paul* determines, *only good*, as *Austin* well contends, *and no man living can be justified in his sight. God looked down from heaven upon the children of men, to see if any did understand, Psa.* 53. 2, 3. but all are corrupt, etc. *Rom.* 3. 12. *None doth good, no*

[y] *Neb. & Rasi*
[z] *Omnium disciplinarum ignarus.*
* *Pulchrorum adolescentum causâ frequenter gymnasium obibat, &c.*
Seneca. Sciu rotunda metiri, sed non tuum animum.
[a] *Ab uberibus sapientiæ lactati cacutire non possunt.*
[b] *Cor Xenodoti & fecur Cratetis.*
* *Lib. de nat. boni.*

not one. Job aggravates this, 4. 18. *Behold he found no ſtedfaſtneſſe in his ſervants, and layd folly upon his Angels:* 19. *How much more on them that dwell in houſes of clay?* In this ſenſe we are all as fools, and the [c]Scripture alone is *arx Minervæ*, we and our writings are ſhallow and unperfect. But I doe not ſo meane; even in our ordinarie dealings, we are no better then fools. All our actions, as [d] *Plinie* told *Trajan, up-braid us of folly*, our whole courſe of life is but matter of laughter: we are not ſoberly wiſe; and the world it ſelf, which ought at leaſt to be wiſe by reaſon of his antiquitie, as [e] *Hugo de Prato Florido* will have it, *ſemper ſtultizat, is everie day more fooliſh than other; the more it is whipped, the worſe it is, and as a child will ſtill be crowned with roſes and flowers.* We are apiſh in it, *aſini bipedes*, & everie place is full *inverſorum Apuleiorum*, of metamorphoſed and two-legged aſſes, *inverſorum Silenorum*, childiſh, *pueri inſtar bimuli, tremulâ patris dormientis in ulnâ.* *Jovianus Pontanus, Antonio Dial*, brings in ſome laughing at an old man, that by reaſon of his age was a little fond, but as he admoniſheth there, *Ne mireris mî hoſpes de hoc ſene*, marvell not at him only, for *tota hæc civitas delirium*, all our Town dotes in like ſort, [f] we are a companie of fools. Aske not with him in the poet, [g] *Larvæ hunc intemperiæ inſaniæque agitant ſenem?* What madnes ghoſts this old man, but what madnes ghoſts us all? For we are *ad unum omnes* all mad, *ſemel inſanivimus omnes*, not once, but alway ſo, *& ſemel, & ſimul, & ſemper*, ever, and altogether as bad as he; and not *ſenex bis puer, delira anus*, but ſay it of us all, *ſemper pueri*, young and old, all dote, as *Lactantius* proves out of *Seneca*; and no difference betwixt us and children, ſaving that, *majora ludimus, & grandioribus pupis*, they play with babies of clouts & ſuch toyes, we ſport with greater bables. We cannot accuſe or condemn one another being faultie our ſelves, *deliramenta loqueris*, you talk idly, or as [h] *Mitio* upbraided *Demea, inſanis, auferte*, for we are as mad our own ſelves, and 'tis hard to ſay which is the worſt. Nay 'tis univerſally ſo, [i] *Vitam regit fortuna, non ſapientia.*

When [k] *Socrates* had taken great pains to finde out a wiſe man, and to that purpoſe had conſulted with philoſophers, poets, artificers, he concludes all men were fools; and though it procured him both anger and much envie, yet in all companies he would openly profeſſe it. When [l] *Supputius* in *Pontanus* had travelled all over *Europe*, to conferre with a wiſe man, he returned at laſt without his errand, and could finde none. [m] *Cardan* concurres with him, *Few there are (for ought I can perceive) well in their wits.* So doth [n] *Tully, I ſee everie thing to be done fooliſhly, and unadviſedly.*

Ille ſiniſtrorſum, hic dextrorſum, unus utrique
Error, ſed variis illudit partibus omnes.
One reeles to this, another to that wall.
'Tis the ſame error that deludes them all.

[o] They dote all, but not alike, Μανία γὰρ πᾶσιν ὁμοία, not in the ſame kinde, *One is covetous, a ſecond laſcivious, a third ambitious, a fourth envious, &c.* as *Damiſippus* the *Stoick* hath well illuſtrated in the poet,

[p] *Deſipiunt omnes æquè ac tu.*

'Tis an in-bred maladie in everie one of us, there is *ſeminarium ſtultitiæ*, a ſeminarie

c *Hic profundiſſimæ Sophiæ fodinæ.*

d *Panegyr. Trajano omnes actiones exprobrare ſtultitiam videntur.*

e *Ser. 4. in domi Pal. Mundus qui ob antiquitatem deberet eſſe ſapiens, ſemper ſtultizat, & nullis flagellis alteratur, ſed ut puer vult roſis & floribus coronari.*

f *Inſanum te omnes pueri, clamantique puellæ.* Hor.

g *Plautus Aululár.*

h *Adelph. act. 5. ſcen. 8.*

i *Tully Tuſc. 5.*

k *Plato Apologia Socratis.*

l *Ant Dial.*

m *Lib. 3. de ſap. pauci ut video ſanæ mentis ſunt.*

n *Stultè & incaute omnia agi video.*

o *Inſania non omnibus eadem Eraſm chil. 3. cent. 10. nemo mortalium quî non aliqua in re deſipit, licet alius alio morbo laboret, hic libidinis, ille avaritiæ, ambitionis, invidiæ.*

p *Hor. l. 2. ſat. 3*

seminarie of folly, *which if it be stirred up, or get a head, will run* in infinitum, *& infinitely varies, as we our selves are severally addicted,* saith [q]*Balthazar Castilio:* and cannot so easily be rooted out, it takes such fast hold, as *Tully* holds, *altæ radices stultitiæ,* [r] so we are bred, and so we continue. Some say there be two main defects of wit, error and ignorance, to which all others are reduced; by ignorance we know not things necessarie, by error we know them falsly. Ignorance is a privation, error a positive act. From ignorance comes vice, from error heresie, &c. But make how many kinds you will, divide and subdivide, few men are free, or that doe not impinge on some one kinde or other. [s] *Sic plerumque agitat stultos insscitia,* as he that examines his own and other mens actions, shall finde.

* *Charon* in *Lucian,* as he wittily faignes, was conducted by *Mercurie* to such a place, where he might see all the world at once; after he had sufficiently viewed and looked about, *Mercurie* would needs know of him what he had observed: He told him, that he saw a vast multitude and a promiscuous, their habitations like mole-hils, the men as emmets, *he could discerne cities like so many hives of bees, wherein everie bee had a sting, and they did nought else but sting one another, some domineering like hornets bigger then the rest, some like filching wasps, others as drones.* Over their heads were hovering a confused companie of perturbations, hope, fear, anger, avarice, ignorance, &c. and a multitude of diseases hanging, which they still pulled on their pates. Some were brawling, some fighting, riding, running, *sollicitè ambientes, callidè litigantes,* for toyes, & trifles, and such momentanie things. There towns and provinces meere factions, rich against poor, poor against rich, nobles against artificers, they against nobles, and so the rest. In conclusion he condemned them all for mad-men, fools, idiots, asses. *O stulti, quænam hæc est amentia?* O fools, O mad-men he exclaims, *insana studia, insani labores, &c.* Mad endeavours, mad actions, mad, mad, mad. [t] *O sæclum insipi ns & infacetum* a giddy-headed age. *Heraclitus* the philosopher, out of a serious meditation of mens lives, fell a weeping, and with continuall teares bewailed their miserie, madnes, & folly. *Democritus* on the other side burst out a laughing, their whole life seemed to him so ridiculous, & he was so far carried with this ironicall passion, that the Citizens of *Abdera* took him to be mad, and sent therefore embassadors to *Hyppocrates* the Physitian, that he would exercise his skill upon him. But the storie is set down at large by *Hyppocrates,* in his epistle to *Damogetus,* which because it is not impertinent to this discourse, I will insert *verbatim* almost, as it is delivered by *Hyppocrates* himself, with all the circumstances belonging unto it.

When *Hyppocrates* was now come to *Abdera,* the people of the citie came flocking about him, some weeping, some intreating of him, that he would doe his best. After some little repast, he went to see *Democritus,* the people following him, whom he found (as before) in his garden in the suburbs all alone, [u] *sitting upon a stone under a plane tree, without hose or shoes, with a book on his knees, cutting up severall beasts, and busie at his studie.* The multitude stood gazing round about to see the congresse. *Hyppocrates* after a little pause, saluted him by his name, whom he resaluted, ashamed almost that he could not call him likewise by his, or that

[q] *Lib. 1. de aulico.*

[r] *Est in unoquoq; nostrûm seminarium aliquod stultitiæ, quod si quando excitetur, in infinitum facile excrescit.*

[s] *Primaque lux vitæ prima furoris erat.*

[t] *Catullus.*

[u] *Sub ramosa platano sedentem, solum, discalceatum, super lapidem, valde pallidum ac macilentum, promissa barba, librum super genibus habentem.*

Tibullus, stulti præterevunt dies, their wits are a wool-gathering. So fools commonly dote.

* *Dial. contemplantes, Tom. 2.*

that he had forgot it. *Hippocrates* demanded of him what he was doing: He told him that he was [x] *busie in cutting up severall beasts, to finde out the cause of madnesse, and melancholy. Hippocrates* commended his work, admiring his happinesse and leasure. And why, quoth *Democritus*, have not you that leasure? Because, replied *Hippocrates*, domesticall affaires hinder, necessarie to be done, for our selves, neighbours, friends; expenses, diseases, frailties and mortalities which happen; wife, children, servants, and such businesses which deprive us of our time. At this speech *Democritus* profusely laughed, (his friends and the people standing by, weeping in the mean time, and lamenting his madnes.) *Hippocrates* asked the reason why he laughed. He told him, at the vanities and fopperies of the time, to see men so emptie of all vertuous actions, to hunt so farre after gold, having no end of ambition; to take such infinite pains for a little glorie, and to be favoured of men; to make such deep mines into the earth for gold, and many times to finde nothing, with losse of their lives and fortunes. Some to love dogs, others horses, some to desire to be obeyed in many provinces, [y] and yet themselves will know no obedience. [z] Some to love their wives dearly at first, and after a while to forsake and hate them, begetting children, with much care & cost for their education, yet when they grow to mans estate [a] to despise, neglect, and leave them naked to the worlds mercie. [b] Do not these behaviours expresse their intolerable folly? When men live in peace, they covet war, detesting quietnesse, [c] deposing kings, and advancing others in their stead, murdering some men to beget children of their wives. How many strange humors are in men? When they are poore and needy, they seek riches, and when they have them, they doe not enjoy them, but hide them under ground, or else wastfully spend them. O wise *Hippocrates*, I laugh at such things being done, but much more when no good comes of them, and when they are done to so ill purpose. There is no truth or justice found amongst them, for they daily plead one against another, [d] the son against the father and the mother, brother against brother, kinred & friends of the same quality; and all this for riches, whereof after death they cannot be possessors. And yet notwithstanding they wil defame & kil one another, commit all unlawfull actions, contemning God and men, friends and countrey. They make great account of many senslesse things, esteeming them as a great part of their treasure, statues, pictures, and such like moveables, dear bought, & so cunningly wrought, as nothing but speech wanteth in them, [e] and yet they hate living persons speaking to them. Others affect difficult things; if they dwell on firm Land, they will remove to an Iland, and thence to land again, being no way constant to their desires. They commend courage & strength in wars, & let themselves be conquered by lust and avarice; they are in brief, as disordered in their minds, as *Therstites* was in his body. And now me thinks, O most worthy *Hippocrates*, you should not reprehend my laughing, perceiving so many fooleries in men; [f] for no man will mock his own folly, but that which he seeth in a second, and so they justly mock one another. The drunkard cals him a glutton, whom he knows to be sober. Many men love the sea, others husbandry; briefly, they cannot agree in their own trades and professions, much lesse in their lives and actions.

When

x *De furore, mania melancholia scribo, ut sciam quo pacto in hominibus gignatur, fiat, crescat, cumuletur, minuatur, haec inquit animalia quae vides propterea seco, non Dei opera perosus, sed scilu bilisq; naturam disquirens.*

y *Aust. l. 1. in Gen. Jumenti & servi tui obsequium rigide postulas, & tu nullum praestas aliis, nec ipsi Deo.*

z *Uxores ducunt, mox foras ejiciunt.*

a *Pueros amant, mox fastidiunt.*

b *Quid hoc ab insania deest?*

c *Reges eligunt, deponunt.*

d *Contra parentes, fratres, cives perpetuo vixantur, & inimicitias agunt.*

e *Idola inanimata amant, animata odio habent, sic pontificii.*

* *Credo equidem vivos ducent è marmore vultus.*

f *Suam stultitiam perspicit nemo, sed alter alterum deridet*

When *Hippocrates* heard these words, so readily uttered without premeditation to declare the worlds vanitie, full of ridiculous contrarietie, he made answer, That necessitie compelled men to many such actions, & divers wils ensuing from divine permission, that we might not be idle, being nothing is so odious to them as sloth and negligence. Besides, men cannot foresee future events, in this uncertaintie of humane affaires; they would not so marrie, if they could foretell the causes of their dislike and separation; or parents if they knew the houre of their childrens death, so tenderly provide for them; or an husbandman sowe, if hee thought there would be no increase; or a merchant adventure to sea, if hee fore-saw shipwrack; or be a Magistrate, if presently to bee deposed. Alas, worthy *Democritus*, everie man hopes the best, and to that end he doth it, and therefore no such cause, or ridiculous occasion of laughter.

Democritus hearing this poore excuse, laughed again aloud, perceiving he wholly mistook him, and did not wel understand what hee had said concerning perturbations and tranquillitie of the minde. Insomuch, that if men would governe their actions by discretion and providence, they would not declare themselves fooles as now they doe, and hee should have no cause of laughter; but (quoth hee) they swell in this life, as if they were immortall and demi-gods, for want of understanding. It were enough to make them wise, if they would but consider the mutabilitie of this world, and how it wheeles about, nothing being firm and sure. He that is now above, to morrow is beneath; he that sate on this side to day, to morrow is hurled on the other: and not considering these matters, they fall into many inconveniences and troubles, coveting things of no profit, and thirsting after them, tumbling headlong into many calamities. So that if men would attempt no more then what they can bear, they should lead contented lives, and learning to know themselves, would limit their ambition, [f] they would perceive then that Nature hath enough without seeking such superfluities, & unprofitable things, which bring nothing with them but griefe and molestation. As a fat bodie is more subject to diseases, so are rich men to absurdities and fooleries, to many casualties and crosse inconveniences. There are many that take no heed what happeneth to others by bad conversation, and therefore overthrow themselves in the same manner through their own fault, not foreseeing dangers manifest. These are things (O more then mad, quoth hee) that give me matter of laughter, by suffering the pains of your impieties, as your avarice, envie, malice, enormous villanies, mutinies, unsatiable desires, conspiracies, and other incurable vices; besides, your [g] dissimulation and hypocrisie, bearing deadly hatred one to the other, and yet shadowing it with a good face, flying out into all filthy lusts, and transgressions of all laws, both of nature and civilitie. Many things which they have left off, after a while they fall to againe, husbandrie, navigation; and leave again, fickle and unconstant as they are. When they are young, they would be old, and old, young. [h] Princes commend a private life, private men itch after honour: a Magistrate commends a quiet life, a quiet man would bee in his office, and obeyed as he is: and what is the cause

[f] *Denique sit finis quærendi, eumque habeas plus pauperiem metuas minus, & finire laborem incipias, partis quod avebas, ütere. Hor.*

[g] *Assuram vapido servas sub pectore vulpem. Et cum vulpe positus pariter vulpinarier. Cretizandum cum Crete.*

[h] *Qui fit Mœcenas ut nemo quam sibi sortem, Seu ratio dederit, seu fors objecerit, illâ contentus vivat &c. Hor.*

of all this, but that they know not themselves. Some delight to destroy, [i] one to build, another to spoile one countrey to enrich another and himself. [k] In all these things they are like children, in whom is no judgement or councell, and resemble beasts, saving that beasts are better than they, as being contented with nature. [l] When shall you see a Lion hide gold in the ground, or a Bul contend for a better pasture? When a Boar is thirsty, he drinks what will serve him, and no more; and when his belly is full, he ceaseth to eate: But men are immoderate in both; as in lust, they covet carnall copulation at set times; men alwaies, ruinating thereby the health of their bodies. And doth it not deserve laughter, to see an amorous fool torment himself for a wench; weep, howl for a miss-shapen slut, a dowdie, sometimes that might have his choice of the fineſt beauties? Is there any remedy for this in physick? I doe anatomize and cut up these poor beasts, [m] to see these distempers, vanities, and follies, yet such proofe were better made on mans bodie, if my kinde nature would endure it: [n] Who from the hour of his birth is most miserable, weake and sickly; when he sucks he is guided by others, when he is grown great, practiseth unhappinesse, [o] and is sturdie, and when old, a childe again, and repenteth him of his life past. And here being interrupted by one that brought bookes, he fell to it againe, that all were mad, careleſſe, stupid. To proove my former speeches, looke into courts, or private houses. [p] Judges give judgement according to their owne advantage, doing manifest wrong to poore innocents, to please others. Notaries alter sentences, and for money lose their Deeds. Some make false moneys, others counterfeit false weights. Some abuse their parents, yea corrupt their owne sisters, others make long libels and pasquils, defaming men of good life, and extoll such as are lewd and vicious. Some rob one, some another; [q] Magistrates make laws against theeves, and are the verieſt theeves themselves. Some kill themselves, others despaire, not obtaining their desires. Some dance, sing, laugh, feast and banquet, whileſt others sigh, languish, mourne and lament, having neither meat, drinke, nor clothes. [r] Some pranke up their bodies, and have their mindes full of execrable vices. Some trot about [s] to beare false witnesse, and say any thing for money; and though Judges know of it, yet for a bribe they winke at it, and suffer false Contracts to prevaile against Equitie. Women are all day a dressing to pleasure other men abroad, and goe like sluts at home, not caring to please their owne husbands whom they should. Seeing men are so fickle, so sottish, so intemperate, why should not I laugh at those, to whom [t] folly seemes wisedome, will not be cured, and perceive it not?

It grew late, *Hippocrates* left him, and no sooner was he come away, but all the Citizens came about flocking, to know how hee liked him. Hee told them in briefe, that notwithstanding those small neglects of his attire, bodie, diet, [u] the world had not a wiser, a more learned, a more honest man, & they were much deceived to say that he was mad.

i *Diruit, ædificat, mutat quadrata rotundis. Trajanus pontem struxit super Danubium, quem successor ejus Adrianus statim demolitus.*

k *Quâ quid in re ab insanientibus differunt, quibus mens & sensus sive ratione inest, quicquid sese his offert voluptatis est.*

l *Idem Plut.*

m *Ut insaniæ causam disquiram bruta macto & seco, cum hoc potius in hominibus investigandum esset.*

n *Totus a nativitate morbus est.*

o *In vigore furibundus, quum decrescit insanabilis.*

p *Cyprian. ad Donatum. Qui sedet crimina judicaturus, &c.*

q *Tu pestimus omnium latrones*, as a theefe told *Alexander* in *Curtius. damnat feras judex, quod intus speratur, Cyprian.*

r *Vultus magna cura, magna animi incuria. Am. Marcel.*

s *Horrenda res est, vix duo verba sine mendacio proferuntur: & quamvis solenniter homines ad veritatem dicendam invitentur, pejerare tamen non dubitant, ut ex decem testibus vix unus verum dicat. Calv. in 8. Joh. Serm. 1.*

t *Sapientiam insaniam esse dicunt.*

u *Siquidem sapientiæ suæ admiratione me complevit, offendi sapientissimum virum, qui salvos posset omnes homines reddere.*

Thus

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

x *Olim jure quidem, nunc plus Democrite ride;*
Quin rides? vita hæc nunc magè ridicula est.
Democritus did well to laugh of old,
Good cause he had, but now much more,
This life of ours is more ridiculous
Then that of his, or long before.

x E Græc. epig.

Never so much cause of laughter, as now, never so many fooles and mad-men. 'Tis not one y *Democritus* wil serve turn to laugh in these daies, we have now need of a *Democritus to laugh at Democritus*, one Jester to flout at another, one foole to fleare at another. A great *Stentorian Democritus*, as big as that *Rhodian Colossus*. For now, as z *Salisburiensis* said in his time, *totus mundus histrionem agit*, the whole world playes the foole; we have a new theatre, a new scene, a new comedie of errors, a new company of personate actors, *volupiæ sacra* (as *Calcagninus* wittily feigns in his Apologs) are celebrated all the world over, * where all the actors were mad-men and fools, and everie houre changed habits, or took that which came next. He that was a Mariner to day, is an Apothecarie to morrow; a smith one while, a philosopher another, *in his volupiæ ludis*; a king now with his crowne, robes, sceptre, attendants, by and by drove a loaded asse before him like a Carter, &c. If *Democritus* were alive now, he should see strange alterations, a new company of counterfeit vizards, whiflers, *Cumane* asses, maskers, mummers, painted Puppets, outsides, phantastick shadows, gulls, monsters, giddy-heads, butter-flies. And so many of them are indeede (y if all be true that I have read) For when *Jupiter* and *Juno's* wedding was solemnized of old, the gods were all invited to the feast, and many noble-men besides: Amongst the rest came *Crysalus* a *Persian* prince, bravely attended, rich in golden attires, in gay robes, with a majesticall presence, but otherwise an asse. The gods seeing him come in such pompe and state, rose up to give him place, *ex habitu hominem metientes*; z but *Jupiter* perceiving what he was, a light, phantastick, idle fellow, turned him and his proud followers into butter-flies: and so they continue still (for ought I know to the contrarie) roving about in pied-coats, and are called *Chrysalides* by the wiser sort of men: that is, golden outsides, drones, flies, & things of no worth. Multitudes of such, &c.

——*ubique invenies*
Stultos avaros, sycophantas prodigos.

Many additions, much increase of madnesse, folly, vanitie, should *Democritus* observe, were he now to travell, or could get leave of *Pluto* to come see fashions, as *Charon* did in *Lucian* to visit our cities of *Moronia Pia*, and *Moronia Fœlix*, sure I think he would break the rimme of his belly with laughing.

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

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

z Polycrat lib. 3. cap. 8. & Petron.

* *Ubi omnes delirabant, omnes insani, &c. hodie nauta, cras philosophus; hodie faber, cras pharmacopola; hic modo regem agebat multo satellitio, tiara, & sceptro ornatus, nunc vili amictus centiculo, asinum clitellarium impellit.*

y *Calcagninus Apol. Crysalus cæteris auro dives, manicato pepio & tiara conspicuus, levis alioquin & nullius consilii &c. magno fastu ingredienti assurgunt dii, &c.*

z *Sed hominis levitatem Jupiter perspiciens, at tu (inquit) esto bombilio, &c. protinusq; vestis illa manicata in alas versa est, & mortales inde Chrysalides vocant hujusmodi homines.*

a Juven.

A ſatyricall *Romane* in his time, thought all vice, folly, and madneſſe were all at full ſea,

[b] *Omne in præcipiti vitium ſtetit.*——

[*] *Joſephus* the hiſtorian taxeth his Countrey-men *Jews* for bragging of their vices, publiſhing their follies, and that they did contend amongſt themſelves, who ſhould be moſt notorious in villanies; but we flow higher in madneſſe, far beyond them,

[c] *Mox daturi progeniem vitioſiorem,*

and the latter end (y ou know whoſe oracle it is) is like to be worſt. 'Tis not to be denied, the world alters every day, *Ruunt urbes, regna transferuntur, &c. variantur habitus, leges innovantur*, as [d] *Petrarch* obſerves, we change language, habits, laws, cuſtomes, manners, but not vices, not diſeaſes, not the ſymptomes of folly and madneſſe, they are ſtill the ſame. And as a River, we ſee, keeps the like name and place, but not water, and yet ever runs,

[*] *Labitur & labetur in omne volubilis ævum;*

Our times and perſons alter, vices are the ſame, and ever will be; looke how Nightingals ſang of old, Cocks crowed, Kine lowed, Sheep bleated, Sparrowes chirped, Dogges barked, ſo they doe ſtill; we keepe our madneſſe ſtill, play the fools ſtill, *nec dum finitus Oreſtes*, we are of the ſame humors and inclinations as our predeceſſors were, you ſhall find us all alike, much at one, we and our ſons,

Et nati natorum, & qui naſcuntur ab illis,

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

If *Democritus* were alive now, and ſhould but ſee the ſuperſtition of our age, our [e] religious madneſſe, as [f] *Meteran* cals it, *Religioſam inſaniam*, ſo many profeſſed Chriſtians, yet ſo few imitators of *Chriſt*, ſo much talk of religion, ſo much ſcience, ſo little conſcience, ſo much knowledge, ſo many preachers, ſo little practice; ſuch varietie of ſects, ſuch have and hold of all ſides, —— [*] *obvia ſignis Signa, &c.* ſuch abſurd and ridiculous traditions and ceremonies: If he ſhould meet a [g] *Capuchine*, a *Franciſcan*, a *Phareſaicall Jeſuite*, a man-ſerpent, a ſhave-crowned *Monke* in his robes, a begging Frier, or ſee their three-crowned Soveraigne Lord the Pope, poore *Peters* ſucceſſor, *ſervus ſervorum Dei*, to depoſe Kings with his foot, to tread on Emperors necks, make them ſtand bare-foot and bare-legg'd at his gates, hold his bridle and ſtirrup, &c. (O that *Peter* and *Paul* were alive to ſee this!) If he ſhould obſerve a [h] Prince creep ſo devoutly to kiſſe his toe, and thoſe Red-cap Cardinals, poor Pariſh-prieſts of old, now Princes companions; what would he ſay? *Cœlum ipſum petitur ſtultitia.* Had hee met ſome of our devout pilgrims going bare-foot to *Jeruſalem*, our lady of *Lauretto*, *Rome*, S^t. *Jago*, S^t. *Thomas Shrine*, to creep to thoſe counterfeit and Maggot-eaten Reliques. Had he been preſent at a Maſſe, and ſeen ſuch kiſſing of Paxes, crucifixes, cringes, duckings, their ſeverall attires and ceremonies, pictures of ſaints, [i] indulgences, pardons, vigils, faſting, feaſts, croſſing, knock-

ing,

b Juven.

[*] *De bello Jud. l. 8. c. 11. Iniquitates veſtræ neminem latent, inque dies ſingulos certamen habetis quis pejor ſit.*

c Hor.

d *Lib. 5. Epiſt. 8*

[*] *Hor.*

e *Superſtitio eſt inſana error.*

f *Lib. 8. hiſt. Belg.*

[*] *Lucan.*

g Father *Angelo*, the Duke of *Joyeux* going bare-foot over the Alps to *Rome*, &c.

h *Si cui intueri vacet quæ patiuntur ſuperſtitioſi, invenies tam indecora honeſtis, tam indigna liberis, tam diſſimilia ſanis, ut nemo fuerit dubitaturus furere eos, ſi cum pauciori-bus furerent. Senec.*

i *Quid dicam de eorum indulgentiis, oblationibus, votis, ſolutionibus, jejuniis, cœnobiis, ſomniis, horis, organis, cantilenis, campanis, ſimulachris, miſſis, purgatoriis, mitris, breviariis, bullis, luſtralibus aquis, raſuris, unctionibus, candelis, calicibus, crucibus, mappis, cereis, thuribulis, incantationibus, exorciſmis, ſputis, legendis, &c. Balæus de actis Rom. Pont.*

ing, kneeling at *Ave-Maries*, bells, with many such;

——*jucunda rudi spectacula plebi,*

praying in Gibberish, and mumbling of beads. Had he heard an old woman say her prayers in latine, their sprinkling of holy-water, and going a Procession, ——**incedunt monachorum agmina mille;*

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

Their Breviaries, bulls, hallowed beans, exorcismes, pictures, curious crosses, fables and bables. Had he read the *Golden Legend*, the *Turks Alcaran*, or *Jewes Talmud*, the *Rabbins Comments*, what would he have thought? How doest thou thinke he might have been affected? Had he more particularly examined a *Jesuits* life amongst the rest, he should have seen an hypocrite professe povertie, and yet possesse more goods & lands then many princes, to have infinite treasures and revenues; teach others to fast, and play the gluttons themselves; like watermen, that rowe one way, and look another. [k]Vow virginitie, talk of holinesse, and yet indeed a notorious Bawd, and famous fornicator, *lascivum pecus*, a very goat. Monkes by profession, such as give over the world, and the vanities of it, and yet a *Machiavilian* rout[m] interested in all maner of state: holy men, peace makers, and yet composed of envie, lust, ambition, hatred and malice, fire-brands, *adulta patriæ pestis*, traitors, assasinats, *hâc itur ad astra*, and this is to supererogate, and merit heaven for themselves and others. Had he seen on the adverse side, some of our nice & curious schismaticks in another extreme, abhorre all ceremonies, and rather lose their lives and livings, then doe or admit any thing Papists have formerly used, though in things indifferent (they alone are the true Church, *sal terræ, cum sint omnium insulsissimi.*) Formalists, out of fear and base flatterie, like so many weather-cocks turn round, a rout of temporisers, readie to embrace and maintain all that is, or shal be proposed, in hope of preferment: Another Epicurean companie, lying at lurch as so many vultures, watching for a prey of Church goods, and ready to rise by the down-fall of any: as [n]*Lucian* said in like case, what dost thou think *Democritus* would have done, had he been spectator of these things?

Or had he but observed the common people follow like so many sheep one of their fellows drawn by the horns over a gap, some for zeale, some for fear, *quò se cunque rapit tempestas*, to credit all, examine nothing, and yet readie to dye before they will abjure any of those ceremonies, to which they have been accustomed; others out of hypocrisie frequent sermons, knock their breasts, turn up their eyes, pretend zeal, desire reformation, and yet professed usurers, gripers, monsters of men, harpies, divels, in their lives to expresse nothing lesse.

What would he have said to see, hear, and reade so many bloudy battels, so many thousands slain at once, such streams of bloud able to turn Mils: *unius ob noxam furiasque*, or to make sport for princes, without any just cause, † *for vain titles* (saith *Austin*) *precedencie, some wench, or such like toy, or out of desire of domineering, vain-glorie, malice, revenge, folly, madnesse* (goodly causes all, *ob quas universus orbis bellis & cædibus misceatur*) whilst Statesmen themselves in the mean time are secure at home, pampered with all delights & pleasures, take their ease and follow their lusts,

* *Th. Neageor.* i *Dum simulant spernere, acquisiverunt sibi 30 annorum spatio bis centena millia librarum annua. Arnold.*

k *Et quam interdiu de virtute loquuti sunt, sero in latibulis clunes agitant kabere nocturno, Aggyppa.*

l 1 Tim. 3. 13. But they shall prevaile no longer, their madnesse shall be known to all men.

m *Benignitatis finus solebat esse, nunc litium officina curia Romana. Budæus.*

n *Quid tibi videtur facturus Democritus, si horum spectator contigisset?*

† *Obinanes ditionum titulos, ob præreptum locum, ob interceptam mulierculam, vel quod è stultitia natum, vel è malitia, quod cupido dominandi, libido nocendi, &c.*

lusts, not considering what intolerable misery poor souldiers endure, their often wounds, hunger, thirst, &c. the lamentable cares, torments, calamities & oppressions that accompanie such proceedings, they feele not, take no notice of it. *So wars are begun, by the perswasion of a few debosshed, hair-brain, poor, dissolute, hungrie captains, parasitical fawners, unquiet hotspurs, restlesse innovators, green heads, to satisfie one mans private spleene, lust, ambition, avarice, &c. tales rapiunt sceleratain præliacausa. Flos hominũ,* Proper men, well proportioned, carefully brought up, able both in bodie and minde, sound, led like so many [p] beasts to the slaughter in the flower of their years, pride, and ful strength, without all remorse and pity, sacrificed to *Pluto*, as so many sheep, 40000. at once. At once, said I, that were tolerable, but these wars last alwaies, and for many ages; nothing so familiar as this hacking and hewing, massacres, murders, desolations. *——ignoto cælum clangore remugit*, they care not what mischief they procure, so that they may enrich themselves for the present; they wil so long blow the coals of contention, til all the world be consumed with fire. The [a] siege of *Troy* lasted ten years eight months, there died 870000 *Grecians*, 670000 *Trojans*, at the taking of the City, and after were slain 276000 men, women, and children of all sorts. *Cæsar* killed a million, [b] *Mahomet* the second Turke 300000 persons: *Scintus Dentatus* fought in an hundred battels, eight times in single combat he overcame, had forty wounds before, was rewarded with 140 crowns, triumphed nine times for his good service. *M. Sergius* had 32 wounds; *Scæva* the Centurion I know not how many; everie nation hath their *Hectors, Scipio's, Cæsars* and *Alexanders*. Our [c] *Edward* the fourth was in 26 battels afoot: and as they doe all, he glories in it, 'tis related to his honour. At the siege of *Hierusalem* 1100000 died with sword and famine. At the siege of *Ostend* (the divels academie) a poore towne in respect, a small fort, but a great grave, 120000 men lost their lives, besides whole towns, dorpes, and hospitals, full of maimed souldiers; there were engines, fire-works, and whatsoever the divell could invent to doe mischiefe with 2500000 iron bullets shot of 40 pound weight, three or four millions of gold consumed. [d] *Who* (saith mine Author) *can be sufficiently amazed at their flinty hearts, obstinacie, furie, blindnesse, who without any likelihood of good successe, hazard poore souldiers, and leade them without pitie to the slaughter, which may justly be called the rage of furious beasts, that run without reason upon their owne deaths:* [*] *quis malus genius, quæ furia, quæ pestis, &c.* what plague, what furie brought so divellish, so brutish a thing as war first into mens minds? Who made so soft and peaceable a creature, born to love, mercie, meeknesse, so to rave, rage like beasts, and run on to their own destruction? how may nature expostulate with mankinde, *Ego te divinum animal finxi, &c.* I made thee an harmlesse, quiet, a divine creature: how may God expostulate, and all good men? yet, *horum facta* (as * one condoles) *tantum admirantur, & heroum numero habent*: these are the brave spirits, the gallants of the world, these admired alone, triumph alone, have statues, crownes, piramids, obelisks to their eternall fame, that immortall *Genius* attends on them, *hâc itur ad astra*. When *Rhodes* was besieged, [e] *fossæ urbis cadaveribus repletæ sunt*, the ditches were full of dead carcasses; and as when

[p] *Bellum rem plane belluinam vocat Morus. Utop. lib. 2.*

[a] *Munster. Cosmog. l. 5. c. 3. & Dict. Cretens.*

[b] *Jovius vit. ejus.*

[c] *Comineus.*

[d] *Hist. of the siege of Ostend. fol. 23.*

[*] *Erasmus de bello. ut placidum illud animal benevolentiæ natum tam ferina vecordiâ in mutuam ruevet pernitiem.*

[*] *Rich. Dinoth. præfat. Belli civilis Gal.*

[e] *Jovius.*

when the said *Solyman* great *Turke* belegred *Vienna*, they lay levell with the top of the wals. This they make a sport of, and will doe it to their friends and confederates, against oaths, vowes, promises, by trecherie or otherwise. —[z] *dolus an virtus? quis in hoste requirat?* leagues and laws of arms ([f] *silent leges inter arma*) for their advantage, *omnia jura, divina, humana, proculcata plerumque sunt*; Gods and mens laws are trampled under foot, the sword alone determines all; to satisfie their lust and spleene, they care not what they attempt, say, or doe,

[g] *Rara fides, probitasque viris qui castra sequuntur,*

Nothing so common as to have [h] *father fight against the sonne, brother against brother, kinsman against kinsman, kingdome against kingdome, province against province, christians against christians: à quibus nec unquam cogitatione fuerunt læsi,* of whom they never had offence in thought, word or deed. Infinite treasures consumed, towns burned, flourishing cities sacked and ruinated, *quodque animus meminisse horret*, goodly countries depopulated and left desolate, old inhabitants expelled, trade and traffick decayed, maids defloured, *Virgines nondum thalamis jugatæ, Et comis nondum positis ephæbi*; chast matrons cry out with *Andromache*, * *Concubitum mox cogar pati ejus, qui interemit Hectorem*, they shall be compelled peradventure to lie with them that erst killed their husbands: to see rich, poore, sick, sound, Lords, servants, *eodem omnes incommodo macti*, consumed all or maimed, &c. *Et quicquid gaudens scelere animus audet, & perversa mens*, saith *Cyprian*, and whatsoever torment, miserie, mischief, hell it self, the divell, [i] furie and rage can invent to their own ruine and destruction; so abominable thing is [k] war, as *Gerbelius* concludes, *adeo fœda & abominanda res est bellum, ex quo hominum cædes, vastationes, &c.* the scourge of God, cause, effect, fruit and punishment of sinne. Had *Democritus* been present at the late civill warres in *France*, those abominable wars, — *bellaque matribus detestata*,

[l] *Where in lesse then ten years, ten hundred thousand men were consumed,* saith *Collignius*, 20. thousand Churches overthrown; nay, the whole kingdome subverted (as [m] *Richard Dinoth* addes.) So many myriades of the Commons were butchered up, with sword, famine, warre, *tanto odio utrinque ut barbari ad abhorrendam lanienam obstupescerent*, with such ferall hatred, the world was amazed at it: or at our late *Pharsalian* fields in the time of *Henry* the sixt, betwixt the houses of *Lancaster* and *Yorke*, an hundred thousand men slain,* one writes, [n] another, ten thousand families were rooted out, *that no man can but marvell*, saith *Comineus*, *at that barbarous immanitie, ferall madnesse, committed betwixt men of the same nation, language and religion.* [o] *Quis furor O cives? Why do the Gentiles so furiously rage*, saith the Prophet *David*, *Psa.* 2. 1. But we may aske, why doe the Christians so furiously rage?

* *Arma volunt, quare poscunt, rapiuntque juventus?*

Unfit for Gentiles, much less for us so to tyrannize, as the *Spaniard* in the West *Indies*, that killed up in 42 years (if we may beleeve [p] *Bartholomæus à Casa* their own bishop) 12 millions of men, with stupend & exquisite torments; neither should I lye (said he) if I said 50 millions. I omit those

z *Dolus, asperitas, injustitia propria bellorum negotia Tertul.*
f *Tully.*
g *Lucan.*
h *Pater in filium, affinis in affinem, amicus in amicum, &c Regio cum regione, regnum regno colliditur. Populus populo in mutuam perniciem, bellua rum instar sanguinolente ruentium.*
* *Libanii declam.*
i *Ira enim & furor Bellona consultores, &c. dementes sacerdotes sunt.*
k *Bellum quasi bellua & ad omnia scelera furor immissus.*
l *Gallorum decies centum millia cecidêrunt Ecclesiarum 20 millia fundamentis excisa.*
m *Belli civilis gal. l. 1. hoc ferali bello & cædibus omnia repleverunt, et regnum amplissimum à fundamentis pene everterunt, plebis tot myriades gladio, bello, fame miserabiliter perierunt.*
* *Pont. Huterus*
n *Comineus. Ut nullus non execretur & admiretur crudelitatem, & barbaram insaniam, quæ inter homines eodem sub cælo nator, ejusdem linguæ, sanguinis, religionis exercebatur.* o *Lucan.* * *Virg.*
p Bishop of *Cuseo* an eye-witnesse.

French

French Massacres, Sicilian Evensongs, [q] the Duke of *Alvas* tyrannies, our gunpowder machinations, and that fourth fury, as [r] one cals it, the *Spanish* inquisition, which quite obscures those ten persecutions,

—[t] *sævit toto Mars impius orbe,*

Is not this [t] *Mundus furiosus*, a mad world, as he terms it, *insanum bellum?* are not these mad men, as * *Scaliger* concludes, *qui in prælio acerbâ morte, insaniæ suæ memoriam pro perpetuo teste relinquunt posteritati*; which leave so frequent battles, as perpetuall memorials of their madnesse to all succeeding ages? Would this, think you, have enforced our *Democritus* to laughter, or rather made him turne his tune, alter his tone, and weep with [u] *Heraclitus*, or rather howle, [x] roare, and teare his haire in commiseration, stand amazed; or as the Poets feigne, that *Niobe* was for grief quite stupified and turned to a stone? I have not yet said the worst, That which is more absurd and [y] mad, In their tumults, seditions, civil and unjust wars, [z] *quod stultè suscipitur, impiè geritur, miserè finitur*, such wars I meane, for all are not to be condemned, as those phantasticall *Anabaptists* vainly conceive. Our Christian Tacticks are all-out as necessarie as the *Roman Acies*, or *Grecian* Phalanx; to be a souldier is a most noble and honourable profession (as the world is) not to be spared, they are our best wals and bulwarks, and I do therefore acknowledge that of * *Tully* to be most true, *All our civill affaires, all our studies, all our pleading, industrie and commendation, lyes under the protection of warlike vertues, and whensoever there is any suspicion of tumult, all our arts cease*; warres are most behoovefull, *& bellatores agricolis civitati sunt utiliores*, as * *Tyrius* defends: & valour is much to be commended in a wise man, but they mistake most part, *auferre, trucidare, rapere, falsis nominibus virtutem vocant, &c.* ('Twas *Galgacus* observation in *Tacitus*) they terme theft, murder, & rapine, vertue, by a wrong name, rapes, slaughters, massacres, &c. *jocus & ludus*, are pretty pastimes, as *Ludovicus Vives* notes. [a] *They commonly call the most hair-brain blood-suckers, strongest theeves, the most desperate villains, treacherous rogues, inhumane murderers, rash, cruel and dissolute caitiffs, couragious and generous spirits, heroicall and worthy Captains,* [b] *brave men at armes, valiant and renowned souldiers, possessed with a brute persuasion of false honour*, as *Pontus Huter* in his *Burgundian* historie complains. By means of which it comes to passe that daily so many voluntaries offer themselves, leaving their sweet wives, children, friends, for six pence (if they can get it) a day, prostitute their lives and limbs, desire to enter upon breaches, lye sentinell, perdue, give the first onset, stand in the forefront of the battell, marching bravely on with a cheerfull noise of drums and trumpets, such vigor and alacritie, so many banners streaming in the ayre, glittering armours, motions of plumes, woods of pikes and swords, variety of colours, cost and magnificence, as if they went in triumph now victors to the Capitol, and with such pompe, as when *Darius* army marched to meet *Alexander* at *Issus*. Void of all fear they run into eminent dangers, *Canons* mouth, &c. *ut vulneribus suis ferrum hostium hebetent*, saith [c] *Barletius*, to get a name of valour, honour and applause, which lasts not neither, for it is but a meer flash this fame, and like a rose, *intra diem unum extinguitur*, tis gone in an instant. Of 15000 proletaries slain

q Read *Meteran* of his stupend cruelties.
r *Henricus Auricaco.*
t *Virg. Georg.*
t *Jansenius. Gallobelgicus* 1596. *Mundus furiosus, inscriptio libri.*
* *Exercitat.* 250. *sect.* 4.
u *Fleat Heraclitus an rideat Democritus.*
x *Curæ leves loquuntur, ingentes stupent.*
y *Arma amens capio, nec sat rationis in armis.*
z *Erasmus.*
* *Pro Murena. Omnes urbanæ res, omnia studia, omnis forensis laus & industria latet in tutela & præsidio bellicæ virtutis, & simul atque increpuit suspicio tumultus, artes illico nostræ conticescunt.*
* *Ser.* 13.
a *Crudelissimos sævissimosque latrones, fortissimos haberi propugnatores, fidissimos duces habent, bruta persuasione donati.*
b *Eobanus Hessus. Quibus omnis in armis vita placet, non ulla juvat nisi morte, nec ullam esse putant vitam, quæ non assuerit armis.*
c *Lib.* 10. *vit. Scanderbeg.*

slain in a battel, scarce fifteen are recorded in history, & after a while their names are likewise blotted out, the whole battel it self is forgotten. Those *Grecian* Orators, *summâ vi ingenii & eloquentiæ*, set out the renowned overthrows at *Thermopylæ, Salamina, Marathro, Mycale, Mantinea, Cheronæa, Platæa*: The *Romans* record their battel at *Cannas*, and *Pharsalian* fields, but they doe but record, and we scarce hear of them. And yet this supposed honour, popular applause, desire of immortality by this means, pride and vain-glory spurs them on many times rashly and unadvisedly, to make away themselves and multitudes of others. *Alexander* was sorry, because there were no more worlds for him to conquer, he is admired by some for it, *animosa vox videtur, & regia*, 'twas spoken like a Prince, but as wise [d] *Seneca* censures him, 'twas *vox iniquissima & stultissima*, 'twas spoken like a bedlam-fool; & that sentence which the same [e] *Seneca* appropriates to his father *Philip* and him, I apply to them all, *Non minores fuere pestes mortalium, quàm inundatio, quam conflagratio, quibus, &c.* they did as much mischef to mortall men, as fire and water, those merciless elements when they rage. [f] Which is yet more to be lamented, they perswade them, this hellish course of life is holy, they promise heaven to such as venture their lives *bello sacro*, & that by these bloudy wars, as* *Persians, Greeks*, and *Romans* of old, as modern *Turks* do now their Cõmons, to encourage them to fight, *ut cadant infeliciter, If they dy in the field, they go directly to heaven, and shal be canonized for saints*, (O diabolical invention) put in the Chronicles, *in perpetuam rei memoriam*, to their eternall memorie: when as in truth, as [g] some hold, it were much better (since wars are the scourge of God for sin, by which he punisheth mortal mens peevishnes and folly) such brutish stories were suppressed, because *ad morum institutionem nihil habent*, they conduce not at all to maners, or good life But they will have it thus nevertheless, & so they put a note of [h] *divinity upon the most cruell and pernicious plague of humane kinde*, adore such men with grand titles, degrees, statues, images, [i] honour, applaud and highly reward them for their good service, no greater glorie then to dye in the field. So *Africanus* is extolled by *Ennius*; *Mars* and [k] *Hercules*, & I know not how many besides of old were deified, went this way to heaven, that were indeed bloudy butchers, wicked destroyers and troublers of the world, prodigious monsters, hel-hounds, feral plagues, devourers, cõmon executioners of humane kind, as *Lactantius* truly proves, and *Cyprian to Donat*, such as were desperate in wars, and precipitatly made away themselves (like those *Celtes* in *Damascen*, with ridiculous valour, *ut dedecorosũ putarent muro ruenti se subducere*, a disgrace to run away for a rotten wall, now ready to fal on their heads) such as wil not rush on a swords point, or seek to shun a canons shot, are base cowards, & no valiant men. By which means, *Madet orbis mutuo sanguine*, the earth wallowes in her own bloud,

[a] *Sævit amor ferri & scelerati insania belli*, and for that, which if it be done in private, a man shall be rigorously executed, [b] *and which is no lesse then murder it self, if the same fact be done in publike in wars, it is called*

d *Nulli beatiores habiti, quam qui in prœliis cecidissent. Brissonius de rep. Persarum l. 3. fol. 344. Idem Lactantius de Romanis & Græcis. Idem Ammianus lib. 23. de Parthis. Judicatur is solus beatus apud eos, qui in prœlio ruderit animam.*

e *De Benef. lib. 2. c. 1.*

f *Boterus Amphitridion. Busbequius Turc. hist. Per cædes & sanguinem parare hominibus ascensum in cœlum putant, Lactan. de falsa relig. l. 1. cap. 8.*

g *Quoniam bella acerbissima dei flagella sunt, quibus hominum pertinaciam punit, ea perpetua oblivione sepelienda potius quam memoriæ mandanda plerique judicant. Rich Dinoth. præf. hist. Gall.*

h *Cruentam humani generis pestem, & perniciem divinitatis notâ insigniunt.* i *Et quod dolendum, applausum habent & occursum viri tales.* k *Herculi eadem porta ad cœlum patuit, qui magnam generis humani partem perdidit.* a *Virg. Æneid. 7.* b *Homicidium quum committunt singuli, crimen est, quum publicè geritur, virtus vocatur. Cyprianus.*

manhood, and the party is honoured for it. —[c] *prosperum & felix scelus*
Virtus vocatur —— We measure all as *Turkes* doe by the event, and most part, as *Cyprian* notes, in all ages, countreys, places, *savitiæ magnitudo impunitatem sceleris acquirit*, the foulnesse of the fact vindicates the offender. [d] One is crowned for that which another is tormented:

Ille crucem sceleris precium tulit, hic diadema.

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

—[f] *& tamen alter,*
Si feciſſet idem, caderet ſub judice morum.

A poor sheep-stealer is hanged for stealing of victuals, compelled peradventure by necessitie of that intolerable cold, hunger and thirst, to save himselfe from starving: but a [g] great man in office, may securely rob whole provinces, undo thousands, pill and pole, oppresse *ad libitum*, flea, grinde, tyrannize, inrich himself by spoiles of the Commons, be uncontroleable in his actions, and after all, be recompensed with turgent titles, honoured for his good service, & no man dare find fault, or [h] mutter at it.

How would our *Democritus* have been affected, to see a wicked caitiffe, or [i] *foole, a very idiot, a sunge, a golden asse, a monster of men, to have many good men, wise men, learned men to attend upon him with all submission, as an appendix to his riches, for that respect alone, because he hath more wealth and money,* [k] *and to honour him with divine titles, and bumbast Epithets*, to smother him with fumes and eulogies, whom they know to be a dizard, a fool, a covetous wretch, a beast, &c. *because he is rich?* To see *sub exuviis leonis onagrum*, a filthy lothsome carcasse, a *Gorgons* head puffed up by parasites, assume this unto himself, glorious titles, in worth an infant, a Cuman asse, a painted sepulchre, an *Egyptian* temple? To see a withered face, a diseased, deformed, cankred complexion, a rotten carcasse, a viperous minde, and Epicurean soul set out with orient pearles, jewels, diadems, perfumes, curious elaborate workes, as proud of his clothes, as a child of his new coats; and a goodly person of an angelike divine countenance, a saint, an humble mind, a meek spirit cloathed in rags, beg, & now ready to be starved? To see a silly contemptible sloven in apparel, ragged in his coat, polite in speech, of a divine spirit, wise? another neat in cloths, spruce, full of courtesie, empty of grace, wit, talk non-sense?

To see so many lawyers, advocates, so many tribunals, so little Justice; so many Magistrates, so little care of common good; so many Laws, yet never more disorders; *Tribunal litium ſegetem*, the Tribunal a Labyrinth, so many thousand suits in one court sometimes, so violently followed? To see *injustissimum sapè juri præsidentem, impium religioni, imperitissimum eruditioni, otiosissimum labori, monstrosum humanitati?* To see a lamb [l] executed, a wolfe pronounce sentence, *latro* arraigned, and *fur* sit on the bench, the Judge severely punish others, and doe worse himself, [m] *eundem furtum facere & punire,* [n] *rapinam plectere, quum sit ipse raptor?* Lawes altered, misconstrued, interpreted *pro* and *con*, as the [o] Judge is made by friends, bribed, or otherwise affected, as a nose of wax, good to day, none to morrow; or firme in his opinion, cast in his Sen-

tence

c Seneca.

d Juven.
e De vanit. scient. de princip. nobilitatu.
f Juven. Sat 4.
g Pausa rapit quod Natta reliquit. Tu pessimus omnium latro es, as Demetrius the Pyrat told *Alexander* in *Curtius*.
h Non ausi mutire &c. Æsop.
i Improbum & stultum, si divitem multos bonos viros in servitute habentem, ob id duntaxat quod ei contingat aureorum numismatum cumulus, ut appendices, & additamenta numismatum. Morus Utopia.
k Eorumq; detestantur Utopienses insaniam, qui divinos honores iis impendunt, quos sordidos & avaros agnoscunt, non alio respectu honorantes, quam quod dites sint. Idem. lib. 2.
l Cyp. 2. ad Donat. ep. Ut reus innocent pereat, fit nocens. Judex damnat foras, quod intus operatur.
m Sidonius Apo.
n Salvianus l. 3. de providen.
o Ergo judicium nihil est nisi publica merces. Petronius. Quid faciant leges ubi sola pecunia regnat? Idem.

tence prolonged, changed *ad arbitrium judicis*, ſtill the ſame caſe, [p] *one thruſt out of his inheritance, another falſly put in by favour, falſe forged deeds or wils. Inciſæ leges negliguntur*, laws are made and not kept; or if put in execution, [q] they be ſome ſilly ones that are puniſhed. As put caſe it be fornication, the father wil diſ-inherit or abdicate his child, quite caſheere him (out villaine be gone, come no more in my ſight) a poor man is miſerably tormented with loſſe of his eſtate perhaps, goods, fortunes, good name, for ever diſgraced, forſaken, and muſt doe penance to the utmoſt; a mortall ſinne, and yet make the worſt of it, *nunquid aliud fecit*, ſaith *Tranio* in the [r] poet, *niſi quod faciunt ſummis nati generibus*, he hath done no more then what Gentlemen uſually doe.

[s] *Neque novum, neque mirum, neque ſecus quàm alii ſolent.*

For in a great perſon, right worſhipfull Sir, a right honourable Grandy, 'tis not a veniall ſinne, no not a *peccadillo*, 'tis no offence at all, a common and ordinarie thing, no man takes notice of it; he juſtifies it in publike, and peradventure brags of it,

[t] *Nam quod turpe bonis, Titio, Seioque decebat*
Criſpinum ——

[u] Many poore men, yonger brothers, &c. by reaſon of bad policie, and idle education (for they are likely brought up in no calling) are compelled to begge or ſteal, and then hanged for theft; then which, what can be more ignominious, *non minus enim turpe principi multa ſupplicia, quàm medico multa funera*, 'tis the governours fault. *Libentius verberant quàm docent*, as School-maſters doe, rather correct their pupils, then teach them when they doe amiſſe. [x] *They had more need provide there ſhould be no more theeves and beggers, as they ought with good policie, and take away the occaſions, then let them run on, as they doe to their own deſtruction*: root out likewiſe thoſe cauſes of wrangling, a multitude of lawyers, & compoſe controverſies, *lites luſtrales & ſæculares*, by ſome more compendious means. Whereas now for every toy and trifle they goe to law, [y] *Mugit litibus inſanum forum, & ſævit invicem diſcordantium rabies*, they are ready to pull out one anothers throats; and for commoditie [z] *to ſquieze bloud*, ſaith *Hierom*, *out of their brothers heart*, defame, lye, diſgrace, backbite, raile, beare falſe witneſſe, ſwear, forſwear, fight and wrangle, ſpend their goods, lives, fortunes, friends, undoe one another, to enrich an *Harpy* advocate, that preys upon them both, and cryes, *Eia Socrates*, *Eia Xantippe*; or ſome corrupt Judge, that like the [d] Kite in *Æſop*, while the mouſe & frog fought, carried both away. Generally they prey one upon another as ſo many ravenous birds, brute beaſts, devouring fiſhes, no *medium*, [b] *omnes hic aut captantur aut captant, aut cadavera quæ lacerantur, aut corvi qui lacerant*, either deceive or be deceived; tear others, or be torne in pieces themſelves; like ſo many buckets in a Well, as one riſeth, another falleth, one's emptie, another's full; his ruine is a ladder to the third; ſuch are our ordinary proceedings. What's the market? A place according to [c] *Anacharſis*, wherein they cozen one another, a trap; nay, what's the world it ſelf? [d] A vaſt *Chaos*, a confuſion of manners, as fickle as the ayre, *domicilium inſanorum*, a turbulent troup full of impurities, a mart of walking ſpirits, goblins, the theatre of hypocriſie, a ſhop of knaverie, flatterie, a nurſery of

p *Hic arcentur hæreditatibus liberi, hic donatur bonis alienis, falſum conſulit alter, teſtamentum corrumpit, &c. Idem.*
q *Vexat cenſura columbas.*
r *Plaut. moſtel.*
s *Idem.*
t *Iuven. Sat. 4.*
u *Quod tot ſint fures & mendici, magiſtratuum culpa ſit qui malos inſtitantur præceptores, qui diſcipulos libentius verberant quàm docent. Morus Utop. lib. 1.*
x *Decernuntur furi gravia & horrenda ſupplicia, quum potius providendum multò foret ne fures ſint, ne cuiquam tam dira furandi aut pereundi ſit neceſſitas. Idem.*
y *Boterus de augment. urb lib. 3. cap. 3.*
z *E fraterno corde ſanguinem eliciunt.*
a *Milvus rapit ac deglubit.*
b *Petronius de Crotone civit.*
c *Quid forum? locus quo alius alium circumvenit.*
d *Vaſtum chaos, larvarum emporium, theatrum hypocriſeos, &c.*

of villanie, the ſcene of babling, the ſchool of giddineſſe, the academie of vice; a warfare, *ubi velis nolis pugnandum, aut vincas aut ſuccumbas*, in which, kill or be killed; wherein everie man is for himſelf, his private ends, and ſtands upon his own guard. No charitie, [e] love, friendſhip, fear of God, alliance, affinitie, conſanguinitie, Chriſtianitie can contain them, but if they be any waies offended, or that ſtring of commoditie be touched, they fall foule. Old friends become bitter enemies on a ſudden, for toyes and ſmall offences, and they that erſt were willing to do all mutuall offices of love and kindneſſe, now revile and perſecute one another to death, with more then *Vatinian* hatred, & will not be reconciled. So long as they are behovefull, they love or may beſtead each other, but when there is no more good to be expected, as they doe by an old dogge, hang him up or caſheere him: which [f] *Cato* counts a great *indecorum*, to uſe men like old ſhoes, or broken glaſſes, which are flung to the dunghill; he could not finde in his heart to ſell an old oxe, much leſſe to turne away an old ſervant: but they in ſtead of recompence, revile him, and when they have made him an inſtrument of their villanie, as [g] *Bajazet* the ſecond Emperor of the *Turks*, did by *Acomethes Baſſa*, make him away, or in ſtead of [h] reward, hate him to the death, as *Silius* was ſerved by *Tiberius*. In a word, every man for his own ends. Our *ſummum bonum* is commodity, & the goddeſſe we adore *Dea moneta*, Queen money, to whom we daily offer ſacrifice, which ſteers our hearts, hands, [i] affections, all: that moſt powerfull goddeſſe, by whom we are reared, depreſſed, elevated, [k] eſteemed, the ſole commandreſſe of our actions, for which we pray, run, ride, go, come, labour, and contend as fiſhes do for a crum that falleth into the water. It is not worth, vertue, wiſedome, valour, learning, honeſty, religion, or any ſufficiencie for which we are reſpected, but [l] money, greatneſſe, office, honour, authoritie; honeſty is accounted folly; knaverie, policie; [m] men admired out of opinion, not as they are, but as they ſeem to be: ſuch ſhifting, lying, cogging, plotting, counterplotting, temporizing, flattering, coſening, diſſembling, [n] *that of neceſsitie one muſt highly offend God if he be conformable to the world*, Cretizare cum Crete, *or elſe live in contempt, diſgrace, and miſerie.* One takes upon him temperance, holineſſe, another auſteritie, a third an affected kind of ſimplicitie, when as indeede he, and he, and he, and the reſt are [a] *hypocrites*, *ambodexters*, out-ſides, [b] like ſo many turning pictures, a lyon on the one ſide, a lamb on the other. How would *Democritus* have been affected to ſee theſe things?

To ſee a man turn himſelf into all ſhapes like a Camelion, or as *Proteus*, *Omnia transformans ſeſe in miracula rerũ*, to act twenty parts at once, for his advantage, to temporize & varie like *Mercurie* the Planet, good with good, bad with bad; of all religions, humors, inclinations; to fawn like a Spaniell, *mentitis & mimicis obſequiis*, rage like a lion, barke like a Curre, fight like a dragon, ſting like a ſerpent, as meek as a lamb, & yet again grin like a tygre, weep like a crocodile, inſult over ſome, & yet others domineer over him, here cõmand, there crouch, tyrannize in one place, be baffled in another, a wiſe man at home, a fool abroad to make others merry.

e *Nemo cælum, nemo juſjurandum, nemo Jovem pluris facit, ſed omnes aperti oculis bona ſua computant. Petron. & Plutarch. vit. ejus. Indecorum animatis ut calceis uti aut vitris, quæ ubi fracta abjicimus, nam ut de me ipſo dicam, nec bovem ſenem vendideram, nedum hominem natu grandem laboris ſocium.*

g *Jovius. Cum innumera illius beneficia rependere non poſſet aliter, interfici juſſit.*

h *Beneficia eouſque lata ſunt dum videntur ſolvi poſſe, ubi multum antevenere pro gratia odium redditur. Tac.*

i *Paucis charior eſt fides quam pecunia. Saluſt.*

k *Prima fere vota & cunctis &c.*

l *Et genus & formam regina pecunia donat. Quantum quiſque ſua nummorum ſervat in arca, tantum habet & fidei.*

m *Non à peritiâ ſed ab ornatu & vulgi vocibus habemur excellentes. Cardan. l. 2. de conſ.*

n *Perjurata ſuo poſt ponit numina lucro, Mercator. Ut neceſſarium ſit vel Deo diſplicere, vel ab hominibus contemni, vexari, negligi.* a *Qui Curios ſimulant & Bacchanalia vivunt.* b *Tragelapho ſimiles vel centauru, ſurſum homines, deorſum equi.*

To

To see so much difference betwixt words and deeds, so many parasanges betwixt tongue and heart, men like stage-players act variety of parts, [c] give good precepts to others, sore aloft, whilst they themselves grovell on the ground.

To see a man protest friendship, kisse his hand, [d] *quem mallet truncatum videre*, [e] smile with an intent to doe mischief, or cozen him whom he salutes, * magnifie his friend unworthie with hyperbolicall elogiums; his enemy albeit a good man, to vilifie and disgrace him, yea all his actions, with the utmost livor and malice can invent.

To see a [f] servant able to buy out his Master, him that carries the mace more worth then the Magistrate, which *Plato lib.* 11. *de leg.* absolutely forbids, *Epictetus* abhors. An horse that tils the [g] land fed with chaffe, an idle jade have provender in abundance; him that makes shoes go barefoot himself, him that sels meat almost pined; a toiling drudge starve, a drone flourish.

To see men buy smoke for wares, castles built with fooles heads, men like apes follow the fashions, in tires, gestures, actions: if the King laugh, all laugh; [h] *Rides? majore chachinno*
Concutitur, flet si lachrimas conspexit amici.

[i] *Alexander* stouped, so did his Courtiers; *Alphonsus* turned his head, and so did his parasites. [k] *Sabina Poppea*, *Nero's* wife, wore amber-colour'd hair, so did all the *Roman* Ladies in an instant, her fashion was theirs.

To see men wholly led by affection, admired and censured out of opinion without judgement: an inconsiderate multitude, like so many dogs in a village, if one bark all bark without a cause: as fortunes fan turns, if a man be in favour, or commended by some great one, all the world applauds him; [l] if in disgrace, in an instant all hate him, & as at the Sun when he is eclipsed, that erst took no notice, now gaze and stare upon him.

To see a man [m] wear his brains in his belly, his guts in his head, an hundred oakes on his back, to devour an 100 oxen at a meale, nay more, to devoure houses and towns, or as those *Anthropophagi*, [n] to eate one another.

To see a man roll himself up like a snow ball, from base beggery to right worshipfull and right honourable titles, injustly to screw himself into honours and offices; another to starve his *genius*, damne his soul to gather wealth, which he shall not enjoy, [o] which his prodigall son melts and consumes in an instant.

To see the κακοζηλίαν of our times, a man bend all his forces, means, time, fortunes to be a favorites, favorites, favorite, &c. a parasites, parasites, parasite, that may scorn the servile world, as having enough alreadie.

To see an hirsute beggars brat, that lately fed on scraps, crept and whin'd, crying to all, and for an old jerkin ran of errands, now ruffle in silk and satten, bravely mounted, joviall and polite, now scorn his old friends and familiars, neglect his kindred, insult over his betters, domineer over all.

To see a scholar crouch and creep to an illiterate pesant for a meales meat; a scrivener better paid for an obligation; a faulkner receive greater wages then a student: a lawyer get more in a day then a philosopher in a year,

[c] *Præceptis suis cœlum promittunt, ipsi interim pulveres terreni, vilia mancipia.*
[d] *Æneas Silv.*
[e] *Arridere homines ut sæviant, blandiri ut fallant. Cyp. ad Donatum.*
* Love & hate are like the two ends of a perspective glasse, the one multiplies, the other makes lesse.
[f] *Ministri locupletiores iis quibus ministratur, servum majores opes habens quam patronus.*
[g] *Qui terram colunt equi paleis pascuntur, qui otiantur caballi avenâ saginantur, discalceatos discurrit qui calces aliis facit.*
[h] *Juven.*
[i] *Bodin lib. 4. de repub. cap. 6.*
[k] *Plinius lib. 37 cap. 3. capillos habuit succineos, exinde factum ut omnes puellæ Romanæ colorem illum affectarent.*
[l] *Odit damnatos Juv.*
[m] *Agrippa ep. 28. l. 7. Quorum cerebrum est in ventre, ingenium in patinis.*
[n] *Psal.* They eat up my people as bread.
[o] *Absumit hæres cæcuba dignior servata centum clavibus, & mero dissuguet pavimenta superbo, pontificum potiore cœnis. Hor.*

year, better reward for an houre, then a ſcholar for a twelve moneths ſtudie; him that can * paint *Thais*, play on a fiddle, curle hair, &c. ſooner get preferment then a philologer or a poet.

To ſee a fond mother like *Æſops* ape, hug her childe to death, a [r] wittall winke at his wives honeſty, and too perſpicuous in all other affaires; one ſtumble at a ſtraw, and leap over a block; rob *Peter*, and pay *Paul*; ſcrape unjuſt ſums with one hand, purchaſe great Mannors by corruption, fraud and cozenage, and liberally to diſtribute to the poor with the other, give a remnant to pious uſes, &c Penny wiſe, pound fooliſh; Blind men judge of colours; wiſe men ſilent, fools talk; [t] find fault with others, and doe worſe themſelves; * denounce that in publike, which he doth in ſecret; and which *Aurelius Victor* gives out of *Auguſtus*, ſeverely cenſure that in a third, of which he is moſt guiltie himſelf.

To ſee a poore fellow or an hired ſervant venture his life for his new Maſter, that will ſcarce give him his wages at years end; A noble man in a bravado to encounter death, and for a ſmall flaſh of honour to caſt away himſelf; A worldling tremble at an Executor, and yet not fear hell-fire; To wiſh and hope for immortalitie, deſire to be happy, and yet by all means avoyd death, a neceſſarie paſſage to bring him to it.

To ſee a foole-hardy fellow like thoſe old *Danes*, *qui decollari malunt quam verberari*, dye rather then be puniſhed, in a ſottiſh humour imbrace death with alacritie, yet [u] ſcorn to lament his own ſins and miſeries, or his deareſt friends departures.

To ſee wiſe men degraded, fools preferred; one governe Towns and Cities, and yet a ſilly woman over-rules him at home; * Command a Province, and yet his own ſervants or children preſcribe lawes to him, as *Themiſtocles* ſon did in *Greece*; [x] *What I will* (ſaid he) *my mother will, and what my mother will, my father doth.* To ſee horſes ride in a Coach, men draw it; dogges devoure their maſters; towers build maſons; children rule; old men goe to ſchool; women wear the breeches; [y] ſheepe demoliſh towns, devour men, &c. And in a word, the world turned upſide downward. *O viveret Democritus!*

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

But theſe are obvious to ſenſe, triviall and well known, eaſie to be diſcerned. How would *Democritus* have been moved, had he ſeene * the ſecrets of their hearts? If every man had a window in his breaſt, which *Momus* would have had in *Vulcans* man, or that which *Tully* ſo much wiſht it were written in every mans forehead, *Quid quiſque de republicâ ſentiret*, what he thought; or that it could be effected in an inſtant, which *Mercurie* did by *Charon* in *Lucian*, by touching of his eyes, to make him diſcern *ſemel & ſimul rumores & ſuſurros.*

Spes hominum cæcas, morbos, votumque labores,
Et paſſim toto volitantes æthere curas.

* *Qui Thaidem pingere, inflare tibiam, eriſpare crines.* [r] *Doctus ſpectare lacunar.*

t *Tullius. Eſt enim proprium ſtultitiæ aliorum cernere vitia, oblivi ſci ſuorum. Idem Ariſtippus Charidemo apud Lucianum. Omnino ſtultitiæ cujuſdam eſſe puto, &c.*

* *Execrari publicè quod occultè agat. Salvianus lib. de pro. acres ulciſcendis vitiis quibus ipſi vehementer indulgent.*

u *Adamus eccl. hiſt. cap. 212. Siquis damnatus perit, lætus eſſe gloria eſt; nam lachrymas & planctum cæteraq; compunctionum genera quæ nos ſalubria cenſemus, ita abominantur Dani, ut nec pro peccatis nec pro defunctis amicis ulli flere liceat.*

* *Orbi dat leges foras, vix famulum regit ſine ſtrepitu domi.*

x *Quicquid ego volo hoc vult mater mea, & quod mater vult facit pater.*

y *Oves, olim mite pecus, nunc tam indomitum & edax ut homines devorent, &c. Morus Utop. lib. 1.*

z *Diverſos variis tribuit natura furores.*

* *Democrit. ep. præd. Hos deſerantes & potantes deprehendet, hos vomentes, illos litigantes, inſidias molientes, ſuffragantes, venena miſcentes, in amicorum accuſationem ſubſcribentes, hos gloria, illos ambitione, cupiditate, mente captos, &c.*

Blind

Blinde hopes and wishes, their thoughts and affaires,
Whispers and rumors, and those flying cares.

That he could *cubiculorum obductas fores recludere, & secreta cordium penetrare*, which [y] *Cyprian* desired, open doores and locks, shoot bolts, as *Lucians Gallus* did with a feather of his taile: or *Gyges* invisible ring, or some rare perspective glasse, or *Otacoustícon*, which would so multiply *species*, that a man might hear and see all at once (as [z] *Martianus Capella's Jupiter* did in a spear, which he held in his hand, which did present unto him all that was daily done upon the face of the earth) observe cuckolds hornes, forgeries of alcumists, the philosophers stone, &c. and all those works of darknesse, foolish vowes, hopes, fears, and wishes, what a deal of laughter would it have afforded? Hee should have seene Wind-mills in one mans head, an Hornets nest in another. Or had hee been present with *Icaromenippus* in *Lucian* at *Jupiters* whispering place, [a] and heard one pray for raine, another for fair weather; one for his wives, another for his fathers death, &c. *to aske that at Gods hands, which they are abashed any man should hear:* How would he have been confounded? Would he, thinke you, or any man else, say that these men were well in their wits?

Hæc sani esse hominis quis sanus juret Orestes?

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

That which is more to be lamented, they are mad like *Seneca's* blinde woman, and will not acknowledge, or [b] seek for any cure of it. [c] If our legge or arme offend us, wee covet by all means possible to redresse it; [d] and if we labour of a bodily disease, wee send for a physician; but for the diseases of the mind, we take no notice of them: Lust harrows us on the one side, envie, anger, ambition on the other. Wee are torne in pieces by our passions, as so many wilde horses; one in disposition, another in habite; one is melancholy, another mad; [e] and which of us all seeks for help, doth acknowledge his error, or knows he is sick? As that stupid fellow put out the Candle, because the biting fleas should not finde him; he shroudes himself in an unknown habite, borrowed titles, because no bodie should discerne him. Everie man thinks with himself *Egomet videor mihi sanus*, I am well, I am wise, and laughes at others. And 'tis a generall fault amongst them all, that [f] which our forefathers have approved, diet, apparel, opinions, humors, customes, manners, we deride and reject in our time as absurd. Old men account Juniors all fools, when they are meere dizards; and as to sailers

——*terræque urbesque recedunt*——

they move, the land stands still, the world hath much more wit, they dote themselves. *Turks* deride us, we them; *Italians, Frenchmen*, accounting them light-headed fellows; the *French* scoffe againe at *Italians*, and at their severall customes; *Greeks* have condemned all the world but themselves of *barbarisme*, the world as much vilifies them now; we account *Germanes* heavie dul fellows, explode many of their fashions; they as contemptibly think of us; *Spaniards* laugh at all, and all again at them.

[y] *Ad Donatum ep. 2. l. 1. O si posses in speculâ sublimi constitutus, &c.*
[z] *Lib. 1. de nup. Philol. in qua quid singuli nationum populi quotidianis moribus agitarent, relucebat.*
[a] *O Jupiter contingat mihi aurum, hereditas, &c. Multos da Jupiter annos,*
Dementia quanta est hominum, turpissima vota dixit insusurrant, si quis admoverit aurem, conticescunt, & quod scire hominem nolunt, Deo narrant. Seneca ep. 10. l. 1.
* *Plautus Menech. non potest hæc res Hellebori jugere obtinerier.*
[b] *Eo; gravier morbus quo ignotior periclitanti.*
[c] *Quæ tedunt oculos festinat demere; si quid Est animum, differt curandi tempus in annum. Hor.*
[d] *Si caput, crus dolet, brachium &c. Medicum accersimus, recte & honeste, si par etiam industria in animi morbis ponetur. Joh. Peletius Jesuita. lib. 2. de hum. affec. morborumque cura.*
[e] *Et quotus quisque tamen est qui contra tot pestes medicum requirat vel ægrotare se agnoscat? ebullit ira, &c. Et nos tamen ægros esse negamus. Incolumes medicis recusant. Præsens ætas stultitiam priscis exprobrat. Bud. de affec. lib. 5.*
[f] *Senes pro stultis habent juvenes. Balth. Cast.*

So

So are we fools and ridiculous, absurd in our actions, carriages, dyet, apparell, customes, and consultations; we [h] scoffe and point one at another, when as in conclusion all are fools, * *and they the verieſt aſſes, that hide their ears moſt.* A private man, if he be reſolved with himſelf, or ſet on an opinion, accounts all idiots and aſſes that are not affected as he is,

i— *nil rectum, niſi quod placuit ſibi, ducit,*

that are not ſo minded, [k] *(quodque volunt homines ſe bene velle putant)* all fools that think not as he doth: he will not ſay with *Atticus*, *Suam quiſq; ſponſam, mihi meam*, let every man enjoy his own ſpouſe; but his alone is fair, *ſuus amor &c.* and ſcorns all in reſpect of himſelf, [l] will imitate none, hear none [m] but himſelf, as *Pliny* ſaid, a law, and example to himſelf. And that which *Hippocrates* in his epiſtle to *Dionyſius*, reprehended of old, is verified in our times, *Quiſque in alio ſuperfluum eſſe cenſet, ipſe quod non habet nec curat*, that which he hath not himſelfe or doth not eſteem, hee accounts ſuperfluitie, an idle qualitie, a meere fopperie in another: like *Æſops* fox, when he had loſt his taile, would have all his fellow foxes cut off theirs. The *Chinezes* ſay, that we *Europeans* have one eye, they themſelves two, all the world elſe is blinde: ſo thou and thy ſectaries are only wiſe, others indifferent, the reſt beſide themſelves, meere idiots and aſſes. Thus not acknowledging our own errors, imperfections, we ſecurely deride others, as if we alone were free, and ſpectators of the reſt, accounting it an excellent thing, as indeed it is, *Aliena optimum frui inſaniâ*, to make our ſelves merry with other mens obliquities, when as he himſelf is more faulty then the reſt, *mutato nomine, de te fabula narratur*, he may take himſelf by the noſe for a foole; and which one cals *maximum ſtultitiæ ſpecimen*, to be ridiculous to others, and not to perceive or take notice of it, as *Marſyas* was when he contended with *Apollo*, *non intelligens ſe dericulò haberi*, ſaith * *Apuleius*; 'tis his own cauſe, he is a convict madman, as [n] *Auſtin* wel infers, *In the eyes of wiſe men and Angels he ſeems like one, that to our thinking walks with his heels upward.* So thou laugheſt at me, and I at thee, both at a third; and he returnes that of the poet upon us again, [o] *Hei mihi inſanire me aiunt, quum ipſi ultro inſaniant.* Wee accuſe others of madneſſe, of folly, and are the verieſt dizards our ſelves. For it is a great ſign and propertie of a fool (which *Eccl.* 10.3. points at) out of pride and ſelf-conceit, to inſult, vilifie, condemn, cenſure, and call other men fools *(Non videmus manticæ quod à tergo eſt)* to taxe that in others, of which we are moſt faultie; teach that which we follow not our ſelves: For an inconſtant man to write of conſtancie, a prophane liver preſcribe rules of ſanctitie and pietie, a dizard himſelf make a treatiſe of wiſedome, or with *Saluſt* to raile down-right at ſpoilers of countries, and yet in * office to be a moſt grievous poler himſelf. This argues weaknes, and is an evident ſigne of ſuch parties indiſcretion. [p] *Peccat uter noſtrum cruce dignius? Who is the foole now?* Or elſe peradventure in ſome places we are [q] all mad for company, and ſo 'tis not ſeen, *Satietas erroris & dementiæ pariter abſurditatem & admirationem tollit.* 'Tis with us, as it was of old (in [r] *Tullies* cenſure at leaſt) with *C. Fimbria* in *Rome*, a bold, hair-brain, mad fellow, and ſo eſteemed of all, ſuch only excepted, that were as mad as himſelf: now in ſuch a caſe there is [b] no notice taken of it.

Nimirum

h *Clodius accuſat mechos.* * *Omnium ſtultiſſimi qui auriculas ſtudioſe tegunt. Sat. Menip.*

i *Hor. Epiſt. 2.*

k *Proſper.*

l *Statim ſapiunt, ſtatim ſciunt, neminem reverentur, neminem imitantur, ipſi ſibi exemplo. Plin. epiſt. lib. 8.*

m *Nulli alteri ſapere concedit, ne deſipere videatur. Agrip.*

* 2 *Florid.*

n *Auguſt. Qualis in oculis hominum qui inverſis pedibus ambulat, talis in oculis ſapientum & angelorum qui ſibi placet, aut cui paſſiones dominantur.*

o *Plautus Menechmi.*

* Governour of *Aſnich* by *Cæſars* appointment.

p *Nunc ſanitatis patrocinium eſt inſanientium turba. Sen.*

q *Pro Roſcio Amerino, & quod inter omnes conſtat inſaniſſimus, niſi inter eos, qui ipſi quoque inſaniunt.*

r *Neceſſe eſt eum inſanientibus furere, niſi ſolus relinquetur. Petronius.*

Nimirum insanus paucis videatur, eò quòd
Maxima pars hominum morbo jactatur eodem.
When all are mad, where all are like oppreſt,
Who can diſcerne one mad man from the reſt?

But put caſe they doe perceive it, and ſome one be manifeſtly convict of madnes, [c] he now takes notice of his folly, be it in action, geſture, ſpeech, a vain humor he hath in building, bragging, jangling, ſpending, gaming, courting, ſcribling, prating, for which he is ridiculous to others, [d] on which he dotes, he doth acknowledge as much: yet with all the Rhetorick thou haſt, thou canſt not ſo recall him, but to the contrarie notwithſtanding, he will perſevere in his dotage. 'Tis *amabilis inſania, & mentis gratiſsimus error*, ſo pleaſing, ſo delicious, that he [e] cannot leave it. Hee knows his error, but will not ſeek to decline it, tell him what the event will be, beggerie, ſorrow, ſickneſſe, diſgrace, ſhame, loſſe, madneſſe, yet [f] *an angry man will preferre vengeance, a laſcivious his whore, a theefe his booty, a glutton his belly before his welfare.* Tel an Epicure, a covetous man, an ambitious man, of his irregular courſe, weine him from it a little, *pol me occidiſtis amici*, he cries anon, you have undone him, and as [g] a *dogge to his vomit*, he returns to it again: no perſwaſion will take place, no counſell, ſay what thou canſt,

Clames licet & mare cœlo
—Confundas, ſurdo narras, demonſtrate as *Vlyſſes* did to [h] *Elpenor* and *Gryllus*, and the reſt of his companions *thoſe ſwiniſh men*, hee is irrefragable in his humor, he will be a hog ſtill; bray him in a morter, he will be the ſame. If he be in an hereſie, or ſome perverſe opinion, ſetled as ſome of our ignorant Papiſts are, convince his underſtanding, ſhew him the ſeverall follies, and abſurd fopperies of that ſect, force him to ſay, *veris vincor*, make it as clear as the ſun, [i] he will erre ſtill, peeviſh and obſtinate as he is; and as he ſaid, [k] *ſi in hoc erro, libenter erro, nec hunc errorem auferri mihi volo*; I wil do as I have done, as my predeceſſors have done, [l] and as my friends now doe: I will dote for company. Say now, are theſe men [m] mad or no, [n] *Heus age reſponde?* are they ridiculous? *cedo quemvis arbitrum*, are they *ſanæ mentis*, ſober, wiſe, and diſcreet? have they common ſenſe? *—[o] uter eſt inſanior horum?*
I am of *Democritus* opinion for my part, I hold them worthy to be laughed at; a company of brain-ſick dizards, as mad as [p] *Oreſtes* and *Athamas*, that they may go *ride the aſſe*, & all ſail along to the *Anticyræ*, in the *ſhip of fools* for company together. I neede not much labour to prove this which I ſay otherwiſe then thus, make any ſolemn proteſtation, or ſwear, I thinke you will beleeve me without an oath; ſay at a word, are they fooles? I referre it to you, though you be likewiſe fools and madmen your ſelves, and I as mad to aske the queſtion; for what ſaid our comicall *Mercurie*?

[q] *Juſtum ab injuſtis petere inſipientia eſt.*
Ile ſtand to your cenſure yet, what think you?

But for as much as I undertook at firſt, that Kingdomes, Provinces, Families, were melancholy as well as private men, I will examin them in

[c] *Quoniam non eſt genus unum ſultitiæ qua me inſanire putas;*
[d] *Stultum me fateor, liceat concedere verum, Atque etiam inſanum. Hor.*
[e] *Odi nec poſſum cupiens nec eſſe quod odi. Ovid. Errore grato libenter omnes inſanimus.*
[f] *Amator ſcortum vitæ præponit, iracundus vindictam, ſur prædam, paraſitus gulam, ambitioſus honores, avarus opes, &c. odimus hæc & accerſimus Cardan. l. 2. de conſo.*
[g] *Prov. 26. 11.*
[h] *Plutarch. Gryllo. ſuilli hominet ſic Clem. Alex. vo.*
[i] *Non perſuadebis, etiamſi perſuaſeris.*
[k] *Tully.*
[l] *Malo cum illis inſanire, quam cum aliis bene ſentire.*
[m] *Qui inter hot tnutriuntur, non magis ſapere poſſunt, quàm qui in culinâ bene olere. Petron.*
[n] *Perſius.*
[o] *Hor. 2. ſer.*
[p] *Veſanum exagitant pueri, innuptæque puellæ*
[q] *Plautus.*

particular, and that which I have hitherto dilated at random, in more generall termes, I will particularly insist in, prove with more speciall and evident arguments, testimonies, illustrations, and that in brief.

a Hor. l. 2. sat. 2

a *Nunc accipe quare desipiant omnes æque ac tu.*

My first argument is borrowed from *Solomon*, an arrow drawn out of his sententious quiver, *Pro.* 3.7. *Be not wise in thine own eyes.* And 26.12. *Seest thou a man wise in his owne conceit, more hope is of a foole then of him. Isay* pronounceth a woe against such men. cap. 5.21. *that are wise in their owne eyes, and prudent in their own sight.* For hence we may gather, that it is a great offence, and men are much deceived that thinke too well of themselves, an especiall argument to convince them of folly. Many men (saith b *Seneca*) *had beene without question wise, had they not had an opinion that they had attained to perfection of knowledge alreadie, even before they had gone half way*, too forward, too ripe, *præproperi*, too quick and readie, c *citò prudentes, citò pii, citò mariti, citò patres, citò sacerdotes, citò omnis officii capaces & curiosi*, they had too good a conceit of themselves, and that marred all; of their worth, valour, skill, art, learning, judgment, eloquence, their good parts; all their geese are swans, and that manifestly proves them to be no better then fools. In former times they had but seven wise men, now you can scarce find so many fools. *Thales* sent the golden *Tripos*, which the Fishermen found, and the oracle commanded to be * *given to the wisest*, to *Bias*, *Bias* to *Solon*, &c. If such a thing were now found, we should all fight for it, as the three goddesses did for the golden apple, we are so wise: we have women-politicians, children-metaphysitians; every silly fellow can square a circle, make perpetuall motions, find the philosophers stone, interpret *Apocalypsis*, make new Theoricks, new Logick, new Philosophie, &c. *Nostra utique regio*, saith d *Petronius*, *our countrey is so full of deified spirits, divine souls, that you may sooner finde a God, then a man amongst us*, we think so well of our selves; and that is an ample testimony of much folly.

Superbam stultitiam Plinium vocat. 7. epist. 21 quod semel dixi, fixum ratumq; sit.

b *Multi sapientes procul dubio fuissent, si se non putassent ad sapientiæ summum pervenisse.*

c *Idem.*

* *Plutarchus Solone. Detur sapientiori.*

d *Tam præsentibus plena est numinibus, ut facilius positis Deum quam hominem invenire.*

My second argument is grounded upon the like place of Scripture, which though before mentioned in effect, yet for some reasons is to be repeated (& by *Plato's* good leave, I may do it, e διὰ τὸ καλὸν μηθὲν ἐξὸν βλάπτειν) *Fools* (saith *David*) *by reason of their transgressions, &c. Psa.* 107.17. Hence *Musculus* infers, all transgressors must needs be fooles. So we read *Rom.* 2. *Tribulation and anguish on the soul of every man that doth evill*; but all doe evill. And *Isay* 65.14. *My servants shall sing for joy, &* f *ye shall cry for sorrow of heart, and vexation of mind.* 'Tis ratified by the common consent of all philosophers. *Dishonesty* (saith *Cardan*) *is nothing else but folly and madnesse.* g *Probus quis nobiscum vivit?* Shew me an honest man. *Nemo malus qui non stultus*, 'tis *Fabius* aphorisme to the same end. If none honest, none wise, then all fools. And well may they be so accounted: for who will accompt him otherwise, *Qui iter adornat in occidentem, quum properaret in orientem*, that goes backward all his life, westward, when he is bound to the east, or hold him a wise man (saith h *Musculus*) *that prefers momentany pleasures to eternity, that spends his masters goods in his absence, forthwith to be condemned for it? Nequicquam sapit qui sibi non sapit.* who wil say that a sick man is wise, that eats & drinks to overthrow the

e *Pulchrum bis dicere non nocet.*

f Malefactors.

g Who can find a faithfull man? Pro. 20.6

h *In Psal.* 49. *Qui momentanea sempiternis, qui delapidat heri absentis bona, mox injus vocandus & damnandus.*

the temperature of his bodie? Can you account him wise or discreet that would willingly have his health, and yet wil do nothing that should procure or continue it? [i] *Theodoret* out of *Plotinus* the *Platonist, holds it a ridiculous thing for a man to live after his own laws, to doe that which is offensive to God, and yet to hope that he should save him: and when he voluntarily neglects his own safetie, and contemns the means, to think to be delivered by another:* who will say these men are wise?

A third argument may be derived from the precedent, [k] all men are carried away with passion, discontent, lust, pleasures, &c. they generally hate those vertues they should love, and love such vices they should hate. Therefore more then melancholy, quite mad, bruit beasts, and void of all reason, so *Chrysostome* contends; *or rather dead and buried alive,* as [l] *Philo Judæus* concludes it for a certaintie, *of all such that are carried away with passions, or labour of any disease of the minde. Where is fear and sorrow,* there [m] *Lactantius* stiffely maintains, *wisedome cannot dwell.*

—— qui cupiet, metuet quoque porro,
Qui metuens vivit, liber mihi non erit unquam.

Seneca & the rest of the *Stoicks* are of opinion, that where is any the least perturbation, wisedome may not be found. *What more ridiculous,* as [n] *Lactantius* urgeth, then to hear how *Xerxes* whipped the *Hellespont,* threatned the Mountain *Athos,* and the like. To speak *ad rem,* who is free from passion? [o] *Mortalis nemo est quem non attingat dolor, morbusve,* as [p] *Tully* determins out of an old Poeme, no mortal men can avoid sorrow & sicknes, and sorrow is an unseparable companion of melancholy. [q] *Chrysostome* pleads farther yet, that they are more then mad, very beasts, stupified and void of common sense: *For how* (saith hee) *shall I know thee to be a man, when thou kickest like an asse, neighest like an horse after women, ravest in lust like a bull, raveneſt like a beare, stingest like a scorpion, rakest like a wolf, as subtle as a fox, as impudent as a dogge, Shall I say thou art a man, that hast all the symptomes of a beast? How shall I know thee to be a man, by thy shape? That affrights me more, when I see a beast in likenesse of a man.*

[r] *Seneca* cals that of *Epicurus, magnificam vocem,* an heroicall speech, *A fool still begins to live,* and accompts it a filthy lightnesse in men, everie day to lay new foundations of their life, but who doth otherwise? One travels, another builds; one for this, another for that busines, & old folks are as far out as the rest; *O dementem senectutem, Tully* exclaimes. Therefore young, old, middle age, all are stupid, and dote.

* *Æneas Sylvius* amongst many other, sets down three speciall waies to finde a fool by. He is a foole that seeks that he cannot finde: He is a foole that seeks that, which being found, will doe him more harme then good: He is a fool, that having varietie of waies to bring him to his journeys end, takes that which is worst. If so, me thinks most men are fools; examine their courses, and you shal soon perceive what dizards and madmen the major part are.

[i] *Perquam ridiculum est homines ex animi sententia vivere, & quæ Dijs ingrata sunt exequi, & tamen à solis Diis velle salvos fieri, quum propriæ salutis curam abjecerint. Theod. c. 6. de provid. lib. de curat. græc. affect.*

[k] *Sapiens sibi qui imperiosus, &c. Hor. 2. ser. 7.*

[l] *Conclus. lib. de vic. offer.*

certum est animi morbis laborantes pro mortuis censendos.

[m] *Lib. de sap. Ubi timor adest, sapientia adesse nequit.*

[n] *Quid insanius Xerxe Hellespontum verberante, &c.*

[o] *Eccl. 21. 12.* Where is bitternesse, there is no understanding. *Prov. 12. 16.* An angry man is a foole.

[p] *3. Tusc. Injuria in sapientem non cadit.*

[q] *Hom. 6. in 2. Epist. ad Cor. Hominem te agnoscere nequeo, cum tanquam asinus recalcitres, lascivias ut taurus, hinnias ut equus post mulieres, ut ursus ventri indulgeas, quum rapias ut lupus &c. at inquis formam hominis habeo, id magis terret, quum feram humana specie videre me putem.*

[r] *Epist. lib. 2. 13. Stultus semper incipit vivere, fœda hominum levitas, nova quotidie fundamenta vitæ ponere, novas spes, &c. miser. Stultus, qui quærit quod nequit invenire, stultus qui quærit quod nocet invenitum, stultus qui cum plures habet callet, deteriorem deligit. Mihi videntur omnes deliri, amenter, &c.*

* *De curiali.*

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

[b] *Ep. Demagete.*

The[b] *Abderites* condemned *Democritus* for a mad man, becauſe he was ſomtimes ſad and ſomtimes again profuſely merry. *Hâc patriâ* (ſaith *Hippocrates*) *ob riſum furere & inſanire dicunt*, his country-men hold him mad becauſe he laughs; [c] & therefore *he deſires him to adviſe all his friends at Rodes, that they doe not laugh too much, or be over ſad.* Had thoſe *Abderites* been converſant with us, and but ſeen what [d] fleering and grinning there is in this age, they would certainly have concluded, we had been all out of our wits.

[c] *Amicis noſtris Rhodi dicito, ne nimium rideant, aut nimium triſtes ſint.*

[d] *Per multum riſum poteris cognoſcere ſtultum. Offic. 3. c. 9.*

Ariſtotle in his *Ethicks* holds, *fælix idemque ſapiens*, to be wiſe and happy are reciprocall tearms, *bonus idemq; ſapiens honeſtus*. 'Tis [e] *Tullies* paradox, *wiſe men are free, but fools are ſlaves*, libertie is a power to live according to his own lawes, as we will our ſelves, who hath this libertie, who is free?

[e] *Sapientes liberi, ſtulti ſervi, libertas eſt poteſtas, &c.*

[f] *Hor. 2. ſer. 7.*

—[f] *ſapiens ſibique imperioſus,*
Quem neque pauperies, neque mors, neque vincula terrent,
Reſponſare cupidinibus, contemnere honores
Fortis, & in ſeipſo totus teres atque rotundus.
He is wiſe that can command his own will,
Valiant and conſtant to himſelf ſtill,
Whom povertie, nor death, nor bands can fright,
Checks his deſires, ſcorns honours, juſt and right.

But where ſhall ſuch a man be found? If no where, then è *diametro*, wee all are ſlaves, ſenſleſſe or worſe. *Nemo malus fœlix*. But no man is happy in this life, none good, therefore no man wiſe.

Juven. *Rari quippe boni* —

For one vertue, you ſhall finde ten vices in the ſame partie; *pauci Promethei, multi Epimethei*. We may peradventure uſurp the name, or attribute it to others for favour, as *Carolus Sapiens*, *Philippus Bonus*, *Lodovicus Pius*, *&c.* and deſcribe the properties of a wiſe man as *Tully* doth an Orator, *Xenophon Cyrus*, *Caſtilio* a *Courtier*, *Galen Temperament*, An ariſtocraſie is deſcribed by Politicians. But where ſhall ſuch a man be found?

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

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

Alexander when he was preſented with that rich and coſtly casket of King *Darius*, and every man adviſed him what to put in it, he reſerved it to keep *Homers* works, as the moſt precious Jewell of humane wit, and yet

yet [a] *Scaliger* upbraides *Homers* Muſe, *Nutricem inſanæ ſapientiæ*, a nurſerie of madneſſe, [b] impudent as a Court Ladie, that bluſhes at nothing. *Jacobus Mycillus*, *Gilbertus Cognatus*, *Eraſmus*, and almoſt all poſteritie admire *Lucians* luxuriant wit, yet *Scaliger* rejects him in his cenſure, and cals him the *Cerberus* of the *Muſes*. *Socrates* whom all the world ſo much magnified, is by *Lactantius* and *Theodoret* condemned for a foole. *Plutarch* extols *Seneca's* wit beyond all the *Greeks*, *nulli ſecundus*, yet [c] *Seneca* ſaith of himſelf, *when I would ſolace my ſelf with a fool, I reflect upon my ſelf, and there I have him*. *Cardan* in his 16 book of *Subtilties*, reckons up twelve ſupereminent, acute Philoſophers, for worth, ſubtiltie & wiſedom: *Archimedes*, *Galen*, *Vitruvius*, *Architas Tarentinus*, *Euclide*, *Geber*, that firſt inventer of *Algebra*, *Alkindus* the Mathematician, both *Arabians*, with others. But his *triumviri terrarum*, far beyond the reſt, are *Ptolomæus*, *Plotinus*, *Hyppocrates*. *Scaliger exercitat.* 224. ſcoffes at this cenſure of his, cals ſome of them carpenters and mechanitians, he makes *Galen fimbriam Hyppocratis*, a skirt of *Hyppocrates*: and the ſaid [d] *Cardan* himſelf elſewhere condemns both *Galen* and *Hyppocrates* for tediouſneſſe, obſcuritie, confuſion. *Paracelſus* wil have them both meere idiots, infants in phyſick and philoſophie. *Scaliger* and *Cardan* admire *Suiſſet* the *Calculator*, *qui pene modum exceſsit humani ingenii*, and yet [e] *Lod. Vives* cals them *nugas Suiſſeticas*: and *Cardan* oppoſite to himſelf in another place, contemns thoſe ancients in reſpect of times preſent, [f] *Majoreſque noſtros ad præſentes collatos juſte pueros appellari*. In concluſion the ſaid [g] *Cardan* and Saint *Bernard* will admit none into this Catalogue of wiſe men, [h] but only Prophets and Apoſtles; how they eſteeme themſelves, you have heard before. We are worldly-wiſe, admire our ſelves, and ſeek for applauſe: but hear Saint [i] *Bernard*, *quantò magis foras es ſapiens, tantò magis intus ſtultus efficeris, &c. in omnibus es prudens, circa teipſum inſipiens*: the more wiſe thou art to others, the more foole to thy ſelf. I may not deny but that there is ſome folly approved, a divine furie, a holy madneſſe, even a ſpirituall drunkenneſſe in the Saints of God themſelves; *Sanctam inſaniam* *Bernard* cals it (though not as blaſpheming [k] *Vorſtius*, would inferre it as a paſſion incident to God himſelf, but) familiar to good men, as that of *Paul*, 2 *Cor. he was a fool*, *&c.* and *Rom.* 9. he wiſheth himſelf *to be anathematized for them*. Such is that drunkenneſſe which *Ficinus* ſpeaks of, when the ſoule is elevated and raviſhed with a divine taſte of that heavenly Nectar, which Poets deciphered by the ſacrifice of *Dionyſius*, & in this ſenſe with the Poet [l] *inſanire lubet*, as *Auſtin* exhorts us, *ad ebrietatem ſe quiſque paret*, let's all be mad and [m] drunk. But we commonly miſtake, and goe beyond our commiſſion, we reele to the oppoſite part, [n] we are not capable of it, [o] and as he ſaid of the *Greeks*, *Vos Græci ſemper pueri*, *vos Britanni*, *Galli*, *Germani*, *Itali*, *&c.* you are a company of fools.

Proceed now *a partibus ad totum*, or from the whole to parts, and you ſhall finde no other iſſue, the parts ſhall be ſufficiently dilated in this following Preface. The whole muſt needs follow by a *Sorites* or inductiõn. Every multitude is mad, [p] *bellua multorum capitum*, precipitate and raſh without judgement, *ſtultum animal*, a roaring rout. [q] *Roger Bacon*

a *Hypocrit.*
b *Ut mulier aulica nullius pudens.*
c *Epiſt.* 33. *Quando ſatuo delectari volo, non eſt longe quærendus, me video.*
d *Primo contradicentium.*
e *Lib. de cauſis corrupt. artium.*
f *Actione ad ſubtil. in Scal. fol* 1226.
g *Lib.* 1. *de ſap.*
h *Vide miſer homo, quia totum eſt vanitas, totum ſtultitia, totum dementia, quicquid facis in hoc mundo, præter hoc ſolum quod propter Deum facis. Ser. de miſer. hom.*
i *In* 2 *Platonis dial.* 1. *de juſto.*
k *Dum iram & odium in Deo revera ponit.*
l *Virg.* 1. *Eccl.* 3
m *Pſ. inebriabuntur ab ubertate domus.*
n *In Pſal.* 104. *Auſtin.*
o *In Platonis Tim. ſacerdos Ægyptius.*
p *Hor. vulgus inſanum.*
q *Patet ea diviſio probabilis &c. ex Ariſt. Top. lib.* 1. *c.* 8. *Rog. Bac. Epiſt. de ſecret. art. & nat. c.* 8, *non eſt judicium in vulgo.*

proves it out of *Aristotle*, *Vulgus dividi in oppositum contra sapientes, quod vulgo videtur verum, falsum est*; that which the commonalty accounts true, is most part false, they are still opposite to wise men, but all the world is of this humour (*vulgus*) and thou thy self art *de vulgo*, one of the Commonaltie; and he, and he, and so are all the rest; and therefore, as *Phocion* concludes, to be approved in nought you say or doe, meere idiots and asses: begin then where you will, goe backward or forward, choose out of the whole pack, wink and choose, you shall find them all alike, *never a barrell better herring*.

Copernicus, *Atlas* his successor, is of opinion, the earth is a planet, moves and shines to others, as the Moon doth to us. *Digges*, *Gilbert*, *Keplerus*, *Origanus*, and others, defend this *hypothesis* of his in sober sadnesse, and that the Moone is inhabited; if it be so, that the Earth is a Moone, then are we also giddy, vertigenous and lunaticke within this sublunarie Maze.

I could produce such arguments till dark night: If you should hear the rest, *Ante diem clauso componet vesper Olympo*: but according to my promise, I will descend to particulars. This melancholy extends it self not to men only, but even to vegetals and sensibles. I speak not of those creatures which are *Saturnine*, melancholy by nature, as Lead, and such like Minerals, or those Plants, Rue, Cypresse, &c. and Hellebor it self, of which [a] *Agrippa* treats, Fishes, Birds, and Beasts, Hares, Conies, Dormice, &c. Owles, Batts, Nightbirds, but that artificiall, which is perceived in them all. Remove a plant, it will pine away, which is especially perceived in Date-trees, as you may read at large in *Constantines* husbandrie, that antipathie betwixt the Vine and the Cabbage, Vine and Oyle. Put a bird in a cage, he will dye for sullennesse, or a beast in a pen, or take his young ones or companions from him, and see what effect it will cause. But who perceives not these common passions of sensible creatures, fear, sorrow, &c. Of all other, dogges are most subject to this maladie, in so much that some hold they dreame as men doe, and through violence of melancholy, runne mad; I could relate many stories of dogges, that have died for grief, and pined away for losse of their Masters, but they are common in everie [b] Authour.

Kingdomes, Provinces, and politick bodies are likewise sensible and subject to this disease, as [c] *Boterus* in his politicks hath proved at large. *As in humane bodies* (saith he) *there be divers alterations proceeding from humors, so there be many diseases in a common-wealth, which do as diversly happen from several distempers*, as you may easily perceive by their particular symptomes. For where you shall see the people civil, obedient to God and Princes, judicious, peaceable and quiet, rich, fortunate, [d] and flourish, to live in peace, in unitie and concord, a Country well tilled, many fair built and populous Cities, *ubi incolæ nitent*, as old [e] *Cato* said, the people are neat, polite and terse, *ubi bene, beateque vivunt*, which our Politicians make the chief end of a Common-wealth; and which [f] *Aristotle Polit. lib. 3. cap. 4.* cals *Commune bonum*, That Countrey is free from melancholy; As it was in *Italy* in the time of *Augustus*, now in *China*, now in many other flourishing kingdomes of *Europe*. But whereas you shal see many

a *De occult. Philosop. l. 1. c. 25. & 19. ejusd. l. Lib. 10. cap. 4.*

b *See Lipsius epist.*

c *De politia illustrium lib. 1. cap. 4. ut in humanis corporibus variæ accidunt mutationes corporis, animique, sic in republica, &c.*

d *Ubi reges philosophantur, Plato.*

e *Lib. de re rust.*

f *Vel publicam utilitatem: salus publica suprema lex esto. Beata civitas non ubi pauci beati, sed tota civitas beata. Plato quarto de republica.*

many diſcontents, common grievances, complaints, povertie, barbariſm, beggery, plagues, warres, rebellions, ſeditions, mutinies, contentions, idleneſſe, riot, epicuriſme, the land lye untilled, waſte, full of bogges, fennes, deſarts, &c. cities decayed, baſe and poore townes, villages depopulated, the people ſqualid, ougly, uncivill; that kingdome, that country, muſt needs be diſcontent, melancholy, hath a ſick bodie, and had need to bee reformed.

Now that cannot well be effected, till the cauſes of theſe maladies be firſt removed, which comonly proceed from their own default, or ſome accidentall inconvenience: as to be ſite in a bad clime, too farre North, ſteril, in a barren place, as the deſart of *Lybia*, deſarts of *Arabia*, places void of waters, as thoſe of *Lop* and *Belgian* in *Aſia*, or in a bad ayre, as at *Alexandretta*, *Bantam*, *Piſa*, *Du azzo*, *&c.* or in danger of the ſeas continual inundations, as in many places of the Low-countries, and elſewhere, or neere ſome bad neighbours, as *Hungarians* to *Turks*, *Podolians* to *Tartars*, or almoſt any bordering Countries, they live in fear ſtill, and by reaſon of hoſtile incurſions are oftentimes left deſolate. So are Cities by reaſon [a] of warres, fires, plagues, inundations, [b] wilde beaſts, decay of trades, barred havens, the ſeas violence, as *Antwerpe* may witneſſe of late, *Syracuſe* of old, *Brunduſium* in *Italy*, *Rhye* and *Dover* with us, and many that at this day ſuſpect the ſeas furie and rage, and labour againſt it as the *Venetians* to their ineſtimable charge. But the moſt frequent maladies are ſuch as proceed from themſelves; as firſt when religion and Gods ſervice is neglected, innovated or altered, where they doe not fear God, obey their prince, where Atheiſme, Epicuriſme, Sacriledge, Simony, &c. And all ſuch impieties are freely committed, that countrie cannot proſper. When *Abraham* came to *Gerar*, and ſaw a bad land, he ſaid, ſure the fear of God was not in that place. [c] *Cyprian Echovius* a *Spaniſh* Chorographer, above all other Cities of *Spaine* commends *Barcino, in which there was no begger, no man poor, &c. but all rich and in good eſtate, and he gives the reaſon, becauſe they were more religious then their neighbours:* why was *Iſrael* ſo often ſpoiled by their enemies, led into captivitie, &c. but for their idolatrie, neglect of Gods word, for ſacriledge, even for one *Achans* fault? And what ſhall wee expect that have ſuch multitudes of *Achans*, church-robbers, ſimoniacal Patrons, &c. how can they hope to flouriſh, that neglect divine duties, that live moſt part like Epicures?

Other common grievances are generally noxious to a body politick; alteration of laws and cuſtomes, breaking priviledges, generall oppreſſions, ſeditions, &c. obſerved by [d] *Ariſtotle*, *Bodine*, *Boterus*, *Junius*, *Arniſcus*, *&c.* I will only point at ſome of the chiefeſt. [e] *Impotentia gubernandi, ataxia*, confuſion, ill government, which proceeds from unskilfull, ſlothfull, griping, covetous or tyrannizing magiſtrates, when they are fooles, idiots, children, proud, wilfull, partiall, undiſcreet, oppreſſors, giddy-heads, tyrants, not able or unfit to manage ſuch offices: [f] many noble cities and flouriſhing kingdomes by that means are deſolate, the whole body grones under ſuch heads, & all the members muſt needs be miſaffected, as at this day thoſe goodly provinces in *Aſia Minor*, *&c.* grone under the burden of a *Turkiſh* government, and thoſe vaſt kingdomes of *Muſcovia*, *Ruſsia*,

a *Mantua væ miſeræ nimium vicina Cremonæ.*

b *Interdum & feris, ut olim Mauritania, &c.*

c *Deliciis Hiſpaniæ Anno* 1604. *Nemo malus, nemo pauper, optimus quiſque atque ditiſsimus. Pie, ſanctèque vivebant, ſummaq; cum veneratione, & timore divino cultui, ſacriſq; rebus incumbebant.*

d *Polit. l. 5. c. 3.*

e *Boterus polit. lib. 1. c. 1. Cum nempe princeps rerum gerendarum imperitus, ſegnis, oſcitans, ſuique muneris immemor, cui fatuus eſt.*

f *Non viget reſpublica cujus caput infirmatur Salisburienſis. c. 22.*

Ruſsia,[g] under a tyrannizing Duke. Who ever heard of more civil & rich populous Countries, then thoſe of *Greece*, *Aſia Minor*, *abounding with all* [h] *wealth, multitude of inhabitants, force, power, ſplendor and magnificence*, and that miracle of Countries, [a] the Holy land, that in ſo ſmall a compaſſe of ground could maintain ſo many Townes, Cities, produce ſo many fighting men? *Egypt* another Paradiſe, now barbarous & deſart, and almoſt waſte, by a deſpoticall government of an imperious *Turk*, *intolerabili ſervitutis jugo premitur*([b] one ſaith) not only fire and water, goods or lands, *ſed ipſe ſpiritus ab inſolentiſsimi victoris pendet nutu*, ſuch is their ſlaverie, their lives and ſouls depend upon his inſolent will and command. A tyrant that ſpoils all whereſoever he comes, inſomuch that an [c] Hiſtorian complains, *if an old inhabitant ſhould now ſee them, he would not know them, if a traveller, or ſtranger, it would grieve his heart to behold them.* Whereas [d] *Ariſtotle notes*, *Novæ exactiones, nova onera impoſita*, new burdens and exactions daily come upon them, they muſt needs be diſcontent, *hinc civitatum gemitus & ploratus*, as [e] *Tully* holds, hence come thoſe complaints and teares of Cities, *poor, miſerable, rebellious, and deſperate ſubjects*, as [f] *Hippolitus* addes: and [g] as a judicious countrey-man of ours obſerved not long ſince in a ſurvay of that great Dutchie of *Tuſcany*, the people lived much grieved and diſcontent, as appeared by their manifold and manifeſt complainings in that kinde. *That the State was like a ſick bodie which had lately taken phyſick, whoſe humors are not yet well ſetled, and weakned ſo much by purging, that nothing was left but melancholy.*

Whereas the Princes and Potentates are immoderate in luſt, Hypocrites, Epicures, of no religion, but in ſhew: *Quid hypocriſi fragilius?* what ſo brittle and unſure, what ſooner ſubverts their eſtates then wandring & raging luſts, on their ſubjects wives, daughters, to ſay no worſe? They that ſhould *facem præferre*, leade the way to all vertuous actions, are the ring-leaders oftentimes of all miſchief and diſſolute courſes, and by that means their countries are plagued, [h] *and they themſelves often ruined, baniſhed or murdered by conſpiracy of their ſubjects*, as *Sardanapalus* was, *Dionyſius Junior*, *Heliogabalus*, *Periander*, *Piſiſtratus*, *Tarquinius*, *Timocrates*, *Childericus*, *Appius Claudius*, *Andronicus*, *Galeacius Sforſia*, *Alexander Medices*, *&c.*

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

Whereas they be like ſo many horſe-leeches, hungry, griping, corrupt, [k] covetous, *avaritiæ mancipia*, ravenous as wolves, for as *Tully* writes; *qui præeſt prodeſt, & qui pecudibus præeſt, debet eorum utilitati inſervire:* or ſuch as preferre their private before the publick good. For as [l] hee ſaid long ſince, *res privatæ publicis ſemper officere.* Or whereas they be illiterate, ignorant, Empericks in policie, *ubi deeſt facultas*, [m] *virtus* (*Ariſtot.*

g Sie *D. Fletchers* relation, and *Alexander Gagnius* hiſtorie.

h *Abundant omni divitiarum affluentia, incolarum multitudine, ſplendore ac potentia.*

a Not above 200. miles in length, 60. in breadth, according to *Adricomius.*

b *Romulus Amaſæus.*

c *Sabellicus. Si quis incola vetus, non agnoſceret, ſi quis peregrinus, ingemiſceret.*

d *Polit. l. 5. c. 6. Crudelitas principum, impunitas ſcelerum, violatio legum, peculatus pecuniæ publicæ, &c.*

e *Epiſt.*

f *De increm. urb. cap. 20. ſubditi miſeri, rebelles, deſperati, &c.*

g *R. Dallington, 1596. concluſio libri.*

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

i *Mutuis odiis & cædibus exhauſti, &c.*

k *Lucra ex malis, ſceleratiſq; cauſis.*

l *Saluſt.*

m For moſt part we miſtake the name of Politicians, accounting ſuch as read *Machiavel* and *Tacitus*, great ſtateſmen that can diſpute of political precepts, ſupplant & overthrow their adverſaries, enrich themſelves, get honours, diſſemble; but what is this to the *bene eſſe*, or preſervation of a Common-wealth?

pol.

pol.5.cap.8.) & scientia, wise only by inheritance, and in authority by birth-right, favour, or for their wealth and titles; there must needs be a fault,[n] a great defect: because as an[o] old Philosopher affirmes, such men are not alwayes fit. *Of an infinite number, few alone are Senatours, and of those few, fewer good, and of that small number of honest good and noble men few that are learned, wise, discreet and sufficient, able to discharge such places,* it must needs turne to the confusion of a State.

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

For Princes are the glasse, the schoole, the booke,
Where subjects eyes doe learne, doe reade, doe looke.
——Velocius et citius nos
Corrumpunt vitiorum exempla domestica, magnis
Cum subeant animos authoribus——their examples are

soonest followed, vices entertained. If they be prophane, irreligious, lascivious, riotous, Epicures, factious, covetous, ambitious, illiterate, so will the commons most part be, idle unthrifts, prone to lust, drunkards, and therfore poore and needy (ἡ γὰρ πενία φύσιν ἐμποιεῖ καὶ κακουργίαν, for poverty begets sedition and villany) upon all occasions ready to mutine and rebell, discontent still, complaining, murmuring, grudging, apt to all outrages, thefts, treasons, murders, innovations, in debt, coseners, shifters, outlaws, *Proflagata famæ ac vitæ.* It was an old[c] Politicians Aphorisme, *They that are poore and bad, envie rich, hate good men, abhorre the present government, wish for a new, and would have all turned topsie turvie.* When *Cateline* rebelled in *Rome,* he got a company of such deboshed rogues together, they were his familiars and coadjutors, and such have been your rebels most part in all ages, *Jack Cade, Tom Straw, Kette,* & his companions.

Where they be generally riotous, and contentious, where there be many discords, many lawes, many law-suits, many Lawyers, and many Physicians, it is a manifest signe of a distempered melancholy state, as[d] *Plato* long since maintained: for where such kinde of men swarme, they will make more worke for themselves, and that body politicke diseased, which was otherwise sound. A generall mischief in these our times, an unsensible plague, and never so many of them: *which are now multiplyed* (saith *Mat. Geraldus,*[e] a Lawyer himselfe) *as so many Locusts, not the parents but the plagues of the Country, and for the most part a supercilious, bad, covetous, litigious generation of men.*[f] *Crumenimulga natio, &c.* A purse-milking nation, a clamorous company, gowned vultures,[g] *qui ex injuriâ vivunt & sanguine civium,* theeves and Seminaries of discord; worse then any polers by the high-way side, *auri accipitres, auri exterebronides, pecuniarum hamiolæ, quadruplatores, Curiæ harpagones, fori tintinabula, monstra hominum, mangones, &c.* that take upon them to make peace, but are indeed the very disturbers of our peace, a company of irreligious Harpies, scraping, griping catch-poles (I mean our common hungry Pettefoggers, *rabulas forenses,* love and honour in the meane time, all good lawes, and worthy Lawyers, that are so many[k] Oracles and Pilots

n *Imperium sua apte sponte corruit.*
o *Apul. Prim. Flor. Ex innumerabilibus, pauci Senatores genere nobiles, è consularibus pauci boni, è bonis adhuc pauci eruditi.*
a *Non solum vitia concipiunt ipsi principes, sed etiam infundunt in civitatem, plusq; exemplo quam peccato nocent. Cic. 1. de legibus.*
b *Epist. ad Zen. Iuven. Sat. 4. Paupertas seditionem gignit & maleficium, Arist. pol. 2. c. 7.*
c *Salust. Semper in civitate quibus opes nullæ sunt bonis invident, vetera odere, nova exoptant, odio suarum rerum mutari omnia petunt.*
d *De legibus. profligatæ in repub. disciplinæ est indicium juris peritorum numerus, et medicorum copia.*
e *In præf. stud. juris. Multiplicantur nunc in terris ut locustæ non patriæ parentes, sed pestes, pessimi homines, majore ex parte supercilios, contentiosi, & c. licitum latrocinium exercent.*
f *Dousa epid. loquieleia turba, vultures regati.*
g *Barc. Argen.*
i *Iuris consulti domus oraculum civitatis. Tully.*
k *Lib. 3.*

Pilots of a well govern'd common-wealth.) Without Art, without Judgement, that do more harme, as [a] *Livie* said, *quàm bella externa, fames, morbive*, then ſickneſſe, warres, hunger, diſeaſes; *and cauſe a moſt incredible deſtruction of a Common-wealth*, ſaith [b] *Seſellius*, a famous civilian ſometimes in *Paris*. As Ivie doth by an Oke, imbrace it ſo long, until it hath got the heart out of it, ſo do they by ſuch places they inhabit; no counſel at all, no juſtice, no ſpeech to be had, *niſi eum præmulſeris*, he muſt be feed ſtill, or elſe he is as mute as a fiſh, better open an Oyſter without a knife. *Experto crede* (ſaith [c] *Saliſburienſis*) *in manus eorum millies incidi*, & Charon immitis qui nulli pepercit unquam, his longè clementior eſt; *I ſpeake out of experience, I have beene a thouſand times amongſt them, and Charon himſelfe is more gentle then they*; [d] *he is contented with his ſingle pay, but they multiply ſtill, they are never ſatisfied*: beſides, they have *damnificas linguas*, as he termes it, *niſi funibus argenteis vincias*, they muſt be feed to ſay nothing, and †get more to hold their peace, then we can to ſay our beſt. They will ſpeake their clients faire, and invite them to their tables, but as he followes it, [e] *of all injuſtice there is none ſo pernicious as that of theirs, which when they deceive moſt, will ſeeme to be honeſt men.* They take upon them to be peacemakers, *& fovere cauſas humilium*, to helpe them to their right, *patrocinantur afflictis*, but all is for their owne good, *ut loculos pleniorum exhauriant*, they plead for poore men *gratis*, but they are but as a ſtale to catch others. If there be no jarre, [g] they can make a jarre, out of the law it ſelfe finde ſtill ſome quirke or other, to ſet them at oddes, and continue cauſes ſo long, *luſtra aliquot*, I know not how many yeares before the cauſe is heard, and when 'tis judged and determined, by reaſon of ſome trickes and errours, it is as freſh to beginne, after twice ſeven yeares ſometimes, as it was at firſt; and ſo they prolong time, delay ſuits, till they have enriched themſelves, and beggered their clients. And as [h] *Cato* inveighed againſt *Iſocrates* Schollers, we may juſtly taxe our wrangling Lawyers, they do *conſeneſcere in litibus*, are ſo litigious and buſie here on earth, that I think they wil plead their clients cauſes hereafter, ſome of them in hell. [i] *Simlerus* complaines amongſt the *Suiſſers* of the Advocates in his time, that when they ſhould make an end, they began controverſies, and *protract their cauſes many yeares, perſwading them their title is good, till their patrimonies be conſumed, and that they have ſpent more in ſeeking then the thing is worth, or they ſhall get by the recovery.* So that he that goes to law, as the proverb is, [k] holds a wolfe by the eares, or as a ſheep in a ſtorm runs for ſhelter to a brier, if he proſecute his cauſe he is conſumed, if he ſurceaſe his ſuit he loſeth all; what difference? They had wont heretofore, ſaith *Auſtin*, to end matters, *per communes arbitros*; and ſo in *Switzerland* (we are informed by [m] *Simlerus*) *they had ſome common arbitrators, or dayeſmen in every Towne, that made a friendly compoſition betwixt man and man, and he much wonders at their honeſt ſimplicitie, that could keepe peace ſo well, and end ſuch great cauſes by that meanes.* At [n] *Fez* in *Africk*, they have neither Lawyers nor

a *Lib.* 3.

b *Lib.* 1. *de rep. Gallorum; incredibilem reipub. perniciem afferunt.*

c *Polycrat. lib.* 6.

d *Is ſæpe contentus, et bi aſſes integros ſibi multiplicari jubent.*

† *Plus accipiunt tacere, quàm nos loqui.*

e *Totius injuſtitiæ nulla capitalior, quàm eorum qui cùm maximè decipiunt, id agunt, ut boni viri eſſe videantur.*

f *Nam quocunque modo cauſa procedat, hoc ſemper agitur, ut loculi implentur, etſi avaritia nequit ſatiari.*

g *Camden in Norfolk: qui ſi nihil ſit litium è juris apicibus lites tamen ſevere callent.*

h *Plutarch. vit. Cat. cauſas apud inferos quas in ſuam fidem recepe-runt, patrocinio ſuo tuebuntur.*

i *Lib.* 2. *de Helvet. repub. non explicandis, ſed moliendis controverſiis operam dant, ita ut lites in multos annos extrahantur ſummâ eum moleſtiâ utriuſq; partis, & dum interea patrimonia exhauriantur.* k *Lupum auribus tenent.* l *Hor.* m *Lib. de Helvet. repub. Iudices quocunque pago conſtituunt qui amica aliqua tranſactione ſi fieri poſſit, lites tollant. Ego majorum noſtrorum ſimplicitatem admiror, qui ſic cauſas graviſſimas compoſuerint, &c.* n *Clenard. l.* 1. *ep. Si quæ controverſiæ utroq; pars judicem adit, is ſemel & ſimul rem tranſigit, audit: nec quid ſit appellatio, lachrymoſæq; moræ noſcunt.*

Advocates

Advocates; but if there be any controversies amongst them, both parties plaintiffe and defendant come to their *Alfakins*, or chief Judge, *and at once without any farther appeales, or pitifull delayes, the cause is heard and ended.* Our forefathers, as [o] a worthy Corographer of ours observes, had wont *pauculis cruculis aureis*, with a few golden crosses and lines in verse, make al conveyances, assurances. And such was the candor and integrity of succeeding ages, that a Deed (as I have oft seene) to convey a whole Manor, was *implicitè* contained in some twenty lines, or thereabouts; like that scede or *Sytala Laconica*, so much renowned of old in al contracts, which [p] *Tully* so earnestly commends to *Atticus*. *Plutarch* in his *Lysander*, *Aristotle polit: Thucidides lib.* 1. [q] *Diodorus* and *Suidas* approve and magnifie, for that *Laconicke* brevity in this kind. And well they might, for according to [r] *Tertullian*, *certa sunt paucis*, there is much more certainty in fewer words. And so was it of old throughout: but now many skinnes of parchment will scarce serve turne, he that buyes and sells a house, must have a house full of writings, there be so many circumstances, so many words, such tautologicall repetitions of all particulars (to avoid cavillation they say) but we finde by our wofull experience, that to subtle wits it is a cause of much more contention and variance, and scarce any conveyance so accurately penned by one, which another will not find a crack in, or cavill at, if any one word be misplaced, any little error, all is disannulled. That which is law to day, is none to morrow, that which is found in one mans opinion, is most faulty to another; that in conclusion, here is nothing amongst us but contention and confusion, we bandie one against another. And that which long since [s] *Plutarch* complained of them in *Asia*, may be verified in our times. *These men here assembled, come not to sacrifice to their gods, to offer Iupiter their first-fruits, or merriments to Bacchus; but an yearly disease exasperating Asia hath brought them hither, to make an end of their controversies and Law suits.* 'Tis *multitudo perdentium & pereuntium*, a destructive rout, that seeke one anothers ruine. Such most part are our ordinary suiters, termers, clients, new stirs every day, mistakes, errours, cavils, and at this present, as I have heard in some one Court, I know not how many thousand causes: no person free, no title almost good, with such bitternesse in following, so many slights, procrastinations, delayes, forgery, such cost (for infinite summes are inconsiderately spent) violence & malice, I know not by whose fault, lawyers, clients, lawes, both or all: but as *Paul* reprehended the [t] *Corinthians* long since, I may more appositely infer now: *There is a fault amongst you, & I speak it to your shame, Is there not a* [u] *wise man amongst you, to judge betweene his brethren? but that a brother goes to law with a brother.* And * Christs counsel concerning Law-suits, was never so fit to be inculcated, as in this age: [x] *Agree with thine adversary quickly, &c. Matth.* 5. 25.

I could repeat many such particular grievances, which must disturbe a body politique; To shut up all in briefe, where good government is, prudent and wise Princes, there all things thrive and prosper, peace and happinesse is in that Land: where it is otherwise, all things are ugly to behold, incult, barbarous, uncivill, a Paradise is turned to a wilderneſse. This Island amongst the rest, our next neighbors the *French*

o *Camden.*

p *Lib.* 10. *epist. ad Atticum, epist.* 11.

q *Bibliotb. l.* 3.

r *Lib. de Anim.*

s *Lib. major morb. corp. an anim. Hi non conveniunt ut diis more majorum sacra faciant, non ut Iovi primitias offerant, aut Bacchi commessationes, sed anniversarius morbus exasperant Asiam huc eos coegit, ut contentiones hic peragant.*

t 1 *Cor.* 6. 5, 6.

u *Stulti quando demum sapietis? Ps.* 49. 8.

x Of which Text read two learned Sermons,* so intituled, and preached by our Regius Professor D. *Prideaux*: printed at *London* by *Felix Kingston.* 1621.

and *Germanes*, may be a sufficient witnesse, that in a short time by that prudent policy of the *Romans*, was brought from barbarism; see but what *Cæsar* reports of us, and *Tacitus* of those old *Germans*, they were once as uncivill as they in *Virginia*, yet by planting of Colonies and good lawes, they became from barbarous outlawes, [a] to be full of rich and populous cities, as now they are, and most flourishing Kingdomes. Even so might *Virginia*, and those wild *Irish* have been civilized long since, if that order had been heretofore taken, which now begins, of planting Colonies, &c. I have read a [b] discourse, printed *Anno* 1612. *Discovering the true causes, why Ireland was never intirely subdued or brought under obedience to the Crowne of England, untill the beginning of his Majesties happy reigne.* Yet if his reasons were throughly scanned by a judicious Politician, I am afraid he would not altogether be approved, but that it would turne to the dishonour of our Nation, to suffer it to lye so long waste. Yea, and if some travellers should see (to come neerer home) those rich united Provinces of *Holland*, *Zeland*, *&c.* over against us; those neat cities and populous townes, full of most industrious artificers, [c] so much land recovered from the Sea, and so painfully preserved by those artificiall inventions, so wonderfully improved, as that of *Bemster* in *Holland*, *ut nihil huic par aut simile invenias in toto orbe*, saith *Bertius* the Geographer, all the world cannot match it, [d] so many navigable chanels from place to place, made by mens hands, &c. and on the other side so many thousand acres of our fens lie drowned, our cities thin, and those vile, poore, and ugly to behold in respect of theirs, our trades decayed, our still running rivers stopped, and that beneficiall use of transportation, wholly neglected, so many Havens void of ships and townes, so many Parkes and Forrests for pleasure, barren Heaths, so many Villages depopulated, &c. I thinke sure he would finde some fault.

I may not deny but that this Nation of ours, doth *benè audire apud exteros*, is a most noble, a most flourishing kingdome, by common consent of all [e] Geographers, Historians, Politicians, 'tis *unica velut arx*, and which *Quintius* in *Livy* said of the inhabitants of *Peloponesus*, may be wel applied to us, we are *testudines testâ suâ inclusi*, like so many Tortoises in our shells, safely defended by the Sea, as a wall on all sides; Our Island hath many such honourable Elogiums; And as a learned countryman of ours right well hath it, [f] *Ever since the Normans first comming into England, this Country both for military matters, and all other of civility, hath beene paralleld with the most flourishing kingdomes of Europe, and our Christian world*, a blessed, a rich country, and one of the fortunate Isles: and for some things [g] preferred before other countries, for expert Seamen, our laborious discoveries, art of navigation, true Merchants, they carry the bel away from all other Nations, even the *Portugals* and *Hollanders* themselves; [h] *without all feare*, saith *Boterus*, *furrowing the Ocean Winter and Summer, & two of their Captains, with no lesse valour then fortune, have sailed round about the world.* [i] We have besides many particular blessings, which our neighbours want, the Gospel truly preached, Church discipline established, long peace and quietnesse, free from exactions, forraine feares, invasions, domesticall seditions, well manured, [k] fortified by Art and

a *Sæpius bona materia cessat sine artifice. Sabellicus de Germania. Si quis videret Germaniam urbibus hodie excultam, non diceret ut olim tristem cultu, asperam cœlo, terram informem.*

b By his Majesties Attourney generall there.

c As *Zeipland*, *Bemster* in *Holland*, *&c.*

d From *Gaunt* to *Sluce*, from *Bruges* to the Sea, &c.

e *Ortelius*, *Boterus*, *Mercator*, *Meteranus*, *&c.*

f *Iam inde non belli gloria, quàm humanitatis cultu inter florentissimas orbis Christiani gentes imprimis floruit. Camden Brit. de Normannis.*

g *Geog. Kecker.*

h *Tam hieme quàm æstate intrepidè sulcant Oceanum, & duo illorum duces non minore audaciâ quàm fortunâ totius orbem terræ circumnavigarunt. Amphitheatro Boterus.*

i A fertile soile, good aire, &c. Tin, Lead, Wooll, Saffron &c.

k *Tota Britannia unica velut arx. Boter.*

and Nature, and now most happy in that fortunate union of *England* and *Scotland*, which our fore-fathers have laboured to effect, and desired to see: But in which we excell all others, a wise, learned, religious King, another *Numa*, a second *Augustus*, a true *Iosiah*, most worthy Senatours, a learned Clergy, an obedient Commonalty, &c. Yet amongst many roses, some thistles grow, some bad weeds and enormities, which much disturb the peace of this body politicke, eclipse the honour and glory of it, fit to be rooted out, and with all speed to be reformed.

The first is idlenesse, by reason of which we have many swarmes of rogues and beggers, theeves, drunkards, and discontented persons (whom *Lycurgus* in *Plutarch* cals *morbos reipub.* the boils of the commonwealth) many poor people in all our Townes, *Civitates ignobiles*, as [a] *Polydore* cals them, base built cities, inglorious, poor, small, rare in sight, ruinous, and thin of inhabitants. Our land is fertile we may not deny, full of all good things, and why doth it not then abound with cities, as well as *Italy*, *France*, *Germany*, the Low countries? because their policy hath been otherwise, and we are not so thrifty, circumspect, industrious; Idlenesse is the *malus Genius* of our nation. For as [b] *Boterus* justly argues, fertility of a country is not enough, except Art and Industry be joyned unto it, according to *Aristotle*, riches are either naturall or artificiall; naturall are good land, faire mines, &c. artificiall are manufactures, coines, &c. Many kingdomes are fertile, but thin of inhabitants, as that Duchy of *Piedmont* in *Italy*, which *Leander Albertus* so much magnifies for Corne, Wine, Fruits, &c. yet nothing neere so populous as those which are more barren. [c] *England*, saith he (*London only excepted, hath never a populous City, and yet a fruitfull Country.* I finde 46. cities and walled townes in *Alsatia*, a small Province in *Germany*, 50. castles, an infinite number of Villages, no ground idle, no not rocky places, or tops of hils are untilled, as [d] *Munster* informeth us. In [e] *Greichgea* a smal territory on the *Necker*, 2 *Italian* miles over, I reade of 20. walled townes, innumerable villages, each one containing 150. houses most part, besides castles, and Noblemens Palaces. I observe in [f] *Turinge* in *Dutchland* (twelve miles over by their scale) 12 counties, and in them 144. cities, 2000. villages, 144. townes, 250. castles. In [g] *Bavaria* 34. cities, 46. townes, &c. [h] *Portugallia interamnis*, a small plot of ground hath 1460. parishes, 130. monasteries, 200. bridges. *Malta* a barren Island yeelds 20000. inhabitants. But of all the rest I admire *Lues Guicciardines* relations of the Low-countries. *Holland* hath 26 cities, 400. great villages. *Zeland* 10. cities, 102. parishes. *Brabant* 26. cities, 102. parishes. *Flanders* 28. cities, 90. townes, 1154. villages, besides Abbies, Castles, &c. The Low-countries generally have three cities at least for one of ours, and those far more populous and rich: and what is the cause, but their industry and excellency in all manner of trades? Their commerce, which is maintained by a multitude of Tradesmen, so many excellent chanels made by art, and opportune havens, to which they build their Cities: All which we have in like measure, or at least may have. But their chiefest Lodestone, which draws all manner of commerce and merchandize, which maintains their present estate, is not fertility of soyle, but industry that enricheth them, the gold mines of *Peru*, or *Nova*

[a] *Lib. 1. hist.*

[b] *Increment. urb. l. 1. cap. 9.*

[c] *Angliæ, excepto Londino, nulla est civitas memorabilis, licet ea natio rerum omnium copia abunder.*

[d] *Cosmog. lib. 3 cap. 119. Villarum non est numerus, nullus locus otiosus aut incultus.*

[e] *Chytræus orat. edit. Francof. 1583.*

[f] *Magnus Geog.*

[g] *Ortelius è Vasco & Pet. de Medina.*

[h] An hundred families in each.

Hiſpania may not compare with them. They have neither gold nor ſilver of their owne, wine nor oyle, or ſcarce any corne growing in thoſe united Provinces, little or no Wood, Tinne, Lead, Iron, Silke, Wooll, any ſtuffe almoſt, or Mettle; and yet *Hungary*, *Tranſilvania*, that bragge of their mines, fertile *England* cannot compare with them. I dare boldly ſay, that neither *France*, *Tarentum*, *Apulia*, *Lombardy*, or any part of *Italy*, *Valence* in *Spaine*, or that pleaſant *Andaluſia*, with their excellent fruits, Wine and Oyle, two Harveſts, no not any part of *Europe* is ſo flouriſhing, ſo rich, ſo populous, ſo full of good ſhips, of well built Cities, ſo abounding with all things neceſſary for the uſe of man. 'Tis our *Indies*, an Epitome of *China*, and all by reaſon of their induſtry, good policy, and commerce. Induſtry is a Load-ſtone to draw all good things; that alone makes countries flouriſh, cities populous, [a] and will enforce by reaſon of much manure, which neceſſarily followes, a barren ſoyle to be fertile and good, as Sheep, ſaith [b] *Dion*, mend a bad paſture.

Tell me Politicians, why is that fruitfull *Paleſtina*, noble *Greece*, *Ægypt*, *Aſia Minor*, ſo much decayed, and (meere carcaſſes now) falne from that they were? The ground is the ſame; but the government is altered, the people are growne ſloathfull, idle, their good husbandry, policie, and induſtry is decayed. *Non fatigata aut effœta humus*, as [c] *Columella* well informes *Sylvinus*, *ſed noſtrâ fit inertiâ*, *&c.* May a man beleeve that which *Ariſtotle* in his politicks, *Pauſanias*, *Stephanus*, *Sophianus*, *Gerbelius* relate of old *Greece*? I find heretofore 70. Cities in *Epirus* overthrown by *Paulus Æmilius*, a goodly Province in times paſt, [d] now left deſolate of good towns, and almoſt inhabitants. 62 Cities in *Macedonia* in *Strabo's* time. I finde 30. in *Laconia*, but now ſcarce ſo many Villages, ſaith *Gerbelius*. If any man from Mount *Taigetus* ſhould view the countrey round about, and ſee *tot delitias, tot urbes per Peloponeſum diſperſas*, ſo many delicate and brave built cities, with ſuch coſt and exquiſite cunning, ſo neatly ſet out in *Peloponeſus*, [e] he ſhould perceive them now ruinous and overthrown, burnt, waſte, deſolate, and laid levell with the ground. *Incredibile dictu*, *&c.* And as he laments, *Quis talia fando Temperet a lachrymis? Quis tam durus aut ferreus* (ſo he proſecutes it) Who is he that can ſufficiently condole and commiſerate theſe ruines? Where are thoſe 4000. cities of *Ægypt*, thoſe 100. cities in *Crete*? Are they now come to two? What ſaith *Pliny* and *Ælian* of old *Italy*? There were in former ages 1166. cities: *Blondus* and *Machiavel*, both grant them now nothing neer ſo populous, and full of good towns as in the time of *Auguſtus* (for now *Leander Albertus* can finde but 300. at moſt) and if we may give credit to [f] *Livy*, not then ſo ſtrong and puiſſant as of old: *They muſtered 70. Legions in former times, which now the knowne world will ſcarce yeeld. Alexander* built 70. cities in a ſhort ſpace for his part, our *Sultans* and *Turkes* demoliſh twice as many, and leave all deſolate. Many will not beleeve but that our Iſland of Great *Britaine* is now more populous then ever it was; yet let them read *Bede*, *Leland*, and others, they ſhall finde it moſt flouriſhed in the *Saxon Heptarchy*, and in the *Conquerors* time was farre better inhabited, then at this preſent. See that *Domeſday*-Book, and ſhew me thoſe thouſands of Pariſhes, which are now decayed, cities ruined

[a] *Populi multitudo diligenti cultura fœcundat ſolum. Boter. lib. 8. cap. 3.*

[b] *Orat. 35. Terra ubi oves ſtabulantur optima agricolis ob ſterem.*

[c] *De re ruſt. l. 2. cap. 1.*

[d] *Hodie urbibus deſolatur, & magna ex parte incolis deſtituitur. Gerbelius deſc. Græciæ lib. 6.*

[e] *Videbit eas fere omnes aut everſas, aut ſolo æquatas, aut in rudera fœdiſſimè dejectas. Gerbelius.*

[f] *Lib. 7. Septuaginta olim legiones ſcriptæ dicuntur: quas vires hodie, &c.*

ned, Villages depopulated,&c. The leſſer the Territory is, commonly the richer it is. *Parvus ſed bene cultus ager.* As thoſe *Athenian, Lacedæmonian, Arcadian, Aelian, Sycionian, Meſſenian, &c.* Common-wealths of *Greece* make ample proofe, as thoſe Imperiall Cities and free States of *Germany* may witneſſe, thoſe Cantons of *Switzers, Rheti, Griſons, Walloones,* Territories of *Tuſcany, Luke* and *Senes* of old, *Piedmont, Mantua, Venice* in *Italy, Ragnſe, &c.*

That Prince therefore, as [g] *Boterus* adviſeth, that will have a rich Country, and faire Cities, let him get good Trades, Priviledges, painfull inhabitants, Artificers, and ſuffer no rude Matter unwrought, as Tin, Iron, Wooll, Lead, &c. to be tranſported out of his Country. [h] A thing in part ſeriouſly attempted amongſt us, but not effected. And becauſe induſtry of men, and multitude of Trades ſo much availes to the ornament and enriching of a Kingdome; Thoſe ancient [i] *Maſſilians* would admit no man into their citie, that had not ſome Trade. *Selym* the firſt *Turkiſh* Emperour, procured a thouſand good Artificers to be brought from *Tauris* to *Conſtantinople.* The *Polanders* indented with *Henry* Duke of *Anjou,* their new choſen King, to bring with him an hundred Families of Artificers into *Poland.* *James* the firſt in *Scotland* (as [k] *Buchanan* writes) ſent for the beſt Artificers he could get in *Europe,* and gave them great rewards, to teach his Subjects their ſeverall Trades. *Edward* the third, our moſt renowned King, to his eternall memory, brought clothing firſt into this Iſland, tranſporting ſome Families of Artificers from *Gaunt* hither. How many goodly cities could I reckon up, that thrive wholly by Trade, where thouſands of Inhabitants live ſingular well by their fingers ends: As *Florence* in *Italy,* by making cloth of Gold; great *Millan* by Silke, and all curious Workes; *Arras* in *Artois,* by thoſe faire Hangings; many cities in *Spaine,* many in *France, Germany,* have none other maintenance, eſpecially thoſe within the Land. [l] *Mecha* in *Arabia Petræa,* ſtands in a moſt unfruitfull country, that wants water, amongſt the Rockes (as *Vertomannus* deſcribes it) and yet it is a moſt elegant and pleaſant city, by reaſon of the traffick of the Eaſt and Weſt. *Ormus* in *Perſia,* is a moſt famous Mart-Town, hath nought elſe but the opportunity of the Haven to make it flouriſh. *Corinth* a noble city (*Lumen Græciæ, Tully* calls it) the Eye of *Greece,* by reaſon of *Cenchreas* and *Lecheus,* thoſe excellent Ports, drew all that traffick of the *Ionian* and *Aegean* ſeas to it; and yet the country about it was *curva & ſupercilioſa,* as [m] *Strabo* termes it, rugged and harſh. We may ſay the ſame of *Athens, Actium, Thebes, Sparta,* and moſt of thoſe townes in *Greece. Noremberge* in *Germany* is ſited in a moſt barren ſoile, yet a noble Imperiall city, by the ſole induſtry of Artificers, and cunning Trades, they draw the riches of moſt countries to them, ſo expert in Manufactures, that as *Saluſt* long ſince gave out of the like, *Sedem animæ in extremis digitis habent,* their ſoule, or *intellectus agens,* was placed in their fingers ends; & ſo we may ſay of *Baſil, Spire, Cambray, Francfurt, &c.* It is almoſt incredible to ſpeak what [n] *Mat. Riccius* the Jeſuite, and ſome others, relate of the induſtry of the *Chinaes* moſt populous countries, not a begger, or an idle perſon to be ſeene, and how by that means they proſper and flouriſh. We have the ſame meanes, able bodies, pliant

[g] *Polit. l. 3. c. 8.*

[h] For dying of cloaths, and dreſſing, &c.

[i] *Valer. l. 2. c. 6.*

[k] *Hiſt. Scot. lib. 10. Magnis propoſitis præmiis ut Scoti ab iis edocerentur.*

[l] *Munſt. coſm. l. 5. c. 74. Agro omnium rerum infœcundiſſimo aqua indigente inter ſaxeta, urbs tamen elegantiſſima, ob Orientis negotiationes & Occidentis.*

[m] *Lib. 8. Geogr. ob aſperum ſitum.*

[n] *Lib. Edit. à Nic. Tregant. Belg. A. 1616. expedit. in Sinas.*

pliant wits, matter of all ſorts, Wooll, Flax, Iron, Tin, Lead, Wood, &c. many excellent ſubjects to worke upon, onely induſtry is wanting. We ſend our beſt commodities beyond the ſeas, which they make good uſe of to their neceſſities, ſet themſelves awork about, and ſeverally improve, ſending the ſame to us back at deare rates, or elſe make toyes and bables of the Tailes of them, which they ſell to us againe, at as great a reckoning as they bought the whole. In moſt of our Cities, ſome few excepted, like [o] *Spaniſh* loyterers, we live wholly by Tipling-Innes and Ale-Houſes; Malting are their beſt ploughes, their greateſt traffick to ſell ale. [p] *Meteran* and ſome other object to us, that we are no whit ſo induſtrious as the *Hollanders: Manuall Trades* (ſaith he) *which are more curious or troubleſome, are wholly exerciſed by ſtrangers: they dwell in a Sea full of fiſh, but they are ſo idle, they will not catch ſo much as ſhall ſerve their owne turnes, but buy it of their neighbours.* Tuſh [q] *Mare liberum*, they fiſh under our noſes, and ſell it to us when they have done, at their owne prices.

——Pudet hæc opprobria nobis
Et dici potuiſſe, & non potuiſſe refelli.

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

Amongſt our Townes there is only [r] *London* that bears the face of a City, [s] *Epitome Britanniæ*, a famous *Emporium*, ſecond to none beyond Seas, a noble Mart: But *ſola creſcit, decreſcentibus aliis*; and yet in my ſlender judgement, defective in many things. The reſt (ſome few excepted) are in meane eſtate, ruinous moſt part, poore and full of beggers, by reaſon of their decayed trades, neglected or bad policy, idleneſſe of their Inhabitants, riot, which had rather begge or loyter, and be ready to ſtarve, then worke.

I cannot deny but that ſomething may be ſaid in defence of our Cities, [u] that they are not ſo faire built, (for the ſole magnificence of this Kingdome (concerning buildings) hath beene of old in thoſe *Norman* Caſtles and Religious Houſes) ſo rich, thick ſited, populous, as in ſome other countries; beſides the reaſons *Cardan* gives, *Subtil. Lib.* 11. we want Wine and Oyle, their two Harveſts, we dwell in a colder Aire, and for that cauſe muſt a little more liberally [x] feed of Fleſh, as all Northerne Countries doe: Our proviſion will not therefore extend to the maintenance of ſo many: Yet notwithſtanding we have matter of all ſorts, an open ſea for trafficke, as well as the reſt, goodly Havens. And how can we excuſe our negligence, our riot, drunkenneſſe, &c. and ſuch enormities that follow it? We have excellent laws enacted, you will ſay, ſevere ſtatutes, houſes of correction, &c. to ſmall purpoſe it ſeemes, it is not houſes will ſerve, but cities of correction, [y] our trades generally ought to be reformed, wants ſupplied. In other countries they have the ſame grievances, I confeſſe, but that doth not excuſe us, [z] wants, defects, enormities, idle drones, tumults, diſcords, contention, Law-ſuits, many

[o] *Ubi nobiles probri loco habent artem aliquam profiteri. Cleonard. ep. l.* 1
[p] *Lib.* 13. *Belg. Hiſt. non tam laborioſi ut Belgæ, ſed ut Hiſpani otiatores vitam ut plurimum otioſam agentes: artes manuarias quæ plurimum habent in ſe laboris & difficultatis, majorem & requirunt induſtriam, à peregrinis & exteris exercentur; habitant in piſcoſiſſimo mari, interea tantum non piſcantur quantum inſulæ ſufficerit, ſed à vicinis emere coguntur.*
[q] *Grotii Liber.*
[r] *Urbs animis numeroq; potens & robore gentis. Scaliger.*
[s] *Camden.*
[t] *York, Briſtow, Norwich, Worceſter, &c.*
[u] *M. Gainſfords* Argument: Becauſe Gentlemen dwell with us in the Country villages, our Cities are leſſe, is nothing to the purpoſe: put three hundred or foure hundred Villages in a Shire, and every Village yeeld a Gentleman, what is foure hundred families to encreaſe one of our Cities, or to contend with theirs, which ſtand thicker? And whereas ours uſually conſiſts of ſeven thouſand, theirs conſiſts of forty thouſand inhabitants.
[x] *Maxima pars victus in carne conſiſtit. Polyd. Lib.* 1. *Hiſt.*
[y] *Refrænate monopolii licentiam, paucieres alantur ocio, redintegretur agricolatio, lanificium inſtauretur ut ſit honeſtum negotium quo ſe exerceat otioſa illa turba. Niſi hîc malis medentur, fruſtra exercent juſtitiam. Mor. Utop. Lib.* 1.
[z] *Mancipiis locuples eget æris Cappadocum rex. Hor.*

Lawes

Lawes made againſt them, to repreſſe thoſe innumerable brawles and Law-ſuits, exceſſe in Apparell, Diet, decay of Tillage, Depopulations, * eſpecially againſt Rogues, Beggars, Ægyptian Vagabonds (ſo termed at leaſt) which have [a] ſwarmed all over *Germany*, *France*, *Italy*, *Poland*, as you may reade in [b] *Munſter*, *Cranzius* and *Aventinus*; as thoſe *Tartars* and *Arabians* at this day do in the Eaſterne countries: Yet ſuch hath beene the iniquity of all ages, as it ſeemes to ſmall purpoſe. *Nemo in noſtrâ civitate mendicus eſto*, ſaith *Plato*, he will have them purged from a [c] Common-wealth, [d] *as a bad humour from the body*, that are like ſo many Ulcers and Boiles, and muſt be cured before the Melancholy body can be eaſed.

What *Carolus Magnus*, the *Chineſe*, the *Spaniards*, the Duke of *Saxony*, and many other ſtates have decreed in this caſe, reade *Arniſeus cap.* 19 *Boterus libro* 8. *cap.* 2. *Oſorius de Rebus geſt. Eman. lib.* 11. When a countrey is over-ſtored with people, as a paſture is oft over-laid with cattle, they had wont in former times to disburden themſelves, by ſending out colonies, or by warres, as thoſe old *Romanes*, or by employing them at home about ſome publique buildings, as Bridges, Rode-wayes, for which thoſe *Romanes* were famous in this Iſland: As *Auguſtus Cæſar* did in *Rome*, the *Spaniards* in their *Indian* Mines: [e] Aqueducts, Bridges, Havens, thoſe ſtupend workes of *Trajan*, *Claudius* at [f] *Oſtium*, *Fucinus Lacus*, that *Piræum* in *Athens*, made by *Themiſtocles*, *Amphitheatrums* of curious Marble, as at *Verona*, *Civitas Philippi*, & *Heraclea* in *Thrace*, thoſe *Appian* and *Flaminian* wayes, prodigious workes all may witneſſe: And rather then they ſhould be [g] idle, as thoſe [h] *Ægyptian Pharaohs*, *Mœris* and *Seſoſtris* did, to task their ſubjects to build unneceſſary Pyramides, Obeliskes, Labyrinths, Chanels, Lakes, Gygantian works all, to divert them from Rebellion, Riot, Drunkenneſſe, [i] *Quo ſcilicet alantur, & ne vagando laborare deſueſcant.*

Another eye-ſore is that want of conduct and navigable rivers, a great blemiſh, as [k] *Boterus*, [l] *Hippolitus à Collibus*, and other Politicians hold, if it be neglected in a Common-wealth. Admirable coſt and charge is beſtowed in the Low-Countries on this behalfe, in the Dutchy of *Milan*, Territory of *Padua* in [m] *France*, *Italy*, *China*, and ſo likewiſe about corrivations of Waters to moiſten and refreſh barren Grounds, to drean Fennes, Bogges, and Moores. *Maſſiniſſa* made many inward parts of *Barbarie*, and *Numidia* in *Affricke* before his time incult and horrid, fruitfull and bartable by this meanes. Great induſtry is generally uſed all over the Eaſterne Countries in this kinde, eſpecially in *Ægypt* about *Babylon* and *Damaſcus*, as *Vertomannus* and [n] *Gotardus Arthus* relate; about *Bercelona*, *Segovia*, and many other places of *Spaine*: by reaſon of which, their Soile is much improved, and infinite commodities ariſe to the inhabitants.

The *Turkes* of late attempted to cut that *Iſtmos* betwixt *Africke* and *Aſia*, which [o] *Seſoſtris* and *Darius*, and ſome *Pharaohs* of *Ægypt* had formerly undertaken, but with ill ſucce[ſ]e, as [p] *Diodorus Siculus* records, and

* *Regis dignitatis non eſt exercere imperium in mendicos ſed in opulentos. Non eſt regni ſecus, ſed carceris eſſe cuſtos. Idem.*

a *Colluvies hominum, mirabiles excocti ſole, immundi veſte, ſædi viſu, furtis imprimis acres, &c.*

b *Coſmog. l.* 3. *cap.* 5.

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

d *Ac pituitam & bilem à corpore (ut de leg. omnes vult exterminari.*

e See *Lipſius Admiranda.*

f *De quo Suet. in Claudio, & Plinius c.* 36.

g *Ut egeſtate ſimul & ignaviæ occurratur, opificia condiſcantur, tenues ſubleventur. Bodin l.* 6. *c.* 2. *num.* 6, 7.

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

i *Buſcoldus diſcurſu polit. cap.* 2.

k *Lib.* 1. *de increm. Urb. cap.* 6.

l *Cap.* 5. *de increm. urb. Quas flumen lacus, aut mare alluit.*

m *Incredibilem commoditatem vecturâ mercium tres fluvii navigabiles, &c. Boterus de Galliâ*

n *Herodotus.*

o *Ind. Orient. cap.* 2. *Rotam in medio flumine conſtituunt, cui ex pellibus animalium conſutos uteres appendunt, hi dum rota movetur, aquam per canales, &c.*

p *Centum pedes lata foſſa* 30. *alta.*

Pliny, for that the Red-sea being three [q] cubits higher then *Ægypt*, would have drowned all the Country, *cæpto desiterant*, they left off; yet as the same [r] *Diodorus* writes, *Ptolomy* renewed the worke many yeares after, and absolved it in a more opportune place.

That *Istmos* of *Corinth* was likewise undertaken to be made navigable by *Demetrius*, by *Iulius Cæsar*, *Nero*, *Domitian*, *Herodes Atticus*, to make a speedy [a] passage, and lesse dangerous, from the *Ionian* and *Ægean* seas; but because it could not be so well effected, the *Peloponesians* built a wall like our *Picts* wall, about *Schænunte*, where *Neptunes* Temple stood, and in the shortest cut over the *Istmos*, of which *Diodorus lib.* 11. *Herodotus lib.* 8. *Vran.* Our later writers call it *Hexamilium*, which *Amurath* the Turke demolished, the *Venetians anno* 1453. repaired in 15. daies with 30000. men. *Thuanus* and *Serres* the *French* Historians, speake of a famous Aqueduct in *France*, intended in *Henry* the fourths time, from the *Loyre* to the *Seine*, and from *Rodanus* to *Loyre*. The like to which, was formerly assayed by *Domitian* the Emperor, [b] from *Arar* to *Mossella*, which *Cornelius Tacitus* speaks of in the 13. of his Annals, after by *Charles* the great and others. Much cost hath in former times been bestowed in either new making or mending chanels of rivers, and their passages, (as *Aurelianus* did by *Tybur*, to make it navigable to *Rome*, to convey corne from *Ægypt* to the city, *vadum alvei tumentis effodit*, saith *Vopiscus*, *& Tyburis ripas extruxit*, he cut foords, made banks, &c.) decayed havens, which *Claudius* the Emperour with infinite paines and charges attempted at *Ostia*, as I have said, The *Venetians* at this day to preserve their City: many excellent meanes to enrich their Territories, have beene fostered, invented in most Provinces of *Europe*, as planting some *Indian* plants amongst us, Silk-wormes, [c] the very Mulberry leaves in the Plaines of *Granado*, yeeld 30000. crownes *per annum*, to the king of *Spaines* coffers, besides those many trades and artificers that are busied about them in the kingdome of *Granado*, *Murcia*, and all over *Spaine*. In *France* a great benefit is raised by salt, &c. Whether these things might not be as happily attempted with us, and with like successe, it may be controverted: Silk-wormes (I meane) Vines, Fir-trees, &c. *Cardan* exhorts *Edward* the sixth to plant Olives, and is fully perswaded they would prosper in this Island. With us, navigable rivers are most part neglected; our streames are not great, I confesse, by reason of the narrownes of the Island, yet they run smoothly and even, not headlong, swift, or amongst rocks and shelves, as soming *Rhodanus*, and *Loyre* in *France*, *Tygris* in *Mesopotamia*, violent *Durius* in *Spaine*, with cataracts and whirlepooles as the *Rhine*, and *Danubius*, about *Shaphausen*, *Lausenburgh*, *Linz*, and *Cremmes*, to endanger navigators; or broad shallow, as *Neckar* in the *Palatinat*, *Tibris* in *Italy*; but calm and fair as *Arar* in *France*, *Hebrus* in *Macedonia*, *Eurotas* in *Laconia*, they gently glide along, and might as well be repaired many of them (I meane *Wie*, *Trent*, *Ouse*, *Thamisis* at *Oxford*, the defect of which we feele in the meane time) as the river of *Lee* from *Ware* to *London*. B. *Atwater* of old, or as some will *Henry* 1. [d] made a chanell from *Trent* to *Lincolne*, navigable; which now, saith Mr. *Camden*, is decayed, and much mention is made of anchors, &c such like monuments found about old* *Verulamium*, good

q Contrary to that of *Archimedes* who holds the superficies of all waters even. *r Lib.* 1. *cap.* 3.

a *Dion. Pausaniat, & Nic. Gerbelius Munster. Cosm. lib.* 4. *cap.* 36. *ut brevior foret navigatio & minus periculosa.*

b *Charles* the great went about to make a chanell from *Rhine* to *Danubius*. *Bil. Perkimerus descript. Ger.* the ruines are yet seen about *Wessenberg* from *Rednich* to *Altimul*. *Ut navigabilia inter se Occidentis & Septentrionis tittora ferent.*

c *Maginus Geogr. Simlerus de rep. Helvet. lib.* 1. *describit.*

d *Camden in Lincolnshire. Fossedike.* * Neare S. Albons.

good ships have formerly come to *Exeter*, and many such places, whose Chanels, Havens, Ports are now barred and rejected. We contemne this benefit of carriage by waters, & are therfore compelled in the inner parts of this Island, because portage is so dear, to eat up our commodities our selves, and live like so many boars in a sty, for want of vent and utterance.

We have many excellent havens, royall havens, *Falmouth*, *Portsmouth*, *Milford*, &c. equivalent, if not to be preferred to that *Indian Havana*, old *Brundusium* in *Italy*, *Aulis* in *Greece*, *Ambracia* in *Acarnania*, *Suda* in *Crete*, which have few ships in them, little or no trafficke or trade, which have scarce a village on them, able to beare great cities, *sed viderint politici*. I could here justly taxe many other neglects, abuses, errors, defects among us, and in other countries, depopulations, riot, drunkennesse, &c. & many such, *quæ nunc in aurem susurrare non libet*. But I must take heed, *ne quid gravius dicam*, that I do not overshoot my self, *Sus Minervam*, I am forth of my element, as you peradventure suppose; and sometimes *veritas odium parit*, as he said, *verjuice and oatmeale is good for a Parret*.

We have good lawes, I deny not, to rectifie such enormities, and so in all other countries, but it seemes not alwayes to good purpose. We had need of some generall visitor in our age, that should reform what is amiss; a just army of *Rosie* crosse men, for they wil amend all matters, (they say) religion, policy, manners, with arts, sciences, &c. Another *Attila*, *Tamberlane*, *Hercules*, to strive with *Achelous*, *Augeæ stabulum purgare*, to subdue tyrants, as [e] he did *Diomedes* and *Busiris*: to expell theeves, as he did *Cacus* and *Lacinius*: to vindicate poore captives, as he did *Hesione*: to passe the Torrid Zone, the deserts of *Lybia*, and purge the world of monsters and *Centaures*: Or another *Theban Crates* to reforme our manners, to compose quarrels and controversies, as in his time he did, and was therefore adored for a god in *Athens*. *As Hercules* [f] *purged the world of Monsters, & subdued them, so did he fight against envy, lust, anger, avarice, &c. & al those ferall vices and monsters of the minde.* It were to be wished we had some such visitor, or if wishing would serve, one had such a ring or rings, as *Timolaus* desired in [g] *Lucian*, by vertue of which he should be as strong as 10000. men, or an army of gyants, go invisible, open gates & castle doors have what treasure he would, transport himselfe in an instant, to what place he desired, alter affections, cure all manner of diseases, that he might range over the world, and reforme all distressed states and persons, as he would himselfe. He might reduce those wandring *Tartars* in order, that infest *China* on the one side, *Muscovy*, *Poland* on the other; and tame the vagabond *Arabians* that rob & spoile those *Easterne* countries, that they should never use more *Caravans*, or *Ianisaries* to conduct them. He might root out Barbarisme out of *America*, and fully discover *Terra Australis Incognita*, finde out the North-east and North-west passages, drean those mighty *Mæotian* fennes, cut down those vast *Hircinian* woods, irrigate those barren *Arabian* deserts, &c. cure us of our Epidemicall diseases, *Scorbutum*, *Plica*, *morbus Neapolitanus*, *&c.* end all our idle controversies, cut off our tumultuous desires, inordinate lusts, root out atheisme, impiety, heresie, schisme and superstition, which now so crucifie the world: catechise grosse ignorance, purge *Italy* of luxury and riot; *Spaine*

[e] *Lilius Girald. Nat. comes.*

[f] *Apuleius lib. 4. Flor. Lar. familiaris inter homines ætatis suæ cultus est, litium omnium & jurgiorum inter propinquos arbiter & disceptator. Adversus iracundiam, invidiam, avaritiam, libidinem, cæteraq; animi humani vitia & monstra. Philosophus iste Hercules fuit. Pestes eas meritibus exigit omnes, &c.*

[g] *Votis Navig.*

of ſuperſtition and jealouſie, *Germany* of drunkenneſſe, all our Northerne country of gluttony and intemperance, caſtigate our hard hearted parents, maſters, tutors; laſh diſobedient children, negligent ſervants, correct theſe ſpendthrifts and prodigall ſons, enforce idle perſons to worke, drive drunkards out of the alehouſe, repreſſe theeves, viſit corrupt and tyrannizing magiſtrates, &c. But as *L. Licinius* taxed *Timolaus*, you may us. Theſe are vain, abſurd and ridiculous wiſhes not to be hoped: all muſt be as it is, [h] *Bocchalinus* may cite Common-wealths to come before *Apollo*, and ſeeke to reforme the world it ſelfe by Commiſſioners, but there is no remedy, it may not be redreſſed, *deſinent homines tum demum ſtulteſcere, quando eſſe deſinent*, ſo long as they can wagge their beards, they will play the knaves and fooles.

h *Raggnalios part. 2. cap. 2. & part. 3. c. 17.*

Becauſe therefore it is a thing ſo difficult, impoſſible, and farre beyond *Hercules* labours to be performed; let them be rude, ſtupid, ignorant, incult, *lapis ſuper lapidem ſedeat*, and as the [i] Apologiſt will, *Reſp. tuſsi & graveolentia laboret, mundus vitio*, let them be barbarous as they are, let them [k] tyrannize, epicurize, oppreſſe, luzuriate, conſume themſelves with factions and contentions, live in riot, poverty, want, miſery; rebell, wallow as ſo many ſwine in their owne dung, with *Vlyſſes* companions, *ſtultos jubeo eſſe libenter*. I will yet to ſatisfie and pleaſe my ſelfe, make an *Vtopia* of mine owne, a new *Atlantis*, a poeticall Common-wealth of mine owne, in which I will freely domineere, build cities, make lawes, ſtatutes, as I liſt my ſelfe. And why may I not?

i *Velent. Andreæ, Apolog. manip. 640.*

k *Qui ſordidus eſt, ſordeſcat adhuc.*

——— [l] *Pictoribus atque Poëtis, &c.*

l *Hor.*

You know what liberty Poets have ever had, and beſides, my predeceſſor *Democritus* was a Politician, a Recorder of *Abdera*, a law-maker as ſome ſay; and why may not I preſume ſo much as he did? Howſoever I will adventure. For the ſite, if you will needs urge me to it, I am not fully reſolved, it may be in *Terra Auſtrali Incognita*, there is roome enough (for of my knowledge neither that hungry *Spaniard*, nor *Mercurius Britannicus*, have yet diſcovered halfe of it) or elſe one of thoſe floting Iſlands in *Mare del Zur*, which like the *Cyanian* Iſles in the *Euxine* ſea, alter their place, and are acceſſible only at ſet times, and to ſome few perſons; or one of the Fortunate Iſles, for who knowes yet where, or which they are? There is room enough in the inner parts of *America*, and northerne coaſts of *Aſia*. But I will chuſe a ſite, whoſe latitude ſhall be 45. degrees (I reſpect not minutes) in the midſt of the temperate Zone, or perhaps under the *Æquator*, that Paradiſe of the world, *ubi ſemper virens laurus, &c.* where is a perpetuall Spring: the longitude for ſome reaſons I will conceale. Yet *be it knowne to all men by theſe preſents*, that if any honeſt gentleman wil ſend in ſo much mony, as *Cardan* allowes an Aſtrologer for caſting a Nativitie, he ſhall be a ſharer, I will acquaint him with my project, or if any worthy man will ſtand for any temporall or ſpirituall office or dignity, (for as he ſaid of his Archbiſhoprick of *Vtopia*, 'tis *ſanctus ambitus*, and not amiſſe to be ſought after) it ſhall be freely given, without all interceſſions, bribes, letters, &c. his own worth ſhal be the beſt ſpokeſman; & becauſe we ſhal admit of no deputies or advouſons, if he be ſufficiently qualified, and as able as willing to execute the place himſelfe, he ſhall have

Ferdinando Quir. 1612.

preſent

preſent poſſeſſion. It ſhall be divided into 12. or 13. Provinces, and thoſe by hils, rivers, rode-wayes, or ſome more eminent limits exactly bounded. Each province ſhall have a *Metropolis*, which ſhall be ſo placed as a center almoſt in a circumference, and the reſt at equall diſtances, ſome 12 *Italian* miles aſunder, or thereabout, and in them ſhall be ſold all things neceſſary for the uſe of man; *ſtatis horis & diebus*, no market towns, markets or fairs, for they do but beggar cities (no village ſhal ſtand above ſix, ſeven, or eight miles from a city) except thoſe Emporiums which are by the ſea ſide, generall Staples, Marts, as *Antwerpe*, *Venice*, *Bergen* of old, *London*, *&c.* cities moſt part ſhal be ſituat upon navigable rivers or lakes, creeks, havens; and for their form, regular, round, ſquare, or long ſquare, [m] with fair, broad, and ſtraight [n] ſtreets, houſes uniform, built of brick and ſtone, like *Bruges*, *Bruxels*, *Rhegium Lepidi*, *Berna* in *Switzerland*, *Millan*, *Mantua*, *Crema*, *Cambalu* in *Tartary* deſcribed by *M. Polus*, or that *Venetian Palma*. I will admit very few or no ſuburbs, & thoſe of baſer building, wals only to keep out man and horſe, except it be in ſome frontier towns, or by the ſea ſide, and thoſe to be fortified [o] after the lateſt manner of fortification, and ſite upon convenient havens, or opportune places. In every ſo built city, I will have convenient churches and ſeparate places to bury the dead in, not in churchyards; a *cittadella* (in ſome, not al) to commād it, priſons for offenders, opportune market places of all ſorts, for corn, meat, cattle, fuell, fiſh, &c. commodious courts of Juſtice, publike hals for all ſocieties, burſes, meeting places, armories, [p] in which ſhall be kept engines for quenching of fire, artillery, gardens, publike walks, theatres and ſpacious fields allotted for all gymnicks, ſports, and honeſt recreations, hoſpitals of all kindes, for children, orphans, old folks, ſick men, mad men, ſouldiers, peſt houſes, &c. not built *precariò*, or by gowty benefactours, who, when by fraud and rapine they have extorted all their lives, oppreſſed whole provinces, ſocieties, &c. give ſomething to pious uſes, build a ſatisfactory almeſ-houſe, ſchool, or bridge, &c. at their laſt end, or before perhaps, which is no otherwiſe then to ſteale a gooſe, and ſtick downe a feather, rob a thouſand to relieve ten: And thoſe hoſpitals ſo built and maintained, not by collections, benevolences, donaries, for a ſet number, (as in ours) juſt ſo many and no more, at ſuch a rate, but for all thoſe who ſtand in need, be they more or leſſe, and that *ex publico ærario*, and ſo ſtill maintained, *non nobis ſolùm nati ſumus*, *&c.* I will have conduits of ſweet and good water, aptly diſpoſed in each towne, common [q] granaries, as at *Dreſden* in *Miſnia*, *Stetein* in *Pomerland*, *Noremberg*, *&c.* Colleges of mathematicians, muſicians, and actors, as of old at *Labedum* in *Ionia*, [r] alcumiſts, phyſicians, artiſts and philoſophers; that all arts and ſciences may ſooner be perfected & better learned; and publike hiſtoriographers, as amongſt thoſe ancient [ſ] *Perſians*, *qui in commentarios referebant quæ memoratu digna gerebantur*, informed and appointed by the ſtate to regiſter all famous acts, & not by each inſufficient ſcribler, partial or paraſitical pendant, as in our times. I will provide publike ſchools of all kindes, ſinging, dancing, fencing, &c. eſpecially of Grāmar & languages, not to be taught by thoſe tedious precepts ordinarily uſed, but by [t] uſe, example, converſation, as travellers learn abroad, & nurſes teach their children: as I wil have all

m *Vide Patritium lib. 8. tit. 10. de Inſtit. Reipub.*

n *Olim Hippodamus Mileſius. Ariſt. polit. cap. 11. & Vitruvius l. 1. cap. ult.*

o With walls of earth, &c.

p *De his Plin. epiſt. 42. lib. 2. & Tacit. Annal. 13. lib.*

q *Vide Briſonium de regno Perſ. lib. 3. de his & Vegetium lib. 2. cap. 3. de Annona.*

r Not to make gold, but for matters of Phyſick.

ſ *Briſonius Joſephus lib. 21. antiquit. Iud. cap. 6. Herod. l. 3.*

t So *Lod. Vives* thinks beſt, *Caninius*, and others.

all such places, so will I ordaine [u] publike governours, fit officers to each place, Treasurers, Ædiles, Questors, Overseers of pupils, widows goods, and all publike houses, &c. and those once a year to make strict accounts of all receipts, expences, to avoid confusion, *& sic fiet ut non absumant* (as *Pliny* to *Trajan*,) *quod pudeat dicere.* They shall be subordinate to those higher officers and governours of each City, which shall not be poore Tradesmen, and meane Artificers, but Noblemen and Gentlemen, which shall be tied to residence in those townes they dwell next, at such set times and seasons: for I see no reason (which [x] *Hippolitus* complaines of) *that it should be more dishonourable for Noblemen to governe the City, then the Country, or unseemly to dwell there now, then of old.* [y] I will have no bogges, fennes, marishes, vast woods, deserts, heaths, commons, but all inclosed; (yet not depopulated, and therefore take heed you mistake me not) for that which is common, and every mans, is no mans; the richest countries are stil inclosed, as *Essex*, *Kent*, with us, &c. *Spaine*, *Italy*; and where inclosures are least in quantity, they are best [z] husbanded, as about *Florence* in *Italy*, *Damascus* in *Syria*, &c. which are liker gardens then fields. I will not have a barren acre in all my Territories, not so much as the tops of mountaines; where nature failes, it shall be supplied by art: [a] lakes and rivers shall not be left desolate. All common high-wayes, bridges, bankes, corrivations of waters, aqueducts, chanels, publike workes, building, &c. out of a [b] common stock, curiously maintained and kept in repaire; no depopulations, ingrossings, alterations of wood, arable, but by the consent of some supervisors, that shall be appointed for that purpose, to see what reformation ought to be had in all places, what is amisse, how to helpe it,

Et quid quæque ferat regio, & quid quæque recuset,

what ground is aptest for wood, what for corne, what for cattle, gardens, orchards, fishponds, &c. with a charitable division in every Villages, (not one dominering house greedily to swallow up all, which is too common with us) what for Lords, [c] what for tenants: and because they shall be better incouraged to improve such lands they hold, manure, plant trees, dreane, fence, &c. they shall have long leases, a knowne rent, and known fine, to free them from those intolerable exactions of tyrannizing Landlords. These supervisors shall likewise appoint what quantity of land in each Manor is fit for the Lords [d] Demesnes, what for holding of Tenants, how it ought to be husbanded,

Vt [e] Magnetes equis, Minyæ gens cognita remis,

how to be manured, tilled, rectified, and what proportion is fit for all callings, because private possessours are many times idiots, ill husbands, oppressours, covetous, and know not how to improve their owne, or else wholly respect their owne, and not publike good.

Vtopian parity is a kinde of government, to be wished for, rather then

u *Plato* 3. *de leg.* *Ædiles creari vult, qui fora, fontes, vias, portus, plateas, & id genus alia procurent. Vide Isaacum Pontanum de civ. Amstel. hec omnia, &c. Gotardum & alios.*

x *De Increm. urb. cap.* 13. *Ingenuè fateor me non intelligere cur ignobilius sit urbes bene munitas colere nunc quàm olim, aut casæ rusticæ præsse quàm urbi.*

Idem Vbertus Foliot, de Neapoli.

y *Ne tantillum quidem soli incultum relinquitur, ut verum sit ne pollicem quidem agri in his regionibus sterilem aut infœcundum reperiri. Marcus Hemingius Augustanus de regno Chinæ. l.* 1. *c.* 3.

z M. *Carew* in his Survey of *Cornwall*, saith that before that country was inclosed, the husbandmen dranke water, did eat little or no bread. *fol.* 66. *lib.* 1. their apparell was course, they went bare legged, their dwelling was correspondent; but since inclosure, they live decently, and have mony to spend. (*fol.* 23.) when their fields were common, their wooll was course, *Cornish* haire, but since inclosure, it is almost as good as *Cotswol*, and their soile much mended. *Tusser cap.* 52. of his husbandry, is of his opinion, one acre inclosed, is worth three common. *The country inclosed I praise: The other delighteth not me, For nothing of wealth it doth raise, &c.* a *Incredibilis navigiorum copia, nihilo pauciores in aquis, quàm in continenti commeantur. M. Riccius expedit. in Sinas, l.* 1. *c.* 3. b To this purpose *Arist. polit.* 2. *c.* 6. allowes a third part of their revenewes, *Hippodamus* half. c *Ita lex Agraria olim Romæ.* d *Hic segetes, illic veniunt felicius uvæ, Arborei fœtus alibi, atq; injussa virescunt Gramina. Virg.* 1. *Georg.* e *Lucanus l.* 6. f *Iob Valent. Andreas, Lord Verulam.* g So is it in the kingdome of *Naples* and *France.*

effected

effected, *Respub. Christianopolitana, Campanella's* city of the Sun, and that new *Atlantis*, witty fictions, but meer *Chimera's*, and *Platoes* community in many things is impious, absurd and ridiculous, it takes away all splendor and magnificence. I will have several orders, degrees of nobility, and those hereditary, not rejecting yonger brothers in the mean time, for they shall be sufficiently provided for by pensions, or so qualified, brought up in some honest calling, they shal be able to live of themselves. I will have such a proportion of ground belonging to every *Barony*, he that buyes the land, shall buy the *Barony*, he that by riot consumes his patrimony, & ancient demeanes, shall forfeit his honours. As some dignities shal be hereditary, so some again by election, or by gift (besides free offices, pensions, annuities) like our *Bishopricks, Prebends*, the *Bassa's* palaces in *Turky*, the [h] *Procurators* houses & offices in *Venice*, which like the golden Apple, shall be given to the worthiest and best deserving both in war and peace, as a reward of their worth and good service, as so many goales for all to aime at, (*honos alit artes*) and encouragements to others. For I hate these severe, unnaturall, harsh, *Germane, French*, and *Venetian* Decrees, which exclude Plebeians from honours, be they never so wise, rich, vertuous, valiant, and well qualified; they must not be *Patritians*, but keepe their owne rank, this is *naturæ bellum inferre*, odious to God and men, I abhor it. My forme of government shall be Monarchicall,

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

few lawes, but those severely kept, plainly put downe, and in the mother tongue, that every man may understand. Every city shall have a peculiar trade or priviledge, by which it shall be chiefly maintained: [i] and Parents shall teach their children, one of three at least, bring up and instruct them in the mysteries of their owne trade. In each towne these severall tradesmen shall be so aptly disposed, as they shall free the rest from danger or offence: Fire-trades, as Smiths, Forge-men, Brewers, Bakers, Metal-men, &c. shall dwell apart by themselves: Dyars, Tanners, Fell-mongers, and such as use water, in convenient places by themselves: noysome or fulsome for bad smels, as Butchers slaughter-houses; Chandlers, curriers, in remote places, & some back lanes. Fraternities and companies, I approve of, as Merchants Burses, Colledges of Druggers, Physicians, Musicians, &c. But all trades to be rated in the sale of wares, as our Clerkes of the market do Bakers and Brewers; Corne it selfe, what scarcity soever shall come, not to exceed such a price. Of such wares as are transported or brought in, [k] if they be necessary, commodious, and such as neerly concern mans life, as corn, wood, cole, &c. & such provision we cannot want, I will have little or no custome paid, no taxes; but for such things as are for pleasure, delight, or ornament, as wine, spice, tobacco, silke, velvet, cloth of gold, lace, jewels, &c. a greater impost. I will have certain ships sent out for new discoveries every year, [l] & some discreet men appointed to travel into all neighbour kingdomes by land, which shal observe what artificiall inventions, and good lawes are in other Countries, customes, alterations, or ought else, concerning war or peace, which may tend to the common good. Eccleiasticall discipline, *penes Episcopos*, subordinate

h See *Contarenus* and *Osorius de rebus gestis Emanuelis.*

* *Claudian. l. 7*

i *Herodotus Erato lib. 6. Cum Ægyptii Lacedemonii in hoc congruunt, quod eorum præcones, tibicines, coqui, & reliqui artifices, in paterna artificia succedunt, & coqui à coquo gignuntur, & paterno opere perseverat. Idem Marcus Polus de Quinzay. Idem Osorius de Emanuele rege Lusitano. Riccius de Sinis.*

k *Hippol. à collibus de increm. urb. cap. 20. Plato idem 7. de legibus, quæ ad vitam necessaria & quibus carere non possumus, nullum dependi vectigal, &c.*

l *Plato 12. de legibus, 40. annos natos vult, ut si quid memorabile viderint apud exteros, hoc ipsum in rempub. recipiatur.*

as the other. No impropriations, no lay patrons of church livings, or one private man, but common societies, corporations, &c. and those Rectors of benefices to be chosen out of the Universities, examined and approved as the *literati* in *China*. No Parish to containe above a thousand Auditors. If it were possible, I would have such priests as should imitate *Christ*, charitable lawyers should love their neighbors as themselves, temperate and modest Physicians, Politicians contemne the world, Philosophers should know themselves, Noblemen live honestly, Tradesmen leave lying and cosening, Magistrates corruption, &c. but this is unpossible, I must get such as I may. I will therefore have [m] of lawyers, judges, advocates, physicians, chirurgions, &c. a set number, [n] and every man, if it be possible, to plead his own cause, to tell that tale to the judge, which he doth to his advocate, as at *Fez* in *Africke*, *Bantam*, *Aleppo*, *Raguse*, *suam quisq; causam dicere tenetur*. Those Advocates, Chirurgions and [o] Physicians, which are allowed, to be maintained out of the [p] common treasure, no fees to be given or taken, upon paine of losing their places; or if they do, very small fees, and when [q] the cause is fully ended. [r] He that sues any man, shall put in a pledge, which if it be proved he hath wrongfully sued his adversary, rashly or maliciously, he shall forfeit and lose. Or else before any suit begin, the plaintiffe shall have his complaint approved by a set delegacy to that purpose; if it be of moment he shall be suffered as before, to proceed, if otherwise they shall determine it. All causes shall be pleaded *suppresso nomine*, the parties names concealed, if some circumstances do not otherwise require. Judges and other officers shall be aptly disposed in each Province, Villages, Cities, as common arbitratours to heare causes, and end all controversies, and those not single, but three at least on the bench at once, to determine or give sentence and those againe to sit by turnes or lots, and not to continue stil in the same office. No controversie to depend above a year, but without all delayes, and further appeales, to be speedily dispatched, and finally concluded in that time allotted. These and all other inferiour Magistrates to be chosen [t] as the *Literati* in *China*, or by those exact suffrages of the *Venetians*, and such again not be eligible, or capable of magistracies, honours, offices, except they be sufficiently [u] qualified for learning, manners, & that by the strict approbation of deputed examinators: [x] first Scholars to take place, then Souldiers; for I am of *Vigetius* his opinion, a Scholar deserves better then a Souldier, because *Vnius ætatis sunt quæ fortitèr fiunt, quæ vero proutilitate Reipub. scribuntur, æterna:* a Souldiers worke lasts for an age, a Scholars for ever. If they [y] misbehave themselves, they shall be deposed, and accordingly punished, and whether their offices be annual [z] or otherwise, once a yeare they shall be called in question, and give an account; for men are partiall and passionate, mercilesse, covetous, corrupt, subject to love, hate, feare, favour, &c. *omne sub regno graviore regnum*: like *Solons Areopagites*, or those *Roman* Censors, some shall visit others, and [a] be visited

m *Simlerus in Helvetia.*
n *Utopienses causidicos excludunt, qui causas callide & vafre tractent & disputent. Iniquissimum censent hominem ullis obligari legibus, quæ aut numerosiores sunt, quam ut perlegi queant, aut obscuriores quam ut à quovis possint intelligi. Volunt ut suam quisq; causam agat, eamq; referat Iudici quam narraturus fuerat patrono, sic minus erit ambagum, & veritas facilius elicietur. Mor. Utop. l. 2.*
o *Medici ex publico victum sumunt. Beter. l. 1. c. 5 de Ægyptiis.*
p *De his lege Patrit. l. . tit. 8 de rep. Instit.*
q *Nihil à clientibus patroni accipiant, prius quam lis finita est. Barclay Argen. lib. 3.*
r It is so in most free cities in *Germany.*
s *Mat. Riccius exped. in Sinas l. 1. c. 5. de examinatione electionum copiosè agit, &c.*
t *Contar. de rep. Venet. l. 1.*
u *Osor. l. 11. de reb. gest. Eman.*
Qui in literis maximos progressus fecerint maximis honoribus afficiuntur, secundus honoris gradus militibus assignatur, post remi ordinis mechanicis, doctorum hominum judiciis in altiorem locum quisq; præferitur, et qui à plurimis approbatur, ampliores in rep. dignitates consequitur. Qui in hoc examine primas habet, insigni per totam vitam dignitate insignitur, marchioni similis, aut duci apud not. x *Cedant arma togæ.* y As in *Berna, Lucerne, Friburge* in *Switzerland*, a vitious liver is uncapable of any offices; if a Senator, instantly deposed. *Simlerus.* z Not above three years. *Arist. polit. 5. c. 8.* a *Nam quis custodiet ipsos custodes?*

ted *invicem* themselves, [b] they shall oversee that no proling officer, under colour of authority, shall insult over his inferiours, as so many wild beasts, oppresse, domineer, flea, grinde, or trample on, be partiall or corrupt, but that there be *æquabile jus*, justice equally done, live as friends and brethren together; and which [c] *Sesellius* would have, and so much desires in his kingdome of *France, a diapason and sweet harmony of Kings, Princes, Nobles, and Plebeians so mutually tied and involved in love, as well as lawes and authority, as that they never disagree, insult or incroch one upon another.* If any man deserve well in his office, he shall be rewarded.

——*quis enim virtutem amplectitur ipsam,*
præmia si tollas.——

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

Tilianus in *Philonius*, out of a charitable minde no doubt, wisht all his bookes were gold and silver, jewels and precious stones, * to redeeme captives, set free prisoners, and relieve all poore distressed soules that wanted meanes; religiously done, I deny not, but to what purpose? Suppose this were so well done, within a little after, though a man had *Cræsus* wealth to bestow, there would be as many more. Wherefore I will suffer no [g] Beggers, Rogues, Vagabonds, or idle persons at all, that cannot give an accompt of their lives how they [h] maintaine themselves: If they be impotent, lame, blinde, and single, they shall be sufficiently maintained in severall hospitals, built for that purpose; if married and infirme, past work, or by inevitable losse, or some such like misfortune cast behinde, by distribution of [i] corne, house-rent free, annuall pensions, or mony, they shall be relieved, and highly rewarded for their good service they have formerly done; if able, they shall be enforced to worke. [k] *For I see no reason* (as [l] he said) *why an Epicure or idle drone, a rich glutton, an usurer, should live at ease, and doe nothing, live in honour, in all manner of pleasures, and oppresse others, when as in the mean time, a poore labourer, a smith, a carpenter, an husbandman that hath spent his time in continuall labour, as an Asse to carry burdens, to do the Commonwealth good, and without whom we cannot live, shall be left in his old age to begge or starve, and lead a miserable life, worse then a jument.* As [m] all conditions shall be tied to their taske, so none shall be overtired, but have their set times of recreations and holidaies, *indulgere genio*, feasts and merry meetings, even to the meanest artificer, or baest servant, once a week to sing or dance, (though not all at once) or do whatsoever he

[b] *Cytrem in Greisgeia. Qui non ex sublimi despiciant inferiores, nec ut bestias conculcent sibi subditos authoritatis nomini confisi, &c.*

[c] *Sesellius de rep. Gallorum lib. 1. & 2.*

[d] *Si quis egregium aut bello aut pace perfecerit. Sesel. l. 1.*

[e] *Ad regendam rempub. soli literati admittuntur, nec ad eam rem gratia magistratuum aut regis indigent, omnia explorata cujusq; scientia & virtute pendent. Riccius lib. 1. cap. 5.*

[f] *In defuncti locum eum jussit subrogari, qui inter majores virtute reliquis præiret; non fuit apud mortales ullum excellentius certamen, aut cujus victoria magis esset expetenda: non enim inter celeres celerrimo, non inter robustos robustissimo, &c.*

* *Nullum videres vel in hac vel in vicinis regionibus pauperem, nullum oberatum, &c.*

g *Nullus mendicus apud Sinas, nemini sano quamvis oculis turbatus sit, mendicare permittitur, omnes pro viribus laborare coguntur, cæci molis trusatilibus versandis addicuntur, soli hospitiis gaudent, qui ad labores sunt inepti. Osor. l. 11. de reb. gest. Eman. Hemming. de reg. Chin. l. 1. c. 3. Gotard. Arth. Orient. Ind. descr.* h *Alex ab Alex. l. 3. c. 12.* i *Sic olim Romæ Isaac. Pontan. de his optime. Amstel. l. 2. c. 9.* k *Idem Aristot. pol. 5. c. 8. Vitiosum quum soli pauperum liberi educantur ad labores, nobilium & divitum in voluptatibus & deliciis.* l *Quæ hæc injustitia, ut nobilis quispiam, aut fœnerator qui nihil agat, lautam et splendidam vitam agat, otio et deliciis, quum interim auriga, faber, agricola, quo respub. carere non potest, vitam adeo miseram ducat, ut pejor quam jumentorum sit ejus conditio. Iniqua resp. quæ dat parasitis, adulatoribus, inanium voluptatum artificibus, generosis & otiosis tanta munera prodigit, at contrà agricolis, carbonariis, aurigis, fabris, &c. nihil prospicit, sed eorum abusa labore florentis ætatis fame peusæt & ærumnis. Mor. Utop. l. 2.* m *In Segovia nemo otiosus, nemo mendicus nisi per ætatem aut morbum opus facere non potest: nulli deest unde victum quærat, aut quo se exerceat. Cypr. Echovius Delit. Hispan. Nullus Genevæ otiosus, ne septennis puer. Paulus Hentzner Itiner.*

shall please; like[n] that *Saccarum festum* amongst the *Persians*, those *Saturnals* in *Rome*, as well as his master. [o] If any be drunk, he shall drink no more wine or strong drink in a twelve-month after. A banckrupt shall be [p] *Catademiatus in Amphitheatro*, publikely shamed; and he that cannot pay his debts, if by riot or negligence he have beene impoverished, shall be for a twelve-month imprisoned: if in that space his creditors be not satisfied, [q] he shall be hanged. He[r] that commits sacriledge, shall lose his hands; he that beares false witnesse, or is of perjury convict, shall have his tongue cut out, except he redeeme it with his head. Murder,[s] adultery shall be punished by death; [t] but not theft, except it be some more grievous offence, or notorious offenders: otherwise they shall be condemned to the gallies, mines, be his slaves whom they offended, during their lives. I hate all hereditary slaves, and that *duram Persarum legem*, as[u] *Brisonius* calls it; or as [x] *Ammianus, impendio formidatas & abominandas leges, per quas ob noxam unius, omnis propinquitas perit*, hard law that wife and children, friends and allies should suffer for the fathers offence.

No man shall marry untill he[y] be 25, no woman till she be 20, [z] *nisi aliter dispensatum fuerit*. If one[a] dye, the other party shall not marry till six moneths after; and because many families are compelled to live niggardly, exhaust and undone by great dowers, [b] none shall be given at all, or very little, and that by supervisors rated, they that are foule shal have a greater portion; if faire, none at all, or very little: [c] howsoever not to exceed such a rate as those supervisors shall think fit. And when once they come to those yeares, poverty shall hinder no man from marriage, or any other respect, [d] but all shall be rather enforced, then hindred: [e] except they be [f] dismembred, or grievously deformed, infirme, or visited with some enormous hereditary disease, in body or minde; in such cases upon a great paine, or mulct,[g] man or woman shall not marry, other order shall be taken for them to their content. If people over abound, they shall be eased by [h] Colonies.

[i] No man shall weare weapons in any City. The same attire shall be kept, and that proper to severall callings, by which they shall be distinguished.[k] *Luxus funerum* shall be taken away, that intempestive expense moderated, and many others. Brokers, takers of pawnes, biting usurers, I will not admit; yet because *hic cum hominibus non cum diis agitur*, we converse here with men, not with gods, and for the hardnesse of mens hearts I will tolerate some kinde of usury. If we were honest, I confesse, *si probi essemus*, we should have no use of it, but being as it is, we must necessarily admit it. Howsoever most Divines contradict it,

Dicimus inficias, sed vox ea sola reperta est.

it must be winked at by Politicians. And yet some great Doctors approve

n *Atheneus l.12.*
o *Simlerus de repub. Helvet.*
p *Spartian. olim Romæ sic.*
q He that provides not for his family, is worse then a thiefe. Paul.
r *Alfredi lex. utraq; manus & lingua præcidatur, nisi eam capite redemerit.*
s *Si quis nuptam stuprarit, virga virilis ei præciditur; si mulier nasus & auricula præcidatur. Alfredi lex. En leges ipsi Veneri Martiq; timendas.*
t *Pauperes non peccant, quum extrema necessitate coacti rem alienam capiunt. Maldonat. summula quæst. 8. art. 3. Ego cum illis sentio, qui licere putant à divite clam accipere qui tenetur pauperi subvenire. Emmanuel Sa. Aphor. confess.*
u *Lib. 2. de reg. Persarum.*
x *Lib. 24*
y *Aliter Aristoteles*, a man at 25. a woman at 20. *polit.*
z *Lex olim Licurgi, hodie Chinensium; vide Plutarchum, Riccium, Hemmingium, Arniscum, Nevisanum, & alios de hac quæstione.*
a *Alfredus.*
b *Apud Lacones olim virgines sine dote nubebant. Boter. l. 3. c. 3.*
c *Lege cautum non ita pridem apud Venetos, ne quis patritius dotem excederet 1500 coron.*
d *Bux. Synag. Iud. Sic Iudæi. Leo Afer Africæ descript. ne sint aliter incontinentes ob reipub. bonum. Ut August. Cæsar. orat. ad cælibes Romanos olim edocuit.*
e *Morbo laborans, qui in prolem facile diffunditur, ne genus humanum fœda contagione lædatur, juventute castratur, mulieres tales procul à consortio virorum ablegantur, &c. Hector Boethius hist. lib. 1. de vet. Scotorum moribus.*
f *Speciosissimi juvenes liberis dabunt operam. Plato 5. de legibus.*
g The Saxons exclude dumb, blinde, leprous, and such like persons from all inheritance, as we do fooles.
h *Ut olim Romani, Hispani hodie, &c.*
i *Riccius lib. 1. cap. 5. de Sinarum expedit. sic Hispani cogunt Mauros arma deponere.* So it is in most *Italian* cities.
k *Idem Plato 12. de legibus*, it hath ever been immoderate; *vide Guil. Stuckium antiq. convival. lib. 1. cap. 26.*
l *Plato 9. de legibus.*

of

of it, *Calvin, Bucer, Zanchius, P. Martyr,* becauſe by ſo many grand lawyers, decrees of Emperours, Princes Statutes, cuſtomes of Commonwealths, Churches approbations it is permitted, &c. I wil therefore allow it. But to no private perſons, not to every man that will, to orphanes only, maides, widows, or ſuch as by reaſon of their age, ſexe, education, ignorance of trading, know not otherwiſe how to employ it, and thoſe ſo approved, not to let it out apart, but to bring their money to a [m] common banke, which ſhall be allowed in every city, as in *Genua, Geneva, Noremberge, Venice,* at [n] 5, 6, 7. not above 8 *per centum,* as the ſupervifors, or *ærarii præfecti* ſhall think fit. [o] And as it ſhall not be lawfull for each man to be an Uſurer that will, ſo ſhall it not be lawfull for all to take up mony at uſe, not to prodigals and ſpendthrifts, but to merchants, young tradeſmen, ſuch as ſtand in need, or know honeſtly how to imploy it, whoſe neceſſity, cauſe and condition, the ſaid ſupervifors ſhall approve of.

I will have no private monopolies, to enrich one man, and begger a multitude, [p] multiplicity of offices, of ſupplying by deputies, weights and meaſures the ſame throughout, and thoſe rectified by the *Primum mobile,* and Suns motion, threeſcore miles to a degree according to obſervation, 1000. Geometricall paces to a mile, five foot to a pace, twelve inches to a foot, &c. and from meaſures known, it is an eaſie matter to rectifie weights &c. to caſt up all, and reſolve bodies by Algebra, Stereometry. I hate wars, if they be not *ad populi ſalutem,* upon urgent occaſion,

Odimus accipitrem, quia ſemper vivit in armis.

[q] offenſive warres, except the cauſe be very juſt, I will not allow of. For I do highly magnifie that ſaying of *Hannibal* to *Scipio* in [r] *Livy, It had beene a bleſſed thing for you and us, if God had given that minde to our predeceſſors, that you had beene content with Italy, we with Africke. For neither Sicily, nor Sardinia are worth ſuch coſt and paines, ſo many fleets and armies, or ſo many famous Captaines lives. Omnia prius tentanda,* faire meanes ſhall firſt be tried. [ſ] *Peragit tranquilla poteſtas, Quod violenta nequit.* I will have them proceed with all moderation, but heare you, *Fabius* my Generall, not *Minutius:* And in ſuch wars to abſtain as much as is poſſible from depopulations, burning of townes, maſſacring of infants, &c. For defenſive wars, I will have forces ſtill ready at a ſmall warning, by land and ſea, a prepared Navy, ſouldiers *in procinctu,* and mony, which is *nervus belli,* ſtil in a readineſſe, and a ſufficient revennue, a third part as in old [u] *Rome* and *Egypt,* reſerved for the Commonwealth; to avoid thoſe heavie taxes and impoſitions, as well to defray this charge of warres, as alſo all other publike defalcations, expences, fees, penſions, reparations, chaſte ſports, feaſts, donaries, rewards, and entertainments. All things in this nature eſpecially, I will have maturely done, and with great [x] deliberation: *ne quid [y] temere, ne quid remiſſe ac timidè fiat; ſed quo feror hoſpes?* To proſecute the reſt

m As thoſe *Lombards* beyond Seas, though with ſome reformation, *mons pietatis,* or banke of charity, as *Malines* termes it, *cap.* 33. *Lex mercat. part.* 2. that lend mony upon eaſie pawns, or take money upon adventure for mens lives.

n That proportion will make merchandiſe increaſe, land dearer, and better improved, as he hath judicially proved in his tract of uſury, exhibited to the Parliament *anno* 1621.

o *Hoc ſere Zanchius com. in* 4. *cap. ad Epheſ. æquiſſimam vocat uſuram, & charitati Chriſtianæ conſentaneam, modo non exigant, &c. nec omnes dent ad fœnus, ſed ii qui in pecuniis bona habent, & ob ætatem, ſexum, artis alicujus ignorantiam non poſſunt uti. Nec omnibus, ſed mercatoribus & iis quæ honeſtè impendent, &c.*

p *Idem apud Perſas olim, lege Briſonium.* q *Idem Plato de legibus.* r *Lib.* 30. *Optimum quidem erat eam patribus noſtris mentem à diis datam eſſe, ut nos Italiæ, nos Africæ imperio contenti eſſemus. Nec enim Sicilia aut Sardinia ſatis digna precia ſunt protot claſſibus, &c.* ſ *Claudian.* t *A depopulatione, agrorum incendiis, & ejuſmodi factis immanibus. Plato.* u *Seſellius lib.* 2. *de repub. Gal. valde enim eſt indecorum, ubi quod præter opinionem accidit dicere, Non putaram, præſertim ſi res præcaveri potuerit. Livius lib.* 1. *Dion. lib.* 2. *Diodorus Siculus lib.* 2. ——— x *peragit tranquilla poteſtas, Quod violenta nequit.* ——— *Claudian.* y *Bellum nec timendum, nec provocandum. Plin. Panegyr. Trajano.*

would require a volume. *Manum de tabella*, I have beene over tedious in this subject; I could have here willingly ranged, but these straits wherein I am included, will not permit.

From Common-wealths and Cities, I will descend to Families, which have as many corsives & molestations, as frequent discontents as the rest. Great affinity there is betwixt a Politicall and Oeconomicall body; they differ only in magnitude and proportion of businesse (so *Scaliger*[a] writes) as they have both likely the same period, as[b] *Bodin* and[c] *Peucer* hold, out of *Plato*, six or seven hundred yeares, so many times they have the same meanes of their vexation and overthrowes; as namely, riot, a common ruine of both; riot in building, riot in profuse spending, riot in apparell, &c. be it in what kinde soever, it produceth the same effects. A[d] Corographer of ours speaking *obiter* of ancient Families, why they are so frequent in the North, continue so long, are so soone extinguished in the South, and so few; gives no other reason but this, *luxus omnia dissipavit*, riot hath consumed all. Fine clothes and curious buildings came into this Island, as he notes in his Annals, not so many yeares since, *non sine dispendio hospitalitatis*, to the decay of hospitality. Howbeit many times that word is mistaken, and under the name of bounty and hospitality, is shrowded riot and prodigality; and that which is commendable in it selfe well used, hath beene mistaken heretofore, is become by his abuse, the bane and utter ruine of many a noble family. For some men live like the rich glutton, consuming themselves and their substance by continuall feasting and invitations, with[e] *Axilon* in *Homer*, keepe open house for all commers, giving entertainment to such as visit them,[f] keeping a table beyond their meanes, and a company of idle servants (though not so frequent as of old) are blowne up on a sudden; and as *Actæon* was by his hounds, devoured by their kinsmen, friends, and multitude of followers. [g] It is a wonder that *Paulus Iovius* relates of our Northerne Countries, what an infinite deale of meat we consume on our tables: that I may truly say, 'tis not bounty, not hospitality, as it is often abused, but riot in excesse, gluttony, and prodigalitie, a meere vice; it brings in debt, want and beggery, hereditary diseases, consumes their fortunes, and overthrowes the good temperature of their bodies. To this I might here well adde their inordinate expence in building, those phantasticall houses, turrets, walkes, parkes, &c. gaming, excesse of pleasure, and that prodigious riot in apparell, by which meanes they are compelled to breake up house, and creep into holes. *Sesellius* in his Common-wealth of[h] *France*, gives three reasons why the *French* Nobility were so frequently bankrupts: *First because they had so many lawsuits and contentions, one upon another, which were tedious and costly: by which meanes it came to passe, that commonly Lawyers bought them out of their possessions. A second cause was their riot, they lived beyond their means, and were therefore swallowed up by Merchants.* (*La-Nove* a French writer, yeelds five reasons of his country-mens poverty, to the same effect almost, and thinkes verily if the Gentry of *France* were divided into ten parts, eight of them would be found much empaired, by sales, morgages, and debts, or wholly sunke in their estates.) *The last was immoderate excesse in apparell, which consumed their revenues.* How this concernes and agrees with

a *Lib. 3. poet. cap. 19.*
b *Lib. 4. de repub. cap. 2.*
c *Peucer. lib. 1. de divinat.*
d *Camden in Cheshire.*
e *Iliad. 6. lib.*
f *Vide Puteani Comum. Gocletium de portentosis cæni nostrorum temporum.*
g *Mirabile dictu est, quantum opsoniorum una domus singulis diebus absumat. sternuntur mensæ in omnes pene horas calentibus semper edulibus. descript. Britan.*
h *Lib. 1. de rep. Gallorum, quod tot lites & causæ serenses, aliæ serantur ex aliis, in immensum producantur, & magnos sumptus requirant, unde fit ut juris administri plerunq; nobilium possessiones adquirant, tum quod sumptuosè vivant, & à mercatoribus absorbentur, et splendidissimè vestiantur, &c*

with our preſent ſtate, looke you. But of this elſewhere. As it is in a mans body, if either head, heart, ſtomack, liver, ſpleen, or any one part be miſaffected, all the reſt ſuffer with it: ſo is it with this Oeconomicall body. If the head be naught, a ſpend-thrift, a drunkard, a whoremaſter, a gameſter, how ſhall the family live at eaſe? [i] *Ipſa ſi cupiat ſalus ſervare, prorſus non poteſt hanc familiam*, as *Demea* ſaid in the Comedy, ſafety her ſelfe cannot ſave it. A good, honeſt, painfull man many times hath a ſhrew to his wife, a ſickly, diſhoneſt, ſlothfull, fooliſh, careleſſe woman to his mate, a proud, peeviſh flurt, a liquoriſh, prodigall queane, and by that meanes all goes to ruine: or if they differ in nature, he is thrifty, ſhe ſpends all, he wiſe, ſhe ſottiſh and ſoft; what agreement can there be, what friendſhip? Like that of the Thruſh and Swallow in *Æſope*, inſtead of mutuall love, kinde compellations, whore and thiefe is heard, they fling ſtools at one anothers heads. [k] *Quæ intemperies vexat hanc familiam?* All enforced marriages commonly produce ſuch effects; or if on their behalfes it be well, as to live and agree lovingly together, they may have diſobedient and unruly children, that take ill courſes to diſquiet them, [l] *their ſonne is a thiefe, a ſpend-thrift, their daughter a whore*; a ſtep [m] mother, or a daughter in law diſtempers all; [n] or elſe for want of meanes, many tortures ariſe, debts, dues, fees, dowries, joynters, legacies to be paid, annuities iſſuing out, by meanes of which, they have not wherewithall to maintaine themſelves in that pomp as their Predeceſſors have done, bring up or beſtow their children to their callings, to their birth and quality, [o] and will not deſcend to their preſent fortunes. Oftentimes too, to aggravate the reſt, concurre many other inconveniences, unthankfull friends, decayed friends, bad neighbours, negligent ſervants, [p] *ſervi furaces, Verſipelles callidi, occluſa ſibi mille clavibus reſerant, furtimq; raptant, conſumunt, liguriunt*; caſualties, taxes, mulcts, chargeable offices, vaine expences, entertainments, loſſe of ſtock, enmities, emulations, frequent mutations, loſſes, ſuretiſhip, ſickneſſe, death of friends, and that which is the gulfe of all, improvidence, ill husbandry, diſorder and confuſion, by which meanes they are drenched on a ſudden in their eſtates, and at unawares precipitated inſenſibly into an inextricable labyrinth of debts, cares, woes, want, griefe, diſcontent, and melancholy it ſelfe.

I have done with families, and will now briefly runne over ſome few ſorts and conditions of men. The moſt ſecure, happy, joviall and merry in the worlds eſteeme, are Princes and great men, free from melancholy: but for their cares, miſeries, ſuſpicions, jealouſies, diſcontents, folly and madneſſe, I referre you to *Xenophons Tyrannus*, where King *Hieron* diſcourſeth at large with *Simonides* the Poet, of this ſubject. Of all others they are moſt troubled with perpetuall feares, anxieties, inſomuch, that as he ſaid in [q] *Valerius*, if thou kneweſt with what cares and miſeries this robe were ſtuffed, thou wouldſt not ſtoope to take it up. Or put caſe they be ſecure and free from feares and diſcontents, yet they are void [r] of reaſon too oft, and precipitate in their actions; reade all our hiſtories, *quos de ſtultis prodidere ſtulti*, Iliades, Æneides, Annales, and what is the ſubject?

Stultorum regum, & populorum continet æſtus.

How mad they are, how furious, and upon ſmall occaſions, raſh and in-

i *Ter.*

k *Amphitheat. Plaut.*

l *Paling. Filius aut ſus.*

m *Catus cum mure, duo galli ſimul in æde, Et glotes binæ nunquam vivunt ſine lite.*

n *Res anguſta domi.*

o When pride and beggery meet in a family, they roare and howle, and cauſe as many flaſhes of diſcontents, as fire and water, when they concur, make thunderclaps in the skies.

p *Plautus Aululár.*

q *Lib. 7. cap. 6.*

r *Pellitur in bellis ſapientia, vigeritur res. Vetus proverbium, aut regem aut fatuum naſci oportere.*

considerate in their proceedings, how they dote, every page almost will witnesse, ——*delirant reges, plectuntur Achivi.*

Next in place, next in miseries and discontents, in all manner of hair-braine actions are great men, *procul à Iove, procul à fulmine*, the nearer the worse. If they live in Court, they are up and downe, ebbe and flow with their Princes favours, *Ingenium vultu statq; caditq; suo*, now aloft, to morrow down, as [r] *Polybius* describes them, *like so many casting Counters, now of gold, to morrow of silver, that vary in worth as the computant will; now they stand for unites, to morrow for thousands; now before all, and anon behinde.* Beside they torment one another with mutuall factions, emulations: one is ambitious, another enamoured, a third in debt, a prodigall, over-runnes his fortunes, a fourth sollicitous with cares, gets nothing, &c. But for these mens discontents, anxieties, I refer you to *Lucians* Tract, *de mercede conductis*, [t] *Æneas Sylvius* (*libidinis & stultitiæ servos*, he cals them) *Agrippa*, and many others.

Of Philosophers and Scholars, *priscæ sapientiæ dictatores*, I have already spoken in generall termes, those superintendents of wit and learning, men above men, those refined men, Minions of the Muses,

——[x] *mentemque habere quèis bonam*
Et esse [u] *corculis datum est.*——

[x] These acute and subtile Sophisters, so much honored, have as much need of Hellebor as others. ——[y] *ô Medici mediam pertundite venam.* Reade *Lucians Piscator*, and tell how he esteemed them; *Agrippa's* Tract of the vanity of Sciences; nay reade their own works, their absurd tenents, prodigious paradoxes, *& risum teneatis amici?* You shall finde that of *Aristotle* true, *nullum magnum ingenium sine mixturâ dementiæ*, they have a worme as well as others; you shall finde a phantasticall straine, a fustian, a bumbast, a vainglorious humour, an affected stile, &c. like a prominent threed in an uneven woven cloth, runne parallel throughout their workes. And they that teach wisdome, patience, meekenesse, are the verie'st dizards, hairebraines, and most discontent. [a] *In the multitude of wisedome is griefe, and he that increaseth wisedome, encreaseth sorrow.* I need not quote mine author; they that laugh and contemn others, condemne the world of folly, deserve to be mocked, are as giddy-headed, and lie as open as any other. [b] *Democritus* that common flouter of folly, was ridiculous himselfe, barking *Menippus*, scoffing *Lucian*, satyricall *Lucilius, Petronius, Varro, Persius, &c.* may be censured with the rest, *Loripedem rectus derideat, Æthiopem albus. Bale, Erasmus, Hospinian, Vives, Kemnisius*, explode as a vast Ocean of *Obs* and *Sols*, Schoole divinity, [c] A labyrinth of intricable questions, unprofitable contentions, *incredibilem delirationem*, one calls it. If Schoole divinity be so censured, *subtilis* [d] *Scotus lima veritatis, Occam irrefragabilis, cujus ingenium vetera omnia ingenia subvertit, &c. Baconthrope*, Dr. *Resolutus*, and *Corculum Theologiæ, Thomas* himselfe, Doctor [e] *Seraphicus, cui dictavit Angelus, &c.* what shall become of humanitie? *Ars stulta*, what can she plead? What can her followers say for themselves. Much learning [f] *cere-diminuit-brum*, hath crackt their skonce, and taken such root, that *tribus Anticyris caput insanabile*, Hellebor it selfe can doe no good, nor that renowned [g] Lanthorne of *Epictetus*, by which

r *Lib. 1. Hist. Rom. similes abacculorum calculis, secundùm computantis arbitrium, modò ærei sunt, modo aurei; ad nutum regis nunc beati sunt, nunc miseri.*

s *Ærumnosiq; Solones in Sa. 3 De miser. curialium.*

t *F. Douza Epid. lib. 1. c. 13.*

u *Hoc cognomento cohonestati Romæ, qui cæteros mortales sapientiâ præstarent, testis Plin. lib. 7. cap. 34.*

x *Insanire parant certa ratione modoq;*, mad by the book they.

y *Iuvenal.*

a *Salomon.*

b *Communis irrisor stultitiæ.*

c Wit whither wilt?

d *Scaliger exercitat. 324.*

e *Vit. ejus.*

f *Ennius.*

g *Lucian. Ter. mille drachmis olim empta; studens inde sapientiam adipiscetur.*

which if any man ſtudied, he ſhould be as wiſe as he was. But all will not ſerve; Rhetoricians, *inoſtentationem loquacitatis multa agitant*, out of their volubility of tongue, will talke much to no purpoſe; Orators can perſwade other men what they will, *quo volunt, unde volunt*, move, pacifie, &c. but cannot ſettle their owne braines: what ſaith *Tully*? *Malo indiſertam prudentiam, quam loquacem ſtultitiam*; and as [h] *Seneca* ſeconds him, a wiſe mans Oration ſhould not be polite or ſolicitous. [i] *Fabius* eſteemes no better of moſt of them, either in ſpeech, action, geſture, then as men beſide themſelves, *inſanos declamatores*; ſo doth *Gregory*, *Non multi ſapit qui ſermone, ſed qui factus ſapit*. Make the beſt of him, a good Orator is a turn-coat, an evil man, *bonus Orator peſsimus vir*, his tongue is ſet to ſale, he is a meere voice, as [k] he ſaid of a Nightingale, *dat ſine mente ſonum*, an hyperbolicall liar, a flatterer, a paraſite, and as [l] *Ammianus Marcellinus* will, a corrupting coſener; one that doth more miſchiefe by his faire ſpeeches, then he that bribes by mony; for a man may with more facility avoid him that circumvents by mony, then him that deceives with gloſing termes; which made [m] *Socrates* ſo much abhor and explode them. [n] *Fracaſtorius* a famous Poet, freely grants all Poets to be mad; ſo doth [o] *Scaliger*; and who doth not? *Aut inſanit homo, aut verſus facit, Hor. Sat. 7. l. 2. Inſanire lubet, i. verſus componere. Virg. 3. Egl.* ſo *Servius* interprets it, all Poets are mad, a company of bitter Satyriſts, detractors, or elſe paraſiticall applauders: and what is Poetry it ſelfe, but as *Auſtin* holds, *Vinum erroris ab ebriis doctoribus propinatum?* You may give that cenſure of them in generall, which Sir *Thomas Moore* once did of *Germanus Brixius* Poems in particular. ——— *vehuntur*

In rate ſtultitiæ, ſylvam habitant Furiæ.

Budæus in an Epiſtle of his to *Lupſetus*, will have civill Law to be the tower of wiſedome; another honours Phyſicke, the Quinteſſence of Nature; a third tumbles them both downe, and ſets up the flag of his owne peculiar ſcience. Your ſupercilious Criticks, Grammaticall triflers, Notemakers, curious Antiquaries, finde out all the ruines of wit, *ineptiarum delicias*, amongſt the rubbiſh of old writers; [p] *Pro ſtultis habent niſi aliquid ſufficiant invenire, quod in aliorum ſcriptis vertant vitio*, all fooles with them that cannot find fault; they correct others, & are hot in a cold cauſe, puzzle themſelves to finde out how many ſtreets in *Rome*, houſes, gates, towers, *Homers* country, *Æneas* mother, *Niobes* daughters, *an Sapho publica fuerit? ovum prius extiterit an gallina, &c. & alia quæ dediſcenda eſſent ſcire, ſi ſcires*, as [r] *Seneca* holds. What clothes the Senators did wear in *Rome*, what ſhoes, how they ſate, where they went to the cloſe ſtool, how many diſhes in a meſſe, what ſawce; which for the preſent for an hiſtorian to relate, according to *Lodovic. Vives*, is very ridiculous, is to them moſt precious elaborate ſtuffe, they admired for it, and as proud, as triumphant in the meane time for this diſcovery, as if they had wonne a city, or conquered a province; as rich as if they had found a Mine of Gold ore. *Quoſvis authores abſurdis commentis ſuis percacant & ſtercorant*, one ſaith, they bewray and dawbe a company of bookes and good Authors, with their abſurd Comments, *correctorum ſterquilinia*, [t] *Scaliger* cals them, and ſhew their wit in cenſuring others, a company of fooliſh note-makers, humble-

h *Epiſt. 21. l. 1.* *Non operret orationem ſapientis eſſe politam aut ſolicitam.*

i *Lib. 3. cap. 13.* *multo ambitu jactatione furentes pectus, vultum cædentes &c.*

k *Plinius, voces ſunt, præterea nihil.*

l *Lib. 30. plus mali facere videtur qui oratione quidem quæ præcio quemvis corrumpit enam, &c.*

m *In Gorg. Platonis.*

n *In naugerio.*

o *Si furor ſit Lyæus, &c. quoties furit, furit, furit, amans, bibens, & Poeta, &c.*

p *Morus Utop. lib. 11.*

q *Macrob. Saturi. 7. 16.*

r *Epiſt. 16.*

ſ *Lib. de cauſis corrup. artium.*

t *Lib. 2. in Auſonium, cap. 1. & 32.*

humble-bees, dors or beetles, *inter ſtercora ut plurimum verſantur*, they rake over all thoſe rubbiſh and dung-hils, and prefer a manuſcript many times before the Goſpel it ſelfe, [z] *theſaurum criticum* before any treaſure, and with their *deleatur d, alii legunt ſic, meus codex ſic habet*, with their *poſtremæ editiones*, annotations, caſtigations, &c. make books deare, themſelves ridiculous, and do no body good; yet if any man dare oppoſe or contradict, they are mad, up in armes on a ſudden, how many ſheets are written in defence, how bitter invectives, what apologies? [a] *Epiphilledes hæ ſunt et meræ nugæ.* But I dare ſay no more of, for, with, or againſt them, becauſe I am liable to their laſh, as well as others. Of theſe and the reſt of our Artiſts and Philoſophers, I will generally conclude, they are a kind of mad men, as [b] *Seneca* eſteemes of them, to make doubts and ſcruples, how to reade them truly, to mend old authors, but will not mend their own lives, or teach us *ingenia ſanare, memoriam officiorum ingerere, ac fidem in rebus humanis retinere*, to keepe our wits in order, or rectifie our manners. *Numquid tibi demens videtur, ſi iſtus operam impenderit*, is not he mad that drawes lines with *Archimedes*, whileſt his houſe is ranſacked, and his city beſieged, when the whole world is in combuſtion, or we whileſt our ſouls are in danger (*mors ſequitur, vita fugit*) to ſpend our time in toyes, idle queſtions, and things of no worth?

That [c] Lovers are mad, I thinke no man will deny, *Amare ſimul & ſapere, ipſi Iovi non datur, Iupiter* himſelfe cannot intend both at once,

> [d] *Non benè conveniunt, nec in unâ ſede morantur*
> *Majeſtas & amor.*

Tully when he was invited to a ſecond marriage, replied he could not *ſimul amare & ſapere*, be wiſe and love both together. [e] *Eſt orcus ille, vis eſt immedicabilis, eſt rabies inſana*, Love is madneſſe, a hell, an incurable diſcaſe; *impotentem & inſanam libidinem*, [f] *Seneca* calls it, an impotent and raging luſt. I ſhall dilate this ſubject apart; in the meane time let Lovers ſigh out the reſt.

[g] *Neviſanus* the Lawyer holds it for an axiome, *moſt women are fooles*, [h] *conſilium fœminis invalidum*; *Seneca* men, be they young or old; who doubts it, youth is mad as *Elius* in *Tully*, *Stulti adoleſcentuli*, old age little better, *deliri ſenes, &c. Theophraſtus* in the 107. yeare of his age, [i] ſaid he then began to be wiſe, *tum ſapere cæpit*, and therefore lamented his departure. If wiſedome come ſo late, where ſhall we finde a wiſe man? our old ones dote at threeſcore and tenne. I would cite more proofes, and a better Authour, but for the preſent, let one foole point at another. [k] *Neviſanus* hath as hard an opinion of [l] rich men, *wealth and wiſedome cannot dwell together, ſtultitiam patiuntur opes*, [m] and they do commonly [n] *infatuare cor hominis*, beſot men; and as we ſee it, *fooles have fortune*: [o] *Sapientia non invenitur in terra ſuaviter viventium.* For beſide a naturall contempt of learning, which accompanies ſuch kinde of men, innate idleneſſe, (for they will take no paines) and which [p] *Ariſtotle* obſerves, *ubi mens plurima, ibi minima fortuna, ubi plurima fortuna, ibi mens perexigua*, great wealth, and little wit goe commonly together: they have as much braines ſome of them, in their heads as in their heels; beſides this inbred neglect of liberall Sciences, and all Arts, which ſhould *excolere mentem*, poliſh the minde, they have moſt

z *Edit. 7. volum. Iano Gutero.*

a *Ariſtophanis Ranis.*

b *Lib. de beneficiis.*

c *Delirus & amens dicatur merito. Hor. Seneca.*
d *Ovid. Met.*
e *Plutarch. Amatorio eſt amor inſanus.*
f *Epiſt. 39.*
g *Sylvæ nuptialis l. 1. num. 11. Omnes mulieres ut plurimum ſtultæ.*
h *Ariſtotle.*
i *Dolere ſe dixit quod tum vita egrederetur.*
k *Lib. 1. num. 21. ſapientia & divitiæ vix ſimul poſſideri poſſunt.*
l They get their wiſedome by eating pye-cruſt ſome.
m *χρήματα τοῖς δηλοῖς γίνεται ἀφροσύνη. Opes quidem mortalibus ſunt amentia. Theognis.*
n *Fortuna nimium quem fovet ſtultum facit.*
o *Iob 28.*
p *Mag. moral. lib. 2. & lib. 1. ſat. 4.*

most part some gulliſh humour or other, by which they are led; one is an Epicure, an Atheiſt, a second a gameſter, a third a whoremaſter, (fit ſubjects all for a Satyriſt to work upon,)

——[q] *Hic nuptarum inſanit amoribus, hic puerorum,*

[r] one is mad of hawking, hunting, cocking; another of carouſing, horſe riding, ſpending; a fourth of building, fighting, &c.

Inſanit veteres ſtatuas Damaſippus emendo,

Damaſippus hath an humour of his owne, to be talkt of: [t] *Heliodorus* the *Carthaginian* another. In a word, as *Scaliger* concludes of them all, they are *Statuæ erectæ ſtultitiæ*, the very ſtatues or pillars of folly. Chuſe out of all ſtories him that hath been moſt admired, you ſhal ſtil find, *multa ad laudem, multa ad vituperationem magnifica*, as [u] *Beroſus* of *Semiramis*; *omnes mortales militiâ, triumphis, divitiis, &c. tum & luxu, cæde, cæteriſq; vitiis anteceſſit*, as ſhe had ſome good, ſo had ſhe many bad parts.

Alexander a worthy man, but furious in his anger, overtaken in drinke: *Cæſar* and *Scipio* valiant and wiſe, but vain-glorious, ambitious: *Veſpaſian* a worthy Prince, but covetous: [x] *Hannibal* as he had mighty vertues, ſo had he many vices; *unam virtutem mille vitia comitantur*, as *Machiavel* of *Coſmus Medices*, he had two diſtinct perſons in him. I will determine of them al, they are like theſe double or turning pictures; ſtand before which, you ſee a faire maid, on the one ſide an ape, on the other an owle; look upon them at the firſt ſight all is well, but farther examine, you ſhall finde them wiſe on the one ſide, and fooles on the other; in ſome few things praiſe worthy, in the reſt incomparably faulty. I will ſay nothing of their diſeaſes, emulations, diſcontents, wants, and ſuch miſeries; let poverty plead the reſt in *Ariſtophanes Plutus*.

Covetous men amongſt others, are moſt madde, [x] they have all the Symptomes of Melancholy, feare, ſadneſſe, ſuſpicion, &c. as ſhall be proved in his proper place,

Danda eſt Hellebori multo pars maxma avaris.

And yet me thinkes prodigals are much madder then they, be of what condition they will, that beare a publique or private purſe; as a [y] *Dutch* writer cenſured *Richard* the rich Duke of *Cornwal*, ſuing to be Emperour, for his profuſe ſpending, *qui effudit pecuniam ante pedes principum Electorum ſicut aquam*, that ſcattered mony like water; I do cenſure them, *Stulta Anglia* (ſaith he) *quæ tot denariis ſponte eſt privata, ſtulti principes Alemaniæ, qui nobile jus ſuum pro pecuniâ vendiderunt*; ſpend-thrifts, bribers, and bribe-takers are fooles, and ſo are [z] all they that cannot keepe, diſburſe, or ſpend their monies well.

I might ſay the like of angry, peeviſh, envious, ambitious; [a] *Anticyras melior ſorbere meracas*; Epicures, Atheiſts, Schiſmatikes, Heretikes; *hi omnes habent imaginationem læſam* (ſaith *Nymannus*) *and their madneſſe ſhall be evident*, 2 Tim. 3. 9. [b] *Fabatus* an *Italian*, holds ſea-faring men all mad; *the ſhip is mad, for it never ſtands ſtill: the marriners are mad, to expoſe themſelves to ſuch imminent dangers: the waters are raging mad, in perpetuall motion: the windes are as mad as the reſt, they know not whence they come, whither they would goe: and thoſe men are maddeſt of all that goe to ſea; for one foole at home, they finde fourty abroad.* He was a mad man that

[q] *Hor. ſer. 1. ſat. 4.*
[r] *Inſana gula, inſanæ obſtructiones, inſanum venandi ſtudium diſcordia demens. Virg. Æn.*
[t] *Heliodorus Carthaginenſis ad extremum orbis ſarcophago teſtamento mandat hic juſſi condier, & ut viderem an quis inſanior ad me viſendum uſq; ad hæc loca penetraret. Crelius in Gad.*
[u] If it be his worke, which *Gaſper Veretus* ſuſpects.
[x] *Liv. Ingentes virtutes ingentia vitia.*
[x] *Hor. Quiſquis ambitione mala aut argenti pallet amore, quiſquis luxuria, triſtiq; ſuperſtitione. Per.*
[y] *Cronica Slavonica ad annum 1257. de cujus pecunia jam incredibilia dixerunt.*
[z] A foole and his mony are ſoone parted.
[a] *Orat. de imag. ambitioſus & audax naviget Anticyras.*
[b] *Navis ſtulta, quæ continuo movetur, nautæ ſtulti qui ſe periculis exponunt, aqua inſana quæ ſe fremit, &c. aer jactatur, &c. qui mari ſe committit ſtolidum unum terra fugiens, 40. mari invenit. Gaſpar Ens Moroſ.*

said it, and thou peradventure as mad to reade it. [d] *Felix Platerus* is of opinion all Alchemists are mad, out of their wits; [e] *Athenæus* saith as much of Fidlers, *& musarum luscinias*, [f] Musicians, *omnes tibicines insaniunt, ubi semel efflant, avolat illico mens*, in comes musicke at one eare, out goes wit at another. Proud and vain-glorious persons are certainly mad; and so are [g] lascivious; I can feele their pulses beat hither, horne mad some of them, to let others lye with their wives, and winke at it.

To insist [h] in all particulars, were an *Herculean* taske, to [i] reckon up [k] *insanas substructiones, insanos labores, insanum luxum*, mad labours, mad bookes, endeavours, carriages, grosse ignorance, ridiculous actions, absurd gestures; *insanam gulam, insaniam villarum, insana jurgia*, as *Tully* termes them, madnesse of villages, stupend structures; as those *Ægyptian* pyramids, Labyrinths and Sphinges, which a company of crowned asses, *ad ostentationem opum*, vainly built, when neither the Architect nor King that made them, or to what use and purpose, are yet knowne: To insist in their hypocrisie, inconstancie, blindnesse, rashnes, *dementem temeritatem*, fraud, cosenage, malice, anger, impudence, ingratitude, ambition, grosse superstition, [z] *tempora infecta & adulatione sordida*, as in *Tiberius* times, such base flattery, stupend, parasiticall fawning and colloguing, &c. brawles, conflicts, desires, contentions, it would aske an expert *Vesalius* to anatomize every member. Shall I say? *Iupiter* himselfe, *Apollo, Mars, &c.* doted; and monster-conquering *Hercules* that subdued the world, and helped others, could not relieve himself in this, but mad he was at last. And where shall a man walke, converse with whom, in what Province, City, and not meet with Signior *Deliro*, or *Hercules Furens, Mænades*, and *Corybantes?* Their speeches say no lesse. [a] *Efungis nati homines*, or else they fetched their pedegree from those that were struck by *Sampson* with the jawbone of an asse. Or from *Deucalion* and *Pyrrha's* stones, for *durum genus sumus*, [b] *marmorei sumus*, we are stony-hearted, and savour too much of the stock, as if they had all heard that inchanted horn of *Astolpho* that English Duke in *Arioste*, which never sounded but all his auditors were mad, and for fear ready to make away themselves; [c] or landed in the mad haven in the *Euxine* sea of *Daphnis insana*, which had a secret quality to dementate; they are a company of giddy heads, afternoone-men, it is Midsomer moone still, and the Dogdaies last all the yeare long, they are all mad. Whom shall I then except? *Vlricus Huttenus* [d] *nemo, nam, nemo omnibus horis sapit, Nemo nascitur sine vitiis, Crimine Nemo caret, Nemo sorte sua vivit contentus, Nemo in amore sapit, Nemo bonus, Nemo sapiens, Nemo, est ex omni parte beatus, &c.* and therefore *Nicholas Nemo*, or Monsieur *No-body* shall go free, *Quid valeat Nemo, Nemo referre potest?* But whom shall I except in the second place? such as are silent, *vir sapit qui pauca loquitur*; [e] no better way to avoid folly and madnesse, then by taciturnity. Whom in a third? all Senators, Magistrates; for all fortunate men are wise, and conquerors valiant, and so are all great men, *non est bonum ludere cum diis*, they are wise by authority, good by their office and place, *his licet impune pessimos esse*, (some say) we must not speake of them, neither is it fit; *per me sint omnia protinus alba*, I will not thinke amisse of them. Whom next? Stoicks? *Sapiens Stoicus*, and he alone is subject to no perturbations, as

[f] *Plutarch*

d *Cap. de alien. mentis.*
e *Dipnosophist. lib. 8.*
f *Tibicines mente capti. Erasm. Chil. 4. cen. 7.*
g *Prov 30. Insana libido, Hic rogo non furor est, non est hæc mentula dements. Mart. ep. 74. l. 3.*
h *Mille puellarum & puerorum mille furores.*
i *Uter est insanior horum. Hor. Ovid. Virg. Plin.*
k *Plin. lib. 36.*
z *Tacitus 3. Annal.*

a *Ovid. 7. met. E fungis nati homines ut olim Corinthi primævi illius loci accolæ, quia stolidi & fatui fungis nati dicebantur, idem & alibi dicas.*
b *Famian. Strade de bajulis, de marmore semisculpti.*
c *Arianus periplo maris Euxini portus ejus memorat, & Gillius l. 3. de Bosphor. Thracio & taurus insana quæ allata in convivium convivas omnes insania affecit. Guliel. Stuccius comment, &c.*
d *Lepidum poema sic inscriptum.*
e *Stultitiam simulare non potes nisi taciturnitate.*

[f] *Plutarch* scoffes at him, *he is not vexed with torments, or burnt with fire, foiled by his adversary, sold of his enemy: though he be wrinkled, sand-blinde, toothlesse and deformed; yet he is most beautifull, and like a god, a king in conceit, though not worth a groat. He never dotes, never mad, never sad, drunke, because vertue cannot be taken away,* as [g] *Zeno* holds, *by reason of strong apprehension,* but he was mad to say so. [h] *Anticyræ cælo huic est opus aut dolabrâ,* he had need to be bored, and so had all his fellowes, as wise as they would seem to be. *Chrysippus* himself liberally grants them to be fools as well as others, at certain times, upon some occasions, *amitti virtutem ait per ebrietatem, aut atribilariũ morbum,* it may be lost by drunkennes or melancholy, he may be sometimes crased as well as the rest: [i] *ad summum sapiens nisi quum pituita molesta.* I should here except some Cynicks, *Menippus, Diogenes,* that *Theban Crates*; or to descend to these times, that omniscious, only wise fraternity [k] of the *Rosie Crosse,* those great Theologues, Politicians, Philosophers, Physicians, Philologers, Artists, &c. of whom S^r. *Bridget, Albas Ioacchimus, Leicenbergius,* and such divine spirits have prophesied, and made promise to the world, if at least there be any such (*Hen.* [l] *Neuhusius* makes a doubt of it, [m] *Valentinus Andreas* and others) or an *Elias* artifex their *Theophrastian* master; whom though *Libavius* and many deride and carp at, yet some wil have to be *the* [n] *renuer of all arts and sciences,* reformer of the world, and now living, for so *Iohannes Montanus Strigonienſis* that great patron of *Paracelsus* contends & certainly avers, [o] *a most divine man,* and the quintescence of wisedome where soever he is; for he, his fraternity, friends, &c. are all [p] *betrothed to wisedome,* if we may beleeve their disciples and followers. I must needs except *Lipsius* & the Pope, and expunge their name out of the catalogue of fools. For besides that parasiticall testimony of *Dousa,*

A Sole exoriente Mæotidas usq; paludes,
Nemo est qui justo se æquiparare queat.

Lipsius saith of himselfe, that he was [q] *humani generis quidem pædagogus voce & stylo,* a grand Signior, a Master, a Tutor of us all, and for 13. yeares he brags, how he sowed wisedome in the Low countries, [r] *cum humanitate literas & sapientiam cum prudentia: antistes sapientiæ,* he shall be *Sapientum Octavus.* The Pope is more then a man, as [s] his parats often make him, a demi-god, and besides his holinesse cannot erre, *in Cathedrâ* belike: and yet some of them have beene Magicians, Heretikes, Atheists, children, and as *Platina* saith of *Iohn* 22. *Etsi vir literatus, multa stoliditatem & levitatem præ se ferentia egit, stolidi & socordis vir ingenii,* a scholar sufficient, yet many things he did foolishly, lightly. I can say no more then in particular, but in generall termes to the rest, they are all mad, their wits are evaporated, and as *Arioſto* faignes *l.* 34. kept in jars above the Moone.

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

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

[f] *Extortus non cruciatur, ambustus non laeditur, prostratus in lucta, non vincitur, non fit captivus ab hoste venundatus. Etsi rugosus, senex edentulus, luscus, deformis, formosus tamen, & deo similis, felix, dives, rex nullius egens, etsi denario non sit dignus.*

[g] *Illum contendunt non injuria affici, non insania, non inebriari, quia virtus non eripitur ob constantes comprehensiones. Lipsius physiol. Stoic. lib. 3. diss. 18.*

[h] *Tarreus Hebus epig. 102. l. 8.*

[i] *Hor.*

[k] *Fratres sanct. Roseæ crucis.*

[l] *An sint Aquales sint, unde nomen illud asciverint.*

[m] *Turri Babel.*

[n] *Omnium artium & scientiarum instaurator.*

[o] *Divinus ille vir author notarum in epist. Rog. Bacon. ed. Hamb. 1608*

[p] *Sapientiæ desponsati.*

[q] *Solus hic est sapiens alii volitant velut umbræ.*

[r] *In ep. ad Balthas. Moretum.*

[s] *Rejectiunculæ ad Patavum. Felinus cum reliquis.*

[t] *Magnum virum sequi est sapere,* some think; others *desipere. Catul.*

* *Plaut. Menec.*

u *In Sat.* 14.

x Or to send for a coobe to the Anticyræ to make Helleboc pottage, settle-braine pottage.

y *Al quantum tamen inde me solabor, quod una cum multis & sapientibus & celeberrimis viris ipse insipiens sim, quod se Menippus Luciani in Necyomantia.*

z *Petronius in Catalect.*

u *Quum furor haud dubius, quum sit manifesta phrenesis,*

what remaines then x but to send for *Lorarios*, those officers to carry them all together for company to *Bedlam*, and set *Rablais* to be their physician. If any man shall aske in the meane time, who I am that so boldly censure others, *tu nullane habes vitia?* have I no faults? y Yes more then thou hast, whatsoever thou art. *Nos numerus sumus*, I confesse it againe, I am as fooliſh, as mad as any one.

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

I doe not deny it, *demens de populo dematur.* My comfort is, I have more fellowes, and those of excellent note. And though I be not so right or so discreet as I should be, yet not so mad, so bad neither as thou perhaps takest me to be.

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

And although for the above named reasons, I had a just cause to undertake this subject, to point at these particular species of dotage, that so men might acknowledge their imperfections, and seeke to reforme what is amisse; yet I have a more serious intent at this time; and to omit all impertinent digressions, to say no more of such as are improperly melancholy, or metaphorically mad, lightly mad, or in disposition, as stupid, angry, drunken, silly, sottish, sullen, proud, vain-glorious, ridiculous, beastly, peevish, obstinate, impudent, extravagant, dry, doting, dull, desperate, harebraine, &c. mad, phranticke, fooliſh, heteroclites, which no new a *Hospitall* can hold, no physicke helpe: my purpose and endeavour is, in the following discourse to anatomize this humor of Melancholy, through all his parts and species, as it is an habite or an ordinary disease, and that philosophically, medicinally, to shew the causes, symptomes, and severall cures of it, that it may be the better avoided. Moved thereunto for the generality of it, and to do good, it being a disease so frequent, as b *Mercurialis* observes, *in these our dayes; so often happening*, saith c *Laurentius, in our miserable times*, as few there are that feele not the smart of it. Of the same minde is *Ælian Montalius*, d *Melanthon*, and others; e *Iulius Cæsar Claudinus* calls it the *fountaine of all other diseases, and so common in this crased age of ours, that scarce one of a thousand is free from it:* and that Spleneticke Hypocondriacall winde especially, which proceeds from the spleene and short ribbes. Being then it is a disease so grievous, so common, I know not wherein to doe a more generall service, and spend my time better, then to prescribe meanes how to prevent and cure so universall a malady, an Epidemicall disease, that so often, so much crucifies the body and minde.

If I have overshot my selfe in this which hath beene hitherto said, or that it is, which I am sure some will object, too phantasticall, *too light and comicall for a Divine, too satyricall for one of my profession*, I will presume to answer with f *Erasmus*, in like case, 'Tis not I, but *Democritus, Demo-*

a That I mean of *Andr Vale. Apolog. manip. l. 1. & 26. Apol.*

b *Hæc affectio nostris temporibus frequentissima.*

c *Cap. 15. de Mel.*

d *De anima. nostro hoc seculo morbus frequentissimus.*

e *Consult. 98. adeo nostris temporibus frequenter ingruit ut nullus fere ab ejus labe immunis reperiatur & omnium fere morborum occasio existat.*

f *Mor. Encom. Si quis calumnietur levius esse quam decet Theologum, aut mordacius quam deceat Christianum.*

critus

critus dixit: you must consider what it is to speake in ones owne or anothers person, an assumed habit and name; a difference betwixt him that affects or acts a Princes, a Philosophers, a Magistrates, a Fooles part, and him that is so indeed; and what liberty those old Satyrists have had, it is a *Cento* collected from others, not I, but they that say it.

g *Dixero si quid fortè jocosius, hoc mihi juris*
Cum venià dabis———

g Hor. Sat. 4. l. 1

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

———Licuit, semperque licebit,
Parcere personis, dicere de vitiis.

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

I hate their vices, not their persons. If any be displeased, or take ought unto himselfe, let him not expostulate or cavill with him that said it (so did h *Erasmus* excuse himselfe to *Dorpius, si parva licet componere magnis*) and so doe I; *but let him be angry with himselfe, that so betrayed and opened his owne faults in applying it to himselfe:* i *If he be guilty and deserve it, let him amend who ever he is, and not be angry. He that hateth correction is a foole, Prov.* 12. 1. If he be not guilty, it concernes him not; it is not my freenesse of speech, but a guilty conscience, a gauled backe of his owne that makes him winch.

h *Epi. ad Dorpium de Moria. si quispiam offendatur & sibi vindicet, non habet quod expostulet cum eo qui scripsit, ipse si volet, secum agat injuriam, utpote sui proditor, quâ declaravit hoc ad se proprie pertinere.*

i *Si quis se Iesum clamabit, aut conscientiam prodit suam, aut certe metum. Phædr. lib. 3. Æsop. Fab.*

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

I deny not this which I have said favours a little of *Democritus*; k *Quamvis ridentem dicere verum quid vetat*; one may speake in jest, and yet speake truth. It is somewhat tart, I grant it; *acriora orexim excitant embammata*, as he said, sharp sauces increase appetite,

k *Hor.*

l *Nec cibus ipse juvat morsu fraudatus aceti.*

l *Mart. l. 7. 22.*

Object then and cavill what thou wilt, I ward all with m *Democritus* buckler, his medicine shall salve it; strike where thou wilt, and when: *Democritus dixit, Democritus* will answer it. It was written by an idle fellow, at idle times, about our *Saturnalian* or *Dionysian* feasts, when as he said, *nullum libertati periculum est*, servants in old *Rome* had liberty to say and doe what them list. When our countrymen sacrificed to their goddesse n *Vacuna*, and sate tipling by their *Vacunall* fires, I writ this, and published this ἔτησίλαγον, it is *neminis nihil*. The time, place, persons, and all circumstances apologize for me, and why may I not then be idle with others? speake my minde freely? If you deny me this liberty, upon these presumptions I will take it: I say againe, I will take it.

m *Ut lubet feriat, abstergam hoc illud Democriti pharmacon*

n *Rusticorum dea præesse vacantibus & otiosis putabatur, cui post labores agricola sacrificabat. Plin. l. 3. c. 12. Ovid. l. 6. Fast.*
Iam quoq; cum fiunt antiquæ sacra Vacunæ,
Ante Vacunales stantq; sedentq; foces.
Rosinus.

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

o *Ter. prol. Eunuch.*

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

No, I recant, I will not, I care, I fear, I confesse my fault, acknowledge a great offence, ——*motos præstat componere fluctus*, I have overshot my selfe, I have spoken foolishly, rashly, unadvisedly, absurdly, I have anatomized mine owne folly. And now me thinkes upon a sudden I am awaked as it were out of a dreame, I have had a raving fit, a phantasticall fit, ranged up and down, in and out, I have insulted over most kinde of men, abused some, offended others, wronged my self; and now being recovered, and perceiving mine errour, cry with [o] *Orlando, Solvite me*, pardon that which is past, and I will make you amends in that which is to come; I promise you a more sober discourse in my following Treatise.

o *Arioſt. l. 39. Staf. 58.*

If through weaknesse, folly, passion, [p] discontent, ignorance, I have said amisse, let it be forgotten and forgiven. I acknowledge that of [q] *Tacitus* to be true, *Asperæ facetiæ ubi nimiùs ex vero traxere, acrem sui memoriam relinquunt*, a bitter jest leaves a sting behinde it: and as an honourable man observes, [r] *They feare a Satyrists wit, he their memories.* I may justly suspect the worst; and though I hope I have wronged no man, yet in *Medeas* words I will crave pardon,

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

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

p *Ut enim ex ſtudiis gaudium ſic ſtudia ex hilaritate proveniunt. Plinius Maximo ſuo, ep. lib. 8.*

q *Anal. 15.*

r Sir *Francis Bacon* in his Essayes, now Viscount S. *Albanes.*

I earnestly request every private man, as *Scaliger* did *Cardan*, not to take offence. I will conclude in his lines, *Si me cognitum haberes, non solum donares nobis has facetias nostras, sed etiam indignum duceres, tam humanum animum, lene ingenium, vel minimam suspitionem deprecari oportere.* If thou knewest my * modesty and simplicity, thou wouldest easily pardon and forgive what is here amisse, or by thee misconceived. If hereafter anatomizing this surly humor, my hand slip, as an unskilfull prentise, I launce too deep, and cut through skin and all at unawares, make it smart, or cut awry, [s] pardon a rude hand, an unskilfull knife, 'tis a most difficult thing to keep an even tone, a perpetuall tenor, and not sometimes to lash out; *difficile est Satyram non scribere*, there be so many objects to divert, inward perturbations to molest, and the very best may sometimes erre; *aliquando bonus dormitat Homerus*, it is impossible not in so much to overshoot:

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

But what needs all this? I hope there will no such cause of offence be given; if there be, [t] *Nemo aliquid recognoscat, nos mentimur omnia.* Ile deny all (my last refuge) recant all, renounce all I have said, if any man except, and with as much facility excuse, as he can accuse; but I presume of thy good favour and gracious acceptance (gentle reader) Out of an assured hope and confidence thereof, I will begin.

* *Quod Probus Perſii βιογράφος virginali verecundiâ Perſium ſuiſſe dicit, ego &c.*

s *Quas aut incuria fudit, aut humana parum cavit natura. Hor.*

t *Prol. quer. Plaut.*

Lectori malè feriato.

TU verò caveſis edico quiſquis es, ne temerè ſugilles Authorem hujuſce operis, aut cavillator irrideas. Imo ne vel ex aliorum cenſurâ tacitè obloquaris (vis dicam verbo) nequid naſutulus ineptè improbes, aut falſò fingas. Nam ſi talis reverà ſit, qualem præ ſe fert *Iunior Democritus*, ſeniori *Democrito* ſaltem affinis, aut ejus Genium vel tantillum ſapiat; actum de te, cenſorem æquè ac delatorem [a] aget econtrà (*petulanti ſplene cum ſit*) ſufflabit te in jocos, comminuet in ſales, addo etiam, & *deo riſui* te ſacrificabit.

Iterum moneo, ne quid cavillere, ne dum *Democritum Iuniorem* conviciis infames, aut ignominioſè vituperes, de te non malè ſentientem, tu idem audias ab amico cordato, quod olim vulgus *Abderitanum* ab [b] *Hyppocrate*, concivem benè meritum & popularem ſuum *Democritum*, pro inſano habens. *Ne tu Democrite ſapis; ſtulti autem & inſani Abderitæ.*

[c] *Abderitanæ pectora plebis habes.*

Hæc te paucis admonitum volo (male feriate Lector) abi.

[a] *Si me commôrit, melius non tangere clamo. Hor.*

[b] *Hippoc epiſt. Damageto, accerſitus ſum ut Democritum tanquam inſanum curarem, ſed poſtquam conveni, non per Iovem deſipientiæ negotium, ſed rerum omnium receptaculum deprehendi, ejuſq; ingenium demiratus ſum. Abderitanos vero tanquam non ſanos accuſavi, veratri potione ipſos potius eguiſſe dicens.* [c] *Mart.*

HEraclite fleas, miſero ſic convenit ævo,
Nil niſi turpe vides, nil niſi triſte vides.
Ride etiam, quantumq; lubet, Democrite ride
Non niſi vana vides, non niſi ſtulta vides.
Is fletu, hic riſu modò gaudeat, unus utrique
Sit licet uſq; labor, ſit licet uſq; dolor.
Nunc opus eſt (nam totus eheu jam deſipit orbis)
Mille Heraclitis, milleq; Democritis.
Nunc opus eſt (tanta eſt inſania) tranſeat omnis
Mundus in Anticyras, gramen in Helleborum.

Geo. Daniel.

THE FIRST PARTITION.

THE FIRST { SECTION. MEMBER. SUBSECTION.

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

MAN, the most excellent and noble creature of the World, *the principall and mighty worke of God, wonder of Nature*, as *Zoroastes* calls him; *audacis naturæ miraculum*, the[a] *marvaile of marvailes*, as *Plato*; the[b] *Abridgement and Epitome of the World*, as *Pliny*; *Microcosmus*, a little world, a modell of the world, [c] Soveraigne Lord of the Earth, Viceroy of the World, sole Commander and Governour of all the creatures in it: to whose Empire they are subject in particular, and yeeld obedience; far surpassing all the rest, not in body only, but in soule; [d] *Imaginis Imago*, [e] created to Gods owne [f] *Image*, to that immortall and incorporeall substance, with all the faculties and powers belonging unto it; was at first pure, divine, perfect, happy, [g] *Created after God in true holinesse and righteousnesse*; *Deo congruens*, free from all manner of infirmities, and put in Paradise, to know God, to praise and glorifie him, to doe his will,

Vt diis consimiles parturiat deos;

(as an old Poet saith) to propagate the Church. But this most noble creature, *Heu tristis, & lachrymosa commutatio* ([h] one exclaimes) O pitifull change! is fallen from that he was, and forfeited his estate, become *miserabilis homuncio*, a cast-away, a caitiffe, one of the most miserable creatures of the world, if he be considered in his owne nature, an unregenerate man, and so much obscured by his fall, that (some few reliques excepted) he is inferiour to a beast. [i] *Man in honour that understandeth not, is like unto beasts that perish*, so *David* esteemes him: a monster by a stupend Metamorphosis,

Mans excellency.

a *Magnum miraculum.*
b *Mundi epitome, naturæ delitiæ.*
c *Finis rerum omnium, cui sublunaria serviunt. Scalig. exercit. 365. sec. 3. Vales. de sacr. Phil. c. 5.*
d *Ibi in nummismate Cæsaris imago, sic in homine Dei.*
e Gen. 1.
f *Imago mundi in corpore, Dei in anima. Exemplumq; dei quæ est in imagine parva.*
g Eph. 4. 24.
h *Palanterius.*

i Psal. 49. 20. Mans fall and misery.

2

phosis,[k] a fox, a dog, a hog, what not? *Quantum mutatus ab illo?* How much altered from that he was; before blessed and happy, now miserable and accursed;[l] *He must eat his meat in sorrow*, subject to death and all manner of infirmities, all kinde of calamities. [m] *Great travell is created for all men, and an heavie yoke on the sons of Adam, from the day that they go out of their mothers wombe, unto that day they returne to the mother of all things. Namely their thoughts, and feare of their hearts, and their imagination of things they wait for, and the day of death. From him that sitteth in the glorious throne, to him that sitteth beneath in the earth and ashes, From him that is clothed in blew silke, and weareth a crowne, to him that is clothed in simple linnen. Wrath, envie, trouble, and unquietnesse, and feare of death, and rigor, and strife, and such things come to both man and beast, but sevenfold to the ungodly.* All this befals him in this life, and peradventure eternall misery in the life to come.

The impulsive cause of these miseries in man, this privation or destruction of Gods image, the cause of death and diseases, of al temporal and eternall punishments, was the sin of our first parent *Adam*, [n] in eating of the forbidden fruit, by the devils instigation and allurement. His disobedience, pride, ambition, intemperance, incredulity, curiosity; from whence proceeded originall sin, and that generall corruption of mankind, as from a fountaine flowed all bad inclinations, and actuall transgressions, which cause our severall calamities, inflicted upon us for our sins. And this belike is that which our fabulous Poets have shadowed unto us in the tale of [o] *Pandora's* box, which being opened through her curiosity, filled the world full of all maner of diseases. It is not curiosity alone, but those other crying sins of ours, which pull these several plagues and miseries upon our heads. For *Vbi peccatum, ibi procella*, as [p] *Chrysostome* well observes. [q] *Fools by reason of their transgression, and because of their iniquities are afflicted.* [r] *Fear cometh like sudden desolation, and destruction like a whirlewind, affliction and anguish*, because they did not fear God. [s] *Are you shaken with wars*, as *Cyprian* well urgeth to *Demetrius*, *are you molested with dearth and famine? is your health crushed with raging diseases? is mankind generally tormented with Epidemicall maladies?* 'tis all for your sins, *Hag.1.9,10. Amos 1 Ier.7.* God is angry, punisheth, and threatneth, because of their obstinacy and stubbornnesse, they will not turne unto him. *If the earth be barren then for want of raine, if dry and squallid, it yeeld no fruit, if your fountains be dried up, your wine, corne, and oyle blasted, if the ayre be corrupted, and men troubled with diseases,* 'tis by reason of your sins: which like the bloud of *Abel* cry loud to heaven for vengeance, *Lament.5.15. That we have sinned, therfore our hearts are heavie, Isa.59.11,12. We roare like Bears, and mourn like Doves, and want health, &c. for our sins and trespasses.* But this we cannot endure to heare, or to take notice of, *Ier.2.30. We are smitten in vaine, and receive no correction; and cap.5.3. Thou hast stricken them, but they have not sorrowed, they have refused to receive correction, they have not returned. Pestilence he hath sent, but they have not turned to him, Amos 4.* [u] *Herod* could not abide *Iohn Baptist*, nor [x] *Domitian* endure *Apollonius* to tell the causes of the plague at *Ephesus*, his injustice, incest, adultery, and the like.

To

k *Lascivia superat equum, impudentia canem, astu vulpem, furore leonē. Chr.23. Gen*
l Gen.3.13.
m Ecclus.40.1 2,3,4,5,8.

A description of melancholy.

Impulsive cause of mans misery and infirmities.

n Gen.3.17.
o *Illa cadens tegmen manibus decussit, & una Perniciem immisit miseris mortalibus atram. Hes.1.op.*
p *Hom.5.ad pop. Antioch.*
q Psal.107.17
r Prov.1.27.
s *Quòd autem crebrius bella cōcutiant, quòd sterilitas et fames sollicitudinem cumulent, quòd sævientibus morbis valetudo frangitur, quòd humanum genus luis populatione vastatur; ob peccatum omnia Cyp*
t *Si raro desuper pluvia descendat; si terra situ pulveris squalleat; si vix jejunas & pallidas herbas sterilis gleba producat; si turbo vineam debilitet &c. Cypr.*
u Matth.14.3.
x *Philostratus lib.8.vit. Apollonii. Injustitiam ejus, & sceleratas nuptias, & cætera quæ præter rationem fecerat, morborum causas dixit.*

3

To punish therefore this blindnesse and obstinacy of ours, as a concomitant cause, and principall agent, is Gods just judgement, in bringing these calamities upon us, to chastise us, I say for our sinnes, and to satisfie Gods wrath. For the law requires obedience or punishment, as you may reade at large, *Deut.* 28. 15. *If they will not obey the Lord, and keepe his commandments and ordinances, then all these curses shall come upon them.* [y] *Cursed in the towne and in the field, &c.* [z] *Cursed in the fruit of the body, &c.* [a] *The Lord shall send thee trouble and shame, because of thy wickednesse.* And a little after, [b] *The Lord shall smite thee with the botch of Egypt, and with emrods, and scab, and itch, and thou canst not be healed.* [c] *With madnesse, blindnesse, and astonishing of heart.* This *Paul* seconds, *Rom.* 2. 9. *Tribulation and anguish on the soule of every man that doth evil.* Or else these chastisements are inflicted upon us for our humiliation, to exercise and try our patience here in this life to bring us home, to make us know God and our selves, to informe and teach us wisedome. [d] *Therefore is my people gone into captivity, because they had no knowledge, therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them.* He is desirous of our salvation, [e] *Nostræ salutis avidus*, saith *Lemnius*, and for that cause pulls us by the eare many times, to put us in minde of our duties: *That they which erred might have understanding,* (as *Isay* speakes 29. 21.) *and so be reformed. I am afflicted, and at the point of death*, so *David* confesseth of himselfe, *Psal.* 88. 15. *v.* 9. *Mine eyes are sorrowfull through mine affliction:* And that made him turne unto God. Great *Alexander* in the midst of all his prosperity, by a company of parasites deified, and now made a God, when he saw one of his wounds bleed, remembred that he was but a man, and remitted of his pride. *In morbo recolligit se animus*, as [f] *Pliny* well perceived, *In sicknesse the minde reflects upon it selfe, with judgement survayes it selfe, and abhorres it former courses*; insomuch that he concludes to his friend *Marius*, [g] *that it were the period of all Philosophy, if we could so continue sound, or performe but a part of that which we promised to doe, being sicke. Who so is wise then, will consider these things*, as *David* did (*Psal.* 144. *verse last*) And whatsoever fortune befall him, make use of it. If he be in sorrow, need, sicknesse, or any other adversity, seriously to recount with himselfe, why this or that malady, misery, this or that incurable disease is inflicted upon him; it may be for his good, [h] *sic expedit*, as *Peter* said of his daughters ague. Bodily sicknesse is for his soules health, *periisset nisi periisset*, had he not beene visited, he had utterly perished; for [i] *the Lord correcteth him whom he loveth, even as a father doth his childe in whom he delighteth.* If he be safe and sound on the other side, and free from all manner of infirmity; [k] *& cui*

Gratia, forma, valetudo contingat abundè,
Et mundus victus, non deficiente crumenâ.

And that he have grace, beauty, favour, health,
A cleanly diet, and abound in wealth.

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

Now the instrumentall causes of these our infirmities, are as diverse, as the

[a] 20. [b] Verse 17. [c] 28. *Deus quos diligit, castigat.*

[d] Isa. 5. 13. Verse 15. [e] *Nostræ salutis avidus, continenter aures vellicat, ac calamitate subinde nos exercet Levinus Lemn. l. 2. c. 29. de occult. nat. mir.* * *Vexatio dat intellectum.* Esay 28. 19. [f] *Lib. 7. Cum judicio, mores & facta recognoscit & se instituetur. Dum zero languerem, zero religionis amorem: Expers languoris, non fum memor hujus amoris.* [g] *Summum esse totius Philosophiæ, ut tales esse perseveremus, quales nos futuros esse infirmi profitemur.* [h] *Petrarch.* [i] Prov. 3. 12. [k] *Hor. Epist. lib. 1. 4.* [l] Deut. 8. 11. *Qui stat videat ne cadat.* * *Quanto majoribus beneficiis à Deo cumulatur, tanto obligationem se debitorem fateri.*

4 Instrumentall causes of our infirmities.

infirmities themselves; Stars, heavens, elements, &c. And all those creatures which God hath made, are armed against sinners. They were indeed once good in themselves, and that they are now many of them pernicious unto us, is not in their nature, but our corruption, which hath caused it. For from the fall of our first parent *Adam*, they have beene changed, the earth accursed, the influence of Stars altered, the foure Elements, Beasts, Birds, Plants, are now ready to offend us. *The principall things for the use of man, are Water, Fire, Iron, Salt, Meale, Wheat, Hony, Milke, Oile, Wine, Clothing, good to the godly, to the sinners turned to evil*, Ecclus. 39.26. *Fire, and Haile, and Famine, and Dearth, all these are created for vengeance*, Ecclus. 39.29. The Heavens threaten us with their Comets, Starres, Planets, with their great conjunctions, Eclipses, Oppositions, Quartiles, and such unfriendly Aspects. The Air with his Meteors, Thunder and Lightning, intemperate heat and cold, mighty windes, tempests, unseasonable weather; from which proceed dearth, famine, plague, and all sorts of Epidemicall diseases, consuming infinite myriads of men. At *Cayro* in Egypt, every third yeare, (as it is related by [m] *Boterus*, and others) 300000. dye of the plague; and 200000. in *Constantinople*, every fifth or seventh at the utmost. How doth the Earth terrifie and oppresse us with terrible Earthquakes, which are most frequent in [n] *China*, *Iapan*, and those Easterne Climes, swallowing up sometimes six Cities at once? How doth the water rage with his inundations, irruptions, flinging downe Townes, Cities, Villages, Bridges, &c. besides shipwracks; whole Ilands are sometimes suddenly over-whelmed with all their inhabitants, in [o] *Zeeland*, *Holland*, and many parts of the Continent drowned, as the [p] Lake *Erno* in Ireland? [q] *Nihilque prater arcium cadavera Patenti cernimus freto.* In the Fennes of *Freesland* 1230. by reason of tempests, [r] the Sea drowned *multa hominum millia, & jumenta sine numero*, all the country almost, men and cattle in it. How doth the Fire rage, that mercilesse Element, consuming in an instant whole Cities? What towne of any antiquity or note, hath not beene once, againe and againe, by the fury of this mercilesse element, defaced, ruinated, and left desolate? In a word,

m *Boterus de Inst. urbium.*

n *Lege hist. relationem Lod. Frois de rebus Iaponicis ad annum 1596.*

o *Guicciard. descript. Belg. anno 1421.*

p *Giraldus Cambrens.*

q *Ianus Dousa ep. lib. 1. car. 10*

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

[f] *Ignis pepercit, unda mergit, aëris*
Vis pestilentis æquori ereptum necat,
Bello superstes, tapidus morbo perit.
Whom Fire spares, Sea doth drowne; whom Sea,
Pestilent Ayre doth send to clay,
Whom War scapes, sicknesse takes away.

f *Buchanan. Baptist.*

To descend to more particulars, how many creatures are at deadly feud with men? Lions, Wolves, Beares, &c. Some with hoofes, hornes, tuskes, teeth, nailes: How many noxious Serpents and venemous creatures, ready to offend us with stings, breath, sight, or quite kill us? How many pernicious fishes, plants, gummes, fruits, seeds, flowers, &c. could I reckon up on a sudden, which by their very smell many of them, touch, taste, cause some grievous malady, if not death it selfe? Some make mention of a thousand severall poysons: but these are but trifles in respect. The greatest enemy to man, is man, who by the Devils instigation, is still ready to do mischiefe, his owne executioner, a Wolfe, a Devil to himselfe, and others. We are all brethren in Christ, or at least should be, members of one body, servants of one Lord, and

Homo homini lupus, homo homini dæmon.

and yet no fiend can ſo torment, inſult over, tyrannize, vexe, as one man doth another. Let me not fall therefore, (ſaith *David*, when warres, plague, famine were offered) into the hands of men, mercileſſe and wicked men: 5

——*Vix ſunt homines hoc nomine digni,*
Quámque lupi, ſævæ plus feritatis habent. *Ovid. de Triſt. l. 5. Eleg. 7.*

We can moſt part foreſee theſe Epidemicall diſeaſes, and likely avoid them; Dearths, tempeſts, plagues, our Aſtrologers foretel us; Earth-quakes, inundations, ruines of houſes, conſuming fires, come by little and little, or make ſome noiſe before-hand; but the knaveries, impoſtures, injuries and villanies of men no art can avoid. We can keepe our profeſſed enemies from our cities, by gates, walls and towers, defend our ſelves from theeves and robbers by watchfulneſſe and weapons; but this malice of men, and their pernicious endeavours, no caution can divert, no vigilancy foreſee. We have ſo many ſecret plots and devices to miſchiefe one another.

Sometimes by the Devils helpe, as Magicians, [r] Witches: ſometimes by impoſtures, mixtures, poyſons, ſtratagems, ſingle combats, warres, we hack and hew, as if we were *ad internecionem nati*, like *Cadmus* ſouldiers, borne to conſume one another. 'Tis an ordinary thing to reade of an hundred and two hundred thouſand men ſlaine in a battle. Beſides all manner of tortures, braſen bulls, rackes, wheeles, ſtrappadoes, gunnes, engines, &c. [s] *Ad unum corpus humanum ſupplicia plura, quam membra:* We have invented more torturing inſtruments, then there be ſeverall members in a mans body, as *Cyprian* well obſerves. To come nearer yet, our owne parents by their offences, indiſcretion and intemperance, are our mortall enemies. [t] *The fathers have eaten ſowre grapes, and the childrens teeth are ſet on edge.* They cauſe our griefe many times, and put upon us hereditary diſeaſes, inevitable infirmities: They torment us, and we are as ready to injure our poſterity;

——[u] *mox daturi progeniem vitioſiorem*, and the latter end of the world, as [x] *Paul* foretold, is ſtill like to be worſt. We are thus bad by nature, bad by kinde, but farre worſe by art, every man the greateſt enemy unto himſelfe. We ſtudy many times to undoe our ſelves, abuſing thoſe good gifts which God hath beſtowed upon us, Health, Wealth, Strength, Wit, Learning, Art, Memory, to our owne deſtruction, [y] *Perditio tua ex te.* As [z] *Iudas Maccabeus* killed *Apollonius* friends with his owne weapons, we arme our ſelves to our owne overthrowes; and uſe Reaſon, Art, Judgement, all that ſhould helpe us, as ſo many inſtruments to undoe us. *Hector* gave *Ajax* a ſword, which ſo long as he fought againſt enemies, ſerved for his helpe and defence; but after he began to hurt harmleſſe creatures with it, turned to his owne hurtleſſe bowels. Thoſe excellent meanes, God hath beſtowed on us, well imployed, cannot but much availe us; but if otherwiſe perverted, they ruine and confound us: and ſo by reaſon of our indiſcretion and weakneſſe, they commonly doe: we have too many inſtances. This *S. Auſtin* acknowledgeth of himſelfe in his humble confeſſions, *promptneſſe of Wit, Memory, Eloquence, they were Gods good gifts, but he did not uſe them to his glory.* If you will particularly know how, and by what meanes, conſult Phyſicians, and they will tell you, that it is in offending in ſome of thoſe ſix non-natural things, of which I ſhall after [a] dilate more at large; they are the cauſes of our infirmities, our ſurfetting, and drunkenneſſe, our immoderate inſatiable luſt, and prodi-

[r] *Miſcent aconita novercæ.*
[s] *Lib. 2. Epiſt. 2. ad Donatum.*
[t] Ezech. 18. 2.
[u] *Hor. 1. 3. Od. 6.*
[x] 2 Tim. 3. 2.
[y] Ezec. 18. 31.
[z] 2 Macc. 3. 12.
[a] Part. 1. Sect. 2. Memb. 2.

6 gious riot. *Plures crapula, quam gladius*, is a true saying, the board consumes more then the sword. Our intemperance it is, that pulls so many severall incurable diseases upon our heads, that hastens [b] old age, perverts our temperature, and brings upon us sudden death. And last of all, that which crucifies us most, is our owne folly, madnesse, (*quos Iupiter perdit, dementat*; by substraction of his assisting grace God permits it) weakenesse, want of government, our facility and proneneſse in yeelding to severall lusts, in giving way to every passion and perturbation of the minde: by which meanes we metamorphize our selves, and degenerate into beasts. All which that Prince of [c] Poets observed of *Agamemnon*, that when he was well pleased, and could moderate his passion, he was——*os oculosq; Iovi par*: like *Iupiter* in feature, *Mars* in valour, *Pallas* in wisedome, another God; but when he became angry, he was a Lyon, a Tiger, a Dogge, &c. there appeared no signe or likenesse of *Iupiter* in him; so we, as long as we are ruled by reason, correct our inordinate appetite, and conforme our selves to Gods word, are as so many living Saints: but if we give reines to Lust, Anger, Ambition, Pride, and follow our own wayes, we degenerate into beasts, transforme our selves, overthrow our constitutions, [d] provoke God to anger, and heap upon us this of *Melancholy*, and all kindes of incurable diseases, as a just and deserved punishment of our sinnes.

b *Nequitia est quæ te non sinet esse senem.*

c *Homer. Iliad.*

d *Intemperantia, luxus, ingluvies, & infinita hujusmodi flagitia, quæ divinas pœnas merentur.* Crato.

Subsec. 2.

The { Definition / Number / Division } of Diseases.

c *Fern. Path. l.1.c.1. Morbus est affectus contra naturam corpori insidēs.* f *Fusch. Instit. l.3. Sect 1.c.3. à quo primum vitiatur actio.* g *Dissolutio fœderis in corpore, ut sanitas est consummatio.* h *Lib.4.cap.2. Morbus est habitus contra naturam, qui usū ejus, &c.*

WHat a Disease is, almost every Physician defines. [c] *Fernelius* calleth it an *Affection of the body, contrary to Nature.* [f] *Fuschius* and *Crato* an *hinderance, hurt, or alteration of any action of the body, or part of it.* [g] *Tholosanus, a dissolution of that league which is betweene body and soule, and a perturbation of it: as health the perfection, and makes to the preservation of it.* [h] *Labeo* in *Agellius, an ill habit of the body, opposite to nature, hindering the use of it.* Others otherwise, all to this effect.

Number of diseases.

How many diseases there are, is a question not yet determined; [i] *Pliny* reckons up 300. from the crowne of the head, to the sole of the foot: elsewhere he saith, *morborum infinita multitudo*, their number is infinite. Howsoever it was in those old times, it boots not; in our daies I am sure the number is much augmented: ——* *macies, & nova febrium*
Terris incubuit cohors. For besides many Epidemicall diseases unheard of, and altogether unknowne to *Galen* and *Hippocrates*, as *Scorbutum, Small pox, Plica, Sweating sickenesse, Morbus Gallicus, &c.* We have many proper and peculiar almost to every part. No man amongst us so sound, of so good a constitution, that hath not some impediment of Body or Minde. *Quisque suos patimur manes*, we have all our infirmities, first or last, more or lesse. There will be peradventure in an age, or one of a thousand, like *Zenophilus* the Musician in [k] *Pliny*, that may happely live 105. yeares without any manner of impediment; A *Pollio Romulus*, that can pre-

i *Cap.11.lib.7.* * *Horat.* No man free from some disease or other.

k *Cap.50.lib.7. Centū et quinq; vixit annos sine ullo incommodo.*

preserve himselfe[m] *with wine and oyle*; A man as fortunate as *Q. Metellus*, of whom *Valerius* so much bragges; A man as healthfull as *Otto Herwardus*, a Senator of *Ausburrow* in *Germany*, whom[n] *Leovitius* the Astrologer brings in for an example and instance of certainty in his art; who because he had the significators in his geniture fortunate, and free from the hostile aspects of *Saturne* and *Mars*, being a very old man, [o] *could not remember that ever he was sicke.* [p] *Paracelsus* may bragge, that he could make a man live 400. yeares or more, if he might bring him up from his infancy, and diet him as he list; and some Physicians hold, that there is no certaine period of mans life; but it may still by temperance and physicke be prolonged. We finde in the meane time, by common experience, that no man can escape, but that of [r] *Hesiod* is true:

> Πλείη μὲν γὰρ γαῖα κακῶν, πλείη δὲ θάλασσα,
> Νοῦσοι δ' ἄνθρωποι εἰν ἐφ' ἡμέρη, ἠδ' ἐπὶ νυκτὶ
> Αὐτοματοὶ φοιτῶσι.———
>
> Th'earth's full of maladies, and full the sea,
> Which set upon us both by night and day.

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

m *Intus mulso, foras oleo.*
n *Exemplis genitur. præfixis Ephemer. cap. de infirmitat.*
o *Qui, quoad pueritiæ ultimam memoriam recordari potest non meminit se ægrotum decubuisse.*
p *Lib. de vita longa.*
r *Oper. & dies.*

Division of Diseases.
s See *Fernelius Path. lib.1. cap. 9, 10, 11, 12. Fuschius instit. l.3. sect.1. c.7. Wecker. Synt.*

Subsec. 3.

Division of the diseases of the Head.

THese Diseases of the Minde, forasmuch as they have their chiefe seat and organs in the head, are commonly repeated amongst the diseases of the head, which are divers, and vary much according to their site. For in the head, as there be severall parts, so there be divers grievances, which according to that division of [t] *Heurnius*, (which he takes out of *Arculanus*) are inward or outward (to omit all others which pertaine to Eyes and Eares, Nostrills, Gums, Teeth, Mouth, Palate, Tongue, Wesell, Chops, Face, &c.) belonging properly to the Brain, as baldnesse, falling of haire, furfaire, lice, &c. [u] Inward belonging to the skinnes next to the Braine, called *dura* and *pia mater*, as all head-aches, &c. or to the Ventricles, Caules, Kells, Tunicles, Creekes, and parts of it, and their passions, as *Caro*, *Vertigo*, *Incubus*, *Apoplexie*, *Falling sicknesse*. The diseases of the *Nerves*; *Crampes*, *Stupor*, *Convulsion*, *Tremor*, *Palsie*: or belonging to the excrements of the braine, *Catarrhes*, *Sneezing*, *Rheumes*, *Distillations*: or else those that pertaine

t *Præfat de morbis capitis. In capite ut variæ habitant partes ita variæ querelæ ibi eveniunt.*
u Of which reade *Heurnius*, *Montaltus*, *Hildesheim*, *Quercetan*, *Iason Pratensis*, &c.

8 pertaine to the substance of the Braine it selfe, in which are conceived, *Frensie, Lethargie, Melancholy, madnesse, weake memory, Sopor*, or *Coma Vigilia & vigil Coma*. Out of these againe I will single such as properly belong to the *Phantasie*, or *Imagination*, or *Reason* it selfe, which [x] *Laurentius* calls the diseases of the minde; and *Hildisheim, morbos Imaginationis, aut Rationis læsæ*, which are three or foure in number, *Frensie, Madnesse, Melancholy, Dotage*, and their kindes: as *Hydrophobia, Lycanthropia, Chorus sancti viti, morbi dæmoniaci:* which I will briefly touch and point at, insisting especially in this of *Melancholy*, as more eminent then the rest, and that through all his kinds, causes, symptomes, prognosticks, cures: As *Lonicerus* hath done *de Apoplexiâ*, and many others of such particular diseases. Not that I finde fault with those which have written of this subject before, as *Iason Pratensis, Laurentius, Montaltus, T. Bright*, &c. they have done very well in their severall kinds and methods; yet that which one omits, another may happely see; that which one contracts, another may enlarge. To conclude with [y] *Scribanius*, *that which they had neglected, or perfunctorily handled, we may more throughly examine; that which is obscurely delivered in them, may be perspicuously dilated and amplified by us:* and so made more familiar and easie for every mans capacity, and the common good; which is the chiefe end of my Discourse.

x *Cap. 2. de melancol.*

y *Cap. 2. de Physiologia sagarum; Quod alii minus recte fortasse dixerint, nos examinare, melius dijudicare, corrigere si udcamus.*

Subsec. 4.

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

Delirium Dotage.
z *Cap. 4. de mel.*
a *Art. med. c. 7.*

Dotage; Fatuity, or Folly, is a common name to all the following Species, as some will have it. [z] *Laurentius* and [a] *Altomarus* comprehended *Madnesse, Melancholy*, and the rest under this name, and call it the *summum genus* of them all. If it be distinguished from them, it is *naturall* or *ingenite*, which comes by some defect of the organs, and over-moist braine, as we see in our common fooles; and is for the most part intended or remitted in particular men, and thereupon some are wiser then other: or else it is acquisite, an appendix or symptome of some other disease, which comes or goes; or if it continue, a signe of *Melancholy* it selfe.

Phrensie.

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

Madnesse.
b *Plerique medici uno complexu perstringunt hos duos morbos Quod ex eadem causa oriantur, quod magnitudine & modo solùm distent, et alter gradus ad alterum existat. Iason Pratens.*

Madnesse, Frensie, and *Melancholy* are confounded by *Celsus*, and many Writers; others leave out *Frensie*, and make *Madnesse* and *Melancholy* but one Disease; which [b] *Iason Pratensis* especially labours, and that they differ only *secundum majus* or *minus*, in quantity alone, the one being a degree to the other, and both proceeding from one cause. They differ *intenso & remisso*

missogradu, saith [c] *Gordonius*, as the humour is intended or remitted. Of the same mind is [d] *Aretæus*, *Alexander Tertullianus*, *Guianerius*, *Savanarola*, *Heurnius*; and *Galen* himselfe writes promiscuously of them both, by reason of their affinity: but most of our neotericks do handle them apart, whom I will follow in this Treatise. *Madnesse* is therefore defined to be a vehement *Dotage*, or raving without a Fever, farre more violent then *Melancholy*, full of anger and clamor, horrible lookes, actions, gestures, troubling the patients with farre greater vehemency both of body and mind, without all feare and sorrow, with such impetuous force and boldnesse, that sometimes three or foure men cannot hold them. Differing only in this from *Phrensie*, that it is without a Fever, and their memory is most part better. It hath the same causes as the other, as Choler adust, and Bloud incensed, Braines inflamed, &c. [e] *Fracastorius* addes, *a due time, and full age to this definition, to distinguish it from children, and will have it a confirmed Impotency, to separate it from such as accidentally come and go again, as by taking Henbane, Nightshade, Wine, &c.* Of this fury there be divers kindes; *Extasie*, which is familiar with some persons, as *Cardan* saith of himselfe, he could be in one when he list; in which the *Indian* priests deliver their Oracles, and the witches in *Lapland*, as *Olaus Magnus* writeth, *lib.3.cap.18. Extasi omnia prædicere*, answer all questions in an Extasis you will aske; as what your friends doe, where they are, how they fare, &c. The other *species* of this fury are *Enthusiasmes*, *Revelations*, and *Visions*, so often mentioned by *Gregory* and *Beda* in their workes; Obsession or possession of devils, *Sibylline Prophets*, and Poeticall *Furies*; such as come by eating noxious Herbes, Tarantulas stinging, &c. which some reduce to this. The most knowne are these, *Lycanthropia*, *Hydrophobia*, *Chorus sancti Viti*.

Lycanthropia, which *Avicenna* calls *Cucubuth*, others *Lupinam insaniam*, or Wolfe madnesse, when men runne howling about graves and fields in the night, and will not be perswaded but that they are Wolves, or some such beasts. [g] *Ætius* and [h] *Paulus* call it a kinde of *Melancholy*; but I should rather referre it to *Madnesse*, as most doe. Some make a doubt of it whether there be any such disease. [i] *Donat ab Altomari* saith, that he saw two of them in his time: [k] *Wierus* tells a story of such a one at *Padua* 1541. that would not beleeve to the contrary, but that he was a Wolfe. He hath another instance of a Spaniard, who thought himselfe a Beare: [l] *Forrestus* confirmes as much by many examples; one amongst the rest of which he was an eye-witnesse, at *Alcmaer* in *Holland*, a poore Husbandman that still haunted about graves, and kept in Churchyards, of a pale, black, ugly, and fearfull looke. Such belike or little better, were King *Pratus* [m] daughters, that thought themselves Kine. And *Nebuchadnezzar* in *Daniel*, as some interpreters hold, was onely troubled with this kinde of Madnesse. This disease perhaps gave occasion to that bold assertion of [n] *Pliny*, *some men were turned into wolves in his time, and from wolves to men againe:* and to that fable of *Pausanias*, of a man that was tenne yeares a Wolfe, and afterwards turned to his former shape: to [o] *Ovids* tale of *Lycaon*, *&c.* He that is desirous to heare of this Disease, or more examples, let him reade *Austin* in his 18. booke *de Civitate Dei*, *cap.5. Mizaldus cent.5.77. Sckenkius lib.1. Hildesheim spicel.2. de Mania. Forestus lib.10. de morbis cerebri. Olaus Magnus, Vincentius Bellavicensis,*

9

c *Lib. Med.*
d *Pars maniæ mihi videtur.*
e *Insanus est, qui ætate debitâ, & tempore debito, per se, non momentaneam & fugacem, ut vini, solani, Hyosciyami, sed confirmatam habet impotentiam bene operandi circa intellectum. lib.2. de intellectione.*
f Of which reade *Felix Plater cap.3. de mentis alienatione.*

Lycanthropia.

g *Lib.6.cap.12*
h *Lib.3.cap.16*
i *Cap.9. Art. med.*
k *De præstig. Dæmonum. l.3. cap.21.*
l *Observat. lib. 10 de morbis cerebri, cap.25.*
m *Hippocrates lib. de insania.*
n *Lib.8.cap.22 homines interdum lupos fieri; & contra.*
o *Met. lib.1.*

10 *spec. met. lib.* 31. *c.* 122. *Pierius, Bodine, Zuinger, Zeigler, Peucer, Wierus, Spranger, &c.* This malady, saith *Avicenna*, troubleth men most in Februarie, and is now adaies frequent in *Bohemia* and *Hungary*, according to [p] *Heurnius*. *Schernitzius* will have it common in *Livonia*. They lye hid most part all day, and goe abroad in the night, barking, howling, at graves and deserts; * *they have usually hollow eyes, scabbed legs and thighes, very dry and pale*, saith [q] *Altomarus*; he gives a reason there of all the symptomes, and sets downe a briefe cure of them.

p *Cap. de Man.* * *Ulcerata crura, sitis ipsis adest immodica, pallidi, lingua sicca.*

q *Cap. 9. art. Hydrophobia.*

Hydrophobia, is a kinde of madnesse, well knowne in every village, which comes by the biting of a mad dogge, or scratching, saith [r] *Aurelianus*; touching, or smelling alone sometimes, as [s] *Sckenkius* proves, and is incident to many other creatures as well as men: so called, because the parties affected cannot endure the sight of water, or any liquor, supposing still they see a mad dogge in it. And which is more wonderfull, though they be very dry, (as in this malady they are) they will rather die then drinke: [t] *Cælius Aurelianus*, an ancient writer, makes a doubt whether this *Hydrophobia* be a passion of the body or the minde. The part affected is the Braine: the cause poyson that comes from the mad dogge, which is so hot and dry, that it consumes all the moisture in the body. [u] *Hildesheim* relates of some that died so mad; and being cut up, had no water, scarce bloud, or any moisture left in them. To such as are so affected, the feare of water begins at 14. dayes after they are bitten, to some againe not till 40. or 60. dayes after: commonly saith *Heurnius*, they beginne to rave, flye water, and glasses, to looke red, and swell in the face, about 20. dayes after (if some remedy be not taken in the meane time) to lye awake, to be pensive, sad, to see strange visions, to barke and howle, to fall into a swoune, and oftentimes fits of the falling sickenesse. [x] Some say, little things like whelps will be seene in their urines. If any of these signes appeare, they are past recovery. Many times these symptomes will not appear till six or seven months after, saith [y] *Codronchus*; and sometimes not till 7. or 8. yeares, as *Guianerius*; 12. as *Albertus*; 6. or 8. months after, as *Galen* holds. *Baldus* the great lawyer died of it: an *Austin Frier*, and a woman in *Delph*, that were [z] *Forrestus* patients, were miserably consumed with it. The common cure in the country (for such at least as dwell neere the sea side) is to duck them over head and eares in sea water; some use charmes; every good wife can prescribe medicines. But the best cure to be had in such cases, is from the most approved Physicians; they that will reade of them, may consult with *Dioscorides lib.* 6. *c.* 37. *Heurnius, Hildesheim, Capivaccius, Forrestus, Sckenkius*, and before all others *Codronchus* an *Italian*, who hath lately written two exquisite bookes of this subject.

r *Lib.* 3. *cap.* 9.

s *Lib.* 7. *de Venenis.*

t *Lib.* 3. *cap.* 13 *de morbis acutis.*

u *Spicel.* 2.

x *Sckenkius* 7. *lib. de Venenis.*

y *Lib. de Hydrophobia.*

z *Observat. lib.* 10. 25.

Chorus sancti Viti. *Chorus sancti Viti*, or saint *Vitus* dance; the lascivious dance, [a] *Paracelsus* calls it, because they that are taken with it, can do nothing but dance till they be dead, or cured. It is so called, for that the parties so troubled were wont to go to saint *Vitus* for helpe, and after they had danced there a while, they were [b] certainly freed. 'Tis strange to heare how long they will dance, and in what manner, over stooles, formes, tables; even great bellied women sometimes (and yet never hurt their childe) will dance so long that they can stirre neither hand nor foot, but seeme to be quite dead. One in red clothes they cannot abide. Musick above all things they love, and therfore the Magistrates in

a *Lascivam choream. To.* 4. *de morbis amentium. Tract.* 1.

b *Eventu ut plurimum rem ipsam comprobante.*

[i] n *Germany* will hire Musicians to play to them, and some lusty sturdy companions to dance with them. This disease hath beene very common in *Germany*, as appears by those relations of [c] *Sckenkius*, and *Paracelsus* in his book of Madnesse, who brags how many several persons he hath cured of it. *Felix Platerus de mentis alienat. cap.* 3. reports of a woman in *Basil* whom he saw, that danced a whole month together. The *Arabians* call it a kinde of *Palsie*. *Bodine* in his 5. Booke *de Repub. cap.* 1. speakes of this infirmity; *Monavius* in his last Epistle to *Scoltizius*, and in another to *Dudithus*, where you may reade more of it. 11

[c] *Lib.* 1. *cap. de Mania.*

The last kinde of madnesse or melancholy, is that demoniacall (if I may so call it) obsession or possession of devils, which *Platerus* and others would have to be præternaturall: stupend things are said of them, their actions, gestures, *contortions*, fasting, propheſying, speaking languages they were never taught, &c. many strange stories are related of them, which becausse some wil not allow, (for *Deacon* and *Daurel* have written large volumes of this subject *pro & con*) I voluntarily omit.

[d] *Fuschius institut. lib. 3. sect. 1. cap.* 11. *Felix Plater*, [e] *Laurentius* adde to these another *Fury* that proceeds from *Love*, and another from *Study*, another divine or *religious Fury*; but these more properly belong to *Melancholy*; of all which I will speak* apart, intending to write a whole book of them.

[d] *Cap.* 3. *de mentis alienat.*
[e] *Cap.* 4. *de mel.*
* PART. 3.

Subsec. 5.

Melancholy in disposition, improperly so called, Æquivocations.

MElancholy, the subject of our present Discourse, is either in Disposition, or Habite. In Disposition, is that transitory *Melancholy* which goes and comes upon every smal occasion of sorrow, need, sickneſse, trouble, feare, griefe, passion, or perturbation of the Minde, any manner of care, discontent, or thought, which causeth anguish, dulneſse, heavineſse and vexation of the spirits, any wayes oppoſite to pleasure, mirth, joy, delight, causing frowardneſse in us, or a dislike. In which Æquivocall and improper sense, we call him Melancholy, that is dull, sad, sowre, lumpish, ill disposed, solitary, any way moved, or displeased. And from these Melancholy Disposition, [f] no man living is free, no *Stoick*, none so wise, none so happy, none so patient, so generous, so godly, so divine, that can vindicate himselfe; so well composed, but more or lesse, some time or other, he feeles the smart of it. Melancholy in this sense is the character of Mortality. * *Man that is borne of a woman, is of short continuance, and full of trouble. Zeno, Cato, Socrates* himselfe, whom [g] *Ælian* so highly commends for a moderate temper, that *nothing could disturbe him, but going out, and coming in, still Socrates kept the same serenity of countenance, what misery soever befell him*, (if we may beleeve *Plato* his Disciple) was much tormented with it. *Q. Metellus*, in whom [h] *Valerius* gives instance of all happineſse, *the most fortunate man then living, borne in that most flouriſhing City of Rome, of noble parentage, a proper man of person, well qualified, healthfull, rich, honourable, a Senatour, a Consul, happy in his wife, happy in his children, &c.* yet this man was not void of Melancholy, he had his share of sorrow. [i] *Polycrates Samius*,

[f] *De quo homine ſecuritas, de quo certũ gaudium? quocunq; ſe convertit, in terrenis rebus amaritudinem animi inveniet. Aug. in pſal.* 85
* Job 1. 14.
[g] *Omni tempore Socratẽ eodem vultu videri, ſive domũ rediret, ſive domo egrederetur.*
[h] *Lib.* 7. *cap.* 1. *Natus in floriſſima totius orbis civitate, nobiliſſimis parentibus, corporis vires habuit & rariſſimas animi dotes, uxorem conſpicuam pudicam, felices liberos, conſulare decus, ſequentes triumphos, &c.*
[i] *Ælian.*

12 that flung his ring into the sea, because he would participate of discontent with others, and had it miraculously restored to him again shortly after, by a fish taken as he angled, was not free from Melancholy dispositions. No man can secure himselfe; the very gods had bitter pangs, and frequent passions, as their own[k] Poets put upon them. In generall, [l] *as the heaven, so is our life, sometimes faire, sometimes overcast, tempestuous, and serene; as in a rose, flowers and prickles; in the yeare it selfe, a temperate summer sometimes, a hard winter, a drowth, and then againe pleasant showers: so is our life intermixt with joyes, hopes, feares, sorrowes, calumnies: Invicem cedunt dolor & voluptas*, there is a succession of pleasure and paine.

—[m] *medio de fonte leporum,*
Surgit amari aliquid quod in ipsis floribus angat.

Even in the midst of laughing there is sorrow, (as[n] *Solomon* holds:) even in the midst of all our feasting and jollity, as[o] *Austin* infers in his *Com. on the* 41. *Psalme*, there is griefe and discontent. *Inter delitias semper aliquid sævi nos strangulat*, for a pinte of hony thou shalt here likely find a gallon of gaul, for a dramme of pleasure a pound of paine, for an inch of mirth an ell of mone; as Ivie doth an Oke, these miseries encompasse our life. And 'tis most absurd and ridiculous, for any mortall man to looke for a perpetuall tenor of happinesse in this life. Nothing so prosperous and pleasant, but it hath[p] some bitternesse in it, some complaining, some grudging; 'tis all a γλυκύπικρον, a mixt passion. We are not here as those Angels, celestiall powers and Bodies, Sunne and Moone, to finish our course without all offence, with such constancy, to continue for so many ages: but subject to infirmities, miseries, interrupt, tossed and tumbled up and downe, carried about with every small blast, often molested and disquieted upon each slender occasion,[q] uncertain, brittle, and so is all that we trust unto. [r] *And he that knowes not this, and is not armed to endure it, is not fit to live in this world* (as one condoles our time) *he knowes not the condition of it, where with a reciprocalty, pleasure and paine are still united, and succeed one another in a ring. Exi è mundo*, get thee gone hence if thou canst not brook it; There is no way to avoid it, but to arme thy selfe with patience, with magnanimity, to [s] oppose thy selfe unto it, to suffer affliction as a good souldier of *Christ*; (as[t] *Paul* adviseth) constantly to beare it. But forasmuch as so few can embrace this good counsel of his, or use it aright, but rather as so many bruit beasts, give a way to their passions, voluntarily subject and precipitate themselves into a Labyrinth of cares, woes, miseries; and suffer their soules to be overcome by them, cannot arme themselves with that patience as they ought to doe, it falleth out oftentimes that these *Dispositions* become *Habits*, and *many Affects contemned* (as[u] *Seneca* notes) *make a disease. Even as one Distillation, not yet growne to custome, makes a cough; but continuall and inveterate causeth a consumption of the lungs:* so doe these our melancholy provocations: and according as the humour it selfe is intended, or remitted in men, as their temperature of Body, or Ratio-

k *Homer. Iliad.*
l *Lipsius cent.3 ep.45. ut cælum, sic nos homines sumus: illud ex intervallo nubibus obductur & obscuratur. In rosario flores spinis intermixti. Vita similis aëri, udum modo, siccum, tempestas, serenitas: ita vices rerum sunt, præmia gaudiis, & sequaces curæ.*
m *Lucretius l. 4.1124.*
n *Prov.14.3. Extremum gaudii luctus occupat.*
o *Natalitia inquit celebrantur, nuptiæ hic sunt; at ibi quid celebratur quod non dolet, quod non transit?*
p *Apuleius 4. florid. Nihil quicquid homini tam prosperum divinitùs datum, quin ei admixtum sit aliquid difficultatis, ut etiam ampliſſima quæque lætitiâ, subsit quæpiam vel parva querimonia conjugatione quadam mellis, & fellis.*
q *Caduca nimirum & fragilia, & puerilibus consentanea crepundiis sunt istæ quæ vires & opes humanæ vocantur, affluunt subitò, repente delabuntur, nullo in loco, nulla in persona, stabilibus nixa radicibus consistunt, sed incertissimo statu fortunæ, quos in sublime extulerunt improviso recursu destitutos in profundo miseriarum valle miserabiliter immergunt. Valerius lib.6.cap.11.*
r *Huic sæculo parum aptus es, aut potius omnium nostrorum conditionem ignoras, quibus reciproco quodam nexu, &c. Lorchanus Gallobelgicus lib.3. ad annum 1598.*
s *Horsum omnia studia dirigi debent, ut humana fortiter feramus.*
t 2 Tim.2.3.
u *Epist.96. lib. 10. affectus frequentes contemptiq; morbum faciunt. Distillatio una nec adhuc in morem adducta, tussim facit, assidua & violenta phthisin.*

nall

nall soule is better able to make resistance; so are they more or lesse affected. For that which is but a flea-biting to one, causeth insufferable torment to another; & which one by his singular moderation, and well composed carriage can happily overcome, a second is no whit able to sustaine; but upon every small occasion of misconceived abuse, injury, griefe, disgrace, losse, crosse, rumor, &c. (if solitary, or idle) yeelds so farre to passion, that his complexion is altered, his digestion hindred, his sleepe gone, his spirits obscured, and his heart heavie, his Hypocondries misaffected; winde, crudity, on a sudden overtake him, and he himselfe overcome with *Melancholy*. And as it is with a man imprisoned for debt, if once in the gaole, every Creditor will bring his action against him, and there likely hold him: If any discontent seize upon a patient, in an instant all other perturbations (for —— *quâ data porta ruunt*) will set upon him, and then like a lame dogge or broken winged goose he droopes and pines away, and is brought at last to that ill habit or malady of melancholy it selfe. So that as the Philosophers make[x] eight degrees of heat and cold: we may make 88. of *Melancholy*, as the parties affected are diversly seized with it, or have beene plunged more or lesse into this infernall gulfe, or waded deeper into it. But all these *Melancholy* fits, howsoever pleasing at first, or displeasing, violent & tyrannizing over those whom they seize on for the time; yet these fits I say, or men affected, are but improperly so called, because they continue not, but come & go, as by some objects they are moved. This *Melancholy* of which we are to treat, is an habit, *morbus sonticus*, or *Chronicus*, a Chronicke or continuate disease, a setled humor, as[y] *Aurelianus*, and[z] others call it, not errant, but fixed; and as it was long increasing, so now being (pleasant, or painfull) growne to an habit, it will hardly be removed.

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[x] *Calidum ad octo: frigidum ad octo. Una hirundo non facit æstatem.*

[y] *Lib. 1. c. 6.*
[z] *Fuschius l. 3. sec. 1. cap. 7. Hildesheim. fol. 130.*

Sect. I.
Memb. 2.
Subsec. I.

Digression of Anatomy.

BEfore I proceed to define the Disease of *Melancholy*, what it is, or to discourse farther of it, I hold it not impertinent to make a briefe Digression of the anatomy of the body and faculties of the soule, for the better understanding of that which is to follow; because many hard words will often occurre, as *Myrache, Hypocondries, Hemrods, &c. Imagination, Reason, Humours, Spirits, Vitall, Naturall, Animall, Nerves, Veines, Arteries, Chylus, Pituita*; which of the vulgar will not so easily be perceived, what they are, how sited, and to what end they serve. And besides, it may peradventure give occasion to some men, to examine more accurately, search farther into this most excellent subject, and therupon with that Royall* Prophet to praise God, (*for a man is fearfully and wonderfully made, and curiously wrought*) that have time and leisure enough, and are sufficiently informed in all other worldly businesses, as to make a good bargaine, buy and sell, to keepe and make choice of a faire Hauke, Hound, Horse, &c. But for such matters as concerne the knowledge of themselves, they are wholly ignorant and careless, they know not what this Body and

* Psal. 39. 13.

14 Soule are, how combined, of what parts and faculties they consist, or how a Man differs from a Dogge. And what can be more ignominious and filthy (as [a] *Melanchthon* well inveighes) *then for a man not to know the structure and composition of his owne body, especially since the knowledge of it tends so much to the preservation of his health, and information of his manners.* To stirre them up therefore to this study, to peruse those elaborate workes of [b] *Galen, Bauhinus, Plater, Vesalius, Falopius, Laurentius, Remelinus, &c.* which have written copiously in Latine; or that which some of our industrious Countrimen have done in our mother tongue, not long since, as that translation of [c] *Columbus*, and [d] *Microcosmographia*, in 13. bookes, I have made this briefe digression. Also becaus [e] *Wecker*, [f] *Melanchthon*, [g] *Fernelius*, [h] *Fuschius*, and those tedious Tracts *de Animâ* (which have more compendiously handled and written of this matter) are not at all times ready to be had, to give them some small taste, or notice of the rest, let this Epitome suffice.

a *De Animâ. Turpe enim est homini ignorare sui corporis (ut ita dicam) ædificii, præsertim cum ad valetudinem et mores hæc cognitio plurimum conducat.*
b *De usu part.*
c Hiſtory of man.
d D. Crooke.
e *In Syntaxi.*
f *De Anima.*
g *Instit. lib. 1.*
h *Physiol. l. 1, 2.*

Subsec. 2.

Division of the Body. Humours, Spirits.

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

i *Anat. l. 1. c. 18*

Humors.

A humour is a liquid or fluent part of the body, comprehended in it, for the preservation of it; and is either innate and borne with us, or adventitious and acquisite. The radicall or innate, is daily supplied by nourishment, which some call *Cambium*, and make those secundary humours of *Ros* and *Gluten* to maintaine it: or acquisite, to maintaine these foure first primary Humours, coming and proceeding from the first concoction in the Liver, by which meanes *Chylus* is excluded. Some divide them into profitable, and excrementitious. But [k] *Crato* out of *Hippocrates* will have all foure to bee juyce, and not excrements, without which no living creature can be sustained: which foure, though they be comprehended in the masse of *Bloud*, yet they have their severall affections, by which they are distinguished from one another, and from those adventitious, *peccant*, or [l] *diseased humours*, as *Melanchthon* calls them.

k *In Micro. succos, sine quibus animal sustentari non potest.*
l *Morbosos humores.*

Bloud.

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

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

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

Melan-

Melancholy, cold and dry, thicke, blacke, and sowre, begotten of the more fæculent part of nourishment, and purged from the spleene, is a bridle to the other two hot humours, *Bloud* and *Choler*, preserving them in the Bloud, and nourishing the bones. These foure humours have some analogy with the foure Elements, and to the foure ages in man. Melancholy.

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

Spirit is a most subtile vapour, which is expressed from the *Bloud*, and the instrument of the soule, to performe all his actions; a common tye or *medium* betwixt the body and the soule, as some will have it; or as [a] *Paracelsus*, a fourth soule of it selfe. *Melanthon* holds the fountaine of these spirits to be the *Heart*, begotten there; and afterward convayed to the Braine, they take another nature to them. Of these spirits there be three kindes, according to the three principall parts, *Braine*, *Heart*, *Liver*; *Naturall*, *Vitall*, *Animall*. The *Naturall* are begotten in the *Liver*, and thence dispersed through the Veines, to performe those naturall actions. The *Vitall Spirits* are made in the Heart of the *Naturall*, which by the Arteries are transported to all the other parts: if these *Spirits* cease, then life ceaseth, as in a *Syncope* or Swouning. The *Animal spirits* formed of the *Vitall*, brought up to the Braine, and diffused by the Nerves, to the subordinate Members, give sense and motion to them all. Spirits. [a] *Spiritalis anima.*

Sub sec. 3.

Similar parts.

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

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

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

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

Nerves or sinewes, are Membranes without, and full of marrow within, they proceed from the Braine, and carry the Animall spirits for sense and motion. Of these some be harder, some softer; the softer serve the senses, and there be seven paire of them. The first be the Opticke *Nerves*, by which we see; the second move the eyes; the third paire serve for the tongue to taste; the

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the fourth paire for the taste in the Palat; the fift belong to the Eares; the sixt paire is most ample, and runnes almost over all the Bowels; the seventh paire moves the Tongue. The harder sinewes serve for the motion of the inner parts, proceeding from the Marrow in the backe, of whom there bee thirty combinations; seven of the Neck, twelve of the Breast, &c.

Arteries.

Arteries are long and hollow, with a double skinne to convey the vitall spirits; to discerne which the better, they say that *Vesalius* the *Anatomist* was wont to cut up men alive. [n] They arise in the left side of the heart, and are principally two, from which the rest are derived, *Aorta*, and *Venosa*; *Aorta* is the root of all the other, which serve the whole body; the other goes to the Lungs, to fetch ayre to refrigerate the Heart.

n In these they observe the beating of the pulse.

Veines.

Veines are hollow and round like pipes, arising from the Liver, carrying bloud and naturall spirits, they feed all the parts. Of these there be two chiefe, *Vena porta*, and *Vena cava*, from which the rest are corrivated. That *Vena porta* is a Veine coming from the concave of the Liver, and receiving those meseraicall Veines, by whom he takes the *Chylus* from the stomacke and guts, and conveyes it to the Liver. The other derives bloud from the liver to nourish all the other dispersed members. The branches of that *Vena porta* are the *Meseraicall* and *Hæmorrhoides*. The branches of the *Cava* are *inward* or *outward*. *Inward*, *seminall* or *emulgent*. *Outward*, in the head, armes, feet, &c. and have severall names.

Fibræ, Fat, Flesh.

[o] *Cujus est pars similaris & vi cutifica, ut interiora muniat. Capivac. Anat. pag. 152.*

Fibræ are strings, white and solid, dispersed through the whole member, and are right, oblique, transverse, all which have their severall uses. *Fat* is a similar part, moist, without bloud, composed of the most thick and unctuous matter of the bloud. The [o] skinne covers the rest, and hath *Cuticulam*, or a little skinne under it. *Flesh* is soft and ruddy, composed of the congealing of bloud, &c.

Sect. 4.

Disimilar parts.

Disimilar parts, are those which we call *Organicall*, or *Instrumentall*, and they be *Inward*, or *Outward*. The chiefest outward parts are situate forward or backward. *Forward*, the crown and foretop of the head, skull, face, forehead, temples, chinne, eyes, eares, nose, &c. necke, breast, chest, upper and lower part of the belly, hypocondries, navell, groyne, flankes, &c. *Backward*, the hinder part of the head, backe, shoulders, sides, loynes, hipbones, *os sacrum*, buttocks, &c. Or joynts, armes, hands, feet, legges, thighes, knees, &c. Or common to both, which becaus they are obvious and well knowne, I have carelesly repeated, *eaque præcipua & grandiora tantùm: quod reliquum, ex libris de anima, qui volet, accipiat.*

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

Inward Organicall parts which cannot be seene, are divers in number, and have severall names, functions, and divisions; but that of [p] *Laurentius* is most notable, into *Noble*, or *Ignoble* parts. Of the *noble* there be three principall parts, to which all the rest belong, and whom they serve, *Brain*, *Heart*, *Liver*. According to whose site, three Regions, or a threefold division is made of the whole body. As first of the *Head*, in which the Animal Organs are contained,

tained, and Braine it selfe, which by his Nerves give sense and motion to the rest, and is (as it were) a privie Counsellour, and Chancellour to the *Heart*. The second Region is the Chest, or middle *Belly*, in which the Heart as king keepes his court, and by his Arteries communicates life to the whole body. The third Region is the lower *Belly*, in which the Liver resides as a *Legat à latere*, with the rest of those naturall Organs, serving for concoction, nourishment, expelling of excrements. This lower Region is distinguished from the upper by the *Midriffe*, or *Diaphragma*, and is subdivided again by [q] some into three concavities, or Regions, upper, middle, and lower. The upper of the Hypocondries, in whose right side is the *Liver*, the left the *Spleen*: From which is denominated *Hypocondriacall Melancholy*. The second of the Navell and Flankes, divided from the first by the *Rimme*. The last of the water-course, which is againe subdivided into three other parts. The *Arabians* make two parts of this Region, *Epigastrium*, and *Hypogastrium*; upper, or lower. *Epigastrium* they call *Mirach*, from whence comes *Mirachialis Melancholia*, sometimes mentioned of them. Of these severall Regions I will treat in briefe apart: And first of the third Region, in which the naturall Organs are contained.

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

But you that are Readers in the meane time, *Suppose you were now brought into some sacred Temple, or Majesticall Palace* (as [r] *Melancthon* saith) *to behold not the matter onely, but the singular Art, Workmanship, and counsell of this our great Creator. And tis a pleasant and profitable speculation, if it be considered aright.* The parts of this *Region*, which present themselves to your consideration and view, are such as serve to *nutrition*, or *generation*. Those of *nutrition* serve to the first or second concoction: as the *œsophagus* or Gullet, which brings meat and drinke into the *Stomacke*. The *Ventricle* or stomack, which is seated in the midst of that part of the belly beneath the *Midriffe*, the kitchen (as it were) of the first concoction, and which turnes our meat into *Chylus*: It hath two mouthes, one above, another beneath. The upper is sometimes taken for the stomacke it selfe; the lower and nether doore (as *Wecker* calls it) is named *Pylorus*. This stomacke is sustained by a large Kell or Kaull, called *Omentum*: which some will have the same with *Peritoneum*, or Rimme of the belly. From the *Stomack* to the very *Fundament*, are produced the *Guts*, or *Intestina*, which serve a little to alter and distribute the *Chylus*, & convey away the excrements. They are divided into small and great, by reason of their site and substance, slender or thicker. The slender is *Duodenum*, or whole gut, which is next to the stomacke, some twelve inches long, (saith [s] *Fuschius.*) *Iejunum* or empty gut, continuate to the other, which hath many *Meseraicke Veines* annexed to it, which take part of the *Chylus* to the Liver from it. *Ilion* the third, which consists of many crinckles, which serves with the rest to receive, keepe, and distribute the *Chylus* from the *stomacke*. The thicke guts are three, the *Blinde gut*, *Colon*, and *Right gut*. The *Blinde* is a thick and short gut, having one mouth, in which the *Ilion* and *Colon* meet: it receives the excrements, and conveyes them to the *Colon*. This *Colon* hath many windings, that the excrements passe not away too fast. The *Right gut* is straight, and conveyes the excrements to the *Fundament*, whose lower part is bound up with certaine *Muscles*, called *Sphincteres*, that the excrements may be the better contained, untill such time a man be willing to

[r] *De anima. Vos vero vetuti in templum ac sacrarium quoddam vos duci putetis, &c. Suavis & utilis cognitio.*

The lower Region. Naturall Organs.

[s] *Lib. 1. cap. 12. Sect. 5.*

18 goe to the ſtoole. In the midſt of theſe guts is ſituated the *Meſenterium* or *Midriffe*, compoſed of many veines, Arteries, and much fat, ſerving chiefly to ſuſtaine the guts. All theſe parts ſerve the firſt concoction. To the ſecond, which is buſied either in refining the good nouriſhment, or expelling the bad, is chiefly belonging to the Liver, like in colour to congealed bloud, the ſhop of bloud, ſituate in the right *Hypocondry*, in figure like to an halfe Moone, *Generoſum membrum*, *Melanthon* ſtiles it, a generous part; it ſerves to turne the *Chylus* to bloud, for the nouriſhment of the Body. The excrements of it are either *Cholerick* or *Watery*, which the other ſubordinate parts convey. The *Gall* placed in the concave of the *Liver*, extracts *Choler* to it: the *Spleene*, *Melancholy*; which is ſituate on the left ſide, over againſt the *Liver*, a ſpungy matter, that drawes this blacke *Choler* to it by a ſecret vertue, and feeds upon it, conveying the reſt to the bottome of the ſtomacke, to ſtir up appetite, or elſe to the guts as an excrement. That watery matter the two Kidnies expurgate, by thoſe emulgent veines, and *Vreteres*: The emulgent draw this ſuperfluous moiſture from the bloud; the two *Vreteres* convey it to the *Bladder*, which by reaſon of his ſite in the lower belly, is apt to receive it, having two parts, necke and bottome: the bottome holds the water, the necke is conſtringed with a muſcle, which as a Porter, keeps the water from running out againſt our will.

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

Middle Region

Next in order is the *middle Region*, or cheſt, which comprehends the vitall faculties and parts: which (as I have ſaid) is ſeparated from the lower belly, by the *Diaphragma* or *Midriffe*, which is a skinne conſiſting of many nerves, membranes; and amongſt other uſes it hath, is the inſtrument of laughing. There is alſo a certaine thinne membrane, full of ſinewes, which covereth the whole cheſt within, and is called *Pleura*, the ſeat of the diſeaſe called *Pleuriſie*, when it is inflamed; ſome adde a third skinne, which is termed *Mediaſtinus*, which divides the cheſt into two parts, right and left. Of this region the principall part is the *Heart*, which is the ſeat and fountaine of life, of heat, of ſpirits, of pulſe and reſpiration; the Sunne of our Body, the King and ſole commander of it: the ſeat and Organ of all paſſions and affections. *Primum vivens, ultimum moriens*, it lives firſt, and dies laſt in all creatures: Of a pyramidicall forme, and not much unlike to a Pine apple; a part worthy of admiration, that can yeeld ſuch variety of affections, by whoſe motion it is dilated or contracted, to ſtir and command the humours in the body: As in ſorrow, melancholy; in anger, choler; in joy, to ſend the bloud outwardly; in ſorrow, to call it in; moving the humours, as Horſes doe a Chariot. This *Heart*, though it be one ſole member, yet it may be divided into two creeks, *Right* and *Left*. The *right* is like the Moone increaſing, bigger then the other part, and receives bloud from *Vena cava*, diſtributing ſome of it to the *Lungs* to nouriſh them, the reſt to the left ſide, to ingender ſpirits. *The left Creeke* hath the forme of a *Cone*, and is the ſeat of life, which as a torch doth oyle, drawes bloud unto it, begetting of it ſpirits and fire; and as fire in a torch, ſo are ſpirits in the bloud, and by that great *Artery* called *Aorta*, it ſends vitall ſpirits over the body, and takes aire from the Lungs, by that *Artery* which is called *Venoſa*; So that both Creekes have their Veſſels; the Right two Veines,

t *Hæc res eſt præcipue digna admiratione, quod tanta affectuum varietate cietur cor, quod omnes res triſtes & lætæ ſtatim corda feriunt & movent.*

Veines; the left two Arteries, beſides thoſe two common anfractuous eares, which ſerve them both; the one to hold bloud, the other aire, for ſeveral vſes. The *Lungs* is a thinne ſpungy part, like an Oxe hoofe, (ſaith [u] *Fernelius*) the Towne-Clarke, or Cryer ([x] one termes it) the inſtrument of voice, as an Orator to a King; annexed to the Heart, to expreſſe his thoughts by voice. That it is the inſtrument of voice, is manifeſt, in that no creature can ſpeak, or utter any voice, which wanteth theſe Lights. It is beſides the inſtrument of reſpiration, or breathing; and its office is to coole the *Heart*, by ſending ayre unto it, by the *Venoſall Artery*, which veine comes to the lungs by that *aſpera arteria*, which conſiſts of many griſtles, membranes, nerves, taking in aire at the noſe and mouth, and by it likewiſe exhales the fumes of the *Heart*.

[u] *Phyſiol. l. 1. c. 8*

[x] *Vt orator regi: ſic pulmo vocis inſtrumentum annectitur cordi, &c. Melanct.*

In the upper *Region* ſerving the animall faculties, the chiefe Organ is the *Braine*, which is a ſoft, marrowiſh, and white ſubſtance, ingendred of the pureſt part of ſeed and ſpirits, included by many skinnes, and ſeated within the skull or braine pan, and it is the moſt noble Organ under heaven, the dwelling houſe and ſeat of the Soule, the habitation of wiſedome, memory, judgement, reaſon, and in which man is moſt like unto God: and therefore nature hath covered it with a skull of hard bone, and two skinnes or membranes, whereof the one is called *dura mater*, or *meninx*, the other *pia mater*. The *dura mater* is next to the skull, above the other, which includes and protects the braine. When this is taken away, the *pia mater* is to be ſeene, a thinne membrane, the next and immediate cover of the braine, and not covering onely, but entring into it. The *Braine* it ſelfe is divided into two parts, the *fore* and *hinder part*; the *fore part* is much bigger then the other, which is called the *little braine* in reſpect of it. This *fore part* hath many concavities diſtinguiſhed by certaine ventricles, which are the receptacles of the Spirits, brought thither by the Arteries from the Heart, and are there refined to a more heauenly nature, to performe the actions of the Soule. Of theſe ventricles there be three, *Right*, *Left*, and *Middle*. The *Right* and *Left* anſwer to their ſite, and beget animall ſpirits; if they be any way hurt, ſenſe and motion ceaſeth. Theſe ventricles moreover, are held to be the ſeat of the common ſenſe. The *Middle ventricle*, is a common concourſe and cavity of them both; and hath two paſſages; the one to receive *Pituita*, the other extends it ſelfe to the fourth creeke: in this they place *Imagination* and *Cogitation*, and ſo the three ventricles of the fore part of the *Braine* are uſed. The fourth Creeke behinde the head, is common to the *Cerebel* or little braine, and marrow of the back-bone, the leaſt, and moſt ſolid of all the reſt, which receives the animall ſpirits from the other ventricles, and conveyes them to the marrow in the backe, and is the place where they ſay the memory is ſeated.

Subsec. 5.

Of the Soule and her Faculties.

ACcording to [y] *Ariſtotle*, the Soule is defined to be ἐντελέχεια, *perfectio & actus primus corporis Organici, vitam habentis in potentia:* the perfection or firſt act of an Organicall body, having power of life, which moſt [z] Philoſophers approve. But many doubts ariſe about the *Eſſence*, *Subject*, *Seat*, *Diſtinction*, and ſubordinate faculties of it.

[y] *De anim. c. 1.*

[z] *Scalig. exerc. 307. Tolet. in lib. de anima. cap. 1. &c.*

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it. For the Essence and particular knowledge, of all other things it is most hard (be it of Man or Beast) to discerne, as [a] *Aristotle* himselfe, [b] *Tully*, [c] *Picus Mirandula*, [d] *Tolet*, and other Neotericke Philosophers confesse. [e] *We can understand all things by her, but what she is we cannot apprehend.* Some therefore make one *Soule*, divided into three principall faculties; others, three distinct *Soules*. Which question of late hath beene much controverted by *Picolomineus*, and *Zabarel*. [f] *Paracelsus* will have foure *Soules*, adding to the three granted faculties, a *Spirituall Soule*: which opinion of his, *Campanella* in his booke *de* Sensu rerum*, much labours to demonstrate and prove, because Carkasses bleed at the sight of the murderer; with many such arguments: And [g] some againe, one soule of all Creatures whatsoever, differing only in Organs; and that beasts have reason as well as men, though for some defect of Organs, not in such measure. Others make a doubt, whether it be all in all, and all in every part; which is amply discussed in *Zabarel* amongst the rest. The [h] common division of the *Soule*, is into three principall faculties, *Vegetal*, *Sensitive*, and *Rationall*, which make three distinct kinde of living Creatures: *Vegetall* Plants, *Sensible* Beasts, *Rationall* Men. How these three principal faculties are distinguished and connected, *Humano ingenio inaccessum videtur*, is beyond humane capacity, as [i] *Taurellus*, *Philip*, *Flavius*, and others suppose. The inferiour may be alone, but the superiour cannot subsist without the other; so *Sensible* includes *Vegetal*, *Rational* both; which are contained in it (saith *Aristotle*) *ut trigonus in tetragono*, as a Triangle in a Quadrangle.

Vegetall, the first of the three distinct faculties, is defined to be *a substantiall act of an organicall body, by which it is nourished, augmented, and begets another like unto it selfe.* In which definition, three severall operations are specified, *Altrix*, *Auctrix*, *Procreatrix*; the first is [k] Nutrition, whose object is nourishment, meat, drinke, and the like; his Organ the Liver in sensible creatures; in Plants, the root or sap. His office is to turne the nutriment into the substance of the body nourished, which he performes by naturall heat. This nutritive operation hath foure other subordinate functions, or powers belonging to it, *Attraction*, *Retention*, *Digestion*, *Expulsion*. [l] *Attraction* is a ministring facultie, which as a Loadstone doth Iron, drawes meat into the stomacke, or as a lamp doth oyle; and this attractive power is very necessary in Plants, which suck up moisture by the root, as another mouth, into the sap, as alike stomacke. *Retention* keeps it, being attracted unto the stomack, untill such time it be concocted; for if it should passe away straight, the body could not be nourished. *Digestion* is performed by naturall heat; for as the flame of a torch consumes oyle, wax, tallow: so doth it alter and digest the nutritive matter. Indigestion is opposite unto it, for want of naturall heat. Of this *Digestion* there be three differences, *Maturation*, *Elixation*, *Assation*. *Maturation*, is especially observed in the fruits of trees: which are then said to be ripe, when the seeds are fit to be sowne againe. *Cruditie* is opposed to it, which Gluttons, Epicures, and idle persons are most subject unto, that use no exercise to stirre up naturall heat, or else choke it, as too much wood puts out a fire. *Elixation* is the seething of meat in the stomack, by the said naturall heat, as meat is boyled in a pot; to which corruption or putrefaction is opposite. *Assation* is a concoction of the inward moisture by heat; his opposite

a 1. *De anima. cap.* 1.
b *Tuscul. quest.*
c *Lib.* 6. *Doct. Val. Gentil. c.* 13. *pag.* 1216.
d *Aristot.*
e *Animâ quæ q̃ intelligimus, et tamen quæ sit ipsa intelligere non valemus.*
f *Spiritualem animam à reliquis distinctam tuetur, etiam in cadavere inhærentem post mortem per aliquot menses.*
* *Lib.* 3. *cap.* 32
g *Cælius lib.* 2. *c.* 31. *Plutarch. in Grillo Lipsius Cent.* 1. *ep.* 50. *Iossius de Risu & Fletu, Averroes, Campanella, &c.*
h *Philip. de Anima ca.* 1. *Cælius* 20. *antiq. cap.* 3. *Plutarch de placit. philos*
i *De vit. & mort part.* 2. *c.* 3. *prop.* 1. *de vit et mort.* 2. *c.* 22.
Vegetal soule.
Subsect. 2.
k *Nutritio est alimenti transmutatio, vivo naturalis. Scal. exerc.* 101. *sect.* 17.
Attraction.
l See more of Attraction in *Scal. exer.* 343.
Retention.
Digestion.
Maturation.
Elixation.
Assation.

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Order of concoction foure-fold.

Expulsion.

posite is *Semiustulation*. Besides these three severall operations of *Digestion*, there is a fourefold order of concoction: *Mastication*, or chewing in the mouth; *Chylification* of this so chewed meat in the stomacke; the third is in the *Liver*, to turne this *Chylus* into bloud, called *Sanguification*; the last is *Assimilation*, which is in every part. *Expulsion* is a power of *Nutrition*, by which it expels all superfluous excrements, and reliques of meat and drinke, by the guts, bladder, pores; as by purging, vomiting, spitting, sweating, urine, haires, nailes, &c.

Augmentation

As this *Nutritive facultie* serves to nourish the body, so doth the *Augmenting facultie* (the second operation or power of the *Vegetall facultie*) to the increasing of it in quantity, according to all Dimensions, long, broad, thicke, and to make it grow till it come to his due proportion and perfect shape: which hath his period of augmentation, as of consumption: and that most certaine, as the Poet observes:

Stat sua cuique dies, breve & irreparabile tempus
Omnibus est vitæ,———
A terme of life is set to every man,
Which is but short, and passe it no one can.

Generation.

The last of these *Vegetall faculties* is *Generation*, which begets another, by meanes of seed, like unto it selfe, to the perpetuall preservation of the *Species*. To this faculty they ascribe three subordinate operations: The first to turne nourishment into seed, &c.

Life and death concomitants of the Vegetal facultie.

Necessary concomitants or affections of this *Vegetall facultie*, are life, and his privation, death. To the preservation of life the naturall heat is most requisite, though siccity and humidity, and those first qualities, be not excluded. This heat is likewise in Plants, as appeares by their increasing, fructifying, &c. though not so easily perceived. In all bodies it must have radicall [m] moisture to preserve it, that it be not consumed; to which preservation our clime, country, temperature, and the good or bad use of those six non-naturall things availe much. For as this naturall heat and moisture decayes, so doth our life it selfe: and if not prevented before by some violent accident, or interrupted through our owne default, is in the end dryed up by old age, and extinguished by death for want of matter, as a Lampe for defect of oyle to maintaine it.

[m] *Vita consistit in calido & humido.*

Subsec. 6.

Of the sensible Soule.

NExt in order is the *Sensible Faculty*, which is as farre beyond the other in dignity, as a Beast is preferred to a Plant, having those Vegetall powers included in it. 'Tis defined an *Act of an organicall body, by which it lives, hath sense, appetite, judgement, breath and motion*. His object in generall is a sensible or passible quality, because the sense is affected with it. The generall Organ is the Braine, from which principally the sensible operations are derived. This *Sensible Soule* is divided into two parts, *Apprehending*, or *Moving*. By the *Apprehensive* power we perceive the Species of sensible things present, or absent, and retaine them

22 as waxe doth the print of a ſeale. By the *Moving*, the Body is outwardly carried from one place to another: or inwardly moved by ſpirits and pulſe. The *Apprehenſive* faculty is ſubdivided into two parts, *Inward*, or *Outward*. *Outward*, as the five Senſes, of *Touching*, *Hearing*, *Seeing*, *Smelling*, *Taſting*; to which you may adde *Scaligers* ſixt ſenſe of *Titillation*, if you pleaſe; or that of *Speech*, which is the ſixt externall ſenſe, according to *Lullius*. *Inward* are three; *Common ſenſe*, *Phantaſie*, *Memory*. Thoſe five outward ſenſes have their object in outward things onely, and ſuch as are preſent, as the eye ſees no colour except it be at hand, the eare ſound. Three of theſe ſenſes are of commodity, *Hearing*, *Sight*, and *Smell*: two of neceſſity, *Touch*, and *Taſte*, without which we cannot live. Beſides, the *Senſitive* power is *Active* or *Paſsive*. *Active* in ſight, the eye ſees the colour; *Paſsive* when it is hurt by his object, as the eye by the ſunne beames: According to that Axiom, *Viſibile forte deſtruit ſenſum*. Or if the object be not pleaſing, as a bad ſound to the eare, a ſtinking ſmell to the noſe, &c. Of theſe five ſenſes, *Sight* is held to be moſt precious, and the beſt, and that by reaſon of his object, it ſees the whole body at once; by it we learne, and diſcerne all things, a ſenſe moſt excellent for uſe. To the *Sight* three things are required; the *Object*, the *Organ*, and the *Medium*. The *Object* in generall is *Viſible*, or that which is to be ſeene, as colours, and all ſhining bodies. The *Medium* is the illumination of the ayre, which comes from [n] light, commonly called *Diaphanum*; for in darke we cannot ſee. The *Organ* is the Eye, and chiefly the apple of it; which by thoſe Opticke Nerves, concurring both in one, conveyes the ſight to the common ſenſe. Betwixt the Organ and Object a true diſtance is required, that it be not too neare, or too farre off. Many excellent queſtions appertaine to this ſenſe, diſcuſſed by Philoſophers: as whether this ſight be cauſed *intramittendo*, *vel extramittendo*, *&c.* by receiving in the viſible ſpecies, or ſending of them out; which [o] *Plato*, [p] *Plutarch*, [q] *Macrobius*, [r] *Lactantius*, and others diſpute. And beſides it is the ſubject of the *Perſpectives*, of which *Alhazen* the *Arabian*, *Vitellio*, *Roger Bacon*, *Baptiſta Porta*, *Guidus Vbaldus*, *Aquilonius*, *&c.* have written whole volumes.

Sight.

n *Lumen eſt actus perſpicui. Lumen a luce provenit, lux eſt in corpore lucido.*

o *Satyr.7.c.14*
p *In phædon.*
q *Lac.cap.8. de epiſ.Dei 1.*
r *De præſt. Philoſ.4.*

Hearing. *Hearing*, a moſt excellent outward ſenſe, *by which we learne and get knowledge*. His object is ſound, or that which is heard; the *Medium*, ayre; *Organ* the eare. To the ſound, which is a colliſion of the ayre, three things are required; a body to ſtrike, as the hand of a muſician; the body ſtrucken, which muſt be ſolid and able to reſiſt; as a bell, lute-ſtring; not wooll, or ſpunge: the *Medium*, the ayre; which is *Inward*, or *Outward*; the outward being ſtrucke or collided by a ſolid body, ſtill ſtrikes the next ayre, until it come to that inward naturall ayre, which as an exquiſite organ is contained in a little skinne formed like a drumme head, and ſtrucke upon by certaine ſmall inſtruments like drumme ſticks, conveyes the ſound by a paire of Nerves, appropriated to that uſe, to the *common ſenſe*, as to a judge of ſounds. There is great variety and much delight in them; for the knowledge of which, conſult with *Boethius*, and other Muſicians.

Smelling. *Smelling*, is an *outward ſenſe which apprehends by the Noſtrils drawing in ayre*; And of all the reſt it is the weakeſt ſenſe in men. The Organ is the noſe, or two ſmall hollow peeces of fleſh a little above it: The *Medium* the ayre to men, as water to fiſh: The *Object*, *Smell*, ariſing from a mixt body reſolved,

which

which whether it be a quality, fume, vapour, or exhalation, I will not now dispute, or of their differences, and how they are caused. This sense is an Organ of health, as Sight and Hearing, saith [f] *Agellius*, are of discipline; and that by avoiding bad smels, as by choosing good, which doe as much alter and affect the body many times, as *Diet* it selfe.

[f] *Lib.19.cap.2.*

Taste, a necessary sense, *which perceives all savours by the Tongue and Palat, and that by meanes of a thinne spittle, or watry juice.* His *Organ* is the *Tongue* with his tasting nerves; the *Medium*, a watery juice; the *Object*, *Taste*, or savor, which is a quality in the juice, arising from the mixture of things tasted. Some make eight species or kindes of savour, bitter, sweet, sharpe, salt, &c. all which sicke men (as in an ague) cannot discerne, by reason of their organs misaffected. Taste.

Touch, the last of the senses, and most ignoble, yet of as great necessity as the other, and of as much pleasure. This sense is exquisite in men, and by his Nerves dispersed all over the body, perceives any tactile quality. His *Organ*, the *Nerves*; his *Object* those first qualities, hot, dry, moist, cold; and those that follow them, hard, soft, thicke, thinne, &c. Many delightsome questions are moved by Philosophers about these five senses; their Organs, Objects, Mediums, which for brevity I omit. Touching.

Sect. 7.

Of the Inward Senses.

INner Senses are three in number, so called, because they be within the braine-pan, as *Common Sense*, *Phantasie*, *Memory*. Their objects are not onely things present, but they perceive the sensible species of things *to Come*, *Past*, *Absent*, such as were before in the Sense. This *Common sense* is the Judge or Moderator of the rest, by whom we discerne all differences of objects; for by mine eye I doe not know that I see, or by mine eare that I heare, but by my *Common sense*, who judgeth of Sounds and Colours: they are but the Organs to bring the Species to be censured; so that all their objects are his, and all their offices are his: The fore-part of the Braine is his Organ or seat. Common sense.

Phantasie, or Imagination, which some call *Æstimative*, or *Cogitative*, (confirmed, saith [t] *Fernelius*, by frequent meditation) is an inner sense which doth more fully examine the species perceived by *Common sense*, of things present or absent, and keeps them longer, recalling them to mind againe, or making new of his owne. In time of sleep this faculty is free, and many times conceives strange, stupend, absurd shapes, as in sicke men we commonly observe. His *Organ* is the middle cell of the Braine; his *Objects* all the Species communicated to him by the *Common sense*, by comparison of which he faines infinite other unto himselfe. In *Melancholy* men this faculty is most powerfull and strong, and often hurts, producing many monstrous and prodigious things, especially if it be stirred up by some terrible object, presented to it from *Common sense*, or *Memory*. In Poets and Painters *Imagination* forcibly workes, as appeares by their severall Fictions, Antickes, Images: As *Ovids* house of sleepe, *Psyches* palace in *Apuleius*, &c. In men it is subject and governed Phantasie.

[t] *Phis.l.5.c.8.*

24 governed by *Reason*, or at least should be; but in brutes it hath no superiour, and is *ratio brutorum*, all the reason they have.

Memory. *Memory* layes up all the species which the senses have brought in, and records them as a good *Register*, that they may be forth-coming when they are called for by *Phantasie* and *Reason*. His object is the same with *Phantasie*, his seat and *Organ* the back part of the braine.

Affections of the senses, sleepe, and waking. The affections of these senses, are *Sleepe* and *Waking*, common to all sensible creatures. *Sleepe is a rest or binding of the outward Senses, and of the common sense, for the preservation of Body and Soule,* (as [u] *Scaliger* defines it) For when the common sense resteth, the outward senses rest also. The Phantasie alone is free, and his Commander, Reason: as appeares by those imaginarie Dreames, which are of divers kindes, *Naturall, Divine, Dæmoniacall, &c.* which vary according to humors, diet, actions, objects, &c. of which, *Artemidorus, Cardanus*, and *Sambucus*, with their severall Interpretators, have written great volumes. This ligation of Senses, proceeds from an inhibition of spirits, the way being stopped by which they should come; this stopping is caused of vapours arising out of the stomack, filling the Nerves, by which the spirits should be conveyed. When these vapours are spent, the passage is open, and the spirits performe their accustomed duties; so that *Waking is the action and motion of the Senses, which the Spirits dispersed over all parts, cause.*

u *Exercit.*280.

Subsec. 8.

Of the Moving faculty.

Appetite. THis *Moving Faculty*, is the other power of the *Sensitive Soule*, which causeth all those *Inward and Outward animall motions in the body*. It is divided into two Faculties, the power of *Appetite*, and of *moving from place to place*. This of *appetite* is threefold, so some will have it; *Naturall*, as it signifies any such inclination, as of a stone to fall downward, and such actions as *Retention, Expulsion*, which depend not of sense, but are *Vegetall*, as the Appetite of meat and drinke, hunger and thirst. *Sensitive* is common to men and brutes. *Voluntary*, the third or intellective, which commands the other two in men, and is a curbe unto them, or at least should be; but for the most part is captivated and over-ruled by them: and men are led like beasts by sense, giving reines to their concupiscence and severall lusts. For by this Appetite the soule is led or inclined to follow that good which the Senses shall approve, or avoid that which they hold evil: his object being good or evil, the one he embraceth, the other he rejecteth: according to that Aphorisme, *Omnia appetunt bonum*, all things seeke their owne good, or at least seeming good. This power is inseparable from sense; for where sense is, there is likewise pleasure and paine. His *Organ* is the same with the *Common sense*, and is divided into two powers, or inclinations, *Concupiscible* or *Irascible:* or (as [x] one translates it) *Coveting, Anger invading*, or Impugning. *Concupiscible* covets alwayes pleasant and delightsome things, and abhorres that which is distastfull, harsh, and unpleasant. *Irascible*, [y] *quasi aversans per iram & odium*, as avoiding it with anger and indignation.

x T.W. Jesuite in his Passions of the Minde.

y *Velsurio.*

dignation. All affections and perturbations arise out of these two fountaines, which although the *Stoickes* make light of, we hold naturall, and not to be resisted. The good affections are caused by some object of the same nature; And if present, they procure joy, which dilates the heart, and preserves the body: if absent, they cause Hope, Love, Desire, and Concupiscence. The *Bad* are *Simple* or *mixt: Simple* for some bad object present, as sorrow, which contracts the Heart, macerates the Soule, subverts the good estate of the Body, hindering all the operations of it, causing Melancholy, and many times death it selfe: or future, as Feare. Out of these two arise those mixt affections and passions of Anger, which is a desire of revenge; Hatred, which is inveterate anger; Zeale, which is offended with him who hurts that he loves; and ἐπικαιρεκακία, a compound affection of Joy and Hate, when we rejoyce at other mens mischiefe, and are grieved at their prosperity; Pride, Selfe-love, Emulation, Envie, Shame, &c. of which elsewhere.

Moving from place to place, is a faculty necessarily following the other. For in vaine were it otherwise to desire and to abhorre, if we had not likewise power to prosecute or eschue, by moving the body from place to place: By this faculty therefore we locally move the body, or any part of it, and goe from one place to another. To the better performance of which, three things are requisite: That which moves; by what it moves; that which is moved. That which moves, is either the Efficient cause, or End. The end is the object, which is desired or eschued; as in a dogge to catch a hare, &c. The efficient cause in man is *Reason*, or his subordinate *Phantasie*, which apprehends good or bad objects: in brutes *Imagination* alone, which moves the *Appetite*; the *Appetite* this faculty, which by an admirable league of Nature, and by mediation of the spirits, commands the Organ by which it moves: and that consists of Nerves, Muscles, Cords, dispersed through the whole body, contracted and relaxed as the spirits will, which move the Muscles, or [z] Nerves in the midst of them, and draw the cord, and so *per consequens* the joynt, to the place intended. That which is moved, is the body, or some member apt to move. The motion of the body is divers, as going, running, leaping, dancing, sitting, and such like, referred to the predicament of *Situs*. Wormes creepe, Birds flie, Fishes swimme; and so of parts, the chiefe of which is *Respiration* or breathing, and is thus performed. The outward aire is drawne in by the *vocall Artery*, and sent by mediation of the *Midriffe* to the Lungs, which dilating themselves as a paire of bellowes, reciprocally fetch it in, and send it out to the heart to coole it: and from thence now being hot, convey it againe, still taking in fresh. Such a like motion is that of the *Pulse*, of which, because many have written whole bookes, I will say nothing.

[z] *Nervi à spiritu moventur, spiritus ab anima. Melanct.*

Subsec. 9.

Of the Rationall Soule.

IN the precedent Subsections I have anatomized those inferiour faculties of the soule; the *Rationall* remaineth, *a pleasant, but a doubtfull subject* (as [a] one termes it) and with the like brevity to be discussed. Many erroneous opinions are about the essence and originall of it; whether it be fire, as *Zeno* held; harmony, as *Aristoxenus*; number, as *Xenocrates*; whether it be organical, or inorganical; seated in the brain, heart, or bloud; mortall or immortall; how it comes into the body. Some hold that it is *ex traduce*, as *Phil. 1. de Animâ*, *Tertullian*, *Lactantius de opific. Dei cap. 19. Hugo lib. de Spiritu & Animâ*, *Vincentius Bellavic. spec. natural. lib. 23. cap. 2. & 11. Hippocrates*, *Avicenna*, and many [b] late writers; that one man begets another, body and soule: or as a candle from a candle, to be produced from the seed: otherwise, say they, a man begets but halfe a man, and is worse then a beast that begets both matter and forme; and besides the three faculties of the soule must be together infused, which is most absurd as they hold, because in beasts they are begot, the two inferiour I meane, and may not be well separated in men. [c] *Galen* supposeth the soule *crasin esse*, to be the Temperature it selfe; *Trismegistus*, *Musæus*, *Orpheus*, *Homer*, *Pindarus*, *Pherecides Syrus*, *Epictetus*, with the *Chaldees* and *Ægyptians*, affirmed the soule to be immortall, as did those *Britan* Druides* of old. The [d] *Pythagorians* defend *Metempsychosis*, and *Palingenesia*, that soules goe from one body to another, *epotâ prius Lethes undâ*, as Men into Wolves, Beares, Dogges, Hogges, as they were inclined in their lives, or participated in conditions.

a *Velcurio. Iucundum & anceps subjectum.*

b *Goclenius in Ψυχολ pag. 302. Bright in Phys. Scrib 1. 1. David Crusius, Melanthon, Hippius Hernius, Levinus Lemnius, &c.*

c *Lib. an mores sequantur, &c*

* *Cæsar. 6. com.*

d Reade *Æneas Gazeus* dial. of the immortality of the Soule.

——* *inque ferinas*
Possumus ire domus, pecudumque in corpora condi.

* *Ovid. met. 15*

[e] *Lucians* Cock was first *Euphorbus* a Captaine:

Ille ego (nam memini) Trojani tempore belli,
Panthoides Euphorbus eram,

e *In Gallo.*

Idem.

a horse, a man, a spunge. [f] *Julian* the Apostata thought *Alexanders* soule was descended into his body: *Plato* in *Timæo*, and in his *Phædon* (for ought I can perceive) differs not much from this opinion, that it was from God at first, and knew all, but being incloséd in the body, it forgets, and learnes anew, which he calls *reminiscentia*, or *recalling*, and that it was put into the body for a punishment, and thence it goes into a beasts, or mans, as appeares by his pleasant fiction *de sortitione animarum, lib. 10. de rep.* and after [g] 10000. yeares is to returne into the former body againe,

f *Nicephorus hist. lib. 10. c. 35.*

g *Phædro.*

——* *post varios annos, per mille figuras,*
Rursus ad humanæ fertur primordia vitæ.

* *Claudian lib. 1 de rap. Proserp.*

Others deny the immortality of it, which *Pomponatius* of *Padua* decided out of *Aristotle* not long since, *Plinius Avunculus cap. 7. lib. 2. & lib. 7. cap. 55. Seneca lib. 7 epist. ad Lucilium epist. 55. Dicearchus in Tull. Tusc. Epicurus, Aratus, Hippocrates, Galen, Lucretius lib. 1.*

(*Praterea*

(*Præterea gigni pariter cum corpore, & unà*
Crescere sentimus, pariterque senescere mentem)

Averroes, and I know not how many Neotericks. *This question of the immortality of the Soule, is diversly and wonderfully impugned and disputed, especially amongst the Italians of late*, saith *Iab. Colerus lib. de immort. animæ, cap.* 1. The Popes themselves have doubted of it, *Leo Decimus* that *Epicurean* Pope, as * some record of him, caused this question to be discussed *pro* and *con* before him, and concluded at last, as a prophane and atheisticall *Moderator*, with that verse of *Cornelius Gallus*,

Hæc quæstio multos per annos variè, ac mirabiliter impugnata, &c.
* *Colerus ibid.*

Et redit in nihilum, quod fuit ante nihil.

It beganne of nothing, and in nothing it ends. *Zeno* and his *Stoicks* as * *Austin* quotes him, supposed the Soule so long to continue, till the Body was fully putrified, and resolved into *materia prima*: but after that, *in fumos evanescere*, to be extinguished and vanish; and in the meane time, whilest the body was consuming, it wandred all abroad, *& è longinquo multa annunciare*, and (as that *Clazomenian Hermotimus* averred) saw pretty visions, and suffered I know not what.

* *De eccles. dog. cap.* 16.

Errant exangues sine corpore & ossibus umbræ. *Ovid. 4. Met.*

Others grant the immortality therof, but they make many fabulous fictions in the meane time of it, after the departure from the body: like *Plato's Elisian fields*, and that *Turkie Paradise*. The soules of good men they deified; the bad (saith [h] *Austin*) *became devils*, as they supposed; with many such absurd tenents, which he hath confuted. *Hierome*, *Austin*, and other Fathers of the Church, hold that the *Soule* is immortall, created of nothing, and so infused into the childe or *Embrio* in his mothers wombe, six moneths after the [i] conception; not as those of brutes, which are *ex traduce*, and dying with them, vanish into nothing. To whose divine Treatises, and to the Scriptures themselves, I rejourne all such Atheisticall spirits, as *Tully* did *Atticus*, doubting of this point, to *Plato's Phædon*. Or if they desire Philosophicall proofes and demonstrations, I referre them to *Niphus*, *Nic. Faventinus* tracts of this subject. To *Fran.* and *Iohn Picus in digress: sup.* 3. *de Animâ*, *Tholosanus*, *Eugubinus*, *To. Soto*, *Canus*, *Thomas*, *Peresius*, *Dandinus*, *Colerus*, to that elaborate tract in *Zanchius*, to *Tolets* 60. reasons, and *Lessius* 22. arguments, to prove the immortality of the soule. *Campanella li. de sensu rerum*, is large in the same discourse, *Albertinus* the *Schooleman*, *Iacob: Nactantus*, *Tom.* 2. *op.* handleth it in foure questions, *Antony Brunus*, *Aonius Palearius*, *Marinus Marcennus*, with many others. This *Reasonable Soule*, which *Austin* calls a spirituall substance, moving it selfe, is defined by Philosophers to be *the first substantiall act of a Naturall, Humane, Organicall Body, by which a man lives, perceives, and understands, freely doing all things, and with election.* Out of which definition we may gather, that this *Rationall Soule* includes the powers, and performes the duties of the two other, which are contained in it, and all three faculties make one *Soule*, which is inorganicall of it self, although it be in all parts, and incorporeall, using their Organs, and working by them. It is divided into two chiefe parts, differing in office only, not in essence. The *understanding*, which is the *Rationall* power *apprehending*; the *will*, which is the *Rationall* power *moving*: to which two, all the other *Rationall* powers are subject and reduced.

[h] *Bonorum lares, malorum verò larvas & lemures.*

[i] Some say at 3. dayes, some 6. weekes, others otherwise

Subsec. 10.

Of the Vnderstanding.

k *Definition.*

Understanding is a power of the Soule, k *by which we perceive, know, remember, and judge as well singulars, as universals: having certain innate notices or beginnings of arts, a reflecting action, by which it judgeth of his owne doings, and examines them.* Out of this definition (besides his chiefe office, which is to apprehend, judge all that he performes, without the helpe of any Instruments or Organs) three differences appeare betwixt a man and a beast. As first, the sense only comprehends *Singularities*, the Understanding *Vniversalities*. Secondly, the sense hath no innate notions. Thirdly, brutes cannot reflect upon themselves. Bees indeed make neat and curious workes, and many other creatures besides; but when they have done, they cannot judge of them. His object is God, *Ens*, all nature, and whatsoever is to be understood: which successively it apprehends. The object first moving the *Vnderstanding*, is some sensible thing; after by discoursing, the minde findes out the corporeall substance, and from thence the spirituall. His actions (some say) are *Apprehension, Composition, Division, Discoursing, Reasoning, Memory*, which some include in *Invention*, and *Iudgement*. The common divisions are of the Understanding; *Agent*, and *Patient*; *Speculative*, and *Practicke*; In *Habit*, or in *Act*; *Simple*, or *Compound*. The *Agent* is that which is called the *Wit* of man, *acumen* or subtilty, *sharpnesse* of invention, when he doth invent of himselfe without a teacher, or learnes a new, which abstracts those intelligible Species from the Phantasie, and transferres them to the passive Understanding, l *because there is nothing in the understanding, which was not first in the sense.* That which the imagination hath taken from the sense, this *Agent* judgeth of, whether it be true or false; and being so judged he commits it to the *Passible* to be kept. The *Agent* is a Doctor or Teacher, the *Passive* a scholar; and his office is to keepe and farther judge of such things as are committed to his charge: as a bare and rased table at first, capable of all formes and notions. Now these *Notions* are two-fold, *Actions* or *Habits*: Actions, by which we take Notions of, and perceive things; *Habits*, which are durable lights and notions, which we may use when we will. Some reckon up eight kindes of them, *Sense, Experience, Intelligence, Faith, Suspicion, Error, Opinion, Science*; to which are added *Art, Prudency, Wisedome*: as also m *Synteresis, Dictamen rationis, Conscience*; so that in all there be 14. species of the *understanding*, of which some are *innate*, as the three last mentioned; the other are gotten by doctrine, learning, and use. *Plato* will have all to be innate: *Aristotle* reckons up but five intellectuall habits: two *speculative*, as that *intelligence of the principles*, and *science of conclusion*: two *practick*, as *Prudency*, whose ende is to practise; *Art* to fabricate; *Wisedome* to comprehend the use and experiments of all notions and habits whatsoever. Which division of *Aristotle* (if it be considered aright) is all one with the precedent; for three being innate, and five acquisite, the rest are improper, imperfect, and in a more strict examination excluded. Of all these I should more amply dilate, but my subject will not permit. Three of them

l *Nihil in intellectu, quod non prius fuerat in sensu.*

Velcurio.

m The pure part of the conscience.

them I will onely point at, as more necessary to my following discourse. 29

Synteresis, or the purer part of the conscience is an innate habit, and doth signifie *a conservation of the knowledge of the law of God and Nature, to know good or evil:* And (as our Divines hold) it is rather in the *understanding*, then in the *will*. This makes the *major* proposition in a practicke *Syllogisme*. The *Dictamen rationis* is that which doth admonish us to doe good or evill, and is the *minor* in the *Syllogisme*. The *Conscience* is that which approves good or evill, justifying or condemning our actions, and is the conclusion of the *Syllogisme*: as in that familiar example of *Regulus* the *Roman*, taken prisoner by the *Carthaginians*, and suffered to goe to *Rome*, on that condition he should returne againe, or pay so much for his ransome. The *Synteresis* proposeth the question; his word, oath, promise, is to be religiously kept, although to his enemy, and that by the law of nature. [n] *Doe not that to another, which thou wouldest not have done to thy selfe. Dictamen* applies it to him, and dictates this or the like: *Regulus*, thou wouldst not another man should falsifie his oath, or break promise with thee: *Conscience* concludes, therfore *Regulus*, thou dost well to performe thy promise, and oughtest to keepe thine oath. More of this in *Religious Melancholy*.

n *Quod tibi fieri non vis, alteri ne feceris.*

Subsec. II.

Of the Will.

Will, is the other power of the *rationall soule*, [o] *which covets or avoids such things as have beene before judged, and apprehended by the understanding*. If good, it approves; if evill, it abhorres it: so that his object is either good or evill. *Aristotle* cals this our *rationall Appetite*; for as in the *Sensitive* we are moved to good or bad by our *Appetite*, ruled and directed by Sense; so in this we are carried by *Reason*. Besides, the *Sensitive Appetite* hath a particular object, good or bad: this an universall, immateriall; That respects onely things delectable and pleasant, this honest. Againe, they differ in liberty. The *Sensuall appetite* seeing an object, if it be a convenient good, cannot but desire it; if evill, avoid it: but this is free in his essence, [p] *much now depraved, obscured, and falne from his first perfection; yet in some of his operations still free*, as to goe, walke, move at his pleasure, and to choose whether it will doe, or not do, steale, or not steale. Otherwise in vaine were Lawes, Deliberations, Exhortations, Councels, Precepts, Rewards, Promises, Threats and Punishments: and God should be the authour of sin. But in [q] spirituall things we will no good, prone to evill (except we be regenerate, and led by the Spirit) we are egged on by our naturall concupiscence, and there is ἀταξία, a confusion in our powers, [r] *our whole will is averse from God and his law*, not in naturall things only, as to eat and drink, lust, to which we are led headlong by our temperature and inordinate appetite,

[s] *Nec nos obniti contra, nec tendere tantùm*
Sufficimus,——

we cannot resist, our concupiscence is originally bad, our heart evil, the seat

o *Res ab intellectu monstratas recipit, vel rejicit; approbat, vel improbat, Philip. Ignoti nulla cupido.*

p *Melanthon. Operationes plerumq; eræ, etsi libera sit illa in essentia sua.*

q *In civilibus libera, sed non in spiritualibus, Osiander.*

r *Tota voluntas aversa à Deo. Omnis homo mendax.*

s *Virg.*

30

of our affections, captivates and enforceth our will. So that in voluntary things we are averse from God and goodnesse, bad by nature, by [t] ignorance worse, by Art, Discipline, Custome, we get many bad habits, suffering them to domineere and tyrannize over us; and the Devil is still ready at hand with his evil suggestions, to tempt our depraved will to some ill disposed action, to precipitate us to destruction, except our *Will* be swayed and counterpoised againe with some divine precepts, and good motions of the Spirit, which many times restraine, hinder, and checke us, when we are in the full careere of our dissolute courses. So *David* corrected himselfe, when he had *Saul* at a vantage. Revenge and Malice were as two violent oppugners on the one side; but Honesty, Religion, Feare of God, with-held him on the other.

[t] *Vel propter ignorantiam, quod bonus studiu non sit instructa mens ut debuit, aut divinis præceptis exculta.*

The actions of the *Will* are *Velle* and *Nolle*, to will and nill: which two words comprehend all, and they are good or bad, accordingly as they are directed: and some of them freely performed by himselfe; although the *Stoicks* absolutely deny it, and will have all things inevitably done by *Destiny*, imposing a fatall necessity upon us, which we may not resist; yet we say that our will is free in respect of us, and things contingent, howsoever in respect of Gods determinate counsell, they are inevitable and necessary. Some other actions of the *Will* are performed by the inferiour powers, which obey him, as the *Sensitive* and *Moving Appetite*; as to open our eyes, to goe hither and thither, not to touch a booke, to speake faire or foule: but this *Appetite* is many times rebellious in us, and will not be contained within the lists of sobriety and temperance. It was (as I said) once wel agreeing with reason, and there was an excellent consent and harmony betwixt them, but that is now dissolved, they often jarre, *Reason* is over borne by *Passion*:

Fertur equis auriga, nec audit currus habenas,

as so many wilde horses runne away with a chariot, and will not be curbed. We know many times what is good, but will not doe it, as she said,

[u] *Trahit invitum nova vis, aliudq; cupido,*
Mens aliud suadet. ———

[u] *Medea Ovid.*

Lust counsels one thing, reason another, there is a new reluctancy in men.

* *Odi, nec possum, cupiens non esse, quod odi.*

* *Ovid.*

We cannot resist, but as *Phædra* confessed to her Nurse, [x] *quæ loqueris, vera sunt, sed furor suggerit sequi pejora*: she said well and true, she did acknowledge it, but headstrong passion and fury made her to doe that which was opposite. So *David* knew the filthinesse of his fact, what a lothsome, foule, crying sinne adultery was, yet notwithstanding he would commit murther, and take away another mans wife, enforced against Reason, Religion, to follow his Appetite.

[x] *Seneca. Hipp.*

Those *naturall* and *vegetall* powers are not commanded by *Will* at all; for *who can adde one cubit to his stature?* These other may, but are not: and thence come all those headstrong passions, violent perturbations of the Minde; and many times vitious habits, customes, ferall diseases; because we give so much way to our *Appetite*, and follow our inclination, like so many beasts. The principall *Habits* are two in number, *Vertue* and *Vice*, whose peculiar definitions, descriptions, differences, and kinds, are handled at large in the *Ethicks*, and are indeed the subject of *Morall Philosophy*.

Meme. 3.
Subsec. 1.

Definition of Melancholy, Name, Difference.

HAving thus briefly anatomized the body and soule of man, as a preparative to the rest; I may now freely proceed to treat of my intended subject, to most mens capacity; and after many ambages, perspicuously define what this *Melancholy* is, shew his *Name*, and *Differences*. The *Name* is imposed from the matter, and Disease denominated from the materiall cause: as *Bruel* observes, Μελαγχολία, *quasi* Μελαναχόλη, from blacke Choler. And whether it be a cause or an effect, a Disease, or symptome, let *Donatus Altomarus*, and *Salvianus* decide, I will not contend about it. It hath severall Descriptions, Notations, and Definitions. [y] *Fracastorius* in his second booke of intellect, cals those *Melancholy, whom abundance of that same depraved humour of blacke Choler hath so misaffected, that they become mad thence, and dote in most things, or in all, belonging to election, will, or other manifest operations of the understanding.* [z] *Melanelius* out of *Galen*, *Ruffus*, *Ætius*, describe it to be *a bad and peevish disease, which makes men degenerate into beasts: Galen, a privation or infection of the middle cell of the Head, &c.* defining it from the part affected, which [a] *Hercules de Saxoniâ* approves, *lib. 1. cap. 16.* calling it *a depravation of the principall function: Fuschius lib. 1. cap. 23. Arnoldus Breviar. lib. 1. cap. 18. Gutanerius*, and others: *By reason of blacke Choler, Paulus* addes. *Halyabbas* simply calls it a *commotion of the minde. Aretæus*, [b] *a perpetuall anguish of the soule, fastned on one thing, without an ague*; which definition of his, *Mercurialis de affect. cap. lib. 1. cap. 10.* taxeth: but *Ælianus Montaltus* defends, *lib. de morb. cap. 1. de Melan.* for sufficient and good. The common sort define it to be *a kinde of dotage without a fever, having for his ordinary companions, feare, and sadnesse, without any apparent occasion.* So doth *Laurentius cap. 4. Piso, lib. 1. cap. 43. Donatus Altomarus, cap. 7. art. medic. Iacchinus in com. in lib. 9. Rhasis ad Almansor cap. 15. Valesius exerc. 17. Fuschius institut. 3. sect. 1. c. 11. &c.* which common definition, howsoever approved by most, [c] *Hercules de Saxonia* will not allow of, nor *David Crusius, Theat. morb. Herm. lib. 2. cap. 6.* he holds it unsufficient: *as* [d] *rather shewing what it is not, then what it is:* as omitting the specificall difference, the Phantasie and Braine: but I descend to particulars. The *summum genus* is *Dotage*, or *Anguish of the minde*, saith *Aretæus*, *of a principall part*; *Hercules de Saxonia* addes, to distinguish it from Cramp and Palsie, and such diseases as belong to the outward sense and motions [*depraved*]* to distinguish it from Folly and Madnesse (which *Montaltus* makes *angor animi*, to separate) in which those functions are not depraved, but rather abolished; [*without an ague*] is added by all, to sever it from *Phrensie*, and that *Melancholy* which is in a pestilent Fever. (*Feare* and *Sorrow*) make it differ from *Madnesse*: [*without a cause*] is lastly inserted, to specifie it from all other ordinary passions of [*Feare* and *Sorrow.*] We properly call that *Dotage*, as [e] *Laurentius* interprets it, *when some one principall faculty of the minde, as imagination, or reason is corrupted, as all melancholy persons*

y *Melancholicos vocamus, quos exuperantia vel pravitas Melancholiæ ita male habet, ut inde insaniant vel in omnibus, vel in pluribus iisq; manifestis seu ad rectam rationem voluntatē, pertinent, vel electionem, vel intellectus operationes.*

z *Pessimum & pertinacissimū morbum qui homines in bruta degenerare cogit.*

a *Pamb. Med.*

b *Angor animi in una contentione defixus, absq; febre.*

c *Cap. 16. l. 1.*

d *Eorum definitio morbus quid non sit potius, quam quid sit, explicat.*

* *Animæ functiones imminuūtur in fatuitate, tolluntur in mania, depravantur solum in melancholia. Herc. de Sax. cap. 1. tract. de Melanch.*

e *Cap. 4. de mel.*

32 *sons have.* It is without a fever, becauſe the humor is moſt part cold and dry, contrary to putrefaction. *Feare* and *Sorrow* are the true Characters, and inſeparable companions of moſt *Melancholy*, not all, as *Her. de Saxonia, Tract. poſthumo de Melancholia, cap.2.* well excepts; for to ſome it is moſt pleaſant, as to ſuch as laugh moſt part; ſome are bold againe, and free from all manner of feare and griefe, as hereafter ſhall be declared.

Subsec. 2.

Of the part affected. Affection. Parties affected.

SOme difference I finde amongſt Writers, about the principall part affected in this diſeaſe, whether it be the *Braine*, or *Heart*, or ſome other Member. Moſt are of opinion that it is the *Braine*: for being a kinde of *Dotage*, it cannot otherwiſe be, but that the *Braine* muſt be affected, as a ſimilar part, be it by * *conſent* or *eſſence*, not in his ventricles, or any obſtructions in them, for then it would be an Apoplexie, or Epilepſie, as [f] *Laurentius* well obſerves; but in a cold dry diſtemperature of it in his ſubſtance, which is corrupt and become too cold, or too dry, or elſe too hot, as in mad-men, and ſuch as are inclined to it: and this [g] *Hippocrates* confirmes. *Galen, Arabians*, and moſt of our new Writers. *Marcus de Oddis* (in a conſultation of his, quoted by [h] *Hildeſheim*) & five others there cited are of the contrary part, becauſe feare and ſorrow, which are paſſions, be ſeated in the Heart. But this objection is ſufficiently anſwered by [i] *Montaltus*, who doth not deny that the heart is affected (as [k] *Melanelius* proves out of *Galen*) by reaſon of his vicinity; and ſo is the *midriffe* and many other parts. They doe *compati*, and have a fellow feeling by the Law of Nature: but for as much as this malady is cauſed by precedent *Imagination*, with the *Appetite*, to whom ſpirits obey, and are ſubject to thoſe principal parts: the *Brain* muſt needs primarily be miſaffected, as the ſeat of *Reaſon*; and then the *Heart*, as the ſeat of *Affection*. [l] *Capivaccius*, and *Mercurialis* have copiouſly diſcuſſed this queſtion, and both conclude the ſubject is the inner *Braine*, and from thence it is communicated to the *Heart*, and other inferior parts, which ſympathize and are much troubled, eſpecially when it comes by conſent, and is cauſed by reaſon of the *Stomack*, or *myrache*, as the *Arabians* terme it, whole body, Liver, or [m] Spleen, which are ſeldome free, *Pylorus, Meſeraick veines, &c.* For our body is like a Clocke, if one wheele be amiſſe, all the reſt are diſordered, the whole fabricke ſuffers: with ſuch admirable art and harmony is a man compoſed, ſuch excellent proportion, as *Lodovicus Vives* in his *Fable of man* hath elegantly declared.

As many doubts almoſt ariſe about the [n] *Affection*: whether it be *Imagination* or *Reaſon* alone, or both. *Hercules de Saxonia* proves it out of *Galen, Ætius*, and *Altomarus*, that the ſole fault is in [o] *Imagination*. *Bruel* is of the ſame minde: *Montaltus* in his ſecond chapter of *Melancholy*, confutes this tenent of theirs, and illuſtrates the contrary by many examples: as of him that thought himſelfe a ſhell-fiſh; of a Nunne, and of a deſperate Monk, that would not be perſwaded but that he was damned. *Reaſon* was in fault as well as *Imagination*, which did not correct this error; they make away themſelves often-

* *Per conſenſum ſive per eſſentiam.*
f *Cap.4.de mel.*
g *Sec.7.de mor. vulgar.lib.6.*
h *Spicel.de metancholia.*
i *Cap.3.de mel. pars affecta cerebrum, ſive per conſenſum, ſive per cerebrum contingat, et procerum auctoritate & ratione ſtabilitur.*
k *Lib.de Mel. Cor vero vicinitatis ratione una afficitur, acceptum tranſverſum as ſtomachus cum dorſali ſpina, &c.*
l *Lib.1.cap.10. Subjectum eſt cerebrum interius.*
m *Raro quiſquam tumorem effugit lienis, qui hoc morbo afficitur. Piſo. Quis affectus.*
n *See Donat. ab Altomar.*
o *Facultas imaginandi, non cogitandi, nec memorandi heſa hic.*

oftentimes, and suppose many absurd & ridiculous things. Why doth not *Reason* detect the Fallacy, settle & perswade, if she be free? [p] *Avicenna* therefore holds both corrupt, to whom most *Arabians* subscribe. The same is maintained by [q] *Aretæus, Gorgonius, Guianerius, &c.* To end the controversie, no man doubts of *Imagination*, but that it is hurt and misaffected here; for the other I determine with [r] *Albertinus Bottonus* a Dr of *Padua*; that it is first in *Imagition, and afterwards in reason; if the disease be inveterate, or as it is more or lesse of continuance:* but by accident, as * *Herc. de Saxonia* adds; *faith, opinion, discourse, ratiocination, are all accidentally depraved by the default of Imagination.*

To the part affected, I may here adde the parties, which shall be more opportunely spoken of elsewhere, now only signified. Such as have the *Moone, Saturne, Mercury* misaffected in their genitures, such as live in overcold, or over-hot Climes: such as are born of *melancholy* parents: as offend in those six non-naturall things, are black, or of an high sanguine complexion, [t] that have little heads, that have a hot heart, moist Brain; hot Liver and cold stomack, have been long sick: such as are solitary by nature, great Students, given to much contemplation, idle, lead a life out of Action, are most subject to *melancholy*. Of sexes both, but men more often; yet [u] women misaffected, are farre more violent, and grievously troubled. Of seasons of the yeare, the *Autumne* is most melancholy. Of peculiar times, old age, from which naturall Melancholy is almost an inseparable accident; but this artificiall Malady is more frequent in such as are of a [x] middle age. Some assigne 40 years, *Gariopontus* 30, *Iubertus* excepts neither young nor old from this adventitious. *Daniel Sennertus* involves all of all sorts, out of common experience, *in omnibus omnino Corporibus cujuscunq; constitutionis dominatur. Ætius* and *Aretius*, ascribe into the number *not onely* [z] *discontented, passionate, and miserable persons, swarthy, black; but such as are most merry and pleasant, scoffers, and high coloured. Generally*, saith *Rhasis*, [a] *the finest wits, and most generous spirits, are before others obnoxious to it*; I cannot except any complexion, any condition, sexe, or age, but [b] fools and *Stoicks*, which according to [c] *Synesius*, are never troubled with any manner of passion, but as *Anacreons cicada, sine sanguine & dolore, similes fere diis sunt. Erasmus* vindicates fooles from this Melancholy Catalogue, because they have most part moist braines, and light hearts, [d] *they are free from ambition, envy, shame and feare, they are neither troubled in conscience, nor macerated with cares, to which our whole life is so much subject.*

p *Lib. 3. Fen. 1. Tract. 4. cap. 8.*
q *Lib. 3 cap. 5.*
r *Lib. Med. cap. 19 part 2. Trac. 15 cap. 2.*
s *Hildesheim Spicel. 2. de Melanc. fol. 207. et fol. 127. Quandoq; etiam Rationalis si affectus inveteratus sit.*
* *Lib. posthumo de Melanc. edit. 1620. depravatur, fides, discursus, opinio, &c. per vitium Imaginationis, ex Accidenti.*
Parties affected
t *Qui parvum caput habent, insensati plerisq; sunt.* Arist. in physiognomia.
u *Aretæus lib. 3. cap. 5.*
x *Qui prope statum sunt. Aret. Medijs convenit ætatibus Piso.*
y *De quartano.*
z *Prosus ad Melancholiam non tam mœstus, sed et hilares, jocosi, cachinnantes, irrisores, et qui plerumq; præsibri sunt.*
* *Lib. 1. part 2. cap. 11.*
a *Qui sunt subtilis ingenii, et multæ perspicacitatis difficili*

incidunt in Melancholiam. lib. 1. cont. Tract. 9. b *Nunquam sanitate mentis excidit, aut dolore capitis. Eras.* c *Inland. calvit.* d *Vacant conscientiæ carnificina, nec pudefiunt, nec verentur, nec distrahuntur millibus curarum, quibus tota vita abnoxia est.*

Subsect. 4.

Of the matter of Melancholy.

OF the Matter of *Melancholy*, there is much question betwixt *Avicen* and *Galen*, as you may read in [e] *Cardans* Contradictions, [f] *Valesius* controversies, *Montanus, Prosper Calenus, Capivaccius*, [g] *Bright*, [h] *Ficinus*, that have written either whole Tracts, or copiously of it, in their severall Treatises of this subject. [i] *What this humour is, or whence it proceeds, how it is ingendred in the body, neither* Galen, *nor any old Writer hath sufficiently discussed, as* Jacchinus *thinks:* the Neotericks cannot agree. *Montanus* in his consultations, holds *Melancholy* to be *materiall* or *immateriall*:

e *Lib. 1. tract. 3: contradic. 18.*
f *Lib. 1. cont. 21.*
g *Bright ca. 16.*
h *Lib. 1. cap. 6. de sanit. tuenda.*
i *Quisve aut qualis sit humor aut quæ istius differentiæ, et quomodo gignantur in corpore, scrutandum, hæc enim in re multi*

veterū laboraverunt, nec facile acciperē ex Galeno sententiā ob loquendi varietate. Lton. Jacch. com. in 9. Rhasis cap. 15. cap. 16. in 9. Rhasis.

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and so doth *Arculanus*: the *materiall* is one of the foure humors before mentioned, and naturall. The *immateriall* or adventitious, acquisite, redundant, unnaturall, artificiall: which * *Hercules de Saxonia* will have reside in the spirits alone, & to proceed frō an *hot, cold, dry, moist distemperature, which without matter, alter the Braine and functions of it. Paracelsus* wholy rejects and derides this division of foure humors and complexions, but our *Galenists* generally approve of it, subscribing to this opinion of *Montanus*.

This materiall *Melancholy* is either *simple*, or *mixt*; offending in *Quantity* or *Quality*, varying according to his place, where it setleth, as Brain, Spleen, Meseriack veines, Heart, Womb, and Stomack: or differing according to the mixture of those naturall humors amongst themselves, or foure unnaturall adust humors, as they are diversly tempered and mingled. If naturall *melancholy* abound in the body, which is cold & dry, *so that it be more* [k] *than the Body is well able to bear, it must needs be distempered*, saith *Faventius*, *and diseased*: and so the other, if it be depraved, whether it arise from that other *Melancholy* of *Choler* adust, or from *Blood*, produceth the like effects, & is, as *Montaltus* contends, if it come by adustion of humors, most part hot and dry. Some difference I find, whether this *melancholy* matter may be ingendred of all foure humors, about the colour and temper of it. *Galen* holds it may be ingendred of three alone, excluding *Flegme*, or *Pituita*, whose true assertion, [l] *Valesius* and *Menardus* stifly maintaine, and so doth [m] *Fuchsius*, *Montaltus*, [n] *Montanus*. How (say they) can white become black? But *Hercules de Saxonia l. post. de mela. c.* 8. & *Cardan* are of the opposite part (it may be ingendred of Fleagme, *etsi rarò contingat*, though it seldome come to passe) so is [p] *Guianerius* and *Laurentius c.* 1. with *Melanct.* in his Book *de Anima*, and Chap. of humors; he cals it *Asininam*, dull, swinish *Melancholy*, and saith that he was an eye-witnes of it: so is [q] *Wecker*. From *melancholy* adust ariseth one kind, from *Choler* another, which is most brutish: another from *Flegme*, which is dull; and the last from *Blood*, which is best. Of these some are cold and dry, others hot & dry, [r] varying according to their mixtures, as they are intended, and remitted. And indeed as *Rodericus à Fons. cons.* 12. *l.* 1. determines, ichores and those serious matters being thickned become flegme, and flegme degenerates into choler, choler adust becomes *æruginosa melancholia*, as vinegar out of purest wine putrified or by exhalation of purer spirits is so made, and becomes sowre and sharp; and from the sharpnesse of this humour proceed much waking, troublesome thoughts and dreams, &c. so that I conclude as before. If the humor be cold, it is, saith [s] *Faventinus*, *a cause of dotage, & produceth milder symptoms: if hot, they are rash, raving mad, or inclining to it*. If the brain be hot, the animal spirits are hot, much madnesse follows with violent actions: if cold, fatuity and sottishnesse, [t] *Capivaccius*. [u] *The colour of this mixture varies likewise according to the mixture, be it hot or cold, 'tis sometimes black, sometimes not*, *Altomarus*. The same [x] *Melanelius* proves out of *Galen*: & *Hippocrates* in his book of *Melancholy* (if at least it be his) giving instance in a burning coale, *which when it is hot, shines; when it is cold, looks black, and so doth the humor*. This diversity of Melancholy matter, produceth diversity of effects. If it be within the [y] body, and not putrified, it causeth black Jaundise; if putrified, a Quartan Ague; if it break out to the skin, Leprosie; if to parts, severall Malacies, as scurvie, &c. If it trouble the mind, as it is diversly mixt, it produceth severall kindes of Madnesse and Dotage: of which in their place.

SUB.

* *Trall. post. de Melan. edit. Venetiis* 1620. *cap.* 7. *ver* 8. *Ab intemperie calida, humida, &c.*

k *Secundū magis aut minus si in corpore fuerit, ad intemperie plusquā corpus salubriter ferre potest inde corpus morbosum efficitur.*

l *Lib.* 1 *contro. cap.* 21.

m *Lib.* 1. *sect.* 4. *cap.* 4.

n *Concil.* 26.

o *Lib* 2. *contradic. cap.* 11.

p *De feb. tract. diff.* 2 *cap.* 1. *non est negandum ex hac fieri Melancholicos.*

q *In Syntax.*

r *Varie admixtur et miscetur, unde varie amentium species. Melanct.*

s *Humor frigidus delirii causa: furoris calidus, &c.*

t *Lib* 1. *cap.* 10. *de affect. cap.*

u *Nigrescit hic humor, aliquando super calefactus, aliquando super-frigefactus, ca.* 7.

x *Humor hic niger aliquando præter modum calefactus, et aliàs refrigeratus evadit nam ventibus carbonibus, ei quid simile accidit, qui durante flamma pellucidissime candent, ea extincta prorsus nigrescunt. Hippocrates.*

y *Guianerius diff.* 2. *cap.* 7.

Subsec. 4.

Of the species or kindes of Melancholy.

When the matter is divers and confused, how should it otherwise be, but that the species should be divers and confused? Many new and old writers have spoken confusedly of it, confounding *Melancholy* and *Madnesse*, as [z] *Heurnius, Guianerius, Gordonius, Salustius Salvianus, Iason Pratensis, Savanarola*, that will have *Madnesse* no other then *Melancholy* in extent, differing (as I have said) in degrees. Some make two distinct species, as *Ruffus Ephesius* an old writer, *Constantinus Africanus, Aretæus*, [a] *Aurelianus, Paulus Ægineta:* others acknowledge a multitude of kindes, and leave them indefinite, as [b] *Ætius* in his *Tetrabiblos*, [c] *Avicenna lib.3. Fen.1. Tract.4. cap.18. Arculanus cap. 16. in 9. Rasis. Montanus med. part.1.* [d] *If naturall Melancholy be adust, it maketh one kinde; if bloud, another; if choler, a third, differing from the first; and so many severall opinions there are about the kindes, as there be men themselves.* * *Hercules de Saxonia* sets down two kindes, *materiall and immateriall; one from spirits alone, the other from humours and spirits. Savanarola Rub. 11. Tract. 6. cap. 1. de ægritud. capitis,* will have the kinds to be infinite; one from the *myrach*, called *myrachialis* of the *Arabians*; another *stomachalis*, from the *stomacke*; another from the *liver, heart, wombe, hemrods:* [e] *one beginning, another consummate.* Melanæthon seconds him, [f] *as the humour is diversly adust and mixt, so are the species divers:* but what these men speake of species, I thinke ought to be understood of symptomes, and so doth [g] *Arculanus* interpret himselfe: infinite species, *id est*, symptomes: and in that sense, as *Io. Gorrheus* acknowledgeth in his medicinall definitions, the species are infinite, but they may be reduced to three kindes, by reason of their seat; *Head, Body*, and *Hypocondries*. This threefold division is approved by *Hippocrates* in his booke of Melancholy, (if it be his, which some suspect) by *Galen lib.3. de loc. affectis cap.6.* by *Alexander lib.1. cap.16. Rasis lib.1. Continent. Tract.9. lib.1. cap. 16. Avicenna*, and most of our new writers. *Th. Erastus* makes two kindes; one perpetuall, which is *Head melancholy*; the other interrupt, which comes and goes by fits, which he subdivides into the other two kindes, so that all comes to the same passe. Some againe make foure or five kindes with *Rodericus à Castro de morbis mulier. lib.2. cap.3.* and *Lod. Mercatus*, who in his second booke *de mulier. affect. cap.4.* will have that melancholy of Nunnes, Widowes, and more ancient Maids, to be a peculiar species of Melancholy differing from the rest: some will reduce Enthusiastes, extaticall and dæmoniacall persons to this ranck, adding [h] *Love melancholy* to the first, and *Lycanthropia*. The most received division is into three kindes. The first proceeds from the sole fault of the *Braine*, and is called *Head melancholy:* the second sympathetically proceeds from the *whole body*, when the whole temperature is Melancholy: The third ariseth from the Bowels, Liver, Spleene, or Mẽbrane, called *Mesenterium*, named *Hypocondriacall, or windie Melancholy*, which [i] *Laurentius* subdivides into three parts, from those three Members, *Hepaticke, Splenaticke, Meseriacke. Love melancholy*, which *Avicenna* calls *Ilishi:* and *Lycanthropia*, which

z *Non est Mania, nisi extensa melancholia.*
a *Cap.6. lib.1.*
b *2. Ser.2. cap.9 Morbus hic est omnijarius.*
c *Species indefinitæ sunt.*
d *Si aduratur naturalis melancholia, alia fit species, si sanguis alia, si flava bilis alia, diversa à primis: maxima est inter has differentia, & tot Doctorum sententiæ, quot ipsi numero sunt.*
* *Tract. de mel. cap.7.*
e *Quædam incipient, quædam consummata.*
f *Cap. de humor. lib. de anima. varie aduritur & miscetur ipsa melancholia, unde variæ earumdem species.*
g *Cap.16 in 9. Rhasis.*
h *Laurentius cap.4. de mel.*
i *Cap.13.*

36 he calls *Cucubuthe*, are commonly included in head Melancholy: but of this last, which *Gerardus de Solo* cals *Amoreos*, and most *Knight melancholy*, with that of *Religious melancholy*, *Virginum & Viduarum*, maintained by *Rod. a Castro* and *Mercatus*, and the other kindes of *Love melancholy*, I will speake apart by themselves in my third Partition. The three precedent species are the subject of my present discourse, which I will anatomize, and treat of, through all their causes, symptomes, cures, together, and apart; that every man that is in any measure affected with this malady, may know how to examine it in himselfe, and apply remedies unto it.

It is a hard matter, I confesse, to distinguish these three species one from the other, to expresse their severall causes, symptomes, cures, being that they are so often confounded amongst themselves, having such affinity, that they can scarce be discerned by the most accurate Physicians; and so often intermixt with other diseases, that the best experienced have been plunged. *Montanus consil.* 26. names a patient that had this disease of Melancholy, and *Caninus Appetitus* both together: And *consil.* 23. with *Vertigo*. [l] *Iulius Cæsar Claudinus* with Stone, Gout, Jandice. *Trincavellius* with an Ague, Jandice, *Caninus Appetitus*, &c. [m] *Paulus Regoline*, a great Doctor in his time, consulted in this case, was so confounded with a confusion of symptomes, that he knew not to what kinde of Melancholy to referre it. [n] *Trincavellius*, *Fallopius*, and *Francanzanus*, famous Doctors in *Italy*, all three conferred with about one party, at the same time, gave three different opinions. And in another place, *Trincavellius* being demanded what he thought of a melancholy young man, to whom he was sent for, ingenuously confessed, that he was indeed melancholy, but he knew not to what kinde to reduce it. In his 17. consultation, there is the like disagreement about a melancholy Monke. Those symptomes, which others ascribe to misaffected parts and humours,* *Herc. de Saxonia* attributes wholly to distempered spirits, and those immateriall, as I have said. Sometimes they cannot well discerne this Disease from others. In *Reinerus Solenanders* counsels, *Sect. 3. consil.* 5. he and Dr. *Brande* both agreed, that the patients disease was Hypocondriacall melancholy. Dr. *Matholdus* said it was *Astma*, and nothing else. [o] *Solinander* and *Guarionius*, lately sent for to the melancholy Duke of *Cleve*, with others, could not define what species it was, or agree amongst themselves. The species are so confounded, as in *Cæsar Claudinus* his 44. consultation for a *Polonian* Count, in his judgement [p] *he laboured of head melancholy, and that which proceeds from the whole temperature both at once.* I could give instance of some that have had all three kindes *semel & simul*, and some successively. So that I conclude of our melancholy species, as * many Politicians doe of their pure formes of Commonwealths, Monarchies, Aristocracies, Democracies, are most famous in contemplation, but in practice they are temperate and usually mixt, as the *Lacedæmonian*, the *Roman* of old, *German* now, and many others. What Physicians say of distinct species in their books, it much matters not, since that in their patients bodies they are commonly mixt. In such obscurity therefore, variety and confused mixture of symptomes, causes, how difficult a thing is it to treat of severall kindes apart; to make any certainty or distinction among so many casualties, distractions, when seldome two men shall be like affected *per omnia?* 'Tis hard, I confesse, yet nevertheless I will

l 480. & 116. *consult. consil.* 12.

m *Hildisheim. spicel. 2. fol.* 466.

n *Trincavellius tom. 2. consil.* 15. & 16.

* *Cap. 13. tract post. lib. de melan.*

o *Guarion. cons. med. 2.*

p *Laboravit per essentiam, & à toto corpore.*

* *Machiavel, &c. Smithus de rep. Angl. cap. 8. lib. 1. Buscoldus discur. polit. discurs. 5. cap. 7. Arist. l. 3. polit. cap. ult. Keckerm. alii, &c.*

will adventure through the midst of these perplexities, and led by the clue or thread of the best writers, extricate my selfe out of a labyrinth of doubts and errours, and so proceed to the Causes. 37

SECT. II.

MEMB. I. SUBSECT. I.

Causes of Melancholy. God a cause.

IT is in vaine to speake of cures, or thinke of remedies, untill such time as we have considered of the causes, so [q] *Galen* prescribes *Glauco*: and the common experience of others confirmes, that those cures must be unperfect, lame, and to no purpose, wherein the causes have not first beene searched, as [r] *Prosper Calenius* well observes in his tract *de atrâ bile* to Cardinall *Cæsius*. Insomuch that [s] *Fernelius puts a kinde of necessity in the knowledge of the causes, and without which it is impossible to cure or prevent any manner of disease*. Empericks may ease, and sometimes helpe, but not throughly root out: *sublatâ causâ tollitur effectus*, as the saying is, if the cause be removed, the effect is likewise vanquished. It is a most difficult thing (I confesse) to be able to discerne these causes whence they are, and in such [t] variety to say what the beginning was. [u] He is happy that can performe it aright. I will adventure to guesse as neere as I can, and rip them all up, from the first to the last, *generall* and *particular*, to every *species*, that so they may the better be descried.

Generall causes, are either *supernaturall*, or *naturall*. *Supernaturall are from God and his angels*, or *by Gods permission from the devil*, and his ministers. That God himselfe is a cause for the punishment of sinne, and satisfaction of his Justice, many examples and testimonies of holy Scriptures make evident unto us, *Psal.* 107.17. *Foolish men are plagued for their offence, and by reason of their wickednesse*. *Gehazi* was strucken with leprosie, 2 *Reg.* 5 27. *Iehoram* with disentery and flux, and great diseases of the bowels, 2 *Chron.* 21. 15. *David* plagued for numbring his people, 1 *Par.* 21. *Sodom* and *Gomorrah* swallowed up. And this disease is peculiarly specified, *Psalme* 127. 12. *He brought downe their heart through heavinesse*. *Deut.* 28. 28. *He stroke them with madnesse, blindnesse, and astonishment of heart*. [x] *An evil spirit was sent by the Lord upon Saul, to vexe him*. [y] *Nebuchadnezzar* did eat grasse like an oxe, and his *heart was made like the beasts of the field*. Heathen stories are full of such punishments. *Lycurgus*, because he cut downe the Vines in the country, was by *Bacchus* driven into madnesse: so was *Pentheus* and his mother *Agave* for neglecting their sacrifice. [z] *Censor Fulvius* ran mad for untiling *Iuno's* Temple, to cover a new one of his owne, which he had dedicated to *Fortune*, [a] *and was confounded to death, with griefe and sorrow of heart*. When *Xerxes* would have spoiled * *Apollo's* Temple at *Delphos*, of those infinite riches it possessed, a terrible thunder came from Heaven, and strucke 4000. men dead, the rest ran mad. [b] A little after, the like happened to *Brennus*, lightning, thunder, earth quakes, upon such a sacrilegious occasion. If

q *Primo artis curativæ.*

r *Nostri primũ sit propositi affectionum causas indagare; res ipsa portari videtur, nam alioqui earum curatio, manca et inutilis esset.*

s *Path. lib.* 1. *cap.* 11 *Rerum cognoscere causas, medicis imprimis necessarium, sine qua nec morbum curare, nec præcavere licet.*

t *Tanta enim morbi varietas ac differentia ut non facile dignoscatur, unde initium morbus sumpserit, Melanelius è Galeno.*

u *Felix qui potuit rerum cognoscere causas.*

x 1 Sam. 16. 14

y Dan. 5. 21.

z *Lactant. instit. lib.* 2. *cap.* 8

a *Mente captus, & summo animi mœrore consumptus.*

* *Munster. cosmog. lib.* 4. *cap.* 43. *de cælo substernebantur, tanquam insani de saxis præcipitati &c.*

b *Livius lib.* 38

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we may beleeve our Pontificiall Writers, they will relate unto us many ſtrange and prodigious puniſhments in this kinde, inflicted by their Saints. How [b] *Clodoveus* ſometime King of *France*, the ſon of *Dogebert*, loſt his wits for uncovering the body of S. *Denis*: and how a [c] ſacrilegious *Frenchman*, that would have ſtolne away a ſilver image of S. *Iohn*, at *Birgburge*, became franticke on a ſuddaine, raging, and tyrannizing over his owne fleſh: Of a [d] Lord of *Rhadnor*, that comming from hunting late at night, put his dogges into S. *Avans* Church, (*Llan Avan* they called it) and riſing betimes next morning, as hunters uſe to doe, found all his Dogges mad, himſelfe being ſuddenly ſtrucken blinde. Of *Tyridates* an [e] *Armenian* King, for violating ſome holy Nunnes, that was puniſhed in like ſort, with loſſe of his wits. But Poets and Papiſts may goe together for fabulous tales; let them free their owne credits: Howſoever they faine of their *Nemeſis*, and of their *Saints*, or by the devils meanes may be deluded; we finde it true, that *ultor à tergo Deus*, [f] *He is God the avenger*, as *David* ſtiles him; and that it is our crying ſinnes that pull this and many other maladies on our owne heads. That he can by his Angels, which are his Miniſters, ſtrike and heale (ſaith [g] *Dionyſius*) whom he will; that he can plague us by his Creatures, Sunne, Moone, and Starres, which he uſeth as his inſtrument, as a Husbandman (ſaith *Zanchius*) doth an Hatchet: Haile, Snow, Windes, &c.

[h] *Et conjurati veniunt in claſsica venti:*

as in *Ioſuahs* time, as in *Pharaohs* reigne in *Egypt*; they are but as ſo many executioners of his juſtice. He can make the proudeſt ſpirits ſtoope, and cry out with *Iulian* the Apoſtate, *Viciſti Galilae*: or with *Apollo's* Prieſt in [i] *Chryſoſtome, O calum! ô terra! unde hoſtis hic?* What an enemy is this? And pray with *David*, acknowledging his power, *I am weakned and ſore broken, I roare for the griefe of mine heart, mine heart panteth, &c. Pſal.* 38. 8. *O Lord rebuke me not in thine anger, neither chaſtiſe me in thy wrath, Pſal.* 38. 1. *Make me to heare joy and gladneſſe, that the bones which thou haſt broken, may rejoyce, Pſal.* 51. 8. *& verſe* 12. *Reſtore to me the joy of thy ſalvation, and ſtabliſh me with thy free ſpirit.* For theſe cauſes belike [k] *Hippocrates* would have a Phyſician take ſpeciall notice whether the diſeaſe come not from a divine ſupernaturall cauſe, or whether it follow the courſe of Nature. But this is farther diſcuſſed by *Fran: Valeſius de ſacr. philoſ. cap.* 8. [l] *Fernelius*, and [m] *I. Cæſar Claudinus*, to whom I referre you, how this place of *Hippocrates* is to be underſtood. *Paracelſus* is of opinion, that ſuch ſpirituall diſeaſes (for ſo he calls them) are ſpiritually to be cured, and not otherwiſe. Ordinary means in ſuch caſes will not availe: *Non eſt reluctandum cum Deo.* When that monſter-taming *Hercules* overcame all in the *Olympicks*, *Iupiter* at laſt in an unknown ſhape wreſtled with him; the victory was uncertaine, till at length *Iupiter* deſcryed himſelfe, and *Hercules* yeelded. No ſtriving with ſupreme powers.

Nil juvat immenſos Cratero promittere montes,

Phyſicians and Phyſicke can doe no good, * *we muſt ſubmit our ſelves under the mighty hand of God*, acknowledge our offences, call to him for mercy. If he ſtrike us, *una eademque manus vulnus opemque feret*, as it is with them that are wounded with the ſpeare of *Achilles*, he alone muſt helpe; otherwiſe our diſeaſes are incurable, and we not to be relieved.

b *Gaguin. l.* 3. *c.* 4 *quod Dionyſii corpus diſcooperuerat, in inſaniâ incidit.*
c *Idem lib.* 9. *ſub carol.* 6. *ſacrorũ contemptor, templi foribus effractis, dum D. Iohannis argenteum ſimulachrum rapere contendit, ſimulachrũ averſa facie dorſum ei verſat, nec mora, ſacrilegus mentis inops, atq; in ſemet inſaniens in proprios artus deſævit.*
d *Giraldus Cambrenſis lib.* 1. *c.* 1. *Itinerar. Cambriæ.*
e *Delrio tom.* 3 *lib.* 6. *ſect.* 3. *quæſt.* 3.
f Pſal. 44. 1.
g *Lib.* 8. *cap. de Hierar.*
h *Claudian.*
i *De Babilâ Martyre.*
k *Lib.* 1. *cap.* 5. *prog.*
l *Lib.* 1. *de Abditis rerum cauſis.*
m *Reſponſ. med.* 12. *reſp.*
* 1 Pet. 5. 6.

SUBSECT. 2.

A Digression of the nature of Spirits, bad Angels, or Devils, and how they cause Melancholy.

HOw farre the power of Spirits and Devils doth extend, and whether they can cause this, or any other Disease, is a serious question, and worthy to be considered: For the better understanding of which, I will make a briefe digression of the nature of Spirits. And although the question be very obscure, according to [n] *Postellus, full of controversie and ambiguity:* beyond the reach of humane capacity, *fateor excedere vires intentionis meæ*, saith * *Austin*, I confesse I am not able to understand it, *finitum de infinito non potest statuere*, wee can sooner determine with *Tully de nat. deorum, quid non sint, quam quid sint*, our subtile Schoolmen, *Cardans, Scaligers*, profound *Themistes, Fracastoriana & Ferneliana acies*, are weak, dry, obscure, defective in these mysteries, and all our quickest wits, as an owles eyes at the Sunnes light, waxe dull, and are not sufficient to apprehend them, yet as in the rest, I will adventure to say something to this point. In former times, as we reade *Acts* 23. the *Sadduces* denyed that there were any such Spirits, Devils, or Angels. So did *Galen* the Physitian, the *Peripateticks*, even *Aristotle himselfe*, as *Pomponatius* stoutly maintaines, and *Scaliger* in some sort grants. Though *Dandinus* the Jesuit, *com. in lib. 2. de animâ*, stifly denyes it; *substantiæ separatæ* and intelligences, are the same which Christians call Angels, and Platonists, Devils, for they name all Spirits, *dæmones*, be they good or bad Angels, as *Iulius Pollux Onomasticon, lib. 1. cap. 1.* observes. *Epicures* and *Atheists* are of the same mind in generall, because they never saw them. *Plato, Plotinus, Porphyrius, Iamblicus, Proclus*, insisting in the steps of *Trismegistus, Pythagoras* and *Socrates*, make no doubt of it: Nor *Stoicks*, but that there are such spirits, though much erring from the truth. Concerning the first beginning of them, the [o] *Thalmudists* say that *Adam* had a wife called *Lilis*, before he marryed *Eve*, and of her he begat nothing but Devils. The *Turkes* [p] *Alcaron* is altogether as absurd and ridiculous in this point: but the Scripture informes us *Christians*, how *Lucifer* the chiefe of them with his associates, [q] fell from heaven for his pride, and ambition; created of God, placed in heaven, and sometimes an Angell of light, now cast downe into the lower aeriall sublunary parts, or into Hell, and *delivered into chaines of darknesse* (2 Pet. 2. 4.) *to be kept unto damnation.* There is a foolish opinion which some hold, that they are the soules of men departed, good and more noble were deified, the baser groveled on the ground

n *Lib. 1 c. 7. de orbis concordia. In nulla re major fuit altercatio, major o' suavitas, minor opinionum concordia, quam de dæmonibus et substantiis separatis.*

* *Lib. 3. de Trinit. cap. 1.*

o *Pererius in Genesin. lib. 4. in cap 3. v. 23.*

p *See Strozzius Cicogna omnifariæ. Mag. lib. 2. c. 15. Io Aubanus, Bredenbachius.*

q *Angelus per superbiam separatus à Deo, qui in veritate non stetit. Austin.*

40 ground, or in the lower parts, and were devils, the which with *Tertullian*, *Porphyrius* the Philosopher, *M. Tyrius ser.* 27. maintaines. *These spirits*, he * saith, *which we call Angels and Devils, are nought but soules of men departed, which either through love and pitty of their friends yet living, help and assist them, or else persecute their enemies, whom they hated*, as *Dido* threatned to persecute *Æneas*:

* *Nihil aliud sunt Dæmones quam nudæ animæ quæ corpore depositio priorem miserati vitam, cognatis succurrunt commoti misericordia, &c.*

Omnibus umbra locis adero: dabis improbe pœnas.

They are (as others suppose) appointed by those higher Powers to keep men from their nativity, and to protect, or punish them as they see cause: and are called *boni* and *mali Genii* by the *Romans*. *Heroes*, *Lares*, if good, *Lemures* or *Larvæ* if bad, by the *Stoicks*, governours of Countries, Men, Cities, saith * *Apuleius*, *Deos appellant qui ex hominum numero juste ac prudenter vitæ curriculo gubernato, pro numine, postea ab hominibus præditi fanis & ceremoniis vulgo admittuntur, ut in* Ægypto *Osyris, &c. Præstites*, *Capella* calls them, *which protected particular men as well as Princes. Socrates* had his *Dæmonium Saturninum & ignium*, which of all spirits is best, *ad sublimes cogitationes animum erigentem*, as the Platonists supposed; *Plotinus* his; and wee Christians our assisting Angels, as *Andreas Victorellus*, a copious writer of this subject, *Lodovicus de La-Cerda* the Jesuit in his *Voluminous* Tract *de Angelo Custode*, *Zanchius*, and some Divines think. But this absurd Tenent of *Tyrius*, *Proclus* confutes at large in his book *de Animâ & dæmone*.

* *De Deo Socratis.*

r *Psellus* a Christian, and sometimes Tutor (saith *Cuspinian*) to *Michael Parapinatius*, Emperour of *Greece*, a great observer of the nature of Devils, holds they are [r] corporeall, and have *aëriall bodies*, *that they are mortall, live and dye*, (which *Martianus Capella* likewise maintaines, but our Christian Philosophers explode) *that* [t] *they are nourished and have excrements*, *that they feele paine if they be hurt* (which *Cardan* confirmes, and *Scaliger* justly laughs him to scorne for; *Si pascantur aere, cur non pugnant ob puriorem aera? &c.*) *or stroken*: and if their bodyes be cut, with admirable celerity they come together againe. *Austin in Gen. lib. 3. lib. arbit.* approves as much, *mutata casu corpora in deteriorem qualitatem aëris spissioris*, so doth *Hierome*, *Comment. in epist. ad Ephes. cap.* 3. *Origen*, *Tertullian*, *Lactantius*, and many ancient Fathers of the Church: That in their fall their bodyes were changed into a more aeriall and grosse substance. *Bodine lib.* 4. *Theatri Naturæ*, and *David Crusius Hermeticæ Philosophiæ lib.* 1. *cap.* 4. by severall arguments proves Angels and Spirits to be Corporeall: *quicquid continetur in loco Corporeum est: At spiritus continetur in loco.* ergo. *Si Spiritus sunt quanti erunt Corporei, at sunt quanti*, ergo. *sunt finiti*, ergo. *quanti, &c. Bodine* goes farther yet, and will have these, *Animæ separatæ genii*, Spirits, Angels, Devils, and so likewise soules of men departed, if Corporeall, which he most eagerly contends) to be of some shape, and that absolutely round, like Sun and Moone, because that is the most perfect forme, *quæ nihil habet asperitatis, nihil angulis incisum, nihil anfractibus involutum, nihil eminens, sed inter corpora perfecta est perfectissimum,*

r He lived 500. yeares since.

[s] *Apuleius: spiritus animalia sunt animo passibilia, mente rationalia, corpore aëria, tempore sempiterna.*

[t] *Nutriuntur, et excrementa habêt, quod pulsata doleant solido percussâ corpore.*

4. *Lib.* 4. *Theat. nat. fol.* 535.

fœtißimum; therfore all ſpirits are corporeall he concludes, and in their proper ſhapes round. That they can aſſume other aëriall bodies, all manner of ſhapes at their pleaſures, appeare in what likeneſſe they will themſelves, that they are moſt ſwift in motion, can paſſe many miles in an inſtant, and ſo likewiſe [u] transforme bodies of others into what ſhape they pleaſe, and with admirable celerity remove them from place to place; (as the Angel did *Habacuck* to *Daniel*, and as *Philip* the *Deacon* was carried away by the Spirit, when hee had baptized the *Eunuch*; ſo did *Pythagoras* and *Apollonius* remove themſelves and others, with many ſuch feats) that they can repreſent caſtles in the ayre, pallaces, armies, ſpectrums, prodigies, and ſuch ſtrange objects to mortall mens eyes, * cauſe ſmels, ſavours, &c. deceive all the ſenſes; moſt Writers of this ſubject credibly beleeve; and that they can foretell future events, and doe many ſtrange miracles. *Iunos* image ſpake to *Camillus*, & *Fortunes* ſtatue to the *Romane* matrons, with many ſuch. *Zanchius*, *Bodine*, *Spondanus* and others are of opinion that they cauſe a true Metamorphoſis, as *Nabuchadnezar* was really tranſlated into a beaſt, *Lots* wife into a pillar of Salt; *Vlyſſes* companions into Hogs and Dogs, by *Circes* charms; Turn themſelves and others, as they doe Witches into Cats, Dogs, Hares, Crowes, &c. *Strozzius Cicogna* hath many examples, *lib. 3 omnif. mag. cap. 4, & 5.* which hee there confutes, as *Auſtin* likewiſe doth *de civ. Dei lib. 18.* That they can bee ſeen when and in what ſhape, and to whom they will, ſaith *Pſellus*, *Tametſi nil tale viderim, nec optem videre*, though he himſelf never ſaw them nor deſired it; and uſe ſometimes carnall copulation (as elſwhere I ſhall [x] prove more at large) with women and men. Many will not beleeve they can be ſeene, and if any man ſhall ſay, ſweare, and ſtifly maintain, though he be diſcreet and wiſe, judicious and learned, that he hath ſeen them, they accompt him a timorous foole, a melancholly dizard, a weake fellow, a dreamer, a ſicke or a madman, they contemne him, laugh him to ſcorne, and yet *Marcus* of his credit told *Pſelus* that he had often ſeen thē. And *Leo Suavius*, a Frenchman, *c. 8. in Commentar. l. 1. Paracelſi de vitâ longâ*, out of ſome *Platoniſts* will have the ayre to be as full of them, as ſnow falling in the skies, and that they may be ſeen, and withall ſets downe the means how men may ſee them; *Si irreverberatis oculis ſole ſplendente verſus cœlū continuaverint obtutus, &c.* and ſaith moreover he tryed it, *præmiſſorum feci experimentum*, and it was true, that the *Platoniſts* ſaid. *Paracelſus* confeſſeth that he ſaw them divers times, and conferred with them, and ſo doth *Alexander ab* [y] *Alexandro*, *that he ſo found it by experience, when as before he doubted of it.* Many deny it, ſaith *Lavater de ſpectris, part. 1. c. 2. & part. 2. c. 11. becauſe they never ſaw them themſelvs*; But as he reports at large all over his book, eſpecially *c. 19. part. 1.* they are often ſeen and heard, and familiarly converſe with men, as *Lod. Vives* aſſureth us, innumerable Records, Hiſtories, and teſtimonies evince in all ages, times, places, and [z] all travellers beſides; in the Weſt *Indies* and our Northerne climes, *Nihil familiarius quam in agris & urbibus ſpiritus videre, audire, qui vetent, jubeant, &c. Hieronimus vita Pauli, Baſil ſer. 40. Nicephorus, Euſebius, Socrates, Sozomenus*, * *Iacobus Boiſſardus* in his tract *de ſpirituum apparitionibus*, *Petrus Loyerus l. de ſpetris*, *Wierus l. 1.* have infinite varity of ſuch examples of apparitions of ſpirits, for him to reade that farther doubts, to his ample ſatisfaction. One alone I will briefly inſert. A nobleman in *Germany* was ſent Embaſſadour to the

[u] *Cyprianus in Epiſt. montes etiam et animalia transferri poſſunt*: as the devill did Chriſt to the top of the Pinacle: and Witches are often tranſlated. See more in *Strozzius Cicogna. lib. 3. cap. 4. omnif. mag. Per artra ſubvolare et in ſublime corpora ferre poſſunt, Biarmannus. Percuſſi dolent et uruntur conſpicuos cineres, Agrippa, lib 3 cap. de occul. Philoſ.*

* *Agrippa. de occult. Philoſ. lib. 3. cap. 18.*

[x] *Part. 3. ſect. 2. Memb. 1. Sub. 1.* Love Melancholly.

[y] *Genial. dierū. Ita ſibi viſum et compertum quum prius an eſſent ambigeret Fidem ſuum liberet.*

[z] *Li. 1. de verit. Fidei. Petro. &c.*

* *Lib. de Divinatione et magiâ.*

42 King of *Sueden* (for his name, the time, and such circumstances I referre you to *Boissardus* mine [a] Author) after he had done his businesse, he sailed to *Livonia*, on set purpose to see those familiar spirits, which are there said to be conversant with men, and doe their drudgery workes. Amongst other matters, one of them told him where his wife was, in what roome, in what cloathes, what doing, and brought him a Ring from her, which at his returne *non sine omnium admiratione*, he found to be true; and so beleeved that ever after, which before he doubted of. *Cardan l. 19. de subtil.* relates of his father *Facius Cardan*, that after the accustomed solemnities, *An.* 1491. 13. *August*, he conjured up 7. Devils in Greeke apparell, about 40. yeares of age, some ruddy of complexion, and some pale, as he thought; hee asked them many questions, and they made ready answer, that they were aeriall Devils, that they lived and died as men did, save that they were farre longer liv'd, (7. or 800. [b] yeares) they did as much excell men in dignity, as wee doe juments, and were as farre excelled again of those that were above them; our * governours and keepers they are moreover, which * *Plato* in *Critias* delivered of old, and subordinate to one another, *Vt enim homo homini, sic dæmon dæmoni dominatur*, they rule themselves as well as us, and the spirits of the meaner sort had commonly such offices, as we make horse-keepers, neat-heards, and the basest of us, overseers of our cattle; and that we can no more apprehend their natures and functions, than an horse a mans. They knew all things, but might not reveale them to men; and ruled and domineered over us, as we do over our horses; the best Kings amongst us, and the most generous spirits, were not cõparable to the basest of them. Sometimes they did instruct men, and communicate their skill, reward & cherish, and sometimes again terrifie & punish, to keep them in awe, as they thought fit, *Nihil magis cupientes* (saith *Lysius*, *Phis. Stoicorum:*) *quam adorationẽ hominũ.* The same Author *Cardan* in his *Hyperchen*, out of the doctrine of *Stoicks*, will have some of these *Genii* (for so he cals them) to be [a] desirous of mens company, very affable, and familiar with them as Dogs are; others again to abhor as serpents, and care not for them. The same belike *Tritemius* cals *Ignios & sublunares, qui nunquam demergunt ad inferiora, aut vix ullum habent in terris commercium:* [b] *Generally they farre excell men in worth, as a man the meanest worme*; though some of them are *inferiour to those of their owne ranke in worth, as the blacke guard in a Princes Court, and to men againe, as some degenerate, base, rationall creatures, are excelled of brute beasts.*

That they are mortall, besides these testimonies of *Cardan, Martianus, &c.* many other Divines and Philosophers hold, *post prolixum tempus moriuntur omnes*; The [c] *Platonists* and some *Rabbines, Porphyrius* and *Plutarch*, as appeares by that relation of *Thamus:* [d] *The great God Pan is dead: Apollo Pythius* ceased; and so the rest. S. *Hierome* in the life of *Paul* the Ermite tels a story how one of them appeared to S. *Antony* in the wildernesse, and told him as much. [e] *Paracelsus* of our late Writers stifly maintaines that they are mortall, live and die, as other creatures doe. *Zozimus lib. 2.* farther addes, that religion and policy dies and alters with them. The [f] Gentiles gods, hee saith, were expelled by *Constantine*, and together with them, *Imperii Romani majestas, & fortuna, interiit, & profligata est*; The Fortune and Majesty of the Roman Empire, decayed and vanished, as that Heathen in * *Minutius* formerly

a *cap. 8. Transportavit in Livoniam cupiditate videndi, &c.*

b *Sic Hesiodus de Nymphis vivere dicit 10. ætates phœnicum vel 9, 7, 20.*

* *Custodes hominum et provinciarum, &c. tanto meliores hominibus, quanto hi brutis animantibus.*

* *Præsides, Pastores, Gubernatores hominum, et illi animalium.*

a *Natura familiares ut canes hominibus, multi aversantur et abhorrent.*

b *Ab homine plus distant quã homo ab ignobilissimo vermе, et tamen quidam ex his ab hominibus superantur ut homines à feris, &c.*

c *Cibo et potu uti, et ventre cum hominibus, ac tandem mori, Cicogna. 1. part. lib. 2. c. 3.*

d *Plutarch. de defect. oraculorũ.*

e *Lib. de Zilphis et Pigmeis.*

f *Dii gentium à Constantino prostrati sunt, &c.*

* *Octavian. dial. Iudæorum deum fuisse Romanum numinibus suis cum gente captivum.*

ly bragged when the *Iewes* were overcome by the *Romans*, the *Iewes* god was likewise captivated by that of *Rome*, and *Rabshakeh* to the *Israelites*, no god should deliver them out of the hands of the *Assyrians*. But these paradoxes of their power, corporeity, mortality, taking of shapes, transposing bodies, and carnall copulations, are sufficiently confuted by *Zanch. cap. 10. lib. 4. Pererius* in his Comment, and *Totastus* questions on the 6. of *Gen. Th. Aquin. S. Austin, Wierus, Th. Erastus, Delrio, Tom. 2. lib. 2. quæst. 29. Sebastian Michaelis, cap. 2. de spiritibus, D. Reinolds Lect. 47.* They may deceive the eyes of men, yet not take true bodies, or make a reall metamorphosis: but as *Cicogna* proves at large, they are[g] *Illusoriæ & præstigiatrices transformationes, omnif. mag. lib. 4 cap. 4.* meere illusions and cozenings, like that tale of *Pasetis obulius in Suidas*, or that of *Autolycus*, *Mercuries* sonne that dwelt in *Pernassus*, who got so much treasure by cozenage and stealth. His father *Mercury* because he could leave him no wealth, taught him many fine tricks to get meanes,* for he could drive away mens cattell, and if any pursued him, turne them into what shapes he would, and so did mightily inrich himselfe, *hoc astu maximam prædam est adsequutus.* This no doubt is as true as the rest; yet thus much in generall, *Thomas, Durand*, and others grant that they have understanding farre beyond men, can probably conjecture, and [h] foretell many things; they can cause and cure most diseases, deceive our senses, they have excellent skill in all Arts and Sciences: and that the most illiterate Divell is *Quovis homine scientior*, as[i] *Cicogna* maintaines out of others. They know the vertues of Hearbs, Plants, stones, Minerals, &c. Of all Creatures, Birds, Beasts, the foure Elements, Starres, Planets, can aptly apply and make use of them as they see good, perceiving the causes of all Meteors, and the like: *Dant se coloribus* (as* *Austin* hath it) *accommodant se figuris, adhærent sonis, subjiciunt se odoribus, infundunt se saporibus, omnes sensus etiam ipsam intelligentiam dæmones fallunt*, they deceive all our senses, even our understanding it selfe at once.[k] They can produce miraculous alterations in the ayre, and most wonderfull effects, conquer armies, give victories, helpe, further, hurt, crosse and alter humane attempts and projects (*Dei permissu*) as they see good themselves. * When *Charles* the great intended to make a channell betwixt the *Rhene* and *Danubius*, looke what his workmen did in the day, these spirits flung downe in the night, *Vt conatu Rex desisteret, pervicere.* Such feats can they doe. But that which *Bodine lib. 4. Theat. nat.* thinks, (following *Tyrius* belike and the Platonists) they can tel the secrets of a mans heart, *aut cogitationes hominum*, is most false; his reasons are weake, and sufficiently confuted by *Zanch. lib. 4. cap. 9. Hierom. lib. 2. com. in Mat. ad cap. 15. Athanasius quæst. 27. ad Antiochum Principem*, and others.

As for those orders of good and bad Devils, which the Platonists hold, is altogether erroneous, and those Ethnicks *boni* and *mali Genii*, are to be exploded: these heathen writers agree not in this point amongst themselves, as *Dandinus* notes, *An sint* * *mali non conveniunt*, some will have all spirits good or bad to us by a mistake, as if an Oxe or Horse could discourse, he would say the Butcher was his enemy because he killed him, the Grasier his friend because he fed him; an Hunter preserves and yet kils his game, and is hated nevertheless of his game; *nec piscatorem pisces amare potest, &c.* But *Iamblicus, Psellus, Plutarch*, and most Platonists acknowledge bad, *& ab eorum malesi-*

[g] *Omnia spiritibus plena, et ex eorum concordia et discordia omnes boni et mali effectus promanant, omnia humana regantur paradox veterum de quo Cicogna. omnif. mag. lib. 2. c. 3.*

* *Oves quas abacturus erat in quascunq; formas vertebat Pausanias, Higinus.*

[h] *Austin. in l. 2. de Gen. ad literam cap. 17. Partim quia subtilioris sensus acumine, partim scientia calidiore vigent et experientia propter magnam longitudinem vitæ, partim ab Angelis discunt, &c.*

[i] *Lib. 3. omnif. mag. cap. 3.*

* *L. 18. quæst.*

[k] *Quum tanti sit et tam profunda spirituum scientia, mirum non est tot tantasq; res visu admirabiles ab ipsis patrari, et quidem rerum naturalium ope quas multo melius intelligunt, multoq; peritius suis locis et temporibus applicare norunt, quam homo, Cicogna.*

Orders.

* *Aventinus, quicquid interdiu exhauriebatur, nocturno explebatur. Inde pavefacti curatores, &c.*

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ciis cavendum, for they are enemies of man-kinde, and this *Plato* learned in Ægypt, that they quarelled with *Iupiter*, and were * driven by him down to hell. That which [h] *Apuleius*, *Xenophon*, and *Plato* contend of *Socrates Dæmonium*, is most absurd: That which *Plotinus* of his, that he had likewise *Deum pro Dæmonio*: and that which *Porphiry* concludes, of them all in generall, if they be neglected in their sacrifice they are angry; nay more, as *Cardan* in his *Hipperchen* will, they feed on mens soules, *Elementa sunt plantis elementum, animalibus plantæ, hominibus animalia, erunt & homines aliis, non autem diis, minis enim remota est eorum natura à nostrâ quapropter dæmonibus*: and so belike that we have so many battels fought in all ages, countries, is to make them a feast, and their sole delight: but to returne to that I said before, if displeased they fret and chafe, (for they feed belike on the soules of beasts, as wee doe on their bodies) and send many plagues amongst us; but if pleased, then they doe much good; is as vaine as the rest, and confuted by *Austin lib. 9. c. 8. de Civ. Dei. Eusеb. lib. 4. præpar. Evang. c. 6.* and others. Yet thus much I finde, that our School-men and other [i] Divines make nine kindes of bad Spirits, as *Dionysius* hath done of Angels. In the first ranke are those false gods of the Gentiles, which were adored heretofore in severall Idols, and gave Oracles at *Delphos*, and else-where; whose Prince is *Beelzebub*. The second ranke is of Lyars, and Æquivocators, as *Apollo*, *Pythius*, and the like. The third are those vessels of anger, inventers of all mischiefe; as that *Theutus* in *Plato*; *Esay* cals them [k] vessels of fury; their Prince is *Beliall*. The fourth are malicious revenging Devils; and their Prince is *Asmodæus*. The fift kinde are cozeners, such as belong to Magicians and Witches; their Prince is *Satan*. The sixt are those aëriall devils that [l] corrupt the aire and cause plagues, thunders, fiers, &c. spoken of in the *Apocalyps*, and *Paul* to the *Ephesians* names them the Princes of the ayre; *Mereſin* is their Prince. The seventh is a destroyer, Captaine of the Furies, causing warres, tumults, combustions, uproares, mentioned in the *Apocalyps*; and called *Abaddon*. The eight is that accusing or calumniating Devill, whom the Greekes call Διάβολον, that drives men to despaire. The ninth are those tempters in severall kindes, and their Prince is *Mammon*. *Psellus* makes 6. kindes, yet none above the Moon: *Wierus* in his *Pseudomonarchiâ Dæmonis*, out of an old booke, makes many more divisions and subordinations, with their severall names, numbers, offices, &c. but *Gazæus* cited by [m] *Lipsius* will have all places full of Angels, Spirits, and Devils, above and beneath the Moone, ætheriall and aëriall, which *Austin* cites out of *Varro lib. 7. de Civ. Dei cap. 6. The cœlestiall Devils above, and aëriall beneath*, or as some will, gods above, *Semidei*, or halfe gods beneath, *Lares*, *Heroes*, *Genii*, which clime higher, if they lived well, as the *Stoicks* held; but grovell on the ground as they were baser in their lives, nearer to the earth: and are *Manes*, *Lemures*, *Lamiæ*, *&c.* [o] They will have no place void but all full of Spirits, Devils, or some other inhabitants; *Plenum Cœlum, aër, aqua, terra, & omnia sub terrâ*, saith [p] *Gazæus*; though *Anthony Ruſca* in his Booke *de Inferno, lib. 5. cap. 7.* would confine them to the middle Region, yet they will have them every where, Not so much as an haire breadth empty in heaven, earth, or waters, above or under the earth. The aire is not so full of flies in summer, as it is at all times of invisible Devils: this [q] *Paracelsus* stiffely maintaines, and that they have every one their severall *Chaos*, others will have infinite worlds,

and

* *In lib. 2. de Anima text. 29. Homerus discriminazim omnes ſpiritus dæmones vocat.*

h *De Deo Socratis adeſt mihi divina ſorte Dæmonium quoddam à prima puritia me ſequutum, ſæpe dissuadet, impellit nunquam in ſtur votis, Plato.*

* *A Ioue ad Inferous pulſi, &c.*

i *Agrippa lib. 3. de occul. ph. c. 18. Zanch. Fictorius, Pererius Cicogna l. 3. c. 1.*

k *Vasa iræ. c. 13*

l *Quibus datum eſt nocere terræ et mari, &c.*

m *Plaſſet Stoicorum è Senec. lib. 1. cap. 28.*

n *Vſque ad lunam animas eſſe æthereas vocarique heroas, lares, genios.*

o *Mart. Capella.*

p *Nihil vacuum ab his ubi vel capillum in aëre vel aqua jaceas.*

q *Lib. de Zilp.*

and each world his peculiar Spirits, Gods, Angels, and Devils to governe, and punish it.

*Singula * nonnulli credunt quoq; sydera posse*
Dici orbes, terramq; appellant sydus opacum,
Cui minimus divum præsit ——

* *Pallingenius.*

[r] *Gregorius Tholosanus* makes seven kindes of ætheriall Spirits or Angels, according to the number of the seven Planets, Saturnie, Jovial, Martial, of which *Cardan* discourseth *lib.* 20. *de subtil.* hee cals them *substantias primas, Olympicos dæmones. Tritenius, qui præsunt Zodiaco, &c.* and will have them to be good Angels above, Devils beneath the Moon, their severall names and offices he there sets down, and which *Dionysius* of Angels, will have severall spirits for severall countries, men, offices: &c. which live about them, and as so many assisting powers cause their operations, will have in a word, innumerable, as many of them as there be Starres in the Skies. * *Marcilius Ficinus* seems to second this opinion, out of *Plato*, or from himselfe, I know not, (still ruling their inferiours, as they doe those under them againe, all subordinate, and the neerest to the earth rule us, whom we subdivide into good and bad angels, call Gods or Devils, as they helpe or hurt us, and so adore love or hate) but it is most likely from *Plato*, for he relying wholly on *Socrates*, *quem mori potius quam mentiri voluisse scribit*, out of *Socrates* authority alone, made nine kindes of them: which opinion belike *Socrates* tooke from *Pythagoras*, and he from *Trismegistus*, he from *Zoroastes*, first God, secondly Ideæ, 3. Intelligences, 4. Arch-angels, 5. Angels, 6. Devils, 7. Heroes, 8. Principalities, 9. Princes: of which some were absolutely good, as Gods, some bad, some indifferent *inter deos & homines*, as heroes and *dæmones*, which ruled men, and were called *genii*, or as * *Proclus* and *Iamblicus* will, the middle betwixt God and men, Principalities and Princes, which commanded and swayed Kings and countries; and had severall places in the Spheares perhaps, for as every spheare is higher, so hath it more excellent inhabitants: which belike is that *Galilæus à Galileo*, and *Kepler* aimes at in his *nuncio Syderio*, when he will have [t] *Saturnine* and *Iovialll* inhabitants: And which *Tycho Brahe* doth in some sort touch or insinuate in one of his Epistles: but these things * *Zanchius* justly explodes, *cap.* 3. *lib.* 4. *P. Martyr. in* 4. *Sam.* 28.

[r] *Lib.* 7. *cap.* 34. *et* 5. *Syntax. art. mirab.*

* *Comment. in dial. Plat. de amore cap.* 5. *Vt sphæra quælibet super nos, ita præstantiores habet habitatores suæ sphæræ consortes, ut habet nostra.*

* *Lib. de Amicâ et dæmone med. inter deos et homines, dica ad nos et nostra æqualiter ad deos ferunt.*

[t] *Saturninos et Jovialles accolas.*

* *In loca detrusi sunt infra cælestes orbes in aërem scilicet et infra ubi Judicio generali reservantur.*

So that according to these men, the number of ætheriall Spirits must needs be infinite: For if that bee true that some of our Mathematicians say: if a stone could fall from the starry heaven, or eight Spheare, and should passe every houre an hundred miles, it would be 65 yeares, or more, before it would come to ground, by reason of the great distance of heaven from earth, which containes as some say 170 Millions 803 miles, besides those other heavens, whether they bee Christalline or watery which *Maginus* addes, which peradventure holds as much more, how many such spirits may it containe? And yet for all this [u] *Thomas*, *Albertus*, and most hold that there bee farre more Angels than Devils.

[u] *q.* 36. *art.* 9.

But be they more or lesse, *Quod supra nos nihil ad nos.* Howsoever as *Martianus* foolishly supposeth, *Ætherii Dæmones non curant res humanas*, they care not for us, doe not attend our actions, or looke for us, those ætheriall spirits have other worlds to raigne in belike or businesse to follow. We are onely now to speake in briefe of these sublunary Spirits or Devils: for the

Sublunary Devils, and their kindes.

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rest, our Divines determine that the Devill had no power over starres, or heavens; x *Carminibus cælo possunt deducere lunam, &c.* Those are poëticall fictions, and that they can y *sistere aquam fluviis, & vertere sydera retro, &c.* as *Canidia* in *Horace*, 'tis all false. z They are confined untill the day of judgement, to this sublunary world, and can worke no farther than the foure Elements, and as God permits them. Wherfore of these sublunary Devils, though others divide them otherwise according to their severall places and offices, *Psellus* makes sixe kindes, fiery, aëriall, terrestriall, watery, and subterranean Devils, besides those Fairies, Satyrs, Nymphs, &c.

Fiery spirits or devils are such as commonly worke by blazing Starres, Firedrakes, or *Ignes fatui*; which lead men often *in flumina, aut præcipitia*, saith *Bodine, lib. 2. Theat. naturæ fol. 221. Quos inquit arcere si volunt viatores, clara voce Deum appellare aut pronam facie terram contingente adorare oportet, & hoc Amuletum majoribus nostris acceptum ferre debemus, &c.* likewise they counterfeit Sunnes and Moones, Starres oftentimes, and sit on Ship Masts; *In navigiorum summitatibus visuntur*; and are called *Dioscuri*, as *Eusebius lib. contra Philosophos cap.* 48. informeth us, out of the authority of *Zenophanes*; or little Clouds, *ad motum nescio quem volantes*; which never appeare, saith *Cardan*, but they signifie some mischiefe or other to come unto men, though some againe will have them to pretend good, and victory to that side they come towards in Sea-fights, Saint *Elmes* fires they commonly call them, and they doe likely appeare after a Sea storme; *Radzivilius* the *Polonian* Duke cals this apparition, *Sancti Germani sydus*; and saith moreover that hee saw the same after or in a storme, as he was sayling, 1582, from *Alexandria* to *Rhodes*. Our Stories are full of such apparitions in all kindes. Some thinke they keep their residence in that *Hecla*, a mountaine in *Island*, *Ætna* in *Sicely*, *Lypera*, *Vesuvius*, *&c.* These Devils were worshipped heretofore by that superstitious Πνευματολατρια, and the like.

Aëriall Spirits or Devils, are such as keep quarter most part in the a aire, cause many tempests, thunder, and lightnings, teare Oakes, fire Steeples, Houses, strike men and beasts, make it raine stones, as in *Livies* time, Wooll, Froggs, &c. Counterfeit Armies in the aire, strange noyses, swords, &c. as at *Vienna*, before the comming of the *Turkes*, and many times in *Rome*, as *Scheretzius lib. de spect. cap. 1. part. 1. Lavater de spect. part. 1. cap. 17. Iulius Obsequens*, an old *Roman*, in his booke of prodigies, *ab urb. cond.* 505. b *Machiavell* hath illustrated by many examples, and *Iosephus* in his Booke *de bello Iudaico*, before the destruction of *Ieruslem*. All which *Guil. Postellus* in his first booke *cap. 7. de orbis concordiâ* useth as an effectuall argument (as indeed it is) to perswade them that will not beleeve there be Spirits or Devils. They cause whirlewindes on a sudden, and tempestuous stormes; which though our Metereolagists generally referre to naturall causes, yet I am of *Bodines* minde, *Theat. Nat. lib. 2.* they are more often caused by those aëriall devils, in their severall quarters; for, *Tempestatibus se ingerunt*, saith * *Rich, Argentine*; as whē a desperate man makes away himself, which by hanging or drowning they frequently doe, as *Kornmannus* observes, *de mirac. mort. part. 7. cap. 76. tripudium agentes*, dancing and rejoycing at the death of a sinner. These can corrupt the Aire, and cause plagues, sickenesse, stormes, shipwracks, fires, inundations. At *Mons Draconis* in *Italy*, there is a most memorable example

x *Virg. 8. Eg.* y *Æn. 4.*

z *Austin: hoc dixi, ne quis existimet habitare ibi mala dæmonia ubi Solem et Lunam et Stellas Deus ordinavit, et alibi nemo arbitraretur Dæmonem cælis habitare cum Angelis suis unde lapsum credimus. Idem Zanch. lib. 4. c. 3. de Angel malis. Pererius in Gen. cap. 6. lib. 8. in ver. 2.*

* *Perigran. Hierosol.*

a *Domus diruunt, muros deijciunt, immiscent se turbinibus et procellis, et pulverem instar columnæ evehunt Cicogna. l. 5. c. 5.*

b *Quæst. in Liv.*

* *De præstigiis dæmonum. c. 16. Convelli culmina videmus, grosterni sata, &c.*

ple in [c] *Iovianus Pontanus*: And nothing so familiar (if wee may beleeve those relations of *Saxo Grammaticus*, *Olaus Magnus*, *Damianus A. Goes*) as for Witches and Sorcerers, in *Lapland*, *Lituania*, and all over *Scandia*, to sell windes to Marriners, and cause tempests, which *Marcus Paulus* the Venetian relates likewise of the *Tartars*. These kinde of Devils are much [d] delighted in Sacrifice, (saith *Porphiry*) held all the world in awe, and had severall names, Idols, Sacrifices, in *Rome*, *Greece*, *Ægypt*, and at this day tyrannize over, and deceive those Ethnicks, and Indians, being adored and worshipped for [e] gods. For the Gentiles gods were Devils (as * *Trismegistus* confesseth in his *Asclepius*) and hee himselfe could make them come to their Images by Magicke spels: and are now as much *respected by our Papists* (saith [f] *Pictorius*) *under the name of Saints*. These are they which *Cardan* thinks, desire so much carnall copulation with Witches, (*Incubi* and *Succubi*) transforme bodies, and are so very cold, if they be touched; & that serve Magicians. His father had one of them (as he is not ashamed to relate [g]) an aëriall devill bound to him for twenty and eight years. As *Agrippa's* dogge had a devill tyed to his coller; some thinke that *Paracelsus* (or else *Erastus* belies him) had one confined to his sword pummell; others weare them in Rings, &c. *Iannes* and *Iambres* did many things of old by their helpe; *Simon Magus*, *Cinops*, *Apollonius Tianeus*, *Iamblicus*, and *Tritemius* of late, that shewed *Maximilian* the Emperour his wife, after she was dead; *Et verrucam in collo ejus* (saith [h] *Godelman*) so much as the Wart in her necke. *Delrio lib.* 2. hath divers examples of their feats: *Cicogna lib.* 3. *cap.* 3. and *Wierus* in his Booke *de præstig. dæmonum*, *Boissardus de magis & veneficis*.

c *De bello Neapolitano, lib.* 5.

d *Suffitibus gaudent. Idem Just. Mart. Apol. pro Christianis.*

e *In Dei imitationem*, saith *Eusebius.*

* *Dii gentium Dæmonia, &c. ego in eorum statuas pellexi.*

f *Et nunc sub divorum nomine colunter à Pontificiis.*

g *Lib.* 11. *de rerum var.*

h *Lib.* 3. *cap.* 3. *de magis et veneficis, &c. Nereides.*

Water-devils are those *Naiades* or water Nymphs, which have beene heretofore conversant about Waters and Rivers. The water (as *Paracelsus* thinks) is their Chaos, wherein they live; some call them *Fairies*, and say that *Habundia* is their Queene; these cause Inundations, many times shipwracks, and deceive men divers wayes, as *Succubæ*, or otherwise, appearing most part (saith *Tritemius*) in womens shapes. [i] *Paracelsus* hath severall stories of them that have lived and beene married to mortall men, and so continued for certaine yeares with them, and after, upon some dislike, have forsaken them. Such a one was *Ægeria*, with whom *Numa* was so familiar, *Diana*, *Ceres*, *&c.* [k] *Olaus Magnus* hath a long narration of one *Hotherus* a King of *Sweden*, that having lost his company, as he was hunting one day, met with these water Nymphs or Fairies, and was feasted by them; and *Hector Boëthius*, of *Mackbeth*, and *Banco*, two Scottish Lords, that as they were wandring in the Woods, had their Fortunes told them by three strange women. To these heretofore they did use to sacrifice, by that ὑδρομαντία, or divination by waters.

i *Lib. de Zilphis.*

k *Lib.* 3.

Terrestriall devils, are those [l] *Lares*, *Genii*, *Faunes*, *Satyrs*, * Wood-nymphes, Foliots, Fairies, *Robin goodfellowes*, *Trulli*, *&c.* which as they are most conversant with men, so they doe them most harme. Some thinke it was they alone that kept the Heathen people in awe of old, and had so many Idols and Temples erected to them. Of this range was *Dagon* amongst the Philistines, *Bell* amongst the Babylonians, *Astartes* amongst the Sydonians, *Baal* amongst the Samaritans, *Isis* and *Osyris* amongst the Ægyptians, &c. Some put our * Fairies into this ranke, which have been in former times adored

l *Pro salute hominum excubare se simulant, sed in eorum perniciem omnia moliuntur. Aust.*

* *Driades, Oriades, Hamadryades.*

* *Elvae Olaus vocat lib.* 3.

48 red with much ſuperſtition, with ſweeping their houſes, and ſetting of a paile of cleane water, good victuals, and the like, and then they ſhould not be pinched, but finde money in their ſhooes, and be fortunate in their enterprizes. Theſe are they that dance on Heathes and Greens, as [m] *Lavater* thinkes, with *Tritemius*, and as [n] *Olaus Magnus* addes, leave that greene circle, which we commonly finde in plaine fields, which others hold to proceed from a Meteor falling, or ſome accidentall rankneſſe of the ground, ſo Nature ſports her ſelfe; they are ſometimes ſeene by old women and children. *Hierom. Pauli.* in his deſcription to the City of *Bercino* in *Spaine*, relates how they have beene familiarly ſeen neare that towne, about fountaines and hils; *Nonnunquam* (ſaith *Tritemius*) *in ſua latibula montium ſimpliciores homines ducant, ſtupenda mirantibus oſtendentes miracula, nolarum ſonitus, ſpectacula, &c.* *Giraldus Cambrenſis* gives inſtance in a Monke of *Wales* that was ſo deluded. [o] *Paracelſus* reckons up many places in *Germany*, where they doe uſually walke in little coats, ſome two foot long. A bigger kinde there is of them, called with us *Hobgoblins*, and *Robin Goodfellowes*, that would in thoſe ſuperſtitious times, grinde corne for a meſſe of Milke, cut wood, or doe any manner of drudgery worke. They would mend old Irons in thoſe *Æolian* Iles of *Lypara*, in former ages, and have beene often ſeene and heard. [p] *Tholoſanus* cals them *Trullos* and *Getulos*, and ſaith, that in his dayes they were common in many places of *France*. *Dithmarus Bleskenius* in his deſcription of *Iſland*, reports for a certainty, that almoſt in every family they have yet ſome ſuch familiar ſpirits; & *Fœlix Malleolus* in his book *de crudel. dæmon.* affirmes as much, that theſe *Trolli*, or *Telchines*, are very common in *Norwey*, and [q] *ſeene to doe drudgery worke*; to draw water, ſaith *Wierus lib. 1. cap. 22.* dreſſe meat, or any ſuch thing. Another ſort of theſe there are, which frequent forlorne [r] houſes, which the Italians call *Foliots*, moſt part innoxious, * *Cardan* holds; *They will make ſtrange noyſes in the night, howle ſometimes pittifully, and then laugh againe, cauſe great flame and ſudden lights, fling ſtones, rattle chaines, ſhave men, open doores, and ſhut them, fling downe platters, ſtooles, cheſts, ſometime appeare in the likneſſe of Hares, Crowes, blacke Dogges, &c.* of which read [t] *Pet. Thyræus* the Jeſuite in his Tract. *de locis infeſtis, part. 1. cap. 1. & cap. 4.* who will have them to bee Devils, or the ſoules of damned men that ſeeke revenge, or elſe ſoules out of Purgatory that ſeek eaſe; for ſuch examples perule [t] *Sigiſmundus Scheretzius lib. de ſpectris, part. 1. c. 1.* which he ſaith he took out of *Luther* moſt part; there be many inſtances. [u] *Plinius ſecundus* remembers ſuch a houſe at *Athens*, which *Athenodorus* the Philoſopher hired, which no man durſt inhabit for feare of Devils. *Auſtin de Civi. Dei. lib. 22. cap. 8.* relates as much of *Heſperius* the Tribunes houſe at *Zubeda* neare their City of *Hippos*, vexed with evill ſpirits, to his great hinderance, *Cum afflictione animalium & ſervorum ſuorum.* Many ſuch inſtances are to be read in *Niderius Formicar. l. 5. c. 12. 3. &c.* Whether I may call theſe *Zim* and *Ophim*, which *Iſay cap. 13. 21.* ſpeakes of, I make a doubt. See more of theſe in the ſaid *Scheretz. lib. 1. de ſpect. cap. 4.* he is full of examples. Theſe kinde of Devils many times appeare to men, and affright them out of their wits, ſometimes walking at [x] noone day, ſometimes at nights, counterfeiting dead mens Ghoſts, as that of *Caligula*, which (ſaith *Suetonius*) was ſeene to walke in *Lavinia's* garden, where his body was buried, ſpirits haunted, and the houſe where

m *Part. 1. c. 19.*
n *Lib. 3. cap. 11. Elvarum chorea Olaus lib. 3. vocat ſaltum adeo profunde in terras imprimunt, ut locus inſigni dimenſ. vivove orbiculavis ſit, et gramen non pereat.*
o *Lib. de Zilph. et Pigmeis. Olaus lib. 3.*
p *Lib. 7 cap. 14. qui et in famulitio viris et feminis inſervunt conclavia ſcopis purgant, patinas mundant, ligna portant, equos curant, &c.*
q *Ad miniſteria utuntur.*
r Where treaſure is hid (as ſome thinke) or ſome murder, or ſuch like villany committed.
* *Lib. 16. de rerum varietat.*
ſ *Vel ſpiritus ſunt hujuſmodi damnatorum, vel è purgatorio, vel ipſi dæmones, &c.*
t *Quidam lemures domeſticis inſtrumentis noctu ludunt: patinas, ollas, cantharos, et alia vaſa deſiciunt, et quidam voces emittunt, ejulant, riſum emittunt, &c. ut canes nigri, felis, variis ſonis, &c.*
u *Epiſt. lib. 7.*
x *Meridionales Dæmones Cicogna* cals them, or *Alaſtores l. 3. cap. 9.*

where he dyed, [y] *Nulla nox sine terrore transacta, donec incendio consumpta*; every night this happened, there was no quietnesse, till the house was burned. About *Hecla* in *Island* Ghosts commonly walke, *animas mortuorum simulantes*, saith *Ioh. Anan. lib. 3. de nat. dæm. Olaus lib. 2. cap. 2. Natal. Tallopid. lib. de apparit. spir. Kornmannus de mirac. mort. part. 1. cap. 44.* such sights are frequently seene *circa Sepulchra & Monasteria*, saith *Lavat. lib. 1. cap. 19.* in Monasteries, and about Church-yards, *loca paludinosa, ampla ædificia, solitaria, & cæde hominum notata, &c. Thyreus* addes, *ubi gravius peccatum est commissum, impii, pauperum oppressores, & nequiter insignes habitant.* These spirits often foretell mens deaths, by severall signes, as knocking, groanings, &c. * though *Rich. Argentine c. 18. de præstigiis dæmonum*, will ascribe these prædictions to good Angels, out of the authority of *Ficinus* and others; *prodigia in obitu principum sæpius contingunt, &c.* as in the *Laterane* Church in * *Rome*, the Popes deaths are foretold by *Sylvesters* tombe. Neare *Rupes nova* in *Finland*, in the Kingdome of *Sweden*, there is a *Lake*, in which, before the Governour of the Castle dies, a *spectrum*, in the habit of *Arion* with his Harp appeares, and makes excellent musicke, like those blocks in *Cheshire*, which (they say) presage death to the Master of the family; or that [z] Oake in *Lanthadran* Park in *Cornwall*, which foreshewes as much. Many families in *Europe* are so put in minde of their last, by such predictions, and many men are forewarned (if we may beleeve *Paracelsus*) by familiar spirits, in divers shapes, as Cockes, Crowes, Owles, which often hover about sick mens chambers, *vel quia morientium fœditatem sentiunt*, as [a] *Baracellus* conjectures, *& ideo super tectum infirmorum crocitant*, because they smell a Coarse; or for that (as [b] *Bernardinus de Busti* thinketh) God permits the Devill to appeare in the forme of Crows, and such like creatures, to scarre such as live wickedly here on earth. A little before *Tullies* death (saith *Plutarch*) the Crowes made a mighty noyse about him, *tumultuose perstrepentes*, they pulled the pillow from under his head. *Rob. Gaguinus hist. Franc. lib. 8.* telleth such another wonderfull story at the death of *Iohannes de Monteforti* a French Lord, Anno 1345. *tanta Corvorum multitudo ædibus morientis insedit, quantam esse in Gallia nemo judicasset.* Such prodigies are very frequent in Authors. See more of these in the said *Lavater, Thyreus de locis infestis, part. 3. cap. 58. Pictorius, Delrio, Cicogna, lib. 3. cap. 9.* Negromancers take upon them, to raise and lay them at their pleasures: And so likewise those which *Mizaldus* cals *Ambulones*, that walke about midnight on great Heaths and desart places, which (saith [c] *Lavater*) *draw men out of the way, and lead them all night a by-way, or quite barre them of their way*; these have severall names in severall places; wee commonly call them *Pucks*. In the Desarts of *Lop* in *Asia*, such illusions of walking spirits are often perceived, as you may read in *M. Paulus* the *Venetian* his travels; If one lose his company by chance, these devils will call him by his name, and counterfeit voyces of his companions to seduce him. *Hieronym. Pauli* in his book of the hils of *Spaine*, relates of a great [d] mount in *Cantabria*, where such *spectrums* are to be seene; *Lavater* and *Cicogna* have variety of examples of spirits and walking devils in this kinde. Sometimes they sit by the high way side, to give men fals, and make their horses stumble and start as they ride, (if you will beleeve the relation of that holy man *Ketellus* in * *Nubrigensis*, that

y *Sueton. ca. 69. in Caligula.*

* *Strozius Cicogna lib. 3. mag. cap. 5.*

* *Idem c. 18.*

z *M. Cary.* Survey of Cornwall, *lib. 2. folio* 140.

a *Horto Geniali fol.* 137.

b *Part. 1. c. 19. Abducunt eos à recta via, et viam iter facientibus intercludunt.*

c *Lib. 1. cap. 44. Dæmonum cernuntur et audiuntur ibi frequentes illusiones, unde viatoribus cavendum ne se dissocient, aut à tergo maneant, voces enim fingunt sociorum, ut à recto itinere abducant, &c.*

d *Mons sterilis et nivosus, ubi intempesta nocte umbræ apparent.*

* *Lib. 2. cap. 21 Offendicula faciunt transeuntibus in via et petulanter rident cum vel hominem vel jumentum ejus pedes attercre faciant, et maximè si homo maledictis et calcaribus sæviat.*

that

50 that had an especiall grace to see Devils, *Gratiam divinitus collatam*, and talke with them, *Et impavidus cum spiritibus sermonem miscere*, without offence, and if a man curse or spurre his horse for stumbling, they doe heartily rejoyce at it; with many such pretty feats.

Subterranean Devils are as common as the rest, and doe as much harme. *Olaus Magnus, lib. 6. cap. 19.* makes sixe kindes of them, some bigger, some lesse. These (saith * *Munster*) are commonly seene about Mines of metals, and are some of them noxious, some againe doe no harme. The metall men in many places account it good lucke, a signe of treasure, and rich ore when they see them. *Georgius Agricola*, in his booke *de subterraneis animantibus, cap. 37.* reckons two more notable kindes of them, which hee cals [a] *Getuli* and *Cobali*, both *are cloathed after the manner of Metall-men, and will many times imitate their workes.* Their office, as *Pictorius* and *Paracelsus* thinke, is to keep treasure in the earth, that it bee not all at once revealed; and besides, [b] *Cicogna* averres, that they are the frequent causes of those horrible Earthquakes, *which often swallow up, not onely houses, but whole Ilands and Cities*; in his 3 booke *cap. 11.* he gives many instances.

The last are conversant about the Center of the earth to torture the souls of damned men to the day of Judgement, their egresse and regresse some suppose to bee about *Ætna*, *Hypara*, *Mons Hecla* in *Island*, *Versuvius*, *Terra del Furego*, *&c.* because many shreekes and fearfull cries are continually heard thereabouts, and familiar apparitions of dead men, Ghosts and Goblins.

Thus the Devill raignes, and in a thousand severall shapes, *As a roaring Lyon still seekes whom he may devoure*, 1. Pet. 5. by Earth, Sea, Land, Ayre, as yet unconfined, though * some will have his proper place the ayre, all that space betwixt us and the Moone, for them that trangressed least, and hell for the wickedest of them, *Hic velut in carcere ad finem mundi, tunc in locum funestiorum trudendi*, as *Austin* holds *de Civit. Dei cap. 22. lib 14. cap. 3. & 23.* but be where he will, he rageth while he may to comfort himselfe, as [c] *Lactantius* thinkes, with other mens fals, he labours all he can to bring them into the same pit of perdition with him. For [d] *mens miseries, calamities and ruines, are the Devils banqueting dishes.* By many temptations and severall Engines, hee seekes to captivate our soules. The lord of lyes, saith [e] *Austin, as hee was deceived himselfe, hee seekes to deceive others*, the Ring-leader to all naughtinesse, as he did by *Eve* and *Cain*, *Sodome*, and *Gomorah*, so would he doe by all the world. Sometimes he tempts by covetousnesse, drunkennesse, pleasure, pride, &c. erres, dejects, saves, kils, protects, and rides some men, as they doe their horses. He studies our overthrow, and generally seekes our destruction; and although he pretend many times humane good, and vindicate himselfe for a god, by curing of severall diseases, *aegris sanitatem, & cæcis luminis usum restituendo*, as *Austin* declares, *lib. 10. de civit. Dei cap. 6.* as *Apollo*, *Æsculapius*, *Isis*, of old have done; divert plagues, assist them in warres, pretend their happinesse,, yet *nihil his impurius, sceleſtius, nihil hu-*

7. In Cosmogr.
a *Vestiti more metallicorum, gestus et opera eorum imitantur.*
b *Immisso in terræ carceres vento horribiles terræ motus efficiunt, quibus sæpe non domus modo et turres, sed civitates integræ et insulæ hauſtæ sunt.*
Their offices, operations, study.
* *Hieron. in 3. Ephes. Idem Michaelis cap. 4. de spiritibus. Idem Thyreus de locis infestis.*
c *Lactantius 2. de origine erroris cap. 15. hi maligni spiritus per omnem terram vagantur, et solacium perditionis suæ perdendis hominibus operantur.*
d *Mortalium calamitates epulæ sunt malorum dæmonum, Synesius.*
e *Dominus mendacii à seipso deceptus, alios decipere cupit, adversarius humani generis, Invenor mortis, superbiæ instituitur, radix malitiæ, scelerum caput, princeps omnium vitiorum, fuit inde in Dei contumeliam, hominum perniciem: de horum*

conatibus et operationibus lege Epiphanium. 2. Tom. lib. 2. Dionysium cap. 4. Ambros. Epistol. lib. 10. ep. 8. et 84. August. de civ. Dei lib. 5. cap. 9. lib. 8. c. 22. lib. 9. 18. lib. 10. 21 Theophil. in 12. Mat. Basil. ep. 141. Leonem Ser. 60. Theodoret. in 11. Cor. ep. 22. Chrys. hom. 53. in 12. Gen. Greg. in 1. cap. Job. Barthol. de prop l. 2. cap. 20. Zanch. l. 4. de malis angelis. Peter in Gen. lib. 8. in cap. 6. Origen. sæpe præliis interfunt, itinera et negotia nostra quæcunq; dirigunt clandestinis subsidiis optatos sæpe evehunt successus, Pet. Mar. in Sam. &c. Ruscam de Inferno.

MANO

mano generi infestius, nothing so impure, nothing so pernicious, as may well appeare by their tyrannicall, and bloody sacrifices of men to *Saturne* and *Moloch*, which are still in use amongst those Barbarous *Indians*, their severall deceits and cozenings to keepe men in obedience, their false Oracles, sacrices, their superstitious impositions of fasts, penury, &c. Heresies, superstitious observations of meats, times, &c. by which they [f] crucifie the soules of mortall men, as shall be shewed in our Treatise of Religious Melancholy. *Modico adhuc tempore sinitur malignari*, as [g] *Bernard* expresseth it, by Gods permission he rageth a while, hereafter to bee confined to hell and darkenesse, *Which is prepared for him and his Angels*, *Mat.* 25.

[f] *Et velut mancipia circumfert Pfellus.*

[g] *Lib. de transmut. Malac. cp.*

How farre their power doth extend, it is hard to determine, what the Ancients held of their effects, force and operations, I will briefly shew you: *Plato in Critias*, and after him his followers, gave out that these spirits or Devils, *Weremens governours and keepers, our Lords and Masters, as we are of our cattle.* [h] *They governe Provinces and Kingdomes by Oracles, auguries*, dreames, rewards, and punishments, propheses, inspirations, sacrifices, and religious superstitions, varied in as many formes, as there be diversity of spirits, they send warres, plagues, peace, sickneese, health, dearth, plenty, [i] *Adstantes hic jam nobis, spectantes & arbitrantes, &c*, as appeares by those histories of *Thucidides*, *Livius*, *Dionysius Halicarnasseus*, with many others, that are full of their wonderfull stratagems, and were therefore by those *Roman* and *Greek* common-wealths adored and worshipped for gods, with prayers, and sacrifices, &c. [k] In a word, *Nihil magis quærunt quam metum & admirationem hominum*; and as another hath it, *Dici non potest, quam impotenti ardore in homines dominium & Divinos cultus maligni spiritus affectent. Tritemius* in in his booke *de septem secundis*, assignes names to such Angels, as are Governours of particular Provinces, by what Authority, I know not, and gives them severall jurisdictions. *Asclepiades* a *Grecian*, *Rabbi Achiba* the Jew, *Abraham Avenezra*, and *Rabbi Azariel*, Arabians, (as I finde them cited by [l] *Cicogna*) farther adde, that they are not our Governours only, *Sed ex eorum concordiâ & discordiâ, boni & mali affectus promanant*, but as they agree, so doe we and our Princes, or disagree; stand or fall. *Iuno* was a bitter enemy to *Troy*, *Apollo* a good friend, *Iupiter* indifferent, *Æqua Venus Teucris, Pallas iniqua fuit*; some are for us still, some against us, *Premente Deo, fert Deus alter opem*. Religion, policy, publike and private quarrels, warres are procured by them, and they are [m] delighted perhaps to see men fight, as men are with Cocks, Buls and Dogges, Beares, &c. plagues, dearthes depend on them, our *benè* and *malè esse*, and almost all our other peculiar actions, (for as *Anthony Rusca* contends *lib.* 5. *cap.* 18. every man hath a good and a bad Angell attending of him in particular, all his life long, which *Iamblicus* cals *dæmonem*) preferments, losses, weddings, deaths, rewards and punishments, and as [n] *Proclus* will, all offices whatsoever, *alii genetricem, alii opificem potestatem habent, &c.* and severall names they give them according to their offices, as *Lares, Indegites, Præstites, &c.* When the *Arcades* in that battell at *Cheronæa*, which was fought against King *Philip* for the liberty of *Greece*, had deceitfully carried themselves, long after, in the very same place, *Diis Græciæ ultoribus* (saith mine Author) they were miserably slaine by *Metellus* the *Roman*: so likewise, in smaller matters, they wil have things fall out,

[h] *Custodes sunt hominum, et eorum, ut nos animalium: tum et provinciis præpositi regunt auguriis, somniis, oraculis, pœnis, et præmiis, &c.*

[i] *Lypsius Physiol. Stoic. lib.* 1. *cap.* 19.

[k] *Leo Suavis. idem et Tritemius.*

[l] *Omnif. mag. lib.* 2 *cap.* 23.

[m] *Ludus deorum sumus.*

[n] *Lib. de anima et dæmone.*

52. as these *boni* and *mali Genii* favour or dislike us: *Saturni non conveniunt Iovialibus, &c.* He that is *Saturninus*, shall never likely be preferred. [o] That base fellowes are often advanced, underserving *Gnathoe's*, and vicious parasites, when as discreet, wise, vertuous, and worthy men are neglected, and unrewarded, they referre to those domineering spirits, or subordinate *Genii*, as they are indeclined, or favour men, so they thrive, are ruled and overcome, for as [p] *Libanius* supposeth, in our ordinary conflicts and contentions, *Genius Genio cedit & obtemperat*, one *Genius* yeelds and is overcome by another. All particular events almost they referre to these private spirits; and (as *Paracelsus* addes) they direct, teach, inspire, and instruct men: Never was any man extraordinary famous in any Art, action, or great Commander, that had not *familiarem dæmonem*, to informe him, as *Numa*, *Socrates*, and many such, [q] *Speciali siquidem gratia, se à Deo donari asserunt magi, à Geniis cœlestibus instrui, ab iis doceri.* But these are most erronious paradoxes, *ineptæ & fabulosæ nugæ*, rejected by our Divines, and Christian Churches. 'Tis true, they have by Gods permission, power over us, and we finde by experience, that they can [r] hurt not our fields only, cattell, goods, but our bodies and minds. At *Hammel* in *Saxony*, *An.* 1484. 20. *Iunii*, the Devill in likenesse of a pied Piper, carried away 130 Children, that were never after seene. Many times men are [s] affrighted out of their wits, carried away quite, as *Sheretzius* illustrates, *lib.* 1. *cap.* 4. and severally molested by his meanes. *Plotinus* the *Platonist lib.* 14. *adverſ. Gnoſt.* laughs them to scorne, that hold the Devill or Spirits can cause any such diseases. Many thinke he can worke upon the body, but not upon the minde. But experience pronounceth otherwise, than he can worke both upon body and minde. *Tertullian* is of this opinion, *c.* 22. [t] *That he can cause both sickness and health*, & that secretly. [u] *Taurellus* adds *by clancular poysons he can infect the bodies, and hinder the operations of the bowels, though we perceive it not, closely creeping into them*, saith [x] *Lipsius*, and so crucifie our souls: *Et nocua melancholia furiosos efficit.* For being a spirituall body, hee struggles with our spirits, saith *Rogers*, and suggests (according to [y] *Cardan, verba sine voce, species sine visu*, envy, lust, anger, &c.) as hee sees men inclined.

The manner how he performes it, *Biarmannus* in his Oration against *Bodine*, sufficiently declares, *Hee* [z] *begins first with the phantasie, and moves that so strongly, that no reason is able to resist.* Now the *Phantasie* he moves by mediation of humours; although many Physitians are of opinion, that the Devill can alter the minde, and produce this disease of himselfe. *Quibusdam medicorum visum*, saith [a] *Avicenna, quòd Melancholia contingat à dæmonio.* Of the same minde is *Psellus* and *Rhasis* the *Arab. lib.* 1. *Tract.* 9. *Cont.* [b] *That this disease proceeds especially from the Devill, and from him alone. Arculanus cap.* 6. *in* 9. *Rhasis*, *Ælianus Montaltus* in his 9 *cap. Daniel Sennertus lib.* 1. *part.* 2. *cap.* 11. confirme as much, that the Devill can cause this disease; by reason many times that the parties affected propheſie, speak strange language but *non sine interventu humoris*, not without the humour, as hee interprets himselfe; no more doth *Avicenna*, *si contingat à dæmonio, sufficit nobis ut*

o *Quoties fit, ut Principes novitium antiquum divitiis et dignitatibus pene obruant, et multorum annorum ministrum, qui non semel pro hero periculum subiit, ne verum dicat, &c. Idem. Quod Philosophi non remuneretur, cum scurra et ineptus ob insulsum jocum sæpe præmium reportet, inde fit, &c.*

p *Lib. de cruet. Cadaver.*

q *Pœssardus c. 6 magia.*

r *Godelmanus cap. 3 lib. 1. de Magis. idem Zanchius lib. 4. cap. 10. et 11. de malis angelis.*

s *Nociva Melancholia furiosos efficit, et quandóque penitus interficit. G. Picolominæus Idemq; Zanch. cap. 10. lib. 4. si Deus permittat, corpora nostra movere possint, alterare, quovis morborum et malorum genere afficere, imoet in ipsa penitrare et sævire.*

t *Inducere potest morbos et sanitates.*

u *Viscerum affliones potest inhibere latenter, et venenis nobis ignotis corpus infectare.*

x *Irrepentes corporibus occulto morbos fingunt, mentes terrent, membra distorquent. Lipſ. Phil. Stoic. l. 1. c. 19.*

y *De rerum var. l. 16. c. 93.*

z *Quum mens immediate decipi nequit, primum movit phantasiam, et ita obfirmat vanis conceptibus aut ut ne quem facultati æstimativæ, rationi locum relinquat. Spiritus malus invadit animam, turbat sensus, in furorem conjicit. Auſtin. de vit. Beat.*

a *Lib. 3. Fen. 1. Tract. 4. c. 18.*

b *A Dæmone maxime proficisci, et sæpe solo.*

convertat

convertat complexionem ad choleram nigram, & sit causa ejus propinqua cholera nigra; the immediate cause is choller adust, which * *Pomponatius* likewise labours to make good: *Galgerandus* of *Mantua* a famous Physitian, so cured a dæmoniacall woman in his time, that spake all languages, by purging black choller, and thereupon belike this humor of Melancholy, is called *Balneum Diaboli*, the devils Bath; the devill spying his opportunity of such humours drives them many times to despaire, fury, rage, &c. mingling himselfe amongst those humours. This is that which *Tertullian* averres, *Corporibus infligunt acerbos casus, animæq; repentinos, membra distorquent, occultè repentes, &c.* and which *Lemnius* goes about to prove, *Immiscent se mali Genii pravis humoribus, atq; atræ bili, &c.* And [r] *Iason Pratensis*, *that the devill being a slender incomprehensible spirit, can easily insinuate and winde himselfe into humane bodies, and cunningly couched in our bowels, vitiate our healths, terrifie our soules with fearefull dreames, and shake our winde with furies.* And in another place, *These uncleane spirits setled in our bodies, and now mixt with our melancholy humours, doe triumph as it were, and sport themselves as in another Heaven.* Thus he argues, and that they goe in and out of our bodies, as Bees doe in a Hive, and so provoke and tempt us as they perceive our temperature inclined of it selfe, and most apt to be deluded. [s] *Agrippa* and [t] *Lavater* are perswaded, that this humour invites the devill to it, whersoever it is in extremity, and of all other, melancholy persons are most subject to diabolicall temptations, and illusions, and most apt to entertaine them, and the Devill best able to worke upon them. But whether by obsession, or possession, or otherwise, I will not determine, 'tis a difficult question. *Delrio* the Jesuite, *Tom. 3. lib. 6. Springer* and his colleague, *mall. malef. Pet. Thyreus* the Jesuite, *lib. de dæmoniacis, de locis infestis, de Terrificationibus nocturnis, Hieronymus Mengus Flagel. dæm.* and others of that ranke of Pontificiall writers, it seemes, by their exorcismes and conjurations approve of it, having forged many stories to that purpose. A Nunne did eate a Lettice [u] *without Grace, or signing it without the signe of the Crosse*, and was instantly possessed. *Durand. l. 6. Rationall. c. 86. num. 8.* relates that he saw a wench possessed in *Bononia* with two devils, by eating an unhallowed Pomegranate, as she did afterwards confesse, when she was cured by exorcismes. And therefore our Papists doe signe themselves so often with the signe of the Crosse, *Ne dæmon ingredi ausit*, and exorcise all manner of meates, as being uncleane or accursed otherwise, as *Bellarmine* defends. Many such Stories I finde amongst Pontificall writers, to prove their assertions, let them free their owne credits; some few I will recite in this kinde out of most approved Physitians. *Cornelius Gemma lib. 2. de nat. mirac. cap. 4.* relates of a young maid, called *Katherine Gualter* a Coupers daughter, *An.* 1571. that had such strange passions and convulsions, three men could not sometimes hold her; she purged a live Eele, which hee saw a foot and a halfe long, and touched himselfe; but the Eele afterward vanished, she vomited some 24 pounds of fulsome stuffe of all colours, twice a day for 14 dayes; and after that shee voided great bals of haire, peeces of wood, Pigeons dung, Parchment, Goose dung, coals; and after them 2 pound of pure blood, and then againe coales and stones, of which some had inscriptions bigger than a walnut, some of them peeces of glasse, brasse, &c. besides paroxismes of laughing, weeping and extasies, &c. *Et hoc (inquit) cum horrore*

* *Lib. de instant.*

r *Cap. de mania lib. de morbis cerebri; Dæmones, quum sint tenues et incomprehensibiles spiritus, se insinuare corporibus humanis possunt, et occulte in visceribus operti, valetudinem vitiare, somniis animas terrere et meatus furoribus quatere. Insinuant se melancholicorum penetralibus, intus ibiq; considunt et deliciantur, tanquam in regione clarissimorum siderum, cogniq; animum furere.*

s *Lib. 1. cap. 6. occult. Philos.*

t *Part. 1. cap. 1. de spectris.*

u *Sine cruce et sanctificatione sic à dæmone obsessa. dial. Greg. pag. cap. 9.*

54 *rore vidi*, this I saw with horror. They could doe no good on her by Physicke, but left her to the Clergy. *Marcellus Donatus lib. 2. cap. 1. de med. mirab.* hath such another story of a countrey fellow, that had foure knives in his belly, *Instar serræ dentatos*, indented like a Saw, every one a spanne long, and a wreath of haire like a globe, with much baggage of like sort, wonderfull to behold: how it should come into his Guts, he concludes, *Certè non alio quam dæmonis astutiâ & dolo. Langius Epist. med. lib. 1. Epist. 38.* hath many relations to this effect, and so hath *Christopherus à Vega: Wierus, Skenkius, Scribonius*, all agree that they are done by the subtilty and illusion of the Devill. If you shall aske a reason of this, 'tis to exercise our patience; for as * *Tertullian* holds, *Virtus non est virtus, nisi comparem habet aliquē, in quo superando vim suam ostendat*, 'tis to trie us and our faith, 'tis for our offences, and for the punishment of our sinnes, by Gods permission they doe it, *Carnifices vindictæ justi Dei*, as u *Tolosanus* stiles them, Executioners of his will; or rather as *David, Psal. 78. verse 49. He cast upon them the fierceneſſe of his anger, indignation, wrath, and vexation, by sending out of evill Angels:* So did hee afflict *Iob, Saul*, the Lunaticks and dæmoniacall persons whom Christ cured, *Mat. 4. 8. Luke 4. 11. Luke 13. Marke 9. Tobit. 8. 3. &c.* This, I say happeneth for a punishment of sinne, for their want of faith, incredulity, weakneſſe, distrust, &c.

* *Penult. de opif. Dei.*

u *Lib. 28. cap. 26. Tom. 2.*

Subsect. 3.

Of Witches and Magicians, how they cause Melancholy.

YOu have heard what the Devill can doe of himselfe, now you shall heare what he can performe by his instruments, who are many times worse (if it be possible) then he himselfe, and to satisfie their revenge and lust, cause more mischiefe, *Multa enim mala non egisset dæmon, nisi provocatus à Sagis*, as x *Erastus* thinkes; much harme had never beene done, had he not beene provoked by Witches to it. Hee had not appeared in *Samuels* shape, if the Witch of *Endor* had let him alone; or represented those Serpents in *Pharo's* presence, had not the Magicians urged him unto it: *Nec morbos vel hominibus, vel brutis infligeret* (*Erastus* maintaines) *si Sagæ quiescerent*; Men and cattle might goe free; if the Witches would let him alone. Many deny Witches at all, or if there be any, they can doe no harme; of this opinion is *Wierus, lib. 3. cap. 53. de præstig. dæm. Austin Lerchemer* a Dutch Writer, *Biarmanus, Ewichius, Enwaldus*, our Countrey-man *Scot*; with him in *Horace*,

x *De Lamiis.*

Somnia, terrores Magicos, miracula, sagas,
Nocturnos Lemures, portentaq́; Thessala risu
Excipiunt ——

They laugh at all such Stories; but on the contrary, are most Lawyers, Divines, Physitians, Philosophers, *Austin, Hemingius, Danæus, Chytreus, Zanchius,*

Zanchius, Aretius, &c. Delrio, Springer, * *Niderius lib. 5. Fornicar. Cuiatius, Bartolus, consil. 6. tom. 1. Bodine dæmoniant. lib. 2. cap. 8. Godelman, Dàmhoderius, &c. Paracelsus, Erastus, Scribanius, Camerarius, &c.* The parties by whom the Devill deales, may be reduced to these two, such as command him in shew at least, as Conjurers, and Magicians, whose detestable and horrid mysteries are contained in their booke called * *Arbatell; dæmones enim advocati præsto sunt, seq; exorcismis & conjurationibus quasi cogi patiuntur, ut miserum magorum genus in impietate detineant.* Or such as are commanded, as witches; that deale *ex parte implicitè*, or *explicitè*, as the y *King* hath well defined; many subdivisions there are, and many severall species of Sorcerers, Witches, Inchanters, Charmers, &c. They have beene tolerated heretofore some of them; and Magicke hath beene publikely professed in former times, in z *Salamanca*, * *Cracovia*, and other places, though after censured by severall a Universities, and now generally contradicted, though practised by some still, maintained and excused, *Tanquam res secreta quæ non nisi viris magnis & peculiari beneficio de Cælo instructis communicatur* (I use * *Boesartus* his words) and so farre approved by some Princes, *Vt nihil ausi aggredi in politicis, in sacris, in consiliis, sine eorum arbitrio*; they consult still with them, and dare indeed doe nothing without their advise. *Nero* and *Heliogabalus*, *Maxentius*, and *Iulianus Apostata*, were never so much addicted to Magick of old, as some of our moderne Princes and Popes themselves are now adayes. *Erricus* King of *Sweden*, had an * inchanted Cap, by vertue of which, and some magicall murmur or whispering termes he could command spirits, trouble the ayre, and make the winde stand which way hee would, insomuch that when there was any great winde or storme, the common people were wont to say, the King now had on his conjuring Cap. But such examples are infinite. That which they can doe, is as much almost as the devill himselfe, who is still ready to satisfie their desires, to oblige them the more unto him. They can cause tempests, stormes, which is familiarly practised by Witches in *Norwey*, *Island*, as I have proved. They can make friends enemies, and enemies friends, by philters; b *Turpes amores conciliare*, enforce love, tell any man where his friends are, about what employed, though in the most remote places; and if they will, * *Bring their sweet hearts to them by night, upon a Goates backe flying in the ayre. Sigismund Sheretzius, part. 1. cap. 9 de spect.* reports confidently, that he conferred with sundry such, that had been so carried many miles, and that he heard Witches themselves confesse as much; hurt, and infect men and beasts, Vines, Corne, Cattle, Plants, make Women abortive, not to conceive, * *barren*, men and women unapt and *unable*, married and unmarryed, fifty severall wayes, saith *Bodine lib. 2. cap. 2.* flie in the ayre, meet when and where they will, as *Cicogna* proves, and *Lavat. de spect. part. 2. cap. 17. steale young children out of their cradles*, ministerio dæmonum, *and put deformed in their roomes, which we call Changelings*, saith * *Scheretzius, part. 1. cap. 6.* make men victorious, fortunate, eloquent; and therefore in those ancient Monomachies and combats they were searched of old, c they had no Magical charmes; they can make d stick frees, such as shall endure a Rapiers point, Musket shot, and never be wounded: of which reade more in *Boissardus cap. 6. de Magiâ*, the manner of the adjuration

* *Et quomodo venefici fiant enarrat.*

* *De quo plura legas in Boissardo lib. 1. de præstig.*

y *Rex Iacobus Dæmonol. l. 1. c. 3.*

z An University in Spaine in old Castile.

* The chiefe Towne in *Poland.*

a *Oxford* and *Paris*, see finè *P. Lumbardi.*

* *Præfat de magis et veneficis. lib.*

* *Rotatum Pileum habebat, quo ventos violentos ciet, aërem turbavit, et in quam partem;* &c.

b *Erastus.*

* *Ministerio birci nocturni.*

* *Steriles nuptos et inhabiles. vide Petrum de Palude lib. 4. distinct. 34. Paulli Grislandum.*

* *Infantes matribus suffurantur, aliis suppositivis in locum verorum conjectis.*

c *Milles.*

d *D. Luther, in primum præceptum, et Leon. Varius lib. 1. de Fascino.*

56 juration, and by whom 'tis made, where and how to bee used *in expeditionibus bellicis, prœliis, duellis, &c.* with many peculiar instances and examples; they can walke in fiery furnaces, make men feele no paine on the Wracke, *aut alias torturas sentire*; they can stanch blood, [c] represent dead mens shapes, alter and turne themselves and others into severall formes, at their pleasures. [*] *Agaberta* a famous Witch in *Lapland*, would doe as much publikely to all spectators, *Modò pusilla, modo anus, modò procera, ut quercus, modò vacca, avis, coluber, &c.* Now young, now old, high, low, like a Cow, like a Bird, a Snake, and what not; shee could represent to others what formes they most desired to see, shew them friends absent, reveale secrets, *maximâ omnium admiratione, &c.* And yet for all this subtilty of theirs, as *Lypsius* well observes, *Physiolog. Stoicor. lib. 1. cap. 17.* neither these Magicians nor devils themselves, can take away Gold or Letters out of mine or *Crassus* Chest, *& Clientelis suis largiri*, for they are base, poore, contemptible fellowes most part; as [*] *Bodine* notes, they can doe nothing *in Iudicum decreta aut pœnas, in regum Concilia vel arcana, nihil in rem nummariam aut thesauros*, they cannot give mony to their Clients, alter Judges decrees, or Councels of Kings, these *muniti Genii* cannot doe it, *altiores Genii hoc sibi adservârunt*, the higher powers reserve these things to themselves. Now and then peradventure there may be some more famous Magicians like *Simon Magus*, [*] *Apollonius Tyaneus, Pasetes, Iamblicus*, [*] *Odo de stellis*, that for a time can build Castles in the ayre, represent armies, &c. as they are said to have done, command wealth and treasure, feed thousands with all variety of meats upon a sudden, protect themselves and their followers from all Princes persecutions, by removing from place to place in an instant, reveale secrets, future events, tell what is done in farre Countries, make them appeare that dyed long since, &c. and doe many such miracles, to the worlds terrour, admiration and opinion of Deity to themselves, yet the Devill forsakes them at last, they come to wicked ends, and *rarò aut nunquam* such Impostors are to be found. The vulgar sort of them can worke no such feats. But to my purpose, they can, last of all, cure and cause most diseases to such as they love or hate, and this of [g] *Melancholy* amongst the rest. *Paracelsus Tom. 4. de morbis amentium, Tract. 1.* in expresse words affirmes; *Multi fascinantur in melancholiam*, many are bewitched into melancholy, out of his experience. The same, saith *Danæus lib. 3. de sortiariis. Vidi, inquit, qui Melancholicos morbos gravissimos induxerunt*: I have seene those that have caused Melancholy in the most grievous manner, [h] *dryed up womens Paps, cured Gout, Palsie; this and Apoplexy, Fallingsickenesse, which no Physicke could helpe, solo tactu*, by touch alone. *Ruland in his 3. Cent. Cura 91.* gives an instance of one *David Helde* a young man, who by eating Cakes which a Witch gave him, *mox delirare cœpit*, began to dote on a sudden, and was instantly madd: *F. H. D. in* [i] *Hildesheim*, consulted about a Melancholy man, thought his disease was partly Magicall, and partly naturall, because he vomited peeces of iron and lead, and speake such Languages, as he had never beene taught; but such examples are common in *Scribanius, Hercules de Saxonia*, and others. The meanes by which they worke, are usually Charmes, Images; as that in *Hector Boëthius* of King *Duffe*; characters stamped of sundry metals, and at such and such constellations,

c *Lavat. Cicog.*
[*] *Boissardus de Magis.*
[*] *Dæmon. lib. 3. cap. 3.*
[*] *Vide Philostratum vita ejus Boissardum de Magis.*
[*] *Nubrigenses lege lib. 1. c. 19.*
[*] *Vide Suidam de Paset.*
[*] *De Cruent. Cadaver.*
f *Erastus.*
g *Adolphus Scribanius.*
g *Virg Æneid. 4. Incantatricem describens: Hæc se carminibus promittit solvere mentes: Quas velit, ast alias duras immittere curas.*
h *Godelmannus cap. 7. lib. 1. nutricum mammas præsiccant, solo tactu podagram, Apoplexiam, Paralysin et alios morbos, quos medicina curare non potterat.*
i *Fallus inde Maniacus, spic. 2 fol. 147.*

constellations, knots, amulets, words, Philters, &c. which generally make the parties affected, melancholy; as [k] *Monavius* discourseth at large in an Epistle of his to *Acolsius*, giving instance in a *Bohemian* Baron that was so troubled, by a Philter taken. Not that there is any power at all in those spels, charmes, characters, and barbarous words; but that the Devill doth use such meanes to delude them. *Vt fideles inde magos* (saith **Libanius*) *in officio retineat, tum in consortium malefactorum vocet.*

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k *Omnia Philtra etsi inter se differant, hoc habent commune, quod hominem efficiant melancholicum epist. 231. Scholtzii.*

* *De cruent. Cadaver.*

Subsect. 4.

Starres a cause. Signes from Physiognomy, Metoposcopy, Chiromancy.

NAturall causes, are either *Primary* and *Vniversall*, or *Secundary*, and more *Particular*. *Primary* causes are the Heavens, Planets, Starres, &c. by their influence (as our Astrologers hold) producing this and such like effects. I will not here stand to discusse *obiter*, whether Starres be causes, or Signes; or to apologize for judiciall Astrology. If either *Sextus Empericus*, *Picus Mirandula*, *Sextus ab Heminga*, *Pererius*, *Erastus*, *Chambers*, *&c.* have so farre prevailed with any man, that he will attribute no vertue at all to the Heavens, or to Sunne, or Moone, more than he doth to their signes at an Inne-keepers post, or tradesmans shop, or generally condemne all such Astrologicall Aphorismes approved by experience: I referre him to *Bellantius*, *Pirovânus*, *Marascallerus*, *Goclenius*, *Sr Christopher Heidon*, *&c.* If thou shalt aske me what I thinke, I must answer, *nam & doctis hisce erroribus versatus sum*, they doe incline, but not compell; no necessity at all: [m] *agunt non cogunt*: and so gently incline, that a wise man may resist them; *sapiens dominabitur astris*: they rule us, but God rules them. All this (mee thinkes) [n] *Ioh. de Indagine* hath comprized in briefe, *Quæris à me quantum in nobis operantur astra? &c. Wilt thou know how farre the Starres worke upon us? I say, they doe but incline, and that so gently, that if we will be ruled by reason, they have no power over us; but if wee follow our owne nature, and be led by sense, they doe as much in us, as in brute beasts, and we are no better.* So that, I hope, I may justly conclude with [o] *Cajetan*, *Cælum is vehiculum divinæ virtutis, &c.* that the heaven is Gods instrument, by mediation of which he governes and disposeth these elementary bodies; or a great book, whose letters are the Starres, (as one cals it) wherein are written many strange things for such as can reade, [p] *or an excellent harpe, made by an eminent workman, on which, he that can but play, will make most admirable musicke.* But to the purpose.

[q] *Paracelsus* is of opinion, *that a Physitian without the knowledge of Starres, can neither understand the cause or cure of any disease, either of this, or Gout, not so much as Tooth-ache; except he see the peculiar geniture and Scheme of the party affected.* And for this proper malady, he will have the principall and primary cause of it proceed from the Heaven, ascribing more to Starres then humors, [r] *and that the constellation alone many times, produceth melancholy,*

m *Astra regunt homines, et regit astra Deus.*

n *Chirom. lib. 5. Quæris à me quantum operentur astra? dico, in nos nihil astra urgere, sed animos præclives trahere: qui sic tamen liberi sunt, ut si ducem sequantur rationem, nihil efficiant, sin vero naturam id agere quod in brutis fere.*

o *Cælum vehiculum divinæ virtutis, cujus mediante motu, lumine et influentia, Deus elementaria corpora ordinat, et disponit Th. de Vio. Cajetanus in Psal. 104.*

p *Mundus iste quasi lyra ab excellentissimo quodam artifice concinnata, quem qui norit mirabiles eliciet harmonias. J. Dee. Aphorismo 11*

q *Medicus sine cœli peritia nihil est, &c. nisi genesim fecerit, ne tantillum poterit. lib. de podag.*

r *Constellatio in causa est: et influentia cœli morbum hunc movet, interdum omnibus aliis remotis. Et alibi. Origo ejus à Cælo petenda est. Tr de morbis amentium.*

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choly, all other causes set apart. He gives instance in Lunaticke persons, that are deprived of their wits by the Moones motion; and in another place, referres all to the Ascendent, and will have the true and chiefe cause of it to be sought from the Starres. Neither is it his opinion only, but of many *Galenists* and Philosophers, though they not so stifly and peremptorily maintain as much. *This variety of Melancholy-symptomes, proceeds from the Starres,* saith [f] *Melancthon:* The most generous melancholy, as that of *Augustus,* comes from the conjunction of *Saturne* and *Iupiter* in *Libra*: the bad, as that of *Catilines,* from the meeting of *Saturne* and the *Moon* in *Scorpio. Iovianus Pontanus* in his 10. booke, and 13. Chap. *de rebus cœlestibus,* discourseth to this purpose at large. *Ex atrâ bile varii generantur morbi, &c.* [t] *many diseases proceed from blacke choler, as it shall be hot or cold; and though it be cold in its owne nature, yet it is apt to be heated, as water may be made to boyle, and burne as bad as fire; or made cold as Ice: and thence proceed such variety of symptomes, some mad, some solitary, some laugh, some rage, &c.* The cause of all which intemperance, he will have chiefly and primarily proceed from the Heavens: [u] *from the position of Mars, Saturne, and Mercury.* His Aphorismes bee these, [x] *Mercury in any geniture, if he shall be found in Virgo or Pisces his opposite signe, and that in the Horoscope, irradiated by those quartile aspects of Saturne or Mars, the childe shall be madde or melancholy.* Againe, [y] *He that shall have Saturne or Mars, the one culminating, the other in the 4. house, when he shal be borne, shall be melancholy, of which he shall be cured in time, if Mercury behold them.* [z] *If the Moone be in conjunction or opposition at the birth time with the Sunne, Saturne or Mars, or in a quartile aspect with them,* (è malo cœli loco, *Leovitius* addes) *many diseases are signified, especially the Head and Braine is like to bee mis-affected with pernicious humours, to be melancholy, lunatick, or mad, Cardan* addes, *quartâ lunâ natos,* Eclipses, Earth-quakes. *Garcæus* and *Leovitius* will have the chiefe Judgement to bee taken from the Lord of the geniture, or when there is no aspect betwixt the *Moone* and *Mercury,* and neither behold the *Horoscope*; or *Saturne* and *Mars* shall be Lord of the precedent conjunction or opposition in *Sagittary* or *Pisces,* of the *Sunne* or *Moone,* such persons are commonly Epilepticke, dote, Dæmoniacall, Melancholy: but see more of these Aphorismes in the above named *Pontanus. Garcæus cap. 23. de Ind. genitur. Schoner. lib. 1. cap. 8.* which he hath gathered out of [a] *Ptolomy, Albubater,* and some other *Arabians, Iunctine, Ranzovius, Lindhout, Origan, &c.* but these men you will reject peradventure, as Astrologers, and therefore partiall Judges; Then heare the testimony of Physitians, *Galenists* themselves. [b] *Crato* confesseth the influence of Starres to have a great hand to this peculiar disease, so doth *Iason Pratensis, Lonicerus præfat. de Apoplexiâ, Ficinus, Fernelius, &c.* [c] *P. Cnemander* acknowledgeth the Starres an universall cause, the particular from parents, and the use of the six non-naturall things. *Baptista Port. mag. l. 1. c. 10, 11, 15.* will have them causes to every particular *individuũ.* Instances and examples, to evince the truth of these Aphorismes, are cõmon amongst those Astrologian Treatises. *Cardan* in his 37. geniture, gives instance in *Math. Bolognius. Camerar. hor. natalit. centur. 7. genit. 6, & 7.*

[f] *Lib. de anima cap. de humoribus. Ea varietas in Melancholia, habet cœlestes causas* ♂ ♄ *et* ☽ *in* ☐ ♂ ☌ *et* ☾ ☐ ☍.

[t] *Ex atra bile varii generantur morbi, perinde ut ipse multum calidi aut frigidi in se habuerat, quæ utrinq; suscipiendo quæ aptissima sit, tametsi suapte natura frigida sit. An non aqua sic afficitur a calore ut ardeat; et a frigore, ut in glaciem concrescat, et hæc varietas distinctionum, alii flent, rident, &c.*

[u] *Hanc ad intemperantiam gigantæam plurimum confert* ♂ *et* ♄ *positus, &c.*

[x] ☿ *Quoties alicujus g nitura in* ♏ *et* ♓ *adverso signo positus, horoscopum partiliter tenuerit, atq; etiam a* ♂ *vel* ♄ ☐ *radio percussus fuerit, natus ab insania vexabitur.*

[y] ☽ *in* ♄ *et* ♂ *habet, alterum in culmine, alterum imo cœlo, cum in lucem exierit, melancholicus erit, a qua sanabitur, si* ☿ *illos irradiarit.*

[z] *Hac configuratione natus, Aut Lunaticus, aut mente captus.*

a *Ptolomæus centiloquio, et quadripartito tribuit omnium melancholicorum symptomata syderum influentiis.* b *Arte Medica. accedunt ad has causas afflictiones syderum. Plurimum inciant et provocant influentiæ cœlestes. Velsurio lib. 4. cap. 15.* c *Hildesheim spicel. 2. de mel.*

of

of *Daniel Gare*, and others; but see *Græcus cap.* 33. *Luc. Gauricus Tract. 6. de Azemenis, &c.* The time of this melancholy is, when the significators of any geniture are directed according to Art, as the Hor: Moon, Hylech, &c. to the hostile beames or termes of ♄ and ♂ especially, or any fixed Starre of their nature, or if ☿ by his revolution, or *transitus*, shall offend any of those radicall promissors in the geniture.

Other signes there are taken from Physiognomy, Metoposcopy, Chiromancy, which because *Ioh. de Indagine*, and *Rotman* the Landgrave of *Hassia* his Mathematician, not long since in his Chiromancy; *Baptista Porta* in his celestiall Physiognomy, have proved to hold great affinity with Astrology, to satisfie the curious, I am the more willing to insert.

The generall notions [d] Physiognomers give, be these; *Black colour, argues naturall melancholy; so doth leanesse, hirsuitnesse, broad veines, much haire on the browes*, saith [e] *Gratanarolus cap.* 7. and a little Head, out of *Aristotle*, high sanguine, red colour shewes head melancholy; they that stutter and are bald, will be soonest melancholy, (as *Avicenna* supposeth) by reason of the dryenesse of their braines; but he that will know more of the severall signs of humours and wits out of Physiognomy, let him consult with old *Adamantus* and *Polemus*, that comment, or rather paraphrase upon *Aristotles* Physiognomy, *Baptista Porta's* foure pleasant bookes, *Michael Scot de secretis naturæ, Iohn de Indagine, Montalius, Antony Zara, anat. ingeniorum. sect.* 1. *memb.* 13. *& lib.* 4.

Chiromancy hath these Aphorismes to foretell melancholy. *Tasneir. lib.* 5. *cap.* 2. who hath comprehended the summe of *Iohn de Indagine: Tricassus, Coruinus*, and others, in his booke, thus hath it; *The Saturnine line going from the Rascetta through the hand, to Saturnes mount, and there intersected by certaine little lines, argues melancholy; so if the vitall and naturall make an acute angle, Aphorisme* 100. *The Saturnine, Epatick, and naturall lines, making a grosse triangle in the hand, argue as much*; which *Goclenius cap.* 5. *Chiros.* repeates *verbatim* out of him. In generall they conclude all, that if *Saturnes* mount be full of many small lines and intersections, [g] *such men are most part melancholy, miserable, and full of disquietnesse, care and trouble, continually vexed with anxious and bitter thoughts, alway sorrowfull, fearefull, suspitious; they delight in husbandry, buildings, pooles, Marshes, springs, woods, walkes, &c. Thaddæus Haggesius* in his *Metoposcopia*, hath certaine Aphorismes derived from *Saturnes* lines in the fore-head, by which he collects a melancholy disposition; and [h] *Baptista Porta* makes observations from those other parts of the body, as if a spot be over the spleene; [i] *or in the nailes, if it appeare blacke, it signifieth much care, griefe, contention, and Melancholy*; The reason he referres to the humours, and gives instance in himselfe, that for seven yeares space hee had such blacke spots in his nailes, and all that while was in perpetuall Lawsutes, controversies for his inheritance, feare, losse of honour, banishment, griefe, care, &c. and when his miseries ended, the black spots vanished. *Cardan* in his booke *de libris propriis*, tels such a story of his owne person, that a little before his sonnes death, he had a black spot, which appeared in one of his nailes.; and delated it selfe as hee came nearer to his end. But I am over tedious in these toyes, which howsoever, in some mens too severe censures, they may be held absurd and ridiculous, I am the bolder to insert, as not borrowed

d *Iib. de Indag. cap.* 9. *Montalius cap.* 22.

e *Caput parvum qui habent, cerebrum et spiritus plerumq; angustos, facile incidunt in Melancholiam rubicundi. Aetius. Idem Montalius cap.* 21. *è Galeno.*

f *Saturnina à Rascetta per mediam manum decurrens, usq; ad radicem montis Saturni, à parvis sinea intersecta, arguit melancholicos. Aphoris* 78.

g *Agitantur miseriis, continuis inquietudinibus, neq; unquã à solitudine liberi sunt, axie affliguntur amarissimis tutra cogitationibus, semper tristes, suspitiosi, meticulosi: cogitationes sunt, velle ægrũ colere, stagna amant et paludes, &c. Io. de Indagine lib.* 1.

h *Caelestis Physiognom. lib.* 10.

i *Cap.* 14. *lib.* 5. *Idem macula in unguis nigræ, lutes, vivas, melancholiam significant, ab humore in corde tali.*

rowed from circumforanean Rogues and Gipsies, but out of the writings of worthy Philosophers, and Physitians, yet living some of them, and religious Professors in famous Universities, who are able to patronize that which they have said, and vindicate themselves from all cavillers and ignorant persons.

SUBSECT. 5.

Old age a cause.

SEcundary, peculiar causes efficient, so called, in respect of the other precedent, are either *congenitæ, internæ, innatæ*, as they terme them, inward, innate, and inbred; or else outward and adventitious, which happen to us after we are borne: congenite or borne with us, are either naturall, as old age, or *præter naturam* (as [b] *Fernelius* cals it) that distemperature, which we have from our Parents seed, it being an hereditary disease. The first of these, which is naturall to all, and which no man living can avoid, is [c] old age, which being cold and drie, and of the same qualitie as Melancholy is, must needs cause it, by diminution of spirits and substance, and increasing of adust humours; Therefore [d] *Melancthon* avers out of *Aristotle*, as an undoubted truth, *Senes plerunque delirasse in senectâ*, that old men familiarly dote, *ob atram bilem*, for blacke choler, which is then superabundant in them: and *Rhasis* that *Arabian* Physitian in his *Cont. lib. 1. cap. 9.* cals it [e] *a necessary and inseparable accident*, to all old and decrepit persons. *After 70 yeares* (as the Psalmist saith) *all is trouble and sorrow*; and common experience confirmes the truth of it in weake old persons, especially in such as have lived in action all their lives, had great imployment, much businesse, much command, and many servants to over-see, and leave off *ex abrupto*; as [f] *Charles* the fift did to King *Philip*, resigne up all on a sudden; they are overcome with melancholy in an instant: Or if they doe continue in such courses, they dote at last, (*senex bis puer*) and are not able to manage their estates, through common infirmities incident in their age; full of ache, sorrow and griefe, Children againe, dizards, they Carle many times as they fit, and talke to themselves, they are angry, waspish, displeased with every thing, *suspitious of all, wayward, covetous, hard*, (saith *Tully*) *selfe-willed, superstitious, selfe-conceited, braggers and admirers of themselves*, as [g] *Balthasar Castalio* hath truely noted of them. This naturall infirmity is most eminent in old women, and such as are poore, solitary, live in most base esteem and beggery, or such as are Witches; Insomuch that *Wierus, Baptista Porta, Vlricus Molitor, Edwicus*, doe referre all that Witches are said to doe, to Imagination alone, and this humour of melancholy. And whereas it is controverted, whether they can bewitch Cattle to death, ride in the Ayre upon a Coulstaffe out of a Chimney-top, transforme themselves into Cats, Dogs, &c. translate bodies from place to place, meet in companies, and dance, as they doe, or have

b *Lib. 1. Path. cap. 11.*

c *Venit enim properata malis inopina senectus et dolor ætatem jussit inesse meã Boëthius met. 1. de consol. Philos.*

d *Cap. de humoribus, lib. de Anima.*

e *Necessarium accidens decrepitis, et inseparabile.*

* *Psa. 90. 10.*

f *Meteran. Belg. hist. lib. 1.*

g *Sunt morosi, anxii, et iracundi, et difficiles senes, si quærimus, etiam avari Tull. de senectute.*

h *Lib. 2. de Aulico. Senes avari, morosi, jactabundi, philauti, deliri, superstitiosi, suspitiosi, &c.*

Lib. 3 de Lamiis, cap. 17. et 18.

have carnall copulation with the Devill, they ascribe all to this redundant melancholy, which domineers in them, to [k] somniferous potions, and naturall causes, the Devils policy. *Non ledunt omninò* (saith *Wierus*) *aut quid mirum faciunt* (*de Lamiis lib. 3. cap. 36.*) *ut putatur, solam vitiatam habent phantasiam*; they doe no such wonders at all, onely their [l] Braines are crazed. [m] *They thinke they are Witches, and can doe hurt, but doe not.* But this opinion *Bodine, Erastus, Daneus, Scribanius, Sebastian Michaelis, Campanella de Sensu rerum lib. 4. cap. 9.* * *Dandinus* the Jesuite, *lib. 2. de Animâ explode*; [n] *Cicogna* confutes at large. That Witches are melancholy, they deny not, but not out of a corrupt phantasie alone, so to delude themselves and others, or to produce such effects.

[k] *Solanum, opium, lupi adeps, lac asini &c. sanguis infantum. &c.*

[l] *Corrupta est iis ab humore Melancholico phantasia, Nynanus.*

[m] *Putant se ledere quando non ledunt.*

* *Qui hæc in Imaginationis vim referre conati sunt, aut atræbilis, intenem prorsus laborem susceperunt.*

[n] *Lib. 3. cap. 4. omn. sag.*

Subsect. 6.

Parents a cause by propagation.

THat other inward inbred cause of Melancholy, is our temperature, in whole or part, which wee receive from our Parents, which * *Fernelius* cals *Præter naturam*, or unnaturall, it being an hereditary disease; for as hee justifies, *Quale parentum maximè patris semen obtigerit, tales evadunt similares, spermaticæq; partes, quocunq; etiam morbo Pater quum generat tenetur, cum semine transfert in Prolem*; such as the temperature of the father is, such is the sonnes, and looke what disease the father had when he begot him, such his sonne will have after him, [p] *and is as well inheritour of his infirmities, as of his lands*; *And where the complexion and constitution of the father is corrupt, there* (saith [q] *Roger Bacon*) *the complexion and constitution of the sonne must needs be corrupt, and so the corruption is derived from the father to the sonne.* Now this doth not so much appeare in the composition of the Body, according to that of *Hippocrates*, [r] *in habit, proportion, scarres, and other lineaments*; *but in manners and conditions of the Minde*:

Et patrum in natos abeunt cum semine mores.

Selecucus had an anchor on his thigh, so had his posterity, as *Trogus* records *lib. 15. Lepidus* in *Pliny lib. 7. cap. 17.* was purblinde, so was his sonne. That famous family of *Ænobarbi*, were knowne of old, and so surnamed from their red beards, the *Austrian* lip, and those *Indians* flat noses are propagated, the *Bavarian* chinne, and goggle eyes amongst the *Iewes*, as [t] *Buxtorfius* observes; their voyce, pace, gesture, lookes, is likewise derived with all the rest of their conditions and infirmities; such a mother, such a daughter; their very [u] affections *Lemnius contends to follow their seed, and the malice and bad conditions of children are many times wholly to be imputed to their parents*; I need not therefore make any doubt of Melancholy, but that it is an he-

[p] *Ut arthritici Epilep. &c.*

[q] *Epist. de secretis artis et naturæ cap. . nam in hoc quod patres corrupti sunt, generant filios corruptæ complexionis, et compositionis, et filii eorum eadem de causa se corrumpunt, et sic derivatur corruptio à patribus ad filios.*

[r] *Non tam* (inquit Hippocrates) *gibbos et cicatrices orit et corporis habitum agnoscis ex iis, sed verum incessum gestus, mores, morbos, &c.*

[t] *Synagog. Jud.*

[u] *Affectus parentum in fetus transeunt, et puerorum malicia parentibus imputanda l. 4. c. 3. de occult. nat. mirac.*

reditary disease. [x] *Paracelsus* in expresse words affirmes it *lib. de morb. amentium To. 4. Tr. 1.* so doth [y] *Crato* in an Epistle of his to *Monavius.* So doth *Bruno Seidelius* in his booke *de morbo incurab. Montaltus* proves *cap. 11.* out of *Hippocrates* and *Plutarch*, that such hereditary dispositions are frequent, *& hanc (inquit) fieri reor ob participatam melancholicam intemperantiam* (speaking of a patient) I thinke he became so by participation of Melancholy. *Daniel Sennertus lib. 1. part. 2. cap. 9.* will have this melancholy constitution derived not onely from the father to the sonne, but to the whole family sometimes; *Quandoq; totis familiis hereditativam.* [z] *Forestus* in his medicinall observations, illustrates this point, with an example of a merchant his Patient, that had this infirmity by inheritance; so doth *Rodericus à Fonseca, Tom. 1. consul. 69.* by an instance of a young man that was so affected *ex matre melancholica*, had a melancholy Mother, *& victu melancholico*, and bad diet together. *Lodovicus Mercatus*, a Spanish Phisitian, in that excellent Tract, which he hath lately written of hereditary diseases *Tom. 2. oper. lib. 5.* reckons up Leprosie, as those [a] *Galbots* in *Gascony*, hereditary Lepers, Poxe, Stone, Gout, Epilepsie, &c. Amongst the rest, this and Madnesse after a set time comes to many, which he cals a miraculous thing in nature, and sticks for ever to them as an incurable habite. And that which is more to be wondred at, it skips in some families the father, and goes to the sonne, [b] *or takes every other, and sometimes every third in a lineall discent, and doth not alwayes produce the same, but some like, and a symbolizing disease.* These secundary causes hence derived, are commonly so powerfull, that (as [c] *Wolphius* holds) *sæpe mutant decreta syderum*, they doe often alter the primary causes, and decrees of the heavens. For these reasons belike the Church and common-wealth, humane and divine lawes, have conspired to avoid hereditary diseases, forbidding such marriages as are any whit allyed; and as *Mercatus* adviseth all families, to take such, *si fieri possit quæ maximè distant natura*, and to make choice of those that are most differing in complexion from them; if they love their owne, and respect the common good. And sure, I thinke, it hath beene ordered by Gods especiall providence, that in all ages there should be (as usually there is) once in [d] 600 years, a transmigration of Nations, to amend and purifie their blood, as we alter seed upon our Land, and that there should be as it were an inundation of those Northerne *Goathes* and *Vandales*, and many such like people which came out of that Continent of *Scandia*, and *Sarmatia* (as some suppose) and over-ranne as a deluge, most parts of *Europe* and *Africk*, to alter for our good, our complexions, which were much defaced with hereditary infirmities, which by our lust and intemperance wee had contracted. A sound generation of strong and able men were sent amongst us, as those Northerne men usually are, innocuous, free from riot, & free from diseases; to qualifie and make us as those poore naked Indians are generally at this day; and those about *Brasile* (as a late [e] Writer observes) in the Isle of *Maragnan*, free from all hereditary diseases, or other contagion, whereas without helpe of Physicke they live commonly 120 yeares or more; as in the *Orchades* and many other places. Such are the common effects of temperance, and intemperance; but I will descend to particulars, and shew by what meanes, and by whom especially this infirmity is derived unto us.

x *Ex Pituitosis pituitosi, ex biliosis biliosi, ex lienosis et melancholis melancholici.*

y *Epist. 174. in Scoltz. nascitur nobiscum illa aliturq; et una cum parentibus habemus malum hunc assem. Jo. Pelesius lib. 2. de cura humanorum affectuum.*

z *Lib. 10. observat. 15.*

a *Maginus Geog.*

b *Sæpe non eundem, sed similem producit effectum, et illæso parente transit in nepotem.*

c *Dial. præfix. genituris Leovitii.*

d *Bodin. de rep. cap. de periodis reip.*

e *Claudius Abaville* Capuchion in his voyage to Maragnan. 1614. *cap. 45. Nemo fere ægrotus, sano omnes et robusto corpore, vivunt annos 120, 140. sine Medicina.* Idem *Hector Boëthius de insulis Orchad. et Damianus à Goes de Scandia.*

Filii ex senibus nati, rarò sunt firmi temperamenti, old mens children are seldome of a good temperament, as *Scolizius* supposeth, consult. 177, and therefore most apt to this disease; and as [f] *Levinus Lemnius* farther addes, old men beget most part wayward, peevish, sad, melancholy sonnes, and seldome merry. He that begets a childe on a full stomacke, will either have a sicke childe, or a crazed sonne (as [g] *Cardan* thinkes) *contradict.med.lib.* 1.*contradict.* 18. or if the parents be sicke, or have any great paine of the head, as megrim, headache, (*Hieronimus Wolfius* doth instance in a childe of *Sebastian Castalio's*) or if a drunken man get a childe, it will never likely have a good braine, as *Gellius* argues *l.*12.*cap.*1. *Ebrii gignunt Ebrios*, one drunkard begets another (saith [i] *Plutarch.symp.lib.* 1.*quæst.*5. whose sentence [k] *Lemnius* approves *l.*1.*c.*4. *Alsarius Crutius Gen. de qui sit med. cent.* 3. *fol.* 182. *Macrobius lib.*1. *Avicenna lib.*3. *Fen.*21.*Tract.*1.*cap.*8. and *Aristotle* himself *sect.*2.*prob.*4. foolish, drunken, or haire-braine women, most part bring forth children like unto themselves, *morosos & languidos*, and so likewise hee that lies with a menstruous woman. Intemperantia veneris, quam in nautis præsertim insectatur [l] *Lemnius*, qui uxores ineunt, nullâ menstrui decursus ratione habitâ, nec observato interlunio, præcipua causa est, noxia, pernicioſa, concubitum hunc exitialem ideò, & pestiferum vocat. * *Rodericus à Castro Lucitanus*, detestantur ad unum omnes medici, tum & quartâ lunâ concepti, infælices plerumque & amentes, deliri, stolidi, morbosi, impuri, invalidi, tetra lue sordidi, minimè vitales, omnibus bonis corporis atque animi destituti: *ad laborem nati*, si saniores, inquit *Eustathius*, ut *Hercules*, et alij. [m] *Iudæi* maximè insectantur fœdum hunc, & immundum apud *Christianos* Concubitum, ut illicitum abhorrent, & apud suos prohibent; & quod *Christiani* toties leprosi, amentes, tot morbili, impetigines, alphi, psoræ, cutis & faciei decolorationes, tam multi morbi Epidemici, acerbi, & venenosi sint, in hunc immundum concubitum rejiciunt, & crudeles in pignora vocant, qui quartâ lunâ profluente hâc menstruâ illuvie concubitum hunc non perhorrescunt. Damnavit olim divina Lex, & morte mulctavit hujusmodi homines, *Lev.*18.20. & indè nati, si qui deformes aut mutili, pater dilapidatus, quòd non contineret ab [n] immundâ muliere. *Gregorius Magnus*, petenti *Augustino* nunquid apud [o] *Britannos* hujusmodi concubitum toleraret, severe prohibuit, viris suis tum misceri fœminas in consuetis suis menstruis, &c. I spare to English this which I have said. Another cause some give, inordinate Diet, as if a man eate Garlick, Onyons, fast overmuch, study too hard, be oversorowfull, dull, heavy, dejected in minde, perplexed in his thoughts, fearfull, &c. *their children* (saith [p] *Cardan subtil. lib.* 18.) *will be much subject to madnesse and melancholy; for if the spirits of the braine be fusled, or mis-affected by such meanes, at such a time, their children will be fusled in the braine; they will be dull, heavy; timorous, discontented all their lives.* Some are of opinion, and maintaine that paradoxe or probleme, that wise men beget commonly fooles; *Suidas* gives instance in *Aristarchus* the Grammarian, *duos reliquit filios Aristarchū & Aristachorum ambos stultos*; and which [q] *Erasmus* urgeth in his *Moriá*, fools beget wise men. *Card.subt.l.*12. gives this cause, *Quoniam spiritus sapientum ob studium resolvuntur, & in cerebrum feruntur à corde*: because their naturall spirits are resolved by study, and turned into animall; drawne from the Heart, and those other parts to the braine. [r] *Lemnius* subscribes

[f] *Lib.*4.*c.*3. *de occult nat.mir. Tetricos plerumq; filios scnes progenerant, et tristes, varius exhilaratos.*

[g] *Coitus super repletien em pessimus, ei filii qui tum gignuntur, aut morbosi sunt, aut stolidi.*

[h] *Dial.præs.x. Leovitio.*

[i] *L. de ed. liberis.*

[k] *De occult. nat. mir. temulenta et stolidæ mulieres liberos plerumq; producunt sibi similes.*

[l] *Lib.*2.*c.*8. *de occult. nat. mir.* Good Master Schoolmaster doe not English this.

* *De nat. mul. lib.*3.*cap.*4.

[m] *Buxdorphius c*31. *Synag. Jud.* Ezek.18.

[n] *Drusius obs. lib.*3.*cap.*20.

[o] *Beda. Eccl. hist.lib.*1.*c.*27. *respons.*10.

[p] *Nam spiritus cerebri si tum male afficiantur, talis procreatur, et quales fuerint affectus, tales plerumq: ex tristibus tristes, ex jucundis jucundi nascuntur, &c.*

[q] *Fol.*129.*mer.* Socrates Children were fooles. *Sabel.*

[r] *Lib.*1.*cap.*4. *de occult nat. mir.*

64 subscribes to that of *Cardan*, and assignes this reason, *Quòd persolvant debitum languide, & obscitantèr, unde fœtus à parentum generositate desciβit:* they pay their debt (as *Paul* cals it) to their wives remissely, by which meanes their Children are weaklings, and many times ideots and fooles.

Some other causes are given, which properly pertaine to, and proceed from the mother: If shee be over-dull, heavy, angry, peevish, discontented, and melancholy, not onely at the time of conception, but even all the while she carries the childe in her wombe (saith *Fernelius path. lib.* 1. 11.) her sonne will be so likewise affected, and worse, as [f] *Lemnius* addes, *lib.* 4. *cap.* 7. if shee grieve overmuch, be disquieted, or by any casualty be affrighted and terrified by some fearefull object, heard or seene, she endangers her childe, and spoyles the temperature of it; for the strange imagination of a woman, workes effectually upon her infant, that as *Baptista Porta* proves *Physiog. cælestis lib.* 5. *cap.* 2. she leaves a marke upon it, which is most especially seene in such as prodigiously long for such and such meates, the child will love those meates, saith *Fernelius*, and bee addicted to like humours: [t] *If a great-bellied woman see a Hare, her Childe will often have an Harelip*, as we call it. *Garcæus de Iudiciis geniturarum cap.* 33. hath a memorable example of one *Thomas Nickell* borne in the City of *Brandeburge*, 1551. [u] *that went reeling and staggering all the dayes of his life, as if he would fall to the ground, because his mother being great with childe saw a drunken man reeling in the street.* Such an other I finde in *Martin Wenrichius com: de ortu monstrorum cap.* 17. I saw (saith hee) at *Wittenberge* in *Germany*, a Citizen that looked like a karkasse; *I asked him the cause, hee replyed, His Mother when shee bore him in her wombe, saw a carkasse by chance, and was so sore affrighted with it, that*, ex eo fœtus ei assimilatus, *from a ghastly impression the child was like it.*

So many severall wayes are we plagued and punished for our fathers defaults; in so much that as *Fernelius* truely saith, [x] *It is the greatest part of our felicitie to be well borne, and it were happy for humane kinde, if onely such parents as are sound of body and minde, should be suffered to marry.* An husbandman will sow none but the best and choisest seed upon his land, hee will not reare a Bull or an Horse, except he be right shapen in all parts, or permit him to cover a Mare, except he be well assured of his breed; we make choice of the best Rammes for our sheepe, reare the neatest Kine, and keep the best dogges, *Quanto id diligentius in procreandis liberis observandum?* And how carefull then should wee bee in begetting of our children? In former times some [y] Countries have beene so chary in this behalfe, so sterne, that if a child were crooked or deformed in body or mind, they made him away; so did the *Indians* of old by the relation of *Curtius*, and many other well governed commonwealths, according to the discipline of those times. Heretofore in *Scotland*, saith [z] *Hect: Boëthius, if any were visited with the falling sickneβe, madneβe, gout, leproβie, or any such dangerous disease, which was likely to bee propagated from the father to the sonne, he was instantly gelded; a woman kept from all company of men; and if by chance having some such disease, shee were*

f *De occul. nat. mir. Pica morbus mulierum.*

t *Baptista porta loco præd. Ex leporum intuitu plerisq. infantes edunt bifido superiore labello.*

u *Quasi mox in terram collapsurus, per omnẽ vitam incidebat cum mater gravida ebrium hominem sic incedentem videret.*

* *Civem facie cadaverosa, qui dixit, &c.*

x *Optimum bene nasci, maxima pars felicitatis nostra bene nasci. quamobrem præclare humano generi consultum videretur, si soli parentes bene habiti et sani, liberis operam darent.*

y *Infantes infirmi præcipitio necati. Bohemus lib.* 3. *c.* 3. *Apud Lacones olim. Lypsius epist.* 85. *cent. ad Belgas, Dionysio Villerio, si quos aliqua membrorum parte inutiles nata verint, necari jubent.*

z *Lib.* 1. *De veterum Scotorum moribus. Morbo comitiali, dementia, mania, lepra, &c. aut simili labe, quæ facile in prolem transmittitur, laborantes inter eos, ingenti falla indagine inventos, ne gens fœda contagione lederetur, ex iis nata, castraverunt, mulieres hujusmodi procul a virorum consortio ablegarunt, quod si harum aliqua concepisse inveniebatur, simul cum fœtu nondum edito, defodiebatur viva.*

found

found to be with child, she with her brood were buried alive: and this was done for the common good, lest the whole Nation should be injured or corrupted. A severe doome you will say, and not to be used amongst Christians, yet more to be looked into than it is. For now by our too much facility in this kinde, in giving way for all to marry that will, too much liberty and indulgence in tolerating all sorts, there is a vast confusion of hereditary diseases, no family secure, no man almost free from some grievous infirmity or other, when no choice is had, but still the eldest must marry, as so many stallions of the race, or if rich, be they fooles or dizzards, lame or maimed, unable, intemperate, dissolute, exhaust through riot, as he said, [a] *jure hæreditario sapere jubentur*; they must be wise and able by inheritance; it comes to passe that our generation is corrupt, we have many weak persons both in body and mind, many ferall diseases raging amongst us, crased families, *parentes, peremptores*; our fathers bad, and we are like to be worse.

a *Euphormio Satyr.*

MEMB. 2.

SUBSECT. 1.

Bad diet a cause. Substance. Quality of meats.

ACcording to my proposed method, having opened hitherto these secundary causes, which are inbred with us; I must now proceed to the outward and adventitious, which happen unto us after we are borne. And those are either Evident, Remote; or inward, Antecedent, and the nearest: Continent causes some call them. These outward, remote, precedent causes are subdivided againe, into *necessary* and *not necessary*. *Necessary* (because we cannot avoid them, but they will alter us, as they are used, or abused) are those six non-naturall things, so much spoken of amongst Physitians, which are principal causes of this disease. For almost in every consultation, wheras they shall come to speak of the causes, the fault is found, and this most part objected to the patient; *peccavit circa res sex non naturales:* he hath still offended in one of those six. *Montanus consil.* 22. consulted about a Melancholy Jew, gives that sentence, so did *Frisemelica* in the same place: and in his 244. counsel, censuring a melancholy souldier, assigns that reason of his malady, [b] *he offended in all those six non-naturall things, which were the outward causes, from which came those inward obstructions*: and so in the rest.

These six non-naturall things, are Diet, Retention and Evacuation, which are more material than the other, because they make new matter, or else are conversant in keeping or expelling of it. The other foure are, Aire, Exercise, Sleeping, Waking, and perturbations of the mind, which only alter the matter. The first of these is Diet, which consists in meat and drink, and causeth Melancholy, as it offends in Substance, or Accidents, that is, quantity, quality, or the like. And well it may be called a materiall cause, since that as [c] *Fernelius* holds, *It hath such a power in begetting of diseases, and yeelds the matter*

b *Fecit omnia delicta quæ fieri possunt circa res sex non naturales, et eæ fuerunt causæ extrinsecæ, ex quibus postea ortæ sunt obstructiones.*

c *Path. lib. 1. cap. 2. Maximam in gignendis morbis vim obtinet, pabulum, materiamq; morbi suggerens: nam nec ab aere, nec à perturbationibus, vel aliis evidentibus causis morbi sunt, nisi consentiat corporis præparatio, et humorum constitutio. Vt semel dicam, una gula est omnium morborum mater, etiamsi alius est genitor. Ab hac morbi sponte sæpè emanant, nulla alia cogente causa.*

66 *ter and sustenance of them: for neither ayre, nor perturbations, nor any of those other evident causes take place, or work this effect, except the constitution of body, and preparation of humours do concurre. That a man may say, this Diet is the mother of diseases, let the father be what he will, and from this alone Melancholy, and frequent other maladies arise.* Many Physitians, I confesse, have written copious volumes of this one subject, of the nature and qualities of all manner of meats; as namely, *Galen*, *Isaac* the *Iew*, *Haly abbas*; *Avicenna*, *Mesue* also foure *Arabians*: *Gordonius*, *Villanovanus*, *Wecker*, *Iohannes Bruerinus sitologia de Esculentis & Poculentis*, *Michael Savanarola*, *Tract. 2. c. 8. Anthony Fumanellus*, *lib. de regimine senum*, *Curio* in his Comment on Schola Salerna, *Godefridus Stekius arte med. Marsilius cognatus*, *Ficinus*, *Ranzovius*, *Fonseca*, *Lessius*, *Magninus*, *regim. sanitatis*, *Frietagius*, *Hugo Fridevallius*, *&c.* besides many other in [d] English, and almost every peculiar Physitian, discourseth at large of all peculiar meats in his Chapter of Melancholy: yet because these books are not at hand to every man, I will briefly touch what kind of meats ingender this humour, through their severall species, and which are to be avoided. How they alter and change the matter, spirits first, and after humours, by which we are preserved, and the constitution of our body, *Fernelius* and others will shew you. I haste to the thing it selfe: And first of such Diet as offends in substance.

d *Cogan, Eliot, Vaughan. Vener.*

Beefe. *Beefe*, a strong and hearty meat (cold in the first degree, dry in the second, saith *Galen*, *lib. 3. cap. 1. de alim. fac.*) is condemned by him, and all succeeding Authors, to breed grosse melancholy blood: Good for such as are sound, and of a strong constitution, for labouring men, if ordered aright, corned, young, of an Oxe (for all gelded mets in every species are held best) or if old, [e] such as have been tired out with labour, are preferred. *Aubanus* and *Sabellicus* commend *Portingall* Beefe to be the most savory, best, and easiest of digestion; we commend ours: but all is rejected, and unfit for such as lead a resty life, any wayes inclined to Melancholy, or dry of complexion: *Tales* (*Galen* thinks) *de facile melancholicis agritudinibus capiuntur.*

e *Frietagius.*

Porke. *Porke*, of all meats is most nutritive in his owne nature, but altogether unfit for such as live at ease, are any wayes unsound of Body or mind: Too moist, full of humours, and therefore *noxia delicatis*, saith *Savanarola*, *ex earum usu vt dubitetur, an febris quartana generetur*: naught for queasie stomacks, in so much, that frequent use of it may breed a quartan ague.

Isaac.

Goat. *Savanarola* discommends Goats flesh, and so doth [f] *Bruerinus*, *lib. 13. cap. 19.* calling it a filthy beast, and rammish, & therefore supposeth it will breed rank and filthy substance: yet Kid, such as are young, & tender, *Isaac* accepts, *Bruerinus* and *Galen lib. 1. cap. 1. de alimentorum facultatibus.*

f *Non laudatur quia melancholicum prebet alimentum.*

Hart. *Hart, and Red Deere* [g] *hath an evill name, it yeelds grosse nutriment*; a strong and great grained meat, next unto a Horse. Which although some countries eat, as *Tartars*, and they of *China*: yet [h] *Galen* condemnes. Young Foales are as commonly eaten in *Spaine* as red Deere, and to furnish their Navies, about *Malaga* especially, often used; but such meats aske long baking, or seething, to qualifie them, and yet all will not serve.

g *Malè alit cervina (inquit Frietagius) crassissimum et atribilarium suppeditat alimentum.*

h *Lib. de subtilit. dieta. Equina caro et asinina equinis danda est hominibus et asininis.*

Venison, Fallow Deere. All *Venison* is melancholy, and begets bad blood; a pleasant meat: in great esteeme with us, (for we have more Parkes in *England*, than there are in all *Europe* besides) in our solemne feasts. 'Tis somewhat better hunted, than otherwise,

therwise, and well prepared by cookerie; but generally bad, and seldome to be used.

Hare, a black meat, melancholy, and hard of digestion, it breeds *Incubus* often eaten, and causeth fearfull Dreames, so doth all *Venison*, and is condemned by a Jury of Physitians. *Mizaldus* and some others, say, that *Hare* is a merry meat, and that it will make one faire, as *Martials* Epigram testifies to *Gellia*, but this is *per accidens*, because of the good sport it makes, merry company, and good discourse that is commonly at the eating of it, and not otherwise to be understood. Hare.

[i] *Conies* are of the nature of Hares. *Magninus* compares them to Beefe, Pig, and Goat, *Reg. sanit. part. 3. cap. 17.* yet young Rabbets by all men are approved to be good. Conies. *Partim absunt à natura Leporum. Brucrinus l. 13. ca. 25. pullorum tenera et optima.*

Generally, all such meats as are hard of Digestion, breed melancholy, *Aretæus lib. 7. cap. 5.* reckons up heads and feet, [k] bowels, brains, entrals, marrow, fat, blood, skinnes, and those inward parts, as Heart, lungs, liver, spleen, &c. They are rejected by *Isaac. lib. 2. part. 3. Magninus part 3. cap. 17. Brucrinus lib. 12. Savanarola Rub. 32. Tract. 2.* k *Illaudabilis succi nauseam provocant.*

Milke, and all that comes of milke, as Butter and Cheese, Curds, &c. increase melancholy (Whey only excepted, which is most wholsome:) [l] some except Asses milk. The rest, to such as are sound, is nutritive and good, especially for yong children, but because soone turned to corruption, [m] not good for those that have unclean stomacks; are subject to head-ach, or have green wounds, Stone, &c. Of all Cheeses, I take that kind which we call *Banbury* Cheese to be the best, *ex vetustis pessimus*, the older, stronger, and harder, the worst, as *Langius* discourseth in his Epistle to *Melanthon*, cited by *Mizaldus*, *Isaac part 5. Galen lib. 3. de cibis boni succi, &c.* Milke. l *Pisa. Altomar.* m *Curio. Frietagius. Magninus. part. 3. cap. 17. Mercurialis de affect. lib. 1. cap. 10.* excepts all milke meats in Hypocondriacall Melancholy.

Amongst Fowle, [n] Peacocks and Pigeons, all fenny Fowle are forbidden, as Ducks, Geese, Swannes, Hearnes, Cranes, Coots, Didappers, Waterhens, with all those Teales, Curres, Sheldrakes, and peckled Fowls, that come hither in winter out of *Scandia*, *Muscovy*, *Greenland*, *Friesland*, which half the yeare are covered all over with snow, and frozen up. Though these bee faire in feathers, pleasant in taste, and have a good out-side, like Hypocrites, white in plumes, and soft, their flesh is hard, black, unwholsome, dangerous, melancholy meat; *gravant & putrefaciant stomachum*, saith *Isaac part 5. de vol.* their young ones are more tolerable, but young Pigeons he quite disproves. Fowle. n *Wecker Syntax. theor. p. 2. Isaac. Bruer. li. 15. c. 30. et 31.*

Rhasis, and [o] *Magninus* discommend all fish, and say they breed *Viscosities*, slimy nutriment, little and humorous nourishment. *Savanarola* addes cold: moist, and phlegmatick, *Isaac*: and therefore unwholsome for all cold and melancholy complexions. Others make a difference, rejecting onely amongst fresh-water fish, Eele, Tench, Lampray, Crawfish (which *Bright* approves, *cap. 6.*) and such as are bred in muddy and standing waters, and have a taste of mud, as *Franciscus Bonsuetus* poetically defines, *lib. de aquatilibus.* Fishes. o *cap. 18. par. 3.*

Nam pisces omnes, qui stagna, lacusq; frequentant,
Semper plus succi deterioris habent.
All fish, that standing pooles and lakes frequent,
Doe ever yeeld bad juyce and nourishment.

68

Lampreyes, *Paulus Iovius, cap. 34. de piscibus fluvial.* highly magnifies, and saith, none speak against them but *inepti* and *scrupulosi*, some scrupulous persons; but [p] *Eeles cap. 33. he abhorreth in all places, at all times, all Physitians detest them, especially about the Solstice. Gomesius lib. 1. cap. 22. de sale* doth immoderately extoll Sea-fish, which others as much vilifie, and above the rest, dryed, sowced, indurate fish, as Ling, Fumados, Red-herrings, Sprats, Stock-fish, Haberdine, Poore-John, all Schell-fish. [q] *Tim. Bright* excepts Lobstarre and Crab. *Messarius* commends Salmon, which *Bruerinus* contradicts *lib. 22. cap. 17. Magninus* rejects Congre, Sturgeon, Turbet, Mackerell, Skate.

p *Omni loco et omni tempore medici detestantur anguillas præsertim circa solstitium. Damnantur tum sanis tum ægris.*

q *Cap. 6.* in his Tract of Melancholy.

Carpe is a fish of which I know not what to determine. *Franciscus Bonsuetus* accomps it a muddy fish, *Hippolitus Salvianus* in his booke *de Piscium naturâ & præparatione*, which was printed at *Rome* in fol. 1554. with most elegant pictures, esteems Carp no better than a slimy watery meat. *P. Iovius* on the other side, disallowing Tench, approves of it; so doth *Dubravius* in his bookes of Fish-ponds. *Freitagius* [r] extols it for an excellent wholsome meat, and puts it amongst the Fishes of the best rank; and so do most of our Countrey Gentlemen, that store their Ponds almost with no other Fish. But this controversie is easily decided, in my judgment, by *Bruerinus lib. 22. cap. 13.* The difference riseth from the site and nature of Pools, [s] sometimes muddy, sometimes sweet; they are in taste as the place is from whence they be taken. In like manner almost we may conclude of other fresh-fish. But see more in *Rondoletius, Bellonius, Oribasius, lib. 7. cap. 22. Isaac. lib. 1.* especially *Hippolitus Salvianus*, who is *instar omnium solus, &c.* Howsoever they may be wholsome and approved, much use of them is not good; *P. Forestus* in his Medicinall observations, [t] relates that *Carthusian* Fryers, whose living is most part fish, are more subject to melancholy than any other order, and that hee found by experience, being sometimes their Physitian ordinary at *Delph* in *Holland*. He exemplifies it with an instance of one *Buscodnese* a *Carthusian* of a ruddy colour, and well liking, that by solitary living and fish-eating became so misaffected.

r *Optimè nutrit omnium judicio inter primæ notæ pisces gustu præstanti.*

s *Non est dubium, quin pro variorum situ, ac natura, magnas alimentorum sortiantur differentias, alibi suaviores, alibi lutulentiores.*

t *Observat. 16. lib. 10.*

Herbs.

Amongst hearbs to be eaten, I finde Gourds, Cowcumbers, Coleworts, Mellons disallowed, but especially Cabbage. It causeth troublesome dreames, and sends up blacke vapours to the braine. *Galen. loc. affect. lib. 3. cap. 6.* of all hearbs condemnes Cabbage; and *Isaac lib. 2. cap. 1. animæ gravitatem facit*, it brings heavinesse to the soule. Some are of opinion, that all raw hearbs and Sallets breed melancholy blood, except Bugloss and Lettice. *Crato consil. 21. lib. 2.* speakes against all hearbs and worts, except Borrage, Bugloss, Fennell, Parsly, Dill, bawme, Succory. *Magninus regim. sanitatis 3. part. cap. 31. omnes herbæ simpliciter malæ, viâ cibi*, All hearbs are simply evill to feed on (as he thinkes:) So did that scoffing Cooke in [u] *Plautus* hold,

u *Pseudolus, act. 3. scen. 2.*

——*Non ego cœnam condio ut alii coqui solent,*
Qui mihi condita prata in patinis proferunt,
Boves qui covivas faciunt, herbasq; aggerunt.
Like other Cookes I doe not supper dresse,
That put whole Meddowes into a platter,

And

And make no better of their Guests than Beeves,
With hearbs and grasse to feed them fatter.

Our *Italians* and *Spanyards* doe make a whole dinner of hearbs and sallets (which our said *Plautus* cals *cœnas Terrestres*, *Horace*, *cœnas sine sanguine*) by which meanes, as he followes it,

[x] *Hic homines tam brevem vitam colunt*——
Qui herbas hujusmodi in alvum suum congerunt,
Formidolosum dictu, non esu modo,
Quas herbas pecudes non edunt, homines edunt.
Their lives that eate such hearbs, must needs be short,
And 'tis a fearefull thing for to report,
That men should feed on such a kinde of meate,
Which very juments would refuse to eate.

x *Plautus ibid.*

[y] They are windie, and not fit therefore to be eaten of all men raw, though qualified with oyle, but in brothes or otherwise. See more of these in every [z] Husbandman and Herbalist. Rootes, *Etsi quorundam gentium opes sint*, saith *Bruerinus*, the wealth of some countries, and sole food, are windy and bad, or troublesome to the head; as Onyons, Garlicke, Scallions, Turnups, Carrets, Radishes, Parsnips; *Crato, lib. 2. consil. 11.* disallowes all Roots, though [a] some approve of Parsnips and Potatoes. [b] *Magninus* is of *Crato's* opinion, [c] *They trouble the minde, sending grosse fumes to the braine, make men mad*, especially Garlicke, Onyons, if a man liberally feed on them a yeare together. *Guianerius Tract. 15. cap. 2.* complaines of all manner of Roots, and so doth *Bruerinus*, even Parsnips themselves, which are the best, *lib. 9. cap. 14. pastinacarum usus succos gignit improbos. Crato consil. 21. lib. 1.* utterly forbids all manner of fruits, as Peares, Apples, Plumms, Cherries, Strawberries, Nuts, Medlers, Serves, &c. *Sanguinem inficiunt*, saith *Villanovanus*, they infect the blood, and putrifie it, *Magninus* holds, and must not therefore be taken, *viâ sibi, aut quantitate magnâ*, not to make a meale of, or in any great quantity. [d] *Cardan* makes that a cause of their continuall sicknesse at *Fessa* in *Africk, because they live so much on fruits, eating them thrice a day. Laurentius* approves of many fruits, in his Tract of Melancholy, which others disallow, & amongst the rest Apples, which some likewise commend, Sweetings, Pairmains, Pippins, as good against Melancholy; But to him that is any way inclined to, or touched with this malady, [e] *Nicholas Piso* in his Practicks, forbids all fruits, as windy, or to be sparingly eaten at least, and not raw. Amongst other fruits [f] *Bruerinus* out of *Galen*, excepts Grapes and Figges, but I finde them likewise rejected. All Pulse are naught, Beanes, Peace, Fitches, &c. They fill the Braine (saith *Isaac*) with grosse fumes, breed black thicke blood, and cause troublesome dreams. And therfore that which *Pythagoras* said to his Schollers of old, may be for ever applyed to Melancholy men, *à fabis abstinetè*, Eate no Pease, nor Beanes; yet to such as will needs eate them, I would give this counsell to prepare them according to those rules that *Arnoldus Villanovanus*, and *Frietagius* prescribe, for eating and dressing Fruits, Hearbs, Roots, Pulse, &c.

y *Quare rectius valetudini suæ quisq; consulet, qui lapsus priorum parentum memor, eas plane vel omiserit vel parce degustarit. Kerstleius cap. 4. de vero usu med.*

z *In Mizaldo de Horto P. Crescent. Herbâ-stem, &c.* Rootes.

a *Cap. 13. part. 3* Bright in his Tract. of Mel.

b *Intellectum turbant, producunt insaniam.*

c *Audivi (inquit Magnus.) quod si quis ex iis per annum continue comedat, in insaniam caderet. cap. 13.* Fruits.

Improbi succi sunt. Cap. 12.

d *De rerum varietat.*

In Fessa plerisq; morbosi, quod fructus comedant ter in die.

e *Cap. de. Mel.*

f *Lib. 11. cap. 3.* Pulse.

70 Spices. Spices cause hot and head melancholy, and are for that cause forbidden by our Physitians, to such men as are inclined to this melady, as Pepper, Ginger, Cinnamon, Cloves, Mace, Dates, &c. Honey and Sugar. [g] Some except Hony, to those that are cold it may be tolerable, but [h] *Dulcia se in bilem vertunt*, they are obstructive. *Crato* therefore forbids all Spice, in a consultation of his, for a Melancholy Schoolemaster, *Omnia aromatica, & quicquid sanguinem adurit*: so doth *Fernelius consil.* 45. *Guianerius tract.* 15. *c.* 2. *Mercurialis cons.* 189. To these I may adde all sharpe and sowre things, luscious and over sweet; or Fat, as Oyle, Vineger, Verjuice, Mustard, Salt; as sweet things are obstructive, so these are corrosive. *Gomesius* in his bookes *de sale lib.* 1. *cap.* 21. highly commends Salt; so doth *Codronchus* in his Tract *de sale Absynthii. Lemn. l.* 3. *cap.* 9. *de occult. nat. mir.* yet common experience findes Salt, and salt meates to be great procurers of this disease. And for that cause belike those *Ægyptian* Priests abstained from Salt, even so much as in their bread, *ut sine perturbatione anima esset*, saith mine Author, that their soules might be free from perturbations.

g *Bright cap.* 6. excepts Hony.

h *Hor. apud Scoltzium consil.* 186.

Bread. Bread that is made of baser graine, as Pease, Beans, Oates, Rye, or [h] over had baked, crustie and black, is often spoken against, as causing melancholy juyce and winde. *Ioh. Maior* in the first book of his history of *Scotland*, contends much for the wholsomenesse of Oaten Bread; It was objected to him then living at *Paris* in *France*, that his Countrey-men fed on Oates and base graine, as a disgrace; but he doth ingenuously confesse, *Scotland*, *Wales*, and a third part of *England*, did most part use that kinde of Bread, that it was as wholsome as any graine, and yeelded as good nourishment. And yet *Wecker* out of *Galen*, cals it horse meat, and fitter for juments, than men to feed on. But read *Galen* himselfe *lib.* 1. *de cibis boni & mali succi*, more largely discoursing of Corne and Bread.

i *Ne comedas crustam, cholerain, quia gignit adustam. Schol. Sal.*

Wine. All black Wines, over hot, compound, strong thick drinkes, as Muscadine, Malmsie, Allegant, Rumny, Brownebastard, Metheglen, and the like, of which they have 30 severall kindes in *Muscovy*, all such made drinkes are hurtfull in this case, to such as are hot, or of a sanguine cholerick complexion, young, or inclined to head melancholy. For many times the drinking of wine alone causeth it. *Arculanus cap.* 16. *in* 9. *Rhasis*, puts in [i] Wine for a great cause, especially if it be immoderately used. *Guianerius Tract.* 15. *cap.* 2. tels a story of two Dutchmen, to whom he gave entertainment in his house, *that* [k] *in one monthes space were both melancholy by drinking of wine*, one did naught but sing, the other sigh. *Galen. lib. de causis morb. cap.* 3. *Matthiolus* on *Dioscorides*, and above all other *Andreas Bachius lib.* 3. *c.* 18, 19, 20. have reckoned up those inconveniences that come by Wine. Yet notwithstanding all this, to such as are cold, or sluggish melancholy, a cup of Wine is good Physick, and so doth *Mercurialis* grant, *consil.* 25. in that case, if the temperature be cold, as to most melancholy men it is, Wine is much commended, if it be moderately used. Cider and Perry are both cold and windy drinkes, and for that cause to bee neglected, and so are all those hot spiced strong drinkes.

i *Vinum turbidum.*

k *Ex vini patentis bibitione, duo Alemani in uno mense melancholici facti sunt.*

Cider, Peny.

Beere. *Beere*, if it be over-new or over-stale, over-strong, or not sod, smell of the caske, sharpe or sowre, is most unwholsome, frets and gaules, &c. *Henricus Ayrerus* in a [l] consultation of his, for one that laboured of *Hypocondriacall* melancholy

l *Hildisheim spicel. fol.* 273.

o *Crassum generat sanguinem.*

melancholy discommends Beere. So doth [n] *Crato* in that excellent counsell of his, *lib. 2. consil. 21.* as too windie because of the Hop. But hee meanes belike that thicke blacke *Bohemian* Beere used in some other parts of [m] *Germany*,

——*nil spicius illa*
Dum bibitur, nil clarius est dum mingitur, unde
Constant, quòd multas fæces in corpore linquat.
Nothing comes in so thicke
Nothing goes out so thinne,
It must needs follow then
The dregs are left within.

m About *Dantzick* in *Spruce*, *Hamburg*, *Lypsick*.

As that old [n] Poet scoffed, calling it *Stygiæ monstrum conforme paludi*, a monstrous drinke, like the river *Styx*. But let them say as they list, to such as are accustomed unto it, *'tis a most wholsome* (so [o] *Polidor Virgil* calleth it) *and a pleasant drinke*, it is more subtill and better for the Hop that rarifies it, hath an especiall vertue against melancholy, as our Herbalists confesse, *Fuchsius* approves, *lib. 2. sect. 2. Instit. cap.* 11. and many others.

n Henricus Abrincensis.

o Potus tum salubris tum jucundus, *lib. 1.*

Waters.

Standing Waters, thick and ill coloured, such as come forth of Pooles, and Motes, were hempe hath been steeped, or slimy fishes live, are most unwholsome, putrified, and full of mites, creepers, slimy, muddy, uncleane, corrupt, impure, by reason of the Suns heat, and still standing; they cause foule distemperatures in the body and minde of man, are unfit to make drinke of, to dresse meat with, or to be [p] used about men inwardly or outwardly. They are good for many domesticall uses, to wash horses, water Cattle, &c. or in time of necessity, but not otherwise. Some are of opinion, that such fat standing waters make the best Beere, and that seething doth defecate it, as [q] *Cardan* holds, *lib. 13. subtil. It mends the substance and savour of it*, but it is a paradoxe. Such Beere may be stronger, but not so wholsome as the other, as [r] *Iobertus* truly justifieth out of *Galen*, *Paradox dec. 1. Paradox* 5. that the seething of such impure waters doth not purge or purifie them. *Pliny lib. 31. c. 3.* is of the same Tenent, and *P. Crescentius agricult. lib. 1. & lib. 4. cap.* 11, *&c.* 45. *Pamphilius Herilachus*, *l. 4. de nat. aquarum*, such waters are naught, not to be used, and by the testimony of [s] *Galen*, *breed Agues*, *Dropsies*, *Pleurisies*, *Splenetick and melancholy passions*, *hurt the eyes*, *cause a bad temperature*, *and ill disposition of the whole body*, *with bad colour*. This *Iobertus* stifly maintaines, *Paradox lib. 1. part. 5.* that it causeth bleere eyes, bad colour, and many loathsome diseases to such as use it: This which they say, stands with good reason; for as Geographers relate, the water of *Asiracan* breeds wormes in such as drinke it. [t] *Axius*, or as now called *Verduri*, the faireſt river in *Macedonia*, makes all Cattle blacke that taste of it. *Aleacman* now *Peleca*, another streame in *Thessaly*, turnes Cattle most part white, *si potui ducas. I. Aubanus Bohemus* referres that [u] *Struma*, or Poke of the *Bavarians* and *Styrians* to the nature of their waters, as [x] *Munster* doth that of the *Valesians* in the *Alpes*, and [z] *Bodine* supposeth the stuttering of some families in *Aquitania* about *Labden*, to proceed from the same cause, *and that the filth is derived from the water to their bodies*. So that they that use filthy, standing, ill-coloured, thick,

p *Galen l. 1. de san. tuend. cavendæ sunt aquæ quæ ex stagnis hauriuntur, et quæ turbidæ et male olentes, &c.*

q *Innoxium reddit, et bene olentem.*

r *Contendit hoc vitia collione non emendari.*

s *Lib. de bonitate aquæ, hydropē auget, febres putridas, splenē, tussēs, nocet oculis, malum habitum corporis et colorem.*

t *Maginus: nigritatem induxit si pecora biberint.*

u *Aquæ ex nivibus coactæ strumosos faciūt.*

x *Cosmog lib. 3. cap. 36.*

z *Method hist. cap. 5. habitant Labdeni in Aquitania, ob aquas, atq; hi morbi ab aquis in corpora derivantur.*

72 thicke, muddy water, must needs have muddy, ill coloured, impure, and infirme bodies. And becaufe the body works upon the minde, they fhall have groffer underftandings, dull, foggy, melancholy fpirits, and be really fubject to all manner of infirmities.

To theſe noxious fimples, we may reduce an infinite number of compound, artificiall made diſhes, of which our Cookes afford us a great variety, as Taylors doe faſhions in our apparell. Such are [a] Puddings ſtuffed with blood, or otherwiſe compoſed, Baked meats, ſowced, indurate meats, fryed, and broyled, buttered meats, condite, powdred, and overdryed, [b] all Cakes, Simnels, Bunnes, Cracknels made with butter, ſpice, &c. Fritters, Pancakes, Pies, Salſages, and thoſe ſeverall ſawces, ſharpe or over ſweet, of which *Scientia popinæ*, as *Seneca* cals it, hath ſerved thoſe [c] *Apician* tricks, and perfumed diſhes, which *Adrian* the 6. Pope, ſo much admired in the accounts of his predeceſſor *Leo Decimus*; and which prodigious riot & prodigality have invented in this age. Theſe doe generally ingender groſſe humours, fill the ſtomack with crudities, and all thoſe inward parts with obſtructions. *Montanus conſil.* 22. gives inſtance in a melancholy Jew, that by eating ſuch tart ſawces, made diſhes, and ſalt meats, with which he was overmuch delighted, became melancholy, and was evill affected. Such examples are familiar and common.

a *Edulia ex ſanguine et ſuffocato parta. Hildeſheim.*

b *Cupedia vero, placentæ, bellaria, commentaj; alia curioſa piſtorum et coquorum, guſtui ſervientium concilient morbos tum corpori tum animo inſanabiles. Philo Iudæus lib. de victimis. P. Iov. vita ejus.*

c As Lettuce ſteeped in Wine, Birds fed with Fennell and Sugar, as a Popes Concubine uſed in Avignion, Stephan.

SUBSECT. 2.

Quantity of dyet a cauſe.

THere is not ſo much harme proceeding from the ſubſtance it ſelfe of meate, and quality of it, in ill dreſſing and preparing, as there is from the quantity, diſorder of time and place, unſeaſonable uſe of it, [d] intemperance, overmuch, or overlittle taking of it. A true ſaying it is, *Plures crapula quàm gladius*, this gluttony kils more than the ſword, this *omnivorantia & homicida gula*, this al-devouring and murdering gut. And that of [e] *Pliny* is truer, *Simple dyet is the beſt, heaping up of ſeverall meates is pernicious, and ſawces worſe, many diſhes bring many diſeaſes.* [f] *Avicen* cryes out, that *nothing is worſe than to feed on many diſhes, or to protract the time of meats longer than ordinary, from thence proceed our infirmities, and 'tis the fountaine of all diſeaſes, which ariſe out of the repugnancy of groſſe humours.* Thence, ſaith [g] *Fernelius*, come crudities, winde, oppilations, *cacochymia, Plethora, Cachexia, Bradiopepſia,* * *Hinc ſubitæ mortes, atque inteſtata ſenectus*, ſudden death, &c. and what not.

As a Lampe is choaked with a multitude of oyle, or a little fire with overmuch wood quite extinguiſhed, ſo is the naturall heat with immoderate eating, ſtrangled in the body. *Pernitioſa ſentina eſt abdomẽ inſaturabile*; one ſaith, an inſatiable paunch is a pernicious ſink, and the fountaine of all diſeaſes both of body and minde. [h] *Mercurialis* will have it a peculiar cauſe of this private diſeaſe; *Solenander conſil. 5. ſect. 3.* illuſtrates this of *Mercurialis*, with an example

d *Animæ negotium illa faceſſit et de templo Dei immundum ſtabulum facit. Peletius 10. cap.*

e *Lib. 11. cap. 52. Hominibus utiliſſimus ſimplex, acervatio ciborum peſtifera, et condimenta perniciosa, multos morbos multa fercula ferunt.*

f *3 1. dec. 2. cap. Nihil deterius quàm ſi tempus juſto longius comedendo protrahatur, & varia ciborum genera conjungantur: inde morborum ſcaturigo, quæ ex repugnantia humorum oritur.*

g *Path. l. 1. c. 14*

* *Iuv. Sat. 5.*

h *Nimia repletio ciborum facit melancholicum.*

example of one so melancholy, *ad intempestivis commessationibus*, unseasonable feasting. i *Crato* confirmes as much, in that often cited counsell, 21. *lib.* 2. putting superfluous eating for a maine cause. But what need I seeke farther for proofes? Heare *Hippocrates* himselfe, *lib.* 2. *Aphoris.* 10. *Impure bodies the more they are nourished, the more they are hurt, for the nourishment is putrified with vicious humours.*

And yet for all this harme, which apparently follows surfetting and drunkennesse, see how we luxuriate and rage in this kinde, reade what *Iohannes Stuckius* hath written lately of this subject, in his great Volume *de Antiquorum Conviviis*, and of our present age; *quàm* l *portentosæ cœnæ*, prodigious suppers, m *Qui dum invitant ad cœnam, efferunt ad sepulchrum*, what *Fagos, Epicures, Apetios, Heliogables* our times afford? *Lucullus* Ghost walkes still, and every man desires to sup in *Apollo*: *Æsops* costly dish is ordinarily served up.

——— n *Magis illa juvant, quæ pluris emuntur.*

The deerest Cates are best, and 'tis an ordinary thing to bestow 20. or 30. pound on a dish, some thousand Crowns upon a dinner: *Mully-Hamet* King of *Fez* and *Morocco* spent three pound on the sawce of a Capon; 'tis nothing in our times, we scorne all that is cheape. *We loathe the very light* (some of us, as *Seneca* notes) *because it comes free, and we are offended with the Sunnes heat, and those coole blasts, because we buy them not.* This aire we breath is so common, *we care not for it*, nothing pleaseth but what is deare. And if we be q witty in any thing, it is *ad gulam*: If wee study at all, it is *erudito luxu*, to please the pallat, and to satisfie the gut. *A Cooke of old was a base knave* (as r *Livy* complaines) *but now a great man in request: Cookery is become an art, a noble science, Cookes are Gentlemen; Venter Deus*; They weare *their braines in their bellies, and their guts in their heads*, as s *Agrippa* taxed some parasites of his time, rushing on their owne destruction, as if a man should runne upon the point of a sword, *usq; dum rumpantur comedunt*; t all day, all night, let the Physitian say what he will, imminent danger, and ferall diseases are now ready to seaze upon them, that will eate till they vomit, *Edunt ut vomant, vomunt & edant*, saith *Seneca*; which *Dion* relates of *Vitellius, Solo transitu ciborum nutriri judicatus*; his meat did passe through, and away: or till they burst again. u *Strage animantium ventrē onerant*, & rake over all the world, as so many x slaves, belly-gods, and land-serpents, *& totus orbis ventri nimis angustus*, the whole world cannot satisfie their appetite. y *Sea, land, rivers, lakes, &c. may not give content to their raging guts.* To make up the messe, what immoderate drinking in every place? *Senem potum pota trahebat anus*, how they flocke to the Taverne: as if they were *fruges consumere nati*, borne to no other end but to eate and drinke, like *Offellius Bibulus*, that famous *Roman* parasite, *Qui dum vixit, aut bibit aut minxit*; as so many Casks to hold wine, yea worse than a Cask, that marres wines, and it selfe is not marred by it, yet these are brave men; *Silenus Ebrius* was no braver. *Et quæ fuerunt vitia, mores sunt*: 'tis now the fashion of our times, an honour: *Nunc verò res ista eò rediit* (as *Chrysost. ser.* 30. in 5. *Ephes.* comments) *Vt effeminatæ ridendaq; ignaviæ loco habeatur, nolle inebriari*; 'tis now come to that passe that he is no Gentleman, a ve-

i *Comestio superflua cibi, et potus quantitas nimia.*

k *Impura corpora quanto magis nutris, tanto magis ledis: putrefacit enim alimentum vitiosus humor.*

l *Vid. Geslen. de portentosis cœnis, &c. putearii com.*

m *Amb. lib. de Jeju. cap. 14.*

n *Juvenal.*

o *Guiccardine.*

p *Nat. quæst. 4. cap. ult fastidio est lumen gratuitum, dolet quod solem, quod spiritum emere nō possimus, quod hic aër non emptus ex facili, &c. adeo nihil placet, nisi quod carum est.*

q *Ingeniosi ad Gulam.*

r *Olim vile mancipium, nunc in omni æstimatione, nunc ars haberi cœpta, &c.*

s *Epist. 28. Lib. quorum in ventre ingenium, in patinis, &c.*

t *In lucem cœnat. Sertorius.*

u *Seneca.*

x *Mancipia gula, dapes non sapore sed sumptu æstimantes. Seneca consol. ad Helvidium.*

y *Sævientia guttura satiare non possunt fluvii et maria, Æneas Sylvius de miser curial.*

74 ry milke-sop, a clowne, of no bringing up, that will not drinke, fit for no company; he is your onely gallant, that playes it off finest, no disparagement now to stagger in the streets, reele, rave, &c. but much to his fame and renowne; as in like case *Epidicus* told *Thesprio* his fellow servant, in the [z] Poet. *Ædipol facinus improbum*, one urged, the other replyed; *At jam alii fecere idem, erit illi illa res honori*, 'tis now no fault, there be so many brave examples to beare one out; 'tis a credit to have a strong brain, and carry his liquor well: the sole contention who can drinke most and fox his fellow soonest. 'Tis the *summum bonum* of our *Tradesmen*, their felicity, life and soule, *Tanta dulcedine affectant*, saith *Pliny, lib. 14. cap. 12. Vt magna pars non aliud vitæ præmium intelligat*, their chiefe comfort, to be merry together in an Ale-house or Taverne, as our moderne *Muscovites* doe in their Mede-Innes, and *Turkes* in their Coffa-houses, which much resemble our Tavernes: they will labour hard all day long to bee drunke at night, and spend *totius anni labores*, as St *Ambrose* addes, in a tippling feast; convert day into night, as *Seneca* taxeth some in his times, *pervertunt officia noctis & lucis*; when we rise, they commonly goe to bed, like our *Antipodes*, *Nosq; ubi primus equis oriens afflavit anhelis*,

Illis sera rubens accendit lumina vesper.

So did *Petronius* in *Tacitus*, *Heliogabalus* in *Lampridius*,

[a] *Noctes vigilabat ad ipsum*
Mane, diem totum stertebat.

Smymdiris the *Sybarite* never saw the Sunne rise or set, so much as once in twenty yeares. *Verres*, against whom *Tully* so much enveighs, in Winter hee never was *extra tectum*, *vix extra lectum*, never almost out of bed, [b] still wenching, and drinking; so did hee spend his time, and so doe *Myriads* in our dayes. They have *gymnasia bibonum*, schooles and rendevous, these *Centaures* and *Lapithæ*, tosse pots, and boles, as so many bals, invent new tricks, as Sawsages, Anchoves, Tobacco, Caveare, pickled Oysters, Herrings, Fumados, &c. innumerable salt-meats to increase their appetite, and study how to hurt themselves by taking Antidotes, [c] *to carry their drinke the better*: [d] *and when naught else serves, they will goe forth, or be conveyed out to empty their gorge, that they may returne to drinke a fresh.* They make lawes, *insanas leges, contra bibendi fallacias*, and [e] bragge of it when they have done, crowning that man that is soonest gone, as their drunken predecessors have done, ——— [f] *quid ego video?* Ps: *Cum coronâ Pseudolum ebrium tuum*—— And when they are dead, will have a Can of Wine with [g] *Marons* old woman to be engraven on their tombes. So they triumph in villany, and justifie their wickednesse, with *Rablais* that *French Lucian*, drunkennesse is better for the body than Physick, because there bee more old drunkards than old Physitians. Many such frothy arguments they have, [h] inviting and incouraging others to doe as they doe, and love them dearly for it (no glew like to that of good-fellowship.) So did *Alcibiades* in *Greece*, *Nero*, *Bonosus*, *Heliogabalus* in *Rome*, or *Alegabalus* rather, as hee was stiled of old, (as [i] *Ignatius* proves out of some old coynes.) So do many great men still, as [k] *Heresbachius* observes. When a Prince drinkes till his eyes

z *Plautus.*

a *Hor.*

b *Dies brevitas convivii, noctis longitudo stupris contrahitur.*

c *Et quo plus capiant, irritamenta excogitantur.*

d *Fores portantur ut ad convivium reportentur, repleri ut exhauriant, et exhauriri ut bibant. Ambros.*

e *Ingenia vasa velut ad ostentationem, &c.*

f *Plautus.*

g *Lib. 3. Anthol. cap. 20.*

h *Gratiam conciliant potando.*

i *Notis ad Cæsares.*

k *Lib. de educandis principum liberis.*

eyes stare, like *Bitias* in the Poet, ——([l] *ille impiger hausit Spumantem vino pateram*)—— and comes off cleerly, sound Trumpets, Fife and Drums, the spectators will applaud him, *the* [m] *Bishop himselfe* (if hee belie them not) *with his Chaplaine will stand by and doe as much, O dignum principe haustum*, 'twas done like a Prince. *Our Dutchmen invite all commers with a paile and a dish, velut infundibula integras obbas exhauriunt, & in monstrosis poculis, ipsi monstrosi monstrosius epotant, making barrels of their bellies. Incredibile dictu*, as [n] one of their owne Country-men complaines: [o] *Quantum liquoris immodestissima gens capiat, &c. How they love a man that will be drunke, crowne him and honour him for it*, hate him that will not pledge him, stabbe him, kill him; a most intollerable offence, and not to be forgiven. [p] *Hee is a mortall enemy that will not drinke with him*, as *Munster* relates of the *Saxons*. So in *Poland*, he is the best servitor, and the honestest fellow, saith *Alexander Gaguinus*, [q] *that drinketh most healths to the honour of his master*, he shall be rewarded as a good servant, and held the bravest fellow that carries his liquor best, when as a Brewers horse will beare much more than any sturdy drinker, yet for his noble exploits, in this kinde, hee shall bee accounted a most valiant man, for [r] *Tam inter epulas fortis vir esse potest ac in bello*, as much valour is to be found in feasting, as in fighting, and some of our City Captaines, and Carpet Knights will make this good, and prove it. Thus they many times wilfully pervert the good temperature of their bodies, stifle their wits, strangle nature, and degenerate into beasts.

Some againe are in the other extreme, and draw this mischiefe on their heads by too ceremonious and strict diet, being over precise, Cockney-like, and curious in their observation of meats, times, as that *Medicina statica* prescribes, just so many ounces at dinner, which *Lessius* enjoynes, so much at supper, not a little more, nor a little lesse, of such meate, and at such houres, a diet drinke in the morning, Cock-broth, China-broth, at dinner, Plumbe-broth, a Chicken, a Rabbet, ribbe of a Rack of Mutton, winge of a Capon, the merry-though of a Hen, &c. to sounder bodies this is too nice and most absurde. Others offend in overmuch fasting; Pining a dayes, saith [b] *Guianerius*, and waking a nights, as many *Moores* and *Turkes* in these our times doe; *Anchorites, Monkes, and the rest of that superstitious rank* (as the same *Guianerius* witnesseth *that he hath often seene to have happened in his time*) *through immoderate fasting, have beene frequently mad*. Of such men belike *Hippocrates* speakes, 1. *Aphor.* 5. when as he saith, [c] *They more offend in too sparing diet, and are worse damnified, than they that feed liberally, and are ready to surfet.*

l *Virg.*

m *Idem strenui potatoris Episcopi Sacellanus, cum ingentem pateram exhaurit princeps.*

n *Bohemus in Saxonia. Adeo immoderate et immodeste ab ipsis bibitur, ut in compotationibus suis non cyathis solum et cantharis sat infundere possint, sed impletum mulctrae apponant, et scutella injecta hortantur quemlibet ad libitum potare.*

o *Dictu incredibile, quantum hujusce liquoris immodesta gens capiat plus potantem amicissimum habent, et serto coronant; inimicissimum è contra qui non vult, et fæde et cultibus expiant.*

p *Qui potare recusat, hostis habetur, et cæde nonnunquam res expiatur.*

q *Qui melius bibit pro salute domini, melior habetur minister.*

r *Græc. Poëta apud Stobæum, ser. 18.*

b *Qui de die jejunant, et nocte vigilant, facile cadunt in melancholiam; et qui naturæ modum excedunt. c. 5. tract. 15. c. 2. Longa famis tolerantia, ut iis sæpe accidit qui tanto cum servore Deo servire cupiunt per jejunium, quod maniaci efficiantur; ipse vidi sæpe. In tenui victu ægri delinquunt, ex quo fit ut majori afficiantur detrimento, majorque fit error tenui quam pleniore victu.*

SUBSECT. 3.

Custome of diet, Delight, Appetite, Necessitie, how they cause or hinder.

NO rule is so generall which admits not some exception; to this therefore which hath beene hitherto said, (for I shall otherwise put most men out of commons) and those inconveniences which proceed from the substance of meats, an intemperate or unseasonable use of them, custome somewhat detracts, and qualifies, according to that of *Hippocrates* 2. *Aphoris.* 50.[d] *Such things as we have beene long customed to, though they be evill in their owne nature; yet they are lesse offensive.* Otherwise it might well be objected, that it were a meere[e] tyrannie to live after those strict rules of Physick; for[f] custome doth alter nature it selfe, and to such as are used to them it makes bad meats wholsome and unseasonable times to cause no disorder. Cider and Perry are windy drinkes, so are all fruits windy in themselves, cold most part, yet in some shires of[g] *England*, *Normandy* in *France*, *Guipuscoa* in *Spaine*, 'tis their common drinke, and they are no whit offended with it. In *Spaine*, *Italy*, and *Affrick*, they live most on roots, raw hearbs, [h] Camels milke, and it agrees well with them; which to a stranger will cause much grievance. In *Wales*, *lacticiniis vescuntur*, as *Humfry Lluyd* confesseth, a *Cambro-Brittaine* himselfe, in his elegant Epistle to *Abraham Ortelius*, they live most on white meats: in *Holland* on Fish, Roots, [i] Butter; and so at this day in *Greece*, as * *Bellonius* observes, they had much rather feed on fish than flesh. With us *Maxima pars victus in carne consistit*, we feed on flesh most part, saith [k] *Polidor Virgil*, as all Northerne countreyes doe; and it would be very offensive to us to live after their diet, or they to live after ours: We drink Beere, they Wine; they use Oyle, we Butter; we in the North are [l] great eaters, they most sparing in those hotter Countries; and yet they and we following our owne customs, are well pleased. An *Æthiopian* of old seeing an *European* eate bread, wondred, *quomodo stercoribus vescentes viverimus*, how wee could eate such kinde of meats; so much differed his Country-men from ours in diet, that as mine * Author inferres, *si quis illorum victum apud nos æmulari vellet*; if any man should so feed with us, it would be all one to nourish as *Cicuta*, *aconitum*, or *Hellebor* it selfe. At this day in *China* the common people live in a manner altogether on roots and hearbs, and to the wealthiest, Horse, Asse, Mule, Dogs, Cat-flesh is as delightsome as the rest, so [m] *Mat. Riccius* the Jesuite relates, who lived many yeares amongst them. The *Tartars* eate raw meate, and most commonly [n] horse-flesh, drinke milke and blood, as the *Nomades* of old.

Et lac concretum cum sanguine potat equino,

They scoffe at our *Europæans* for eating bread, which they call tops of weeds, and horse meat, not fit for men; and yet *Scaliger* accounts them a sound and

d *Quæ longo tempore consueta sunt, etiam si deteriora, minus in assuetis molestare solent.*

e *Qui medicè vivit, misere vivit.*

f *Consuetudo altera natura.*

g Herefordshire, Gloucester shire, Worcester shire.

h *Leo Afer. l. 1. solo cameloram lacte contenti, nil præterea delitiarum ambiunt.*

* *Delectantur Græci piscibus magis quam carnibus.*

i *Flandri vinum butiro dilutum bibunt (nauseo referens) ubi, butirum inter omnia fercula et bellaria locum obtinet. Steph. præfat. Herod.*

k *Lib. 1. hist. Ang.*

l *P. Jovius descrip. Britonum.* they sit, eate and drinke all day at dinner in *Iseland*, *Muscovy* and those Northerne parts.

* *Suidas vicl. Herod: nihilo cum eo melius quam si quis Cicutam, aconitum, &c.*

m *Expedit. in Sinas lib. 1. cap. 3. hortensium herbarum et olerum, apud Sinas quam apud nos longe frequentior usus, complures quippe de vulgo reperias nulla alia re vel tenuitatis; vel religionis causa vescentes. Equus, Mulus, Asellus, &c. æque ferè vescuntur ac pabula omnia, Mat. Riccius, l. 5. cap. 12.*

n *Tartari mulis, equis vescuntur et crudis carnibus, et fruges contemnunt, dicentes, hæc jumentorum pabulum et boum, non hominum.*

witty

witty nation, living an hundred yeares; even in the civilest country of them they doe thus, as *Benedict* the Jesuit observed in his travels from the great *Mogors* Court by land to *Paquin*, which *Riccius* contends to be the same with *Cambulu* in *Cataia*. In *Scandia* their bread is usually dryed fish, and so likewise in the *Shetland* Iles: And their other fare, as in *Island*, saith [o] *Dithmarus Bleskenius*, *Butter*, *Cheese*, *and fish*; *their drink*, *water*, *their lodging on the ground*. In *America* in many places their bread is roots, their meat Palmitos, Pinas, Potatos, &c. and such fruits. There be of them too that familiarly drink* salt Sea-water, all their lives, eate * raw meat, grasse, and that with delight. With some, Fish, Serpents, Spiders; and in divers places they [p] eate mans flesh raw, and rosted, even the Emperour [q] *Metazuma* himselfe. In some coasts againe, [r] one tree yeelds them Coquernuts, meat and drink, fire, fuell, apparell; with his leaves, oyle, vinegar, cover for houses, &c. and yet these men going naked, feeding course, live commonly 100. yeares, are seldome or never sick; all which diet our Physitians forbid. In *Westphaling* they feed most part on fat meats and wourts, knuckle deep, and call it [s] *cerebrum Iovis*: in the Low countries with roots, in *Italy* Frogs and Snailes are used. The Turkes, saith *Busbequius*, delight most in fryed meats. In *Muscovy*, Garlick and Onyons are ordinary meat and sauce, which would be pernitious to such as are unaccustomed unto them, delightsome to others; and all is [t] becaus they have been brought up unto it. Husbandmen and such as labour, can eat fat bacon, salt grosse meat, hard cheese, &c. (*ô dura messorum ilia*) course bread at all times, goe to bed and labour upon a full stomack, which to some idle persons would be present death, and is against the rules of Physick; so that custome is all in all. Our travellers find this by common experience when they come in far countries, and use their diet, they are suddenly offended, as our *Hollanders* and *English-men* when they touch upon the coasts of *Africk*, those *Indian Capes* and Islands, are commonly molested with Calentures, Fluxes, and much distempered by reason of their fruits. [x] *Peregrina, etsi suavia, solent vescentibus perturbationes insignes adferre*, strange meats, though pleasant, cause notable alterations and distempers. On the other side, use or custome mitigates or makes all good againe. *Mithridates* by often use, which *Plinie* wonders at, was able to drink poyson; and a maid as *Curtius* records, sent to *Alexander* from King *Porus*, was brought up with poyson from her infancy. The *Turks*, saith *Bellonius lib. 3. cap. 15.* eate *Opium* familiarly, a dramme at once, which we dare not take in graines. [y] *Garcius ab Horto* writes of one whom he saw at *Goa* in the *East Indies*, that took ten drammes of *Opium* in three dayes; and yet *consultò loquebatur*, spake understandingly, so much can custome doe. [z] *Theophrastus* speaks of a Shepheard that could eate *Hellebor* in substance. And therefore *Cardan* concludes out of *Galen*, *Consuetudinem utcunque ferendam, nisi valdè malam*, Custome is howsoever to be kept, except it be extreame bad: he adviseth all men to keep their old customes, and that by the authority of * *Hippocrates* himselfe, *dandum aliquid tempori, ætati, regioni, consuetudini*, and therefore to [a] continue as they began, be it diet, bath, exercise, &c. or whatsoever else.

Another exception is delight, or Appetite, to such & such meats: Though they be hard of digestion, melancholy: yet as *Fuchsius* excepts *cap. 6. lib. 2.*

o *Islandiæ descriptione victus eorum butiro, lacte, caseo constitit: pisces loco panis habent, potus aqua, aut serum, sic vivunt sine medicina multi ad annos 200.*

* *Laet. occident. Ind. descrip. lib. 11. cap. 10. Aquam marinam bibere suetis absque noxâ.*

* Daries 2. voiage.

p *Patagones.*

q *Benzo & Fer. Cortesius lib. novus orbis inscrip.*

r *Linscotten cap. 56. palmæ instar totius orbis arboribus longe præstantior.*

s *Lips. Epist.*

t *Teneris assuescere multum.*

u *Repentinæ mutationes noxam pariunt. Hippocrat. Aphorism. 21. Ep. 6. sect. 3.*

x *Bruerinus lib. 1. cap. 23.*

y *Simpl. med. c. 4. lib. 1.*

z *Heurnius l. 3: cap. 19. prax. med.*

* *Aphorif. 17.*

a *In dubiis consuetudinem sequatur adolescens, & inceptis perseveret.*

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Instit. sect. 2. [b] *The stomack doth readily digest, and willingly entertaine such meats we love most, and are pleasing to us, abhors on the other side such as we distast.* Which *Hippocrates* confirmes *Aphoris.* 2. 38. Some cannot endure cheese, out of a secret Antipathy, or to see a rosted Duck, which to others is a [c] delightsome meat.

The last exception is necessity, poverty, want, hunger, which drives men many times to doe that which otherwise they are loath, cannot endure, and thankfully to accept of it: As Beverage in ships, and in sieges of great Cities, to feed on Dogges, Cats, Rats, and Men themselves. Three outlawes in [d] *Hector Boethius* being driven to their shifts, did eat raw flesh, and flesh of such fowle as they could catch, in one of the *Hebrides* for some few moneths. These things doe mitigate or disanull that which hath been said of Melancholy meats, and make it more tolerable: but to such as are wealthy, live plenteously, at ease, may take their choice, and refraine if they will; these viands are to be forborne, if they be inclined to, or suspect melancholy, as they tender their healths: Otherwise if they be intemperate, or disordered in their diet, at their perill be it. *Qui monet amat, Ave & cave.*

b *Qui cum voluptate assumuntur cibi, ventriculus avidius complectitur, expeditius sq. concoquit, & quæ displicent aversatur.*

c Nothing against a good stomack, as the saying is.

d *Lib. 7. Hist. Scot.*

Subsect. 4.

Retention and Evacuation a cause, and how.

OF Retention & Evacuation, there be divers kinds, which are either concomitant, assisting, or sole causes many times of melancholy. [e] *Galen* reduceth defect and abundance to this head; others, [f] *All that is separated or remaines.* In the first rank of these I may well reckon up Costiveness, and keeping in of our ordinary excrements, which as it often causeth other diseases, so this of melancholy in particular. [g] *Celsus lib.* 1. *cap.* 3. saith, *It produceth inflammation of the head, dulnesse, cloudinesse, headache, &c. Prosper Calenus lib. de atrâ bile*, will have it distemper not the organ onely, [h] *but the mind it selfe by troubling of it*; And sometimes it is a sole cause of Madnesse, as you may reade in the first book of [i] *Skenkius* his medicinall observations. A young Merchant going to *Nordeling* Faire in *Germany*, for ten dayes space never went to stoole; at his returne he was [k] grievously melancholy, thinking that he was robbed, and would not be perswaded but that all his money was gone: his friends thought he had some *Philtrum* given him, but *Cnelinus* a Physitian being sent for, found his [l] Costivenes alone to be the cause, and thereupon gave him a Clister, by which he was speedily recovered. *Trincavellius consult.* 35. *lib.* 1. saith as much of a melancholy Lawyer, to whom he administred Physick, and *Rodericus à Fonseca consult.* 85. *Tom.* 2. * of a Patient of his, that for 8. dayes was bound, and therefore melancholy affected. Other Retentions and Evacuations there are, not simply necessary, but at some times; as *Fernelius* accounts them. *Path. lib.* 1. *cap.* 15. as suppression of Hemrods, monthly issues in women, bleeding at nose, immoderate, or no use at all of *Venus*: or any other ordinary issues.

[m] Detention of hemrods, or monthly issues, *Villanovanus Breviar. lib.* 1. *cap.*

e 30 *artis.*

f *Quæ excernuntur aut subsistunt.* Costiveneſſe.

g *Ex ventre suppresso, inflammationes, capitis dolores, caligines crescunt.*

h *Excrementa retenta mentis agitationem parere solent.*

i *Cap. de Mel.*

k *Tam delirus, ut vix se hominem agnosceret.*

l *Alvus astrictus causa.*

* *Per octo dies alvum siccum habet, & nihil reddit.*

m *Sive per nares, sive hæmorrhoides.*

cap. 18. *Arculanus cap.* 16. *in* 9. *Rasis*, *Vittorius Faventinus pract. mag. Tract.* 2. *cap.* 15. *Bruel*, *&c.* put for ordinary causes. *Fuchsius lib.* 2. *sect.* 5. *cap.* 30. goes farther, and saith, that [n] *many men unseasonably cured of the hemrods, have beene corrupted with Melancholy, seeking to avoid Scylla, they fall into Charybdis. Galen lib. de hum. commen.* 3. *ad text.* 26. illustrates this by an example of *Lucius Martius*, whom hee cured of madnesse, contracted by this meanes: And [o] *Skenkius* hath two other instances of two Melancholy and mad women, so caused from the suppression of their months. The same may be said of bleeding at the nose, if it be suddenly stopt, and have been formerly used, as [p] *Villanovanus* urgeth; And [q] *Fuchsius lib.* 2. *sect.* 5. *cap.* 33. stifly maintaines, *that without great danger, such an issue may not be stayed.*

Venus omitted, produceth like effects. *Mathiolus epist.* 5. *lib. penult.* [r] *avoucheth of his knowledge, that some through bashfulnesse abstained from Venery, and thereupon became very heavy and dull, and some others that were very timorous, melancholy, and beyond all measure sad. Oribasius med. collect. lib.* 6. *cap.* 37. speakes of some, [s] *that if they doe not use carnall copulation, are continually troubled with heavinesse and headach; and some in the same case by intermission of it.* Not use of it hurts many, *Arculanus cap.* 6. *in* 9. *Rasis*, and *Magninus part* 3. *cap.* 5. thinke, because it [t] *sends up poisoned vapours to the Braine and Heart.* And so doth *Galen* himselfe hold, that if this *naturall seed be over-long kept* (*in some parties*) *it turnes to poyson. Hieronymus Mercurialis* in his Chapter of Melancholy, cites it for an especiall cause of this malady, [u] *Priapismus*, *Satyriasis*, *&c. Haliabbas* 5. *Theor. cap.* 36. reckons up this and many other diseases. *Villanovanus Breviar. lib.* 1. *cap.* 18. saith, he *knew* [x] *many monkes, and widdows grievously troubled with melancholy, and that from this sole cause. Lodovicus Mercatus lib.* 2. *de mulierum affect. cap.* 4. & *Rodericus à Castro de morbis mulier. lib.* 2. *cap.* 3. treat largely of this subject, and will have it produce a peculiar kinde of melancholy, in stale maids, nunnes, and widdowes, *ob suppressionem mensium & venerem omissam, timidæ, mæstæ, anxiæ, verecundæ, suspitiosæ, languentes, consilii inopes, cum summa vitæ & rerum meliorum desperatione, &c.* they are melancholy in the highest degree, and all for want of husbands. *Ælianus Montaltus cap.* 37. *de melancol.* confirms as much out of *Galen*: so doth *Wierus*, *Christoferus à Vega de art. med. lib.* 3. *cap.* 14. relates many such examples of men, and women, that he had seen so melancholy. *Felix Platter* in the first booke of his observations, [x] *tels a story of an ancient Gentleman in Alsatia, that married a young wife, and was not able to pay his debts in that kind for a long time together, by reason of his severall infirmities: but she because of this inhibition of Venus, fell into a horrible fury, and desired every one that came to see her, by words, looks, and gestures to have to doe with her, &c.* [a] *Bernardus Paternus* a Physitian, saith, he knew *a good honest godly Priest, that because he would neither willingly marry, nor make use of the stewes, fell into grievous melancholy fits. Hildesheim spicell.* 2. hath such another example of an *Italian* melancholy Priest, in a consultation had Anno 1580. *Iason Pratensis* gives instance in a married man, that from his

n *Multi intempestive ab Hæmorrhoidibus curati, melancholia corrupti sunt. Incidit in Scyllam, &c.*

o *Lib.* 1. *de Mania.*

p *Breviar lib.* 7. *cap.* 18.

q *Non sine magno incommodo ejus, cui sanguis a naribus prorumpit, mixti sanguinis vacuatio impediri potest.*

r *Novi quosdam pre pudore a coitu abstinentes, turpidos, pigrosos, fallos: nonnullos etiam melancholico, præter modum mæstos, timidosq;.*

s *Nonnulli nisi coeant, assidue capitis gravitate infestantur. Dicit se novisse quosdam tristes et ita fallos ex intermissione Veneris.*

t *Vapores venenatos mittit sperma ad cor et cerebrum. Sperma plus diu retentum, transit in venenum.*

u *Graves producit corporis et animi ægritudines.*

x *Ex spermate supra modum retento monachos, et viduas melancholicos sæpe fieri vidi.*

y *Melancholia orta à vasis seminariis in utero.*

z *Nobilis senex*

Alsatus juvenem uxorem duxit, at ille colico dolore, et multis morbis correptus, non potuit præstare officium mariti, vix inito matrimonio ægrotus. Illa in horrendum furorem incidit, ob Venerem cohibitam ut omnium eam invisentium congressum, voce, vultu, gestu expeteret, et quum non consentirent, molossos Anglicanos expetiit magno clamore. a *Vidi sacerdotem optimum et pium, qui quod nollet uti Venere, in melancholicos symptomata incidit.*

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wives death abstaining,[b] *after mariage, became exceeding melancholy, Rodericus à Fonseca* in a young man so misaffected, *Tom. 2. consult.* 85. To these you may adde, if you please, that conceited tale of a *Iew*, so visited in like sort, and so cured, out of *Poggius Florentinus*.

Intemperate *Venus* is all out as bad in the other extreame, *Galen lib. 6. de morbis popular. sect. 5. text. 26.* reckons up melancholy amongst those diseases which are [c] *exasperated by Venery*: so doth *Avicenna* 2. 3. *cap.* 11. *Oribasius loc. citat. Ficinus lib. 2. de sanitate tuendâ, Marsilius Cognatus, Montaltus cap. 27. Guianerius Tract. 3. cap. 2. Magninus cap. 5. part* 3. [d] gives the reason, because [e] *it infrigidates and dries up the body, consumes the spirits; and would therefore have all such as are colà and dry, to take heed of, and to avoid it as a mortall enemie. Iacchinus in 9. Rasis cap.* 15. ascribes the same cause, and instanceth in a Patient of his, that married a young wife in a hot summer, [f] *and so dryed himselfe with chamber-work, that he became in short space from melancholy, mad*: he cured him by moistning remedies. The like example I find in *Lælius à Fonte Eugubinus consult.* 129. of a Gentleman of *Venice*, that upon the same occasion, was first melancholy, afterwards mad: Reade in him the story at large.

Any other evacuation stopped, will cause it, as well as these above named, be it bile, [g] ulcer, issue, &c. *Hercules de Saxoniâ lib. 1. cap. 16.* & *Gordonius*, verifie this out of their experience. They saw one wounded in the head, who as long as the sore was open, *lucida habuit mentis intervalla*, was well: but when it was stopped, *rediit melancholia*, his melancholy fit seized on him againe.

Artificiall Evacuations are much like in effect, as hot houses, bathes, blood-letting, purging, unseasonably and immoderately used. [h] Bathes dry too much, if used in excesse, bee they naturall or artificiall, and offend extreame hot, or cold; one dries, the other refrigerates over much. *Montanus consil.* 137. saith, they over-heat the liver. *Ioh. Struthius, Stigmat. artis, lib. 4. cap. 9.* contends, [k] *that if one stay longer than ordinary at the Bathe, goe in too oft, or at unseasonable times, he putrifies the humours in his body.* To this purpose writes *Magninus lib. 3. cap. 5. Guianerius Tract. 15. cap. 21.* utterly disallowes all hot baths in melancholy adust. [l] *I saw* (saith he) *a man that laboured of the Gout, who to be freed of his malady, came to the Bathe, and was instantly cured of his disease, but got another worse, and that was Madnesse.* But this judgement varies as the humor doth, in hot or cold: Baths may be good for one Melancholy man, bad for another: that which will cure it in this party, may cause it in a second.

Phlebotomy, many times neglected, may doe much harme to the body, when there is a manifest redundance of bad humors, and melancholy blood; and when these humors heat and boyle, if this be not used in time, the parties affected, so inflamed, are in great danger to be mad; but if it be unadvisedly, importunely, immoderately used, it doth as much harm by refrigerating the body, dulling the spirits, and consuming them: as *Ioh.* [m] *Curio in his* 10. *Chap.* well reprehends, such kinde of letting blood doth more hurt than good: [n] *the humors rage much more than they did before, and is so far from avoiding melancholy, that it increaseth it, & weakneth the sight.* [o] *Prosper Calenus*

b *Ob abstinentiam à concubitu incidit in melancholiam.*

c *Quæ à coitu exacerbantur.*

d *Superfluum coitum causam ponunt.*

e *Exsiccat corpus, spiritus consumit, &c. cavendi ab hoc sicci, velut inimico mortali.*

f *Ita exsiccatus ut è melancholico statim fuerit insanus, ab humectantibus curatus.*

g *Ex cauterio et ulcere exsiccato.*

h *Gord. cap.* 10. *lib.* 1. discommends cold baths as noxious.

i *Siccum reddunt corpus.*

k *Si quis longius moretur in iis, aut nimis frequenter, aut importune utatur, humores putrefacit.*

l *Ego anno superiore, quendam guttosum vidi adustum, qui ut liberaretur de gutta, ad balnea accessit, et de gutta liberatus, maniacus factus est.*

Phlebotomy.

m *On Schola Salernitana.*

n *Calefactio et ebullitio per venæ incisionem, magis sæpe incitatur et augetur, majore impetu humores per corpus discurrunt.* o *Lib. de flatulenta Melancholia. Frequens sanguinis missio corpus extenuat.*

observes

observes as much of all Phlebotomy, except they keepe a very good diet after it: Yea and as [p] *Leonartus Iacchinus* speakes out of his owne experience, [q] *The blood is much blacker to many men after their letting of blood, than it was at first.* For this cause belike *Salust. Salvinianus lib. 2. cap. 1.* will admit or heare of no blood-letting at all in this Disease, except it be manifest it proceed from blood: he was (it appeares) by his owne words in that place, Master of an Hospitall of mad men, [r] *and found by long experience, that this kind of evacuation either in head, arme, or any other part did more harme than good.* To this opinion of his, * *Felix Plater* is quite opposite, *though some winke at, disallow and quite contradict all Phlebotomy in Melancholy, yet by long experience I have found innumerable so saved, after they had beene 20. nay 60. times let blood, and to live happily after it. It was an ordinary thing of old in Galens time, to take at once from such men 6. pound of blood, which now we dare scarce take in ounces, sed viderint medici,* great books are written of this subject.

Purging upward and downward, in abundance of bad humors omitted, may be for the worst; so likewise as in the precedent, if overmuch, too frequent or violent, it [s] weakneth their strength, saith *Fuchsius lib. 2. sect. 2. cap. 17.* or if they be strong or able to endure Physick, yet it brings them to an ill habit, they make their bodies no better than Apothecaries shops, this, and such like infirmities must needs follow.

p *In 9. Rhasis. atram bilem parit, et visum debilitat.*

q *Multo nigrior spectatur sanguis post dies quosdam, quàm fuit ab initio.*

r *Non laudo eos qui in desipientia docent secandam esse venam frontis, quia spiritus debilitatur inde, et ego longa experientia observavi in proprio Xenodochio, quòd desipientes ex Phlebotomia magis læduntur, et magis desipiunt, et melancholici sæpe fiunt inde pejores.*

* *De mentis alienat. cap. 3. etsi multos hoc improbasse sciam, innumeros hac ratione sanatos longa observatione cognovi, qui vigesies, sexagies venas tundendo. &c.* s *Vires debilitat.*

Subsect. 5.

Bad Aire a cause of Melancholy.

AIre is a cause of great moment in producing this, or any other Disease, being that it is still taken into our bodies by respiration, and our more inner parts. [t] *If it be impure and foggie, it dejects the spirits, and causeth Diseases by infection of the heart,* as *Paulus* hath it, *lib. 1. cap. 49. Avicenna lib. 1. Gal. de san. tuendâ. Mercurialis, Montaltus, &c.* [u] *Fernelius* saith, *a thick aire thickneth the blood and humors.* [x] *Lemnius* reckons up two maine things most profitable, and most pernitious to our bodies; Aire, and Diet: and this peculiar Disease, nothing sooner causeth (y *Iobertus* holds) *than the Aire wherein we breathe and live.* * Such as is the Aire, such be our spirits, and as our spirits, such are our humors. It offends commonly if it be too [z] hot and dry, thick, fuliginous, cloudy, blustering, or a tempestuous Aire. *Bodine in his 5. Booke de repub. cap. 1. and 5.* of his method of History, proves that hot Countries are most troubled with melancholy, and that there are therefore in *Spaine, Africke,* and *Asia minor,* great numbers of mad men, in so much that they are compelled in all Cities of note to build peculiar hospitals for them: *Leo* [a] *Afer lib. 3. de Fessa urbe,*

t *Impurus aer spiritus dejicit, Infecto corde gignit morbos.*

u *Sanguinem densat, et humores P. 1. c. 13.*

x *Lib. 3. cap. 3.*

y *Lib. de quartana. Ex aere ambiente contrahitur humor melancholicus.*

* *Qualis aer, talis spiritus: et cujusmodi spiritus, humores.*

z *Ælianus Montaltus, cap. 11. calidus et siccus, frigidus et siccus, paludinosus, crassus.*

a *Multa hic in Xenodochiis fanaticorum millia quæ strictissimè catenata servantur.*

82

Ortelius and *Zuinger*, confirme as much: they are ordinary so cholerick in their speeches, that scarce two words passe without railing or chiding in common talk, and often quarrelling in their streets. [b] *Gordonius* will have every man take notice of it: *Note this* (saith he) *that in hot countries it is farre more familiar than in cold.* Although this we have now said be not continually so, for as [c] *Acosta* truely saith, under the Æquator it selfe, is a most temperate habitation, wholsome aire, a Paradise of pleasure: the leaves ever greene, cooling showres. But it holds in such as are intemperately hot, as [d] *Iohannes à Meggen*, found in *Cyprus*, others in *Malta*, *Apulia*, and the * *Holy land*, where at some seasons of the yeare is nothing but dust, their rivers dried up, the aire scorching hot, and Earth inflamed; in so much, that many Pilgrims going bare foot for Devotion sake, from *Ioppa* to *Ierusalem* upon the hot sands, often run mad; or else quite overwhelmed with sand, *profundis arenis*, as in many parts of *Africk*, *Arabia Deserta*, *Bactriana*, now *Charassan*, when the West wind blowes † *involuti arenis transeuntes necantur.* [e] *Hercules de Saxonia* a Professor in *Venice*, gives this cause, why so many *Venetian* women are melancholy, *quòd diù sub sole degant*, they tarry too long in the Sunne. *Montanus consil.* 21. amongst other causes assignes this; why that *Iew* his Patient was mad, *quòd tam multum exposuit se calori & frigori*: he exposed himself so much to heat and cold. And for that reason in *Venice*, there is little stirring in those brick paved streets in Summer about noone, they are most part then asleep: As they are likewise in the great *Mogors* Countries, and all over the *East Indies*. At *Aden* in *Arabia*, as [f] *Lodovicus Vertomannus* relates in his travels, they keep their markets in the night, to avoid extremity of heat: and in *Ormus*, like cattle in a Pasture, people of all sorts lye up to the chinne in water all day long. At *Braga* in *Portugal*; *Burgos* in *Castile*; *Messina* in *Sicily*, all over *Spain* and *Italy*, their streets are most part narrow, to avoid the Sunne beames. The *Turks* weare great Turbants *ad fugandos solis radios*, to refract the Sun beames; and much inconvenience, that hot aire of *Bantam* in *Iava*, yeelds to our men, that sojourne there for trafick: where it is so hot, [g] *that they tpes are sick of the Pox, lye commonly bleaching in the Sunne, to dry up their sores.* Such a complaint I read of those Isles of *Cape Verdo* 14 degrees from the *Æquator*, they doe *male audire*: † one calls them the unhealthiest clime of the World, for fluxes, feavers, frenzies, Calentures, which commonly seize on Sea-faring men that touch at them, and all by reason of a hot distemperature of the Aire. The hardiest men are offended with this heat; and stiffest clownes cannot resist it, as *Constantine* affirmes *agricult. lib. 2. cap. 45.* They that are naturally borne in such Aire may not [h] endure it, as *Niger* records of some part of *Mesopotamia*, now called *Diarbecha*: *quibusdam in locis sævienti æstui adeo subjecta est, ut pleraq; animalia fervore solis & cœli extinguantur*, 'tis so hot there in some places, that men of the Country and cattle are killed with it; and * *Adricomius* of *Arabia fælix*, by reason of myrrhe, frankincense, and hot spices there growing, the aire is so obnoxious to their braines, that the very inhabitants at some times cannot abide it, much lesse weaklings and strangers. † *Amatus Lucitanus cent. 1. curat. 45.* reports of a young maid, that was one *Vincent* a Curriers daughter, some 13. yeares of age, that would wash her haire in the heat of the day (in July) and so let it dry in the sunne, [i] *to make it yellow, but by that*

b *Lib. med. parte 2. cap. 19. Intellige, quod in calidis regionibus, frequenter accidit mania, in frigidis autem tarde.*
c *Lib. 2.*
d *Hodopericon cap. 7.*
* *Apulia æstivo calore maximè fervet, ita ut ante finem Maii pece exusta sit.*
† *Maginus Pers.*
e *Pantheo seu Pract. med. lib. 1. cap. 16. Venetæ mulieres, quæ diu sub sole vivunt, aliquando melancholicæ evadunt.*
f *Navig. lib. 2. cap. 4. commercia nocte, hora secunda ob nimios, qui sæviunt interdiu, æstus exercent.*
g *Morbo Gallico laborantes, exponunt ad solem ut morbos exsiccent.*
† *Sr Richard Haukins* in his observations, *sect. 13.*
h *Hippocrates 3. Aphorismorũ idem ait.*
* *Idem Maginus in Persia.*
† *Descrip. Ter. sanctæ.*
i *Quum ad solis radios in leone longam moram traheret, ut capillos flavos redderet, in maniam incidit.*

that meanes tarrying too long in the heat, ſhe inflamed her head, and made her ſelfe mad.

Cold aire in the other extreame, is almoſt as bad as hot, and ſo doth *Montaltus* eſteem of it *cap.* 11. if it be dry withall. In thoſe Northern countries, the people are therefore generally dull, heavy, & many witches, which (as I have before quoted) *Saxo Grammaticus, Olaus, Baptiſta Porta* aſcribe to melancholy. But theſe cold climes are more ſubject to naturall melancholy (not this artificiall) which is cold and dry: For which cauſe [k] *Mercurius Britannicus* belike, puts melancholy men to inhabit juſt under the Pole. The worſt of the three is a [l] thick, cloudy, miſty, foggy Ayre, or ſuch as come from fennes, mooriſh grounds, lakes, muckhils, draughts, ſinkes, where any carkaſſes, or carrion lies, or from whence any ſtinking fulſome ſmell comes: *Galen, Avicenna, Mercurialis*, new and old Phyſitians, hold that ſuch Aire is unwholſome, and ingenders melancholy, plagues, and what not? [m] *Alexandreta* an haven towne in the Mediterranean Sea, *Saint Iohn de Vllua*, an haven in *Nova-Hiſpania*, are much condemned for a bad aire, ſo as *Durazzo* in *Albania, Lituania, Ditmarſh, Pomptinæ paludes* in *Italy*, the territori esabout *Piſa, Ferrara*, &c. *Rumny* marſh with us; the Hundreths in *Eſſex*, the Fenns in *Lincolne ſhire*. *Cardan de rerum varietate, lib.* 17. *cap.* 96. findes fault with the ſite of thoſe rich, and moſt populous Cities in the Low-Countries, as *Bruges, Gant, Amſterdam, Leyden, Vtrect*, &c. the Aire is bad; and ſo at *Stockholme* in *Sweden*; *Regium* in *Italy*, *Salisbury* with us, *Hull* and *Linne*: They may be commodious for navigation, this new kind of fortification, and many other good neceſſary uſes; but are they ſo wholſome? Old *Rome* hath deſcended from the hills, to the Valley, 'tis the ſite of moſt of our new Cities, and held beſt to build in plaines, to take the opportunity of Rivers. *Leander Albertus* pleads hard for the Aire and ſite of *Venice*, though the black mooriſh ſands appear at every low water; the Sea, Fire, and Smoak (as he thinks) qualifie the Aire: and [n] ſome ſuppoſe, that a thick foggy ayre helps the memory, as in them of *Piſa* in *Italy*; and our *Camden* out of *Plato* commends the ſite of *Cambridge*, becauſe it is ſo neere the Fennes. But let the ſite of ſuch places be as it may, how can they be excuſed that have a delicious ſeat, a pleaſant aire, and all that nature can afford, and yet through their own naſtineſſe and ſluttiſhneſſe, immund, and ſordid manner of life, ſuffer their aire to putrifie, and themſelves to be choaked up? Many Cities in *Turkie* doe *malè audire* in this kind: *Conſtantinople* it ſelf, where commonly carrion lies in the ſtreet. Some find the ſame fault in *Spaine*, even in *Madrit* the Kings ſeat, a moſt excellent ayre, a pleaſant ſite; but the inhabitants are ſlovens, and the ſtreets uncleanly kept.

A troubleſome tempeſtuous ayre is as bad as impure, rough and foule weather, impetuous windes, cloudy dark dayes, as it is commonly with us, *cælum viſu fœdum*, [o] *Polidore* calls it a filthy sky, *& in quo facilè generantur nubes*: as *Tullies* brother *Quintus* wrote to him in *Rome*, being then *Quæſtor* in *Britaine*. In a thick and cloudy ayre (ſaith *Lemnius*) *men are tetricke, ſad, and peeviſh: and if the Weſterne winds blow; and that there be a calme, or a faire ſunſhine day, there is a kind of alacrity in mens minds; it cheares up men and beaſts: but if it be a turbulent, rough, cloudy, ſtormy weather, men are ſad, lumpiſh, and much dejected, angry, waſpiſh, dull, and melancholy.* This was [p] *Virgils* experiment of old,

k *Mundus alter et idem, ſeu Terra Auſtralis incognita.*

l *Craſſus et turbidus aer, triſtem efficit animam.*

m Commonly called *Scandaruni* in *Aſia minor.*

n *Atlas Geographicus memoria valent Piſani, quod craſſiore fruatur aere.*

o *Lib.* 1. *Hiſt. Lib.* 2. *cap* 41. *Aura denſa ac caliginoſa tetrici hominis exiſtunt, et ſubtriſtes, et cap.* 3. *flante ſubſolano et Zephyro, maxima in mentibus hominũ alacritas exiſtit, mentiſq; erectio ubi telum ſolis ſplendore niteſcit. Maxima dejectio mœrorq; ſiquando aura caligineſa eſt.*

p *Geor.*

84 *Verum ubi tempestas, & cœli mobilis humor,*
Mutavere vices, & Iupiter humidus Austro,
Vertuntur species animorum, & pectore motus
Concipiunt alios ——
But when the face of heaven changed is
To tempests, raine, from season faire:
Our mindes are altered, and in our breasts
Forthwith some new conceipts appeare.

And who is not weather-wise against such and such conjunctions of Planets, moved in foule weather, dull and heavy in such tempestuous seasons? [q] *Gelidum contristat Aquarius annum:* the time requires, and the *Autumne* breeds it; winter is like unto it, ugly, foul, squalid, the Ayre works on all men, more or lesse, but especially on such as are melancholy, or inclined to it, as *Lemnius* holds, [r] *they are most moved with it, and those which are already mad, rave downe right, either in, or against a tempest. Besides, the devill many times takes his opportunity of such stormes, and when the humours by the Ayre be stirred, he goes in with them, exagitates our spirits, and vexeth our Soules: as the sea waves, so are the spirits and humours in our bodies, tossed with tempestuous winds and stormes.* To such as are melancholy therefore, *Montanus consil.* 24. will have tempestuous and rough Ayre to be avoided, and *consil.* 27. all night ayre, and would not have them to walk abroad, but in a pleasant day. *Lemnius lib.* 3. *cap.* 3. discommends the South and Eastern winds; commends the North. *Montanus consil.* 31. [s] *will not any windowes to be opened in the night. Consil.* 229. *& consil.* 230. he discommends especially the South winde, and nocturnall Ayre: So doth [t] *Plutarch,* The night and darkenesse makes men sad, the like doe all subterranean vaults, dark houses in caves and rocks, desart places cause melancholy in an instant, especially such as have not been used to it, or otherwise accustomed. Reade more of ayre in *Hippocrates, Ætius lib.* 3. *à cap.* 171. *ad* 175. *Oribasius à cap.* 1. *ad* 22. *Avicen. lib.* 1. *can. Fen.* 2. *doc.* 2. *Fen.* 1. *cap.* 123. to the 12. &c.

q *Hor.*

r *Mens quibus vacillat, ab aere cito offenduntur, et multi insani apud Belgas ante tempestates sævium aliter quieti. Spiritus quoq; aeris et mali genii aliquando se tempestatibus ingerunt, et mentibus humanæ se latenter, insinuant, eamq; vexant, exagitant, et ut fluctus marini, humanum corpus ventis agitatur.*

s *Aer noctu densatur, et cogit mœstitiam.*

t *Lib de Iside & Osyride.*

Subsect. 6.

Immoderate exercise a cause, and how. Solitarinesse. Idlenesse.

NOthing so good, but it may be abused: nothing better than Exercise (if opportunely used) for the preservation of the Body: nothing so bad, if it be unseasonable, violent, or overmuch. *Fernelius* out of *Galen, Path. lib.* 1. *cap.* 16. saith, [u] *that much exercise and wearinesse consumes the spirits and substance, refrigerates the body; and such humors which Nature would have otherwise concocted and expelled, it stirres up, and makes them rage: which being so inraged, diversly affect, and trouble the body and minde.* So doth it, if it be unseasonably used, upon a full stomack, or when the body

u *Multa defatigatio, spiritus, virilisq; substantiam exhaurit, et corpus refrigeret. Humores corruptos qui aliter a natura concoqui et domari possint, & demum blande excludi, irritat, et quasi in furorem agit, qui postea mota camerina, tetro vapore corpus varie lacessunt, animumq;*

is full of crudities, which *Fuchſius* ſo much enveighs againſt, *lib. 2. inſtit. ſec. 2. c. 4.* giving that for a cauſe, why ſchoole-boyes in *Germany* are ſo often ſcabbed, becauſe they uſe exerciſe preſently after meates. [x] *Bayerus* puts in a caveat againſt ſuch exerciſe, becauſe *it* [y] *corrupts the meat in the ſtomacke, and carries the ſame juyce raw, and as yet undigeſted, into the veines* (ſaith *Lemnius*) *which there putrifies, and confounds the animal ſpirits. Crato conſil. 21. lib. 2.* [z] proteſts againſt all ſuch exerciſe after meat, as being the greateſt enemy to concoction that may bee, and cauſe of corruption of humours, which produce this, and many other diſeaſes. Not without good reaſon then, doth *Saluſt. Salvianus lib. 2. cap. 1.* and *Leonartus Iacchinus in 9. Rhaſis. Mercurialis, Arculanus*, and many other, ſet downe [a] immoderate exerciſe, as a moſt forcible cauſe of melancholy.

Oppoſite to exerciſe is Idleneſſe, (the badge of gentry) or want of Exerciſe, the bane of body and minde, the Nurſe of naughtineſſe, ſtepmother of diſcipline, the chiefe author of all miſchiefe, one of the ſeven deadly ſinnes, and a ſole cauſe of this & many other maladies, the devils cuſhion, as [b] *Gualter* cals it, his pillow and chiefe repoſall. *For the minde can never reſt, but ſtill meditates on one thing or other, except it be occupyed about ſome honeſt buſineſſe, of his owne accord it ruſheth into melancholy.* [c] *As too much and violent exerciſe offends on the one ſide, ſo doth an idle life on the other* (ſaith *Crato*) *it fils the body full of fleagme, groſſe humours, and all manner of obſtructions, rhumes, catarres, &c. Rhaſis cont. lib. 1. tract. 9.* accounts of it as the greateſt cauſe of Melancholy: [d] *I have often ſeene* (ſaith he) *that idleneſſe begets this humour more than any thing elſe.* *Montaltus cap. 1.* ſeconds him out of his experience, [e] *they that are idle are farre more ſubject to melancholy, than ſuch as are converſant or imployed about any office or buſineſſe.* [f] *Plutarch* reckons up idleneſſe for a ſole cauſe of the ſickneſſe of the Soule: *There are they* (ſaith hee) *troubled in minde, that have no other cauſe but this. Homer Iliad. 1.* brings in *Achilles* eating of his owne heart in his Idleneſſe, becauſe he might not fight. *Mercurialis conſil. 86.* for a melancholy young man urgeth [g] it as a chiefe cauſe; why was he melancholy? becauſe idle. Nothing begets it ſooner, encreaſeth and continueth it oftner than ideneſſe. A diſeaſe familiar to all idle perſons, an inſeparable companion to ſuch as live at eaſe, *pingui ocio deſidioſè agentes*, a life out of action, and have no calling or ordinary imployment to buſie themſelves about, that have ſmall occaſions; and though they have, ſuch is their lazineſſe, dulneſſe; they will not compoſe themſelves to do ought, they cannot abide worke, though it bee neceſſary, eaſie, as to dreſſe themſelves, write a letter or the like, yet as he that is benummed with cold, ſits ſtill ſhaking, that might relieve himſelfe with a little exerciſe or ſtirring, doe they complaine, but will not uſe the facile and ready meanes to doe themſelves good; and ſo are ſtill tormented with melancholy. Eſpecially if they have beene formerly brought up to buſineſſe, or to keep much company, and upon a ſudden come to lead a ſedentary life, it crucifies their ſoules, and ſeazeth on them in an inſtant, for whilſt they are any wayes imployed, in action, diſcourſe, about any buſineſſe, ſport or recreation, or in company to their liking, they are very well, but if alone or idle, tormented inſtantly againe, one

x *In* Veni mecum, *Libro ſic inſcripto.*
y *Inſtit. ad vit. Chriſt. cap. 44.* cibos crudos in venas rapit, qui putreſcentes illic, ſpiritus animales inficiunt.
z Crudi hæc humoris copia per venas aggreditur, unde morbi multiplices.
a *Immodicum exercitium.*
b *Hom. 31. in 1. Cor. 6. Nam quis mens hominis quieſcere non poſſit, ſed continuo circa varias cogitationes diſcurrat, niſi honeſto aliquo negotio occupetur, ad Melancholiam ſponte delabitur.*
c *Crato concil. 21. Vt immodica corporis exercitatio, nocet corporibus, ita vita deſes, et otioſa: otioſi, animal pituitoſum reddit, roſcerum obſtructiones et crebras fluxiones, et morbos concitat.*
d *Et vidi quod una de rebus quæ magis generat Melancholiam, eſt otioſitas.*
e *Reponitur otium ab aliis cauſa, et hoc à nobis obſervatum eos huic malo magis obnoxios qui plane otioſi ſunt, quam eos qui aliquo munere verſantur exequendo.*
f *De tranquil. animæ. Sunt quæ ipſum otium in animi conficit ægritudinem.*
g *Nihil eſt quod æquè melancholiam alat ac augeat, ac otium et abſtinentia à corporis et animi exercitationibus.*
h *Nihil magis exacuat intellectum, quam otium. Gordonius de obſervat. vit. hum. lib. 1.*

86 dayes solitarinesse, one houres sometimes, doth them more harme, than a weekes physick, labour and company can doe good. Melancholy seazeth on them forthwith being alone, and is such a torture, that as wise *Seneca* well saith, *malo mihi malè quam moliter esse*, I had rather be sicke than idle. This Idlenesse is either of body or minde. That of body is nothing but a kinde of benumming lazinesse, intermitting exercise, which if we may beleeve [i] *Fernelius, causeth crudities, obstructions, excrementall humours, quencheth the naturall heate, duls the spirits, and makes them unapt to doe any thing whatsoever.*

[k] *Neglectis urenda filix innascitur agris,*

As Fearne growes in untill'd grounds, and all manner of weeds, so doe grosse humours in an idle body, *Ignavum corrumpunt otia corpus.* A horse in a stable that never travels, a hawke in a Mew that seldome flies, are both subject diseases, which left unto themselves, are most free from any such incumbrances. An idle dogge will bee mangy, and how shall an idle person thinke to escape? Idlenesse of the minde is much worse than this of the body; wit without employment is a disease, [l] *Ærugo animi, rubigo ingenii:* the rust of the soule, [m] a plague, a hell it selfe, *maximum animi nocumentum, Galen* cals it. [n] *As in a standing poole, wormes and filthy creepers increase, (& vitium capiunt ni moveantur aquæ,* the water it selfe putrifies, and aire likewise if it bee not continually stirred by the winde) *so doe evill and corrupt thoughts in an idle person,* the soule is contaminated. In a Common-wealth, where is no publike enemy, there is likely civill warres, and they rage upon themselves; this body of ours when it is idle, and knowes not how to bestow it selfe, macerates and vexeth it selfe with cares, griefes, false-feares, discontents, and suspicions, it tortures and preyes upon his owne bowels, and is never at rest. Thus much I dare boldly say; he or she that is idle, be they of what condition they will, never so rich, so well allyed, fortunate, happy, let them have all things in abundance, and felicity that heart can wish and desire, all contentment, so long as he or she, or they are idle, they shall never be pleased, never well in body and minde, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carryed away with some fooolish phantasie or other. And this is the true cause that so many great men, Ladies and Gentlewomen, labour of this disease in Countrey and City, for idlenesse is an appendix to nobility, they count it a disgrace to worke, and spend all their dayes in sports, recreations, and pastimes, and will therefore take no paines; be of no vocation: they feed liberally, fare well, want exercise, action, employment, (for to worke, I say, they may not abide) and company to their desires, and thence their bodies become full of grosse humors, winde, crudities, their minds disquieted, dull, heavy, &c. care, jealousie, feare of some diseases, sullen fits, weeping fits seaze too [o] familiarly on them. For what will not feare and phantasie worke in an idle body? what distempers will they not cause? when the children of * *Israel* murmured against *Pharaoh* in Ægypt, he commanded his officers to double their taske, and let them get straw themselves, and yet make their full number of Brick, for the sole cause why they mutinie, and are evill at ease, is, *they are idle.* When you shall heare and see so many discontented persons, in all places where you come, so many severall grievances, unnecessary complaints, feare, suspitions *, the best meanes

i *Path. lib.* 1. *cap.* 17. *exercitationis intermissio, tertem calorem, languidos spiritus, et ignavos, et ad omnes actiones segniores reddit, crudidates, obstructiones et excrementorum proventum facit.*

k *Hor. Ser.* 1. *Sat.* 3.

l *Seneca.*

m *Maximum animi, et maciem,* Plutarch cals it.

n *Sicut in stagno generantur vermes, sic et otioso malæ cogitationes. Sen.*

o Now this legge, now that arme, now their head, heart, &c.

* *Exod.* 5.

* (For they cannot well tell what ayleth them, or what they would have themselves) my heart, my head, my husband, my sonne, &c.

meanes to redreſſe it, is to ſet them aworke, ſo to buſie their minds; for the truth is, they are idle. Well they may build caſtles in the ayre for a time, and ſooth up themſelves with phantaſticall and pleaſant humours, but in the end they will prove as bitter as gaul, they ſhall be ſtill I ſay diſcontent, ſuſpicious, [p] fearfull, jealous, ſad, fretting and vexing of themſelves; ſo long as they bee idle it is impoſſible to pleaſe them, *Otio qui neſcit uti, plus habet negotii quam qui negotium in negotio*; as that [q] *Agellius* could obſerve; Hee that knowes not how to ſpend his time, hath more buſineſſe, care, griefe, anguiſh of minde, than he that is moſt buſie in the midſt of all his buſineſſe. *Otioſus animus neſcit quid volet*; An idle perſon (as he followes it) knowes not when he is well, what he would have, or whither he would goe, *quum illum ventũ eſt, illinc lubet*, he is tyred out with every thing, diſpleaſed with all, weary of his life; *nec benè domi, nec militiæ*, neither at home, nor abroad, *errat, & præter vitam vivitur*, he wanders, and lives beſides himſelfe. In a word, what the miſchivous effects of lazineſſe and idleneſſe are, I doe not find any where more accurately expreſſed, than in theſe verſes of *Philolaches* in the * Comicall Poet, which for their elegancy, I will in part inſert.

Novarum ædium eſſe arbitror ſimilem ego hominem,
Quando hic natus eſt: ei rei argumenta dicam.
Ædes quando ſunt ad amuſsim expolitæ,
Quiſq; laudat fabrum, atque exemplum expetit, &c.
At ubi illo migrat nequam homo indiligenſq;, &c.
Tempeſtas venit, confringit tegulas, imbriceſq;,
Putrifacit aër operam fabri, &c.
Dicam ut homines ſimiles eſſe ædium arbitremini,
Fabri parentes fundamentum ſubſtruunt liberorum,
Expoliunt, docent literas, nec parcunt ſumptui,
Ego autem ſub fabrorum poteſtate frugi fui,
Poſtquam autem migravi in ingenium meum,
Perdidi operam fabrorum illicò, oppidò,
Venit ignavia, ea mihi tempeſtas fuit,
Adventuq; ſuo gradinem & imbrem attulit,
Illa mihi virtutem deturbavit, &c.

A young man is like a faire new houſe, the Carpenter leaves it well built, in good repaire, of ſolid ſtuffe; but a bad tenant lets it raine in, and for want of reparation fall to decay, &c. Our Parents, Tutors, Friends, ſpare no coſt to bring us up in our youth, in all manner of vertuous education; but when wee are left to our ſelves, Idleneſſe as a Tempeſt drives all vertuous motions out of our mindes, *& nihili ſumus*, on a ſudden, by ſloath and ſuch bad wayes we come to naught.

Coſen German to Idleneſſe, and a concomitant cauſe, which goes hand in hand with it, is [r] *nimia ſolitudo*, too much ſolitarineſſe, by the teſtimony of all Phyſitians, Cauſe and Symptome both; but as it is here put for a cauſe, it is either coact, enforced, or elſe voluntary. Enforced ſolitarineſſe is commonly ſeene in Students, Monks, Fryers, Anchorites, that by their order and courſe of life, muſt abandon all company, ſociety of other men, and betake themſelves to a private cell; *Otio ſuperſtitioſo ſecluſi*, as *Bale* and *Hoſpinian* wel terme it, ſuch as are the *Carthuſians* of our time, that eate no fleſh (by their order)

p *Prov. 18. Pigrum deſiciet timor. Heautontimorumenon.*
q *Lib. 19. c. 10.*
* *Plautus Prol. moſtel.*
r *Piſo, Monaltus. Mercurialis, &c.*

88 order) keepe perpetuall silence, never goe abroad. Such as live in prison, or some desart place, and cannot have company, as many of our Countrey Gentlemen doe in solitary houses, they must either be alone without companions, or live beyond their means, and entertaine all commers as so many hostes, or else converse with their servants and hindes, such as are unequall, inferiour to them, and of a contrary disposition; or else as some doe, to avoid solitarinesse, spend their time with lewd fellowes in Tavernes, and in Ale-houses, and thence addict themselves to some unlawfull disports, or dissolute courses. Divers againe are cast upon this rock of solitarinesse for want of meanes, or out of a strong apprehension of some infirmity, disgrace, or through bashfulnesse, rudenesse, simplicity, they cannot applie themselves to others company. *Nullum solum infælici gratius solitudine, ubi nullus sit qui miseriam exprobret*; this enforced solitarinesse takes place, and produceth his effect soonest in such as have spent their time jovially peradventure, in all honest recreations, in good company, in some great family or populous City, and are upon a sudden confined to a desart countrey Cottage farre off, restrained of their liberty, and barred from their ordinary associates; solitarinesse is very irkesome to such, most tedious, and a sudden cause of great inconvenience.

Voluntary solitarinesse is that which is familiar with Melancholy, and gently brings on like a Siren, a shooing-horne, or some Sphinx to this irrevocable gulfe, [a] primary cause *Piso* cals it; most pleasant it is at first, to such as are melancholy given, to lie in bed whole dayes, and keep their chambers, to walke alone in some solitary grove, betwixt wood and water, by a brooke side, to meditate upon some delightsome and pleasant subject, which shall affect them most; *amabilis insania*; and *mentis gratissimus error*: A most incomparable delight, it is so to melancholize, and build castles in the ayre, to goe smiling to themselves, acting an infinite variety of parts, which they suppose, and strongly imagine they represent, or that they see acted or done; *Blandæ quidem ab initio*, saith *Lemnius*, to conceive and meditate of such pleasant things, sometimes, [t] *Present, past or to come*, as *Rasis* speakes. So delightsome these toyes are at first, they could spend whole dayes and nights without sleep, even whole yeares alone in such contemplations, and phantasticall meditations, which are like unto dreames, and they will hardly bee drawne from them, or willingly interrupt, so pleasant their vaine conceits are, that they hinder their ordinary taskes and necessary businesse, they cannot addresse themselves to them or almost to any study or imployment, these phantasticall and bewitching thoughts, so covertly, so feelingly, so urgently, so continually set upon, creep in, insinuate, possesse, overcome, distract, and detaine them, they cannot I say goe about their more necessary busines, stave off or extricate themselves, but are ever musing, melancholizing, and carryed along, as he (they say) that is lead round about an heath with a *Puck* in the night, they runne earnestly on in this labarinth of anxious and solicitous melancholy meditations, and cannot well or willingly refraine or easily leave off, winding and unwinding themselves, as so many clocks, and still pleasing their humours, untill at last the Sceane is turned upon a sudden, by some bad object, and they being now habituated to such vaine meditations and solitary places, can endure no company, can ruminate of nothing but harsh

[a] *A quibus malum, velut à primaria causa, occasionem natum est.*

[t] *Iucunda rerum præsentium, præteritarum, et futurarum meditatio.*

harſh and diſtaſtefull ſubjects. Feare, ſorrow, ſuſpition, *ſubruſticus pudor*, diſcontent, cares, and wearineſſe of life, ſurpize them in a moment, and they can thinke of nothing elſe, continually ſuſpecting, no ſooner are their eyes open, but this infernall plague of Melancholy ſeazeth on them, and terrifies their ſoules, repreſenting ſome diſmall object to their mindes, which now by no meanes, no labour, no perſwaſions they can avoid, *haret lateri lethalis arundo*, they may not be rid of it, [u] they cannot reſiſt. I may not deny but that there is ſome profitable Meditation, Contemplation, and kinde of ſolitarineſſe to be embraced, which the Fathers ſo highly cõmended; [x] *Hierome*, *Chryſoſtome*, *Cyprian*, *Auſtin*, in whole Tracts, which *Petrarch*, *Eraſmus*, *Stella*, and others, ſo much magnifie in their books; a Paradiſe, an Heaven on earth, if it be uſed aright, good for the body, and better for the Soule: As many of thoſe old Monkes uſed it, to divine contemplations, as *Simulus* a Courtier in *Adrians* time, *Dyocleſian* the Emperour retired themſelves, &c. in that ſenſe, *Vatia ſolus ſcit vivere*, *Vatia* lives alone which the *Romanes* were wont to ſay, when they commended a Countrey life. Or to the bettering of their knowledge, as *Democritus*, *Cleanthes*, and thoſe excellent Philoſophers have ever done, to ſequeſter themſelves from the tumultuous world, or as in *Plinies villa Laurentana*, *Tullies Tuſculane*, *Iovius* ſtudy, that they might better *vacare ſtudiis & Deo*, ſerve God and follow their ſtudies. Mee thinkes therefore our too zealous innovators were not ſo well adviſed in that generall ſubverſion of Abbies and religious houſes, promiſcuouſly to fling downe all, they might have taken away thoſe groſſe abuſes crept in amongſt them, rectified ſuch inconveniencies, and not ſo farre to have raved and raged againſt thoſe faire buildings, and everlaſting monuments of our forefathers devotion, conſecrated to pious uſes; ſome Monaſteries and Collegiate Cels might have bee well ſpared, and their revenewes otherwiſe employed, here and there one, in good townes or Cities at leaſt, for men and women of all ſorts and cõditions to live in, to ſequeſter themſelves from the cares and tumults of the world, that were not deſirous or fit to marry, or owiſe willing to be troubled with common affaires, and know not well where to beſtow themſelves, to live apart in, for more conveniency, good education, better company ſake, to follow their ſtudies (I ſay) to the perfection of arts and ſciences common good, and as ſome truly devoted Monkes of old had done, freely and truely to ſerve God. For theſe men are neither ſolitary nor idle, as the Poet made anſwer to the husbandman in *Æſop*, that objected idleneſſe to him; hee was never ſo idle as in his company; or that *Scipio Africanus* in [y] *Tullie*, *Nunquam minus ſolus, quam cum ſolus; nunquam minus otioſus, quam quum eſſet otioſus*; never leſſe ſolitary than when he was alone, never more buſie than when he ſeemed to be moſt idle. It is reported by *Plato* in his dialogue *de Amore*, in that prodigious commendation of *Socrates*, how a deep meditation comming into *Socrates* minde by chance, he ſtood ſtill muſing, *eodem veſtigio cogitabundus*, from morning to noone, and when as then hee had not yet finiſhed his meditation, *perſtabat cogitans*, he ſo continued till the evening, the Souldiers (for he then followed the Campe) obſerved him with admiration, and on ſet purpoſe watched all night, but he perſevered immoveable *ad exortum ſolis*, till the Sunne roſe in the morning, and then ſaluting the Sunne, went his wayes. In what humour conſtant

u *Facilis deſcenſus Averni: Sed revocare gradum, ſuperasq; evadere ad auras, Hic labor, hoc opus eſt.* Virg.

x *Hieronimus epiſt. 72. dixit oppida et urbes vidriſſi; tetros carceres, ſolitudinem Paradiſum: ſolum ſcorpionibus infectum, ſacco amictus, humi cubans, aqua et herbis victitans, Romanis prætulit deliciis.*

y *Offic. 3.*

90 *Socrates* did thus, I know not, or how he might be affected, but this would be pernicious to an other man; what intricate businesse might so really possesse him, I cannot easily guesse; But this is *otiosum otium*, it is farre otherwise with these men, according to * *Seneca*, *Omnia nobis mala solitudo persuadet*; this solitude undoeth us, *pugnat cum vitâ sociali*; 'tis a destructive solitarinesse. These men are Devils alone, as the saying is, *Homo solus aut Deus, aut Dæmon*: a man alone is either a Saint or a Devill, *mens ejus aut languescit, aut tumescit*; and * *Væ soli* in this sense, woe be to him that is so alone. These wretches do frequently degenerate from men, and of sociable creatures become beasts, monsters, inhumane, ugly to behold, *Misanthropi*; they doe even loath themselves, and hate the company of men, as so many *Timons*, *Nebuchadnezars*; by too much indulging to these pleasing humours, and through their owne default. So that which *Mercurialis consil.* 11. sometimes expostulated with his melancholy patient, may be justly applyed to every solitary and idle person in particular. [z] *Natura de te videtur conqueri posse, &c. Nature may justly complaine of thee, that whereas she gave thee a good wholesome temperature, a sound body, and God hath given thee so divine and excellent a Soule, so many good parts, and positable gifts, thou hast not onely contemned and rejected, but hast corrupted them, polluted them, overthrowne their temperature, and perverted those gifts with riot, idlenesse, solitarinesse, and many other wayes, thou art a traitour to God and Nature, an enemy to thy selfe and to the world. Perditio tua ex te*; thou hast lost thy selfe wilfully, cast away thy selfe, *thou thy selfe art the efficient cause of thine owne misery, by not resisting such vaine cogitations, but giving way unto them.*

* Eccl. 4.

z *Natura de te videtur conqueri posse, quod cum ab ea temperatissimum corpus adeptus sis, tam præclarum à Deo et utile donum, non contempsisti modo, verum corrupisti, fœdasti, prodidisti, optimam temperaturam otio, crapula, et aliis vitæ erroribus, &c.*

Subsect. 7.

Sleeping and waking, causes.

WHat I have formerly said of Exercise, I may now repeat of Sleep, Nothing better that moderate sleepe, nothing worse than it, if it be in extreames, or unseasonably used. It is a received opinion, that a melancholy man cannot sleepe overmuch; *Somnus supra modum prodest*, as an onely Antidote, and nothing offends them more, or causeth this malady sooner, than waking, yet in some cases sleep may doe more harme than good, in that flegmatick, swinish, cold, and sluggish melancholy, which *Melanchon* speaks of, that thinkes of waters, sighing most part, &c.[a] It duls the Spirits, if overmuch, and senses, fils the head full of grosse humours, causeth distillations, rheumes, great store of excrements in the braine, and all the other parts, as [b] *Fuchsius* speaks of them, that sleep like so many Dormice. Or if it be used in the day time, upõ a full stomack, the body ill composed to rest, or after hard meats, it increaseth fearfull dreams, *Incubus*, night walking, crying out, & much unquietnesse; such sleep prepares the body, as [c] one observes, *to many perilous diseases*. But as I have said, waking overmuch, is both a symptome, and an ordinary cause. *It causeth drinesse of the brain, frenzie, dotage, and makes the body dry, leane, hard, and ugly to behold, as* [d] *Lemnius* hath it. *The temperature of the Braine is corrupted by it, the humours*

a *Path. lib. 1. cap. 17. Fernel. corpus infrigidat omnes sensus, mentisq; vires torpore debilitat.*

b *Lib. 2. sect. 2. cap. 4. Magnam excrementorum vim cerebro et aliis partibus conservat.*

c *Io. Ratzius l. de rebus 6. non naturalibus præparat corpus talis somnus ad multas periculosas ægritudines.*

d *Instit. ad vitam optimam cap. 26. cerebro siccitatem adfert, phrenesin et delirium, corpus aridum facit, squalidum, strigosum, humores adurit, temperamentum cerebri corrumpit, maciem induxit: exsiccat corpus, bilem accendit, profundos reddit oculos, calorem augit.*

mours

mours adust, the eyes made to sink into the head, choller increased, and the whole body inflamed: and, as may be added out of *Galen* 3. *de sanitate tuenda, Avicenna* 3. 1.[e] *it overthrowes the naturall heat, it causeth crudities, hurts concoction*, and what not? Not without good cause therefore *Crato consil.* 21. *lib.* 2. *Hildesheim spicel.* 2. *de delir. & Mania, Iacchinus, Arculanus* on *Rhasis, Guianerius* and *Mercurialis*, reckon up this over-much waking, as a principall cause.

e *Naturalem calorē dissipat, læsa concoctione, cruditates facit. Attenuant juvenū vigilatæ corpora noctes.*

MEMB. 3.
SUBSECT. 1.

Passions and perturbations of the mind, how they cause Melancholy.

AS that *Gymnosophist* in[f] *Plutarch*, made answer to *Alexander*, (demanding which spake best) Every one of his fellows did speak better than the other: so may I say of these causes; to him that shall require which is the greatest, every one is more grievous than other, and this of Passion the greatest of all. A most frequent and ordinary cause of Melancholy,[g] *fulmen perturbationum* (*Piccolomineus* calls it) this thunder and lightning of perturbation, which causeth such violent and speedy alterations in this our Microcosme, and many times subverts the good estate and temperature of it. For as the Body works upon the mind, by his bad humors, troubling the Spirits, sending grosse fumes into the Braine; and so *per consequens* disturbing the Soule, and all the faculties of it,

—— *Corpus onustum,*
Hesternis vitiis animum quoq; prægravat una,

with feare, sorow, &c. which are ordinary symptomes of this Disease: so on the other side, the mind most effectually works upon the Body, producing by his passions and perturbations, miraculous alterations; as Melancholy, despaire, cruell diseases, and sometimes death it selfe. Insomuch, that it is most true which *Plato* saith in his *Charmides: omnia corporis mala ab animâ procedere*; all the[h] mischiefes of the Body, proceed from the Soule: and *Democritus* in[i] *Plutarch* urgeth, *Damnatam iri animam à corpore*, if the Body should in this behalfe, bring an action against the Soule, surely the Soule would be cast and convicted; that by her supine negligence, had caused such inconveniences, having authority over the Body, & using it for an instrument, as a Smith doth his hammer (saith[k] *Cyprian*) imputing all those vices and maladies to the Mind. Even so doth[l] *Philostratus, non coinquinatur corpus, nisi consensu animæ*; the Body is not corrupted, but by the Soule. *Lodovicus Vives* will have such turbulent commotions proceed from *Ignorance*, and *Indiscretion*. All Philosophers impute the miseries of the Body to the Soule, that should have governed it better, by command of reason, and hath not done it. The *Stoicks* are altogether of opinion (as[n] *Lipsius*, and[o] *Piccolomineus* record) that a wise man should be ἀπαθὴς without all manner of passions and perturbations whatsoever, as[p] *Seneca* reports of *Cato*, the[q] *Grecks* of *Socrates*, and[r] *Io: Aubanus* of a nation in *Africke*, so free from passion, or rather so stupid, that if they be wounded with a sword, they will onely looke back. [s] *Lactantius* 2. *instit.* will exclude *feare from a wise man:* others except all, some the greatest

f *Vita Alexan.*

g *Grad.* 1. *c.* 14.

Hor.

h *Perturbationes clavi sunt, quibus corpori animus seu patibulo affigitur. Jamb. de mist.*

i *Lib. de sanitat. tuend.*

k *Prolog. de virtute Christi. Quæ utitur corpore, ut faber malleo.*

l *Vita Apollonii lib.* 1.

m *Lib. de anim. ab inconsiderantia, et ignorantia omnes animi motus.*

n *De Physiol. Stoic.*

o *Grad.* 1. *c.* 32.

p *Epist.* 104.

q *Ælianus.*

r *Lib.* 1. *cap.* 6. *si quis ense percusserit eos, tantum respiciunt.*

s *Terror in sapiente esse non debet.*

greatest passions. But let them dispute how they will, set downe in *Thesi*, give precepts to the contrary; we finde that of [t] *Lemnius* true, by common experience; *No mortall man is free from these perturbations:* or if he be so, sure he is either a God, or a blocke. They are borne and bred with us, wee have them from our parents by inheritance, *à parentibus habemus malũ hunc assem*, saith [u] *Pelezius*, *Nascitur unà nobiscum, aliturq́*, 'tis propagated from *Adam*, *Caine* was melancholy, * as *Austin* hath it, and who is not? Good discipline, Education, Philosophy, Divinity (I cannot deny) may mitigate and restraine these passions in some few men at some times, but most part they domineere and are so violent, [x] that as a torrent, (*torrens velut agere rupto*) beares downe all before, and over-flowes his bankes, *sternit agros*, *sternit sata*, they overwhelme reason, judgement, and pervert the temperature of the body: *Fertur* [y] *equis auriga, nec audit currus habenas*. Now such a man (saith [z] *Austin*) *that is so led, in a wise mans eye, is no better than hee that stands upon his head.* It is doubted by some, *Gravioresne morbi à perturbationibus, an ab humoribus*, whether humours or perturbations cause the more grievous maladies. But wee finde that our Saviour, *Mat.* 26. 41. most true, *The spirit is willing, the flesh is weake*, we cannot resist: And this of [a] *Philo Iudæus*, *Perturbations often offend the body, and are most frequent causes of Melancholy, turning it out of the hinges of his health. Vives* compares them to [b] *Windes upon the sea, some onely move as those great gales, but others turbulent quite overturne the ship.* Those which are light, easie, and more seldome, to our thinking, doe us little harme, and are therefore contemned of us: Yet if they be reiterated, [c] *as the raine* (saith *Austin*) *doth a stone, so doe these perturbations penetrate the minde:* [d] and (as one serves) *produce an habit of Melancholy at the last*, which having gotten the mastery in our soules, may well be called diseases.

How these passions produce this effect, [e] *Agrippa* hath handled at large, *occult. Philos. lib.* 11. *cap.* 63. *Cardan lib.* 14 *subtil. Lemnius lib.* 1. *c.* 12. *de occult. nat. mir. & lib.* 1. *cap.* 16. *Suarez Met. disput.* 18. *sect.* 1. *art.* 25. *T. Bright cap.* 12. *of his melancholy Treatise*, *Wright* the Jesuite, in his booke of the passions of the minde, &c. Thus in briefe. To our imagination commeth by the outward sense or memory, some object to be known (residing in the foremost part of the braine) which hee misconceiving or amplifying, presently communicates to the heart, the seat of all affections. The pure spirits forthwith flock from the Braine to the Heart, by certaine secret channels, and signifie what good or bad object was presented; [f] which immediately bends it selfe to prosecute, or avoid it; and withall, draweth with it other humours to helpe it: so in pleasure, concurre great store of purer spirits, in sadnesse, much melancholy blood; in ire, choller. If the Imagination be very apprehensive, intent, and violent, it sends great store of spirits to, or from the heart, and makes a deeper impression, and greater tumult, as the humours in the body be likewise prepared, and the temperature it selfe ill or well disposed, the passions are longer and stronger. So that the first step and fountaine of all our grievances in this kinde, is [g] *læsa Imaginatio*, which mis-informing the Heart, causeth all these distemperatures, alteration and confusion of spirits and humors. By meanes of which, so disturbed, concoction is hindred, and the prin-

De occult. nat. mir. l. 1. *cap.* 16. *Nemo mortalium qui affectibus non ducatur, qui non movetur, aut saxum, aut Deus est.*

u *Instit. lib.* 2. *de humanorum affect. morborumq́; curat.*

* *Epist.* 105.

x *Granatensis.*

y *Virg.*

z *De civit. Dei. l.* 14. *c.* 9. *qualis in oculis hominũ qui inversis pedibus ambulat, talis in oculis sapientum, cui passiones dominantur.*

a *Lib. de decal. passiones maxime corpus offendunt et animam, et frequentissimæ causæ melancholiæ, dimoventes ab ingenio et sanitate pristina lib.* 3. *de anima.*

b *Fræna et stimuli animi, velut in mari quædam auræ leves, quæ et placidæ, quædam turbulentæ: sic in corpore quædam affectiones excitant tantum, quædam ita movent, ut de statu judicii depellant.*

c *Vt gutta lapidem, si paulatim hæ penetrant animum.*

d *Vsu valentes recte morbi animi vocantur.*

e *Imaginatio movet corpus, ad cujus motum excitantur humores, et spiritus vitales, quibus alteratur.*

f *Eccles.* 13. 26. The heare alters the countenance to good or evill, and distraction of the minde causeth distemperature of the body.

g *Spiritus et sanguis à læsa Imaginatione contaminantur, humores enim mutati actiones animi immutant, Piso.*

cipall

cipall parts are much debilitated; as [h] Dr *Navarra* well declared, being consulted by *Montanus* about a melancholy Jew. The spirits so confounded, the nourishment must needs be abated, bad humours increased, crudities, & thick spirits ingendred with melancholy blood. The other parts cannot performe their functions, having the spirits drawne from them by vehement passion, but faile in sense and motion; so wee looke upon a thing, and see it not; heare, and observe not; which otherwise would much affect us, had wee been free. I may therefore conclude with [i] *Arnoldus*, *Maxima vis est phantasiæ, & huic uni ferè, non autem corporis intemperiei, omnis melancholiæ causa est ascribenda:* great is the force of Imagination, and much more ought the cause of Melancholy to be ascribed to this alone, then to the distemperature of the body. Of which *Imagination*, becaus it hath so great a stroke in producing this malady, and is so powerfull of it selfe, it will not be improper to my discourse, to make a briefe Digression, and speake of the force of it, and how it causeth this alteration. Which manner of Digression, howsoever some dislike, as frivolous and impertinent, yet I am of [*] *Beroaldus* his opinion, *Such Digressions doe mightily delight and refresh a weary Reader, they are like sawce to a bad stomacke, and I doe therefore most willingly use them.*

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h *Montani consil. 22. Hæ vero quomodo causent melancholiam, clarum; et quod concoctionem impediant, et membra principalia debilitent.*

i *Breviar. lib. 1. cap. 18.*

* *Solent hujusmodi egressiones favorabiliter obtulare, et lectorem lassum jucunde reficere, stomachumq; nauseantem, quodam quasi condimento reficere, et ego libenter excurro.*

Subsect. 2.

Of the force of Imagination.

WHat imagination is, I have sufficiently declared in my *Digression of the Anatomie of the soule*. I will only now point at the wonderfull effects and power of it; which, as it is eminent in all, so most especially it rageth in melancholy persons, in keeping the species of objects so long, mistaking, amplifying them by continuall and [k] strong meditation, untill at length it produceth in some parties reall affects, causeth this, & many other maladies. And although this *Phantasie* of ours, be a subordinate faculty to reason, and should be ruled by it, yet in many men, through inward or outward distemperatures, defect of Organs, which are unapt or hindered, or otherwise contaminated, it is likewise unapt, hindred, and hurt. This we see verified in sleepers, which by reason of humours, and concourse of vapours troubling the *Phantasie*, imagine many times absurd and prodigious things, and in such as are troubled with *Incubus*, or Witch ridden (as we call it) if they lie on their backs, they suppose an old woman rides, and sits so hard upon them, that they are almost stifled for want of breath; when there is nothing offends, but a concourse of bad humours, which trouble the *Phantasie*. This is likewise evident in such as walke in the night in their sleep, and doe strange feats: [l] these vapours move the *Phantasie*, the *Phantasie* the *Appetite*, which moving the *animall* spirits, causeth the body to walke up and downe, as if they were awake. *Fracastorius lib. 3. de intellect.* referres all *Extasies* to this force of Imagination, such as lie whole dayes together in a trance: as that Priest whom [m] *Celsus* speakes of, that could separate himselfe from his senses when he list, and lie like a dead man, void of life and sense. *Cardan* brags of himselfe, that he could doe as much, and that when he list. Many times such men when they come to themselves, tell strange things of

k *Ab imaginatione oriuntur affectiones, quibus anima componitur, aut turbata detunbatur, Io. Saresburiensis Metalog. lib. 4. cap. 10.*

l *Scalig. exercit.*

m *Qui quoties volebat, mortuo similis jacebat auferens se à sensibus, et quum pungeretur dolorem non sentit.*

92 Heaven and Hell, what visions they have seene; as that Sr *Owen* in *Mathew Paris*, that went into Saint *Patricks* Purgatory, and the Monke of *Evesham* in the same Author. Those common apparitions in *Bede* and *Gregory*, Saint *Brigets* revelations, *Wier. lib. 3. de lamiis cap. 11. Cæsar Vanninus* in his Dialogues, &c. reduceth, (as I have formerly said;) wth all those tales of Witches progresses, dancing, riding, transformations, operations, &c. to the force of [n] Imagination, and the [o] Devils illusions. The like effects almost are to be seene in such as are awake: How many Chimæras, Anticks, golden mountaines and Castles in the Aire doe they build unto themselves? I appeale to Painters, Mechanicians, Mathematicians. Some ascribe all vices to a false and corrupt Imagination, Anger, Revenge, Lust, Ambition, Covetousnes, which preferres falshood, before that which is right and good, deluding the Soule with false shewes and suppositions. [p] *Bernardus Penottus* will have heresie and superstition to proceed from this fountain; as hee falsely imagineth, so he beleeveth; and as he conceiveth of it, so it must be, and it shall be, *contra gentes*, he will have it so. But most especially in passions and affections, it shewes strange and evident effects: what will not a fearfull man conceive in the darke? what strange formes of Bugbeares, Devils, Witches, Goblins? *Lavater* imputes the greatest cause of spectrums, and the like apparitions, to feare, which above all other passions, begets the strongest Imagination, (saith [q] *Wierus*) and so likewise love, sorrow, joy, &c. Some dye suddenly, as she that saw her sonne come from the battell at *Cannæ*, &c. *Iacob* the *Patriarke*, by force of Imagination, made peckled Lambes, laying peckled roddes before his sheep. *Persina* that *Æthiopian* Queene in *Heliodorus*, by seeing the picture of *Perseus* and *Andromeda*, in stead of a Blackmoore, was brought to bed of a faire white child. In imitation of whom belike, * an hard favoured fellow in *Greece*, because he and his wife were both deformed, to get a good brood of children, *elegantißimas Imagines in thalamo collocavit, &c.* hung the fairest pictures he could buy for money in his chamber, *that his wife by frequent sight of them, might conceive and beare such children.* And if we may beleeve *Bale*, one of Pope *Nicholas* the thirds Concubines, by seeing of [r] a Beare, was brought to bed of a monster. *If a woman* (saith [s] *Lemnius*) *at the time of her conception, thinke of another man present, or absent, the child will be like him.* Great bellyed women, when they long, yeeld us prodigious examples in this kind, as Moles, Warts, Scarres, Harelips, Monsters, especially caused in their children, by force of a depraved phantasie in them: *Ipsam speciem quam animo effigiat, fœtui inducit:* she imprints that stamp upon her childe, which she [t] conceives unto her selfe. And therefore *Lodovicus Vives, lib. 2. de Christ. fœm.* gives a speciall caution to great bellied women, [u] *that they doe not admit such absurd conceits and cogitations, but by all meanes avoid those horrible objects, heard or seene, or filthie spectacles.* Some will laugh, weepe, sigh, groane, blush, tremble, sweat, at such things as are suggested unto them by their Imagination. *Avicenna* speakes of one that could cast himselfe into a Palsie when he list; and some can imitate the tunes of Birds and Beasts, that they can hardly bee discerned: *Dagebertus* and Saint *Francis* scarres and wounds,

n *Idem Nymannus orat. de Imagint.*

o *Verbis et unctionibus se consecrant dæmoni pessime mulieres qui iis ad opus suum utitur, et earum phantasiam regit, ducitque ad loca ab ipsis desiderata, corpora vero earum sine sensu permanent, quæ umbra cooperit diabolus, ut nulli sint conspicua, et post, umbra sublata, propriis corporibus eas restituit, l. 3. c. 11. Wier.*

p *Denario medico.*

q *Solet timor, præ omnibus affectibus, sortes imaginationes gignere, post amor, &c. l. 3. c. 8.*

r *Ex viso ursо, talem peperit.*

s *Lib. 1. cap. 4. de occult. nat. mir. si inter amplexus et suavia cogitet de uno, aut alio absente, ejus effigies solet in fœtu elucere.*

t *Quid non fœtui adhuc matri unito, subtia spirituum vibratione, per nervos, quibus matrix cerebro conjuncta est, imprimit impregnatæ imaginatio? ut si imaginetur malum granatum, illius notas secum proferet fœtus: si leporem, infans editur supremo labello bifido, et difficile: vehemens cogitatio movet rerum species. Wier. lib. 3. cap. 8.*

u *Ne dum uterum gestent, admittant absurdas cogitationes, sed et visu, audituque fœda et horrenda devitent.*

wounds, like to those of Christs (if at the least any such were) [x] *Agrippa* supposeth to have happened by force of Imagination: that some are turned to Wolves, from Men to Women, and Women againe to Men, (which is constantly beleeved) to the same Imagination: or from Men to Asses, Dogs, or any other shapes: [y] *Wierus* ascribes all those famous transformations, to Imagination; that in *Hydrophobia* they seeme to see the picture of a Dog, still in their water, [z] that melancholy men, and sick men, conceive so many phantasticall visions, apparitions to themselves, and have such absurd apparitions, as that they are Kings, Lords, Cocks, Bears, Apes, Owles; that they are heavy, light, transparent, great, and little, senslesse and dead (as shall be shewed more at large, in our * Sections of Symptomes) can bee imputed to naught else, but to a corrupt, false, and violent Imagination. It works not in sick and melancholy men onely, but even most forcibly sometimes in such as are sound: it makes them suddenly sick, and [a] alters their temperature in an instant. And sometimes a strong conceit or apprehension, as [b] *Valesius* proves will take away Diseases: in both kinds it will produce reall effects. Men if they see but another man tremble, giddy, or sick of some fearful disease, their apprehension and feare is so strong in this kind, that they will have the same Disease. Or if by some South-sayer, wise-man, fortune-teller, or Physitian, they be told they shall have such a Disease, they will so seriously apprehend it, that they will instantly labour of it. A thing familiar in *China* (saith *Riccius* the Jesuite) [c] *If it be told them they shall be sick on such a day, when that day comes, they will surely be sick, and will be so terribly afflicted, that sometimes they die upon it.* Dr *Cotta* in his Discovery of ignorant Practitioners of Physick *cap.* 8. hath two strange stories to this purpose, what phansie is able to doe. The one of a Parsons wife in *Northamptonshire*, Anno 1607. that comming to a Physitian, and told by him that she was troubled with the *Sciatica*, as he conjectured, (a disease she was free from) the same night after her returne, upon his words fell into a grievous fit of a *Sciatica*. And such another example he hath of another good wife, that was so troubled with the cramp, after the same manner she came by it, because her Physitian did but name it. Sometimes death it selfe is caused by force of Phantasie. I have heard of one that comming by chance in company of him that was thought to be sick of the Plague (which was not so) fell downe suddenly dead. Another was sick of the Plague with conceit. One seeing his fellow let bloud, falls down in a sowne. Another (saith [d] *Cardan* out of *Aristotle*) fell down dead (which is familiar to women at any gastly sight) seeing but a man hanged. A *Jew* in *France* (saith [e] *Ludovicus Vives*) came by chance over a dangerous passage, or planke, that lay over a Brooke in the darke, without harme, the next day perceiving what danger he was in, fell downe dead. Many will not beleeve such stories to be true, but laugh commonly, and deride when they heare of them; but let these men consider with themselves, as [f] *Peter Byarus* illustrates it, If they were set to walke upon a plank on high, they would be giddy, upon which they dare securely walk upon the ground. Many (saith *Agrippa*) [g] *strong hearted men otherwise, tremble at such sights, dazell, and are sicke, if they looke but downe from an high place, and what moves them but conceit?* As some are so molested by Phantasie; so some againe by Fancy alone, and a good conceit, are as easily recovered. We see commonly the Tooth-ache, Gout,

x *Occult. Philos. lib.* 1. *cap* 64.

y *Lib.* 3. *de Lamiis, cap.* 10.

z *Agrippa lib.* 1. *cap.* 67.

* *Sect.* 3. *memb.* 1. *subsect.* 3.

a *Mallem mehercle sol.* 77. *corpus multa i poteſt in d verſa egritudines, ex ſola apprehenſione.*

b *Fr. Valeſ. lib.* 5. *cont.* 6. *nonnunquam etiam ut orbi diuturni conſequuntur, quæ dog curantur.*

c *Expedit in Sinas l.* 1. *c.* 9. *fatalem porro multi prædictionem hoſce tribuunt, ut ſi certum ſit diem ſecuturam ſi prædictum ut ſuum ſortiatur effectum, ita quoque accidere, ut vi imaginationis ægri, in morbum incidant, et vi imaginationis affecti, cum ægritudine aliquando etiam cum morte ſe luctentur.*

d *Subtil.* 18.

e *Lib.* 3. *de anima cap. de mel.*

f *Lib. de Peſte.*

g *Lib.* 1. *cap.* 63. *Ex alto deſpicientes aliqui prætimore contremiſcunt, caligant, infirmantur; ſic ſingultus, febres, morbi comitiales quandoq; ſequuntur, quandoq; recedunt.*

Gout,

96 Gout, Falling-sickneſſe, biting of a mad Dog, and many ſuch maladies cured by Spells, Words, Characters, and Charmes, and many greene wounds by that now ſo much uſed *Vnguentum Armarium*, magnetically cured, which *Crollius* and *Goclenius* in a booke of late hath defended, *Libavius* in a juſt Tract as ſtiffely contradicts, and moſt men controvert. All the world knowes there is no vertue in ſuch Charmes, or Cures, but a ſtrong conceit and opinion alone, as [h] *Pomponatius* holds, *which forceth a motion of the humors, ſpirits and blond, which takes away the cauſe of the malady from the parts affected.* The like we may ſay of all our Magicall effects, ſuperſtitious cures, and ſuch as are done by Mountebanks and Wizards. *As by wicked incredulity many men are hurt* (ſo ſaith * *Wierus* of Charmes, Spels, &c.) *wee finde in our experience, by the ſame meanes many are relieved.* An Empirick oftentimes, and a ſilly Chyrurgian, doth more ſtrange cures, than a rationall Phyſitian. *Nymannus* gives a reaſon, becauſe the Patient puts his confidence in him, [i] which *Avicenna preferres before Art, Precepts, and all Remedies whatſoever.* 'Tis opinion alone (ſaith [k] *Cardan*) that makes, or marres Phyſitians, and he doth the beſt cures, according to *Hippocrates*, in whom moſt truſt. So diverſely doth this phantaſie of ours affect, turne and winde, ſo imperiouſly command our bodies, which as another [l] *Proteus, or a Camelion, can take all ſhapes; and is of ſuch force* (as *Ficinus* addes) *that it can work upon others, as well as our ſelves.* How can otherwiſe bleare-eyes in one man, cauſe the like affection in another? Why doth one mans [m] yawning, make another yawne? One mans piſſing provoke a ſecond many times to doe the like? Why doth ſcraping of trenchers offend a third, or hacking of files? Why doth a Crakaſſe bleed, when the murtherer is brought before it, ſome weeks after the murther hath beene done? Why doe Witches and old women, faſcinate and bewitch children: but as *Wierus*, *Paracelſus*, *Cardan*, *Mizaldus*, *Valleriola*, *Cæſar Vannius*, *Campanella*, and many Philoſophers think, the forcible imagination of the one party, moves and alters the ſpirits of the other. Nay more, they can cauſe and cure not onely diſeaſes, maladies and ſeverall infirmities, by this meanes, as *Avicenna de anim. lib. 4. ſect. 4.* ſuppoſeth, in parties remote, but move bodies from their places, cauſe thunder, lightning, tempeſts, which opinion *Alkindus*, *Paracelſus*, and ſome others approve of. So that I may certainly conclude, this ſtrong conceipt or imagination, is *aſtrum hominis*, and the rudder of this our ſhip, which reaſon ſhould ſteire, but overborne by phantaſie, cannot manage, and ſo ſuffers it ſelfe and this whole veſſell of ours to be over ruled, and often overturned. Read more of this in *Wierus l. 3. de Lamiis, cap. 8, 9, 10. Franciſcus Valeſius med. controver. lib. 5. cont. 6. Marcellus Donatus lib. 2. cap. 1. de hiſt. med. mirabil. Levinus Lemnius de occult. nat. mir. lib. 1. cap. 12. Cardan lib. 18. de rerum var. Corn. Agrippa de occult. Philoſ. cap. 64, 65. Camerarius 1. Cent. cap. 54. horarum ſubciſ. Nymannus morat. de Imag. Laurentius*, and him that is *inſtar omnium*, *Fienus*, a famous Phyſitian of *Antwerpe*, that wrote three books *de viribus Imaginationis*. I have thus far digreſſed, becauſe this imagination is the *medium deferens* of paſſions, by whoſe meanes they work and produce many times prodigious effects; and as the phantaſie is more or leſſe intended or remitted, and their humours diſpoſed, ſo doe perturbations move, more or leſſe, and take deeper impreſſion.

h *Lib. de Incantatione. Imaginatio ſubitum humorum, et ſpirituum motũ infert, unde vario affectu rapitur ſanguis, ac una morbificas cauſas partibus affectis eripit.*

* *Lib. 3 cap. 18. de præſtig. ut impia credulitate quis lædatur, ſic et levari eundem credibile eſt, uſuq; obſervatum.*

i *Ægri perſuaſio et fiducia, omnium rti et conſilio, et medicinæ præferendi. Avicen.*

k *Plures ſanat in quem plures conſpirant. lib. de ſapientia.*

l *Mercilius Ficinus lib. 13. c. 18. de theolog. Platonica imaginatio eſt tanquam Proteus vel Chamæleon corpus proprii et alienum nonnunquam afficiens.*

m *Cur oſcitantes, oſcitent. Wierus.*

Subsect. 3.

Division of perturbations.

PErturbations and passions, which trouble the phantasie, though they dwell betweene the confines of Sense and Reason, yet they rather follow Sense than Reason, because they are drowned in corporeall organs of Sense. They are commonly [u] reduced into two inclinations, *Irascible*, and *Concupiscible*. The *Thomists* subdivide them into eleven, six in the *Coveting*, and five in the *Invading*. *Aristotle* reduceth all to Pleasure and Paine; *Plato* to Love and Hatred; [o] *Vives* to Good and Bad. If good, it is present, and then we absolutely joy and love: or to come, and then we desire and hope for it: If evill, we absolutely hate it: if present, it is Sorrow; if to come, Feare. These foure passions [p] *Bernard* compares *to the wheeles of a Chariot, by which we are carryed in this world.* All other passions are subordinate unto these foure, or sixe, as some will: Love, Joy, Desire, Hatred, Sorrow, Feare: The rest, as Anger, Envy, Emulation, Pride, Jealousie, Anxiety, Mercy, Shame, Discontent, Despaire, Ambition, Avarice, &c. are reducible unto the first: and if they be immoderate, they [q] consume the spirits, and melancholy is especially caused by them. Some few discreet men there are, that can govern themselves, and curb in these inordinate Affections, by Religion, Philosophy, and such divine Precepts, of meeknesse, patience, and the like: but most part for want of government, out of indiscretion, ignorance, they suffer themselves wholy to be led by sense; and are so far from repressing rebellious inclinations, that they give all incouragement unto them, leaving the raynes, and using all provocations to further them: bad by Nature, worse by Art, Discipline, [r] Custome, Education, and a perverse will of their owne, they follow on, whersoever their unbridled Affections will transport them, and doe more out of custome, self-will, than out of Reason. *Contumax voluntas*, as *Melanchon* calls it, *malum facit*: this stubborne will of ours perverts judgement, which sees and knows what should and ought to be done, and yet will not doe it. *Mancipia gulæ*, slaves to their severall lusts, and appetite, they precipitate and plunge [s] themselves into a Labyrinth of cares, blinded with lust, blinded with ambition; [t] *They seeke that at Gods hands, which they may give unto themselves, if they could but refraine from those cares, and perturbations, wherewith they continually macerate their mindes.* But giving way to these violent passions of feare, grief, shame, revenge, hatred, malice, &c. they are torne in peeces, as *Acteon* was with his dogs, and [u] crucifie their owne soules.

u T.W. *Jesuit.*

o 3. *de Anima.*

p *Ser. 35. Hæ quatuor passiones sunt tanquã rotæ in curru, quibus vehimur hoc mundo.*

q *Harum quippe immoderatione, spiritus marcescunt. Fernel. lib. 1. Path. c. 18.*

r *Mala consuetudine depravatur ingenium, ne bene faciat. Prosper Calenus, lib. de atra bile. Plura faciunt homines è consuetudine, quam è ratione. A teneris assuescere multum est. Video meliora proboq;, deteriora sequor. Ovid.*

s *Nemo læditur nisi à seipso.*

t *Multi se in inquietudinem præcipitant ambitione et cupiditatibus excæcati, non intelligunt se illud à diis petere, quod sibi ipsis si velint præstare possint, si curis & perturbationibus, quibus assidue se macerant, imperare vellent.* u *Tanto studio miseriarum causas, et alimenta dolorum quærimus, vitamq; secus felicissimam, tristem et miserabilem efficimus. Petrarch. præfat. de Remediis, &c.*

SUBSECT. 4.

Sorrow a cause of Melancholy.

Sorrow. *Insanus dolor.*

IN this Catalogue of Passions, which so much torment the Soul of man, and cause this malady (for I will briefly speak of them all, and in their order) the first place in this Irascible appetite, may justly be challenged by *Sorrow*. An inseparable companion, [x] *The mother and daughter of melancholy, her Epitome, Symptome, and chiefe cause:* as *Hippocrates* hath it: They beget one another, & tread in a ring, for Sorrow is both Cause and Symptome of this disease. How it is a Symptome shall be shewed in his place. That it is a cause all the world acknowledgeth, *Dolor nonnullis insaniæ causa fuit, & aliorum morborum insanabilium*, saith *Plutarch* to *Apollonius*; a cause of madness, a cause of many other diseases, a sole cause of this mischiefe, [y] *Lemnius* calls it. So doth *Rhasis cont. l. 1. tract. 9, Guianerius Tract. 15. cap. 5.* And if it take root once, it ends in despaire, as [z] *Felix Plater* observes, and as in [a] *Cebes* table, may well be coupled with it. [b] *Chrysostome* in his seventeenth Epistle to *Olympia*, describes it to be *a cruell torture of the soule, a most inexplicable griefe, a poysoned worm, consuming body and soule, and gnawing the very heart, a perpetuall executioner, continuall night, profound darknesse, a whirlwind, a tempest, an ague not appearing, heating worse than any fire, and a battle that hath no end: It crucifies worse than any Tyrant; no torture, no strappado, no bodily punishment is like unto it.* 'Tis the Eagle without question, which the Poets fained to gnaw [c] *Prometheus* heart, and *no heavinesse is like unto the heavinesse of the heart, Ecclus 25. 15, 16.* [d] *Every perturbation is a misery, but griefe a cruell torment*, a domineering passion: as in old *Rome*, when the *Dictator* was created, all inferiour magistracies ceased; when griefe appeares, all other passions vanish. *It dries up the bones*, saith *Solomon, cap. 17. Prov.* makes them hollow-eyed, pale, and leane, furrow faced, to have dead looks, wrinkled browes, riveled cheeks, dry bodies, and quite perverts their temperature that are misaffected with it. As *Elenora* that exil'd mournfull Dutches (in our [e] English *Ovid*) laments to her noble husband *Humphrey* Duke of *Glocester*,

> *Sawest thou those eyes in whose sweet cheerfull looke,*
> *Duke* Humphry *once, such joy and pleasure tooke,*
> *Sorrow hath so despoil'd me of all grace,*
> *Thou couldst not say this was my* Elnors *face.*
> *Like a foule Gorgon, &c.*

[f] *It hinders concoction, refrigerates the heart, takes away stomack, colour, and sleep; thickens the blood,* ([g] *Fernelius l. 1. c. 18. de morb. causis*) *contaminates the spirits* ([h] *Piso*) Overthrowes the naturall heat, perverts the good estate of body and minde, and makes them weary of their lives, cry out, howle and roare for very anguish of their soules. *David* confessed as much, *Psal. 38. 8. I have roared for the very disquietnesse of my heart.* And *Psal. 119. 4. part. 4. v.*

x *Timor et mæstitia, si diu perseverent, causa et soboles atri humoris sunt, et in circulum se procreant. Hip. Aphoris. 23. l. 6. Idem Montaltus cap. 19. Victorius Faventinus pract. imag.*

y *Multi ex mærore et metu huc delapsi sunt. Lemn. l. 1. c. 16.*

z *Multa cura et tristitia faciunt accedere melancholiam (cap. 3. de mentis alien.) si altius radices agat, in veram fixamq; degenerat melancholiã, et in desperationẽ desinit.*

a *Ille tuctus, ejus verò soror desperatio simul ponitur.*

b *Animarũ crudele tormentum, dolor inexplicabilis, tinea non solũ ossa, sed corda pertingens, perpetuus carnifex, vires animæ consumens jugis nox, et tenebræ profundę, tempestas et turbo, et febris non apparens, omni igne validius incendens longior, et pugna finẽ non habens— Crucem, tircumfert dolor, faciemq; omni tyranno crudeliorem præ se fert.*

c *Nat. Comes Mythol. l. 4. c. 6.*

d *Tully 3. Tusc. omnis perturbatio miseria et carnificina est dolor.* e *M. Drayton* in his Her. ep. f *Crato consil. 21. lib. 2. mæstitia universum infrigidat corpus, calorem innatum extinguit, appetitum destruit.* g *Cor refrigerat tristitia, spiritus exsiccat, innatumq; calorem obruit, vigilias inducit, concoctionem labefactat, sanguinem incrassat, exaggeratq; melancholicum succum.* h *Spiritus et sanguis hoc contaminatur. Piso.*

My

My soule melteth away for very heavinesse, vers. 38. *I am like a bottle in the smoake.* *Antiochus* complained that he could not sleep, and that his heart fainted for griefe.[f] *Christ* himselfe, *Vir dolorum*, out of an apprehension of griefe, did sweat blood, *Marke* 14. His soule was heavy to the death, and no sorrow was like unto his. *Crato consil.* 21. *l.* 2. gives instance in one that was so melancholy by reason of [g] griefe: and *Montanus consil.* 30. in a noble matrone, [h] *that had no other cause of this mischiefe.* *I. S. D.* in *Hildesheim*, fully cured a patient of his, that was much troubled with melancholy, and for many yeares, [i] *but afterwards by a little occasion of sorrow, he fell into his former fits, and was tormented as before.* Examples are common, how it causeth melancholy, [k] desperation, and sometimes death it selfe; for (*Ecclus.* 38. 15.) *Of heavinesse comes death. Worldly sorrow causeth death,* 2 *Cor.* 7. 10. *Psal.* 31. 10. *My life is wasted with heavinesse, and my yeares with mourning.* Why was *Hecuba* said to be turned to a dog? *Niobe* into a stone? but that for griefe she was senseleſse and stupid. *Severus* the Emperour [l] dyed for griefe; and how [m] many myriads besides?

Tanta illi est feritas, tanta est insania luctus.

Melanchthon gives a reason of it, [n] *the gathering of much melancholy blood about the heart, which collection extinguisheth the good spirits, or at least dulleth them, sorrow strikes the heart, makes it tremble and pine away, with great paine: And the black blood drawne from the spleene, and diffused under the ribs, on the left side, makes those perilous hypocondriacall convulsions, which happen to them that are troubled with Sorrow.*

f *Marc.* 6. 19, 11.

g *Mœrore macerer, marcesco et consenesco miser, ossa atq; pellis sum misera macritudine.* *Plaut.*

h *Malum inceptum et actum à tristitia sola.*

i *Hildesheim. spicel.* 2 *de melancholia, mœrore animæ posteà accedente, in priora symptomata incidit.*

k *Vives* 3 *de anima, c. de mœrore.* *Sabin. in Ovid.*

l *Herodian. lib.* 3. *mœrore magis quàm morbo consumptus est.*

m *Bothwellius atribilarius obiit*

Bizarrus Genuensis hist. &c. n *Mœstitia cor quasi percussum constringitur, trenit et langueſcit cum acri sensu doloris. In tristitia cor fugiens attrahit ex Splene lentum humorem melancholicum, qui effusus sub costis in sinistro latere hypocondriacos flatus facit, quod sæpe accidit iis qui diuturna cura et mœstitia conflictantur.* *Melanchon.*

Subsect. 5.

Feare a cause.

Soſen german to *Sorrow*, is *Feare*, or rather a sister, *fidus Achates*, and continuall companion, an assistant and a principall agent in procuring of this mischiefe; a cause and symptome as the other. In a word, as [o] *Virgil* of the *Harpies*, I may justly say of thē both,

Tristius haud illis monstrum, nec sævior ulla
Pestis & ira Deum stygiis sese extulit undis.
A sadder monster, or more cruell plague so fell,
Or vengeance of the Gods, ne'r came from Styx or Hell.

This foule fiend of feare was worshipped heretofore as a God by the *Lacedæmonians*, and most of those other torturing [p] affections, and so was sorrow amongst the rest, under the name of *Angerona Dea*, they stood in such awe of them, as *Austin de Civitat. Dei, lib.* 4. *cap.* 8. noteth out of *Varro*, Feare was commonly [q] adored and painted in their Temples with a Lions head; and as *Macrobius* records 1. 10. *Saturnalium*; [r] *In the Calends of Ianuary Angerona had her holyday, to whom in the Temple of Volupia, or Goddesse of pleasure, their Augures and Bishops did yearely sacrifice; that being propitious to them, she might expell all cares, anguish, and vexation of the minde*

o *Lib.* 3. *Æn.* 4.

p *Et metum inter deos deam sacrarunt ut bonam mentem concederet Varro, Lactantius, Augu.*

q *Lilius Giraldus Syntag.* 1. *de diis miscellaniis,*

r *Calendis Ian. feriæ sunt divæ Angeronæ, cui pontifices in sacello Volupiæ sacra faciunt, quod angores et animi sollicitudines propitiata propellat.*

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for that yeare following. Many lamentable effects this Fear causeth in men, as to be red, pale, tremble, sweat, [f] it makes sudden cold and heat to come over all the body, palpitation of the heart, Syncope, &c. It amazeth many men that are to speake, or shew themselves in publike assemblies, or before some great personages, as *Tully* confessed of himselfe, that he trembled still at the beginning of his speech; and *Demosthenes* that great Orator of *Greece* before *Philippus*; It confounds voice and memory, as *Lucian* wittily brings in *Jupiter Tragœdus*, so much afraid of his auditory, when hee was to make a speech to the rest of the Gods, that he could not utter a ready word, but was compelled to use *Mercuries* help in prompting. Many men are so amazed and astonished with feare, they know not where they are, what they say, [t] what they doe, and that which is worst, it tortures them many dayes before with continuall affrights and suspition. It hinders most honourable attempts, and makes their hearts ake, sad and heavy. They that live in feare are never free, [u] resolute, secure, never merry, but in continuall paine: that, as *Vives* truely said, *Nulla est miseria major quam metus*, no greater misery, no racke, nor torture like unto it, ever suspicious, anxious, sollicitous, they are childishly drooping without reason, without judgement, [x] *especially if some terrible object be offered*, as *Plutarch* hath it. It causeth oftentimes sudden madnesse, and almost all manner of diseases, as I have sufficiently illustrated in my [a] Digression of the force of Imagination, and shall doe more at large in my section of [b] Terrors. Feare makes our Imagination conceive what it list, invites the devill to come to us, as [c] *Agrippa* and *Cardan* avouch, and tyrannizeth over our Phantasie more than all other affections, especially in the darke. Wee see this verified in most men, as [d] *Lavater* saith, *Quæ metuunt, fingunt*; what they feare they conceive, and faigne unto themselves; they think they see Goblins, Hagges, Devils, and many times become melancholy thereby. *Cardan subtil. lib.* 18. hath an example of such an one, so caused to be melancholy (by sight of a bugbeare) all his life after. *Augustus Cæsar* durst not sit in the darke, *nisi aliquo assidente*, saith [e] *Suetonius*, *Nunquam tenebris evigilavit*. And 'tis strange what women and children will conceive unto themselves, if they goe over a Church-yeard in the night, lye, or be alone in a dark roome, how they sweat and tremble on a sudden. Many men are troubled with future events, fore-knowledge of their fortunes, destinies, as *Severus* the Emperour, *Adrian* and *Domitian*, *Quod sciret ultimum vitæ diem*, saith *Suetonius*, *valde solicitus*, much tortured im minde becaus he foreknew his end; with many such, of which I shall speak more opportunely in another place. Anxiety, mercy, pitty, indignation, &c. and such fearfull branches derived from these two stemmes of feare and sorow, I voluntarily omit; read more of them in [g] *Carolus Pascalius*, [h] *Dandinus*, *&c.*

[f] *Timor inducit frigus, cordis palpitationem, vocis defectum atq; pallorem. Agrippa lib.* 1. *cap.* 63 *Timidi semper spiritus habent frigidos. Mont.*

[t] *Effusas cernens fugientes agmine turmas, quis mea nunc inflat cornua Faunus ait? Alciat.*

[u] *Metus non solùm memoriâ consternat, sed & instituti animi omne & laudabilem conatum impedit. Thucidides.*

[x] *Lib. de fortitudine & virtute Alexandri, ubi propè res adsit terribilis.*

[a] *Sect.* 2. *Mem.* 3 *Subs.* 2.

[b] *Sect.* 2. *Mem.* 4. *Subs.* 3.

[c] *Subtil.* 18. *lib. timor attrahit ad se Dæmonas, timor etenim multum in hominibus possunt.*

[d] *Lib.* 2. *Spectrû cap.* 3 *fortes raro spectra vident, quia minus timent.*

[e] *Vita ejus.*

[f] *Sect.* 2. *Memb.* 4. *Subs.* 7.

[g] *De vert. et vitiis.*

[h] *Com. in Arist. de Anima.*

Subsect. 6.

Shame and Disgrace causes.

Shame and Disgrace cause most violent passions, and bitter pangs. *Ob pudorem & dedecus publicum, ob errorem commissum sæpe moventur generosi animi* (*Felix Plater lib.* 3. *de alienat. mentis*) Generous minds are often moved with shame, to despaire for some publike disgrace. And he, saith *Philo lib.* 2. *de provid. Dei,* [h] *That subjects himselfe to feare, griefe, ambition, shame, is not happy, but altogether miserable, tortured with continuall labour, care, and misery.* It is as forcible a batterer as any of the rest: [i] *Many men neglect the tumults of the world, and care not for glory, and yet they are afraid of infamy, repulse, disgrace,* (*Tul.offic.l.*1.) *they can severely contemne pleasure, beare grief indifferently, but they are quite* [k] *battered and broken with reproach and obloquy:* (*siquidem vita & fama pari passu ambulant*) and are so dejected many times for some publique injury, disgrace, as a boxe on the eare, by their inferiour, to be overcome of their adversary, foiled in the field, to be out in a speech, some foul fact committed or disclosed, &c. that they dare not come abroad all their lives after, but melancholize in corners, and keep in holes. The most generous spirits are most subject to it: *Spiritus altos frangit & generosos: Hieronymus.* *Aristotle* because he could not understand the motion of *Euripus*, for griefe and shame drowned himselfe: *Cælius Rodiginus antiquar. lec. li.*29. *cap.*8. *Homerus pudore consumptus*, was swallowed up with this passion of shame, [l] *because he could not unfold the fishermans riddle. Sophocles* killed himselfe, [m] *for that a Tragœdie of his was hissed off the stage: Valer. max. lib.*9. *cap.*12. *Lucretia* stabbed her selfe, and so did [n] *Cleopatra, when she saw, that she was reserved for a triumph, to avoid the infamy. Antonius* the *Roman*, [o] *after he was overcome of his enemy, for three dayes space sate solitary in the fore-part of the Ship, abstaining from all company, even of Cleopatra her selfe, and afterwards for very shame, butchered himselfe,* Plutarch vitâ ejus. *Apollonius Rhodius* [p] *wilfully banished himselfe, forsaking his country, and all his deare friends, because he was out in reciting his Poems, Plinius lib.* 7. *cap.* 23. *Ajax* ran mad, because his armes were adjudged to *Vlysses*. In *China* 'tis an ordinary thing for, such as are excluded in those famous tryalls of theirs, or should take degrees for shame and grief to lose their wits, [q] *Mat. Riccius expedit. ad Sinas lib.*3. *cap.* 9. *Hostratus* the Fryer, tooke that book which *Reuclin* had writ against him, under the name of *Epist. obscurorum virorum*, so to heart, that for shame and griefe he made away himselfe, [r] *Iovius in elogiis.* A grave and learned Minister, and an ordinary Preacher at *Alcmar* in *Holland*, was one day (as he walked in the fields for his recreation) suddenly taken with a laske or loosenesse, and thereupon compelled to retire to the next ditch; but being [s] surprised

h *Qui mentem subjecit timoris dominationi, cupiditatis, doloris, ambitionis, pudoris, felix non est sed omnino miser, assiduis laboribus torquetur et miseriis.*

i *Multi contemnunt mundi strepitum, reputant pro nihilo gloriam sed timent infamiam, offensionē, repulsam. Voluptatem severissimè contemnunt, in dolore sunt molliores, gloriam negligunt, frangunturque infamia.*

k *Gravius contumeliā ferimus quam detrimentum, ni abjecto nimis animo simus. Plut. in Timol.*

l *Quod piscatoris ænigma solvere non posset.*

m *Ob Tragœdiā explosam, mortem sibi gladio conscivit.*

n *Cum vidit in triumphū se servari, causa ejus ignominiæ vitandæ mortem sibi conscivit Plut.*

o *Bello victus, per tres dies sedit in prora navis, abstinens ab omni*

nī consortio, etiam Cleopatræ postea se interfecit. p *Cum male recitasset Argonautica, ob pudorem exulavit.* q *Quidam præ verecundia simul et dolore in insaniam incidunt, eo quod a literatorum gradu in examine excluduntur.* r *Hostratus cucullatus adeo graviter ob Ruclini librum, qui inscribitur, Epistolæ obscurorum virorum, dolore simul et pudore suffocatus, ut seipsum interfecerit.* s *Propter ruborem confusus, statim cepit delirare, &c. ob suspicionem, quod vili illum crimine accusarent.*

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prized at unawares, by some Gentlewomen of his Parish wandering that way; was so abashed, that he did never after shew his head in publike, or come into the Pulpet, but pined away with Melancholy: (*Pet. Forestus med. observat. lib.* 10. *observat.* 12.) So shame amongst other passions can play his prize.

I know there be many base, impudent, brazen-faced rogues, that will [t] *Nullâ pallescere culpâ*, be moved with nothing, take no infamy or disgrace to heart, laugh at all; let them bee proved perjured, stigmatized, convict rogues, theeves, traitors, lose their ears, be whipped, branded, carted, pointed at, hissed, reviled, and derided with [u] *Ballio* the Baud in *Plautus*, they rejoyce at it, *Cantores probos*; *babe and Bombax*, what care they? We have too many such in our times,

——*Exclamat Melicerta perisse.*
——*Frontem de rebus.*

Yet a modest man, one that hath grace, a generous spirit, tender of his reputation, will be deeply wounded, and so grievously affected with it, that he had rather give myriads of crownes, lose his life, then suffer the least defamation of honour, or blot in his good name. And if so be that hee cannot avoid it, as a Nightingale, *Quæ cantando victa moritur*, (saith [x] *Mizaldus*,) dies for shame if another bird sing better, he languisheth and pineth away in the anguish of his spirit.

t *Horat.*
u *Pf. Impudice. B. Ita est Pf. scelestè B. dicis vera Pf. Verbero B. quippini Pf sacrilege. B. factum optime. Pf soci fraude. B. sunt mea istæc Pf. parricida B. perge tu Pf sacrilege B. facio Pf. perjure B. vera dicu. Pf. penities adolescentum. B. acerrime. Pf. fur. B. babe Pf. fugitive B. bombax. Pf. fraus populi. B. Planissime Pf. impure leno, cenum B. cantores probos. Pseudolus act. 1. Sen. 3.*
x *Cent. 7. è Plinio.*

Subsect. 7.

Envy, Malice, Hatred, causes.

Envy and Malice are two linkes of this chaine, and both, as *Guianerius Tract.* 15. *cap.* 2. proves out of *Galen* 3. *Aphorisme, com.* 22. [y] *cause this malady by themselves, especially if their bodies bee otherwise disposed to Melancholy.* 'Tis *Valescus de Taranta*, and *Fœlix Platerus* observation, [z] *Envy so gnawes many mens hearts, that they become altogether melancholy.* And therefore belike *Solomon, Prov.* 14. 13. cals it, *the rotting of the bones*, *Cyprian, vulnus occultum*;

[a] *Siculi non invenêre tyranni*
Majus tormentum——

The *Sicilian* tyrants never invented the like torment. It crucifies their souls, withers their bodies, makes them hollow-ey'd, [b] pale, leane, and gastly to behold, *Cyprian ser.* 2. *de Zelo & livore.* [c] *As a Moth gnawes a garment*, so, saith *Chrysostome, doth envy consume a man*: to be a living Anatomy: a *Skeleton, to be a leane and* [d] *pale carcasse, quickned with a* [e] *fiend, Hall in Charact.* For so often as an envious wretch sees another man prosper, to be enriched, to thrive,

y *Multos videmus propter invidiam et odium in melancholiam incidisse: et illos potissimum quorum corpora ad hanc apta sunt.*
z *Invidia affligit homines adeo et corrodit, ut hi melancholici penitus fiant.*
a *Hor.*
b *His vultur inmax, torvus aspectus, pallor in facie, in labiis tremor, stridor in dentibus, &c.*
c *Ut tinea corrodit vestimentum, sic invidia eum, qui zelatur, consumit.*
d *Pallor in ore sedet, macies in corpore toto. Nusquam recta acies, livent rubigine dentes.*
e *Diaboli expressa Imago, toxicum charitatis, venenum amicitiæ, abyssus mentis, non est eo monstrosius monstrum, damnosius damnum, urit, torret, discruciat macie et squalore conficit. Austin. Domin. primi Advent.*

and

and be fortunate in the world, to get honours, offices or the like, he repines and grieves. 101

——[f] *intabescitq; videndo*
Successus hominum——suppliciumq; suum est.

f Ovid.

He tortures himselfe if his equall, friend, neighbour be preferred, commended, doe well, if he understand of it, it gaules him afresh, and no greater paine can come to him, then to heare of another mans well-doing, 'tis a dagger at his heart every such object. He lookes at him, as they that fell downe in *Lucians* rock of honour, with an envious eye, and will damage himselfe, to doe another a mischiefe: *Atq; cadet subito, dum super hoste cadat.* As hee did in *Æsop*, lose one eye willingly, that his fellow might lose both, or that rich man in * *Quintilian* that poysoned the flowers in his garden, because his neighbours Bees should get no more honey from them. His whole life is sorrow, and every word he speakes a *Satyre*, nothing fats him but other mens ruines. For to speake in a word, Envy is naught else but *Tristitia de bonis alienis*, sorrow for other mens good, be it present, past, or to come: *& gaudium de adversis*, and [g] joy at their harmes, opposite to mercy, [h] which grieves at other mens mischances, and misaffects the body in another kinde; so *Damascen* defines it, *lib.2.de orthod.fid. Thomas 2.2.quæst.36.art. 1. Aristotle lib. 2. Rhet, cap.4.& 10. Plato Philebo. Tully 3. Tusc. Greg. Nic. lib. de virt. animæ. c. 12. Basil. de Invidia. Pindarus Od.1.ser 5.* and wee finde it true. 'Tis a common disease, and almost naturall to us, as [i] *Tacitus* holds, to envy another mans prosperity. And 'tis in most men an incurable disease.[k] *I have read*, saith *Marcus Aurelius, Greeke, Hebrew, Chaldee Authors, I have consulted with many wise men, for a remedy for envy, I could finde none, but to renounce all happinesse, and to be a wretch, and miserable for ever.* 'Tis the beginning of hell in this life, and a passion not to be excused.[l] *Every other sinne hath some pleasure annexed to it, or will admit of an excuse, envy alone wants both. Other sinnes last but for a while, the gut may be satisfied, anger remits, hatred hath an end, envy never ceaseth. Cardan lib.2.de sap.* Divine and humane examples are very familiar, you may runne and read them, as that of *Saul* and *David*, *Cain* and *Abel*, *angebat illum non proprium peccatum, sed fratris prosperitas*, saith *Theodoret*, it was his brothers good fortune gauled him. *Rachel* envyed her sister, being barren, *Gen.30. Iosephs* brethren him, *Gen.37. David* had a touch of this vice, as he confesseth [m] *Psal.37.* [n] *Ieremy* and [o] *Habbakuk*, they repined at others good, but in the end they corrected themselves. *Psal.75. fret not thy selfe, &c. Domitian* spited *Agricola* for his worth, [p] *that a private man should be so much glorified.* [q] *Cecinna* was envyed of his fellow Citizens, because hee was more richly adorned. But of all others, [r] women are most weake, *ob pulchritudinem invidæ sunt feminæ (Musæus) aut amat, aut odit, nihil est tertium (Granatensis.)* They love or hate, no medium amongst them. *Implacabiles plerumq; læsæ mulieres, Agrippina* like, [s] *A woman if shee see her neighbour more neat or elegant, richer in tires, Iewels, or apparell, is enraged, and like a Lionesse sets upon her husband, railes at her, scoffes at her, and cannot abide her;* so the *Roman* Ladies in *Tacitus* did at *Solonina Cecinnas* wife, [t] *because shee*

* *Declam. 13. linivit flores maleficis succis in venenum mella convertens.*

g *Statuis cereis Basilius eos comparat, qui liquefiunt ad præsentiam solis, quæ alii gaudent et ornantur. Muscis alii, quæ ulceribus gaudent, amœna prætereunt, sistunt in fœtidis.*

h *Misericordia etiam quæ tristitia quædam est, sæpe miserantis corpus male afficit Agrippa lib. 1. cap.63.*

i *Insitum mortalibus a natura recentem aliorum felicitatem ægris oculis intueri, hist. lib. 2. Tacit.*

k *Legi Chaldæos, Græcos, Hebræos, consului sapientes pro remedio invidiæ, hoc enim inveni, renunciare felicitati, et perpetuò miser esse.*

l *Omne peccatum aut excusationem secum habet, aut voluptatem, sola invidia utraq; caret, reliqua vitia finem habent, ira defervescit, gula satiatur, odium finem habet, invidia nunquam quiescit.*

m *Vrebat me, æmulatio propter stultos.* n *Hier.12.1.* o *Hab. 1.* p. *Invidit privati nomen supra principis attolli.* q *Tacit. Hist. lib.2. part.6.* r *Perituræ dolore et invidia, si quem viderint ornatiorem se in publicum prodiisse. Platina dial. amorum.* s *Ant. Guianerius lib.2. cap.8. vim. M. Aurelii fœmina vicinam elegantius se vestitã videns, leænæ instar in virum insurgit, &c.* t *Quod insigni equo et ostro veheretur, quanquam nullius cum injuria ornatum illum tanquam læsæ gravabantur.*

had

102 *had a better horse, and better furniture, as if she had hurt them with it; they were much offended*: In like sort our gentlewomen doe at their usuall meetings, one repines or scoffes at anothers bravery and happinesse. *Myrsine* an *Atticke* wench, was murthered of her fellows,[u] *because she did excell the rest in beauty*, *Constantine Agricult. lib.* 11. *c.* 7. every Village will yeeld such examples.

u *Quòd pulchritudine omnes excelleret, puellæ indignatæ occiderunt.*

Subsect. 8.

Æmulation, Hatred, Faction, Desire of revenge causes.

OUt of this root of Envy,[x] spring those ferall branches of faction, hatred, livor, emulation, which cause the like grievances, and are, *ferræ animæ*, the sawes of the soule, * *consternationis plenæ affectus*, affections full of desperate amazement; or as *Cyprian* describes emulation, it is [y] *a moth of the soule, a consumption, to make another mans happinesse his misery, to torture, crucifie & execute himself, to eate his owne heart. Meat and drinke can doe such men no good, they doe alwayes grieve, sigh and groane, day and night without intermission, their brest is torne asunder*: and a little after, [z] *Whomsoever he is, whom thou dost emulate and envy, he may avoid thee, but thou canst neither avoid him, nor thy selfe; whereseever thou art, he is with thee, thine enemy is ever in thy breast, thy destruction is within thee, thou art a captive, bound hand and foot, as long as thou art malicious, and envious, and canst not be comforted. It was the devils overthrow*; and whensoever thou art throughly affected with this passion, it will be thine. Yet no perturbation so frequent, no passion so common.

[a] Καὶ κεραμεὺς κεραμεῖ κοτέει & τέκτονι τέκτων,
Καὶ πτωχὸς πτωχῷ φθονέει & ἀοιδὸς ἀοιδῷ.
A Potter emulates a Potter,
One Smith envies another:
A begger emulates a begger,
A singing man his brother.

Every society, corporation and private family is full of it, it takes hold almost of all sorts of men, from the Prince to the Ploughman, even amongst Gossips it is to be seen, scarce three in a company but there is siding, faction, emulation betwixt two of them, some *simultas*, jarre, private grudge, heart-burning in the midst of them. Scarce two gentlemen dwell together in the Countrey, (if they be not neare kinne or linked in marriage) but there is emulation betwixt them and their servants, some quarrell or some grudge betwixt their wives or children, friends and followers, some contention about wealth, gentry, precedency, &c. by meanes of which, like the Frogge in [b] *Æsope, that would swell till she was as bigge as an Oxe, burst her selfe at last*; they will stretch beyond their fortunes, callings, and strive so long, that they consume their substance in Law-suites, or otherwise in hospitality, feasting,

x *Latè patet invidiæ fœcundæ pernities, et livor radix omnium malorum, fons cladum, inde odium fingit, æmulatio, Cyprian ser. 2. de Livore.*

* *Valerius lib. 3. cap. 9.*

y *Qualis est animi tinea, quæ tabes pectoris zelare in altero vel aliorum felicitatem suam facere miseriã, et velut quosdam pectori suo admovere carnifices, cogitationibus et sensibus suis admovere tortores, qui se intestinis cruciatibus lacerent. Nõ cibus talibus lætus, non potus potest esse jucundus; suspiratur semper et gemitur, et deletur dies et noctes, pectus sine intermissione laceratur.*

z *Quisquis est ille quem æmularis, cui invides is te sibi terfugere potest, ac tu non te ubicunq; fugeris, adversarius tuus tecum est, hostis tuus semper in pectore tuo est, pernities intus inclusa, ligatus es, vinctus, zelo dominante captivus: nec solatia tibi ullis subveniunt: hinc diabolus inter initia statim mundi, ut periit primus, et perdidit, Cyprian ser. 2. de zelo et livore.* a *Hesiod. ap. Athen.* b *Rana cupida æquandi bovem, se distendebat &c.*

fine

fine cloathes, to get a few bumbaſte titles, for *ambitiosâ paupertate laboramus omnes*, to outbrave one another, they will tire their bodies, macerate their ſoules, and through contentions or mutuall invitations beggar themſelves. Scarce two great Schollers in an age, but with bitter invectives they fall foule one on the other, and their adherents; *Scotiſts, Thomiſts, Reals, Nominals, Plato* and *Ariſtotle, Galeniſts* and *Paracelſians*, &c. it holds in all profeſſions.

Honeſt [c] emulation in ſtudies, in all callings is not to be diſliked, 'tis *ingeniorum cos*, as one cals it, the whetſtone of wit, the nurſe of wit and valour, and thoſe noble Romans out of this ſpirit did brave exploits. There is a modeſt ambition, as *Themiſtocles* was rowſed up with the glory of *Miltiades*; *Achilles* trophies moved *Alexander*,

> * *Ambire ſemper ſtulta confidentia eſt,*
> *Ambire nunquam deſes arrogantia eſt,*

'Tis a ſluggiſh humour not to emulate or to ſue at all, to withdraw himſelfe, neglect, refraine from ſuch places, honours, offices, through ſloth, niggardlineſſe, feare, baſhfulneſſe, or otherwiſe, to which by his birth, place, fortunes, education he is called, apt, fit, and well able to undergoe; but when it is immoderate, it is a plague and amiſerable pain. What a deale of mony did *Henry* the 8. & *Francis* the firſt King of *France*, ſpend at that [d] famous interview? and how many vain Courtiers, ſeeking each to outbrave other, ſpent themſelves, their livelyhood and fortunes, and dyed beggars. [e] *Adrian* the Emperour, was ſo galled with it, that he killed all his equals; ſo did *Nero*. This paſſion made [f] *Dionyſius* the Tyrant baniſh *Plato* and *Philoxenus* the Poet, becauſe they did excell, and eclips his glory, as he thought; The *Romans* exile *Coriolanus*, confine *Camillus*, murder *Scipio*; The Greekes by *Oſtraciſme* to expell *Ariſtides, Nicias, Alcibiades*, impriſon *Theſeus*, make away *Phocion*, *&c.* When *Richard* the firſt, and *Philip* of *France*, were fellow ſouldiers together, at the ſiege of *Acon* in the Holy land, and *Richard* had approved himſelfe to be the more valiant man, in ſo much that all mens eyes were upon him, it ſo galled *Philip*, *Francum urebat Regis victoria*, ſaith mine [g] Author, *tam ægrè ferebat Richardi gloriam, ut carpere dicta, calumniari facta*; that hee caviled at all his proceedings, and fell at length to open defiance; hee could containe no longer, but haſting home, invaded his territories, and profeſſed open warre. *Hatred ſtirres up contention, Prov.* 10. 12. and they breake out at laſt into immortall enmity, into viruleney, and more than *Vatinian* hate and rage; they perſecute each other, their friends, followers, & all their poſterity with bitter taunts, hoſtile warres, ſcurrile invectives, libels, calumnies, fire, ſword, and the like, and will not be reconciled. Witneſſe that *Guelfe* and *Gibelline* faction in *Italy*; that of the *Adurni* and *Fregoſi* in *Genoa*; that of *Cneus Papirius*, and *Quintus Fabius* in *Rome*; *Cæſar* and *Pompey*; *Orleans* and *Burgundy* in *France*; *Yorke* and *Lancaſter* in *England*; Yea this paſſion ſo rageth [i] many times, that it ſubverts not men only, and families, but even populous Cities, * *Carthage* and *Corinth* can witneſſe as much, nay flouriſhing Kingdomes are brought into a wilderneſſe by it. This hatred, malice, faction, and deſire of revenge, invented firſt all thoſe racks, and wheeles, ſtrapadoes, brazen buls, ferall engines, priſons, inquiſitions, ſevere lawes to mace-

c *Æmulatio alit ingenia: Paterculus poſter. vol.*

* *Grotius Epig. lib. 1.*

d *Anno* 1519. betwixt Ardes and Guine.

e *Spartian.*

f *Plutarch.*

g *Iohannes Heraldus lib. 2. c. 12. de bello ſac.*

h *Nulla dies tantum poterit lenire furorem. Æterna bella pace ſublata gerunt. Iurat odium, nec ante inviſum eſſe deſinit, quam eſſe deſiit. Paterculus vol. 1.*

i *Ita ſævit hæc ſtygia miniſtria ut urbes ſubvertat aliquando, deleat populos, provincias aliaqui florentes redigat in ſolitudines, mortales vero miſeros in profunda miſeriarũ valle miſerabiliter immergat.*

* *Carthago æmula Romani imperii ſimultatis interiit. Salluſt. Catil.*

104 rate and torment one another. How happy might we bee, and end our time with blessed dayes, and sweet content, if we could contain our selves, and as we ought to doe, put up injuries, learne humility, meeknesse, patience, forget and forgive, as in [k] Gods word we are injoyned, compose such finall controversies amongst our selves, moderate our passions in this kinde, *and thinke better of others*, as [l] *Paul* would have us, *then of our selves: Be of like affection one towards another, and not avenge our selves, but have peace with all men.* But being that we are so peevish and perverse, insolent and proud, so factious and seditious, so malicious and envious; we doe *invicem angariare*, maule and vexe one another, torture, disquiet, and precipitate our selves into that gulfe of woes and cares, aggravate our misery, and melancholy, heap upon us hell and eternall damnation.

k Paul. 3. Col.

l Rom. 12.

Subsect. 9.

Anger a cause.

m *Grad. 1. c. 54*

n *Ira et maror et ingens animi consternatio, melancholicos facit. Areteus. Ira immodica gignit insanium.*

o *Reg sanit. parte 2. cap. 8. in apertam insaniam mox ducitur iratus.*

p *Gilberto Cognato interprete. Multùm, et præsertim senibus, ira impotens insanians fecit, et importuna calumnia, hæc initio perturbat animum, paulatim vergit ad insaniam. Porro mulierum corpora multa infestant, et in hunc morbum, adducunt, præcipuè si què oderint aut invideant, &c. hæc paulatim in insaniam tandem evadunt.*

q *Sæva animi tempestas tantos excitans fluctus, ut statim ardescant oculi, os tremat, lingua titubet, dentes concrepant, &c.*

r *Ovid.*

s *Terence.*

ANger, a perturbation, which carries the spirits outwards, preparing the body to melancholy, and madnesse it selfe: *Ira furor brevis est*; and as [m] *Piccolomineus* accounts it, one of the three most violent passions. [n] *Areteus* sets it downe for an especiall cause (so doth *Seneca ep. 18. l. 1.*) of this malady. [o] *Magninus* gives the reason, *Ex frequenti ira supra modum calefiunt*; it over-heats their bodies, and if it be too frequent, it breaks out into manifest madnesse, saith S. *Ambrose*. 'Tis a knowne saying, *Furor fit læsa sæpius patientia*, the most patient spirit that is, if he be often provoked, will be incensed to madnesse; it will make a devill of a Saint: And therefore *Basil* (belike) in his Homily *de Irâ*, cals it *tenebras rationis, morbum animæ, & dæmonem pessimum*; the darkning of our understanding, and a bad Angell. [p] *Lucian in Abdicato, Tom. 1.* will have this passion to worke this effect, especially in old men and women, *anger and calumny* (saith he) *trouble them at first, and after a while breake out into open madnesse: many things cause fury in women, especially if they love or hate overmuch, or envy, be much grieved or angry; these things by little and little lead them on to this malady.* From a disposition they proceed to an habit, for there is no difference betwixt a mad-man, and an angry man, in the time of his fit: Anger, as *Lactantius* describes it, *lib. de Ira Dei, ad Donatum cap. 5.* is [q] *sæva animi tempestas, &c.* a cruell tempest of the minde, *making his eyes sparkle fire, and stare, his teeth gnash in his head, his tongue stutter, his face pale, or red, and what more filthy imitation can be of a mad man.*

[r] *Ora tument iræ, ferveſcunt sanguine venæ,*
Lumina Gorgonio sævius angue micant.

They are void of reason, inexorable, blinde, like beasts and monsters for the time, say and doe they know not what, curse, sweare, raile, fight, and what not? How can a madman doe more? as he said in the Comedy, [s] *Iracundia non sum apud me*, I am not mine owne man. If these fits be immoderate, continue long, or be frequent, without doubt they provoke madnesse. *Montanus consil.*

consil. 21. had a melancholy Jew to his patient, he ascribes this for a principall cause; *Irascebatur levibus de causis*, He was easily moved to anger. *Ajax* had no other beginning of his madnesse; and *Charles* the 6. that Lunatick French King, fell into this misery, out of the extremitie of his passion, desire of revenge & malice, [t] incensed against the Duke of *Brittain*, he could neither eat, drink, nor sleep for some dayes together, and in the end about the Calends of *Iuly* 1392, he became mad upon his horse backe, drawing his sword, striking such as came neare him promiscuously, and so continued all the dayes of his life, *Æmil. lib.* 10. *Gal. hist. Ægesippus de excid. urbis Hieros. lib.* 1. *c.* 37. hath such a story of *Herod*, that out of an angry fit, became mad, [u] leaping out of his bed, he killed *Iosippus*, and played many such Bedlam prankes, the whole Court could not rule him for a long time after; sometimes he was sorry and repented, much grieved for that he had done, *postquam deferbuit ira*, by and by outragious againe. In hot cholericke bodies, nothing so soon causeth madnesse, as this passion of Anger, besides many other diseases, as *Plesius* observes, *cap.* 21. *lib.* 1. *de hum. affect. causis*; *sanguinem imminuit, fel auget*: and as [x] *Valesius* controverts, *med. controv. lib.* 5. *contro.* 8. many times kils them quite out. If this were the worst of this passion, it were more tolerable, [y] *but it ruines and subverts whole townes*, [z] *Cities, families, and kingdomes*; *Nulla pestis humano generi pluris stetit*, saith *Seneca, de Ira lib.* 1. No plague hath done mankinde so much harme. Looke into our histories, and you shall almost meet with no other subject, but what a company [a] of harebraines have done in their rage. Wee may doe well therefore, to put this in our procession amongst the rest; *From all blindnesse of heart, from pride, vainglory, and hypocrisie, from envy, hatred and malice, anger, and all such pestiferous perturbations, good Lord deliver us.*

t *Infensus Britannie Duci, et in ultionem versus, nec cibum cepit, nec quietem, ad Calendas Iulias* 1392. *comites occidit.*

u *Indignatione nimia furens, animiq; impotens, exiliit de lecto, furentem non capiebat aula, &c.*

x *An ira possit hominem interimere.*

y Abernethy.

z As Troy, *sevæ memorem Iunonis ob iram.*

a *Stultorum regum et populorum continet æstus.*

Subsect. 10.

Discontents,, Cares, Miseries, &c. causes.

DIscontents, cares, crosses, miseries, or whatsoever it is, that shall cause any molestation of spirits, griefe, anguish, and perplexity, may well bee reduced to this head, (preposterously placed here in some mens judgements they may seem) yet in that *Aristotle* in his [b] *Rhetoricke* defines these cares, as he doth Envy, Emulation, &c. still by griefe, I thinke I may well ranke them in this Irascible row; being that they are as the rest, both causes and Symptomes of this disease, producing the like inconveniences, and are most part accompanied with anguish and paine. The common Etymology will evince it, *Cura quasi cor uro, Dementes curæ, insomnes curæ, damnosæ curæ, tristes, mordaces, carnifices, &c.* biting, eating, gnawing, cruell, bitter, sicke, sad, unquiet, pale, tetricke, miserable, intollerable cares, as the Poets [c] call them, worldly cares, and are as many in number as the Sea sands. [d] *Galen, Fernelius, Felix Plater, Valescus de Taranta, &c.* reckon, afflictions, miseries, even all these contentions, & vexations of the minde, as principall causes, in that they take away sleepe, hinder concoction, dry up

b *Iib.* 2. *Invidia est dolor et æmitio est dolor, &c.*

c *Insomnes, Claudianus. Tristes, Virg. Mordaces, Luc. Edaces, Hor. mestæ, amaræ, Ovid. damnosa, inquiete, Mart. Venetes, Rodemes. Mant. &c.*

d *Galen. lib* 3. *c.* 7. *de locis affectis, homines sunt maxime melancholici, quando vigiliis multis, et solicitudinibus, et laboribus, et curis fuerint circumventi.*

106 the body, and consume the substance of it. They are not so many in number, but their causes bee as divers, and not one of a thousand free from them, or that can vindicate himselfe, whom that *Ate dea*,

* *Lucian. Podag.*

* *Per hominum capita mollitèr ambulans,*
Plantas pedum teneras habens:
Over mens heads walking aloft,
With tender feet treading so soft.

e *Omnia imperfecta, confusa, et perturbatione plena, Cardan.*

Homers Goddesse *Ate*, hath not involved into this discontented ranke, or plagued with some misery or other. *Hyginus fab.* 220. to this purpose hath a pleasant tale. Dame *Cura* by chance went over a brooke, and taking up some of the durty slyme, made an Image of it; *Iupiter* eftsoones comming by put life to it, but *Cura* and *Iupiter* could not agree what name to give him, or who should owne him: The matter was referred to *Saturne* as Judge, he gave this arbitrement, His name shall be *Homo ab humo, Cura eum possideat quamdiu vivat*, Care shall have him whilst he lives, *Iupiter* his soule, and *Tellus* his body when he dies. But to leave tales. A generall cause, a continuate cause, an inseparable accident to all men, is discontent, care, misery; were there no other particular affliction (which who is free from?) to molest a man in this life, the very cogitation of that common misery, were enough to macerate, and make him weary of his life; to thinke that he can never be secure, but still in danger, sorrow, griefe, and persecution. For to begin at the houre of his birth, as [f] *Pliny* doth elegantly describe it, *He is borne naked, and fals* [g] *a whining at the very first, he is swadled and bound up like a prisoner, cannot helpe himselfe, and so he continues to his lives end. Cujusq; fera pabulum*, saith * *Seneca*, impatient of heate and cold, impatient of labour, impatient of idlenesse, exposed to Fortunes contumelies. To a naked mariner *Lucretius* compares him, cast on shore by shipwrack, cold and comfortlesse in an unknowne land, No estate, age, sexe, can secure himselfe from this common misery. *A man that is borne of a woman, is of short continuance, and full of trouble*, Job. 14. 1. *vers.* 22. *and while his flesh is upon him, he shall be sorrowfull, and while his soule is in him, it shall mourne. All his dayes are sorrow, and his travels griefes, his heart also taketh not rest in the night*, Ecclus. 2. 23. And cap. 2. 11. *all that is in it, is sorrow and vexation of spirit.* [h] *Ingresse, progresse, regresse, egresse, much alike; blindnesse seazeth on us in the beginning, labour in the middle, griefe in the end; errour in all. What day ariseth to us, without some griefe, care, or anguish? or what so secure and pleasing a morning have we seene, that hath not been overcast before the evening?* One is miserable, another ridiculous, a third odious. One complaines of this grievance, another of that. *Aliquando nervi, aliquando pedes vexant*, (Seneca) *nunc distillatio, nunc epatis morbus; nunc deest, nunc superest sanguis*; now the head akes, then the feet, now the lungs, then the liver, &c. *Huic sensus exuberat, sed est pudori degener sanguis, &c.* Hee is rich, but base borne; he is noble, but poore; a third hath meanes, but hee wants health peradventure, or wit to manage his estate; children vexe one, wife a second, &c. *Nemo facilè cum conditione suâ concordat*, no man is pleased with his fortune, a pound of sorrow is familiarly mixt with a dram of cōtent, little or no joy, little comfort, but [i] every where danger, contention, anxiety in all

f *Lib. 7. nat. hist. cap. 1. hominem nudum, et ad vagitum edit natura. Flens ab initio, devinctus jacet, &c.*

g Δακρυχέων γενέμιν, καὶ δακρυτὰς ἀποθέκοκωτῶ, γενὸς ἀνθρώπων πολυδάκρυτον, ἀσθενὲς εἰκρὸν. *Lachrymans natus sum, et lachrymans moriror, &c.*

* *Ad Marinum.*

* *Boethius.*

h *Initium cæcitas, progressum labor, exitum dolor, error omnia: quem tranquillum quæso, quem non laboriosum aut anxium diem egimus? Petrarch.*

i *Ubiq; periculū, ubiq; dolor, ubiq; naufragium, in hoc ambitu quocunq; me vertā. Lypsius.*

all places; goe where thou wilt, and thou shalt find discontents, cares, woes, complaints, sickness, diseases, incumbrances, exclamations: *If thou look into the market, there* (saith * *Chrysostome*) *is brawling and contention; if to the Court, there knavery and flattery, &c. if to a private mans house, there's carke and care, heavinesse, &c.* As he said of old,

[k] *Nil homine in terrâ spirat miserum magis almâ:*

No creature so miserable as man, so generally molested, [l] *in miseries of body, in miseries of minde, miseries of heart, in miseries asleepe, in miseries awake, in miseries whersoever he turnes,* as *Bernard* found, *Nunquid tentatio est vita humana super terram?* A meere temptation is our life, (*Austin. confess. lib.* 10. *cap.* 28.) *catena perpetuorum malorum, & quis potest molestias & difficultates pati?* Who can endure the miseries of it? * *In prosperity we are insolent and intolerable, dejected in adversity, in all fortunes foolish and miserable.* [m] *In adversity I wish for prosperity, and in prosperity I am afraid of adversity; what mediocrity may be found? Where is no temptation? What condition of life is free?* [n] *Wisdome hath labour annexed to it; glory envy; riches and cares, children and incumbrances, pleasure and diseases, rest and beggery goe together: as if a man were therefore borne,* (as the Platonists hold) *to be punished in this life, for some precedent sinnes.* Or that, as *Pliny* complaines, *Nature may be rather accounted a stepmother, than a mother unto us, all things considered: no creatures life so brittle, so full of feare, so mad, so furious; only man is plagued with envy, discontent, griefes, covetousnesse, ambition, superstition.* Our whole life is an *Irish* Sea, wherein there is naught to be expected but tempestuous stormes, and troublesome waves, and those infinite,

[p] *Tantum malorum pelagus aspicio,*
Vt non sit inde enatandi copia.

no *Halcyonian* times, wherein a man can hold himselfe secure, or agree with his present estate: but as *Boethius* infers, [q] *there is something in every one of us, which before tryall we seeke, and having tryed abhor:* [r] *We earnestly wish, and eagerly covet, and are eftsoones weary of it.* Thus betwixt hope and feare, suspitions, angers,

[s] *Inter spemq; metumq; timores inter & iras,*

betwixt falling in, falling out, &c. we bangle away our best daies, befoole out our times, we lead a contentious, discontent, tumultuous, melancholy, miserable life.

In a word, the world it selfe is a maze, a labyrinth of errors, a desert, a wildernesse, a denne of theeves, cheaters, &c. full of filthy puddles, horrid rocks, precipitiums, an ocean of adversity, an heavy yoake, wherein infirmities and calamities overtake and follow one another as the Sea waves, and if we scape *Scylla*, we fall foule on *Charybdis*, and so in perpetuall feare, labour, anguish, we runne from one plague, one mischiefe, one burden to another, *duram servientes servitutem*, and you may as soone separate waight from lead, heat from fire, moistnesse from water, brightnesse from the Sunne, as misery, dis-

* *Hom.* 10. *Si in forum ivеris, ibi rixæ, et pugnæ; si in curiam, ibi fraus, adulatio; si in domum privatam, &c.*

k *Homer.*

l *Multis repletur homo miseriis, corporis miseriis, animi miseriis, dum dormit, dum vigilat, quocunq; se vertit. Lusos q; rerum, temporumq; nascimur.*

* *In blandiente fortuna intolerandi, in calamitatibus lugubres, semper stulti et miseri Cardan.*

m *Prospera in adversis desidero, et adversa prosperis timeo, quas inter hæc medius locus ubi non sit humanæ vitæ tentatio?*

n *Cardan. consol. Sapientiæ Labor annexus, gloriæ invidia, divitiis curæ, sobolí solicitudo, voluptati morbi, quieti paupertas, ut quasi fruendorum scelerum causa nesci homines possis, cum Platonistis agnoscere.*

o *Lib.* 7. *cap.* 1. *Non satis æstimare, an melior pœna naturæ homini, an culpæ fuerit: nulli fragilior vita, pavor, confusio, ærumnæ majores, unde ambitio data, bellum, avaritia, misericordia.*

p *Euripides.*

q *De consol. lib.* 2. *Nemo facilè cum conditione sua concordat, intùs singulis quod imperiti petunt, experti horrent. Hor.*

r *Esse in honore, &c.*

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content, care, calamity, danger from a man. Our townes and Cities are but so many dwellings of humane misery, *In which griefe and sorrow* (t as he right well obserues out of *Solon*) *innumerable troubles, labours of mortall men, and all manner of vices, are included, as in so many pennes.* Our villages are like mole-hills, and men as so many Emots, busie, busie still, going to and fro, in and out, and crossing one anothers projects, as the lines of severall *Sea-cards* cut each other in a Globe or Map. *Now light and merry*, but (u as one follows it) *by-and-by sorrowfull and heavy; now hoping, then distrusting; now patient, to morrow crying out; now pale, then red; running, sitting, sweating, trembling, halting, &c.* Some few amongst the rest, or perhaps one of a thousand, may be *Pullus Iovis*, in the worlds esteeme, *Gallinæ filius albæ*, an happy and fortunate man, *ad invidiam felix*, because rich, faire, well allied, in honour and office: yet peradventure ask himself, and he will say, that of all others x he is most miserable, and unhappy. A faire shooe, *hic soccus novus, elegans*, as he y said, *sed nescis ubi urat*, but thou knowst not where it pincheth. It is not an other mans opinion can make me happy; but as z *Seneca* well hath it, *He is a miserable wretch, that doth not account himselfe happy, though he be Soveraigne Lord of a world: he is not happy, if he think himself not to be so: for what availeth it what thine estate is, or seeme to others, if thou thy selfe dislike it?* A common humour it is of all men to think well of other mens fortunes, and dislike their owne: *cui placet alterius, sua nimirum est odio sors:* but b *qui fit Mecænas, &c.* how comes it to passe, what's the cause of it? Many men are of such a perverse nature, they are well pleased with nothing (saith c *Theodoret*) *neither with riches, nor poverty, they complaine when they are well, and when they are sick, grumble at all fortunes, prosperity and adversity; they are troubled in a cheap yeare, in a barren, plenty or not plenty, nothing pleaseth them, war nor peace, with children, nor without.* This for the most part is the humour of us all, to be discontent, miserable, and most unhappy, as we thinke at least; and shew me him that is not so, or that ever was otherwise? *Quintus Metellus* his felicity is infinitely admired amongst the *Romans*, insomuch, that as d *Paterculus* mentioneth of him, you can scarce finde of any Nation, order, age, sexe, one for happinesse to be compared unto him: he had in a word, *bona animi, corporis & fortunæ*, goods of mind, body, and fortune, so had *P. Mutianus* e *Crassus*. *Lampsaca* that *Lacædemonian* Lady, was such another in f *Plinies* conceit, *a Kings wife, a Kings mother, a Kings daughter:* and all the world esteemed as much of *Polycrates* of *Samos*. The *Greekes* brag of their *Socrates*, *Phocyon*, *Aristides*; the *Psophidians* in particular of their *Aglaus*, *omni vitâ felix, ab omni periculo immunis* (which by the way *Pausanias* held impossible) the *Romans* of their g *Cato*, *Curius*, *Fabricius*, for their composed fortunes, and retired estates, government of passions, and contempt of the world: Yet none of all these was happy, or free from discontent, neither *Metellus*, *Crassus*, nor *Polycrates*, for he dyed a violent death, and so did *Cato*: And how much evill doth *Lactantius* and *Theodoret* speak of *Socrates*, a weak man, and so of the rest. There is no content in this life, but as h he said, *all is vanity and vexation of spirit*: lame and imperfect. Hadst thou *Sampsons* haire,

t *Borrheus in 6. Job. Urbes et oppida nihil aliud sunt quam humanarum errumnarum domicilia, quibus luctus et maror, et mortalium varii infinitiq; labores, et omnis generis vitia quasi septis includuntur.*

u *Nat. Chytræus de lit. Europæ. Lætus nunc, mox tristis, nunc sperans, paulo post diffidens; patiens hodie, cras ejulans; nunc paltens, rubens, currens, sedens, claudicans, tremens, &c.*

x *Suæ cuiq; calamitas præcipua.*

y *Cn. Gracinus.*

z *Ep. 9. lib. 7. Miser est qui se beatissimum non judicat, licet imperet mundo non est beatus, qui se non putat: quid enim refert qualis status tuus sit, si tibi videtur malus.*

a *Hor. ep. l. 1. 4.*

b *Hor. Ser. 1. Sat. 1.*

c *Lib. de curat. græc. affect. cap. 6. de provident. Multis nihil placet atque adeo et divitias damnant, et paupertatem, de morbis expostulant, bene valentes graviter ferunt, atque ut semel dicam, nihil eos delectat, &c.*

d *Vix ullius gentis, ætatis, ordinis, hominem invenies, cujus felicitatem fortunæ Metelli comparet, Vol. 1.*

e *P. Crassus Mutianus, quinque habuisse dicitur rerum bonarum maxima, quod esset ditissimus, quod esset nobilissimus, eloquentissimus, Juris consultissimus, Pontifex maximus.*

f *Lib. 7. Regis filia, Regis uxor, Regis mater.*

g *Qui nihil unquam mali aut dixit, aut fecit, aut sensit, qui bene semper fecit, quod aliter facere non potuit.*

h *Solomon Eccles. 1. 14.*

Milo's

Milo's strength, *Scanderbegs* arme, *Solomons* wisdome, *Absolons* beauty, *Crœsus* his wealth, *Pasetis obulum*, *Cæsars* valour, *Alexanders* spirit, *Tullies* or *Demosthenes* eloquence, *Gyges* ring, *Perseus Pegasus*, and *Gorgons* head, *Nestors* yeares to come, all this would not make thee absolute; give thee content, and true happines in this life, or so continue it. Even in the midst of all our mirth, jollity, and laughter, is sorrow and griefe: or if there be true happinesse amongst us, 'tis but for a time,

[i] *Desinit in piscem mulier formosa superne:*

i Hor. Art. Poet.

a faire morning turnes to a lowring afternoone. *Brutus* and *Cassius*, once renowned, both eminently happy, yet you shall scarce find two (saith *Paterculus*) *quos fortuna maturiùs destituerit*, whom fortune sooner forsook. *Hannibal* a conquerer all his life, met with his match, and was subdued at last,

Occurrit forti, qui magè fortis erat.

One is brought in triumph, as *Cæsar* into *Rome*, *Alcibiades* into *Athens*, *coronis aureis donatus*, crowned, honoured, admired; by-and-by his statues demolished, he hissed out, massacred, &c. [k] *Magnus Gonsalva* that famous *Spaniard*, was of the Prince and people at first honoured, approved; forthwith confined and banished. *Admirandas actiones, graves plerunq; sequuntur invidiæ, & acres calumniæ:* 'tis *Polybius* his observation, grievous enmities, and bitter calumnies commonly follow renowned actions. One is borne rich, dies a beggar: sound to day, sick to morrow: now in most flourishing estate, fortunate and happy, by-and-by deprived of his goods by forrain enemies, robbed by theeves, spoiled, captivated, impoverished, as they of [l] *Rabbah put under iron saws, and under iron harrowes, and under axes of iron, and cast into the tile kilne,*

k *Jovius vita ejus.*

l 2 *Sam.* 12. 31.

[m] *Quid me fœlicem toties jactâstis amici,*
Qui cecidit, stabili non erat ille gradu.

m *Postbius lib.* 1. *Met. Met.* 1.

He that erst marched like *Xerxes* with innumerable armies, as rich as *Crœsus*, now shifts for himselfe in a poore cock-boat, is bound in iron chaines, with *Bajazet* the Turke, and a foot-stoole with *Aurelian*, for a tyrannizing Conquerour to trample on. So many casualties there are, that as *Seneca* said of a City consumed with fire, *Una dies interest inter maximam civitatem & nullam*, one day betwixt a great city, and none: so many grievances from outward accidents, and from our selves, our owne indiscretion, inordinate appetite, one day betwixt a man, and no man. And which is worse, as if discontents and miseries would not come fast enough upon us; *homo homini dæmon*, we maul, persecute, and study how to sting, gaul, and vexe one another with mutuall hatred, abuses, injuries; preying upon, and devouring, as so many [n] ravenous birds; and as juglers, panders, bawdes, cosening one another; or rageing as [o] wolves, tigers, and devils, we take a delight to torment one another; men are evill, wicked, malicious, trecherous, and [p] naught, not loving one another, or loving themselves, not hospitable, charitable, nor sociable as they ought to be, but counterfeit, dissemblers, ambodexters, all for their owne ends, hard-hearted, mercilesse, pittilesse, and to benefit themselves, they care not what mischiefe they procure to others. [q] *Praxinoe* and *Gorgo* in the Poet, when they had got in to see those costly sights, they then cryed *benè est*, and would thrust out all the rest: when they are rich themselves, in honour, preferred, full, and have even what they would, they debar others of those plea-

n *Omnes hic aut captantur, aut captant: aut cadavera quæ lacerantur, aut corvi qui lacerant. Petron.*

o *Homo omne monstrum est, ille nam superat feras, lupos q; et ursos pectore obscuro tegit. Hens.*

p *Quod Paterculus de populo Romano, durante bello Punico per annos* 115. *aut bellum inter eos, aut belli præparatio, aut infida pax, idem ego de mundi accolis.*

q *Theocritus Idill.* 15.

sures

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sures which youth requires, and they formerly have enjoyed. He sits at table in a soft chaire at ease, but he doth not remember in the meane time, that a tired waiter stands behind him, *an hungry fellow ministers to him full; he is a thirst that gives him drink* (saith [r] *Epictetus*) *and is silent whiles he speaks his pleasure; pensive, sad, when he laughs. Pleno se proluit auro*; He feasts, revells, and profusely spends, hath variety of robes, sweet musick, ease, and all the pleasure the world can afford, whileſt many an hunger-starved poore creature pines in the street, wants clothes to cover him, labours hard all day long, runs, rides for a trifle, fights peradventure from Sun to Sun, sick and ill, weary, full of paine and griefe, is in great distresse and sorrow of heart. He loathes and scornes his inferiour, hates or emulates his equall, envies his superiour, insults over all such as are under him, as if he were of another *Species*, a demi-god, not subject to any fall, or humane infirmities. Generally they love not, are not beloved againe: they tire out others bodies with continuall labour, they themselves living at ease, caring for none else, *sibi nati*; and are so far many times from putting to their helping hand, that they seeke all meanes to depresse, even most worthy and well deserving, better than themselves, those whom they are by the lawes of nature, bound to relieve and help, as much as in them lies, they will let them cater-waule, starve, beg, and hang, before they will any wayes (though it be in their power) assist, or ease: [f] so unnaturall are they for the most part, so unregardfull: so hard-hearted, so churlish, proud, insolent, so dogged, of so bad a disposition. And being so brutish, so devilishly bent one towards another, how is it possible, but that we should be discontent of all sides, full of cares, woes, and miseries?

If this be not a sufficient proofe of their discontent and misery, examine every condition and calling apart. Kings, Princes, Monarches, and Magistrates seeme to be most happy, but looke into their estate, you shall [t] finde them to be most encumbred with cares, in perpetuall feare, agony, suspition, jealousie: that as [u] he said of a Crowne, if they knew but the discontents that accompany it, they would not stoope to take it up. *Quem mihi regem dabis* (saith *Chrysostome*) *non curis plenum?* What King canst thou shew me, not full of cares? [x] *Look not on his crown, but consider his afflictions: attend not his number of servants, but multitude of crosses. Nihil aliud potestas culminis, quam tempestas mentis*, as *Gregory* seconds him; Soveraignty is a tempest of the Soule: *Sylla* like they have brave titles, but terrible fits: *splendorem titulo, cruciatum animo:* which made * *Demosthenes* vow, *si vel ad tribunal, vel ad interitum duceretur:* if to be a Judge, or be condemned, were put to his choice, he would be condemned. Rich men are in the same predicament: what their paines are, *stulti nesciunt, ipsi sensiunt:* they feele, fooles perceive not, as I shall prove elsewhere, and their wealth is brittle, like childrens rattles: they come and goe, there is no certainty in them; those whom they elevate, they doe as suddenly depresse, and leave in a vale of misery. The middle sort of men are as so many asses to beare burdens; or if they be free, and live at ease, they spend themselves, and consume their bodies and fortunes with luxury and riot, contention, emulation, &c. The poore I reserve for another [y] place, and their discontents.

For particular professions, I hold as of the rest, there's no content or securi-

ty

r *Qui sedet in mensa non meminit sibi otioso ministrare negotiosos, edenti esurientes, bibenti sitientes, &c.*

f *Quando in adolescentia sua ipsi vixerint, lautius et liberius voluptates suas expleverint, illis gnatis imponunt duriores continentiæ leges.*

t *Lugubris Atellum, fero Regum tumidas obsidet arces Res est inquieta felicitas.*

u *Plus aloes quã mellis habet. Non humi jacentem tolleres. Valer. lib. 7. cap. 3.*

x *Non diadema aspicias, sed vitam afflictione refertam, non catervas satellitum, sed curarũ multitudinem.*

* As *Plutarch* relateth.

y *Sect. 2. memb. 4. subsect. 6.*

ty in any; On what course will you pitch, how resolve? To be a Divine 'tis contemptible in the worlds esteeme: To be a Lawyer 'tis to be a wrangler: To be a Physitian, [z] *pudet lotii*, 'tis loathed: A Philosopher, a mad man: an Alchymist, a begger: a Poet, *esurit*, an hungry Jack: A Musitian, a player: A Schoole-master, a drudge: An Husband-man, an Emmet: A Merchant, his gains are uncertaine: A Mechanitian, base: A Chyrurgian, fulsome: A Tradesman, a [a] lyar: A Taylor, a Theefe: A Serving-man, a slave: A Souldier, a butcher: A Smith, or a Metalman, the pot's never from's nose: A Courtier, a parasite: as he could find no tree in the wood to hang himselfe, I can shew no state of life to give content. The like you may say of all ages: children live in a perpetuall slavery, still under that tyrannicall government of Masters: young men, and of riper yeares, subject to labour, and a thousand cares of the world; to treachery, falshood, and cosenage,

—— [b] *Incedit per ignes,*
Suppositos cineri doloso,

[*] old are full of aches in their bones, cramps and convulsions, *silicernia*, dull of hearing, weak sighted, hoary, wrinkled, harsh, so much altered as that they cannot know their own face in a glasse, a burden to themselve s and others, after 70. yeares, *all is sorrow* (as *David* hath it) they doe not live but linger. If they be sound, they feare diseases; if sick, weary of their lives: *Non est vivere, sed valere vita.* One complaines of want, a second of servitude, [d] another of a secret or incurable disease: of some deformity of body, of some losse, danger, death of friends, shipwrack, persecutiõ, imprisonment, disgrace, repulse, [e] contumely, calumny, abuse, injury, contempt, ingratitude, unkindnesse, scoffes, flouts, unfortunate mariage, single life, too many children, no children, false servants, unhappy children, barrennesse, banishment, oppression, frustrate hopes, and ill successe, &c.

[f] *Talia de genere hoc adeo sunt multa, loquacem ut*
Delassare valent Fabium. ——

Talking *Fabius* will be tyred before he can tell halfe of them; they are the subject of whole Volumes, and shall (some of them) be more opportunely dilated elsewhere. In the meane time thus much I may say of them, that generally they crucifie the soule of man, [g] attenuate our bodies, dry them, wither them, rivell them up like old apples, make them as so many Anatomies, ([h] *ossa atq; pellis est totus, ita curis macet*) they cause *tempus fœdum & squalidũ*, cumbersome dayes, *ingrataq; tempora*, slow, dull, and heavy times; make us howle, roare, and teare our haires, as Sorrow did in [i] *Cebes* table, and groane for the very anguish of our soules. Our hearts faile us, as *Davids* did, *Psal.* 40.12. *for innumerable troubles that compassed him*; and we are ready to confesse with *Hezekiah*, *Isay* 58.17. *behold, for felicity I had bitter grief*: to weep with *Heraclitus*, to curse the day of our birth, with *Ieremy*, 20. 14. and our stars with *Iob*: to hold that axiome of *Silenus*, [k] *better never to have been born, and the best next of all, to dye quickly*: or if we must live, to abandon the world, as *Timon* did, creep into caves and holes, as our Anchorites; cast all into the Sea, as *Crates Thebanus*: or as *Theombrotus Ambrociato's* 400 auditors, precipitate our selves to be rid of these miseries.

z *Stercus et urina, medicorum fercula prima.*

a *Nihil lucrantur, nisi admodum mentiendo. Tull. Offic.*

b *Hor. l. 2. od. 1.*

c *Rarus felix idemq; senex. Seneca in Her. æto.*

d *Omitto egros, exules, captivos, mendicos, quos nemo audet felices dicere. Card. lib. 8. c. 46. de rer. var.*

e *Spretaque injuria formæ.*

f *Hor.*

g *Attenuant vigiles corpus miserabile curæ.*

h *Plautus.*

i *Hæc quæ crines evellit, eruma.*

k *Optimum non nasci, aut cito mori.*

SUBSECT. II.

Concupiscible Appetite, as Desires, Ambition, causes.

THese Concupiscible and Irascible Appetites are as the two twists of a rope, mutually mixt one with the other, and both twining about the Heart: both good, as *Austin* holds *lib.* 14. *c.* 9. *de civ. Dei*: [l] *if they be moderate: both pernicious if they be exorbitant.* This Concupiscible appetite, howsoever it may seeme to carry with it a shew of pleasure and delight, and our concupiscences most part affect us with content and a pleasing object, yet if they be in extreames, they rack and wring us on the other side. A true saying it is, *Desire hath no rest*: is infinite in it selfe, endlesse: and as [m] one calls it, a perpetuall rack, [n] or horse mill, according to *Austin*, still going round as in a ring. They are not so continuall, as divers, *facilius atomos denumerare possem*, saith [o] *Bernard*, *quàm motus cordis, nunc hæc, nunc illa cogito:* you may as well reckon up the motes in the Sun, as them. [p] *It extends it selfe to every thing*, as *Guianerius* will have it, *that is superfluously sought after*: or to any [q] *fervent desire*, as *Fernelius* interprets it; be it in what kind soever, it tortures if immoderate, and is (according to [r] *Plater* and others) an especiall cause of Melancholy. *Multuosis concupiscentiis dilaniantur cogitationes meæ*, [s] *Austin* confessed, that he was torne a pieces with his manifold desires: and so doth [t] *Bernard* complaine, *that he could not rest for them a minute of an houre: this I would have, and that, and then I desire to be such and such.* 'Tis a hard matter therefore to confine them, being they are so various and many, unpossible to apprehend all. I will onely insist upon some few of the chiefe, and most noxious in their kind, as that exorbitant Appetite and Desire of Honour, which we commonly call *Ambition*; Love of money, which is *Covetousnesse*, and that greedy desire of gaine: *self love*, pride, and inordinate desire of *Vaine-glory* or applause, *Love of study* in excesse: *Love of women*, (which will require a just volume of it selfe) of the other I will briefly speak, and in their order.

Ambition, a proud covetousnesse, or a dry thirst of Honour, a great torture of the minde, composed of envy, pride, and covetousnesse, a gallant madnes, one [u] defines it, a pleasant poyson, *Ambrose, a canker of the soule, an hidden plague*: [x] *Bernard, a secret poyson, the father of livor, and mother of hypocrisie, the moth of holinesse, and cause of madnesse, crucifying and disquieting all that it takes hold of.* [y] *Seneca* cals it, *rem solicitam, timidam, vanam, ventosam*, a windy thing, a vaine, solicitous, and fearfull thing. For commonly they that like *Sysiphus*, role this restlesse stone of Ambition, are in a perpetuall agony, still [z] perplexed, *semper taciti, tristesq; recedunt*, (*Lucretius*) doubtfull, timorous, suspitious, loath to offend in word or deed, still cogging and collogueing, embracing, capping, cringing, applauding, flattering, fleering, visiting, wayting at mens doores with all affability, counterfeit honesty and humility. If that will not serve, if once this humour (as [a] *Cyprian* describes it) possesse his thirsty soule, *ambitionis salsugo ubi bibulam animam possidet*, by hooke

[l] *Bene si rectam rationē sequuntur, male si exorbitant.*

[m] *Tho. Euovie. Prob.* 81.
[n] *Molam asinariam.*
[o] *Tract. de Inter. cap.* 62.
[p] *circa quālibet rem mundi hæc passio fieri potest, quæ superflue diligatur. Tract.* 15. *cap.* 17.
[q] *Ferventius desiderium.*
[r] *Imprimis verò Appetitus, &c.* 3. *de alien ment.*
[s] *Conf. l.* 1. *c.* 29.
[t] *Per diversa loca vagor, nullo temporis momento quiesco, talis et talis esse cupio, illud atq; illud habere desidero.*

[u] *Ambros. lib.* 3. *super Lucam. ærugo animæ.*
[x] *Nihil animum cruciat, nihil molestiùs inquietat, secretum virus, pestis occulta, &c. epist.* 126.
[y] *Ep.* 88.
[z] *Nihil infelicius his, quantus iis timor, quanta dubitatio, quantus conatus, quanta sollicitudo, nulla illis à molestiis vacua hora.*
[a] *Semper attonitus, semper pavidus, quid dicat, faciatve: ne displiceat humilitatem simulat, honestatem mentitur.*

and

and by crooke he will obtaine it, *and from his hole he will climbe to all honours and offices, if it be possible for him to get up, flattering one, bribing another, he will leave no meanes unassay'd to win all.* It is a wonder to see how slavishly these kind of men subject themselves, when they are about a sute, to every inferiour person; what paines they will take, runne, ride, cast, plot, countermine, protest and sweare, vow, promise, what labours undergoe, earely up, downe late; how obsequious and affable they are, how popular and courteous, how they grinne and fliere upon every man they meet; with what feasting and inviting, how they spend themselves and their fortunes, in seeking that many times, which they had much better be without; as [b] *Cyneas* the Orator told *Pyrrhus:* with what waking nights, painfull houres, anxious thoughts, and bitternesse of minde, *inter spemque metumque*, distracted and tired, they consume the *interim* of their time. There can be no greater plague for the present. If they doe obtaine their sute, which with such cost and solicitude they have sought, they are not so freed, their anxiety is anew to beginne, for they are never satisfied, *nihil aliud nisi imperium spirant*, their thoughts, actions, endeavours are all for Soveraignty and Honour, like [c] *Lues Sforsia* that hussing Duke of *Milan, a man of singular wisedome, but profound ambition, borne to his owne, and to the destruction of Italy*, though it be to their owne ruine, and friends undoing, they will contend, they may not cease, but as a dogge in a wheele, a bird in a cage, or a squirrell in a chaine, so [d] *Budæus* compares them; they climbe and climbe still, with much labour, but never make an end, never at the top. A Knight would be a Baronet, and then a Lord, and then a Vicount, and then an Earle, &c. a Doctor, a Deane, and then a Bishop: from Tribune to Prætor: from Bailiffe to Maior: first this office, and then that; as *Pyrrhus* in [e] *Plutarch*, they will first have *Greece*, then *Africk*, and then *Asia*, and swell with *Æsops* frog so long, till in the end they burst, or come downe with *Sejanus, ad Gemonias scalas*, and break their own necks: or as *Euangelus* the piper in *Lucian*, that blew his pipe so long, till he fell downe dead. If he chance to misse, and have a canvas, he is in a hell on the other side; so dejected, that he is ready to hang himselfe, turne Heretick, Turke, or Traitor in an instant. Enraged against his enemies, he [f] railes, sweares, fights, slanders, detracts, envies, murders: and for his owne part, *si appetitum explere non potest, furore corripitur*; if he cannot satisfie his desire (as [g] *Bodine* writes) he runs mad. So that both wayes, hit or misse, he is distracted so long as his Ambition lasts, he can looke for no other but anxiety and care, discontent and griefe in the meane time, [h] madnesse it selfe, or violent death in the end. The event of this is common to be seene in populous Cities, or in Princes Courts, for a Courtiers life (as *Budæus* describes it) *is a* [i] *Gallimaufry of ambition, lust, fraud, imposture, dissimulation, detraction, envy, pride; the Court, a common conventicle of flatterers, time-servers, politicians, &c.* or as [k] *Anthony Perez* will, *the suburbs of hell it selfe.* If you will see such discontented persons, there you shall likely find them. [l] And which he observed of the markets of old *Rome*,

Qui perjurum convenire vult hominem, mitto in Comitium;

b *Cypr. prolog. ad ser. To. 2. cunctos honorat, universis inclinat, subsequitur, obsequitur, frequentat curias, visitat, optimates amplexatur, applaudit, adulatur: per fas et nefas è latoris, in omnem gradum ubi aditus patet, se ingerit, discurrit.*

c *Turbæ cogit ambitio regem inservire, ut Homerus Agamemnonem querentem inducit.*

d *Plutarchus. Quin convivemur, et in otio nos oblectemus, quoniã in promptu id nobis fit, &c.*

e *Jovius hist. 1. l. vir singulari prudentia, sed profunda ambitione ad exitium Italiæ natus.*

f *Ut hedera arbori adheret, sic ambitio, &c.*

g *Lib. 3. de contemptu rerum fortuitarum. Magno conatu et impetu moventur, super eodem centro rotati, non proficiunt, nec ad finẽ perveniunt.*

e *Vita Pyrrhi.*

f *Ambitio in insaniam facile delabitur, si excedat. Patritius l. 4. tit. 20. de regis instit.*

g *Lib. 5. de rep. cap. 1.*

h *Imprimis vero appetitus, seu concupiscentia nimia rei alicujus, honestæ vel inhonestæ, phantasiam lædunt, unde multi ambitiosi, philauti, irati, avari, insani, &c. Felix Plater l. 3. de mentis alien.*

i *Aulica vita colluvies ambitionis, cupiditatis, simulationis, imposturæ, fraudis, invidiæ, superbiæ Titannicæ diversorium aula, et commune conventiculum assentandi artificum, &c. Budæus de asse. lib. 5.*

k *In his Aphor.*

l *Plautus Curcul. Act. 4. Sec. 1.*

114 *Qui mendacem & gloriosum, apud Cluasinæ sacrum;*
Dites, damnosos maritos, sub basilicâ quærito, &c.

Perjur'd knaves, Knights of the Post, liers, crackers, bad husbands, &c. keep their severall stations; they doe so still, and alwayes did, in every commonwealth.

SUBSECT. 12.

Φιλαργυρία *Covetousnesse a cause.*

Plutarch, in his [z] booke whether the diseases of the body, be more grievous than those of the soule; is of opinion, *if you will examine all the causes of our miseries in this life, you shall find them most part, to have had their beginning from stubborne anger, that furious desire of contention, or some injust or immoderate affection, as Covetousnesse, &c.* From whence *are warres and contentions amongst you?* * *S. Iames* askes: I will adde usury, fraud, rapine, Simony, oppression, lying, swearing, bearing false witnesse, &c. are they not from this fountaine of covetousnesse, that greedinesse in getting, tenacity in keeping, sordidity in spending; that they are so wicked, [a] *injust against God, their neighbour, themselves*, all comes hence. *The desire of money is the root of all evill, and they that lust after it, pierce themselves through with many sorrowes*, 1 *Tim.* 6. 10. *Hippocrates* therefore in his Epistle to *Crateva* an Herbalist, gives him this good counsell, that if it were possible, [b] *amongst other hearbs, he should cut up that Weed of Covetousnesse by the roots, that there be no remainder left, and then know this for a certainty, that together with their bodies, thou maist quickly cure all the diseases of their minds.* For it is indeed the patterne, Image, Epitome of all Melancholy, the fountain of many miseries, much discontent, care and woe; this *inordinate, or immoderate desire of gaine, to get or keep mony*, as [c] *Bonaventure* defines it: or, as *Austin* describes it, a madnesse of the soul, *Gregory* a torture; *Chrysostome*, an insatiable drunkennesse; *Cyprian*, blindnesse, *speciosum supplicium*, a plague subverting Kingdomes, families, an [d] incurable disease; *Budæus*, an ill habit, *yeelding to no remedies*; neither *Æsculapius* nor *Plutus* can cure them: a continuall plague, saith *Solomon*, and vexation of spirit, another Hell. I know there be some of opinion, that covetous men are happy, & worldly, wise, that there is more pleasure in getting of wealth than in spending, and no delight in the world like unto it. 'Twas * *Bias* probleme of old, *With what art thou not weary? with getting mony. What is most delectable? to gaine.* What is it, trow you, that makes a poore man labour all his life time, carry such great burdens, fare so hardly, macerate himselfe, and endure so much misery, undergoe such base offices with so great patience, to rise up early, and lye downe late, if there were not an extraordinary delight in getting and keeping of mony? What makes a Merchant that hath no need, *satis superq; domi*, to range all over the world, through all those intemperat † Zones of heat and cold; voluntarily to venture his life, and be content with such miserable famine, nasty usage, in a stinking ship; if there were not a pleasure and hope to get mony, which doth season the rest, and mitigate his indefatigable pains? What makes them goe into the bowels of the earth, an hundred

z *Tom. 2. si examines, omnes miseriæ causas vel à furioso contendendi studio, vel ab injusto cupiditate, originē traxisse scies. Idem fere Chrysostomus com. in cap. 6. ad Roman. ser. 11.*

* *Cap. 4. 1.*

a *Vt sit iniquus in deum, in proximum, in seipsum.*

b *Si vero, Crateva, inter cæteras herbarū radices, avaritiæ radicē secare posses amaram, ut nullæ reliquiæ essent, probe scito, &c.*

c *Cap. 6. Dietæ salutis: avaritia est amor immoderatus pecuniæ vel acquirendæ, vel retinendæ.*

* *Ferum profecto dirumq; ulcus animi, remediis nō cedens medendo exasperatur.*

d *Malus est morbus maleq; afficit avaritia siquidē censeo, & cavaritia difficilius curatur quam insania: quoniam hac omnes fere medici laborant. Hippocr. ep. Abderit.*

* *Extremos currit mercator ad Indos. Hor.*

† *Quare non es lassus? lucrum faciendo: quid maxime delectabile? lucrari.*

dred fathome deep, endangering their dearest lives, enduring damps and filthy smels, when they have enough already, if they could be content, and no such cause to labour, but an extraordinary delight they take in riches? This may seeme plausible at first shew, a popular and strong argument; but let him that so thinkes, consider better of it, and he shall soone perceive, that it is farre otherwise than he supposeth; it may be happily pleasing at the first, as most part all melancholy is. For such men likely have some *lucida intervalla*, pleasant symptomes intermixt, but you must note that of * *Chrysostome*, *'Tis one thing to be rich, another to be covetous*; generally they are all fooles, dizards, mad-men, [e] miserable wretches, living besides themselves, *sine arte fruendi*, in perpetuall slavery, feare, suspition, sorrow, and discontent, *plus aloes quam mellis habent*; and are indeed, *rather possessed by their money, than possessors*; as [f] *Cyprian* hath it, *mancipati pecuniis*, bound prentise to their goods, as * *Pliny*; or as *Chrysostome*, *servi divitiarum*, slaves and drudges to their substance; and we may conclude of them all, as [g] *Valerius* doth of *Ptolomæus* King of *Cyprus*, *He was in title a King of that Iland, but in his minde, a miserable drudge of money*:

——— * *potiore metallis,*
libertate carens ———

wanting his liberty, which is better than gold. *Damasippus* the *Stoick* in *Horace*, proves that all mortall men dote by fits, some one way, some another, but that covetous men [h] are madder than the rest; and hee that shall truely looke into their estates, and examine their symptomes, shall finde no better of them, but that they are all [i] fooles, as *Nabal* was, *Re & nomine* (1. *Reg.* 15.) For what greater folly can there be, or * madnesse, then to macerate himselfe when he need not? and when, as *Cyprian* notes, [k] *he may be freed from his burden; and eased of his paines, will goe on still, his wealth increasing, when hee hath enough, to get more, to live besides himselfe*, to starve his *Genius*, keepe backe from his wife [m] and children, neither letting them, nor other friends use or enjoy that which is theirs by right, and which they much need perhaps; like a hog, or dog in the manger, he doth onely keep it, because it shall doe no body else good, hurting himselfe and others; and for a little momentary pelfe, damne his owne soule. They are commonly sad and tetricke by nature, as *Achabs* spirit was, because hee could not get *Naboths* Vineyard, (1. *Reg.* 22.) and if he lay out his money at any time, though it be to necessary uses, to his owne Childrens good, he brawles and scolds, his heart is heavy, much disquieted he is, and loath to part from it: *Miser abstinet, & timet uti*, *Hor.* He is of a wearish, dry, pale, constitution, and cannot sleep for cares and worldly businesses, his riches, saith *Salomon*, will not let him sleepe, and unnecessary businesse which hee heapeth on himselfe; or if he doe sleepe, 'tis a very unquiet, interrupt, unpleasing sleepe: with his bagges in his armes,

——— *congestis undiq; saccis*
Indormit inhians, ———

And though he be at a banquet, or at some merry feast, *he sighes for griefe of heart* (as [n] *Cyprian* hath it) *and cannot sleepe though it bee upon a downe bed; his wearish body takes no rest,* [o] *troubled in his abundance, and sorrowfull in plenty,*

* *Hom.* 2 *aliud avarus, aliud dives.*
e *Divitiæ ut spinæ animum hominis timoribus, sollicitudinibus, angoribus mirificè pungunt, vexant, cruciant. Greg in hom.*
f *Epist. ad Donat cap.* 2.
* *Lib.* 9. *ep.* 30.
g *Lib.* 9. *cap.* 4. *Insidere extitulo sed animo tecum miserabile mancipium.*
* *Hor.* 10. *lib.* 1.
h *Dandæ est lelleberi multo pars maxima avaris.*
i *Luke* 12. 20. *Sulte, hac nocte eripiam animam tuam.*
* *Opes quidem mortalibus sunt demens Thco.*
k *Ed.* 2 *lib.* 2. *Exonerare cum se possit et relevare ponderibus pergit magis fortunæ augmentis pertinaciter incubare.*
m *Non amicis, non liberis, non ipsi sibi quidquid impertit, possidet ad hoc tantum, ne possidere alteri liceat, &c. Hieron. ad Paulin. tam desit quod habet quàm quod non habet.*
n *Epist.* 2 *lib.* 2. *Sufficit in centivio, libat licet gemmis et toro mollore marcidum corpus conliderit, vigilat in plumâ.*
o *Angustatur ex abundantia, contristatur ex opulentia, infelix præsentibus bonis, infelicior in futuris.*

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unhappy for the present, and more unhappy in the life to come. Basil. He is a perpetuall drudge,[p] restlesse in his thoughts, & never satisfied, a slave, a wretch, a dust worme, *semper quod idolo suo immolet, sedulus observat, Cypr. prolog. ad sermon.* still seeking what sacrifice he may offer to his golden god, *Per fas & nefas*, he cares not how, his trouble is endlesse, [q] *crescunt divitiæ, tamen curtæ nescio quid semper abest rei:* his wealth increaseth, and the more hee hath, the more [r] he wants: like *Pharaohs* leane Kine, which devoured the fat, and were not satisfied. [s] *Austin* therfore defines covetousnesse, *quarumlibet rerum inhonestam & insatiabilem cupiditatem*, an unhonest and unsatiable desire of gaine; and in one of his Epistles compares it to Hell; [t] *which devoures all, and yet never hath enough, a bottomelesse pit*, an endlesse misery; *in quem scopulum avaritiæ cadaverosi senes ut plurimùm impingunt*, and that which is their greatest corosive, they are in continuall suspicion, feare and distrust. He thinkes his owne wife and children are so many theeves, and goe about to cozen him, his servants are all false:

Rem suam periisse, seq; eradicarier,
Et divûm atq; hominum clamat continùo fidem,
De suo tigillo si qua exit foras.
If his doores creeke, then out he cryes anon,
His goods are gone, and he is quite undone.

Timidus Plutus, an old proverbe, As fearfull as *Plutus*: so doth *Aristophanes*, and *Lucian* bring him in fearfull still, pale, anxious, suspitious, and trusting no man, [u] *They are afraid of tempests for their corne; they are afraid of their friends least they should aske something of them, beg, or borrow; they are afraid of their enemies least they hurt them, theeves least they rob them; they are afraid of warre and afraid of peace, afraid of rich and afraid of poore; afraid of all.* Last of all, they are afraid of want, that they shall die beggars, which makes they lay up still, and dare not use that they have; what if a deare yeare come, or dearth, or some losse? and were it not that they are loath to [x] lay out money on a rope, they would be hanged forthwith, and sometimes die to save charges, & make away themselves, if their corne and cattle miscarry; though they have abundance left, as [y] *Agellius* notes. [z] *Valerius* makes mention of one that in a famine, sould a Mouse for 200 pence, and famished himselfe: Such are their cares, [a] griefes and perpetuall feares. These symptomes are elegantly expressed by *Theophrastus* in his Character of a covetous man; [b] *lying in bed, he asked his wife whether she shut the trunkes, and chests fast, the capcase be sealed, and whether the Hall doore bee bolted; and though shee say all is well, he riseth out of his bed in his shirt, bare foot and bare-legged, to see whether it bee so, with a darke Lanthorne searching every corner*, scarce sleeping a winke all night. *Lucian* in that pleasant and witty dialogue called *Gallus*, brings in *Mycillus* the Cobler disputing with his Cocke, sometimes *Pythagoras*; where after much speech *Pro* and *Con*, to prove the happinesse of a meane estate, and discontents of a rich man, *Pythagoras* his Cock in the end, to illustrate by examples that which he had said, brings him to *Gnyphon* the

p *Illorum cogitatio nunquam cessat qui pecunias supplere diligunt. Guianer. tract. 15. cap. 17*

q *Hor. 3. Od. 24. Quo plus sunt potæ, plus sitimtur aquæ.*

r *Hor. l. 2. sat. 6. O si angulus ille proximus accedat, qui nunc deformat agellum.*

s *Lib. 3. de lib. arbit. Immoritur studio, et amore senescit habendi.*

t *Avarus vir inferno est similis, &c. modum non habet, hoc egentior quo plura habet.*

u *Erasm. Adag. chil. 3. cent. 7. pro. 72. Nulli fidentes omnium formidant opes, ideo pavidum malum vocat Euripides: metuunt tempestates ob frumentum, amicos ne rogent, inimicos ne lædant, fures ne rapiant, bellum timent, pacem timent, summos, medios, infimos.*

x Hall Char.

y *Agellius lib. 3. cap. 1. interdum ex sceleris perveniunt ob lucrum, ut vitam propriam commutent.*

z *Lib. 7. cap. 6.*

a *Omnes perpetuo morbo agitantur, suspicatur omnes timidus, sibiq; ob aurum insidiari putat, nunquam quiescens, Plin. Proem. lib. 14.*

b *Cap. 18. in lecto jacens interrogat uxorem an arcam probe clausit, an capsula, &c. E lecto surgens nudus et absq; calceis, accensa lucerna omnia obiens et lustrans, et vix somno indulgens.*

Usurers

Usurers house at mid-night, and after that to *Eucrates*; whom they found both awake, casting up their accounts, and telling of their mony, [c] leane, dry, pale and anxious, still suspecting least some body should make a hole through the wall, and so get in; or if a Rat or Mouse did but stirre, starting upon a sudden, and running to the doore to see whether all were fast. *Plautus* in his *Aulularia*, makes old *Euclio*, [d] commanding *Staphyla* his wife to shut the doors fast, and the fire to be put out, least any body should make that an errant to come to his house; when he washed his hands, [e] he was loath to fling away the foule water, complaining that he was undone, because the smoak got out of his roofe. And as he went from home, seeing a Crow scrat upon the muck-hill, returned in all haste, taking it for *malum omen*, an ill signe, his mony was digged up, with many such. He that will but observe their actions, shall finde these and many such passages not fained for sport, but really performed, verified indeed by such covetous and miserable wretches, and that it is,

——[f] *manifesta phrenesis*
Vt locuples moriaris egenti vivere fato,

A meere madnesse, to live like a wretch, and die rich.

c *Curis extenuatus, vigilans et secũ supputans.*
d *Cave quemquã alienum in ædes intromiseris. Ignem extingui volo, ne cause quidquam sit quod te quisquã queritet. Si bona fortuna veniat ne intromiseris. Occlude fis fores ambobus pessulis. Discrutior animi quia domo abeundum est mihi. Nimis hercule invitus abeo, nec quid agam scio.*
e *Plorat aquam profundere, &c. periit, dum fumus de tigillo exit foras.*
* *Iuv. Sat. 14.*

Subsect. 13.

Love of Gaming, &c. and pleasures immoderate; causes.

IT is a wonder to see, how many poore, distressed, miserable wretches, one shall meet almost in every path and street, begging for an almes, that have been well descended, and sometimes in flourishing estate, now ragged, tattered, and ready to be starved, lingring out a painfull life, in discontent and griefe of body and minde, and all through immoderate lust, gaming, pleasure and riot. 'Tis the common end of all sensuall Epicures and bruitish prodigals, that are stupified and carried away headlong with their severall pleasures and lusts. *Cebes* in his table, S. *Ambrose* in his second booke of *Abel* and *Cain*, and amongst the rest *Lucian* in his tract *de Mercede conductis*, hath excellent well deciphered such mens proceedings in his picture of *Opulentia*, whom he faines to dwell on the top of a high mount, much sought after by many suitors; at their first comming they are generally entertained by *Pleasure* and *Dalliance*, and have all the content that possibly may be given, so long as their money lasts; but when their meanes faile, they are contemptibly thrust out at a backe doore, headlong, and there left to *Shame*, *Reproach*, *Despaire*. And hee at first that had so many attendants, parasites, and followers, young and lusty, richly arrayed, and all the dainty fare that might be had, with all kinde of welcome and good respect, is now upon a sudden stript of all, [f] pale, naked, old, diseased and forsaken, cursing his starres, and ready to strangle himself; having no other company but *Repentance*, *Sorrow*, *Griefe*, *Diriſion*, *Beggery*, and *Contempt*, which are his daily attendants to his lives end. As the [g] prodigall sonne had exquisite musicke, merry company, dainty fare at first; but a sorrowfull reckoning in the end; so have all such vaine delights and their followers.

f *Ventricosus, nudus, pallidus, levapudorem occultans, dextra seipsum strangulans, occurrit autem exeunti panitentia his miserum consiciens, &c.*
g *Luke 15.*

118 lowers. [h] *Tristes voluptatum exitus, & quisquis voluptatum suarum reminisci volet, intelliget*, as bitter as gall and wormewood is their last; griefe of mind, madnesse it self. The ordinary rocks upon which such men doe impinge and precipitate themselves, are Cardes, Dice, Hawkes, and Hounds, *Insanum venandi studium*, one cals it, *insanæ substructiones*: their mad structures, disports, playes, &c. when they are unseasonably used, imprudently handled, and beyond their fortunes. Some men are consumed by mad phantasticall buildings, by making Galleries, Cloisters, Tarraces, Walkes, orchards, Gardens, Pooles, Rillets, Bowers, and such places of pleasure; *Inutiles domos*, [i] *Xenophon* cals them, which howsoever they be delightsome things in themselves, and acceptable to all beholders, an ornament, and befitting some great men; yet unprofitable to others, and the sole overthrow of their estates. *Forestus* in his observations hath an example of such a one that became melancholy upon the like occasion, having consumed his substance in an unprofitable building, which would afterward yeeld him no advantage. Others, I say, are [k] overthrowne by those mad sports of Hawking and hunting; honest recreations, and fit for some great men, but not for every base inferiour person; whilest they will maintaine their Faulkoners, dogges, and hunting Nagges, their wealth, saith [l] *Salmutze, runnes away with hounds, and their fortunes flie away with Hawkes*: They persecute beasts so long, till in the end they themselves degenerate into beasts, as [m] *Agrippa* taxeth them, [n] *Actæon* like, for as he was eaten to death by his owne dogges, so doe they devoure themselves and their patrimonies, in such idle and unnecessary disports, neglecting in the meane time their more necessary businesse, and to follow their vocations. Over-mad too sometimes are our great men in delighting, and doting too much on it. [o] *When they drive poore husbandmen from their tillage*, as [p] *Saruburiensis* objects, *polycrat. lib. 1. cap. 4. fling downe countrey Farmes, and whole Townes, to make Parkes, and Forests, starving men to feed beasts, and* [q] *punishing in the meane time such a man that shall molest their game, more severely than him that is otherwise a common hacker, or a notorious theefe.* But great men are some wayes to bee excused, the meaner sort have no evasion why they should not be counted mad. *Poggius* the *Florentine*, tels a merry story to this purpose, condemning the folly and impertinent businesse of such kinde of persons. A physitian of *Millan*, saith he, that cured mad men, had a pit of water in his house, in which hee kept his patients, some up to the knees, some to the girdle, some to the chinne, *pro modo insaniæ*, as they were more or lesse affected. One of them by chance that was well recovered, stood in the doore, and seeing a gallant ride by with a Hauke on his fist, well mounted, with his Spaniels after him, would needs know to what use all this preparation served; he made answer, to kill certaine fowle; the patient demanded againe, what his fowle might be worth which he killed in a yeare; he replyed, 5 or 10 Crownes; and when he urged him farther, what his Dogs, Horse, and Hawkes stood him in, he told him 400 Crowns; with that the patient bad be gone, as he loved his life and welfare, for if our master come and finde thee here, he will put thee in the pit amongst mad men up to the chinne: Taxing the madnesse and folly of such vain men, that

h *Boëthius.*

i *In Oeconom. Quid si nunc ostendam eos qui magna vi argenti domus inutiles ædificant, inquit Socrates.*

k *Sarisburiensis Polycrat. lib. 1. cap. 4. venatores omnes adhuc institutionem redolent centaurorū. Raro inveniri quisquam eorum modestus et gravis, raro continens, et ut credo sobrius unquam.*

l *Pancirol. Tit. 23. avolant opes cum accipitre.*

m *Insignis venatorum stultitia, et supervacania cura eorum, qui dum nimium venationi insistunt, ipsi abjecta omni humanitate in feras degenerant, ut Actæon, &c.*

n *Sabin. in Ovid. Metamor.*

o *Agrippa de vanit. scient. Insanum venandi studium, dum à novalibus arcentur agricolæ, subtrahunt prædia rusticis, agricolæ prædiis præcluduntur silvæ et prata pastoribus ut augeantur pascua feris.*

——Majestatis reus agricola si gustarit.

p *A novalibus suis arcentur agricolæ dum feræ habeant vagandi libertatem: istis, ut pascua augeantur, prædia subtrahuntur, &c. Sarisburiensis.* q *Feris quam hominibus æquiores. Cambd. de Guil. Comq. qui. 36. Ecclesiæ matricis depopulatus est ad foresiam novam. Mat. Paris.*

spend

ſpend themſelves in thoſe idle ſports, neglecting their buſineſſe and neceſſary affaires. *Leo decimus*, that hunting Pope, is much diſcommended by [r] *Iovius* in his life, for his immoderate deſire of hauking and hunting, in ſo much that (as hee ſaith) he would ſometimes live about *Oſtia* weekes and months together, leave ſuiters [s] unreſpected, Buls and pardons unſigned, to his owne prejudice, and many private mens loſſe. [t] *And if hee had beene by chance croſſed in his ſport, or his game not ſo good, he was ſo impatient, that he would revile and miſcall many times men of great worth with moſt bitter taunts, looke ſo ſowre, be ſo angry and waſpiſh, ſo grieved & moleſted, that it is incredible to relate it.* But if he had good ſport, and bin wel pleaſed on the other ſide, *incredibili munificentia*, with unſpeakable bounty and munificence he would reward all his fellow hunters, & deny nothing to any ſuiter when he was in that mood. To ſay truth, 'tis the common humour of all gameſters, as *Galateus* obſerves, if they win, no man living are ſo joviall and merry, but [u] if they loſe, though it be but a trifle, two or three games at tables, or a dealing at Cardes for two pence a game, they are ſo cholerick and tetty that no man may ſpeake with them, and breake many times into violent paſſions, oathes, imprecations, and unbeſeeming ſpeeches, little differing from mad men for the time. Generally of all Gameſters and gaming, if it be exceſſive, thus much we may conclude, that whether they winne or loſe for the preſent, their winnings are not *Munera fortunæ, ſed inſidiæ*, as that wiſe *Seneca* determines, not fortunes gifts, but baits, the common *Cataſtrophe* is [x] beggery, *Vt peſtis vitam, ſic adimit alea pecuniam*, as the plague takes away life, doth gaming goods, for [x] *omnes nudi, inopes & egeni*;

[a] *Alea Scylla vorax, ſpecies certiſſima furti,*
Non contenta bonis animum quoq; perfida mergit,
Fœda, furax, infamis, iners, furioſa, ruina.

For a little pleaſure they take, and ſome ſmall gaines and gettings now and then, their wives and children are wringed in the mean time, and they themſelves with loſſe of body and ſoule, rue it in the end. I will ſay nothing of thoſe prodigious prodigals, *perdendæ pecuniæ genitos*, as he [b] taxed *Anthony*, *Qui patrimonium ſine ullâ fori calumnia amittunt*, ſaith [c] *Cyprian*, and [d] madd Sybariticall ſpendthrifts, *Quiq; una comedunt patrimonia cœna*; that eate up all at a breakfaſt, at a ſupper, or amongſt Baudes, Paraſites, and Players, conſume themſelves in an inſtant, as if they had flung it into [d] *Tybur*, with great wagers, vaine and idle expences, &c. not themſelves onely, but even all their friends, as a man deſperately ſwimming drownes him that comes to help him, by ſuretiſhip and borrowing they will willingly undoe all their aſſociates and allies. [e] *Irati pecuniis*, as he ſaith, angry with their money: [g] *What with a wanton eye, a liquoriſh tongue, and a gameſome hand*, when they have undiſcreetly impoveriſhed themſelves; morgaged their wits together with their lands, and entombed their anceſtors faire poſſeſſions in their bowels, they may lead the reſt of their dayes in priſon, as many times they doe, they repent at leaſure; and when all is gone begin to bee thrifty: but *Sera eſt in fundo parſimonia*, 'tis then too late to looke about;

r *Tom. 2. de vitis illuſtrium. l. 4. de vit. Leon. 10.*
s *Venationibus adeo perdite ſtudebat et aucupiis*
t *Aut infeliciter venatus tam impatiens inde, ut ſummos ſæpe viros acerbiſſimis contumeliis oneraret, et incredibile eſt quali vultus animiq; habitu dolorem iracundiamq; præferret, &c.*
u *Vtcunq; autẽ hoc à natura inſitum eſt, ut doleat ſic ubi erraverit aut deceptus ſit*
x *Iuven Sat. 8. Nec enim loculis comitantibus itur. Ad caſum tabulæ, poſita ſed luditur arca. Lemnius inſtit. cap. 44. mendaciorum quidem, et perjuriorum, et paupertatis mater eſt alea, nullum habens patrimonii reverentiam, quum illud effuderit, ſenſim in furta delabitur et rapinas. Sarisb. polycrat. l. 1. c. 5.*
y *Dambaderus.*
z *Dan. Senter.*
a *Petrar. dial. 27*
b *Saluſt.*
c *Tom. 3. Ser. de Alea.*
d *Plutus in Ariſtoph.* calls all ſuch gameſters mad men, *Si in inſanum hominem conigero. Spontaneum ad ſe trahunt furorem, et os, et nares et oculos rivos faciunt furoris et diverſoria, Chryſ. hom. 71.*
e *Paſcaſius Juſtus l. 1. de alea.*
f *Seneca.*
g *Hall.*

120 their [h] end is misery, sorrow, shame, and discontent. And well they deserve to be infamous and discontent, [i] *Catamidiari in Amphitheatro*, as by *Adrian* the Emperours edict they were of old, *decoctores bonorum suorum*, so he cals them, prodigall fooles, to bee publikely shamed, and hissed out of all societies, rather than to bee pittied or relieved. [k] The *Tuscanes* and and *Boëtians* brought their bankrupts into the market place in a beare with an empty purse carryed before them, all the boyes following, where they sate all day *circumstante plebe*, to be infamous and ridiculous. At [l] *Padua* in *Italy* they have a stone called *the stone of Turpitude*, neare the Senate house, where spendthrifts, and such as disclaime non-payment of debts, doe sit with their hinder parts bare, that by that note of disgrace, others may bee terrified from all such vaine expence, or borrowing more than they can tell how to pay. The [m] *Civilians* of old set guardians over such brainsicke prodigals, as they did over madmen, to moderate their expences, that they should not so loosely consume their fortunes, to the utter undoing of their Families.

I may not here omit those two maine plagues, and common dotages of humane kinde, Wine and Women, which have infatuated and besotted Myriades of people. They goe commonly together.

[n] *Qui Vino indulget, quemque alea decoquit, ille*
In venerem putris ——

To whom is sorrow, saith *Salomon*, *Pro.* 23. 39. to whom is woe, but to such a one as loves drinke? it causeth torture, (*vino tortus & irâ*) and bitternesse of minde, *Sirac.* 31. 21. *Vinum furoris*, *Ieremy* cals it 15. *cap.* wine of madnesse, as well he may, for *insanire facit sanos*, it makes sound men sicke and sad, and wise men [o] mad. To say and doe they know not what. *Accidit hodiè terribilis casus* (saith [p] S. *Austin*) heare a miserable accident; *Cyrillus* sonne this day in his drinke, *Matrem prægnantem nequitèr oppressit, sororem violare voluit, patrem occidit ferè, & duas alias sorores ad mortem vulneravit*, would have violated his sister, killed his father, &c. A true saying it was of him, *Vino dari lætitiam & dolorem*, drinke causeth mirth, and drinke causeth sorrow, drinke causeth *poverty and want* (*Prov.* 21.) *shame and disgrace*. *Multi ignobiles evasere ob vini potum, &* [p] (*Austin*) *amissis honoribus profugi aberrarunt*: Many men have made shipwracke of their fortunes, and goe like rogues and beggars, having turned all their substance into *aurum potabile*, that otherwise might have lived in good worship and happy estate, and for a few houres pleasure, for their *Hilary* terme's but short, or [q] *free madnesse*, as *Seneca* cals it, purchase unto themselves eternall tediousnesse and trouble.

That other madnesse is on women, *Apostatare facit cor*: saith the wise man, [r] *Atque homini cerebrum minuit*. Pleasant at first she is, like *Dioscorides Rhododaphne*, that faire plant to the eye, but poyson to the taste, the rest as bitter as wormewood in the end (*Pro.* 5. 4.) and sharpe as a two-edged sword (7. 21.) *Her house is the way to hell, and goes downe to the Chambers of death*. What more sorrowfull can be said; they are miserable in this life, mad, beasts, led like

h *In Sat.* 11. *Sed deficiente crumena: et crescente gula, quis te manet exitus —rebus in ventrem mersis.*
i *Spartian. Adriano.*
k *Alex. ab. Alex. lib. 6. c.* 10. *Idem Gerbelius, lib. 5. Græ. descr.*
l *Fines Morif.*
m *Institutam Digestis.*
n *Persius Sat.* 5.
o *Poculum quasi sinus, in quo sæpe naufragium faciunt, jactura tum pecuniæ tum mentis, Erasm. in Prov. calicum remigis. chil. 4. cent. 7. Pro.* 41.
p *Ser.* 33. *ad frat. in Eremo.*
q *Libere unius horæ insaniam æterno temporis tædio pensant.*
r *Alexander.*

like [s] *Oxen to the slaughter:* and that which is worse, whoremasters and drunkards shall be judged, *amittunt gratiam*, saith *Austin*, *perdunt gloriam, incurrunt damnationem æternam*, They lose grace and glory, 121

[s] Prov. 5.

——— [t] *brevis illa voluptas*
Abrogat æternum cæli decus ———

[t] *Merlin. Cocc.*

They gaine Hell and eternall damnation.

Subsect. 14.

Philautia, or Selfe-love, Vaine-glory, Praise, Honour, Immoderate applause, Pride, over-much Ioy, &c. causes.

SElfe-love, Pride, and Vaine-glory, [u] *cæcus amor sui*, w^ch *Chrysost.* cals one of the devils three great nets; [x] *Bernard an arrow which pierceth the soule through, and slayes it; a slie insensible enemy, not perceived*, are maine causes. Where neither anger, lust, covetousnesse, feare, sorrow, &c. nor any other perturbation can lay hold; this will slily and insensibly pervert us, *Quem non gula vicit, Philautia superavit*, (saith *Cyprian*) whom surfetting could not overtake, Selfe-love hath overcome. [y] *He that hath scorned all money, bribes, gifts, upright otherwise and sincere, hath inserted himselfe to no fond Imagination, and sustained all those tyrannicall concupiscences of the body, hath lost all his honour, captivated by vaine-glory. Chrysostome sup. Io. Tu sola animum, mentemq́, peruris gloria.* A great assault and cause of our present malady, although wee doe most part neglect, take no notice of it, yet this is a violent batterer of our Soules, causeth melancholy and dotage. This pleasing humour, this soft and whispering popular ayre, *Amabilis insania*; this delectable Frensie, most irrefragable passion, *Mentis gratissimus error*, this acceptable disease, which so sweetly sets upon us, ravisheth our senses, lulles our soules a sleepe, puffes up our hearts as so many bladders, and that without all feeling, [z] in so much as *those that are misaffected with it, never so much as once perceive it, or thinke of any cure.* Wee commonly love him best in this [a] malady, that doth us most harme, and are very willing to be hurt; *adulationibus nostris libenter favemus* (saith [b] *Hierome*) we love him, we love him for it: [c] *O Bonciari suave, suave fuit à te tali hæc tribui*; 'Twas sweet to heare it. And as [d] *Pliny* doth ingenuously confesse to his deare friend *Augurinus, all thy writings are most acceptable, but those especially that speake of us.* Againe, a little after to *Maximus*, [e] *I cannot expresse how pleasing it is to me to heare my selfe commended.* Though we smile to our selves, at least Ironically, when Parasites bedawbe us with false *Encomions*, as many Princes cannot chuse but doe, *Quum tale quid nihil intra se repererint*, when they know they come as farre short, as a Mouse to an Elephant, of any such vertues; yet it doth us good. Though wee seeme many times to be angry, [f] *and blush at our owne praises, yet our soules inwardly rejoyce, it puffes us up*; 'tis *fallax suavitas, blandus dæmon, makes us swell beyond our*

[u] *Hor.*
[x] *Sagitta quæ animam penetrat, leviter penetrat sed vene leve infligit vulnus. sup. cant.*
[y] *Qui omnem pecuniarum contemptum habent, et nullis imaginationis totius mundi se immiscuerint, et tyrannicas corporis concupiscentias sustinuerint hi multoties capti à vana gloria omnia perdiderunt.*
[z] *Hac correpti non cogitant de medela.*
[a] *Dii talem à terris avertite pestem.*
[b] *Ep. ad Eustochium, de custod. virgin.*
[c] *Lypsius Ep. ad Bonciarium.*
[d] *Ep lib. 9. Omnia tua scripta pulcherrima existimo, maxime tamen illa quæ de nobis.*
[e] *Exprimere non possum quam sit jucundum, &c.*
[f] *Hierom. et licet nos indignos dicimus, et calidus rubor ora perfundat, attamen ad laudem suam intrinsecus animæ lætantur.*

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bounds, and forget our selves. Her two daughters are lightnesse of minde, immoderate joy and pride, not excluding those other concomitant vices, which [g] *Iodocus Lorichius* reckons up, Bragging, Hypocrisie, Peevishnesse, and curiositie.

g *Thesaur. Theo.*

Now the common cause of this mischiefe, ariseth from our selves or others, [h] we are active and passive. It proceeds inwardly from our selves, as we are active causes, from an over-weening conceit wee have of our good parts, owne worth, (which indeed is no worth) our bounty, favour, grace, valour; strength, wealth, patience, meeknesse, hospitality, beauty, temperance, gentry, knowledge, wit, science, art, learning, our * excellent gifts & fortunes, for which *Narcissus* like, we admire, flatter, and applaud our selves, and thinke all the world esteemes so of us; and as deformed women, easily beleeve those that tell them they be faire, we are too credulous of our owne good parts and praises, too well perswaded of our selves. Wee bragge and venditate our [i] own workes, and scorne all others in respect of us; *Inflati scientia* (saith *Paul*) our wisdome, [k] our learning; all our geese are swannes, and we as basely esteem and vilifie other mens, as we doe over-highly prize and value our owne. Wee will not suffer them to be in *secundis*, no not in *tertiis*; what? *Mecum confertur Vlisses?* they are *Mures, Muscæ, culices præ se*, nitts and flies compared to his inexorable and supercilious, eminent and arrogant worship: Though indeed they be farre before him. Onely wise, onely rich, onely fortunate, valorous, and faire, puffed up with this Timpany of selfe-conceit; as that proud [l] *Pharisee*, they are not (as they suppose) *like other men*, of a purer and more precious mettle: *Soli rei gerendi sunt efficaces*, which that wise *Periander* held of such: [m] *meditantur omne qui prius negotium, &c. Novi quendam* (saith * *Erasmus*) I knew one so arrogant that he thought himselfe inferiour to no man living, like [n] *Callisthenes* the Philosopher, that neither held *Alexanders* acts, or any other subject worthy of his Penne, such was his insolency; or *Seleucus* King of *Syria*, who thought none fit to contend with him but the *Romanes*, [o] *Eos solos dignos ratus quibuscum de imperio certaret.* That which *Tully* writ to *Atticus* long since, is still in force, [p] *There was never yet true Poet nor Oratour, that thought any other better than himselfe.* And such for the most part are your Princes, Potentates, great Philosophers, Historiographers, Authors of Sects or Heresies, and all our great Schollers, as [q] *Hierome* defines; *A naturall Philosopher is glories creature, and a very slave of rumour, fame, and popular opinion*, and though they write *de contemptu gloriæ*, yet as he observes, they will put their names to their bookes. *Vobis & famæ me semper dedi*, saith *Trebellius Pollio*, I have wholly consecrated my selfe to you and fame. *'Tis all my desire, night and day, 'tis all my study, to raise my name.* Proud [r] *Pliny* seconds him; *Quanquam O! &c.* and that vaine-glorious [s] Orator, is not ashamed to confesse in an Epistle of his to *Marcus Lecceius* [t] *Ardeo incredibili cupiditate, &c. I burne with an incredible desire, to have my* [u] *name registred in thy book.* Out of this fountain proceed all those cracks and bragges, —— [x] *speramus carmina fingi Posse linenda cedro, & leni servanda cupresso* —— [y] *Non usitata nec tenui ferar*

h *Nec enim mihi cornea fibra est. Per.*
* *E manibus illis, Nascentur viole. Pers. 1. Sat.*
i *Omnia enim nostra, supra modum placent.*
k *Fab. L. 10. c. 3. Ridentur mala qui componunt carmina, verum gaudent scribentes, et se venerantur, et ultra. Si tacetas laudant quicquid scripsere beati. Hor. ep. 2 l. 2.*
l *Luke 18. 10.*
m *Auson. sap.*
† *De melore luto finxit præcordia Titan.*
* *Chil. 3. cent. 10. pro. 97. Qui se crederet neminem ulla in re præstantiorem.*
n *Tanto fastu scripsit, ut Alexandri gesta inferiora scriptis suis existimaret Io. Vossius lib. 1. cap. 9. de hist.*
o *Plutarch. vit. Catonis.*
p *Nemo unquam Poëta aut Orator, qui quenquã se meliorem arbitraretur.*
q *Consol. ad Pammachium mundi Philosophus gloriæ animal, et popularis auræ et rumoris venale mancipium.*
r *Epist. 5. capitoni suo. Diebus ac noctibus, hoc solum cogito si qua me possum levare humo. Id voto meo sufficit, &c.*
s *Tullius.*
t *Vt nomen meum scriptis tuis illustretur. Inquies animus studio æternitatis, noctes et dies angebatur. Hensius orat. funeb. de Scal.*
x *Hor. art. Poet.*
y *Od. Vit. l. 3. Famæ opus exegi. Vade liber felix Palingen. lib. 18.*

penna.

penna. —— *nec in terra morabor longius. Nil parvum aut humili modo, nil mortale loquor. Dicar qua violens obstrepit Ausidus.* —— *Exegi monumentum ære perennius. Iamque opus exegi, quod nec Iovis ira, nec ignis, &c. cum venit ille dies, &c. parte tamen meliore mei super alta perennis astra ferar, nomenque erit indelebile nostrum.* (This of *Ovid* I have paraphrased in English.)

And when I am dead and gone,
My corps laid under a stone,
My fame shall yet survive,
And I shall be alive,
In these my works for ever,
My glory shall persever, &c.

And that of *Ennius*,

Nemo me lachrymis decoret neq; funera fletu
Faxit, cur? volito docta per ora virum.

With many such proud straines, and foolish flashes too common with Writers. Not so much as *Democharis* on the † Topicks, but he will be immortall. *Typotius de famâ*, shall be famous, and well he deserves, because he writ of Fame; and every triviall Poet must be renowned,

† *In lib. 8.*

—— *Plausuque petit clarescere vulgi.*

This puffing humour it is, that hath produced so many great tomes, built such famous monuments, strong Castles, and *Mausolean* Tombs, to have their acts eternized,

—— *Digito monstrari, & dicitur hic est;*

to see their names inscribed, as *Phryne* on the walls of *Thebes*, *Phryne fecit*; This causeth so many battles,

—— *Et noctes cogit vigilare serenas;*

Long journies,

Magnum iter intendo, sed dat mihi gloria vires,

a little applause, Pride, selfe-love, Vaine-glory. This is it which makes them take such paines, and break out into those ridiculous straines, this high conceit of themselves, to [z] scorne all others; *ridiculo factu & intolerando contemptu*, as [a] *Palæmon* the Grammarian contemned *Varro*, *secum & natas & morituras literas jactans*, and brings them to that height of insolency, that they cannot indure to be contradicted, [b] *or heare of any thing but their owne commendation*, which *Hierome* notes of such kind of men. And as [c] *Austin* well seconds him, *'tis their sole study day and night to be commended and applauded.* When as indeed, in all wise mens judgements, *quibus cor sapit*, they are [d] mad, empty vessels, funges, beside themselves, derided, *& ut Camelus in proverbio quærens cornua, etiam quas habebat aures amisit*, their works are toyes, as an Almanack out of date, [e] *authoris pereunt garrulitate sui*, they seek fame and immortality, but reap dishonour and infamy, they are a common obloquie, *insensati*, and come farre short of that which they suppose or expect. [f] *O puer ut sis vitalis metuo.* Of so many myriades of Poets, Rhetoricians, Philosophers, sophisters, as * *Eusebius* well observes, which have written

z *De ponte dejicere.*
a *Sueton. lib. de gram.*
b *Nihil libenter audiunt, nisi laudes suas.*
c *Epist. 56. Nihil aliud dies noctesq; cogitant nisi ut in studiis suis laudentur ab hominibus.*
d *Quæ major dementia aut dici, aut excogitari potest, quam sic ob gloriam cruciari. Insaniam istam domine longe fac à me. Austin. conf. lib. 10. cap. 37.*
e *Mart. l. 5. 51.*
f *Hor. Sat. 1. l. 2.*
* *Lib. cont. Philos. cap. 1.*

124 written in former ages, scarce one of a thousands workes remaines, *nomina & libri simul cum corporibus interierunt*, their bookes and bodies are perished together. It is not as they vainely thinke, they shall surely be admired and immortall, as one told *Philip* of *Macedon* insulting after a victory, that his shadow was no longer than before, we may say to them,

> *Nos demiramur, sed non cum deside vulgo,*
> *Sed velut Harpyas, Gorgonas, & Furias.*
> We marvaile too, not as the vulgar we,
> But as we Gorgons, Harpy, or Furies see.

Or if we doe applaud, honour and admire; *quota pars*, how small a part in respect of the whole world, never so much as hears our names; how few take notice of us, how slender a Tract, as scant as *Alcibiades* his land in a Map: *Orbem terrarum victor Romanus habebat*, as he crackt in *Petronius*, all the world was under *Augustus*: and so in *Constantines* time, *Eusebius* brags he governed all the world, *universum mundum preclarè admodum administravit,—— & omnes orbis gentes Imperatori subjecti*: so of *Alexander* it is given out, the 4. Monarchies, &c. when as neither *Greeks* nor *Romans*, ever had the fifteenth part of the now known world, nor halfe of that which was then described. What Braggadocians are they and we then? *quam brevis hic de nobis sermo*, as [g] he said, [h] *pudebit aucti nominis*, how short a time, how little a while doth this fame of ours continue? Every private Province, every small territory, and city, when we have all done, will yeeld as generous spirits, as brave examples in all respects, as famous as our selves, *Cadwallader* in *Wales*, *Rollo* in *Normandy*, *Robbin-hood* and *Little Iohn*, are as much renowned in *Sherwood*, as *Cæsar* in *Rome*, *Alexander* in *Greece*, or his *Hephestion*, [i] *Omnis ætas omnisque populus in exemplum & admirationem veniet.* Every town, city, book, is full of brave Souldiers, Senators, Schollers, and though [k] *Bracydas* was a worthy Captaine, a good man, and as they thought not to be matched in *Lacedæmon*, yet as his mother truely said, *plures habet Sparta Bracydamelliores*, *Sparta* had many better men than ever he was; and howsoever thou admirest thy selfe, thy friend, many an obscure fellow the world never took notice of, had he been in place or action, would have done much better than he or he, or thou thy selfe.

g *Tul. Som. scip.*
h *Boethius.*
i *Putem. Cisalp. hist. lib.* 1.
k *Plutarch. Lycurgo.*

Another kind of mad men there is opposite to these, that are insensibly mad, and know not of it, such as contemne all praise and glory, think themselves most free, when as indeed they are most mad: *calcant sed alio fastu*: a company of *Cynicks*, such as are Monkes, Hermites, Anachorites, that contemne the world, contemne themselves, contemne all titles, honours, offices: and yet in that contempt, are more proud than any man living whatsoever. They are proud in humility; proud in that they are not proud, *sæpe homo de vanæ gloriæ contemptu, vaniùs gloriatur*, as *Austin* hath it, *confess. lib.* 10. *cap.* 38. like *Diogenes*, *intus gloriantur*, they brag inwardly, and feed themselves fat with a selfe conceit of sanctity, which is no better than hypocrisie. They goe in sheepes russet, many great men, that might maintaine themselves in cloath of gold, and seeme to be dejected, humble by their outward cariage, when as inwardly they are swolne full of pride, arrogancy, and self-conceit.

And

And therefore *Seneca* adviseth his friend *Lucilius*, [k] *in his attire and gesture, outward actions, especially to avoid all such things as are more notable in themselves: as a rugged attire, hirsute head, horrid beard, contempt of money, course lodging, and whatsoever leads to fame that opposite way.*

All this madnesse yet proceeds from our selves, the maine engine which batters us, is from others, we are meerly passive in this businesse: from a company of Parasites and flatterers, that with immoderate praise, and bumbast Epithetes, glosing titles, false elogiums, so bedawbe and applaud, guild over many a silly and undeserving man, that they clap him quite out of his wits. *Res imprimis violenta est*, as *Hierome* notes, this common applause is a most violent thing, *laudum placenta*, a drumme, fife, and trumpet cannot so animate, that fattens men, erects and dejects them in an instant.

‖ *Palma negata macrum, donata reducit opimum.*

It makes them fat and leane, as frost doth Conies. [m] *And who is that mortall man that can so containe himselfe, that if he be immoderately commended, and applauded will not be moved?* Let him be what he will, those Parasites will overturne him: if he be a King, he is one of the nine Worthies, more than a man, a God forthwith, — † *edictum Domini Deiq. nostri*: and they will sacrifice unto him, — * *divinos si tu patiaris honores*;

Vltrò ipsi dabimus meritasq. sacrabimus aras.

If he be a souldier, then *Themistocles, Epaminondas, Hector, Achilles, duo fulmina belli, triumviri terrarum, &c.* and the valour of both *Scipio's* is too little for him, he is *invictissimus, serenissimus, multis tropheis ornatissimus, naturæ dominus*, although he be *lepus galeatus*, indeed a very coward, a milksop, * and as he said of *Xerxes, postremus in pugnâ, primus in fugâ*, and such a one as never durst looke his enemie in the face. If he be a big man, then is he a *Sampson*, another *Hercules*: if he pronounce a speech, another *Tully* or *Demosthenes*: as of *Herod* in the *Acts, the voice of God and not of man*: If hee can make a verse, *Homer, Virgil, &c.* And then my silly weake Patient, takes all these elogiums to himselfe; if hee bee a Scholler so commended for his much reading, excellent style, method, &c. he will eviscerate himselfe like a spider, study to death, *Laudatas ostendit avis Iunonia pennas*, Peacocke-like he will display all his feathers. If he be a souldier, and so applauded, his valour extoll'd, though it be *impar congressus*, as that of *Troilus*, and *Achilles, Infelix puer*, he will combat with a Giant, As another [n] *Philippus*, he will ride into the thickest of his enemies. Commend his house-keeping and he will beggar himselfe: commend his temperance, hee will starve himselfe. —— *laudataq. virtus*

Crescit & immensum gloria calcar habet.

he is mad, mad, mad, no whoe with him, —— *impatiens consortis erit*, he will over the [o] *Alpes* to be talked of, or to maintaine his credit. Commend an ambitious man, some proud Prince or Potentate, *Si plus æquo laudetur* (saith [p] *Erasmus*) *crista erigit, exuit hominem, Deum se putat*, he sets vp his crest and will be no longer a man but a God.

—— † *nihil est quod credere de se*

Non audet quum laudatur diis æqua potestas.

How did this worke with *Alexander*, that would needs be *Iupiters* son, and goe like *Hercules* in a Lions skinne? *Domitian* a God, (* *Dominus Deus noster*

k *Epist. 13. Illud te admoneo, ne eorum more facias, qui non proficere, sed conspici cupiunt, quæ in habitu tuo, aut genere vitæ notabilia sunt. Aspernum cultum et vitiosum caput, negligentiorem barbam, indictum argento odium, cubile humi positum, & quicquid ad Laudem perversa via sequitur, evita.*

‖ *Per.*

m *Quis vero tam bene modulato sono moveri se novit ut cum assidue et immodicæ laudationes non moveant. Heu. Steph.*

† *Mart.*

* *Stroza.*

* *Justin.*

n *Livius. Gloria tantum elatus, non ira, in medios hostes irruere, quod completis muris conspici se pugnante, à muro spectantibus, egregium ducebat.*

o *I demum, et sevas curre per Alpes. Aude aliquid, &c. ut pueris placeas, et declamatio fias. Juv. Sat. 10.*

p *In morie Encom.*

† *Juvenal Sat. 4.*

* *Sueton. cap. 12 in Domitiano.*

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ster sic fieri jubet) like the * *Persian* Kings, whose Image was adored by all that came into the City of *Babylon*. *Commodus* the Emperour was so gulled by his flattering parasites, that he must be called *Hercules*.[q] *Antonius* the *Roman* would be crowned with Ivy, carried in a Chariot, and adored for *Bacchus*. *Cotys* King of *Thrace*, was married to [r] *Minerva*, and sent three severall messengers one after another, to see if she were come to his bed-chamber. Such a one was [s] *Iupiter Menecrates*, *Maximinus Iovianus*, *Diocleſianus Herculeus*, *Sapor* the *Persian* King, brother of the Sunne and Moone, and our modern Turks, that will be Gods on earth, Kings of Kings, Gods shadow, Commanders of all that may be commanded, our Kings of *China* and *Tartaria* in this present age. Such a one was *Xerxes*, that would whip the Sea, fetter *Neptune*, *stultâ jactantiâ*, and send a challenge to Mount *Athos*: and such are many sottish Princes, brought into a fools Paradise by their parasites, 'Tis a common humour, incident to all men, when they are in great places, or come to the solstice of honour, have done, or deserv'd well, to applaud and flatter themselves. *Stultitiam suam produnt, &c.* (saith * *Platerus*) your very Tradesmen if they be excellent, will crack and bragge, and shew their folly in excesse.

They have good parts, and they know it, you need not tell them of it; out of a conceit of their worth, they goe smiling to themselves, a perpetuall meditation of their Trophies and plaudites, they runne at the last quite mad, and lose their wits. *Petrarch. lib.* 1. *de contemptu mundi*, confessed as much of himselfe, and *Cardan* in his 5. book of wisdome, gives an instance in a Smith of *Millan*, a fellow Citizen of his, [u] one *Galeus de rubeis*, that being commended for refinding of an instrument of *Archimedes*, for joy ran madde. *Plutarch* in the life of *Artaxerxes*, hath such a like story of one *Chamus* a souldier, that wounded King *Cyrus* in battle, and *grew thereupon so*[x] *arrogant, that in a short space after he lost his wits*. So many men, if any new honour, office, preferment, booty, treasure, possession, or patrimony, *ex insperato* fall unto them, for immoderate joy, and continuall meditation of it, cannot sleepe, [y] or tell what they say or doe, they are so ravished on a sudden; and with vaine conceits transported, there is no rule with them. *Epaminondas* therefore, the next day after his *Leuctrian* victory, [z] *came abroad all squalid and submisse*, and gave no other reason to his friends of so doing, than that hee perceived himselfe the day before, by reason of his good fortune, to be too insolent, overmuch joyed. That wise and vertuous Lady, [a] *Queene Katherine*, Dowager of *England*, in private talke, upon like occasion, said, that [b] *shee would not willingly endure the extremity of either fortune; but if it were, so that of necessity she must undergoe the one, she would be in adversity, because comfort was never wanting in it, but still counsell and government, were defective in the other*: They could not moderate themselves.

* *Brissonius.*

q *Antonius ab assentatoribus evellus liorum se patrem appellari jussit, et pro deo se venditavit redimitus hedera, et corona velatus aurea, et thyrsum tenens, cothurnisq. succinctus, curru velut liber pater vectus est alexandriæ. Pater. vol. post.*

r *Minervæ nuptias ambit, tantoſuvore percitus, ut sagittes mitteret ad videndum num dea in thalamis venisset, &c.*

s *Ælian. lib.* 12.

* *De mentis alienat. cap.* 3.

t *Sequitur, superbia formam. Livius lib.* 11. *Oraculum est, vivida sæpe ingenia, luxuriare hac et evanescere, multosq. sensum penitus amisisse. Homines intuentur, ac si ipsi non essent homines.*

u *Galeus de rubeis. Civis noster faber ferrarius, ob inventionem instrumenti Coclee olim Archimedis dicti, præ letitia insanivit.*

x *Insania postmodum correptus, ob nimiam inde arrogantiã.*

y *Bene serve magnam discefortunam. Hor. Fortunam reverenter habe, quicunq. repente Dives ab exili progrediere loco. Ausonius.*

z *Processit squalidus et submissus, ut hesterni Dici gaudium intemperans hodie castigaret. a Vxor Hen.* 8. b *Neutrius se fortunæ extremum libenter experturam dixit: sed si necessitas alterius subinde imponeretur, optare se difficilem et adversam: quod in hac nulli unquam defuit solatium, in altera multis consilium, &c. Lod. Vives.*

SUBSECT.

SUBSEC. 15.

Love of Learning, or overmuch study. With a Digression of the misery of Schollers, and why the Muses are Melancholy.

LEonartus Fuchsius *Instit. lib.* 3. *sect.* 1. *cap.* 1. *Felix Plater. lib.* 3. *de mentis alienat. Herc. de Saxonia Tract. post. de melanch. cap.* 3. speake of a [c] peculiar *Fury*, which comes by overmuch study. *Fernelius lib.* 1. *cap.* 18. [d] puts *Study*, contemplation, and continuall meditation, as an especiall cause of madnesse: and in his 86. *consil.* cites the same words. *Io: Arculanus in lib.* 9. *Rhasis ad Almansorem cap.* 16. amongst other causes reckons up *studium vehemens:* so doth *Levinus Lemnius, lib. de occul. nat. mirac. lib.* 1. *cap.* 16. [e] *Many men* (saith he) *come to this malady by continuall* * *study, and night-waking, and of all other men, Schollers are most subject to it*: and such *Rhasis* addes, [f] *that have commonly the finest wits, Cont. lib.* 1. *tract.* 9. *Marsilius Ficinus de sanit. tuenda. lib.* 1. *cap.* 7. puts Melancholy amongst one of those five principall plagues of Students, 'tis a common maule unto them all, and almost in some measure an inseparable companion. *Varro* belike for that cause calls *Tristes Philosophos & severos*, severe, sad, dry, tetricke, are common Epithites to Schollers: And [g] *Patritius* therefore in the institution of Princes, would not have them to be great students. For (as *Machiavel* holds) study weakens their bodies, dulls the spirits, abates their strength and courage; and good schollers are never good souldiers; which a certaine *Goibe* well perceived, for when his countrymen came into *Greece*, and would have burned all their bookes, he cried out against it, by all meanes they should not doe it, [h] *leave them that plague, which in time will consume all their vigor, and martiall spirits.* The [i] *Turkes* abdicated *Cornutus* the next heire, from the Empire, because he was so much given to his booke: and 'tis the common *Terme* of the world, that Learning duls and diminisheth the spirits, and so *per consequens* produceth melancholy.

Two maine reasons may be given of it, why students should be more subject to this malady than others. The one is, they live a sedentary, solitary life, *sibi & musis*, free from bodily exercise, and those ordinary disports which other men use: and many times if discontent and idlenesse concurre with it, which is too frequent, they are precipitated into this gulfe on a sudden: but the common cause is overmuch study; too much learning (as [k] *Festus* told *Paul*) hath made thee mad; 'tis that other extreme which effects it. So did *Trincavelius lib.* 1. *consil.* 12. & 13. finde by his experience, in two of his Patients, a young Baron, and another that contracted this malady by too vehement study. So *Forestus observat. lib.* 10. *observ.* 13. in a young Divine in *Louain*, that was mad, and said, [l] *hee had a Bible in his head: Marsilius Ficinus de sanit. tuend. lib.* 1. *cap.* 1. 3. 4. & *lib.* 2. *cap.* 16. gives many reasons, [m] *why students dote more often than others*: The first is their negligence:

[c] *Peculiaris furor, qui ex literis fit.*

[d] *Nihil magis auget, ac assidua studia, & profundæ cogitationes.*

[e] *Non desunt, qui ex jugi studio, & intempestiva lucubratione, huc devenerunt, hi præ cæteris enim plerunque melancholiæ solent infestari.*

* Study is a continuall and earnest meditation, applied to something with great desire. *Tully.*

[f] *Et illi qui sunt subtilis ingenii, & multæ præmeditationis, de facili incidunt in melancholiam.*

[g] *Ob studiorum sollicitudinem lib.* 5. *Tit.* 5.

[h] *Gaspar Ens Thesaur. Polit. Apoteles.* 31. *Græcis hanc pestem relinquite, quæ dubium non est, quin brevi omnem iis virorem ereptura Martiosque spiritus ex*

[i] *Nimiis studiis melancholicus evasit, dicens se Biblium in capite habere.* [m] *Cur melancholia assidua, crebrisque deliramentis vexentur eorum animi ut desipere cogantur.*

hauftura sit. Vt ad arma tractanda plane inhabiles futuri sint. [l] *Knoles Turk. hist.* [k] *Act.* 26. 24.

128 [n] *other men looke to their tooles, a Painter will wash his pencills, a Smith will looke to his hammer, anvill, forge: an husbandman will mend his plough-irons, and grinde his hatchet if it bee dull; a Faulkner or Huntsman will have an especiall care of his Haukes, Hounds, Horses, Dogges, &c. A Musitian will string and unstring his Lute, &c. onely Schollers neglect that instrument, their braine and spirits (I meane) which they dayly use, and by which they range over all the world, which by much study is consumed. Vide* (saith *Lucian*) *ne funiculum nimis intendendo, aliquandô abrumpas:* See thou twist not the rope so hard, till at length it [o] breake. *Ficinus* in his fourth chap. gives some other reasons; *Saturne* and *Mercury*, the Patrones of Learning, are both drie Planets: and [p] *Origanus* assignes the same cause, why *Mercurialists* are so poore, and most part beggers; for that their President *Mercury* had no better fortune himselfe. The Destinies of old, put poverty upon him as a punishment; since when, Poetry and Beggery, are *Gemelli*, twin-borne brats, inseparable companions:

> * *And to this day is every scholler poore,*
> *Gross gold from them runnes headlong to the boore:*

Mercury, can helpe them to knowledge but not to money. The second is contemplation, [q] *which dries the braine, and extinguisheth naturall heat; for whilst the spirits are intent to meditation above in the head, the stomacke and liver are left destitute, and thence come blacke blood and crudeties by defect of concoction, and for want of exercise, the superfluous vapours cannot exhale, &c.* The same reasons are repeated by *Gomesius lib. 4. cap. 1. de sale*, [r] *Nymannus orat. de Imag. Io. Voschius lib. 2. cap. 5. de peste*: and something more they adde, that hard Students are commonly troubled with gouts, catarrhes, rhumes, *cacexia*, *bradiopepsia*, bad eyes, stone and collicke, [s] crudities, oppilations, *vertigo*, windes, consumptions, and all such diseases as come by overmuch sitting; they are most part leane, dry, ill coloured, spend their fortunes, lose their wits, and many times their lives, and all through immoderate paines, and extraordinary studies. If you will not beleeve the truth of this, looke upon great *Tostatus* and *Thomas Aquinas* workes, and tell mee whether those men tooke paines? peruse *Austin*, *Hierom*, *&c.* and many thousands besides.

> *Qui cupit optatam cursu contingere metam,*
> *Multa tulit, fecitque puer, sudavit & alsit.*
> He that desires this wished goale to gaine,
> Must sweat and freeze before he can attaine,

and labour hard for it. So did *Seneca*, by his owne confession *ep. 8*, [t] *Not a day that I spend idle, part of the night I keepe mine eyes open tired with waking, and now slumbering to their continuall taske.* Heare *Tully pro Archia Poeta*: *whilst others loytered, and tooke their pleasures, hee was continually at his booke*: so they doe that will be Schollers, and that to the hazard (I say) of their healths, fortunes, wits, and lives. How much did *Aristotle* and *Ptolomy* spend?

[n] *Solers quilibet artifex instrumenta sua diligentissime curat, penicillos pictor; malleos incudesq; faber ferrarius; miles equos, arma; venator, auceps aves, & canes: Cytharam cytharœdus &c. soli musarum mystiæ tam negligentes sunt, ut instrumentum illud quo mundum universum metiri solent, spiritum scilicet, penitus negligere videantur.*

[o] *Arcus & arma tibi non sunt imitanda Dianæ. Si nunquam cesses tendere, mollis erit.* Ovid.

[p] *Ephemer.*

[q] *Contemplatio cerebrum exsiccat & extinguit calorem naturalem, unde cerebrum frigidum & siccum evadit, quod est melancholicum. Accedit ad hoc, quod natura in contemplatione, cerebro prorsus cordiq; intenta, stomachum hepargq; destituit, unde ex alimentis male coctis, sanguis crassus & niger efficitur, dum nimio otio membrorum superfluivapores non exhalant.*

[r] *Cerebrum exsiccatur, corpora sensim gracilescunt.*

[s] *Studiosi sunt Cacectici & nunquam bene colorati, propter debilitatem digestivæ facultatis, multiplicantur in iis superfluitates. Io. Voschius parte 3. cap. 5. de peste.*

[t] *Nullus mihi per otium dies exit, partem noctis studiis dedico, non vero somno, sed oculos vigilia fatigatos, cadentesque in operam detineo.*

minus

uniu regni precium they say, more than a Kings ransome; how many crownes *per annum*, to perfect arts, the one about his History of Creatures, the other on his *Almagest*? How much time did *Thebet Benchorat* employ, to finde out the motion of the eight spheare? 40 yeares and more, some write: how many poore Schollers have lost their wits, or become dizards, neglecting all worldly affaires, and their owne health, wealth, *esse* and *bene esse*, to gaine knowledge? for which, after all their paines in the worlds esteeme they are accompted ridiculous and silly fooles, Idiots, Asses, and (as oft they are) rejected, contemned, derided, doting, and mad. Looke for examples in *H. Idsheim spicel. 2. de mania & delirio*: read *Trincavellius l. 3. consil. 56. &c. 17. Montanus consil. 233.* [n] *Garceus de tudic. genit. cap. 23. Mercurialis consil. 86. cap. 25. Prosper* [o] *Calenius* in his Booke *de ætrâ bile*: Goe to *Bedlam* and aske. Or if they keepe their wits, yet they are esteemed scrubs and fooles by reason of their carriage: *after seaven yeares study —— statuâ taciturnius exit,*

Plerumque & risum populi quatit. ——

Because they cannot ride an horse, which every Clowne can doe; salute and court a Gentlewoman, carve at table, cringe and make congies, which every common swasher can doe, [p] *hos populus ridet &c.* they are laughed to scorne, and accompted silly fooles by our Gallants. Yea many times, such is their misery, they deserve it: [q] a meere Scholler, a meere Asse.

[b] *Obstipo capite, & figentes lumine terram,*
Murmura cùm secum, & rabiosa silentia rodunt,
Atque experrecto trutinantur verba labello,
Ægroti veteris meditantes somnia, gigni
De nihilo nihilum; in nihilum nil posse reverti.

—— who doe leane awry
[c] Their heads piercing the earth with a fixt eye:
When by themselves they gnaw their murmuring,
And furious silence, as 'twere ballancing,
Each word upon their out stretcht lip, and when
They meditate the dreames of old sick men,
As, *Out of nothing, nothing can be brought,*
And that which is; can ne're be turn'd to naught.

Thus they goe commonly meditating unto themselves, thus they sit, such is their action and gesture. *Fulgosius lib. 8. cap. 7.* makes mention how *Th. Aquinas* supping with King *Lewis* of *France*, upon a sudden knocked his fist upon the table, and cryed, *conclusum est contra Manichæos*, his wits were a woolgathering, as they say, and his head busied about other matters; when he perceived his errour, he was much [d] abashed. Such a story there is of *Archimedes* in *Vitruvius*, that having found out the means to know how much gold was mingled with the silver in King *Hierons* crowne, ran naked forth of the bath and cryed εὕρηκα I have found: [e] *and was commonly so intent to his studies, that hee never perceived what was done about him, when the City was taken, and the souldiers now ready to rifle his house, hee tooke no notice of it. S. Bernard* rod all day long by the *Lemnian* lake, and asked at last where hee was, *Marullus lib. 2. cap. 4.* It was *Democritus* carriage alone that made the *Abderites* suppose

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[n] *Ioannes Hanusthius Bohemus, nat. 1516. eruditus vir, nimiis studiis in Phrenesin incidit, Montanus* instances in a Frenchman of Tolosa.

[o] *Cardinalis Cæcius, ob laborem, vigilias, & diuturna studia factus Melancholicus. Pers. Sat. 3.* They cannot fiddle? but as *Themistocles* said, hee could make a small towne become a great City.

[p] *Pers. Sat.*

[q] *Ingenium si cui quod vana despumpsit Athenis & septem studiis annos dedit, insenuitque, Libris & curis statua taciturnius exit, Plerunque & risu populum quatit. Hor. ep. 1. lib. 2.*

[b] Translated by *M. B. Holiday.*

[c] *Thomas rubore confusus dixit se de argumento cogitasse.*

[d] *Plutarch. vita Marcelli. Nec sensit urbem captam, nec milites in domum irruentes, adeò intentus studiis, &c.*

[e] *Lib. 3. cap. 18.*

130 suppose him to have beene mad, and send for *Hippocrates* to cure him: if hee had beene in any solemne company, hee would upon all occasions falla laughing. *Theophrastus* saith as much of *Heraclitus*, for that hee continually wept, and *Laertius* of *Menedemus Lampsacus*, because he ran like a mad man, [g] *saying, he came from hell as a spie, to tell the devills what mortall men did.* Your greatest Students are commonly no better, silly, soft fellowes in their outward behaviour, absurd, ridiculous to others, and no whit experienced in worldly businesse; they can measure the heavens, range over the world, teach others wisedome, and yet in bargaines and contracts they are circumvented by every base Tradesman. Are not these men fooles? and how should they be otherwise, *but as so many sots in Schooles, when* (as * *he well observed*) *they neither heare nor see such things as are commonly practised abroad?* how should they get experience, by what meanes? [h] *I knew in my time many Schollers,* saith *Æneas Sylvius* (in an Epistle of his to *Gasper Scitticke* Chancelour to the Emperour) *excellent well learned, but so rude, so silly, that they had no common civility, nor knew how to manage their domesticke or publike affaires.* Paglarensis *was amazed, and said his Farmer had surely cosened him, when he heard him tell that his Sow had eleven pigges, and his Asse had but one foale.* To say the best of this profession, I can give no other testimony of them in generall, than that of *Pliny* of *Isæus*; [i] *He is yet a Scholler, than which kinde of men there is nothing so simple,* so sincere, none better, they are most part harmlesse, honest, *upright, innocent,* plaine dealing men.

Now because they are commonly subject to such hazards, and inconveniences, as dotage, madnesse, simplicity, &c. *Io. Voschius* would have good Schollers to bee highly rewarded, and had in some extraordinary respect above other men, *to have greater* [k] *privileges than the rest, that adventure themselves and abbreviate their lives for the publike good.* But our Patrons of learning are so farre now adayes, from respecting the *Muses*, and giving that honour to Schollers, or reward which they deserve, and are allowed by those indulgent privileges of many noble Princes, that after all their paines taken in the *Universities*, cost and charge, expenses, irksome houres, laborious tasks, wearisome dayes, dangers, hazards, (barred *interim* from all pleasures which other men have, mewed up like hawkes all their lives) if they chance to wade through them, they shall in the end bee rejected, contemned, and which is their greatest misery, driven to their shifts, exposed to want, poverty and beggery. Their familiar attendants are,

* *Pallentes morbi, luctus, curæque laborque*
Et metus, & malesuada fames, & turpis egestas,
Terribiles visu formæ ——
Griefe, labour, care, pale sickenesse, miseries,
Feare, filthy poverty, hunger that cries,
Terrible monsters to be seene with eyes.

If there were nothing else to trouble them, the conceit of this alone were enough to make them all melancholy. Most other trades and professions after some seaven yeares prentiship, are enabled by their craft to live of themselves. A marchant adventures his goods at sea, and though his hazard bee great,

[g] *Sub Furiæ larvâ circumivit urbem, dicitans se exploratorem ab inferis venisse, delaturum dæmonibus mortalium peccata.*

* Petronius. *Ego arbitror in scholis stultissimos fieri, quia nihil eorum quæ in usu habemus aut audiunt aut vident.*

[h] *Novi meis diebus, plerosque studiis literarum deditos, qui disciplinis admodùm abundabant, sed si nihil civilitatis habent, nec rempubl. nec domesticam regere norunt. Stupuit Paglarensis & furti vilicum accusavit, qui suem fœtam undecim porcellos, asinam unum duntaxat pullum enixam retulerat.*

[i] *Lib. 1. Epist.*

[k] *Adhuc scholasticus tantum est, quo genere hominum, nihil aut est simplicius, aut sincerius aut melius.*

[l] *Iure privilegiandi, qui ob commune bonum abbreviant sibi vitam.*

* *Virg. 6. Æn.*

great, yet if one ship returne of foure, he likely makes a saving voyage. An husbandmans gaines are almost certaine; *quibus ipse Iupiter nocere non potest* ('tis *Catos* Hyperbole, a great husband himselfe;) only Schollers, mee thinkes are most uncertaine, unrespected, subject to all casualties, and hazards. For first, not one of a many proves to be a Scholler, all are not capable and docile, [k] *ex omni ligno non fit Mercurius*: we can make *Majors* and officers every yeare, but not Schollers: Kings can invest Knights and Barons, as *Sigismond* the Emperour confessed; Universities can give degrees; and *Tu quod es, è populo quilibet esse potest*; but he nor they, nor all the world can give learning, make Philosophers, Artists, Orators, Poets: we can soone say as *Seneca* well notes, *O virum bonum, ô divitem*, point at a rich man, a good, an happy man, a proper man, *sumptuosè vestitum, Calamistratum, bene olentem, magno temporis impendio constat hæc laudatio, ô virum literatum*, but tis not so easily performed to finde out a learned man. Learning is not so quickly got, though they may be willing to take paines, to that end sufficiently informed & liberally maintained by their Patrons and Parents, yet few can compasse it. Or if they be docile, yet all mens wills are not answerable to their wits, they can apprehend, but will not take paines; they are either seduced by bad companions, *vel in puellam impingunt, vel in poculum*, and so spend their time to their friends griefe and their owne undoings. Or put case they bee studious, industrious, of ripe wits, and perhaps good capacities, then how many diseases of body and minde must they encounter? No labour in the world like unto study. It may bee, their temperature will not endure it, but striving to be excellent to know all, they lose health, wealth, wit, life and all. Let him yet happily escape all these hazards, *æreis instamis*, with a body of brasse, and is now consummate and ripe, he hath profited in his studies, and proceeded with all applause: after many expences, he is fit for preferment, where shall he have it? he is as farre to seeke as he was (after twenty yeares standing) at the first day of his comming to the *University*. For what course shall he take, being now capable and ready? The most parable and easie, and about which many are imployed is to teach a Schoole, turne Lecturer or Curat, and for that he shall have Faulkners wages, 10*l per annum*, and his diet, or some small stipend, so long as he can please his Patron or the Parish; if they approve him not (for usually they doe but a yeare or two) as inconstant, as * they that cried *Hosanna* one day, and *crucifie* him the other; serving-man like, he must goe looke a new master: if they doe what is his reward?

[l] *Hoc quoque te manet ut pueros elementa docentem*
Occupet extremis in vicis alba senectus.

Like an Asse, he weares out his time for provender, and can shew a stumpe rod, *togam tritam & lacernam*, saith * *Hedin*, an old torne gowne, an ensigne of his felicity, hee hath his labour for his paine, a *modicum* to keepe him till hee bee decrepit, and that is all. *Grammaticus non est fœlix, &c.* If hee bee a trencher Chaplaine in a Gentlemans house, as it befell [m] *Euphormio*, after some seaven yeares service, he may perchance have a Living to the halfes, or some small *Rectory* with the mother of the maids at length, a poore kinswoman, or a crackt Chamber-maid, to have and to hold during the time of his life. But if hee offend his good Patron, or displease his Lady Mistris in the meane time,

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* *Plutarch. vita ejus. Certum agricolationis lucrum, &c.*

k *Quotannis fiunt consules & proconsules. Rex & Poeta quotannis non nascitur.*

* *Mat. 21.*

l *Hor. ep. 20. l. 1.*

* *Lib. 1. de contem. amor.*

m *Skyticus.*

Ducetur

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* *Iuv. Sat. 5.*

* *Ducetur Plantâ velut ictus ab Hercule Cacus,*
Ponetúrque foras, si quid tentaverit vnquam
Hiscere —— as *Hercules* did by *Cacus*, he shall be dragged forth of doores by the heeles, away with him. If he bend his forces to some other studies, with an intent to be *à secretis* to some Noble man, or in such a place with an Embassador, he shall finde that these persons rise like Prentises one under another, and in so many tradesmens shops, when the master is dead, the fore-man of the shop commonly steps in his place. Now for ° Poets, Rhetoritians, Historians, Philosophers, ° Mathematitians, Sophisters, &c. they are like Grasshoppers, sing they must in Summer, and pine in the Winter, for there is no preferment for them. Even so they were at first, if you will beleeve that pleasant tale of *Socrates*, which he told faire *Phædrus* under a Plane-tree, at the bankes of the river *Ilissus*; about noone when it was hot, and the Grashoppers made a noise, hee tooke that sweet occasion to tell him a tale, how Grashoppers were once Schollers, Musitians, Poets, &c. before the *Muses* were borne, and lived without meat and drinke, & for that cause were turned by *Iupiter* into Grashoppers. And may be turned againe, *In Tythoni Cicadas, aut Lyciorum ranas*, for any reward I see they are like to have: or else in the meane time, I would they could live as they did without any viaticum, like so many ? *Manucodiatæ* those *Indian* birds of *Paradise*, as we commonly call them, those I meane that live with the ayre, and dew of heaven and need no other food: for being as they are, their * *Rhetoricke only serves them, to curse their bad fortunes*, and many of them for want of meanes are driven to hard shifts; from Grashoppers they turne Humble-Bees and Wasps, plaine Parasites, and make the *Muses*, Mules, to satisfie their hunger starved panches, and get a meales meat. To say truth, 'tis the common fortune of most Schollers, to be servile and poore, to complaine pittifully, and lay open their wants to their respective lesse patrons, as † *Cardan* doth, as * *Xilander*, and many others: And which is too common in those dedicatory Epistles, for hope of gaine, to lye, flatter, and with hyperbolicall elogiums and commendations, to magnifie and extoll an illiterate unworthy idiot, for his excellent vertues, whom they should rather as ¶ *Machiavel* observes, vilify, and raile at downe right for his most notorious villanies and vices. So they prostiture themselves as Fidlers, or mercenary Tradesmen, to serve great mens turnes for a small reward. They are like * *Indians*, they have store of gold; but know not the worth of it: for I am of *Synesius* opinion, ‡ *King Hieron got more by Simonides acquaintance, than Simonides did by his*: they have their best education, good institution, sole qualification from us, and when they have done well, their honour and immortality from us; we are the living tombes, registers, and as so many trumpetors of their fames: what was *Achilles* without *Homer*? *Alexander* without *Arian* and *Curtius*? who had knowne the *Cæsars*, but for *Suetonius* and *Dion*?

* *Vixerunt fortes ante Agamemnona*
Multi: sed omnes illachrymabiles
Vrgentur, ignotique longâ
Nocte, carent quia vate sacro.

they

° *As colit æstiva.*

? *Aldrovandus de Avibus l. 12. Gesner, &c.*

* *Literas habent queis sibi & fortunæ suæ maledicant. Sat. Menip.*

† *Lib. de libris propriis fol. 24.*

* *Præfat. transl. Plutarch.*

¶ *Polit. disput. laudibus extollunt eos ac si virtutibus pollerent; quos ob infanda scelera potius vituperare oporteret.*

* Or as horses know not their strength they consider not their owne worth.

‡ *Plura ex Simonidis familiaritate Hieron consequutus est, quam ex Hieronis Simonides.*

* *Hor. lib. 4. od. 9.*

they are more beholden to Schollers, then Schollers to them; but they under-value themſelves, and ſo by thoſe great men are kept downe. Let them have that *Encyclopædian*, all the learning in the world, they muſt keep it to themſelves, * *live in baſe eſteeme, and ſtarve, except they will ſubmit*, as *Budæus* well hath it, *ſo many good parts, ſo many enſignes of Arts, vertues, bee ſlaviſhly obnoxious to ſome illiterate potentate, and live under his inſolent worſhip, or honour, like Paraſites, Qui tanquam mures alienum panem comedunt.* For to ſay truth, *artes hæ non ſunt Lucrativæ*, as *Guido Bonat* that Aſtrologer could fore-ſee, they bee not gainefull arts theſe *ſed eſurientes & famelicæ*, but poore and hungry.

* *Inter inertes & Plebeios ſevè jacet, ultimum locum habens, niſi tot artis virtutiſque inſignia, turpiter, obnoxiè, ſuppaviſitando faſcibus ſubjecerit protervæ inſolentiſque potentiæ, Lib. 1. de contempt. rerum fortuitarum.*

* *Buchanan. eleg. lib.*

* *Dat Galenus opes, dat Iuſtinianus honores,*
Sed genus & ſpecies cogitur ire pedes:
The rich Phyſitian, honour'd Lawyers ride,
Whil'ſt the poore Scholler foots it by their ſide.

Poverty is the *Muſes* Patrimony, and as that Poeticall divinity teacheth us, when *Iupiters* daughters were each of them married to the Gods, the *Muſes* alone were left ſolitary, *Helicon* forſaken of all ſuters, and I beleeve it was, becauſe they had no portion.

Calliope longum cælebs cur vixit in ævum?
Nempe nihil dotis, quod numeraret, erat.
Why did *Calliope* live ſo long a maid?
Becauſe ſhe had no dowry to be paid.

Ever ſince all their followers are poore, forſaken, and left unto themſelves. In ſo much, that as † *Petronius* argues, you ſhall likely know them by their clothes. *There came, ſaith he, by chance into my company, a fellow not very ſpruce to looke on, that I could perceive by that note alone hee was a Scholler, whom commonly rich men hate: I asked him what hee was, hee anſwered; a Poet; I demanded againe why hee was ſo ragged, hee told mee this kinde of learning never made any man rich.*

† *In Satyricon. intrat ſenex, ſed cultu non ita ſpecioſus, ut facile appareret eum hac nota literatum eſſe, quos divites odiſſe ſolent. Ego inquit Poeta ſum? Quare ergo tam male veſtitus es? Propter hoc ipſum; amor ingenii neminem unquam divitem fecit.*

† *Petronius Arbiter.*

* *Qui Pelago credit, magno ſe fœnore tollit,*
Qui pugnis & roſtra petit, præcingitur auro:
Vilis adulator picto jacet ebrius oſtro,
Sola pruinoſis horret facundia pannis.
A Merchants gaine is great that goes to Sea,
A Souldier embroſſed all in gold:
A Flatterer lies fox'd in brave array,
A Scholler only ragged to behold.

All which our ordinary Students, right well perceiving in the *Univerſities*, how unprofitable theſe Poeticall, Mathematicall, and Philoſophicall ſtudies are, how little reſpected, how few Patrons; apply themſelves in all haſte to thoſe three commodious profeſſions of Law, Phyſicke, and Divinitie, ſharing themſelves betweene them,

134 * rejecting these Arts in the meane time, History, Philosophy, Philology, or lightly passing them over, as pleasant toyes, fitting onely table talke, and to furnish them with discourse. They are not so behovefull: he that can tell his money hath Arithmeticke enough: Hee is a true Geometrician, can measure out a good fortune to himselfe; A perfect Astrologer, that can cast the rise and fall of others, and marke their Errant motions to his owne use. The best Opticks are, to reflect the beames of some great mens favour and grace to shine upon him. He is a good Enginer that alone can make an instrument to get preferment. This was the common Tenent and practise of *Poland*, as *Cromerus* observed not long since, in the first booke of his history; their *Universities* were generally base, not a Philosopher, a Mathematician, an Antiquary, &c. to be found of any note amongst them, because they had no set reward or stipend, but every man betooke himselfe to Divinitie, *hoc solum in votis habens, optimum sacerdotium*, a good Personage was their aime. This was the practise of some of our neare neighbours, as * *Lipsius* inveighs, *they thrust their children to the study of Law and Divinity, before they bee informed aright, or capable of such studies. Scilicet omnibus artibus antistat spes lucri, & formosior est cumulus auri, quam quicquid Græci Latinique deliramenta scripserunt. Ex hoc numero deinde veniunt ad gubernacula reipub. interfuni & præsunt consiliis regum, o pater o patria?* so he complained, and so may others. For even so we finde, to serve a great man, to get an office in some Bishops Court (to practise in some good Towne) or compasse a Benefice, is the marke wee shoot at, as being so advantagious, the high way to preferment.

Although many times, for ought I can see, these men faile as often as the rest in their projects, and are as usually frustrate of their hopes. For let him be a Doctor of the Law, an excellent Civilian of good worth, where shall he practise and expetiate? Their fields are so scant, the Civill Law with us so contracted with Prohibitions, so few causes, by reason of those all devouring municipall Lawes, *quibus nihil illiteratius*, saith * *Erasmus*, an illiterate and a barbarous study, (for though they be never so well learned in it, I can hardly vouchsafe them the name of Schollers, except they be otherwise qualified) and so few Courts are left to that profession, such slender offices, and those commonly to bee compassed at such deare rates, that I know not how an ingenuous man should thrive amongst them. Now for Physitians, there are in every Village so many Mountebankes, Empiricks, Quacksalvers, Paraselsians, as they call themselves, *Causifici & sanicidæ*, so * *Clenard* tearmes them, Wisards, Alcumists, poore Vicars, cast Apothecaries, Physitians men, Barbers, and Good wives, professing great skill, that I make great doubt how they shall be maintained, or who shall be their Patients. Besides, there are so many of both sorts, and some of them such Harpyes, so covetous, so clamorous, so impudent; and as † he said, litigious, Idiots,

Quibus loquacis affatim arrogantiæ est,
Peritiæ parùm aut nihil,
Nec ulla mica literarii salis,
Crumenimulga natio:
Loquuteleia turba, litium strophæ,
Maligna litigantium cohors, togati vultures,
Laternæ alumni, Agyrtæ, &c.

Which

* *Oppressus paupertate animus nihil eximium aut sublime cogitare potest, amœnitates literarum, aut elegantiam, quoniam nihil præsidii in his ad vitæ commodum videt, primò negligere, mox odisse incipit. Heuf.*

* *Epistol. quæst. lib. 4. Ep. 21.*

* *Ciceron. dial.*

* *Epist. lib. 2.*

† *ex. Douse Epodon. lib. 2. car. 2.*

Which have no skill but prating arrogance,
No learning, ſuch a purſe-milking nation:
Gown'd vultures, theeves, and a litigious rout
Of coſeners, that haunt this occupation,

that they cannot well tell how to live one by another, but as he jeſted in the Comedy of clocks, they were ſo many, [z] *major pars populi aridâ reptant fame:* they are almoſt ſtarved a great part of them, and ready to devoure their fellowes,* *Et noxiâ calliditate ſe corripere*; ſuch a multitude of pettifoggers and Empericks; ſuch impoſtors, that an honeſt man knowes not in what ſort to compoſe and behave himſelfe in their ſociety, to carry himſelfe with credit in ſo vile a rout, *ſcientiæ nomen, tot ſumptibus parium & vigiliis profiteri diſpudeat, poſtquam &c.*

[z] Plautus.

* Barc. Argenis lib. 3.

Laſt of all to come to our Divines, the moſt noble profeſſion and worthy of double honour, but of all others the moſt diſtreſſed and miſerable. If you will not beleeve me, heare a briefe of it, as it was not many yeares ſince publikely preached at *Pauls* croſſe, [a] by a grave Miniſter then, and now a reverend Biſhop of this land. *We that are bred up in learning, and deſtinated by our Parents to this end, we ſuffer our childhood in the Grammer ſchoole, which* Auſtin *calls* magnam tyrannidem, & grave malum, *and compares it to the torments of martyrdome: when we come to the* Univerſity, *if we live of the Colledge allowance, as* Phalaris *objected to the* Leontines πανταπασιν ἐνδεῶς καὶ λιμῷ ξυζῶντες, *needy of all things but hunger and feare; or if we be maintained but partly by our Parents coſt, doe expend in unneceſſary maintenance, bookes and degrees, before we come to any perfection, five hundreth pounds, or a thouſand markes. If by this price of the expence of time, our bodies and ſpirits, our ſubſtance and patrimonies, we cannot purchaſe thoſe ſmall rewards, which are ours by law, and the right of inheritance, a poore Perſonage, or a Vicarige of* 50 l. per annum, *but we muſt pay to the Patron for the leaſe of a life (a ſpent and out worne life) either in annuall penſion, or above the rate of a coppy hold, and that with the hazard and loſſe of our ſoules, by Simony and perjury, & the forfeiture of all our ſpirituall preferments*, in eſſe *and* poſſe, *both preſent and to come. What father after a while will be ſo improvident, to bring up his ſonne to his great charge, to this neceſſary beggery? What Chriſtian will be ſo irreligious, to bring up his ſonne in that courſe of life, which by all probability and neceſſity,* cogit ad turpia, *enforcing to ſinne, will entangle him in ſimony and perjury, when as the Poet ſaith,* Invitatus ad hæc aliquis de ponte negabit: *a beggers brat taken from the bridge where hee ſits a begging, if hee knew the inconvenience, had cauſe to refuſe it.* This being thus, have not wee fiſhed faire all this while, that are initiate Divines, to finde no better fruits of our labours, [b] *hoc eſt cur palles, cur quis non prandeat hoc eſt?* doe wee macerate our ſelves for this? Is it for this we riſe ſo early all the yeare long? * *Leaping* (as he ſaith) *out of our beds, when wee heare the bell ring, as if we had heard a thunder clap.* If this be all the reſpect, reward and honour we ſhall have, [c] *frange leves calamos, & ſcinde Thalia libellos:* let us give over our bookes, and betake our ſelves to ſome other courſe of life? to what end ſhould wee ſtudy? [d] *Quid me litterulis ſtulti docuere parentes*, what did our parents meane to make us ſchollers, to be as farre to ſeeke of preferment after twenty yeares ſtudy, as we were at firſt: why doe we take ſuch paines? *Quid tantum inſanis juvat impalleſcere chartis?* If there

[a] Joh. Howſon 4 Novembris 1597. the Sermon was printed by Arnold Hartfield.

[b] Perſ. Sat. 3.

* E lecto exſilientes, ad ſubitum tintinnabuli pulſum quaſi fulmine territi. 1.

[c] Mart.

[d] Mart.

136 be no more hope of reward, no better encouragement. I say againe; *Frange leves calamos, & scinde Thalia libellos*; let's turne souldiers, sell our bookes, and buy Swords, Gunnes and Pikes, or stop bottels with them, turne our Philosophers gownes, as *Cleanthes* once did into millers coates, leave all, and rather betake our selves to any other course of life, than to continue longer in this misery. * *Præstat dentiscalpia radere, quàm literariis monumentis magnatum favorem emendicare.*

* Sat. Menip.

Yea, but me thinkes I heare some man except at these words, that though this be true which I have said of the estate of Schollers, and especially of Divines, that it is miserable and distressed at this time, that the Church suffers shipwracke of her goods, and that they have just cause to complaine; there is a fault, but whence proceeds it? If the cause were justly examined, it would be retorted upon our selves, if we were cited at that Tribunall of truth, we should be found guilty, and not able to excuse it. That there is a fault among us, I confesse, and were there not a buyer, there would not be a seller: but to him that will consider better of it, it will more than manifestly appeare, that the fountaine of these miseries proceeds from these griping Patrons. In accusing them, I doe not altogether excuse us; both are faulty, they and we: yet in my judgement, theirs is the greater fault, more apparant causes, and much to be condemned. For my part, if it be not with me as I would, or as it should, I doe ascribe the cause, as * *Cardan* did in the like case; *meo infortunio potiùs quam illorum sceleri*, to * mine owne infelicity, rather than their naughtinesse: Although I have beene baffled in my time by some of them, and have as just cause to complaine as another: or rather indeed to mine owne negligence; for I was ever like that *Alexander* in * *Plutarch*, *Crassus* his tutor in Philosophy, who though he lived many yeares familiarly with rich *Crassus*, was even as poore when from, (which many wondred at) as when he came first to him; he never asked, the other never gave him any thing; when he travelled with *Crassus* he borrowed an hat of him, at his returne restored it againe. I have had some such noble friends acquaintance and Schollers, but most part, (common courtesies and ordinary respects excepted) they and I parted as we met; they gaue me as much as I requested, and that was—— And as *Alexander ab Alexandro Genial: dier: lib. 6. cap. 16.* made answer to *Hieronimus Massainus*, that wondred, *quum plures ignavos & ignobiles ad dignitates & sacerdotia promotos quotidiè videret*, when other men rose, still he was in the same state, *eodem tenore & fortunâ cui mercedem laborum studiorumque deberi putaret*, whom he thought to deserve as well as the rest. He made answer that he was content with his present estate, was not ambitious, and although *objurgabundus suam segnitiem accusaret, cum obscuræ sortis homines ad sacerdotia & pontificatus evectos &c.* he chid him for his backwardnesse, yet he was still the same: and for my part (though I be not worthy perhaps to carry *Alexanders* bookes) yet by some ouerweening and wellwishing friends, the like speeches have beene used to me; but I replied still with *Alexander* that I had enough, and more peradventure than I deserved; and with *Libanius Sophista* that rather chose (when honours and offices by the Emperour were offered unto him) to be *talis Sophista, quam talis Magistratus*. I had as live be still *Democritus junior*, and *privus privatus*, *si mihi jam daretur optio, quam talis fortasse Doctor, talis Dominus.*——*Sed quorsum hæc?* For the rest, 'tis on both sides

* *Lib. 3. de cōs.*

* I had no money, I wanted impudence, I could not scamble, temporize, dissemble: *non prandaret olus, &c. vis dicam, ad palpandum & adulandum penitus insulsus, recudi non possum, jam senior ut sim talis, & fingi nolo, utcunque mole cedat in rem meam & obscurus inde delitescam.*

* *Vit. Crassi* Nec facile judicare potest utrum pauperior cum primo ad Crassum &c.

facinus

facinus detestandum, to buy and sell livings, to detaine from the Church, that which Gods and mens Lawes have bestowed on it; but in them most, and that from the covetousnesse and ignorance of such as are interested in this businesse; I name covetousnesse in the first place, as the root of all these mischiefes, which *Achan* like, compels them to commit sacrilege, and to make Simoniacall compacts, (and what not) to their own ends,[f] that kindles Gods wrath, brings a plague, vengeance, & an heavy visitation upon themselves and others. Some out of that insatiable desire of filthy lucre, to be enriched, care not how they come by it, *per fas & nefas*, hooke or crooke, so they have it. And others when they have with riot and prodigality, embezelled their estates, to recover themselves, make a prey of the Church, robbing it, as[g] *Julian* the Apostate did, spoile Parsons of their revenewes (in *keeping halfe back*,[h] as a great man amongst us observes:) *and that maintenance on which they should live:* by meanes whereof, Barbarisme is increased, and a great decay of Christian Professors: for who will apply himselfe to these divine studies, his sonne, or friend, when after great paines taken, they shall have nothing whereupon to live? But with what event doe they these things?

[f] *Deum habent iratum, sibique mortem æternã acquirunt, aliis miserabilem ruinam. Serrarius in Iosuã, 7. Euripides.*

[g] *Nicephorus lib. 10. cap. 5.*

[h] Lord Cook in his Reports second part fol. 44.

* *Opesque totis viribus venamini,*
At inde messis accidit miserrima.

* *Euripides.*

They toyle and moyle, but what reap they? They are commonly unfortunate families that use it, accursed in their progenie, and as common experience evinceth, accursed themselves in all their proceedings. *With what face* (as[i] hee quotes out of *Austin*) *can they expect a blessing or inheritance from Christ in Heaven, that defraude Christ of his inheritance here on earth?* I would all our Symoniacall Patrons, and such as detaine Tithes, would read those judicious Tracts of S[r] *Henry Spelman*, and S[r] *James Sempill* Knights; those late elaborate and learned Treatises of D[r] *Tilslye*, and M[r] *Montague*, which they have written of that subject. But though they should read, it would be to small purpose, *clames licet & mare cœlo Confundas*; thunder, lighten, preach hell and damnation, tell them 'tis a sinne, they will not beleeve it; denounce and terrifie, they have[k] *cauterized consciences*, they doe not attend, as the inchanted Adder, they stop their eares. Call them base, irreligious, prophane, barbarous, Pagans, Atheists, Epicures, (as some of them surely are) with the Bawd in *Plautus*, *Euge, optimè*, they cry and applaud themselves, with that Miser,[l] *simulac nummos contemplor in arcâ*: say what you will, *quocunque modo rem*: as a dog barks at the Moone, to no purpose are your sayings: Take you Heaven, let them have mony. A base, prophane, Epicurean, Hypocriticall rout; for my part, let them pretend what zeale they will, counterfeit Religion, bleare the worlds eyes, bumbast themselves, and stuffe out their greatnesse with Church spoiles, shine like so many Peacocks; so cold is my charity, so defective in this behalfe, that I shall never thinke better of them, than that they are rotten at core, their bones are full of Epicurean hypocrisie, and Atheisticall marrow, that they are worse than Heathens. For as *Dionysius Halicarnasseus* observes *antiq. Rom. lib. 7.*[m] *Primum locum &c. Greekes and Barbarians observe all religious rites, and dare not breake them for feare of offending their Gods*; but our Simoniacal contracters,

[i] St. Henry Spelman, *de non temerandis Ecclesiis.*

[k] 1 *Tim.* 42.

[l] *Hor.*

[m] *Primum locũ apud omnes gentes habet pa ritius deorũ cultus, & geniorũ, nam hunc diutissime custodiunt, tam Græci quam Barbari &c.*

tracters, our senselesse *Achans*, our stupified Patrons, feare neither God nor divell, they have evasions for it, it is no sin, or not due *jure divino*, or if a sin, no no great sin, &c. And though they be daily punished for it, and they doe manifestly perceive, that as he said, Frost and Fraud come to foule ends; yet as [n] *Chrisostome* followes it, *Nulla ex pœnâ sit correctio, & quasi adversis malitia hominum provocetur, crescit quotidiè quod puniatur*: they are rather worse than better, —*iram atque animos à crimine sumunt*, and the more they are corrected, the more they offend: but let them take their course, [o] *Rode caper vites*, goe on still as they begin, 'tis no sin, let them rejoyce secure, Gods vengeance will overtake them in the end, and these ill gotten goods as an Eagles feathers, [p] will consume the rest of their substance: It is [q] *aurum Tholosanum*, and will produce no better effects. [r] *Let them lay it up safe, and make their conveyances never so close, locke and shut doore*, saith *Chrysostome, yet fraud and covetousnesse, two most violent theeves, are still included, and a little gaine evill gotten, will subvert the rest of their goods*. The Eagle in *Æsope*, seeing a peece of flesh, now ready to be sacrificed, sweept it away with her clawes, & carried it to her nest; but there was a burning coale stuck to it by chance, which unawares consumed her, young ones, nest and all together. Let our Symoniacall Church-chopping Patrons, and sacrilegious Harpyes, looke for no better successe.

n *Tom. 1. de fleril. triũ annorũ sub Elia sermone.*
o *Ovid. Fast.*
p *De male quæsitis vix gaudet tertius hæres.*
q *Strabo lib. 4. Geog.*
r *Nihil facilius opes evertet, quã avaritia & fraude parta. Etsi enim serã addas tali areæ & exteriore janua & vecte eam cõmunias, intus tamen fraudem & avaritiam, &c. In 5. Corinth.*

A second cause is Ignorance, and from thence contempt, *successit odium in literas ab ignorantiâ vulgi*; which [s] *Junius* well perceived: this hatred & contempt of learning, proceeds out of [t] Ignorance, as they are themselves barbarous, idiots, dull, illiterate, and proud, so they esteeme of others.

s *Acad. cap. 7.*
t *Ars neminem habet inimicũ præter ignorantem.*

Sint Mecænates, non deerunt Flacce Marones:

Let there be bountifull Patrons, and there will bee painfull Schollers in all Sciences. But when they contemne Learning, and thinke themselves sufficiently qualified, if they can write and read, scamble at a peece of Evidence, or have so much Latine as that Emperour had, [u] *qui nescit dissmulare, nescit vivere*, they are unfit to doe their country service, to performe or undertake any action or imployment, which may tend to the good of a Commonwealth, except it be to fight, or to doe country Justice, with common sense, which every Yeoman can likewise doe. And so they bring up their children, rude as they are themselves, unqualified, untaught, uncivill most part. [x] *Quis è nostrâ juventute legitimè instituitur literis? Quis oratores aut Philosophos tangit? quis historiam legit, illam rerum agendarum quasi animam? præcipitant parentes vota sua, &c.* 'twas *Lipsius* complaint to his illiterate countrymen, it may be ours. Now shall these men judge of a Schollers worth, that have no worth, that knowes not what belongs to a students labours, that cannot distinguish betweene a true scholler, & a drone? or him that by reason of a voluble tongue a strong voice, a pleasing tone, and some trivantly *Polyanthean* helpes, steales and gleanes a few notes from other mens Harvests, and so makes a fairer shew, than hee that is truely learned indeed: that thinkes it no more to preach, than to speake, [z] *or to run away with an empty Cart*; as a grave man said; and thereupon vilifie us, and our paines; scorne us, and all learning. [y] Because they are rich, and have other meanes to live, they thinke it concernes them not to know, or to trouble themselves with it; a fitter taske for younger brothers,

u He that cannot dissemble cannot live.
x *Epist. quest. lib. 4. epist. 21. Lipsius.*
z D King in his last lecture on *Jonah*, sometimes right reverend L. Bishop of *Londõ*.
y *Quibus opes & otium, hi barbaro fastu literas contemnunt.*

thers, or poore mens sonnes, to be pen and Inkhorne men, pedanticall slaves, and no whit beseeming the calling of a Gentleman, as *Frenchmen* and *Germans* commonly doe, neglect therefore all humane learning, what have they to doe with it? Let Marriners learne Astronomy; Merchants Factors study Arithmeticke; Surveyers get them Geometry; Spectacle-makers Opticks; Landleapers Geography; Towne-Clarks Rhetoricke; what should he doe with a spade, that hath no ground to dig; or they with Learning, that have no use of it? Thus they reason, and are not ashamed to let Marriners, Prentises, and the basest servants be better qualified than themselves. In former times, Kings, Princes, and Emperours were the only Schollers, excellent in all faculties. *Julius Cæsar* mended the yeare, and writ his owne Commentaries, 138

* *Lucan. lib. 8.*

——* *media inter prælia semper,*
Stellarum cœlique plagis, superisque vacavit.

[a] *Antonius*, *Adrian*, *Nero*, *Severus*, *Julian*, *&c.* [b] *Michael* the Emperour, and *Isacius*, were so much given to their studies, that no base fellow would take so much paines: *Orion*, *Perseus*, *Alphonsus*, *Ptolomeus*, famous Astronomers: *Sabor*, *Mithridates*, *Lysimachus*, admired Physitians: *Plato's* kings all: *Evax* that *Arabian* Prince, a most expert Jueller, and an exquisite Philosopher; The Kings of *Ægypt* were Priests of old, and chosen from thence,—*Idem rex hominum, Phœbique sacerdos:* but those heroicall times are past; the *Muses* are now banished in this bastard age, *ad sordida tuguriola*, to meaner persons, and confined alone almost to *Universities*. In those daies, Schollers were highly beloved, [b] honoured, esteemed; as old *Ennius* by *Scipio Africanus*, *Virgil* by *Augustus*; *Horace* by *Mecœnas*: Princes companions; deare to them as *Anacreon* to *Polycrates*; *Philoxenus* to *Dionysius*, and highly rewarded. *Alexander* sent *Xenocrates* the Philosopher 50. talents, because he was poore, *visu rerum aut eruditione præstantes viri, mensis olim regum adhibiti*, as *Philostratus* relates of *Adrian* & *Lampridius* of *Alexander Severus*: famous Clarkes came to these Princes Courts, *velut in Lycæum*, as to an University, and were admitted to their tables, *quasi divûm epulis accumbentes*; *Archilaus* that *Macedonian* King would not willingly sup without *Euripides*, (amongst the rest he dranke to him at supper one night and gave him a cup of gold for his paines) *delectatus poetæ suavi sermone*; & it was fit it should be so; Because as * *Plato* in his *Protagoras* well saith, a good Philosopher as much excels other men, as a great King doth the Commons of his Country; And againe, [c] *quoniam illis nihil deest, & minimè egere solent, & disciplinis quas profitentur, soli à contemptu vindicare possunt*, they needed not to beg so basely, as they compell [d] Schollers in our times to complaine of poverty, or crouch to a rich chuffe for a meales meat, but could vindicate themselves, and those Arts which they professed. Now they would, and cannot: for it is held by some of them, as an axiome, that to keepe them poore, will make them study; they must be dieted, as horses to a race, not pampered, * *Alendos volunt, non saginandos, ne melioris mentis flammula extinguatur*; a fat bird will not sing, a fat dog cannot hunt; and so by this depression of theirs, [f] some want meanes, others will, all want [g] incouragement, as being forsaken almost: and generally contemned. 'Tis an old saying *Sint Mæcenates non deerunt Flacce Marones*, and 'tis a true saying still. Yet oftentimes I may

[a] *Spartian. Soliciti de rebus nimis.*

[a] *Nicet. 1. Anal. Fumis lucubrationum sordebant.*

[b] *Grammaticis olim & dialecticis Iurisque Professoribus, qui specimen eruditionis dedissent, eadem dignitatis insignia decreverũt Imperatores, quibus ornabãt heroas. Erasm. ep. Jo. Fabio epis. Vien.*

* *Probus vir & Philosophus magis præstat inter alios homines, quam rex intelligitur inter plebeios.*

[c] *Henssius præfa. Poematum.* *

[d] *Servile nomẽ Scholaris jam.*

* *Seneca.*

[f] *Haud facile emergunt, &c.*

[g] *Media quod noctis ab hora sedisti qua nemo faber, qua nemo sedebat, qui docet obliquo lanũ deducere ferro rara tamen merces. Juv. Sat. 7.*

140 not deny it the maine fault is in our selves. Our Academicks too frequently offend in neglecting patrons, as *Erasmus* well taxeth, or making ill choice of them; *negligimus oblatos aut amplectimur parum aptos*, or if we get a good one, *non studemus mutuis officiis favorem ejus alere*, we doe not plye and follow him as we should. *Idem mihi accidit Adolescenti* (saith *Erasmus*) acknowledging his fault, *& gravissimè peccavi*, and so may ‡ I say my selfe, I have offended in this and so peradventure have many others. We did not *spondere magnatum saloribus, qui cœperunt nos amplecti*, apply our selves with that readinesse we should: idlenesse, love of liberty, *immodicus amor libertatis effecit ut diù cum perfidis amicis*, as he confesseth, *& pertinaci paupertate colluctarer*, bashfulnesse, melancholy, timourousnesse cause many of us to be too backward and remisse. So some offend in one extreame, but too many on the other, we are most part too forward, too solicitous, too ambitious, too impudent; We commonly complaine *deesse Mæcenates*, want of encouragement, want of meanes, when as the true defect is in our owne want of worth, our insufficiency: did *Mæcenas* take notice of *Horace* or *Virgil* till they had shewed themselves first, or had *Bavius* and *Mevius* any patrons? *Egregium specimen dent*, saith *Erasmus*, let them approve themselves worthy first, sufficiently qualified for learning and manners, before they presume or impudently intrude and put themselves on great men as too many doe, with such base flattery, parasiticall colloging, such hyperbolicall elogies they doe usually insinuate, that it is a shame to heare and see. *Immodicæ laudes conciliant invidiam, potius quam laudem*, and vaine commendations derogate from truth, and we thinke in conclusion, *non melius de laudato, pejus de laudante*, ill of both, the commender and commended. So we offend, but the maine fault is in their harshnesse, defect of patrons. How beloved of old, and how much respected was *Plato* to *Dionysius*? How deare to *Alexander* was *Aristotle*, *Demeratus* to *Philip*, *Solon* to *Cræsus*, *Anexarcus* and *Trebatius* to *Augustus*, *Cassius* to *Vespatian*, *Plutarch* to *Trajan*, *Seneca* to *Nero*, *Simonides* to *Hieron*? how honoured?

‡ Had I done as others did, put my selfe forward, I might have happily beene as great a man as many of my equals.

* *Chil. 4. Cent. 5. adag. 1.*

h *Catullus, Iuven.*

h *Sed hæc priùs fuere, nunc recondita*
Senent quiete, those daies are gone:
Et spes, & ratio studiorum in Cæsare tantum:

i *Nemo est quê non Phœbus hic noster, solo intuitu lubentiorem reddat.*

As he said of old, we may truly say now, he is our *Amulet*, our i Sunne, our sole comfort and refuge, our *Ptolomy*, our common *Mæcenas*, *Jacobus munificus*, *Jacobus pacificus*, *mysta Musarum*, *Rex Platonicus: Grande decus, columenq; nostrum:* A famous Scholler himselfe, and the sole Patron, Pillar, and sustainer of learning: but his worth in this kind is so well knowne, that as *Patereulus* of *Cato*, *Jam ipsum laudare nefas sit*: and which * *Pliny* to *Trajan*. *Seria te carmina, honorque æternus annalium, non hæc brevis & pudenda prædicatio colet.* But he is now gone, the Sunne of ours set, and yet no night followes,

* *Panegyr.*

——*Sol occubuit, nox nulla sequuta est.* We have such another in his roome——**aureus alter*

° *Virgil.*

Avulsus, simili frondescit virga metallo, and long may he raigne and flourish amongst us.

Let

Let me not be malitious, and lie against my *Genius*; I may not denie, but that wee have a sprinkling of our Gentry, here, and there one, excellently well learned, like those *Fuggeri* in *Germany*, *Du Bartas*, *Du Plessis*, *Sadael* in *France*, *Picus Mirandula*, *Schottus*, *Barotius* in *Italy*;

Apparent rari nantes in gurgite vasto.

But they are but few in respect of the multitude, the major part (and some againe excepted, that are indifferent) are wholly bent for Hawkes and hounds, and carried away many times with intemperate lust, gaming, and drinking. If they read a booke at any time, (*si quid est interim otii à venatu, poculis, alea, scortis*) 'tis an English Chronicle, Sr *Huon of Bordeaux*, *Amadis de Gaule*, &c. a play-booke, or some pamphlet of Newes, and that at such seasons onely, when they cannot stirre abroad, to drive away time, [k] their sole discourse is dogs, hawkes, horses, and what Newes? If some one have beene a traveller in *Italy*, or as far as the Emperours Court, wintered in *Orleance*, and can court his Mistris in broken French, weare his clothes neatly in the newest fashion, sing some choyce Out-landish tunes, discourse of Lords, Ladies, Townes, Palaces, and Cities, he is compleat and to be admired: [l] Otherwise hee and they are much at one; no difference betwixt the Master and the Man, but worshipfull titles: winke and choose betwixt him that sits down (clothes excepted) and him that holds the Trencher behind him: yet these men must be our Patrons, our governours too sometimes, statesmen, magistrates, noble, great, and wise by inheritance.

[k] *Rarus enim fermè sensus communis in illa Fortuna. Iuv. Sat. 8.*

[l] *Quis enim generosum dixerit hunc qui Indignus genere, & præclaro nomine tantùm Insignis. Iuv. Sat. 8.*

Mistake me not (I say againe) *Vos ô Patritius sanguis*, you that are worthy Senatours, Gentlemen, I honour your names and persons, and with all submisseness, prostrate my selfe to your censure and service. There are amongst you, I doe ingeniously confesse, many well deserving Patrons, and true patriots, of my knowledge, besides many hundreths which I never saw, no doubt, or heard of, pillars of our common-wealth, [m] whose worth, bounty, learning, forwardnesse, true zeale in Religion, and good esteeme of all Schollers, ought to be consecrated to all posterity: but of your ranke there are a debosshed, corrupt, covetous, illiterate crew againe, no better than stocks, *merum pecus* (testor Deum, non mihi videri dignos ingenui hominis appellatione) barbarous *Thracians*, *& quis ille thrax qui hoc neget?* a sordid, prophane, pernicious company, irreligious, impudent and stupid, I know not what Epithets to give them, enimies to learning, confounders of the Church, and the ruine of a common-wealth: Patrons they are by right of inheritance, and put in trust freely to dispose of such Livings to the Churches good; but (hard taske-masters they prove) they take away their straw, and compell them to make their number of brick: they commonly respect their owne ends, commodity is the steere of all their actions, and him they present in conclusion, as a man of greatest gifts, that will give most; no penny, [o] no *Pater noster*, as the saying is: *Nisi preces auro fulcias, amplius irritas: ut Cerberus offa*, their attendants and officers must be bribed, feed and made, as *Cerberus* is with a sop by him that goes to hell. It was an old saying, *Omnia Romæ venalia*, 'tis a rag of Popery, which will never be rooted out, there is no hope, no good to be done without mony. A Clark may offer himselfe, approve his [p] worth, learning

[m] I have often met with my selfe, and conferred with divers worthy Gentlemen in the Country, no whit inferiour, if no to bee preferred for divers kind of learning to many of our Academicks.

[o] *Ipse licet Musis veniat comitatus Homere, Nil tamē attuleris, ibis Homere foras.*

[p] *Et legat historicos authores noverit omnes Tanquā ungues digitosque suos. Iuv. Sat. 7.*

135 ning, honesty, religion, zeale, they will commend him for it; but —* *probitas laudatur & alget.* If he be a man of extraordinary parts, they will flocke afar off to heare him, as they did in *Apuleius*, to see *Psyche: multi mortales confluebant ad videndum sæculi decus, speculum gloriosum: laudatur ab omnibus, spectatur ab omnibus, nec quisquam non rex, non regius, cupidus ejus nuptiarum petitor accedit; mirantur quidem divinam formam omnes, sed ut simulacrum fabræ politum mirantur;* many mortall men came to see faire *Psyche* the glory of her age, they did admire her, commend, desire her for her divine beauty, and gaze upon her; but as on a picture; none would marry her, *quod indotata*, faire *Psyche* had no money. [q] So they doe by learning;

Juvenal.

——[r] didicit jam dives avarus
Tantum admirari, tantum laudare disertos,
Ut pueri Junonis avem——
Your rich men have now learn'd of latter daies
T'admire, commend, and come together
To heare and see a worthy Scholler speake,
As children doe a Peacocks feather.

He shall have all the good words that may be given, [s] a proper man, and 'tis pitty he hath no preferment, all good wishes, but inexorable, indurate as he is, he will not preferre him, though it be in his power, because he is *indotatus* he hath no money. Or if he doe give him entertainment, let him be never so well qualified, plead affinity, consanguinity, sufficiency, he shall serve 7. yeares, as *Jacob* did for *Rachel*, before he shall have it. [t] If he will enter at first, he must get in at that *Simoniacall* gate, come off soundly, and put in good security to performe all covenants, else he will not deale with, or admit him. But if some poore scholler, some parson chaffe will offer himselfe; some Trencher Chaplaine, that will take it to the halfes, thirds, or accept of what he will give, he is welcome; be comformable, preach as he will have him, he likes him before a million of others; for the best is alwayes best cheap: and then as *Hierom* said to *Cromatius*, *patellâ dignum operculum*, such a Patron, such a Clarke; the cure is well supplied, and all parties pleased. So that is still verified in our age, which [u] *Chrysostome* complained of in his time, *Qui opulentiores sunt in ordinem parasitorum cogunt eos, & ipsos tanquam canes ad mensas suas enutriunt, eorumque impudentes Ventres iniquarum cœnarum reliquiis differtiunt, iisdem pro arbitrio abutentes:* Rich men keepe these Lecturers, and fawning Parasites, like so many dogs at their tables, and filling their hungry guts with the offals of their meat, they abuse them at their pleasure, and make them say what they propose. [x] *As children doe by a bird or a butterflye in a string, pull in and let him out as they list, doe they by their trencher Chaplaines, prescribe, command their wits, let in and out as to them it seemes best.* If the Patron be precise, so must his Chaplaine be; if he be papisticall, his Clark must be so too, or else be turned out. These are those Clarks which serve the turne, whom they commonly entertaine, and present to Church livings, whilst in the meane time we that are University men, like so many hide-boūd Calves in a Pasture tarry out our time, wither away as a flower ungathered in a garden, and are never used: or as so many candles, illuminate our selves alone, obscuring one anothers light, and are not discerned here at all; the laest of which, translated to a dark roome, or to some Country benefice, where it might shine apart, would give

q *Tu vero licet Orpheus sis, saxa sono testudinis emolliens, nisi plumbea eorũ corda, auri vel argenti malleo emollias &c. Salisburiensis Policrat. lib 5. c. 10.*

r *Juven: Sat. 7.*

s *Euge bene no need Dousa epod. lib. 2. —— dos ipsa scientia, sibique congiarium est.*

t *Quatuor ad portas Ecclesias itur ad omnes; sanguinis aut Simonis, præsulis atq; Dei Holcot.*

u *Lib. contra Gentiles de Babia martyre.*

x *Præscribunt, imperant, in ordinem cogunt, ingeniũ nostrũ prout ipsi videbitur, astringũt & relaxant, ut papilionẽ pueri aut bruchũ filo demittũt, aut attrahunt, nos à libidine sua pendere æquũ censentes. Heinsius.*

a faire light, and be seene over all. Whilst we lye waiting here as those sick men did at the poole of * *Bethesda*, till the Angell stirred the water, expecting a good houre, they step betweene, and beguile us of our preferment. I have not yet said, if after long expectation, much expence, travell, earnest suit of our selves and friends, wee obtaine a small Benefice at last: our misery begins afresh, we are suddenly encountered with the flesh, world, and Divell, with a new onset; we change a quiet life for an ocean of troubles, wee come to a ruinous house, which before it be habitable, must be necessarily to our great damage repaired; we are compelled to sue for dilapidations, or else sued our selves, and scarce yet setled, weare called upon for our Predecessors arrerages; first fruits, tenths, subsidies, are instantly to be paid, benevolence, procurations, &c. and which is most to be feared, we light upon a crackt title, as it befell *Clenard* of *Brabant*, for his rectory and charge of his *Beginæ*, he was no sooner inducted, but instantly sued, *cepimusq;* (* saith he) *strenuè litigare, & implacabili bello confligere*: at length after ten yeares suit, as long as *Troyes* siege, when hee had tired himselfe, and spent his mony, he was faine to leave all for quietnesse sake, and give it up to his adversary. Or else we are insulted over, and trampled on by domineering officers, fleeced by those greedy *Harpyes* to get more fees; we stand in feare of some precedent Lapse; we fall amongst refractory, seditious Sectaries, peeuish Puritans, perverse Papists, a lascivious rout of Atheisticall *Epicures*, that will not be reformed, or some litigious people, (*those wild beasts of Ephesus*, must be fought with) that will not pay their dues without much repining, or compelled by long suit; for *Laici clericis oppido infesti*, an old axiome, all they think well gotten that is had from the Church, and by such uncivill, harsh dealings, they make their poore Minister weary of his place, if not his life: and put case they be quiet, honest men, make the best of it, as often it fals out, from a polite & terse Academick, he must turne rustick, rude, melancholise alone, learne to forget or else, as many doe become Maulsters, Graziers, Chapmen, &c. (now banished from the Academy, all cõmerce of the Muses, and confined to a country village, as *Ovid* was from *Rome* to *Pontus*,) and daily converse with a company of Idiots and Clownes.

* Joh. 5.

* *Epist. lib. 2. Jam senescente in locum demortui, protinus exortus est adversarius, &c. post multos labores, sumptus, &c.*

Nos interim quod attinet (nec enim immunes ab hac noxâ sumus) idẽ reatus manet, idem nobis, & si non multò gravius, crimen objici potest: nostrâ enim culpâ fit, nostrâ incuriâ, nostrâ avaritiâ, quòd tam frequẽtes, fœdæq; fiant in Ecclesiâ nundinationes, (*templum est venale, deusq;*) tot sordes invehantur, tanta grassetur impietas, tanta nequitia, tam insanus miseriarũ Euripus, & turbarum æstuarium, nostro inquam, omnium (Academicorum imprimis) vitio fit. Quod tot Resp. malis afficiatur, à nobis seminarium; ultrò malum hoc accersimus, & quâvis contumeliâ, quâvis interim miseriâ digni, qui pro virili non occurrimus. Quid enim fieri posse speramus, quum tot indiés sine delectu pauperes alumni, terræ filii, & cujuscunq; ordinis homunciones ad gradus certatim admittantur? qui si definitionem, distinctionemq; unam aut alteram memoritèr edidicerint, & pro more tot annos in dialecticâ posuerint, non refert quo profectu, quales demum sint, Idiotæ, nugatores, otiatores, aleatores, compotores, indigni, libidinis voluptatumque administri,

Stronsi Penelopes, nebulones, Alcinoique,

modò tot annos in Academiâ insumpserint, & se pro togatis venditârint; lucri

cri causâ, & amicorum intercessu præsentantur: Addo etiam & magnificis nonnunquam elogiis morum & scientiæ; & jam valedicturi testimonialibus hisce litteris, amplissimè conscriptis in eorum gratiam honorantur, ab iis, qui fidei suæ & existimationis jacturam proculdubiò faciunt. *Doctores enim & Professores* (quod ait [y] ille) *id unum curant, ut ex professionibus frequentibus, & tumultuariis potius quam legitimis, commoda sua promoveant, & ex dispendio publico suum faciant incrementum.* Id solum in votis habent annui plerumq; magistratus, ut ab incipientium numero [z] pecunias emungant, nec multum interest qui sint, literatores an literati, modò pingues, nitidi, ad aspectum specioši, & quòd verbo dicam, pecunioši sint. [a] Philosophastri licentiantur in artibus, artem qui non habent, * *Eosque sapientes esse jubent, qui nullâ præditi sunt sapientiâ, Et nihil ad gradum præterquam velle adferunt.* Theologastri (solvant modo) satis superq; docti, per omnes honorum gradus evehuntur & ascendunt. Atque hinc fit quòd tam viles scurræ, tot passim Idiotæ, literarum crepusculo positi, larvæ pastorum, circumforanei, vagi, barbi, fungi, crassi, asini, merum pecus in sacrosanctos Theologiæ aditus, illotis pedibus irrumpant, præter inverecundam frontem adferentes nihil, vulgares quasdam quisquilias, & scholarium quædam nugamenta, indigna quæ vel recipiantur in triviis. Hoc illud indignum genus hominum & famelicum, indigum, vagum, ventris mancipium, ad stivam potius relegandum, ad haras aptius, quam ad aras, quod divinas hasce literas turpitèr prostituit; hi sunt qui pulpita complent, in ædes nobilium irrepunt, & quum reliquis vitæ destituantur subsidiis, ob corporis & animi egestatem, aliarum in Repub. partium minimè capaces sint; ad sacram hanc anchoram confugiunt, sacerdotium quovismodò captantes, non ex sinceritate, quod [b] *Paulus* ait, *sed cauponantes verbum Dei.* Ne quis interim viris bonis detractum quid putet, quos habet Ecclesia Anglicana quam plurimos, egregiè doctos, illustres, intactæ famæ homines, & plures forsan quam quævis Europæ provincia; ne quis à florentissimis Academiis, quæ viros undiquâque doctissimos, omni virtutũ genere suspiciendos, abunde producunt. Et multò plures utraq; habitura, multo splendidior futura, si non hæ sordes, splendidum lumen ejus obfuscarent, obstaret corruptio, & cauponantes quædam Harpyæ, prolitariiq; bonum hoc nobis non inviderent. Nemo enim tam cæcâ mente, qui non hoc ipsum videat: nemo tam stolido ingenio, qui non intelligat; tam pertinaci judicio, qui non agnoscat, ab his idiotis circumforaneis, sacram pollui Theologiam, ac cœlestes Musas quasi prophanum quiddam prostitui. *Viles animæ & effrontes* (sic enim *Lutherus* [c] alicubi vocat) *lucelli causâ, ut muscæ ad mulctra, ad nobilium & heroûm mensas advolant, in spem sacerdotii,* cujuslibet honoris, officii, in quamvis aulam, urbem se ingerunt, ad quodvis se ministerium componunt.

——*Ut nervis alienis mobile lignum——Ducitur——*

[d] *offam sequentes, psittacorum more, in prædæ spem quidvis effutiunt:* obsecundantes Parasiti (* *Erasmus* ait) *quidvis docent, dicunt, scribunt, suadent, & contra conscientiam probant, non ut salutarem reddant gregem, sed ut magnificam sibi parent fortunam.* [f] *Opiniones quasvis & decreta contra verbum Dei astruunt, ne non offendant patronum, sed ut retineant favorem procerum, & populi plausum, sibiq; ipsis opes accumulent.* Eo etenim plerunq; animo ad Theologiam accedunt, non ut rem divinam, sed ut suam faciant; non ad Ecclesiæ bonum promovendum, sed expilandum;

y *Iun. Acad. c. 6*
z *Accipiamus pecuniam, demittamus asinũ ut apud Patavinos, Italos.*
a *Hos non ita pridem perstrinxi, in* Philosophastro *Comædia latina, in Æde Christi Oxon. publice habita, Anno 1617. Feb. 16.*
* *Sat. Menip.*
b 2 *Cor. 7. 17.*
c *Comment. in Gal.*
d *Heinsius.*
e *Ecclesiast.*
f *Luth. in Gal.*

landũ; quærentes quod *Paulus* ait, *Non quæ Jesu Christi, sed quæ sua*, non domini thesaurum, sed ut sibi, suisque thesaurizent. Nec tantum iis, qui vilioris fortunæ, & abjectæ sortis sunt, hoc in usu est: sed & medios, summos, elatos, re dicam Episcopos, hoc malum invasit. 141

[f] *Dicite pontifices, in sacris quid facit aurum?* [g] *Pers. Sat. 2.*

[h] *summos sæpè viros transversos agit avaritia*, & qui reliquis morum probitate præluceret; hi facem præferunt ad Simoniam, & in corruptionis hunc scopulum impingentes, non tondent pecus, sed deglubunt, & quocunque se conferunt, expilant, exhauriunt, abradunt, magnum famæ suæ, si non animæ naufragium facientes: ut non ab infimis ad summos, sed à summis ad infimos malum promanâsse videatur, & illud verum sit quod ille olim lusit, *Emerat ille prius, vendere jure potest. Simoniacus enim* (quod cum *Leone* dicam) *gratiam non accepit, si non accipit, non habet, & si non habet, nec gratus potest esse*; Tantum enim absunt istorum nonnulli, qui ad clavum sedent à promovendo reliquos, ut penitus impediant, probè sibi conscii, quibus artibus illic pervenerint. **Nam qui ob literas emersisse illos credat, desipit: qui vero ingenii, eruditionis, experientiæ, probitatis, pietatis, & Musarum id esse pretium putat* (quod olim revera fuit, hodiè promittitur) *planissime insanit.* Utcunque vel undecunque malum hoc originem ducat, non ultra quæram, ex his primordiis cœpit vitiorum colluvies, omnis calamitas, omne miseriarum agmen in Ecclesiam invehitur. Hinc tam frequens simonia, hinc ortæ querelæ, fraudes, impostura, ab hoc fonte se derivârunt omnes nequitiæ. Ne quid obiter dicam de ambitione, Adulatione plusquam aulicâ, ne tristi domicænio laborent, de luxu, de fœdo nonnunquam vitæ exemplo, quo nonnullos offendunt, de compotatione Sybaritica, &c. Hinc ille squalor Academicus, *tristes hac tempestate Camenæ*, quum quivis homunculus artium ignarus, his artibus assurgat, hunc in modum promoveatur & ditescat, ambitiosis appellationibus insignis, & multis dignitatibus augustus vulgi oculos perstingat, benè se habeat, & grandia gradiens majestatem quandam, ac amplitudinem præ se ferens, miramque sollicitudinem, barbâ reverendus, togâ nitidus, purpurâ coruscus, supellectilis splendore, & famulorum numero maximè conspicuus. *Quales statuæ* (quod ait [i] ille) *quæ sacris in ædibus columnis imponuntur, velut oneri cedentes videntur, ac si insudarent, quum revera sensu sint carentes, & nihil saxeam adjuvent firmitatem:* Atlantes videri volunt, quum sint statuæ lapideæ, umbratiles revera homunciones, fungi forsan & bardi, nihil à saxo differentes. Quum interim docti viri, & vitæ sanctioris ornamentis præditi, qui æstum diei sustinent, his iniquâ sorte serviant, minimo forsan salario contenti, puris nominibus nuncupati, humiles, obscuri, multoque digniores licet, egentes, inhonorati vitam privam privatam agant, tenuique sepulti sacerdotio, vel in collegiis suis in æternum incarcerati, ingloriè delitescant. Sed nolo diutius hanc movere sentinam, hinc illæ lachrymæ, lugubris musarum habitus, * hinc ipsa religio (quod cum *Secellio* dicam) *in ludibrium & contemptum adducitur*, abjectum sacerdotium (atque hæc ubi fiunt, ausim dicere, & putidum [k] putidi dicterium de clero usurpare) *Putidum vulgus*, inops, rude, sordidum, melancholicum, miserum, despicabile, contemnendum.

[h] *Salust.*

* *Sat. Menip.*

[i] *Budæus de Asse lib. 5.*

* *Lib. de rep. Gallorum.*

[k] *Campian.*

Memb. 4.

Subsect. 1.

Non-necessary, remote, outward, adventitious, or accidentall causes: as first from the Nurse.

OF those remote, outward, ambient, *Necessary* causes, I have sufficiently discourſed in the precedent member, the *Non-necessary* follow; of which, saith [l] *Fuchsius*, no art can be made, by reason of their uncertainty, casualty, and multitude; so called *not necessary* because according to [m] *Fernelius they may bee avoided, and used without necessitie.* Many of these accidentall causes, which I shall entreat of here, might have well beene reduced to the former, because they cannot be avoided, but fatally happen to us, though accidentally, and unawares, at some time or other: the rest are contingent and inevitable, and more properly inserted in this ranke of causes. To reckon up all is a thing unpossible; of some therefore most remarkable, of these contingent causes which produce Melancholy, I will briefly speake and in their order.

From a childs Nativity, the first ill accident that can likely befall him, in this kind is a bad Nurse, by whose meanes alone he may be tainted with this [n] malady from his cradle. *Aulus Gellius lib. 12. ca. 1.* brings in *Phavorinus* that eloquent Philosopher, proving this at large, [o] *that there is the same vertue and propertie in the milk as in the seed, and not in men alone, but in all other creatures: hee gives instance in a Kid and Lamb, if either of them sucke of the others milk, the Lamb of the Goats, or the Kid of the Ewes, the woll of the one will be hard, and the haire of the other soft.* *Giraldus Cambrensis Itinerar. Cambriæ lib. 1. ca. 2.* confirmes this by a notable example which happened in his time. A sow pig by chance sucked a Brach, and when she was growne, [p] *would miraculously hunt all manner of Deare, and that as well, or rather better than any ordinary hound.* His conclusion is, [q] *that men and beasts participate of her nature and conditions, by whose milke they are fed.* *Phavorinus* urgeth it farther, and demonstrats it more evidently, that if a Nurse be [r] *mis-shapen, uncha ſt, unhonest, impudent, drunk,* [t] cruell or the like, the child that sucks upon her breſt will be so too; all other affections of the mind, and diseases are almost ingraffed, as it were, and imprinted into the temperature of the Infant, by the Nurses milk; as Pox, Leprosie, Melancholy, &c. *Cato* for some such reason would make his servants children sucke upon his wives breſt, because by that meanes they would love him and his the better, and in all likelyhood agree with them. A more evident example that the minds are altered by milk, cannot be give̅ than that of [u] *Dion* which he relates of *Caligula's* cruelty, it could neither be imputed to father nor mother, but to his cruell nurse alone, that anointed her paps with bloud still when he sucked, which made him such a murderer, and to expresse her cruelty to an haire: And that of *Tiberius*, who was a common drunkard, because his nurse was such a one. *Et si delira fuerit,* ([a] one obserues) *infantulum delirum faciet*, if shee be a foole or dolt, the child she nurseth will take after her, or otherwise be misaffected; Which *Franciscus Barbarus lib. 2. c. ult. de re uxoriâ*, proves at full, and

Ant.

l *Proem. lib. 2. Nulla ars constitui potest.*

m *Lib. 1. c. 19. de morborum causis. Quas declinare licet aut nulla necessitate utimur.*

n *Quo semel est imbuta recens servabit odorem Testa diu. Hor.*

o *Sicut valet ad fingendas corporis atque animi similitudines vis & natura seminis, sic quoq; lactis proprietas. Neque id in hominibus solum, sed in pecudibus animadversum. Nam si ovium latte hœdi aut caprarum agni alerentur, constat fieri in his lanâ duriorem, in illis capillũ igni severiorẽ.*

p *Adulta in sevarũ persequutione ad miraculum usque sagax.*

q *Tam animal quodlibet quã homo ab illâ cujus latte nutritur, naturam contrahit.*

r *Improba, informis, impudica, temulenta nutrix &c. quoniã in moribus effomãdis magnã sepe partem ingenii, altricis & natura lactis tenet.*

s *Hircanæq; admorunt ubera Tigres, Virg.*

t *Lib. 2. de Cæsaribus.*

u *Beda c. 27. l. 1. Eccles. hist.*

Ant. Guivarra lib. 2. de Marco Aurelio: the childe will surely participate. For bodily sickneſſe there is no doubt to bee made. *Titus*, *Veſpaſians* ſon was therefore ſickly, becauſe the Nurſe was ſo, *Lampridius*. And if we may believe Phyſicians, many times children catch the pox from a bad Nurſe, *Botaldus cap. 61. de lue vener.* Beſides evill attendance, negligence, and many groſſe inconveniences, which are incident to Nurſes, much danger may ſo come to the childe. [x] For theſe cauſes *Ariſtotle Polit. lib. 7. c. 17. Phavorinus* and *Marcus Aurelius* would not have a childe put to nurſe at all, but every mother to bring up her own, of what condition ſoever ſhe be; for a ſound and able mother to put out her childe to nurſe, *is naturæ intemperies*, ſo * *Guatſo* calls it, 'tis fit therefore ſhe ſhould be nurſe her ſelf; the mother will be more carefull, loving and attendant, then any ſervile woman, or ſuch hired creatures; this all the world acknowledgeth, *convenientiſsimum eſt (as Rod. à Caſtro de nat. mulierum lib. 4. c. 12.* in many words confeſſeth) *matrem ipſam lactare infantem*, who denies that it ſhould be ſo? and which ſome women moſt curiouſly obſerve; amongſt the reſt, [y] that Queen of *France*, a *Spaniard* by birth, that was ſo preciſe and zealous in this behalf, that when in her abſence a ſtrange nurſe had ſuckled her childe, ſhe was never quiet till ſhee had made the infant vomit it up again. But ſhee was too jealous. If it be ſo, as many times it is, they muſt be put forth, the mother be not fit or well able to be a nurſe, I would then adviſe ſuch mothers, as [z] *Plutarch* doth in his book *de liberis educandis*, and [a] *S. Hierome lib. 2. epiſt. 27. Lætæ de inſtitut. fil. Magninus part. 2. Reg. ſanit. cap. 7*, and the ſaid *Rodericus* that they make choice of a ſound woman, of a good complexion, honeſt, free from bodily diſeaſes, if it be poſſible, all paſſions and perturbations of the minde, as ſorrow, feare, griefe, [b] folly, melancholy. For ſuch paſſions corrupt the milk, and alter the temperature of the childe, which now being [c] *Vdum & molle lutum*, is eaſily ſeaſoned and perverted. And if ſuch a nurſe may be found out, that will bee diligent and carefull withall, let *Phavorinus* and *M. Aurelius* plead how they can againſt it, I had rather accept of her in ſome caſes then the mother herſelf, and which *Bonacialus* the Phyſitian, *Nic. Bieſius* the politician, *lib. 4. de repub. cap. 8.* approves, † *Some nurſes are much to bee preferred to ſome mothers*. For why may not the mother be naught, a peeviſh drunken flurt, a waſpiſh cholerick ſlut, a crazed peece, a foole, (as many mothers are) unſound as ſoon as the nurſe? There is more choice of nurſes then mothers; and therefore except the mother be moſt vertuous, ſtaid, a woman of excellent good parts, and of a ſound complexion, I would have all children in ſuch caſes committed to diſcreet ſtrangers. And 'tis the only way; as by mariage they are engrafted to other families to alter the breed, or if any thing be amiſſe in the mother, as *Ludovicus Mercatus* contends, *Tom. 2. lib. de morb. hæred.* to prevent diſeaſes and future maladies, to correct and qualifie the childes ill-diſpoſed temperature, which he had from his parents. This is an excellent remedy, if good choice be made of ſuch a Nurſe.

x *Ne inſitivo lactis alimento degeneret corpus, & animus corrumpatur.*

* *Lib. 3. de civ. converſ.*

y *Stephanus.*

z *To. 2. Nutrices non quaſcunque, ſed maxime probas deligamus.*

a *Nutrix non ſit laſciva aut temulenta. Hier.*

b *Prohibendum ne ſtolida lactet.*

c *Perſ.*

† *Nutrices interdum matribus ſunt meliores.*

Subsect. 2.

Education a Cause of Melancholy.

Education, of these accidentall causes of Melancholy, may *justly* challenge the next place, for if a man escape a bad nurse he may be undone by evill bringing up. [d] *Iason Pratensis*, puts this of *Education* for a principall cause; bad parents, step-mothers, Tutors, Masters, Teachers, too rigorous, too severe, too remisse or indulgent on the other side, are often fountaines and furtherers of this disease. Parents and such as have the tuition and oversight of children, offend many times in that they are too sterne, alway threatning, chiding, brawling, whipping or striking; by means of which, their poor children are so disheartned and cowed, that they never after have any courage, a merry houre in their lives, or take pleasure in any thing. There is a great moderation to be had in such things, as matters of so great moment, to the making or marring of a childe. Some fright their children with beggars, bugbeares, and hobgoblins, if they cry, or be otherwaies unruly: but they are much too blame in it, many times, saith *Lavater de spectris, part.1.cap.5.ex metu in morbos graves incidunt & noctu dormientes clamant*, for fear they fall into many diseases, and cry out in their sleep, and are much the worse for it all their lives: these things ought not at all, or to be sparingly done, and upon *just* occasion. Tyrannicall, impatient, haire brain Schoolemasters, *aridi magistri*, so * *Fabius* termes them, *Ajaces flagelliferi*, are in this kinde as bad as hangmen and executioners, they make many children endure a martyrdome all the while they are at schoole, with bad diet, if they boord in their houses, too much severity and ill usage, they quite pervert their temperature of body and minde: still chiding, rayling, frowning, lashing, tasking, keeping, that they are *fracti animis*, moped many times, weary of their lives, * *nimia severitate deficiunt & desperant*, and think no slavery in the world (as once I did my self) like to that of a Grammar schollar. *Præceptorum ineptiis discruciantur ingenia puerorum*, saith *Erasmus*, they tremble at his voice, looks, coming in. *S. Austin* in the first booke of his *confess. and 4. cap.* cals this schooling *meticulosam necessitatem*, and elsewhere a martyrdome, and confesseth of himselfe, how cruelly he was tortured in minde for learning Greek, *nulla verba noveram, & sævis terroribus & pœnis, ut nossem, instabatur mihi vehementer*, I knew nothing & with cruell terrors and punishments I was daily compell'd. [e] *Beza* complains in like case of a rigorous schoolmaster in *Paris*, that made him by his continuall thunder and threats, once in a minde to drown himselfe, had he not met by the way with an uncle of his that vindicated him from that miserie for the time, by taking him to his house. *Trincavellius lib.1. consil. 16.* had a Patient nineteen years of age, extremely melancholy, *ob nimium studium, Tarvitii & præceptoris minas*, by reason of overmuch study, and his * Tutors threats. Many Masters are hard hearted, and bitter to their servants, and by that meanes do so deject, with terrible speeches and hard usage so crucifie them, that they become desperate, and can never be recalled.

Others againe in that opposite extreme, doe as great harme by their too much

d *Lib de morbis capitis, cap. de mania; Haud postrema causa suppuratur educatio, inter has mentis abalienationis causas. Injusta noverca.*

* *Lib.2. cap.4.*

* *Idem. Et quod maxime nocet, dum in teneris ita timent nihil conantur.*

e *Præfat. ad Testam.*

* *Plus mentis pædagogico supercilio abstulit, quam unquam præceptis suis sapientiæ instillavit.*

much remisnesse, they give them no bringing up, no calling to busie themselves about, or to live in, teach them no trade, or set them in any good course; by meanes of which their servants, children, Scholars, are carried away with that streame of drunkennesse, idlenesse, gaming, and many such irregular courses, that in the end they rue it, curse their parents, and mischiefe themselves. Too much indulgence causeth the like, * *inepta patris lenitas & facilitas prava*, when as *Mitio*-like, with too much liberty and too great allowance, they feed their childrens humours, let them revell, wench, riot, swagger, and doe what they will themselves, and then punish them with a noise of Musitians; 145.

* *Ter. Adel. 3. 4*

* *Obsonet, potet, olet unguenta de meo;*
Amat? dabitur à me argentum ubi erit commodum.
Fores effregit? restituentur: discidit
Vestem? resarcietur.—— faciat quod lubet,
Sumat, consumat, perdat, decretum est pati.

* *Idem Ac. 1. sc. 2.*

But as *Demeo* told him, *tu illum corrumpi sinis*, your lenity will be his undoing, *prævidere videor jam diem illum, quum hic egens profugiet aliquo militatum*, I foresee his ruine. So parents often erre, many fond mothers especially, dote so much upon their children, like * *Æsops* Ape, till in the end they crush them to death, *Corporum nutrices, animarum novercæ*, pampering up their bodies to the undoing of their souls: they will not let them be [f] corrected or controled, but still soothed up in every thing they doe, that in conclusion, *they bring sorrow, shame, heavinesse to their parents* (*Ecclus cap.* 30. 8, 9.) *become wanton, stubborn, wilfull, and disobedient*; rude, untaught, headstrong, incorrigible, and graceless; *They love them so foolishly*, saith [g] *Cardan*, *that they rather seeme to hate them, bringing them not up to vertue but injury, not to learning but riot, not to sober life and conversation, but to all pleasure and licentious behaviour*. Who is he of so little experience that knowes not this of *Fabius* to be true? [h] *Education is another nature altering the minde and will, and I would to God* (saith he) *we our selves did not spoile our childrens manners, by our overmuch cockering and nice education, and weaken the strength of their bodies and mindes*; *that causeth custome, custome nature, &c.* For these causes *Plutarch* in his booke *de lib. educ.* and *Hierom. epist. lib.* 1. *epist.* 17. to *Læta de institut. filiæ*, gives a most especiall charge to all parents, and many good cautions about bringing up of children, that they be not committed to undiscreet, passionate, bedlam Tutors, light, giddy headed, or covetous persons, and spare for no cost, that they may be well nurtured and taught, it being a matter of so great consequence. For such parents as do otherwise, *Plutarch* esteemes of them, [i] *that are more carefull of their shooes then of their feet*, that rate their wealth above their children. And he, saith [k] *Cardan*, *that leaves his son to a covetous Schoolemaster to be enformed, or to a close Abby to fast and learne wisdome together, doth no other, then that he be a learned foole, or a sickly wise man.*

* *Camerarius em. 77. cent. 2.* hath elegantly expressed it in an Embleme *perdit amando, &c.*

[f] *Prov. 13. 24.* Hee that spareth the rod hates his son.

[g] *Lib. 2. de consol. Tam stulte pueros diligimus ut odiosepotius videamur, illos non ad virtutem sed ad injuriam, non ad eruditionem sed ad luxum, non ad virtutem sed voluptatem educantes.*

[h] *Lib. 1. cap. 3. Educatio altera natura, alterat animos & voluntatem, atq; utinam (inquit) liberorum nostrorum mores non ipsi perderemus, quum infantiam statim delicijs solvimus: mollior ista educatio quam indulgentiam vocamus, nervos omnes, & mentis & corporis frangit; fit ex his consuetudo, inde natura.* [i] *Perinde agit ac si quis de calceo sit sollicitus, pedem nihil curet. Iuven. Nil patri minus est quam filius.* [k] *Lib. 3. de sapient: qui avaris pædagogis pueros alendos dant, vel clausos in cœnobiis jejunare simul & sapere, nihil aliud agunt, nisi ut sint vel non sine stultitia eruditi, vel non integra vita sapientes.*

Subsect. 3.

Terrours and Affrights causes of Melancholy.

TVlly in the 4. *of his Tusculans*, distinguisheth these terrors which arise from the apprehension of some terrible object heard or seen, from other feares, and so doth *Patritius lib. 5. Tit. 4. de regis institut.* Of all feares they are most pernitious and violent, and so suddainly alter the whole temperature of the body, move the soule and spirits, strike such a deep impression, that the parties can never be recovered, causing more grievous and fiercer Melancholy, as *Felix Plater, cap. 3. de mentis alienat.* [l] speakes out of his experience, then any inward cause whatsoever: *and imprints it self so forcibly in the spirits, braine, humors, that if all the masse of bloud were let out of the body, it could hardly be extracted. This horrible kind of Melancholy* (for so he tearmes it) *had been often brought before him, and troubles and affrights commonly men and women, young and old of all sorts.* * *Hercules de Saxonia*, calls this kinde of Melancholy (*ab agitatione spirituum*) by a peculiar name, it comes from the agitation, motion, contraction, dilatation of spirits, not from any distemperature of humors, and produceth strong effects. This terrour is most usually caused, as [m] *Plutarch* will have, *from some imminent danger, when a terrible object is at hand*, heard, seen, or conceived, [n] *truely appearing, or in a* [o] *dream:* and many times the more sudden the accident, it is the more violent.

* *Stat terror animis, & cor attonitum salit,*
Pavi dumq; trepidis palpitat venis iecur.
Their soule's affright, their heart amazed quakes,
The trembling Liver pants ith' veines, and akes.

Arthemedorus the Grammarian lost his wits by the unexpected sight of a Crocodile, *Laurentius 7. de melan.* [p] The Massacre at *Lions* 1572. in the reign of *Charles* the 9. was so terrible and fearfull, that many ran mad, some died, great-bellied women were brought to bed before their time, generally all affrighted and agast. Many lose their wits [q] *by the sudden sight of some spectrum or devill, a thing very common in all ages*, saith *Lavater part. 1. cap. 9.* as *Orestes* did at the sight of the *Furies*, which appeared to him in black (as * *Pausanias* records) The Greeks call them μορμολύκεια, which so terrifie their souls, or if they be but affrighted by some counterfeit divels in jest,

—† *ut pueri trepidant, atq; omnia cæcis*
In tenebris metuunt---- as children in the dark conceave Hobgoblins, and are sore afraid, they are the worse for it all their lives. Some by sudden fires, earthquakes, inundations, or any such dismall objects: *Themison* the Physician fell into an *Hydrophobia*, by seeing one sicke of that disease: (*Dioscorides lib. 6. cap. 33.*) or by the sight of a monster, a carcase, they are disquieted many months following, and cannot endure the roome where a coarse hath been, for a world would not be alone with a dead man, or lye in that bed many years after, in which a man hath died. At [r] *Basil* a many little

[l] *Terror & metus maxime ex improviso accedentes ita animum commovent, ut spiritus nunquam recuperent, gravioremq; melancholiam terror facit, quam quæ ab interna causa fit. Impressio tam fortis in spiritibus humoribusq; cerebri, ut extracta tota sanguinea massa, ægre exprimatur, Et hæc horrenda species melancholiæ frequenter oblata mihi, omnes exercent viros, iuvenes, senes.*

* *Tract. de melan. cap. 7. & 8 non ab intemperie, sed agitatione, dilatatione, contractione, motu spirituum*

m *Lib. de fort. & virtut. Alex. præsertim incunte periculo, ubi res prope adsunt terribiles.*

n *Fit a visione horrenda, revera apparente, vel per insomnia Platerus.*

o A painters wife in Basil, 1600. *Somniavit filium bello mortuum, inde Melancholica consolari noluit.* * *Senec. Herc. Oet. p.* † *Quarta pars comment. de Statu religionis in Gallia sub Carolo 9. 1572.* q *Ex occursu demonii aliqui furore corripiuntur, & experientia notū est.* * *Lib. 8. in Arcad.* † *Lucret.*

r *Puellæ extra urbem in prato concurrentes, &c. mœsta & melancholica domum rediit per dies aliquot vexata, dum mortua est. Plater.*

little children in the ſpring time, went to gather flowers in a meddow at the townes end, where a malefactor hung in gibbets; all gazing at it, one by chance flung a ſtone, and made it ſtir, by which accident, the children affrighted ran away; one flower then the reſt, looking back, and ſeeing the ſtirred carcaſe wag towards her, cryed out it came after, and was ſo terribly affrighted, that for many dayes ſhe could not reſt, eat or ſleepe, ſhe could not be pacified, but melancholy, died. [s] In the ſame towne another childe beyond the *Rhine*, ſaw a grave opened, & upon the ſight of a carcaſe, was ſo troubled in minde, that ſhe could not be comforted, but a little after departed, and was buried by it. *Platerus obſervat. lib.* 1. A Gentlewoman of the ſame city ſaw a fat hogge cut up, when the intrals were opened, and a noyſome ſavour offended her noſe, ſhe much miſliked, and would not longer abide: a Phyſician in preſence, told her, as that hogge, ſo was ſhe, full of filthy excrements, and aggravated the matter by ſome other lothſome inſtances, in ſo much, this nice Gentlewoman apprehended it ſo deeply, that ſhe fell forthwith a vomiting, was ſo mightily diſtempered in mind and body, that with all his art and perſwaſions, for ſome months after, he could not reſtore her to her ſelfe again, ſhe could not forget it, or remove the object out of her ſight, *Idem.* Many cannot endure to ſee a wound opened, but they are offended; a man executed, or labour of any fearefull diſeaſe, as poſſeſſion, Appolexies, one bewitched: [t] or if they read by chance of ſome terrible thing, the ſymptomes alone of ſuch a diſeaſe, or that which they diſlike, they are inſtantly troubled in minde, agaſt, ready to apply it to themſelves, they are as much diſquieted, as if they had ſeen it: or were ſo affected themſelves. *Hecatas ſibi videntur ſomniare*, they dream and continually thinke of it. As lamentable effects are cauſed by ſuch terrible objects heard, read, or ſeen, *auditus maximos motus in corpore facit*, as [u] *Plutarch* holds, no ſenſe makes greater alteration of body and minde: ſudden ſpeech ſometimes, unexpected news, be they good or bad, *præviſa minus oratio*, will move as much, *animum obruere, & de ſede ſuâ deijcere*, as a * Philoſopher obſerves, will take away our ſleep, and appetite, diſturbe & quite overturn us. Let them bear witnes that have heard thoſe Tragicall alarums, outcryes, hidious noiſes, which are many times ſuddenly heard in the dead of the night by irruption of enemies and accidentall fires, &c. thoſe [x] panick feares, which often drive men out of their wits, bereave them of ſenſe, underſtanding, and all, ſome for a time, ſome for their whole lives, they never recover it. The [y] *Midianites* were ſo affrighted by *Gideons* ſouldiers, they breaking but every one a pitcher; and [z] *Hannibals* army by ſuch a panick feare, was diſcomfited at the walles of *Rome*. *Auguſta Livia* hearing a few Tragical verſes recited out of *Virgil*, *Tu Marcellus eris, &c.* fell down dead in a ſowne. *Edinus* King of *Denmark*, by a ſudden ſound which he heard, [a] *was turned into fury with all his men*, *Cranzius lib.* 5. *Dan. hiſt. & Alexander ab Alexandro lib.* 3. *cap.* 5. *Amatus Luſitanus* had a patient, that by reaſon of bad tidings became *Epilepticus, cen.* 2. *cura* 90. *Cardan ſubtil. lib.* 18. ſaw one that loſt his wits by miſtaking of an *Eccho*. If one ſenſe alone can cauſe ſuch violent commotions of the minde, what may we thinke when hearing, ſight, and thoſe other ſenſes are all troubled at once? as by ſome Earthquakes, thunder, lightning, tempeſts, &c. At *Bologne* in *Italy Anno* 1504. there was ſuch a fearefull earthquake about 11. a clock in the night

[s] *Altera tranſ-Rhenana ingreſſa ſepulchrum recens apertum, vidit cadaver, & domum ſubito reverſa putavit eam vocare, poſt paucos dies obijt, proximo ſepulchro collocata.*

Altera patibulum ſero præteriens, metuebat ne urbe excluſa illic pernoctaret, unde melancholica facta, per multos annos laboravit. Platerus.

[t] *Subitus occurſus, inopinata lectio.*

[u] *Lib. de auditione.*

* *Theod. Prodromus lib.* 7. *Amorum.*

[x] *Effuſo cernens fugientes agmine turmas, Quis mea nunc inflat cornua Faunus ait. Alciat. embl.* 122.

[y] Jud. 6. 19.

[z] *Plutarchus vita ejus.*

[a] *In furorem cum ſociis verſus.*

148. (as * *Beroaldus* in his booke *de terræ motu*, hath commended to posterity) that all the citie trembled, the people thought the world was at an end, *actum de mortalibus*, such a fearfull noise, it made such a detestable smell; the inhabitants were infinitely affrighted, and some ran mad. *Audi rem atrocem, & annalibus memorandam* (mine author addes) hear a strange story and worthy to be chronicled, I had a servant at the same time called *Fulco Argelanus*, a bold and proper man, so grievously terrified with it, that he† was first melancholy, after doted, at last mad, and made away himself. At [b] Fuscinum *in* Japona *there was such an earthquake, and darkness on a sudden, that many men were offended with headach, many overwhelmed with sorrow and melancholy. At* Meacum *whole streets and goodly palaces were overturned at the same time, and there was such an hideous noyse withall, like thunder, and filthy smell, that their haire stared for feare, and their hearts quaked, men and beasts were incredibly terrified. In* Sacai *another city, the same earthquake was so terrible unto them, that many were bereft of their senses; and others by that horrible spectacle so much amazed, that they knew not what they did. Blasius* a Christian the reporter of the newes, was so affrighted for his part, that though it were two months after, he was scarce his own man, neither could he drive the remembrance of it out of his minde. Many times, some years following they will tremble afresh at the [c] remembrance, or conceipt of such a terrible object, even all their lives long, if mention be made of it. *Cornelius Agrippa* relates out of *Gulielmus Parisiensis*, a story of one, that after a distastfull purge which a Phisician had prescribed unto him, was so much moved, [d] *that at the very sight of physick he would be distempered,* though he never so much as smelled to it, the box of Physick long after would give him a purge; nay the very remembrance of it did effect it; [e] *like Travellers and Sea-men,* saith *Plutarch, that when they have been sanded, or dashed on a rock, for ever after fear not that mischance only, but all such dangers whatsoever.*

* *Subitarius terræ motus.*

† *Cæpit inde despere cum dispendio sanitatis, inde adeo demẽtans, ut sibi ipsi mortem inferret.*

b *Historica relatio de rebus Iaponicis Tract. 2. de legat. regis Chinensis, a Lodovico Frois Iesuita. A. 1596. Fuscini de repente tanta acris caligo & terræmotus, ut multi capite dolerent, plurimis cor mœrore & melancholia obrueretur. Tantum fremitum edebat, ut tonitru fragorem imitari videretur, tantamq; &c. In urbe Sacai tam horrificus fuit, ut homines vix sui compotes essent à sensibus abalienati, mœrore oppressi tam horrendo spectaculo. &c.* c *Quum subit illius tristissima noctis Imago.* d *Qui solo aspectu medicinæ movebatur ad purgandum.* e *Sicut viatores si ad saxum impegerint, aut nautæ, memores sui casus, non ista modo quæ offendunt, sed & similia horrent perpetuo & tremunt.*

Subsect. 4.

Scoffs, Calumnies, bitter Jests, how they cause melancholy.

IT is an old saying, [f] *A blow with a word strikes deeper then a blow with a sword:* and many men are as much gauled with a calumny, a scurrill and bitter jest, a libell, a pasquill, Satyre, Apologe, Epigram, Stage-playes, or the like, as with any mis-fortune whatsoever. Princes and Potentates, that are otherwise happy, and have all at command, secure & free, *quibus potentia sceleris impunitatem fecit*, are grievously vexed with these pasquelling libels, and Satyrs: they feare a rayling * *Aretine*, more then an enemy in the field: which made most Princes of his time (as some relate) *allow him a liberall pension, that he should not taxe them in his Satyres.* The Gods had their *Momus*, *Homer* his *Zoilus*, *Achilles* his *Thirsites*, *Philip* his *Demades*: The *Cæsars* themselves in *Rome* were commonly taunted. There was never wanting a *Petronius*, a *Lucian* in those times, nor will be

f *Leviter volant graviter vulnerant. Bernardus.*

* *Ensis sauciat corpus, mentem sermo.*

† *Sciatis eum esse qui à nemine fere ævi sui magnatem, non illustre stipendium habuit, ne mores ipsorum Satyrit suis notaret. Gasp. Barthius præfat. parnodiæ*

be a *Rablais*, an *Euphormio*, a *Boccalinus* in ours. *Adrian* the sixth Pope, [g] was so highly offended, and grievously vexed with Pasquillers at *Rome*, he gave command that statue should be demolished and burned, the ashes flung into the river *Tiber*, and had done it forthwith, had not *Lodovicus Suessanus*, a facete companion, disswaded him to the contrary, by telling him, that *Pasquils* ashes would turne to frogs in the bottome of the river, and croake worse and lowder then before. —*genus irritabile vatum*, and therefore * *Socrates* in *Plato* adviseth all his friends, *that respect their credits, to stand in awe of Poets, for they are terrible fellows, can praise and dispraise as they see cause.* The Prophet *David* complains, *Psal.* 123. 4. *that his soul was full of the mocking of the wealthy, and of the despitefulnesse of the proud, and* Psa. 55. 4. *for the voyce of the wicked &c. and their hate; his heart trembled within him, and the terrours of death came upon him: Fear and horrible feare &c.* and *Psal.* 69. 20. *Rebuke hath broken my heart, and I am full of heavinesse.* Who hath not like cause to complaine, and is not so troubled, that shall fal into the mouths of such men? for many are of so [h] petulant a spleene, and have that figure *Sarcasmus* so often in their mouths, so bitter, so foolish, as [i] *Baltasar Castilio* notes of them, that *they cannot speak, but they must bite*; they had rather lose a friend then a jest; and what company soever they come in, they wil be scoffing, insulting over their inferiours, especially, over such as any way depend upon them, humoring, misusing, or putting gulleries on some or other, till they have made by their humoring or gulling, [k] *ex stulto insanum*: a mope or a noddy, and all to make themselves merry:

—† *dummodo risum*
Excutiat sibi, non hic cuiquam parcit amico,

Friends, neuters, enemies, all are as one, to make a fool a mad-man is their sport, and they have no greater felicity then to scoffe and deride others; they must sacrifice to the god of laughter, with them in [l] *Apuleius*, once a day, or else they shall be melancholy themselves; they care not how they grinde & misuse others, so they may exhilarate their owne persons. Their wits indeed serve them to that sole purpose, to make sport, to break a scurrile jest, which is *levissimus ingenii fructus*, the froth of wit, as * *Tully* holds, and for this they are often applauded, in all other discourse, dry, barren, straminious, dull and heavie, here lyes their *Genius*, in this they alone excell, please themselves and others. *Leo Decimus*, that scoffing *Pope*, as *Iovius* hath registred in the 4. booke of his life, tooke an extraordinarie delight in humoring of silly fellows, and to put gulleries upon them, [m] *by commending some, perswading others* to this or that; he made *ex stolidis stultissimos, & maxime ridiculos, ex stultis insanos*; soft fellowes, stark noddies; and such as were foolish, quite mad before he left them. One memorable example he recites there, of *Tarascomus* of *Parma* a Musician that was so humored by *Leo Decimus*, and *Bibiena* his second in this businesse, that he thought himselfe to be a man of most excellent skill, (who was indeed a ninnie) they [n] *made him set foolish songs, and invent new ridiculous precepts, which they did highly commend*, as to tye his arme that playd on the Lute, to make him strike a sweeter stroke, [o] *and to pull down the Arras hangings, because the voyce would be clearer, by reason of the reverberation of the wall.* In the like manner they perswaded one *Baraballius* of *Caieta*, that he was as good a Poet as *Petrarch*, would have him

[g] *Iovius in vita ejus, gravissime tulit jamosis libellis nomen suum ad Pasquilli statuam fuisse laceratum, decrevitque ideo statuam demoliri &c.*

* *Plato lib. 12. de legibus. Quæ existimationem curant, poetas verecantur, quia magnam vim habent ad laudandum & vituperandum.*

[h] *Petulanti splene cachinno.*

[i] *Curial. lib. 2. Ea quorundam est insciția, ut quoties loqui, toties mordere licere sibi putent.*

[k] *Ter. Eunuch.*

† *Hor. ser. lib. 2. Sat. 4.*

[l] *Lib. 2.*

* *De orat.*

[m] *Laudando, & mira iis persuadendo.*

[n] *Et vana inflatus opinione, incredibilia ac ridenda quedam Musices præcepta commentaretur, &c.*

[o] *Ut voces nudis parietibus illisæ, suavius ac acutius resilirent.*

to

to be made a Laureat Poet, and invite all his friends to his instalment; and had so possessed the poore man with a conceipt of his excellent Poetrie, that when some of his more discreet friends told him of his folly, he was very angry with them, and said [p] *they envied his honour and prosperitie*: It was strange (saith *Iovius*) to see an old man of 60. years, a venerable and grave old man, so gulled. But what cannot such scoffers doe, especially if they finde a soft creature, on whom they may work: nay to say truth, who is so wise, or so discreet, that may not be humored in this kinde, especially if some excellent wits shall set upon him; he that mads others, if he were so humored, would be as mad himself, as much grieved and tormented; he might cry with him in the Comedie, *Proh Iupiter, tu homo me adigas ad insaniam.* For all is in these things as they are taken; if he be a silly soule, and do not perceive it, 'tis well, he may happily make others sport, and be no whit troubled himself; but if he be apprehensive of his folly, and take it to heart, then it torments him worse then any lash: a bitter jest, a slander, a calumny, pierceth deeper then any losse, danger, bodily pain, or injurie whatsoever; especially if it shall proceed from a virulent tongue, it cuts (saith *David*) *like a two edged sword. They shoot bitter words as arrowes*, Psal. 64.3. *And they smote with their tongues*, Jer. 18.18. and that so hard, that they leave an incurable wound behinde them. Many men are undone by this meanes, moped, and so dejected, that they are never to be recovered; and of all other men living, those which are actually melancholy, or inclined to it, are most sensible (as being suspitious, cholerick, apt to mistake) and impatient of an injurie in that kinde: they aggravate, and so meditate continually of it, that it is a perpetuall corsive, not to be removed, till time weare it out. Although they peradventure that so scoffe, do it alone in mirth and merriment, and hold it, *optimum alienâ frui insaniâ*, an excellent thing to enjoy another mans madnesse; yet they must know, that it is a mortall sinne (as [q] *Thomas* holds) and as the Prophet [r] *David* denounceth, they *that use it, shall never dwell in Gods tabernacle.*

p *Immortalitati & gloriæ suæ prorsus invidentes.*

q 2.2de quæst. 75. *Irrisio mortale peccatum.*

r Psal. 15.3.

Such scurrile jests, flouts, and sarcasmes therefore, ought not at all to be used; especially to our betters, to those that are in miserie, or any way distressed: for to such, *ærumnarum incrementa sunt*, they multiply griefe, and as [s] he perceived, *In multis pudor, in multis iracundia, &c.* many are ashamed, many vexed, angred, and there is no greater cause or furtherer of melancholy. *Martin Cromerus* in the sixth book of his historie, hath a pretty storie to this purpose, of *Vladislaus* the second king of *Poland*, and *Peter Dunnius*, Earle of *Shrine*; they had been hunting late, and were enforced to lodge in a poor Cottage. When they went to bed, *Vladislaus* told the Earle in jest, that his wife lay softer with the Abbot of *Shrine*; he not able to contain replied, *Et tua cum Dabesso*, and yours with *Dabessus*; a gallant young Gentleman in the Court, whom *Christina* the Queen loved. *Tetigit id dictum Principis animum*, these words of his so galled the Prince, that he was long after, *tristis & cogitabundus*, very sad and melancholy for many months: but they were the Earles utter undoing: for when *Christina* heard of it, she persecuted him to death. *Sophia* the Empresse, *Iustinians* wife, broke a bitter jest upon *Narsetes* the Eunuch, a famous Captain then disquieted for an overthrow which hee lately had: that he was fitter for a distaffe and to keepe women company, then to weild a sword, or to be General of an army: but it

s *Balthasar Castilio lib. 2. de aulico.*

cost

coſt her deare, for he ſo farre diſtaſted it, that he went forthwith to the adverſe part, much troubled in his thoughts, cauſed the *Lumbards* to rebell, and thence procured many miſeries to the Common-wealth. *Tiberius* the Emperor with-held a Legacy from the people of *Rome*, which his Predeceſſor *Auguſtus* had lately given, and perceaving a fellow rounde a dead corſe in the eare, would needs know wherefore he did ſo, the fellow replied, that hee wiſhed the departed Soul to ſignifie to *Auguſtus*, the commons of *Rome* were yet unpaid; for this bitter jeſt the Emperor cauſed him forthwith to be ſlaine, and carry the news himſelfe. For this reaſon, all thoſe that otherwiſe approve of jeſts in ſome caſes, and facete Companions, (as who doth not?) let them laugh and be merrie, *rumpantur & ilia Codro*, 'tis laudable and fit, thoſe yet will by no meanes admit them in their companies, that are any way inclined to this malady; *non iocandum cum ijs qui miſeri ſunt, &ærumnoſi*, no jeſting with a diſcontented perſon, 'Tis *Caſtilio's* caveat, [t] *Io. Pontanus*, and [u] *Galateus*, and every good mans.

[t] *De ſermone lib. 4. cap. 3.*
[u] *Fol. 55. Galateus.*

Play with me, but hurt me not:
Jeſt with me, but ſhame me not.

Comitas is a vertue betwixt *Ruſticity* and *Scurrility*, two extremes, as *Affability* is betwixt *Flattery* and *Contention*, it muſt not exceed; but be ſtill accompanied with that * ἀδιάφθορα or innocency, *quæ nemini nocet, omnem injuriæ oblationem abhorrens*, hurts no man, abhors all offer of injury. Though a man be liable to ſuch a jeſt, or obloquie, have been overſeene, or committed a foule fact, yet it is no good manners or humanity, to upbraid, to hit him in the teeth with his offence, or to ſcoffe at ſuch a one; 'tis an old axiome, *turpis in rem omnis exprobratio*. I ſpeake not of ſuch as generally taxe vice, *Barcly, Gentilis, Eraſmus, Agrippa, Fiſhcartus, &c.* the *Varroniſts* and *Lucians* of our time, Satyriſts, Epigrammatiſts, Comœdians, Apologiſts, &c. but ſuch as perſonate, rayle, ſcoffe, calumniate, perſtringe by name, or in preſence offend;

* *Tully Tuſc. queſt.*

* *Luditqui ſtolidâ procacitate,*
Non eſt Seſtius ille ſed caballus;

* *Mart. lib. 1. epig. 35.*

'Tis horſe play this, and thoſe jeſts (as he[x] ſaith) *are no better then injuries*, biting jeſts, *mordentes & aculeati*, they are poyſoned jeſts, leave a ſting behinde them, and ought not to be uſed.

[x] *Tales joci ab injuriis non poſſint diſcerni. Galateus fol. 55.*

[y] *Set not thy foot to make the blinde to fall,*
Nor wilfully offend thy weaker brother:
Nor wound the dead with thy tongues bitter gall,
Neither rejoice thou in the fall of other.

[y] Pybrac in his Quadraint 37

If theſe rules could be kept, we ſhould have much more eaſe and quietneſſe then we have, leſſe melancholy: whereas on the contrary, we ſtudy to miſuſe each other, how to ſting and gaule, like two fighting bores, bending all our force and wit, friends, fortunes, to crucifie * one anothers ſoules; by meanes of which, there is little content and charity, much virulency, hatred, malice, and diſquietneſſe among us.

* *Ego hujus miſeræ fatuitate & dementia conflictor. Tull. ad Attic. lib. 11.*

Subsect.5.

Losse of liberty, servitude, imprisonment, how they cause Melancholy.

TO this Catalogue of causes, I may well annex losse of liberty, servitude, or imprisonment, which to some persons is as great a torture as any of the rest. Though they have all things convenient, sumptuous houses to their use, fare walkes and gardens, delicious bowers, galleries, good faire and diet, and all things correspondent: yet they are not content, because they are confined, may not come and go at their pleasure; have, and doe what they will, but live [y] *aliena quadrâ*, at another mans table and command. As it is [z] in meats, so is it in all other things, places, societies, sports, let them be never so pleasant, commodious, wholesome, so good; yet *omnium rerum est satietas*, there is a loathing satiety of all things. The children of *Israel* were tired with *Manna*, it is irksome to them so to live, as to a bird in a cage, or a dog in his kennell, they are weary of it. They are happy, it is true, & have all things, to another mans judgement, that heart can wish, or that they themselves can desire, *bona si sua nôrint*: yet they loath it, and are tired with the present: *Est natura hominum novitatis avida*; mans nature is still desirous of news, variety, delights; and our wandring affections are so irregular in this kind, that they must change, though it bee to the worst. Batchelors must be married, and married men would be Batchelors; they doe not love their owne wives, though otherwise faire, wise, vertuous, and well qualified, because they are theirs: our present estate is still the worst, we cannot endure one course of life long, *& quod modò voverat, odit*, one calling long, *esse in honore juvat, mox displicet*; one place long, [a] *Romæ Tybur amo ventosus, Tybure Romam*, that which we earnestly sought, we now contemne. *Hoc quosdam agit ad mortem* (saith [b] *Seneca*) *quòd proposita sæpe mutando in eadem revolvuntur, & non relinquunt novitati locum, Fastidio cæpit esse vita, & ipsus mundus, & subit illud rapidissimarum deliciarum. Quousq; eadem?* This alone kills many a man, that they are tied to the same still, as a horse in a mill, a dog in a wheele, they run round, without alteration or news, their life groweth odious, the world loathsome, and that which crosseth their furious delights, *What? still the same? Marcus Aurelius* and *Solomon*, that had experience of all worldly delights and pleasure, confessed as much of themselves, what they most desired, was tedious at last, and that their lust could never be satisfied, all was vanity and affliction of minde.

Now if it be death it selfe, another Hell, to be glutted with one kind of sport, dieted with one dish, tied to one place; though they have all things otherwise as they can desire, and are in Heaven to another mans opinion, what misery and discontent shall they have, that live in slavery, or in prison it self? *Quod tristius morte in servitute vivendum*, as *Hermolaus* told *Alexander* in [c] *Curtius*, worse then death is bondage. * *hoc animo scito omnes fortes, ut mortem servituti anteponant*, All brave men at armes (*Tully* holdes) are so affected. [d] *Equidem ego is sum, qui servitutem extremum omnium malorum esse arbitror*: I am he (saith *Boterus*) that accompt servitude, the extremity of misery.

y *Miserum est aliena vivere quadra. Iuv.*
z *Crambe bis cocta.*
Vitæ me redde priori.
a *Hor.*
b *De tranquil. animæ.*
c *Lib. 8.*
**Tulius Lepido Fam. 10.27.*
d *Boterus lib. 1. polit. cap. 4.*

misery. And what calamity doe they endure, that live with those hard task-masters, in gold-mines, tin-mines, lead-mines, stone-quarries, cole-pits, like so many mouldwarps under ground, condemned to the gallies, to perpetuall drudgery, hunger, thirst, and stripes, without all hope of delivery? How are those women in *Turkie* affected, that most part of the year come not abroad; those *Italian* and *Spanish* Dames, that are mewed up like Hawkes, and lockt up by their jealous husbands? how tedious is it to them that live in Stoves and Caves halfe a year together? as in *Island*, *Muscovy*, or under the [c] Pole it self, where they have six months perpetuall night. Nay, what misery and discontent doe they endure, that are in prison? They want all those six non-naturall things at once, good ayre, good diet, exercise, company, sleep, rest, ease, &c. that are bound in chaines all day long, suffer hunger, and (as [f] *Lucian* describes it) *must abide that filthie stink, and ratling of chaines, howlings, pitifull out-cries, that prisoners usually make: these things are not only troublesome, but intolerable.* They lye nastely amongst todes and frogs in a darke dungeon, in their owne dung, in paine of body, in paine of soule, as *Ioseph* did, *Psalme* 105. 18. *they hurt his feet in the stockes, the iron entred his soule.* They live solitary, alone, sequestred from all company, but heart eating melancholy; and for want of meat, must eat that bread of affliction, prey upon themselves. Well might [g] *Arculanus* put long imprisonment for a cause, especially to such as have lived jovially, in all sensuality and lust, upon a sudden are estranged and debarred from all manner of pleasures: as were *Huniades*, *Edward*, and *Richard the second*, *Valerian* the Emperour, *Bajazet* the *Turke*. If it be irksome to misse our ordinary companions and repast for once aday, or an houre, what shall it be to lose them for ever? If it be so great a delight to live at liberty, and to enjoy that variety of objects the world affords; what misery and discontent must it needs bring to him, that shall now be cast headlong into that *Spanish* Inquisition, to fall from Heaven to Hell, to be cubbed up upon a sudden, how shall he be perplexed, what shall become of him? [h] *Robert* Duke of *Normandy*, being imprisoned by his youngest brother *Henry* the first, *ab illo die inconsolabili dolore in carcere contabuit*, saith *Matthew Paris*: from that day forward, pined away with griefe. † *Jugurth* that generous Captaine, *brought to Rome in triumph, and after imprisoned, through anguish of his soule, and melancholy died.* [i] *Roger*, Bishop of *Salisbury* the second man from King *Stephen*, (he that built that famous Castle of [k] *Devices* in *Wiltshire*) was so tortured in prison with hunger, and all those calamities accompanying such men, [l] *ut vivere noluerit, mori nescierit*, he would not live, and could not die, betwixt feare of death, and torments of life. *Francis* King of *France*, was taken prisoner by *Charles the* 5th. *ad mortem ferè melancholicus*, saith *Guicciardine*, melancholy almost to death, and that in an instant. But this is as cleare as the Sun, and needs no further illustration.

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c If there be any inhabitants.

f In Toxari. *Interdùm quidem collum vinctum est, & manus constrictæ, noctu verò totum corpus vincitur, ad has miserias accidit corporis fetor, strepitus ejulantium, somni brevitas, hæc omnia planè molesta & intolerabilia.*

g In 9 Rhasis.

h William the Conquerers eldest son.

† *Salust. Romam triumpho ductus tandemque in carcerem conjectus, animum dolore periit*

i *Camden in Wiltsh. miseriâ senem ita fame & calamitatibus in carcere fregit, inter mortis metum, & vitæ tormenta, &c.*

k *Vide Indic.*

l *Seneca.*

Subsect. 6.

Poverty and want, causes of Melancholy.

POverty and want, are so violent oppugners, so unwelcome guests, so much abhorred of all men, that I may not omit to speake of them apart. Poverty, although (if considered aright to a wise, understanding, truely regenerate, and contented man) it bee *donum Dei*, a blessed estate, the way to Heaven, as [m] *Chrysostome* calls it, Gods gift, the mother of modesty, and much to be preferred before riches (as shall bee shewed in his [n] place) yet as it is esteemed in the worlds censure, 'tis a most odious calling, vile and base, a severe torture, *summum scelus*, a most intolerable burthen; we [o] shun it all, *cane pejus & angue*, we abhor the name of it,

* *Paupertas fugitur, totoq; arcessitur orbe,*

as being the fountaine of all other miseries, cares, woes, labours, and grievances whatsoever. To avoid which, we will take any paines, — *extremos currit mercator ad Indos*, we will leave no haven, no coast, no creeke of the world unsearched, though it be to the hazard of our lives, we will dive to the bottome of the sea, to the bowels of the earth, * five, six, seven, eight, nine hundred fathome deep, through all five Zones, and both extremes of heat and cold: we will turne parasites and slaves, prostitute our selves, sweare and lye, damne our bodies and soules, forsake God, abjure Religion, steale, rob, murder, rather then endure this unsufferable yoke of Poverty, which doth so tyrannize, crucifie, and generally depresse us.

For looke into the world, and you shall see men most part esteemed according to their meanes, and happy as they are rich: * *Vbiq; tanti quisq; quantum habuit fuit*. If he be likely to thrive, and in the way of preferment, who but he? In the vulgar opinion, if a man be wealthy, no matter how he gets it, of what parentage, how qualified, how vertuously endowed, or villanously inclined; let him be a bawd, a gripe, an usurer, a villaine, a Pagane, a Barbarian, a wretch, † *Lucians* tyrant, *on whom you may looke with lesse security, then on the Sun*: so that he be rich (and liberall withall) he shall be honoured, admired, adored, reverenced, and highly [p] magnified. *The rich is had in reputation because of his goods*, *Eccl.* 10.31. He shall be befriended: *for, riches gather many friends*, *Prov.* 19.4. — *multos numerabit amicos*, all [q] happinesse ebbes and flowes with his mony. He shall be accounted a gratious Lord, a *Mecænas*, a benefactor, a wise, discreet, a proper, a valiant, a fortunate man, of a generous spirit, *Pullus Iovis, & gallinæ filius albæ*: a hopefull, a good man, a vertuous honest man. *Quando ego te Iunonium puerum, & matris partum verè aureum*, as [r] *Tully* said of *Octavianus*, while hee was adopted *Cæsar*, and an [s] heire apparent of so great a Monarchy, he was a golden child. All [t] honor, offices, applause, grand titles, and turgent Epithets are put upon him, *omnes omnia bona dicere*; all mens eyes are upon him, God blesse his good worship, his honour; [u] every man speaks well of him, every man presents him, seeks and sues to him for his love, favour & protection, to serve him, belong unto him, every man riseth to him, as to *Themistocles* in the *Olympicks*, if hee speake, as

m *Com. ad Hebræos.*

n *Part.2.Sect.3 Memb.3.*

o *Quem ut difficilem morbum pueris tradere formidamus. Plutarch.*

* *Lucan. lib. 1.*

* As in the silver mines at *Friburgh in Germany. Fines Morison.*

* *Euripides.*

† *Tom. 4. dial. minore periculo Solem quam hunc defixis oculis licet intueri.*

p *Omnia enim res, virtus, fama, decus, divina, humanaq; pulchris Divitijs parent. Hor. Ser. lib. 2. Sat. 3 Clarus erit, fortis, justus, sapiens, etiam rex. Et quicquid volet. Hor.*

q *Et genus, & formam, regina pecunia donat.* Mony addes spirits, courage, &c.

r *Epist. ult. ad Atticum.*

s Our young Master, a fine towardly gentleman, God blesse him, and hopefull; why? he is heir aparent to the right worshipfull, to the right honourable, &c. t *O nummi, nummi: vobis hunc præstat honorem.* u *Exinde sapere eum omnes dicimus, ac quisq; fortunam habet. Plaut. Pseud.*

of

of *Herod*, *Vox Dei, non hominis*, the voice of God, not of man. All the graces, Veneres, pleasures, elegances attend him, [x] golden Fortune accompanies and lodgeth with him; and as to those *Roman* Emperours, is placed in his chamber. 155

—[y] *Securâ naviget aurâ,*
Fortunamq; suo temperet arbitrio:

he may sayle as he will himselfe, and temper his estate at his pleasure, Joviall dayes, splendor and magnificence, sweet Musick, dainty fare, the good things and fat of the land, fine clothes, rich attires, soft beds, downe pillowes are at his command, all the world laboures for him, thousands of Artificers are his slaves to drudge for him, run, ride, and poast for him: † Divines (for *Pythia Philippisat*) Lawyers, Physicians, Philosophers, Scholars are his; wholly devote to his service. Every man seekes his [z] acquaintance, his kinred, to match with him, though he be an asse, a ninny, a monster, a goose cap, *uxorem ducat Danaen*, when, & whom he will, *hunc optant generum Rex & Regina*—he is an excellent [a] match for my son, my daughter, my niece, &c. *Quicquid calcaverit hic, Rosa fiet*, let him go whether he will, Trumpets sound, Bels ring, &c. all happinesse attends him, every man is willing to entertaine him, hee sups in [b] *Apollo* wheresoever he comes; what preparation is made for his [c] entertainment? fish and fowle, spices and perfumes, all that sea and land affords. What cookery, masking, mirth to exhilarate his person?

[d] *Da Trebio, pone ad Trebium, vis frater ab illis*
Ilibus? — What dish will your good worship eat of?
† *dulcia poma,*
Et quoscunq; feret cultus tibi fundus honores,
Ante Larem, gustet venerabilior Lare dives.
Sweet apples, and what e're thy fields afford,
Before thy Gods be serv'd, let serve thy Lord.

What sport will your honour have? hawking, hunting, fishing, fowling, buls, bears, cards, dice, cocks, players, tumblers, fidlers, jesters, &c. they are at your good worships command. Faire houses, gardens, orchards, tarrasses, galleries, cabinets, pleasant walks, delightsome places, they are at hand; [e] *in aureis lâc, vinum in argenteis, adolescentulæ ad nutum speciosæ*, wine, wenches, &c. a *Turkie* Paradise, a Heaven upon earth. Though he be a silly soft fellow, & scarce have common sense, yet if he be borne to fortunes (as I have said) [f] *jure hæreditario sapere jubetur*, he must have honour and office in his course: [g] *Nemo nisi dives honore dignus* (*Ambros. offic.* 21.) none so worthy as himself: He shall have it, *atq; esto quicquid Servius aut Labeo*. Get mony enough, & command † Kingdomes, Provinces, Armies, Hearts, Hands, & Affections; thou shalt have Popes, Patriarks to be thy Chaplains and Parasites; thou shalt have (*Tamberlin*-like) Kings to draw thy Coach, Queenes to bee thy Landresses, Emperours thy foot-stooles, build more Townes and Cities then great *Alexander*, *Babel* Towers, *Pyramides* and *Mausolean* Tombes, &c. command heaven and earth, and tell the world 'tis thy vassall, auro emitur diadema, argento cœlum panditur, denarius Philosophum conducit, nummus jus cogit, obulus literatum pascit, metallum sanitatem conciliat, æs amicos conglutinat. And therefore not without good cause, *Iohn Medices* that rich *Florentine*, when he lay upon his death-bed, calling his sons, *Cosmus* and *Laurence* before him, amongst other sober sayings, repeated this, *Animo quieto digredior, quod vos sanos & divites post me relinquam*,

x *Aurea fortuna, principum cubiculis reponi solita.* Iulius Capitolinus vita Antonini.
y *Petronius.*
† *Theol gi opulentis adhærent, Iurisperiti pecuniosis, literati nummosis, liberalibus artifices.*
z *Multi illum iuvenes, multæ petiere puellæ.*
a *Dummodo sit dives barbarus, ille placet.*
b *Plut. in Lucullo*, a rich chamber so called.
c *Panis pane melior.*
d *Iuven. Sat. 5.*
† *Hor. Sat. 5. l. 2.*
e *Bohemus de Turcis & Bredenbach.*
f *Euphormio.*
g *Qui pecuniam habent, elati sunt animis* lofty spirits, brave men at armes, all rich men are generous, couragious, &c.
† *Nummus ait prome nubat Cornubia Romæ*

156 It doth me good to thinke yet, though I be dying, that I shall leave you my children, *Sound and Rich*: For wealth swayes all. It is not with us, as amongst those *Lacedemonian* Senators of *Lycurgus* in *Plutarch*, *He preferred that deserved best, was most vertuous and worthy of the place,* [h] *not swiftnesse, or strength, or wealth, or friends carried it in those dayes*; but *inter optimos optimus, inter temperantes temperantissimus*, the most temperate and best. We have no *Aristocrasies* but in contemplation, all *Oligarchies*, wherein a few rich men domineere, doe what they list and are priviledged by their greatnesse. [i] They may freely trespasse, and doe as they please, no man dare accuse them, no not so much as mutter against them, there is no notice taken of it, they may securely doe it, live after their own lawes, and for their mony get pardons, indulgences, redeeme their soules from Purgatory and Hell it self, —— *clausum possidet arca Iovem.* Let them be *Epicures*, or *Atheists*, *Libertines*, *Machiavilians*, (as often they are)

* *Et quamvis perjuris erit, sine gente, cruentus,* they may go to heaven through the eye of a needle, if they will themselves, they may be canonized for Saints, they shall be [k] honourably interred in *Mausolean* tombs, commended by Poets, registred in histories, have temples and statues erected to their names, —— *è manibus illis —— nascentur viola.* —— If he be bountifull in his life, and liberall at his death, he shall have one to sweare, as he did by *Claudius* the Emperour in *Tacitus*, he saw his soule goe to Heaven, and bee miserably lamented at his funerall. *Ambubaiarum collegia, &c. Trimalcionis Topanta in Petronius rectà in cœlum abiit*, went right to Heaven: a base queane, [l] *thou wouldest have scorned once in thy misery to have a penny from her*; and why? *modio nummos metijt*, she measured her mony by the bushell. These prerogatives do not usually belong to rich men, but to such as are most part seeming rich, let him have but a good [m] outside, hee carries it, and shall be adored for a God, as † *Cyrus* was amongst the *Persians*, *ob splendidum apparatum*, for his gay tyres; now most men are esteemed according to their cloathes. In our gullish times, whom you peradventure in modesty would give place to, as being deceived by his habit, and presuming him some great worshipfull man, beleeve it, if you shall examine his estate, he will likely be proved a serving man of no great note, my Ladies Taylor, his Lordships Barber, or some such gull, a *Fastidius Briske*, *Sr. Petronell Flash*, a meere outside. Only this respect is given him, that whersoever he comes, he may call for what he will, and take place by reason of his outward habit.

But on the contrary, if he be poore, *Prov.* 15. 15. *all his dayes are miserable*, he is under hatches, dejected, rejected and forsaken, poore in purse, poore in spirit; * *prout res nobis fluit, ita & animus se habet*; † Mony gives life and soule. Though he be honest, wise, learned, well deserving, noble by birth, and of excellent good parts: yet in that he is poore, unlikely to rise, come to honour office or good means, he is contemned, neglected, *Frustra sapit, inter literas esurit, amicus molestus.* [n] *If he speake, what babler is this? Ecclus.* his nobility without wealth, is [o] *projecta vilior alga*, and he not esteemed: *Nos viles pulli nati infelicibus ovis*, if once poore, we are metamorphosed in an instant, base slaves and vile drudges; † for to be poore, is to bee a knave, a foole, a wretch, a wicked, an odious fellow, a common eye-sore, say poore and say all: they are borne to labour, to misery, to carry burdens like

h *Non fuit apud mortales ullum excellentium certamen, non inter celeres celerrimo, non inter robustos robustissimo, &c.*

i *Quicquid libet licet.*

* *Hor. Sat. 5. l. 2.*

k *Cum moritur dives concurrunt undiq; cives: Pauperis ad funus vix est ex millibus unus.*

l *Et modo quid fuit ignoscat mihi genius tuus, noluisses de manu ejus nummos accipere.*

m He that weares silke, sattin, velvet, and gold lace, must needs bee a gentleman.

† *Est sanguis atq; spiritus pecunia mortalibus.*

* *Euripedes.*

† *Xenophon Cyropæd. lib. 8.*

n *In tenui rara est facundia panno. Iuven.*

o *Hor.*

† *Egere est offendere & indigere scelestũ esse. Sat. Menip.*

like juments, *pistum stercus comedere* with *Vlysses* companions, and as *Chremilus* objected in *Aristophanes*, † *salem lingere*, lick salt, to empty jakes, fay channels, [p] carry out durt and dunghills, sweep chimnies, rub horse heels, &c. they are ugly to behold, and though earst spruce, now rusty and squalid, because poore, * *immundas fortunas æquum est squalorem sequi*, 'tis ordinarily so. [q] *Others eat to live, but they live to drudge,* † *servilis & misera gens nihil recusare audet*, a servile generation that dare refuse no taske.

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† *Plautus act* 4.

[p] *Nullum tam barbarum, tam vile munus est, quod non lubentissime obire velit gens vilissima.*

* *Plautus.*

——* *Heus tu Dromo, cape hoc flabellum, ventulum hinc facito dum lavamus*, Sirrah blowe winde upon us while we wash, and bid your fellow get him up betimes in the morning, be it faire or foule, he shall runne 50 miles a foot to morrow, to carry me a letter to my mistris, *Socia ad pistrinam, Socia* shall tarry at home and grinde mault all day long, *Tristan* thresh. Thus are they commanded, being indeed some of them as so many foot-stooles for rich men to tread on, blocks for them to get on horse backe, or as [r] *walls for them to pisse on.* They are commonly such people, rude, silly, superstitious Ideots, nasty, uncleane, lowsy, poore, dejected, slavishly humble: & as [s] *Leo Afer* observes of the commonalty of *Africke, naturâ viliores sunt, nec apud suos duces majore in precio quàm si canes essent:* [t] base by nature, and no more esteemed then dogs, *miseram, laboriosam, calamitosam vitam agunt, & inopem, infælicem, rudiores asinis, ut è brutis planè natos dicas*: no learning, no knowledge, no civility, scarce common sense, nought but barbarisme amongst them, *belluino more vivunt, neq; calceos gestant, neq; vestes*, like rogues and vagabonds they go bare-footed and bare-legged, leading a laborious, miserable, wretched, unhappy life, [u] *like beasts and juments, if not worse:* their discourse is scurrility, their *summum bonum*, a pot of Ale. There is not any slavery which they will not undergo, *Inter illos plerique latrinas evacuant, alij culinariam curant, alij stabularios agunt, & id genus similia exercent, &c.* like those people that dwell in the [x] *Alpes, chimney sweepers, Jakes-fermers, durt daubers, vagrant rogues*, they labour hard some, and yet cannot get clothes to put on, or bread to eat. For what can filthy poverty give else, but * beggery, fulsome nastinesse, squalor, contempt, drudgery, labour, uglinesse, hunger and thirst: *pediculorum, & pulicum numerum?* as [y] he well followed it in *Aristophanes*, fleas and lice, *pro pallio vestem laceram, & pro pulvinari lapidem bene magnum ad caput*, rags for his rayment, and a stone for his pillow, *pro cathredâ, ruptæ caput urnæ*, he sits in a broken pitcher, or on a block for a chaire, *& maluæ ramos pro panibus comedit*, he drinkes water, and lives on wort leaves, pulse, like a hogge, or scrapes like a dogge, *ut nunc nobis vita afficitur, quis non putabit insaniam esse, infelicitatemq;?* as *Chremulus* concludes his speech, as we poore men live now adayes, who will not take our life to be [z] infelicity, misery and madnesse?

[r] *Pauper paries factus, quem caniculæ commingant.*

[s] *Lib. 1. cap. ult.*

[t] *Deos omnes illis insensos diceres: tam pannosi, fame fracti, tot assiduè malis afficiuntur, tanquam pecora quibus splendor rationis emortuus.*

[u] *Nihil omnino meliorem vitam degunt, quam feræ in silvis, jumenta in terris. Leo Afer.*

[x] *Ortelius in Helvetia. Qui habitant in Cæsia valle ut plurimùm latomi, in Oscella valle cultrorum fabri, fumarii in Vigetia, sordidum genus hominum, quod repurgandis caminis victum parat.*

If they be of little better condition then those hunger-starved beggars, wandring rogues, those ordinary slaves, and day labouring drudges; yet they are commonly so preyed upon by [a] poling officers for breaking laws, by their tyrannizing land-lords, so flead and fleeced by perpetuall [b] exactions, that though they doe drudge, fare hard, and starve their *Genius*, they cannot live in some [c] countries; but what they have is instantly taken from them, the ve-

* I write not this any wayes to upbraid or scoffe at, or misuse poore men, but rather to condole and pitty them by

expressing, &c. [y] *Chremulus Act. 4. Plaut.* [z] *Paupertas durum onus miseris mortalibus.* [a] *Vexat censura columbas.* [b] *Deux aet non possunt, & six cinque solvere nolunt: Omnibus est notum quater tre solvere totum.* [c] *Scandia, Africa, Lituania.*

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158 ry care they take to live, to be drudges, to maintaine their poore families, their trouble and anxiety *takes away their sleep, Sirac.* 31. 1. it makes them weary of their lives: when they have taken all paines, done their utmost and honest iudeavours, if they be cast behind by sicknesse, or overtaken with years, no man pities them, hard hearted and mercilesse, uncharitable as they are, they leave them so distressed, to beg, steale, murmure and [d] rebell, or else starve. The feeling and feare of this miserie compelled those old *Romanes*, whom *Menenius Agrippa* pacified, to resist their governours: outlaws, and rebels in most places, to take up seditious armes, and in all ages hath caused uproares, murmurings, seditions, rebellions, thefts, murders, mutinies, jarres and contentions in every common-wealth: grudging, repining, complaining, discontent in each private family, because they want meanes to live according to their callings, bring up their children, it breaks their hearts, they cannot do as they would. No greater misery then for a Lord to have a Knights living, a Gentleman a Yeomans, not to be able to live as his birth and place requires. Poverty and want are generally corsives to all kinde of men, especially to such as have been in good and flourishing estate, are suddenly distressed, [e] nobly borne, liberally brought up, and by some disaster and casuality, miserably dejected. For the rest, as they have base fortunes, so have they base mindes correspondent, like Beetles *è stercore orti, è stercore victus, in stercore delicium*, as they were obscurely borne and bred, so they delight and live in obscenitie; they are not so throughly touched with it.

Angustas animas angusto in pectore versant.

Yea that which is no small cause of their torments, if once they come to be in distresse, they are forsaken of their fellows, most part neglected, and left unto themselvs; as poore* *Terence* in *Rome* was by *Scipio, Lælius*, and *Furius*, his great and noble friends.

Nil Publius Scipio profuit, nil ei Lælius, nil Furius,
Tres per idem tempus qui agitabant nobiles facillime,
Horum ille operâ ne domum quidem habuit conductitiam.

'Tis generally so, *Tempora si fuerint nubila solus eris*, he is left cold and comfortlesse, *nullus ad amissas ibit amicus opes*, all flee from him as from a rotten wall, now ready to fall on their heads. *Prov.* 19. 4. *Poverty separates them from their* [f] *neighbours.*

* *Dum fortuna favet, vultum servatis amici,*
Cùm cecidit, turpi vertitis ora fugâ.
Whil'st fortune favour'd, friends, you smil'd on me.
But when she fled, a friend I could not see.

Which is worse yet, if he be poore [g] every man contemnes him, insults over him, oppresseth him, scoffs at, aggravates his misery.

[h] *Quum cæpit quassata domus subsidere, partes*
In proclinatas omne recumbit onus.
When once the tottering house begins to shrinke,
Thither comes all the weight by an instinct.

Nay they are odious to their owne brethren, and deerest friends, *Prov.* 19. 7. *his brethren hate him if he be poore*, [i] *omnes vicini oderunt, his neighbours hate him, Prov.* 14. 20. [k] *omnes me noti ac ignoti deserunt*, as he complained in the Comœdy, friends and strangers, all forsake me. Which is most grievous, poverty

d *Montaigne* in his Essayes speaks of certaine Indians in France, that being asked how they liked the countrey, wondred how a few rich men could keep so many poore men in subjection, that they did not cut their throats.

e *Augustas animas animoso in pectore versans*

* *Donatus vit. ejus.*

f *Prov.* 19. 7. though he bee instant yet they will not.

* *Petronius.*

g *Non est qui doleat vicem, ut Petrus Christum, iurans se hominem non novisse.*

h *Ovid in Trist.*

i *Horat.*

k *Ter. Eunuchus act.* 2.

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verty makes men ridiculous, *Nil habet infelix paupertas durius in se, Quam quod ridiculos homines facit*, they must endure [l] jests, taunts, flouts, blowes of their betters, and take all in good part to get a meales meat: [m] *magnum pauperies opprobrium, jubet quidvis & facere & pati.* Hee must turne Parasite, jester, foole, slave, drudge to get a poore living, apply himselfe to each mans humors, to win and please, &c. and be buffeted when he hath all done, as *Vlysses* was by *Melanthius* [n] in *Homer*, bee reviled, and may not so much as mutter against it. He must turne rogue, and villaine; for as the saying is, *Necessitas cogit ad turpia*, poverty alone makes men theeves, rebels, murderers, traitors, assacinates, *because of poverty we have sinned, Eccl.* 27. 1. sweare, and forsweare, beare false witnesse, lye, dissemble, any thing, as I say, to advantage themselves, and to relieve their necessities: [o] *Culpæ sceleriq; magistra est*, when a man is driven to his shifts, what will he not do?

[l] *Quid quod materiam præbet causamq; jocandi: Si toga sordida sit.* Juv. Sat. 3.
[m] Hor.
[n] Odyss. 17.
[o] Mantuan.

—— si miserum fortuna Sinonem
Finxit, vanum etiam mendacemq; improba finget.

he will betray his father, Prince, and countrey, turne Turke, forsake Religion, abjure God and all, *nulla tam horrenda proditio, quam illi lucri causa*, (saith [p] *Leo Afer*) *perpetrare nolint.* * *Plato* therefore calls poverty, *theevish, sacrilegious, filthy, wicked and mischievous*; and well he might. For it makes many an upright man otherwise, had he not been in want, to take bribes, to be corrupt, to doe against his conscience, to sell his tongue, heart, hand, &c. to be churlish, hard, unmercifull, uncivill, to use indirect meanes to helpe his present estate. It makes Princes to exact upon their subjects, Great men tyrannize, Landlords oppresse, Justice mercenary, Lawyers vultures, Physicians Harpyes, friends importunate, tradesmen lyars, honest men theeves, devout assacinates, great men to prostitute their wives, daughters and themselves, middle sort to repine, commons to mutiny; all to grudge, murmure and complaine. A great temptation to all mischiefe, it compels some miserable wretches to counterfeit severall diseases, to dismember, make themselves blinde, lame, to have a more plausible cause to beg, and lose their limbs to recover their present wants. *Jodocus Damhoderius* a Lawyer of *Bruges*, *praxi rerum criminal. cap.* 112. hath some notable examples of such counterfeit Cranks, and every village almost will yeeld abundant testimonies amongst us; we have Dummerers, *Abraham* men, &c. And that which is the extent of misery, it enforceth them through anguish and wearisomnesse of their lives to make away themselves: They had rather be hanged, drowned, &c. then to live without meanes.

[p] *De Africa lib.* 1. *cap. ult.*
* *4. de legibus. furaciſſima paupertas, ſacrilega, turpis, flagitioſa, omnium malorum opifex*

[q] *In mare cætiferum, ne te premat aspera egestas,*
Desili, & à celsis corrue Cerne jugis.

[q] *Theognis.*

Much better 'tis to break thy neck,
Or drowne thy self i'th' Sea,
Then suffer irksome poverty,
Goe make thy selfe away.

A *Sybarite* of old, as I finde it registred in * *Athenæus*, supping in *Phiditijs* in *Sparta*, and observing their hard fare, said it was no marvell if the *Lacedæmonians* were valiant men; *for his part he would rather run upon a sword point (and so would any man in his wits) then live with such base diet, or lead so wretched a life.* [r] In *Japonia* 'tis a common thing to stifle their children if they be poore,

* *Dipnosophist lib.* 12. *Mallies potius moriturum (si quis sibi mente constaret) quam tam vili & arumnosi victus communionem habere.*
[r] *Gasper Vilela Jesuita epist. Japon. lib.*

160 poore, or to make an abort, which *Aristotle* commends. In that civill commonwealth of *China*, [f] the mother strangles her childe, if she bee not able to bring it up, and had rather lose, then sell it, or have it endure such misery as poore men doe. *Arnobius lib. 7. adversus gentes*, * *Lactantius lib. 5. cap. 9.* object as much to those ancient *Greeks* and *Romanes*, *they did expose their children to wilde beasts, strangle, or knocke out their braines against a stone*, in such cases. If we may give credit to † *Munster*, amongst us Christians in *Lituania*, they voluntarily mancipate, and sell themselves, their wives and children to rich men, to avoid hunger and beggery; [t] many make away themselves in this extremity. *Apicius* the *Roman*, when he cast up his accounts, & found but 100000 Crownes left, murdered himselfe for feare he should be famished to death. *P. Forestus* in his medicinall observations, hath a memorable example, of two brothers of *Lovain*, that being destitute of meanes, became both melancholy, and in a discontented humour massacred themselves. Another of a merchant, learned, wise otherwise and discreet, that out of a deepe apprehension he had of a losse at Seas, would not be perswaded but as [u] *Ventidius* in the Poet, he should die a begger. In a word thus much I may conclude of poore men, that though they have good [x] parts, they cannot shew or make use of them: [y] *ab inopiâ ad virtutem obsepta est via*, 'tis hard for a poore man to [z] rise, *haud facilè emergunt, quorum virtutibus obstat res angusta domi: the wisedome of the poore is despised and his words are not heard.* Eccles. 6. 19. his works are rejected, contemned, for the baseness and obscurity of the author, though laudable and good in themselves, they will not likely take.

Nulla placere diù nec̃. vivere carmina possunt
Quæ scribuntur aquæ potoribus.——

Poore men cannot please, their actions, counsels, consultations, projects, are vilified in the worlds esteeme, *amittunt consilium in re*, which *Gnatho* long since observed. * *Sapiens crepidas sibi nunquam nec soleas fecit*, a wise man never cobled shooes, as he said of old, but how doth he prove it? I am sure we finde it otherwise in our dayes, [a] *pruinosis horret facundia pannis. Homer* himselfe must beg if he want meanes, & as by report sometimes he did, [b] *go from door to door, and sing ballads, with a company of boyes about him.* This common misery of theirs must needs distract, make them discontent and melancholy, as ordinarily they are, wayward, peevish, like a weary travailer, for

* *Fames & mora bilem in nare: conciunt,*

still murmuring and repining: *Ob inopiam morosi sunt, quibus est male*, as *Plutarch* quotes out of *Euripides*, and that comicall Poet well seconds,

[c] *Omnes quibus res sunt minùs secundæ, nescio quomodo*
Suspitiosi, ad contumeliam omnia accipiunt magis,
Propter suam impotentiam se credunt negligi.

If they be in adversity, they are more suspicious & apt to mistake; they think themselves scorned by reason of their misery; And therefore many generous spirits in such cases, withdraw themselves from all company, as that Comedian * *Terence* is said to have done; when he perceived himselfe to bee forsaken and poore, he voluntarily banished himselfe to *Stymphalus* a base towne in *Arcadia*, and there miserably died.

——*ad summam inopiam redactus,*
Itaq̃. è conspectu omnium abijt Græciæ in terram ultimam.

Neither

[f] *Mat. Riccius expedit. in Sinas lib. 1. cap. 3.*
* *Vos Romani procreatos filios feris & canibus exponitis, nunc strangulatis vel in saxum eliditis, &c.*
† *Cosmog. 4. lib. cap. 22. vendunt liberos victu carentes tanquam pecora interdum & seipsos, ut apud divites saturentur cibis.*
[t] *Vel bonorum desperatione, vel malorum perpessione fracti & fatigati plures, violentas manus sibi inferunt.*
[u] *Hor.*
[x] *Ingenio poteram superas volitare per arces: Vt me pluma levat, sic grave mergit onus.*
[y] *Terent.*
[z] *Hor. Sat. 3. l. 1.*
* *Paschalius.*
[a] *Petronius.*
[b] *Herodotus vita ejus. Scaliger in poet. Potentiorum ædes ostiatim adient, aliquid accipiebat, canens carmina sua, concomitante eum puerorum choro.*
* *Plautus Amph.*
[c] *Ter. Act. 4. Scen. 3. Adelph Hegio.*
* *Donat. vita ejus.*

Neither is it without cause, for we see men commonly respected according to their meanes. (* *an dives sit, omnes quærunt, nemo an bonus*) and vilified if they be in bad cloathes. [d] *Philopæmen* the Oratour was set to cut wood, because he was so homely attired: [e] *Terentius* was placed at lower end of *Cecilius* table, because of his homely outside. [f] *Dantes* that famous *Italian* Poet, by reason his cloathes were but meane, could not be admitted to sit downe at a feast. *Gnatho* scorned his old familiar friend because of his apparell, [g] *Hominem video pannis, annisq; obsitum, hic ego illum contempsi præ me.* King *Persius* overcome, sent a letter to * *Paulus Æmilius* the *Roman* Generall; *Persius P. Consuli. S.* but he scorned him any answer, *tacitè exprobrans fortunam suam* (saith mine author) upbraiding him with his present fortune. * *Carolus Pugnax*, that great Duke of *Burgundy*, made *H. Holland*, late Duke of *Exeter* exil'd runne after his horse like a lackey, and would take no notice of him: [h] 'tis the common fashion of the world. So that such men as are poore may justly be discontent, melancholy, and complaine of their present misery, and all may pray with [i] *Solomon*, *Give me O Lord neither riches nor poverty, feed me with food convenient for me.*

* *Euripides.*
d *Plutarch. vita ejus.*
e *Vita Ter.*
f *Gomesius lib. 3. cap. 11. de sale*
g *Ter. Eunuch. Act. 2. Scen. 2.*
* *Liv. dec. 9. l. 2*
* *Comineus.*
h He that hath 5l *per annum* comming in more then others, scornes him that hath lesse, and is a better man.
i *Prov. 30. 8.*

Subsect. 7.

An heape of other Accidents causing melancholy, Death of friends, losses, &c.

IN this Labyrinth of accidentall causes, the farther I wander, the more intricate I finde the passage, *multæ ambages*, and new causes, as so many by-paths offer themselves to be discussed: to search out all, were an *Herculean* worke, and fitter for *Theseus*: I will follow mine intended thred; and point only at some few of the chiefest. Amongst which, losse and death of friends may challenge a first place, *multi tristantur*, as * *Vives* well observes, *post delicias, convivia, dies festos*, many are melancholy after a feast, holy-day, merry meeting, or some pleasing sport, if they be solitary by chance, left alone to themselves, without employment, sport, or want their ordinary companions, some at the departure of friends only whom they shall shortly see againe, weepe and howle, and looke after them as a Cow lowes after her calfe, or a childe takes on that goes to schoole, after holidayes. *Vt me levârat tuus adventus, sic discessus afflixit*, (which * *Tully* writ to *Atticus*) thy comming was not so welcome to me, as thy departure was harsh. *Montanus consil.* 132 makes mention of a countrey woman that parting with her friends and native place, became grievously melancholy for many yeares; and *Trallianus* of another, so caused for the absence of her husband. Which is an ordinary passion amongst our good wives, if their husband tarry out a day longer then his appointed time, or breake his houre, they take on presently with sighes and teares, he is either robbed or dead, some mischance or other is surely befallen him, they cannot eate, drinke, sleep, or be quiet in minde, till they see him againe. If parting of friends, absence alone can worke such violent effects, what shall death do, when they must eternally be separated, never in this world to meet againe? This is so grievous a torment for the time, that it takes away their appetite,

Death of friends.
* *De anima cap. de mœrore.*
* *Lib. 12. epist.*

162 desire of life, extinguisheth all delights, it causeth deepe sighes and groanes, teares, exclamations,

(O dulce germen matris, ô sanguis meus,
Eheu tepentes, &c. —— ô flos tener)

howling, roaring, many bitter pangs, (**lamentis gemituq; & fæmineo ululatu Tecta fremunt*) and by frequent meditation extends so farre sometimes,[k] *they thinke they see their dead friends continually in their eyes, observantes imagines*, as *Conciliator* confesseth he saw his mothers ghost presenting her selfe still before him. *Quod nimis miseri volunt, hoc facilè credunt*, still, still, still, that good father, that good sonne, that good wife, that deare friend, runnes in their mindes: *Totus animus hac unâ cogitatione defixus est*, all the yeare long, as **Pliny* complaines to *Romanus, me thinkes I see* Virginius, *I heare* Virginius, *I talke with* Virginius, &c.

** Virg. 4. AEn.*
k Patres mortuos coram astantes & filios &c. Marcellus Donatus.
** Epist. lib. 2. Virginium video, audio, defunctum cogito, alloquor.*
** Calphurnius Græcus.*

** Te sine, væ misero mihi, lilia nigra videntur,*
Pallentesq; rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

They that are most staid and patient, are so furiously carried headlong by the passion of sorrow in this case, that brave discreet men otherwise, oftentimes forget themselves, and weepe like children many months together, **as * if that they to water would**, and will not be comforted. They are gone, they are gone.

** Chaucer.*

Abstulit atra dies & funere mersit acerbo, What shall I doe?
Quis dabit in lachrymas fontem mihi, quis satis altos
Accendet gemitus, & acerbo verba dolori?
Exhaurit pietas oculos, & hiantia frangit
Pectora, nec plenos avido sinit edere questus,
Magna adeò jactura premit, &c.

Fountaines of teares who gives, who lends me groanes,
Deepe sighes sufficient to expresse my moanes?
Mine eyes are dry, my breast in pieces torne,
My losse so great, I cannot enough mourne.

So *Stroza Filius* that elegant *Italian* Poet in his *Epicedium*, bewailes his fathers death; he could moderate his passions in other matters (as hee confesseth) but not in this, he yeelds wholly to sorrow,

Nunc fateor do terga malis, mens illa fatiscit,
Indomitus quondam vigor & constantia mentis.

How doth[l] *Quintilian* complaine for the losse of his sonne, to despaire almost: *Cardan* lament his only childe, in his booke *de libris proprijs*, and elsewhere in many other of his tracts, * *S. Ambrose* his brothers death? *an ego possum non cogitare de te, aut sine lachrymis cogitare, O amari dies, ô flebiles noctes, &c. Gregory Nazianzen* that noble *Pulcheria? O decorem, &c. flos recens, pullulans, &c. Alexander*, a man of a most invincible courage, after *Ephestions* death, as *Curtius* relates, *triduum jacuit ad moriendum obstinatus*, lay three dayes together upon the ground, obstinate to dye with him, and would neither eat, drinke, nor sleepe. The woman that communed with *Esdras (lib. 2 cap. 10.)* when her son fell downe dead, *fled into the field, and would not returne into the city, but there resolved to remaine, neither to eat nor drinke, but mourne and fast untill she died. Rachel wept for her children, and wonld not be comforted*

l Præfat. lib. 6.
** Lib. de obitu Satyri fratris.*

comforted because they were not, Mat. 2. 18. So did *Adrian* the Emperour bewaile his *Antinous*; *Hercules*, *Hylas*; *Orpheus*, *Euridice*; *David*, *Absolon*; (O my deare sonne *Absolon*) *Austin* his mother *Monica*, *Niobe* her children, insomuch, that the[m] Poets faigned her to be turned into a stone, as being stupified through the extremity of griefe. [n] *AEgeus*, *signo lugubri filij consternatus*, *in mare se præcipitem dedit*, impatient of sorrow for his sonnes death, drowned himselfe. Our late Physicians are full of such examples. *Montanus consil.* 242. [o] had a patient troubled with this infirmitie, by reason of her husbands death many yeares together: *Trincavelius lib.* 1. *cap.* 14. hath such another, almost in despaire, after his[p] mothers departure, *ut se fermè præcipitem daret*; and ready through distraction to make away himselfe: and in his 15. counsell, tells a story of one fifty yeares of age, *that grew desperate upon his mothers death*; and cured by *Falopius*, fell many yeares after into a relapse, by the sudden death of a daughter which he had, and could never after be recovered. The fury of this passion is so violent sometimes, that it daunts whole kingdomes and cities. *Vespasian's* death was pittifully lamented all over the *Roman* Empire, *totus orbis lugebat*, saith *Aurelius Victor*. *Alexander* commanded the battlements of houses to be pulled downe, Mules and Horses to have their manes shorne off, and many common souldiers to be slaine, to accompany his deare *Ephestions* death. Which is now practised amongst the *Tartars*, when[q] a great *Cham* dieth, 10 or 12 thousand must be slaine, men and horses, all they meet; and among those[r] Pagan *Indians*, their wives and servants voluntarily dye with them. *Leo Decimus* was so much bewailed in *Rome*, after his departure, that as *Jovius* gives out, [s] *communis salus*, *publica hilaritas*, the common safety, all good fellowship, peace, mirth, and plenty died with him, *tanquam eodem sepulchro cum Leone condita lugebantur*; for it was a golden age whilst he lived,* but after his decease an iron season succeeded, *barbara vis & fœda vastitas*, *& dira malorum omnium incommoda*, warres, plagues, vastity, discontent. When *Augustus Cæsar* died, saith *Paterculus*, *orbis ruinam timueramus*, we were all afraid, as if heaven had fallen upon our heads. [t] *Budeus* records, how that at *Lewes the* 12th *his death*, *tam subita mutatio*, *ut qui priùs digito cælum attingere videbantur*, *nunc humi derepentè serpere*, *sideratos esse diceres*, they that were erst in heaven, upon a sudden, as if they had beene planet stroken, lay groveling on the ground;

† *Concussis cecidere animis*, *seu frondibus ingens*
Sylva dolet lapsis—— they lookt' like cropt trees.

* At *Nancy* in *Loraine*, when *Claudia Valesia*, *Henry* the second *French* kings sister, and the Dukes wife deceased, the temples for fourty daies were all shut up, no Prayers nor Masses, but in that roome where she was. The Senatours all seene in blacke, *and for a twelve months space throughout the city*, *they were forbid to sing or dance*. How were we affected here in *England* for our *Titus*, *deliciæ humani generis*, Prince *Henries* immature death, as if all our dearest friends lives had exhaled with his? † *Scanderbegs* death was not so much lamented in *Epirus*. In a word, as [u] he saith of *Edward* the first at the newes of *Edward* of *Caernervan* his sonnes birth, *immortaliter gavisus*, hee was immortally glad, may we say on the contrary of friends deaths, *immortaliter gementes*, we are divers of us as so many turtles, eternally dejected with it.

[m] *Ovid. Met.*
[n] *Plut. vita ejus*
[o] *Nobilis matrona melancholica ob mortem mariti.*
[p] *Ex matris obitu in desperationem incidit.*
[q] *Mathias a Michou. Boter. Amphitheat.*
[r] *Lo. Vertoman. M. Polus Venetus lib* 1. *c.* 54. *perimunt eos quos in via obvios habent, dicentes, Ite, & domino nostro regi servite in alia vita. Nec tam in homines insaviunt sed in equos, &c.*
[s] *Vita ejus.*
* *Lib.* 4. *vitæ ejus, auream ætatem condiderat ad humanæ generis salutem quumnos statim ab optimi principis excessu, verè ferream pateremur, famem, pestem, &c.*
[t] *Lib.* 5. *de asse*
† *Maph.*
* *Ortelius Itinerario: ob annum integrum à cantu, tripudiis, et saltationibus tota civitas abstinere jubetur.*
† *See Barletius de vita et ob. Scanderbeg. lib.* 13. *hist.*
[u] *Mat. Paris.*

164 There is another ſorrow, which ariſeth from the loſſe of temporall goods and fortunes, which equally afflicteth, and may goe hand in hand with the precedent; loſſe of time, loſſe of honour, office, of good name, of labour, fruſtrate hopes, will much torment; but in my judgement, there is no torture like unto it, or that ſooner procureth this malady and miſchief:

x *Ploratur lachrymis amiſſa pecunia veris:*

x Juvenalis.

it wrings true teares from our eyes, many ſighes, much ſorrow from our hearts, and often cauſeth habituall melancholy it ſelf, *Guianerius tract.15.5.* repeats this for an eſpeciall cauſe: y *Loſſe of friends, and loſſe of goods, make many men melancholy, as I have often ſeen by continuall meditation of ſuch things.* The ſame cauſes *Arnoldus Villanovanus* inculcates, *Breviar.lib.1.cap.18. ex rerum amiſſione, damno, amicorum morte, &c.* Want alone will make a man mad, to be *Sans argent*, will cauſe a deepe and grievous melancholy. Many perſons are affected like z Iriſhmen in this behalfe, who if they have a good ſcimiter, had rather have a blow on their arme, then their weapon hurt: they will ſooner loſe their life, then their goods: and the griefe that commeth hence, continueth long (ſaith † *Plater*) *and out of many diſpoſitions, procureth an habit.* a *Montanus* and *Friſemelica* cured a young man of 22 yeares of age; that ſo became melancholy, *ob amiſſam pecuniam*, for a ſumme of money which he had unhappily loſt. *Sckenkius* hath ſuch another ſtory of one melancholy, becauſe he overſhot himſelfe, and ſpent his ſtocke in unneceſſary building. b *Roger* that rich Biſhop of *Salisbury, exutus opibus & caſtris à Rege Stephano*, ſpoiled of his goods by King *Stephan, vi doloris abſorptus, atq; in amentiam verſus, indecentia fecit*, through griefe ran mad, ſpake and did hee knew not what. Nothing ſo familiar, as for men in ſuch caſes, through anguiſh of minde to make away themſelves. A poore fellow went to hang himſelfe, (which *Auſonius* hath elegantly expreſſed in a neat † Epigramme) but finding by chance a pot of mony, flung away the rope, and went merrily home, but he that hid the gold, when he miſſed it, hanged himſelfe with that rope which the other man had left, in a diſcontented humour,

At qui condiderat, poſtquam non reperit aurum,
Aptavit collo, quem reperit laqueum.

y *Multi qui res amatas perdiderant, ut filios, opes, non ſperantes recuperare propter aſſiduam talium conſiderationē, melancholici fiunt, ut ipſe vidi.*

z *Stanihurſtus Hib. Hiſt.*

† *Cap.3. Melancholia ſemper venit ob jacturam pecuniæ, victoriæ repulſam, mortem liberorum, quibus longo poſt tempore animus inquietur, & à diſpoſitione fit habitus.*

a *Conſil.26.*

b *Nubrigenſis.*

† *Epig.22.*

Such ferall accidents can want and penury produce. Be it by ſuretiſhip, ſhipwrack, fire, ſpoile and pillage of ſouldiers, or what loſſe ſoever, it boots not, it will worke the like effect, the ſame deſolation in Provinces and Cities, as well as private perſons. The *Romanes* were miſerably dejected after the battle of *Cannas*, the men amazed for feare, the ſtupid women tore their hair and cryed. The *Hungarians* when their King *Ladiſlaus*, and braveſt ſouldiers were ſlaine by the *Turkes*, *Luctus publicus, &c.* The *Venetians*, when their forces were overcome by the French King *Lewis*, the French and Spaniſh Kings, Pope, Emperour, all conſpired againſt them, at *Cambray*, the French Herald denounced open warre in the Senate: *Lauredane Venetorum dux, &c.* and they had loſt *Padua, Brixia, Verona, Forum Julij*, their territories in the continent, and had now nothing left but the city of *Venice* it ſelfe, *& urbi quoq; ipſi* (ſaith * *Bembus*) *timendum putarent*, and the loſſe of that was likewiſe to be feared, *tantus repente dolor omnes tenuit, ut nunquam alias, &c.* they were pittifully plunged, never before in ſuch lamentable diſtreſſe. *Anno* 1527, when *Rome* was ſacked by *Burbonius*, the common ſouldiers made

* *Lib.8. Venet. hiſt.*

ſuch

such spoile that faire * Churches were turned to stables, old monuments and bookes, made horse-litter, or burned like straw; reliques, costly pictures defaced; altars demolished, rich hangings, carpets, &c. trampled in the durt. * Their wives and lovelyest daughters constuprated by every base cullion, as *Sejanus* daughter was by the hangman in publike, before their fathers and husbands faces. Noblemens children, and of the wealthiest citizens, reserved for Princes beds, were prostitute to every common souldier, and kept for Concubines; Senators and Cardinals themselves dragd along the streets, and put to exquisite torments, to confesse where their mony was hid; the rest murdered on heapes, lay stinking in the streets; Infants braines dashed out before their mothers eyes. A lamentable sight it was to see so goodly a Citty so suddenly defaced, rich citizens sent a begging to *Venice, Naples, Ancona, &c.* that erst lived in all manner of delights. * *Those proud palaces that even now vaunted their tops to Heaven, were dejected as low as hell in an instant.* Whom will not such misery make discontent? *Terence* the Poet drowned himselfe (some say) for the losse of some of his Comedies, which suffered shipwrack. When a poore man hath made many hungry meales, got together a small summe, which he loseth in an instant; a Scholar spent many an houres study to no purpose, his labors lost, &c. how should it otherwise be? I may conclude with *Gregory*, *temporalium amor, quantum afficit, cùm hæret possessio, tantum quum subtrahitur, urit dolor*; riches do not so much exhilarate us with their possession, as they torment us with their losse.

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* *Templa ornamentis nudata, spoliata, in stabula equorum & asinorum versa, &c. Insulæ humi conculcatæ, peditæ, &c.*

* *In oculis maritorum dilectissimæ conjuges ab Hispanorum lixis constupratæ sunt. Filiæ magnatum thoris destinatæ, &c.*

* *Ita fastu ante unum mensem turgida civitas, & cacuminibus cælum pulsare visa, ad inferos usq; paucis diebus dejecta.*

Next to Sorrow still I may annex such accidents as procure Feare; for besides those Terrors which I have [c] before touched, and many other feares (which are infinite) there is a superstitious Feare, one of the three great causes of fear in *Aristotle*, commonly caused by prodigies and dismall accidents, which much trouble many of us. (*Nescio quid animus mihi præsagit mali.*) As if a Hare crosse the way at our going forth, or a mouse gnaw our clothes: If they bleed three drops at nose, the salt falls towards them, a black spot appeare in their nailes, &c. with many such, which *Delrio Tom. 2. lib. 3. sect. 4. Austin Niphus* in his booke *de Augurijs. Polidore Virg. lib. 3. de Prodigijs. Sarisburiensis Policrat. lib. 1. cap. 13.* discusse at large. They are so much affected, that with every strength of Imagination, Feare, and the Devils craft, [d] *they pull those misfortunes they suspect, upon their own heads, and that which they feare, shall come upon them*, as *Solomon* fore-telleth, *Prov. 10. 24.* and *Isay* denounceth, *66. 4.* which if [e] *they could neglect and contemne, would not come to passe. Eorum vires nostrâ residen opinione, ut morbi gravitas ægrotantium cogitatione*, they are intended and remitted, as our opinion is fixed, more or lesse. *N. N. dat pœnas*, saith [f] *Crato* of such a one, *utinam non attraheret:* he is punished, and is the cause of it [g] himselfe:

[c] *Sect 2. Memb. 4. Subs. 3.* feare from ominous accidents, destinies fore-told.

[d] *Accersunt sibi malum.*

[e] *Si non observemus, nihil valent. Polidor.*

[f] *Consil. 26. l. 2.*

[g] Harme watch harme catch.

† *Dum fata fugimus, fata stulti incurrimus*, the thing that I feared saith *Iob*, is fallen upon me.

† *Geor. Buchan.*

As much we may say of them that are troubled with their fortunes, or ill destinies fore-seene, *multos angit præscientia malorum*: The fore-knowledge of what shall come to passe, crucifies many men, fore-told by Astrologers, or Wisards, *iratum ob cælum*, bee it ill accident, or death it selfe: which often falls out by Gods permission; *quia dæmonem timent* (saith *Chrysostome*) *Deus ideo permittit accidere. Severus, Adrian, Domitian*, can testifie as much,

of

166 of whose feare and suspicion, *Sueton*, *Herodian*, and the rest of those writers, tell strange stories in this behalfe. [h] *Montanus consil.* 31. hath one example of a young man, exceeding melancholy upon this occasion. Such fears have still tormented mortall men in all ages, by reason of those lying oracles, and jugling Priests; * There was a fountaine in *Greece*, neere *Ceres* Temple in *Achaia*, where the event of such diseases was to be knowne; *A glasse let downe by a thred, &c.* Amongst those *Cyanean* rocks at the springs of *Lycia*, was the Oracle of *Thrixeus Apollo*, *where all fortunes were fore-told, sicknesse, health, or what they would besides:* so common people have beene alwayes deluded with future events. At this day, *Metus futurorum maximè torquet Sinas*, this foolish feare, mightily crucifies them in *China:* as [i] *Matthew Riccius* the Jesuite informeth us, in his Commentaries of those countries, of all Nations they are most superstitious, and much tormented in this kinde, attributing so much to their Divinators, *ut ipse metus fidem faciat*, that feare it selfe and conceipt, cause it to [k] fall out: If he fore-tell sickenesse such a day, that very time they will be sick, *vi metûs afflicti in ægritudinem cadunt*; and many times die as it is foretold. A true saying, *Timor mortis, morte pejor*, the feare of death, is worse then death it selfe; and the memory of that sad houre, to some fortunate and rich men, *is as bitter as gaule*, *Eccl.* 41.1. *Inquietam nobis vitam facit mortis metus*, a worse plague cannot happen to a man, then to be so troubled in his minde; 'tis *triste divortium*, an heavy separation to leave their goods with so much labour got, pleasures of the world, which they have so delitiously enjoyed, friends and companions whom they so dearly loved, all at once. *Axiochus* the Philosopher was bold and couragious all his life, and gave good precepts *de contemnendâ morte*, and against the vanity of the world to others; but being now ready to die himselfe, hee was mightily dejected, *hâc luce privabor, his orbabor bonis?* hee lamented like a child, &c. And though *Socrates* himself was there to comfort him, *ubi pristina virtutum jactatio O Axioche?* yet he was very timorous and impatient of death, much troubled in his minde, *Imbellis pavor & impatientia, &c. O Clotho, Megapetus* the tyrant in *Lucian* exclaimes, now ready to depart, *let mee live a while longer.* * *I will give thee a thousand talents of gold, and two boles besides, which I took from* Cleocritus, *worth an hundred talents apiece: Woe's mee*, * saith another, *what goodly manners shall I leave! what fertile Fields! what a fine House! what pretty Children! how many servants! Who shall gather my grapes, my corne? Must I now die so well setled? Leave all, so richly and well provided? Woe's me, what shall I doe?* * *Animula vagula blandula, quæ nunc abibis in loca?*

To these tortures of *Feare* and *Sorrow*, may well be annexed *Curiosity*, that irksome, that tyrannizing care, *nimia solicitudo*, * *superfluous industry about unprofitable things, and their qualities*, as *Thomas* defines it: an itching humor or a kinde of longing to see that which is not to bee seene, to doe that which ought not to bee done: to know that * secret, which should not be known, to eat of the forbidden fruit. We commonly molest & tire our selves about things unfit and unnecessary, as *Martha* troubled her selfe to little purpose. Be it in Religion, humanity, Magicke, Philosophy, policie, any action or study, 'tis a needlesse trouble, a meere torment. For what else is schoole divinity, how many doth it pussle? what fruitles questions about the Trinity,

Resurrection

h *Iuvenis solicitus de futuris frustra, factus melancholicus.*

* *Pausanius in Achaicis lib. 7. Vbi omnium morborum eventus dignoscuntur. Speculum tenui suspensum funiculo demittunt: & ad Cyaneas petras, ad Lyciæ fontes, &c.*

i *Expedit. in Sinas, lib. 1. cap. 3*

k *Timendo præcupat, quod vitat ultro provocat, quod fugit, gaudet, & mœrens & lubens miser fuit. Heinsius Austriac.*

* *Tom. 4. dial. 8 Cataplo. Auri puri mille talenta, me hodie tibi daturum promitto, &c.*

* *Ibidem. Hei mihi quæ relinquenda prædia, quam fertiles agri, &c.*

* *Adrian.*

* *Industria superflua circa res inutiles.*

* *Flavæ secreta Minervæ ut viderat Aglauros. Ov. Met. 2.*

Resurrection, Election, Predestination, Reprobation, hell fire, &c. how many shall be saved, damned? What else is all superstition, but an endlesse observation of Idle Ceremonies, Traditions? What is most of our Philosophy, but a Labyrinth of opinions, idle questions, propositions, Metaphysicall tearms? *Socrates* therefore held all philosophers, cavillers and madmen, *circa subtilia Cavillatores pro insanis habuit, palam eos arguens*, saith † *Eusebius*, because they commonly sought after such things, *quæ nec percipi à nobis nec comprehendi possent*, or put case they did understand, yet they were altogether unprofitable. For what matter is it for us to know how high the *Pleiades* are, how farre distant *Persius* and *Cassiopea* from us, how deep the sea, &c. we are neither wiser as he follows it, nor modester, nor better, nor richer, nor stronger for the knowledge of it. *quod supra nos nihil ad nos*, I may say the same of those Genethliacall studies, what is Astrology, but vaine elections, predictions? all Magicke, but a troublesome error, a pernicious foppery? Physicke, but intricate rules and prescriptions? Philology, but vaine Criticismes? Logicke, needlesse Sophismes? Metaphysicks themselves, but intricate subtilties, and fruitlesse abstractions? Alcumy, but a bundle of errors? To what end are such great Tomes, why do wee spend so many yeares in their studies? Much better to know nothing at all, as those barbarous *Indians* are wholly ignorant, then as some of us, to be so sore vexed about unprofitable toies: *stultus labor est ineptiarum*, to build an house without pinnes, make a rope of sand, to what end? *cui bono?* He studies on, but as the boy told S. *Austin*, when I have laved the sea dry, thou shalt understand the mystery of the Trinity. He makes observations, keepes times and seasons; and as * *Conradus* the Emperour would not touch his new Bride, till an Astrologer had told him a masculine houre, but with what successe? He travels into *Europe*, *Africke*, *Asia*, searcheth every creeke, Sea, City, Mountaine, Gulfe, to what end? See one Promontory (said *Socrates* of old) one Mountaine, one Sea, one River, and see all. An *Alchimist* spends his fortunes to make gold; an Antiquary consumes his treasure and time to scrape up a company of old coynes, statues, roles, edicts, manuscripts, &c. he must know what was done of old in *Athens*, *Rome*, what lodging, diet, houses they had, and have all the present newes at first, though never so remote, before all others, what projects, counsels, consultations, &c. *quid Iuno in aurem insusurret Iovi*, whats now decreed in *France*, what in *Italy*: who was he, whence comes he, which way, whether goes he, &c. *Aristotle* must find out the motion of *Euripus*; *Pliny* must needs see *Vesuvius*, but how sped they? One loseth goods, another his life. *Pyrrhus* will conquer *Africke* first, and then *Asia*: He will be a sole Monarch, a second immortall, a third rich, a fourth commands. † *Turbine magno spes solicitæ in urbibus errant*; we runne, ride, take indefatigable paines, all up early, downe late, striving to get that, which we had better be without, (*Ardelion's* busie bodies as wee are) it were much fitter for us to be quiet, sit still, and take our ease. His sole study is for words, that they be

——*Lepidæ lexeis compositæ ut tessellæ omnes*,

not a syllable misplaced, to set out a strameneous subject: as thine is about apparell, to follow the fashion, to be terse and polite, 'tis thy sole businesse: both with like profit. His only delight is building, he spends himselfe to get curious pictures, intricate models and plots, another is wholly ceremonious

† *Contra Philos. cap. 61.*

* *Mat. Paris.*

† *Seneca.*

168 about titles, degrees, inscriptions: A third is over solicitous about his diet, he must have such and such exquisite sauces, meat so dressed, so farre fetched, *peregrini aeris volucres*, so cooked, &c. something to provoke thirst, something anon to quench his thirst. Thus he redeemes his appetite with extraordinary charge to his purse, is seldome pleased with any meale, whilest a triviall stomacke useth all with delight and is never offended. Another must have roses in winter, *alieni temporis flores*, snow water in summer, fruits before they can be or are usually ripe, artificiall gardens and fishponds on the tops of houses, all things opposite to the vulgar sort, intricate and rare, or else they are nothing worth. So busie, nice, curious wits, make that unsupportable in all vocations, trades, actions, employments, which to duller apprehensions is not offensive, earnestly seeking that which others as scornefully neglect. Thus through our foolish curiosity doe wee macerate our selves, tire our soules, and run headlong, through our indiscretion, perverse will, and want of government, into many needlesse cares, and troubles, vaine expenses, tedious journies, painefull houres, and when all is done, *quorsum hæc? cui bono?* to what end?

†*Ios. Scaliger in Gnomit.*

† *Nescire velle quæ Magister maximus*
Docere non vult, erudita insciti a est.

Unfortunate marriage.

Amongst these passions and irksome Accidents, unfortunate marriage may be ranked: a condition of life appointed by God himselfe in Paradise, an honourable and happy estate, and as great a felicity as can befall a man in this world, [l] if the parties can agree as they ought, and live as [m] *Seneca* liv'd with his *Paulina*: but if they be unequally matched, or at discord, a greater misery cannot be expected, to have a scold, a slut, an harlot, a foole, a fury or a fiend, there can be no such plague. *Eccles.* 26.14. *He that hath her is as if hee held a Scorpion, &* 26.25. *a wicked wife makes a sorry countenance, an heavy heart, and he had rather dwell with a Lyon, then keepe house with such a wife.* Her [n] properties *Jovianus Pontanus* hath described at large, *Ant. dial. Tom.* 2. under the name of *Euphorbia*. Or if they be not equall in years, the like mischiefe happens. *Cecilius* in *Agellius lib.* 2. *cap.* 23. complaines much of an old wife, *dum ejus morti inhio, egomet mortuus vivo inter vivos*, whilst I gape after her death, I live a dead man amongst the living, or if they dislike upon any occasion,

l A vertuous woman is the crowne of her husband. Prov. 12.4. but shee &c.

m *Lib.* 17. *epist.* 105.

n *Titionatur, candelabratur. &c.*

†*Daniel in Rosamund.*

† *Judge they who are unfortunately wed,*
What 'tis to come into a loathed bed.

The same inconvenience befalls women.

†*Chalcocondyl. l.* 9 *de repub. Angl.*

† *At vos ô duri miseram lugete parentes,*
Si ferro aut laqueo læva hac me exsolvere sorte
Sustineo:——

Hard hearted parents both lament my fate,
If selfe I kill or hang, to ease my state.

o *Elegant virgo invita cuidam è nostratibus nupsit, &c.* p *Duxi uxorem, quam ibi miseriam non vidi? nati filij alia cura. Ter. Act.* 5 *Scen.* 4. *Demea Adelph.*

o A young Gentlewoman in *Basil*, was married, saith *Felix Plater, observat. lib.* 1. to an ancient man against her will, whom she could not affect; she was continually melancholy, and pined away for griefe; and though her husband did all he could possibly to give her content, in a discontented humour at length she hanged her selfe. Many other stories hee relates in this kinde. p Thus men are plagued with women; they againe with men, when they are of divers humours and conditions; he a spendthrift, she sparing; one honest, the other dishonest, &c. Parents many times disquiet their children, and they

their

their parents. [q] *A fooliſh ſonne is an heavineſſe to his mother. Injuſta noverca:* A ſtep-mother often vexeth a whole family, is matter of repentance, exerciſe of patience, fuell of diſſention; which made *Cato's* ſonne expoſtulate with his father, why he ſhould offer to marry his client *Solinius* daughter, a young wench, *Cujus causâ novercam induceret*; what offence had he done, that hee ſhould marry again?

[q] Prov.

Unkind unnaturall friends, evill neighbours, bad ſervants, debts and debates, &c. 'twas *Chilons* ſentence, *comes æris alieni & litis eſt miſeria*, miſery and uſury go commonly together; ſuretiſhip is the bane of many families, *Sponde, præſtò noxa eſt, hee ſhall be ſore vexed that is ſurety for a ſtranger, Prov.* 11.15. *and he that hateth ſuretiſhip is ſure.* Contention, brawling, lawſutes, falling out of neighbours and friends.—*diſcordia demens* (*Virg. AEn.6.*) are equall to the firſt, grieve many a man, and vex his ſoul. *Nihil ſanè miſerabilius eorum mentibus* (as [r] *Boter* holdes) *nothing ſo miſerable as ſuch men, full of cares, griefes, anxieties, as if they were ſtabbed with a ſharpe ſword, feare, ſuſpicion, deſperation, ſorrow, are their ordinary companions.* Our Welchmen are noted by ſome of their [s] owne Writers, to conſume one another in this kinde; but whoſoever they are that uſe it, theſe are their common ſymptomes, eſpecially if they be convict or overcome, [t] caſt in a ſuit. *Arius* put out of a Biſhoprick by *Euſtathius*, turned Heretick, and lived after diſcontented all his life. [u] Every repulſe is of like nature; *heu quanta de ſpe decidi!* Diſgrace, infamy, detraction, will almoſt effect as much, and that a long time after. *Hipponax* a Satyricall Poet, ſo vilified and laſhed two painters in his Iambicks, *ut ambo laqueo ſe ſuffocarent*, [x] *Pliny* ſaith, both hanged themſelves. All oppoſitions, dangers, perplexities, diſcontents, [y] to live in any ſuſpenſe, are of the ſame ranke: *potes hoc ſub caſu ducere ſomnos?* Who can be ſecure in ſuch caſes. Ill beſtowed benefits, ingratitude, unthankfull friends much diſquiet and moleſt ſome: Vnkind ſpeeches trouble as many: uncivill carriage or dogged anſwers, weak women above the reſt, if they proceed from their ſurly husbands, are as bitter as gaule, and not to be digeſted. A Glaſſe mans wife in *Baſil* became melancholy becauſe her husband ſaid he would marry againe if ſhee died. *No cut to unkindneſſe*, as the ſaying is, a frowne, an hard ſpeech, ill reſpect, a brow-beating, or bad looke, eſpecially to Courtiers, or ſuch as attend upon great perſons, is preſent death:

[r] *De increm. urb. lib.3. cap.3 tanquam diro mucrone confoſſi, his nulla requies, nulla delectatio, ſollicitudine, gemitu, furore, deſperatione, timore, tanquam ad perpetuam æruminam infeliciter rapti.*

[s] *Humfredus Lloyd epiſt. ad Abrahamum Ortelium. M. Vaughan* in his golden Fleece.

Ingenium vultu ſtat, cadit q; ſuo, they ebbe and flow with their maſters favours. Some perſons are at their wits ends, if by chance they over-ſhoot themſelves in their ordinary ſpeeches, or actions, which may after turne to their diſadvantage or diſgrace, or have any ſecret diſcloſed. *Ronſeus epiſt. miſcel.* 3. reports of a Gentlewoman 25 years old, that falling foule with one of her Goſſips, was upbraided with a ſecret infirmity, (no matter what) in publike, and ſo much grieved with it, that ſhe did thereupon *ſolitudines quærere, omnes ab ſe ablegare, ac tandem in graviſſimam incidens melancholiam, contabeſcere*, forſake all company, quite moped, and in a melancholy humour pine away. Others are as much tortured to ſee themſelves rejected, contemned, ſcorned, diſabled, diffamed, detracted, undervalued, or [z] *left behinde their fellow's. Lucian* brings in *AEtamacles* a Philoſopher in his *Lapith. convivio*, much diſcontented that he was not invited amongſt the reſt, expoſtulating the matter, in a long Epiſtle with *Ariſtenetus* their Hoſt.

[t] *Litibus & controverſiis uſq; ad omnium bonorum conſumptionem contendunt.*

[u] *Quæq; repulſa gravis.*

[x] *Lib.36. cap.5.*

[y] *Nihil æque amarum, quam diu pendere: quidam æquiore animo ferunt præcidi ſibem ſuam quam trabi. Seneca cap.3 lib.2 de Ben. Virg. Plater obſervat. lib.1.*

[z] *Turpe relinqui eſt, Hor.*

170 *Prætextatus* a robed Gentleman in *Plutarch*, would not sit down at a Feast, because he might not sit highest, but went his waies all in a chafe. We see the common quarrellings that are ordinary with us, for taking of the wall, precedency, and the like, which though toyes in themselves, and things of no moment, yet they cause many distempers, much heart-burning amongst us. Nothing pierceth deeper then a contempt or disgrace, [b] especially if they be generous spirits, scarce any thing affects them more, then to be despised or vilified. *Crato consil.* 16. *lib.* 2. exemplifies it, and common experience confirmes it. Of the same nature is oppression, *Ecclus*, 77. *surely oppression makes a man mad*, losse of liberty, which made *Brutus* venter his life, *Cato* kill himselfe, and † *Tully* complaine, *Omnem hilaritatem in perpetuum amisi*, mine heart's broken, I shall never looke up, or be merry againe, * *hæc jactura intolerabilis*, to some parties 'tis a most intolerable losse. Banishment a great misery, as *Tyrteus* describes it in an Epigram of his,

b *Scimus enim generosas naturas, nulla re citius moveri, aut gravius affici, quam contemptu ac despicientia.*

† *Ad Atticum epist. l.* 12.

**Epist ad Brutum.*

Nam miserum est patriâ amissâ, laribusq; vagari
Mendicum, & timidâ vocerogare cibos:
Omnibus invisus, quocunq; accesserit exul
Semper erit, semper spretus egensq; jacet, &c.

A miserable thing 'tis so to wander,
And like a begger for to whine at doore,
Contemn'd of all the world, an exile is,
Hated, rejected, needy still, and poore.

c *In Phœniss.* *Polynices* in his conference with *Jocasta* in [c] *Euripides*, reckons up five miseries of a banished man, the least of which alone, were enough to deject some pusillanimous creatures. Oftentimes a too great feeling of our owne infirmities or imperfections of body or minde, will rivell us up; as if we be long sick:

O beata sanitas, te præsente, amœnum
Ver floret gratijs, absq; te nemo beatus:

O blessed health! *thou art above all gold and treasure*, *Ecclus.* 30. 15. without thee there can be no happinesse: Or visited with some loathsome disease, offensive to others, or troublesome to our selves; as a stinking breath, deformity of our limmes, crookednesse, losse of an eye, leg, hand, paleneſse, leannes, rednesse, baldnesse, losse or want of haire, &c. *hic ubi fluere cæpit, diros ictus cordi infert*, saith [d] *Synesius*, he himselfe troubled not a little *ob comæ defectum*, the losse of haire alone, strikes a cruell stroke to the heart. *Acco* an old woman, seeing by chance her face in a true glasse, (for she used false flattering glasses belike at other times, as most Gentlewomen doe) *animi dolore in insaniam delapsa est*, (*Cælius Rhodiginus lib.* 17. *cap.* 2.) ran mad. [e] *Erotheus* the son of *Vulcan*, because he was ridiculous for his imperfections, flung himselfe into the fire, *Lais* of *Corinth* now growne old, gave up her glasse to *Venus*, for she could not abide to looke upon it. † *Qualis fum nolo, qualis eram nequeo.* Generally to faire nice peeces, old age and foule linen are two most odious things, a torment of torments, they may not abide the thought of it.

d *In laudem calvit.*

e *Ovid.*

† *E Cret.*

* *Hor.* 3. *Car. Ode* 3.

——* *ô deorum*
Quisquis hæc audis, utinam inter errem
Nuda leones,
Antequam turpis macies decentes
Occupet malas, teneræq; succus

Defluat

Desluat prædæ, speciosa quæro
pascere tygres.

To be foule, ugly, and deformed, much better be buried alive. Some are faire but barren, and that gaules them. *Hannah wept sore, did not eat, and was troubled in spirit, and all for her barrennesse*, 1. *Sam.* 1. and *Gen.* 30. *Rachel* said *in the anguish of her soule, give me a child, or I shall dye*: another hath too many: one was never married, and that's his hell: another is, and that's his plague. Some are troubled in that they are obscure; others by being traduced, slandered, abused, disgraced, vilified, or any way injured: *minimè miror eos* (as he said) *qui insanire occipiunt ex injuriâ*, I marvaile not at all if offences make men mad. Seventeene particular causes of anger and offence *Aristotle* reckons up, which for brevities sake I must omit. No tydings troubles one; ill reports, rumours, bad tydings or newes, hard hap, ill successe, cast in a suit, vaine hopes, or hope deferred another: one is to too eminent, another too base born, and that alone tortures him as much as the rest: one is out of action, company, imployment; another overcome and tormented with worldly cares, and onerous businesse. But what [f] tongue can suffice to speake of all?

Many men catch this malady by eating certaine meats, hearbes, rootes, at unawares, as henbane, nightshade, cicuta, mandrakes, &c. *A company of yong men at *Agrigentum* in *Sicily*, came into a Taverne, where after they had freely taken their liquor, whether it were the wine it selfe, or something mixt with it 'tis not yet known,* but upon a sudden they began to be so troubled in their braines, and their phantasie so crased, that they thought they were in a ship at sea, and now ready to be cast away by reason of a tempest. Wherefore to avoide shipwrack and present drowning, they flung all the goods in the house out at the windowes into the street, or into the sea, as they supposed; Thus they continued mad a pretty season, and being brought before the Magistrate to give an account of this their fact, they told him (not yet recovered of their madnesse) that what was done they did for feare of death, and to avoid eminent danger: the spectators were all amazed at this their stupidity, & gazed on them still, whilst one of the ancientest of the company, in a grave tone excused himselfe to the Magistrate upon his knees, *O viri Tritones ego in imo jacui*, I beseech your deities, &c. for I was in the bottome of the ship all the while: another besought them as so many sea Gods, to bee good unto them, and if ever he and his fellows came to land againe, † he would build an Altar to their service. The Magistrate could not sufficiently laugh at this their madnesse, bid them sleep it out, and so went his wayes. Many such accidents frequently happen, upon these unknowne occasions. Some are so caused by philters, wandring in the sun, biting of a mad dogge, a blow on the head, stinging with that kinde of Spider called *Tarantula*; an ordinary thing, if wee may beleeve *Skenck. lib. 7. de Venenis*, In *Calabria* and *Apulia* in *Italy*, *Cardan. subtil. lib. 9. Scaliger exercitat.* 185. Their symptomes are merrily described by *Jovianus Pontanus Ant. dial.* how they dance altogether, and are cured by Musick. [g] *Cardan* speakes of certaine stones, if they be carried about one, which will cause melancholy and madnesse, he calls them unhappy, as an [h] *Adamant, Selenites, &c. which dry up the body, increase cares, diminish sleepe*: *Ctesias* in *Persicis*, makes mention of a Well in those parts, of which if any man drink, [i] *he is mad for 24. houres.* Some lose their wits by terrible objects (as

[f] *Non mihi si centum linguæ sint, oraq; centum, Omnia causarum percurrere nomina possem.*

* *Celius l. 17. cap. 2.*

* *Ita mente exagitati sunt ut in triremi se constitutos putarent, maria vadabundo tempestate jactatos, proinde naufragium veriti, egestis undiq; rebus vasa omnia in viam è senestris, seu in mare, præcipitarunt: post ridie &c.*

† *Aram vobis servatoribus diis erigemus.*

[g] *Lib. de gemmis*

[h] *Quæ gestatæ infelicem & tristem reddũt, curas augent, corpus siccant, somnum minuunt.*

[i] *Ad unum diem mente alienatus.*

172 (as elſe where I have more † copiouſly dilated) and life it ſelfe many times, as *Hippolitus* affrighted by *Neptunes* ſea-horſes, *Athamas* by *Juno's* Furies: but theſe relations are common in all Writers.

† *Part.1.Sect.2. Subſect.3.*

k *Juven. Sat.3.*

k *Hic alias poteram, & plures ſubnectere cauſas,*
Sed jumenta vocant, & Sol inclinat, eundum eſt,
Many ſuch cauſes, much more could I ſay,
But that for provender my cattle ſtay:
The ſun declines, and I muſt needs away.

l *Intus beſtiæ minutæ multæ necât. Numquid minutiſſima ſunt grana arenæ, ſed ſi arena amplius in navem mittatur, mergit illam: quam minutæ guttæ pluviæ, & tamen implêt flumina, domus ejiciunt, timenda ergo ruina multitudinis, ſi non magnitudinis.*

Theſe cauſes, if they be conſidered, and come alone, I do eaſily yeeld, can do little of themſelves, ſeldome, or apart, (an old oke is not felled at a blow) though many times they are all ſufficient every one: yet if they concurre, as often they doe, *vis unita fortior*; *Et quæ non obſunt ſingula, multa nocent*; they may batter a ſtrong conſtitution; as l *Auſtin* ſaid, *many graines and ſmall ſands ſinke a ſhip, many ſmall drops make a floud, &c.* often reiterated; many diſpoſitions produce an habit.

Memb. 5.
Subsect. 1.

Continent, inward, antecedent, next cauſes, and how the body workes on the minde.

AS a Purly hunter, I have hitherto beaten about the circuit of the Forreſt of this Microcoſme, and followed only thoſe outward adventitious cauſes; I will now break into the inner roomes, and rip up the antecedent immediate cauſes which are there to be found. For as the diſtraction of the minde, amongſt other outward cauſes and perturbations, alters the temperature of the body, ſo the diſtraction and diſtemper of the body will cauſe a diſtemperature of the ſoule, and 'tis hard to decide which of theſe two doe more harme to the other. *Plato, Cyprian*, and ſome others, as I have formerly ſaid, lay the greateſt fault upon the ſoule, excuſing the body; others againe accuſing the body, excuſe the ſoule, as a principall agent. Their reaſons are, becauſe m *the manners doe follow the temperature of the body*, as *Galen* proves in his booke of that ſubject, *Proſper Calenius de Atra bile*, *Jaſon Pratenſis cap. de Mania*, *Lemnius lib.4.cap.16.* and many others. And that which *Gualter* hath commented *hom.10. in epiſt. Johannis*, is moſt true, concupiſcence and originall ſinne, inclinations, & bad humors, are n radicall in every one of us, cauſing theſe perturbations, affections, and ſeverall diſtempers, offering many times violence unto the ſoule. *Every man is tempted by his owne concupiſcence* (James 1.14.) *the ſpirit is willing, but the fleſh is weake, and rebelleth againſt the ſpirit*, as our o *Apoſtle* teacheth us: that me thinkes the ſoule hath the better plea againſt the body, which ſo forcibly inclines us, that we cannot reſiſt, *Nec nos obniti contra, nec tendere tantum Sufficimus*. How the body being materiall, worketh upon the immateriall ſoule, by mediation of humours and ſpirits, which participate of both, and ill diſpoſed organs, *Cornelius Agrippa* hath diſcourſed *lib. 1. de occult. Philoſ. cap.63.64.65. Levinus Lemnius lib.1. de occult.nat.mir.cap.12. & 16. & 21 inſtitut.ad opt.vit. Perkins lib.1. Caſes of Conſ. cap.12. T. Bright cap.10.11.11.*

m *Mores ſequuntur temperaturam corporis.*

n *Scintillæ latent in corporibus.*

o Gal.5.

in

in his Treatise of Melancholy. For as [p] anger, feare, sorrow, obtrectation, emulation, &c. *si mentis intimos recessus occuparint*, saith [q] *Lemnius, corpori quoq; infesta sunt, & illi teterrimos morbos inferunt*, cause grievous diseases in the body, so bodily diseases affect the soule by consent. Now the chiefest causes proceed from the [r] Heart, humours, spirits: as they are purer, or impurer, so is the Minde, and equally suffers, as a Lute out of tune, if one string or one organ be distempered, all the rest miscarry, [s] *Corpus onustum Hesternis vitijs, animum quoque prægravat unà.* The Body is *domicilium animæ*, her house, abode, and stay; and as a torch, gives a better light, a sweeter smell, according to the matter it is made of: so doth our soul performe all her actions, better or worse, as her organs are disposed; or as wine savours of the caske wherein it is kept; the soul receives a tincture from the body, through which it workes. We see this in old men, children, *Europeans*, *Asians*, hot and cold Climes; Sanguine are merry, Melancholy sad, Phlegmaticke dull, by reason of abundance of those humours, and they cannot resist such passions which are inflicted by them. For in this infirmity of humane nature, as *Melancthon* declares, the Understanding is so tied to, and captivated by his inferiour senses, that without their helpe he cannot exercise his functions, and the Will being weakned, hath but a small power to restraine those outward parts, but suffers her selfe to be overruled by them; that I must needs conclude with *Lemnius, spiritus & humores maximum nocumentum obtinent*, spirits and humours doe most harme in * troubling the soule. How should a man choose but be cholericke and angry, that hath his body so clogged with abundance of grosse humours? or melancholy, that is so inwardly disposed? That thence comes then this malady, Madnesse, Apoplexies, Lethargies, &c. it may not be denied.

Now this body of ours is most part distempered by some precedent diseases, which molest his inward organs and instruments, and so *per consequens* cause melancholy, according to the cōsent of the most approved Physicians. [t] *This humour* (as *Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18. Arnoldus breviar. l. 1. cap. 18. Jacchinus comment. in 9. Rhasis cap. 15. Montaltus cap. 10. Nicholas Piso cap. de Melan. &c.* suppose) *is begotten by the distemperature of some inward part, innate, or left after some inflammation, or else inclu[illegible]d in the bloud after an* [u] *ague, or some other malignant disease.* This opinion [illegible] theirs concurres with that of *Galen, lib. 3. cap. 6. de locis affect. Guian*[illegible]es an instance in one so caused by a quartan ague, and *Montanus c*[illegible] [illegible]ong man of 28. years of age, so distempered after a quartan, [illegible] him five yeares together. *Hildisheim spicel. 2. de Mani*[illegible] [illegible] Baron, grievously tormented with melancholy after a long [x] ague: *Galen. lib. de atra bile cap. 4.* puts the plague a cause. *Botaldus* in his booke *de lue vener. cap. 2.* the French pox for a cause: others, Phrensie, Epilepsie, Apoplexie, because those diseases doe often degenerate into this. Of suppression of Hæmrods, Hæmorogia, or bleeding at nose, menstruous retentions, (although they deserve a larger explication, as being the sole cause of a proper kinde of melancholy, in more ancient Maids, Nunnes and Widowes, handled apart by *Rodericus à Castro, and Mercatus*, as I have else where signified,) or any other evacuation stopped, I have already spoken. Only this I will adde, that this Melancholy which shall be caused by such infirmities, deserves to be pitied

[p] *Sicut ex animi affectionibus corpus languescit: sic ex corporis vitiis, & morborum plerisq; cruciatibus animam videmus hebetari, Galenus.*

[q] *Lib. 1. cap. 16.*

[r] *Corporis itidē morbi animam per consensum, a lege consortii afficiunt, & quanquam objecta multos motus turbulentos in homine concitet, præcipua tamen causa in corde & humoribus spiritibusq; consistit &c.*

[s] *Hor.*

* *Humores pravi mentem obnubilant.*

[t] *Hic humor vel à partis intemperie generatur vel relinquitur post inflammationes, vel crassior in venis conclusus, vel torpidus malignam qualitatem contrahit.*

[u] *Sæpe constat in febre hominē [illegible]elancholicum [illegible] post febrem [illegible]i, aut alium m[illegible]um. Cal[illegible]a intemperies innata, vel à febre contracta.*

[x] *Raro quis diuturno morbo laborat, qui non sit melancholicus, Mercurialis de affect. capitis lib. 1. cap. 10. de Melanc.*

tied of all men, and to bee respected with a more tender compassion, according to *Laurentius*, as comming from a more inevitable cause.

Subsect. 2.

Distemperature of particular parts, causes.

THere is almost no part of the Body, which being distempered, doth not cause this malady, as the Braine and his parts, Heart, Liver, Spleene, Stomacke, Matrix or Wombe, Pylorus, Mirache, Mesentery, Hypocondries, Meseraick veines; and in a word, saith [y] *Arculanus, there is no part which causeth not melancholy, either because it is adust, or doth not expell the superfluity of the nutriment. Savanarola Pract. major. rubric. 11. Tract. 6. cap. 1.* is of the same opinion, that melancholy is ingendred in each particular part, and [z] *Crato in consil. 17. lib. 2. Gordonius*, who is *instar omnium, lib. med. partic. 2. cap. 19.* confirmes as much, putting the [a] *matter of Melancholy, sometimes in the Stomacke, Liver, Heart, Brain, Splene, Mirach, Hypocondries, when as the melancholy humour resides there, or the Liver is not well cleansed from Melancholy bloud.*

The Braine is a familiar and frequent cause, too hot, or too cold, [b] *through adust bloud so caused*, as *Mercurialis* will have it, *within or without the head*, the braine it selfe being distempered. Those are most apt to this disease, [c] *that have a hot Heart and moist Braine*, which *Montaltus cap. 11. de Melanch.* approves out of *Halyabbas, Rhasis*, and *Avicenna. Mercurialis consil. 11.* assignes the coldnesse of the braine a cause, and *Salustius Salvianus med. lect. lib. 2. cap. 1.* [d] will have it *arise from a cold and dry distemperature of the braine. Piso, Benedictus Victorius Faventinus*, will have it proceed from a [e] *hot distemperature of the Braine*; and [f] *Montaltus cap. 10.* from the Braines heat, scorching the bloud. The braine is still distempered by himselfe, or by consent: by himselfe or his proper affection, as *Faventinus* calls it, [g] *or by vapours which arise from the other parts, and fume up into the head, altering the animal faculties.*

Hildesheim spicel. 2. de Mania, thinkes it may be caused from a [h] *distemperature of the heart, sometimes hot, sometimes cold.* A hot Liver, and a cold Stomack, are put for usuall causes of Melancholy: *Mercurialis consil. 11. & consil. 6. consil. 86.* assignes a hot Liver, and cold Stomack for ordinary causes. [i] *Monavius* in an Epistle of his to *Crato* in *Scoltzius*, is of opinion, that Hypocondriacall Melancholy may proceed from a cold Liver; the question is there discussed. Most agree that a hot Liver is in fault; [k] *The Liver is the shop of humours, & especially causeth melancholy by his hot and dry distemperature. The Stomacke, and Meseraick veines doe often concurre, by reason of their obstructions, and thence their heat cannot be avoided; and many times the matter is so adust, and inflamed in these parts, that it degenerates into Hypocondriacall melancholy. Guianerius cap. 2. Tract. 15.* holds the Meseraicke veines to be a sufficient [m] cause alone. The splene concurres to this malady, by all their con-

y *Ad nonum lib. Rhasis ad Almansor, c 16 Universaliter à quacunq; parte potest fieri melancholicus.*

z *A Liene, jecinore, utero, & alijs partibus oritur.*

a *Materia Melancholiæ aliquando in corde, in stomacho, hepate, ab hypocondrijs, myrache, splene, cum ibi remanet humor melancholicus.*

b *Ex sanguine adusto, intra vel extra caput*

c *Qui calidum cor habent, cerebrum humidum, facile melancholici.*

d *Sequitur melancholia malam intemperiem frigidam & siccam ipsius cerebri.*

e *Sæpe fit ex calidiore cerebro, aut corpore colligente melancholiam, Piso.*

f *Vel per propriam affectionem, vel per consensum, cum vapores exhalant in cerebrum. Montalt. cap. 14.*

g *Aut ibi gignitur melancholicus sumus, aut aliunde vehitur, alterando animales facultates.* h *Ab intemperie cordis, modo calidiore, modo frigidiore.* i *Epist. 209. Scoltzij.* k *Officina humorum hepar concurrit, &c.* l *Ventriculus et venæ miseraicæ concurrunt, quod hæ partes obstructæ sunt, &c.* m *Perse sanguinem adurentes.*

sents,

sents, and suppression of Hæmrods, *dum non expurgat altera causa lien*, saith *Montaltus*, if it be [n] *too cold and dry, & do not purge the other parts as it ought*, *Monsil.23. Montanus* puts the [o] *spleene stopped* for a great cause. [p] *Christopherus à Vega* reports of his knowledge, that he hath knowne Melancholy caused from putrefied bloud in those *Seed* veines and wombe: [q] *Arculanus from that menstruous bloud turned into melancholy, and seed too long detained* (as I have already declared) *by putrefaction or adustion.*

The *Mesenterium*, or Midriffe, *Diaphragma*, is a cause which the [r] *Greekes* called φρένας: because by his inflammation, the minde is much troubled with convulsions and dotage. All these, most part, offend by inflammation, corrupting humours and spirits, in this non-naturall melancholy: for from these are ingendred fuliginous and black spirits. And for that reason [s] *Montaltus cap.10. de causis melan.* will have *the efficient cause of melancholy to be hot and dry, not a cold and dry distemperature, as some hold, from the heat of the braine, roasting the bloud, immoderate heate of the liver and bowels, and inflammation of the Pylorus. And so much the rather, because that*, as *Galen* holds, *all spices inflame the bloud, solitarinesse, waking, agues, study, meditation, all which heat: and therefore he concludes that this distemperature causing adventitious Melancholy, is not cold and dry, but hot and dry.* But of this I have sufficiently treated in the matter of Melancholy, and hold that this may be true in non-naturall Melancholy, which produceth madnesse, but not in that naturall, which is more cold, and being immoderate, produceth a gentle dotage. [t] Which opinion *Geraldus de Solo* maintaines in his comment upon *Rhasis.*

n *Lien frigidus & siccus cap.13*
o *Splen obstructus.*
p *De arte med. lib.3. cap.14.*
q *A sanguinis putredine in vasis seminariis & utero, et quandoq; à spermate diu retento, vel sanguine menstruo in melancholiam verso per putrefactionem, vel adustionem.*
r *Magirus.*
s *Ergo efficiens causa melancholiæ est calida et sicca intemperies, non frigida et sicca, quod multi opinati sint, oritur enim à calore cerebri assante sanguinem, &c. tum quod aromata sanguinem incendunt, solitudo, vigiliæ, febris præcedens, meditatio, studium, et hæc omnia calefaciunt, ergo ratum sit, &c. lib.1. cap.13. de Melanch.*

Subsect. 3.

Causes of Head Melancholy.

After a tedious discourse of the generall causes of Melancholy, I am now returned at last to treat in briefe of the three particular species, and such causes as properly appertaine unto them. Although these causes promiscuously concurre to each and every particular kinde; and commonly produce their effects in that part which is most weak, ill disposed, and least able to resist, and so cause all three species, yet many of them are proper to some one kinde, and seldome found in the rest. As for example, head Melancholy is commonly caused by a cold or hot distemperature of the Braine, according to *Laurentius cap.5. de melan.* but as † *Hercules de Saxoniâ* contends, from that agitation or distemperature of the animall spirits alone. *Salust. Salvianus* before mentioned *lib.2. cap.3. de re med.* will have it proceed from cold: but that I take of naturall melancholy, such as are fooles and dote; for as *Galen* writes *lib.4. de puls.8.* and *Avicenna*, [u] *a cold and moist Braine is an unseparable companion of folly.* But this adventitious melancholy which is here meant, is caused of an hot and dry distemperature, as [x] *Damascen* the *Arabian lib.3. cap.22.* thinkes, and most writers; *Altomarus* and *Piso* call it [y] *an innate burning untemperatenesse, turning bloud and choler into melancholy.* Both these opinions may stand good, as *Bruel* maintaines, and *Capivaccius*, *si cerebrum sit calidius*, [z] *if the braine be hot,*

† *Lib.2. Tract. posthum. de mel.*
u *A fatuitate inseparabilis cerebri frigiditas.*
x *Ab interno calore assatur.*
y *Intemperies innata exurens, flavam bilem ac sanguinem in melancholiam convertens.*
z *Si cerebrum fit calidius, fiet spiritus animalis calidior, & delirium maniacum; si frigidior, fiet fatuitas.*

176 *hot, the animall spirits will be hot, and thence comes madnesse: if cold, folly. David Crusius Theat.morb.Hermet.lib.2.cap.6.de atra bile,* grants melancholy to be a disease of an inflamed braine, but cold notwithstanding of it selfe: *calida per accidens, frigida per se,* hot by accident only; I am of *Capivaccius* minde for my part. Now this humour, according to *Salvianus,* is sometime in the substance of the Braine, sometimes contained in the Membranes, and Tunicles that cover the Braine, sometimes in the passages of the Ventricles of the braine, or veines of those ventricles. It followes many times [a] *Phrensie, long diseases, agues, long abode in hot places, or under the Sunne, a blow on the head,* as *Rhasis* informeth us: *Piso* addes solitarines, waking, inflammations of the head, proceeding most part [b] from much use of spices, hot wines, hot meats; all which *Montanus* reckons up *consil.22.* for a Melancholy Jew; & *Heurnius* repeats *cap.12.de Mania:* Hot bathes, Garlick, Onions, saith *Gutanerius,* bad ayre, corrupt, much [c] waking, &c. retention of seed or abundance, stopping of *hæmorrogia,* the Midriffe misaffected; and according to *Trallianus l.1.16.* immoderate cares, troubles, griefs, discontent, study, meditation, & in a word, the abuse of all those 6 non-natural things. *Hercules de Saxonia, cap.16.lib.1.* will have it caused from a [d] cautery, or boyle dried up, or any issue. *Amatus Lusitanus cent.2.cura.67.* gives instance in a fellow that had a hole in his arme, [e] *after that was healed, ran mad, and when the wound was open, he was cured againe. Trincavelius consil.13.lib.1.* hath an example of a melancholy man so caused by overmuch continuance in the Sunne, frequent use of Venery, and imoderate exercise: And in his *consil.49.lib.3.* from an [f] headpeece overheated, which caused head melancholy. *Prosper Calenus* brings in Cardinall *Casius* for a patterne of such as are so melancholy by long study: but examples are infinite.

a *Melancholia capitis accedit post phrenesim aut longam moram sub sole, aut percussionem in capite, cap.23. lib.1.*

b *Qui bibunt vina potentia, & sæpe sunt sub sole.*

c *Curæ valide, largioris vini et aromatum usus.*

d *A cauterio & ulcere exsiccato*

e *Ab ulcere curato incidit in insaniam, aperto vulnere curatur.*

f *A galea nimis taleasalta.*

Subsect.4.

Causes of Hypocondriacall or windie Melancholy.

IN repeating of these causes, I must *crambem bis coctam apponere,* say that againe which I have formerly said, in applying them to their proper Species. *Hypocondriacall* or flatuous Melancholy, is that which the *Arabians* call *Myrachiall,* and is in my judgement the most grievous and frequent, though *Brucl* and *Laurentius* make it least dangerous, and not so hard to be knowne or cured. His causes are inward or outward. Inward from divers parts or organs, as Midriffe, Spleene, Stomack, Liver, Pylorus, Womb, Diaphragma, Meseraick veines, stopping of issues, &c. *Montaltus cap.15.* out of *Galen* recites [g] *heat and obstruction of those meseraicke veins, as an immediate cause, by which means the passage of the Chylus to the liver is detained, stopped or corrupted, and turned into rumbling & winde. Montanus consil.233.* hath an evident demonstration, *Trincavelius* another, *lib.1.cap.12.* and *Plater* a third, *observat, lib.1.* for a Doctour of the Law visited with this infirmity, from the said obstruction and heat of these Meseraick veines, and bowels: *quoniam inter ventriculum & jecur venæ efferveſcunt,* the veines are inflamed about the Liver and Stomacke. Sometimes those other parts are together misaffected; and concurre to the production

g *Exuritur sanguis & venæ obstruuntur, quibus obstructis prohibetur transitus Chyli ad jecur, corrumpitur & in rugitus et flatus vertitur.*

duction of this malady: A hot liver and cold stomacke or cold belly: looke for instances in *Hollerius*, *Victor Trincavelius*, *consil.*35.*l.*3. *Hildesheim Spicel.*2. *fol.*132. *Solenander consil.*9. *pro cive Lugdunensi*, *Montanus consil.*229. for the Earle of *Monfort in Germany*, 1549. and *Frisimelica* in the 233 consultation of the said *Montanus*. *I. Cæsar Claudinus* gives instance of a cold stomacke & over hot liver, almost in every consultation, *cons.* 89. for a certaine Count: & *con.* 106. for a *Polonian Baron*, by reason of heat the bloud is inflamed, and grosse vapours sent to the heart and braine. *Mercurialis* subscribes to them *cons.* 86.[b] *the stomacke being misaffected*, which he cals the king of the belly, because if he be distempered, all the rest suffer with him, as being deprived of their nutriment or fed with bad nourishment, by meanes of which, come crudities, obstructions, winde, rumbling, griping, &c. *Hercules de Saxonia* besides heat, will have the weakenesse of the liver and his obstruction a cause, *facultatem debilem jecinoris*, which he calls the minerall of melancholy. *Laurentius* assignes this reason, because the liver over-hot drawes the meat undigested out of the stomacke, and burneth the humours. *Montanus cons.* 244. proves that sometimes a cold liver may be a cause. *Laurentius cap.* 12. *Trincavelius Lib.* 12. *consil.* and *Gualter Bruel* seemes to lay the greatest fault upon the Spleene; that doth not his duty in purging the Liver as he ought, being too great or too little, in drawing too much bloud sometimes to it, and not expelling it, as *P. Cnemiandrus* in a[i] consultation of his noted, *tumorem lienis*, he names it, & the fountaine of melancholy. *Diocles* supposed the ground of this kinde of melancholy, to proceede from the inflammation of the *Pylorus*, which is the neather mouth of the *Ventricle*. Others assigne the Mesenterium or Midriffe distempered by heat, the wombe misaffected, stopping of Hemrods, with many such. All which *Laurentius cap.* 12. reduceth to three, Mesentery, Liver, & Spleene, from whence he denominates Hepaticke, Splenitick, and Miseraicke Melancholy.

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[b] *Stomacho laeso robur corporis imminuitur, & reliqua membra alimento orbata, etc.*

[i] *Hildesheim.*

Outward causes, are bad diet, care, griefes, discontents, and in a word all those six non-naturall things, as *Montanus* found by his experience, *consil.* 244. *Solenander consil.*9. for a Citizen of *Lyons* in *France* gives his reader to understand, that he knew this mischiefe procured by a medicine of Cantharides, which an unskilfull Physician ministred his patient to drinke *ad venerem excitandam*. But most commonly feare, griefe, and some sudden commotion, or perturbation of the minde beginne it, in such bodies especially as are ill disposed. *Melanchon. tract.* 14. *chap.* 2. *de animâ*, will have it as common to men, as the mother to women, upon some grievous trouble, dislike, passion, or discontent. For as *Camerarius* records in his life, *Melanchon* himselfe was much troubled with it, & therefore could speak out of experience. *Montanus consil.*22. *pro deliranteIudæo*, confirmes it, [k] grievous symptomes of the mind brought him to it. *Randolotius* relates of himself, that being one day very intent to write out a Physicians notes, molested by an occasion, he fell into an hypocondriacall fit, to avoid which he drank the decoction of wormewood, and was freed. [l] *Melanchon (being the disease is so troublesome and frequent) holds it a most necessary and profitable study, for every man to know the accidents of it, and a dangerous thing to be ignorant*, and would therefore have all men, in some sort to understand the causes, symptomes, and cures of it.

[k] *Habuit sæva animi symptomata quæ impediunt concoctionem, etc.*

[l] *Vsitatissimus morbus cum sit, vtile est huius visceris accidentia considerare, nec leve periculum habet causas morbi ignorantibus.*

Subsect.5.

Causes of Melancholy from the whole Body.

As before, the cause of this kind of Melancholy is inward or outward. Inward, [n] *when the liver is apt to ingender such an humour, or the spleene weak by nature and not able to discharge his office.* A melancholy temperature, retention of Hæmrods, monthly issues, bleeding at nose, long diseases, agues, and all those six non-naturall things increase it. But especially [o] bad diet, as *Piso* thinkes, pulse, salt meat, shell-fish, cheese, black wine, &c. *Mercurialis* out of *Averroes* and *Avicenna* condemnes all hearbs: *Galen lib. 3. de loc. affect. cap. 7.* especially Cabbage. So likewise feare, sorrow, discontents, &c. but of these before. And thus in brief you have had the generall and particular causes of Melancholy.

Now go and bragge of thy present happinesse, whosoever thou art, brag of thy temperature, of thy good parts, insult, triumph, and boast; thou seest in what a brittle state thou art, how soon thou maist be dejected, how many severall waies, by bad diet, bad ayre, a small losse, a little sorrow or discontent, an ague, &c. how many sudden accidents may procure thy ruine, what a small tenure of happinesse thou hast in this life, how weake and silly a creature thou art. *Humble thy self therefore under the mighty hand of God.* 1 *Pet.* 5.6. know thy selfe, acknowledge thy present misery, & make right use of it. *Qui stat videat ne cadat.* Thou dost now flourish, and hast *bona animi, corporis, & fortuna*, goods of body, minde, and fortune, *nescis quid serus secum vesper ferat*, thou knowst not what stormes and tempests the late evening may bring with it. Be not secure then, *be sober and watch,* [p] *fortunam reverenter habe*, if fortunate and rich: if sicke and poore, moderate thy self. I have said.

n *Iecur aptum ad generandum talem humorem, splen naturâ imbecillior. Piso, Altomarus, Guiaherius.*

o *Melancholiam, quæ fit a redundantia humoris in toto corpore, victus imprimis generat qui eum humorem parit.*

p *Ausonius.*

Sect. 3.

Memb. 1. Subsect. 1.

Symptomes, or signes of Melancholy in the body.

Parrhasius a painter of *Athens*, amongst those *Olynthian* captives *Philip of Macedon* brought home to sell, * bought one very old man; and when he had him at *Athens*, put him to extreme torture and torment, the better by his example, to expresse the paines and passions of his *Prometheus*, whom he was then about to paint. I need not be so barbarous, inhumane, curious or cruell for this purpose to torture any poore melancholy man, their symptomes are plaine, obvious and familiar, there needs no such accurate observation or farre fetched object, they delineate themselves, they voluntary bewray themselves, they are too frequent in all places, I meet them still as I goe, they cannot conceal it, their grievances are too well known, I neede not seeke far to describe them.

* *Seneca cont. lib. 10. cont. 5.*

Symptomes

Symptomes therefore are either [q] universall or particular, saith *Gordonius*, *lib.med.cap.19.part.2.* to persons, to species; *some signes are secret, some manifest, some in the Body, some in the minde, and diversly vary, according to the inward or outward causes, Cappivaccius*: or from starres according to *Jovianus Pontanus, de reb.celest.lib.10.cap.13.* and cœlestiall influences, or from the humours diversly mixt, *Ficinus lib.1.cap.4. de sanit.tuendâ*: as they are hot, cold, natural, unnaturall, intended or remitted, so will *Ætius* have *melancholica deliria multiformia*, diversity of melancholy signes. *Laurentius* ascribes them to their severall temperatures, delights, natures, inclinations, continuance of time, as they are simple or mixt with other diseases, as the causes are divers, so must the signes be, almost infinite, *Altomarus cap.7.art.med.* And as wine produceth divers effects, or that hearb *Tortocolla* in [r] *Laurentius*, *which makes some laugh, some weepe, some sleepe, some dance, some sing, some howle, some drinke, &c.* so doth this our melancholy humour, worke severall signes in severall parties.

But to confine them, these generall Symptomes may be reduced to those of the *Body* or the *Minde*. Those usuall signes appearing in the *Bodies* of such as are melancholy be these, cold and dry, or they are hot and dry, as the humour is more or lesse adust. From [t] these first qualities arise many other second, as that of [t] colour, blacke, swarty, pale, ruddy, &c. some are *impensè rubri*, as *Montaltus cap.16.* observes out of *Galen.lib.3. de locis affectis*, very red and high coloured. *Hippocrates* in his book [u] *de insaniâ & melan.* reckons up these signes, that they are [x] *leane, withered, hollow-eyed, looke old, wrinckled, harsh, much troubled with winde, and a griping in their bellies, or belly-ake, belch often, dry bellies and hard, dejected lookes, flaggy beards, singing of the ears, vertigo, light headed, little or no sleep, and that interrupt, terrible and fearfull dreames, * Anna soror, quæ me suspensam insomnia terrent?* The same Symptomes are repeated by *Melanelius* in his booke of Melancholy collected out of *Galen, Ruffus, Ætius*, by *Rhasis, Gordonius*, & all the Juniors, [y] *continuall, sharp, and stinking belchings, as if their meat in their stomake were putrefied, or that they had eaten fish, dry bellies, absurd and interrupt dreames, and many phantasticall visions about their eyes, vertiginous, apt to tremble, & prone to Venery.* [z] Some adde palpitation of the heart, cold sweat, as usuall Symptomes, and a leaping in many parts of the body, *saltum in multis corporis partibus*, a kinde of itching, saith *Laurentius* on the superficies of the skin, like a flea-biting sometimes. [a] *Montaltus cap.21.* puts fixed eyes and much twinkling of their eyes for a signe, and so doth *Avicenna, oculos habentes palpitantes, trauli, vehementer rubicundi, &c. lib.3. Fen.1. Tract.4. cap.18.* They stutte most part, which he took out of *Hippocrates Aphorisms*. [b] *Rhasis* makes *head-ach and a binding heavinesse* for a principall token, *much leaping of winde about the skinne, as well as stutting, or tripping in speech, &c. hollow eyes, grosse veines, & broad lips.* To some too, if they be far gone mimicall gestures are too familiar, laughing, grinning, fleering, murmuring, talking to themselves, with strange mouthes & faces, inarticulate voices, exclamations, &c. And although they be commonly leane, hirsute, uncheare-

q *Quædam universalia, particularia, quædam manifesta, quædam in corpore, quædam in cogitatione et animo, quædam a stellis, quædam ab humoribus, quæ ut vinum corpus variè disponit, &c.*

r *Diversa phantasmata provarietate causæ externæ, internæ.*

s *Lib. 1. de risu. sol. 17.*

t *Adeius esum alii sudant, alii vomunt, flent, bibunt, saltant, alii rident, tremunt, dormiunt, &c.*

t *T. Bright. c. 20*

u *Nigrescit hic humor aliquando supercalefactus, aliquando superfrigefactus Melanel. & Gal.*

u *Interprete F. Calvo.*

x *Oculi his excavantur, ventri gignuntur circa præcordia et acidi ructus, sicci fere ventres, Vertigo, tinnitus aurium, somni pusilli, somnia terribilia & interrupta.*

* *Virg. Æn.*

y *Assidue eæ & acidæ ructationes quæ cibum virulentum culentumq; nidorem, etsi nil tale ingestum sit, referant ob cruditatem. Ventres hisce ardi, somnus pleruntq; parcus et interruptus, somnia absurdissima, turbulenta, corporis tremor, capitis gravedo, strepitus circa aures, et visiones ante oculos, ad venerem prodigi.*

z *Altomarus, Brucl, Piso, Montaltus.*

a *Frequentes habent oculorũ nictationes, aliqui tamen fixis oculis plerumq; sunt.*

b *Cent. lib.1. Tract.9. Signa hujus morbi sunt plurimus saltus, sonitus aurium, capitis gravedo, linguæ titubat, oculi excavantur, &c.*

180 full in countenance, withered, & not so pleasant to behold, by reason of those continuall fears, griefs, and vexations, dull, heavie, lazie, restlesse, unapt to goe about any businesse; yet their memories are most part good, they have happy wits, and excellent apprehensions. Their hot and dry braines make them they cannot sleepe, *Ingentes habent & crebras vigilias (Areteus)* Mighty and often watchings, sometimes waking for a moneth, a year together. [c] *Hercules de Saxonia* faithfully averreth, that hee hath heard his mother sweare, she slept not for seven moneths together: *Trincavelius Tom.2.cons.* 16. speakes of one that waked 50. dayes, and *Skenkius* hath examples of two years, and all without offence. In naturall actions their appetite is greater then their concoction, *multa appetunt, pauca digerunt*, as *Rhasis* hath it, they covet to eat, but cannot digest. And although they [d] *do eat much, yet they are leane, ill liking*, saith *Areteus, withered and hard, much troubled with costivenesse*, crudities, oppilations, spitting, belching, &c. Their pulse is rare & slow, except it be of the [e] *Carotides* which is very strong; but that varies according to their intended passions or perturbations, as *Struthius* hath proved at large, *Spigmaticæ artis lib.4. cap.13.* To say truth, in such Chronick deseases the pulse is not much to bee respected, there being so much superstition in it, as [f] *Crato* notes, and so many differences in *Galen*, that he dares say they may not be observed, or understood of any man.

c *In Pantheon cap. de Melancholia.*

d *Alvus arida nihil dejicient, cibi capaces, nihilominus tamen extenuati sunt.*

e *Nic Piso Inflatio carotidum &c.*

f *Andreas Dudith Rabano. epist. lib.3. Crat epist. multa in pulsibus superstitio, ausim etiam dicere, tot differentias quæ describuntur à Galeno, neque intelligi à quoquam nec observari posse.*

Their urine is most part pale, and low coloured, *Urina pauca, acris, biliosa*, (*Areteus*) Not much in quantity, But this in my judgement, is all out as uncertaine as the other, varying so often according to several persons, habits, & other occasions not to be respected in Chronicke diseases. [g] *Their Melancholy excrements in some very much, in others little, as the Spleene playes his part*, and thence proceeds winde, palpitation of the heart, short breath, plenty of humidity in the stomacke, heavinesse of heart and heart ake, and intolerable stupidity and dulnesse of spirits. Their excrements or stoole hard, black to some and little. If the heart, braine, liver, spleene, be misaffected, as usually they are, many inconveniences proceed from them, many diseases accompany, as Incubus, [h] Apoplexy, Epilepsie, Vertigo, those frequent wakings and terrible dreames, [i] intempestive laughing, weeping, sighing, sobbing, bashfulnesse, blushing, trembling, sweating, swouning, &c. [k] All their senses are troubled, they thinke they see, heare, smell, and touch that which they do not, as shall be proved in the following discourse.

g *T. Bright. c.20*

h *Post 40. ætat. annum. saith Jacchinus in 15 9. Rhasis. Idem Mercurialis consil. 86. Trincavelius, Tom. 2. consil. 17.*

i *Gordonius. modò rident, modò flent, silent, &c.*

k *Fernelius consil 43. & 45. Montanus consil. 230. Galen. de locis affectis, lib.3. cap.6.*

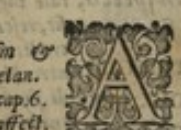
Subsect. 2.

Symptomes or signes in the minde.

Feare.

l *Aphorism & lib. de melan.*

m *Lib.2. cap.6. de locis affect. timor & mœstitia, si diutius perseverent, &c.*



Arculanus in 9. Rhasis ad Almansor. cap.16. will have these Symptomes to be infinite, as indeed they are, varying according to the parties, *for scarce is there one of a thousand that dotes alike*, [l] *Laurentius cap.16.* Some few of greater note I will point at; and amongst the rest, *Feare* and *Sorrow*, which as they are frequent causes, so if they persever long, according to *Hippocrates* [m] & *Galen's* Aphorismes, they are most assured signes, inseparable companions, and characters of melancholy; Of present

present melancholy, and habituated, saith *Montaltus cap.* 11. and common to them all, as the said *Hippocrates*, *Galen*, *Avicenna*, and all Neotericks hold. But as hounds many times run away with a false cry, never perceiving themselves to be at a fault, so do they. For *Diocles* of old, (whom *Galen* confutes) & amongst the *Juniors*, [n] *Hercules de Saxoniâ*, with *Lod. Mercatus cap.* 17. *li.* 1. *de melan.* take just exceptions at this Aphorisme of *Hippocrates*, 'tis not alwayes true, or so generally to be understood, *Feare* and *Sorrow* are no common Symptomes to all melancholy; *upon more serious consideration, I finde some* (saith he) *that are not so at all. Some indeed are sad, and not fearefull; some fearefull and not sad; some neither fearefull, nor sad; some both.* Foure kindes he excepts, fanatical persons, such as were *Cassandra*, *Manto*, *Nicostrata*, *Mopsus*, *Proteus*, the *Sybills*, whom † *Aristotle* confesseth to have been deepely melancholy. *Baptista Porta* seconds him, *Physiog. lib.* 1. *cap.* 8. they were *atrâ bile perciti*, dæmoniacall persons; and such as speak strange languages, are of this ranke; some Poets, such as laugh alwayes, and think themselves Kings, Cardinalls, &c. sanguine they are, pleasantly disposed most part, and so continue. * *Baptista Porta* confines Feare and Sorrow to them that are cold; but Lovers, Sybills, Enthusiastes, hee wholly excludes. So that I think I may truly conclude, they are not alwayes sad and fearfull, but usually so: and that [o] *without a cause, timent de non timendis, (Gordonius:) quaæ momenti non sunt, although not all alike* (saith *Altomarus*) [p] *yet all likely fear*, [q] *some with an extraordinary and a mighty fear. Aretæus.* [r] *Many fear death, and yet in a contrary humour, make away themselves, Galen. lib.* 3. *de loc. affect. cap.* 7. Some are afraid that heaven will fall on their heads: some they are damned, or shall be. * *They are troubled with scruples of conscience, distrusting Gods mercies, thinke they shall goe certainely to Hell, the Devill will have them, and make great lamentation*, *Jason Pratensis*. Fear of Devils, death, that they shall bee so sick, of some such or such disease, ready to tremble at every object, they shall die themselves forthwith, or that some of their deare friends or near allies are certainly dead; imminent danger, losse, disgrace still torment others, &c. that they are all glasse, and therefore will suffer no man to come near them; that they are all corke, as light as feathers; others as heavy as lead, some are afraid their heads will fall off their shoulders, that they have frogs in their bellies, &c. † *Montanus consil.* 23. speakes of one *that durst not walk alone from home, for fear he should swoone, or die.* A second [s] *feares every man he meets will rob him, quarrell with him, or kill him.* A third dares not venture to walk alone, for fear he should meet the Devill, a thief, bee sick; fears all old women as witches, and every black dog or cat he sees he suspecteth to be a Devil, every person comes near him is maleficiated, every creature, all intend to hurt him, seek his ruine: another dares not go over a bridge, come near a poole, rock, steep hill, lye in a chamber where crosse beames are, for fear he be tempted to hang, drowne, or præcipitate himself. If he be in a silent auditory, as at a sermon, he is afraid he shall speak a loud at unawares, some thing undecent, unfit to be said. If he be locked in a close roome, he is afraid of being stifled for want of aire, and still carries Bisket, Aquavitæ, or some strong waters about him, for fear of *deliquiums*, or being sicke; or if he be in a throng, middle of a Church, multitude, where he may not well get out, though he sit at ease, he is so misaffected. He will freely promise, undertake

[n] *Tract. post humo de Melan. edit. Venetiis* 1620. *per Bolzettam Bibliop. Mihi diligentius hanc rem consideranti patet quosdam esse, qui non laborant mœrore & timore.*

† *Prob. lib.* 3.

* *Physiog. lib.* 1. *cap.* 8. *Quibus multa frigida bilis atra, stolidi & timidi, at qui calidi, ingeniosi, amasii, divinosi, spiritu instigati, &c.*

[o] *Omnes exercent metus & tristitia, & sine causâ.*

[p] *Omnes timent licet non omnibus idem timendi modus.* Æginus *Tetrab. lib.* 2. *sect.* 2. *cap.* 9.

[q] *Ingenti pavore trepidant.*

[r] *Multi mortem timent, & tamen ipsi ipsis mortem conscifcunt, alii cæli ruinam timent.*

* *Affligit eos plena scrupulis conscientia, divinæ misericordiæ diffidentes, Orco se destinant fœda lamentatione deplorantes.*

† *Non ausus egredi domo ne deficeret.*

[s] *Multi domenes timent, latrones, insidias* Avicenna.

182 undertake any businesse beforehand, but when it comes to be performed, he dare not adventure, but fears an infinite number of dangers, disasters, &c. Some are[t] *afraid to be burned, or that the*[u] *ground will sinke under them, or*[x] *swallow them quick, or that the King will call them in question for some fact they never did (Rhasis cont.) and that they shall surely be executed.* The terrour of such a death troubles them, and they fear as much, and are equally tormented in minde,[y] *as they that have committed a murder, and are pensive without a cause, as if they were now presently to be put to death. Plater. cap. 3, de mentis alienat.* They are afraid of some losse, danger, that they shall surely lose their lives, goods, and all they have, but why they know not. *Trincavelius consil. 13. lib. 1.* had a patient that would needs make away himself, for fear of being hanged, and could not be perswaded for three years together, but that he had killed a man. *Plater observat. lib. 1.* hath two other examples of such as feared to be executed without a cause. If they come in a place where a robbery, theft, or any such offence hath been done, they presently fear they are suspected, and many times betray themselves without a cause. *Lewis the* 11th the French King, suspected every man a traitour that came about him, durst trust no officer. *Alii formidolosi omnium, alii quorundam (Fracastorius lib. 2. de Intellect)*[z] *some fear all alike, some certain men,* & cannot endure their companies, are sick in them, or if they be from home. Some suspect[a] treason still, others *are afraid of their*[b] *deerest and nearest friends. (Melanelius è Galeno, Ruffo, Ætio,)* and dare not be alone in the dark, for feare of hobgoblins and devils: hee suspects every thing he hears or sees to be a Devill, or enchanted, and imagineth a thousand Chimera's and visions, which to his thinking he certainly sees, bugbears, talkes with black men, ghosts, goblins, &c.

* *Omnes se terrent aurae, sonus excitat omnis.*

Another through bashfulnesse, suspicion and timerousnesse will not be seen abroad,[c] *loves darknesse as life, and cannot endure the light,* or to sit in light-some places, his hat still in his eyes, he will neither see, nor be seen by his good will, *Hippocrates lib. de Insania & Melancholia.* Hee dare not come in company for feare he should be misused, disgraced, overshoot himselfe in gesture or speeches, or be sicke; he thinkes every man observes him, aimes at him, derides him, owes him malice. Most part[d] *they are afraid they are bewitched, possessed, or poisoned by their enemies,* and sometimes they suspect their neerest friends: *he thinkes something speakes or talkes within him, or to him, and he belcheth of the poyson. Christopheru à Vega lib. 2. cap. 1.* had a patient so troubled, that by no perswasion or physicke, he could be reclaimed. Some are afraid that they shall have every fearfull disease they see others have, heare of, or read, and dare nor therefore heare or read of any such subject, no not of melancholy it selfe, least by applying to themselves that which they heare or read, they should aggravate and increase it. If they see one possessed, bewitched, an Epilepticke Paroxisme, a man shaking with the palsie, or giddy headed, reeling or standing in a dangerous place, &c. for many dayes after it runnes in their minds, they are afraid they shal be so too, they are in like danger, as *Perkins cap. 12. sect. 2.* well observes in his Cases of Conscience, and many times by violence of imagination they produce it. They cannot endure to see any terrible object, as a Monster, a man executed, a carcase, heare the devill named, or any tragicall relation seene, but they quake for feare, *Hecatas*

t *Alii comburi, alii de Rege, Rasis.*
u *Ne terra absorbeantur. Forestus.*
x *Ne terra dehiscat. Gordon.*
y *Alii timore mortis timentur & mala gratia principum putant se aliquid commisisse, et ad supplicium requiri.*
z *Alius domesticos timet, alius omnes. Ætius.*
a *Alii timent insidias. Aurel. lib. 1. de morb. Chron. cap. 6.*
b *Ille charissimos, hic omnes homines citra discrimen timet Virg.*
c *Hic in lucem prodire timet, tenebras quærit, contra, ille caliginosa fugit*
d *Quidam larvas, & malos spiritus ab inimicis venefciis et incantationibus sibi putant objectari, Hippocrates, potionem se venesicam sumpsisse putat, et de hac ructare sibi crebro videtur. Idem Montaltus cap. 21. Ætius lib. 2. et alij. Trallianus lib. 1. cap. 16.*

tas somniare sibi videntur (Lucian) they dreame of Hobgoblins, and may not get it out of their minds a long time after: they apply (as I have said) all they heare, see, read, to themselves; as [c] *Felix Plater* notes of some young Physicians, that studying to cure diseases, catch them themselves, will be sick, and appropriate all symptomes they finde related of others, to their owne persons. And therefore (*quod iterum moneo, licet nauseam paret lectori, malo decem potius verba, decies repetita licet, abundare, quam unum desiderari.* I would advise him, that is actually melancholy, not to read this tract of Symptomes, lest he disquiet or make himselfe for a time worse, and more melancholy then he was before. Generally of them all take this, *de inanibus semper conqueruntur, & timent*, saith *Aretius*; they complaine of toyes, and fear [f] without a cause, and still thinke their melancholy to be most grievous, none so bad as they are, though it be nothing in respect, yet never any man sure was so troubled, or in this sort. As really tormented and perplexed for toyes and trifles (such things as they will after laugh at themselves) as if they were most materiall and essentiall matters indeed, worthy to be feared, and will not be satisfied. Pacifie them for one, they are instantly troubled with some other feare; alwayes afraid of some thing, which they foolishly imagine or conceive to themselves, which never peradventure was, never can be, never likely will be, troubled in minde upon every small occasion, unquiet, still complaining, grieving, vexing, suspecting, grudging, discontent, & cannot be freed so long as melancholy continues. Or if their mindes be more quiet for the present, and they free from forraine fears, outward accidents, yet their bodies are out of tune, they suspect some part or other to be amisse, now their head akes, heart, stomack, spleene, &c. is misaffected, they shall surely have this or that disease; still troubled in body, minde, or both, & through winde, corrupt phantasie, some accidentall distemper, continually molested. Yet for all this, as [g] *Jacchinus* notes, *in all other things they are wise, staid, discreet, and doe nothing unbeseeming their dignity, person, or place; this foolish, ridiculous, and childish feare excepted*; which so much, so continually tortures, and crucifies their soules, like a barking dogge that alwaies bawls, but seldome bites, this fear ever molesteth, and so long as Melancholy lasteth, cannot be avoided.

Sorrow is that other Character, and inseparable companion, as individuall as Saint *Cosmus* and *Damian*, *fidus Achates*, as all writers witnesse, a common symptome, a continuall, and still without any evident cause, [h] *mœrent omnes & si roges eos reddere causam, non possunt*, grieving still, but why they cannot tell: *Agelasti, mœsti, cogitabundi*, they look as if they had newly come forth of *Trophonius* denne. And though they laugh many times, and seem to bee extraordinary merry (as they will by fits) yet extreame lumpish againe in an instant, dull, and heavy, *semel & simul*, merry and sad, but most part sad: [i] *Si qua placent, abeunt; inimica tenacius hærent*, sorrow sticks by them still continually gnawing, as the vulture did [k] *Titius* bowels, and they cannot avoid it. No sooner are their eyes open, but after terrible and troublesome dreams their heavy hearts begin to sigh: they are still fretting, chafing, sighing, grieving, complaining, finding faults, repining, grudging, weeping, *Heautontimorumenoi*, vexing themselves, [l] disquieted in minde, with restlesse, unquiet thoughts, discontent, either for their owne, other mens, or publike affaires,

[c] *Observat. l. 1. Quando iis nil nocet, nisi quod mulieribus melancholicis.*

[f] *--timeo tamen metuo; causæ nescius, causa est metus. Heinsius Austriaco.*

[g] *Cap. 15. in. 9. Rhasis, in multis vidi, præter rationem semper aliquid timent. in cæteris tamen optimè segerunt, neq; aliquid præter dignitatem committunt*

[h] *Altomarus cap. 7. Aretæus, tristes sunt.*

[i] *Maur. Egl. 1.*

[k] *Ovid. Met. 4.*

[l] *Inquiet animus.*

184 such as concerne them not, things past, present or to come, the remembrance of some disgrace, losse, injury, abuse, &c. troubles them now being idle afresh, as if it were new done; they are afflicted otherwise for some danger, losse, want, shame, misery, that will certainly come, as they suspect and mistrust. *Lugubris Ate* frownes upon them, insomuch that *Areteus* well calls it, *angorem animi*, a vexation of the minde. They can hardly be pleased, or eased, though in other mens opinion most happy, goe, tarry, run, ride,

m *Hor. l. 3. Od. 1.* ——m *post equitem sedet atra cura:* they cannot avoid this

n *Virg.* ferall plague, let them come in what company they will, n *hæret lateri lethalis arundo*, as to a Deere that is strucke, whether he runne, go, rest, with the herd, or alone, this griefe remaines: irresolution, inconstancy, vanity of minde, their fear, torture, care, jealousie, suspicion, &c. continues, and they

o *Mened. Heautont. Act. 1. sc. 1.* cannot be relieved. So o he complained in the Poet,

Domum revertor mœstus, atq; animo fere
Perturbato, atq; incerto præ ægritudine,
At fido occurrunt servi, soccos detrahunt:
Video alios festinare, lectos sternere,
Cœnam apparare, pro se quisq; sedulo
Faciebant; quo illam lenirent miseriam.

He came home sorrowfull, & troubled in his mind, his servants did all they possibly could to please him; one pulled off his socks, another made ready his bed, a third his supper, all did their utmost endeavours to ease his griefe, and exhilarate his person, he was profoundly melancholy, he had lost his sonne, *illud angebat*, that was his *Cordolium*, his paine which could not be removed. Hence it proceeds many times, that they are weary of their lives,

Tædium vitæ. and feral thoughts to offer violence to their owne persons, come into their minds, *tædium vitæ* is a common symptome, *tarda fluunt, ingrataq; tempora*, they are soone tired with all things; they will now tarrie, now be gone; now in bed they will rise, now up, then go to bed, now pleased, then againe displeased; now they like, by and by dislike all, wearie of all, *sequitur nunc vivendi, nunc moriendi cupido*, saith *Aurelianus lib. 1. cap. 6.* but most part

p *Altomarus.* p *vitam damnant*, discontent, disquieted, perplexed upon every light, or no occa-

q *Seneca.* sion, object: often tempted, I say, to make away themselves: q *Vivere nolunt, mori nesciunt:* they cannot die, they will not live: they complaine, weepe, lament, and thinke they lead a most miserable life, every poore man they see is most fortunate in respect of them, every begger that comes to the doore is happier then they are, they could be contented to change lives with them, especially if they be alone, idle, and parted from their ordinarie companie, molested, displeased, or provoked: grief, fear, discontent, wearisomenesse, lazinesse, suspicion, or some such passion forcibly seizeth on them. Yet by and by when they come in company againe, which they like, or be pleased, *suam sententiam rursus damnant, & vitæ solatio delectantur*, as *Octavius Horatianus* observes, *lib. 2. cap. 5.* they condemne their former mislike, and are well pleased to live. And so they continue, till with some fresh discontent they bee molested again, and then they are weary of their lives, weary of all, they will die, and shew rather a necessity to live, then a desire. *Claudius* the Emperour as *Sueton describes him, had a spice of this disease, for when he was tormented with the paine of his stomack, he had a conceit to make away himselfe

* *Cap. 31. Quo stomachi dolore correptum se, etiam de conscienda morte cogitasse dixit.*

selfe. *Jul. Cæsar Claudinus, consil.* 84. had a *Polonian* to his Patient, so affected, that through [r] fear and sorrow, with which he was still disquieted, hated his owne life, wished for death every moment, and to be freed of his misery. *Mercurialis* another, and another, that was often minded to dispatch himselfe, and so continued for many years.

[r] *Luget & semper tristatur, solitudinem amat, mortem sibi precatur, vitam propriam odio habet.*

Suspicion, & *jealousie*, are generall Symptomes: they are commonly distrustfull, timorous, apt to mistake, & amplifie, *facile irascibiles*, [s] testy, pettish, peevish, & ready to snarle upon every [t] small occasion, *cum amicissimis*, & without a cause, *datum vel non datum*, it will be *scandalum acceptum*. If they speak in jest, he takes it in good earnest. If they be not saluted, invited, consulted with, called to counsel, &c. or that any respect, small complement, or ceremonie be omitted, they thinke themselves neglected, and contemned; for a time that tortures them. If two talk together, discourse, whisper, jest, or tell a tale in generall, he thinkes presently they meane him, applies all to himself, *de se putat omnia dici*. Or if they talk with him, he is ready to misconster every word they speak, and interpret it to the worst; he cannot endure any man to look steadily on him, speak to him almost, laugh, jest, or be familiar, or hem, or point, cough, or spit, or make a noise sometimes, &c. [u] Hee thinkes they laugh or point at him, or do it in disgrace of him, circumvent him, contemne him; every man looks at him, he is pale, red, sweats for feare and anger, lest some body should observe him. He works upon it, and long after, this false conceipt of an abuse, troubles him. *Montanus consil.* 22. gives instance in a melancholy Jew, that was *Iracundior Adria*, so waspish and suspicious, *tam facile iratus*, that no man could tell how to carry himselfe in his companie.

Suspicion.
Jealousie.
[s] *Facile in iram incidunt. Aret.*
[t] *Ira sine causa, velocitas iræ. Savanarola. pract. major. velocitas iræ signum. Avicenna lib. 3. Fen. 1. Tract. 4. cap. 18* Anger *sine causa.*
[u] *Suspicio, diffidentia, symptomata, Crato Ep. Iulio Alexandrino conf. 185 Scoltzij.*

Inconstant they are in all their actions, vertiginous, restlesse, unapt to resolve of any businesse, they will, and will not, perswaded to & fro upon every small occasion, or word spoken: and yet if once they be resolved, obstinate, hard to be reconciled. If they abhorre, dislike, or distast, once setled, though to the better by oddes, by no counsel or perswasion to be removed. Yet in most things wavering, irresolute, unable to deliberate, through feare, *faciunt, & mox facti pœnitent* (*Aretæus*) *avari, et paulo post prodigi*. Now prodigall, and then covetous, they do, and by-and-by repent them of that which they have done, so that both waies they are troubled, whether they doe or doe not, want or have, hit or misse, disquieted of all hands, soone weary, and still seeking change, restlesse, I say, fickle, fugitive, they may not abide to tarrie in one place long. Inconstancy.

* *Romæ rus optans, absentem rusticus urbem*
Tollit ad astra——— * Hor.

no companie long, or to persever in any action or businesse.

* *Et similis regum pueris, pappare minutum*
Poscit, & iratus mammæ lallare recusat, * Pers. Sat. 3

eftsoones pleased, and anon displeased, as a man thats bitten with fleas, or that cannot sleepe, turnes to and fro in his bed, their restlesse mindes are tossed and varie, they have no patience to read out a book, to play out a game or two, walke a mile, sit an houre, &c. erected and dejected in an instant; animated to undertake, and upon a word spoken againe discouraged.

Extreme *Passionate*, *Quicquid volunt valdè volunt*; and what they desire, they do most furiously seek: anxious ever and very solicitous, distrustfull Passionate.

186 ful,and timorous,envious,malicious,profuse one while,sparing another,but most part covetous,muttering, repining,discontent, and still complaining, grudging, peevish,*injuriarum tenaces*,prone to revenge,soone troubled,and most violent in all their imaginations, not affable in speech, or apt to vulgar complement,but surly, dull,sad,austere; *cogitabundi* still;very intent, and as * *Albertus Durer* paints melancholy, like a sad woman leaning on her arme with fixed looks,neglected habit,&c.held therefore by some proud,soft,sottish,or half mad, as the *Abderites* esteemed of *Democritus:* and yet of a deep reach,excellent apprehension,judicious,wise & wittie:for I am of that * Noblemans minde, *Melancholy advanceth mens conceipts, more then any humour whatsoever*,improves their meditations more then any strong drink, or sack. They are of profound judgement in some things,although in others, *non recte judicant inquieti*,saith *Fracastorius*,*lib.2.de Intell.* And as *Aretulanus*,*c.16 in 9.Rhasis*,tearmes it,*Judicium plerumq; perversum, corrupti, cum judicant honesta inhonesta, & amicitiam habent pro inimicitia:* They count honestie dishonesty,friends as enemies,they will abuse their best friends,and dare not offend their enemies. Cowards most part,*& ad inferendam injuriam timidissimi*,saith *Cardan*, *lib.8.cap.4.de rerum varietate*: Loath to offend, and if they chance to overshoot themselves in word,or deed;or any smal busines or circumstance be omitted,forgotten,they are miserably tormented, & frame a thousand dangers and inconveniences to themselves, *ex musca elephantem*, if once they conceit it: overjoyed with every good rumour,tale, or prosperous event,transported beyond themselves: with every small crosse againe, bad news,misconceaved injurie,losse,danger, afflicted beyond measure, perplexed dejected,astonished,impatient,utterly undone: fearefull, suspicious of all. Yet againe,many of them desperate hairebraines, rash, careless, fit to be Assasinates, as being void of all fear and sorrow,according to * *Hercules de Saxonia*, *Most audacious, and such as darewalke alone in the night, through deserts and dangerous places,fearing none. They are prone to love*, and [x] easie to be taken: *Propensi ad amorem & excandescentiam* (*Montaltus cap.21.*) quickly inamored, and dote upon all, love one dearely, till they see another,and then dote on her,*Et hanc,& hanc,& illam,& omnes*,the present moves most, and the last commonly they love best. Yet some againe *Anterotes*,cannot endure the sight of a woman, abhorre the sex, as that same melancholy [y] Duke of *Muscovy*,that was instantly sicke,if he came but in sight of them: and that [z] Anchorite,that fell into a cold palsie, when a woman was brought before him.

* In his dutch worke picture.

* *Howard cap.7.differ.*

* *Trall.de mel. cap.2. Noctu ambulant per sylvas,et loca periculosa,neminem timent.*

x *Facile amant Altom.* Amorous.

y *Bodine.*

z *Io Maior vitis patrum fol. 202. Paulus Abbas Eremita tanta solitudine perseverat,ut nec vestem, nec vultum mulieris ferre possit, &c.* Humorous.

* *Consult.lib.1. 17.Cons.*

Humorous they are beyond all measure,sometimes profusely laughing, extraordinarie merrie,and then againe weeping without a cause,(which is familiar with manie Gentlewomen)groaning, sighing, pensive,sad,almost distracted,*multa absurda fingunt,& à ratione aliena* (saith * *Frambesarius*)they feigne many absurdities, vaine, void of reason: one supposeth himself to be a Dog, Cocke,Beare,Horse,Glasse,Butter,&c. He is a Giant,a Dwarfe,as strong as an hundred men, a Lord, Duke, Prince, &c. And if he be told hee hath a stinking breath,a great nose,that he is sicke,or inclined to such or such a disease, he beleeves it eftsoones, and peradventure by force of imagination, will worke it out. Many of them are immoveable, and fixed in their conceipts,others vary vpon every object,heard or seene. If they see a stage-play,

play, they runne upon that a week after; if they heare Musicke, or see dancing, they have naught but bag-pipes in their braine; if they see a combat, they are all for armes.[a] If abused, an abuse troubles them long after; if crossed, that crosse, &c. Restlesse in their thoughts and actions, continually meditating, *Velut ægri somnia, vanæ finguntur species*; More like dreames, then men awake, they faine a company of Anticke, phantasticall conceipts, they have most frivolous thoughts, impossible to be effected; & sometimes think verily they heare and see present before their eyes such phantasmes or goblins, they feare, suspect, or conceave, they still talke with, and follow them. In fine, *cogitationes somniantibus similes, id vigilant, quod alii somniant cogitabundi*; Still, saith *Avicenna*, they wake, as others dreame, and such for the most part are their imaginations and conceipts,[b] absurd, vaine, foolish toies, yet they are[c] most curious and solicitous, continuall, *& supra modum, Rhasis cont. lib. 1. cap. 9. præmeditantur de aliquare.* As serious in a toye, as if it were a most necessary businesse, of great moment, importance, and still, still, still thinking of it: *sæviunt in se*, macerating themselves. Though they doe talke with you, and seeme to be otherwise employed, and to your thinking very intent and busie, still that toy runnes in their minde, that fear, that suspicion, that abuse, that vexation, that crosse, that castle in the ayre, that crochet, that whimsie, that fiction, that pleasant waking dream whatsoever it is. *Nec interrogant* (saith[d] *Fracastorius*) *nec interrogatis recte respondent*, They do not much heed what you say, their minde is on another matter; aske what you will, they doe not attend, or much intend that businesse they are about, but forget themselves what they are saying, doing, or should otherwise say or do, whither they are going, distracted with their own melancholy thoughts. One laughs upon a sudden, another smiles to himselfe, a third frownes, calls, his lips go still, he acts with his hand, as he walkes, &c. 'Tis proper to all melancholy men, saith[e] *Mercurialis, consil. 11. What conceit they have once entertained, to be most intent, violent, and continually about it. Invitis occurrit*, do what they may, they cannot be rid of it, against their wills they must thinke of it a thousand times over, *Perpetuò molestantur, nec oblivisci possunt*, they are continually troubled with it, in company, out of company; at meat, at exercise, at all times and places, † *non desinunt ea, quæ minime volunt, cogitare*, if it bee offensive especially, they cannot forget it, they may not rest or sleep for it.

[f] *Crato*, [g] *Laurentius*, and *Fernelius*, put bashfullnes for an ordinary Symptome, *subrusticus pudor*, or *vitiosus pudor*, is a thing which much haunts and torments them. If they have been misused, derided, disgraced, chidden, &c. or by any perturbation of mind misaffected, it so far troubles them, that they become quite moped many times, & so disheartned, dejected, they dare not come abroad, into strange companies especially, or manage their ordinary affairs, so childish, timorous and bashfull, they can looke no man in the face; some are more disquieted in this kinde, some lesse, longer some, others shorter, by fits &c. though some on the other side (according to[h] *Fracastorius*) be *invereecundi & pertinaces*, impudent and peevish. But most part they are very shamefast, and that makes them with *Pet. Blesensis, Christopher Vrsnick*, & many such, to refuse honours, offices and preferments, which sometimes fall into their mouthes, they cannot speake or put forth themselves as

a Generally as they are pleased or displeased, so are their continuall cogitations pleasing, or displeasing.

b *Omnes exercent vanæ intensæ animi cogitationes, (N. Piso. Brusel.) & assiduæ.*

c *Curiosi de rebus minimis. Aretæus.*

d *Lib. 2 de Intell.*

e *Hoc melancholicis omnibus proprium, ut quas semel imaginationes valde receperint, non facile rejiciant. sed hæ etiam vel invitis semper occurrant.*

† *Tullius de sen.*

f *Consil. 43.*

g *Cap. 5.* Bashfulnesse.

h *Lib. 2 de Intell.*

188 others can, *timor hos, pudor impedit illos*, timorousnesse and bashfulnesse hinder their proceedings, they are contented with their present estate, unwilling to undertake any office, & therefore never likely to rise. For that cause they seldome visit their friends, except some familiars: *pauciloqui*, of few words, & oftentimes wholly silent. * *Frambesarius* a Frenchman had two such patients, *omnino taciturnos*, their friends could not get them to speak: *Rodericus a Fonseca consult. Tom.2. 85. consil.* gives instance in a young man, of 27 years of age, that was frequently silent, bashfull, moped, solitary, that would not eat his meat or sleepe, and yet again by fits, apt to bee angry, &c. most part they are, as *Plater* notes, *desides, taciturni, ægre impulsi, nec nisi coacti procedunt, &c.* they will scarce be compelled to do that which concernes them, though it be for their good, so diffident, so dul, of small or no complement, vnsociable, hard to be acquainted with, especially of strangers; they had rather write their mindes, then speake, and above all things love *Solitarinesse. Ob voluptatem, an ob timorem soli sunt*: Are they so solitary for pleasure (one askes) or paine? for both: yet I rather think for feare and sorrow, &c. [i] *Hinc metuunt, cupiuntque, dolent, fugiuntque, nec auras*
Respiciunt clausi tenebris, & carcere cæco.
Hence 'tis they grieve and feare, avoiding light,
And shut themselves in prison darke from sight.

As *Bellerophon in* [k] *Homer*,
Qui miser in sylvis mœrens errabat opacis,
Ipse suum cor edens, hominum vestigia vitans.
That wandred in the woods sad all alone,
Forsaking mens society, making great moane.

They delight in flouds & waters, desert places, to walke alone in orchards, gardens, private walks, back-lanes, averse from company, as *Diogenes* in his tub, or *Timon Misanthropus*, [l] they abhorre all companions at last, even their neerest acquaintance, and most familiar friends, for they have a conceipt (I say) every man observes them, will deride, laugh to scorn, or misuse them; confining themselves therefore wholly to their private houses or chambers; *fugiunt homines sine causa* (saith *Rhasis*) *& odio habent, cont. lib.1 cap.9.* they will diet themselves, feed and live alone. It was one of the chiefest reasons, why the Citizens of *Abdera* suspected *Democritus* to bee melancholy and mad; becaus that as *Hippocrates* related in his Epistle to *Philopœmenes*, [m] *he forsooke the City, lived in groves and hollow trees, upon a greene banke by a brooke side, or confluence of waters all day long, & all night. Quæ quidem* (saith he) *plurimum atra bile vexatis & melancholicis eveniunt, deserta frequentant, hominumque congressum aversantur*; [n] Which is an ordinary thing with melancholy men. The *Ægyptians* therefore in their *Hieroglyph.* expressed a melancholy man by an Hare sitting in her form, as being a most timorous and solitary creature, *Pierius Hieroglyph. lib. 12.* But this, and all precedent symptomes, are more or lesse apparent, as the humour is intended or remitted, hardly perceived in some, or not at al, most manifest in others. Childish in some, terrible in others; to be derided in one, pitied or admired in another; to him by fits, to a second continuate: and howsoever these symptomes bee common and incident to all persons, yet they are the more remarkable, frequent, furious and violent in melancholy men. To speake in a word, there is nothing

* *Consult. 15. & 16. lib.1.*

Solitarinesse.

i *Virg. AEn. 6.*

k *Iliad. 3.*

l *Si malum exasperantur, homines odio habent, & solitaria petunt.*

m *Democritus solet noctes & dies apud se degere, plerumq; autem in speluncis, sub amœnis arborum umbris vel in tenebris, & mollibus herbis, vel ad aquarum crebra, & quieta fluenta, &c.*

n *Gaudet tenebris, aliturq; dolor.*
Ps. 62. Vigilavi & factus sum velut nycticorax in domicilio, passer solitarius in templo.

nothing so vain, absurd, ridiculous, extravagant, impossible, incredible, so monstrous a Chymera, so prodigious and strange,[o] such as Painters & Poets durst not attempt, which they wil not really feare, faine, suspect and imagine unto themselves: And that which * *Lod. Vives* said in jest of a silly country fellow, that kill'd his Asse for drinking up the Moone, *ut lunam mundo redderet*, you may truly say of them in earnest; They will act, conceave all extremes, contrarieties, and contradictions, and that in infinite varieties. *Melancholici plane incredibilia sibi persuadent, ut vix omnibus saculis duo reperti sint, qui idem imaginati sint* (*Erastus de Lamijs*) scarce two of two thousand that concurre in the same symptomes. The tower of *Babel* never yeelded such confusion of tongues, as this Chaos of melancholy doth variety of symptomes. There is in all melancholy *similitudo dissimilis*, like mens faces, a disagreeing likenesse still; And as in a River we swimme in the same place though not in the same numerical water; as the same instrument affords several lessons, so the same disease yeelds diversity of Symptomes. Which howsoever they be diverse, intricate, and hard to be confined, I will adventure yet in such a vast confusion and generality, to bring them into some order, and so descend to particulars.

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o *Et quæ vix audet fabula, monstra parit.* * *In cap. 18. l. 10. de Civ. dei Lunam ab Asino epotam videns,*

Subsect. 3.

Particular Symptomes from the influence of Starres, parts of the body, and humors.

SOme men have peculiar Symptomes, according to their temperament and *Crisis*, which they had from the Starres and those celestiall influences, variety of wits and dispositions, as *Anthony Zara* contends, *Anat. ingen. sect. 1. memb. 11. 12. 13. 14. plurimum irritant influentiæ cœlestes, unde cientur animi ægritudines & morbi corporum.* p One saith, diverse diseases of the body and minde proceed from their influences,[r] as I have already proved out of *Ptolomy*, *Pontanus*, *Lemnius*, *Cardan*, and others, as they as principall significators of manners, diseases, mutually irradiated, or Lords of the geniture, &c. *Ptolomeus* in his centiloquie, *Hermes*, or whosoever else the author of that tract, attributes all these symptomes, which are in melancholy men, to celestiall influences: which opinion *Mercurialis de affect. lib. 1. cap. 10.* rejects; but as I say,[s] *Iovianus Pontanus*, & others stifly defend. That some are solitary, dul, heavy, churlish; some again blith, buxome, light, & merry, they ascribe wholly to the Stars. As if *Saturn* be predominant in his nativity, & cause melancholy in his temperature, then[t] he shal be very austere, sullen, churlish, black of colour, profound in his cogitations, ful of cares, miseries, & discontents, sad and fearfull, alwaies silent, solitary, still delighting in husbandry, in Woods, Orchards, Gardens, Rivers, Ponds, Pooles, darke Walks & close: *Cogitationes sunt velle ædificare, velle arbores plantare, agros colere, &c.* To catch Birds, Fishes, &c. still contriving and musing of such matters. If *Iupiter* domineeres, they are more ambitious, still meditating of kingdomes, magistracies, offices, honours, or that they are Princes, potentates, & how they would carry themselves, &c. If *Mars*, they are all for wars, brave combats, Monomachies,

p *Velc. l. 4. c. 5.* r *Sect. 2. memb. 1. Subs. 4.* s *De reb. cæleſt. lib. 10. cap. 13.* t *l. de Indagine Goclenius.*

190 Monomachies, testy, cholerick, harebraine, rash, furious, and violent in their actions. They wil faine themselves Victors, Commanders, are passionate and satyricall in their speeches, great baggers, ruddy of colour. And though they be poore in shew, vile and base, yet like *Telephus* & *Peleus* in the * Poet,

* *Hor. de art. poet.*

Ampullas iactant & sesquipedalia verba,

their mouthes are full of Myriades, and tetrarchs at their tongues end. If the *Sunne*, they wil be Lords, Emperours, in conceipt at least, & Monarchs, give Offices, Honours, &c. If *Venus* they are still courting of their mistresses, and most apt to love, amorously given, they seeme to heare musicke, plaies, see fine pictures, dancers, merriments, and the like. Ever in love, and dote on all they see. *Mercurialists* are solitary, much in contemplation, subtile, Poets, Philosophers, and musing most part about such matters. If the *Moone* have a hand, they are all for peregrinations, sea voyages, much affected with travels, to discourse, read, meditate of such things; wandering in their thoughts, divers, much delighted in waters, to fish, fowle, &c.

But the most immediate Symptomes proceed from the Temperature it selfe, and the Organicall parts, as Head, Liver, Spleene, Meseraicke veines, Heart, Wombe, Stomacke, &c. and most especially from distemperature of Spirits (which as [t] *Hercules de Saxonia* contends, are wholly immateriall) or from the foure humours in those seats, whether they be hot or cold, naturall, unnaturall, innate or adventitious, intended or remitted, simple or mixt, their diverse mixtures, and severall adustions, combinations, which may bee as diversly varied, as those [u] foure first qualities in [x] *Clavius*, and produce as many severall Symptomes and monstrous fictions as wine doth effects, which as *Andreas Bachius* observes, *lib.3. de vino cap.* 20. are infinite. Of greater note be these.

[t] *Tract. 7. de Melan.*

[u] *Humidum, calidum, frigidum, siccum.*

[x] *Com. in 1. cap. Iohannis de Sacroboſco.*

If it be naturall Melancholy, as *Lod. Mercatus lib.1.cap.17. de melan. T. Bright cap.* 16. hath largely described, either of the Spleene, or of the veines, faulty by excesse of quantity, or thicknes of substance, it is a cold & dry humour, as *Montanus* affirmes *consil.* 26. the parties are sad, timorous, & feareful. *Prosper Calenus* in his booke *de atrabile*, will have them to be more stupid then ordinary, cold, heavie, dull, solitary, sluggish, *Si multam atram bilem & frigidam habent. Hercules de Saxonia cap.19. lib.7.* [y] *holds these that are naturally melancholy, to be of a leaden colour or black*, and so doth *Guianerius cap.3. tract.15.* and such as thinke themselves dead many times, or that they see, talke with black men, dead men, spirits & goblins frequently, if it be in excesse. These Symptomes vary according to the mixture of those foure humours adust, which is unnatural melancholy. For as *Trallianus* hath written *cap.16. lib. 7.* [z] *There is not one cause of this melancholy, nor one humour which begets it, but divers diversly intermixt, from whence proceeds this variety of Symptomes*: And those varying againe as they are hot or cold. [a] *Cold melancholy* (saith *Benedict. Vittorius Faventinus pract. mag.*) *is a cause of dotage, & more mild Symptomes, if hot or more adust, of more violent passions, and furies. Fracastorius lib.2. de intellect.* will have us to consider well of it, [b] *with what kinde of Melancholy every one is troubled, for it much availes to know it; one is enraged by fervent heat, another is possessed by sad and cold; one is fearfull, shamefast; the other impudent and bold*; As *Ajax, Arma rapit superosque furens*

[y] *Si residet melancholia naturalis, tales plumbei coloris aut nigri, stupidi, solitarij.*

[z] *Non una melancholiæ causa est, nec unus humor vitii parens, sed plures, & alius aliter mutatus, unde non omnes eadem sentiunt symptomata.*

[a] *Humor frigidus delirii causa, humor calidus furoris.*

[b] *Multum refert quâ quisq; melancholia teneatur, hunc fervens & accensa agitat, illum tristis & frigens occupat: hi timidi, illi inverecundi, intrepidi, &c.*

rens

rens in prælia poſcit: quite mad or tending to madneſſe: *Nunc hos, nunc impetit illos. Bellerophon* on the other ſide, *ſolis errat malè ſanus in agris*, wanders alone in the woods; one deſpaires, weeps, and is weary of his life, another laughs, &c. All which varietie is produced from the ſeverall degrees of heat and cold, which † *Hercules de Saxoniâ* will have wholly proceed from the diſtemperature of ſpirits alone, animal eſpecially, and thoſe immateriall, the next & immediat cauſes of Melancholy, as they are hot, cold, dry, moiſt, and from their agitation proceeds that diverſity of Symptomes, which he reckons up, in the * 13. chap. of his Tract of Melancholy, & that largely through every part. Others will have them come from the divers aduſtion of the foure humours, which in this unnaturall melancholy, by corruption of bloud, aduſt choler, or melancholy naturall, [c] *by exceſsive diſtemper of heat turned, in compariſon of the naturall into a ſharp lye by force of aduſtion, cauſe according to the diverſity of their matter, diverſe & ſtrange Symptomes*, which *T. Bright* reckons up in his following chapter. So doth [d] *Arculanus*, according to the foure principall humours aduſt, and many others.

† *Cap. 7. et 8. Tract. de Mel.*

* *Signa melancholiæ ex intemperie et agitatione ſpirituum ſine materiâ.*

c *T. Bright cap 16. Treat. Mel.*

d *Cap 16 in 9. Rhaſis.*

For example, if it proceed from fleagme, (which is ſeldome and not ſo frequent as the reſt) [e] it ſtirres up dull Symptomes, and a kinde of ſtupiditie, or impaſſionate hurt: they are ſleepy, ſaith [f] *Savanarola*, dull, ſlow, cold, blockiſh, aſſe-like, *Aſininam, melancholiam*, [g] *Melanthon* calls it, *they are much given to weeping, and delight in waters, ponds, pooles, rivers, fiſhing, fowling, &c.* (*Arnoldus breviar. 1. cap. 18.*) They are [h] pale of colour, ſloathfull, apt to ſleepe, heavie; [i] *much troubled with head-ach*, continuall meditation, & muttering to themſelves; they dreame of waters, [k] that they are in danger of drowning, and fear ſuch things, *Rhaſis*. They are fatter then others that are melancholy, of a muddie complexion, apter to ſpit, [l] ſleep, more troubled with rheume then the reſt, and have their eyes ſtill fixed on the ground. Such a patient had *Hercules de Saxoniâ*, a widow in *Venice*, that was fat and very ſleepie ſtill; *Chriſtophorus à Vega* another affected in the ſame ſort. If it be inveterate or violent, the Symptomes are more evident, they plainly dote and are ridiculous to others, in all their geſtures, actions, ſpeeches: imagining impoſſibilities, as he in *Chriſtophorus à Vega*, that thought he was a tunne of Wine, [m] and that *Siennois*, that reſolved with himſelf not to piſſe, for feare he ſhould drown all the towne.

e *Pigra naſcitur ex colore pallido & albo Herc. de Saxon.*

f *Pract. major. Somnians, piger, frigidus.*

g *De anima cap. de humor.*

ſi à Phlegmate ſemper in aquis ſere ſunt, et circa fluvios plorant multum, et cætera.

h *Pigra naſcitur ex colore pallido & albo Herc. de Saxon.*

i *Savanarola.*

k *Muros cadere in ſe, aut ſubmergi timent, cum torpore & ſegnitie, & fluvios amant tales, Alexand. cap. 16. lib. 7.*

l *Semper fere dormit ſomnolenta cap. 16. lib. 7.*

m *Laurentius.*

If it proceed from bloud aduſt, or that there be a mixture of bloud in it, [n] *ſuch are commonly ruddy of complexion, and high coloured*, according to *Saluſt Salvianus*, and *Hercules de Saxoniâ*. And as *Savanarola, Vittorius Faventinus Emper.* farther adde, [o] *the veines of their eyes be red, as well as their faces.* They are much inclined to laughter, wittie & merry, conceited in diſcourſe, pleaſant, if they be not farre gone, much given to muſicke, dancing, and to be in womens companie. They meditate wholly on ſuch things, and thinke [p] *they ſee or hear playes, dancing, and ſuch like ſports* (free from all feare and ſorrow, as *Hercules de Saxoniâ* ſuppoſeth.) If they be more ſtrongly poſſeſſed with this kinde of melancholy, *Arnoldus* addes, *Breviar. lib. 1. cap. 18.* Like him of *Argos* in the Poet, that ſate laughing [q] all day long, as if he had been at a Theatre. Such another is mentioned by [r] *Ariſtotle*, living at *Abydos*

n *Cap. 6. de mel Si à ſanguine, venit rubedo oculorum et faciei, plutimus riſus.*

o *Venæ oculorum ſunt rubræ, vide an præceſſerit vini & aromatum uſus, et frequens balneum, Trallian. l. 1. 16. an præceſſerit mora ſub ſole.*

p *Ridet patiens ſi à ſanguine, putat ſe videre choreas, muſicam audire, ludos, et c.* * *Cap. 2. Tract. de Melan.* q *Hor. epiſt. lib. 2. quidam haud ignobilis Argis, &c.* r *Lib. de reb. mir.*

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a towne of *Asia minor*, that would sit after the same fashion, as if he had been upon a stage, and sometimes act himselfe; now clap his hands, and laugh, as if he had been well pleased with the sight. *Wolfius* relates of a countrey fellow called *Brunsellius*, subject to this humour, [t] *That being by chance at a sermon, saw a woman fall off from a forme halfe asleep, at which object most of the company laughed, but he for his part, was so much moved, that for three whole dayes after he did nothing but laugh, by which meanes he was much weakened, and worse a long time following.* Such a one was old *Sophocles*, and *Democritus* himselfe had *hilare dilirium*, much in this vaine. *Laurentius cap. 3. de melan.* thinkes this kinde of melancholy, which is a little adust with some mixture of bloud, to be that which *Aristotle* meant, when he said melancholy men of all others are most wittie, which causeth manie times a divine ravishment, and a kinde of *Enthusiasmus*, which stirreth them up to be excellent Philosophers, Poets, Prophets, &c. *Mercurialis, consil.* 110. gives instance in a young man his patient, sanguine melancholy, [u] *of a great wit, and excellently learned.*

t *Cū inter concionandum mulier dormiens è sub sellio caderet, et omnes reliqui qui id viderent, riderent, tribus post diebus, &c.*

u *Iuvenis & non vulgaris eruditionis.*

If it arise from choler adust, they are bold and impudent, and of a more hairebraine disposition, apt to quarrell, and thinke of such things, battles, combats, and their manhood, furious; impatient in discourse, stiffe, irrefragable and prodigious in their tenents; and if they be moved, most violent, outragious, [x] ready to disgrace, provoke any, to kill themselves and others; *Arnoldus* addes, starke mad by fits, [y] *they sleepe little, their urine is subtile and fiery.* (*Guianerius*) *In their fits you shall heare them speake all manner of languages, Hebrew, Greek and Latine, that never were taught or knew them before. Apponensis in com. in Pro. sec.* 30. speakes of a mad woman that spake excellent good Latine; and *Rasis* knew another, that could propheſie in her fit, and foretell things truely to come. [z] *Guianerius* had a patient could make Latine verses when the moone was combust, otherwise illiterate. *Avicenna* and some of his adherents will have these symptomes, when they happen, to proceed from the devill, and that they are rather *dæmoniaci*, possessed, then mad or melancholie, or both together, as *Jason Pratensis* thinkes, *Immiscent se mali genii*, &c. but most ascribe it to the humour, which opinion *Montaltus cap.* 21 stifly maintaines, confuting *Avicenna* and the rest, referring it wholly to the qualitie and disposition of the humour and subject. *Cardan de rerum var. lib.* 8. *cap.* 10. holds these men of all others fit to be assasinates, bold, hardy, fierce, and adventurous, to undertake anie thing by reason of their choler adust. [a] *This humor*, saith he, *prepares them to endure death it selfe, and all manner of torments with invincible courage, and 'tis a wonder to see with what alacrity they will undergoe such tortures, ut supra naturam res videatur:* he ascribes this generositie, furie, or rather stupiditie, to this adustion of choler and melancholy: but I take these rather to be mad or desperate, then properly melancholy: for commonly this humour so adust and hot, degenerates into madnesse.

x *Si à cholera, furibundi, interficiunt se et alios, putant se videre pugnas.*

y *Urina subtilis et ignea, parum dormiunt.*

z *Tract.* 15. *c.* 4.

a *Ad hæc perpetranda furore rapti ducuntur, cruciatus quos vix tolerant, et mortem, et furore exacerbato audent et ad supplicia plus irritantur, mirum est quantam habeant in tormentis patientiam.*

If it come from melancholy it self adust, those men, saith *Avicenna*, [b] *are usually sad and solitary, and that continually, and in excesse, more then ordinary suspicious, more fearefull, and have long, sore, and most corrupt imaginations*; [c] old and black, bashfull, and so solitarie, that as [c] *Arnoldus* writes, *they will endure no company, they dreame of graves still, and dead men, and thinke themselves*

b *Tales plus cæteris timent, et continuè tristantur, valde suspiciosi, solitudinem diligunt, corruptissimas habent imaginationes, &c.*

c *Si à melancholia adusta, tristes, de sepulcris somniant, timent nefas cinentur, putant se mortuos, aspici nolunt.*

selves bewitched or dead: if it be extreme, they thinke they hear hideous noyses, see and talke [d] *with blacke men, and converse familiarly with devils, and such strange Chimera's and visions, (Gordonius)* or that they are possessed by them, that some bodie talkes to them, or within them. *Tales melancholici plerumq; dæmoniaci, Montaltus consil. 26. ex Avicenna. Valescus de Taranta*, had such a woman in cure, *that thought she had to doe with the devil:* and *Gentilis Fulgosus quæst. 55.* writes that hee had a melancholy friend, that [f] *had a blacke man in the likenesse of a souldier*, still following him whersoever hee was. *Laurentius cap. 7.* hath many stories of such as have thought themselves bewitched by their enemies; and some that would eate no meat as being dead. [g] Anno 1550. an Advocate of *Paris* fell into such a melancholy fit, that he believed verily he was dead, he could not be perswaded otherwise, or to eate or drink, till a kinsman of his, a Scholler of *Bourges* did eate before him, dressed like a corse. The storie saith *Serres*, was acted in a Comœdy before *Charles* the ninth. Some thinke they are beasts, wolves, hogs, and cry like dogs, foxes, bray like asses, and low like kine, as King *Prætus* daughters. [h] *Hildesheim spicel. 2. de Maniâ*, hath an example of a Dutch Baron so affected, and *Trincavelius lib. 1. consil. 11.* another of a noble man in his countrey, [i] *that thought hee was certainly a beast, and would imitate most of their voices*, with many such symptomes, which may properly bee reduced to this kinde.

If it proceed from the severall combinations of these foure humours, or spirits, *Herc. de Saxon.* addes hot, cold, dry, moist, dark, confused, settled, constringed, as it participates of matter, or is without matter, the symptomes are likewise mixt. One thinkes himself a giant, another a dwarfe; one is heavie as lead, another is as light as a feather. *Marcellus Donatus l. 2. cap. 41.* makes mention out of *Seneca*, of one *Seneccio* a rich man, [k] *that thought himself and every thing else hee had, great: great wife, great horses, could not abide little things, but would have great pots to drinke in, great hose, and great shooes bigger then his feet.* Like her in [l] *Trallianus*, *that supposed she could shake all the world with her finger*, and was afraid to clinch her hand together, least shee should crush the world like an apple in pieces: or him in *Galen*, that thought he was [m] *Atlas*, and sustained heaven with his shoulders. Another thinkes himself so little, that he can creepe into a mousehole: one fears heaven will fall on his head: a second is a cock; and such a one [n] *Guianerius* saith hee saw at *Padua*, that would clap his hands together and crow. [o] Another thinkes he is a Nightingall, and therefore sings all the night long: another hee is all glasse, a pitcher, and will therefore let no bodie come near him; and such a one * *Laurentius* gives out upon his credit, that hee knew in *France*. *Christophorus à Vega cap. 3. lib. 14. Skenkius* and *Marcellus Donatus l. 2. cap. 1.* have many such examples, and one amongst the rest of a Baker in *Ferrara*, that thought hee was composed of butter, and durst not sit in the sunne, or come near the fire for fear of being melted: of another that thought hee was a case of leather, stuffed with winde. Some laugh, weepe; some are mad, some dejected, moped; some by fits, others continuate, &c. Some have a corrupt eare, they thinke they hear musicke, or some hideous noise as their phantasie conceives, corrupt eyes, some smelling: some one sense, some another. *Lewis* the eleventh had a conceit every thing did stinke about him, all the

[d] *Videntur sibi videre monachos nigros et dæmones, et suspensos et mortuos.*

[e] *Quavis nocte se cum dæmone coire putavit.*

[f] *Semper fere vidisse militem nigrum præsentem.*

[g] *Anthony de Verdeur.*

[h] *Quidam mugitus boum æmulantur, et pecora se putant, ut prati filiæ.*

[i] *Baro quidam mugitus boum, et rugitus asinorum, et aliorum animalium voces effingit.*

[k] *Omnia magna putabat, uxorem magnam, grandes equos, abhorruit omnia parva, magna pocula, et calceamenta pedibus majora.*

[l] *Lib. 1. cap. 16. putavit se uno digito posse totum mundum conterere.*

[m] *Sustinet humeris cœlum cum Atlante. Alii cœli ruinam timent.*

[n] *Cap. 1. Tract. 15. alius se gallum putat, alius lusciniam.*

[o] *Trallianus.*

* *Cap. 7 de mel.*

[p] *Anthony de Verdeur.*

194 odoriferous perfumes they could get, would not eaſe him, but ſtill he ſmelled a filthie ſtinke. A melancholy *French* Poet in [q] *Laurentius*, being ſick of a fever, and troubled with waking, by his Phyſicians was appointed to uſe *unguentum populeum* to anoint his temples; but he ſo diſtaſted the ſmell of it, that for many yeares after, all that came neare him he imagined to ſent of it, and would let no man talke with him but aloofe off, or weare any new cloathes, becauſe he thought ſtill they ſmelled of it; in all other things wiſe and diſcreet, he would talke ſenſibly, ſave only in this. A Gentleman in *Lymoſen*, ſaith *Anthony Verdeur*, was perſwaded he had but one legge, affrighted by a wilde boar, that by chance ſtroke him on the legge: he could not be ſatisfied his legge was ſound (in all other things well) untill two *Franciſcans* by chance comming that way, fully removed him from the conceipt. *Sed abundè fabularum audivimus.*

[q] *Cap.7 de mel.*

Subsect. 4.

Symptomes from Education, cuſtome, continuance of time, our condition, mixt with other diſeaſes, by fits, inclination, &c.

ANother great occaſion of the varietie of theſe ſymptomes, proceeds from cuſtome, diſcipline, education, and ſeverall inclinations, [r] *This humour will imprint in melancholy men the objects moſt anſwerable to their condition of life, and ordinary actions, & diſpoſe men according to their ſeverall ſtudies and callings.* If an ambitious man become melancholy, he forthwith thinkes he is a King, an Emperour, a Monarch, and walkes alone, pleaſing himſelfe with a vaine hope of ſome future preferment, or preſent as he ſuppoſeth, and withall acts a Lords part, takes upon him to be ſome ſtateſman or magnifico, makes congies, gives entertainment, lookes bigge, &c. *Franciſco Sanſovino* records of a melancholy man in *Cremona*, that would not be induced to beleeve, but that he was *Pope*, gave pardons, made Cardinals, &c. [s] *Chriſtophorus à Vega* makes mention of another of his acquaintance, that thought he was a King, driven from his Kingdome, and was very anxious to recover his eſtate. A covetous perſon is ſtill converſant about purchaſing of lands and tenements, plotting in his mind how to compaſſe ſuch & ſuch Mannors, as if he were already Lord of, and able to go through with it; all he ſees is his, *re* or *ſpe*, he hath devoured it in hope, or elſe in conceipt eſteemes it his owne; like him in [t] *Athenæus*, that thought all the ſhips in the haven to be his owne. A laſcivious *inamorato*, plots all the day long to pleaſe his miſtreſſe, acts and ſtruts, and carries himſelfe, as if ſhe were in preſence, ſtill dreaming of her, as *Pamphilus* of his *Glycerium*, or as ſome doe in their morning ſleep. [u] *Marcellus Donatus* knew ſuch a Gentlewoman in *Mantua*, called *Elionora Meliorina*, that conſtantly beleeved ſhe was married to a King, and [x] *would kneele downe and talk with him, as if he had been there preſent with his aſſociates; and if ſhee had found by chance a peece of glaſſe in a muck-hill or in the ſtreet, ſhe would ſay that it was a jewell ſent from her Lord and husband.* If devout and religious, he is all for faſting, prayer, ceremonies, almes, interpretations, viſions, prophecies, revelations,

[r] *Laurentius cap. 6.*

[s] *Lib.3.cap.14. qui ſe regem putavit regno expulſum.*

[t] *Dipnoſophiſt. lib. Thraſilaus putavit omnes naves in Pireum portum appellantes ſuas eſſe.*

[u] *De hiſt. Med. mirab. lib. 2. cap. 1.*

[x] *Genibus flexis loqui cum illo voluit, & adſtare jam tum putavit, &c.*

lations,[y] he is inspired by the holy Ghost, full of the spirit: one while hee is saved, another while damned, or still troubled in minde for his sinnes, the divell will surely have him, &c. more of these in the third Partition of love Melancholy. [z] A Scholars minde is busied about his studies, hee applaudes himselfe for that he hath done, or hopes to doe, one while fearing to be out in his next exercise, another while contemning all censures; envies one, emulates another; or else with indefatigable paines and meditation, consumes himselfe. So of the rest, all which vary according to the more remisse, and violent impression of the obiect, or as the humor it selfe is intended or remitted. For some are so gently melancholy, that in all their carriage, and to the outward apprehension of others, it can hardly be discerned, yet to them an intolerable burden, and not to be endured.[a] *Quædam occulta, quædam manifesta*, some signes are manifest and obvious to all at all times, some to few, or seldome, or hardly perceived; let them keepe their owne councell, none will take notice or suspect them. *They doe not expresse in outward shew their depraved imaginations, as* * Hercules de Saxoniâ *observes, but conceale them wholly to themselves, and are very wise men, as I have often seene, some feare, some do not fear at all, as such as think themselves kings or dead, some have more signes, some fewer, some great, some lesse*, some vex, fret, still fear, grieve, lament, suspect, laugh, sing, weep, chafe, &c. by fits (as I have said) or more during and permanent. Some dote in one thing, are most childish, and ridiculous, and to be wondred at in that, and yet for all other matters, most discreet and wise. To some it is in disposition, to another in habit; and as they write of heat and cold, we may say of this humour, one is *melancholicus ad octo*, a second two degrees lesse, a third half way. 'Tis super particular, *sesquialtera, sesquitertia*, and *superbipartiens tertias, quintas, Melancholiæ*, &c. all those Geometricall proportions are too little to expresse it. [b] *It comes to many by fits, and goes; to others it is continuate*: many (saith [c] *Faventinus*) *in Spring and fall only are molested*, some once a year, as that *Roman* [d] *Galen* speakes of: [e] one, at the conjunction of the *Moone* alone, or some unfortunate aspects, at such and such set houres and times, like the sea-tides, to some women when they be with child, as * *Plater* notes, never otherwise: to others 'tis settled and fixed: to one led about and variable still by that *ignis fatuus* of phantasie, like an *arthritis* or running gout, 'tis here and there, and in everie joynt, alwaies molesting some part or other; or if the body be free, in a myriade of forms exercising the minde. A second once peradventure in his life, hath a most grievous fit, once in seven years, once in five years, even to the extremitie of madnesse, death, or dotage, and that upon some ferall accident or perturbation, terrible obiect, and that for a time, never perhaps so before, never after. A third is moved upon all such troublesome obiects, crosse fortune, disaster and violent passions, otherwise free, once troubled in three or foure years. A fourth, if things be to his minde, or he in action, well pleased, in good company, is most jocund, and of a good complexion: if idle, or alone, all amort, or carried away wholly with pleasant dreams and phantasies, but if once crossed and displeased,

Pectore concipiet nil nisi triste suo.

his countenance is altered on a sudden, his heart heavie, irksome thoughts crucifie his soul, and in an instant he is moped or wearie of his life, he will

y *Gordonius, quod sit propheta, & inflatus à spiritu sancto.*
z *Qui forensibus causis insudat, nil nisi arresta cogitat, & supplices libellos, alias non nisi versus facit. P. Forestus.*
a *Gordonius.*
* *Verbo non exprimunt, nec opere, sed alta mente recondunt, & sunt viri prudentissimi, quos ego sæpe novi, cum multi sint sine timore, ut qui se reges & mortuos putant, plura signa quidam habent, pauciora, majora, minora.*
b *Trallianus, lib.1.16. alii intervalla quædam habent, ut etiam consueta administrent, alii in continuo delirio sunt, &c.*
c *Prac. mag. Vere tantum & autumno.*
d *Lib. de humoribus.*
e *Guaverius.*
* *De mentis alienat. cap.3.*

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kill himselfe. A fifth complaines in his youth, a sixth in his middle age, the last in his old age.

Generally thus much we may conclude of melancholy: That it is [f] most pleasant at first, I say, *mentis gratissimus error*, a most delightsome humor, to walke alone, meditate, lye in bed whole daies, dreaming awake as it were, & frame a thousand phantastical imaginations unto themselves. They are never better pleased then when they are so doing, they are in Paradise for the time, and cannot well endure to be interrupt; with him in the Poet,

[g] *pol me occîdistis amici, Non servâstis ait!* —

you have undone him, he complaines, if you trouble him: tell him what inconvenience will follow, what will be the event, all is one, *canis ad vomitum*, [†] tis so pleasant, he cannot refraine. He may thus continue peradventure many years by reason of a strong temperature, or some mixture of businesse, which may divert his cogitations: but at the last *læsa Imaginatio*, his phantasie is crased, & now habituated to such toyes, cannot but worke still like a fate, the Sceane alters upon a sudden, Feare and Sorrow supplant those pleasing thoughts, suspicion, discontent, and perpetuall anxiety succeed in their places; so by little and little, by that shoeing horne of idlenesse, and voluntary solitarinesse, melancholy this feral fiend is drawn on, [h] *& quantum vertice ad auras Æthereas, tantum radice in Tartara tendit*, it was not so delicious at first, as now it is bitter and harsh: a cankered soule macerated with cares & discontents, *tædium vitæ*, impatience, inconstancy, irresolution, precipitate them unto unspeakable miseries. They cannot endure company, light, or life it selfe some, unfit for action, and the like. [i] Their bodies are lean and dried up, withered, ugly, their looks harsh, very dull, and their soules tormented, as they are more or lesse intangled, as the humour hath beene intended, or according to the continuance of time they have beene troubled.

To discerne all which symptomes the better, [k] *Rhasis* the *Arabian* makes three degrees of them. The first is, *falsa cogitatio*, false conceipts and idle thoughts: to misconster and amplify, aggravating every thing they conceive or feare: the second is, *falso cogitata loqui*, to talk to themselves, or to use inarticulate, incondite voices, speeches, obsolete gestures, and plainely to utter their mindes and conceipts of their hearts by their words and actions, as to laugh, weepe, to be silent, not to sleepe, eat their meat, &c. the third is to put in practise that which they thinke or speak. *Savanorola Rub.11.tract.8.cap.1.de ægritudine*, confirmes as much, [m] *when he beginnes to expresse that in words, which he conceives in his heart, or talkes idly, or goes from one thing to another*, which [n] *Gordonius* calles, *nec caput habentia, nec caudam*, he is in the middle way: [o] *but when he beginnes to act it likewise, and to put his fopperies in execution, he is then in the extent of melancholy or madnesse it selfe.* This progresse of melancholy you shall easily observe in them that have beene so affected; they goe smiling to themselves at first, at length they laugh out; at first solitary, at last they can endure no company: or if they do, they are now dizards, past sense and shame, quite moped, they care not what they say or doe, all their actions, words, gestures, are furious or ridiculous. At first his minde is troubled, he doth not attend what is said, if you tell him a tale, he cries at last what said you? but in the end he mutters to himselfe, as old

[f] *Levinus Lemnius, Iason Pratensis, blanda ab initio.*

[g] *Hor.*

[†] *Facilis descensus averni.*

[h] *Virg.*

[i] *Corpus cadaverosum. Psa.67. cariosa est facies mea præ ægritudine animæ.*

[k] *Lib.9. ad Almansorem.*

[l] *Practica majore.*

[m] *Quum ore loquitur quæ corde concepit, quum subito de una re ad aliud transit, neq; rationem de aliquo reddit tunc est in medio, at quum incipit operari quæ loquitur, in summo gradu est.*

[n] *Cap.19. Partic.2.*

Loquitur secum et ad alios, ac si vere præsentes. Aug. cap.11.l. de cura pro mortuis gerenda. Rhasis.

[o] *Quum res ad hoc devenit, ut ea quæ cogitare cæperit, ore promat, atq; alia permisceat, tum perfecta melancholia est.*

old women doe many times, or old men when they sit alone, upon a sudden they laugh, whoop, hollow, or runne away, and sweare they see or heare players, [p] Divels, Hobgoblins, Ghosts, strike, or strut, &c. grow humorous in the end: Like him in the Poet, *sæpe ducentos, sæpe decem servos*, he wil dresse himselfe, and undresse, careless at last, growes insensible, stupid or mad. [q] He howles like a wolfe, barks like a dog, and raves like *Ajax* and *Orestes*, heares Musicke and outcries, which no man else hears. As [r] he did whom *Amatus Lusitanus* mentioneth *cent.3.cura.55.* or that woman in [s] *Springer*, that spake many languages, and said she was possessed: That Farmer in [t] *Prosper Calenius*, that disputed and discoursed learnedly in Philosophy and Astronomy, with *Alexander Achilles* his master, at *Boloigne* in *Italy*. But of these I have already spoken.

[p] *Melancholicus se videre et audire putat dæmones. Lavater de spectris part. 3. cap. 2.*
[q] *Wierus lib. 3. cap. 31.*
[r] *Michael a Musian.*
[s] *Malleo malef.*
[t] *Lib. de atra bile.*

Who can sufficiently speake of these symptomes, or prescribe rules to comprehend them? as *Eccho* to the painter in *Ausonius*, *vane quid affectas &c.* fooliish fellow what wilt? if you must needs paint me, paint a voice, *& similem si vis pingere, pinge sonum*; if you will describe melancholy, describe a phantasticall conceipt, a corrupt imagination, vaine thoughts & different, which who can doe? The foure and twenty letters make no more variety of words in divers languages, then melancholy conceipts produce diversity of symptomes in several persons. They are irregular, obscure, various, so infinite, *Proteus* himself is not so divers, you may aswell make the *Moone* a new coat, as a true character of a melancholy man; as soone finde the motion of a bird in the aire, as the heart of man, a melancholy man. They are so confused, I say, divers, intermixt with other diseases. As the species be confounded (which [u] I have shewed) so are the symptomes; Sometimes with headache, *Cacexia*, dropsie, stone; as you may perceive by those severall examples and illustrations, collected by [x] *Hildesheim speciel.2. Mercurialis consil.118. cap 6 & 11.* with headach, Epilepsie, *Priapismus. Trincavelius consil. 12. lib. 1. consil.49.* with gout: *caninus appetitus. Montanus consil.26. &c.23.234.249.* with falling sickenesse, headach, *Vertigo, Lycanthropia, &c. I. Cæsar Claudinus consult.4. consult.89. & 116.* with gout, agues, Hemrods, stone, &c. who can distinguish these melancholy symptomes so intermixt with others, or apply them to their severall kinds, confine them into method? Tis hard I confesse, yet I have disposed of them as I could, & will descend to particularize them according to their species. For hitherto I have expatiated in more generall lists or termes, speaking promiscuously of such ordinary signes, which occur amongst writers. Not that they are all to be found in one man, for that were to paint a monster or Chimera, not a man; but some in one, some in another, and that successively or at severall times.

[u] *Part.1. subs. 2. memb.2.*
[x] *De delirio, melancholia et mania.*

Which I have beene the more curious to expresse and report, not to upbraid any miserable man, or by way of derision (I rather pitty them) but the better to discerne, to apply remedies unto them; & to shew that the best and soundest of us all, is in great danger, how much we ought to feare our own fickle estates, remember our miseries and vanities, examine & humiliate our selves, seek to God, and call to him for mercy, that needs not looke for any rods to scourge our selves, since we carry them in our bowels, and that our soules are in a miserable captivity, if the light of grace and heavenly truth, doth not shine continually upon us: and by our discretion to moderate

198 moderate our selves, to bee more circumspect and wary in the midst of these dangers.

Memb. 2. Subsect. 1.

Symptomes of head Melancholy.

IF y no Symptomes appeare about the stomacke, nor the bloud bee misaffected, and feare & sorrow continue, it is to bee thought the Braine it selfe is troubled, by reason of a melancholy juyce bred in it, or otherwayes conveyed into it, & that evil juyce is from the distemperature of the part, or left after some inflammation, Thus far *Piso*. But this is not alwayes true, for bloud and hypocondries both are often affected even in head melancholy. **Hercules de Saxoniâ* differs here from the common current of Writers, putting peculiar signes of head melancholy, from the sole distemperature of spirits in the Braine, as they are hot, cold, dry, moist, *all without matter, from the motion alone, and tenebrosity of spirits*; of melancholy, which proceedes from humors by adustion, he treates apart, with their severall symptomes and cures. The common signes, if it be by essence in the head, *are ruddinesse of face, high sanguine complexion, most part rubore saturato,* [z] one calls it, a blewith, and sometimes full of pumpels, with red eyes. *Avicenna lib. 3. Fen. 2. Tract. 4. cap. 18. Duretus* and others out of *Galen. de affect. lib. 3. cap. 6.* [a] *Hercules de Saxoniâ* to this of redneſse of face, addes *heavinesse of the head, fixed and hollow eyes.* [b] *If it proceed from drinesse of the braine, then their heads will be light, vertiginous, and they most apt to wake, and to continue whole moneths together without sleep. Few excrements in their eyes and nostrils, and often bald by reason of exceſse of drynes, Montaltus* addes *cap.* 17. If it proceed from moisture, dulnes, drousines, headache followes; and as *Salust Salvianus, cap. 1. lib. 2.* out of his own experience found, Epilepticall, with a multitude of humors in the head. They are very bashfull, if ruddy, apt to blush, and to be red upon all occasions, *præsertim si metus accesserit.* But the chiefest symptome to discerne this species, as I have said, is this, that there be no notable signs in the stomack, Hypocondries, or elsewhere, *digna*, as [c] *Montaltus* tearmes them, or of greater note, becaus oftentimes the passions of the stomack concurre with them. Wind is common to all three species, and is not excluded, onely that of the *Hypocondries*, is [d] *more windy* then the rest, saith *Hollerius. Ætius tetrabib. l. 2. sect. 2. cap. 9. &* 10. maintaines the same, [e] if there bee more signes, and more evident in the head then elsewhere, the Braine is primarily affected, & prescribes head melancholy to bee cured by meats amongst the rest, void of winde, and good juyce, not excluding winde, or corrupt bloud, even in head melancholy it selfe: but these species are often confounded, and so are their symptomes, as I have already proved. The symptomes of the minde are superfluous, and continuall cogitations: [f] *for when the head is heated, it scorcheth the bloud, and from thence proceed melancholy fumes, which trouble the minde, Avicenna.* They are very cholerick, and soone hot, solitary, sad, often silent, watchfull, discontent, *Montaltus cap. 24.* If any thing trouble them, they cannot sleepe, but fret themselves still,

y Nicolas Piso *Si signa circa ventriculum non apparent, nec sanguis male affectus, & adsunt timor & mœstitia, cerebrum ipsum existimandú est, etc.*

* *Tract. de mel. cap. 13. etc. Ex intemperie spirituum, et cerebri motu, tenebrositate.*

z *Facie sunt rubente & livescente, quibus etiam aliquando adsunt pustulæ.*

a Io. Pantheon *cap. de Mel. Si cerebrum primario afficiatur adsunt capitis gravitas, fixi oculi, &c.*

b Laurent. *cap. 5. si à cerebro ex siccitate, tum capitis erit levitas, sitis, vigilia, paucitas superfluitatum in oculis et naribus.*

c *Si nulla dignalesio, ventriculo, quoniam in hac melancholia capitis, exigua nonnunquam ventriculi pathemata cocunt, duo enim hæc membra sibi invicem affectionem transmittunt.*

d *Postrema magis flatuosa.*

e *Si minus molestiæ ea ventriculum aut ventrem, in his cerebrum primario afficitur, & curare oportet hunc affectum, per cibos flatus exortes, & bona concoctionis, etc. raro cerebrum afficitur sine ventriculo.* f *Sanguinem adurit caput calidius, et inde fumi melancholi adusti, animum exagitant.*

ſtill, till another object mitigate, or time weare it out. They have grievous passions, and immoderate perturbations of the minde, fear, ſorrow, &c. yet not ſo continuate, but that they are ſometimes merry, apt to profuſe laughter, which is more to be wondred at, and that by the authoritie of [g] *Galen* himſelfe, by a reaſon of mixture of bloud, *prærubri jocoſis delectantur & irriſores plerumque ſunt*, if they be ruddy, they are delighted in jeſts, and oftentimes ſcoffers themſelves, conceipted; and as *Rhodericus à Vega* comments on that place of *Galen*, merry, wittie, of a pleaſant diſpoſition, and yet grievouſly melancholy anon after: *omnia diſcunt ſine doctore*, ſaith *Areteus*, they learne without a teacher: and as [h] *Laurentius* ſuppoſeth, thoſe ferrall paſſions and ſymptomes of ſuch as thinke themſelves glaſſe, pitchers, feathers, &c. ſpeak ſtrange languages, proceed *a calore cerebri* (if it bein exceſſe) from the braines diſtempered heat. 199

g *Lib. de loc. affect. cap. 6.*

h *Cap. 6.*

Subsect. 2.

Symptomes of windy Hypocondriacall Melancholy.

IN *this Hypocondriacall or flatuous melancholy, the ſymptomes are ſo ambiguous* ſaith [i] *Crato* in a counſell of his for a Noblewoman, *that the moſt exquiſite Phyſicians cannot determine of the part affected. Matthew Flaccius* conſulted about a Noble matron, confeſſed as much, that in this maladie he with *Hollerius*, *Fracaſtorius*, *Falopius*, and others, being to give their ſentence of a party labouring of Hypocondriacall melancholy, could not finde out by the ſymptomes, which part was moſt eſpecially affected; ſome ſaid the wombe, ſome heart, ſome ſtomack, &c. and therefore *Crato*, *conſil.* 24. *lib.* 1. boldly averres, that in this diverſitie of ſymptomes, which commonly accompany this diſeaſe, [k] *no phyſician can truely ſay what part is affected. Galen lib. 3. de loc. affect.* reckons up theſe ordinary ſymptomes, which all the Neotericks repeat of *Diocles*; only this fault he findes with him, that he puts not *Feare* and *Sorrow* amongſt the other ſignes. *Trincavelius* excuſeth *Diocles*, *lib. 3. conſil.* 35. becauſe that oftentimes in a ſtrong head and conſtitution, a generous ſpirit, and a valiant, theſe ſymptomes appeare not, by reaſon of his valour and courage. * *Herculles de Saxoniâ* (to whom I ſubſcribe) is of the ſame minde (which I have before touched) that *Feare* and *Sorrow* are not generall Symptomes; ſome feare, and are not ſad; ſome be ſad and fear not; ſome neither feare, nor grieve. The reſt are theſe, beſide Feare and Sorrow, [l] *ſharpe belchings, full-ſome crudities, heat in the bowels, winde and rumbling in the guts, vehement gripings, paine in the belly and ſtomack ſometimes, after meat that is hard of concoction, much watering of the ſtomack, and moiſt ſpittle, cold ſweat*, importunus ſudor, *unſeaſonable ſweat all over the body*, as Octavius Horatianus lib. 2. cap. 5. cals it, *cold joynts, indigeſtion*, [m] *they cannot endure their owne full-ſome belchings, continuall winde about their Hypocondries, heat and griping in their bowels*, præcordia ſurſum convelluntur, *midriffe and bowels are pulled up, the veines about their eyes looke red, and ſwell from vapours and*

i *Hildeſheim ſpicel. 1. de mel. In Hypocondriaca melancholia adeo ambigua ſunt ſymptomata, ut etiam exercitatiſſimi medici de loco affecto ſtatuere non poſſint.*

k *Medici de loco affecto nequeunt ſtatuere.*

* *Tract. poſt humo de mel. Patavii edit. 1620 per Bezettum Bibliop cap. 2.*

l *Acidi ructus, cruditates, æſtus in præcordiis, flatus, interdum ventriculi dolores vehementes, ſumptoque cibo concoctu difficili, ſputum humidum idque multum ſequetur, &c. Hip. lib. de mel. Galenus, Melanelius è Ruffo & Ætio. Altomarus, Piſo, Montaltus, Bruel, Wecker, &c.*

m *Circa præcordia de aſtidua inflatione queruntur, et cum ſudore totius corporis importuno, frigidos articulos ſæpe patiuntur, indigeſtione laborant, ructus ſuos inſuaves perhorreſcunt, viſcerum dolores habent.*

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winde. Their eares ſing now and then, *Vertigo* and giddineſſe come by fits, turbulent dreames, drineſſe, leanneſſe, apt they are to ſweat upon all occaſions, of all colours and complexions. Many of them are high coloured eſpecially after meales, which ſymptome Cardinall *Cæſius* was much troubled with, and of which he complained to *Proſper Calenus* his phyſician, he could not eat, or drink a cup of wine, but he was as red in the face, as if he had been at a Maiors feaſt. That Symptome alone vexeth many. [n] Some againe are black, pale, ruddy, ſometime their ſhoulders, and ſhoulder blades ake, there is a leaping all over their bodies, ſudden trembling, a palpitation of the heart, and that *cardiaca paſſio*, griefe in the mouth of the ſtomack, which maketh the patient thinke his heart it ſelf aketh, and ſometimes ſuffocation, *difficultas anhelitus*, ſhort breath, hard winde, ſtrong pulſe, ſwooning. *Montanus conſil.* 55. *Trincavelius lib.* 3. *conſil.* 36. & 37. *Fernelius conſ.* 43. *Frambeſarius conſult. lib.* 1. *conſil.* 17. *Hildeſheim, Claudinus &c.* give inſtance of everie particular. The peculiar ſymptomes, which properly belong to each part, be theſe. If it proceed from the ſtomacke, ſaith [o] *Savanarola*, 'tis full of paine, winde. *Guianerius* addes, *vertigo, nauſea*, much ſpitting, &c. If from the myrache, a ſwelling and winde in the Hypocondries, a lothing, and appetite to vomit, pulling upward. If from the heart, aking and trembling of it, much heavineſſe. If from the liver, there is uſually a paine in the right Hypocondrie. If from the ſpleene, hardneſſe and grief in the left Hypocondrie, a rumbling, much appetite and ſmall digeſtion, *Avicenna.* If from the Meſeraicke veines and liver on the other ſide, little or no appetite, *Herc. de Saxoniâ.* If from the Hypocondries, a rumbling inflation, concoction is hindered, often belching, &c. And from theſe crudities, windie vapors aſcend up to the brain which trouble the imagination, and cauſe fear, ſorrow, dulneſſe, heavineſſe, many terrible conceipts and Chimera's, as *Lemnius* wel obſerves, *l.* 1. *c.* 16. *as* [p] *a blacke and thick cloud covers the Sunne, and intercepts his beames, and light, ſo doth this melancholy vapour obnubilate the mind, inforce it to many abſurd thoughts and imaginations*, and compell good, wiſe, honeſt, diſcreet men (ariſing to the Braine from the [q] lower parts, *as ſmoke out of a chimney*) to dote, ſpeake, and doe that which becomes them not, their perſons, callings, wiſedomes. One by reaſon of thoſe aſcending vapours & gripings, rumbling beneath, will not be perſwaded but that he hath a ſerpent in his guts, a viper, another frogs. *Trallianus* relates a ſtorie of a woman, that imagined ſhe had ſwallowed an Eele, or a Serpent; and *Fælix Platerus, obſervat. lib.* 1. hath a moſt memorable example of a countrey man of his, that by chance falling into a pit where frogs and frogs-ſpawn was, and a little of that water ſwallowed, began to ſuſpect that he had likewiſe ſwallowed frogs-ſpawne, and with that conceipt and feare, his phantaſie wrought ſo farre, that he verily thought he had young live frogs in his belly, *qui vivebant ex alimento ſuo*, that lived by his nouriſhment, and was ſo certainly perſwaded of it, that for many years following, he could not be rectified in his conceipt: He ſtudied Phyſick ſeven years together to cure himſelfe, travelled into *Italy, France* and *Germany* to conferre with the beſt phyſicians about it, and A° 1609. aſked his counſell amongſt the reſt; he told him it was winde, his conceipt, &c. but *mordicus contradicere, & ore, & ſcriptis probare nitebatur:* no ſaying would ſerve, it was no winde, but reall frogges: *and doe you not heare them croak?*

n *Montalius c.* 13. *Wecker, Fuchſius c.* 13. *Altomarus c.* 7. *Laurentius c.* 73. *Bruel, Gordon.*

o *Pract. major: dolor in eo et ventoſitas, nauſea.*

p *Ut atra denſaque nubes ſoli effuſa, radios et lumen ejus intercipit et effuſcat: ſic etc.*

q *Ut fumus è camino.*

croake? Platerus would have deceived him, by putting live frogs into his excrements: but he being a physician himself, would not be deceived, *vir prudens aliàs, & doctus*, a wise and learned man otherwise, a Doctor of physick, and after seven yeares dotage in this kinde, *à phantasia liberatus est*, hee was cured. *Laurentius* and *Goulart* have many such examples, if you be desirous to read them. One commoditie above the rest which are melancholy, these windie flatuous have, *lucida intervalla*, their symptomes and paines are not usually so continuate as the rest, but come by fits, fear and sorrow, and the rest: yet in another they exceed all others; and that is, [r] they are luxurious, incontinent, and prone to Venerie, by reason of winde, *& facilè amant, & quamlibet ferè amant.* (*Jason Pratensis*) [s] *Rhasis* is of opinion, that *Venus* doth many of them much good; the other symptomes of the mind be common with the rest.

[r] *Hypocondriaci maximè affectant coitu, & multiplicatur coitus in ipsis, cò quod ventositates multiplicantur in hypocondriis, & coitus sæpe alleviat has ventositates.*

[s] *Cont. lib.1. tract.9.*

Subsect. 3.

Symptomes of Melancholy abounding in the whole bodie.

THeir bodies that are affected with this universall melancholy, are most part black, [u] *the melancholy juice is redundant all over*, hirsute they are, and leane, they have broad veines, their bloud is grosse and thicke. [x] *Their Spleene is weake*, and a Liver apt to ingender the humour; they have kept bad diet, or have had some evacuation stopped, as hæmrods, or moneths in women, which [y] *Trallianus* in the cure, would have carefully to be inquired, and withall to observe of what complexion the party is of, black or red. For as *Forrestus* and *Hollerius* contend, if [z] they be black, it proceedes from abundance of naturall melancholy; if it proceed from cares, discontents, diet, exercise, &c. they may be as wel of any other colour: red, yellow, pale, as black, and yet their whole bloud corrupt: *prærubri colore sæpe sunt tales, sæpe flavi*, (saith [a] *Montaltus cap.22.*) The best way to discern this species, is to let them bleed, if the bloud be corrupt, thick and black, and they withall free from those hypocondriacall symptomes, & not so grievously troubled with them, or those of the head, it argues they are melancholy *a toto corpore*. The fumes which arise from this corrupt bloud, disturbe the minde, and make them fearfull and sorrowfull, heavie hearted, as the rest, dejected, discontented, solitarie, silent, wearie of their lives, dull & heavie, or merrie, &c. and if far gone, that which *Apuleius* wished to his enemy, by way of imprecation, is true in them; [b] *Dead mens bones, hobgoblins, ghosts, are ever in their mindes, and meet them still in every turne: all the bugbears of the night, and terrors, fairy babes of tombes and graves are before their eyes, and in their thoughts, as to women and children, if they be in the dark alone.* If they hear, or read, or see any tragicall object, it sticks by them, they are afraid of death, and yet weary of their lives, in their discontented humours they quarrel with all the world, bitterly inveigh, taxe satyrically, and becaus they cannot otherwise vent their passions, or redresse what is amisse, as they meane, they will by death at last be revenged on themselves.

[u] *Wecker, Melancholicus succus toto corpore redundans.*

[x] *Splen natura imbecillior. Montaltus cap.22.*

[y] *Lib.1.cap.16 Interrogare convenit, an aliqua evacuationis retentio obvenerit, viri in hemorroidæ mulierum menstruis, & vide faciem similiter an sit rubicunda.*

[z] *Naturales nigri acquisiti à toto corpore, sæpe rubicundi.*

[a] *Montaltus cap.22. Piso. Ex colore sanguinis si minuas venam, si fluat niger, etc.*

[b] *Apul.lib.1. semper obviæ species mortuorum, quicquid umbrarum est uspiam, quicquid lemurum et larvarum oculis suis aggerunt, sibi fingunt omnia noctium occursacula, omnia bustorum formidamina, omnia sepulchrorum terriculamenta.*

Subsect. 4.

Symptomes of Maids, Nunnes, and Widows melancholy.

BEcause *Lodovicus Mercatus* in his second booke *de mulier. affect. cap.*4. and *Rodericus a Castro de moribus mulier. cap.*3. *lib.*2. two famous Physicians in *Spaine*, *Daniel Sennertus* of *Wittenberge lib.*1. *part.*2. *cap.*13. with others, have vouchsafed in their works not long since published to write two just Treatises *de Melancholiâ virginum, Monialium & viduarum*, as a peculiar species of melancholy (which I have already specified) distinct from the rest: ([a] for it much differs from that which commonly befals men and other women, as having one only cause proper to women alone) I may not omit in this generall Survey of melancholy Symptomes, to set downe the particular signes of such parties so mis-affected.

The causes are assigned out of *Hippocrates*, *Cleopatra*, *Moschion*, and those old *Gynæciorum Scriptores*; of this ferall maladie, in more ancient Maides, Widows, and barren Women, *ob septum transversum violatum*, saith *Mercatus*, by reason of the midriffe or *Diaphragma*, heart and braine offended with those vicious vapours which come from menstruous bloud, *inflammationem arteriæ circa dorsum*, *Rodericus* addes, an inflammation of the back, which with the rest is offended by [b] that fuliginous exhalation of corrupt seed, troubling the braine, heart and minde; the braine I say, not in essence, but by consent, *Vniversa enim hujus affectus causa ab utero pendet, & a sanguinis menstrui malitia*, for in a word, the whole malady proceeds from that inflammation, putredity, black smoky vapours, &c. from thence comes care, sorrow, and anxiety, obfuscation of spirits, desperation, and the like, which are intended or remitted, *si amatorius accesserit ardor*, or any other violent object or perturbation of minde. This melancholy may happen to Widows, with much care and sorrow, as frequently it doth, by reason of a sudden alteration of their accustomed course of life, &c. To such as lye in child-bed *ob suppressam purgationem*; but to Nunnes and more ancient Maids, and some barren Women for the causes above said, 'tis more familiar, *crebriùs his quam reliquis accidit, inquit Rodericus*, the rest are not altogether excluded.

Out of these causes, *Rodericus* defines it with *Aretæus*, to be *angorem animi*, a vexation of the minde, a sudden sorrow from a small, light, or no occasion, [c] with a kinde of still dotage and grief of some part or other, head, heart, breasts, sides, backe, belly, &c. with much solitarinesse, weeping, distraction, &c. from which they are sometimes suddenly delivered, because it comes and goes by fits, and is not so permanent as other melancholy.

But to leave this brief description, the most ordinarie symptomes be these, *pulsatio juxta dorsum*, a beating about the backe which is almost perpetuall, the skin is many times rough, squalid, especially as *Aretæus* observes, about the armes, knees, and knuckles. The midriffe and heart-strings do burn and beat very fearfully, and when this vapour or fume is stirred, flyeth upward, the heart it self beats, is sore grieved, and faints, *fauces siccitate præcluduntur, ut difficulter possit ab uteri strangulatione decerni*, like fits of the mother.

Alvus

a *Differt enim ab ea quæ viris & reliquis fœminis communiter contingit, propriam habens causam.*

b *Ex menstrui sanguinis terra ad cor & cerebrum exhalatione, vitiatum semen mentem perturbat, &c. non per essentiam, sed per consensum.*

Animus mœrens et anxius inde malum trahit, et spiritus cerebrum obfuscantur, quæ cuncta augentur, etc.

c *Cum tacito delirio ac dolore alicujus partis internæ, dorsi, hypocondrii, cordis regionem et universam mammam interdum occupantis, etc.*

Cutis aliquando squalida, aspera, rugosa, præcipue cubitis, genibus, et digitorum articulis, præcordia ingenti sæpe terrore affluant et pulsant, cumq; vapor excitatus sursum evolat, cor palpitat aut premitur, animus deficit, etc.

Alvus pleriſq; nil reddit, aliis exiguum, acre, bilioſum, lotium flavum. They complain many times, ſaith *Mercatus*, of a great pain in their heads, about their hearts, and hypocondries, and ſo likewiſe in their breaſts, which are often ſore, ſomtimes ready to ſwoon, their faces are inflamed, and red, they are dry, thirſty, ſuddenly hot, much troubled with winde, cannot ſleep, &c. And from hence proceed *ferina deliramenta*, a bratiſh kinde of dotage, troubleſome ſleep, terrible dreames in the night, *ſubruſticus pudor & verecundia ignava*, a fooliſh kind of baſhfulneſſe to ſome, perverſe conceipts and opinions, † deje ction of minde, much diſcontent, prepoſterous judgement. They are apt to loath, diſlike, diſdaine, to be wearie of everie object, &c. each thing almoſt is tedious to them, they pine away, void of counſell, apt to weep, and tremble, timorous, fearfull, ſad, and out of all hope of better fortunes. They take delight in nothing for the time, but love to be alone and ſolitary, though that do them more harme; And thus they are affected ſo long as this vapour laſteth; but by and by as pleaſant and merry as ever they were in their lives, they ſing, diſcourſe & laugh in any good company, upon all occaſions, and ſo by fits it takes them now and then, except the maladie be inveterate, and then 'tis more frequent, vehement and continuate. Many of them cannot tell how to expreſſe themſelves in words, or how it holds them, what ailes them, you cannot underſtand them, or well tel what to make of their ſayings; ſo far gone ſometimes, ſo ſtupified and diſtracted, they think themſelves bewitched, they are in deſpaire, *aptæ ad fletum, deſperationem, dolores mammis & hypocondriis. Mercatus* therefore addes, now their breaſts, now their hypocondries, belly and ſides, then their heart and head akes, now heat, then wind, now this, now that offends, they are wearie of all; * and yet will not, cannot again tell how, where or what offends them, though they be in great pain, and frequently complain, grieving, ſighing, weeping and diſcontented ſtill, *ſine cauſâ manifeſtâ*, moſt part, yet I ſay they will complain, grudge, lament, and not be perſwaded, but that they are troubled with an evill ſpirit, which is frequent in *Germany*, ſaith *Rodericus*, amongſt the common ſort: and to ſuch as are moſt grievouſly affected, (for he makes the degrees of this diſeaſe in women) they are in deſpaire, ſurely foreſpoken or bewitched, and in extremity of their dotage, (wearie of their lives) ſome of them will attempt to make away themſelves. Some think they ſee viſions, conferre with ſpirits and devils, they ſhall ſurely be damned, are afraid of ſome treacherie, imminent danger, and the like, they will not ſpeak, make anſwer to any queſtion, but are almoſt diſtracted, mad, or ſtupid for the time, and by fits: and thus it holds them, as they are more or leſſe affected, and as the inner humour is intended or remitted, or by outward objects and perturbations aggravated, ſolitarineſſe, idleneſſe, &c.

Many other maladies there are incident to young women, out of that one and only cauſe above ſpecified, many ferall diſeaſes. I will not ſo much as mention their names, melancholy alone is the ſubject of my preſent diſcourſe from which I will not ſwerve. The ſeverall cures of this infirmitie, concerning Diet, which muſt be very ſparing, Phlebotomy, Phyſick, internall, external remedies, are at large in great variety in * *Rodericus à Caſtro, Sennertus*, and *Mercatus*, which who ſo will, as occaſion ſerves, may make uſe of. But the beſt and ſureſt remedie of all, is to ſee them well placed, and married to

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† *Animi dejectio, perverſa rerum exiſtimatio, præpoſterum judicium. Faſtidioſæ, languentes tædioſæ, conſilii inopes, lachrymoſæ, timentes, mœſtæ, cum ſumma rerum meliorum deſperatione, nulla re delectantur, ſolitudinem amant, etc.*

* *Nolunt aperire moleſtiam quam patiuntur, ſed conqueruntur tamen de capite, corde, mammis, &c.*

In puteos fere maniaci proſilire, ac ſtrangulari cupiunt, nulla orationis ſuavitate ad ſpem ſalutis recuperandam erigi, &c. Familiares non curant, non loquuntur, non reſpondent, &c. & hæc graviora, ſi &c.

* *Cliſteres & Helleberiſmum Matthioli ſumme laudat.*

204 good husbands in due time, *hinc illæ lachrymæ*, that's the primarie cause, and this the ready cure, to give them content to their desires. I write not this to patronize any wanton, idle flurt, lascivious or light huswives, which are too forward many times, unruly, and apt to cast away themselves on him that comes next, without all care, counsel, circumspection, and judgement. If religion, good discipline, honest education, wholsome exhortation, faire promises, fame and losse of good name, cannot inhibit and deterre such, (which to chast and sober maids cannot chuse but availe much) labour and exercise, strict diet, rigor and threats may more opportunely be used, and are able of themselves to qualifie and divert an ill disposed temperament. For seldome shall you see an hired servant, a poore handmaid, though ancient, that is kept hard to her worke, and bodily labour, a course countrie wench troubled in this kinde, but noble virgins, nice gentlewomen, such as are solitarie and idle, live at ease, leade a life out of action and imployment, that fare well, in great houses and joviall companies, ill disposed peradventure of themselves, and not willing to make any resistance, discontented otherwise, of weake judgement, able bodies, & subject to passions (*grandiores virgines*, saith *Mercatus*, *steriles & viduæ plerumq; melancholicæ*) such for the most part are misaffected, and prone to this disease. I do not so much pitty them that may otherwise be eased, but those alone that out of a strong temperament, innate constitution, are violently carried away with this torrent of inward humours, & though very modest of themselves, sober, religious, vertuous, and well given (as many so distressed maids are) yet cannot make resistance, these grievances will appear, this maladie will take place, and now manifestly shewes it selfe, and may not otherwise be helped. But where am I? Into what subject have I rushed? What have I to do with Nunnes, Maids, Virgins, Widows? I am a Batcheler my self, and lead a Monastick life in a Colledge, *næ ego sane ineptus qui hæc dixerim*, I confesse 'tis an *indecorum*, and as *Pallas* a Virgin blushed, when *Jupiter* by chance spake of Love matters in her presence, and turn'd away her face; *me reprimam*, though my subject necessarily require it, I will say no more.

And yet I must and will say something more, adde a word or two *in gratiam Virginum & Viduarum*, in favour of all such distressed parties, in commiseration of their present estate. And as I cannot chuse but condole their mishap that labour of this infirmitie, and are destitute of help in this case, so must I needs inveigh against them that are in fault, more then manifest causes, and as bitterly tax those tyrannizing Pseudopolititians, superstitious orders, rash vows, hard-hearted parents, guardians, unnatural friends, allies (cal them how you will) those careless and stupid overseers, that out of worldly respects, covetousnesse, supine negligence, their own private ends (cum sibi sit interim bene) can so severely reject, stubbornly neglect, & impiously contemne, without all remorse and pitie, the teares, sighs, groanes, and grievous miseries of such poor Soules committed to their charge. How odious and abominable are those superstitious and rash vows of Popish Monasteries, so to binde and inforce men and women to vowe virginitie, to lead a single life against the laws of nature, opposite to religion, policie, and humanity, so to starve, to offer violence, to suppresse the vigor of youth, by rigorous statutes, severe laws, vaine perswasions, to debarre them of that, to which by their innate

innate temperature they are so furously inclined, urgently carried, and sometimes precipitated, even irresistably led, to the prejudice of their souls health, and good estate of body and minde: And all for base and private respects, to maintaine their grosse superstition, to inrich themselves and their territories as they falsly suppose, by hindering some marriages, that the world be not full of beggers, and their parishes pestered with Orphanes, stupid politicians; hæccine fieri flagitia? ought these things so to be carried? better marry then burne, saith the Apostle, but they are otherwise perswaded. They wil by all meanes quench their neighbours house if it be on fire, but that fire of lust which breaks out into such lamentable flames, they will not take notice of, their own bowels often times, flesh and bloud shall so rage and burne, and they will not see it: *miserum est*, saith *Austin*, *seipsum non misereſcere*, & they are miserable in the meane time, that cannot pity themselves, the common good of all, and *per consequens* their own estates. For let them but consider what fearefull maladies, ferall diseases, grosse inconveniencies come to both sexes by this enforced temperance, it troubles me to thinke of, much more to relate those frequent aborts and murdring of infants in their Nunneries (read † *Kemnitius* and others) their notorious fornications, those *Spintrias*, *Tribadas*, *Ambubeias*, &c. those rapes, incests, adulteries, mastuprations, Sodomies, buggeries of Monkes and Friers. See *Bales* visitation of Abbies, * *Mercurialis*, *Rodericus à Castro*, *Peter Forestus*, and divers phy sicians; I know their ordinarie Apologies and excuses for these things, sed viderint Politici, Medici, Theologi, I shall more opportunely meet with them * elsewhere.

† *Examen conc. Trident. de cælibatu sacerd.*

* *Cap. de Satyr. et Priapis.*

* *Part. 3 sect. 2. Memb. 5. Sub. 5.*

Illius viduæ, aut patronum Virginis hujus,
Ne me forte putes, verbum non amplius addam.

Memb. 3.

Immediate cause of these precedent Symptomes.

TO give some satisfaction to melancholy men, that are troubled with these symptomes, a better meanes in my judgement cannot be taken, then to shew them the causes whence they proceed; not from divels, as they suppose, or that they are bewitched or forsaken of God, hear or see, &c. as many of them thinke, but from naturall and inward causes, that so knowing them, they may better avoid the effects, or at least endure them with more patience. The most grievous and common symptomes are Fear and Sorrow, and that without a cause, to the wisest and discreetest men, in this malady not to be avoided. The reason why they are so, *Ætius* discusseth at large, *Tetrabib.* 2. 2. in his first probleme out of *Galen*, *lib.* 2. *de causis sympt.* 1. For *Galen* imputeth all to the cold that is blacke, and thinks that the spirits being darkned, and the substance of the braine cloudy and darke, all the objects thereof appeare terrible, and the [c] *minde* it selfe, by those dark, obscure, grosse fumes, ascending from black humours, is in continuall darknesse, fear and sorrow; divers terrible monstrous fictions in a thousand shapes & apparitions occurre, with violent passions, by which the brain and phantasie are troubled and eclipsed. [d] *Fracastorius lib.* 2. *de intellect. will have cold to be the cause of Fear and Sorrow; for such as are cold, are ill dispo-*

[c] *Vapores crassi et nigri, à ventriculo in cerebrum exhalant. Fel. Platerus.*

[d] *Calidi hilares, frigidi indispositi ad lætitiam, et ideo solitarii, taciturni, non ob tenebras internas, at medici volunt, sed ob frigus: multi melancholici nocte ambulant intrepidi.*

sed

206 *sed to mirth, dull and heavy, by nature ſolitarie, ſilent; and not for any inward darkneſſe (as Phyſicians thinke) for many melancholy men dare boldly be, continue, and walke in the darke, and delight in it: ſolùm frigidi timidi:* if they be hot, they are merry; and the more hot, the more furious, and void of fear, as we ſee in mad-men: but this reaſon holds not, for then no melancholy, proceeding from choler aduſt, ſhould feare. *Averroes* ſcoffes at *Galen* for his reaſons, and brings five arguments to refell them: ſo doth *Herc. de Saxoniâ, Tract. de melanch. cap.* 3. aſſigning other cauſes, which are copiouſly cenſured and confuted by *Ælianus Montaltus, cap.* 5. *&* 6. *Lod. Mercatus de Inter. morb. cur. lib.* 1. *cap.* 17. *Altomarus cap.* 7. *de mel. Guianerius tract.* 15. *cap.* 1. *Bright cap.* 17. *Laurentius cap.* 5. *Valeſius med. cont. lib.* 5. *cont.* 1. [c] *Diſtemperature* they conclude, *makes black juice, blackneſſe obſcures the ſpirits, the ſpirits obſcured, cauſe feare and ſorrow. Laurentius cap.* 13. ſuppoſeth theſe black fumes offend eſpecially the *Diaphragma* or Midriffe, and ſo *per conſequens* the minde, which is obſcured as [f] the Sun by a cloud. To this opinion of *Galen*, almoſt all the *Greeks* and *Arabians* ſubſcribe, the *Latines* new and old, *internæ tenebræ offuſcant animũ, ut externæ nocent pueris*, as children are affrighted in the dark, ſo are melancholy men at all times, [g] as having the inward cauſe with them, and ſtil carrying it about. Which black vapors, whether they proceed from the black bloud about the heart, as *T. W. Ieſ.* thinks in his treatiſe of the paſſions of the mind, or ſtomack, ſpleene, midriffe, or all the miſaffected parts together, it boots not, they keep the minde in a perpetuall dungeon, and oppreſſe it with continuall fears, anxieties, ſorrows, &c. It is an ordinarie thing for ſuch as are ſound, to laugh at this dejected puſillanimitie, and thoſe other ſymptomes of melancholy, to make themſelves merry with them, and to wonder at ſuch, as toyes and trifles, which may be reſiſted and withſtood, if they will themſelves: but let him that ſo wonders, conſider with himſelf, that if a man ſhould tell him on a ſudden, ſome of his eſpeciall friends were dead, could he chooſe but grieve? or ſet him upon a ſteep rock, where he ſhould be in danger to be precipitated, could he be ſecure? his heart would tremble for feare, and his head be giddy. *P. Byarus Tract. de peſt.* gives inſtance (as I have ſaid) [h] *and put caſe* (ſaith he) *in one that walkes upon a planke, if it lye on the ground, he can ſafely doe it: but if the ſame planke be laid over ſome deep water, inſtead of a bridge, he is vehemently moved, and 'tis nothing but his imagination*, forma cadendi impreſſa, *to which his other members and faculties obey.* Yea, but you inferre, that ſuch men have a juſt cauſe to feare, a true object of feare; ſo have melancholy men an inward cauſe, a perpetuall fume and darkneſſe, cauſing feare, grief, ſuſpicion, which they carry with them, an object which cannot be removed; but ſtickes as cloſe, and is as inſeparable as a ſhadow to a bodie, and who can expell, or over-run his ſhadow? remove heat of the liver, a cold ſtomack, weak ſpleen: remove thoſe aduſt humours and vapours ariſing from them, blacke bloud from the heart, all outward perturbations, take away the cauſe, and then bid them not grieve nor feare, or be heavie, dull, lumpiſh, otherwiſe counſell can doe little good; you may as well bid him that is ſick of an ague, not to be a dry; or him that is wounded, not to feele paine.

Suſpicion followes Feare and Sorrow at heeles, ariſing out of the ſame fountaine, ſo thinks [i] *Fracaſtorius, that Feare is the cauſe of Suſpicion, and ſtill they*

Vaporet melancholici, ſpiritibus miſti, tenebrarum cauſæ ſunt, cap. 1.

[c] *Intemperies facit ſuccum nigrum, nigritiei obſcurat ſpiritum, obſcuratio ſpiritus facit metum & triſtitiam.*

[f] *Ut nubecula Solem offuſcat. Conſtantinus lib. de melanch.*

[g] *Altomarus c.* 7. *Cauſam timoris circumfert ater humor paſſionis materia, & atri ſpiritus perpetuam animæ domicilio effundunt noctem.*

[h] *Pone exemplum, quòd quis poteſt ambulare ſuper trabem quæ eſt in via: ſed ſi ſit ſuper aquam profundam, loco pontis, non ambulabit ſuper eam, eo quod imaginetur in animo, & timet vehementer, forma cadendi impreſſa, cui obediunt membra omnia, & facultates reliquæ.*

[i] *Lib.* 2. *de intellectione. Suſpicioſi ob timorem & obliquum diſcurſum, & ſemper inde putant ſibi fieri inſidias. Lauren.* 5.

they suspect some treachery, or some secret machination to be framed against them, still they distrust. Restlesnes proceeds from the same spring, variety of fumes makes them like and dislike. Solitarines, avoiding of light, that they are weary of their lives, hate the world, arise from the same causes, for their spirits and humours are opposite to light, fear makes them avoid company, and absent themselves, least they should be misused, hissed at, or overshoot themselves, which still they suspect. They are prone to venery, by reason of wind. Angry, waspish, & fretting still, out of abundance of choler, which causeth fearfull dreams, & violent perturbations to them, both sleeping & waking: That they suppose they have no heads, flie, sink, they are pots, glasses, &c. is wind in their heads. * *Herc. de Saxonia* doth ascribe this to the severall motions in the animall spirits, *their dilation, contraction, confusion, alteration, tenebrosity, hot or cold distemperature,* excluding all materiall humors. [k] *Fracastorius accounts it a thing worthy of inquisition, why they should entertain such false conceipts, as that they have horns, great noses, that they are birds, beasts, &c.* why they should think themselves kings, lords, cardinals. For the first, [l] *Fracastorius* gives two reasons: *One is the disposition of the body: the other, the occasion of the phantasie,* as if their eyes be purblinde, their eares sing, by reason of some cold, and rheume, &c. To the second, *Laurentius* answers, the imagination inwardly or outwardly moved, represents to the understanding, not inticements only; to favour the passion, or dislike, but a very intensive pleasure followes the passion, or displeasure, and the will and reason are captivated by delighting in it.

Why students and lovers are so often melancholy, and mad, the Philosopher of [m] *Conimbra* assignes this reason. *becauseby a vehement and continuall meditation of that, wherewith they are affected, they fetch up the spirits into the braine, and with the heat brought with them, they incend it beyond measure: and the cells of the inner senses dissolve their temperature, which being dissolved, they cannot performe their offices as they ought.*

Why melancholy men are wittie, which *Aristotle* hath long since maintained in his problems: and that [n] all learned men, famous Philosophers, and Law-givers, *ad unum fere omnes Melancholici,* have still beene melancholy; is a probleme much controverted. *Jason Pratensis* will have it understood of natural melancholy, which opinion *Melanchthon* inclines to, in his book *de Anima,* and *Marcilius Ficinus de san. tuend. lib. 1. cap. 5.* but not simple, for that makes men stupid, heavie, dull, being cold, and dry, fearfull, fooles, and solitary, but mixt with the other humors, fleagme only excepted: & they not adust, [o] but so mixt, as that bloud be half, with little or no adustion, that they be neither too hot nor too cold. *Aponensis* cited by *Melanchthon,* thinks it proceeds from melancholy adust, excluding al natural melancholy as too cold. *Laurentius* condemnes his *Tenent,* because adustion of humours makes men mad, as lime burnes, when water is cast on it. It must be mixt with bloud, & somewhat adust, and so that old Aphorisme of *Aristotle* may bee verified, *Nullum magnum ingenium sine mixturâ dementiæ,* no excellent wit without a mixture of madnes. *Fracastorius* shal decide the controversie, [p] *Phlegmatick are dull: Sanguine lively, pleasant, acceptable and merry, but not witty: Cholerick are two swift in motion, & furious, impatient of contemplation, deceitfull wits: Melancholy men have the most excellent wits, but not all, this humour*

* *Tract. de mel. cap 7. Ex dilatione, contractione, confusione, tenebrositate spirituum, calida frigida intemperie, &c.*

k *Illud inquisitione dignum, cur tam falsa recipiant, habere se cornua, esse mortuos, nasutos, esse aves, &c.*

l *1. Dispositio corporis. 2. Occasio Imaginationis.*

m *In pro. lib. de cœlo: Vehemens et assidua cogitatio rei erga quam afficitur, spiritus in cerebrum evocat.*

n *Melancholici ingeniosi omnes, summi viri in artibus et disciplinis, sive circum imperatoriam aut reip. disciplinam omnes fere melancholici, Aristoteles.*

o *Adeo miscentur, ut sit duplum sanguinis ad reliqua duo.*

p *Lib. 2. de intellectione. Pingui sunt Minerva phlegmatici: sanguinei amabiles, grati, hilares, at non ingeniosi; cholerici celeres motu, et ob id contemplationis impatientes: Melancholici solum excellentes, etc.*

208 *may be hot or cold, thick or thin; if too hot, they are furious and mad: if too cold, dull, ſtupid, timorous and ſad: if temperate, excellent, rather inclining to that extreme of heat, then cold.* This ſentence of his will agree with that of *Heraclitus*, a dry light makes a wiſe minde, temperate heat and drineſſe, are the chiefe cauſes of a good wit; therefore ſaith *Ælian*, an Elephant is the wiſeſt of all bruite beaſts, becauſe his braine is drieſt, *& ob atræ bilis copiam:* this reaſon *Cardan* approves *ſubtil. l.* 12. *Io: Baptiſta Silvaticus*, a phyſician of *Millan*, in his firſt controverſie, hath copiouſly handled this queſtion: *Rulandus* in his problemes, *Calius Rhodiginus lib.* 17. *Valleriola* 6to *narrat. med. Herc. de Saxoniâ. Tract. poſth. de mel. cap.* 3. *Lodovicus Mercatus de inter. morb. cur. lib. cap.* 17. *Baptiſta Porta Phyſiog. l.* 1. *c.* 13. and many others.

Weeping, ſighing, laughing, itching, trembling, ſweating, bluſhing, hearing and ſeeing, ſtrange noyſes, viſions, winde, crudity, are motions of the bodie, depending upon theſe precedent motions of the minde: Neither are teares, affections, but actions (as *Scaliger* holds) [q] *the voice of ſuch as are afraid, trembles, becauſe the heart is ſhaken (Conimb. prob. 6. ſec. 3. de ſom.)* why they ſtut or faulter in their ſpeech, *Mercurialis* and *Montaltus* cap. 17. give like reaſons out of *Hippocrates*, [r] *drineſſe, which makes the nerves of the tongue torpid.* Faſt ſpeaking, (which is a ſymptome of ſome few) *Ætius* will have cauſed [s] *from abundance of winde, and ſwiftneſſe of imagination:* [t] *baldneſſe comes from exceſſe of drineſſe*, hirſuteneſſe from a drie temperature. The cauſe of much waking in a drie braine, continuall meditation, diſcontent, feares and cares, that ſuffer not the minde to be at reſt, incontinency is from winde, and an hot liver, *Montanus conſil.* 26. Rumbling in the guts, is cauſed from winde, and winde from ill concoction, weakneſſe of naturall heat, or a diſtempered heat and cold; [u] Palpitation of the heart from vapors, heavineſſe and aking from the ſame cauſe. That the belly is hard, winde is a cauſe, and of that leaping in many parts. Redneſſe of the face, and itching, as if they were flea-bitten, or ſtung with piſ-mires, from a ſharp ſubtile winde. [x] Cold ſweat from vapours ariſing from the Hypocondries, which pitch upon the skinne; leanneſſe for want of good nouriſhment. Why their appetite is ſo great, [y] *Ætius* anſwers: *Os ventris frigeſcit*, cold in thoſe inner parts, cold belly, and hot liver, cauſeth crudity, and intention proceeds from perturbations, [z] our ſoule for want of ſpirits cannot attend exactly to ſo many intentive operations, being exhauſt, and overſway'd by paſſion, ſhe cannot conſider the reaſons which may diſſwade her from ſuch affections.

[a] Baſhfulneſſe and bluſhing, is a paſſion proper to men alone, and is not only cauſed for [b] ſome ſhame and ignominy, or that they are guiltie unto themſelves of ſome fowle fact committed, but as [c] *Fracaſtorius* well determines, *ob defectum proprium, & timorem, from feare, and a conceit of our defects; The face labours and is troubled at his preſence that ſees our defects, and nature willing to helpe, ſends thither heat, heat drawes the ſubtileſt bloud, and ſo we bluſh. They that are bold, arrogant, and careleſſe, ſeldome or never bluſh, but ſuch as are fearfull. Anthonius Lodovicus*, in his booke *de pudore*, will have this ſubtile bloud to ariſe in the face, not ſo much for the reverence of our betters in preſence, [d] *but for joy and pleaſure, or if any thing at unawares ſhall paſſe from us, a ſudden accident, occurſe, or meeting:* (which *Diſarius* in † *Macrobius* confirms) any object heard or ſeen, for blinde men never bluſh,

q *Trepidantium vox tremula, quia cor quatitur.*
r *Ob ariditatem quæ reddit nervos linguæ torpidos.*
s *Incontinentia linguæ ex copia flatuum, & velocitate imaginationis.*
t *Calvities ob ſiccitatis exceſſum.*
u *Ætius.*
x *Laurent. c.* 13
y *Tetrab.* 2 *ſer.* 2. *cap.* 10.
z *Ant. Lodovicus prob. lib.* 1. *ſect.* 5. *de atrabilaritis.*
a *Subruſticus pudor vitioſus pudor.*
b *Ob ignominiam aut turpedinem facti, etc.*
c *De ſymp. & Antip. cap.* 12. *laborat facies ob præſentiam ejus qui defectum noſtrum videt, & natura quaſi opem latura, calorem illuc mittit, calor ſanguinem trahit, unde ruber, audaces non rubent, etc.*
d *Ob gaudium et voluptatem foras exit ſanguis aut ob melioris reverentiam, aut ob ſubitum occurſum, aut ſi quid incautius exciderit.*
† *Com. in Ariſt. de anim. a. Cæci ut plurimum impudentes, nox facit impudentes.*

as *Dandinus* obserues, the night & darkneſſe make men impudent. Or that we bee ſtaid before our betters, or in companie we like not, or if any thing moleſt and offend us, *erubeſcentia* turnes to *rubor*, bluſhing to a continuate redneſſe. [e] Sometimes the extremitie of the eares tingle, and are red, ſometimes the whole face, *Etſi nihil vitioſum commiſeris*, as *Lodovicus* holds: though *Ariſtotle* is of opinion, *omnis pudor ex vitio commiſſo*, All ſhame for ſome offence. But we finde otherwiſe, it may as well proceed [f] from feare, from force and inexperience, (ſo* *Dandinus* holds) as vice; a hot liver, ſaith *Duretus* (*not is in Hollerium:*) *From a hot braine, from winde, the lungs heated, or after drinking of wine, ſtronge drinke, perturbations, &c.*

Laughter what it is, ſaith [g] *Tully, how cauſed, where, and ſo ſuddenly breakes out, that deſirous to ſtay it, we cannot, how it comes to poſſeſſe and ſtirre our face, veines, eyes, countenance, mouth, ſides. Let* Democritus *determine.* The cauſe that it often affects melancholy men ſo much, is given by *Goueſius lib. 3. de ſale genial. cap.* 18. abundance of pleaſant vapours, which in ſanguine melancholy eſpecially, breake from the heart, [h] *and tickle the midriffe, becauſe it is tranſverſe and full of nerves: by which titillation the ſenſe being moved, and arteries diſtended, or pulled, the ſpirits from thence move and poſſeſſe the ſides, veines, countenance, eyes.* See more in *Joſsius de riſu & fletu, Vives 3 de Anima.* Teares, as *Scaliger* defines, proceed from griefe and pitie, [i] *or from the heating of a moiſt braine, for a dry cannot weepe.*

That they ſee and heare ſo many phantaſmes, chimeraes, noyſes, viſions, &c. as *Ficinus* hath diſcourſed at large in his book of imagination, and [k] *Lavater de ſpectris part. 1. cap. 2. 3. 4.* their corrupt phantaſie makes them ſee and hear that which indeed is neither heard nor ſeene, *Qui multum jejunant, aut noctes ducunt inſomnes*, they that much faſt, or want ſleepe, as melancholy or ſick men commonly doe, ſee viſions, or ſuch as are weake ſighted, verie timorous by nature, mad, diſtracted, or earneſtly ſeeke. *Sabini quod volunt ſomniant*, as the ſaying is, they dream of that they deſire. Or as* *Lod. Mercatus* proves, by reaſon of inward vapours, and humors from bloud, choler, &c. diverſly mixt, they apprehend and ſee outwardly, as they ſuppoſe, divers images, which indeed are not. As they that drinke wine think all runs round, when it is in their own braine; ſo is it with theſe men, the fault and cauſe is inward, as *Galen* affirmes, [l] mad men and ſuch as are neare death, *quas extra ſe videre putant Imagines, intra oculos habent*, 'tis in their braine, which ſeemes to be before them; the braine as a coneave glaſſe reflects ſolide bodies. *Senes etiam decrepiti cerebrum habent concavum & aridum, ut imaginentur ſe videre (*ſaith* Boiſſardus) quæ non ſunt*, old men are too frequently miſtaken and dote in like caſe: or as he that looketh through a piece of red glaſſe, judgeth everie thing he ſees to be red; corrupt vapours mounting from the bodie to the head, and diſtilling againe from thence to the eyes, when they have mingled themſelves with the watery criſtal which receiveth the ſhadowes of things to be ſeene, make all things appeare of the ſame colour, which remains in the humour that overſpreads our ſight, as to melancholy men all is black, to phlegmatick all white, &c. Or elſe as before the Organs corrupt by a corrupt phantaſie, as *Lemnius lib. 1. cap. 16.* well quotes, [m] *cauſe a great agitation of ſpirits, and humors, which wander to and fro in all the creekes of the braine, and cauſe ſuch apparitions before their eyes.*

e *Alexander Aphrodiſienſis*, makes all bathfulnes a vertue, *eamq; ſe refert in ſeipſo experiri ſolitum, etſi eſſet admodum ſenex.*

f *Sæpe poſt cibum apti ad ruborem, ex potu vini, ex timore ſæpe & ab hepate calido, cerebro calido, etc.*

* *Com. in Ariſt. de anima, tam à vi et inexperientia quam à vitio.*

g 2. *De oratore, quid ipſe riſus, quo pacto concitatur, ubi ſit, &c.*

h *Diaphragma titillant, quia tranſverſum et nervoſum, quia titillatione moto ſenſu atq; arteriis diſtentis, ſpiritus inde latera, venas, os, oculos occupant*

i *Ex caleſactione humidi cerebri: nam ex ſicco lachrymæ non fluunt.*

k *Res mirandas imaginantur: et putant ſe videre quæ nec vident, nec audiunt.*

* *Lib. 1. cap. 17. cap. de mel.*

l *Inſani, & qui morti vicini ſunt, vet quas extra ſe videre putant intra oculos habent.*

* *Cap. 10. de ſpirit. apparitione.*

m *De occult. Nat. mirac.*

210 One thinkes he reads ſomething written in the moone, as *Pythagoras* is ſaid to have done of old, another ſmels brimſtone, heares *Cerberus* barke: *Oreſtes* now mad ſuppoſed hee ſaw the furies tormenting him, and his mother ſtill ready to run upon him.

O mater obſecro noli me perſequi
His furiis, aſpectu anguineis, horribilibus,
Ecce ecce me invadunt, in me jam ruunt.

but *Electra* told him thus raving in his mad fit, he ſaw no ſuch ſights at all, it was but his craſed imagination.

Quieſce quieſce miſer in linteis tuis,
Non cernis etenim quæ videre te putas.

So *Pentheus* (*in Bacchis Euripidis*) ſaw two ſuns, two *Thebes*, his braine alone was troubled. Sickneſs is an ordinarie cauſe of ſuch ſights. *Cardan ſubtil.*8. *Mens ægra laboribus & jejuniis fracta, facit eos videre, audire, &c.* And *Oſiander* beheld ſtrange viſions, and *Alexander ab Alexandro* both, in their ſickneſſe, which he relates *de rerum varietat. lib.*8. *cap.*44. *Albategnius* that noble *Arabian* on his death bed, ſaw a ſhip aſcending and deſcending, which *Fracaſtorius* records of his friend *Baptiſta Tirrianus*. Weake ſight and a vaine perſwaſion withall, may effect as much, and ſecond cauſes concurring, as an oare in water makes a refraction, and ſeemes bigger, bended double, &c. The thickneſſe of the aire may cauſe ſuch effects, or any object not well diſcerned in the dark, fear and phantaſie will ſuſpect to be a Ghoſt, a devil, &c. ° *Quod nimis miſeri timent, hoc facilè credunt*, we are apt to beleeve, and miſtake in ſuch caſes. *Marcellus Donatus, lib.*2. *cap.* 1. brings in a ſtorie out of *Ariſtotle*, of one *Antepheron* which likely ſaw whereſoever hee was, his own image in the aire, as in a glaſſe. *Vitellio lib.* 10. *perſpect.* hath ſuch another inſtance of a familiar acquaintance of his, that after the want of three or foure nights ſleepe, as he was riding by a river ſide, ſaw another riding with him, and uſing all ſuch geſtures as hee did, but when more light appeared, it vaniſhed. *Eremites* and *Anachorites* have frequently ſuch abſurd viſions, revelations by reaſon of much faſting, & bad diet, many are deceaved by legerdemaine, as *Scot* hath well ſhewed in his book of the diſcovery of witchcraft, and *Cardan ſubtil.*18. ſuffites, perfumes, ſuffumigations, mixt candles, perſpective glaſſes, and ſuch naturall cauſes, make men looke as if they were dead, or with horſe-heads, buls-horns, & ſuch like brutiſh ſhapes, the roome full of ſnakes, adders, darke, light, green, red, of all colours, as you may perceive in *Baptiſta Porta*, *Alexis*, *Albertus* and others, Glow-wormes, Fire-drakes, Meteors, *Ignis fatuus*, which *Plinius lib.* 2. *cap.*37. calls *Caſtor* and *Pollux*, with many ſuch that appear in mooriſh grounds, about church-yards, moiſt valleys, or where battels have been fought, the cauſes of which read in *Goclenius*, *Velcurius*, *Finkius*, *&c.* ſuch feares are often done, to frighten children with ſquibs, rottten wood, &c. to make folkes looke as if they were dead, † *ſolito majores*, bigger, leſſer, fairer, fowler, *ut aſtantes ſine capitibus videantur, aut toti igniti, aut ſarcâ damonum, accipe pilos canis nigri, &c.* ſaith *Albertus*; And ſo 'tis ordinarie to ſee ſtrange uncouth ſights by Catoptricks; who knowes not that if in a darke roome, the light be admitted at one onely little hole, and a paper or glaſſe put upon it, the ſun ſhining, wil repreſent on the oppoſite wall, all ſuch objects as are illuminated by his rayes?

n *Seneca. Quod metuunt nimis, nunquam amoveri poſſe, nec tolli putant.*

† *Sanguis upupæ cum melle compoſitus & centaurea, etc. Albertus.*

rayes? with Concave & Cylinder glasses, we may reflect any shape of men, divels, anticks, (as magicians most part doe, to gull a silly spectator in a dark roome) we will our selves, and that hanging in the aire, when 'tis nothing but such an horrible image as † *Agrippa* demonstrates, placed in another roome. *Roger Bacon* of old is said to have represented his own image walking in the aire by this art, though no such thing appeare in his perspectives. But most part it is in the braine that deceives them, although I may not deny, but that oftentimes the devil deludes them, takes his opportunity to suggest, and represent vain objects to melancholy men, and such as are ill affected. To these you may adde the knavish Impostures of Juglers, Exorcists, Masse Priests, and Mountebanks, of whom *Roger Bacon* speaks, &c. *de miraculis naturæ & artis, cap.* 1.* they can counterfeit the voices of all birds and bruit beasts almost, all tones and tunes of men, and speake within their throats, as if they spoke afar off, that they make their auditors beleeve they hear spirits, and are thence much astonished and affrighted with it. Besides, those artificiall devices to over-hear their confessions, like that whispering place of *Gloceſter* with us, or like the Dukes place at *Mantua* in *Italy*, where the sound is reverberated by a concave wall; a reason of which *Blancanus* in his *Ecchometria* gives, and mathematically demonstrates.

So that the hearing is as frequently deluded as the sight, from the same causes almost, as he that hears bels, will make them sound what he list. *As the foole thinketh, so the bell clinketh. Theophilus* in *Galen*, thought he heard musick, from vapours which made his eares sound, &c. Some are deceived by *Eccho's*, some by roaring of waters, or concaves and reverberation of aire in the ground, hollow places and wals. * At *Cadurcum* in *Aquitany*, words and sentences are repeated by a strange *Eccho* to the full, or whatsoever you shall play upon a musicall instrument, more distinctly and louder, then they are spoken at first. Some *Eccho's* repeat a thing spoken seven times, as at *Olympus* in *Macedonia*, as *Pliny* relates, *lib.* 36. *cap.* 15. Some twelve times, as at *Charenton* a village neere *Paris* in *France*. At *Delphos* in *Greece* heretofore was a miraculous *Eccho*, and so in many other places. *Cardan subtil. l.* 18. hath wonderfull stories of such as have been deluded by these *Eccho's*. *Blancanus* the Jesuite in his *Ecchomelria* hath varietie of examples, and gives his reader ful satisfaction of all such sounds by way of demonstration. ℘ At *Barrey* an Isle in the Severne mouth they seem to hear a smiths forge: so at *Lypara*, & those sulphurious Isles, & many such like which *Olaus* speaks of in the continent of *Scandia*, and those Northerne countries. *Cardan de rerum var. lib.* 15. *c.* 84. mentioneth a woman, that stil supposed she heard the divell call her, and speaking to her, she was a painters wife in *Millan:* and many such illusions and voices, which proceede most part from a corrupt imagination.

Whence it comes to passe, that they propheſie, speak severall languages, talke of Astronomy, and other unknown sciences to them: (of which they have been ever ignorant,) ¶ I have in briefe touched, only this I will here adde, that *Arculanus, Bodin. lib.* 3. *cap.* 6. *damon.* and some others, ‡ hold as a manifest token that such persons are possessed with the divel: so doth* *Hercules de Saxonia*, and *Apponensis*, and fit only to be cured by a Priest. But ‖ *Guianerius*, ‡ *Montaltus*, *Pomponatius* of *Padua*, and *Lemnius lib.* 2. *cap.* 2. referre it wholly to the ill disposition of the ¤ humour, and that out of the authority

† *Lib.* 1. *occult. philos. imperiti homines dæmonum et umbrarum imagines videre se putant, quum nihil sint aliud, quam simulachra animæ expertia.*

* *Pythoniſſe vocum varietatem in ventre & gutture fingentes, formant voces humanas a longe vel prope, prout volunt, ac si spiritus cum homine loqueretur, & sonos brutorum fingunt, &c.*

* *Tam clare et articulate audies repetitum, ut perfectior sit Eccho quam ipse dixeris.*

℘ Blowing of bellowes and knocking of hammers, if they apply their eare to the cliffe.

¶ *Memb.* 1. *Sub.* 3. of this partition, *cap.* 16. *in* 9. *Rhasis.*

‡ *Signa dæmonis nulla sunt nisi quod loquantur ea quæ ante nesciebant, ut Teutonicum aut aliud Idioma, &c.*

* *Cap.* 12. *tract. de melan.*

‖ *Tract.* 15. *c.* 4.

‡ *Cap.* 9.

¤ *Mira vis concitat humores, ardorque vehemens mentem exagitat, quum, etc.*

212 authoritie of *Aristotle prob.* 30. 1. because such symptomes are cured by purging; and as by the striking of a flint fire is inforced, so by the vehement motions of spirits, they do *elicere voces inauditas*, compell strange speeches to be spoken: another argument he hath from *Plato's reminiscentia*, which all out as likely as that which * *Marsilius Ficinus* speakes of his friend *Pierleonus*; by a divine kinde of infusion he understood the secrets of nature, and tenents of *Græcian* and *Barbarian* philosophers, before ever he heard of, saw, or read their works: but in this I should rather hold with *Avicenna* and his associats, that such symptomes proceed from evill spirits, which take all opportunities of humors decayed, or otherwise to pervert the soul of man; and besides, the humour it selfe is *Balneum Diaboli*, the devils bath; and as *Agrippa* proves, doth intice him to seize upon them.

* *Præfat. Iamblici mysteriis.*

SECT. 4.

MEMB. 1.

Prognosticks of Melancholy.

PRognosticks, or signes of things to come, are either good or bad. If this maladie be not hereditarie, & taken at the beginning, there is good hope of cure, *recens curationem non habet difficilem*, saith *Avicenna*, *l.* 3. *Fen.* 1. *Tract.* 4. *c.* 18. That which is with laughter, of all others is most secure, gentle, & remisse, *Hercules de Saxoniâ*. [x] *If that evacuation of hæmrods, or varices which they call the water between the skin, shall happen to a melancholy man, his miserie is ended, Hippocrates Aphor.* 6. 11 *Galen. l.* 6. *de morbis vulgar. com.* 8. confirmes the same; & to this Aphorisme of *Hippocrates* all the *Arabians*, new and old Latines subscribe; *Montaltus*, *c.* 25. *Hercules de Saxonia, Mercurialis, Vittorius Faventinus, &c. Skenkius l.* 1. *observat. med. c. de Maniâ*, illustrates this Aphorisme, with an example of one *Daniel Federer* a Coppersmith that was long melancholy, and in the end mad about the 27 yeare of his age, these varices or water beganne to arise in his thighes, and he was freed from his madnesse. *Marius* the *Romane* was so cured, some say, though with great pain. *Skenkius* hath some other instances of women that have beene helped by flowing of their moneths, which before were stopped. That the opening of the hæmrods will doe as much for men, al physicians joyntly signifie, so they be voluntary, some say, and not by compulsion. All melancholy are better after a quartane; [y] *Jobertus* saith, scarce any man hath that ague twice: But whether it free him from this maladie, 'tis a question; for many physicians ascribe al long agues for especiall causes, and a quartane ague amongst the rest. [z] *Rhasis cont. l. b.* 1. *tract.* 9. *When melancholy gets out at the superficies of the skin, or settles breaking out in scabs, leprosie, morphew, or is purged by stooles, or by the urine, or that the spleene is enlarged, and those varices appeare, the disease is dissolved. Guianerius, cap.* 5. *tract* 15. addes dropsie, jandise, dysentery, leprosie, as good signes, to these scabs, morphewes, and breaking out, and proves it, out of the 6. of *Hippocrates* Aphorismes.

Evil prognosticks on the other part. *Inveterata melancholia incurabilis*, if it be inveterate, it is [a] incurable, a common axiome, *aut difficulter curabilis*

x *Si melancholicis hæmorroides supervenerint varices, vel ut quibusdam placet, aqua inter cutem, solvitur malum.*

y *Cap.* 10 *de quartana.*

z *Cum sanguis exit per superficiem & residet melancholia per scabiem, morpheam nigram, vel expurgatur per inferiores partes, vel urinam, &c. non erit, & c. splen magnificatur & varices apparent.*

a *Quia jam conversa in naturam.*

lis as they say that make the best, hardly cured. This *Galen* witnesseth, *lib. 3. de loc. affect. cap. 6.* [b] *be it in whom it will, or from what cause soever, it is ever long, wayward, tedious, and hard to be cured, if once it be habituated.* As *Lucian* said of the gout, she was [c] *the queene of diseases, and inexorable*, may we say of melancholy. Yet *Paracelsus* will have all diseases whatsoever curable, & laughs at them which thinke otherwise, as *T. Erastus part. 3.* objects to him; although in another place, hereditary diseases he accounts incurable, & by no art to be removed. [d] *Hildesheim spicel. 2. de mel.* holds it lesse dangerous if only [e] *imagination be hurt, and not reason,* [f] *the gentlest is from bloud. Worse from choler adust, but the worst of all from melancholy putrefied.* [g] *Bruel* esteemes hypocondriacall least dangerous, and the other two species (opposite to *Galen*) hardest to be cured. [h] The cure is hard in man, but much more difficult in women. And both men & women must take notice of that saying of *Montanus consil. 230. pro Abbate Italo,* [i] *This maladie doth commonly accompany them to their grave; Physicians may ease, and it may lye hid for a time, but they cannot quite cure it, but it will return again more violent and sharpe then at first, and that upon every small occasion or errour:* as in *Mercuries* weather-beaten statue, that was once all overgilt, the open parts were clean, yet there was *in fimbriis aurum*, in the chincks a remnant of gold: there will be some reliques of melancholy left, in the purest bodies (if once tainted) not so easily to be rooted out. [k] Often times it degenerates into Epilepsy, Apoplexy, Convulsions, and blindnesse: by the authoritie of *Hippocrates* and *Galen*, [l] all averre, if once it possesse the ventricles of the braine, *Frambesarius*, and *Salust. Salvianus* ads, if it get into the optick nerves, blindnesse. *Mercurialis consil. 20.* had a woman to his patient, that from melancholy became Epilectick and blinde. [m] If it come from a cold cause or so continue cold, or increase, Epilepsie; Convulsions follow, and blindnes, or else in the end they are moped, sottish, & in all their actions, speeches, gestures, ridiculous. [n] If it come from an hot cause, they are more furious, & boisterous, & in conclusion mad. *Calescentem melancholiam sæpius sequitur mania.* [o] if it heat and increase, that is the common event, [p] *per circuitus, aut semper insanit*, he is mad by fits, or altogether. For as * *Sennertus* contends out of *Crato*, there is *seminarium ignis* in this humor, the very seeds of fire. If it come from melancholy naturall adust, and in excesse, they are often dæmoniacall, *Montanus*.

[q] Seldome this malady procures death, except (which is the greatest, most grievous calamity, and the misery of all miseries) they make away themselves, which is a frequent thing, and familiar amongst them. 'Tis [r] *Hippocrates* observation, *Galens* sentence, *Etsi mortem timent, tamen plerumque sibi ipsis mortem consciscunt, l. 3. de locis affect. cap. 7.* The doome of all physicians. 'Tis [s] *Rabbi Moses* Aphorisme, the prognosticon of *Avicenna, Rhasis, Ætius, Gordonius, Valescus, Altomarus, Salust. Salvianus, Capivaccius, Mercatus, Hercules de Saxonia, Piso, Bruel, Fuchsius*, all, &c.

[t] *Et sæpe usq; adeò mortis formidine vitæ*
Percipit infælix odium lucisq; videndæ,
Vt sibi consciscat mœrenti pectore lethum.

b *In quocunq; sit à quacunq; causa Hypocon. præsertim, semper est longa, morosa, nec facile curari potest.*
c *Regina morborum & inexorabilis.*
d *Omne delirium quod oritur à paucitate cerebri, incurabile Hildesheim, spicel 2. de mania.*
e *Si sola imaginatio lædatur, & non ratio.*
f *Mala à sanguine fervente, deterior a bile assata, pessima ab atra bile putrefacta.*
g *Difficilior cura ejus quæ fit vitio corporis totius et cerebri.*
h *Difficilis curatu in viris, multo difficilior in fœminis.*
i *Ad interitum plerumq; homines comitatur, licet medici levent plerumq;, tamen non tollunt unquam, sed recidet acerbior quam antea minima occasione, aut errore.*
k *Periculum est ne degeneret in Epilepsiam, Apoplexiam, Convulsionem, cæcitatem.*
l *Montalt. c. 25. Laurentius. Nic. Piso.*
m *Her. de Saxonia, Aristotle, Capivaccius.*
n *Favent. Humor frigidus sola delirii causa, furoris vero humor calidus.*
o *Heurnius* calls madnesse *soboles melancholiæ.*
p *Alexander lib. 1. cap. 18.*
* *Lib. 1. part 2. cap. 11.*
q *Montalt. cap. 15. Raro mors aut nunquam, nisi sibi ipsis inferant.*
r *Lib. de Insania. Fabio Calico interprete. Nonnulli violentas manus sibi inferunt.*
s *Lucret. lib. 3.*

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And so far forth deaths terror doth affright.
He makes away himselfe, and hates the light:
To make an end of feare and griefe of heart,
He voluntarie dies to ease his smart.

In such sort doth the torture and extremitie of his miserie torment him, that hee can take no pleasure in his life, but is in a manner inforced to offer violence unto himselfe, to bee freed from his present insufferable paines. So some (saith [u] *Fracastorius*) *in fury, but most in despaire, sorrow, feare, and out of the anguish and vexation of their soules, offer violence to themselves: for their life is unhappie and miserable. They can take no rest in the night, nor sleepe, or if they doe slumber, fearefull dreames astonish them.* In the day time they are affrighted still by some terrible object, and torne in pieces with suspicion, fear, sorrow, discontents, cares, shames, anguish, &c. as so many wild horses, that they cannot be quiet an houre, a minute of time, but even against their wils they are intent, and still thinking of it, they cannot forget it, it grindes their soules day and night, they are perpetually tormented, a burden to themselves, as *Job* was, they can neither eate, drinke or sleepe. *Psal.* 107. 18. *Their soule abhorreth all meat, and they are brought to deaths doore,* [x] *being bound in miserie and iron:* they [y] curse their starres with *Job*, [z] *and day of their birth, and wish for death:* for as *Pineda* and most interpreters hold, *Iob* was even melancholy to despaire, and almost * madnesse it selfe; they murmure many times against the world, friends, allies, all mankinde, even against God himselfe in the bitternesse of their passion, [a] *vivere nolunt, mori nesciunt*, live they will not, die they cannot. And in the midst of these squalid, ugly, and such irkesome dayes they seeke at last, finding no comfort, [b] no remedy in this wretched life, to be eased of all by death. *Omnia appetunt bonum*, All creatures seek the best, and for their good as they hope, *sub specie* in shew at least, *vel quia mori pulchrum putant* (saith [c] *Hyppocrates*) *vel quia putant indè se majoribus malis liberari*, to be freed as they wish. Though many times as *Æsops* fishes, they leape from the frying-pan into the fire it selfe, yet they hope to be eased by this meanes; and therefore (saith *Felix* [d] *Platerus*) *after many tedious dayes at last, either by drowing, hanging, or some such fearfull end*, they precipitate, or make away themselves: *many lamentable examples are daily seene amongst us: alius ante fores se laqueo suspendit,* (as *Seneca* notes) *alius se precipitavit à tecto, ne dominum stomachantem audiret, alius ne reduceretur à fuga, ferrum redegit in viscera*, so many causes there are ——*His amor exitio est, furor his*—— love, griefe, anger, madnesse, and shame, &c. 'T is a common calamitie, [e] a fatall end to this disease, they are condemned to a violent death, by a jurie of Physicians, furiously disposed, carried headlong by their tyrannizing wils, inforced by miseries, & there remains no more to such persons, if that heavenly Physician, by his assisting grace and mercy alone do not prevent, (for no humane perswasion, or art can help) but to be their own butchers, and execute themselves. *Socrates his cicuta, Lucretia's* dagger, *Timons* halter are yet to be had; *Catoes* knife, & *Neroes* sword are left behinde them, as so many fatall engines, bequeathed to posterity, & will be used to the worlds end, by such distressed souls: so intolerable, unsufferable, grievous & violent is their paine, [f] so unspeakable, and continuate. One day of griefe is an hundred years, as *Cardan* observes: 'Tis carni-

u *Lib. 2. de Intell. sæpe mortem sibi consciscunt ob timorem & tristitiam, tædio vitæ affecti ob furorem & desperationem. Est enim infera, &c. Ergo sic perpetuo afflictati vitam ederunt, se præcipitant, his malis caituri, aut interficiunt se, aut tale quid committunt.*
x *Ps.* 107. *v.* 10
y *Iob* 33.
z *Iob* 6. 8.
* *Vi doloris et tristitiæ ad insaniam pene redactus.*
a *Seneca.*
b *In salutis suæ desperatione proponunt sibi mortis desiderium, Oct. Horat. lib. 2. cap. 5.*
c *Lib. de insania. Sic sic juvat ire per umbras.*
d *Cap. 3 de mentis alienat. mæsti degunt, dum tandem mortem quam timent, suspendio aut submersione, aut aliqua alia vi, ut multa tristia exempla vidimus.*
e *Arculanus in 9. Rhasis c. 16. cavendum ne ex alto se præcipitent aut aliàs lædant.*
f *O omnium opinionibus incogitabile malum. Lucian. Mortes mille, mille dum vivit, neces gerit, peritq; Heinsius Austriaco.*

carnificina hominum, angor animi, as well saith *Areteus*, a plague of the soul, the Crampe and Convulsion of the Soul, an epitome of hell; and if there be an hell upon earth, it is to be found in a melancholy mans heart. 215

For that deep torture may be call'd an hell,
When more is felt, then one hath power to tell.

Yea, that which scoffing *Lucian* said of the gout in jest, I may truely affirme of melancholy in earnest.

O triste nomen! o diis odibile,
** Melancholia lachrymosa, Cocyti filia,*
Tu Tartari specubus opacis edita
Erinnys, utero quam Megæra suo tulit,
Et ab uberibus aluit, cuique parvulæ
Amarulentum in os lac Alecto dedit,
Omnes abominabilem te dæmones
Produxere in lucem, exitio mortalium. Et paulò post.
Non Jupiter ferit tale telum fulminis,
Non ulla sic procella sævit æquoris,
Non impetuosi tanta vis est turbinis.
An asperos sustineo morsus Cerberi?
Num virus Echidnæ membra mea depascitur?
Aut tunica sanie tincta Nessi sanguinis?
Illachrymabile & immedicabile malum hoc.

O sad and odious name! a name so fell,
Is this of melancholy, brat of hell. (dwel,
There born in hellish darknesse doth it
The Furies brought it up, *Megera's* teate,
Alecto gave it bitter milk to eat.
And all conspir'd a bane to mortall men,
To bring this devil out of that black den.
Jupiters thunderbolt, not storme at sea,
Nor whirle winde doth our hearts so much dismay.
What? am I bit by that fierce *Cerberus?*
Or stung by † serpent so pestiferous?
Or put on shirt that's dipt in *Nessus* bloud?
My pain's past cure, Physick can do no good.

No torture of body like unto it, *Siculi non invenere tyranni Majus tormentum*, no strappado's, hot irons, *Phalaris* bulls,

** Nec ira deûm tantum, nec tela, nec hostis,*
Quantum sola noces animis illapsa,

Joves wrath, nor devils can,
Do so much harme to th'Soul of man.

† *Ebeu quis intus Scorpio &c. Seneca Act. 4. Herc. OEt.*
* *Silius Italicus*

All fears, griefs, suspicions, discontents, imbonities, insuavities are swallowed up, and drowned in this *Euripus*, this Irish Sea, this Ocean of misery, as so many small brooks; 'tis *coagulum omnium ærumnarum*: which * *Ammianus* applyed to his distressed *Palladius*, I say of our Melancholy man, hee is the cream of humane adversity, the [i] quintessence, and upshot; all other diseases whatsoever, are but flea-bitings to Melancholy in extent: T'is the pith of them all,

† *Hospitium est calamitatis, quid verbis opus est,*
Quamcunq; malam rem quæres, illic reperies:

What need more words, 'tis calamities Inne,
Where seeke for any mischief, 'tis within;

* *Lib. 29.*
[i] *Hic omnis imbonitas & insuavitas consistit, ut Tertulliani verbis utar, orat. ad martyr.*
† *Plautus.*

and a melancholy man is that true *Prometheus*, which is bound to *Caucasus*; the true *Titius*, whose bowels are still by a vulture devoured (as Poets faine) for so doth [k] *Lilius Geraldus* interpret it, of anxieties, and those griping cares, and so ought it to be understood. In all other maladies, we seeke for help, if a legge or an arme ake, through any distemperature or wound, or that wee have an ordinary disease, aboveall things whatsoever, wee desire help and health, a present recovery, if by any means possible it may be procured: wee will freely part with all our other fortunes, substance, endure any misery, drink bitter potions, swallow those distasteful pils, suffer our joints to be seared, to be cut off, any thing for future health; so sweet, so dear, so precious

[k] *Vit. Herculis.*

216 above all other things in this world is life; 'tis that wee chiefly desire, long and happy dayes, * *multos da Jupiter annos*, increase of years all men wish; but to a melancholy man, nothing so tedious, nothing so odious; that which they so carefully seeke to preserve, [l] he abhorres, he alone; so intolerable are his paines. Some make a question, *graviores morbi corporis an animi*, whether the diseases of the body or minde bee more grievous, but there is no comparison, no doubt to be made of it, *multò enim sævior longèq; est atrocior animi, quàm corporis cruciatus (Lem. lib. 1. cap. 12.)* the diseases of the minde are farre more grievous. —*Totum hic pro vulnere corpus*, body and soul is misaffected here, but the Soul especially. So *Cardan* testifies, *de rerum var. lib.* 8. 40. [m] *Maximus Tyrius* a *Platonist*, and *Plutarch* have made just volumes to prove it. [n] *Dies adimit ægritudinem omnibus*, in other diseases there is some hope likely, but these unhappy men are born to misery, past all hope of recovery, incurably sick, the longer they live the worse they are, and death alone must ease them.

Another doubt is made by some Philosophers, whether it be lawfull for a man in such extremity of paine and grief, to make away himself: and how these men that so do, are to be censured. The *Platonists* approve of it, that it is lawfull in such cases, and upon a necessity, *Plotinus lib. de beatitud. cap.* 7. & *Socrates* himself defends it, in *Plato's Phædon, if any man labour of an incurable disease, he may dispatch himself, if it be to his good. Epicurus* and his followers, The *Cynicks* and *Stoicks* in generall affirme it, *Epictetus* and [o] *Seneca* amongst the rest, *quam cunq; veram esse viam ad libertatem*, any way is allowable, that leads to liberty, * *let us give God thanks, that no man is compelled to live against his will*; † *quid ad hominem claustra, carcer, custodia? liberum ostiũ habet*, death is always ready and at hand. *Vides illum præcipitem locum, illud flumen*, Dost thou see that steep place, that river, that pit, that tree, there's liberty at hand, *effugia servitutis & doloris sunt*, as that *Laconian* lad cast himselfe headlong (*non serviam aiebat puer*) to bee freed of his miserie: Every veine in thy body, if these be *nimis operosi exitus*, will set thee free, *quid tua refert finem facias an accipias?* there's no necessity for a man to live in miserie. *Malum est necessitate vivere, sed in necessitate vivere necessitas nulla est. Ignavus qui sine causa moritur, & stultus qui cum dolore vivit. Idem epist.* 58. Wherfore hath our Mother the earth brought out poysons, saith * *Pliny*, in so great a quantity, but that men in distresse might make away themselves? which kings of old had ever in a readinesse, *ad incerta fortunæ venenum sub custode promptum*, *Livy* writes, and executioners always at hand. *Speusippus* being sick was met by *Diogenes*, and carried on his slaves shoulders, he made his moan to the Philosopher, but I pitty thee not quoth *Diogenes, qui cũ talis vivere sustines*, thou mayst be freed when thou wilt, meaning by death. * *Seneca* therefore commends *Cato*, *Dido*, and *Lucretia*, for their generous courage in so doing, and others that voluntarily die, to avoid a greater mischief, to free themselves from misery, to save their honour, or vindicate their good name, as *Cleopatra* did, as *Sophonisba*, *Syphax* wife did, *Hannibal* did, as *Junius Brutus*, as *Vibius Virius*, & those *Campanian* Senators in *Livy* (*Dec. 3. lib. 6.*) to escape the Roman tyranny that poysoned themselves. *Themistocles* drank Bulls bloud, rather then he would fight against his countrey, and *Demosthenes* chose rather to drink poyson, *Publius Crassi filius, Censorius* and *Planeus*,

* *Persius.*

l *Quid est miserius in vita, quam velle mori? Seneca.*

m *Tom. 2. Libello, an graviores passiones etc.*

n *Ter.*

o *Patet exitus; si pugnare non vultis, licet fugere, quis vos tenet invitos? De provid. cap.* 8.

* *Agamus Deo gratias, quod nemo invitus in vita teneri potest.*

† *Epist.* 26. *Senecae et de sacra. 2. cap. 15, et Epist. 70. et 12.*

* *Lib. 2. cap. 8; Terramater nostri miserta.*

* *Epist. 24. 71. 82.*

Plancus, those heroicall *Romans* to make away themselves then to fall into their enemies hands. How many myriads besides in all ages might I remember, *qui sibi lethum Insontes peperere manu, &c.* p *Rhasis* in the *Maccabees* is magnified for it, *Sampsons* death approved. *Titus Pomponius Atticus*, that wise, discreet, renowned *Roman* Senator, *Tullius* dear friend, when hee had been long sick, as hee supposed of an incurable disease, *vitamque produceret, ad augendos dolores, sine spe salutis*, was resolved voluntarily by famine, to dispatch himself, to be rid of his pain, & when as *Agrippa*, and the rest of his weeping friends earnestly besought him, *osculantes obsecrarent ne id quod natura cogeret, ipse acceleraret*, not to offer violence to himself, *with a setled resolution he desired againe they would approve of his good intent, and not seek to dehort him from it:* And so constantlie died, *precesque eorum taciturnâ sua obstinatione depressit.* Even so did *Corellius Rufus* another grave Senator, by the relation of *Plinius Secundus epist. lib.1. epist.12.* famish himself to death; *pedibus correptus cum incredibiles cruciatus & indignissima tormenta pateretur, a cibis omnino abstinuit*; neither he nor *Hispilla* his wife could divert him, but *destinatus mori obstinatè magis, &c.* die he would, and die he did. So did *Lycurgus, Aristotle, Zeno, Crisippus, Empedocles* with myriades, &c. In warres for a man to run rashly upon imminent danger, and present death is accounted valour and magnanimitie,* to be the cause of his own, and many a thousands ruine besides, to commit wilfull murder in a manner, of himself and others, is a glorious thing, and he shall be crowned for it. The q *Massegatæ* in former times, † *Barbiccians*, & I know not what nation besides, did stifle their old men, after 70. years, to free them from those grievances, incident to that age. So did the inhabitants of the Iland of *Choa*, because their aire was pure and good, and the people generallie long lived, *antevertebant fatum suum, priusquam manci forent, aut imbecillitas accederet, papavere vel cicuta*, with poppy or hemlock they prevented death. S *Thomas Moore* in his *Utopia* commends voluntary death, if he be *sibi aut aliis molestus*, troublesome to himself or others, (t *especially if to live be a torment to him*) *let him free himself with his own hands from this tedious life, as from a prison, or suffer himself to be freed by others.* ſ And 'tis the same tenent which *Laertius* relates of *Zeno* of old, *Justè sapiens sibi mortem consciscit, si in acerbis doloribus versetur, membrorũ mutilatione aut morbis ægre curandis*, and which *Plato 9. de legibus* approves, if old age, poverty, ignominy, &c. oppresse, and which *Fabius* expresseth in effect (*Præfat.7. Institut*) *Nemo nisi suâ culpâ diù dolet.* It is an ordinary thing in *China* (saith *Mat: Riccius* the Iesuite) ᶜ *if they be in despaire of better fortunes, or tyred and tortured with miserie, to bereave themselves of life, and many times to spite their enemies the more, to hang at their doore. Tacitus* the historian, *Plutarch* the Philosopher much approve a voluntary departure, and *Austin de civ. Dei, l.1. cap.29.* defends a violent death, so that it bee undertaken in a good cause, *nemo sic mortuus, qui non fuerat aliquando moriturus, quid autem interest, quo mortis genere vita ista finiatur, quandò ille cui finitur, iterum mori non cogitur? &c.* no man so voluntarily dies, but *volens nolens*, he must dy at last, & our life is subject to innumerable casualties, who knows when they may happen, *utrum satius est unam perpeti moriendo, an omnes timere vivendo*, u rather suffer one then fear all. *Death is better then a bitter life, Eccl.30.17.* x And a harder choice to live in fear, then by once dying, to be freed from all. *Theombrotus Ambraciotes* perswaded, I know

p Mac. 14.42

* As amongst Turkes and others.

q *Bohemus de moribus gentiũ*

† *AElian. lib.4. cap.1. omnes 70 annum egressos interficiunt.*

t *Lib. 2. Præsertim quum tormentum ei vita sit, bona spe fretus, acerba vita velut à carcere se eximat, vel ab aliis eximi sua voluntate patiatur.*

ſ *Nam quis amphoram exsiccans fæcem exorberet (Seneca epist.58.) quis in pœnas et risum viveret? stulti est manere in vitâ cum sit miser.*

ᶜ *Expedit: ad Sinas lib.1.c.9. Vel bonorum desperatione, vel malorum, perpessione fracti & fatigati, vel manus violentas sibi inferunt, vel ut inimicis suis ægre faciant, &c.*

u So did *Anthony, Galba, Vitellius, Otho, Aristotle* himself, *&c. Ajax* in despaire, *Cleopater* to save her honour.

x *Inertius deligitur diu vivere quam in timore tot morborum semel moriendo, nullum deinceps formidare.*

218 not how many hundreds of his auditors, by a luculent oration hee made of the miseries of this, and happinesse of that other life, to precipitate themselves. And having read *Plato's* divine tract *de anima*, for examples sake led the way first. That neat Epigramme of *Calimachus* will tell you as much,

Jamq; vale Soli cum diceret Ambrociotes,
In Stygios fertur desiluisse lacus,
Morte nihil dignum passus: sed forte Platonis
Divini eximium de nece legit opus.

y *Curtius l.16.* z *Laqueus præcisus, cont.1.l.5. quidam naufragio facto, amissis tribus liberis, & uxore, suspendit se, præcidit illi quidam ex prætereuntibus laqueum, A liberato reus sit maleficii. Seneca.* * See *Lipsius Manuduc: ad Stoicam Philosophiam lib. 3. dissert. 22. D. Kings 14.* Lect. on *Jonas, D. Abbots 6* Lect. on the same Prophet. a *Plautus.* * *Martial.* b As to be buried out of Christian buriall with a stake. *Idem Plato 9. de legibus, vult separatim sepeliri, qui sibi ipsis mortem consciscunt, etc.* loose their goods, &c. c *Navis destituta nauclero, in terribilem aliquem scopulum impingit.* d *Observat.* e *Seneca tract. 1.l.8.c.4. Lex: homicida in se insepultus abjiciatur, contradicitur. Eo quod afferre sibi manus coactus sit assiduis malis, summam infelicitatem suam in hoc removit, quod existimabat licere misero mori.* † *Buchanan. Eleg. lib.*

y *Calenus* and his *Indians*, hated of old, to die a naturall death: the *Circumcellians* and *Donatists*, loathing life, compelled others to make them away, with many such: z but these are false and Pagan positions, prophane Stoicall Paradoxes, wicked examples, it bootes not what Heathen Philosophers determine in this kinde, they are impious, abominable, & upon a wrong ground. *No evil is to be done that good may come of it, reclamat Christus, reclamat Scriptura*, God, and all good men are * against it: He that stabbs another can kil his body, but he that stabbs himself, kilies his owne Soul. a *Malè meretur, qui dat mendico quod edat, nam & illud quod dat, perit, & illi producit vitam ad miseriam*: he that gives a beggar an almes (as that Comicall Poet said) doth ill, because he doth but prolong his miseries. But *Lactantius lib.6.c.7. de vero cultu*, cals it a detestable opinion, and fully confutes it. *lib.3. de sap. cap.*18. and St *Austin epist.*52. *ad Macedonium, cap.* 61. *ad Dulcitium Tribunum:* so doth *Hierom* to *Marcella* of *Blesilla's* death, *Non recipio tales animas &c.* he calls such men, *martyres stultæ Philosophiæ:* so doth *Cyprian de duplici martyrio, Si qui sic moriantur, aut infirmitas, aut ambitio, aut dementia cogit eos*: 'tis mere madnesse so to do, * *furor est ne moriare mori*. To this effect writes *Arist. 3. Ethic. Lipsius Manuduc: ad Stoicam Philosophiam lib. 3. dissertat.* 23. but it needs no confutation. This only let me adde, that in some cases, those b hard censures of such as offer violence to their own persons, or in some desperate fit to others, which sometimes they do, by stabbing, slashing, &c. are to be mitigated, as in such as are mad, beside themselves for the time, or found to have been long melancholy, and that in extremity, they know not what they do, deprived of reason, judgement, all, c as a ship that is void of a Pilot, must needs impinge upon the next rock or sands, and suffer shipwrack. d *P. Forestus* hath a story of two melancholy brethren, that made away themselves, and for so foule a fact, were accordingly censured, to be infamously buried, as in such cases they use: to terrifie others, as it did the *Milesian* Virgins of old, but upon farther examination of their misery and madnesse, the censure was e revoked, and they were solemnly interred, as *Saul* was by *David*, 2 *Sam.* 2 .4. and *Seneca* well adviseth, *Irascere interfectori, sed miserere interfecti*; be justly offended with him as he was a murderer, but pitie him now as a dead man. Thus of their goods and bodies, wee can dispose, but what shall become of their Souls, God alone can tell, his mercy may come *inter pontem & fontem, inter gladium & jugulum*, betwixt the bridge and the brooke, the knife and the throte. *Quod cuiquam contigit, cuivis potest*: Who knows how he may be tempted? It is his case, it may be thine: † *Quæ sua fors hodie est, cras fore vestra potest*. We ought not to be so rash and rigorous in our censures, as some are, charity will judge and hope the best; God be mercifull unto us all.

FINIS. THE

THE SYNOPSIS OF
THE SECOND PARTITION.

Cure of melancholy is either
- *Sect.* 1. Generall to all, which containes
  - Unlawful means forbidde.
    - *Memb.* 1. From the Divel, Magicians, Witches, &c. by charmes, spels, incantations, images, &c.
      - *Quæst.* 1. Whether they can cure this, or other such like diseases?
      - *Quæst.* 2. Whether if they can so cure, it be lawfull to seek to them for help?
    - or
    - 2. Immediatly from God, *à Jove principiũ*, by praier, &c.
    - or
    - 3. *Quæst.* 1. Whether Saints and their Reliques can help this infirmitie?
      - *Quæst.* 2. Whether it be lawfull in this case to sue to them for aide?
  - or
  - Lawfull meanes, which are
    - 4. Mediatly by Nature, wch concernes & works by
      - *Subsect.* 1. *Physician*, in whom is required science, confidence, honesty, &c.
      - 2. *Patient*, in whom is required obedience, constancy, willingnes, patience, confidence, bounty, &c. not to practise on himself.
      - 3. *Physicke*, which consists of
        - Diæteticall ♈
        - Pharmaceuticall ☿
        - Chirurgicall ♃
- or
- Particular to the three distinct species ♋ ♌ ♍

♈ *Sect.* 2. Diætetical, which consists in reforming those six non naturall things, as in
- Diet rectified 1. *Mem.*
  - Matter & quality.
    - 1. *Subs.*
      - Such meats as are easie of digestion, wel dressed, hot, sod, &c. young, moist, of good nourishment, &c.
      - Bread of pure wheat, well baked.
      - Water cleere from the fountain.
      - Wine and drink not too strong, &c.
      - Flesh
        - Mountain birds, partridg, phesant, quailes, &c
        - Hen, capon, mutton, veale, kid, rabbet, &c.
      - Fish
        - That live in gravelly waters, as pike, pearch, trowt, Sea-fish, solid, white, &c.
      - Hearbs
        - Borage, bugloss, bawme, succory, endive, violets, in broath, not raw, &c.
      - Fruits & roots
        - Raysins of the Sunne, apples corrected for winde, oranges, &c. parsnips, potatoes, &c
    - or
    - 2. Quantity.
      - At seasonable and usuall times of repast, in good order, not before the first be concocted, sparing, not overmuch of one dish.
- 2 Rectification of Retention and Evacuation, as costiveness, Venerie, bleeding at nose, months stopped, bathes, &c.
- 3. Aire rectified, with a Digression of the Aire.
  - Naturally in the choice, and site of our countrey, dwelling place, to be hot and moist, light, wholsome, pleasant, &c.
  - Artificially, by often change of aire, avoiding winds, fogs, tempests, opening windows, perfumes, &c.
- 4. Exercise.
  - Of body and minde, but moderate, as hawking, hunting, riding, shooting, bowling, fishing, fowling, walking in fair fields, galleries, tennis, bar.
  - Of minde, as Chesse, cards, tables, &c. to see playes, maskes, &c. serious studies, businesse, all honest recreations.
- 5. Rectification of waking, and terrible dreames, &c.
- 6. Rectification of passions and perturbations of the minde. ♎

Memb.6 Passions and perturbations of the minde rectified

- From himselfe — *Subsect.*
  1. By using all good means of help, confessing to a friend,&c. Avoiding all occasions of his infirmity. Not giving way to passions, but resisting to his utmost.
  2. By fair and foule means, counsell, comfort, good perswasion, witty devices, fictions, and if it be possible to satisfie his mind.
  3. Musick of all sorts aptly applyed.
  4. Mirth, and merry company.
- or from his friends — *Sect. 3.* A consolatory digression containing remedies to all discontents and passions of the minde. — *Memb.*
  1. Generall discontents and grievances satisfied.
  2. Particular discontents, as deformity of body, sickenesse, baseneſse of birth,&c.
  3. Poverty and want, such calamities & adversities.
  4. Against servitude, losse of libertie, imprisonment, banishment, &c.
  5. Against vaine fears, sorrows for death of friends, or otherwise.
  6. Against envie, livor, hatred, malice, emulation, ambition, and selfe-love, &c.
  7. Against repulses, abuses, injuries, contempts, disgraces, contumelies, slanders, and scoffes, &c.
  8. Against all other grievous and ordinary symptomes of this disease of melancholy.

℞ *Sect.4.* Pharmaceutice, or Physick which cureth with medicines, with a digression of this kinde of Physick, is either *Mem.* 1: *Subs:* 1

- Generall to all
- or Particular to the three distinct Species, ☉ ☽ ♄.
- or Alterative
  - Simples altering melancholy, with a digression of Exotick Simples 2 *Subs.*
    - Hearbs. 3. *Subs.*
      - To the heart; borage, bugloſſe, Scorzonera &c.
      - To the head; balme, hops, nenuphar, &c.
      - Liver; Eupatory, attimesia, &c.
      - Stomack; wormewood, centory, peniroyall.
      - Spleene; Ceterache, ashe, Tameriske.
      - To purifie the bloud; endive, succory, &c.
      - Against winde; origan, fennell, aniseed, &c.
    - 4. Pretious stones; as smaragdes, chelidonies, &c. Minerals, as gold, &c.
  - or compounds altering melancholy, with a digression of compounds. 1. *Subs.*
    - Inwardly taken
      - Liquid
        - fluide: Wines; as of Hellebor, Bugloſſe, Tameriske, &c. Syrupes of borage, bugloſſe, hopps, Epithyme, endive, succory, &c.
        - or consisting: Conserves of violets, maidenhaire, borage, bugloſſe, roses, &c. Confections; Treacle, Methridate, Eclegmes or Linctures.
      - or solid, as those aromatical confections.
        - hot: Diambra, dianthos. Diamargaritum calidum. Diamoscum dulce. Electuarium de gemmis. Lætificans *Galeni* & *Rhasis*.
        - or cold: Diamargaritum frigidum. Diarroodon Abbatis. Diacorolli, diacodium, with their tables. Condites of all sorts, &c.
    - or Outwardly used, as: Oyles of Camomile, Violets, Roses, &c. Oyntments; alablastritum, populeum, &c. Liniments; plasters, cærotes, cataplasmes, frontals, fomentations, Epithymes, sacks, bagges, odoraments, posies, &c.
- Purging

Medicines

- Medicines purging melancholy, are either *Memb.2.*
  - Simples purging melancholy.
    - 1. *Subs.* Upward as vomits: Afrabecca, Lawrell, white Hellebor, Scylla, or Sea-onyon, Antymony, Tobacco.
    - 2. *Subsect.* Downeward.
      - More gentle; as Sena, Epithime, Polipodie, Mirobalanes, Fumitory, &c.
      - Stronger; aloes, lapis Armenus, lapis lazuli, black hellebor.
  - or
    - 3. *Subs.* Compounds purging melancholy.
      - Superior parts
        - Mouth
          - swallowed, or
            - Liquid, as potions, Julips, Syrups, wine of Hellebor, bugloſſe, &c.
            - Solid, as lapis Armenus, & lazuli, pills of Indic, pills of Fumitory, &c.
            - Electuaries, Diaſena, confection of Hamach, Hierologladium, &c.
          - or
            - Not ſwallowed, as gargariſmes, maſticatories &c.
        - or Noſtrils; ſneezing powders, odoramẽts, perfumes, &c
      - Inferior parts; as Cliſters ſtrong and weak, and ſuppoſitories of Caſtilian ſope, hony boiled, &c.
- II Chyrurgical Phyſick, which conſiſts of *Memb.3.*
  - Phlebotomy, to all parts almoſt, and all the diſtinct Species.
  - With knife, horſeleeches.
  - Cupping-glaſſes.
  - Cauteries, and ſeering with hot irons, boaring.
  - Dropax and Synapiſmus.
  - Iſſues to ſeverall parts, and upon ſeverall occaſions.

- 1. *Subsect.*
  - Moderate diet, meat of good juyce, moiſtning, eaſie of digeſtion.
  - Good Ayre.
  - Sleep more then ordinary.
  - Excrements daily to be avoided by Art or Nature.
- Exerciſe of body and minde not too violent, or too remiſſe, paſſions of the minde, and perturbations to be avoided.
- 2. Bloud-letting if there bee need, or that the bloud be corrupt in the arme, forehead, &c. or with Cupping-glaſſes.
- 3. Preparatives and purgers.
  - Preparatives; as Syrupe of borage, bugloſſe, Epithime, hoppes, with their diſtilled waters, &c.
  - Purgers; as Montanus, and Mathiolus Helleboriſmus, Quercetanus Syrup of Hellebor, Extract of Hellebor, Pulvis Hali, Antimony prepared, *Rulandi aqua mirabilis*: which are uſed, if gentler medicines wil not take place, with Arnoldus *vinũ* bugloſſatum, Sena, caſſia, mirobalanes, *aurum potabile*, or before Hamech, Pil. Indæ, Hiera, Pil. de lap. Armeno, lazuli.
- 4. Averters. *Sect.5* Cure of head melancholy. *Mem.1.*
  - Cardans nettles, frictions, cliſters, ſuppoſitories, ſneezings, maſticatories, naſals, cupping-glaſſes.
  - To opẽ the Hæmrods with horſeleeches, to apply horſeleeches to the forehead without ſcarificatiõ, to the ſhoulders, thighs.
  - Iſſues; boaring, cauteries, hot irons in the future of the crown.
- 5. Cordials, reſolvers, hinderers.
  - A cup of wine, or ſtrong drink.
  - Bezars ſtone, amber, ſpice.
  - Conſerves of borage, bugloſſe, Roſes, Fumitory.
  - Confection of Alchermes.
  - *Electuarium lætificans Galeni & Rhaſis* &c.
  - *Diamargaritum frig. diaboraginatum &c.*

6 Cor-

- 6. Correctors of accidents, as
  - Odoraments of Roses, Violets.
  - Irrigations of the head, with the decoctions of nymphea, lettice, mallowes, &c.
  - Epithemes, oyntments, bagges to the heart.
  - Fomentations of oyl for the belly.
  - Bathes of sweet water, in which were sod mallows, violets, roses, Waterlillies, Borage flowers, rammes heads, &c.
  - To procure sleep and are
    - Inwardly taken
      - Simpler
        - Poppy, Nymphea, lettice, roses, purslan, henbane, mandrake, night-shade, opiũ &c
      - or
        - Liquid, as Syrupes of Poppy, Verbasco, Violets, Roses.
      - Compounds
        - Solid, as *requies Nicholai, Philonium Romanum, Laudanum Paracelsi.*
    - or
      - Oyles of Nymphea, Poppy, Violets, Roses, Mandrake, Nutmegs.
      - Odoraments of vinegar, rosewater, opium.
      - Frontals of rose-cake, rose-vineger, nutmeg.
      - Oyntments, alablastritum, unguentum populeum, simple or mixt with opium.
    - Outwardly used, as
      - Irrigations of the head, feet, spunges, Musick, murmure and noise of Waters.
      - Frictions of the head, and outward parts, sacculi of Henbane, wormewood at his pillow, &c.
  - Against terrible dreams; not to sup late, or eat pease, cabbage, venison, meats heavy of digestion, use bawme, hearts tongue, &c.
  - Against ruddinesse and blushing, inward and outward remedies.

- 2. *Mem.* Cure of melancholy over the body.
  - Diet, preparatives, purges, averters, cordialls, correctors as before.
  - Phlebotomie in this kinde more necessary and more frequent.
  - To correct and cleanse the bloud with fumitory, Sene, Succory, Dandelion, Endive, &c.
  - *Subsect.* 1.
  - Phlebotomy if need require.
  - Diet, preparatives, averters, cordials, purgers as before, saving that they must not be so vehement.
  - Use of peny royal, wormwood, centaory sod, which alone hath cured many.
  - To provoke urine with aniseed, daucus, asatum &c. and stooles if need bee by clisters and suppositories.
  - To respect the spleene, stomack, liver, hypocondries.
  - To use Treacle now and then in winter.
  - To vomit after meals sometimes if it be inveterate.
- ☞ Cure of Hypocondriacall or windie melancholy, 3. *Mem.*
  - 2 To expel wind
    - Inwardly taken
      - Simples or compounds, as
        - Roots, Herbs, Spices, Seeds.
          - Galanga, gentian, Enula, Angelica, calamus Aromaticus, Zedoary, China, condite ginger, &c
          - Peniroyall, rue, calamint, bay leaves, & berries, Scordium, Bettany, Lavander, camomile, centaory, wormwood, cumin, broom, orange pils.
        - or
          - Saffron, cynamome, mace, nutmeg, pepper, musk, zedoary with wine, &c.
          - Aniseed, fennelseed, ammi, cary, cumin, nettle, bayes, parslay, grana paradisi.
        - or
          - Dianisũ, Diagalanga, Diaciminũ, diacalaminthes, Electuarium de baccis Lauri Benedicta laxativa, &c. pulvis Carminativus, & pulvis descrip. Antidotario Florentino, aromaticũ, rosatũ, Mithridat.
    - Outwardly used, as Cupping-glasses to the Hypocõdries without scarification, oyl of camomile, rue, aniseed, their decoctions, &c.

THE

THE SECOND PARTITION. THE CVRE OF MELANCHOLIE.

THE FIRST { SECTION. MEMBER. SUBSECTION.

Vnlawfull Cures rejected.

INveterate Melancholy, howsoever it may seeme to be a continuate, inexorable disease, hard to be cured, accompanying them to their graves most part, as [a] *Montanus* observes, yet many times it may be helped, even that which is most violent, or at least, according to the same [b] Author, *it may be mitigated and much eased. Nil desperandum.* It may be hard to cure, but not impossible for him that is most grievously affected, if hee bee but willing to bee helped.

a *Consil.* 235. *pro Abbate Italo.*

b *Consil.* 23. *aut curabitur, aut certe minus afficietur, si volet.*

Upon this good hope I will proceed, using the same method in the Cure, which I have formerly used in the rehearsing of the causes; first *General*, then *Particular*; and those according to their severall species. Of these cures some be *Lawfull*, some againe *Vnlawfull*, which though frequent, familiar, and often used, yet justly censured, and to be controverted. As first, whether by these diabolical meanes, which are commonly practised by the devil and his Ministers, Sorcerers, Witches, Magicians, &c. by Spells, Cabalistical words, Charmes, Characters, Images, Amulets, Ligatures, Philters, Incantations, &c. this disease & the like may be cured? and if they may, whether it be lawful to make use of them, those magneticall cures, or for our good to seek after such meanes in any case? The first whether they can do any such cures, is questioned amongst many writers, some affirming, some denying. *Valesius cont. med. lib. 5. cap. 6. Malleus Malificar, Heurnius, lib. 3. pract. med. cap.* 28.

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Cælius lib.16.cap.16.Delrio Tom.3.Wierus lib.2.de præstig. dæm. Libanius, Lavater de spect.part.2.cap.7.Holbrenner the *Lutheran in Pistorium, Polydor Virg.l.1.de prodig. Tandlerus, Lemnius,* (*Hippocrates,* & *Avicenna* amongst the rest) deny that spirits or devils have any power over us, and referre all with *Pomponatius* of *Padua* to naturall causes and humours. Of the other opinion are *Bodinus Dæmonomantiæ, lib.3.cap.2. Arnoldus, Marcellus Empyricus, I. Pistorius, Paracelsus Apodix. Magic. Agrippa lib.2. de occult. Philos. cap.36. 69. 71. 72. & l.3.c.23. & 10. Marcilius Ficinus de vit.cælit.compar. cap.13.15.18.21. &c. Galeottus de promiscua doct.cap.24. Jovianus Pontanus Tom.2.Plin.lib.28.c.2. Strabo, lib.15. Geog. Leo Suavius: Goclenius de ung. armar. Oswoldus Crollius, Ernestus Burgravius.* Dr *Flud, &c. Cardan de subt.* brings many proofs out of *Ars Notoria,* and *Solomons* decayed workes, old *Hermes, Artesius, Costaben Luca, Picatrix, &c.* that such cures may be done. They can make fire it shall not burne, fetch backe theeves or stollen goods, shew their absent faces in a glasse, make serpents ly still, stanch bloud, salve gouts, epilepsies, biting of mad dogs, tooth-ach, melancholy, *& omnia mundi mala,* make men immortal, young again as the* Spanish Marques is said to have done by one of his slaves, & some, which juglers in* *China* maintain stil (as *Tragaltius* writes) that they can do by their extraordinary skil in physick, & some of our moderne chymistes by their strange limbecks, by their spels & charms.[c] *Many doubt,* saith *Nicholas Taurellus, whether the devil can cure such diseases he hath not made, and some flatly deny it, howsoever common experience confirmes to our astonishment, that Magicians can worke such feats, and that the devil without impediment can penetrate through all the parts of our bodies, and cure such maladies by meanes to us unknown. Daneus* in his tract *de Sortiariis* subscribes to this of *Taurellus; Erastus de lamiis,* maintaineth as much, & so do most divines, that out of their excellent knowledge & long experience they can commit[d] *agentes cum patientibus, colligere semina rerum, eaq; materiæ applicare,* as *Austin* infers *de Civ.Dei & de Trinit.lib.3. cap.7. &* 8. they can worke stupend and admirable conclusions; wee see the effects only, but not the causes of them. Nothing so familiar as to heare of such cures. Sorcerers are too common; cunning men, wizards, and white-witches, as they call them, in every village, which if they bee sought unto, will help almost all infirmities of body & mind, *Servatores* in latine, & they have commonly St *Catherines* wheele printed in the roof of their mouth, or in some other part about them, *resistunt incantatorum præstigiis,* (* *Boissardus* writes) *morbos a sagis motos propulsant, &c.* that to doubt of it any longer,[e] *or not to beleeve, were to run into that other Sceptical extreme of incredulity,* saith *Taurellus. Leo Suavius* in his Comment upon *Paracelsus* seemes to make it an art, which ought to bee approved: *Pistorius* and others stifly maintaine the use of charmes, words, characters, &c. *Ars vera est, sed pauci artifices reperiuntur;* The art is true, but there be but a few that have skill in it. *Marcellus Donatus lib.2.de hist.mir. cap.1.* proves out of *Josephus* eight bookes of antiquities, that[f] *Solomon so cured all the diseases of the minde by spels, charmes, and drove away devils, and that Eleazar did as much before Vespasian. Langius* in his *med. epist.* holds *Jupiter Menecrates,* that did so many stupend cures in his time, to have used this art, and that he was no other then a Magician. Many famous cures are daily done in this kinde, the devill

*Vide Renatum Morey Animad. in scholam Salernit.c.38. si ad 40. annos possent producere vitam, cur non ad centum? si ad centum cur non ad mille?

* *Hist. Chinensum.*

c *Alii dubitant an dæmon possit morbos curare quos non fecit, alii negant: sed quotidiana experientia confirmat, magos magno multorum stupore morbos curare, singulas corporis partes citra impedimentum permeare, & mediis nobis ignotis curare.*

d *Agentia cum patientibus conjungunt.*

* *Cap.11. de Servat.*

e *Hæc alii rident, sed vereor ne, dum nolumus esse creduli, vitium non effugiamus incredulitatis.*

f *Refert Solomonem mentis morbos curasse, & dæmones abegisse ipsos carminibus, quod & coram Vespasiano fecit Eleazar.*

is an expert Physician, as *Godelman* calls him, *lib.* 1. *cap.* 18. and God permits oftentimes these Witches and Magicians to produce such effects, as *Lavater cap.* 3. *lib.* 8. *part.* 3. *cap.* 1. *Polid. Virg. lib.* 1. *de prodigiis*, *Delrio* and others admit. Such cures may be done, and as *Paracels. Tom.* 4. *de morb. ament.* stifly maintaines, [g] *they cannot otherwise be cured but by spells, seales, and spirituall physick.* [h] *Arnoldus lib. de sigillis* sets down the making of them, so doth *Rulandus* and many others.

Hoc posito, they can effect such cures, the maine question is whether it bee lawfull in a desperate case, to crave their help, or aske a Wisards advice. 'Tis a common practice of some men to go first to a Witch, and then to a Physician, if one cannot the other shall, *Flectere si nequeant superos Acheronta movebunt.* [i] *It matters not*, saith *Paracelsus*, *whether it be God or the Devill, Angels or unclean spirits cure him, so that he be eased.* If a man fall into a ditch, as he prosequutes it, what matter is it whether a friend or an enemy help him out? and if I be troubled with such a malady, what care I whether the devill himself, or any of his ministers by Gods permission redeeme me? He calls a [k] Magician Gods Minister and his Vicar, applying that of *vos estis dii* prophanely to them, for which he is lashed by *T. Erastus part.* 1. *fol.* 45. And elsewhere he encourageth his patients to have a good faith, [l] *a strong imagination, and they shall finde the effects; let Divines say to the contrary what they will.* He proves and contends that many diseases cannot otherwise be cured; *Incantatione orti, incantatione curari debent*; if they be caused by incantation, [m] they must be cured by incantation. *Constantinus lib.* 4. approves of such remedies: *Bartolus* the Lawyer, *Peter Ærodius rerum Judic. lib.* 3. *tit.* 7. *Salicetus*, *Godefridus*, with others of that sect, allow of them; *modo sint ad sanitatem, quæ à magis fiunt, secùs non*, so they be for the parties good, or not at all. But these men are confuted by *Remigius*, *Bodinus*, *dæm. lib.* 3. *cap.* 2. *Godelmannus lib.* 1. *cap.* 8. *Wierus*, *Delrio lib.* 6. *quæst.* 2. *Tom.* 3. *mag. inquis. Erastus de Lamiis*; all our [n] Divines, Schoolemen, and such as write cases of conscience, are against it, the Scripture it self absolutely forbids it as a mortall sinne, *Levit. cap.* 18. 19. 20. *Deut.* 18. *&c. Rom.* 8. 19. *Evill is not to be done, that good may come of it.* Much better it were for such patients that are so troubled, to endure a little misery in this life, then to hazard their souls health for ever, and as *Delrio* counselleth, [o] *much better dye, then be so cured.* Some take upon them to expell Devils by naturall remedies, and magicall exorcismes, which they seeme to approve out of the practice of the primitive Church, as that above-cited of *Josephus*, *Eleazar*, *Irænæus*, *Tertullian*, *Austin. Eusebius* makes mention of such, and Magicke it self hath bene publickly professed in some Universities, as of old in *Salamanca* in *Spaine*, and *Cracovia* in *Poland*: but condemned Anno 1318. by the Chancellor and Universitie of [p] *Paris*. Our Pontificiall writers retaine many of these adjurations, and formes of exorcismes still in the Church; besides those in Baptisme used, they exorcise meats, and such as are possessed, as they hold, in Christs name. Read *Hieron. Mengus cap.* 3. *Pet. Tyreus*, *part.* 3. *cap.* 8. what exorcismes they prescribe, besides those ordinary meanes of [q] *fire, suffumigations, lights, cutting the aire* with swords, *cap.* 57. hearbs, odours: Of which *Tostatus* treats, 2. *Reg. cap.* 16. *quæst.* 43. you shall finde many vaine and frivolous superstitious formes of exorcismes among them, not to be tolerated, or endured.

g *Spirituales morbi spiritualiter curari debent.*

h *Sigillum ex auro peculiari ad Melancholiam, etc.*

i *Lib.* 1 *de occult Philosophi. refert an Deus an diabolus, angeli an immundi spiritus ægro opem ferant, modo morbus curetur.*

k *Magus minister et Vicarius Dei.*

l *Vtere forti imaginatione et experieris effectum, dicant tu adversum quicquid volunt Theologi.*

m *Idem Plinius contendit quosdam esse morbos qui incantationibus solum curentur.*

n *Qui talibus credunt, aut ad eorum domos eunt, aut suis domibus introducunt, aut interrogant, sciant se fidem Christianam et baptismū prævaricasse, et Apostatas esse, Austin de superst. observ. hoc pacto à Deo deficitur ad diabolum, P. Mart.*

o *Mori præstat quam superstitiosè sanari, Disquis. mag. lib.* 2. *cap.* 2. *sect* 1. *quæst.* 1. *Tom.* 3.

p *P. Lumbard.*

q *Suffitus, gladiorum ictus, etc.*

Memb. 2.

Lawfull cures first from God.

BEing so clearly evinced, as it is, all unlawfull cures are to bee refused, it remains to treat of such as are to be admitted, and those are commonly such which God hath appointed, [r] by vertue of stones, hearbs, plants, meats, &c. and the like, which are prepared & applied to our use, by art & industrie of physicians, who are the dispensers of such treasures for our good, and to bee [s] *honoured for necessities sake*, Gods intermediat ministers, to whom in our infirmities wee are to seeke for helpe. Yet not so that we rely too much, or wholly upon them: *A Jove principium*, we must first begin with prayer, and then use physick; not one without the other, but both together. To pray alone, and reject ordinarie meanes, is to do like him in *Æsope*, that when his cart was stalled, lay flat on his backe, and cryed aloud, helpe *Hercules*, but that was to little purpose, except as his friend advised him, *rotis tute ipse annitaris*, he whipt his horses withall, and put his shoulder to the wheele. God workes by meanes, as *Christ* cured the blinde man with clay and spittle:

Orandum est ut sit mens sana in corpore sano.

As we must pray for health of bodie and minde, so we must use our utmost endevours to preserve and continue it. Some kinde of devils are not cast out but by fasting & prayer, & both necessarily required, not one without the other. For all the physicke we can use, art, excellent industrie, is to no purpose without calling upon God, *Nil juvat immensos Cratero promittere montes:* It is in vaine to seeke for helpe, run, ride, except God blesse us.

——*non Siculi dapes*
[u] *Dulcem elaborabunt saporem,*
Non animum cytheræve cantus.
[x] *Non domus & fundus, non aris acervus & auri*
Ægroto possunt domino deducere febres.
[y] With house, with land, with money, and with gold,
The masters fever will not be control'd.

We must use prayer and physicke both together: and so no doubt but our prayers will be availeable, and our Physick take effect. 'Tis that *Hezekiah* practised, 2. *King.* 20. *Luke* the Evangelist; and which we are enjoyned, *Coloss.* 4. not the patient only, but the physician himselfe. *Hippocrates* an heathen, required this in a good practitioner, and so did *Galen. lib. de Plat. & Hipp. dog. lib. 9. cap.* 15. and in that tract of his, *an mores sequantur temp. cor. cap.* 11. 'tis a thing which he doth inculcate, [z] and many others. *Hyperius* in his first book *de sacr. script. lect.* speaking of that happinesse and good successe, which all Physicians desire, & hope for in their cures, [a] *tells them that it is not to bee expected, except with a true faith they call upon God, and teach their patients to doe the like.* The councell of *Laterane*, *Canone* 22. decreed they should doe so; the Fathers of the Church have still advised as much:

[r] The Lord hath created medicines of the earth, and hee that is wise will not abhor them, *Eccles.* 38. 4.

[s] My son, faile not in thy sicknesse, but pray unto the Lord, and hee will make thee whole, *Eccles.* 38. 9. *Huc omne principium, huc refer exitum. Hor. 3. carm. Od. 6.*

[u] Musicke and fine fare, can do no good.

[x] *Hor. l. 1 ep. 2.*

[y] *Sint Cræsi et Crassi licet, non hos Pactolus aureas undat agens eripiet unquam è miseriis.*

[z] *Scientia de Deo debet in medico infixa esse, Mesue Arabs. sanat omnes languores Deus.*

For you shall pray to your Lord, that hee would prosper that which is given for ease, and then use Physick for the prolonging of life. *Eccles.* 38. 4.

[a] *Omnes optant quandam in medicina felicitatem, sed hanc non est quod expectent, nisi deum vera fide invocent, atq; ægros similiter ad ardentem vocationem excitent.*

What-

What ſoever thou takeſt in hand (ſaith [b] *Gregorie*) *let God be of thy counſel, conſult with him; That healeth thoſe that are broken in heart* (*Pſal.* 147.3) *& bindeth up their ſores.* Otherwiſe as the Prophet *Jeremie, cap.* 46.11. denounced to *Ægypt*, in vaine ſhalt thou uſe many medicines, for thou ſhalt have no health. It is the ſame counſel which [c] *Comineus* that politick hiſtoriographer gives to all chriſtian princes, upon occaſion of that unhappy overthrow of *Charles* Duke of *Burgundie*, by meanes of which he was extremely melancholy, & ſick to death: in ſo much that neither phyſick, nor perſwaſion could do him any good, perceiving his prepoſterous error belike, adviſeth al great men in ſuch caſes, [d] *to pray firſt to God with all ſubmiſſion & penitencie, to confeſſe their ſins, and then to uſe phyſick.* The very ſame fault it was, which the Prophet reprehends in *Aſa* king of *Juda*, that hee relyed more on Phyſicke then on God, and by all meanes would have him to amend it. And 'tis a fit caution to be obſerved of al other ſorts of men. The prophet *David* was ſo obſervant of this precept, that in his greateſt miſerie and vexation of minde, he put this rule firſt in practice. *Pſal.* 77.3. *When I am in heavineſſe, I will thinke on God. Pſal.* 86.4. *Comfort the ſoule of thy ſervant, for unto thee I lift up my ſoul, and verſ.* 7. *In the day of trouble will I call upon thee, for thou heareſt me. Pſal.* 54.1. *Save me O God, by thy name, &c. Pſal.* 82. *Pſal.* 20. And 'tis the common practice of all good men, *Pſal.* 107.13. *when their heart was humbled with heavineſſe, they cryed to the Lord in their trouble, and hee delivered them from their diſtreſſe.* And they have found good ſucceſſe in ſo doing, as *David* confeſſeth *Pſ.* 30.12. *Thou haſt turned my mourning into joy, thou haſt looſed my ſack-cloth, and girded me with gladneſſe.* Therefore he adviſeth all others to doe the like, *Pſal.* 31.24. *All ye that truſt in the Lord, be ſtrong, and he ſhall eſtabliſh your heart.* It is reported by [e] *Suidas*, ſpeaking of *Hezekiah*, that there was a great book of old, of King *Solomons* writing, which contained medicines for all manner of diſeaſes, and lay open ſtill as they came into the Temple: but *Hezekiah* king of *Jeruſalem*, cauſed it to be taken away, becauſe it made the people ſecure, to neglect their dutie in calling and relying upon God, out of a confidence on thoſe remedies. [f] *Minutius* that worthy Conſull of *Rome* in an oration he made to his ſouldiers, was much offended with them, and taxed their ignorance, that in their miſerie, called more on him then upon God. A generall fault it is all over the world, and *Minutius* his ſpeech concernes us all, wee rely more on phyſicke, and ſeeke oftner to Phyſicians, then to God himſelfe. As much faulty are they that preſcribe, as they that aske, reſpecting wholly their gaine, and truſting more to their ordinary receipts and medicines many times, then to him that made them. I would wiſh all patients in this behalfe, in the midſt of their melancholy, to remember that of *Siracides, Ecc.* 1.12. *and* 12. *The fear of the Lord is glory and gladneſſe, and rejoycing. The feare of the Lord maketh a merrie heart, and giveth gladneſſe, and joy, and long life:* And all ſuch as preſcribe Phyſicke, to begin in *nomine Dei*, as [g] *Meſue* did, to imitate *Lælius à Fonte Eugubinus*, that in all his conſultations, ſtill concludes with a prayer for the good ſucceſſe of his buſineſſe; and to remember that of *Crato* one of their predeceſſors, *fuge avaritiam, & ſine oratione & invocatione Dei nihil facias*, avoid covetouſneſſe, and do nothing without invocation upon God.

[b] *Lennius è Gregor. exhor. ad vitam opt. inſtit. cap.* 48. *Quicquid meditaris aggredi aut perficere, deum in conſilium adhibeto.*

[c] *Commentar. lib.* 7. *ob infelicem pugnam contriſtatus, in ægritudinem incidit, ita ut a medicis curari non poſſet.*

[d] *In his animi malis princeps imprimis ad deum precetur, et peccatis veniam exoret, inde ad medicinam, etc.*

[e] *Greg. Tholoſſ. To.* 2. *l.* 28. *c.* 7. *Syntax. In veſtibulo templi Solomon. liber remediorum cujuſq; morbi fuit, quem revulſit Ezechias, quod populus neglecto Deo nec invocato, ſanitatem inde peteret.*

[f] *Livius l.* 23. *Strepunt aures clamoribus plorantium ſociorum, ſæpius nos quam deorum invocantium opem.*

[g] *Rulandus adjungit optimam orationem ad finem Enapyricorum. Mercurialis conſil.* 25. *ita concludit. Montanus paſſim, &c. & plures alii, etc.*

Memb. 3.

Whether it be lawfull to seeke to Saints for aide in this disease.

THat we must pray to God, no man doubts; but whether we should pray to Saints in such cases, or whether they can doe us any good, it may be lawfully controverted. Whether their images, shrines, Reliques, consecrated things, holy water, medals, benedictions, those divine amulets, holy exorcismes, and the signe of the crosse be available in this disease. The papists on the one side stifly maintaine, how many melancholy, mad, dæmoniacall persons are daily cured at *Saint Anthonies* Church in *Padua*, at S^t. *Vitus* in *Germany*, by our Ladie of *Lauretta* in *Italy*, our Ladie of *Sichem* in the Low Countries: [h] *Quæ & cæcis lumen, ægris salutem, mortuis vitam, claudis gressum reddit, omnes morbos corporis, animi, curat, & in ipsos dæmones imperium exercet*, she cures halt, lame, blinde, all diseases of body and minde, and commands the devil himself, saith *Lipsius*. 25000 *in a day come thither*, [i] *quis nisi numen in illum locum sic induxit?* who brought them? *in auribus, in oculis omnium gesta, nova novitia*; New newes lately done, our eyes and ears are full of her cures, and who can relate them all? They have a proper Saint almost for every peculiar infirmity; for poyson, gouts, agues, *Petronella*: St *Romanus* for such as are possessed: *Valentine* for the falling sicknes; St *Vitus* for madmen, &c. And as of old [k] *Pliny* reckons up gods for all diseases, (*Febri fanum dicatum est*) *Lilius Giraldus* repeates many of her ceremonies: all affections of the minde were heretofore accounted gods, [l] *Love*, and *Sorrow*, *Vertue*, *Honour*, *Liberty*, *Contumely*, *Impudency*, had their Temples, Tempests, Seasons, *Crepitus Ventris, dea Vacuna, dea Cloacina*, there was a goddesse of idlenes, a goddesse of the draught, or jakes, *Prema, Premunda, Priapus*, bawdy gods, &gods for al^m offices. *Varro* reckons up 30000 gods; *Lucian* makes *Podagra* the gout a goddesse, and assignes her priests and ministers: and melancholy comes not behind; for as *Austin* mentioneth *lib.4. de Civit. Dei, cap.9.* there was of old *Angerona dea*, and she had her Chappell and Feasts, to whom (saith [n] *Macrobius*) they did offer sacrifice yearly, that she might be pacificed as well as the rest. 'Tis no new thing, you see this of Papists; and in my judgement, that old doting *Lipsius*, might have fitter dedicated his [o] pen after all his labours, to this our goddesse of melancholy, then to his *Virgo Halensis*, and been her Chaplain, it would have becommed him better: But he, poore man, thought no harme in that which he did, and will not bee perswaded but that hee doth well, hee hath so many patrons, and honourable precedents in the like kinde, that justifie as much, as eargerly, & more then he there saith of his Lady & Mistris: read but superstitious *Coster* and *Gretsers* Tract *de Cruce. Laur. Arcturus Fanteus de Invoc. Sanct. Bellarmine, Delrio disq. mag. Tom.3. l.6. quæst.2. sect.3. Greg. Tolosanus Tom.2. lib.8. cap.24. Syntax. Strozius Cicogna lib.4. c.9. Tyreus, Hieronymus Mengus*, and you shall finde infinite examples of cures done in this kinde, by holy waters, reliques, crosses, exorcismes, amulets, images, consecrated beads, &c. *Barradius* the Jesuite, boldly gives it out, that *Christs* countenance, and the virgin *Maries*, would cure melancholy, if one

h *Lipsius.*

i *Cap. 26.*

k *Lib. 2. cap.7. de Deo Morbisque in genera descriptis deos reperimus.*

l *Selden prolog. cap.3. de dijs Syris. Rosinus.*

m *See Lilii Giraldi syntagma de diis, &c.*

n *12. Cal. Ianuarii ferias celebrant, ut angores et animi solicitudines propitiata depellat.*

o *Hanc divæ pennam consecravi, Lipsius.*

one had looked steadfastly on them. *P. Morales* the Spaniard in his book *de pulch. Jes. & Mar.* confirmes the same out of *Carthusianus*, and I know not whom, that it was a common proverb in those daies, for such as were troubled in minde, to say, *Eamus ad videndum filium Mariæ*, let us see the son of *Mary*, as they doe now post to St *Anthonies* in *Padua*, or to St *Hillaries* at *Poictiers* in *France*. [p] In a closet of that church, there is at this day St *Hillaries* bed to be seene, *to which they bring all the madmen in the countrey, and after some prayers, and other ceremonies, they lay them down there to sleepe, and so they recover.* It is an ordinarie thing in those parts, to send all their mad men to S. *Hillaries* cradle. They say the like of S. *Tubery* in [q] another place. *Giraldus Cambrensis Itin. Camb. c.* 1. tells strange stories of S. *Ciricius* staffe, that would cure this, and all other diseases. Others say as much (as * *Hospinian* observes) of the three kings of *Colen*; their names written in parchment, and hung about a patients neck, with the signe of the crosse, will produce like effects. Read *Lipomannus*, or that golden legend of *Jacobus de Voragine*, you shall have infinite stories, or those new relations of our [r] Jesuits in *Japona* and *China*, of *Mat. Riccius*, *Acosta*, *Loiola*, *Xaverius* life, &c. *Jasper Belga* a Jesuit, cured a mad woman by hanging S. *Johns* Gospel about her necke, and many such. Holy-water did as much in *Japona*, &c. Nothing so familiar in their works, as such examples.

But wee on the other side, seeke to God alone. Wee say with *David*, *Ps.* 46. 1. *God is our hope and strength, & helpe in trouble, readie to be found.* For their catologue of examples, wee make no other answer, but that they are false fictions, or diabolicall illusions, counterfeit miracles. We cannot deny but that it is an ordinary thing on S. *Anthonies* day in *Padua*, to bring divers mad men & demonicall persons to be cured: yet we make a doubt whether such parties be so affected indeed, but prepared by their priests, by certain oyntments & drams, to cosen the commonalty, as [s] *Hildesheim* wel saith; the like is commonly practised in *Bohemia* as *Mathiolus* gives us to understand in his preface to his comment upon *Dioscorides*. But wee need not run so far for examples in this kinde, wee have a just volume published at home to this purpose.* *A declaration of Egregious popish impostures, to withdraw the hearts of religious men under pretence of casting out of devils, practised by Father* Edmunds, *alias Weston a Jesuite, and divers Romish priests his wicked associats*, with the severall parties names, confessions, examinations, &c. which were pretended to be possessed. But these are ordinarie tricks onely to get opinion and money, meere impostures. *Æsculapius* of old, that counterfeit God, did as many famous cures; his temple (as [t] *Strabo* relates) was daily full of patients, and as many severall tables, inscriptions, pendants, donaries, &c. to be seen in his church, as at this day at our Lady of *Loretta's* in *Italy*. It was a custome long since,

——*suspendisse potenti*
Vestimenta maris deo. (Hor. Od. 1. lib. 5. Od.)

To do the like, in former times they were seduced and deluded as they are now. 'Tis the same devil still, called heretofore *Apollo*, *Mars*, *Neptune*, *Venus*, *Æsculapius*, &c. as [u] *Lactantius lib.* 2. *de orig. erroris, cap.* 17. observes. The same *Jupiter*, and those bad angels are now worshipped, and adored by the name of S. *Sebastian*, *Barbara*, &c. *Christopher* & *George* are come in their places.

p *Iodocus Sincerus itin. Galliæ* 1617. *Huc mente captos deducunt, et statis orationibus, sacrificiis peractis, in illum lectum dormitum ponunt, &c.*

q *In Gallia Narbonensi.*

* *Lib. de orig. Festorum. Collo suspensa, et pergameno inscripta, cum signo crucis, &c.*

r *Em. Acosta com. rerum in Oriente gest. à societat. Iesu, Anno* 1568. *Epist. Gonsalvi Fernandis, Anno* 1560.

s *Ponia. Spicel de morbis demoniacis, sic a sacrificulis parati unguentis Magicis corpori illitis, ut stultæ plebeculæ persuadeant tales curari à Sancto Antonio*

* Printed at *London* 4to. by *I. Roberts.* 1605.

t *Greg. lib.* 8. *Cujus fanum ægrotantium multitudine refertum, undiquaq; et tabellis pendentibus, in quibus sanari languores erant inscripti.*

u *Mali angeli sumpserunt olim nomen Iovis, Iunonis, Apollinis, &c. quos Gentiles deos credebant, nunc S. Sebastiani, Barbaræ, &c. nomen habent, et aliorum*

places. Our Lady succeeds *Venus* (as they use her in many offices) the rest are otherwise supplied, as [x] *Lavater* writes, and so they are deluded. [y] *And God often winkes at these impostures, because they forsake his word, and betake themselves to the devil, as they do that seeke after Holy water, crosses, &c. Wierus lib. 4. cap. 3.* What can these men plead for themselves more then those heathen gods, the same cures done by both, the same spirit that seduceth: or put case they could helpe, why should wee rather seeke to them, then to Christ himselfe, since that he so kindly invites us unto him, *Come unto me all ye that are heavy laden, and I will ease you, Mat. 11.* and we know that there is one God, *one Mediator betwixt God and man Jesus Christ,* (*1 Tim. 2. 5.*) *who gave himself a ransome for all men. We know that we have an* [z] *Advocate with the Father, Jesus Christ* (*1. Joh. 2. 1.*) that there is no *other name under heaven, by which we can be saved, but by his,* who is alwaies ready to hear us, and sits at the right hand of God, and from [a] whom we can have no repulse, *solus vult, solus potest, curat universos tanquam singulos, &* [b] *unumquemq; nostrum ut solum,* we are all as one to him, he cares for us all as one, and why should wee then seeke to any other but to him?

x *Part. 2 cap. 9 de spect. Veneri substituunt Virginem Mariam.*

y *Ad hæc ludibria Deus connivet frequenter, ubi relicto verbo Dei, ad Satanam curritur, quales hi sunt, qui aquam lustralem, crucem, &c. lubricæ fidei hominibus offerunt.*

z *Charior est ipsis homo quam sibi,* Paul.

a *Bernard.*

b *Austin.*

Memb. 4. Subsect. 1.

Physitian, Patient, Physick.

OF those diverse gifts which our Apostle *Paul* saith, God hath bestowed on man, this of Physick is not the least, but most necessary, and especially conducing to the good of mankinde. Next therefore to God in all our extremities (*for of the most high commeth healing, Ecclus 38. 2.*) we must seek to, and rely upon the Physician, [c] who is *Manus Dei,* saith *Hierophilus,* and to whom he hath given knowledge, that he might be glorified in his wondrous works. *With such doth hee heale men, and taketh away their paines, Ecclus 38. 6, 7. when thou hast need of him, let him not go from thee. The houre may come that their enterprises may have good successe, ver. 13.* It is not therefore to be doubted, that if we seek a Physician as we ought, we may be eased of our infirmities, such a one I meane as is sufficient, & worthily so called; for there be many Mountebanks, Quacksalvers, Empericks, in every street almost, and in every village, that take upon them this name, make this noble and profitable Art to be evil spoken of and contemned, by reason of these base and illiterate Artificers: but such a Physician I speak of, as is approved, learned, skilfull, honest, &c. of whose duty *Wecker, Antid. cap. 2. & Syntax. med. Crato, Julius Alexandrinus medic. Hernius prax. med. lib. 3. cap. 1. &c.* treat at large. For this particular disease, him that shall take upon him to cure it, [d] *Paracelsus* will have to be a Magician, a Chimist, a Philosopher, an Astrologer; *Thurnesserus, Severinus* the *Dane,* and some other of his followers, require as much: *many of them cannot bee cured but by Magicke.* [e] *Paracelsus* is so stiffe for those Chimicall medicines, that in his cures he will admit almost of no other Physick, deriding in the meane time *Hippocrates, Galen,* and all their followers: but Magicke, and all such remedies I have already censured, and shall speak of Chimistry [f] elsewhere. Astrology is required by many famous Physicians, by *Ficinus, Crato, Fernelius,*

c *Ecclus 38. In the sight of great men hee shall be in admiration.*

d *Tom. 4. Tract. 3. De morbis amentium, horum multi non nisi a Magis curandi & Astrologis, quoniam origo ejus à cœlis petenda est.*

e *Lib. de Podagra.*

f *Sect. 5.*

nelius, g doubted of, and exploded by others: I will not take upon me to decide the controversie my selfe, *Johannes Hossurtus*, *Thomas Boderius*, and *Maginus* in the preface to his Mathematicall physicke shall determine for mee. Many Physicians explode Astrology in physicke (saith he) there is no use of it, *unam artem ac quasi temerariam insectantur, ac gloriam sibi ab ejus imperitia aucupari*; but I will reprove Physicians by Physicians, that defend and professe it, *Hippocrates*, *Galen*, *Avicen*, *&c.* that count them butchers without it, *homicidas medicos Astrologiæ ignaros*, *&c.* *Paracelsus* goes farther, and will have his Physician h predestinated to this mans cure, this malady; and time of cure, the scheme of each geniture inspected, gathering of hearbs, of administring, Astrologically observed; in which *Thurnesserus*, and some *Iatromathematicall* professors, are too superstitious in my judgement. i *Hellebor will help, but not alway, not given by every Physician, &c.* but these men are too peremptory and self-conceited as I think. But what do I do, interposing in that which is beyond my reach? A blind man cannot judge of colours, nor I peradventure of these things. Only thus much I would require, Honesty in every Physician, that he be not over careless or covetous, *Harpy*-like to make a prey of his patient; *Carnificis namq; est* (as * *Wecker* notes) *interipsos cruciatus ingens precium exposcere*, as an hungry Chirurgion often produce and wier-draw his cure, so long as there is any hope of pay,

Non missura cutem, nisi plena cruoris hirundo.

Many of them to get a fee, will give Physick to every one that comes, when there is no cause, and they doe so *irritare silentem morbum*, as k *Heurnius* complaines, stirre up a silent disease, as it often falleth out, which by good counsel, good advice alone, might have been happely composed, or by rectification of those six non-naturall things otherwise cured. This is *Naturæ bellum inferre*, to oppugne nature, and to make a strong body weak. *Arnoldus* in his 8 and 11 Aphorismes gives cautions against, and expressely forbiddeth it. l *A wise Physician will not give Physick, but upon necessity, and first try medicinall diet, before hee proceede to medicinall cure.* m In another place he laughs those men to scorne, that thinke *longis syrupis expugnare dæmones & animi phantasmata*, they can purge phantasticall imaginations, and the divel by Physick. Another caution is, that they proceed upon good grounds, if so be there be need of Physick, and not mistake the disease; they are often deceived by the n similitude of Symptomes, saith *Heurnius*, and I could give instance in many Consultations, wherein they have prescribed opposite Physick. Sometimes they go too perfunctorily to work, in not prescribing a just o course of Physick: To stirre up the humor, and not to purge it, doth often more harme then good. *Montanus consil.* 30. inveighs against such perturbations, *that purge to the halfes, tire nature, and molest the body to no purpose.* 'Tis a crabbed humor to purge, and as *Laurentius* calls this disease, the reproach of Physicians; *Bessardus*, *flagellum medicorum*, their lash; & for that cause, more carefully to be respected. Though the patient be averse, saith *Laurentius*, desire helpe, and refuse it again, though he neglect his own health, it behoves a good Physician, not to leave him helplesse. But most part they offend in that other extreme, they prescribe too much physick, and tire out their bodies with continuall potions, to no purpose. *Ætius tetrabib.* 2. 2. *ser. cap.* 90. will have them by all meanes therefore p *to give some re-*

g *Langius. l. Cæsar Claudinus consult.*

h *Prædestinatum ad hunc curandum.*

i *Helleborus curat, sed quod ab omni datus medico vanum est.*

* *Antid. gen. lib.* 3. *cap.* 2.

k *Quod sæpe evenit. lib.* 3. *cap.* 1. *cum non sit necessitas. Frustra fatigant remediis ægros, qui victus ratione curari possunt, Heurnius.*

l *Modestus & sapiens medicus, nunquam properabit ad pharmacum, nisi cogente necessitate* 4. 1. *Aphor. prudens et pius medicus cibis prius medicinal. quam medicinis puris morbum expellere satagat.*

m *Brev t. c.* 18.

n *Similitudo sæpe bonis medicis imponit.*

o *Qui melancholicis præbent remedia non satis valida. Longiores morbi imprimis solertiam medici postulant, & fidelitatem, qui enim tumultuario hos tractant, viret absque ullo commodo lædunt & frangunt, &c.*

p *Naturæ remissionem dare oportet.*

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spite to nature, to leave off now and then; and *Lælius à Fonte Egubinus* in his consultations, found it (as he there witnesseth) often verified by experience, [q] *that after a deale of Physicke to no purpose, left to themselves, they have recovered.* 'Tis that which *Nic. Piso*, *Donatus Altomarus*, still inculcate, *dare requiem Naturæ*, to give nature rest.

[q] *Plerig. hoc morbo medicina nihil profeciſſe viſi ſunt, & ſibi demiſſi invaluerunt.*

Subsect. 2.

Concerning the Patient.

WHen these precedent cautions are accurately kept, and that wee have now got a skilfull, an honest Physician to our minde, if his patient will not be conformable, and content to bee ruled by him, all his endevours will come to no good end. Many things are necessarily to be observed and continned on the patients behalfe; First that hee be not too niggardly miserable of his purse, or thinke it too much hee bestowes upon himself, and to save charges endanger his health. The *Abderites*, when they sent for *Hippocrates*, promised him what reward he would, [r] *all the gold they had, if all the citie were gold he should have it.* *Naaman* the *Syrian*, when hee went into *Israel* to *Elisha* to bee cured of his leprosie, tooke with him ten talents of silver, six thousand peeces of gold, and ten change of rayments, (*2 Kings* 5.5.) Another thing is, that out of bashfulnesse, he do not conceale his griefe if ought trouble his minde, let him freely disclose it,

Stultorum incurata pudor malus ulcera celat.

by that means he procures to himself much mischief, and runs into a greater inconvenience: He must be willing to be cured, and earnestly desire it. *Pars sanitatis velle sanari fuit.* (*Seneca*) 'Tis a part of his cure to wish his own health; and not to deferre it too long.

Abderitani epiſt. Hippoc.

[r] *Quicquid auri apud nos eſt, libenter perſolvemus, etiamſi tota urbs noſtra aurum eſſet.*

[s] *Qui blandiendo dulce nutrivit malum,*
Sero recuſat ferre quod ſubiit jugum. Et
[t] *Helleborum fruſtra cum jam cutis ægra tumebit,*
Poſcentes videas; venienti occurrite morbo.
He that by cherishing a mischief doth provoke,
Too late at last refuseth to cast off his yoke.
When the skin swels, to seek it to appease,
With Hellebor is vain; meet your disease.

[s] *Seneca.*

[t] *Per. 3. Sat.*

by this meanes many times, or through their ignorance in not taking notice of their grievance and danger of it, contempt, supine negligence, extenuation, wretchednesse and peevishnesse; they undoe themselves. The Citizens I know not of what City now, when rumor was brought their enemies were coming, could not abide to heare it; and when the plague beginnes in many places and they certainly know it, they command silence and hush it up; but after they see their foes now marching to their gates, and readie to surprize them, they beginne to fortifie and resist when 'tis too late; when the sickenesse breakes out and can be no longer concealed, then they lament their supine negligence: 'tis no otherwise with these men. And often out of a prejudice, a loathing, and distaste of Physick, they had rather dye, or doe worse, then take any of it. *Barbarous immanity* ([u] *Melanchon* termes it) *and folly to be deplored so to contemne the precepts of health, good remedies, and voluntarily*

[u] *De anima. Barbara tamen immanitate, et deploranda inſcitia contemnunt præcepta ſanitatis, mortem et morbos ultro accerſunt.*

voluntarily to pull death, and many maladies upon their owne heads. Though many againe are in that other extreme too profuse, suspicious, and jealous of their health, too apt to take physicke on every small occasion, to aggravate every slender passion, imperfection, impediment: if their finger doe but ake, run, ride, send for a physician, as many Gentlewomen do, that are sicke, without a cause, even when they will themselves, upon every toy or small discontent, and when he comes, they make it worse then it is, by amplifying that which is not. [x] *Hier. Capivaccius* sets it downe as a common fault of all *melancholy persons, to say their symptomes are greater then they are, to helpe themselves.* And which [y] *Mercurialis* notes, *consil.* 53. *to be more* [y] *troublesome to their Physicians, then other ordinarie patients, that they may have change of physicke.*

A third thing to bee required in a Patient, is confidence, to bee of good cheare, and have sure hope that his Physician can helpe him. [z] *Damascen* the *Arabian*, requires likewise in the Physician himselfe, that he be confident he can cure him, otherwise his physicke will not be effectuall, and promise withall that he will certainly helpe him, make him beleeve so at least. [a] *Galeottus* gives this reason, because the forme of health is contained in the physicians minde, and as *Galen* holds, [b] *confidence and hope doe more good then physick*; he cures most, in whom most are confident. *Axiocus* sicke almost to death, at the very sight of *Socrates* recovered his former health. *Paracelsus* assignes it for an only cause, why *Hippocrates* was so fortunate in his cures, not for any extraordinarie skill he had; [c] but *because the common people had a most strong conceipt of his worth.* To this of confidence we may adde perseverance, obedience and constancie, not to change his Physician, or dislike him upon everie toy; for hee that so doth (saith [d] *Janus Damascen*) *or consults with many, falls into many errours; or that useth many medicines.* It was a chief caveat of [e] *Seneca* to his friend *Lucilius*, that hee should not alter his Physician, or prescribed physicke: *Nothing hinders health more; a wound can never bee cured that hath severall plasters. Crato consil.* 186 taxeth all melancholy persons of this fault: [f] *'Tis proper to them, if things fall not out to their minde, and that they have not present ease, to seek another, and another*; (as they doe commonly that have sore eyes) *twenty one after another, and they still promise all to cure them, try a thousand remedies; and by this meanes they increase their malady, make it most dangerous and difficil to bee cured. They try many* (saith [g] *Montanus*) *and profit by none:* and for this cause *consil.* 24. hee injoynes his patient before he take him in hand, [h] *perseverance and sufferance, for in such a small time, no great matter can be effected, and upon that condition hee will administer physicke, otherwise all his endevour and counsell would bee to small purpose.* And in his 31. *counsell* for a notable Matron, hee tells her [i] *if shee will bee cured, shee must bee of a most abiding patience, faithfull obedience, and singular perseverance; if shee remit, or despaire, shee can expect or hope for no good successe. Consil.* 230. for an *Italian Abbot*, hee makes it one of the greatest reasons, why this disease is so incurable, [k] *because the parties are so restlesse, and impatient, and will therefore*

x *Consult.* 173.
y *Scoltzio Melanch.* Ægrorum hoc fere proprium est, ut graviora dicant esse symptomata, quam revera sunt.
y *Melancholici plerumque medicis sunt molesti, ut alia aliis adiungant*
z *Oportet infirmo imprimere salutem, utcunque promittere, etsi ipse desperet. Nullum medicamentum efficax, nisi medicus etiam fuerit fortis imaginationis.*
a *De promisc. doct. cap.* 15. *Quoniam sanitatis formam animi medici continent.*
b *Spes & confidentia, plus valent quam medicina.*
c *Fælicior in medicina ob fidem Ethnicorum.*
d *Aphoris.* 89. *AEger qui plurimos consulit medicos, plerumque in errorem singulorum cadit.*
e *Nihil ita sanitatem impedit, ac remediorum crebra mutatio, nec venit vulnus ad cicatricem in quo diversa medicamenta tentantur.*
f *Melancholicorum proprium, quum ex eorum arbitrio non sit subita mutatio in melius, alterare medicos qui quidvis, &c.*
g *Consil.* 31. *Dum ad varia se conferunt, nullo prosunt.*
h *Imprimis hoc statuere oportet requiri perseverantiam, & tolerantiam. Exiguo enim tempore nihil ex, &c.*
i *Si curari vult, opus est pertinaci perseverantia, fideli obedientia, & patientia singulari, si tædet aut desperet, nullum habebit effectum.*
k *AEgritudine amittunt patientiam, & inde morbi incurabiles.*

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have him that intendes to bee eased, [l] *to take physicke, not for a moneth, a yeare, but to apply himselfe to their prescriptions, all the dayes of his life.* Last of all, it is required that the patient be not too bold to practise upon himself, without an approved physicians consent, or to try conclusions, if he read a receipt in a booke; for so, many grossely mistake, and doe themselves more harme then good. That which is conducing to one man, in one case, the same time is opposite to another. * An Asse and a Mule went laden over a brooke, the one with salt, the other with wooll: the Mules packe was wet by chance, the salt melted, his burden the lighter, and he thereby much eased. He told the Asse, who thinking to speed as well, wet his packe likewise at the next water, but it was much the heavier, hee quite tired. So one thing may be good and bad to severall parties, upon divers occasions. *Many things (* saith [m] *Penottus) are written in our bookes, which seeme to the Reader to be excellent remedies, but they that make use of them, are often deceived, and take for Physicke poyson.* I remember in *Valleriola's* observations, a story of one *John Bapt. a Neopolitan*, that finding by chance a pamphlet in *Italian*, written in praise of Hellebor, would needs adventure on himself, & took one dram for one scruple, and had not he beene sent for, the poore fellow had poysoned himselfe. From whence he concludes out of *Damascenus* 2. & 3. *Aphoris.* [n] *that without exquisite knowledge, to worke out of bookes is most dangerous: how unsavorie a thing it is to beleeve Writers, and take upon trust, as this patient perceived by his own perill.* I could recite such another example of mine own knowledge, of a friend of mine, that finding a receipt in *Brassivola*, would needs take Hellebor in substance, and try it on his owne person; but had not some of his familiars come to visit him by chance, hee had by his indiscretion hazarded himselfe: many such I have observed. These are those ordinarie cautions, which I should thinke fit to bee noted, and he that shall keepe them, as [o] *Montanus* saith, shall surely be much eased, if not throughly cured.

l *Non ad mensem aut annum, sed oportet toto vitæ curriculo curationi operam dare.*

* *Camerarius emb. 55. cent. 2.*

m *Præfat. de nat. med. In libellis quæ vulgo versantur apud literatos, incautiores multa legunt, à quibus decipiuntur, eximia illis, sed portentosum horum parit veneum.*

n *Operari ex libris, absq; cognitione & solerti ingenio periculosum est. Unde monemur, quam insipidum scriptis authoribus credere, quod hic suo didicit periculo.*

o *Consil. 23. hæc omnia si quo ordine decet egerit, vel curabitur, vel certe minus afficietur.*

Subsect. 3.

Concerning Physicke.

PHysicke it selfe in the last place is to bee considered; *for the Lord hath created medicines of the earth, and hee that is wise will not abhorre them,* Eccl. 38. 4. ver. 8. *of such doth the Apothecary make a confection, &c.* Of these medicines there be divers and infinite kindes, Plants, Metals, Animals, &c. and those of severall natures, some good for one, hurtfull to another: some noxious in themselves, corrected by art, very wholsome and good, simples, mixt, &c. and therefore left to bee managed by discreet and skilfull Physicians, and thence applied to mans use. To this purpose they have invented method, and severall rules of art, to put these remedies in order, for their particular ends. Physick (as *Hippocrates* defines it) is naught else but [p] *addition and subtraction*; and as it is required in all other diseases, so in this of melancholy it ought to be most accurate, it being (as [q] *Mercurialis* acknowledgeth) so common an affection in these our times, and therefore fit to bee understood. Severall prescripts and methods I finde in severall men, some take upon them to cure all maladies with one Medicine,

p *Fuchsius cap. 2. lib. 1.*

q *In pract. med. hæc affectio nostris temporibus frequentissima, ergo maxime pertinet ad not hujus curationem intelligere,*

cine, severally applyed, as that *Panacea*, *Aurum potabile*, so much controverted in these dayes, *Herba solis*, &c. *Paracelsus* reduceth all diseases to foure principall heads, to whom *Severinus*, *Ravelascus*, *Leo Suavius*, and others adhere and imitate: those are *Leprosie*, *Gout*, *Dropsie*, *Falling-sickness*. To which they reduce the rest; as to *Leprosie*, Ulcers, Itches, Furfures, Scabs, &c. To *Gout*, Stone, Cholicke, Tooth-ache, Head-ache, &c. To *Dropsie*, Agues, Jaundies, Cacexia, &c. To the *Falling-sickness*, belong Palsie, Vertigo, Cramps, Convulsions, Incubus, Apoplexie, &c. [r] *If any of these foure principall be cured* (saith *Ravelascus*) *all the inferiour are cured*, and the same remedies commonly serve: but this is too generall, and by some contradicted: for this peculiar disease of Melancholy, of which I am now to speak, I finde severall cures, severall methods and prescripts. They that intend the practicke cure of Melancholy, saith *Duretus* in his notes to *Hollerius*, set downe nine peculiar scopes or ends; *Savanarola* prescribes seven especiall Canons. *AElianus Montaltus cap. 26. Faventinus* in his Empericks, *Herculeses de Saxoniâ*, &c. have their severall injunctions and rules, all tending to one end. The ordinary is threefold, which I meane to follow. Διαιτητικὴ, *Pharmaceutica*, and *Chirurgica*, Diet or Living, Apothecary, Chirurgery, which *Wecker*, *Crato*, *Guianerius*, &c. and most prescribe; of which I will insist, and speake in their order.

[r] *Si aliquis horum morborum summus sanatur, sanantur omnes inferiores.*

SECT. 2.

Memb. 1. Subsect. 1.

Diet rectified in substance.

DIet Διαιτητικὴ, *Victus* or Living, according to [f] *Fuchsius* and others, comprehend those six non-naturall things, which I have before specified, are especiall causes, and being rectified, a sole or chiefe part of the cure. [t] *Johannes Arculanus. cap. 16. in 9. Rhasis*, accounts the rectifying of these six, a sufficient cure. *Guianerius Tract. 15. cap. 9.* calls them, *propriam & primam curam*, the principall cure: so doth *Montanus*, *Crato*, *Mercurialis*, *Altomarus*, &c. first to bee tried, *Lemnius instit. cap. 22.* names them the hinges of our health, [u] no hope of recovery without them. *Reinerus Solenander* in his seventh consultation for a Spanish young Gentlewoman, that was so melancholy, she abhorred all company, and would not sit at table with her familiar friends, prescribes this physicke above the rest, [x] no good to bee done without it. [y] *Aretæus lib. 1. cap. 7.* an old Physician, is of opinion, that this is enough of it selfe, if the partie be not too farre gone in sickness. [z] *Crato* in a consultation of his for a noble patient, tells him plainly, that if his Highness will keepe but a good diet, he will warrant him his former health. [a] *Montanus consil. 27.* for a Nobleman of *France*, admonisheth his Lordship to bee most circumspect in his diet, or else all his other Physicke will [b] bee to small purpose. The same injunction I finde *verbatim* in *J. Cæsar Claudinus*, *Respon. 34. Scoltzii*

[f] *Instit. cap. 8. sect. 1. Victus nomine non tam cibus & potus, sed aer, exercitatio, somnus, vigilia, & reliquæ res sex non-naturales continentur.*

[t] *Sufficit plerumq; regimen rerum sex non-naturalium.*

[u] *Et in his potissima sanitas consistit.*

[x] *Nihil hic agendum sine exquisita victus ratione, &c.*

[y] *Si recens malum sit ad pristinum habitum recuperandum, alia*

medela non est opus. [z] *Consil. 99. lib. 2. si celsitudo tua, reclam victus rationem, &c.* [a] *Moneo Domine, ut sis prudens ad victum, sine quo cætera remedia frustra adhibentur.* [b] *Omnia remedia irrita & vana sine his. Novisti me plerosque ita laborantes victu potius quam medicamentis curasse.*

consil. 183. *Trallianus cap.* 16. *lib.* 1. *Lælius à Fonte Ægubinus* often brags, that he hath done more cures in this kinde by rectification of Diet, then all other physicke besides. So that in a word I may say to most melancholy men, as the Fox said to the Wesell, that could not get out of the garner, *Macra cavum repetes, quem macra subisti*, the six non-naturall things caused it, and they must cure it. Which howsoever I treat of, as proper to the Meridian of Melancholy, yet neverthelesse, that which is here said will generally serve [c] most other diseases, and helpe them likewise, if it bee observed.

Of these six non-naturall things, the first is Diet, properly so called, which consists in meat and drinke, in which wee must consider Substance, Quantitie, Qualitie, and that opposite to the precedent. In Substance, such meats are generally commended, which are [d] *moist, easie of digestion, and not apt to engender winde, not fryed, nor rosted, but sod* (saith *Valescus, Altomarus, Piso, &c.*) *hot and moist, and of good nourishment*; *Crato consil.* 21. *lib.* 2 admits rost meat, [e] if the burned and scorched *superficies*, the browne we call it, bee pared off. *Salvianus lib.* 2. *cap.* 1. cries out on cold and dry meats; [f] young flesh and tender is approved, as of Kid, Rabbets, Chickens, Veale, Mutton, Capons, Hens, Partridge, Phesant, Quailes, and all mountaine birds, which are so familiar in some parts of *Africa*, and in *Italy*, and as * *Dublinius* reports, the common food of Boores and Clownes in *Palestina*. *Galen* takes exception at Mutton, but without question he meanes that rammy mutton, which is in *Turkie*, and *Asia minor*, which have those great fleshie tailes, of 48. pound weight, as *Vertomannus* witnesseth, *navig. lib.* 2. *cap.* 5. The leane of fat meat is best, and all manner of brothes, and pottage, with borage, lettuce, and such wholsome hearbes are excellent good, specially of a Cocke boyled; all spoone meat. *Arabians* commend braines, but [g] *Laurentius cap.* 8. excepts against them, and so doe many others; [h] Egges are justified as a nutritive wholsome meat, Butter and oyle may passe, but with some limitation; so * *Crato* confines it, and *to some men sparingly at set times, or in sauce*, and so sugar and hony are approved. [i] All sharpe and sowre sauces must be avoided, and spices, or at least seldome used: and so saffron sometimes in broth may be tolerated; but these things may be more freely used, as the temperature of the partie is hot or cold, or as hee shall finde incovenience by them. The thinnest, whitest, smallest wine is best, not thicke, not strong; and so of beare, the midling is fittest. Bread of good wheat, pure, well purged from the bran is preferred; *Laurentius cap.* 8. would have it kneaded with rain water, if it may be gotten.

Pure, thinne, light water by all meanes use, of good smell and taste, like to the ayre in sight, such as is soone hot, soone cold, and which *Hippocrates* so much approves, if at least it may bee had. Raine water is purest, so that it fall not downe in great drops, and bee used forthwith, for it quickly putrefies. Next to it fountaine water that riseth in the East, and runneth Eastward, from a quicke running spring, from flinty, chalky, gravelly grounds: and the longer a river runneth, it is commonly the purest, though many springs doe yeeld the best water at their fountaines. The waters in hotter Countries, as in *Turkie*, *Persia*, *India*, within the *Tropicks*, are frequently purer then ours in the North, more subtile, thinne, and lighter, as our Merchants observe by foure ounces in a pound, pleasanter to drink, as

c *Modo non multum elongentur.*
d *Lib.* 1. *de melan. cap.* 7. *Calidus et humidus cibus concoctu facilis, flatus exortes, elixi non assi, neq; cibi frixi sint.*
e *Si interna tantum pulpa devoretur, non superficies torrida ab igne.*
f *Bene nutrientes cibi, tenella ætas multum valet, carnes non virosæ, nec pingues.*
* *Hædoper. peregr. Hierosol.*
g *Inimica stomacho.*
h Not fryed or buttered, but potched.
* *Consil.* 16. *Non improbatur butyrum et oleum, si tamen plus quam par sit, non profundatur: sacchari & mellis usus, utiliter ad ciborum condimenta comprobatur.*
i *Mercurialis consil.* 88. *acerba omnia evitentur.*
Water.

as good as our Beare, and some of them as *Choaspis* in *Persia*, preferred by the *Persian kings*, before wine it self. Many rivers I deny not are muddy still, white, thicke, like those in *China*, *Nilus* in *Ægypt*, *Tibris* at *Rome*, but after they be setled two or three dayes, defecate and clear, very commodious, usefull and good. Many make use of deep wels, lakes, cisternes, when they cannot be better provided, and is not amisse: For I would not have any one sonice as that *Grecian Calis*, sister to *Nicephorus* Emperour of *Constantinople*, and † married to *Dominitus Silvius* Duke of *Venice*, that out of incredible wantonnesse, *communi aquâ uti nolebat*, would use no vulgar water; but she died *tuntâ* (saith mine authour) *fœtidâ simi puris copiâ*, of so fulsome a disease, that no water could wash her cleane. * *Plato* would not have a traveller lodge in a citie, that is not governed by lawes, or hath not a quicke streame running by it; *illudenim animum, hoc corrumpit valetudinem*, one corrupts the body, the other the minde. But this is more then needes, too much curiositie is naught, in time of necessitie any water is allowed. Howsoever pure water is best, and which (as *Pindarus* holds) is better then gold; an especiall ornament it is, and *very commodious to a citie* (according to * *Vegetius*) *when fresh springs are included within the walls*, as at *Corinth*, in the midst of the town almost, there was *arx altissima scatens fontibus*, a goodly Mount full of fresh-water springs: *if Nature afford them not, they must be had by art.* It is a wonder to reade of those [l] stupend Aqueducts, and infinite cost hath been bestowed in *Rome* of old, *Constantinople*, *Carthage*, *Alexandria*, and such populous cities, to conveigh good and wholsome waters: reade [m] *Frontinus*, *Lipsius de admir.* [n] *Plinius lib.* 3. *cap.* 11. *Strabo* in his Geogr. That Aqueduct of *Claudius* was most eminent, fetched upon Arches 15. miles, every Arch 109 foot high: they had 14 such other Aqueducts, besides lakes and cisterns, 700 as I take it; [o] every house had private pipes and chanels to serve them for their use. *Peter Gillius* in his accurate description of *Constantinople*, speaks of an old cistern, which he went down to see, 336 foot long, 180 foot broad, built of marble, covered over with Arch-work, and sustained by 336 pillars, twelve foot asunder, and in 11 rowes, to contain sweet water. Infinite cost in chanels and cisterns, from *Nilus* to *Alexandria*, hath been formerly bestowed, to the admiration of these times; [p] their cisterns so curiously cemented & composed, that a beholder would take them to be all of one stone: when the foundation is laid, and cistern made, their house is half built. That *Segonian* Aqueduct in *Spaine*, is much wondred at in these dayes, [q] upon three rows of pillars, one above another, conveying sweet water to every house: but each City almost is full of such Aqueducts. Amongst the rest [r] he is eternally to be commended, that brought that new stream to the North side of *London* at his own charge: and Mr *Otho Nicholson*, founder of our water works and elegant Conduit in *Oxford*. So much have all times attributed to this Element, to be conveniently provided of it: Although *Galen* hath taken exceptions at such waters, which run through leaden pipes, *ob cerussam quæ in iis generatur*, for that unctuous ceruse, which causeth dysenteries and fluxes; * yet as *Alsarius Crucius* of *Genua* well answers, it is opposite to common experience. If that were true, most of our *Italian* cities, *Montpelier* in *France*, with infinite others, would finde this inconvenience, but there is no such matter. For private families, in what sort they should furnish themselves, let

† The Dukes of *Venice* were then permitted to marry.

* *De Legibus*

* *Lib.* 4. *cap.* 10 *Magna urbis utilitas cum perennes fontes muris ineluduntur, quod si natura non præstat, effodiendi, &c.*

l *Opera gigantū dicit aliquis.*

m *De aqueduct.*

n *Curtius. Fons à quadragesimo lapide in urbem opere arcuato perductus, Plin. lib.* 36. 15.

o *Quæ domus Romæ fistulas habebat & canales, &c.*

p *Lib.* 2. *cap.* 20 *Jod. à Meggen cap.* 15. *pereg. Hier. Bellonius.*

q *Cypr. Echovius delit. Hisp. Aqua profluens inde in omnes fere domos ducitur, in puteis quæ æstivo tempore frigidissima conservatur.*

r Sir *Hugh Middleton Baronet.*

* *De quæsit. med. cent. sol.* 354.

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let them consult with *P. Crescentius de Agricult. lib.* 1. *cap.* 4. *Pamphilus Hirelacus*, and the rest.

Amongst fishes, those are most allowed of, that live in gravellie or sandie waters, Pikes, Pearch, Trout, Gudgeon, Smelts, Flounders, &c. *Hyppolitus Salvianus* takes exception at Carp; but I dare boldly say with [f] *Dubravius*, it is an excellent meat, if it come not from [t] muddy pooles, that it retain not an unsavorie taste. *Erinaceus Marinus* is much commended by *Oribatius*, *Ætius*, and most of our late writers.

[u] *Crato consil.* 21. *lib.* 2. censures all manner of fruits, as subject to putrefaction, yet tolerable at sometimes, after meales, at second course, they keep downe vapors, and have their use. Sweet fruits are best, as sweet Cherries, Plums, sweet Apples, Peare-maines, and Pippins, which *Laurentius* extols, as having a peculiar propertie against this disease, and *Plater* magnifies *omnibus modis appropriata conveniunt*, but they must be corrected for their windinesse; ripe Grapes are good, and Raysins of the sun, Muske-millions well corrected, and sparingly used. Figs are allowed, and Almonds blanched. *Trallianus* discommends Figs, [x] *Salvianus* Olives and Capers, which [y] others especially like of, and so of pisticke nuts. *Montanus* and *Mercurialis* out of *Avenzoar*, admit Peaches, [z] Peares, and Apples baked after meals, only corrected with sugar, and Ani-seed, or Fennell seed, and so they may be profitably taken, becausethey strengthen the stomacke, and keepe down vapours. The like may bee said of preserved Cherries, Plums, marmalit of plums, quinces, &c. but not to drinke after them, [a] Pomegranates, Lemons, Oranges are tolerated, if they be not too sharpe.

[b] *Crato* will admit of no herbs, but Borage, Bugloss, Endive, Fennell, Aniseed, Bawme. *Callenius* and *Arnoldus* tolerate Lettuce, Spinage, Beets, &c. The same *Crato* will allow no roots at all to bee eaten. Some approve of Potatoes, Parsnips, but all corrected for winde. No raw sallets; but as *Laurentius* prescribes, in brothes; and so *Crato* commends many of them: or to use Borage, Hoppes, Bawme, steeped in their ordinarie drinke. [c] *Avenzoar* magnifies the juyce of a Pomegranate, if it be sweet, and especially Rose-water, which he would have to bee used in every dish, which they put in practice in those hote Countries, about *Damascus*, where (if wee may beleeve the relations of *Vertamannus*) many hogsheads of Rose-water are to be sold in the market at once, it is in so great request with them.

[f] *De piscibus lib. habent omnes in lautitiis, modo non sint è cœnoso loco.*
[t] *De pisc. c.* 2. *l.* 7. *Plurimum præstat ad utilitatem et jucunditatem. Idem Trallianus lib.* 1. *cap.* 16. *pisces petrosi, et molles carne.*
[u] *Etsi omnes putredini sunt obnoxii, ubi secundis mensis, incepto jam priore, devorentur, commodi succi prosunt, qui dulcedine sunt præditi. Ut dulcia cerasa, poma, etc.*
[x] *Lib.* 2. *cap.* 1.
[y] *Montanus consil.* 24.
[z] *Pyraque grato sunt sapore, cotta mala, poma tosta, et sacchoro, vel anisi semine conspersa, utiliter statim à prandio vel à cœna sumi possunt, eo quod ventriculum roborent et vapores caput petentes reprimant. Mont.*
[a] *Punica mala aurantia commode permittuntur modo non sint austera et acida.*
[b] *Olera omnia præter boraginem, buglossum, intybum, feniculum, anisum, melissum vitari debent.*
[c] *Mercurialis pract. Med.*

Subsect 2.

Diet rectified in quantitie.

[c] *Lib.* 2. *de com. Solus homo edit bibitq; etc.*
[f] *Consil.* 21. 18 *si plus ingeratur quam par est, et ventriculus tolerare posset, nocet, et crudit ates generat, etc.*

MAn alone, saith [c] *Cardan*, eates and drinkes without appetite, and useth all his pleasure without necessitie, *animæ vitio*, and thence come many inconveniences unto him. For there is no meat whatsoever, though otherwise wholsome and good, but if unseasonably taken, or immoderately used, more then the stomack can well bear, it will ingender cruditie, and doe much harme. Therefore [f] *Crato* adviseth his patient to eat but twice a day, and that at his set meales, by no meanes to eat without an appetite, or upon a full stomacke, and to put seven houres difference

ference betwixt dinner and ſupper. Which rule if wee did obſerve in our Colledges, it would bee much better for our healths: But cuſtome that tyrant ſo prevailes, that contrary to all good order and rules of Phyſicke, wee ſcarce admit of five. If after ſeven houres tarrying he ſhall have no ſtomacke, let him deferre his meale, or eat very little at his ordinary time of repaſt. This very counſell was given by *Proſper Calenus* to *Cardinall Cæſius*, labouring of this diſeaſe; and [g] *Platerus* preſcribes it to a patient of his, to bee moſt ſeverely kept. *Guianerius* admits of three meales a day, but *Montanus conſil.* 23. *pro Ab. Italo*, ties him preciſely to two. And as he muſt not eat over much, ſo he may not abſolutely faſt; for as *Celſus* contends *lib.* 1. *Jacchinus* 15. *in* 9. *Rhaſis*, [h] repletion and inanition may both doe harme in two contrary extreames. Moreover, that which he doth eat, muſt bee well [i] *chewed*, and not haſtily gobled, for that cauſeth crudity and wind; and by all meanes to eat no more than he can well digeſt. *Some think* (ſaith * *Trincavelius lib.* 11. *cap.* 29. *de curand. part. hum.*) *the more they eate: he more they nouriſh themſelves:* eat and live, as the proverbe is, *not knowing that onely repaires man which is well concocted, not that which is devoured.* Melancholy men moſt part have good [k] appetites, but ill digeſtion, and for that cauſe they muſt bee ſure to riſe with an appetite: and that which *Socrates* and *Diſarius* the Phyſicians in [l] *Macrobius* ſo much require, S. *Hierom* injoines *Ruſticus*, to eat and drinke no more than will [m] ſatisfie hunger and thirſt. [n] *Leſsius* the Jeſuite holds 12. 13. or 14. ounces, or in our Northren countries 16. *at moſt*, (for all Students, weaklings, and ſuch as lead an idle ſedentary life) *of meat, bread, &c. a fit proportion for a whole day, and as much or little more of drinke.* Nothing peſters the body and minde ſooner than to be ſtill fed, to eat and ingurgitate beyond all meaſure, as many doe. [o] *By over much eating and continuall feaſts they ſtifle nature, and choke up themſelves; which, had they lived courſly, or like galley-ſlaves been tyed to an oare, might have happily prolonged many faire yeares.*

A great inconvenience comes by variety of diſhes, which cauſeth the precedent diſtemperature, [p] *than which* (ſaith *Avicenna*) *nothing is worſe; to feed on diverſity of meats, or over-much, Sertorius*-like *in lucem cænare*, and as commonly they doe in *Muſcovie* and *Iſland*, to prolong their meales all day long, or all night. Our Northerne countries offend eſpecially in this, and we in this Iſland (*ampliter viventes in prandiis & cœnis*, as [q] *Polydore* notes) are moſt liberall feeders, but to our owne hurt. † *Perſicos odi puer apparatus: Exceſſe of meat breedeth ſickneſſe, and gluttony cauſeth cholericke diſeaſes: by ſurfeting many periſh, but hee that dieteth himſelfe prolongeth his life*, Ecclus. 37. 29, 30. We account it a great glory for a man to have his table daily furniſhed with variety of meats: but heare the Phyſitian, hee pulls thee by the eare as thou ſitteſt, and telleth thee, [r] *that nothing can bee more noxious to thy health, than ſuch varietie and plentie.* Temperance is a bridle of gold, and hee that can uſe it aright, * *ego non ſummis viris comparo, ſed ſimillimum Deo judico*, is liker a God than a man: For as it will transforme a beaſt to a man againe, ſo will it make a man a God. To preſerve thine honour, health, and to avoid therefore all thoſe inflations, torments, obſtructions, crudities,

g *Obſerva. lib.* 1. *Aſſueſcat bis in die cibos ſumere, certâ ſemper horâ.*

h *Ne plus ingeſtat cavendum quàm ventriculus ferre poteſt, ſempérq; ſurgat à menſa non ſatur.*

i *Siquidem qui ſemimanſum velociter ingerunt cibum, ventriculo laborem inferunt, & flatus maximos promovent*, Crato.

* *Quidam maximè comedere nituntur, putantes eâ ratione ſe vires reſtaurare; ignorantes, non ea quæ ingerunt poſſe vires reficere, ſed quæ probè concoquunt.*

k *Multa appetunt, pauca digerunt.*

l *Saturnal. lib.* 7. *cap.* 4.

m *Modicus & temperatus cibus & carni & animæ utilis eſt.*

n *Hygiaſticon reg.* 14. 16. *uncias per diem ſuffician', computato pane, carne ovis, vel aliis obſoniis, & totidem vel paulò plures unciæ potûs.*

o *Idem reg.* 27. *Plures in domibus ſuis brevi tempore paſcentes extinguuntur, qui ſi triremibus vincti fuiſſent, aut gregario pane paſti, ſani & incolumes in longam ætatem vitam prorogâſſent.*

p *Nihil deterius quàm diverſa nutrientia ſimul adjungere, & comedendi tẽpus prorogare.*

q *Lib.* 1. *hiſt.*

† *Hor. ad lib.* 5. *ode ult.*

r *Ciborum varietate & copiâ in eadem menſa nihil nocentius homini ad ſalutem, Fr. Valeriolo, obſer. l.* 2. *c.* 6.

* *Tul. orat. pro M. Marcel.*

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and diseases that come by a full diet, the best way is to [f] feed sparingly of one or two dishes at most, to have *ventrem bene moratum*, as *Seneca* calls it, [t] *to choose one of many, and to feed on that alone*, as *Crato* adviseth his Patient. The same counsell [u] *Prosper Calenus* gives to *Cardinall Cæsius*, to use a moderate and simple diet: and though his table be jovially furnished by reason of his state and guests, yet for his owne part to single out some one savoury dish and feed on it. The same is inculcated by [x] *Crato consil. 9. l. 2.* to a noble personage affected with this grievance, hee would have his highnesse to dine or sup alone, without all his honourable attendance and courtly company, with a private friend or so, [y] a dish or two, a cup of Rhenish wine, &c. *Montanus consil. 24.* for a noble Matron injoynes her one dish, and by no meanes to drinke betwixt meales. The like *consil. 229.* or not to eat till he be an hungry, which rule *Berengarius* did most strictly observe, as *Hilbertus Cenomecensis Episc.* writes in his life, -----*cui non fuit unquam*

Ante sitim potus, nec cibus ante famem,

and which all temperate men doe constantly keepe. It is a frequent solemnity still used with us, when friends meet to goe to the ale-house or taverne, they are not sociable otherwise: and if they visit one anothers houses, they must both eat and drinke. I reprehend it not moderately used, but to some men nothing can be more offensive; they had better, I speake it with Saint †*Ambrose*, poure so much water in their shooes.

It much availes likewise to keepe good order in our diet, [z] *to eate liquid things first, broaths, fish, and such meats as are sooner corrupted in the stomacke; harder meats of digestion must come last Crato would have the supper lesse than dinner*, which *Cardan contradict. lib. 1. tract. 5. contradict. 18.* disallowes, and that by the authority of *Galen 7. art. curat. cap. 6.* and for foure reasons hee will have the supper biggest. I have read many treatises to this purpose, I know not how it may concerne some few sicke men, but for my part generally for all, I should subscribe to that custome of the *Romans*, to make a sparing dinner, and a liberall supper: all their preparation and invitation was still at supper, no mention of dinner. Many reasons I could give, but when all is said *pro* and *con*, [a] *Cardans* rule is best, to keepe that wee are accustomed unto, though it bee naught, and to follow our disposition and appetite in some things is not amisse; to eat sometimes of a dish which is hurtfull, if we have an extraordinary liking to it. *Alexander Severus* loved Hares and Apples above all other meats, as [b] *Lampridus* relates in his life: one Pope Pork, another Peacocke, &c. what harme came of it? I conclude, our owne experience is the best Physitian; that diet which is most propitious to one, is often pernicious to another, such is the variety of palats, humours, and temperatures, let every man observe, and be a law unto himselfe. *Tiberius* in [*] *Tacitus* did laugh at all such, that after 30. yeares of age would aske counsell of others concerning matters of diet: I say the same.

These few rules of diet he that keeps, shall surely finde great ease and speedy remedy by it. It is a wonder to relate that prodigious temperance of some Hermites, Anachorites, and fathers of the Church; hee that shall but read their lives, written by *Hierom*, *Athanasius*, *&c.* how abstemious Heathens have bin in this kind, those *Curii* and *Fabritii*, those old Philosophers, as *Pliny* records *lib. 11. Xenophon lib. 1. de vit. Socrat.* Emperours and Kings,

as

[f] *Nullus cibum sumere debet, nisi stomachus sit vacuus. Gordon. lib. med. l. 1. c. 11.*

[t] *E multis edulii unum elige, velitissq; cæteris, ex eo comede.*

[u] *L. de atra bil. Simplex sit cibus, & non varius: quod licet dignitatis tuæ ob convivas difficile videatur, &c.*

[x] *Celsitudo tua prandeat sola, absq; apparatu aulico, contemnus sit illustrissimus princeps duobus tantùm ferculis, vinoq; Rhenano solùm in mensa utatur.*

[y] *Semper intra satietatem à mensa recedat, uno ferculo contentus.*

† *Lib. de Hel. & Jejunio. Multò melius in terrâ vina fudisses.*

[z] *Crato. Multis refert non ignorare quæ cibi priores, &c. liquida præcedant carnium jura, pisces, fructus, &c. Cœna brevior sit prandio.*

[a] *Tract. 6. contradict. 1. lib. 1.*

[b] *Super omnia quotidianum tempus habuit, & potus indulsit.*

[*] *Annal. 6. Ridere solebat eos, qui post 30. ætatis annum, ad cognoscenda corpori suo noxia vel utilia, alterius consilii indigerent.*

as *Nicephorus* relates, *Eccles. hist. lib.* 18. *cap.* 8. of *Mauritius*, *Lodovicus Pius*, *&c.* and that admirable † example of *Lodovicus Cornarus*, a Patritian of *Venice*, cannot but admire them. This have they done voluntarily, & in health; what shall these private men do that are visited with sickness, and necessarily [c] injoyned to recover, and continue their health? It is a hard thing to observe a strict diet, *& qui medicè vivit, miserè vivit*, as the saying is, *quale hoc ipsum erit vivere, his si privatus fueris?* as good bee buried, as so much debarred of his appetite; *excessit medicina malum*, the physick is more troublesome then the disease, so he complained in the Poet, so thou thinkest: yet he that loves himself, will easily endure this little misery, to avoid a greater inconvenience; *è malis minimum*, better doe this then doe worse. And as †*Tully* holds, *better be a temperate old man, then a lascivious youth.* 'Tis the only sweet thing, (which he adviseth) so to moderate our selves, that we may have *senectutem in juventute, & in juventute senectutem*, Be youthfull in our old age, staid in our youth, discreet and temperate in both.

† *A Lessio edit.* 1614.

[c] *AEgyptii olim omnes morbos curabant vomitu et jejunio. Bohemus lib.* 1. *cap.* 5.

† *Cat. Major: Melior conditio senis viventis ex præscripto artis medicæ, quam adolescentis luxuriosi.*

Memb. 2.

Retention, and Evacuation rectified.

I Have declared in the causes, what harme costiveness hath done in procuring this disease; if it bee so noxious, the opposite must needs be good, or meane at least, as indeed it is, and to this cure necessarily required; *maximè conducit*, saith *Montaltus cap.* 27. it very much availes. [d] *Altomarus cap.* 7. *commends walking in a morning, into some fair greene pleasant fields, but by all meanes first, by art or nature he will have these ordinary excrements evacuated. Piso* calls it *Beneficium ventris*, the benefit, help or pleasure of the bellie, for it doth much ease it. *Laurentius cap.* 8. *Crato consil.* 21. *l.* 2. prescribes it once a day at least: where nature is defective, art must supply, by those lenitive electuaries, suppositories, condite prunes, turpentine, clisters, as shall be shewed. *Prosper Calenus lib. de atra bile*, commends Clisters, in Hypocondriacall melancholy, still to be used as occasion serves, [e] *Peter Cnemander* in a consultation of his *pro hypocondriaco*, will have his patient continually loose, and to that end sets down there many formes of Potions and Clisters. *Mercurialis, consil.* 88. If this benefit come not of its own accord, prescribes [f] Clisters in the first place: so doth *Montanus consil.* 24. *consil.* 31. *&* 229. he commends turpentine to that purpose: the same he ingeminates, *consil.* 230. for an Italian Abbot. 'Tis very good to wash his hands and face often, to shift his clothes, to have faire linnen about him, to be decently and comely attyred, for *sordes vitiant*, nastinesse defiles, and dejects any man that is so voluntarily, or compelled by want, it dulleth the spirits.

[d] *Debet per amœna exerceri, et loca viridia, excretis prius arte vel natura alvi excrementis.*

[e] *Hildesheim spicel.* 2. *de mel. Primum omnium operam dabis ut singulis diebus habeas beneficium ventris, semper cavendo ne alvus sit diutius astricta.*

[f] *Si non sponte, Clisteribus purgetur.*

Bathes are either artificiall or naturall, both have their special uses in this malady, and as [g] *Alexander* supposeth *lib.* 1. *cap.* 16. yeeld as speedy a remedy, as any other Physick whatsoever. *Ætius* would have them daily used, *assidua balnea, Tetra.* 2. *sect.* 2. *c.* 9. *Galen* crakes how many severall cures hee hath performed in this kinde by use of bathes alone, and *Rufus* pills, moistning them which are otherwise dry. *Rhasis* makes it a principall cure, *Tota cura sit in humectando*, to bathe and afterwards anoint with oyle. *Jason Pratensis*,

[g] *Balneorum usus dulciũ, si quid aliud, ipsis opitulatur. Credo hæc dicũ cum aliqua jactantia, inquit Montanus consil.* 26.

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tenſis, Laurentius cap. 8. and *Montanus* ſet downe their peculiar formes of artificiall bathes. *Crato conſil.* 17. *lib.*2. commends Mallowes, Camomile, Violets, Borage to bee boyled in it, and ſometimes faire water alone, and in his following counſell, *Balneum aquæ dulcis ſolum ſæpiſſimè profuiſſe compertum habemus.* So doth *Fuchſius lib.* 1. *cap.* 33. *Friſimelica* 2. *conſil.* 42. *in Trincavelius.* Some beſide hearbs, preſcribe a rammes head and other things to be boyled. [i] *Fernelius conſil.* 44. *will have them uſed* 10 or 12 dayes together; to which he muſt enter faſting, and ſo continue in a temperate heat, and after that frictions all over the body. *Lælius Ægubinus conſil.* 142. and *Chriſtoph. Ærerus* in a conſultation of his, hold once or twice a weeke ſufficient to bathe, the [k] *water to be warme, not hot, for feare of ſweating. Felix Plater, obſerv. lib.* 1. for a Melancholy Lawyer, [l] *will have lotions of the head ſtill joyned to theſe bathes, with a lee wherein capitall hearbs have been boyled.* [m] *Laurentius* ſpeakes of bathes of milke, which I finde approved by many others. And ſtill after bath, the body to bee anointed with oyl of bitter Almonds, of violets, new or freſh butter, [n] Capons greaſe, eſpecially the back bone, and then lotions of the head, embrocations, &c. Theſe kinde of bathes have been in former times much frequented, and diverſly varied, and are ſtill in generall uſe in thoſe Eaſterne countries. The *Romanes* had their publicke baths, very ſumptuous and ſtupend, as thoſe of *Antoninus* and *Diocleſian. Plin.* 36. ſaith there were an infinite number of them in *Rome*, and mightily frequented; ſome bathed ſeven times a day, as *Commodus* the Emperour is reported to have done: uſually twice a-day, and they were after anointed with moſt coſtly oyntments: rich women bathed themſelves in milke, ſome in the milke of 500 ſhee aſſes at once: we have many ruines of ſuch bathes found in this Iland, amongſt thoſe parietines and rubbiſh of old *Romane* townes. *Lipſius de mag. Urb. Rom. l.* 3. *c.*8. *Roſinus, Scot* of *Antwerpe*, and other Antiquaries, tell ſtrange ſtories of their Baths. *Gillius l.* 4. *cap. ult. Topogr. Conſtant.* reckons up 155. publike [o] Bathes in *Conſtantinople*, of faire building, they are ſtill [p] frequented in that citie by the *Turkes* of all ſorts, men and women, and all over *Greece* and thoſe hot countries; to abſterge belike that fulſomneſſe of ſweat, to which they are there ſubject. [q] *Buſbequius* in his epiſtles, is very copious in deſcribing the manner of them, how their women go covered, a maid following with a box of oyntment to rub them. The richer ſort have private bathes in their houſes; the poorer goe to the common, and are generally ſo curious in this behalfe that they will not eate nor drinke untill they have bathed, before and after meales ſome, [r] *and will not make water (but they will waſh their hands) or goe to ſtoole. Leo Afer. l.* 3. makes mention of 100 ſeverall baths at *Fez* in *Africke*, moſt ſumptuous, and ſuch as have great revenues belonging to them. *Buxtorf. cap.* 14. *Synagog. Jud.* ſpeakes of many ceremonies amongſt the Jews in this kinde; they are verie ſuperſtitious in their bathes, eſpecially women.

Naturall Bathes are praiſed by ſome, diſcommended by others; but it is in a divers reſpect. [s] *Marcus de Oddis in Hipp. affect.* conſulted about Bathes, condemnes them for the heat of the liver, becauſe they dry too faſt; and yet by and by [t] in another counſell for the ſame diſeaſe, hee approves them becauſe they cleanſe by reaſon of the *ſulphur*, and would have their water to be drunke. *Aretæus, cap.*7. commends Allome Bathes above the reſt; and

[u] *Mer-*

i *In quibus ieiunus diu ſedeat eo tempore, ne ſudorem excitet aut manifeſtum teporem, ſed quadam refrigeratione humectent.*

k *Aqua non ſit calida, ſed tepida, ne ſudor ſequatur.*

l *Lotiones capitis ex lixivio, in quo herbas capitales coxerint.*

m *Cap.* 8. *de mel.*

n *Aut axungia pulli, Piſo.*

o *Thermæ. Nymphææ.*

p *Sandes lib* 1. ſaith, their women go twice a weeke to the baths at leaſt.

q *Epiſt.* 3.

r *Nec alvum excernunt, quin aquam ſecum portent qua partes obſcœnas lavent. Buſbequius ep.*3 *Leg. Turciæ.*

s *Hildeſheim ſpeciel.* 2. *de mel. Hypocon. ſi non adeſſet jecoris caliditas, Thermas laudarem, et ſi non nimia humoris exſiccatio eſſet metuenda.*

t *Fol.* 141.

[v] *Mercurialis consil.* 88. those of *Luca* in that Hypocondriacall passion. *Hee would have his patient tarry there* 15 *dayes together, and drinke the water of them, and to be bucketed, or have the water powred on his head.* *John Baptista Silvaticus cont.* 64. commends all the Bathes in *Italy*, and drinking of their water, whether they be Iron, Allome, Sulphur; so doth [x] *Hercules de Saxoniâ.* But in that they cause sweat, and dry so much, hee confines himselfto Hypocondriacall melancholy alone, excepting that of the head, and the other. *Trincavelius consil.* 14. *lib.* 1. preferres those [y] *Porrettan* baths before the rest, because of the mixture of brasse, iron, allome, &*consil.* 35. *l.* 3. for a melancholy Lawyer, and *consil.* 36. in that hypocondriacal passion, the [z] Bathes of *Aquaria*, and 36. *consil.* the drinking of them. *Frisimelica* consulted among the rest in *Trincavelius consil.* 42. *lib.* 2. preferres the waters of [a] *Apona* before all artificiall bathes whatsoever in this disease, and would have one nine yeares affected with Hypocondriacall passions, flie to them, as to an [b] holy anchor. Of the same minde is *Trincavelius* himselfe there, and yet both put a hot liver in the same party for a cause, and send him to the water of S. *Helen*, which are much hotter. *Montanus consil.* 230. magnifies the [c] *Chalderinian* Bathes, and *consil.* 237. & 239. he exhorteth to the same, but with this caution, [d] *that the liver be outwardly anointed with some coolers that it bee not overheated.* But these bathes must be warily frequented by melancholy persons, or if used, to such as are very cold of themselves, for as *Gabelius* concludes of all Dutch Baths, and especially of those of *Baden*, *they are good for all cold diseases*, [e] *naught for cholerick, hot and dry, and all infirmities procee ding of choler, inflammations of the spleene and liver.* Our English Bathes as they are hot must needs incurre the same censure: But D. *Turner* of old, and D. *Jones* have written at large of them. Of cold Bathes I finde little or no mention in any Physician, some speake against them: * *Cardan* alone out of *Agathimus* commends *bathing in fresh rivers, and cold waters, and adviseth all such as meane to live long to use it, for it agrees with all ages and complexions, and is most profitable for hot temperatures.* As for sweating, urine, bloud-letting by hæmrods, or otherwise, I shall elsewhere more opportunely speake of them.

Immoderate *Venus* in excesse, as it is a cause, or in defect; so moderately used to some parties an only help, a present remedy. *Peter Forestus* calls it, *aptissimum remedium*, a most apposite *remedy*, [f] *remitting anger, and reason, that was otherwise bound.* *Avicenna Fen.* 3. 20. *Oribasius med. collect. lib.* 6. *cap.* 37. contend out of *Ruffus* and others, [g] *that many mad-men, melancholy, and labouring of the falling sickneſſe, have beene cured by this alone.* *Montalt us cap.* 27. *de melan.* will have it drive away sorrow, and all illusions of the braine, to purge the heart and braine from ill smoakes and vapours that offend them, [h] *and if it be omitted, as Valescus supposeth, it makes the minde sad, the body dull and heavy.* Many other inconveniences are reckoned up by *Mercatus*, and by *Rodericus à Castro*, in their tracts *de melancholiâ virginum & monialium; ob seminis retentionem sæviunt sæpè moniales & virgines*, but as *Platerus* addes, *si nubant sanantur*, they rave single, and pine away, much discontent, but marriage mends all. *Marcellus Donatus lib.* 2. *med. hist. cap.* 1.

[v] *Thermas Luc censes adeat, ibig; aquas ejus per.* 15. *dies potet, et calidarum aquarum stillicidiis tum caput tum ventriculum de more subjiciat.*
[x] *In pamb.*
[y] *Aquæ Porrettanæ.*
[z] *Aquæ Aquariæ.*
[a] *Ad aquas Aponenses velut ad sacram anchoram confugiat.*
[b] *Iob. Baubinus lib.* 3. *cap.* 14. *hist. admir Fontis Bollensis in ducat. Wittemberg. laudat aquas Bollenses ad melancholicos morbos, mærorem, fascinationem, aliasq; animi pathemata.*
[c] *Balnea Chalderina.*
[d] *Hepar externe ungatur ne calefiat.*
[e] *Nocent calidis et siccis, cholericis, et omnibus morbis ex cholera, hepatis, splenisq; affectionibus.*
* *Lib. de aqua. Qui breve hoc vitæ curriculum cupiunt sani transigere, frigidis aquis sæpe lavare debent, nulli ætati cum sit incongrua, calidis imprimis utilis.*
[f] *Solvit Venus rationis vim impeditam, ingentes iras remittit, &c.*
[g] *Multi comitiales, melancholici, insani, hujus usu solo sanati.*
[h] *Si omittatur coitus, contristat & plurimum gravat corpus et animum.*

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tells a ſtorie to confirme this out of *Alexander Benedictus*, of a maid that was mad, *ob menſes inhibitos, cum in officinam meritoriam incidiſſet, à quindecem viris eadem nocte compreſſa, menſium largo profluvio, quod pluribus annis ante conſtiterat, non ſine magno pudore mane menti reſtituta diſceſſit.* But this muſt be warily underſtood, for as *Arnoldus* objects, *lib.1.breviar. 18. cap. Quid coitus ad melancholicum ſuccum?* What affinitie have theſe two? [i] *except it be manifeſt that ſuperabundance of ſeed, or fulneſſe of blood, bee a cauſe, or that love, or an extraordinarie deſire of Venus have gone before,* or that as *Lod. Mercatus* excepts, they be verie flatuous, and have beene otherwiſe accuſtomed unto it. *Montaltus cap. 27.* will not allow of moderate *Venus* to ſuch as have the Gout, Palſie, Epilepſie, Melancholy, except they be verie luſty, and full of bloud. [k] *Lodovicus Antonius lib. med. miſcel.* in his chapter of *Venus*, forbids it utterly to all Wreſtlers, Ditchers, labouring men, &c. [l] *Ficinus* and [m] *Marſilius Cognatus* put *Venus* one of the five mortall enemies of a ſtudent: *It conſumes the ſpirits, and weakneth the braine. Halyabbas* the *Arabian. 5. Theor. cap. 36.* and *Jaſon Pratenſis* make it the fountaine of moſt diſeaſes, [n] *but moſt pernicious to them who are cold and dry*; a melancholy man muſt not meddle with it, but in ſome caſes. *Plutarch* in his book *de ſan. tuend.* accounts of it as one of the three principall ſignes and preſervers of health, temperance in this kinde; [o] *To riſe with an appetite, to be ready to work, and abſtaine from vencry, tria ſaluberrima,* are three moſt healthfull things. Wee ſee their oppoſites how pernicious they are to mankinde, as to all other creatures they bring death, and many ferall diſeaſes: *Immodicis brevis eſt ætas & rara ſenectus. Ariſtotle* gives inſtance in Sparrowes, which are *parùm vivaces ob ſalacitatem*, [p] ſhort lived becauſe of their ſalacity, which is verie frequent, as *Scoppius* in *Priapeiis* will better informe you. The extremes being both bad, * the *medium* is to be kept, which cannot eaſily be determined. Some are better able to ſuſtaine, ſuch as are hot and moiſt, phlegmatick, as *Hippocrates* inſinuateth, ſome ſtrong and luſtie, well fed like [q] *Hercules*, [r] *Proculus* the Emperour, luſty *Laurence*, [s] *proſtibulum fœminæ Meſſalina* the Empreſſe, that by Philters, and ſuch kinde of laſcivious meats, uſe all means to [t] inable themſelves: and brag of it in the end, *confodi multas enim, occidi vero paucas per ventrem vidiſti*, as that Spaniſh * *Celeſtina* merrily ſaid: others impotent, of a cold and dry conſtitution cannot ſuſtaine thoſe gymnicks without great hurt done to their owne bodies, of which number (though they be very prone to it) are melancholy men for the moſt part.

[i] *Niſi certo conſtet nimium ſemen aut ſanguinem cauſam eſſe, aut amor præceſſerit, aut &c.*

[k] *Athletis, Arthriticis, podagricis nocet, nec opportuna prodeſt, niſi fortibus et qui multo ſanguine abundant. Idem Scaliger exerc. 269. Turcis ideo luctatoribus prohibitum.*

[l] *De ſanit. tuend. lib. 1.*

[m] *Lib. 1. cap. 7. exhaurit enim ſpiritus, animumq́ debilitat*

[n] *Frigidis et ſiccis corporibus inimiciſſima.*

[o] *Veſci intra ſatietatem, impigrum eſſe ad laborem, vitale ſemen conſervare.*

[p] *Neſcitia eſt quæ te non ſinit eſſe ſenem.*

* *Vide Montanum, Pet. Godefridum, Amorum lib. 2. cap. 6. curioſum de his, nam et numerum definitè Talmudiſtis, unicuiq́ ſciatis aſſignari ſuum tempus, &c.*

[q] *Theſpiadas genuit.*

[r] *Vide Lampridium vit. ejus.*

4. [s] *Et laſſata viris, &c.*

[t] *Vid. Mizald. cent. 8. 11. Lemnium lib. 2. cap. 16. Catullum ad Ipſipbilam, etc. Ovid. Eleg. lib. 3. et 6. etc. quot itinera una nocte confeciſſent, tot coronas ludicro deo puta Tripballo, Marſiæ, Hermæ, Priapo donarent, Cingemus tibi mentulam coronis, etc. * pernoboſcodid. Gaſp. Barthii.*

Memb. 3.

Ayre rectified. With a digreſſion of the Ayre.

AS a long-winged Hawke when hee is firſt whiſtled off the fiſt, mounts aloft, and for his pleaſure fetcheth many a circuit in the Ayre, ſtill ſoaring higher and higher, till hee bee come to his full pitch; and in the end when the game is ſprung, comes downe amaine, and ſtoopes upon a ſudden: ſo will I, having now come at laſt into theſe

these ample fields of Ayre, wherein I may freely expatiate and exercise my selfe for my recreation, a while rove, wander round about the world, mount aloft to those æthereall orbes and celestiall spheres, and so descend to my former elements againe. In which progresse, I will first see whether that relation of the Frier of [u] *Oxford* bee true, concerning those Northerne parts under the Pole (if I meet *obiter* with the wandring *Jew*, *Elias Artifex*, or *Lucians Icaromenippus*, they shall be my guides) whether there be such 4. *Euripes*, and a great rocke of Load-stones, which may cause the needle in the compasse still to bend that way, and what should be the true cause of the variation of the compasse, [x] is it a magneticall rocke, or the Pole-starre, as *Cardan* will; or some other starre in the beare, as *Marsilius Ficinus*; or a magneticall meridian, as *Maurolicus*; *Vel situs in vena terræ*, as *Agricola*; or the nearnesse of the next Continent, as *Cabeus* will; or some other cause, as *Scaliger*, *Cortesius*, *Conimbricenses*, *Peregrinus* contend; why at the *Azores* it lookes directly North, otherwise not? In the Mediterranean or Levant (as some observe) it varies 7. grad. by and by 12. and then 22. In the *Balticke* Seas, neare *Rasceburg* in *Finland*, the needle runs round, if any ships come that way, though [a] *Martin Ridley* write otherwise, that the needle neare the pole will hardly be forced from his direction. 'Tis fit to be enquired whether certaine rules may be made of it, as 11. *grad. Lond. variat. alibi* 36. *&c.* and that which is more prodigious, the variation varies in the same place, now taken accurately, 'tis so much after a few yeares quite altered from that it was, till we have better intelligence, let our D. *Gilbert*, and *Nicholas* [b] *Cabeus* the Jesuite, that have both written great volumes of this subject, satisfie these Inquisitors. Whether the sea bee open and navigable by the Pole articke, and which is the likeliest way, that of *Dartison* the *Hollander*, under the Pole it selfe, which for some reasons I hold best; or by *fretum Davis*, or *Nova Zembla*. Whether [c] *Hudsons* discovery be true of a new found Ocean, any likelihood of *Buttons* bay in 50. degrees, *Hubberds hope* in 60. that of *ut ultra* neare Sir *Thomas Roes* welcome in Northwest *Fox*, being that the sea ebbes and flowes constantly there 15. foot in 12. houres, as our [d] new Cards informe us, that *California* is not a Cape, but an Iland, and the West windes make the Nepe tides equall to the Spring, or that there be any probability to passe by the Straights of *Anian* to *China*, by the Promontory of *Tabin*. If there be, I shall soone perceive whether [e] *Marcus Polus* the *Venetians* narration bee true or false, of that great City of *Quinsay* and *Cambalu*; whether there bee any such places; or that as [f] *Matth. Riccius* the Jesuite hath written, *China* and *Cataia* be all one, the great *Cham* of *Tartary* and the King of *China* bee the same: *Xuntaine* and *Quinsay*, and the City of *Cambalu* be that new *Paquin*, or such a wall 400. leagues long to part *China* from *Tartary*: whether [g] *Presbiter John* be in *Asia* or *Africke*; *M. Polus Venetus* puts him in *Asia*, [h] the most received opinion is, that hee is Emperour of the *Abissines*, which of old was *Æthiopia*, now *Nubia*, under the *Æquator* in *Africke*. Whether [i] *Guinea* be an Iland or part of the Continent, or that hungry [k] Spaniards discovery of *Terra Australis Incognita*, or *Magellanica*, be as true as that of *Mercurius Britannius*, or his of *Utopia*, or his of *Lucinia*. And yet in likelihood it may be so, for without all question it being extended from the Tropicke of *Capricorne* to the circle *Antartick*, and lying as it doth in the temperate *Zone*, cannot

u *Nich. de Lyna*, cited by *Mercator* in his Map.

x *Mons Sloto.* Some call it the highest hil in the world, next *Teneriffe* in the *Canaries Lat.* 81.

a *Cap.* 26. in his Treatise of magneticke bodies.

b *Lege lib.* 1. *cap.* 23. *&* 24. *de magnetica philosophia*, *& lib.* 3. *cap.* 4.

c 1612.

d *M. Brigs*, his Map, and Northwest *Fox.*

e *Lib.* 2. *cap.* 64 *de nob. civitat. Quinsay*, *& cap.* 10. *de Cambalu.*

f *Lib.* 4. *exped. ad Sinas*, *cap.* 3. *& lib.* 5. *c.* 18.

g *M. Polus in Asia Presb. Joh. meminit lib.* 2. *cap.* 30.

h *Alluaresius & alii.*

i *Lat.* 10. *Gr. Aust.*

k *Ferdinando de Quir. Anno* 1612.

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cannot chuſe but yeeld in time ſome flouriſhing kingdomes to ſucceeding ages, as *America* did unto the *Spaniards*. *Shouten* and *Le Meir* have done well in the diſcovery of the Streights of *Magellan*, in finding a more convenient paſſage to *Mare pacificum*: mee thinkes ſome of our moderne *Argonautes* ſhould proſequute the reſt. As I goe by *Madagaſcar*, I would ſee that great Bird [l] *Rucke*, that can carry a man and horſe, or an Elephant, with that *Arabian Phœnix* deſcribed by [m] *Adricomius*; ſee the Pellicanes of *Ægypt*, thoſe *Scythian* Gryphes in *Aſia*: And afterwards in *Africk* examine the fountaines of *Nilus*, whether *Herodotus*, [o] *Seneca*, *Plin. lib. 5. cap. 9. Strabo lib. 5.* give a true cauſe of his annuall flowing, [p] *Pagaphetta* diſcourſe rightly of it, or of *Niger* and *Senega*; examine *Cardan*, [q] *Scaligers* reaſons, and the reſt. Is it from thoſe *Eteſian* windes, or melting of ſnow in the Mountaines under the *Æquator* (for *Jordan* yearely overflowes when the ſnow melts in Mount *Libanus*) or from thoſe great dropping perpetuall ſhowres, which are ſo frequent to the inhabitants within the Tropickes when the Sunne is verticall, and cauſe ſuch vaſt inundations in *Senega*, *Maragnan*, *Orenoque*, and the reſt of thoſe great rivers in *Zona Torrida*, which have all commonly the ſame paſſions at ſet times: and by good husbandry and policie, hereafter no doubt may come to be as populous, as well tilled, as fruitfull as *Ægypt* it ſelfe, or *Cauchinchina*? I would obſerve all thoſe motions of the ſea, and from what cauſe they proceed, from the Moon as the Vulgar hold, or earths motion, which *Galileus* in the fourth dialogue of his Syſteme of the world, ſo eagerly proves, & firmly demonſtrates; or winds, as [r] ſome will. Why in that quiet Ocean of *Zur jin mari pacifico*, it is ſcarce perceived, in our *Britiſh* Seas moſt violent, in the *Mediterranean* and *Red Sea* ſo vehement, irregular, and diverſe? Why the current in that *Atlanticke Ocean* ſhould ſtill bee in ſome places from, in ſome againe towards the North, and why they come ſooner than goe? and ſo from *Moabar* to *Madagaſcar* in that *Indian* Ocean, the Merchants come in three weekes, as [s] *Scaliger* diſcuſſeth, they returne ſcarce in three moneths, with the ſame or like windes: The continuall current is from Eaſt to Weſt. Whether Mount *Athos*, *Pelion*, *Olympus*, *Oſſa*, *Caucaſus*, *Atlas*, be ſo high as *Pliny*, *Solinus*, *Mela* relate, above Clouds, Meteors, *Ubi nec auræ nec venti ſpirant*, (inſomuch that they that aſcend dye ſuddenly very often, the aire is ſo ſubtile) 1250. paces high, according to that meaſure of *Dicearchus*, or 78. miles perpendicularly high, as *Jacobus Mazonius*, *ſec. 3. & 4.* expounding that place of *Ariſtotle* about mount *Caucaſus*; and as [t] *Blancanus* the Jeſuite contends out of *Clavius* and *Nonius* Demonſtrations *de Crepuſculis*: or rather 32. ſtadiums, as the moſt received opinion is; or 4. miles, which the height of no mountaine doth perpendicularly exceed, and is equall to the greateſt depths of the Sea, which is, as *Scaliger* holds 1580. paces, *Exer.* 38. others 100. paces. I would ſee thoſe inner parts of *America*, whether there be any ſuch great City of *Manoa*, or *Eldorado* in that golden Empire, where the high wayes are as much beaten (one reports) as between *Madrill* and *Valedolit* in *Spaine*; or any ſuch *Amazones* as he relates, or giganticall Patagones in *Chica*; with that miraculous mountain [u] *Yboyapab* in the Northren *Braſile*, *cujus jugum ſternitur in amæniſſimam planitiem, &c.* or that of *Pariacacca* ſo high elevated in *Peru*. [x] The pike of *Teneriffe* how high it is? 70. miles, or 50. as *Patricius* holds, or 9. as *Snellius* demonſtrates in his *Eratoſthenes*: ſee that ſtrange * *Cirknickzerkſey* lake

l *Alarum pennæ continent in longitudine 12. paſſus, elephantem in ſublime tollere poteſt. Polus l. 3. c. 40.*

m *Lib. 2. Deſcript. terræ ſanctæ.*

o *Natur. quæſt. lib. 4. cap. 2.*

p *Lib. de reg. Congo.*

q *Exercit. 47.*

r See M. *Carpenters* Geography, *lib. 2. cap. 6. & Bernard. Teleſius lib. de mari.*

s *Exercit. 52. de maris motu cauſæ inveſtigandæ: prima reciprocationis, ſecunda varietatis, tertia celeritatis, quarta ceſſationis, quinta privationis, ſexta contrarietatis.* *Patritius* ſaith 52. miles in heigth.

t *Lib. de explicatione locorum Mathemat. Ariſtot.*

u *Laet. lib. 17. cap. 18. deſcrip. occid. Ind.*

x *Luge alii vocant.*

* *Geor. Wernerus, Aquæ tanta celeritate erumpunt & abſorbentur, ut expedito equiti aditum intercludant.*

lake in *Carniola*, whose waters gush so fast out of the ground, that they will overtake a swift horseman, and by and by with as incredible celerity are supped up: which *Lazius* and *Warnerus* make an argument of the *Argonautes* sayling under ground. And that vast den or hole called [y] *Esmellen* in *Muscovia, quæ visitur horrendo hiatu, &c.* which if any thing casually fall in, makes such a roaring noise, that no thunder, or ordnance, or warlike engine can make the like; such another is *Gilbers* Cave in *Lapland*, with many the like. I would examine the *Caspian* Sea, and see where and how it exonerates it selfe, after it hath taken in *Volga*, *Jaxares*, *Oxus*, and those great rivers; at the mouth of *Oby*, or where? What vent the *Mexican* lake hath, the *Titicacan* in *Peru*, or that circular poole in the vale of *Terapeia*, of which *Acosta lib. 3. c. 16.* hot in a cold country, the Spring of which boils up in the middle twenty foot square, and hath no vent but exhalation: and that of *Mare mortuum* in *Palestina*, of *Thrasumene*, at *Perusium* in *Italy*: the *Mediterranean* it selfe. For from the *Ocean*, at the Straights of *Gibralter*, there is a perpetuall current into the *Levant*, and so likewise by the *Thracian Bosphorus* out of the *Euxine* or blacke Sea, besides all those great rivers of *Nilus*, *Padus*, *Rhodanus*, &c. how is this water consumed, by the Sunne, or otherwise? I would find out with *Trajan* the fountaines of *Danubius*, of *Ganges*, *Oxus*, see those *Egyptian Pyramids*, *Trajans* bridge, *Grotta de Sybilla*, *Lucullus* Fish-ponds, the Temple of *Nidrose*, *&c.* And, if I could, observe what becomes of Swallowes, Storkes, Cranes, Cuckowes, Nightingales, Redstarts, and many other kinde of singing birds, water-fowles, Hawkes, &c. some of them are onely seene in Summer, some in Winter; some are observed in the [z] snow, and at no other times, each have their seasons. In winter not a bird is in *Muscovie* to bee found, but at the spring in an instant the woods and hedges are full of them, saith [p] *Herbastein*: how comes it to passe? Doe they sleepe in winter, like *Gesners* Alpine mice; or doe they lye hid (as [q] *Olaus* affirmes) *in the bottome of lakes and rivers*, spiritum continentes? *often so found by Fishermen in Poland and Scandia, two together, mouth to mouth, wing to wing; and when the spring comes they revive againe, or if they bee brought into a stove, or to the fire side.* Or doe they follow the Sunne, as *Peter Martyr Legat. Babylonica l. 2* manifestly convicts, out of his owne knowledge: for when he was Embassadour in *Egypt*, he saw Swallowes, Spanish Kites, [r] and many such other *European* birds, in December and January very familiarly flying, and in great abundance, about *Alexandria*, *ubi floridæ tunc arbores ac viridariæ.* Or lye they hid in caves, rockes, and hollow trees, as most thinke, in deepe *Tin-mines* or *Sea-cliffes*, as * Mr *Carew* gives out? I conclude of them all, for my part, as [r] *Munster* doth of Cranes and Storkes: whence they come, whither they goe, *incompertum adhuc*, as yet we know not. Wee see them here, some in summer, some in winter: *Their comming and going is sure in the night: in the plaines of Asia* (saith hee) *the storkes meet on such a set day, hee that comes last is torne in peeces, and so they get them gone.* Many strange places, *Isthmi*, *Euripi*, *Chersonesi*, creekes, havens, promontories, straights, lakes, bathes, rockes, mountaines, places, and fields, where Cities have bin ruined or swallowed, battels fought, creatures, Sea-monsters, *Remora*, &c. minerals, vegetals. Zoophites were fit to bee considered in such an expedition, and amongst the rest, that of [m] *Harbastein* his *Tartar* lambe, [n] *Hector Boethius* goose-

y Boissardus de Magis cap. de Pilapik.

z In campis Lovicen. solum visuntur in nive, & ubinam vere, æstate, autumno se occultant. Hermes Polit. l. 1. Jul. Bellius.

p Statim ineunte vere sylvæ strepunt earum cantilenis. Muscovit. comment.

q Immergunt se fluminibus, lacubusq; per hyemem totam, &c.

r Cæteraque volucres Pontum hyeme adveniente è nostris regionibus Europeis transvolantes.

* Survay of Cornwall.

r Porro ciconiæ quoniam è loco veniant, quo se conferant, incompertum adhuc, agmen venientium, descendentium, at grues venisse cernimus, nocturnis opinor temporibus. In patentibus Asiæ campis certo die congregant se, eam quæ novissime advenit lacerant, inde avolant. Cosmog. l. 5. c. 126.

m Comment. Muscov.

n Hist. Scot. l. 1.

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goose-bearing tree in the *Orchades*, to which *Cardan lib. 7. cap. 36. de rerum varietat.* subscribes: ° *Vertomannus* wonderfull palme, that * flye in *Hispaniola*, that shines like a torch in the night, that one may well see to write; those spherical stones in *Cuba* which nature hath so made, and those like Birds, Beasts, Fishes, Crownes, Swords, Sawes, Pots, &c. usually found in the metall mines in *Saxony* about *Mansfield*, and in *Poland* neere *Nokow* and *Pakukye*, as † *Munster* and others relate. Many rare creatures and novelties each part of the world affords: amongst the rest, I would know for a certaine whether there be any such men, as *Leo Suavius* in his comment on *Paracelsus de sanit. tuend.* and * *Gaguinus* records in his description of *Muscovie*, *that in Lucomoria, a Province in Russia, lye fast asleepe as dead all winter; from the 27. of November, like frogges and swallowes, benummed with cold, but about the 24. of April in the Spring they revive againe, and goe about their businesse.* I would examine that demonstration of *Alexander Picolomineus*, whether the earths *superficies* be bigger than the seas; or that of *Archimedes* bee true, the *superficies* of all water is even? Search the depth, and see that variety of Sea-monsters and fishes, Mare-maids, Sea-men, Horses, &c. which it affords. Or whether that be true which *Jordanus Brunus* scoffes at, that if God did not detaine it, the Sea would overflow the earth by reason of his higher site, and which *Josephus Blancanus* the Jesuite in his interpretation on those mathematicall places of *Aristotle*, foolishly feares, and in a just tract proves by many circumstances, that in time the Sea will waste away the land, and all the globe of the earth shall be covered with waters; *Risum teneatis amici?* what the sea takes away in one place it addes in another. Mee thinkes he might rather suspect the Sea should in time be filled by land, trees grow up, carcasses, &c. that all devouring fire, *omnia devorans & consumens*, will sooner cover and dry up the vaste Ocean with sand and ashes. I would examine the true seat of that terrestriall † Paradise, and where *Ophir* was whence *Solomon* did fetch his gold; from *Peruana*, which some suppose, or that *Aurea Chersonesus*, as *Dominicus Niger*, *Arius Montanus*, *Goropius*, and others will. I would censure all *Plinies*, *Solinus*, *Strabo's*, Sr *John Mandevils*, *Olaus Magnus*, *Marcus Polus* lyes: correct those errors in navigation, reforme Cosmographicall Chartes, and rectifie longitudes, if it were possible; not by the Compasse, as some dreame, with *Marke Ridley* in his treatise of magneticall bodies, *cap. 43.* for as *Cabeus magnet. philos. lib. 3. cap. 4.* fully resolves, there is no hope thence, yet I would observe some better meanes to find them out.

I would have a convenient place to goe downe with *Orpheus*, *Ulysses*, *Hercules*, ᵖ *Lucians Menippus*, at St. *Patricks* Purgatory, at *Trophonius* denne, *Hecla* in *Island*, *Aetna* in *Sicily*, to descend and see what is done in the bowels of the earth: doe stones and metalls grow there still? how come firre trees to be † digged out from tops of hills, as in our mosses, and marishes all over *Europe*? How come they to digge up fish bones, shells, beames, iron-workes, many fathomes under ground, and anchors in mountaines far remote from all seas. * *Anno* 1460. at *Berna* in *Suitzerland* 50. fathome deepe a shippe was digged out of a mountaine, where they got metall ore, in which

° *Vertomannus lib. 5. cap. 16.* mentioneth a tree that beares fruits to eat, wood to burne, bark to make ropes, wine & water to drinke, oyle and sugar, and leaves as tiles to cover houses, flowers for cloaths, &c.

* *Animal insectum Cusino, ut quis legere vel scribere possit sine alterius operis luminis.*

† *Cosmog. lib. 1. cap. 435. & lib. 3 cap. 1. habent illas à natura forma as è terra extractas, similes illis à figulis factis, coronas, pisces, aves, & omnes animantium species.*

* *Ut solent hirundines & rubetæ præ frigoris magnitudine mori, & postea redeunte vere 24. Aprilis reviviscere.*

† *Vid. Pereriū in Gen. Cor. à Lapide, & alios.*

ᵖ *In Necyomantia Tom. 2.*

† *Fracastorius lib. de simp. Georgius Merula lib. de agem. Julius Billius &c.* * *Similius, Ortelius, Brachiis centum sub terra reperta est, in qua quadraginta octo cadavera inerant, Anchoræ, &c.*

were

were 48. carcasses of men, with other merchandise. That such things are ordinarily found in tops of hils, *Aristotle* insinuates in his meteors, † *Pomponius Mela* in his first booke, *cap. de Numidia*, and familiarly in the *Alpes*, saith * *Blancanus* the Jesuite, the like is to be seene: came this from Earth-quakes, or from Noahs flood, as Christians suppose, or is there a vicissitude of Sea and land, as *Anaximenes* held of old, the mountaines of *Thessaly* would become Seas, and Seas againe Mountaines? The whole world belike should bee new moulded, when it seemed good to those all commanding Powers, and turned inside out, as we doe hay-cockes in Harvest, toppe to bottome, or to bottome top: or as we turne apples to the fire, move the world upon his Center; that which is under the *Poles* now, should be translated to the *Æquinoctiall*, and that which is under the torrid Zone to the Circle *Artique* and *Antartique* another while, and so be reciprocally warmed by the Sunne: or if the worlds be infinite, and every fixed starre a Sunne, with his compassing Planets (as *Brunus* and *Campanella* conclude) cast three or foure Worlds into one; or else of one old world make three or foure new, as it shall seeme to them best. To proceed, if the earth be 21500. miles in ‡ compasse, its Diameter is 7000. from us to our *Antipodes*, and what shall be comprehended in all that space? What is the Center of the earth? is it pure element onely, as *Aristotle* decrees, inhabited (as ‖ *Paracelsus* thinkes) with creatures, whose Chaos is the earth: or with *Fairies*, as the woods and waters (according to him) are with *Nymphes*, or as the Aire with Spirits? *Dionisiodorus*, a Mathematician in [u] *Pliny*, that sent a letter *ad superos* after he was dead, from the Center of the earth, to signifie what distance the same center was from the *superficies* of the same, *viz.* 42000. *stadiums*, might have done well to have satisfied all these doubts. Or is it the place of hell, as *Virgill* in his *Æneides*, *Plato*, *Lucian*, *Dantes*, and others poetically describe it, and as many of our Divines thinke? In good earnest, *Anthony Rusca*, one of the society of that *Ambrosian* Colledge in *Millan*, in his great volume *de Inferno lib.* 1. *cap.* 47. is stiffe in this tenent, 'tis a corporeall fire tow, *cap.* 5. *lib.* 2. as he there disputes. *Whatsoever Philosophers write* (saith [x] *Surius*) *there be certaine mouthes of hell, and places appointed for the punishment of mens soules, as at* Hecla *in* Island, *where the ghosts of dead men are familiarly seene, and sometimes talke with the living: God would have such visible places, that mortall men might be certainly informed, that there be such punishments after death, and learne hence to feare God.* *Kranzius dan. hist. lib.* 2. *cap.* 24. subscribes to this opinion of *Surius*, so doth *Colerus cap.* 12. *lib. de immortal. animæ* (out of the authority belike of St. *Gregory*, *Durand*, and the rest of the Schoolemen, who derive as much from *Ætna* in *Sicily*, *Lypara*, *Hyera*, and those sulphureous *Vulcanian* Ilands) making *Terra del Fuego*, and those frequent *Vulcanes* in *America*, of which *Acosta lib.* 3. *cap.* 24. that fearfull mount *Hecklebirg* in *Norway*, an especiall argument to prove it, [y] *where lamentable screeches and howlings are continually heard, which strike a terrour to the Auditors; fiery charriots are commonly seen to bring in the soules of men in the likenesse of crowes, and divels ordinarily goe in and out.* Such another proofe is that place neere the Pyramides in *Egypt*, by *Cairo*, as well to confirme this as the resurrection, mentioned by [z] *Kornmannus mirac. mort. lib.* 1. *cap.* 38. *Camerarius oper. suc. cap.* 37. *Bredenbachius pereg. ter. sanct.* and some others, *where once a yeere dead bodies arise about*

† *Pisces & conchæ in montibus reperiuntur.*

* *Lib. de locis Mathemat. Aristot.*

‡ Or plaine, as *Patricius* holds, which *Austin*, *Lactantius*, and some others, held of old as round as a trencher.

‖ *Lib. de Zilphis & Pigmeis*, they penetrate the earth as we do the aire.

u *Lib.* 2. *c.* 112.

x *Commentar. ad annum* 1537 *Quicquid dicunt Philosophi, quedam sunt Tartari ostia, & loca puniendis animis destinata, ut Hecla mons, &c. ubi mortuorum spiritus visuntur, &c. voluit Deus extare talia loca, ut discant mortales.*

y *Vbi miserabiles ejulantium voces audiuntur, qui auditoribus horrorem incutiunt haud vulgarem, &c.*

z *Ex sepulchris apparent mense Martio, & rursus sub terram se abscondunt, &c.*

246 *March, and walke, and after a while hide themselves againe: thousands of people come yearly to see them.* But these and such like testimonies others reject, as fables, illusions of spirits, and they will have no such locall knowne place, more than *Styx* or *Phlegeton*, *Pluto's* Court, or that poeticall *Infernus*, where *Homers* soule was seene hanging on a tree, &c. to which they ferried over in *Charons* boat, or went downe at *Hermione* in *Greece*, *compendiaria ad inferos via*, which is the shortest cut, *quia nullum à mortuis naulum eo loci exposcunt*, (saith [a] *Gerbelius*) and besides there were no fees to be paid. Well then, is it Hell, or Purgatory, as *Bellarmine*; or *Limbus patrum*, as *Gallucius* will, and as *Rusca* will (for they have made mappes of it) [b] or *Ignatius* parler? *Virgil*, sometimes Bishop of *Saltburge* (as *Aventinus Anno* 745. relates) by *Bonifacius* Bishop of *Mentz* was therefore called in question, because he held *Antipodes* (which they made a doubt whether Christ died for) and so by that meanes tooke away the seat of Hell, or so contracted it, that it could beare no proportion to Heaven, and contradicted that opinion of *Austin*, *Basil*, *Lactantius*, that held the earth round as a trencher (whom *Acosta* and common experience more largely confute) but not as a ball; and *Jerusalem* where Christ died the middle of it; or *Delos*, as the fabulous *Greekes* fained: because when *Jupiter* let two Eagles loose, to flye from the worlds ends East and West, they met at *Delos*. But that scruple of *Bonifacius* is now quite taken away by our latter Divines: *Franciscus Ribera in cap.* 14. *Apocalyps.* will have Hell a materiall and locall fire in the center of the earth, 200. *Italian* miles in diameter, as hee defines it out of those words, *Exivit sanguis de terrâ —— per stadia mille sexcenta, &c.* But *Lessius lib.* 13. *de moribus divinis cap.* 24. will have this locall hell far lesse, one *Dutch* mile in Diameter, all filled with fire and brimstone: because, as hee there demonstrates, that space Cubically multiplyed, will make a Sphere able to hold eight hundred thousand millions of damned bodies (allowing each body sixe foot square) which will abundantly suffice; *Cùm certum sit, inquit, factâ subductione, non futuros centies mille milliones damnandorum.* But if it bee no materiall fire (as *Sco. Thomas*, *Bonaventure*, *Soncinas*, *Voscius*, and others argue) it may bee bee there or elsewhere, as *Keckerman* disputes *System. Theol.* for sure some where it is, *certum est alicubi, etsi definitus circulus non assignetur.* I will end the controversie in [c] *Austins* words, *Better doubt of things concealed, than to contend about uncertainties, where* Abrahams *bosome is, and hell fire:* [d] *Vix à mansuetis, à contentiosis nunquam invenitur*; scarce the meeke, the contentious shall never finde. If it be solid earth, 'tis the fountaine of metals, waters, which by his innate temper turnes Aire into water, which springs up in severall chinkes, to moisten the earths *superficies*, and that in a tenfold proportion (as *Aristotle* holds) or else these fountaines come directly from the sea, by [t] secret passages, and so made fresh againe, by running through the bowels of the earth; and are either thicke, thinne, hot, cold, as the matter or minerals are by which they passe; or as *Peter Martyr Ocean. Decad. lib.* 9. and some others hold, from [f] abundance of raine that falls, or from that ambient heat and cold, which alters that inward heat, and so *per consequens* the generation of waters. Or else it may be full of winde, or a sulphureous innate fire, as our Meteorologists enforme us, which sometimes breaking out causeth those horrible Earth-quakes, which are so frequent in these dayes in *Japan*, *China*, and

a *Descript. Græc. lib.* 6. *de Pelop.*

b *Conclave Ignatii.*

c *Melius dubitare de occultis, quam litigare de incertis, ubi flamma inferni, &c.*

d *See Dr Raynolds prælect.* 55. *in Apoc.*

t As they come from the Sea, so they return to the Sea againe by secret passages, as in all likelihood the *Caspian* Sea vents it selfe into the *Euxine* or *Ocean.*

f *Seneca quæst. lib. cap.* 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. *de causis aquarum perpetuis.*

and oftentimes swallow up whole Cities. Let *Lucians Menippus* consult with or aske of *Tiresias*, if you will not beleeve Philosophers, hee shall cleare all your doubts when he makes a second voiage.

In the meane time let us consider of that which is *sub dio*, and finde out a true cause, if it be possible, of such accidents, Meteors, alterations, as happen above ground. Whence proceed that variety of manners, and a distinct character (as it were) to severall nations? Some are wise, subtile, witty; others dull, sad and heavie; some bigge, some little, as *Tully de Fato*, *Plato in Timæo*, *Vegetius* and *Bodine* proves at large, *method. cap.* 5. some soft, and some hardy, barbarous, civill, black, dunne, white, is it from the aire, from the soyle, influence of starres, or some other secret cause? Why doth *Africa* breed so many venemous beasts, *Ireland* none? *Athens* Owles', *Creet* none? * Why hath *Daulis* and *Thebes* no Swallowes (so *Pausanias* informeth us) as well as the rest of *Greece*, † *Ithaca* no Hares, *Pontus* Asses, *Scythia* Swine? whence come this variety of complections, colours; plants, birds, beasts, [x] metals, peculiar almost to every place? Why so many thousand strange birds and beasts proper to *America* alone, as *Acosta* demands *lib.* 4. *cap.* 36. were they created in the sixe dayes, or ever in *Noahs* Arke? if there, why are they not dispersed and found in other countries? It is a thing (saith he) hath long held me in suspence; no *Greek*, *Latine*, *Hebrew* ever heard of them before, and yet as differing from our *European* animals, as an egge and a chesnut: and which is more, kine, horses, sheep, &c. till the *Spaniards* brought them were never heard of in those parts? How comes it to passe, that in the same site, in one Latitude, to such as are *Periæci*, there should be such difference of soyle, complexion, colour, metall, aire, &c. The *Spaniards* are white, and so are *Italians*, when as the Inhabitants about [y] *Caput bonæ spei* are Blackemores, and yet both alike distant from the *Æquator*: nay, they that dwell in the same parallell line with these *Negro's*, as about the Straights of *Magellan*, are white coloured, and yet some in *Presbyter Johns* countrey in *Æthiopia* are dunne; they in *Zeitan* and *Malabar* parallel with them againe blacke: *Manamotapa* in *Africke*, and St. *Thomas* Isle are extreme hot, both under the line, cole blacke their Inhabitants, whereas in *Peru* they are quite opposite in colour, very temperate, or rather cold, and yet both alike elevated. *Mosco* in 53. degrees of latude extreme cold, as those Northerne countries usually are, having one perpetuall hard frost all winter long: and in 52. deg. lat. some times hard frost and snow all summer, as in *Buttons* Bay, &c. or by fits; and yet [z] *England* neere the same Latitude, and *Ireland*, very moist, warme, and more temperate in Winter than *Spaine*, *Italy*, or *France*. Is it the sea that causeth this difference, and the Aire that comes from it: Why then is [a] *Ister* so cold neere the *Euxine*, *Pontus*, *Bithinia*, and all *Thrace*; *frigidas regiones Maginus* calls them, and yet their latitude is but 42. which should bee hot: [b] *Quevira*, or *Nova Albion* in *America*, bordering on the sea, was so cold in July, that our [c] Englishmen could hardly endure it. At *Noremberga* in 45. lat. all the sea is frozen Ice, and yet in a more Southerne latitude than ours. *New England*, and the Island of *Cambriall Colchos*, which that noble Gentleman Mr *Vaughan*, or *Orpheus Junior*, describes in his Golden Fleece, is in the same latitude with little *Britaine* in *France*, and yet their winter begins not till Januarie, their Spring till May; which search hee accounts worthy of

* *In iis nec pullos hirundines excludunt, neq; nidulantur aut unquam, &c.*

† *Th. Ravennas lib. de vit. hom. prærog. cap. ult.*

x *At Quitoin Peru. Plus auri quam terræ foditur in auri fodinis.*

y *Ad caput bonæ spei incolæ sunt nigerrimi: Si sol causa, cur non Hispani & Itali æque nigri, in eadem latitudine, æque distantes ab Æquatore, hi ad Austrũ illi ad Boream? qui sub Presbytero Johanne habitant subfusci sunt, in Zeilan & Malabar nigri, æque distantes ab Æquatore, eodemq; cœli parallelo: sed hoc magis mirari quis possit, in tota America nusquam nigros inveniri, præter paucos in loco Quareno illis dicto: quæ hujus coloris causa efficiens, cælive an terræ qualitas, an soli proprietas, aut ipsorum hominum innata ratio, aut omnia? Ortelius in Africa Theat.*

z *Regio quocunq; anni tempore temperatissima. Ortel. Multas Galliæ & Italiæ Regiones, molli tepore, & benigna quadam temperie prorsus antecellit, Jo a Lat. 45. Da nubii.*

b *Quevira lat. 40.*

c *In Sir Fr. Drakes voiage.*

248 of an Astrologer: is this from the Easterly winds, or melting of ice and snow dissolved within the circle Artick; or that the aire being thick, is longer before it be warme by the Sunne beames, and once heated like an oven will keepe it selfe from cold? Our Climes breed lice,* *Hungary* and *Ireland male audiunt* in this kinde; come to the *Azores*, by a secret vertue of that aire they are instantly consumed, and all our European vermine almost, saith *Ortelius*. *Egypt* is watered with *Nilus* not farre from the sea, and yet there it seldome or never raines: *Rhodes*, an Iland of the same nature, yeelds not a cloud, and yet our Ilands ever dropping and inclining to raine. The *Atlanticke* Ocean is still subject to stormes, but in *Del Zur*, or *Mari pacifico*, seldome or never any. Is it from Topicke starres, *apertio portarum*, in the Dodecotemories or constellations, the Moones mansions, such aspects of Planets, such windes, or dissolving ayre, or thicke ayre, which causeth this and the like differences of heat and cold? *Bodin* relates of a *Portugal* Embassadour, that comming from [d] *Lisbon* to [e] *Dantzicke* in *Spruce*, found greater heat there than at any time at home. *Don Garcia de Sylva*, Legat to *Philip* 3. King of *Spaine*, residing at *Spahan* in *Persia* 1619. in his Letter to the Marquesse of *Bedmar*, makes mention of greater cold in *Spahan*, whose lat. is 31. gr. than ever he felt in *Spaine*, or any part of *Europe*. The torrid Zone was by our predecessors held to be inhabitable, but by our moderne travellers found to be most temperate, bedewed with frequent raines, and moistning showres, the Brise and cooling blasts in some parts, as* *Acosta* describes, most pleasant and fertile. *Arica* in *Chili* is by report one of the sweetest places that ever the Sun shined on, *Olympus terræ*, an heaven on earth: how incomparably doe some extoll *Mexico* in *Nova Hispania*, *Peru*, *Brasile*, *&c.* in some againe hard, dry, sandy, barren, a very Desert, and still in the same latitude. Many times wee finde great diversity of aire in the same [f] country, by reason of the site to seas, hills, or dales, want of water, nature of soile, and the like: as in *Spaine*, *Arragon* is *aspera & sicca*, harsh and evill inhabited; *Estramedura* is dry, sandy, barren most part, extreme hot by reason of his plaines, *Andaluzia* another Paradise, *Valence* a most pleasant aire, and continually greene; so is it about [g] *Granado*, on the one side fertile plaines, on the other, continuall snow to bee seene all Summer long on the hill tops. That their houses in the *Alpes* are three quarters of the yeere covered with snow, who knowes not? That *Tenariffa* is so cold at the top, extreme hot at the bottome: *Mons Atlas* in *Africke*, *Libanus* in *Palestina*, with many such, *tantos inter ardores fidos nivibus*, * *Tacitus* calls them, and *Radziulus epist. 2. fol. 27.* yeelds it to bee farre hotter there than in any part of *Italy*: 'tis true; but they are highly elevated, neare the middle Region, and therefore cold, *ob paucam solarium radiorum refractionem*, as *Serrarius* answers, *com. in 3. cap. Josua quæst. 5. Abulensis quæst. 37.* In the heat of summer, in the Kings Palace in *Escuriall* the aire is most temperate, by reason of a cold blast which comes from the snowie mountaines of *Sierra de Cadarama* hard by, when as in *Toledo* it is very hot: so in all other countries. The causes of these alterations are commonly by reason of their neerenesse (I say) to the middle Region: but this diversity of aire, in places equally site, elevated and distant from the Pole, can hardly be satisfied, with that diversitie of Plants, Birds, Beasts, which is so familiar with us, with *Indians*, every where: the Sunne is equally distant, the same verticall starres, the same irradiations of

* *Lausius orat. contra Hungaros.*

d *Lisbon. lat. 38.* e *Dantzik lat. 54.*

* *De nat. novi orbis lib. 1. cap. 9. Suavissimus omnium locus, &c.*

f The same variety of weather *Lod. Guicciardine* observes betwixt *Liege* and *Ajax* not far distant, *descript. Belg.* g *Magin. Quadus.*

* *Hist. lib. 5.*

of Planets, Aſpects alike, the ſame nearneſſe of ſeas, the ſame ſuperficies, the ſame ſoyle, or not much different. Under the *Equator* it ſelfe, amongſt the *Sierra's*, *Andes*, *Lanes*, as *Herrera*, *Laet*, and * *Acoſta* contend, there is *tam mirabilis & inopinata varietas*, ſuch variety of weather, *ut merito exerceat ingenia*, that no Philoſophy can yet finde out the true cauſe of it. When I conſider how temperate it is in one place, ſaith † *Acoſta*, within the Tropicke of *Capricorne*, as about *La-plate*, and yet hard by at *Potoſa*, in that ſame altitude, mountainous alike, extreme cold; extreme hot in *Braſile*, &c. *Hic ego*, ſaith *Acoſta*, *philoſophiam Ariſtotelis metereologicam vehementèr irriſi, cùm, &c.* when the Sunne comes neareſt to them, they have great tempeſts, ſtormes, thunder and lightning, great ſtore of raine, ſnow: and the fouleſt weather when the Sun is verticall, their rivers over-flow, the morning faire and hot, noone day cold and moiſt: all which is oppoſite to us. How comes it to paſſe? *Scaliger poetices l. 3. c. 16.* diſcourſeth thus of this ſubject. How comes, or wherefore is this *temeraria ſyderum diſpoſitio*, this raſh placing of Starres, or as *Epicurus* will, *fortuita*, or accidentall? Why are ſome bigge, ſome little, why are they ſo confuſedly, unequally ſite in the heavens, and ſet ſo much out of order? In all other things Nature is equall, proportionable, and conſtant; there bee *juſtæ dimenſiones, & prudens partium diſpoſitio*, as in the fabricke of man, his eyes, eares, noſe, face, members are correſpondent, *cur non idem cælo opere omnium pulcherrimo?* Why are the heavens ſo irregular, *neque paribus molibus, neq; paribus intervallis*, whence is this difference? *Diverſos* (he concludes) *efficere locorum Genios*, to make diverſity of countries, ſoiles, manners, cuſtomes, characters and conſtitutions among us, *ut quantum vicinia ad charitatem addat, ſydera diſtrahant ad perniciem*, and ſo by this meanes *fluvio vel monte diſtincti ſunt diſſimiles*, the ſame places almoſt ſhall be diſtinguiſhed in manners. But this reaſon is weake and moſt unſufficient. The fixed ſtarres are removed ſince *Ptolomies* time 26. gr. from the firſt of *Aries*, and if the earth be immovable, as their ſite varies ſo ſhould countries varie, and divers alterations would follow. But this we perceive not; as in *Tullies* time with us in *Britain*, *cælum viſu fœdum, & in quo facilè generantur nubes, &c.* 'tis ſo ſtill. Wherefore *Bodine Theat. nat. lib. 2.* and ſome others, will have all theſe alterations and effects immediately to proceed from thoſe *Genii*, Spirits, Angels, which rule and domineere in ſeverall places; they cauſe ſtormes, thunder, lightning, earthquakes, ruines, tempeſts, great windes, floods, &c. the Philoſophers of *Conimbra*, will referre this diverſity to the influence of that *Empyrean* Heaven: for ſome ſay the *Exentricity* of the Sunne is come nearer to the earth than in *Ptolomies* time, the vertue therefore of all the vegetals is decayed, [h] men grow leſſe, &c. There are that obſerve new motions of the Heavens, new Starres, *palantia ſydera*, Comets, Clouds, call them what you will, like thoſe *Medecean*, *Burbonian*, *Auſtrian* planets lately detected, which doe not decay, but come and goe, riſe higher and lower, hide and ſhew themſelves amongſt the fixed ſtarres, amongſt the Planets, above and beneath the Moon, at ſet times, now nearer, now farther off, together, aſunder; as he that playes upon a Sagbut by pulling it up and downe alters his tones and tunes, do they their ſtations and places, though to us undiſcerned; and from thoſe motions proceed (as they conceive) divers alterations. *Clavius* conjectures otherwiſe, but they be but conjectures. About *Damaſcus* in *Cœli-Syria* is a [i] Paradiſe, by reaſon

* *Lib. 11. cap. 7.*

† *Lib. 2. cap. 9. Cur Potoſa & Plata, urbes in tam tenui intervallo, utraque montoſa, &c.*

h *Terra malos homines nunc educat atque puſillos.*

i *Nav. l. 1. c. 5.*

250 reason of the plenty of waters, *in promptu causa est*, and the Desarts of *Arabia* barren, because of rockes, rolling seas of sands, and dry mountaines, *quod in aquosa* (saith *Adricomius*) *montes habens asperos, saxosos, præcipites, horroris & mortis speciem præ se ferentes*, uninhabitable therefore of men, birds, beasts, void of all greene trees, plants, and fruits, a vast rocky horrid wildernesse, which by no art can be manured, 'tis evident. *Bohemia* is cold, for that it lyes all along to the North. But why should it be so hot in *Egypt*, or there never raine? Why should those [k] *Etesian* and North-Easterne windes blow continually and constantly so long together, in some places, at set times, one way still, in the dog-dayes onely: here perpetuall drought, there dropping showrs; here foggy mists, there a pleasant Aire; here [l] terrible thunder and lightning at such set seasons, here frozen seas all the yeare, there open in the same latitude, to the rest no such thing, nay quite opposite is to be found? Sometimes, (as in [m] *Peru*) on the one side of the mountains it is hot, on the other cold, here snow, there winde, with infinite such. *Fromundus* in his Meteors will excuse or salve all this by the Sunnes motion, but when there is such diversity to such as *Periæci*, or very neare site, how can that position hold?

Who can give a reason of this diversity of Meteors, that it should raine [n] Stones, Frogges, Mice, &c. Rats, which they call *Lemmer* in *Norway*, and are manifestly observed (as * *Munster* writes) by the Inhabitants, to descend and fall with some fæculent showres, and like so many Locusts, consume all that is greene. *Leo Afer* speakes as much of Locusts, about *Fez* in *Barbary* there be infinite swarmes in their fields upon a sudden: so at *Arles* in *France* 1553. the like happened by the same mischiefe, all their grasse and fruits were devoured, *magna incolarum admiratione & consternatione* (as *Valleriola obser. med. lib. 1. obser. 1.* relates) *cælum subitò obumbrabant, &c.* he concludes, † it could not be from naturall causes, they cannot imagine whence they come, but from heaven. Are these and such creatures, corne, wood, stones, wormes, wooll, blood, &c. lifted up into the middle Region by the Sunne beames, as * *Baracellus* the Physitian disputes, and thence let fall with showres, or there ingendred? * *Cornelius Gemma* is of that opinion, they are there conceived by celestiall influences: others suppose they are immediately from God, or prodigies raised by art and illusions of spirits, which are Princes of the ayre; to whom *Bodin lib. 2. Theat. Nat.* subscribes. In fine, of Meteors in generall, *Aristotles* reasons are exploded by *Bernardinus Telesius*, by *Paracelsus* his Principles confuted, and other causes assigned, *Sal*, *Sulphur*, *Mercury*, in which his Disciples are so expert, that they can alter Elements, and separate at their pleasure, make perpetuall motions, not as *Cardan*, *Tasneir*, *Peregrinus*, by some magneticall vertue, but by mixture of elements; imitate thunder, like *Salmoneus*, snow, haile, the seas ebbing and flowing, give life to creatures (as they say) without generation, and what not? *P. Nonius Salucienſis*, and *Kepler* take upon them to demonstrate, that no Meteors, Clouds, Fogges, [o] Vapors, arise higher than 50. or 80. miles, and all the rest to be purer aire or Element of fire: which [p] *Cardan*, [q] *Tycho*, and [r] *John Pena* manifestly confute by refractions, and many other arguments, there is no such element of fire at all. If, as *Ticho* proves, the Moone bee distant from us 50. & 60. Semidiameters of the earth: and as *Peter Nonius* will have it, the aire be so angust, what proportion is there betwixt the other three Elements and it?

k *Strabo.*

l As under the Æquator in many parts, showres here at such a set time, windes at such a time, the *Brise* they call it.

m *Ferd. Cortesius lib. Novus orbis inscript.*

n *Lapidatum est.* Livie.

* *Cosmog. lib. 4. cap. 22. Hæ tempestatibus decidunt è nubibus fæculentis, depastumque more locustorum omnia virentia.*

† *Hort. Genial. An à terra sursum rapiuntur à sole, iterumq; cum pluviis præcipitantur? &c.*

* *Tam ominosus proventus in naturales causas referri vix potest.*

* *Cosmog. cap. 6.*

o *Cardan* saith vapours rise 288. miles from the earth, *Eratosthenes* 48. miles.

p *De subtil. l. 2.*

q *In progymnasm.*

r *Præfat. ad Euclid. Catop.*

it? to what use serves it? is it full of spirits which inhabite it, as the *Paracelsians* and *Platonists* hold, the higher the more noble, [f] full of birds, or a meere *vacuum* to no purpose? It is much controverted betwixt *Tycho Brahe* and *Christopher Rotman*, the *Lantsgrave* of *Hassia's* Mathematician, in their Astronomicall Epistles, whether it be the same *Diaphanum*, cleerenesse, matter of aire and heavens, or two distinct Essences? *Christopher Rotman*, *John Pena*, *Jordanus Brunus*, with many other late Mathematicians, contend it is the same, and one matter throughout, saving that the higher still the purer it is, and more subtile; as they finde by experience in the top of some hills in * *America*; if a man ascend, he faints instantly for want of thicker ayre to refrigerate the heart. *Acosta lib. 3. cap. 9.* calls this mountaine *Periacaca* in *Peru*, it makes men cast and vomit, he saith, that climbe it, as some other of those *Andes* doe in the deserts of *Chila* for 500. miles together, and for extremity of cold to lose their fingers and toes. *Tycho* will have two distinct matters of Heaven and Ayre; but to say truth, with some small qualification, they have one and the self same opinion about the Essence and matter of Heavens; that it is not hard and impenetrable, as *Peripatetickes* hold, transparent, of a *quinta essentia*, [t] *but that it is penetrable and soft as the ayre it selfe is, and that the Planets move in it, as Birds in the ayre, Fishes in the sea.* This they prove by motion of Comets, and otherwise (though *Claremontius* in his *Antitycho* stiffly oppose) which are not generated, as *Aristotle* teacheth, in the aeriall Region, of an hot and dry exhalation, and so consumed: but as *Anaxagoras* and *Democritus* held of old, of a celestiall matter: and as [u] *Tycho*, [x] *Eliseus*, *Roeslin*, *Thaddeus*, *Haggesius*, *Pena*, *Rotman*, *Fracastorius*, demonstrate by their progresse, paralaxes, refractions, motions of the Planets, which enterfeire and cut one anothers orbs, now higher, and then lower, as ♂ amongst the rest, which sometimes, as * *Kepler* confirmes by his owne, and *Tycho's* accurate observations, comes nearer the earth than the ☉, and is againe eftsoones aloft in *Jupiters* orbe; And [y] other sufficient reasons, farre above the Moone: exploding in the meane time that element of fire, those fictitious first watry movers, those Heavens I meane above the Firmament, which *Del-rio*, *Lodovicus Imola*, *Patricius*, and many of the Fathers affirme; those monstrous Orbes of *Eccentrickes*, and *Eccentre Epicycles*. Which howsoever *Ptolomy*, *Alhasen*, *Vitellio*, *Purbachius*, *Maginus*, *Clavius*, and many of their associates, stiffely maintaine to be reall orbes, excentricke, concentricke, circles æquant, &c. are absurd and ridiculous. For who is so mad to thinke, that there should be so many circles, like subordinate wheeles in a clocke, all impenetrable and hard, as they faine, adde and substract at their pleasure. [z] *Maginus* makes eleven Heavens, subdivided into their orbes and circles, and all too little to serve those particular appearances: *Fracastorius* 72. Homocentrickes; *Tycho Brahe*, *Nicholas Ramerus*, *Helisæus Rœslin*, have peculiar hypotheses of their owne inventions; and they be but inventions, as most of them acknowledge, as we admit of *Æquators*, *Tropickes*, *Colures*, *Circles Artique* and *Antartique*, for doctrines sake (though *Ramus* thinke them all unnecessary) they will have them supposed onely for method and order. *Tycho* hath fained I know not how many subdivisions of Epicycles in Epicycles, &c. to calculate and expresse the Moones motion: But when all is done, as a supposition, and no otherwise; not (as he holds) hard, impenetrable, subtile, transpa-

[f] *Manucodiatæ*, Birds that live continually in the Ayre, and are never seen on ground but dead: See *Ulysses Aldrovand. Ornithol. Scal. exerc. cap. 229.*

* *Laet. descript. Amer.*

t *Epist. lib. 1. p. 83. Ex quibus constat nec diversa aeris & ætheris diaphana esse, nec refractiones aliunde quàm à crasso aere causari—Non dura aut impervia, sed liquida, subtilis, motuique Planetarum facilè cedens.*

u *In Progymn. lib. 2. exemplis quinque.*

x *In Theoriâ novâ Met. cœlestium 1578.*

* *Epit. Astron. lib. 4.*

y *Multa sanè hinc consequuntur absurda, & si nihil aliud, tot Cometæ in æthere animadversi, qui nullius orbis ductum comitantur, id ipsum sufficienter refellunt. Tycho astr. epist. pag. 107.*

z *In Theoricis planetarum*, three above the firmament, which all wise men reject.

252 transparent, &c. or making muſicke, as *Pythagoras* maintained; but ſtill quiet, liquid, open, &c.

If the Heavens then be penetrable, as theſe men deliver, and no lets, it were not amiſſe in this aereall progreſſe, to make wings, and flye up, which that *Turke* in *Buſbequius*, made his fellow-Citizens in *Conſtantinople* beleeve hee would performe: and ſome new-fangled wits, me thinkes, ſhould ſome time or other find out: or if that may not be, yet with a *Galilies* glaſſe, or *Icaromenippus* wings in *Lucian*, command the Spheres and Heavens, and ſee what is done amongſt them. Whether there be generation and corruption, as ſome thinke, by reaſon of æthereall Comets, that in *Caſsiopea* 1572. that in *Cygno* 1600. that in *Sagittarius* 1604. and many like, which by no meanes *Jul. Cæſar la Galla*, that *Italian* Philoſopher, in his phyſicall diſputation with *Galileus de phænomenis in orbe Lunæ, cap. 9.* will admit: or that they were created *ab initio*, and ſhew themſelves at ſet times: and as [a] *Heliſæus Rœſlin* contends, have Poles, Axeltrees, Circles of their owne, and regular motions. For *non pereunt, ſed minuuntur & diſparent*, [b] *Blancanus* holds, they come and goe by fits, caſting their tailes ſtill from the Sunne: ſome of them, as a burning glaſſe projects the Sunne beames from it; though not alwaies neither: for ſometimes a Comet caſts his taile from *Venus*, as *Ticho* obſerves. And as [c] *Hæliſeus Rœſlin* of ſome others, from the Moon, with little Starres about them, *ad ſtuporem Aſtronomorum; cum multis aliis in cœlo miraculis*, all which argue, with thoſe *Medicean*, *Auſtrian*, and *Burbonian* Starres, that the Heaven of the Planets is indiſtinct, pure, and open, in which the Planets move *certis legibus ac metis*. Examine likewiſe, *An cœlum ſit coloratum?* Whether the Starres be of that bigneſſe, diſtance, as Aſtronomers relate, ſo many in [d] number, 1026. or 1725. as *J. Bayerus*; or as ſome *Rabbins* 29000. *Myriades*; or as *Galilie* diſcovers by his glaſſes, infinite, and that *via lactea*, a confuſed light of ſmall Starres, like ſo many nailes in a doore: or all in a row, like thoſe 12000. Iſles of the *Maldives*, in the *Indie* Ocean? whether the leaſt viſible Starre in the eighth Sphere be 18. times bigger than the earth; and as *Ticho* calculates, 14000. ſemidiameters diſtant from it? Whether they be thicker parts of the Orbes, as *Ariſtotle* delivers: or ſo many habitable Worlds, as *Democritus?* whether they have light of their owne, or from the Sunne, or give light round, as *Patritius* diſcourſeth? *An æquè diſtent à centro mundi?* Whether light be of their eſſence; and that light be a ſubſtance or an accident? whether they be hot by themſelves, or by accident cauſe heat? whether there be ſuch a preceſſion of the Æquinoxes, as *Copernicus* holds, or that the eighth Sphere move? *An bene philoſophentur, R. Bacon, & J. Dee, Aphoriſm. de multiplicatione ſpecierum?* Whether there be any ſuch Images aſcending with each degree of the Zodiack in the Eaſt, as *Aliacenſis* feignes? *An aqua ſuper cœlum?* as *Patritius* and the Schoolemen will, a Cryſtalline [e] watrie heaven, which is [f] certainly to be underſtood of that in the middle Region? for otherwiſe, if at *Noahs* floud the water came from thence, it muſt be above an hundred yeeres falling downe to us, as [g] ſome calculate. Beſides, *An terra ſit animata?* which ſome ſo confidently beleeve, with *Orpheus*, *Hermes*, *Averroes*, from which all other ſoules of men, beaſts, divels, plants, fiſhes, &c. are derived, and into which againe, after ſome revolutions, as *Plato* in his *Timeus*, *Plotinus* in his *Enneades* more largely diſcuſſe, they returne. (See *Chalcidius* and *Bennius*, *Plato's* Commentators)

a *Theor. nova cœleſt. Meteor.*

b *Lib. de fabrica mundi.*

c *Lib. de Cometis.*

d *An ſit crux & nubecula in cœlis ad Polum Antarticum, quod ex Corſalio refert Patritius.*

e *Gilbertus Origanus.*

f See this diſcuſſed in Sir *Walter Raleighs* hiſtory, *in Zanch. ad Caſman.*

g *Vid. Fromundum de Meteoris, lib. 5. artic. 5. & Lanſbergium.*

mentators) as all philosophicall matter *in materiam primam*. *Keplerus*, *Patritius*, and some other Noetericks have in part revived this opinion. And that every Starre in heaven hath a soule, angell, or intelligence to animate or move it, &c. Or to omit all smaller controversies, as matters of lesse moment, and examine that maine paradox, of the Earths motion, now so much in question: *Aristarchus*, *Sanius*, *Pythagoras* maintained it of old, *Democritus*, and many of their Schollers, *Didacus Astunica*, *Anthony Fascarius*, a Carmelite, and some other Commentators will have *Job* to insinuate as much, *cap. 9. ver. 4. Qui commovet terram de loco suo, &c.* and that this one place of Scripture makes more for the Earths motion, than all the other prove against it; whom *Pineda* confutes, most contradict. Howsoever, it is revived since by *Copernicus*, not as a truth, but a supposition, as hee confesseth himselfe in the Preface to Pope *Nicholas*, but now maintained in good earnest by * *Calcagninus*, *Telesius*, *Kepler*, *Roman*, *Gilbert*, *Digges*, *Galileus*, *Campanella*, and especially by * *Lansbergius*, *naturæ*, *rationi*, *& veritati consentaneum*, by *Origanus*, and some † others of his followers. For if the Earth be the Center of the World, stand still, and the Heavens move, as the most received opinion is, which they call *inordinatam cæli dispositionem*, though stifly maintained by *Tycho*, *Ptolomeus*, and their adherents, *quis ille furor?* &c. what fury is that, saith [h] Dr. *Gilbert*, *satis animosè*, as *Cabeus* notes, that shall drive the Heavens about with such incomprehensible celerity in 24. houres, when as every point of the Firmament, and in the *Æquator*, must needs move (so [i] *Clavius* calculates) 176660. in one 246th part of an houre: and an arrow out of a bow must goe seven times about the earth, whilest a man can say an *Ave Maria*, if it keep the same space, or compasse the earth 1884. times in an houre, which is *supra humanam cogitationem*, beyond humane conceipt: *Ocyor & jaculo, & ventos æquante sagittâ*. A man could not ride so much ground, going 40. miles a day, in 2904. yeeres, as the Firmament goes in 24. houres; or so much in 203. yeeres, as the said Firmament in one minute; *quod incredibile videtur*: And the [k] Pole starre, which to our thinking scarce moveth out of his place, goeth a bigger circuit than the Sunne, whose Diameter is much larger than the Diameter of the Heaven of the Sunne, and 20000. Semidiameters of the earth from us, with the rest of the fixed starres, as *Tycho* proves. To avoid therefore these impossibilities, they ascribe a triple motion to the earth, the Sunne immoveable in the Center of the whole world, the earth Center of the Moon, alone, above ♀ and ☿, beneath ♄, ♃, ♂ (or as * *Origanus* and others will, one single motion to the earth, still placed in the Center of the world, which is more probable) a single motion to the Firmament, which moves in 30. or 26. thousand yeeres; and so the Planets, *Saturne* in 30. yeeres absolves his sole and proper motion, *Jupiter* in 12. *Mars* in 3. &c. and so solve all apparances better than any way whatsoever: Calculate all motions, bee they in *longum* or *latum*, direct, stationary, retrograde, ascent or descent, without Epicicles, intricate Eccentricks, &c. *rectius commodiusque per unicum motum terræ*, saith *Lansbergius*, much more certaine than by those *Alphonsine*, or any such tables, which are grounded from those other suppositions. And 'tis true, they say, according to opticke principles, the visible apparances of the Planets doe so indeed answer to their magnitudes and orbes, and come neerest to Mathematicall observations, and precedent calculations, there is no repugnancie to physicall

* *Peculiari libello.*

* *Comment. in motum terræ Middleburgi 1630. 4.*

† *Peculiari libello.*

* See M. *Carpenters Geogr. cap. 4. lib. 1. Campanella & Origanus præf. Ephemer.* where Scripture places are answered.

h *De Magnete.*

i *Comment. in 2. cap. Sphær. Jo. de Sacr. Bost.*

k *Dist. 3. g. 1. à Polo.*

* *Præf. Ephem.*

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phyſicall axiomes, becauſe no penetration of orbes: but then betweene the ſphere of *Saturne* and the Firmament, there is ſuch an incredible and vaſt [l] ſpace or diſtance (7000000. ſemidiameters of the earth, as *Tycho* calculates) void of ſtarres: And beſides, they doe ſo inhance the bigneſſe of the ſtarres, enlarge their circuit, to ſalve thoſe ordinary objections of Paralaxes and Retrogradations of the fixed ſtarres, that alteration of the Poles elevation in ſeverall places or latitude of Cities here on earth (for, ſay they, if a mans eye were in the Firmament, hee ſhould not at all diſcerne that great annuall motion of the earth, but it would ſtill appeare *punctum indiviſibile*, and ſeeme to be fixed in one place, of the ſame bigneſſe) that it is quite oppoſite to reaſon, to naturall philoſophy, and all out as abſurd as diſproportiall (ſo ſome will) as prodigious, as that of the Sunnes ſwift motion of Heavens. But *hoc poſito*, to grant this their tenent of the earths motion: If the earth move, it is a Planet, and ſhines to them in the *Moone*, and to the other Planetary inhabitants, as the *Moone* and they doe to us upon the earth: but ſhine ſhe doth, as *Galilie*, [m] *Kepler*, and others prove, and then *per conſequens*, the reſt of the Planets are inhabited, as well as the *Moone*, which hee grants in his diſſertation with *Galilies Nuncius Sidereus*, [n] *that there be Joviall and Saturne Inhabitants*, *&c.* and thoſe ſeverall Planets have their ſeverall *Moones* about them, as the earth hath hers, as *Galileus* hath already evinced by his glaſſes: * foure about *Jupiter*, two about *Saturne* (though *Sitius* the *Florentine*, *Fortunius Licetus*, and *Jul. Cæſar le Galla* cavill at it) yet *Kepler*, the Emperours Mathematician, confirmes out of his experience, that hee ſaw as much by the ſame help, and more about *Mars*, *Venus*; and the reſt they hope to find out, peradventure even amongſt the fixed ſtarres, which *Brunus* and *Brutius* have already averred. Then (I ſay) the earth and they be Planets alike, inhabited alike, moved about the Sunne, the common Center of the World alike, and it may be thoſe two greene children which † *Nubrigenſis* ſpeakes of in his time, that fell from Heaven, came from thence. Wee may likewiſe inſert with *Campanella* and *Brunus*, that which *Pythagoras*, *Ariſtarchus*, *Samius*, *Heraclitus*, *Epicurus*, *Meliſſus*, *Democritus*, *Leucippus* maintained in their ages, there be [o] *infinite Worlds*, and infinite earths or ſyſtemes, *in infinito æthere*, which * *Euſebius* collects out of their tenents, becauſe infinite ſtarres and planets like unto this of ours, which ſome ſticke not ſtill to maintaine and publikely defend, *ſperabundus expecto innumerabilium mundorum in æternitate perambulationem, &c.* (*Nic. Hill. Londinenſis philoſ. Epicur.*) For if the Firmament be of ſuch an incomparable bigneſſe, as theſe Copernicall Giants will have it, *infinitum, aut infinito proximum*, ſo vaſt and full of innumerable ſtarres, as being infinite in extent, one above another, ſome higher, ſome lower, ſome neerer, ſome farther off, and ſo farre aſunder, and thoſe ſo huge and great: inſomuch, that if the whole ſphere of *Saturn*, and all that is included in it, *totum aggregatum* (as *Fromundus* of *Lovain* in his Tract *de immobilitate terræ* argues) *evehatur inter ſtellas, videri à nobis non poterat, tam immanis eſt diſtantia inter tellurem & fixas, ſed inſtar puncti, &c.* If our world be ſmall in reſpect, why may we not ſuppoſe a plurality of worlds, thoſe infinite ſtarres viſible in the Firmament to be ſo many Sunnes, with particular fixt Centers; to have likewiſe their ſubordinate planets, as the Sunne hath his dancing ſtill round him? which Cardinall *Cuſa-*

nus,

l Which may be full of Planets, perhaps, to us unſeen, as thoſe about *Jupiter*, &c.

m *Luna circumterreſtris Planeta quum ſit, conſentaneum eſt eſſe in Lunâ viventes creaturas, & ſingulis Planetarum globis ſui ſerviunt circulatores, ex qua conſideratione, de eorum incolis ſummâ probabilitate concludimus, quod & Tychoni Brahęo, è ſolâ conſideratione vaſtitatis eorum viſum fuit. Kepler. diſſert. cum nun: ſyd. fol. 29.*

n *Temperare non poſſum quin ex inventis tuis hoc moneam, veri non abſimile, non tam in Lunâ, ſed etiam in Jove, et reliquis Planetis incolas eſſe. Kepl. fo. 26. Si non ſint accolæ in Jovis globo, qui notent admirandam hanc varietatem oculis, cui bono quatuor illi Planetæ Jovem circum curſitant?*

* Some of thoſe above *Jupiter* I have ſeen my ſelf by the help of a glaſſe a foot long.

† *Rerum Angl. l. 1. c. 27. de viridibus pueris.*

o *Infiniti alii mundi, vel ut Brunus, terræ huic noſtræ ſimiles.*

* *Libro Cont. philoſ. cap. 29.*

nus, Walkarinus, Brunus, and some others have held, and some still maintaine, *Animæ Aristotelicæ innutritæ, & minutis speculationibus assuetæ, secus forsan, &c.* Though they seeme close to us, they are infinitely distant, and so *per consequens,* there are infinite habitable worlds: what hinders? Why should not an infinite cause (as God is) produce infinite effects, as *Nic. Hill Democrit. philos.* disputes? *Kepler* (I confesse) will by no meanes admit of *Brunus* infinite worlds, or that the fixed starres should be so many Sunnes, with their compassing planets, yet the said [p] *Kepler* betwixt jest and earnest in his perspectives, Lunar Geography, [*] *& somnio suo dissertat. cum nunc sider.* seemes in part to agree with this, and partly to contradict; for the Planets, hee yeelds them to be inhabited, he doubts of the Starres: and so doth *Tycho* in his Astronomicall Epistles, out of a consideration of their vastity and greatnesse, break out into some such like speeches, that he will never beleeve those great and huge bodies were made to no other use than this that we perceive, to illuminate the earth, a point insensible, in respect of the whole. But who shall dwell in these vast bodies, Earths, Worlds, [q] *if they be inhabited? rationall creatures,* as *Kepler* demands? *or have they soules to bee saved? or doe they inhabit a better part of the world than we doe? Are we or they Lords of the world? And how are all things made for man? Difficile est nodum hunc expedire, eò quod nondum omnia quæ huc pertinent explorata habemus:* 'tis hard to determine; this only he proves, that we are in *præcipuo mundi sinu,* in the best place, best world, neerest the heart of the Sunne. [r] *Thomas Campanella,* a *Calabrian* Monke, in his second booke *de sensu rerum, cap.* 4. subscribes to this of *Keplerus*; that they are inhabited hee certainly supposeth, but with what kind of creatures he cannot say, he labours to prove it by all meanes: and that there are infinite worlds, having made an Apologie for *Galileus,* and dedicates this tenet of his to Cardinall *Cajetanus.* Others freely speake, mutter, and would perswade the world (as [*] *Marinus Marcenus* complaines) that our moderne Divines are too severe and rigid against Mathematicians; ignorant and peevish, in not admitting their true demonstrations, and certaine observations, that they tyrannize over art, science, and all philosophy, in suppressing their labours (saith *Pomponatius*) forbidding them to write, to speake a truth, all to maintaine their superstition, and for their profits sake. As for those places of Scripture which oppugne it, they will have spoken *ad captum vulgi,* and if rightly understood, and favourably interpreted, not at all against it: and as *Otho Casman Astrol. cap.* 1. *part* 1. notes, many great Divines, besides *Porphyrius, Proclus, Simplicius,* and those Heathen Philosophers, *doctrinâ & ætate venerandi, Mosis Genesin mundanam popularis nescio cujus ruditatis, quæ longa absit à verâ Philosophorum eruditione, insimulant:* For *Moses* makes mention but of two Planets, ☉ and ☾. Reade more in him, in [s] *Grosius* and *Junius.* But to proceed, these and such like insolent and bold attempts, prodigious Paradoxes, inferences must needs follow, if it once be granted, which *Rotman, Kepler, Gilbert, Diggeus, Origanus, Galileus,* and others maintaine of the earths motion, that tis a Planet, and shines as the Moone doth, which containes in it [†] *both land and sea as the Moone doth:* for so they find by their glasses that *Maculæ in facie Lunæ, the brighter parts are Earth, the duskie Sea,* which *Thales, Plutarch,* and *Pythagoras* formerly taught: and manifestly discerne Hills and Dales, and such like concavities,

p *Kepler fol.* 2. *differt. Quid impedit quin credamus ex his initiis, plures alios mundos detegendos, vel (ut Democrito placuit) infinitos.*

[*] *Lege somnium Keperi edit.* 1635.

q *Quid igitur taquies, si sint in cælo plures globi, similes nostræ telluris, an cum illis certabimus, quis melior mundi plagam teneat? Si nobiliores illorum globi, nos non sumus creaturarum rationalium nobilissimi: quomodo igitur omnia propter hominem? quomodo nos domini operum Dei? Kepler. fol.* 29.

r *Francofort. quarto* 1620. *ibid.* 40. 1622.

[*] *Præfat. in Comment. in Genesin. Modo suadent Theologos, summâ ignorantione versari, veras scientias admittere nolle, & tyrannidem exercere, ut eos falsis dogmatibus, superstitionibus, & religione Catholicâ detineant.*

[s] *Theat. Biblico.*

† *His argumentis planè satisfeci, do maculas in Lunâ esse maria, do lucidas partes esse terram. Kepler. fol.* 16.

 cavities,

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cavities, if wee may subscribe to and beleeve *Galilies* observations. But to avoid these Paradoxes of the earths motion (which the Church of *Rome* hath lately [t] condemned as hereticall, as appeares by *Blancanus* and *Fromundus* writings) our latter Mathematicians have rolled all the stones that may be stirred: and to solve all appearances and objections, have invented new hypotheses, and fabricated new systems of the World, out of their own *Dedalean* heads. *Fracastorius* will have the earth stand still, as before; and to avoid that supposition of *Eccentricks* and *Epicycles*, hee hath coined 72. Homocentricks, to solve all appearances. *Nicholas Ramerus* will have the earth the Center of the World, but moveable, and the eighth sphere immoveable, the five upper Planets to move above the Sunne; the Sunne and Moone about the earth. Of which Orbes, *Tycho Brahe* puts the earth the Center immoveable, the starres immoveable; the rest with *Ramerus*, the Planets without Orbes to wander in the Aire, keep time and distance, true motion, according to that vertue which God hath given them. [u] *Helisæus Rœslin* censureth both, with *Copernicus* (whose Hypothesis *de terræ motu Philippus Lansbergius* hath lately vindicated, and demonstrated with solid arguments in a just volume, *Jansonius Cæsius* hath illustrated in a sphere.) The said *Johannes Lansbergius*, 1633. hath since defended his assertion against all the cavills and calumnies of *Fromundus* his *Anti-Aristarchus*, *Baptista Morinus*, and *Petrus Bartholinus*: *Fromundus*, 1634. hath written against him againe, *J. Rosseus of Aberdine, &c.* sound Drummes and Trumpets, whilest *Rœslin* (I say) censures all, and *Ptolomæus*, as unsufficient: one offends against naturall Philosophy, another against Opticke principles, a third against Mathematicall, as not answering to Astronomicall observations: one puts a great space betwixt *Saturnus* Orbe and the eighth sphere, another too narrow. In his owne *hypothesis* hee makes the earth as before, the universall Center, the Sunne to the five upper Planets, to the eighth sphere hee ascribes diurnall motion, Eccentricks, and Epicycles to the seven Planets, which hath been formerly exploded; and so

Dum vitant stulti vitia in contraria currunt,

as a Tinker stops one hole and makes two, he corrects them, and doth worse himselfe: reformes some, and marres all. In the meane time, the World is tossed in a blanket amongst them, they hoyse the earth up and downe like a ball, make it stand and goe at their pleasures: One saith the Sunne stands, another hee moves; a third comes in, taking them all at rebound, and lest there should any paradox bee wanting, hee [x] finds certaine spots and clouds in the Sunne, by the help of glasses, which multiply (saith *Keplerus*) a thing seene a thousand times bigger *in plano*, and makes it come 32. times neerer to the eye of the beholder: but see the demonstration of this glasse in * *Tarde*, by meanes of which, the Sunne must turne round upon his owne Center, or they about the Sunne. *Fabritius* puts only three, and those in the Sunne: *Apelles* 15. and those without the Sunne, floating like the *Cyanean* Isles in the *Euxine* Sea. [y] *Tarde* the Frenchman hath observed 33. and those neither spots nor clouds, as *Galileus Epist. ad Velserum* supposeth, but Planets Concentrick with the Sun, and not farre from him with regular motions. * *Christopher Shemer* a German Suisser Jesuit, *Ursicâ Rosâ* divides them *in maculas* &

[t] *Anno* 1616.

[u] *In Hypothes. de mundo, Edit.* 1597.

Lugdini 1633.

[x] *Jo. Fabritius de maculis in sole Witeb.* 1611.

* *In Burbonijs sydcribus.*

[y] *Lib. de Burbonijs syd. Stellæ sunt erraticæ, quæ propriis orbibus feruntur, non longè a Sole dissitis, sed juxta Solem.*

[y] *Braccini fol.* 1630. *lib.* 4. *cap.* 52, 55, 59. *&c.*

& faculas, and will have them to be fixed *in Solis superficie*: and to absolve their perodicall and regular motion in 27. or 28. dayes, holding withall the rotation of the Sunne upon his Center; and are all so confident, that they have made skemes and tables of their motions. The [z] *Hollander* in his *dissertatiuncula cum Apelle* censures all; and thus they disagree amongst themselves, old and new, irreconcileable in their opinions; thus *Aristarchus*, thus *Hipparchus*, thus *Ptolomeus*, thus *Albateginus*, thus *Alfraganus*, thus *Tycho*, thus *Ramerus*, thus *Rœslinus*, thus *Fracastorius*, thus *Copernicus* and his adherents, thus *Clavius* and *Maginus*, *&c.* with their followers, vary and determine of these celestiall orbes and bodies; and so whilest these men contend about the Sunne and Moone, like the Philosophers in *Lucian*, it is to be feared, the Sunne and Moone will hide themselves, and be as much offended as * shee was with those, and send another message to *Jupiter*, by some new-fangled *Icaromenippus*, to make an end of all those curious Controversies, and scatter them abroad.

[z] *Lugdun. Bat. An.* 1612.

* *Ne se subducant, & relicta statione decessu parent, ut curiositatis finem faciant.*

But why should the Sunne and Moone bee angry, or take exceptions at Mathematicians and Philosophers? when as the like measure is offered unto God himselfe, by a company of Theologasters: they are not contented to see the Sunne and Moone, measure their site and biggest distance in a glasse, calculate their motions, or visit the Moone in a Poeticall fiction, or a dreame, as he saith, [r] *Audax facinus & memorabile nunc incipiam, neque hoc saeculo usurpatum prius, quid in Lunæ regno hâc nocte gestum sit exponam, & quo nemo unquam nisi somniando pervenit*, but he and *Menippus*: or as [s] Peter Cuneus, *Bonâ fide agam, nihil eorum quæ scripturus sum, verum esse scitote, &c. quæ nec facta, nec futura sunt, dicam*, [t] *stili tantum & ingenii causa*, not in jest, but in good earnest these gyganticall Cyclopes will transcend spheres, heaven, starres, into that *Empyrean* heaven; soare higher yet, and see what God himselfe doth. The Jewish Thalmudists take upon them to determine how God spends his whole time, sometimes playing with Leviathan, sometime over-seeing the world, &c. like *Lucians Jupiter*, that spent much of the yeare in painting butter-flies wings, and seeing who offered sacrifice; telling the houres when it should raine, how much snow should fall in such a place, which way the winde should stand in *Greece*, which way in *Africke*. In the *Turkes Alcoron Mahomet* is taken up to heaven, upon a *Pegasus* sent a purpose for him, as hee lay in bed with his wife, and after some conference with God is set on ground againe. The Pagans paint him and mangle him after a thousand fashions; our Heretickes, Schismatickes, and some Schoolemen, come not farre behind: some paint him in the habit of an old man, and make Mappes of heaven, number the Angells, tell their severall [u] names, offices: some deny God and his providence, some take his office out of his hand, will [x] binde and loose in heaven, release, pardon, forgive, and be quarter-master with him; some call his Godhead in question, his power, and attributes, his mercy, justice, providence; they will know with † *Cecilius*, why good and bad are punished together, war, fires, plagues infest all alike, why wicked men flourish, good are poore, in prison, sicke, and ill at ease. Why doth he suffer so much mischiefe and evill to be done, if he be * able to help? why doth he not assist good, or resist bad, reforme our wills, if he be not the author of sinne, and let such enormities bee committed, unworthy of his

[r] *Hercules tuam fidem Satyra Menippea edit.* 1608.

[s] *Sardi venales Satyr. Menip. An.* 1612.

[t] *Puteani Comus sic incipit*, or as *Lipsius Satyre* in a dreame.

[u] *Tritemius l. de 7. secundis.*

[x] They have fetched *Trajanus* soule out of hell, and canonize for Saints whom they list.

† *In* Minutius, *sine delectu tempestates tangunt loca sacra, & profana, bonorum & malorũ fata, juxta nullo ordine res sunt soluta legibus fortuna dominatur.*

[a] *Vel malus vel impotens, qui peccatum permittit, &c. unde hæc superstitio?*

258 knowledge, wisdome, government, mercy, and providence, why lets hee all things be done by fortune and chance? Others as prodigiously enquire after his omnipotency, *an posſit plures ſimiles creare deos? an ex ſcarabæo deum? &c. & quo demum ruetis ſacrificuli?* Some, by visions and revelations, take upon them to be familiar with God, and to be of privie counsell with him; they will tell how many, and who shall be saved, when the world shall come to an end, what yeare, what moneth, and whatsoever else God hath reserved unto himselfe, and to his Angels. Some againe curious phantasticks, will know more than this, and enquire with † *Epicurus*, what God did before the World was made? was he idle? Where did he bide? What did he make the world of? why did he then make it, and not before? If he made it new, or to have an end, how is hee unchangeable, infinite? &c. Some will dispute, cavill, and object, as *Julian* did of old, whom *Cyrill* confutes, as *Simon Magus* is fained to doe, in that * dialogue betwixt him and *Peter*: and *Ammonius* the Philosopher, in that dialogicall disputation with *Zacharias* the Christian. If God be infinitely and only good, why should hee alter or destroy the world? if he confound that which is good, how shall himself continue good? If he pull it down because evill, how shall he be free from the evill that made it evill? &c. with many such absurd and brainsick questions, intricacies, froth of humane wit, and excrements of curiosity, &c. which, as our Saviour told his inquisitive Disciples, are not fit for them to know. But hoo? I am now gone quite out of sight, I am almost giddy with roving about: I could have ranged farther yet; but I am an infant, and not y able to dive into these profundities, or sound these depths; not able to understand, much lesse to discusse. I leave the contemplation of these things to stronger wits, that have better ability, and happier leasure to wade into such Philosophicall mysteries: for put case I were as able as willing, yet what can one man doe? I will conclude with z *Scaliger*, *Nequaquam nos homines ſumus, ſed partes hominis, ex omnibus aliquid fieri poteſt, idque non magnum; ex ſingulis ferè nihil.* Besides (as *Nazianzen* hath it) *Deus latere nos multa voluit*: and with *Seneca*, *cap.* 35. *de Cometis*, *Quid miramur tam rara mundi ſpectula non teneri certis legibus, nondum intelligi; multæ ſunt gentes quæ tantum de facie ſciunt cælum, veniet tempus fortaſſe, quo iſta quæ nunc latent in lucem dies extrahat longioris ævi diligentia, una ætas non ſufficit, poſteri, &c.* when God sees his time, hee will reveale these mysteries to mortall men, and shew that to some few at last, which hee hath concealed so long. For I am of * his mind, that *Columbus* did not find out *America* by chance, but God directed him at that time to discover it: it was contingent to him, but necessary to God; he reveales and conceales to whom, and when he will. And which † one said of History and Records of former times, *God in his providence to checke our preſumptuous inquiſition, wraps up all things in uncertainty, barres us from long antiquity, and bounds our ſearch within the compaſſe of ſome few ages*: Many good things are lost, which our predecessors made use of, as *Pancirola* will better enforme you; many new things are daily invented, to the publike good; so kingdomes, men, and knowledge ebbe and flow, are hid and revealed and when you have all done, as the Preacher concluded, *Nihil eſt ſub ſole novum.* But my melancholy Spaniels quest, my game is sprung, and I must suddenly come downe and follow.

Jaſon Pratenſis, in his booke *de morbis capitis*, and chapter of Melancholy, hath

† *Quid fecit Deus ante mundum creatum? ubi vixit otioſus à ſuo ſubjecto, &c.*

* *Lib. 3 recog. Pet. cap. 3.* Peter answers by the simile of an egge-shell, which is cunningly made, yet of necessity to be broken; so is the world, &c. that the excellent state of heaven might be made manifest.

y *Ut me pluma levat, ſic grave mergit onus.*

z *Exercit. 184.*

* *Laet. deſcrip. occid. Indiæ.*

† *Daniel principio hiſtoriæ.*

hath these words out of *Galen*, [a] *Let them come to mee to know what meat and drinke they shall use, and besides that I will teach them what temper of ambient Aire they shall make choice of, what wind, what countries they shall chuse, and what avoid.* Out of which lines of his, thus much wee may gather, that to this cure of melancholy, amongst other things, the rectification of Aire is necessarily required. This is performed, either in reforming Naturall or Artificiall Aire. Naturall, is that which is in our election to chuse or avoid: and 'tis either generall, to Countries, Provinces; particular, to Cities, Townes, Villages, or private houses. What harme those extremities of heat or cold doe in this malady, I have formerly shewed: the *medium* must needs be good, where the Aire is temperate, serene, quiet, free from boggs, fens, mists, all manner of putrefaction, contagious and filthy noisome smells. The [b] *Egyptians* by all Geographers are commended to bee *hilares*, a conceited and merry Nation: which I can ascribe to no other cause than the serenity of their Aire. They that live in the *Orchades* are registred by [c] *Hector Boethius* and [d] *Cardan*, to be faire of complection, long-lived, most healthfull, free from all manner of infirmities of body and mind, by reason of a sharpe purifying Aire, which comes from the Sea. The *Bœotians* in *Greece* were dull and heavie, *crassi Bœoti*, by reason of a foggy Aire in which they lived;

(* *Bœotum in crasso jurares aëre natum*) *Attica* most acute, pleasant, and refined. The Clime changeth not so much customes, manners, wits (as *Aristotle Polit. lib. 6. c. 4. Vegetius, Plato, Bodine method. hist. cap. 5.* hath proved at large) as constitutions of their bodies, and temperature it selfe. In all particular Provinces we see it confirmed by experience, as the Aire is, so are the inhabitants dull, heavie, witty, subtle, neat, cleanly, clownish, sicke, and sound. In † *Perigort* in *France* the Aire is subtle, healthfull, seldome any plague or contagious disease, but hilly and barren: the men sound, nimble, and lusty; but in some parts of *Quienne* full of moores and marishes, the people dull, heavie, and subject to many infirmities. Who sees not a great difference betwixt *Surry*, *Sussex*, and *Rumny* Marsh, the Wolds in *Lincolneshire*, and the Fennes. He therefore that loves his health, if his ability will give him leave, must often shift places, and make choice of such as are wholsome, pleasant, and convenient: there is nothing better than change of Aire in this Malady, and generally for health, to wander up and downe, as those [e] *Tartari Zamolhenses*, that live in hords, and take opportunity of times, places, seasons. The Kings of *Persia* had their Summer and Winter houses; in Winter at *Sardis*, in Summer at *Susa*; now at *Persepolis*, then at *Pasargada*. *Cyrus* lived seven cold months at *Babylon*, three at *Susa*, two at *Ecbatana*, saith * *Xenophon*, and had by that meanes a perpetuall Spring. The great *Turke* sojournes sometimes at *Constantinople*, sometimes at *Adrianople*, &c. The Kings of *Spaine* have their *Escuriall* in heat of Summer, [f] *Madritte* for an wholsome seat, *Villadolite* a pleasant site, &c. variety of *secessus*, as all Princes and great men have, and their severall progresses to this purpose. *Lucullus* the *Roman* had his house at *Rome*, at *Baiæ*, &c. [g] When *Cn. Pompeius*, *Marcus Cicero* (saith *Plutarch*) and many Noble men in the Summer came to see him, at supper *Pompeius* jested with him, that it was an ele-

a *Veniant ad me audituri quo esculento, quo item poculento uti debeant, & præter alimentum ipsum, potúmq; ventos ipsos docebo, item aëris ambientis temperiem insuper regiones quas eligere, quas vitare ex usu sit.*

b *Leo Afer, Maginus, &c.*

c *Lib. 1. Scot. hist.*

d *Lib. 1. de rer. var.*

* *Horat.*

† *Maginus.*

e *Haitonus de Tartaris.*

* *Cyropæd. li. 8. perpetuum inde ver.*

f The Aire so cleare, it never breeds the plague.

g *Leander Albertus in Campania, è Plutarcho vitâ Lucullí. Cùm Cn. Pompeius, Marcus Cicero, multique nobiles viri L. Lucullum æstivo tempore convenissent, Pompeius inter cœnam dum familiariter jocatus est, eam villam imprimis sibi sumptuosam, & elegantem videri, fenestris, porticibus, &c.*

gant

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gant & pleasant village, full of windowes, galleries, & all offices fit for a Summer house; but in his judgment very unfit for Winter: *Lucullus* made answer, that the Lord of the house had wit like a Crane, that changeth her countrie with the season; he had other houses furnished, and built for that purpose, all out as commodious as this. So *Tully* had his *Tusculane*, *Plinius* his *Lauretan* Village, and every Gentleman of any fashion in our times hath the like. The [h] Bishop of *Exeter* had 14. severall houses all furnished, in times past. In *Italy*, though they bide in Cities in Winter, which is more Gentle-man-like, all the Summer they come abroad to their country-houses, to recreate themselves. Our Gentry in *England* live most part in the country (except it be some few Castles) building still in bottoms (saith [i] *Jovius*) or neere woods, *corona arborum virentium*; you shall know a village by a tuft of trees at or about it, to avoid those strong winds wherewith the Island is infested, and cold Winter blasts. Some discommend moted houses, as unwholsome; so *Camden* saith of [k] *Ew-elme*, that it was therefore unfrequented, *ob stagni vicini halitus*, and all such places as be neer lakes or rivers. But I am of opinion, that these inconveniences will be mitigated, or easily corrected by good fires, as [l] one reports of *Venice*, that *graveolentia* and fogge of the moores, is sufficiently qualified by those innumerable smoaks. Nay more, [m] *Thomas Philol. Ravennas* a great Physician contends, that the *Venetians* are generally longer lived than any City in *Europe*, and live many of them 120. yeeres. But it is not water simply that so much offends, as the slime & noisome smells, that accompany such overflowed places, which is but at some few seasons after a floud, and is sufficiently recompenced with sweet smells and aspects in Summer, *Ver pinget vario gemmantia prata colore*, and many other commodities of pleasure & profit; or else may be corrected by the site, if it be somwhat remote from the water, as *Lindly*, [n] *Orton super montem*, [o] *Drayton*, or a little more elevated, though neerer, as [p] *Caucut*, as [q] *Amington*, [r] *Polesworth*, [s] *weddington* (to insist in such places best to me known, upon the river of *Anker* in *Warwickshire*, [t] *Swarston*, & [u] *Drakesly* upon *Trent*.) Or howsoever they be unseasonable in Winter, or at some times, they have their good use in Summer. If so be that their meanes be so slender, as they may not admit of any such variety, but must determine once for all, and make one house serve each season, I know no men that have given better rules in this behalfe, than our husbandry writers. [x] *Cato* and *Columella* prescribe a good house to stand by a navigable river, good high-waies, neer some City, and in a good soile, but that is more for commodity than health.

The best soile commonly yeelds the worst aire, a dry sandy plat is fittest to build upon, and such as is rather hilly than plain, full of Downes, a *Cotswold* country, as being most commodious for hawking, hunting, wood, waters, and all manner of pleasures. *Perigort* in *France* is barren, yet by reason of the excellency of the aire, and such pleasures that it affords, much inhabited by the Nobility; as *Noremberg* in *Germany*, *Toledo* in *Spain*. Our country-man *Tusser* will tell us so much, that the field one is for profit, the woodland for pleasure & health, the one commonly a deep clay, therefore noisome in Winter, and subject to bad high-waies: the other a dry sand. Provision may be had elsewhere, and our Townes are generally bigger in the woodland than the field-one, more frequent and populous, and Gentlemen more delight to dwell in such places. *Sutton Coldfield* in *Warwickshire* (where I was once a Grammar Schollar)

h *Godwin vita Io. Voysie al. Harman.*

i *Descript. Brit.*

k In Oxfordshire.

l *Leander Albertus.*

m *Cap. 21. de vit. hom. prorog.*

n The possession of *Robert Bradshaw*, Esq.

o Of *George Purefey*, Esq.

p The possession of *William Purefey* Esq.

q The seat of Sir *John Reppington* knight

r Sir *Henry Goodieres* lately deceased.

s The dwelling house of *Humf. Adderly*, Esq.

t Sir *John Harpars* lately deceased.

u Sir *George Gresleyes* Knight.

x *Lib. 1. cap. 2.*

Scholar) may be a sufficient witnesse, which stands, as *Camden* notes, *loco ingrato & sterili*, but in an excellent aire, & full of all maner of pleasures. [y] *Wadley* in *Barkshire* is situate in a vale, though not so fertill a soile as some vales afford, yet a most commodious site, wholsome, in a delicious aire, a rich & pleasant seat. So *Segrave* in *Leicestershire* (which Towne * I am now bound to remember) is sited in a Champian, at the edge of the Wolds, and more barren than the villages about it, yet no place likely yeelds a better aire. And he that built that faire house [z] *wollerton* in *Nottinghamshire*, is much to be cómended, (though the tract be sandy and barren about it) for making choice of such a place. *Constantine lib. 2. c. de agricult.* praiseth mountaines, hilly, steep places, above the rest by the Sea side, & such as look toward the [a] North, upon some great river, as [b] *Farmack* in *Darbishire* on the *Trent*, environed with hils, open only to the North, like Mount *Edgemond* in *Cornwall*, which M^r. *Carew* so much admires for an excellent seat: Such as is the generall site of *Bohemia*, *serenat Borcas*, the North wind clarifies, [d] *but neere lakes or marishes, in holes, obscure places, or to the South and West he utterly disproves*, those winds are unwholsome, putrifying, and make men subject to diseases. The best building for health, according to him, is in [c] *high places, and in an excellent prospect. P Crescentius*, in his *lib. 1. de Agric. ca. 5.* is very copious in this subject, how a house should be wholsomely sited, in a good coast, good aire, wind, &c. *Varro de re rust. lib. 1. cap. 12.* [f] forbids lakes and rivers, marish and manured grounds, they cause a bad aire, grosse diseases, hard to be cured: [g] *if it be so that he cannot help it, better, as he adviseth, sell thy house and land, than lose thine health.* He that respects not this in chusing of his seat, or building his house, is *mente captus*, mad, [h] *Cato* saith, *and his dwelling next to Hell it selfe*, according to *Columella*: hee commends in conclusion, the middle of an hill, upon a descent. *Baptista Porta Villæ, lib. 1. cap. 22.* censures *Varro*, *Cato*, *Columella*, and those ancient Rusticks, approving many things, disallowing some, and will by all meanes have the front of an house stand to the South, which how it may be good in *Italy* and hotter climes, I know not, in our Northerne countries I am sure it is best. *Stephanus* a Frenchman, *prædio rustic. lib. 1. cap. 4.* subscribes to this, approving especially the descent of an hill South or South-East, with trees to the North, so that it be well watered; a condition in all sites which must not bee omitted, as *Herbastein* inculcates *li. 1. Julius Cæsar Claudinus* a Physician, *consult. 24.* for a Nobleman in *Poland*, melancholy given, adviseth him to dwell in a house inclining to the [i] East, and [k] by all means to provide the aire be cleere and sweet; which *Montanus*, *consil. 229.* counselleth the Earle of *Monfort* his patient, to inhabit a pleasant house, and in a good aire. If it be so, the naturall site may not be altered of our City, Town, Village, yet by artificiall meanes it may be helped. In hot countries therefore they make the streets of their Cities very narrow, all over *Spain*, *Africk*, *Italy*, *Greece*, & many Cities of *France*, in *Languedock* especially, and *Provence*, those Southerne parts: *Montpelier*, the habitation and University of Physicians, is so built, with high houses, narrow streets, to divert the Sunnes scalding rayes, which *Tacitus* commends, *lib. 15. Annal.* as most agreeing to their health, [l] *becaus the height of buildings, and narrownesse of streets, keep away the Sunne beames.* Some Cities use Galle-

y The seat of *George Purefoy* Esq.

* For I am now Incumbent of that Rectory, presented thereto by my right honourable Patron the Lord *Berkly*.

z Sir *Francis Willoughby*.

a *Montani & maritimi salubriores, acclivet, & ad Boream vergentes.*

b The dwelling of Sir *Th. Burdet* Knight Baronet.

c In his Survay of Cornwall, book 2.

d *Prope paludet stagna, & loca concava, vel ad Austrum, vel ad Occidentem inclinatæ, domus sunt morbosæ.*

e *Oportet igitur ad sanitatem domus in altioribus ædificare, & ad speculationem.*

f *Hyeme erit vehementer frigida, & æstate non salubris: paludes enim faciunt crassum aërem, & difficiles morbos.*

g *Vendas quot assibus possis, & si nequeas, relinquas.*

h *Lib. 1. cap. 2. in Orco habita.*

i *Aurora musis amica. Vitruv.*

k *Ædes Orientem spectantes vir nobilissimus inhabitet, & curet ut sit aër clarus, lucidus, odoriferus. Eligat habitationem optimo aëre jucundam.* l *Quoniam angustiæ itinerum, & altitudo tectorum, non perinde Solis calorem admittit.*

ries,

262 ries, or arched Cloysters towards the ſtreet, as *Damaſcus*, *Bologna*, *Padua*, *Berna* in *Switzerland*, *Weſtcheſter* with us, as well to avoid tempeſts, as the Sunnes ſcorching heat. They build on high hills in hot countries, for more aire; or to the ſea ſide, as *Baiæ*, *Naples*, *&c.* In our Northerne coaſts wee are oppoſite, wee commend ſtraight, broad, open, faire ſtreets, as moſt befitting and agreeing to our clime. Wee build in bottomes for warmth: and that ſite of *Mitylene* in the Iſland of *Lesbos*, in the *Ægean* Sea, which *Vitruvius* ſo much diſcommends, magnificently built with faire houſes, *ſed imprudenter poſitam*, unadviſedly ſited, becauſe it lay along to the South, and when the South wind blew, the people were all ſicke, would make an excellent ſite in our Northerne climes.

Of that artificiall ſite of houſes I have ſufficiently diſcourſed: if the ſeat of the dwelling may not be altered, yet there is much in choice of ſuch a chamber or roome, in opportune opening and ſhutting of windowes, excluding forraine aire and winds, and walking abroad at convenient times. [m] *Crato a German* commends Eaſt and South ſite (diſallowing cold aire and Northerne winds in this caſe, rainy weather and miſty dayes) free from putrefaction, fens, bogs, and muckhills. If the aire be ſuch, open no windowes, come not abroad. *Montanus* will have his patient not to [n] ſtirre at all, if the wind be bigge or tempeſtuous, as moſt part in *March* it is with us; or in cloudy, louring darke daies, as in *November*, which wee commonly call the blacke moneth; or ſtormy, let the wind ſtand how it will, *conſil.* 27. and 30. he muſt not [o] *open a caſement in bad weather*, or in a boiſterous ſeaſon, *conſil.* 299. hee eſpecially forbids us to open windowes to a South wind. The beſt ſite for chamber windowes in my judgement are North, Eaſt, South, and which is the worſt, Weſt. *Levinus Lemnius lib.* 3. *cap.* 3. *de occult. nat. mir.* attributes ſo much to aire, and rectifying of wind and windowes, that he holds it alone ſufficient to make a man ſick or well; to alter body and mind. * *A cleere aire cheares up the ſpirits, exhilarates the mind; a thicke, blacke, myſty, tempeſtuous, contracts, overthrowes.* Great heed is therefore to bee taken at what times we walke, how wee place our windowes, lights, and houſes, how wee let in or exclude this ambient aire. The *Egyptians*, to avoid immoderate heat, make their windowes on the top of the houſe like chimnies, with two tunnells to draw a through aire. In *Spaine* they commonly make great oppoſite windowes without glaſſe, ſtill ſhutting thoſe which are next to the Sun: So likewiſe in *Turkey* and *Italy* (*Venice* excepted, which brags of her ſtately glaſed Palaces) they uſe paper windowes to like purpoſe; and lye *ſub dio*, in the top of their flat roofed houſes, ſo ſleeping under the canopy of heaven. In ſome parts of † *Italy* they have Windmills, to draw a cooling aire out of hollow caves, and diſperſe the ſame through all the chambers of their Palaces, to refreſh them; as at *Coſtoza* the houſe of *Cæſareo Trento*, a Gentleman of *Vicenza*, and elſewhere. Many excellent meanes are invented to correct nature by art. If none of theſe courſes helpe, the beſt way is to make artificiall aire, which howſoever is profitable and good, ſtill to bee made hot and moiſt, and to be ſeaſoned with ſweet perfumes, [p] pleaſant and lightſome as may be; to have Roſes, Violets, and ſweet ſmelling flowers ever in their windowes, Poſies in their hands. *Laurentius* commends water Lillies, a veſſell of warme water to evaporate in the roome, which will make a more

m *Conſil.* 21. *li.* 2. *Frigidus aër, nubilioſus, denſus, vitandus, æquè ac venti ſeptentrionales, &c.*

n *Conſil.* 24.

o *Feneſtram non aperiat.*

* *Diſcutit Sol horrorem craſſi ſpiritus, mentem exhilarat, non enim tam corpora, quam & animi mutationem inde ſubeunt, pro cœli & ventorum ratione, & ſani aliter affecti ſint cœlo nubilo, aliter ſereno.* *De naturâ ventorum* ſee *Pliny li.* 2. *cap.* 26, 27, 28. *Strabo li.* 7. *&c.*

† *Fines Moriſon part* 1. *c.* 4.

p *Altomarus cap.* 7 *Brucl. Aër ſit lucidus, benevolens, humidus. Montaltus idem ca.* 26. *Olfactus rerum ſuavium. Laurentius c.* 8.

more delighsome perf ume, if there be added Orange flowers, pils of Citrons, Rosemary, Cloves, Bayes, Rose-water, Rose-vineger, Belzoin, Ladanum, Styrax, and such like Gummes, which make a pleasant and acceptable perfume. * *Bessardus Bisantinus* prefers the smoake of Juniper to melancholy persons, which is in great request with us at *Oxford*, to sweeten our chambers. [c] *Guianerius* prescribes the aire to be moistened with water, and sweet herbs boiled in it, vine and sallow-leaves, &c. [f] to besprinkle the ground and posts with Rose-water, Rose-vineger, which *Avicenna* much approves. Of colours it is good to behold greene, red, yellow and white, and by all means to have light enough, with windowes in the day, wax candles in the night, neat chambers, good fires in winter, merry companions; for though melancholy persons love to be darke and alone, yet darkenesse is a great encreaser of the humour.

* *Ant. Philos. cap. de melanc.*
c *Tract. 15. c. 9. ex redolentibus herbis & foliis vitis viniferæ, salicis, &c.*
f *Pavimentum aceto & aquæ rosaceæ irrorare, Laurent. c. 8.*

Although our ordinary aire be good by nature or art, yet it is not amisse, as I have said, still to alter it; no better Physick for a melancholy man then change of aire and variety of places, to travel abroad and see fashions. [g] *Leo Afer* speakes of many of his countrymen so cured, without all other Physick: amongst the *Negroes, there is such an excellent aire, that if any of them be sick elsewhere, and brought thither, he is instantly recovered, of which he was often an eye witnesse.* [h] *Lipsius, Zuinger*, and some other, adde as much of ordinary travell. No man, saith *Lipsius* in an epistle to *Phil. Lanoius*, a noble friend of his, now readie to make a voyage, [i] *can bee such a stocke or stone, whom that pleasant speculation of countries, cities, townes, rivers, will not affect. Paulus Æmilius* that renowned *Roman* Captain after he had conquered *Perseus* the last king of *Macedonia*, and now made an end of his tedious wars, though he had been long absent from *Rome*, and much there desired, about the beginning of Autumne (as * *Livy* describes it) made a pleasant peregrination all over *Greece*, accompanied with his son *Scipio*, and *Atheneus* the brother of king *Eumenes*, leaving the charge of his army with *Sulpitius Gallus*. By *Thessaly* he went to *Delphos*, thence to *Megaris, Aulis, Athens, Argos, Lacædemon, Megalopolis, &c.* He took great content, exceeding delight in that his voyage. As who doth not that shall attempt the like, though his travell be *ad jactationem magis quam ad usum reipub.* (as † one well observes) to cracke, gaze, see fine sights and fashions, spend time, rather then for his own or publike good, (as it is to many gallants that travel out their best daies, together with their means, manners, honesty, religion) yet it availeth howsoever. For peregrination charmes our senses with such unspeakable and sweet variety, * that some count him unhappy that never travelled, a kinde of prisoner, and pity his case that from his cradle to his old age beholds the same still; still, still the same, the same. Insomuch that [k] *Rhasis cont. lib. 1. Tract. 2.* doth not only commend but enjoyn travell, and such variety of objects to a melancholy man, *and to lye in diverse Innes, to bee drawn into several companies: Montaltus cap. 36.* and many Neotericks are of the same minde. *Celsus* adviseth him therefore that will continue his health, to have *varium vitæ genus*, diversity of callings, occupations, to be busied about, [l] *sometimes to live in the citie, sometimes in the country; now to study or work, to be intent, then again to hawk or hunt, swimme, runne, ride, or exercise himself.* A good prospect alone will ease melancholy, as *Comesius* contends,

g *Lib. 1. cap. de morb. Afrorum. In Nigritarum regione tanta aeris temperies, ut siquis alibi morbosus eò advehatur, optimè statim sanitati restituatur, quod multis accidisse, ipse meis oculis vidi.*
h *Lib. de peregrinat.*
i *Epist. 2. cen. 2. Nec quisquam tam lapis aut frutex quem non titillat amœna illa, varia & spectio locorum, urbium, gentium, &c.*
* *Lib. 45.*
† *Keckerman præfat. polit.*

* *Fines Morison c. 3. part. 1.*
k *Mutatio de loco in locum, Itinera et vehicula longa & indeterminata, & hospitari in diversis diversoriis.*
l *Modò ruri esse modò in urbe, sæpius in agro venari, &c.*

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contends, *lib.2.c.7. de Sale.* The citizens of [m] *Barcino*, ſaith he, otherwiſe penned in, Melancholy and ſtirring little abroad, are much delighted with that pleaſant proſpect their city hath into the ſea, which like that of old *Athens* beſides *AEgina*, *Salamina*, and many pleaſant Iſlands, had all the varietie of delicious objects: ſo are thoſe *Neapolitanes*, and inhabitants of *Genua* to ſee the ſhips, boates, and paſſengers goe by, out of their windows, their whole cities being ſited on the ſide of an hill, like *Pera* by *Conſtantinople*, ſo that each houſe almoſt hath a free proſpect to the ſea, as ſome part of *London* to the *Thames*: or to have a free proſpect all over the citie at once, as at *Granado* in *Spaine*, and *Fez* in *Africk*, the river running betwixt two declining hils, the ſteepneſſe cauſeth eachhouſe almoſt, as well to overſee, as to bee overſeene of the reſt. Every country is full of ſuch [n] delightſome proſpects, as well within land as by ſea, as *Hermon* and * *Rama* in *Paleſtina*, *Golalto* in *Italy*, the top of *Tagetus* or *Acrocorinthus*, that old decayed caſtle in *Corinth*, from which *Peloponeſus*, *Greece*, the *Ionian* and *Ægean* ſeas were *ſemel & ſimul* at one view to be taken. In *Ægypt* the ſquare top of the great Pyramis 300. yards in height, and ſo the *Sultans* Palace in *Grand Cairo*, the country being plaine, hath a marvellous faire proſpect as well over *Nilus*, as that great city, five *Italian* miles long & two broad, by the river ſide: from mount *Sion* in *Jeruſalem* the holy land is of all ſides to bee ſeene: ſuch high places are infinite: with us thoſe of the beſt note are *Glaſſenbury* Tower, *Bever* caſtle, *Rodway Grange*, † *Walsby* in *Lincolnſhire*, where I lately received a reall kindneſſe, by the munificence of the right honourable my noble Lady and Patroneſſe, the Lady *Frances* Counteſſe Dowager of *Exeter*: And two amongſt the reſt, which I may not omit for vicinities ſake, *Oldburi*: in the confines of *Warwickſhire*, where I have often looked about mee with great delight, at the foote of which hill [o] I was borne: And *Hanbury* in *Staffordſhire*, contiguous to which is *Falde* a pleaſant Village, and an ancient patrimonie belonging to our family, now in the poſſeſſion of mine elder brother *William Burton* Eſquire. [p] *Barclay* the *Scot* commends that of *Greenwich* tower for one of the beſt proſpects in *Europe*, to ſee *London* on the one ſide, the *Thames*, ſhips, & pleaſant meadows on the other. There be thoſe that ſay as much & more of S[t]. *Marks* ſteeple in *Venice*. Yet theſe are at too great a diſtance; ſome are eſpecially affected with ſuch objects as be near, to ſee paſſengers goe by in ſome great Rode way, or boats in a river, *in ſubjectum forum deſpicere*, to overſee a Faire, a Market place, or out of a pleaſant window into ſome thorough-fare ſtreet to behold a continual concourſe, a promiſcuous rout, comming and going, or a multitude of ſpectators at a Theater, a Maske or ſome ſuch like ſhew. But I rove: the ſum is this, that varietie of actions, objects, aire, places, are excellent good in this infirmitie & all others, good for man, good for beaſt. [q] *Conſtantine* the Emperour *lib.* 18. *cap.*13. *ex Leontio, holds it an only cure for rotten ſheepe, and any manner of ſicke cattle. Lælius à Fonte Ægubinus* that great Doctor, at the latter end of many of his conſultations (as commonly hee doth ſet downe vvhat ſucceſſe his Phyſicke had) in melancholy moſt eſpecially approves of this above all other remedies vvhatſoever, as appeares *conſult. 69. conſult. 229. &c.* [r] *Many other things helped, but change of aire was that which wrought the cure, and did moſt good.*

m In *Catalonia* in *Spaine.*

n *Laudatur ſi, domus longos quæ proſpicit agros.*

* Many towns there are of that name, ſaith *Adricomius*, all high ſited.

† Lately reſigned for ſome ſpeciall reaſons

o At Lindley in Leceſterſhire, the poſſeſſion and dwelling place of *Ralph Burton* Eſquire, my late deceaſed father.

p *In leon animorum.*

q *Ægrotantes ovet in alium locum transportandæ ſunt, ut alium aerem & aquam participantes, coaleſcant & corroborentur.*

r *Alia utilia, ſed ex mutatione aeris potiſſimum curatum.*

Memb. 4.

Exercise rectified of Body and Minde.

TO that great inconvenience, which comes on the one side by immoderate and unseasonable exercise, too much solitarinesse and idlenesse on the other, must be opposed as an Antidote, a moderate and seasonable use of it, and that both of body and minde, as a most materiall circumstance, much conducing to this cure, and to the generall preservation of our health. The heavens themselves run continually round, the Sun riseth and sets, the Moon increaseth and decreaseth, Starres and Planets keep their constant motions, the aire is still tossed by the winds, the waters ebbe and flow to their conservation no doubt, to teach us that we should ever be in action. For which cause *Hierome* prescribes *Rusticus* the Monke, that he bee alwayes occupied about some businesse or other, [*that the Devill do not finde him idle.* † *Seneca* would have a man do something, though it be to no purpose. * *Xenophon* wisheth one rather to play at tables, dice, or make a jester of himself (though hee might be far better imployed) then do nothing. The [t] *Ægyptians* of old, and many flourishing Commonwealths since, have injoyned labour and exercise to all sorts of men, to be of some vocation and calling, & to give an account of their time, to prevent those grievous mischiefes that come by idlenesse; *for as fodder, whip and burthen belong to the asse: so meat, correction and worke unto the servant, Ecclus 33.23.* The *Turkes* injoyne all men whatsoever, of what degree, to be of some trade or other, the *grand Signior* himself is not excused. [v] *In our memory* (saith *Sabellicus*) *Mahomet the Turke, he that conquered Greece, at that very time when he heard Embassadours of other Princes, did either carve or cut woodenspoones, or frame something upon a table.* [x] This present *Sultan* makes notches for bowes. The *Jews* are most severe in this examination of time all wel governed; Places, Townes, Families, and every discreet person will be a law unto himself. But amongst us the badge of gentry is idlenesse: to be of no calling, not to labour, for thats derogatorie to their birth, to be a meere spectator, a drone, *fruges consumere natus*, to have no necessary employment to busie himselfe about in Church and commonwealth (some few governers exempted) *but to rise to eat, &c.* to spend his dayes in hawking, hunting, &c. and such like disports & recreations (†which our Casuists taxe) are the sole exercise almost and ordinary actions of our Nobilitie, and in which they are too immoderate. And thence it comes to passe that in City and country so many grievances of body and mind, and this ferall disease of melancholy so frequently rageth, and now domineeres almost all over *Europe* amongst our great ones. They know not how to spend their times (disports excepted, which are all their businesse) what to do, or otherwise how to bestow themselves: like our moderne Frenchmen that had rather lose a pound of bloud in a single combate, then a drop of sweat in any honest labour. Every man almost hath something or other to employ himself about, some vocation, some trade, but they doe all by ministers and servants, *ad otia duntaxat se natos existimant, immo adsui ipsius plerumq;*

[s] *Ne te demon otiosum inveniat.*

† *Præstat aliud agere quam nihil.*

* *Lib. 3. de dictis Socratis, Qui tesseris et risui excitando vacant, aliquid faciunt, etsi liceret his meliora agere.*

[t] *Amasis* compelled every man once a year to tell how hee lived.

[u] *Nostra memoria Mahometes Othomannus qui Græciæ imperium subvertit, cum oratorum postulata audiret externarum gentium, cochlearia lignea assidue celabat, aut aliquid in tabula affingebat.*

[x] Sands fol. 37 of his voyage to Jerusalem.

† *Perkins cases of conscience, l. 3. c. 4. q. 3.*

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* *Luscinius Gruimio.*

plerumq; & aliorum perniciem, * as one freely taxeth such kinde of men, they are all for pastimes, 'tis all their study, all their invention tends to this alone to drive away time, as if they were borne some of them to no other ends. Therefore to correct and avoid these errors and inconveniencies, our Divines, Physicians and Politicians, so much labour, and so seriously exhort; And for this disease in particular, [y] *there can be no better cure; then continuall businesse,* as *Rhasis* holds, *to have some employment or other, which may set their minde a worke, and distract their cogitations.* Riches may not easily be had without labour and industrie, nor learning without study, neither can our health be preserved without bodily exercise. If it be of the body, *Guianerius* allowes that exercise which is gentle, [z] *and still after those ordinary frications,* which must be used every morning. *Montaltus cap. 26.* and *Jason Pratensis* use almost the same words, highly commending exercise if it be moderate; *a wonderfull help so used, Crato* calls it, *and a great meanes to preserve our health, as adding strength to the whole body, increasing naturall heat, by meanes of which, the nutriment is well concocted in the stomacke, liver and veines, few or no crudities left, is happily distributed over all the body.* Besides, it expells excrements by sweat, & other insensible vapors; in so much, that [a] *Galen* preferres Exercise before all Physick, Rectification of diet, or any regiment in what kinde soever; 'tis Natures Physician. [b] *Fulgentius* out of *Gordonius de conserv. vit. hom. lib. 1. cap. 7.* tearmes exercise, *a spurre of a dull sleepy nature, the comforter of the members, cure of infirmitie, death of diseases, destruction of all mischieves and vices.* The fittest time for exercise, is a little before dinner, a little before supper, [c] or at any time when the body is empty. *Montanus consil. 31.* prescribes it every morning to his patient, and that as [d] *Galenus* addes, *after he hath done his ordinary needs, rubbed his body, washed his hands and face, combed his head, and gargarized.* What kinde of exercise he should use, *Galen* tells us, *lib. 2. & 3. de sanit. tuend.* and in what measure, [e] *till the body bee ready to sweat,* and roused up; *ad ruborem,* some say, *non ad sudorem,* lest it should dry the body too much; others injoyne those wholsome businesses as to dig so long in his garden, to hold the plough, and the like: Some prescribe frequent and violent labour and exercises, as sawing every day, so long together, (*epid. 6. Hippocrates* confounds them) but that is in some cases, to some peculiar men; [f] the most forbid, and by no meanes will have it go farther then a beginning sweat, as being [g] perilous if it exceed.

Of these labours, exercises and recreation, which are likewise included, some properly belong to the body, some to the mind, some more easie, some hard, some with delight, some without, some within doores, some naturall, some are artificiall. Amongst bodily exercises, *Galen* commends *ludū parvæ pilæ,* to play at ball, be it with the hand or racket, in Tenniſ-courts, or otherwise, it exerciseth each part of the body, and doth much good, so that they sweat not too much. It was in great request of old amongst the *Greeks, Romanes, Barbarians,* mentioned by *Homer, Herodotus,* and *Plinius.* Some write, that *Aganella* a faire maide of *Corcyra,* was the inventer of it, for shee presented the first ball that ever was made, to *Nausica* the

y *Non est cura melior quam injungere iis necessaria, & opportuna; operū administratio illis magnum sanitatis incrementum, & quæ repleant animos eorum, et incutiant iis diversas cogitationes. Cont. 1. tract. 9.*

z *Ante exercitium, leves toto corpore fricationes conveniunt. Ad hunc morbum exercitationes, quum recte & suo tempore fiunt, mirifice conducunt, & sanitatem tuentur, &c.*

a *Lib. 1. de San: tuend.*

b *Exercitium naturæ dormientis stimulatio, membrorū solatium, morborum medela, fuga vitiorum, medicina languorum, destructio omnium malorum, Crato*

c *Alimentis in ventriculo probe concoctis.*

d *Jejuno ventre, vesica et alvo ab excrementis purgato, fricatis membris, lotis manibus & oculis, &c. lib. de atra bile.*

e *Quousq; corpus universum intumescat, et floridum appareat, sudoreq;, &c.*

f *Omnino sudorem vitent. cap. 7. lib. 1. Valescus de Tar.*

g *Exercitium si excedat, valde periculosum. Salust. Salvianus de remed. lib. 2. cap. 1.*

daughter

daughter of king *Alcinous*, and taught her how to use it.

The ordinary sports which are used abroad, are *Hawking*, *Hunting*, *hilares venandi labores*, [h] one calls them, because they recreate body and minde; [i] another, *the* [k] *best exercise that is, by which alone many have beene* [l] *freed from all ferall diseases. Hegesippus lib. 1. cap. 37.* relates of *Herod*, that he was eased of a grievous melancholy by that means. *Plato 7. de leg.* highly magnifies it, dividing it into three parts, * *by Land, Water, Ayre. Xenophon* in *Cyropæd.* graces it with a great name, *Deorum munus*, the gift of the Gods, a Princely sport, which they have ever used, saith *Langius epist. 59. lib. 2.* as well for health as pleasure, and do at this day, it being the sole almost and ordinary sport of our Noblemen in *Europe*, and elsewhere all over the World. *Bohemus de mor. gent. lib. 3. cap. 12.* stiles it therefore *studium nobilium, communiter venantur, quòd sibi solis licere contendunt*, 'tis all their study, their exercise, ordinary businesse, all their talke: and indeed some dote too much after it, they can do nothing else, discourse of naught else. *Paulus Jovius descr. Brit.* doth in some sort tax our [m] *English Nobilitie for it, for living in the Countrie so much, and too frequent use of it, as if they had no other meanes but Hawking and Hunting to approve themselves Gentlemen with.*

Hawking comes neere to *Hunting*, the one in the aire, as the other on the Earth, a sport as much affected as the other, by some preferred. [n] It was never heard of amongst the *Romans*, invented some 1200 years since, and first mentioned by *Firmicus lib. 5. cap. 8.* The *Greeke* Emperours began it, and now nothing so frequent: he is no body, that in the season hath not a Hawke on his fist. A great Art, and many † bookes written of it. It is a wonder to heare [o] what is related of the *Turkes* Officers in this behalf, how many thousand men are imployed about it, how many Hawkes of all sorts, how much revenewes consumed on that only disport, how much time is spent at *Adrianople* alone every year to that purpose. The [p] *Persian* Kings hawke after Butterflies with sparrows, made to that use, and stares; lesser Hawkes for lesser games they have, and bigger for the rest, that they may produce their sport to all seasons. The *Muscovian* Emperours reclaime Eagles to flie at Hindes, Foxes, &c. and such a one was sent for a present to [q] Queene *Elizabeth*: some reclaime Ravens, Castrils, Pies, &c. and man them for their pleasures.

Fowling is more troublesome, but all out as delightsome to some sorts of men, be it with guns, lime, nets, glades, ginnes, strings, baits, pitfalls, pipes, calls, stawking-horses, setting-dogges, coy-ducks, &c. or otherwise. Some much delight to take Larkes with day-nets, small birds with chaffe-nets, plovers, partridge, herons, snite, &c. *Henry* the third, king of *Castile* (as *Mariana* the Jesuit reports of him *lib. 3. cap. 7.*) was much affected [r] *with catching of Quailes*, and many Gentlemen take a singular pleasure at morning & evening to go abroad with their Quail-pipes, and will take any paines to satisfie their delight in that kinde. The [s] *Italians* have gardens fitted to such use, with nets, bushes, glades, sparing no cost or industrie, and are very much affected with the sport. *Tycho Brahe* that great Astronomer, in the Coronography of his Isle of *Huena*, and castle of *Uraniburge*, puts down his nets, &

h *Camden* in Staffordshire.

i *Fridevallius lib. 1. cap. 2. optima omnium exercitationū, multi ab hac solummodo morbis liberati.*

k *Iosephus Quercetanus dialect. polit. sect. 2. cap. 11. Inter omnia exercitia præstantiæ laudem meretur.*

l *Chyron in monte Pelio præceptor heroum eos a morbis animæ venationibus et puris cibis tuebatur. M. Tyrius.*

m *Nobilitas omnis fere urbes fastidit, castellis, & liberiore cælo gaudet, generisq; dignitatem una maxime venatione, et falconum aucupiis tuetur.*

n *Ios. Scaliger commen. in Ctr. in fol. 344. Salmuth. 23. de Nov. repert. com. in Pancir.*

† *Demetrius Constantinop. de re accipitraria liber, a P. Gillio latine redditus. Ælius. epist. Aquilæ Symachi & Theodotionis ad Ptolemeum, &c.*

o *Lonicerus, Geffreus, Jovius.*

p *S. Antony Sherlies* relations. q *Hacluit.* r *Cornicum aucupio.* s *Finet Morison part 3. cap. 8.*

manner

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manner of catching ſmall birds, as an ornament, and a recreation, wherein he himſelf was ſometimes imployed.

Fiſhing is a kinde of hunting by water, bee it with nets, weeles, baits, angling or otherwiſe, & yeelds all out as much pleaſure to ſome men, as dogs, or hawkes; [t] *When they draw their fiſh upon the banke*, ſaith *Nic. Henſelius Sileſiographiæ, cap. 3.* ſpeaking of that extraordinary delight his Countreymen took in fiſhing, and in making of pooles. *James Dubravius* that *Moravian*, in his book *de piſc.* telleth, how travelling by the highway ſide in *Sileſia*, he found a Nobleman [v] *booted up to the groines*, wading himſelf, pulling the nets, and labouring as much as any fiſherman of them all: and when ſome belike objected to him the baſeneſſe of his office, he excuſed himſelf, [x] *that if other men might hunt Hares, why ſhould not hee hunt Carpes?* Many Gentlemen in like ſort with us, will wade up to the Armeholes, upon ſuch occaſions, and voluntarily undertake that to ſatisfie their pleaſure, which a poore man for a good ſtipend would ſcarce be hired to undergoe. *Plutarch* in his book *de ſoler. animal.* ſpeakes againſt all fiſhing, [y] *as a filthie, baſe, illiberall imployment, having neither wit nor perſpicacitie in it, nor worth the labour.* But he that ſhall conſider the variety of Baits, for all ſeaſons, and pretty devices which our Anglers have invented, peculiar lines, falſe flies, ſeverall ſleights, &c. will ſay, that it deſerves like commendation, requires as much ſtudy, and perſpicacitie as the reſt, and is to be preferred before many of them. Becauſe hawking and hunting are very laborious, much riding, and many dangers accompany them; but this is ſtill and quiet: and if ſo bee the angler catch no Fiſh, yet he hath a wholeſome walke to the Brooke ſide, pleaſant ſhade, by the ſweet ſilver ſtreames; he hath good aire, and ſweet ſmels of fine freſh meadow flowers, hee heares the melodious harmony of Birds, he ſees the Swannes, herons, ducks, water-hens, cootes, &c. and many other fowle, with their brood, which hee thinketh better then the noiſe of hounds, or blaſt of hornes, and all the ſport that they can make.

Many other ſports and recreations there be, much in uſe, as Ringing, bowling, ſhooting, which *Askam* commends in a juſt volume, and hath in former times been injoyned by ſtatute, as a defenſive exerciſe, and an [z] honour to our Land, as well may witneſſe our victories in *France*. Keelpins, tronkes, coits, pitching bars, hurling, wreſtling, leaping, running, fencing, muſtring, ſwimming, waſters, foiles, foot-ball, balowne, quintan, &c. and many ſuch, which are the common recreations of the country folks. Riding of great horſes, running at rings, tilts and turnaments, horſe races, wilde-gooſe chaſes, which are the diſports of greater men, & good in themſelves, though many Gentlemen by that means, gallop quite out of their fortunes.

But the moſt pleaſant of all outward paſtimes, is that of [a] *Areteus deambulatio per amœna loca*, to make a petty progreſſe, a merry journey now and then with ſome good companions, to viſite friends, ſee cities, caſtles, towns,

[b] *Viſere ſæpè amnes nitidos, peramœnaq́, Tempe,*
Et placidas ſummis ſectari in montibus auras.
To ſee the pleaſant fields, the Chriſtall fountains,
And take the gentle aire amongſt the mountains.

[c] To walk amongſt Orchards, Gardens, Bowres, Mounts and Arbours, artificiall wilderneſſes, greene thickets, Arches, Groves, Lawnes, Rivulets, Foun-

t *Non majorem voluptatem animo capiunt, quam quiferas inſectantur, aut miſſis canibus comprehendunt, quum retia trahentes, ſquamoſas pecudes in ripas adducunt.*
u *More piſcatorum cruribus ocreatus.*
x *Si principibus venatio leporis non ſit inhoneſta, neſcio quomodo piſcatio cyprinorum videri debeat pudenda.*
y *Omnino turpis piſcatio, nullo ſtudio digna, illiberalis creditæ eſt quod nullum habet ingenium, nullam perſpicaciam.*
z *Præcipua hinc Anglis gloria, crebræ victoriæ partæ, Iovius.*
a *Cap. 7.*
b *Fracaſtorius.*
c *Ambulationes ſubdiales, quas hortenſes auræ miniſtrant, ſub fornice viridi, pampinis virentibus concamerata.*

Fountains & such like pleasant places, like that *Antiochian Daphne*, Brooks, Pooles, Fishponds, betwixt wood and water, in a faire meadow, by a river side, * *ubi variæ avium cantationes, florum colores, pratorum frutices, &c.* to disport in some pleasant plaine, parke, run up a steep hill sometimes, or sit in a shady seat, must needs be a delectable recreation. *Hortus principis & domus ad delectationem facta, cum sylvâ, monte & piscina, vulgo Lamontagna.* The Princes garden at *Ferrara*, † *Schottus* highly magnifies, with the groves, mountains, ponds, for a delectable prospect, hee was much affected with it; A *Persian* Paradise, or pleasant parke, could not bee more delectable in his sight. S. *Bernard* in the description of his Monastery, is almost ravished with the pleasures of it. *A sick* [d] *man* (saith he) *sits upon a greene banke, and when the dog-starre parcheth the Plaines, & dries up rivers, he lies in a shadie bowre,* Fronde sub arboreâ ferventia temperat astra, *and feeds his eyes with variety of objects, hearbs, trees, to comfort his misery, hee receives many delightsome smels, and fils his ears with that sweet and various harmonie of Birdes: Good God* (saith he) *what a company of pleasures hast thou made for man?* Hee that should be admitted on a sudden to the sight of such a Palace as that of *Escuriall* in *Spaine*, or to that which the *Moores* built at *Granado*, *Fountenblewe* in *France*, the *Turkes* gardens in his *Seraglio*, wherein all manner of Birds and beasts are kept for pleasure; Wolves, Bears, Lynces, Tygers, Lyons, Elephants, &c. or upon the bankes of that *Thracian Bosphorus*: the Popes *Belvedere* in *Rome* † as pleasing as those *Horti pensiles* in *Babylon*, or that *Indian* Kings delightsome garden in * *Ælian*; or [e] those famous gardens of the Lord *Cantelow* in *France*, could not choose, though he were never so ill apaid, but be much recreated for the time; or many of our Noblemens gardens at home. To take a boat in a pleasant evening, and with musick [f] to row upon the waters, which *Plutarch* so much applaudes, *Ælian* admires upon the river *Pineus*: in those *Thessalian* fields, beset with greene Bayes, where Birds so sweetly sing, that passengers enchanted as it were with their heavenly musick, *omnium laborum & curarum obliviscantur*, forget forthwith all labours, care and griefe: or in a *Gundilo* through the grand *Canale* in *Venice*, to see those goodly Palaces, must needs refresh and give content to a melancholy dull spirit. Or to see the inner roomes of a faire built and sumptuous ædifice, as that of the *Persian* Kings so much renowned by *Diodorus* and *Curtius*, in which all was almost beaten gold, † chaires, stooles, thrones, tabernacles, and pillars of gold, plane trees, and vines of gold, grapes of precious stones, all the other ornaments of pure gold, with sweet odours and perfumes, generous wines, opiparous fare, &c, besides the gallantest young men, the fairest † Virgins, the rarest beauties the world could afford, and those set out with costly and curious attyres, *ad stuporem usq; spectantium*, with exquisite musicke, as in * *Trimaltions* house, in every chamber, sweet voices ever sounding day and night, *incomparabilem luxum*, all delights and pleasures in each kinde, which to please the senses could possibly be devised or had, *convivæ coronati delitiis ebrii, &c. Telemachus* in *Homer* is brought in as one ravished almost, at the sight of that magnificent Palace, and rich furniture of *Menelaus*, when hee beheld

* *Theophilact.*

† *Itinerar. Ital.*

[d] *Sedet ægrotus cespite viridi, & cum inclementia Caniculæris terras excoquit, & siccat flumina, ipse securus sedet sub arborea fronde, et ad doloris sui solatium, naribus suis gramineas redolet species, pascit oculos herbarum amenâ viriditas, aures suavi modulamine demulcet pictarum concentus avium, &c. Deus bone, quanta pauperibus procuras solatia!*

[e] *Diod. Siculus, lib. 2.*

* *Lib. 13. de animal. cap. 13.*

[e] *Pet. Gillius. Paul. Hentzeus Itenerar. Italiæ. 1617. Iod. Sincerus Itinerar. Galliæ 1617. Simp. lib. 1. quæst. 4.*

† *Iucundissima deambulatio juxta mare, & navigatio prope terram. In utraq; fluminis ripa.*

† *Aurei panes, aurea obsonia, vis Margaritarum acco subacta, &c.*

† *300 pellices, pocillatores et pincernæ innumeri, pueri læti purpura induti, etc. ex omnium pulchritudine delecti.* * *Ubi omnia cantu strepunt.*

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* *Æris fulgorem & resonantia tecta coruſco*
Auro, atque electro nitido, ſectoque elephanto,
Argentoque ſimul. Talis Jovis ardua ſedes,
Aulaque cælicolûm ſtellans ſplendeſcit Olympo.

* *Odyſſ. 5.*

Such glittering of gold and brighteſt braſſe to ſhine,
Cleere amber, ſilver pure, and Ivory ſo fine:
Jupiters lofty palace where the Gods do dwell,
Was even ſuch a one, and did it not excell.

It will *laxare animos*, refreſh the ſoule of man to ſee faire built cities, ſtreets, Theaters, Temples, Obelisks, &c. The Temple of *Jeruſalem* was ſo fairly built of white marble with ſo many piramids covered with gold; *tectumq; templi fulvo coruſcans auro, nimio ſuo fulgore obcæcabat oculos itinerantium*, was ſo glorious, and ſo gliſtered a farre off, that the ſpectators might not well abide the ſight of it. But the inner parts were all ſo curiouſly ſet out with Cedar, gold, Jewels, &c. that the beholders were amazed. What ſo pleaſant as to ſee ſome Pageant or ſight goe by, as at Coronations, Weddings, and ſuch like ſolemnities, to ſee an Embaſſadour or a Prince met, receaved, entertained with Masks, ſhewes, fireworkes, &c. To ſee two Kings fight in ſingle combat, as *Porus* and *Alexander*; *Canutus* and *Edmond Ironſide*; *Scanderbeg* and *Ferat Baſſa* the Turke; when not honour alone but life it ſelf is at ſtake, as the † Poet of *Hector*,

† *Iliad.* 10.

—— *nec enim pro tergore Tauri,*
Pro bove nec Certamen erat, quæ præmia Curſus
Eſſe ſolent, ſed pro magni vitâque animâq; —— Hectoris.

To behold a battle fought, like that of *Creſcy*, or *Agencourt*, or *Poictiers*, *quâ neſcio* (ſaith *Froſſard*) *an vetuſtas ullam proferre poſſit clariorem.* To ſee one of *Cæſars* triumphs in old *Rome* revived, or the like. To bee preſent at an Interview, § as that famous of *Henry* the 8th, and *Francis* the firſt, ſo much renowned all over *Europe*, *ubi tanto apparatu* (ſaith *Hubertus Velleius*) *tamque triumphali pompâ ambo reges cum eorum conjugibus coiere, ut nulla unquam ætas tam celebria feſta viderit aut audierit*, no age ever ſaw the like. So infinitely pleaſant are ſuch ſhewes, to the ſight of which, often times they will come hundreths of miles, give any mony for a place, and remember many years after with ſingular delight. *Bodine*, when he was Embaſſador in *England*, ſaid he ſaw the Noblemen goe in their Robes to the Parliament houſe, *ſummâ cum jucunditate vidimus*, he was much affected with the ſight of it. *Pomponius Columna*, ſaith *Jovius* in his life, ſaw 13. *Frenchmen*, and ſo many *Italians*, once fight for a whole Army: *Quod jucundiſſimum ſpectaculum, in vita dicit ſuâ*, the pleaſanteſt ſight that ever he ſaw in his life. Who would not have beene affected with ſuch a ſpectacle? Or that ſingle combat of † *Breaute* the *Frenchman*, and *Anthoy Schets* a *Dutchman* before the walls of *Sylvaducis* in *Brabant*, Anno 1600. They were 22. horſe on the one ſide, as many on the other, which like *Livies Horatii*, *Torquati* and *Corvini* fought for their owne glory and countries honour, in the ſight and view of their whole Citie and army. ‖ When *Julius Cæſar* warred about the bankes of *Rhene*, there came a *Barbarian* Prince to ſee him, and the *Roman* Army, & when hee had beheld *Cæſar* a good while, ¶ *I ſee the Gods now* (ſaith he) *which before I heard of, nec faciliorem ullam*

§ Betwixt *Ardes* and *Guines*, 1519.

† Swertius in deliciis, fol. 487. veteri Horatiorum exemplo, virtute et ſucceſſu admirabili, cæſis hoſtibus 17. in conſpectu patriæ, &c.

‖ *Paterculus vol. poſt.*

¶ *Quos antea audivi, inquit, hodie vidi deos.*

vitæ

vitæ meæ aut optavi, aut sensi diem: It was the happiest day that ever he had in his life. Such a sight alone were able of it self to drive away melancholy; if not for ever, yet it must needs expell it for a time. The very reading of feasts, triumphs, interviewes, nuptials, tilts, turnaments, combats, & monomachies, is most acceptable and pleasant.† *Franciscus Modius* hath made a large collection of such solemnities in two great Tomes, which who so will may peruse. The inspection alone of those curious Iconographies of Temples and palaces, as that of the *Lateran* Church in *Albertus Durer*, that of the Temple of *Jerusalem* in * *Josephus*, *Adricomius*, and *Villalpandus*: that of the *Escuriall* in *Guadus*, of *Diana* at *Ephesus* in *Pliny*, *Nero's* golden palace in *Rome*, S. *Markes* in *Venice* by *Ignatius*, with many such: *priscorum artificum opera* (saith that † interpreter of *Pausanias*) the rare workmanship of those ancient *Greekes*, in Theaters, Obelisks, Temples, Statues, gold, silver, ivory, marble images, *non minore fermè quum leguntur, quam quum cernuntur, animum delectatione complent*, affect one as much by reading almost, as by sight. 269

† *Pandectæ Triumph. fol.*

* *Lib. 6. cap. 14 de bello Jud.*

† *Romulus Amasæus præfat. Pausan.*

The Countrie hath his recreations, the Citie his severall Gymnicks and exercises, May-games, feasts, wakes, and merry meetings to solace themselves; the very being in the country, that life it self is a sufficient recreation to some men, to injoy such pleasures, as those old Patriarkes did. *Diocletian* the Emperour was so much affected with it, that he gave over his scepter, and turned gardiner. *Constantine* wrote 20 books of husbandry. *Lysander*, when Embassadours came to see him, bragged of nothing more, then of his Orchard, *hi sunt ordines mei*. What shall I say of *Cincinnatus*, *Cato*, *Tully*, and many such? How have they been pleased with it, to prune, plant, inoculate and graft,

k *Nunc captare feras laqueo, nunc fallere visco,*
Atque etiam magnos canibus circundare saltus,
Insidias avibus moliri, incendere vepres.
Sometimes with traps deceive, with line and string
To catch wild Birds and Beasts, encompassing
The grove with dogges, and out of bushes firing.
—*& nidos avium scrutari, &c.*

k *Virg. 1. Geor.*

Jucundus in his Preface to *Cato*, *Varro*, *Columella*, *&c.* put out by him, confesseth of himself, that hee was mightily delighted with these Husbandry studies, and took extraordinary pleasure in them: if the Theoricke or speculation can so much affect, what shall the place and exercise it self, the practicke part do? The same confession I finde in *Herbastein*, *Porta*, *Camerarius*, and many others, which have written of that subject. If my testimony were ought worth, I could say as much of my selfe, I am *verè Saturninus*; No men ever took more delight in Springs, Woods, Groves, Gardens, Walkes, Fishponds, Rivers, &c. But

Tantalus à labris sitiens fugientia captat
Flumina; And so do I, *Velle licet, potiri non licet.*

Every Palace, every Citie almost hath his peculiar walkes, Cloysters, Tarraces, Groves, Theaters, Pageants, Games, & severall recreations; every country some professed Gymnicks, to exhilarate their mindes, and exercise their bodies. The l *Greekes* had their *Olympian*, *Pythian*, *Isthmian*, *Nemean* games,

l *Boterus lib. 3. polit. cap. 1.*

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games, in honour of *Neptune*, *Jupiter*, *Apollo*; *Athens* hers: Some for Honour, Garlands, Crownes; for[m] beauty, dancing, running, leaping, like our silver games. The[n] *Romanes* had their feasts (as the *Athenians*, and *Lacedemonians* held their publike banquets, in *Prytanæo*, *Panathenæus*, *Thesperiis*, *Phiditiis*, Playes, Naumachies, places for Sea fights, [o] Theaters, Amphytheaters able to contain 70000 men, wherein they had severall delightsome shewes to exhilarate the people. [p] Gladiatots, cumbats of men with themselves, with wild beasts, and wild beasts one with another, like our bull-baitings, or beare-baitings (in which many countrimen and Citizens amongst us, so much delight and so frequently use) dancers on ropes, Juglers, Wrestlers, Comedies, Tragedies, publikely exhibited at the Emperours and Cities charge, and that with incredible cost and magnificence. In the Low-countries (as[q] *Meteran* relates) before these wars, they had many solemne feasts, Playes, Challenges, Artillery Gardens, Colledges of Rimers, Rhetoricians, Poets: and to this day, such places are curiously maintained in *Amsterdam*, as appeares by that description of *Isaacus Pontanus rerum Amstelrod. lib. 2. cap.* 25. So likewise not long since at *Friburg* in *Germany*, as is evident by that relation of [r] *Neander*, they had *Ludos septennales*, solemne Playes every seven years, which *Bocerus* one of their owne Poets hath elegantly described:

At nunc magnifico spectacula structa paratu
Quid memorem, veteri non concessura Quirino,
Ludorum pompa, &c.

In *Italy* they have solemne Declamations of certaine select young Gentlemen in *Florence* (like those Reciters in old *Rome*) and publike Theaters in most of their Cities, for Stage-players and others, to exercise and recreate themselves. All seasons almost, all places have their severall pastimes; some in Sommer, some in Winter; some abroad, some within; some of the body, some of the minde; and divers men have divers recreations, and exercises. *Domitian* the Emperour was much delighted with catching flies; *Augustus* to play with nuts amongst children; [s] *Alexander Severus* was often pleased to play with whelps and young Pigs. [t] *Adrian* was so wholly enamoured with dogs and horses, that he bestowed monuments and tombes of them, and buried them in graves. In fowle weather, or when they can use no other convenient sports, by reason of the time, as wee doe Cock-fighting to avoide idlenesse I thinke, (though some bee more seriously taken with it, spend much time, cost and charges, and are too solicitous about it) [v] *Severus* used Partridges and Quailes, as many *Frenchmen* doe still, and to keepe Birds in cages, with which he was much pleased, when at any time he had leasure from publike cares and businesses. Hee had (saith *Lampridius*) tame Pheasants, Duckes, Partridges, Peacocks, and some 20000 Ringdoves and Pigeons. *Busbequius* the Emperours Oratour, when hee lay in *Constantinople*, and could not stirre much abroad, kept for his recreation, busying himself to see them fed, almost all manner of strange birds and Beasts; this was something, though not to exercise his body, yet to refresh his minde. *Conradus Gesner*, at *Zurick* in *Switzerland*, kept so likewise for his pleasure, a great company of wilde beasts, and (as he saith) tooke great delight to see them eat their meat. *Turkie* Gentlewomen, that are perpetuall prisoners,

m See *Athenæus dipnoso.*

n *Ludi votivi, sacri, ludicri, Megalenses, Cereales, Florales, Martiales, &c. Rosinus*, 5. 12.

o See *Lipsius Amphitheatrū Rosinus lib.* 5. *Meursius de ludis Græcorum.*

p 1500 Men at once, Tigers, Lions, Elephants, Horses, Dogs, Beares, &c.

q *Lib. ult. et l. 1. ad finem. Consuetudine non minus laudabili, quam veteri, contubernia Rhetorū Rythmorum in urbibus et municipiis, certis q; diebus exercebant se sagittarii, gladiatores, &c. Alia ingenii, animiq; exercitia quorū præcipuum studium, principem populum tragediis, comœdiis fabulis scenicis, aliisq; id genus ludis recreare.*

r *Orbis terræ descript. part.* 3

s *Lampridius.*

t *Spartian.*

u *Delectatus lusis catulorum porcellorum, ut perdices inter se pugnarent, aut ut aves parvulæ sursum & deorsū volitarent, his maxime delectatus, ut solitudines publicas sublevaret.*

prisoners, still mewed up according to the custome of the place, have little else besides their household businesse, or to play with their children to drive away time, but to dally with their cats, which they have *in delitiis*, as many of our Ladies and Gentlewomen use Monkies and little Dogges. The ordinary recreations which we have in Winter, and in most solitary times busie our minds with, are *Cardes*, *Tables* and *Dice*, *Shovelboard*, *Chesse-play*, the Philosophers game, small trunkes, shuttle-cocke, balliards, musicke, masks, singing, dancing, ulegames, frolicks, jests, riddles, catches, purposes, questions and commands, [x] merry tales of errant Knights, Queenes, Lovers, Lords, Ladies, Giants, Dwarfes, Theeves, Cheaters, Witches, Fayries, Goblins, Friers, &c. such as the old woman told *Psyche* in † *Apuleius*, *Bocace* Novels, and the rest, *quarum auditione pueri delectantur, senes narratione*, which some delight to heare, some to tell; all are well pleased with. *Amaranthus* the Philosopher, met *Hermocles*, *Diophantus* and *Philolaus* his companions, one day busily discoursing about *Epicurus* and *Democritus* Tenents, very solicitous which was most probable and came neerest to truth: To put them out of that surly controversie, and to refresh their spirits, he told them a pleasant tale of *Stratocles* the Physicians wedding, and of all the particulars, the company, the cheare, the musicke, &c. for hee was new come from it; with which relation they were so much delighted, that *Philolaus* wished ablessing to his heart, and many a good wedding, † many such merry meetings might he be at, *to please himselfe with the sight, and others with the narration of it*. Newes are generally welcome to all our eares, *avidè audimus, aures enim hominum novitate lætantur* (* as *Pliny* observes) we long after rumour to heare and listen to it, † *densum humeris bibit aure vulgus*. Wee are most part too inquisitive and apt to hearken after newes, which *Cæsar* in his * Commentaries observes of the old *Gaules*, they would be enquiring of every Carrier and passenger what they had heard or seene, what newes abroad?

——*quid toto fiat in orbe,*
Quid Seres, quid Thraces agant, secreta novercæ,
Et pueri, quis amet, &c.

as at an ordinary with us, bakehouse or barbers shop. When that great *Gonsalva* was upon some displeasure confined by king *Ferdinand*, to the citie of *Loxa* in *Andalusia*, the onely comfort (saith * *Jovius*) he had to ease his melancholy thoughts, was to heare newes, and to listen after those ordinary occurrents, which were brought him *cum primis*, by letters or otherwise out of the remotest parts of *Europe*. Some mens whole delight is, to take Tobacco, and drink all day long in a Tavern or Ale-house, to discourse, sing, jest, roare, talk of a Cock and Bull over a pot, &c. Or when three or foure good companions meet, tell old stories by the fire side, or in the Sun, as old folkes usually doe, † *quæ aprici meminere senes*, remembring afresh and with pleasure auncient matters, and such like accidents, which happened in their younger yeares: Others best pastime is to game, nothing to them so pleasant.

† *Hic Veneri indulget, hunc decoquit alea*——

Many too nicely take exceptions at Cardes, [y] Tables, and Dice, and such mixt lusorious lots, whom *Gataker* well confutes. Which though they be honest recreations in themselves, yet may justly bee otherwise excepted at,

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x *Brumales lætè ut possint producere noctes.*

† *Miles.4.*

† *O dii similibus sæpe conviviis date ut ipse videndo delectetur, & postmodum narrando delectet. Theod. prodromus Amorum dial. interpret. Gilberto Gaulinio.*

* *Epist. lib.8. Ruffino.*

† *Hor.*

* *Lib.4. Gallicæ consuetudinis est ut viatores etiam invitos consistere cogant, & quid quisq; eorum audierit aut cognôrit de quâre querunt.*

* *Vitæ ejus lib. ult.*

† *Juven.*

y They account them unlawful because sortulegious.

as they are often abused, and forbidden as things most pernicious; *insanam rem & damnosam,* [z] *Lemnius* calls it. *For most part in these kind of disports 'tis not art wit or skill, but subtilty, cunny catching, knavery, chance and fortune carries all away:* 'tis *ambulatoria pecunia,*

——puncto mobilis horæ
Permutat dominos, & cedit in alterâ jura.

They labour most part not to passe their time in honest disport, but for filthy lucre, and covetousnesse of mony. *In fœdissimum lucrum & avaritiam hominum convertitur,* as *Daneus* observes. *Fons fraudum & maleficiorum,* 'tis the fountain of cosenage and villany. [a] *A thing so common all over Europe at this day, and so generally abused, that many men are utterly undone by it,* their means spent, patrimonies consumed, they and their posterity beggered; besides swearing, wrangling, drinking, losse of time, and such inconveniences, which are ordinarie concomitants: [b] *For when once they have got a haunt of such companies, and habit of gaming, they can hardly bee drawn from it, but as an itch it will tickle them, and as it is with whoremasters, once entred, they cannot easily leave it off; Vexat mentes insana cupido,* they are mad upon their sport. And in conclusion (which *Charles* the seventh that good *French* King published in an edict against gamsters) *undepiæ & hilaris vitæ suffugium sibi suisq; liberis, totiq; familiæ, &c.* That which was once their livelihood, should have maintained wife, children, family, is now spent and gone, *mœror & egestas,* &c. sorrow and beggery succeeds. So good things may be abused, and that which was first invented to [c] refresh mens weary spirits, when they come from other labours and studies to exhilarate the minde, to entertaine time and company, tedious otherwise in those long solitary winter nights, and keep them from worse matters, an honest exercise, is contrarily perverted.

Chesse-play, is a good and witty exercise of the minde, for some kinde of men, and fit for such melancholy, *Rhasis* holds, as are idle, & have extravagant impertinent thoughts, or troubled with cares; nothing better to distract their mind, & alter their meditations: invented (some say) by the † generall of an army in a famine, to keep souldiers from mutiny: but if it proceed from overmuch study, in such a case it may do more harm then good; it is a game too troublesome for some mens braines, too full of anxiety, all out as bad as study; besides, it is a testy cholerick game, and very offensive to him that loseth the Mate. [d] *William* the conqueror in his younger yeares, playing at chesse with the prince of *France* (*Daulphine* was not annexed to that crown in those dayes) losing a Mate, knocked the Chesse-board about his pate, which was a cause afterward of much enmity betwixt them. For some such reason it is belike, that *Patritius* in his 3. book *Tit. 12. de reg. instit.* forbids his prince to play at chesse: hawking & hunting, riding, &c. he will allow; & this to other men, but by no means to him. In *Muscovy,* where they live in Stoves and hot houses all winter long, come seldome or little abroad, it is again very necessary, and therefore in those parts (saith [e] *Herbastein*) much used. At *Fessa* in *Africk,* where the like inconvenience of keeping within doores is through heat, it is very laudable; and (as [f] *Leo Afer*

relates)

z *Instit. c. 44. In his ludis plerumq; non ars aut peritia viget, sed fraus, fallacia, dolus, astutia, casus, fortuna, temeritas locum habent, non ratio, consilium, sapientia, &c.*

a *Abusus tam frequens hodie in Europa, ut plerig; crebro harum usu patrimonium profundant, exhaustis q; facultatibus, ad inopiam redigantur.*

b *Ubi semel prurigo ista animum occupat ægre discuti potest, solicitantibus undiq; ejusdem farinæ hominibus, damnosas illas voluptates repetunt, quod & scortatoribus insitum, &c.*

c *Instituitur ista exercitatio, non lucri, sed valetudinis et oblectamenti ratione, & quo animus defatigatus respiret, novasq; vires ad subeundos labores denuo concipiat.*

† *Latrunculorum ludus inventus est a duce, ut cum miles intolerabili fame laboraret, altero die edens altero ludens, famis obliviscetur.*

Bellonius. See more of this game in *Daniel Souters Palamedes, vel de variis ludis l. 3.*

d D. *Hayward in vitâ ejus.* e *Muscovit. commentarium.* f *Inter cives Fessanos latrunculorum ludus est usitatissimus, lib. 3. de Africâ.*

relates) as much frequented. A sport fit for idle Gentlewomen, Souldiers in Garrison, and Courtiers that have nought but love matters to busie themselves about, but not altogether so convenient for such as are Students. The like I may say of *Cl. Bruxers* Philosophy game. D. *Fulkes Metromachia* and his *Ouronomachia*, with the rest of those intricate Astrologicall and Geometricall fictions, for such especially as are mathematically given; and the rest of those curious games.

Dancing, Singing, Masking, Mumming, Stage-plaies, howsoever they be heavily censured by some severe *Catoes*, yet if opportunely & soberly used, may justly bee approved. *Melius est fodere, quam saltare*, saith *Austin*; but what is that if they delight in it? [g] *Nemo saltat sobrius*. But in what kinde of dance? I know these sports have many oppugners, whole volumes writ against them; & some again, because they are now cold and wayward, past themselves, cavel at all such youthfull sportes in others, as he did in the comedy; they think them, *Illico nasci senes, &c.* Some out of preposterous zeal object many times triviall arguments, and because of some abuse, will quite take away the good use, as if they should forbid wine, because it makes men drunk; but in my judgement they are too sterne: there *is a time for all things*, for my part, I will subscribe to the *kings declaration*, and was ever of that mind, those May-games, wakes, and Whitson-ales, &c. if they be not at unseasonable hours, may justly be permitted. Let them freely sing and dance, have their poppet-playes, hobby-horses, tabers, croudes, bag-pipes, &c. play at ball, and barley-breaks, & what sports & recreations they like best. In *Franconia* a province of *Germany* (saith [h] *Aubanus Bohemus*) the old folks after evening prayer, went to the ale-house, the younger sort to dance: and to say truth with *Salisburiensis*, [i] *satius fuerat sic otiari, quam turpius occupari*, better doe so then worse, as without question otherwise (such is the corruption of mans nature) many of them will do. For that cause, Playes, Masks, Jesters, Gladiators, Tumblers, Juglers, &c. and all that crew, is admitted and winked at: [k] *Tot a jocularium scena procedit, & ideo spectacula admissa sunt, & infinita tyrocinia vanitatum, ut his occupentur, qui perniciosiùs otiari solent:* that they might bee busied about such toyes, that would otherwise more perniciously be idle. So that as [†] *Tacitus* said of the Astrologers in *Rome*, wee may say of them, *genus hominem est quod in civitate nostra & vitabitur semper & retinebitur*, they are a debosht companie most part, still spoken against, as well they deserve some of them (for I so relish and distinguish them as fidlers, and musicians) and yet ever retained. *Evil is not to bee done* (I confesse) *that good may come of it:* but this is evil *per accidens*, and in a qualified sense, to avoide a greater inconvenience, may justly be tolerated. S. *Thomas Moore* in his *Vtopian Common-wealth*, [l] *as hee will have none idle, so will he have no man labour over hard, to be toiled out like an horse, 'tis more then slavish infelicity, the life of most of our hired servants, & tradesmen else where* (excepting his *Vtopians*) *but half the day allotted for work, and halfe for honest recreation, or what soever imployment they shall think fit themselves*. If one halfe day in a week were allowed to our houshhold servants for their merry meetings, by their hard masters, or in a yeare some feastes, like those *Roman Saturnals*, I thinke they would labour harder all the rest of their time, and both parties bee better pleased: but this needs not (you

g *Tullius.*

h *De mor. gent.*

i *Polycrat. l. 1. cap. 8.*

k *Idem Sarisburiensis.*

† *Hist. lib. 1.*

l *Nemo desidet otiosus, ita nemo asinino more ad seram noctem laborat, nam ea plusquam servilis aerumna, quae opificum vita est, exceptis Vtopiensibus, qui diem in 24 horas dividunt, sex duntaxat operi deputant, reliquum à somno & cibo cujusq; arbitrio permittitur.*

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(you vvill say) for some of them doe nought but loiter all the week long. This vvhich I aime at, is for such as are *fracti animis* troubled in mind, to ease them, over-toiled on the one part, to refresh: over idle on the other, to keep themselves busied. And to this purpose, as any labour or imployment will serve to the one, any honest recreation will conduce to the other, so that it be moderate & sparing as the use of meat and drinke, not to spend all their life in gaming, playing, and pastimes, as too many gentlemen do, but to revive our bodies and recreat our souls with honest sports: of which as there be divers sorts, and peculiar to severall callings, ages, sexes, conditions, so there be proper for severall seasons, and those of distinct natures, to fit that varietie of humours vvhich is amongst them, that if one vvill not, another may: some in Summer, some in Winter, some gentle, some more violent, some for the minde alone, some for the bodie and minde: (as to some it is both businesse and a pleasant recreation to oversee vvorkemen of all sorts, to build, plot, project, to make models, cast up accompts, &c.) some vvithout, some vvithin doores: new, old, &c. as the season serveth, and as men are inclined. It is reported of *Philippus Bonus*, that good Duke of *Burgundy* (by *Lodovicus Vives in Epist.* and *Pont.* † *Heuter* in his historie) that the said Duke, at the marriage of *Elionora*, sister to the king of *Portugall* at *Bruges* in *Flanders*, vvhich vvas solemnized in the deepe of vvinter; vvhen as by reason of unseasonable vveather hee could neither hawke nor hunt, and vvas now tired vvith cards, dice, &c. and such other domesticall sports, or to see Ladies dance, vvith some of his courtiers, he would in the Evening vvalke disguised all about the Towne. It so fortuned, as he vvas vvalking late one night, hee found a country fellow dead drunke, snorting on a Bulke, † he caused his followers to bring him to his Palace, and there stripping him of his old clothes, and attiring him after the Court fashion, when he waked, he and they vvere all ready to attend upon his excellency, perswading him he vvas some great Duke. The poore fellovv admiring hovv he came there, was served in state all day long, after supper hee saw them dance, heard musick, and the rest of those Court-like pleasures: but late at night, vvhen he vvas vvell tipled, and againe fast asleepe, they put on his old robes, and so conveyed him to the place vvhere they first found him. Now the fellow had not made them so good sport the day before, as he did vvhen he returned to himselfe; all the jest vvas, to see how he[m] looked upon it. In conclusion after some little admiration, the poore man told his friends hee had seene a vision, constantly beleeved it, would not otherwise bee perswaded, and so the jest ended.[n] *Antiochus Epiphanes* vvould often disguise himselfe, steale from his Court, and goe into Merchants, Goldsmiths, and other tradesmens shops, sit and talke vvith them, and sometimes ride, or walke alone, and fall aboord vvith any Tinker, Clowne, Serving man, Carrier, or vvhomsoever hee met first. Sometimes hee did *ex insperato* give a poore fellow money, to see how he vvould looke, or on set purpose, lose his purse as hee went, to vvatch vvho found it, and vvithall how hee vvould be affected, and vvith such objects he vvas much delighted. Many such trickes are ordinarily put in practice by great men, to exhilarate themselves and others, all vvhich are harmelesse jests, and have their good uses.

† *Rerum Burgund. lib. 4.*

† *Iussit hominem deferri ad palatium & lecto ducali collocari, &c. mirari homo ubi se cò loci videt.*

m *Quid interest, inquit Lodovicus Vives, (epist. ad Franciscum Burgundiæ ducem) inter diem illius & nostros aliquot annos, nihil penitus, nisi quod, &c.*

n *Hen. Stephan. præfat. Herodoti.*

But

But amongst those exercises, or recreations of the minde within doors, there is none so generall, so aptly to be applyed to all sorts of men, so fit & proper to expell Idlenesse and Melancholy, as that of *Study*: *Studia senectutem oblectant, adolescentiam agunt, secundas res ornant, adversis perfugium & solatium præbent, domi delectant, &c.* finde the rest in *Tully pro Archia Poeta.* What so full of content, as to read, walke, and see Mappes, Pictures, Statues, Jewels, marbles, which some so much magnifie, as those that *Phidias* made of old so exquisite and pleasing to be beheld, that as †*Chrysostome* thinketh, *if any man be sickly, troubled in minde, or that cannot sleep for griefe, and shall but stand over against one of Phidias Images, he will forget all care, or whatsoever else may molest him in an instant?* There bee those as much taken with *Michael Angelo's, Raphael de Vrbino's, Francesco Francia's pieces,* and many of those Italian and Dutch painters, which were excellent in their ages; and esteeme of it as a most pleasing sight, to view those neat Architectures, Devices, Scutchions, coats of armes, read such bookes, to peruse old Coynes of severall sorts in a faire Gallery; artificiall workes; perspective glasses, old reliques, *Roman* Antiquities, variety of colours. A good picture is *falsa veritas, & muta poesis*: and though (as ○ *Vives* saith) *artificialia delectant, sed mox fastidimus,* artificiall toyes please but for a time; yet who is he that will not be moved with them for the present? When *Achilles* was tormented and sad for the losse of his dear friend *Patroclus*, his mother *Thetis* brought him a most elaborate and curious Buckler made by *Vulcan*, in which were engraven Sunne, Moone, Starres, Planets, Sea, Land, men fighting, running, riding, women scolding, hils, dales, towns, castles, brooks, rivers, trees, &c. with many pretty landskips, and perspective peeces: with sight of which he was infinitely delighted, and much eased of his grief.

† *Orat. 12. si quis animo fuerit afflictus aut ægr., nec somnum admittens, is mihi videtur e regione stans talis Imaginis oblivisci omnium posse, quæ humanæ vitæ atrocia et difficilia accidere solent.*

○ 3. *De anima.*

* *Continuo eo spectaculo captus delinito mærore*
Oblectabatur, in manibus tenens dei splendida dona.

* *Iliad. 19.*

Who will not be affected so in like case, or to see those wel furnished Cloisters and Galleries of the *Roman* Cardinals, so richly stored with all moderne Pictures, old Statues and Antiquities? *Cum se——spectando recreet simul & legendo*, to see their pictures alone and read the description, as † *Boisardus* well addes, whom will it not affect? which *Bozius, Pomponius Lætus, Marlianus, Schottus, Cavelerius, Ligorius,* &c. and hee himselfe hath well performed of late. Or in some Princes Cabinets, like that of the great Dukes in *Florence*, of *Felix Platerus* in *Basil*, or Noblemens houses, to see such variety of attires, faces, so many, so rare, and such exquisite peeces, of men, birds, beasts, &c. to see those excellent landskips, Dutch-works, and curious cuts of *Sadlier* of *Prage, Albertus Durer, Goltzius, Vrintes, &c.* such pleasant peeces of perspective, *Indian Pictures* made of feathers, *China* workes, frames, *Thaumaturgicall* motions, exoticke toyes, &c. Who is he that is now wholly overcome with idlenes, or otherwise involved in a Labyrinth of worldly cares, troubles, and discontents, that will not bee much lightned in his minde by reading of some inticing story, true or fained, where as in a glasse he shall observe what our fore-fathers have done, the beginnings, ruines, falls, periods of Common-wealths, private mens actions displayed to the life, &c. † *Plutarch* therefore calls them, *secundas mensas & bellaria*, the second course and junkets, because they were usually read at

† *Topogr. Rom. part. 1.*

† *Quod heroum convivia legi solitæ.*

276 Noblemens Feasts. Who is not earnestly affected with a passionate speech, well penned, an elegant Poem, or some pleasant bewitching discourse, which will draw his attention along with it? To most kinde of men it is an extraordinary delight to study. For what a world of bookes offers it self, in all subjects, arts, and sciences, to the sweet content and capacity of the Reader? In *Arithmetick, Geometry, Perspective, Optick, Astronomie, Architecture, Sculpturâ, Picturâ*, of which so many and such elaborate Treatises are of late written, In *Mechanicks* and their mysteries, *Military matters*, Navigation,† riding of horses,* fencing, swimming, gardening, planting, great tomes of husbandry, Cookery, Faulconry, Hunting, Fishing, Fowling, &c. with exquisite pictures, of all sports, games, and what not? In *Musick, Metaphysicks, Naturall* and *Morall Philosophy, Philologie*, in *Policy, Heraldrie, Genealogy, Chronology, &c.* they afford great Tomes, or those studies of † *Antiquity*, &c. & * *quid subtilius Arithmeticis inventionibus, quid jucundius Musicis rationibus, quid divinius Astronomicis, quid rectius Geometricis demonstrationibus?* What so sure, what so pleasant? He that shall but see that Geometricall tower of *Garizenda* at *Bologne* in *Italy*, the steeple & clock at *Strasborrough*, will admire the effects of art, or that Engine of *Archimedes* to remove the earth it self if he had but a place to fasten his instrument: *Archimedes Coclea*, & rare devises to corrivate waters, musick instruments, & trisillable *Eccho's* again, again, and again repeated, with miriades of such. What vast Tomes are extant in *Law*, *Physick*, and *Divinity*, for profit, pleasure, practice, speculation, in verse or prose, &c? their names alone are the subject of whole volumes, we have thousands of Authors of all sorts, many great Libraries full well furnished, like so many dishes of meat, served out for severall palates, and he is a very blocke that is affected with none of them. Some take an infinite delight, to study the very languages wherein these books are written, Hebrew, Greek, Syriacke, Chalde, Arabicke, &c. Me thinks it would well please any man to look upon a Geographical Map, * *suavi animum delectatione allicere, ob incredibilem rerum varietatem & jucunditatem, & ad pleniorem sui cognitionem excitare*, Chorographicall, Topographicall delineations, to behold as it were, all the remote Provinces, Townes, Cities of the World, and never to go forth of the limits of his study, to measure by the Scale and compasse, their extent, distance, examine their site. *Charles* the great as *Platina* writes, had three faire silver tables, in one of which superficies was a large map of *Constantinople*, in the second *Rome* neatly engraved, in the third an exquisite description of the whole world, and much delight he tooke in them. What greater pleasure can there now be, then to view those elaborate Maps of *Ortelius*, ‖ *Mercator, Hondius*, &c? To peruse those books of Cities, put out by *Braunus*, and *Hogenbergius?* To read those exquisite descriptions of *Maginus, Munster, Merula, Boterus, Leander Albertus, Camden, Leo, Afer, Adricomius, Nic. Gerbelius, &c?* Those famous expeditions of *Christoph. Columbus, Americus Vesputius, Marcus Polus* the *Venetian, Lod. Vertomannus, Aloysius Cadamustus, &c?* Those accurate diaries of *Portugals, Hollanders*, of *Bartison, Oliver à Nort, &c. Hacluits* voyages, *Pet. Martyrs Decades, Benzo, Lerius, Linschotens* relations, those *Hodæporicons* of *Iod. à Meggen, Brocard* the Monke, *Bredenbachius, Jo. Dublinius, Sands, &c.* to *Jerusalem*, *Ægypt*, and other remote places of the world? those pleasant

† *Pluvinet.* * *Thibault.*

† As in travelling the rest go forward and looke before them, an Antiquary alone looks round about him, seeing things past, &c. hath a compleat Horizon, *Janus Bifrons.* * *Cardan.*

* *Hondius præfat. Mercatorii.*

‖ *Atlas Geog.*

sant Itineraries of *Paulus Hentzerus*, *Jodocus Sincerus*, *Eques Polonus*, *&c.* to read *Bellonius* observations, P. *Gillius* his survaies; those parts of *America*, set out, and curiously cut in pictures, by *Fratres à Bry*. To see a well cut Herbal, Hearbs, Trees, Flowers, Plants, all vegetalls expressed in their proper colours to the life, as that of *Matthiolus* upon *Dioscorides*, *Delacampius*, *Lobel*, *Bauhinus*, and that last voluminous and mighty Herball of *Besler* of *Noremberge*, wherein almost every Plant is to his owne bignesse. To see Birds, Beasts, and Fishes of the Sea, Spiders, Gnats, Serpents, Flies, &c. all Creatures set out by the same Art, and truely expressed in lively colours, with an exact description of their natures, vertues, qualities, &c. as hath been accurately performed by *Ælian*, *Gesner*, *Ulysses Aldrovandus*, *Bellonius*, *Rondoletius*, *Hippolytus Salvianus*, *&c.* * *Arcana cœli, naturæ secreta, ordinem universi scire, majoris felicitatis & dulcedinis est, quam cogitatione quis assequi possit, aut mortalis sperare.* What more pleasing studies can there be then the Mathematicks, Theoricke, or Practicke parts? As to survay land, make mappes, modells, dials, &c. with which I was ever much delighted my selfe. *Talis est Mathematum pulchritudo* (saith ‖ *Plutarch*) *ut his indignum sit divitiarum phaleras istas & bullas, & puellaria spectacula comparari*; such is the excellencie of these studies, that all those ornaments and childish bubbles of wealth, are not worthy to bee compared to them: *crede mihi* (‡ saith one) *extingui dulce erit Mathematicarum artium studio*, I could even live and dye with such meditations, ‡ and take more delight, true content of minde in them, then thou hast in all thy wealth and sport, how rich soever thou art. The like pleasure there is in all other studies, to such as are truely addicted to them, † *ea suavitas* (one holds) *ut cum quis ea degustaverit, quasi poculis Circeis captus, non possit unquam ab illis divelli*; the like sweetnesse, which as *Circes* cup bewitcheth a student, hee cannot leave off, as well may witnesse those many laborious houres, dayes and nights, spent in the voluminous Treatises written by them; the same content. ‡ *Julius Scaliger* was so much affected with Poetry, that hee brake out into a patheticall protestation, he had rather be the author of 12 verses in *Lucan*, or such an ode in † *Horace*, then Emperour of *Germany*. *Nicholas* † *Gerbelius* that good old man, was so much ravished with a few Greeke Authors restored to light, with hope and desire of enjoying the rest, that he exclaimes forthwith, *Arabibus atq; Indis omnibus erimus ditiores*, we shall be richer then all the *Arabicke*, or *Indian* princes; of such * esteeme they were with him, incomparable worth and value. *Seneca* prefers *Zeno* & *Chrysippus*, two doting *Stoicks* (he was so much enamoured on their works) before any Prince or Generall of an Army; and *Orontius* the Mathematician so farre admires *Archimedes*, that hee calls him, *Divinum & homine majorem*, a petty God, more then a man; and well he might for ought I see, if you respect fame or worth. *Pindarus* of *Thebes* is as much renowned for his Poems, as *Epaminondas*, *Pelopidas*, *Hercules or Bacchus*, his fellow citizens for their warlike actions, *& si famam respicias, non pauciores Aristotelis quam Alexandri meminerunt* (as *Cardan* notes) *Aristotle* is more knowne then *Alexander*, for we have a bare relation of *Alexanders* deeds, but *Aristotle totus vivit in monumentis*, is whole in his workes: yet I stand not upon this, the delight is it, which I aime at, so great pleasure, such sweet con-

* *Cardan.*

‖ *Lib. de cupid. divitiarum.*

‡ *Leon. Diggs præfat. ad perpet. prognost.*

‡ *Plus capio voluptatis &c.*

† *Cardan præfat. rerum variet.*

‡ *Poetices lib.*

† *Lib. 3. Ode 9. Donec gratus eram tibi, &c.*

† *De Pelloponef. lib. 6. de scrip. Græc.*

* *Quos si integros haberemus, Dii boni, quas opes, quos thesauros teneremus.*

tent there is in ſtudy. [u] *King* James 1605, when he came to ſee our Univerſity of *Oxford*, and amongſt other Ædifices, now went to view that famous Library, renued by S. *Thomas Bodley*, in imitation of *Alexander*, at his departure brake out into that noble ſpeech, If I were not a King, I would be an Univerſity man; [x] *And if it were ſo that I muſt be a Priſoner, if I might have my wiſh, I would deſire to have no other priſon then that Library, and to be chained together with ſo many good Authors.* So ſweet is the delight of ſtudy, the more learning they have (as hee that hath a dropſie, the more he drinks the thirſtier hee is) the more they covet to learne, and the laſt day is *prioris diſcipulus*; harſh at firſt learning is, *radices amaræ*, but *fructus dulces*, according to that of *Iſocrates*, pleaſant at laſt, the longer they live, the more they are enamoured with the Muſes. *Heinſius* the keeper of the Library at *Leiden* in *Helland*, was mewed up in it all the year long, and that which to thy thinking ſhould have bred a loathing, cauſed in him a greater liking. [y] *I no ſooner* (ſaith he) *come into the Library, but I bolt the doore to mee excluding luſt, ambition, avarice, and all ſuch vices, whoſe nurſe is idleneſſe the mother of Ignorance, and Melancholy her ſelfe, and in the very lap of eternity, amongſt ſo many divine ſouls, I take my ſeat, with ſo loſty a ſpirit and ſweet content, that I pity all our great ones, and rich men that know not this happineſſe.* I am not ignorant in the meane time (notwithſtanding this which I have ſaid) how barbarouſly and baſely for the moſt part our rudergentry eſteeme of Libraries and books, how they neglect and contemne ſo great a treaſure, ſo ineſtimable a benefit, as *Æſops* Cocke did the Jewell hee found in the dunghill; and all through error, ignorance and want of education. And 'tis a wonder withall to obſerve how much they will vainely caſt away in unneceſſary expences, *quot modis pereant* (ſaith* *Eraſmus*) *magnatibus pecuniæ, quantum abſumant alea, ſcorta, compotationes, proſectiones non neceſſariæ, pompæ, bella quæſita, ambitio, colax, morio, ludio, &c.* what in hawkes, hounds, law-ſuites, vaine building, gurmundizing, drinking, ſports, playes, paſtimes, &c. If a well minded man to the Muſes ſhould ſue to ſome of them for an exhibition, to the farther maintenance or enlargement of ſuch a worke, be it Colledge, Lecture, Library, or whatſoever elſe may tend to the advancement of Learning, they are ſo unwilling, ſo averſe, they had rather ſee theſe which are already, with ſuch coſt and care erected, utterly ruined, demoliſhed or otherwiſe employed, for they repine many & grudge at ſuch gifts and revenewes ſo beſtowed; and therefore it were in vaine, as *Eraſmus* well notes, *vel ab his, vel à negotiatoribus qui ſe Mammonæ dediderunt, improbum fortaſſe tale officium exigere*, to ſolicite or aske any thing of ſuch men that are likely damn'd to riches; to this purpoſe. For my part I pity theſe men, *ſtultos jubeo eſſe libenter*, let them go as they are, in the catalogue of *Ignoramus*. How much on the other ſide, are all we bound that are ſchollers, to thoſe Munificent *Ptolomies*, bountifull *Mæcenates*, heroicall Patrons, divine ſpirits, —* *qui nobis hæc otia fecerunt, namq; erit ille mihi ſemper Deus*— that have provided for us ſo many well furniſhed Libraries as well in our publike Academies in moſt Cities, as in our private Colledges? How ſhall I remember † S. *Thomas Bodley*, amongſt the reſt, **Otho Nicholſon*, and the right reverend *Iohn Williams* Lord Biſhop of *Lincolne* (with many other pious acts) who beſides that at S. *Johns* Colledge in *Cambridge*,

u *Iſaack Wake muſæ regnantes*

x *Si unquam mihi injatis ſit, ut captivus ducar, ſi mihi daretur optio, hoc cuperem carcere concludi, hiſ catenis illigari, cum hiſce captivis concatenatis ætatem agere.*

y *Epiſt. Primero. Plerunq; in qua ſimulac pedem poſui, ſoribus peſſulum abd., ambitionem autem, amorem, libidinem, etc. excludo, quorum parens eſt ignavia, imperitia nutrix, et in ipſo æternitatis gremio, inter tot illuſtres animas ſedem mihi ſumo, cum ingenti quidem animo, ut ſubinde magnatum me miſereat, qui felicitatem hanc ignorant.*

* *Chil. 2. Cent. 1. adag. 1.*

**Virg. ecleg. 1.*

† Founder of our publike library in *Oxon.*

* Ours in Chriſtchurch *Oxon.*

Cambridge, that in *Westminster*, is now likewise in *Fieri* with a librarie at *Lincolne* (a noble president for all corporate townes and cities to imitate) *O quam te memorem (vir illustrissime) quibus elogiis?* But to my taske again.

Whosoever he is therefore that is overrunne with solitarinesse, or carried away with pleasing melancholy and vaine conceits, and for want of imployment knowes not how to spend his time, or crucified with worldly care, I can prescribe him no better remedy then this of study, to compose himself to the learning of some art or science. Provided alwayes that his malady proceed not from overmuch studie, for in such cases he addes fuell to the fire, and nothing can be more pernicious; let him take heed he do not overstretch his wits, and make a *Skeleton* of himselfe; or such inamoratoes as reade nothing but play-bookes, Idle Poems, Jests, *Amadis de Gaul*, the *Knight of the Sun*, *the seaven Champions*, *Palmerin de Oliva*, *Huon of Burdeaux*, *&c.* Such many times prove in the end as mad as *Don Quixot*. Studie is only prescribed to those that are otherwise idle, troubled in minde, or carried headlong with vaine thoughts and imaginations, to distract their cogitations (although variety of study, or some serious subject would doe the former no harme) and divert their continuall meditations another way. Nothing in this case better then study, *semper aliquid memoriter ediscant*, saith *Piso*, let them learn something without book, transcribe, translate, &c. Read the Scriptures, which *Hyperius lib. 1. de quotid. script. lec. fol. 77.* holds availeable of it selfe, [z] *the mind is erected thereby from all worldly cares, and hath much quiet and tranquilitie.* For as * *Austin* vvell hath it, 'tis *scientia scientiarum, omni melle dulcior, omni pane suavior, omni vino hilarior:* 'Tis the best *Nepenthe*, surest cordiall, sweetest alterative, present'st diverter: For neither as † *Chrysostome* wel adds, *those boughs & leaves of trees which are plashed for cattle to stand under, in the heat of the day, in summer, so much refresh them with their acceptable shade, as the reading of the scripture doth recreate, & comfort a distressed soul, in sorrow and affliction.* *Paul* bids *Pray continually*; *quod cibus corpori, lectio animæ facit*, saith *Seneca*, as meat is to the body, such is reading to the soul. [a] *To be at leasure without books is another hell, & to be buried alive.* [b] *Cardan* cals a library the physick of the soul; [c] *Divine authours fortifie the mind, make men bold & constant*; *&* (as *Hyperius* adds) *godly conference will not permit the mind to be tortured with absurd cogitations.* *Rhasis* injoynes continuall conference to such melancholy men, perpetuall discourse of some historie, tale, poeme, newes, &c. *alternos sermones edere ac bibere, æquè jucundum quam cibus, sive potus*, vvhich feeds the minde as meat and drinke doth the body, and pleaseth as much: And therefore the said *Rhasis* not without good cause would have some body still talke seriously, or dispute with them, and sometimes [d] *to cavil and wrangle* (so that it break not out to a violent perturbation) *for such altercation is like stirring of a dead fire to make it burne afresh*, it whets a dull spirit, *and will not suffer the minde to be drowned in those profound cogitations, which melancholy men are commonly troubled with.* [e] *Ferdinand* and *Alphonsus* kings of *Arragon* and *Sicily*, were both cured by reading the historie, one of *Curtius*, the other of *Livy*, when no prescribed physicke would take place. [f] *Camerarius* relates as

z *Animus levatur inde a curis, multa quiete & tranquillitate fruens.*

* *Ser. 38. ad Fratres Erem.*

† *Hom. 4. de pœnitentia. Nam nec arborum comæ pro pecorum tuguriis factæ, meridie per æstatem, optabilem exhibentes umbram oves ita reficiunt, ac scripturarum lectio afflictas angore animas solatur & recreat.*

a *Otium sine literis mors est, & vivi hominis sepultura, Seneca.*

b *Cap. 99. l. 57 de rer. var.*

c *Fortem reddunt animum & constantem, & pium colloquium non permittit animum absurda cogitatione torqueri.* d *Altercationibus utantur, quæ non permittunt animum submergi profundis cogitationibus, de quibus otiose cogitat & tristatur in illo Rodin. præfat. ad meth. hist.* f *Operum subcis. cap. 15.*

280 much of *Laurence Medices*. Heathen Philosophers are so full of divine precepts in this kinde, that as some think they alone are able to settle a distressed mind.[g] *Sunt verba & voces, quibus hunc lenire dolorem, &c. Epictetus, Plutarch*, and *Seneca, qualis ille, quæ tela*, saith *Lipsius, adversus omnes animi casus administrat, & ipsam mortem, quomodò vitia eripit, infert virtutes?* when I read *Seneca*,[h] *me thinkes I am beyond all humane fortunes, on the top of an hill above mortalitie. Plutarch* saith as much of *Homer*, for which cause belike *Niceratus* in *Xenophon*, was made by his parents to conne *Homers Iliads* and *Odysses* without booke, *ut in virum bonum evaderet*, as well to make him a good and honest man, as to avoid idlenesse. If this comfort may be got by Philosophy; what shall be had from Divinitie? What shall *Austin, Cyprian, Gregory, Bernards* divine meditations afford us?

Qui quid sit pulchrum, quid turpe, quid utile, quid non,
Plenius & melius Crisippo & Crantore dicunt.

Nay what shall the Scripture it selfe? Which is like an Apothecaries shop, wherein are all remedies for all infirmities of minde, purgatives, cordialls, alteratives, corroboratives, lenitives, &c. *Every disease of the soul*, saith [i] *Austin hath a peculiar medicine in the Scripture, this onely is required, that the sick man take the potion which God hath already tempered.* [k] *Gregory* calls it *a glasse wherein wee may see all our infirmities, ignitum colloquium, Psalm.* 118. 140. [l] *Origen* a Charme. And therefore *Hierome* prescribes *Rusticus* the Monke, [m] *continually to read the Scripture, and to meditate on that which he hath reade: for as mastication is to meat, so is meditation on that which wee read.* I would for these causes wish him that is melancholy, to use both humane and divine authours, voluntarily to impose some taske upon himself, to divert his melancholy thoughts: To studie the art of memory, *Cosmus Rosselius, Pet. Ravennas, Scenkelius detectus, &c.* that will aske a great deale of attention: or let him demonstrate a proposition in *Euclide* in his five last bookes, extract a square root, or studie *Algebra:* Then which as * *Clavius* holds, *in all humane disciplines nothing can be more excellent and pleasant, so abstruse and recondite, so bewitching, so miraculous, so ravishing, so easie withall and full of delight, omnem humanum captum superare videtur.* By this meanes you may define *ex ungue leonem*, as the diverbe is, by his thumb alone the bignesse of *Hercules*, or the true dimensions of the great † *Colossus, Solomons* temple, & *Domitians* Amphitheater out of a little part. By this art you may contemplate the variation of the 23 letters, which may be so infinitely varied, that the words complicated and deduced thence will not be contained within the compasse of the firmament, ten words may be varied 40320 severall wayes: by this art you may examine how many men may stand one by another in the whole superficies of the earth, some say 14845680000000 *assignando singulis passum quadratum*, how many men, supposing all the world as habitable as *France*, as fruitfull and so long lived may be born in 60000 years, and so may you demonstrate with * *Archimedes* how many Sands the masse of the whole world might containe if all sandie, if you did but first know how much a small cube as bigge as a Mustard-seed might hold, with infinite such. But in all nature what is there so stupend as to examine and calculate the motion of the planets, their magnitudes, apogeums, perigeums, excentricities, how farre distant from the

g *Hor.*

h *Fatendum est cacumine Olympi constitutus supra ventos & procellas, & omnes res humanas.*

i *In Ps.* 36. *omnis morbus animi in scripturâ habet medicinam, tantum opus est ut quisque æger non recuset potionem quam Deus temperavit.*

k *In moral speculum quo nos intueri possimus*

l *Hom.* 28. *Ut incantatione virus fugatur, ita lectione malum.*

m *Iterum atq; iterum moneo, ut animam sacræ scripturæ lectione occupes. Mastieat divinum pabulum meditatio.*

* *Ad* 2. *defnit.* 2. *elem. In disciplinis humanis nihil præstantius reperitur: quippe miracula quædam numerorum eruit tam abstrusa & recondita, tanta nihilominus facilitate & voluptate ut, &c.*

† Which contained 1080000 waight of brasse.

* *Vide Clavium in com. de Sacrobosco.*

the earth, the bigneſſe, thickneſſe, compaſſe of the Firmament, each ſtarre, with their diameters and circumference, apparent *area, ſuperficies*, by thoſe curious helps of glaſſes, aſtrolabes, ſextants, quadrants, of which *Tycho Brahe* in his mechanicks, opticks († divine opticks) Arithmetick, Geometry, and ſuch like arts & inſtruments. What ſo intricate and pleaſing, withall as to peruſe and practiſe *Heron Alexandrinus* vvorks, *de ſpiritalibus, de machinis bellicis, de machinâ ſe movente, Jordani Nemorarii de ponderibus propoſit.* 13. that pleaſant tract of *Machometes Bragdedinus de ſuperficierum diviſionibus, Apollonius Conicks*, or *Commandinus* labours in that kinde, *de centro gravitatis*, with many ſuch Geometricall Theorems, and Problems. Thoſe rare inſtruments and mechanicall inventions of *Jac. Beſſonus*, and *Cardan* to this purpoſe, with many ſuch experiments intimated long ſince by *Roger Bacon* in his Tract *de* † *Secretis artis & naturæ*, as to make a chariot to move *ſine animali*, diving boats, to walk on the water by art and to flie in the aire, to make ſeveral cranes & pullies, *quibus homo trahat ad ſe mille homines*, lift up and remove great weights, Mils to move themſelves, *Archita's* Dove, *Albertus* Braſen head, and ſuch Thaumaturgicall workes. But eſpecially to doe ſtrange miracles by glaſſes, of which *Proclus* and *Bacon* vvrit of old, burning glaſſes, multiplying glaſſes, perſpectives, *ut unus homo appareat exercitus*, to ſee afarre off, to repreſent ſolid bodies, by Cylinders and Concaves, to walke in the aire, *ut veraciter videant* (ſaith *Bacon*) *aurum & argentum & quicquid aliud volunt: & quum veniant ad locum viſionis, nihil inveniant*, vvhich glaſſes are much perfected of late by *Baptiſta Porta* and *Galileus*, and much more is promiſed by *Maginus* and *Midorgius*, to bee performed in this kinde. *Otocouſticons* ſome ſpeak of to intend hearing as the other doe ſight; *Marcellus Vrencken* an *Hollender* in his epiſtle to *Burgravius*, makes mention of a friend of his that is about an inſtrument, *quo videbit quæ in altero Horizonte ſint*. But our Alcumiſts me thinks, and Roſie-Croſſe men afford moſt rari eties, & are fuller of experiments: they can make gold, ſeparate and alter metals, extract oyls, ſalts, lees, and doe more ſtrange workes then *Geber, Lullius, Bacon*, or any of thoſe Ancients. *Crollius* hath made after his maſter *Paracelſus, aurum fulminans*, or *aurum volatile*, which ſhall imitate thunder and lightning, and crack lowder then any gunpowder, *Cornelius Drible* a perpetuall motion, inextinguible lights, *linum non ardens*, with many ſuch feats, ſee his booke *de naturâ elementorum*, beſides hail, wind, ſnow, thunder, lightning, &c. thoſe ſtrange fire-works, deviliſh pettards and ſuch like warlike machinations derived hence, of which reade *Tartalea* and others. *Erneſtus Burgravius* a diſciple of *Paracelſus* hath publiſhed a diſcourſe, in which he ſpecifies a lampe to bee made of mans bloud, *Lucerna vitæ & mortis index*, ſo he termes it, which Chimically prepared 40. dayes and afterward kept in a glaſſe, ſhall ſhew all the accidents of this life, *ſi lampas hic clarus, tunc homo hilaris & ſanus corpore & animo, ſi nebuloſus & depreſſus malè afficitur, & ſic pro ſtatu hominis variatur, unde ſumptus ſanguis*, and which is moſt wonderfull, it dies with the party, *cum homine perit, & evaneſcit*, the lamp and the man whence the bloud was taken, are extinguiſhed together. The ſame Author hath another Tract of *Mumia* (all out as vaine and prodigious as the firſt) by which hee will cure moſt diſeaſes, and transferre them from a man to a beaſt, by drawing bloud from one,

† *Diſtantias cælorum ſola optica dijudicat.*

† *Cap.* 4. & 5.

and

282 and applying it to the other, *vel in plantam dirivare*, and an *Alexipharmacum*, of which *Roger Bacon* of old in his *Tract de retardanda senectute*, to make a man young againe, live three or foure hundred years. Besides Panaceas, Martiall Amulets, *unguentum armarium*, balsomes, strange extracts, elixars, and such like magico-magneticall cures. Now what so pleasing can there be as the speculation of these things, to reade and examine such experiments, or if a man be more mathematically given, to calculate, or peruse *Napiers Logarithmes*, or those tables of artificiall † *Sines* and *Tangents*, not long since set out by mine old Collegiate, good friend, and late fellow-Student of *Christ-church* in *Oxford*, * M. *Edmund Gunter*, which will performe that by addition and subtraction onely, which heretofore *Regiomontanus* Tables did by multiplication and division, or those elaborate conclusions of his † *Sector*, *Quadrant* and *Crosse staffe*. Or let him that is melancholy calculate Sphericall Triangles, cast a Nativitie, which howsoever some taxe, I say with * *Garcæus*, *dabimus hoc petulantibus ingeniis*, we will in some cases allow: or let him make an *Ephemerides*, reade *Suisset* the Calculators works, *Scaliger de emendatione temporum*, and *Petavius* his adversary, till he understand them, peruse subtile *Scotus* and *Zuarez* Metaphysicks, or schoole Divinity, *Occam*, *Thomas*, *Entisberus*, *Durand*, *&c.* If those other do not affect him, he may apply his minde I say to *Heraldry*, *Antiquity*, invent Impresses, Emblemes; make *Epithalamiums*, *Epitaphs*, *Elegies*, *Epigrams*, *Palindrona Epigrammata*, *Anagrams*, *Chronograms*, *Acrosticks*, upon his friends names; or write a Comment upon *Ælia Lælia Crispis*, as many idle fellows have assayed; and rather then do nothing, vary a [n] verse a thousand waies with *Putean*, so torturing his wits, or as *Rainnerus* of *Luneburge*, * 2150 times in his *Proteus poeticus*, or *Scaliger*, *Chrysolithus*, *Cleppisius*, and others have in like sort done. If such voluntary tasks, pleasure and delight, or crabbedn esse of these studies, wil not yet divert their idle thoughts, and alienate their imaginations, they must bee compelled, saith *Christophorus à Vega*, *cogi debent*, *l.5.c.14.* upon some mulct, if they performe it not, *quod ex officio incumbat*, losse of credit or disgrace, such as are our publike University exercises. For, as he that plaies for nothing, will not heed his game; no more will voluntary imployment so throughly affect a Student, except hee be very intent of himselfe, and take an extraordinary delight in the study, about which hee is conversant. It should bee of that nature his businesse, which *volens nolens* he must necessarily undergoe, and without great losse, mulct, shame, or hinderance he may not omit.

Now for women, in stead of laborious studies, they have curious, needleworkes, Cut-workes, spinning, bone-lace, and many prettie devises of their owne making, to adorne their houses, Cushions, Carpets, Chaires, Stooles, (*for she eates not the bread of idlenesse*, *Prov.31.27. quæsivit lanam & linum*) confections, conserves, distillations, &c. which they shew to strangers,

† *Ipsa comes præsessis operis venientibus ultro*
Hospitibus monstrare solet, non segniter horas
Contestata suas, sed nec sibi deperisse.

Which to her guests she shewes, with all her pelfe,
Thus far my maides, but this I did my self.

This they have to busie themselves about, household offices, &c. * neate gardens

n *Tot tibi sunt dotes virgo, quot sydera cælo.*

* *Dapie Christe urbi bona sit pax tempore nostro.*

† *Chælonerus Lib.9.de Rep. Angl.*

* *Hortus Coronarius, medicus & culinarius, &c.*

† Printed at *London*, Anno 1620.

* Late Astronomy reader at *Gresham* Colledge,

† Printed at *London* by *William Jones* 1623.

* *Præfat.Meth. Astrol.*

dens full of exotick, verſicolour, diverſly varied, ſweet ſmelling flowers, and plants in all kinds, which they are moſt ambitious to get, curious to preſerve and keep, proud to poſſeſſe, and much many times bragge of. Their merry meetings & frequent viſitations, mutuall invitations in good towns, I voluntarily omit, which are ſo much in uſe, goſſipping among the meaner ſort, &c. old folkes have their beads; an excellent invention to keepe them from idleneſſe, that are by nature melancholy, and paſt all affaires, to ſay ſo many *Paternoſters, Avemaries, Creedes*, if it were not prophane and ſuperſtitious. In a word, body and minde muſt be exerciſed, not one, but both, and that in a mediocrity: otherwiſe it will cauſe a great inconvenience. If the body be overtyred, it tyres the minde. The minde oppreſſeth the body, as with ſtudents it oftentimes falls out, who (as [o] *Plutarch* obſerves) have no care of the body, *but compell that which is mortall, to do as much as that which is immortall: that which is earthly, as that which is etheriall. But as the Oxe tyred, told the Camell, (both ſerving one maſter) that refuſed to carry ſome part of his burden, before it were long, hee ſhould be compelled to carry all his packe, and skinne to boot (which by and by, the Oxe being dead fell out) the body may ſay to the ſoul, that will give him no reſpit or remiſſion: a little after, an ague, Vertigo, Conſumption, ſeiſeth on them both, all his ſtudy is omitted, and they muſt be compelled to be ſick together:* He that tenders his own good eſtate, and health, muſt let them draw with equall yoke, both alike, [p] *that ſo they may happily enjoy their wiſhed health.*

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o *Tom. 1. de ſanit. tuend. Qui rationem corporis non habent, ſed cogunt mortalem immortali, terreſtrem æthereæ æqualem præſtare induſtriam: Cæterum ut Cameto uſu venit, quod ei bos prædixerat, cum eidem ſervirent domino & parte oneris levare illum Camelus recuſaſſet, paulo poſt & ipſius cutem, & totum onus cogeretur geſtare (quod mortuo bove impletum) Ita animo quoq; contingit, dum defatigato corpori, &c.* p *Ut pulchram illam & amabilem ſanitatem præſtemus.*

Memb. 5.

Waking and terrible dreams rectified.

AS waking that hurts, by all means muſt be avoided, ſo ſleep which ſo much helps, by like waies, [q] *muſt be procured, by nature or art, inward or outward medicines, and to be protracted longer then ordinary, if it may be, as being an eſpeciall help.* It moyſtens and fattens the body, concocts, and helps digeſtion (as we ſee in Dormice, and thoſe *Alpine* Mice that ſleep all Winter) which *Geſner* ſpeaks of, when they are ſo found ſleeping under the ſnow in the dead of Winter, as fat as butter. It expells cares, pacifies the minde, refreſheth the weary limbes after long work,

q *Interdicendæ Vigiliæ, ſomni paulo longiores conciliandi. Altemarus cap. 7. Somnus ſupra modum prodeſt, quovis modo conciliandus Piſo.*

[r] *Somne quies rerum, placidiſſime ſomne deorum,*
Pax animi, quem cura fugit, qui corpora duris
Feſſa miniſteriis mulces reparaſq; labori.
Sleep reſt of things, O pleaſing Deity,
Peace of the Soul, which cares doſt crucifie,
Weary bodies refreſh and mollifie.

r *Ovid.*

The chiefeſt thing in all Phyſick * *Paracelſus* calls it, *omnia arcana gemmarum ſuperans & metallorum.* The fitteſt time is [ſ] *twoor three houres after ſupper, when as the meat is*

* *In Hippoc. Aphoriſ.*

ſ *Crato conſ. 21 lib. 2 duabus aut tribus horis poſt cænam, quum jam cibus ad fundum ventriculi reſederit, primum ſuper latere dextro quieſcendum, quod in tali decubitu jecur ſub ventriculo quieſcat, non gravans ſed cibum calfaciens, perinde ac ignis lebetem qui illi admovetur. poſt primum ſomnum quieſcendum latere ſiniſtro, &c.*

284 *now ſettled at the bottome of the ſtomacke, and 'tis good to lye on the right ſide firſt, becauſe at that ſite the liver doth reſt under the ſtomacke, not moleſting any way but heating him as a fire doth a kettle, that is put to it. After the firſt ſleepe 'tis not a miſſe to lye on the left ſide, that the meat may the better deſcend:* and ſometimes againe on the belly, but never on the backe. Seven or eight houres is a competent time for a melancholy man to reſt, as *Crato* thinkes; but as ſome doe, to lye in bed and not ſleep, a day or halfe a day together, to give aſſent to pleaſing conceits and vaine imaginations, is many wayes pernicious.* To procure this ſweet moiſtning ſleepe, is beſt to take away the occaſions (if it bee poſſible) that hinder it, and then to uſe ſuch inward or outward remedies, which may cauſe it. *Conſtat hodie* (ſaith *Boiſſardus* in his Tract *de magiâ cap.* 4.) *multos ita faſcinari ut noctes integras exigant inſomnes, ſummâ inquietudine animorum & corporum*, many cannot ſleep for witches and faſcinations, which are too familiar in ſome places; they call it, *dare alicui malam noctem*. But the ordinary cauſes are heat and dryneſſe, which muſt firſt bee removed, [t] a hot and dry braine never ſleepes well: griefe, fears, cares, expectations, anxieties, great buſineſſes, † *In aurem utramâ, otioſe ut dormias*, and all violent perturbations of the mind muſt in ſome ſort be qualified, before we can hope for any good repoſe. Hee that ſleeps in the day time, or is in ſuſpenſe, feare, any way troubled in minde, or goes to bed upon a full [v] ſtomacke, may never hope for quiet reſt in the night, *nec enim meritoria ſomnos admittunt*, as the [x] Poet ſaith, Innes and ſuch like troubleſome places are not for ſleep, one calls Oſtler, another Tapſter, one cryes and ſhouts, another ſings, whoupes, hollows,

— † *abſentem cantat amicam,*
Multâ prolutus vappâ nauta atq; viator.

Who not accuſtomed to ſuch noyſes can ſleepe amongſt them? He that will intend to take his reſt muſt goe to bed *animo ſecuro, quieto & libero*, with a [y] ſecure and compoſed minde, in a quiet place: *omnia noctis erunt placidâ compoſta quiete*: and if that will not ſerve, or may not be obtained, to ſeeke then ſuch means as are requiſite. To lye in clean linnen and ſweet; before he goes to bed, or in bed to hear [z] *ſweet Muſick*, which *Ficinus* commends *lib.* 1. *cap.* 24. or as *Jobertus med. pract. lib.* 3. *cap.* 10. [a] *to read ſome pleaſant Author till he be aſleep, to haue a baſon of water ſtill dropping by his bed ſide*, or to lie near that pleaſant murmure, *lene ſonantis aquæ*, Some floud-gates, arches, falls of water, like *London* Bridge, or ſome continuate noiſe which may benum the ſenſes, *lenis motus, ſilentium & tenebræ, tum & ipſa voluntas ſomnos faciunt*; as a gentle noyſe to ſome procures ſleepe, ſo, which *Bernardinus Tileſius lib. de ſomno* well obſerves, ſilence, in a darke roome, and the will it ſelfe, is moſt available to others. *Piſo* commends frications, *Andrew Borde* a good draught of ſtrong drinke before one goes to bed; I ſay, a nutmeg and ale, or a good draught of muſcadine, with a toſt and nutmeg, or a poſſet of the ſame, which many uſe in a morning, but me thinks for ſuch as have drie braines, are much more proper at night; ſome preſcribe a [b] ſup of vineger as they go to bed, a ſpoonefull ſaith *Ætius Tetrabib. lib.* 2. *ſer.* 2. *cap.* 10. *lib.* 6. *cap.* 10. *Ægineta lib.* 3. *cap.* 14. *Piſo, a little after meat,* [c] *becauſe it rarifies melancholy, and procures an appetite to ſleep. Donat. ab Altomar. cap.* 7. and *Mercurialis* approve of it, if the malady proceed from the [d] Spleene.

[t] *Sæpius accidit melancholicis, ut nimium exſiccato cerebro vigiliis attenuentur. Ficinus. lib.* 1. *cap.* 29.

† *Ter.*

[u] *Ut ſis noctu levis ſit tibi cœna brevis.*

[x] *Iuven. Sat.* 3.

† *Hor. Ser. lib.* 1 *Sat.* 5.

[y] *Sepoſitis curis omnibus quantum fieri poteſt, una cum veſtibus, &c. Kirkſt.*

[z] *Ad horam ſomni aures ſuavibus cantibus & ſonis delinire.*

[a] *Lectio jucunda, aut ſermo, ad quem attentior animus convertitur, aut aqua ab alto in ſubjectum pelvim delabatur, &c. Ovid.*

[b] *Aceti ſorbitio*

[c] *Attenuat melancholiam, et ad conciliandum ſomnum juvat.*

[d] Spleene. *Salust. Salvian. lib. 2. cap. 1. de remed. Hercules de Saxoniâ in Pan. Ælianus Montaltus de morb. capitis, cap. 28. de Melan.* are altogether against it. *Lod. Mercatus de inter. Morb. cau. lib. 1. cap. 17.* in some cases doth allow it. [e] *Rhasis* seemes to deliberate of it, though *Simeon* commend it (in sawce peradventure) he makes a question of it: as for bath, fomentations, oyls, potions, simples or compounds, inwardly taken to this purpose, [f] I shall speake of them elsewhere. If in the midst of the night when they lie awake, which is usefull to tosse and tumble, and not sleep, [g] *Ranzovius* would have them, if it bee in warme weather, to rise and walke three or foure turnes (till they be cold) about the chamber, and then go to bed again.

d *Quod lieni acetum conveniat.*
e *Cont. 1. tract. 9 meditandum de aceto.*
f *Sect. 5. memb. 1. Subsect. 6.*
g *Lib. de sanit. tuenda.*

Against fearfull and troublesome dreams, *Incubus* and such inconveniences, wherewith melancholy men are molested, the best remedy is to eat a light supper, and of such meats as are easie of digestion, no Hare, Venison, Beefe, &c. not to lye on his backe, not to meditate or thinke in the day time of any terrible objects, or especially talke of them before he goes to bed. For as he said in *Lucian* after such conference, *Hecates somniare mihi videor*, I can thinke of nothing but Hobgoblins: and as *Tully* notes, [h] *for the most part our speeches in the day time, cause our phantasie to worke upon the like in our sleep*, which *Ennius* writes of *Homer*:

Et canis in somnis leporis vestigia latrat;

As a dogge dreames of an Hare, so do men, on such subjects they thought on last.

[i] *Somnia quæ mentes ludunt volitantibus umbris,*
Nec delubra deûm, nec ab æthere numina mittunt,
Sed sibi quisque facit, &c.

For that cause when *Ptolomy* King of *Egypt* had posed the 70 interpreters in order, and asked the nineteenth man, what would make one sleep quietlie in the night, he told him, [k] *the best way was to have divine and celestiall meditations, and to use honest actions in the day time.* [l] *Lod. Vives* wonders *how Schoolemen could sleep quietly, & were not terrified in the night, or walke in the darke, they had such monstrous questions, and thought of such terrible matters all day long.* They had need amongst the rest to sacrifice to God *Morpheus*, whom [m] *Philostratus* paints in a white & blacke coat, with a horne & Ivory box full of dreams, of the same colours, to signifie good and bad. If you will know how to interpret them, read *Artemidorus, Sambucus* and *Cardan*, but how to help them, [n] I must referre you to a more convenient place.

h *In Som. Scip. fit enim fere ut cogitationes nostræ & sermones pariant aliquid in somno, quale de Homero scribit Ennius, de quo videlicet sæpissimè vigilans solebat cogitare & loqui.*
i *Aristæ hist.*
k *Optimum de cœlestibus et honestis meditari, et ea facere.*
l *Lib. 3 de causis corr. art. tam mira monstra quæstionum sæpe nascuntur inter eos, ut miver eos interdum in somniis non terreri, aut de illis in tenebris audere verba facere, adeo res sunt monstrosæ.*
m *Icon. lib. 1.*
n *Sect. 5. Memb. 1. Subs. 6.*

Meme. 6. Subsect. 1.

Perturbations of the minde rectified. From himself, by resisting to the utmost, confessing his griefe to a friend, &c.

WHosoever he is that shall hope to cure this malady in himselfe or any other, must first rectifie these passions and perturbations of the minde, the chiefest cure consists in them. A quiet mind is that *voluptas*, or *Summum bonum* of *Epicurus*, *non dolere, curis vacare, animo tranquillo esse*, not to grieve, but to want cares, and have a quiet

soul is the only pleasure of the World, as *Seneca* truly recites his opinion, not that of eating and drinking, which injurious *Aristotle* maliciously puts upon him, and for which he is still mistaken, *malè audit & vapulat*, slandred without a cause, and lashed by all posteritie. [o] *Feare and Sorrow therefore are especially to be avoided, and the minde to be mitigated with mirth, constancy, good hope; vaine terror, bad objects are to bee removed, and all such persons in whose companies they be not well pleased. Gualter Bruel. Fernelius consil. 43. Mercurialis consil. 6. Piso, Jacchinus cap. 15. in 9. Rhasis, Capivaccius, Hildesheim, &c.* all inculcate this as an especiall meanes of their cure, that their [p] *minds be quietly pacified, vaine conceits diverted, if it be possible, with terrors, cares, fixed studies, cogitations, and whatsoever it is that shall any way molest or trouble the Soul*, because that otherwise there is no good to be done. [r] *The bodies mischiefes*, as *Plato* proves, *proceed from the soul: and if the mind be not first satisfied, the body can never bee cured. Alcibiades* raves (saith * *Maximus Tyrius*) and is sick, his furious desires carry him from *Lyceus* to the pleading place, thence to the Sea, so into *Sicily*, thence to *Lacedæmon*, thence to *Persia*, thence to *Samos*, then againe to *Athens*; *Critias* tyrannizeth over all the city; *Sardanapalus* is love-sicke, these men are ill affected all, and can never be cured, till their minds bee otherwise qualified. *Crato* therefore in that often cited Counsell of his for a Noble man his patient, when he had sufficiently informed him in diet, aire, exercise, Venus, sleep, concludes with these as matters of greatest moment, *Quod reliquum est animæ accidentia corrigantur*, from which alone proceeds Melancholy; they are the fountaine, the subject, the hinges whereon it turnes, and must necessarily be reformed. [s] *For anger stirres choler, heats the bloud and vitall spirits; Sorrow on the other side refrigerates the body, and extinguisheth naturall heat, overthrowes appetite, hinders concoction, dries up the temperature, and perverts the understanding*: Feare dissolves the spirits, infects the heart, attenuates the soul: and for these causes all passions and perturbations must to the uttermost of our power, and most seriously be removed. *Ælianus Montaltus* attributes so much to them, [t] *that hee holds the rectification of them alone to be sufficient to the cure of Melancholy in most patients.* Many are fully cured when they have seen or heard, &c. enjoy their desires, or be secured and satisfied in their minds; *Galen* the common master of them all, from whose fountain they fetch water, brags *lib. 1. de san. tuend.* that he for his part hath cured diverse of this infirmitie, *solum animis ad rectum institutis*, by right setling alone of their minds.

Yea but you will here infer, that this is excellent good indeed if it could be done, but how shall it be effected, by whom, what art, what meanes? *hic labor, hoc opus est.* 'Tis a naturall infirmity, a most powerfull adversary, all men are subject to passions, and Melancholy above all others, as being distempered by their innate humors, abundance of choler adust, weakenesse of parts, outward occurrences, and how shall they be avoided? the wisest men, greatest Philosophers of most excellent wit, reason, judgement, divine spirits, cannot moderate themselves in this behalfe, such as are found in body and minde, *Stoicks, Heroes, Homers*, Gods, all are passionate, and furiously carried sometimes; and how shall we that are already crased, *fracti animis*,

o *Animi perturbationes summè fugiendæ, metus potissimum et tristitia; eorumque loco animus demulcendus hilaritate, animi constantia, bona spe removendi terrores, et eorum consortium quos non probant.*

p *Phantasiæ eorum placide subvertendæ, terrores ab animo removendi.*

q *Ab omni fixa cogitatione quovismodo avertantur.*

r *Cuncta mala corporis ab animo procedunt, quæ nisi curentur, corpus curari minime potest, Cbarmid.*

* *Disputat. An morbi graviores corporis an animi. Renoldo interpret. ut parum absit à furore, rapitur à Lyceo in concionem, à concione ad mare, à mari in Siciliam, &c.*

s *Ira bilem movet, sanguinem adurit, vitales spiritus accendit, mœstitia universum corpus infrigidat, calorem innatũ extinguit, appetitum destruit, concoctionem impedit, corpus exsiccat, intellectum pervertit. Quamobrẽ hæc omnia prorsus vitanda sunt, & pro viribus fugienda.*

t *De mel. c. 26. ex illis solum remedium, multi ex visis, auditis, &c. sanati sunt.*

sicke

sicke in body, sicke in minde, resist? wee cannot performe it. You may advise and give good precepts, as who cannot? But, how shall they bee put in practice? I may not deny but our passions are violent, and tyrannize over us, yet there bee meanes to curbe them; though they be head-strong, they may be tamed, they may be qualified, if he himselfe or his friends, will but use their honest endevours, or make use of such ordinary helps, as are commonly prescribed.

He himselfe (I say) from the Patient himselfe, the first and chiefest remedy must be had, for if he be averse, peevish, waspish, give way wholly to his passions, will not seek to be helped, or be ruled by his friends, how is it possible he should be cured? But if he be willing at least, gentle, tractable, and desire his owne good, no doubt but he may *magnam morbi deponere partem*, be eased at least, if not cured. Hee himselfe must doe his utmost indeavour to resist and withstand the beginnings. *Principiis obsta, Give not water passage, no not a little, Ecclus* 25.27. If they open a little, they will make a greater breach at length. Whatsoever it is that runneth in his minde, vaine conceit, be it pleasing or displeasing, which so much affects or troubleth him, [u] *by all possible meanes he must withstand it, expell those vaine, false, frivolous imaginations, absurd conceits, fained feares and sorrowes; from which,* saith *Piso, this disease primarily proceeds, and takes his first occasion or beginning, by doing something or other that shall be opposite unto them, thinking of something else, perswading by reason, or howsoever to make a sudden alteration of them.* Though hee have hitherto runne in a full career, and precipitated himselfe, following his passions, given reines to his appetite, let him now stop upon a sudden, curbe himself in; and as [x] *Lemnius* adviseth, *strive against with all his power, to the utmost of his endeavour, and not cherish those fond imaginations, which so covertly creepe into his minde, most pleasing and amiable at first, but bitter as gall at last, and so head-strong, that by no reason, art, counsell, or perswasion they may bee shaken off.* Though he be farre gone, and habituated unto such phantasticall imaginations, yet as [y] *Tully*, and *Plutarch* advise, let him oppose, fortifie, or prepare himselfe against them, by premeditation, reason, or as we doe by a crooked staffe, bend himselfe another way.

[z] *Tu tamen interea effugito quæ tristia mentem*
Solicitant, procul esse jube curasq; metumque
Pallentem, ultrices iras, sint omnia læta.
In the meane time expell them from thy mind,
Pale feares, sad cares, and griefes which doe it grind,
Revengefull anger, paine and discontent,
Let all thy soule be set on merriment.
Curas tolle graves, iraſci crede profanum.

If it be idlenesse hath caused this infirmitie, or that he perceive himselfe given to solitarinesse, to walk alone, and please his mind with fond imaginations, let him by all meanes avoide it, 'tis a bosome enemy, 'tis delightsome melancholy, a friend in shew, but a secret devil, a sweet poyson, it will in the end be his undoing, let him goe presently, taske or set himself a worke, get some good company. If he proceed, as a Gnat flies about a candle, so long till at length hee burne his body, so in the end hee will undoe himselfe: if it be any harsh object, ill company, let him presently goe from it. If by his owne

[u] *Pro viribus annitendum in prædictis, tum in aliis, a quibus malum velut a primariâ causâ occasionem nactum est, imaginationes absurdæ falsæq; et mœstitia quæcunq; subierit propulsetur, aut aliud agendo, aut ratione persuadendo earum mutationem subito facere.*

[x] *Lib. 2. c. 16. de occult. nat. Quisquis huic malo obnoxius est, acriter obsistat, & summâ curâ obluctetur, nec ullo modo foveat imaginationes tacite obrepentes animo, blandas ab initio & amabiles, sed quæ adeo convalescunt, ut nullâ ratione excuti queant.*

[y] *3. Tusc. ad Apollonium.*

[z] *Fracastorius.*

288 owne default through ill diet, bad aire, want of exercise, &c. let him now beginne to reforme himselfe. *It would be a perfect remedie against all corruption, if as* [a] Roger Bacon *hath it, we could but moderate our selves in those six non-naturall things.* [b] *If it be any disgrace, abuse, temporall losse, calumnie, death of friends, imprisonment, banishment, bee not troubled with it, doe not feare, be not angrie, grieve not at it, but with all courage sustaine it.* (*Gordonius lib.* 1. *c.* 15. *de conser. vit.*) *Tu contra audentior ita.* [c] If it be sickenesse, ill successe, or any adversity that hath caused it, oppose an invincible courage, *fortifie thy selfe by Gods word, or otherwise, mala bonis persuadenda*, set prosperitie against adversitie, as wee refresh our eyes by seeing some pleasant meadow, fountaine, picture, or the like: recreate thy minde by some contrary object, with some more pleasing meditation divert thy thoughts.

Yea, but you inferre againe, *facilè consilium damus aliis*, wee can easily give counsell to others; every man, as the saying is, can tame a shrew but he that hath her; *si hic esses, aliter sentires*, if you were in our miserie, you would finde it otherwise, 'tis not so easily performed. We know this to be true, we should moderate our selves, but we are furiously carried, we cannot make use of such precepts, we are overcome, sick, *malè sani*, distempered and habituated in these courses, we can make no resistance; you may as well bid him that is diseased, not to feele paine, as a melancholy man not to fear, not to be sad: 'tis within his bloud, his brains, his whole temperature, it cannot be removed. But he may choose whether he will give way too far unto it, he may in some sort correct himself. A philosopher was bitten with a mad dog, and as the nature of that disease is to abhor all waters, and liquid things, and to thinke still they see the picture of a dogge before them: Hee went for all this, *reluctante se*, to the Bath, and seeing there (as hee thought) in the water the picture of a dogge, with reason overcame this conceit, *quid cani cum balneo?* what should a dog doe in a Bathe? a meere conceipt. Thou thinkest thou heares and seest devils, blackemen, &c. 'tis not so, 'tis thy corrupt phantasie, settle thine imagination, thou art well. Thou thinkest thou hast a great nose, thou art sicke, every man observes thee, laughes thee to scorne, perswade thy selfe 'tis no such matter: this is fear only, and vain suspicion. Thou art discontent, thou art sad and heavie, but why? upon what ground? consider of it: thou art jealous, timorous, suspicious, for what cause? examine it throughly, thou shalt finde none at all, or such as is to be contemned, such as thou wilt surely deride, and contemne in thy selfe, when it is past. Rule thy selfe then with reason, satisfie thy selfe, accustome thy selfe, weane thy selfe from such fond conceipts, vaine feares, strong imaginations, restlesse thoughts. Thou maiest doe it, *Est in nobis assuescere* (as *Plutarch* saith) wee may frame our selves as wee will. As he that useth an upright shooe, may correct the obliquity, or crookednesse by wearing it on the other side; wee may overcome passions if we will. *Quicquid sibi imperavit animus obtinuit*, as [d] *Seneca* saith, *nulli tam feri affectus, ut non disciplinâ perdomentur*, whatsoever the Will desires, she may command: no such cruell affections, but by discipline they may be tamed; voluntarily thou wilt not doe this or that, which thou ought'st to do, or refrain, &c. but when thou art lashed like a dul Jade, thou wilt reform it, fear of a whip will make thee do, or not doe. Doe that voluntarily then which

a *Epist. de secretis artis & naturæ cap.* 7. *de retard. sen. Remedium esset contra corruptionem propriam, si quilibet exerceret regimen sanitatis, quod consistit in rebus sex non naturalibus.*

b *Pro aliquo vituperio non indigneris, nec pro amissione alicujus rei, pro morte alicujus, nec pro carcere, nec pro exilio, nec pro aliâ re, nec trascaris, nec timeas, nec doleas, sed cum summâ præsentiâ hæc sustineas.*

c *Quodsi incommoda adversitatis infortunia hoc malum invexerint, his infractum animum opponas, Dei verbo ejusq; fiducia te suffulcias, &c. Lemnius lib.* 1. *c.* 16.

d *lib.* 2. *de irâ.*

vvhich thou canst doe, and must doe by compulsion: thou mayst refraine if thou wilt, and master thine affections. [c] *As ina citie,* (saith *Melanchthon*) *they doe by stubborne rebellious rogues, that will not submit themselves to politicall judgement, compell them by force, so must we doe by our affections. If the heart will not lay aside those vicious motions, and the phantasie those fond imaginations, wee have another forme of government to enforce and refraine our outward members, that they be not led by our passions.* If appetite will not obey, let the moving facultie over-rule her, let her resist and compell her to doe otherwise. In an ague the appetite vvould drink: sore eyes that itch, vvould bee rubbed, but reason saith no, and therefore the moving facultie vvill not doe it. Our phantasie would intrude a thousand feares, suspicions, Chimera's upon us, but vve have reason to resist, yet we let it bee overborne by our appetite, [f] *Imagination enforceth spirits, which by an admirable league of nature compell the nerves to obey, and they our severall limmes:* vvee give too much way to our passions. And as to him that is sicke of an ague, all things are distastefull and unpleasant, *non ex cibi vitio,* saith *Plutarch*, not in the meat, but in our taste: so many things are offensive to us, not of themselves, but out of our corrupt judgement, jealousie, suspicion and the like, vve pull these mischiefes upon our ovvn heads.

If then our judgement be so depraved, our reason over-ruled, Will precipitated, that vve cannot seek our ovvn good, or moderate our selves, as in this disease commonly it is, the best way for ease is to impart our misery to some friend, not to smother it up in our ovvn breast, *alitur vitium, crescitq; tegendo, &c.* and that vvhich vvas most offensive to us, a cause of feare and griefe, *quod nunc te coquit,* another hell; for [g] *strangulat inclusus dolor atq; exæstuat intùs,* grief concealed strangles the soul, but vvhen as vve shall but impart it to some discreet, trusty, loving friend, it is [h] instantly removed, by his counsell happely, wisedome, perswasion, advice, his good meanes, which we could not otherwise apply unto our selves. A friends counsell is a charm, and as a † Bull that is tied to a fig-tree, becomes gentle on a sudden (which some, saith * *Plutarch*, interpret of good words) so is a savage, obdurate heart mollified by faire speeches. *All adversity findes ease in complaining* (as † *Isidore* holds) *and 'tis a solace to relate it,*

* Ἀγαθὴ παραίφασις ἐστὶν ἑταίρα.

Friends confabulations are comfortable at all times, as fire in winter, shade in summer, *quale sopor fessis in gramine*, meat and drinke to him that is hungry or athirst; *Democritus Collyrium* is not so soveraigne to the eyes as this is to the heart; good words are chearfull and powerfull of themselves, but much more from friends, as so many props, mutually sustaining each other like Ivie and a wal, which † *Camerarius* hath well illustrated in an *Embleme*. *Lenit animum simplex vel sæpè narratio,* the simple narration many times easeth our distressed minde, & in the midst of greatest extremities, so divers have beene relieved, by [i] exonerating themselves to a faithfull friend: hee sees that which wee cannot see for passion and discontent, hee pacifies our mindes, he wil ease our pain, asswage our anger, *quanta inde voluptas, quanta securitas, Chrysostome* adds, what pleasure, what security by that meanes! † *Nothing so available, or that so much refresheth the soul of man. Tully*, as I remember, in an Epistle to his deare friend *Atticus*, much condoles the defect

c *Cap.3.de affect. anim. Ut in civitatibus contumaces qui non cedunt politico imperio, vi coercendi sunt, ita Deus nobis indidit alteram imperii formam, si cor non deponit vitiosum affectum, membra foras coercenda sunt, ne ruant in quod affectus impellat, et locomotiva quæ heroili imperio obtemperat, alteri resistat.*

f *Imaginatio impellit spiritus, et inde nervi moventur, &c. & obtemperant imaginationi & appetitui mirabili fœdere, ad exequendum quod jubent.*

g *Ovid Trist. lib. 5.*

h *Participet inde calamitatis nostræ sunt, & velut exonerata in eos sarcina onere levamur. Arist. Eth. lib. 9*

† *Camerarius embl. 26. cen. 2.*

* *Sympos. lib. 6. cap. 10.*

† *Epist. 8. lib. 3. Adversa fortuna habet in querelis levamentum, et malorum relatio, &c.*

* *Alloquium chari juvat, & solamen amici.*

† *Emblem. 54. cent. 1.*

i As *David* did to *Jonathan*, 1 Sam. 20

† *Seneca ep. 67.*

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fect of such a friend. * *I live here* (saith he) *in a great citie, where I have a multitude of acquaintance, but not a man of all that companie, with whom I dare familiarly breath, or freely jest. Wherefore I expect thee, I desire thee, I send for thee, for there bee many things which trouble and molest mee, which had I but thee in presence, I could quickly disburden my self of in a walking discourse.* The like peradventure may he & he say with that old man in the Comedy,

Nemo est meorum amicorum hodie,
Apud quem expromere occulta mea audeam:

and much inconvenience may both he and he suffer in the mean time by it. He or he, or whosoever then labours of this malady, by all meanes let him get some trusty friend, [k] *Semper habens Pyladem & aliquem qui curet Orestem,* a *Pylades*, to whom freely and securely he may open himself. For as in all other occurences, so it is in this, *Si quis in cælum ascendisset, &c.* as he said in †*Tully*, If a man had gone to heaven, *seene the beautie of the skies*, stars errant, fixed, &c. *insuavis erit admiratio*, it will doe him no pleasure, except hee have some bodie to impart vvhat he hath seene. It is the best thing in the world, as [l] *Seneca* therefore adviseth in such a case, *to get a trusty friend, to whom we may freely and sincerely power out our secrets; nothing so delighteth and easeth the minde, as when we have a prepared bosome, to which our secrets may descend, of whose conscience wee are assured as our owne, whose speech may ease our succourlesse estate, counsell relieve, mirth expell our mourning, and whose very sight may be acceptable untous.* It was the counsell which that politick [m] *Commineus* gave to all princes, and others distressed in mind, by occasion of *Charles* Duke of *Burgundy*, that was much perplexed, *first to pray to God, and lay himselfe open to him, and then to some speciall friend, whom we hold most deare, to tell all our grievances to him; nothing so forcible to strengthen, recreate and heale the wounded soule of a miserable man.*

* *Hic in civitate magnâ & turbâ magnâ neminem reperire possumus quocum suspirare familiariter aut jocari libere possimus. Quare te expectamus, te desideramus, te arcessimus. Multa sunt enim quæ me solicitant & angunt, quæ mihi videor aures tuas nactus, unius ambulationis sermone exhaurire posse.*

k *Ovid.*

† *De amicitia.*

l *De tranquil. c.7. Optimum est amicum fidelem nancisci in quem secreta nostra infundamus; nihil æquè oblectat animum, quam ubi sint præparata pectora, in quæ tutò secreta descendant, quorum conscientia æque ac tua: quorum sermo solitudinem leniat, sententia consilium expediat, hilaritas tristitiam dissipet, conspectuq; ipse delectet.*

m *Comment. l.7. Ad Deum confugiamus, & peccatis veniam precemur, inde ad amicos, & cui plurimum tribuimus, nos patefaciamus totos, et animi vulnus quo affligimur: nihil ad resciendum animum efficacius.*

Subsect. 2.

Helpe from friends by counsell, comfort, faire and foule meanes, witty devices, satisfaction, alteration of his course of life, removing objects, &c.

WHen the Patient of himselfe is not able to resist, or overcome these heart-eating passions, his friends or physician must be ready to supply that which is wanting. *Suæ erit humanitatis & sapientiæ* (which * *Tully* injoyneth in like case) *si quid erratum, curare, aut improvisum, suâ diligentiâ corrigere.* They must all joyn, *nec satis medico*, saith * *Hippocrates*, *suum fecisse officium, nisi suum quoq; ægrotus, suum astantes, &c.* First they must especially beware, a melancholy discontented person (bee it in what kinde of melancholy soever) never be left alone or idle: but as Physicians prescribe physick, *cum custodiâ*, let them not be left unto themselves, but with some company or other, least by that meanes they aggravate and increase their disease, *non oportet ægros hujusmodi esse solos*

* *Ep. Q. frat.*

* *Aphor. prim.*

vel

vel inter ignotos, vel inter eos quos non amant aut negligunt, as *Rod. à Fonseca Tom. 1. consul. 35.* prescribes. *Lugentes custodire solemus* (saith * *Seneca*) *ne solitudine maleutantur*, we watch a sorrowfull person, lest he abuse his solitarinesse, and so should wee doe a melancholy man; set him about some businesse, exercise or recreation, which may divert his thoughts, and still keepe him otherwise intent; for his phantasie is so restlesse, operative and quick, that if it be not in perpetuall action, ever employed, it will work upon it self, melancholize, and be carried away instantly, with some feare, jealousie, discontent, suspicion, some vaine conceipt or other. If his weaknesse be such, that hee cannot discerne what is amisse, correct or satisfie, it behoves them by counsell, comfort, or perswasion, by faire or foule means, to alienate his mind, by some artificial invention, or some contrary perswasion, to remove all objects, causes, companies, occasions, as may any wayes molest him, to humour him, please him, divert him, and if it be possible, by altering his course of life, to give him security & satisfaction. If he conceal his grievances, & will not be known of them, [n] *They must observe by his looks, gestures, motions, phantasie, what it is that offends*, and then to applie remedies unto him: many are instantly cured, when their mindes are satisfied. [o] *Alexander* makes mention of a woman, *that by reason of her husbands long absence in travell, was exceeding peevish and melancholy, but when she heard her husband was returned, beyond all expectation, at the first sight of him, shee was freed from all fear, without help of any other physicke restored to her former health. Trincavelius consil. 12. lib. 1.* hath such a story of a *Venetian*, that being much troubled with melancholy, [p] *and ready to die for grief: when he heard his wife was brought to bed of a son, instantly recovered.* As *Alexander* concludes, [q] *If our imaginations be not inveterate, by this art they may be cured, especially, if they proceed from such a cause.* No better way to satisfie, then to remove the object, cause, occasion, if by any art or meanes possible wee may finde it out. If he grieve, stand in feare, be in suspicion, suspence, or any way molested, secure him, *Solvitur malum*, give him satisfaction, the cure is ended, alter his course of life, there needs no other Physicke. If the party be sad, or otherwise affected, *consider* (saith [r] *Trallianus*) *the manner of it, all circumstances, and forthwith make a sudden alteration*, by removing the occasions, avoid all terrible objects, heard or seen, [s] *monstrous and prodigious aspects*, tales of devils, spirits, ghosts, tragicall stories, to such as are in feare they strike a great impression, renew many times, & recall such Chimera's and terrible fictions into their minds. [t] *Make not so much as mention of them in private talke, or a dumbe shew tending to that purpose: such things* (saith *Galateus*) *are offensive to their imaginations.* And to those that are now in sorrow, [v] *Seneca forbids all sad companions, and such as lament, a groaning companion is an enemy to quietnesse.* [x] *Or if there be any such party, at whose presence the patient is not well pleased, he must be removed: gentle speeches, and faire meanes must first be tried, no harsh language used, or uncomfortable words; and*

* *Epist. 10.*

n *Observando motus, gestus, manus, pedes, oculos, phantasiam, Piso.*

o *Mulier melancholia correpta ex longa viri peregrinatione, et iracundè omnibus respondens, quum maritus domum reversus, præter spem, &c.*

p *Præ dolore moriturus, quū nunciatum esset uxorem peperisse filium, subitò recuperavit.*

q *Nisi affectus longo tempore infestaverit, tali artificio imaginationes curare oportet, præsertim ubi malum ab his velut à primaria causa occasionem habuerit.*

r *Lib. 1. cap. 16 Si ex tristitia aut alio affectu caperit speciem considera, aut aliud quid eorum, quæ subitam alterationem facere possunt.* (s *Evitandi monstrifici affectus, etc.* t *Neq; enim tam actio, aut recordatio rerum hujusmodi displicet, sed ita vel gestus alterius Imaginationi adumbrare, vehementer molestum. Galat. de mor. cap. 7.* u *Tranquil. Præcipue vitentur tristes, et omnia deplorantes, tranquillitati inimicus est comes perturbatus, omnia gemens.* x *Illorum quoque hominum, à quorum consortio abhorrent, præsentia amovenda, nec serumnibus ingratis obtundendi; si quis insaniam ab insania sic curari æstimet, et protervè utitur, magis quam æger insanit. Crato consil. 184. Scoltzii.*

292 *not expell, as some do, one madnesse with another, he that so doth, is madder then the Patient himself*: all things must bee quietly composed, *eversa non evertenda, sed erigenda*, things downe must not bee dejected, but reared, as *Crato* counselleth; *y he must be quietly and gently used*, and we should not doe any thing against his minde, but by little and little effect it. As an horse that starts at a drumme or trumpet, and will not endure the shooting of a peece, may be so manned by art, and animated, that he cannot only endure, but is much more generous at the hearing of such things, much more couragious then before, and much delighteth in it: they must not be reformed *ex abrupto*, but by all art and insinuation, made to such companies, aspects, objects, they could not formerly away with. Many at first cannot endure the sight of a greene wound, a sick man, which afterward become good Chirurgians, bold Empericks: A horse starts at a rotten post afarre off, which comming neere, he quietly passeth. 'Tis much in the manner of making such kinde of persons, be they never so averse from company, bashfull, solitary, timorous, they may be made at last with those *Romane* Matrons, to desire nothing more then in a publike shew, to see a full company of gladiators breath out their last.

y *Molliter ac suaviter eger tractetur, nec ad ea adigatur quæ non curat.*

If they may not otherwise be accustomed to brook such distastefull and displeasing objects, the best way then is generally to avoid them. *Montanus consil.* 229. to the Earle of *Monfort* a Courtier, and his Melancholy Patient, adviseth him to leave the Court, by reason of those continuall discontents, crosses, abuses, *z cares, suspicions, emulations, ambition, anger, jealousie, which that place afforded, and which surely caused him to be so melancholy at the first:* *Maxima quæq; domus servis est plena superbis*, A company of scoffers and proud Jacks, are commonly conversant and attendant in such places, and able to make any man that is of a soft quiet disposition (as many times they do) *ex stulto insanum*, if once they humour him, a very Idiot, or starke mad. A thing too much practised in all common societies, and they have no better sport then to make themselves merry by abusing some silly fellow, or to take advantage of another mans weaknes. In such cases, as in a plague, the best remedy is, *cito, longè, tardè*: (for to such a party, especially if he be apprehensive, there can be no greater misery) to get him quickly gone, farre enough off, and not to be over hasty in his returne. If he be so stupid, that he do not apprehend it, his friend should take some order, and by their discretion supply that which is wanting in him, as in all other cases they ought to do. If they see a man Melancholy given, solitary, averse from company, please himselfe with such private and vaine meditations, though he delight in it, they ought by all means seeke to divert him, to dehort him, to tell him of the event and danger that may come of it. If they see a man idle, that by reason of his meanes otherwise, will betake himselfe to no course of life, they ought seriously to admonish him, hee makes a noose to intangle himself, his want of imployment will be his undoing. If hee have sustained any great losse, suffered a repulse, disgrace, &c. if it bee possible, relieve him. If he desire ought, let him be satisfied; if in suspence, feare, suspicion, let him be secured: and if it may conveniently be, give him his hearts content; for the body cannot be cured till the minde be satisfied. † *Socrates* in *Plato* would prescribe no physicke for *Charmides* head-ach, *till first he had eased*

z *Ofuspiciones, curas, æmulationem, ambitionem, iras, &c. quas locus ille ministrat, et quæ fecissent melancholicum.*

† *Nisi prius animum turbatissimum curasset, oculi sine capite, nec corpus sine anima curari potest.*

eased his troublesome mind; body and soul must be cured together, as head and eyes,

* *Oculum non curabis sine toto capite,*
Nec caput sine toto corpore,
Nec totum corpus sine animâ.

* E græco.

If that may not be hoped or expected, yet ease him with comfort, chearfull speeches, faire promises, and good words, perswade him, advise him. *Many,* saith [a] *Galen, have been cured by good counsell and perswasion alone. Heavines of the heart of man doth bring it down, but a good word rejoyceth it,* Prov. 12. 25. *and there is he that speaketh words like the pricking of a sword, but the tongue of a wise man is health,* Verse 18. *Oratio namq; saucii animi est remedium,* a gentle speech is the true cure of a wounded soule, as [b] *Plutarch* contends out of *Æschylus* and *Euripides: If it be wisely administred, it easeth grief and pain, as diverse remedies do many other diseases:* 'Tis *incantationis instar,* a charme, *Æstuantis animi refrigerium,* that true *Nepenthe* of *Homer,* which was no Indian plant or fained medicine, which *Epidamna Thonis* wife sent *Helena* for a token, as *Macrobius* 7. *Saturnal. Goropius Hermat. lib.* 9. *Greg. Nanzianzen* and others suppose, but opportunity of speech: for *Helena's* boule, *Medea's* unction, *Venus* girdle, *Circes* cup, cannot so inchant, so forcibly move or alter as it doth. A letter sent or read will do as much, *multum allevor quum tuas literas lego,* I am much eased, as † *Tully* writ to *Pomponius Atticus,* when I read thy letters. Assuredly a wise and well spoken man may do what he will in such a case, a good Orator alone, as [c] *Tully* holds, can alter affections by power of his eloquence, *comfort such as are afflicted, erect such as are depressed, expell and mitigate feare, lust, anger, &c.* And how powerfull is the charme of a discreet and dear friend? *Ille regit dictis animos, & temperat iras,* What may not he effect? As [d] *Chremes* told *Menedemus*; *Feare not, conceale it not O friend, but tell me what it is that troubles thee, and I shall surely help thee by comfort, counsell, or in the matter it selfe.* [e] *Arnoldus lib.* 1. *breviar. cap.* 18. speakes of an usurer in his time, that upon a losse much melancholy and discontent was so cured. As Imagination, feare, grief, cause such passions, so conceipts alone, rectified by good hope, counsell, &c. are able againe to helpe: and 'tis incredible how much they can do in such a case, as [f] *Trincavelius* illustrates by an example of a Patient of his. *Porphyrius* the Philosopher (in *Plotinus* life, written by him) relates, that being in a discontented humor through unsufferable anguish of minde, he was going to make away himself: but meeting by chance his master *Plotinus,* who perceiving by his distracted looks all was not well, urged him to confesse his griefe: which when he had heard, he used such comfortable speeches, that he redeemed him *è faucibus Erebi,* pacified his unquiet minde, insomuch that he was easily reconciled to himselfe, and much abashed to thinke afterwards, that hee should ever entertaine so vile a motion. By all means therefore, faire promises, good vvords, gentle perswasions are to be used, not to be too rigorous at first, [g] *or to insult over them, not to deride neglect or contemne, but rather,* as *Lemnius* exhorteth, *to pity, & by all plausible meanes to seeke to reduce them:* but if satisfaction may not be had, milde courses, promises, comfortable speeches, and good counsell will not take place; then as *Christopherus à Vega* determines, *lib.* 3. *cap.* 14. *de Mel.* to handle them

[a] *Et nos non paucos sanavimus, animi motibus ad debitum revocatis. lib.* 1. *de sanit. tuend.*

[b] *Consolat. Apollonium. Si quis sapienter et suo tempore adhibeat. Remedia morbis diversis diversa sunt, dolentem sermo benignus sublevat.*

† *Lib.* 12. *epist.*

[c] *De nat. deorum, consolatur afflictos, deducit perterritos a timore, cupiditates inprimis, & iracundias comprimit.*

[d] *Heauton. Act.* 1. *Scen.* 1. *Ne metue, ne verere, crede inquam mihi, aut consolando, aut consilio, aut re juvero.*

[e] *Novi feneratorem avarum apud meos sic curatum, qui multum pecuniam amiserat.*

[f] *Lib.* 1. *consil.* 12. *Incredibile dictu quantum juvent.*

[g] *Nemo istiusmodi conditionis hominibus insultet, aut in illos sit severior, verum miseriæ potius indoleat, vicemque deploret. lib.* 2. *cap.* 16.

them more roughly, to threaten and chide, saith [h] *Altomarus*, terrifie sometimes, or as *Salvianus* will have them, to be lashed and whipped, as we do by a starting horse, [i] that is affrighted without a cause, or as [k] *Rhasis* adviseth, *one while to speake faire and flatter, another while to terrifie and chide*, as they shall see cause.

When none of these precedent remedies will availe, it will not be amisse, which *Savanarola* and *Ælian Montaltus* so much commend, *clavum clavo pellere*, [l] *to drive out one passion with another, or by some contrary passion*, as they doe bleeding at nose by letting bloud in the arme, to expell one feare with another, one grief with another. [m] *Christopherus á Vega* accounts it rationall Physicke, *non alienum a ratione*: and *Lemnius* much approves it, *to use an hard wedge to an hard knot*, to drive out one disease with another, to pull out a tooth, or wound him, to geld him saith † *Platerus*, as they did Epilepticall patients of old, because it quite alters the temperature, that the paine of the one may mitigate the griefe of the other; [n] *and I knew one that was so cured of a quartan ague, by the sudden coming of his enemies upon him.* If we may beleeve [o] *Pliny*, whom *Scaliger* calls *mendaciorum patrem*, the father of lies, *Q. Fabius Maximus* that renowned Consull of *Rome*, in a battle fought with the King of the *Allobroges*, at the river *Isaurus* was so rid of a quartan ague. *Valesius* in his controversies, holds this an excellent remedy, and if it be discreetly used in this malady, better then any Physick.

Sometimes againe by some [p] fained lye, strange news, witty device, artificiall invention, it is not amisse to deceive them. [q] *As they hate those*, saith *Alexander*, *that neglect or deride, so they will give eare to such as will sooth them up. If they say they have swallowed frogges, or a snake, by all means grant it, and tell them you can easily cure it*: 'tis an ordinarie thing. *Philodotus* the Physician cured a melancholy King, that thought his head was off, by putting a leaden cap thereon, the waight made him perceive it, and freed him of his fond imagination. A woman in the said *Alexander*, swallowed a Serpent as shee thought, hee gave her a vomit, and conveyed a Serpent, such as shee conceived, into the bason, upon the sight of it shee was amended. The pleasanteſt dotage that ever I read, saith [r] *Laurentius*, was of a Gentleman at *Senes* in *Italy*, who was afraid to pisse, least all the towne should bee drowned; the Physicians caused the bells to be rung backward, and told him the towne was on fire, whereupon he made water, and was immediatly cured. Another supposed his nose so bigge that he should dash it against the wall if he stirred; his Physician tooke a great peece of flesh, and holding it in his hand, pinched him by the nose, making him beleeve that flesh was cut from it. *Forestus obs. lib.* 1. had a melancholy patient, who thought he was dead, [s] *hee put a fellow in a chest, like a dead man by his beds side, and made him reare himselfe a little, and eat: the melancholy man asked the counterfeit, whether dead men use to eat meat, he told him yea, whereupon he did eat likewise and was cured. Lemnius lib.* 2. *cap.* 6. *de.* 4. *complex.* hath many such instances, and *Jovianus Pontanus lib.* 4. *cap.* 2. *of Wisd.* of the like: but amongst the rest I finde one

h *Cap.* 7. *Idem Piso Laurentius cap.* 8.

i *Quod timet nihil est, ubi cogitur et videt.*

k *Una vice blandiantur, una vice iisdem terrorem incutiant.*

l *Si verò fuerit ex novo malo audito, vel ex animi accidente, aut de amissione mercium, aut morte amici, introducantur nova contraria his quæ ipsum ad gaudia moverant, de hoc semper niti debemus, &c.*

m *Lib.* 3. *cap.* 14.

† *Cap.* 3. *Castratio olim à veteribus usa in morbis desperatis, &c.*

n *Lib.* 1. *cap.* 5. *sic morbum morbo, at clavum clavo, retundimus, & malo nodo malum cuneum adhibemus. Novi ego qui ex subito hostium incursu, & inopinato timore quartanam depulerat.*

o *Lib.* 7. *cap.* 50. *In acie pugnans febre quartana liberatus est.*

p *Iacchinus cap.* 15. *in* 9. *Rhasis Mont. cap.* 26.

q *Lib.* 1. *cap.* 16 *aversantur eos qui eorum affectus vident, contemnunt. Si ranas & viperas comedisse se putant, concedere debemus, & spem de cura facere.* r *Cap.* 8 *de mel.* s *Cistam posuit ex Medicorum consilio prope eum, in quem alium se mortuum fingentem posuit, hic in cista jacens, &c.*

most

most memorable, registred in the [t] French Chronicles, of an Advocate of *Paris* before mentioned, who beleeved verily hee was dead, &c. I reade a multitude of examples, of melancholy men cured by such artificiall inventions.

[t] *Serres* 1550.

Subsect. 3.

Musicke a remedy.

MAny and sundry are the meanes, which Philosophers and Physicians have prescribed to exhilarate a sorrowfull heart, to divert those fixed and intend cares and meditations, which in this malady so much offend; but in my judgement none so present, none so powerfull, none so apposite as a cup of strong drinke, mirth, musicke, and merry company. *Ecclus* 40. 20. *Wine and Musicke rejoyce the heart.* [u] *Rhasis cont. 9. Tract. 15. Altomarus. cap. 7. Ælianus Montaltus c. 26. Ficinus, Bened. Victor. Faventinus* are almost immoderate in the commendation of it, a most forcible medicine [x] *Jacchinus* calls it: *Jason Pratensis, a most admirable thing, and worthie of consideration, that can so mollifie the minde, and stay those tempestuous affections of it. Musica est mentis medicina maxima*, a roaring-meg against Melancholy, to reare and revive the languishing soule, [y] *affecting not onely the eares, but the verie arteries, the vitall and animall spirits, it erects the minde, and makes it nimble, Lemnius instit. cap.* 44. This it will effect in the most dull, severe and sorrowfull souls, [z] *expell griefe with mirth, and if there bee any cloudes, dust, or dregges of cares yet lurking in our thoughts, most powerfully it wipes them all away, Salisbur: polit. l. 1. c. 6.* and that which is more, it will performe all this in an instant: [a] *Cheare up the countenance, expell austerity, bring in hilarity (Girald. Camb. cap.* 12. *Topog. Hiber.) informe our manners, mitigate anger; Athenæus (Dipnosophist. lib.* 14. *cap.* 10. calleth it an infinite treasure to such as are endowed with it: *Dulci sonum reficit tristia corda melos, Eobanus Hessus.* Many other properties [b] *Cassiodorus epist* 4. reckons up of this our divine Musicke, not only to expell the greatest griefes, but *it doth extenuate feares and furies, appeaseth cruelty, abateth heavinesse, and to such as are watchfull it causeth quiet rest, it takes away spleene and hatred*, bee it instrumentall, vocall, with strings, winde, [c] *Quæ à spiritu, sine manuum dexteritate gubernetur, &c.* it cures all irksomnesse and heavinesse of the Soul. [d] Labouring men that sing to their worke, can tell as much, and so can souldiers when they goe to fight, whom terror of death cannot so much affright, as the sound of trumpet, drum, fife, and such like musick animates. *It makes a childe quiet*, the nurses song, and many times the sound of a trumpet on a sudden, bells ringing, a carremans whistle, a boy singing some ballad tune early in the street, alters, revives, recreats a restlesse patient that cannot sleepe in the night, &c. In a word, it is so powerfull a thing that it ravisheth the soule, *regina sensuum*, the Queene of the senses, by sweete pleasure (which is an happy cure) and corporall tunes pacifie our incorporeall soule, *sine ore loquens, dominatum in animam exercet*, and carries it beyond it selfe, helps, elevates, extends it. *Scaliger exercit.* 302. gives a reason of these effects,

[u] *In 9. Rhasis. Magnam vim habet Musica.*

[x] *Cap. de Mania. Admiranda projectò res est, & digna expensione, quod sonorum concinnitas mentem emolliat, sistatq; procellosas ipsius affectiones.*

[y] *Languens animus inde erigitur & revivisceit, nec tam aures afficit, sed & sonitu per arterias undiq; diffuso, spiritum vitales tũ animales excitat, mentem reddens agitem, &c.*

[z] *Musica venustate suâ mentes severiores capit, &c.*

[a] *Animos tristes subitò exhilarat, nubilos vultus serenat, austeritatem reponit, jucunditatem exponit, barbariem; facit deponere gentes, mores instituit, iracundiam mitigat.*

[b] *Cythara tristitiam jucundat, timidos furores attenuat cruentam, sævitiam blandè reficit, languorem, &c.* [c] *Pet. Aretine.* [d] *Castilio de aulic. lib. 1. fol. 27.*

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[c] *because the spirits about the heart take in that trembling and dancing aire into the body, are moved together, and stirred up with it,* or else the minde as some suppose, harmonically composed, is rouzed up at the tunes of musick. And 'tis not onely men that are so affected, but almost all other creatures. You know the tale of *Hercules Gallus*, *Orpheus*, and *Amphion*, *felices animas Ovid* cals them, that could *saxa movere sono testudinis*, &c. makes stocks and stones, as well as beasts, and other animals dance after their pipes: the dog and hare, wolfe and lambe, *vicinumque lupo præbuit agna latus*, *clamosus graculus*, *stridula cornix*, & *Jovis aquila*, as *Philostratus* describes it in his images, stood all gaping upon *Orpheus*, and [†] trees pulled up by the roots, came to heare him, *Et comitem quercum pinus amica trahit.*

Arion made fishes follow him, which, as common experience evinceth, [f] are much affected with musicke. All singing birds are much pleased with it, especially Nightingales, if wee may beleeve *Calcagninus*; and Bees amongst the rest, though they be flying away, when they heare any tingling sound, will tarrie behinde. [g] *Harts, Hindes, Horses, Dogs, Beares, are exceedingly delighted with it. Scal. exerc.* 302. Elephants *Agrippa* addes *lib.* 2. *cap.* 24. and in *Lydia* in the midst of a lake there be certain floating Ilands, (if ye will beleeve it) that after musicke will dance.

But to leave all declamatory speeches in praise [h] of divine Musick, I will confine my self to my proper subject: besides that excellent power it hath to expell many other diseases, it is a soveraigne remedy against [i] Despaire and Melancholy, and will drive away the devil himself. *Canus* a *Rhodian* Fidler in [k] *Philostratus*, when *Apollonius* was inquisitive to know what hee could do with his pipe, told him, *That he would make a melancholy man merrie, and him that was merry much merrier then before, a lover more inamoured, a religious man more devout. Ismenias* the *Theban*, [l] *Chyron* the *Centaure* is said to have cured this and many other diseases by musicke alone: as now they doe those, saith [m] *Bodine*, that are troubled with S. *Vitus* bedlam dance. [n] *Timotheus* the Musician compelled *Alexander* to skip up & downe, and leave his dinner (like the tale of the Frier and the Boy) whom *Austin de civ. Dei. lib.* 17. *cap.* 14. so much commends for it. Who hath not heard how *Davids* harmony drove away the evil spirits from king *Saul*, 1. *Sa.* 16. and *Elisha* when he was much troubled by importunate kings, called for a Minstrel, *and when he played, the hand of the Lord came upon him*, 2. *King.* 3. *Jason Pratensis c. de Mania* hath many examples, how *Clinias* & *Empedocles* cured some desperately melancholy, and some mad, by this our Musicke. Which because it hath such excellent vertues, belike [o] *Homer* brings in *Phemius* playing, and the *Muses* singing at the banquet of the gods. *Aristotle polit. l.* 8. *c.* 5. *Plato* 2. *de legibus*, highly approve it, and so do all Politicians. The *Greekes*, *Romans*, have graced Musicke, and made it one of the liberall sciences, though it be now become mercenarie. All civill commonwealths allow it: *Cneius Manlius* (as * *Livius* relates) *Ao aburb. cond.* 567. brought first out of *Asia* to *Rome* singing wenches, players, jesters, and all kinde of musicke to their feasts. Your Princes, Emperours, and persons of any quality, maintaine it in their Courts; No mirth without musicke. Sr.

[c] *Quod spiritus qui in corde agitant, tremulum & subsaltantem recipiunt aerem in pectus, & inde excitantur, à spiritu musculi moventur, &c.*

[†] *Arbores radicibus avulsæ, &c.*

[f] M. *Carew* of *Anthony* in descrip. *Cornwall* saith of Sailes, that they will come and shew themselves dancing at the sound of a trumpet, *fol.* 35. 1. & *fol.* 154. 2. *booke.*

[g] *De cervo, equo, cane, urso idem compertum, musicâ afficiuntur.*

[h] *Numen inest numeris.*

[i] *Sæpe graves morbos modulatum carmen abegit, Et desperatis conciliavit opem.*

[k] *Lib.* 5. *cap.* 7. *Mœrentibus mœrorem adimam, lætantem vero seipso reddam hilariorem amantem calidiorem, religiosum divino numine correptum, & ad Deos colendos paratiorem.*

[l] *Natalis Comes Myth. lib.* 4 *cap.* 12.

[m] *Lib.* 5. *de rep. Curat musica furorem Sancti Viti.*

[n] *Exilire è convivio. Cardan, subtil. lib.* 13.

[o] *Iliad.* 1.

* *Libro* 9. *capit.* 1. *Psaltrias, Sambucistrasq́, & convivalia ludorum oblectamenta addita epulis ex Asiâ invexit in urbem.*

Thomas

Thomas Moore in his absolute *Utopian* common-wealth, allowes musicke as an appendix to every meale, and that throughout, to all sorts. *Epictetus* cals *mensam mutam, præsepe*, a table without musicke a manger; for *the concent of Musicians at a banquet, is a carbuncle set in gold, & as the signet of an Emerald well trimmed with gold, so is the melodie of Musicke in a pleasant banquet. Ecclus* 32. *v.* 5, 6 [p] *Lewes* the eleventh when he invited *Edward* the fourth to come to *Paris*, told him that as a principall part of his entertaiment, hee should heare sweet voices of children, *Ionicke* and *Lydian* tunes, exquisite Musicke, hee should have a——and the Cardinall of *Burbon* to be his confessor, which he used as a most plausible argument: as to a sensuall man indeed it is. [†] *Lucian* in his booke *de saltatione* is not ashamed to confesse that he tooke infinite delight in singing, dancing, musick, vvomens companie, and such like pleasures, *and if thou* (saith hee) *didst but heare them play and dance, I know thou wouldst be so well pleased with the object, that thou wouldst dance for company thy self, without doubt thou wilt bee taken with it.* So *Scaliger* ingeniously confesseth, *exercit.* 274. [q] *I am beyond all measure affected with musicke, I doe most willingly behold them dance, I am mightily detained and allured with that grace and comelinesse of faire women, I am well pleased to bee idle amongst them.* And what young man is not? As it is acceptable and conducing to most, so especially to a melancholy man. Provided alwaies, his disease proceede not originally from it, that he bee not some light *inamarato*, some idle phantastick, who capers in conceit all the day long, and thinkes of nothing else, but how to make Jigs, Sonnets, Madrigals, in commendation of his Mistresse. In such cases Musicke is most pernicious, as a spur to a free horse, will make him run himself blinde, or break his winde, *Incitamentum enim amoris musica*, for Musicke enchants, as *Minander* holds, it will make such melancholy persons mad, and the sound of those Jiggs, and Horne-pipes will not bee removed out of the eares a weeke after. [*] *Plato* for this reason forbids Musicke and wine to all young men, because they are most part amorous, *ne ignis addatur igni*, least one fire increase another. Many men are melancholy by hearing Musicke, but it is a pleasing melancholy that it causeth, and therefore to such as are discontent, in wo, fear, sorrow, or dejected, it is a most present remedy, it expels cares, alters their grieved mindes, and easeth in an instant. Otherwise, saith [r] *Plutarch, Musica magis dementat quàm vinum*; Musicke makes some men mad as a tygre; like *Astolphos* horne in *Ariosto*: or *Mercuries* golden wand in *Homer*, that made some wake, others sleepe, it hath divers effects: and [s] *Theophrastus* right well propheseid, that diseases were either procured by Musicke, or mitigated.

p *Comineus.*

† *Ista libenter & magnâ cum voluptate spectare soleo. Et scio te illecebris hisce captum iri & insuper tripudiaturum, haud dubiè demulcebere.*

q *In musicis supra omnem fidem capior et oblector, choreas libentissime aspicio, pulchrarum fœminarum venustate detineor, otiari inter has solutus curis possum.*

* *3. De legibus.*

r *Sympos. quæst.* 5 *Musica multos magis dementat quam vinum.*

s *Animi morbi vel a musicâ curantur vel inferuntur.*

Subsect. 4.

Mirth and merry companie, faire objects, remedies.

Mirth and merrie company may not bee separated from Musicke, both concerning and necessarily required in this businesse. Mirth (saith [t] *Vives*) *purgeth the bloud, confirmes health, causeth a fresh, pleasing, and fine colour*, prorogues life, whets the wit, makes the body young, lively and fit for any manner of imployment. The merrier heart,

t *Lib. 3. de animâ. Lætitia purgat sanguinem, valetudinem conservat, colorem inducit florentem, nitidum, gratum.*

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heart, the longer life; *A merry heart is the life of the flesh*, Prov. 14. 30. *Gladnesse prolongs his dayes*, Ecclus 30. 22. and this is one of the three *Salernitan* Doctors, D. *Merriman*, D. *Diet*, D. *Quiet*,[u] which cures all diseases —*Mens hilaris, requies, moderata dieta.* [x] *Gomesius præfat. lib. 3. de sal. gen.* is a great magnifier of honest mirth, by which (saith he) *we cure many passions of the minde, in our selves, and in our friends:* which [y] *Galateus* assignes for a cause why we love merrie companions: and well they deserve it, being that as [z] *Magninus* holds, a merry companion is better then any musick, and as the saying is, *comes jucundus in viâ pro vehiculo*, as a wagon to him that is wearied on the way. *Jucunda confabulatio, sales, joci*, pleasant discourse, jests, conceits, merrie tales, *melliti verborum globuli*, as *Petronius*, [a] *Pliny*, [b] *Spondanus*, [c] *Cælius*, and many good Authours pleade, are that sole *Nepenthes* of *Homer*, *Helenas* boule, *Venus* girdle, so renowned of old † to expell griefe and care, to cause mirth and gladnesse of heart, if they be rightly understood, or seasonably applied. In a word,

* *Amor, voluptas, Venus, gaudium,*
Jocus, ludus, sermo suavis, suaviatio,

are the true *Nepenthes*. For these causes our Physicians generally prescribe this as a principall engine, to batter the walls of melancholy, a chiefe antidote, and a sufficient cure of it self. *By all meanes* (saith [d] *Mesue*) *procure mirth to these men in such things as are heard, seene, tasted, or smelled, or any way perceived, and let them have all enticements, and faire promises, the sight of excellent beauties, attires, ornaments, delightsome passages, to distract their minds from feare and sorrow, and such things on which they are so fixed and intent.* [e] *Let them use hunting, sports, playes, jests, merry company*, as *Rhasis* prescribes, *which will not let the minde bee molested, a cup of good drinke now and then, heare musick, and have such companions, with whom they are especially delighted;* [f] *merry tales or toyes, drinking, singing, dancing, and what soever else may procure mirth:* and by no meanes, saith *Guianerius*, suffer them to be alone. *Benedictus Victorius Faventinus*, in his Empericks, accompts it an especial remedy against melancholy, [g] *to hear & see singing, dancing, maskers, mummers, to converse with such merry fellowes, and faire maides. For the beautie of a woman cheareth the face*, *Ecclus* 36. 22. † Beautie alone is a soveraigne remedy against feare, griefe, and all melancholy fits; a charme, as *Peter de la Seine* and many other writers affirme, a banquet it selfe; he gives instance in discontented *Menelaus* that was so often freed by *Helenas* faire face: and [h] *Tully*, 3. *Tusc.* cites *Epicurus* as a chiefe patron of this Tenent. To expell griefe, and procure pleasance, sweet smells, good diet, touch, taste, embracing, singing, dancing, sports, playes, and above the rest, exquisite beauties, *quibus oculi jucundè moventur & animi*, are most powerfull meanes, *obvia forma*, to meet, or see a faire maide passe by, or to be in company with her. He found it by experience, and made good use of it in his owne person, if *Plutarch* bely him not, for he reckons up the names of some more elegant

u *Spiritu temperat, calorem excitat, naturalem virtutem corroborat, juvenile corpus diu servat, vitam prorogat, ingenium acuit, et hominem negotiis quibuslibet aptiorem reddit, Schola Salern.*

x *Dum contumeliâ vacant, & festivâ lenitate mordent, mediocres animi ægritudines sanari solent, etc.*

y *De mor. sol. 57. Amamus ideo eos qui sunt faceti & jucundi.*

z *Regim. sanit. part. 2. Nota, quod amicus bonus, & dilectus socius, narrationibus suis jucundis superat omnem melodiam.*

a *Lib. 21. cap. 27.*

b *Comment. in 4. Odyss.*

c *Lib. 26. c. 15.*

† *Homericum illud Nepenthes quod mœrorem tollit, & euthymiam, & hilaritatem parit.*

* *Plaut. Bacch.*

d *De ægritud. capitis. Omni modo generet lætitiam in iis, de iis quæ audituntur et videntur, aut odorantur, aut gustantur, aut quocunq; modo sentire possunt, & aspectu formarum multi decoris & ornatus, & negotiatione jucundâ, & blandientibus ludis, & promissis distrahantur eorum animi, de re aliquâ quam timent & dolent.*

e *Utantur venationibus, ludis, jocis, amicorum consortiis, quæ non sinunt animum turbari, vino et cantu, et loci mutatione, et hiberiâ, et gaudio, ex quibus præcipue delectantur.*

f *Piso. ex fabulis & ludis querenda delectatio. His versetur qui maximè grati sunt, cantus & chorea ad lætitiam prosunt.*

g *Præcipue valet ad expellendam melancholiam stare in cantibus, ludis, et sonis, et habitare cum familiaribus, et præcipue cum puellis jucundis.*

† *Par. 5. de avocamentis lib. de absolvendo luctu.*

h *Corporum complexus, cantus, ludi, formæ, &c.*

pieces,

pieces, [b] *Leontia, Boedina, Hedeia, Nicedia,* that were frequently seen in *Epicurus* garden, and very familiar in his house. Neither did he try it himself alone, but if we may give credite to † *Atheneus*, he practised it upon others. For when a sad and sicke patient was brought unto him to be cured, *hee laid him on a downe bed, crowned him with a garland of sweet smelling flowres, in a faire perfumed closet delicately set out, and after a potion or two of good drinke, which hee administred, he brought in a beautifull young* wench that could play upon a Lute, sing and dance, &c. Tully* 3. *Tusc.* scoffes at *Epicurus* for this his prophane physicke (as well hee deserved) and yet *Phavorinus* and *Stobeus* highly approve of it, most of our looser Physicians in some cases, to such parties especially allow of this, and all of them will have a melancholy, sad, discontented person, make frequent use of honest sports, companies, and recreations, *& incitandos ad venerem*, as * *Rodericus à Fonseca* will, *aspectu & contactu pulcherrimarum fœminarum*, to be drawn to such consorts, whether they will or no. Not to be an auditor only, or a spectator, but sometimes an actor himselfe. *Dulce est desipere in loco*, to play the foole now and then, is not amisse, there is a time for all things. Grave *Socrates* would bee merry by fits, sing, dance, and take his liquor too, or else *Theodoret* belies him; so would old *Cato*, † *Tully* by his own confession, and the rest. *Xenophon* in his *Sympos.* brings in *Socrates* as a principall Actor, no man merrier then himselfe, and sometimes he would [c] *ride a cocke-horse with his Children,*

——*equitare in arundine longâ*, (Though *Alcibiades* scoffed at him for it) and well he might, for now and then (saith *Plutarch*) the most vertuous, honest, and gravest men will use feasts, jests, and toyes, as we do sauce to our meats. So did *Scipio* and *Lælius*,

* *Qui ubi se à vulgo & scenâ in secreta remôrant,*
Virtus Scipiadæ & mitis sapientia Læli,
Nugari cum illo, & discincti ludere, donec
Decoqueretur olus soliti——

Valorous *Scipio* and gentle *Lælius*,
Removed from the scene and rout so clamorous,
Were wont to recreate themselves their robes laid by,
Whilst supper by the cooke was making ready.

Machiavel in the 8 booke of his *Florentine* history, gives this note of *Cosmus Medices*, the wisest and gravest man of his time in *Italy*, that hee would [f] *now and then play the most egregious foole in his carriage, and was so much given to jesters, players, and childish sports, to make himselfe merry, that hee that should but consider his gravitie on the one part, his folly and lightnesse on the other, would surely say, there were two distinct persons in him.* Now mee thinkes hee did well in it, though [g] *Salisburiensis* bee of opinion, that Magistrates, Senatours, and grave men, should not descend to lighter sports, *ne respub. ludere videatur:* But as *Themistocles*, still keepe a sterne and constant carriage. I commend *Cosmus Medices*, and that *Castruccius Castrucanus*, then whom *Italy* never knew a worthier Captaine, another *Alexander*, if [h] *Machiavel* do not deceive us in his life: *when a friend of his reprehended him for dancing beside his dignity* (belike at some cushen dance) hee told him again, *qui sapit interdiu, vix unquam noctu desipit*, he that is wise in the day, may dote a little in the night. *Paulus Jovius* relates as much of Pope *Leo Decimus*,

[b] *Circa hortos Epicuri frequentes.*

† *Dypnosoph. lib. 10. Coronavit florido serto incendens odores, in culcitrâ plumeâ collocavit, dulcicula potionem propinans psaltriam adduxit, &c.*

* *Ut reclinatâ suaviter in lectum puellâ, &c.*

* *Tom. 2. consult. 85.*

† *Epist. fam. lib. 7. 22. epist. Heri demum bene potus, serò q; redieram.*

[c] *Valer. Max. cap. 8. lib. 8. Interpositâ arundine cruribus suis, cum filiis ludens, ab Alcibiade risus est.*

* *H. r.*

[f] *Hominibus facetis, & ludis puerilibus ultra modum deditus, adeo ut sicui in eo tam gravitatem, quam levitatem considerare liberet, duas personas distinctas in eo esse diceret.*

[g] *De nugis curial. lib. 1. cap. 4. Magistratus et viri graves, a ludis levioribus arcendi.*

[h] *Machiavel vita ejus. Ab amico reprehensus, quod præter dignitatem tripudiis operam daret, respondet, &c.*

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Decimus, that he was a grave discreet stay'd man, yet sometimes most free, and too open in his sports. And 'tis not altogether † unfit or mis-beseeming the gravity of such a man, if that *Decorum* of time, place, and such circumstances be observed. [i] *Misce stultitiam consiliis brevem*; & as [k] he said in an Epigram to his wife, I would have every man say to himself, or to his friend,

Moll, *once in pleasant company by chance,*
I wisht that you for company would dance,
Which you refus'd, and said, your years require,
Now, Matron-like, both manners and attire.
Well Moll, *if needs you will be matron-like,*
Then trust to this, I will thee matron like:
Yet so to you my love may never lessen,
As you for Church, house, bed, observe this lesson:
Sit in the Church as solemne as a Saint,
No deed, word, thought, your due devotion taint:
Vaile if you will your head, your soul reveale
To him that only wounded souls can heale:
Be in my house as busie as a Bee,
Having a sting for every one but me;
Buzzing in every corner, gath'ring hony:
Let nothing waste, that costs or yeeldeth mony.
† *And when thou seest my heart to mirth incline,*
Thy tongue, wit, blood, warme with good cheere and wine:
Then of sweet sports let no occasion scape,
But be as wanton, toying as an Ape.

Those old [l] *Greekes* had their *Lubentiam Deam*, goddesse of *Pleasance*, and the *Lacedemonians* instructed from *Lycurgus*, did *Deo Risui sacrificare*, after their warres especially, and in times of peace, which was used in *Thessaly*, as it appeares by that of [m] *Apuleius*, who was made an instrument of their laughter himself: [n] *Because laughter and merriment was to season their labours and modester life,* [o] *Risus enim, divûm atq; hominum est æterna voluptas.* Princes use jesters, players, and have those masters of revels in their courts. The *Romans* at every supper (for they had no solemne dinner) used Musick, Gladiators, Jesters, &c. as * *Suetonius* relates of *Tiberius*, *Dion* of *Commodus*, and so did the *Greekes*. Besides Musick, in *Xenophons Sympos. Philippus ridendi artifex*, *Philip*, a Jester, was brought to make sport. *Paulus Jovius* in the eleventh book of his history, hath a pretty digression of our English customes, which howsoever some may misconster, I for my part, will interpret to the best. * *The whole nation beyond all other mortall men, is most given to banqueting and feasts, for they prolong them many houres together, with dainty cheere, exquisite musicke, and facete jesters, and afterwards they fall a dancing and courting their mistresses, till it be late in the night.* *Volateran* gives the same testimony of this Island, commending our joviall manner of entertainment, and good mirth, and mee thinkes hee saith well, there is no harme in it, long may they use it, and all such modest sports. *Ctesias* reports of a *Persian* king, that had 150 maides attending at his table, to play, sing and dance by turnes; and [p] *Lil. Geraldus* of an *Ægyptian* prince, that kept nine Virgines still to waite upon him, and those of most excellent feature, and sweete voices,

† There is a time for all things, to weepe, laugh, mourn, dance, Eccles. 3.4.

i *Hor.*

k Sir John Harrington, epigr. 50.

† *Lucretia toto sis licet usq; die, Thaida nocte velo.*

l *Lil. Giraldus' list. deor. Syntag. 1.*

m *Lib. 2. de aur. as.*

n *Eo quod risus esset laboris & modesti victus condimentum.*

o *Caleag. epig.*

* *Cap. 61. In deliciis habuit scurras & adulatores.*

* *Universa gens supra mortales cæteros conviviorum studiosissima. Ea enim per varias & exquisitas dapes, interpositis musicis & joculatoribus, in multas sæpius horas extrahunt, ac subinde productis choreis & amoribus fœminarum indulgent, &c.*

p *Syntag. de Musis.*

voices, which afterward gave occasion to the *Greekes* of that fiction of the nine Muses. The King of *Æthiopia* in *Africke*, most of our *Asiatick* Princes have done so and do; those *Sophies*, *Mogors*, *Turkes*, &c. solace themselves after supper amongst their Queenes and Concubines, *quæ jucundioris oblectamenti causa* (†saith mine author) *coram rege psallere & saltare consueverant*, taking great pleasure to see and heare them sing and dance. This & many such meanes, to exhilarate the heart of men, have been still practised in all ages, as knowing there is no better thing to the preservation of mans life. What shall I say then, but to every melancholy man,

[q] *Utere convivis, non tristibus utere amicis,*
Quos nugæ & risus, & joca salsa juvant.
Feast often, and use friends not still so sad,
Whose jests and merriments may make thee glad.

Use honest and chast sports, scenicall shewes, playes, games;

[r] *Accedant juvenumq; Chori, mistæq; puellæ.*

And as *Marsilius Ficinus* concludes an Epistle to *Bernard Canisianus*, and some other of his friends, will I this Tract to all good Students, [s] *Live merrily, O my friends, free from cares, perplexitie, anguish, griefe of minde, live merrily*, lætitiâ cœlum vos creavit: [t] *Again and again I request you to bee merrie: if any thing trouble your hearts or vex your soules, neglect and contemne it,* [u] *let it passe.* [x] *And this I enjoyne you, not as a Divine alone, but as a Physician, for without this mirth, which is the life and quintessence of Physick, medicines, and whatsoever is used and applyed to prolong the life of man, is dull, dead, and of no force. Dum fata sinunt, vivite læti* (*Seneca*) I say be merry.

* *Nec lusibus virentem*
Viduemus hanc juventam.

It was *Tiresias* the Prophets counsell to [y] *Menippus*, that travelled all the world over, even downe to hell it selfe to seeke content, and his last farewell to *Menippus*, to be merry. [z] *Contemne the world* (saith he) *and count that is in it vanity and toies, this only covet all thy life long; bee not curious, or over solicitous in any thing, but with a well composed and contented estate to enjoy thy self, and above all things to be merry.*

Si Numerus uti censet sine amore joci sque,
Nil est jucundum, vivas in amore joci sque.

Nothing better, (to conclude with *Solomon Eccles.* 3. 22.) *then that a man should rejoyce in his affaires.* 'Tis the same advice which every Physician in this case rings to his Patient, as *Capivaccius* to his, [a] *avoid over much study and perturbations of the minde, and as much as in thee lies, live at hearts ease: Prosper Calenus* to that melancholy Cardinall *Cæsius*, [b] *amidst thy serious studies and businesse, use jestes and conceits, playes, and toyes, and whatsoever else may recreate thy minde.* Nothing better then mirth and merry company in this malady. [c] *It beginnes with sorrow* (saith *Montanus*) *it must be expelled with hilaritie.*

But see the mischief, many men knowing that merry company is the only medicine against Melancholy, will therefore neglect their businesse, & in

† *Athenæus lib. 12. & 14. assiduis mulierum vocibus, cantuque symphoniæ Palatium Persarum regis totum personabat Iovius hist. lib. 18.*

q *Eobanus Hessus.*

r *Fracastorius.*

s *Vivite ergo læti, O amici, procul ab angustia, vivite læti.*

t *Iterum precor & obtestor, vivite læti: illud quod cor urit, negligite.*

u *Lætus in præsens animus quod ultra oderit curare Hor.* Hee was both *Sacerdos & Medicus.*

x *Hæc autem non tam ut Sacerdos, amici, mando vobis, quam ut medicus, nam absq; hac una tanquam medicinarum vita, medicinæ omnes ad vitam producendam adhibitæ moriuntur: vivite læti.*

* *Lesbius Anacreon.*

y *Lucian. Necyomantia.*

z *Omnia mundana nugas æstima. Hoc solum tota vita persequere, ut præsentibus bene compositis, minime curiosus, aut ulla in re solicitus, quam plurimum potes vitam hilarem traducas.*

a *Hildesheim spicel. 2. de Mania. fol. 161. Studia literarum & animi perturbationes fugiat, & quantum potest jucundè vivat.*

b *Lib. de atrabile. Gravioribus curis ludos & facetias aliquando interpone, jocos, & quæ solent animum relaxare.*

c *Consil. 30. Mala valetudo aucta & contracta est tristitia, ac propterea exhilaratione animi removenda.*

302 another extreme, spend all their dayes among good fellowes in a Taverne or an Ale-house, and know not otherwise how to bestow their time but in drinking; Malt-wormes, men-fishes, or water-snakes,* *Qui bibunt solùm ranarum more, nihil comedentes*, like so many frogges in a puddle. 'Tis their sole exercise to eate, and drinke; to sacrifice to *Volupia*, *Rumina*, *Edulica*, *Potina*, *Mellona*, is all their religion. They wish for *Philoxenus* necke, *Jupiters trinoctium*, and that the Sun would stand still as in *Josua's* time, to satisfie their lust, that they might *dies noctesq; pergraecari & bibere*. Flourishing vvits, and men of good parts, good fashion, good worth, basely prostitute themselves to every roagues company, to take Tobacco and drinke, to roare and sing scurrile songs in base places.

* *Athen. dypnosoph. lib. 1.*

d *Juven. sat. 8.*

d *Invenies aliquem cum percussore jacentem,*
Permistum nautis, aut furibus, aut fugitivis.

Which *Thomas Erastus* objects to *Paracelsus*, that he would lie drinking all day long, with Car-men and Tapsters in a Brothell-house, is too frequent amongst us, with men of better note: like *Timocreon* of *Rhodes*, *multa bibens & multa vorans, &c.* They drowne their wits, seeth their braines in Ale, consume their fortunes, lose their time, weaken their temperatures, contract filthy diseases, rheumes, dropsies, calentures, tremor, get swoln juglers, pimpled red faces, sore eyes, &c. heat their livers, alter their complexions, spoil their stomacks, overthrow their bodies; for drink drowns more then the sea and all the rivers that fall into it, (meere funges and Caskes) confound their soules, goe from *Scylla* to *Charybdis*, and use that which is an helpe, to their undoing.

e *Hor.*

e *Quid refert morbo an ferro pereamve ruinâ?*

† *Frossard hist. lib. 1. Hispani cum Anglorum vires ferre non possent, in fugam se dederunt, &c. Praecipites in fluvium se dederunt, ne in hostium manus venirent.*

† When the black Prince went to set the exil'd king of *Castile* into his kingdome, there was a terrible battell fought betwixt the *English* and the *Spanish*: at last the *Spanish* fled, the *English* followed them to the river side, *where some drowned themselves to avoid their enemies, the rest were killed.* Now tell mee what difference is betwixt drowning and killing? As good bee melancholy still, as drunken beasts and beggers. Company a sole comfort, and an onely remedy to all kinde of discontent, is their sole miserie and cause of perdition. As *Hermione* lamented in *Euripedes*, *Malae mulieres me fecerunt malam*, Evil company marr'd her, may they justly complaine, bad companions have beene their bane. For, f *malus malum vult ut sit sui similis*, one drunkard in a company, one theefe, one whoremaster, will by his good will, make all the rest as bad as himselfe,

f *Ter.*

g *Hor.*

—g *Et si*
Nocturnos jures te formidare vapores,

bee of what complexion you will, inclination, love or hate, bee it good or bad, if you come amongst them, you must doe as they doe; yea, h though it bee to the prejudice of your health, you must drinke *venenum pro vino*. And so like Grasse-hoppers, whilst they sing over their cuppes all Summer, they starve in Winter; and for a little vaine merriment, shall finde a sorrowfull reckoning in the end.

h Ἢ πίθι ἢ ἀπίθι.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

A Consolatorie Digression, containing the Remedies of all manner of discontents.

BEcause in the precedent Section, I have made mention of good counsel, comfortable speeches, perswasion, how necessarily they are required to the cure of a discontented or troubled mind, how present a remedy they yeeld, & many times a sole sufficient cure of themselves; I have thought fit in this following Section, a little to digresse, (if at least it bee to digresse in this subject) to collect and gleane a few remedies, and comfortable speeches out of our best Orators, Philosophers, Divines, and fathers of the Church, tending to this purpose. I confesse, many have copiously written of this subject, *Plato, Seneca, Plutarch, Xenophon, Epictetus, Theophrastus, Xenocrates, Crantor, Lucian, Boethius:* and some of late, *Sudoletus, Cardan, Budæus, Stella, Petrarch, Erasmus*, besides *Austin, Cyprian, Bernard, &c.* And they so well, that as *Hierome* in like case said, *si nostrum areret ingenium, de illorum posset fontibus irrigari*, if our barren wits were dried up, they might bee copiously irrigated from those fruitfull well-springs: And I shall but *actum agere*; yet because these tracts are not so obvious and common, I will Epitomize, and briefly insert some of their divine precepts, reducing their voluminous and vast Treatises to my small scale, for it were otherwise impossible to bring so great vessels into so little a creeke. And although (as *Cardan* said of his book *de consol*) † *I know before hand, this tract of mine many will contemne and reject, they that are fortunate, happy, and in flouri∫hing e∫tate, have no need of ∫uch con∫olatory ∫peeches, they that are mi∫erable and unhappie, think them un∫ufficient to ea∫e their grieved mindes, and comfort their mi∫erie:* Yet I will goe on, for this must needs doe some good to such as are happy, to bring them to a moderation, and make them reflect and know themselves, by seeing the unconstancy of humane felicity, others misery: and to such as are distressed, if they will but attend and consider of this, it cannot choose but give some content and comfort. k *'Tis true, no medicine can cure all di∫eases, some affections of the mind are altogether incurable, yet the∫e helpes of art Phy∫icke and Philo∫ophy must not bee contemned.* *Arrianus* and *Plutinus* are stiffe in the contrarie opinion, that such precepts can do little good. *Boethius* himself cannot comfort in some cases, they will reject such speeches like bread of stones, *Insana stultæ mentis hæc solatia.*

Words adde no courage, (which * *Catiline* once said to his souldiers) *a Captaines Oration doth not make a coward a valiant man:* And as *Job* † feelingly said to his friends, *you are but miserable comforters all.* 'Tis to no purpose in that vulgar phrase to use a companie of obsolete sentences, and familiar sayings: As † *Plinius secundus* being now sorrowfull and heavy for the de-

† *Lib. de tib. proprijs. Hos libros scio multos spernere, nimi∫ felices hu∫e non indigere putant, infelices ad ∫olationem mi∫eriæ non ∫ufficere. Et tamen felicibus moderationem, dum inconstantiam humanæ felicitatis docent præstant, infelices si omnia recte æstimare doc∫erint, felices reddere possunt.*

k *Nullum medicamentum omnes sanare potest, sunt affectus animi qui prorsus sunt insanabiles, non tamen artis opus sperni debet, aut medicinæ, aut philosophiæ.* * *Salust. Verba virtutem non addunt, nec Imperatoria oratio facit e timido fortem.* † *Iob cap. 16.* † *Epist. 13. lib. 1.*

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parture of his deare friend, *Cornelius Rufus* a Roman Senator, wrote to his fellow *Tiro* in like case, *Adhibe solatia, sed nova aliqua, sed fortia, quæ audierim nunquam, legerim nunquam: nam quæ audivi, quæ legi omnia, tanto dolore superantur*, either say something that I never read nor heard of before, or else hold thy peace. Most men will here except, triviall consolations, ordinarie speeches, and known perswasions in this behalfe will bee of small force; what can any man say that hath not beene said? to what end are such paraneticall discourses? you may as soon remove mount *Caucasus*, as alter some mens affections. Yet sure I thinke they cannot choose but doe some good, comfort and ease a little, though it be the same againe, I will say it, & upon that hope I will adventure. [l] *Non meus hic sermo*, 'tis not my speech this, but of *Seneca*, *Plutarch*, *Epictetus*, *Austin*, *Bernard*, *Christ and his Apostles*. If I make nothing, as [m] *Mountaigne* said in like case, I will marre nothing, 'tis not my doctrine but my study, I hope I shall doe no body wrong to speake what I thinke, and deserve not blame in imparting my minde. If it be not for thy ease, it may for mine own; so *Tully*, *Cardan*, and *Boethius* wrote *de consol.* as well to helpe themselves, as others; bee it as it may, I will essay.

l *Hor.*

m *Lib.* 2. Essays *cap* 6.

Discontents and grievances are either generall or particular; generall are wars, plagues, dearthes, famine, fires, inundations, unseasonable weather, Epidemical diseases which afflict whole kingdomes, territories, cities: or peculiar to private men, [n] as cares, crosses, losses, death of friends, poverty, want, sicknesse, orbities, injuries, abuses, &c. Generally all discontent, [o] *homines quatimur fortunæ salo.* No condition free, *quisq; suos patimur manes.* Even in the mid'st of our mirth and jollity, there is some grudging, some complaint; as [p] he saith, our whole life is a *Glucupicron*, a bitter sweet passion, hony and gall mixt together, we are all miserable and discontent, who can deny it? If all, and that it be a common calamity, an inevitable necessity, all distressed, then as *Cardan* inferres, [q] *who art thou that hopest to goe free? Why dost thou not grieve, thou art a mortall man, and not governour of the world?* Ferre quam sortem patiuntur omnes, Nemo recuset, [r] *If it be common to all, why should one man be more disquieted then another?* If thou alone wert distressed, it were indeed more irksome and lesse to bee indured, but when the calamity is common, comfort thy selfe with this, thou hast more fellowes, *Solamen miseris socios habuisse doloris*, 'tis not thy sole case, and why shouldst thou be so impatient? [s] *I but alas we are more miserable then others, what shall we doe? Besides private miseries, we live in perpetuall fear, and danger of common enemies, we have Bellona's whips, and pitifull out-cryes, for Epithalamiums: for pleasant musicke, that fearfull noise of Ordnance, Drummes, and warlike Trumpets still sounding in our eares; in steed of nuptiall Torches, wee have firing of Townes, and Cities; for triumphs, lamentations; for joy, teares.* [t] *So it is, and so it was, and ever will be. He that refuseth to see and hear, to suffer this, is not fit to live in this world, and knows not the common condition of all men, to whom so long as they live, with a reciprocall course, joyes and*

n *Alium paupertas, alium orbitas, hunc morbi, illum timor, alium injuriæ, hunc insidiæ, illum uxor, filii distrahunt, Cardan.*

o *Boethius. l.* 1. *met.* 5.

p *Apuleius* 4. *florid. Nihil homini tam prospere datum divinitus, quin ei admixtum sit aliquid difficultatis, in amplissimâ quâq; lætitiâ subest quædam querimonia, conjugatione quâdam melli & felli.*

q *Si omnes premantur, quis tu es qui solus evadere cupis ab eâ lege quæ neminem præterit? cur te non mortalem factum & universi orbis vepem fieri non doles?*

r *Puteanus ep.* 75. *Neq; cuiquam præcipue dolendum eo quod accidit universis.*

s *Lercha Gallobelgicus lib.* 3. *Anno* 1598. *de Belgio. Sed cheu inquis, cujus quid agemus? ubi pro Epithalamio Bellonæ flagellum, pro musicâ harmoniâ terribilium lituorum et tubarum audias clangorem, pro tædis nuptialibus, villarum, pagorum, urbium videas incendia; ubi pro jubilo lamenta, pro risu fletus aerem complent.*

t *Ita est profecto, & qui quis hæc videre abnuis, huic seculi parum aptus es, aut potius nostrorum omnium conditionem ignoras, quibus reciproco quodam nexu læta tristibus, tristia lætis invicem succedunt.*

sorrowes

sorrowes are annexed, and succeed one another. It is inevitable, it may not bee avoided, and why then shouldst thou be so much troubled? *Grave nihil est homini quod fert necessitas*, as [u] *Tully* deemes out of an old Poet, that which is necessarie, cannot be grievous. If it be so, then comfort thy selfe in this, [x] *That whether thou wilt or no, it must be indured:* make a vertue of necessity, and conforme thy selfe to undergo it, [y] *Si longa est, levis est, si gravis est, brevis est*, If it be long, 'tis light, if grievous, it cannot last. It will away, *dies dolorem minuit*, and if nought else, yet time will weare it out, custome will ease it; [z] oblivion is a common medicine for all losses, injuries, griefes, and detriments whatsoever, [a] *and when they are once past, this commodity comes of infelicitie, it makes the rest of our life sweeter unto us:* [b] Atque hæc olim meminisse juvabit, *the privation and want of a thing many times makes it more pleasant and delightsome then before it was.* We must not think the happiest of us all to escape here without some misfortunes,

—[c] *Usq; adeò nulla est sincera voluptas,*
Solicitumq; aliquid lætis intervenit, —

Heaven and earth are much unlike, [d] *Those heavenly bodies indeed are freely carried in their orbes without any impediment or interruption, to continue their course for innumerable ages, and make their conversions: but men are urged with many difficulties, and have divers hinderances, oppositions, still crossing, interrupting their endeavours and desires, and no mortall man is free from this law of nature.* Wee must not therefore hope to have all things answer our own expectation, to have a continuance of good successe and fortunes, *Fortuna nunquam perpetuò est bona.* And as *Minutius Fœlix* the *Roman* Consull told that insulting *Coriolanus*, drunke with his good fortunes, looke not for that successe thou hast hitherto had, [e] *It never yet happened to any man since the beginning of the world, nor ever will, to have all things according to his desire, or to whom fortune was never opposite & adverse.* Even so it fell out to him as he foretold. And so to others, even to that happinesse of *Augustus*; Though he were *Jupiters* Almoner, *Pluto's* Treasurer, *Neptunes* Admirall, it could not secure him. Such was *Alcibiades* fortune, *Narsetes*, that great *Gonsalva's*, and most famous mens, that as * *Jovius* concludes, *it is almost fatall to great princes, through their own default or otherwise circumvented with envie and malice, to lose their honours, and dye contumeliously.* 'Tis so, still hath been, and ever will be, *Nihil est ab omni parte beatum,*

There's no perfection is so absolute,
That some impurity doth not pollute.

Whatsoevet is under the Moone is subject to corruption, alteration, and so long as thou livest upon earth looke not for other. † *Thou shalt not here finde peaceable and chearfull dayes, quiet times, but rather cloudes, stormes, calumnies, such is our fate.* And as those errant planets in their distinct orbes, have their severall motions, sometimes direct, stationarie, Retrograde, in *Apogeo, perigeo*, orientall, occidentall, combust, ferall, free, and as our Astrologers will, have their fortitudes & debilities, by reason of those good and bad irradiations, conferred to each other, site in the heavens, in their terms,

u *In Tusc. è vetere poetâ.*

x *Cardan lib. 1. de consol. Est consolationis genus non leve, quod a necessitate sit, sive feras, sive non feras, ferendum est tamen.*

y *Seneca.*

z *Omni dolori tempus est, medicina ipsum luctum extinguit, injurias delet, omnis mali oblivionem adfert.*

a *Habet hoc quoq; commodi omnis infelicitas, suaviorem vitam cum abierit, relinquit.*

b *Virg.*

c *Ovid.*

d *Lercban, Sunt namq; infera superis, humana terrenis longe disparia. Etenim beatæ mentes feruntur libere, & sine ullo impedimento, stelle, æthereiq; orbes cursus, & conversiones suas jam seculis innumerabilibus constantissime conficiunt: verum homines magnis angustiis. Neq; hic naturæ lege est quisquam mortalium solutus.*

e *Dionysius Halicar. lib. 8. non enim unquam contigit, nec post homines natos inveniet quenquam, cui omnia ex animi sententia successerint, ita ut nulla in re fortuna sit ei adversata.* * *Vit. Gonsalvi lib. ult. ut ducibus fatale sit clarissimis à culpa sua, secus circumveniri cum malitia & invidia, imminutaque dignitate per contumeliam mori.* † *In terris purum illum æthera non invenies, & ventos serenos, nimbos potius, procellas, calumnias. Lips. cent. mis. ep. 8.*

houses,

306 houſes, caſe, detriments, &c. So we riſe and fall in this world, ebbe and flow, in and out, reared and dejected, lead a troubleſome life, ſubject to many accidents and caſualties of fortunes, variety of paſſions, infirmities as well from our ſelves as others.

Yea, but thou thinkeſt thou art more miſerable then the reſt, other men are happy in reſpect of thee, their miſeries are but flea-bitings to thine, thou alone art unhappy, none ſo bad as thy ſelf. Yet if as *Socrates* ſaid, [g] *All the men in the world ſhould come and bring their grievances together, of body, minde, fortune, ſores, ulcers, madneſſe, epilepſies, agues, and all thoſe common calamities of beggerie, want, ſervitude, impriſonment, and lay them on a heap to be equally divided, wouldſt thou ſhare alike, and take thy portion, or be as thou art? Without queſtion thou wouldſt be as thou art.* If ſome *Jupiter* ſhould ſay, to give us all content,

g *Si omnes homines ſua mala ſuaſq; curas in unum cumulum conferrent, æquis diviſuri portionibus, &c.*

h *Jam faciam quod vultis, eris tu qui modò miles,*
Mercator, tu conſultus modo ruſticus, hinc vos,
Vos hinc mutatis diſcedite partibus, eia
Quid ſtatis? nolunt.

h *Hor. ſer. lib. 1.*

Well be't ſo then: you maſter ſouldier
Shall be a merchant, you ſir Lawyer
A country Gentleman, go you to this,
That ſide you, why ſtand yee? It's well as 'tis.

[i] *Every man knowes his own, but not others defects and miſeries; and 'tis the nature of all men ſtill to reflect upon themſelves, their own misfortunes,* not to examine or conſider other mens, not to conferre themſelves with others: To recount their miſeries, but not their good gifts, fortunes, benefits, which they have, to ruminate on their adverſity, but not once to thinke on their proſperity, not what they have, but what they want, to look ſtill on them that go before, but not on thoſe infinite numbers that come after. [k] *Whereas many a man would thinke himſelf in heaven, a petty Prince, if he had but the leaſt part of that fortune which thou ſo much repineſt at, abhorreſt and accounteſt a moſt vile, and wretched eſtate.* How many thouſands want that which thou haſt, how many myriades of poore ſlaves, captives, of ſuch as worke day and night in cole-pits, tin-mines, with ſore toil to maintain a poore living, of ſuch as labour in body and minde, live in extreme anguiſh, and pain, all which thou art free from? *O fortunatos nimium bona ſi ſua norint*; Thou art moſt happy if thou couldſt be content, and acknowledge thy happineſſe; *Rem carendo, non fruendo cognoſcimus,* when thou ſhalt hereafter come to want, that which thou now loatheſt, abhorreſt, and art weary of, and tired with, when 'tis paſt thou wilt ſay thou werſt moſt happy, and after a little miſſe, wiſh with all thine heart, thou hadſt the ſame content again, might'ſt lead but ſuch a life, a world for ſuch a life: the remembrance of it is pleaſant. Be ſilent then, [l] reſt ſatisfied, *deſine, intuenſq; in aliorum infortunia ſolare mentem,* comfort thy ſelf with other mens misfortunes, and as the moldiwarpe in *Æſope* told the fox, complaining for want of a tail, and the reſt of his companions, *tacete quando me oculis captum videtis,* you complain of toies, but I am blinde, be quiet, I ſay to thee be thou ſatisfied. It is [m] recorded of the hares, that with a generall conſent they went to drown themſelves, out of a feeling of their miſery, but when they

i *Quod unuſquiſq; propria mala novit, aliorum neſciat, in cauſa eſt, ut ſe inter alios miſerum putet. Cardan. lib. 3. de conſol. Plutarch de conſol. ad Apollonium.*

k *Quam multos putas qui ſe cælo proximos putarent, totidem regulos ſi de fortunæ tuæ reliquiis pars illis minima contingat. Boeth. de conſol. lib. 2. proſ. 4.*

l *Heſiod. Eſto quod es, quod ſunt alii, ſine quemlibet eſſe; Quod non es, nolis; quod potes eſſe, velis.*

m *Æſopi fab.*

ſaw

saw a company of frogs more fearfull then they were, they began to take courage, and comfort again. Confer thine estate with others. *Similes aliorum respice casus, minus ista feres.* Be content and rest satisfied, for thou art well in respect of others, be thankfull for that thou hast, that God hath done for thee, he hath not made thee a monster, a beast, a base creature, as he might, but a man, a Christian, such a man; consider aright of it, thou art full well as thou art. [n] *Quicquid vult habere nemo potest*, no man can have what he will, *Illud potest nolle quod non habet*, he may chuse whether he will desire that which he hath not: Thy lot is falne, make the best of it. [o] *If we should all sleep at all times*, (as *Endimion* is said to have done) *who then were happier then his fellow?* Our life is but short, a very dream, and while we look about [p] *Immortalitas adest*, eternity is at hand: [q] *Our life is a pilgrimage on earth, which wise men passe with great alacrity.* If thou bein woe, sorrow, want, distresse, in pain, or sickness, think of that of our Apostle, *God chastiseth them whom he loveth: They that sow in tears, shall reap in joy, Psal.126.6. As the fornace proveth the potters vessell, so doth temptation trie mens thoughts, Eccl.25.5.* 'tis for [r] thy good, *Periisses nisi periisses:* Hadst thou not been so visited, thou hadst been utterly undone; *as gold in the fire*, so men are tried in adversity. *Tribulatio ditat:* And which *Camerarius* hath well shadowed in an Embleme of a thresher and corn,

Si tritura absit paleis sunt abdita grana,
Nos crux mundanis separat à paleis:
As threshing separates from straw the corn,
By crosses from the worlds chaffe are we born.

'Tis the very same which [*] *Chrysostome* comments, *hom.2.in 3.Mat. Corn is not separated but by threshing, nor men from worldly impediments but by tribulation.* 'Tis that which [†] *Cyprian* ingeminates, *Ser.4. de immort.* 'Tis that which [*] *Hierom*, which all the Fathers inculcate, *so are we catechised for eternity.* 'Tis that which the proverb insinuates, *Nocumentum, documentum*; 'Tis that which all the world rings into our ears. *Deus unicum habet filium sine peccato, nullum sine flagello:* God saith [ſ] *Austin*, hath one son without sin, none without correction. [t] *An expert sea-man is tried in a tempest, a runner in a race, a Captain in a battle, a valiant man in adversity, a Christian in tentation & misery. Basil.hom.8.* We are sent as so many souldiers into this world, to strive with it, the flesh, the devil, our life is a warfare, and who knows it not? [†] *Non est ad astra mollis è terris via:* [v] *and therefore peradventure this world here is made troublesome unto us, that*, as *Gregory* notes, *we should not be delighted by the way, and forget whither we are going.*

[x] *Ite nunc sortes, ubi celsa magni*
Ducit exempli via, cur inertes
Terga nudatis? superata tellus
Sydera donat.

Go on then merrily to heaven. If the way be troublesome, and you in misery, in many grievances, on the other side you have many pleasant sports, objects, sweet smels, delightsome tastes, musick, meats, herbs, flowers, &c. to recreate your senses. Or put case thou art now forsaken of the world, dejected, contemned, yet comfort thy self, as it was said to *Agar* in the wildernesse, [y] *God sees thee, he takes notice of thee:* There is a God above that can vindicate thy cause, that can relieve thee. And surely [*] *Seneca* thinks he takes delight in seeing thee. *The gods are well pleased when they see great men contending with adversity*, as we are to see men fight, or a man with a beast. But these are toies in

n *Seneca.*
o *Si dormirent semper omnes, nullus alio felicior esset. Card.*
p *Seneca de ira.*
q *Plato, Axiocho. An ignoras vitam hanc peregrinationem, & quam sapientes cum gaudio percurrunt.*
r *Sic expedit, medicus non dat quod patiens vult, sed quod ipse bonum scit.*
* *Frumentum non egreditur nisi triturat um, &c.*
† *Non est pœna damnantis sed flagellum corrigentis.*
* *Ad hereditatem æternam sic erudimur.*
ſ *Confess.6.*
t *Nauclerum tempestas, athletam stadium, ducem pugna, magnanimum calamitas, Christianum vero tentatio probat & examinat.*
† *Sen.Herc.fur.*
u *Ideo Deus asperè fecit iter, ne dum delectantur in via obliviscantur eorum quæ sunt in patriâ.*
x *Boethius l.5. met.ult.*
y *Boeth pro ult. Manet spectator cunctorum desuper præscius deus, bonis præmia, malis supplicia dispensans.*
* *Lib.de provid. voluptatem capiunt dii si quando magnos viros colluctantes cum calamitate vident,*

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†*Ecce spectaculum Deo dignum. Vir fortis mala fortuna compositus.*
z 1 Pet. 5.7. *Psal.* 55. 22.

respect, † *Behold*, saith he, *a spectacle worthy of God: A good man contented with his estate.* A tyrant is the best sacrifice to *Jupiter*, as the ancients held, and his best object *a contented minde*. For thy part then rest satisfied, *cast all thy care on him, thy burden on him, rely on him,* z *trust on him, and he shall nourish thee, care for thee, give thee thine hearts desire*; say with *David*, *God is our hope & strength, in troubles ready to be found*, *Psal.* 46.1. *for they that trust in the Lord shall be as mount Sion, which cannot be removed*, *Psal.* 124.1,2. *as the mountains are about Jerusalem, so is the Lord about his people, from henceforth and for ever.*

Memb. 2.

Deformity of body, sickness, baseness of birth, peculiar discontents.

PArticular discontents and grievances, are either of body, minde, or fortune, which as they wound the soul of man, produce this melancholy, and many great inconveniences; by that antidote of good counsel and perswasion may be eased or expelled. Deformities and imperfections of our bodies: as lameness, crookedness, deafness, blindness; be they innate or accidentall, torture many men: yet this may comfort them, that those imperfections of the body do not a whit blemish the soul, or hinder the operations of it, but rather help and much increase it. Thou art lame of body, deformed to the eye, yet this hinders not, but that thou maist be a good, a wise, upright, honest man. [a] *Seldome*, saith *Plutarch*, *honesty and beauty dwell together*, and oftentimes under a thread-bare coat, lies an excellent understanding, *sæpè sub attritâ latitat sapientia veste.* **Cornelius Mussus* that famous preacher in *Italy*, when he came first into the pulpit in *Venice*, was so much contemned by reason of his outside, a little, lean, poore, dejected person, † they were all ready to leave the church, but when they heard his voice they did admire him, and happy was that Senator could injoy his company, or invite him first to his house. A silly fellow to look to, may have more wit, learning, honesty, then he that struts it out *Ampullis jactans, &c. grandia gradiens*, and is admired in the worlds opinion: *Vilis sæpe cadus nobile nectar habet*, The best wine comes out of an old vessel. How many deformed princes, kings, emperours, could I reckon up, philosophers, orators? *Hannibal* had one eye, *Appius Claudus*, *Timoleon*, blinde, *Muleasses* king of *Tunis*, *John* king of *Bohemia*, and *Tiresias* the prophet. [b] *The night hath his pleasure*; and for the losse of that one sense such men are commonly recompensed in the rest; they have excellent memories, other good parts, musick, and many recreations; much happines, great wisedome, as *Tully* well discourseth in his † *Tusculan* questions: *Homer* was blinde, yet who (saith he) made more accurate, lively, or better descriptions, with both his eyes? *Democritus* was blinde, yet as *Laertius* writes of him, he saw more then all *Greece* besides, as [c] *Plato* concludes, *Tum sane mentis oculus acute incipit cernere, quum primùm corporis oculus desloreſcit*, when our bodily eyes are at worst, generally the eyes of our soul see best. Some Philosophers and divines have evirated themselves, and put out their eyes voluntarily the better to contemplate. *Angelus Politianus* had a tetter in his nose continually running, fulsome in company, yet no man so eloquent and pleasing in his works. *Æsope* was crooked, *Socrates* pur-blinde, long-legged, hairy; *Democritus* withered, *Seneca* lean and harsh, ugly to behold, yet shew me so many flourishing wits, such divine spirits: *Horace* a little blear-eyed contemptible fellow, yet who so sententious and wise? *Marcilius Picinus*, *Faber Stapulensis*, a couple

a *Rarò sub eodem tare honestas & forma habitant.*
**Josephus Mussus vita ejus.*
† *Homuncio brevis, macilentus, umbra hominis, &c. Ad stuporem ejus eruditionem & eloquentiam admirati sunt.*
b *Nox habet suas voluptates.*
† *Lib.5. ad finem, cæcus potest esse sapiens & beatus, &c.*
c *In Convivio lib.25.*

a couple of dwarfes, * *Melanchthon* a short hard favoured man, *parvus erat, sed magnus erat, &c.* yet of incomparable parts all three. † *Ignatius Loiola* the founder of the Jesuits, by reason of an hurt he received in his leg, at the siege of *Pampelona* the chief town of *Navarre* in *Spaine*, unfit for wars and lesse serviceable at court, upon that accident betook himself to his beads, and by those means got more honour, then ever he should have done with the use of his lims, and propernes of person; [d] *Vulnus non penetrat animum*, a wound hurts not the soul. *Galba* the emperour was crook backed, *Epictetus* lame; that great *Alexander* a little man of stature, * *Augustus Cæsar* of the same pitch: *Agesilaus, despicabili formâ, Boccharis* a most deformed prince as ever *Egypt* had; yet as † *Diodorus Siculus* records of him, in wisedome and knowledge far beyond his predecessours. *A. Dom.* 1306. [e] *Vladeslaus Cubitalis* that pigmy king of *Poland* reigned & fought more victorious battels, then any of his long shanked predecessours. *Nullam virtus respuit staturam*, Vertue refuseth no stature, and commonly your great vast bodies, and fine features, are sottish, dull, & leaden spirits. What's in them?

* *Quid nisi pondus iners stolidæq; ferocia mentis*, What in *Maximinus, Ajax, Caligula*, and the rest of those great *Zanzummins*, or giganticall *Anakims*, heavie, vast, barbarous lubbers?

——*si membra tibi dant grandia Parcæ,*
Mentis eges? Their body, saith *Lemnius*, [f] *is a burden to them, and their spirits not so lively, nor they so erect and merry: Non est in magno corpore mica salis:* a little diamond is more worth then a rocky mountain: Which made *Alexander Aphrodiseus* positively conclude, *The lesser the* †*wiser, because the soul was more contracted in such a body.* Let *Bodine* in his 5. *cap. method. hist.* plead the rest: the lesser they are, as in *Asia, Greece*, they have generally the finest wits. And for bodily stature which some so much admire, and goodly presence, 'tis true, to say the best of them, great men are proper, but *belli pusilli*, little men are pretty,

Sed si bellus homo est Cotta, pusillus homo est.

Sickness, diseases, trouble many, but without a cause, [g] *It may be 'tis for the good of their souls: Pars fati fuit*, the flesh rebels against the spirit; that which hurts the one, must needs help the other. Sicknes is the mother of modesty, putteth us in minde of our mortality, & when we are in the full career of worldly pomp and jollity, she pulleth us by the ear, and maketh us know our selves. [h] *Pliny* calls it, the sum of philosophy, *If we could but perform that in our health, which we promise in our sickness. Quum infirmi sumus, optimi sumus*; for what sick man (as † *Secundus* expostulates with *Rufus*) was ever *lascivious, covetous, or ambitious; he envies no man, admires no man, flatters no man, despiseth no man, listens not after lies and tales, &c.* And were it not for such gentle remembrances, men would have no moderation of themselves, they would be worse then tigers, wolves, & lions: who should keep them in awe? *princes, masters, parents, magistrates, judges, friends, enemies, fair or foul means cannot contain us, but a little sicknes* (as † *Chrysostome* observes) *will correct and amend us.* And therefore with good discretion, * *Jovianus Pontanus* caused this short sentence to be engraven on his tombe in *Naples: Labour, sorrow, grief, sickness, want and woe, to serve proud masters, bear that superstitious yoke, and bury your deerest friends, &c. are the sawces of our life.* If thy disease be continuate & painfull to thee, it will not surely last: *and a light affliction, which is but for a moment, causeth unto us a far more excellent and eternall weight of glory*, 2 Cor. 4. 17. bear it with patience: women endure much

* *Joachimus Camerarius vit. ejus.*
† *Riber. vit. ejus.*

d *Macrobius.*

* *Sueton, c. 79.*

† *Lib. 1. Corpore exili & despecto, sed ingenio & prudentia longe ante se reges cæteros præveniens.*

e *Alexander Gaguinus hist. Polandiæ. Corpore parvus erat, cubito vix altior uno, Sed tamen in parvo corpore magnus erat.*

* *Ovid.*

f *Lib. 2. cap. 20. oneri est illis corporis moles, & spiritus minus vividi.*

† *Corpore breves prudentiores quum coarctata sit anima. Ingenio pollet cui vim natura negavit.*

g *Multis ad salutem animæ profuit corporis agritudo, Petrarch*

h *Lib. 7. Summa est totius Philosophiæ, si tales, &c.*

† *Plinius epist. 7. lib. Quem infirmum libido solicitat, aut avaritia, aut honores? neminem invidet, neminem miratur, neminem despicit, sermone maligno non alitur.*

† *Non terret princeps, magister, parens, Judex, at ægritudo superveniens, omnia correxit.* * *Nat. Chytræus Europ. deliciis. Labor, dolor, ægritudo, luctus, servire superbis dominis, jugum ferre superstitionis, quos habet charos sepelire, &c. condimenta vitæ sunt.*

310 sorrow in child-bed, and yet they will not contain, and those that are barren, wish for this pain: *be courageous,* [i] *there is as much valour to be shewed in thy bed, as in an army, or at a sea-fight: aut vincetur, aut vincet,* thou shalt be rid at last. In the mean time, let it take his course, thy minde is not any way disabled. *Bilibaldus Pirkimerus,* Senator to *Charles* the fifth, ruled all *Germany,* lying most part of his dayes sick of the gout upon his bed. The more violent thy torture is, the lesse it will continue: and though it be severe and hideous for the time, comfort thy self as martyrs do, with honour and immortality. † That famous philosopher *Epicurus,* being in as miserable pain of stone and collick, as a man might endure, solaced himself with a conceipt of immortality, *the joy of his soul for his rare inventions, repelled the paine of his bodily torments.*

Baseneſſe of birth is a great disparagement to some men, especially if they be wealthy, bear office, and come to promotion in a common-wealth, then (as [k] he observes) if their birth be not answerable to their calling, and to their fellows, they are much abashed & ashamed of themselves. Some scorn their own father and mother, deny brothers and sisters, with the rest of their kindred and friends, & wil not suffer them to come near them, when they are in their pomp, accounting it a scandal to their greatnes, to have such beggarly beginnings. *Simon* in *Lucian,* having now got a little wealth, changed his name from *Simon* to *Simonides,* for that there were so many beggers of his kin, & set the house on fire where he was born, because no body should point at it. Others buy titles, coats of armes, and by all means skrew themselves into ancient families, falsifying pedegrees, usurping scutchions, & all because they would not seem to be base. The reason is, for that this gentility is so much admired by a company of outsides, and such honour attributed unto it, as amongst [l] *Germans, Frenchmen,* and *Venetians,* the gentry scorn the commonalty, & will not suffer them to match with them; they depresse, & make them as so many asses, to carry burdens. In our ordinary talk and fallings out, the most opprobrious, and scurrile name we can fasten upon a man, or first give, is to call him base rogue, beggarly rascall, and the like: Whereas in my judgement, this ought of all other grievances to trouble men least. Of all vanities and fopperies, to brag of gentility is the greatest; for what is it they crack so much of, and challenge such superiority, as if they were demi-gods? Birth? *Tantane vos generis tenuit fiducia vestri?*

It is *non ens,* a mear flash, a ceremony, a toy, a thing of naught. Consider the beginning, present estate, progresse, ending of gentry, and then tell me what it is. [m] *Oppression, fraud, cosening, usury, knavery, baudry, murther and tyranny, are the beginning of many ancient families;* [n] *One hath been a bloud-sucker, a parricide, the death of many a silly soul in some unjust quarrels, seditions, made many an orphan & poore widow, and for that he is made a lord or an earle, & his posterity gentlemen for ever after. Another hath been a bawd, a pander to some great men, a parasite, a slave,* [o] *prostituted himself, his wife, daughter,* to some lascivious prince, and for that he is exalted. *Tiberius* preferred many to honours in his time, because they were famous whore-masters & sturdy drinkers; many come into this parchment row (so † one cals it) by flattery or cosening, search your old families, and you shall scarce find of a multitude (as *Æneas Sylvius* observes) *qui sceleratum non habent ortum,* that have not a wicked beginning; *Aut qui vi & dolo eo fastigii non ascendunt,* as that plebeian in [p] *Machiavel* in a set oration proved to his fellows, that do not rise by knavery, force, foolery, villany, or such indirect means. *They are*

[i] *Non tam mari quam prælio virtus, etiam lecto exhibetur: vincetur aut vincet; aut tu febrem relinque, aut ipsa te,* Seneca.

† *Tullius lib. 7. fam. ep. Vesicæ morbo laborans, & urinæ mittendæ difficultate tantâ, ut vix incrementū caperet; repellebat hæc omnia animi gaudium ob memoriam inventorum.*

[k] *Boeth. lib. 2. pr. 4. Huic sensus exuperat, sed est pudori degener sanguis.*

[l] *Gaspar Ens potitat thes.*

[m] *Alii pro pecunia emunt nobilitatem, alii illam lenocinio, alii venefitiis, alii parricidiis, multis perditio nobilitatē conciliat plerique adulatione, detractione, calūniis, etc. Agrip. de vanit. scien.*

[n] *Ex homicidio sæpe orta nobilitas, et strenua carnificina.*

[o] *Plures ob prostitutas filias, uxores, nobiles facti, multos venationes, rapinæ, cædes, præstigia, &c.*

† *Sat. Menip.*

[p] *Cum enim hos dici nobiles videmus, qui divitiis abundant, divitiæ vero raro virtutis sunt comites, quis non videt*

ortum nobilitatis degenerem? hunc usuræ ditārunt, illum spolia, proditiones, hic venefitiis ditatus, ille adulationibus, huic adulteria lucrum præbent, nonnullis mendacia, quidam ex conjuge quæstum faciunt, plerique ex natis, &c. Florent. hist. lib. 3.

commonly

commonly able that are wealthy, vertue and riches seldome settle on one man: who then sees not the base beginning of nobility? spoiles enrich one, usury another, treason a third, witchcraft a fourth, flattery a fift, lying, stealing, bearing false witnesse a sixth, adultery the seventh, &c. One makes a fool of himself to make his Lord merry, another dandles my young master, bestowes a little nag on him, a third marries a crackt piece, &c. Now may it please your good worship, your lordship, who was the first founder of your family? The Poet answers,

q *Aut Pastor fuit, aut illud quod dicere nolo.* q Iuven.

Are he or you the better gentleman? If he, then we have traced him to his form. If you, what is it of which thou boasteſt so much? That thou art his son. It may be his heir, his reputed son, and yet indeed a priest or a serving man may be the true father of him; but we will not controvert that now, married women are all honest, thou art his sons sons son, begotten & born *infra quatuor maria, &c.* Thy great great great grandfather was a rich citizen, and then in all likelihood a usurer, a lawyer, and then a——a courtier, and then a——a country gentleman, and then he scraped it out of sheep, &c. And you are the heir of all his vertues, fortunes, titles; so then, what is your gentry, but as *Hierom* saith, *Opes antiquæ, inveteratæ divitiæ* ancient wealth? that is the definition of gentility. The father goes often to the divel, to make his son a gentleman. For the present, what is it? *It began* (saith r *Agrippa*) *with strong impiety, with tyranny, oppression, &c,* and so it is maintained: wealth began it (no matter how got) wealth continueth and increaseth it. Those *Roman* knights were so called, if they could dispend *per annum* so much. s In the kingdome of *Naples* & *France*, he that buyes such lands, buyes the honour, title, barony together with it, and they that can dispend so much amongst us, must be called to bear office, to be knights, or fine for it, as one observes, * *nobiliorem ex censu judicant*, our nobles are measured by their means. And what now is the object of honor? What maintains our gentry but wealth?

t *Nobilitas sine re projectâ vilior algâ,*

Without means gentry is naught worth, nothing so contemptible & base. u *Disputare de nobilitate generis, sine divitiis, est disputare de nobilitate stercoris,* saith *Nevisanus* the lawyer, to dispute of gentry without wealth, is (saving your reverence) to discusse the originall of a mard. So that it is wealth alone that denominates, money which maintains it, gives *esse* to it, for which every man may have it. And what is their ordinary exercise? † *sit to eat, drink, lye down to sleep, and rise to play*: wherin lies their worth and sufficiency? in a few coats of armes, eagles, lions, serpents, bears, tygers, dogs, crosses, bends, fesses, &c. & such like bables, which they commonly set up in their galleries, porches, windowes, on boles, platters, coches, in tombs, churches, mens sleeves, &c. x *If he can hawk and hunt, ride an horse, play at cards & dice, swagger, drink, swear*, take tobacco with a grace, sing, dance, wear his clothes in fashion, court and please his mistris, talk big fustian, y insult, scorn, strut, contemn others, and use a little mimical & apish complement above the rest, he is a compleat, (*Egregiam verò laudem*) a well qualified gentleman, these are most of their imployments, this their greatest commendation. What is gentry, this parchment nobility then, but as z *Agrippa* defines it, *a sanctuary of knavery and naughtinesse, a cloak for wickednesse and execrable vices, of pride, fraud, contempt, boasting, oppression, dissimulation, lust, gluttony, malice, fornication, adultery, ignorance, impiety?* A nobleman therefore in some likelihood, as he concludes, is an *Atheist, an oppressor, an epicure, a* † *gull, a disard, an illiterate idiot, an outside, a glo-worm, a proud fool, an arrant asse, Ventris &*

r *Robusta improbitas à tyrannide incepta, &c.*

s *Gasper Ens thesauropolit.*

* *Gresserus Itinerar fol. 266.*

t *Hor.*

u *Syl. nup. lib. 4. num. 111.*

† *Exod. 32.*

x *Omnium nobilium sufficientia in eo probatur, si venatica noverint, si aleam, si corporis vires ingentibus poculis communiant, si naturæ robur numerosa venere probent, &c.*

y *Difficile est, ut non sit superbus dives, Austin. ser. 24.*

z *Nobilitas nihil aliud nisi improbitas, furor, rapina, latrocinium, homicidium, luxus, venatio, violentia, &c.*

† The fool took away my lord in the mask, 'twas apposite.

& inguinis mancipium, a slave to his lust and belly, *solâq; libidine fortis*. And as *Salvianus* observed of his Countrymen the *Aquitanes* in *France*, *sicut titulis primi fuere, sic & vitiis*, and *Cabinet du Roy*, their own writer distinctly of the rest; *The Nobles of Berry are most part leachers, they of Tourraine theeves, they of Narbone covetous, they of Guyenne coyners, they of Province Atheists, they of Rhemes superstitious, they of Lions treacherous, of Normandy proud, of Picardy insolent, &c.* we may generally conclude; The greater men, the more vicious. In fine, as † *Æneas Sylvius* addes, *they are most part miserable, sottish and filthy fellows, like the walls of their houses, faire without, foule within.* What doest thou vaunt of now? [a] *What dost thou gape and wonder at? admire him for his brave apparell, horses, dogs, fine houses, manors, orchards, gardens, walks? Why? a foole may be possessor of this as well as hee, and he that accounts him a better man, a Nobleman for having of it, he is a foole himselfe.* Now goe and bragge of thy gentility. This is it belike, which makes the [b] *Turkes* at this day scorne nobility, & all those huffing bumbast titles, which so much elevate their poles: except it be such as have got it at first, maintain it by some supereminent quality, or excellent worth. And for this cause, the *Ragusian* Common-wealth, *Switzers*, and the united Provinces, in all their Aristocrasies, or Democratical Monarchies, (if I may so call them) exclude all these degrees of hereditary honours, & will admit of none to beare office, but such as are learned, like those *Athenian Areopagites*, wise, discreet, and well brought up. The [c] *Chinenses* observe the same customes, no man amongst them noble by birth; out of their Philosophers & Doctors they choose Magistrates; their politick Nobles are taken from such as be *moraliter nobiles*, vertuous, noble, *nobilitas ut olim ab officio, non à naturâ*, as in *Israel* of old, and their office was to defend and governe their Country in war and peace, not to hawke, hunt, eat, drink, game alone, as too many do. Their *Loysii, Manderini, literati, licentiati*, and such as have raised themselves by their worth, are their noblemen only, thought fit to govern a state, and why then should any that is otherwise of worth, be ashamed of his birth? why should not hee bee as much respected that leaves a noble posterity, as he that hath had noble ancesters? nay why not more? for *plures solem orientem*, we adore the sun rising most part, & how much better is it to say, *Ego meis majoribus virtute præluxi*, to boast himself of his vertues, then of his birth? *Cathesbeius* Sultan of *Ægypt* & *Syria*, was by his condition a slave, but for worth, valour, and manhood second to no King, & for that cause (as † *Jovius* writes) elected Emperour of the *Mameluches*. That poore Spanish *Pizarro* for his valour made by *Charles* the fifth Marquesse of *Anatillo*; The Turkie *Bassa's* are all such. *Pertinax, Philippus Arabs, Maximinus, Probus, Aurelius, &c.* from common souldiers, became Emperours. *Cato, Cincinnatus, &c.* Consuls. *Pius secundus, Sixtus quintus, Johan. secundus, Nicholas quintus, &c.* Popes. *Socrates, Virgil, Horace, libertino patre natus.* [d] The Kings of *Denmark* fetch their pedegree, as some say, from one *Ulfo*, that was the son of a bear. † *E tenui casa sæpè vir magnus exit*, many a worthy man comes out of a poore cottage. *Hercules, Romulus, Alexander*, (by *Olympia's* confession) *Themistocles, Jugurtha*, king *Arthur, Willia* the Conqueror, *Homer, Demosthenes, P. Lumbard, P. Comestor, Bartholus, Adrian* the fourth Pope, &c bastards; and almost in every kingdom, the most ancient families have bin at first Princes bastards, their worthiest captains, best wits, greatest scholars, bravest spirits in all our Annals, have been base † *Cardan* in his subtilities, gives a reason why they are most part better able thē others, in body & mind, & so *per consequens*, more fortunate. *Castruccius*

† *De miser. curial. Miseri sunt, inepti sunt, turpes sunt, multi ut parietes ædium suarum speciosi.*

a *Miraris aureas vestes, equos, canes, ordinem famulorum, lautas mensas, ædes, villas, prædia, piscinas, sylvas, &c. hæc omnia stultus assequi potest. Pandulus noster lenocinio nobilitatem est, Æneas Sylvius.*

b *Bellonius observ. lib. 2.*

c *Mat. Riccius lib. 1. cap. 3. Ad regendam remp. soli doctores, aut licentiati adsciscuntur, &c.*

† *Lib 1. hist. conditione servus, cæterum acer bello, & animi magnitudine maximorum regum nemini secundus: ob hæc à Mameluchis in regem electus.*

d *Olaus Magnus lib. 18. Saxo Grammaticus. à quo rex Sueno et cætera Danorum regum stemmata.*

† *Seneca de Contro. Philos. epist.*

† *Corpore sunt & animo fortiores spurii, plerumq; ob æmoris vehementiam, seminis crass. &c.*

cius Castrucanus a poore childe, found in the field, exposed to misery, became prince of *Luke* & *Senes* in *Italy*, a most compleat souldier, and worthy captain; *Machiavel* compares him to *Scipio* or *Alexander*. *And 'tis a wonderfull thing* ([e]saith he) *to him that shall consider of it, that all those, or the greatest part of them, that have done the bravest exploits here upon earth, and excelled the rest of the nobles of their time, have been still born in some abject, obscure place, or of base and obscure abject parents.* A most memorable observation, **Scaliger* accompts it, *& non prætereundum, maximorum virorum plerosq; patres ignoratos, matres impudicas fuisse. I could recite a great catalogue of them*, every kingdome, every province will yeeld innumerable examples: and why then should basenes of birth be objected to any man? who thinks worse of *Tully* for being *Arpinas*, an upstart? Or *Agathocles* that *Sicilian* king for being a potters son? *Iphicrates* and *Marius* were meanly born. What wise man thinks better of any person for his nobility? as he said in †*Machiavel, omnes eodem patre nati, Adams* sons, conceived all and born in sin, &c. *We are by nature all as one, all alike, if you see us naked, let us wear theirs and they our clothes, and what's the difference?* To speak truth, as **Bale* did of *P. Schalichius*, *I more esteem thy worth, learning, honesty, then thy nobility; honour thee more that thou art a writer, a Doctor of divinity, then earle of the Hunnes, Baron of Skradine, or hast title to such and such provinces, &c. Thou art more fortunate and great* (so† *Jovius* writes *to Cosmus Medices* then Duke of *Florence*) *for thy vertues, then for thy lovely wife, and happy children, friends, fortunes, or great dutchy of Tuscany*. So I accompt thee, & who doth not so indeed? [f]*Abdolominus* was a gardner, and yet by *Alexander* for his vertues, made king of *Syria*. How much better is it to be born of mean parentage, and to excell in worth, to be morally noble, which is preferred before that naturall nobility, by divines, philosophers, and †politicians, to be learned, honest, discreet, well qualified, to be fit for any manner of imploiment, in country and commonwealth, war and peace, then to be *Degeneres Neoptolemi*, as many brave nobles are, only wise, because rich, otherwise idiots, illiterate, unfit for any manner of service? Thou hast had so many noble ancestours, what is that to thee? *Vix ea nostra voco*, [g]when thou art a disard thy self: *quid prodest Pontice longo stemmate censeri? &c.* I conclude, hast thou a sound body, & a good soul, good bringing up, art thou vertuous, honest, learned, well qualified, religious, are thy conditions good? thou art a true nobleman, perfectly noble, though born of *Thyrsites*,

—*dum modo tu sis*—*Æacidæ similis, non natus, sed factus*, noble κατ' ἐξοχὴν, †*for neither sword, nor fire, nor water, nor sicknes, nor outward violence, nor the divel himself can take thy good parts from thee.* Be not ashamed of thy birth then, thou art a gentleman all the world over, & shalt be honoured, when as he, strip him of his fine clothes, [h]dispossesse him of his wealth, is a funge (which **Polynices* in his banishment found true by experience, Gentry was not esteemed) like a piece of coin in another countrey, that no man will take, and shall be contemned. Once more, though thou be a *Barbarian*, born at *Tontonteac*, a villain, a slave, a *Saldanian* Negro, or a rude *Virginian* in *Dasamonquepeuc*, he a French *monseur*, a Spanish *don*, a *senior* of *Italy*, I care not how descended, of what family, of what order, baron, count, prince, if thou be well qualified, & he not, but a degenerate *Neoptolemus*, I tell thee in a word, thou art a man, & he is a beast.

e *Vita Castruccii. Nec præter rationem mirũ videri debet, si quis rem considerare velit, omnes eos vel saltem maximam partem, qui in hoc terrarum orbe res præstantiores aggressi sunt, atque inter cæteros ævi sui heroas excelluerunt, aut obscuro, aut abjecto loco editos, & prognatos fuisse abjectis parentibus. Eorum ego Catalogum infinitum recensere possem.*

**Exercit.* 265.

† *Flor. hist. l.* 3. *Quod si nudos nos conspici contingat, omnium una eademque erit facies, nam si ipsi nostras, nos eorum vestes induamus, nos, etc.*

**Ut merito dicam, quod simpliciter sentiam, Paulum Schalichium scriptorem, & doctorem, pluris facio quam comitem Hunnorum, & Baronem Sckradinum, Encyclopædiam tuam, & orbem disciplinarum omnibus provinciis antefero. Balæus epist. nuncupat. ad 5. cent. ultimam script. Brit.*

† *Præfat. hist. lib.* 1. *virtute tua major, quam aut Hetrusci imperii fortuna, aut numerosa & decora prolis fælicitate beatior evadis.* f *Curtius.* † *Bodine de rep. l.* 3. *c.* 8. g If children be proud, haughty, foolish, they defile the nobility of their kindred, *Eccl.* 22. 8. † *Cujus possessio nec furto eripi, nec incendio absumi, nec aquarum voragine absorberi, vel vi morbi destrui potest.* h Send them both to some strange place naked *ad ignotos*, as *Aristippus* said, you shall see the difference. *Bacons Essayes.* * *Familiæ splendor nihil opis attulit, &c.*

Let

314 Let no *terræ filius*, or upstart, insult at this which I have said, no worthy Gentleman take offence. I speak it not to detract from such as are well deserving, truely vertuous and noble: I do much respect and honour true Gentry and nobility, I was born of worshipful parents my self, in an ancient family, but I am a younger brother, it concernes me not: or had I been some great heire, richly endowed, so minded as I am, I should not have been elevated at all, but so esteemed of it, as of all other humane happinesse, honours, &c. they have their period, are brittle and unconstant. As [i] he said of that great river *Danubius*, it riseth from a small fountain, a little brook at first, sometimes broad, sometimes narrow, now slow, then swift, increased at last to an incredible greatnesse, by the confluence of 60 navigable rivers, it vanisheth in conclusion, loseth his name, and is suddenly swallowed up of the *Euxine* sea: I may say of our greatest families, they were mean at first, augmented by rich marriages, purchases, offices, they continue for some ages, with some little alteration of circumstances, fortunes, places, &c. by some prodigal son, for some default, or for want of issue, they are defaced in an instant, and their memory blotted out.

So much in the mean time I do attribute to Gentility, that if he be well descended of worshipful or noble parentage, he will expresse it in his conditions.

——nec enim feroces
Progenerant aquilæ columbas.

And although the nobility of our times be much like our coins, more in number & value, but lesse in waight & goodnes, with finer stamps, cuts, or outsides, then of old: yet if he retain those ancient characters of true Gentry, he will be more affable, courteous, gently disposed, of fairer carriage, better temper, or a more magnanimous, heroicall and generous spirit, then that *vulgus hominum*, those ordinary boores & pesants, *qui adeo improbi, agrestes, & incalti plerumq; sunt, ne dicam malitiosi, ut nemini ullum humanitatis officium præstent, ne ipsi Deo si advenerit*, as [k] one observes of them, a rude, brutish, uncivill, wilde, a curriish generation, cruell and malicious, uncapable of discipline, & such as have scarce common sense. And it may be generally spoken of all, which [l] *Lemnius* the Physician said of his travel into *England*, the common people were silly, sullen, dogged clowns, *sed mitior nobilitas, ad omne humanitatis officiũ paratißima*, the gentlemen were courteous & civil. If it so fal out (as often it doth) that such pesants are preferred by reason of their wealth, chance, errour, &c. or otherwise, yet as the cat in the fable, when she was turned to a fair maid, would play with mice; a cur will be a cur, a clown will be a clown, he will likely savour of the stocke whence he came, and that innate rusticity can hardly be shaken off.

**Licet superbus ambulet pecuniâ,*
Fortuna non mutat genus.

And though by their education, such men may be better qualified, and more refined; yet there be many symptomes, by which they may likely be descried, an affected phantasticall carriage, a tailor-like spruceneſse, a peculiar garb in all their proceedings; choicer then ordinary in his diet, & as [*] *Hierom* wel describes such a one to his *Nepotian*; *An upstart born in a base cottage that scarce at first had course bread to fill his hungry guts, must now feed on kickshoes and made dishes, will have all variety of flesh and fish, the best oisters, &c.* A beggers brat will be commonly more scornfull, imperious, insulting, insolent, then another man of his ranke: *Nothing so intolerable as a fortunate fool*, as [†] *Tully* found long since out of his experience, *Asperius nihil est humili cum surgit in altum,*

set

i *Fluvius hic illustris, humanarum rerum imago, quæ parvis ductæ sub initiis, in immensum crescunt, & subito evanescunt. Exilis hic primo fluvius, in admirandam magnitudinem excrescit, tandemq; in mari Euxino evanescit. I. Stuckius pereg. mar. Euxini.*

k *Sabinus in 6. Ovid. Met. fab. 4.*

l *Lib. 1. de 4. Complexionibus.*

* *Hor. ep. od. 2.*

* *Lib. 2. ep. 15. Natus sordido tuguriolo & paupere domo, qui vix milio rugientem ventrem, &c.*

† *Nihil fortunato insipiente intolerabilius.*

set a begger on horseback, and he will ride a gallop, a gallop, &c.

—[m] *desævit in omnes*
Dum se posse putat, nec bellua sævior ulla est,
Quam servi rabies in libera colla furentis,

m *Claud. l. 9. in Eutrop.*

he forgets what he was, domineers, &c. and many such other symptomes he hath, by which you may know him from a true Gentleman. Many errours and obliquities are on both sides, noble, ignoble, *factis*, *natis*, yet still in all callings, as some degenerate, some are well deserving, and most worthy of their honours. And as *Busbequius* said of *Solyman* the magnificent, he was *tanto dignus imperio*, worthy of that great Empire: Many meanly descended, are most worthy of their honour, *politicè nobiles*, and well deserve it. Many of our Nobility so borne (which one said of *Hephæstion*, *Ptolomeus*, *Seleucus*, *Antigonus*, &c. and the rest of *Alexanders* followers, they were all worthy to be Monarchs and Generals of Armies) deserve to bee Princes. And I am so farre forth of * *Sesellius* his minde, that they ought to be preferred (if capable) before others, *as being nobly born, ingenuously brought up, and from their infancie trained to all manner of civilitie*. For learning and vertue in a Nobleman is more eminent, and as a Jewell set in gold, is more precious, and much to be respected; such a man deserves better then others, and is as great an honour to his family, as his Noble family to him. In a word, many Noblemen are an ornament to their order: many poore mens sonnes are singularly well endowed, most eminent, and well deserving for their worth, wisedome, learning, vertue, valour, integritie; excellent members and pillars of a Common-wealth. And therefore to conclude that which first I intended, to be base by birth, meanly borne, is no such disparagement. *Et sic demonstratur, quod erat demonstrandum.*

* *Lib. 1 de Rep. Gal. Quoniam & commodiore utuntur conditione, & beneficiore loco nati, jam inde à parvulis ad morum civilitatem educati sunt, & assuefacti.*

Memb. 3.

Against povertie and want, with such other adversities.

ONe of the greatest miseries that can befall a man, in the Worlds esteeme, is poverty or want, which makes men steale, bear false witnesse, sweare, forsweare, contend, murder and rebell, which breaketh sleep, and causeth death it self. ἐδὲν πενίας βαρύτερον ἐστὶ φορτίον, no burden (saith [n] *Menander*) so intolerable as povertie: it makes men desperate, it erects and dejects, *census honores*, *census amicitias*, mony makes, but poverty marres, &c. and all this in the worlds esteeme: yet if considered aright, it is a great blessing in it self, an happy estate, & yeelds no such cause of discontent, or that men should therefore accompt themselves vile, hated of God, forsaken, miserable, unfortunate. Christ himselfe was poor, borne in a manger, and had not a house to hide his head in all his life, [o] *lest any man should make poverty a judgement of God, or an odious estate*. And as he was himselfe, so he informed his Apostles and Disciples, they were all poore, Prophets poore, Apostles poore (*Act. 3. Silver and gold have I none*) *As sorrowing* (saith *Paul*) *and yet alway rejoycing, as having nothing, and yet possessing all things*, 1 Cor. 6. 10. Your great Philosophers have been voluntary poor, not only Christians, but many others. *Crates Thebanus* was ado-

n *Nullum paupertate gravius onus.*

o *Ne quis iræ divinæ judicium putaret, aut paupertas exosa foret. Gualt. in cap. 2. ver. 18. Lucæ.*

red for a God in *Athens*,[p] *a noble man by birth, many ſervants he had, an honourable attendance, much wealth, many Manors, fine apparell; but when hee ſaw this, that all the wealth of the world was but brittle, uncertain and no whit availing to live well, he flung his burden into the ſea, and renounced his eſtate.* Thoſe *Curii* and *Frabitii* will be ever renowned for contempt of theſe fopperies, wherewith the world is ſo much affected. Amongſt Chriſtians I could reckon up many Kings and Queenes, that have forſaken their crowns and fortunes, and wilfully abdicated themſelves from theſe ſo much eſteemed toyes,[q] many that have refuſed honours, titles, and all this vain pomp and happineſſe, which others ſo ambitiouſly ſeeke, and carefully ſtudy to compaſſe and attaine. Riches I deny not are Gods good gifts, and bleſſings, and *honor eſt in honorante*, honours are from God, both rewards of vertue, and fit to be ſought after, ſued for, and may well be poſſeſſed, yet no ſuch great happineſſe in having, or miſerie in wanting of them. *Dantur quidem bonis*, ſaith *Auſtin*, *ne quis mala eſtimet, malis autem ne quis nimis bona*, good men have wealth that we ſhould not think it evill; and bad men that they ſhould not rely on or hold it ſo good; as the raine fals on both ſorts, ſo are riches given to good and bad, *ſed bonis in bonum*, but they are good only to the godly. But[t] conferre both eſtates, for naturall parts they are not unlike; and a beggers child, as † *Cardan* well obſerves, *is no whit inferiour to a Princes, moſt part better*; and for thoſe accidents of fortune, it will eaſily appear there is no ſuch oddes, no ſuch extraordinary happines in the one, or miſerie in the other. He is rich, wealthy, fat, what gets he by it? pride, inſolencie, luſt, ambition, cares, feares, ſuſpicion, trouble, anger, emulation, and many filthy diſeaſes of body and minde. He hath indeed variety of diſhes, better fare, ſweet wine, pleaſant ſawce, dainty muſick, gay clothes, Lords it bravely out, &c. and all that which *Miſillus* admired in[r] *Lucian*, but with them he hath the gout, dropſies, apoplexies, palſies, ſtone, pox, rhumes, chatarres, crudities, oppilations, [t] Melancholy, &c. luſt enters in, anger, ambition, according to * *Chryſoſtome, the ſequele of riches is pride, riot, intemperance, arrogancy, fury, and all irrationall courſes.*

—† *turpi fregerunt ſæcula luxu*
Divitiæ molles— with their variety

of diſhes, many ſuch maladies of body and minde get in, which the poore man knows not of As Saturne in [u] *Lucian*, anſwered the diſcontented commonalty, (which becauſe of their neglected *Saturnall* feaſts in *Rome*, made a grievous complaint and exclamation againſt rich men) that they were much miſtaken in ſuppoſing ſuch happineſſe in riches; [x] *you ſee the beſt* (ſaid he) *but you know not their ſeverall gripings and diſcontents*: they are like painted wals, faire without, rotten within: diſeaſed, filthy, craſie, full of intemperances effects, [y] *And who can reckon halfe? if you but knew their fears, cares, anguiſh of minde and vexation, to which they are ſubject, you would hereafter renounce all riches.*

† *O ſi pateant pectora divitum,*
Quantos intus ſublimis agit
Fortuna metus? Brutia Coro
Pulſante fretum mitior unda eſt.

† *Seneca in Herc. Oeteo.*

O that

p *Interproceres Thebanos numeratus, lectum habuit genas, frequens famulitium, domus amplas, &c. Apuleius Flor. l. 4.*

q *P. Bleſenſis ep. 72. et 232. oblatos reſpui honores, exonere metiens, motus ambitioſos rogatus non vivi, &c.*

r *Sudat pauper ſeras in opere, dives in cogitatione; hic os aperit oſcitatione, ille ructatione, gravius ille faſtidio, quam hic media cruciatur. Ber. ſer.*

‡ *In Hyſperchen. Natura aqua eſt, puereſq; videmus mendacorum nulla ex parte regum filiis diſſimiles, plerumque ſaniores.*

ſ *Gallo. Tom 2.*

t *Et è contubernio ſædi atque olidi ventris mers tandem educti, Seneca ep. 103.*

* *Divitiarum ſequela, luxus, intemperies, arrogantia, ſuperbia, furor injuſtus, omniſque irrationabilis motus.*

† *Iuven. Sat. 6.*

u *Saturn. epiſt.*

x *Vos quidem divites putatis felices, ſed neſcitis eorum miſerias.*

y *Et quota pars hæc eorum quæ iſtos diſtructant, ſi noſſetis metus et curas, quibus obnoxii ſunt, plane fugiendas vobis divitias exiſtimaretis.*

O that their breasts were but conspicuous,
How full of feare within, how furious?
The narrow Seas are not so boisterous.

Yea, but he hath the world at will that is rich, the good things of the earth, *suave est de magno tollere acervo*, he is a happy man, [z] adored like a God, a Prince, every man seekes to him, applaudes, honours, admires him. He hath honours indeed, abundance of all things: but (as I said) withall [a] *pride, lust, anger, faction, emulation, fears, cares, suspicion enter with his wealth*; for his intemperance he hath aches, crudities, gowts, and as fruits of his idlenesse, and fulnesse, lust, surfeiting and drunkennesse, all maner of diseases: *pecuniis augetur improbitas*, the wealthier, the more dishoneſt. [b] *He is exposed to hatred, envy, perill and treason, feare of death*, of degradation, &c. 'tis *lubrica statio & proxima præcipitio*, and the higher he climes, the greater is his fall. —[c] *celsæ graviora casu*

Decidunt turres, feriuntque summos, Fulgura montes,

the lightning commonly sets on fire the higheſt towers; [d] in the more eminent place he is, the more subject to fall.

Rumpitur innumeris arbos uberrima pomis,
Et subitò nimiæ præcipitantur opes.

As a tree that is heavie laden with fruit, breaks her own boughs, with their own greatnesse they ruine themselves: which *Joachimus Camerarius* hath elegantly expressed in his 13. *Embleme cent.* 1. *Inopem se copia fecit.* Their means is their miserie, though they doe apply themselves to the times, to lye, dissemble, collogue and flatter their leiges, obey, second his will and commands, as much as may be, yet too frequently they miscarry, they fat themselves like so many hogges, as * *Æneas Sylvius* obserues, that when they are full fed, they may be devoured by their princes, as *Seneca* by *Nero* was served, *Sejanus* by *Tiberius*, and *Haman* by *Assuerus*: I resolve with *Gregory*, *potestas culminis, est tempestas mentis, & quo dignitas altior, casus gravior*, honour is a tempest, the higher they are elevated, the more grievously depressed. For the rest of his prerogatives which wealth affords, as he hath more, his expences are the greater. *When goods increase, they are increased that eat them, and what good cometh to the owners, but the beholding thereof with the eyes?* Ecclus 4. 10.

* *Millia frumenti tua triverit area centum,*
Non tuus hinc capiet venter plus quàm meus——

an evill sickneſſe Salomon cals it, *and reserved to them for an evill*, 12. verse. *They that will be rich fall into many fears and temptations, into many fooliſh and noiſome luſts, which drowne men in perdition*, 1 Tim. 6. 9. *gold and silver hath destroyed many*, Ecclus 8. 2. *divitiæ sæculi sunt laquei diaboli*: so writes *Bernard*, Worldly wealth is the devils bait, and as the Moone when she is fuller of light is still farthest from the Sun, the more wealth they have, the farther they are commonly from God. (If I had said this of my selfe, rich men would have pulled me a pieces, but heare who saith, and who seconds it, an Apostle) therefore S[t] *James* bids them, *weepe and howle for the miseries that shall come upon them, their gold shall rust and canker, and eat their flesh as fire*, James 5. 1, 2, 3. I may then boldly conclude with [c] *Theodoret*, *quotiescunq; divitiis affluentem, &c. As often as you shall see a man abounding in*

[z] *Et diis similes stulta cogitatio facit.*
[a] *Flamma simul libidinis ingreditur, ira, furor, & superbia, divitiarum sequela. Chryſ.*
[b] *Omnium oculis, odio, insidiis expositus, semper solicitus, fortunæ ludibrium.*
[c] *Hor. od. 2. l. 10*
[d] *Quid me felicem toties jactaſtis amici? Qui cecidit, stabili non fuit ille loco Boeth.*

* *Ut postquam impinguati fuerint, devorentur.*

* *Hor.*

[c] *Cap. 6. de curat. græc. affect. cap. de providentia, quotiescunq; divitiis affluentem hominem videmus, cumq; pessimum, ne quæso hunc beatiſſimum putemus, sed infelicem censeamus, etc.*

318 *in wealth, qui gemmis bibit & Serrano dormit in æstro, and naught withall, I beseech you call him not happy, but esteeme him unfortunate, because he hath many occasions offered to live unjustly: on the other side, a poore man is not miserable, if he be good, but therefore happy, that those evill occasions are taken from him.*

f *Hor. l.2. od.9.*

t *Non possidentem multa vocaveris*
Rectè beatum, rectius occupat
Nomen beati, qui deorum
Muneribus sapienter uti,
Duramq; callet pauperiem pati,
Pejusq; letho flagitium timet.
He is not happy that is rich,
And hath the world at will,
But he that wisely can Gods gifts
Possesse and use them still:
That suffers and with patience
Abides hard poverty,
And chuseth rather for to dye,
Then do such villany.

Wherein now consists his happines, what priviledges hath he more then other men? Or rather what miseries, what cares and discontents hath hee not more then other men?

g *Hor. lib.2.*

g *Non enim gazæ, neque consularis*
Summovet lictor miseros tumultus
Mentis, & curas laqueata circum
Tecta volantes.
Nor treasures, nor Maiors officers remove
The miserable tumults of the minde:
Or cares that lye about, or flye above
Their high roof'd houses, with huge beams combinde.

'Tis not his wealth can vindicate him, let him have *Jobs* inventorie, *sint Cræsi & Craßi licet, non hos Pactolus aureas undas agens, eripiet unquam è miseriis, Cræsus* or rich *Crassus* cannot now command health, or get himselfe a stomack. h *His worship*, as *Apuleius* describes him, *in all his plenty and great provision, is forbidden to eat, or else hath no appetite*, (sick in bed, can take no rest, sore grieved with some cronicke disease, contracted with full diet and ease, or troubled in minde) *when as in the meane time, all his household are merry, and the poorest servant that he keepes, doth continually feast.* 'Tis *Bracteata felicitas*, as i *Seneca* termes it, tin-foyl'd happinesse, *infelix felicitas*, an unhappy kind of happinesse, if it be happinesse at all. His gold, guard, clattering of harnesse, and fortifications against outward enemies, cannot free him from inward fears and cares.

h *Florid. lib.4. Dives ille cibo interdicitur, & in omni copia sua cibum non accipit, cum interea totum ejus servitium hilare sit, atque epuletur.*

i *Epist.115.*

Reveraque metus hominum, curæq; sequaces
Nec metuunt fremitus armorum, aut ferrea tela,
Audacterq; inter reges, regumq; potentes
Versantur, neque fulgorem reverentur ab auro.
Indeed men still attending feares and cares,
Nor armours clashing, nor fierce weapons fears:

With

With Kings converse they boldly, and Kings Peeres,
Fearing no flashing that from gold appeares.

Look how many servants he hath, and so many enemies he suspects, for libertie he entertains ambition, his pleasures are no pleasures, and that which is worst, he cannot be private, or enjoy himselfe as other men doe, his state is a servitude. [k] A countrey man may travell from kingdome to kingdome, province to province, city to city, and glut his eyes with delightfull objects, haunke, hunt, and use those ordinarie disports, without any notice taken, all which a Prince or a great man cannot do. He keeps in for state, *ne majestatis dignitas evilescat*, as our *China* kings, of *Bornay*, and *Tartarian Chams*, those *aurea mancipia*, are said to do, seldome or never seene abroad, *ut major sit hominum erga se observantia*, which the * *Persian* Kings so precisely observed of old. A poore man takes more delight in an ordinarie meales meat, which he hath but seldome, then they doe with all their exoticke dainties and continuall Viands, *Quippe voluptatem commendat rarior usus*, 'tis the rarity and necessitie that makes a thing acceptable and pleasant. *Darius* put to flight by *Alexander*, drank puddle water to quench his thirst, and it was pleasanter he swore then any wine or Mede. All excesse as * *Epictetus* argues, will cause a dislike. Sweet will be sower, which made that temperate *Epicurus* somtimes voluntarily fast. But they being alwaies accustomed to the same [l] dishes, (which are nastily dressed by slovenly cookes, that after their obscenities, never wash their bawdy hands) be they fish, flesh, compounded, made dishes, or whatsoever else, are therefore cloyed, *Nectar* it selfe grows loathsome to them, they are weary of all their fine palaces, they are to them but as so many prisons. A poor man drinks in a woodden dish, and eates his meat in woodden spoones, woodden platters, earthen vessels, and such homely stuffe: the other in gold, silver, and precious stones, but with what successe? *in auro bibitur venenum*, fear of poyson in the one, securitie in the other. A poore man is able to write, to speak his minde, to doe his own businesse himselfe, *locuples mittit parasitum*, saith * *Philostratus*, a rich man imployes a parasite, and as the Maior of a City speakes by the Towne-clarke, or by Mr *Recorder* when he cannot expresse himselfe. † *Nonius* the Senator hath a purple coat as stiffe with jewels, as his mind is full of vices, rings on his fingers worth 20000 sestercies, and as * *Perox* the *Persian* King, an union in his eare worth 100[l] weight of gold: † *Cleopatra* hath whole boares and sheep served up to her table at once, drinks jewels dissolved 40000 sestercies in value, but to what end?

* *Num tibi cum fauces urit sitis, aurea quæris Pocula?* —

Doth a man that is adry desire to drink in gold? Doth not a cloath sute become him as well, and keep him as warm, as all their silkes, sattins, damasks, taffaties and tissues? Is not home-spun cloath as great a preservative against cold, as a coat of *Tartar* Lambs wooll, died in graine, or a gowne of Giants beards? *Nero*, saith † *Sueton*, never put on one garment twice, and thou hast scarce one to put on; What's the difference? one's sicke, the other sound: such is the whole tenour of their lives, and that which is the consummation and upshot of all, death it selfe makes the greatest difference. One like an hen feeds on the dunghill all his daies, but is served up at last to his Lords table, the other as a Falcon is fed with partridge and pigeons, and carried

k *Hor. & mihi curto Ire licet mulo vel si libet usq; Tarentum.*

* *Brisonius.*

* *Si modum excesseris suavissima sunt molesta.*

l *Et in cupediis gulæ, coquus & pueri illotis manibus ab exoneratione ventris omnia tractant, &c. Cardan l.8.cap.46. de rerum varietate.*

* *Epist.*

† *Plin.lib.57. cap.6.*

* *Zonaras 3. annal.*

† *Plutarch. vit. ejus.*

* *Hor.Ser.lib.1 Sat.2.*

† *Cap.30.nullam vestem bis induit.*

320 on his masters fist, but when he dyes is flung to the muckhill, and there lies. The rich man lives like *Dives* jovially here on earth, *temulentus divitiis*, makes the best of it; and *boasts himselfe in the multitude of his riches*, *Psal.* 49.6,11. he thinks his house *called after his own name*, shall continue for ever, *but he perisheth like a beast*, *vers.*20. *his way utters his folly*, *verse* 13. *malè parta, malè dilabuntur, like sheepe they lye in the grave*, 14. *Puncto descendunt ad infernum, They spend their daies in wealth, and goe suddenly downe to hell*, *Job* 21.13. For all Physicians and medicines inforcing nature, a sowning wife, families complaints, friends teares, Dirges, Masses, *nænia's*, funerals, for all Orations, counterfeit hired acclamations, Elogiums, Epitaphs, herses, heralds, black mourners, solemnities, obelisks, and *Mausolean* tombs, if he have them at least, [m] he like an hogge, goes to hell with a guilty conscience (*propter hos dilatavit infernus os suum*) and a poor mans curse: his memorie stinkes like the snuffe of a candle when it is put out, scurrile libels, and infamous obloquies accompany him. When as poore *Lazarus* is *Dei sacrarium*, the Temple of God, lives and dies in true devotion, hath no more attendants, but his own innocencie, the heaven a tombe, desires to be dissolved, buried in his mothers lap, and hath a company of [n] Angels ready to convay his soule into *Abrahams* bosome, he leaves an everlasting and a sweet memory behind him. *Crassus* and *Sylla* are indeed stil recorded, but not so much for their wealth, as for their victories: *Cræsus* for his end, *Solomon* for his wisedome. In a word, * *to get wealth is a great trouble, anxiety to keep, griefe to lose it.*

† *Quid dignum stolidis mentibus imprecer?*
Opes, honores ambiant:
Et cum falsa gravi mole paraverint,
Tum vera cognoscant bona.

But consider all those other unknown, concealed happinesses, which a poore man hath (I call them unknowne, because they be not acknowledged in the worlds esteeme, or so taken) *O fortunatos nimium bona si sua norint*: happy they are in the meane time if they would take notice of it, make use, or apply it to themselves. *A poore man wise is better then a foolish King*, *Eccl.* 2.13. [o] *Poverty is the way to heaven*, [p] *the mistresse of philosophy*, [q] the mother of religion, vertue, sobriety, sister of innocencie, and an upright minde. How many such encomiums might I adde out of the Fathers, Philosophers, Orators? It troubles many that are poore, they accompt of it as a great plague, curse, a signe of Gods hatred, *ipsum scelus*, damn'd villany it selfe, a disgrace, shame and reproach, but to whom, or why? † *If fortune hath envied me wealth, theeves have robbed me, my father have not left me such revenews as others have*, that I am a yonger brother, basely borne,

—— *cui sine luce genus, surdumq; parentum* —— *nomen*,

of meane parentage, a durt daubers sonne, am I therefore to be blamed? *an Eagle, a Bull, a Lion is not rejected for his poverty, and why should a man?* 'Tis * *fortunæ telum non culpæ*, fortunes fault not mine. *Good Sir, I am a servant* (to use † *Seneca's* words) *howsoever your poor friend; a servant, and yet your chamberfellow, and if you consider better of it, your fellow servant.* I am thy drudge in the worlds eyes, yet in Gods sight peradventure thy better, my soule is more precious, and I dearer unto him. *Etiam servi diis curæ sunt,*

as

m *Ad generum Cereris sine cæde & sanguine pauci Descendunt reges, & sicca morte tyranni.*

n God shall deliver his soule from the power of the grave, *Psal.* 49.15.

* *Contempl. Idiot. Cap.* 37. *divitiarum acquisitio magni laboris, possessio magni timoris, amissio magni doloris.*

† *Boethius de consol. phil. l.* 3.

o *Austin in Ps.* 76. *omnis Philosophiæ magistra, ad cælum via.*

p *Bonæ mentis soror paupertas.*

q *Pædagoga pietatis sobria, pia mater, cultu simplex, habitu secura, consilio benesuada. Apul.*

r *Cardan. Opprobrium non est paupertas: quod latro eripit, aut pater non reliquit, cur mihi vitio daretur? si fortuna divitias invidit, non aquilæ, non &c.*

* *Tully.*

as *Evangelus* at large proves in † *Macrobius*, the meaneſt ſervant is moſt precious in his ſight. Thou art an *Epicure*, I am a good Chriſtian: Thou art many paraſanges before me in means, favour, wealth, honour, *Claudius* his *Narciſſus*, *Nero's Maſſa*, *Domitians Parthenius*, a favorite, a ſlave, thou Coverest thy floores with marble, thy roofes with gold, thy wals with fine pictures, curious hangings, &c. what of all this? thou haſt *Amalthæ cornu*, plenty, pleaſure, the world at will, I am deſpicable and poore; but a word overſhot, a blow in choler, a game at tables, a loſſe at ſea, a ſudden fire, the Princes diſlike, a little ſickneſſe, &c. may make us equall in an inſtant; howſoever take thy time, triumph and inſult a while, *cinis æquat*, as * *Alphonſus* ſaid, death will æqualize us all at laſt. I live ſparingly, in the mean time, am clad homely, fare hardly, is this a reproach? am I the worſe for it? am I contemptible for it? am I to be reprehended? A learned man in ‖ *Neviſanus* was taken down for ſitting amongſt Gentlemen, but he replied, *my nobility is about the head, yours declines to the taile*, and they were ſilent. Let them mock, ſcoffe and revile, 'tis not thy ſcorne, but his that made thee ſo; *Hee that mocketh the poore, reproacheth him that made him*, *Prov.* 11.5. and hee that rejoyceth at *affliction*, *ſhall not be unpuniſhed*. For the reſt, the poorer thou art, the happier thou art, *ditior eſt, at non melior*, ſaith ‡ *Epictetus*, he is richer, not better then thou art, not ſo free from luſt, envie, hatred, ambition.

Beatus ille qui procul negotiis
Paterna rura bobus exercet ſuis.

Happy he, in that he is ¥ freed from the tumults of the world, he ſeekes no honours, gapes after no preferment, flatters not, envies not, temporizeth not, but lives privately, and well contented with his eſtate,

Nec ſpes corde avidas, nec curam paſcit inanem,
Securus quò fata cadunt,

He is not troubled with ſtate matters, whether kingdomes thrive better by ſucceſſion or election; the houſe of *Ottomans* and *Auſtria* is all one to him; he enquires not after Colonies or new diſcoveries; whether *Peter* were at *Rome*, or *Conſtantines* donation be of force; what comets or new ſtars ſignifie, &c. He is not touched with fear of invaſions, factions or emulations,

x Fælix ille animi, diviſque ſimilimus ipſis,
Quem non mordaci reſplendens gloria fuco
Solicitat, non faſtoſi mala gaudia luxus,
Sed tacitos ſinit ire dies, & paupere cultu
¥ Exigit innocuæ tranquilla ſilentia vitæ,
An happy Soule, and like to God himſelfe,
Whom not vaine glorie macerates or ſtrife,
Or wicked joyes of that proud ſwelling pelfe,
But leads a ſtill, poore and contented life.

A ſecure, quiet, bliſſeful ſtate he hath, if he could acknowledge it. But here is the miſery, that he will not take notice of it, he repines at rich mens wealth, brave hangings, dainty fare, as ‡ *Simonides* objecteth to *Hieron*, he hath all the pleaſures of the world, † *in lectis eburneis dormit, vinum phialis bibit, optimis*

† *Epiſt.* 74. *ſervus ſumme homo, ſervus ſunt immo contubernalis, ſervus ſum at hum. lis amicus, immo conſervus ſi cogitaveris.*

* *Panormitan. rebus geſtis. Alph.*

‖ *Lib.* 4 *num.* 218 *quidam deprehenſus quod ſederet loco nobilium, mea nobilitas, ait, eſt circa caput, veſtra declinat ad eandam.*

‡ *Tanto beatior es, quanto collectior.*

¥ *Non ambitionibus inſervit, non appetit honores, & quacunque relictus ſatis habet, hominem ſe eſſe meminit, invidet nemini, neminem deſpicit, neminem miratur, ſermonibus malignis non attendit aut alitur. Plinius.*

x *Politianus in Ruſtico.*

¥ *Gyges regno Lydiæ inſtatus ſciſcitatum miſit Apollinem an quis mortalium ſe felicior eſſet. Aglaum Arcadum pauperrimum Apollo prætulit, qui terminos agri ſui nunquam exceſſerat, ture ſuo contentus.* † *Amos* 6.

Val. lib. 1. *c.* 7. 2 *Horhæreſt Vita ſalutarum miſera ambitione, gravique.*

322 *optimis unguentis delibuitur, he knows not the affliction of Joseph, stretching himselfe on ivorie beds, and singing to the sound of the violl.* And it troubles him that he hath not the like; there is a difference (he grumbles) between Laplolly and Phesants, to tumble i'th' straw and lye in a down-bed, betwixt wine and water, a cottage and a palace. *He hates nature* (as * *Pliny* characterizeth him) *that she hath made him lower then a God, and is angry with the Gods, that any man goes before him.* and although he hath receiveth much, yet (as † *Seneca* followes it) *he thinks it an injurie, that he hath no more, and is so farre from giving thanks for his Tribuneship, that he complaines he is not Prætor, neither doth that please him, except he may be Consull.* Why is he not a Prince, why not a Monarch, why not an Emperour? Why should one man have so much more then his fellows, one have all, another nothing? Why should one man be a slave or drudge to another? One surfeit, another starve, one live at ease, another labour, without any hope of better fortune? Thus they grumble, mutter, and repine: Not considering that inconstancie of humane affaires, judicially conferring one condition with another, or well weighing their own present estate. What they are now, thou mayst shortly be, and what thou art they shall likely be. Expect a little, conferre future and times past with the present, see the event, and comfort thy selfe with it. It is as well to be discerned in common-wealths, Cities, families, as in private mens estates. *Italy* was once Lord of the world, *Rome* the Queene of Cities vaunted her selfe of two † myrriades of inhabitants, now that all commanding country is possessed by petty Princes, * *Rome* a small Village in respect. *Greece* of old the seat of civility, mother of sciences and humanity, now forlorne, the nurse of barbarisme, a den of theeves. *Germany* then, saith *Tacitus*, was incult and horrid, now full of magnificent Cities: *Athens, Corinth, Carthage*, how flourishing Cities, now buried in their own ruines? *Corvorum, ferarum, aprorum & bestiarum lustra*, like so many wildernesses, a receptacle of wilde beasts. *Venice* a poore fisher-towne, *Paris, London*, small Cottages in *Cæsars* time, now most noble *Emporiums*. *Valois, Plantagenet* and *Scaliger* how fortunate families, how likely to continue? Now quite extinguished and rooted out. He stands aloft to day, full of favour, wealth, honour, and prosperity, in the top of fortunes wheele, to morrow in prison, worse then nothing, his son's a begger. Thou art a poor servile drudge, *Fæx populi*, a very slave, thy son may come to be a Prince, with *Maximinus, Agathocles, &c.* a Senator, a Generall of an Army; Thou standest bare to him now, worke st for him, drudgest for him and his, takest an almes of him, stay but a little, and his next heire peradventure shall consume all with riot, be degraded, thou exalted, and he shall begge of thee. Thou shalt be his most honourable Patron, he thy devout servant, his posterity shall run, ride, and do as much for thine, as it was with [a] *Frisgobald* and *Cromwell*, it may be for thee. Citizens devour countrey Gentlemen, and settle in their seats, after two or three descents, they consume all in riot, it returnes to the City againe. A Lawyer buyes out his poor Client, after a while his Clients posterity buy out him and his; so things go round, ebbe and flow. In fine (as * *Machiavel* observes) *vertue and prosperity beget rest; rest idlenesse; idlenesse riot; riot destruction: From which we come again to good lawes; good lawes engender vertuous actions; vertue, glorie, and prosperity;*

* *Præfat lib.7. Odit naturam quod infra deos sit, irascitur diis quod quis illi antecedat.*

† *De ira cap. 31.lib.3. Etsi multum acceperit, injuriam putat plura non accepisse, non agit pro tribunatu gratias, sed queritur quod non sit ad prætoram perductus, neque hæc grata, si desit consulatus.*

† *Lipsius admir.* * Of some 90000. inhabitants now.

a Reade the story at large in *Iohn Fox* his Acts and Monuments.

* 5 *Florent. hist. virtus quietem parat, quies otium, otium porro luxum generat, luxus interitū, a quo iterum ad salubrimas, &c.*

ritie; and 'tis no dishonour then, as *Guicciardine* adds) *for a flourishing man, Citie, or State to come to ruine, nor infelicitie to bee subject to the law of nature. Ergo terrena calcanda, sitiendaæ cælestia*, therefore (I say) scorn this transitory state, looke up to Heaven, thinke not what others are, but what thou art: * *Quâ parte locatus es in re*: and what thou shalt bee, what thou maist be. Doe (I say) as Christ himselfe did, when he lived here on earth, imitate him as much as in thee lyes. How many great *Cæsars*, mighty Monarches, Tetrarches, Dynastes, Princes lived in his dayes, in what plentie, what delicacie, how bravely attended, what a deale of gold and silver, what treasure, how many sumptuous palaces had they, what Provinces and Cities, ample territories, fields, rivers, fountains, parkes, forrests, lawnes, woods, celles, &c? Yet Christ had none of all this, he would have none of this, hee voluntarily rejected all this, hee could not bee ignorant, hee could not erre in his choice, he contemned all this, hee chose that which was safer, better and more certaine, and lesse to bee repented, a meane estate, even povertie it selfe; and why dost thou then doubt to follow him, to imitate him, and his Apostles, to imitate all good men? So doe thou tread in his divine steps, and thou shalt not erre eternally, as too many worldlings doe, that runne on in their owne dissolute courses, to their confusion and ruine, thou shalt not doe amisse. Whatsoever thy fortune is, bee contented with it, trust in him, relye on him, referre thy selfe wholly to him. For know this in conclusion, *Non est volentis nec currentis, sed miserentis Dei*, 'tis not as men, but as God will. *The Lord maketh poore, and maketh rich, bringeth low, and exalteth* (1. Sam. 2. ver. 7, 8.) *hee lifteth the poore from the dust, and raiseth the begger from the dung-hill, to set them amongst Princes, and make them inherit the seat of glory*, 'tis all as he pleaseth, how, and when, and whom; hee that appoints the end (though to us unknowne) appoints the meanes likewise subordinate to the end.

† *Guicciard. in Hiponest: nulla infelicitas subjectum esse legi naturæ, etc.*
* *Persius.*

Yea but their present estate crucifies and torments most mortal men, they have no such forecast, to see what may be, what shall likely be, but what is, though not wherefore, or from whom, *hoc angit*, their present misfortunes grinde their soules, and an envious eye which they cast upon other mens prosperities, *Vicinumq; pecus grandius uber habet*, how rich, how fortunate, how happy is he? But in the meane time hee doth not consider the others miseries, his infirmities of body and minde, that accompany his estate, but still reflects upon his owne false conceived woes and wants, whereas if the matter were duly examined, [b] he is in no distresse at all, hee hath no cause to complain.

——— [c] *tolle querelas,*
Pauper enim non est cui rerum suppetit usus,

he is not poore, he is not in need. [d] *Nature is content with bread and water, and hee that can rest satisfied with that, may contend with Jupiter himselfe for happinesse.* In that golden age, † *somnos dedit umbra salubres, potum quoq; lubricus amnis*, the trees gave wholsome shade to sleep under, and the cleare rivers drink. The *Israelites* drank water in the wildernesse, *Sampson, David, Saul, Abrahams* servant when he went for *Isaacs* wife, the *Samaritan* woman, and how many besides might I reckon up, *Ægypt, Palestina*, whole countries in the * *Indies*, that drink pure water all their lives. † The *Persian*

b *Omnes divites quæ cælo et terra frui possunt.*
c *Hor. lib. 1. epist. 12.*
d *Seneca epist. 15. panem & aquam natura desiderat, & hæc qui habet, ipso cum Jove de felicitate contendat, Cibus simplex famem sedat, vestis tenuis frigus arcet, Senec epist. 8.*
† *Boethius.*
* *Mussæus & alii.*
† *Brissonius.*

kings themselves drank no other drink then the water of *Chaospis*, that runs by *Susa*, which was carried in bottles after them, whithersoever they went. *Jacob* desired no more of God, but bread to eat, and clothes to put on in his journey, *Gen.* 28. 20. *Bene est cui deus obtulit, Parca quod satis est manu*, bread is enough [e] *to strengthen the heart*. And if you study Philosophy aright, saith [f] *Mandarensis, whatsoever is beyond this moderation, is not usefull, but troublesome.* [g] *Agellius* out of *Euripedes*, accounts bread & water enough to satisfie nature, *of which there is no surfeit, the rest is not a feast, but ryot.* [h] S. *Hierome* esteemes him rich, *that hath bread to eate, and a potent man that is not compelled to bee a slave: hunger is not ambitious, so that it have to eate, and thirst doth not prefer a cup of gold.* It was no *Epicurean* speech of an *Epicure*, He that is not satisfied with a little, will never have enough: And very good counsell of him in the † Poet, *O my sonne, Mediocritie of meanes agrees best with men, too much is pernicious.*

Divitiæ grandes homini sunt vivere parcè,
Æquo animo,—— And if thou canst be content, thou hast abundance, *nihil est, nihil deest*, thou hast little, thou wantest nothing. 'Tis all one to be hanged in a chain of gold, or in a rope, to be filled with dainties or courser meat. [i] *Si ventri bene, si lateri, pedibusq; tuis, nil*
Divitiæ poterunt regales addere majus,
If belly, sides and feet bee well at ease,
A princes treasure can thee no more please.

Socrates in a Faire, seeing so many things bought and sold, such a multitude of people convented to that purpose, exclaimed forthwith, *O yee gods what a sight of things doe not I want!* 'Tis thy want alone that keepes thee in health of body and minde, and that which thou persecutest and abhorrest as a ferall plague, is thy physician and [k] chiefest friend, which makes thee a good man, an healthfull, a sound, a vertuous, an honest and happy man. For when *Vertue* came from heaven (as the Poet faines) rich men kicked her up, wicked men abhorr'd her, courtiers scoffed at her, citizens hated her,* and that she was thrust out of doores in every place; she came at last to her sister Poverty, where she had found good entertainment. Poverty and Vertue dwell together. —[l] *O vitæ tuta facultas*
Pauperis, angustique lares, ô munera nondum,
Intellecta deûm.
how happy art thou if thou couldst be content. *Godlinesse is great gaine, if a man can be content with that which he hath*, 1. *Tim.* 6. 6. And all true happinesse is in a meane estate. I have a little wealth, as he said, [m] *sed quas animus magnas facit*, a kingdome in conceit: —[n] *nil amplius opto*
Maiâ nate, nisi ut propria hæc mihi munera faxis;
I have enough & desire no more.
† *Dii bene fecerunt inopis me quodq; pusilli.*
Fecerunt animi—— 'tis verie well, and to my content. * *Vestem & fortunam concinnam, potius quam laxam probo*, let my fortune and my garments bee both alike, fit for mee. And which † *Sebastian Foscarinus* sometime Duke of *Venice*, caused to bee engraven on his Tombe in Saint *Markes* Church, *Heare, O yee Venetians, and I will tell you which is the best thing in the world: To contemne it*, I will engrave

e *Psal.* 84.
f *Si recte philosophemini, quicquid aptam moderationem supergreditur, oneri potius quàm usui est.*
g *Lib.* 7. 16. *Cereris munus & aquæ poculum mortales quærunt habere, & quorum saties nunquam est, luxus autem sunt cætera, non epulæ.*
h *Satis est dives qui pane non indiget, nimium potens qui servire non cogitur. Ambitiosa non est fames, &c.*
† *Euripides Menalip. O fili mediocres divitiæ hominibus conveniunt, nimia vero mortes perniciosa est.*
i *Hor.*
k *O noctes cœnæque deûm.*
* *Per mille fraudes doctosq; dolos ejicitur, apud sociam paupertatem ejusq; cultores divertens in eorum sinuet tutela delitiatur.*
l *Lucan.*
m *Lip. mi scell. ep.* 40.
n *Sat.* 6. *lib.* 2.

† *Hor. Sat.* 4.
* *Apuleius.*
† *Clytreus in Europæ deliciis. Accipite cives Veneti quod est optimum in rebus humanis, res humanas contemnere.*

grave it in my heart, it shall be my whole studie to contemne it. Let them take wealth, *Stercora stercus amet*, so that I may have security, *bene qui latuit, bene vixit*; though I live obscure, [o] yet I live cleane and honest, and when as the lofty oke is blown down, the silly reed may stand. Let them take glory, for that's their misery; let them take honour, so that I may have hearts ease. *Duc me O Jupiter & tu fatum*, * *&c.* Lead me, O God, whither thou wilt, I am ready to follow; command, I will obey. I do not envie at their wealth, titles, offices,

Stet quicunq; volet potens
Aulæ culmine lubrico,
Me dulcis saturet quies, let me live quiet and at ease. [p] *Erimus fortasse* (as he comforted himself) *quando illi non erunt*, when they are dead and gone, and all their pomp vanished, our memory may flourish:

—† *dant perennes*
Stemmata non peritura Musæ.

Let him be my Lord, Patron, Baron, Earle, and possesse so many goodly Castles, 'tis well for me [q] that I have a poore house, and a little wood, and a Well by it, &c.

His me consolor victurum suavius, ac si
Quæstor avus pater atq; meus, patruusq; fuissent.

I live I thank God as merrily as he, and triumph as much in this my meane estate, as if my father and uncle had been Lord Treasurer, or my L. Maior. He feeds of many dishes, I of one; [r] *qui Christum curat, non multum curat quam de preciosis cibus stercus conficiat*, what care I of what stuffe my excrements be made? [s] *He that lives according to nature, cannot be poore, and hee that exceeds can never have enough, totus non sufficit orbis*, the whole world cannot give him content. *A small thing that the righteous hath, is better then the riches of the ungodly*, Psal. 37.19. *and better is a poor morsell with quietnesse, then abundance with strife*, Prov. 17.7.

Be content then, enjoy thy self, & as * *Chrysostome* adviseth, *be not angry for what thou hast not, but give God hearty thanks for what thou hast received.*

† *Si dat oluscula*
Mensa minuscula
pace referta,
Ne pete grandia,
Lautaque prandia
lite repleta.

But what wanteſt thou, to expostulate the matter? or what hast thou not better then a rich man? [t] *Health, competent wealth, children, securitie, sleep, friends, libertie, diet, apparell, and what not*, or at least maist have (the means being so obvious, easie, and well knowne) for as he inculcated to himself,

† *Vitam quæ faciunt beatiorem,*
Jucundissime Martialis hæc sunt,
Res non parta labore, sed relicta,
Lis nunquam, &c. I say againe thou hast, or at least maist have it, if thou wilt thy selfe, and that which I am sure hee wants, a merry heart. *Passing by a village in the territorie of* Millan, saith [v] *S. Austin,*

o *Vah. vivere etiam nunc tubet, as Demea said, Adelph. Act. 4. Quam multis non egeo quam multa nõ desidero, ut Socrates in pompâ ille in nundinis.*

* *Epictetus 77. cap. quo sum destinatus, & sequar alacriter.*

p *Puteanus ep. 62.*

† *Marullus.*

q *Hoc erit in votis modus agri non ita parvus, Hortus ubi & tecto vicinus jugis aquæ fons, et paulum silvæ, &c. Hor. Sat. 6. lib. 2. Ser.*

r *Hieronym.*

s *Seneca consil. ad Albinum c. 11. qui continet se intra naturæ limites, paupertatem non sentit; qui excedit, eum in opibus paupertas sequitur.*

* *Hom. 12. pro his quæ accepisti gratias age, noli indignarè pro his quæ non accepisti.*

† *Nat. Chytræus deliciis Europ. Gustanii in ædibus Hubianis in cœnaculo è regione mensæ.*

t *Quid non habet melius pauper quam dives vitam, valetudinem, cibum, somnũ, libertatem, &c. Card.*

† *Martial. l. 10. epig. 47.* read it out thy self in the author.

u *Confess. lib. 6. Transiens per vicum quendam Mediolanensem, animadverti pauperem quendam mendicum, jam credo saturum, jocantem atq; ridentem, et ingemui & locutus sum cum amicis qui mecum erant, &c.*

x *Et certe ille lætabatur, ego anxius; securus ille, ego trepidus. Et si percontaretur me quispiam an exultare mallem, an metuere, responderem, exultare: & si rursus interrogaret, an ego talis esse, an qualis nunc sum, me ipsis curis conjectum eligerem; sed perversitate, non veritate.*

y *Hor.*

† *Hor. ep. lib. 1*

z *O si nunc me veteret, inquit, quanta et qualia mihi imperfecta manerent: sed si mensibus decem vel octo supervixero, omnia redigam ad libellum, ab omni debito creditoq; me explicabo, prætereunt interim menses decem, & octo, & cum illis anni, et adhuc restant plura quam prius, quid igitur speras, O insane, finem quem rebus tuis non inveneras in juventa, in senecta impositurum? O dementiam, quum ob curas et negotia tuo judicio sit infelix, quid putas futurum quum plura superverint? Cardan, lib. 8. cap. 40. de rer. var.* † *Plutarch.* * *Apud Stobeum ser. 17.*

* *Hom. 12. in 2 Cor. 6.*

x S. *Austin, I saw a poor begger that had got belike his belly full of meat, jesting & merry, I sighed & said to some of my friends that were then with me, what a deal of trouble, madnes, pain and grief do we sustain & exaggerate unto our selves, to get that secure happinesse, which this poor begger hath prevented us of, & which we peradventure shall never have? For that which he hath now attained with the begging of some small pieces of silver, a temporall happinesse, and present hearts ease, I cannot compasse with all my carefull windings, & running in & out.* x *And surely the begger was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous & sad, I should say, Merry. If he should ask me again, whether I had rather be as I am, or as this begger was, I should sure choose to be as I am, tortured still with cares & fears, but out of peevishnesse & not out of truth.* That which S. *Austin* said of himself here in this place, I may truly say to thee, thou discontented wretch, thou covetous niggard, thou churle, thou ambitious and swelling toad, 'tis not want but peevishnesse which is the cause of thy woes; settle thine affection, thou hast enough.

y *Deniq; sit finis quærendi, quoq; habeas plus,*
Pauperiem metuas minus, & finire laborem
Incipias; parto, quod avebas, utere.

Make an end of scraping, purchasing this Manor, this field, that house, for this and that child, thou hast enough for thy self and them,

—— —— † *Quod petis hic est,*
Est Ulubris, animus si te non deficit æquus,

'Tis at hand, at home already, which thou so earnestly seekest. But

—— *O si angulus ille*
Proximus accedat, qui nunc denormat agellum,

O that I had but that one nook of ground, that field there, that pasture,

O si venam argenti fors quis mihi monstret ——

O that I could but finde a pot of mony now, to purchase, &c. to build me a new house, to marry my daughter, place my son, &c. z *O if I might but live a while longer to see all things settled, some two or three year, I would pay my debts,* make all my reckonings even; but they are come and past, & thou hast more businesse then before. *O madnesse to think to settle that in thine old age when thou hast more, which in thy youth thou canst not now compose having but a little.* † *Pyrrhus* would first conquer *Africk*, and then *Asia*, *& tum suaviter agere*, and then live merrily and take his ease: but when *Cyneas* the Orator told him he might do that already, *id jam posse fieri*, he rested satisfied, condemning his own folly. *Si parva licet componere magnis*, thou maist do the like, and therefore be composed in thy fortune. Thou hast enough, he that is wet in a bath can be no more wet if he be flung into *Tiber*, or into the *Ocean* it self, and if thou hadst all the world, or a solid masse of gold as big as the world, thou canst not have more then enough, enjoy thy self at length, and that which thou hast; the minde is all, be content, thou art not poor, but rich. *Non adjice opes, sed minue cupiditates* ('tis * *Epicurus* advice) adde no more wealth, but diminish thy desires; and as * *Chrysostome* well seconds him, *Si vis ditari*

contemne divitias; that's true plenty, not to have, but not to want riches, *non habere, sed non indigere, vera abundantia*, 'tis more glory to contemne, then to possesse. How many deafe, dumbe, halt, lame, blinde, miserable persons could I reckon up that are poore, and withall distressed, in imprisonment, banishment, gally-slaves, condemned to the mines, quarries, to gyves, in dungeons, perpetuall thraldome, then all which thou art richer, thou art more happie, to whom thou art able to give an almes, a Lord, in respect, a petty prince: [a] be contented then I say, repine and mutter no more, *for thou art not poore indeed but in opinion.*

a *Non in paupertate, sed in paupere (Senec.) non re, sed opinione laboret.*

Yea, but this is verie good counsell, & rightly applied to such as have it, and will not use it, that have a competency, that are able to worke and get their living by the sweat of their browes, by their trade, that have something yet; he that hath birds, may catch birds, but what shall we do that are slaves by nature, impotent, and unable to helpe our selves, meere beggers, that languish and pine away, that have no meanes at all, no hope of meanes, no trust of delivery, or of better successe? as those old *Brittans* complained to their Lords and Masters the *Romans* oppressed by the *Picts*, *mare ad barbaros, Barbari ad mare*, the *Barbarians* drove them to the sea, the sea drove them backe to the *Barbarians*; our present misery compels us to cry out and howl, to make our moan to rich men, they turn us backe with a scornefull answer to our misfortune againe, and will take no pity of us; they commonly overlooke their poore friends in adversity, if they chance to meet them, they voluntarily forget and will take no notice of them; they will not, they cannot helpe us. Insteed of comfort they threaten us, miscall, scoffe at us, to aggravate our miserie, give us bad language, or if they doe give good words, what's that to relieve us? According to that of *Thales*, *Facile est alios monere*, who cannot give good counselle? 'tis cheap, it costs them nothing. It is an easie matter when ones belly is full to declame against fasting, *Qui satur est pleno laudat jejunia ventre, Doth the wild Asse bray when hee hath grasse, or loweth the Oxe when hee hath fodder?* Job 6. 5. * *Neq; enim populo Romano quidquam potest esse lætius*, No man living so jocond, so merry as the people of *Rome* when they had plenty, but when they came to want, to be hunger-starved, *neither shame, nor lawes, nor armes, nor Magistrates could keep them in obedience.* *Seneca* pleadeth hard for poverty, and so did those lazie Philosophers, but in the mean time [b] he was rich, they had wherewithall to maintain themselves; but doth any poor man extoll it? There *are those* (saith † *Bernard*) *that approve of a mean estate, but on that condition they never want themselves, and some again are meek so long as they may say or do what they list; but if occasion be offered, how farre are they from all patience?* I would to God (as he said) * *No man should commend povertie, but hee that is poore*, or he that so much admires it, would relieve, helpe, or ease others.

* *Vopiscus Aureliano, sed si populus famelicus inedia laboret, nec arma, leges, pudor, magistratus, coercere valent.*

b One of the richest men in *Rome.*

† *Serm. quidam sunt qui pauperes esse volunt ita ut nihil illis desit, sic commendant ut nullam patiantur inopiâ, sunt & alii mites, quamdiu dicitur & agitur ad eorum arbitrium, &c.*

* *Nemo paupertatem commendaret nisi pauper.*

† *Nunc si nos audis, atque es divinus Apollo,*
Dic mihi, qui nummos non habet, unde petat:
Now if thou hear'st us, and art a good man,
Tell him that wants, to get meanes, if you can.

But no man hears us, we are most miserably dejected, the skumme of the world, * *Vix habet in nobis jam nova plaga locum*,
We can get no reliefe, no comfort, no succour,

† *Et*

† *Ovid.* We have tryed all means, yet finde no remedy: No man living can expresse the anguish and bitternesse of our souls, but wee that endure it; wee are distressed, forsaken, in torture of body and mind, in another hell: & what shall we do? When * *Crassus* the *Roman* Consull warred against the *Parthians*, after an unlucky battell fought, he fled away in the night, & left foure thousand men sore sicke and wounded in his tents, to the furie of the enemie, which when the poore men perceived, *clamoribus & ululatibus omnia complèrunt*, they made lamentable moane, and roared downe right, as lowd as *Homers Mars* when hee was hurt, which the noyse of a 10000 men could not drowne, and all for feare of present death. But our estate is far more tragicall and miserable, much more to bee deplored, and far greater cause have wee to lament; the devil and the world persecute us, all good fortune hath forsaken us, we are left to the rage of beggery, cold, hunger, thirst, nastinesse, sicknesse, irksomnesse, to continue all torment, labour & paine, to derision and contempt, bitter enemies all, and far worse then any death; *Death* alone we desire, death we seek, yet cannot have it, & what shal we do?

Quod malè fers, assuesce; feres bene—— accustome thy selfe to it, and it will be tolerable at last. Yea but I may not, I cannot,

In me consumpsit vires fortuna nocendo, I am in the extremitie of humane adversitie, and as a shadow leaves the bodie when the Sunne is gone, I am now left and lost, and quite forsaken of the world. *Qui jacet in terra non habet unde cadat*; Comfort thy selfe with this yet, thou art at the worst, and before it be long it will either overcome thee or thou it. If it be violent, it cannot endure, *aut solvetur, aut solvet:* Let the devil himself and all the plagues of *Egypt* come upon thee at once,

Ne tu cede malis, sed contra audentior ito,

be of good courage, misery is vertues vvhetstone,

* *Lucan. lib. 9.* ——* *serpens, sitis, ardor, arenæ*,

Dulcia virtuti, as *Cato* told his souldiers marching in the desarts of *Lybia*, Thirst, heat, sands, serpents vvere pleasant to a valiant man; honourable enterprises are accompanied with dangers and dammages, as experience evinceth, they will make the rest of thy life relliſh the better. But put case they continue? thou art not so poore as thou wast born, and as some hold much better to bee pitied, then envied. But bee it so thou hast lost all, poore thou art, dejected, in paine of body, grief of minde, thine enemies insult over thee, thou art as bad as *Job*, yet tell mee (saith *Chrysostome*) *was* Job *or the devil the greater conquerour? surely* Job; *The* † *devil had his goods, he sate on the muck-hill & kept his good name; he lost his children, health, friends, but he kept his innocency; he lost his mony, but he kept his confidence in God, which was better then any treasure. Doe thou then as* Job *did, triumph as* Job *did*, * and be not molested as every fool is. *Sed qua ratione potero?* How shall this be done? *Chrysostome* answers, *facilesi cælum cogitaveris*, with great facilitie, if thou shalt but meditate on heaven. * *Hanna* wept sore, and troubled in minde, could not eate; *but, why weepest thou*, said *Elkanah* her husband? *and why eatest thou not? why is thine heart troubled? am not I better to thee then ten sons?* and she was quiet. Thou art here c vexed in this world, but say to thy selfe, *Why art thou troubled, O my soule?* Is not God better

† *An quum super fimo sedit Job, an cum omnia abstulit diabolus, &c. pecuniis privatus fiduciam deo habuit, omni thesauro pretiosiorem.*

* *Hæc videntes sponte philosophemini, nec inspicientum affectibus agitemur.*

* 1 *Sam.* 1. 8.

c James 1. 2. My brethren, count it an exceeding joy, when you fall into divers temptations.

better to thee then all temporalities, & momentany pleasures of the world: bee then pacified. And though thou beest now peradventure in extreme want,[d] it may be 'tis for thy further good, to try thy patience, as it did *Jobs*, & exercise thee in this life: trust in God, and rely upon him, & thou shalt be [e] crowned in the end. What's this life to eternity? The world hath forsaken thee, thy friends and fortunes all are gone, yet know this, that the very haires of thine head are numbred, that God is a spectator of all thy miseries, he sees thy wrongs, woes, and wants, [*] *'Tis his good will and pleasure it should be so, and he knowes better what is for thy good then thou thy selfe.* His providence is over all, at all times, *he hath set a guard of angels over us, and keepes us as the apple of his eye, Psal.* Some he doth exalt, prefer, blesse with worldly riches, honours, offices and preferments, as so many glistering stars hee makes to shine above the rest: some hee doth miraculously protect from theeves, incursions, sword, fire, and all violent mischances, and as the † Poet faines of that *Lycian Pandarus, Lycaons sonne*, when he shot at *Menelaus* the *Grecian* with a strong arme, and deadly arrow, *Pallas*, as a good mother keepes flies from her childes face asleepe, turned by the shaft, and made it hit on the buckle of his girdle; so some he solicitously defends; others he exposeth to danger, poverty, sickness, want, misery, he chastiseth and corrects, as to him seemes best, in his deep, unsearchable and secret judgement, and all for our good. The tyrant took the city (saith † *Chrysostome*) *God did not hinder it; led them away captives, so God would have it; he bound them, God yeelded to it; flung them into the furnace, God permitted it; heat the Oven hotter, it was granted; and when the Tyrant had done his worst, God shewed his power, and the Childrens patience*, he freed them; so can he thee, and can [f] helpe in an instant, when it seemes to him good. § *Rejoyce not against me, O my enemy, for though I fall, I shall rise; when I sit in darkenesse, the Lord shall lighten me.* Remember all those Martyrs what they have endured, the utmost that humane rage and furie could invent, with what [h] patience they have born, with what willingnesse embraced it. *Though he kill me*, saith *Job, I will trust in him. Justus* [i] *inexpugnabilis*, as *Chrysostome* holds, a just man is impregnable, and not to be overcome.

——— † *nempe pecus, rem,*
Lectos, argentum, tollas licet; in manicis &
Compedibus, sævo teneas custode———

† *Take away his mony, his treasure is in heaven; banish him his countrey, he is an inhabitant of that heavenly Jerusalem; cast him into bands, his conscience is free; kill his body, it shall rise againe; he fights with a shadow that contends with an upright man:* He will not be moved.

———*si fractus illabatur orbis,*
Impavidum ferient ruinæ,

Though heaven it selfe should fall on his head, he will not be offended. He is impenetrable, as an anvile hard, as constant as *Job*.

† *Ipse deus simulat & volet me solvet opinor.*

Be thou such a one, let thy misery be what it wil, what it can, with patience endure it; thou maist bee restored as hee was. *Terris proscriptus, ad cœlum*

d *Afflictio dat intellectum, quos Deus diligit castigat. Deus optimum quemq; aut mala valetudine aut luctu afficit, Seneca.*

e *Quam sordet mihi terra quũ cælum intueor.*

* *Senec. de providentia cap. 2. Diis ita visum, dii melius norunt quid sit in commodum meum.*

† *Hom. Iliad. 4.*

† *Hom. 9. voluit urbem tyrannus evertere, & Deus non prohibuit, voluit captivos ducere, non impedivit; voluit ligare, concessit, &c*

f *Psal. 113. De terra inopem, de stercore erigit pauperem.*

§ *Micah 7. 8.*

h *Preme, preme, ego cum Pindaro,* ἀλλ' ἀσάλευτος ἐν ἁγίοις φῶλος ὑπὲρ ἅλμα, *immersibilis sum sicut suber supernaris septum. Lipsius.*

i *Hic ure, hic seca, ut in æternum parcas, Austin. Diis fruitur iratis, superat & crescit malis. Murium ignis, Fabriciũ paupertas, Regulum tormenta, Socratem venenum superare non potuit.*

† *Hor. epist. 18 lib. 1.*

† *Hom. 5. Auferet pecunias? at habet in cælis: patriâ dejiciet? at in cæleſtum civitatem mittet: vincula injiciet? at habet solutam conscientiam: corpus interficiet, at iterum resurget: cum umbra pugnat qui cum justo pugnat.* † *Laenides.*

propera,

330 *propera, ab hominibus desertum, & deum fuge. The poore shall not alwayes be forgotten, the patient abiding of the meek shall not perish for ever*, Psal. 10. 18. v. 9. *The Lord will be a refuge of the oppressed, & a defence in the time of trouble.*

Servus Epictetus, *mutilati corporis, Irus*
Pauper: at hæc inter charus erat superis,
Lame was *Epictetus*, and poore *Irus*,
Yet to them both God was propitious.

Lodovicus Vertomannus that famous traveller, indured much miserie, yet surely saith *Scaliger*, he was *vir deo Charus*, in that he did escape so many dangers, God especially protected him, he was dear unto him: *Modo in egestate, tribulatione, convalle deplorationis, &c. Thou art now in the vale of misery, in poverty, in agony,* * *in temptation; rest, eternity, happinesse, immortality shall be thy reward*, as *Chrysostome* pleades, *if thou trust in God, and keep thine innocency. Non si malè nunc & olim, sic erit semper* a good houre may come upon a sudden; [k] expect a little.

* *Modo in pressura, in tentationibus, erit postea bonum tuum, requies, æternitas, immortalitas.*

k *Dabit Deus his quoq; finem.*

Yea, but this expectation is it which tortures me in the meane time, [l] *futura expectans præsentibus angor*, whileſt the grasse growes the horse starves: [m] Despaire not, but hope well,

† *Spera Batte, tibi melius lux Crastina ducet,*
Dum spiras spera—— Cheare up, I say, be not dismaid;

Spes alit agricolas, he that sowes in teares shall reape in joy, Psal. 126. 7.

Si fortune me tormente,
Esperance me contente.

hope refresheth, as much as misery depresseth; hard beginnings have many times prosperous events, and that may happen at last, which never was yet. *A desire accomplished delights the soul*, Prov. 13. 19.

* *Grata superveniet quæ non sperabitur hora.*
Which makes m' enjoy my joyes long wish'd at last,
Welcome that houre shall come when hope is past:

a louring morning may turne to a faire afternoone,

† *Nube solet pulsâ candidus ire dies,*

the hope that is defer'd, is the fainting of the heart, but when the desire commeth, it is a tree of life, Prov. 13. 12. [n] *suavissimum est voti compos fieri.* Many men are both wretched and miserable at first, but afterwards most happy; and oftentimes it so falls out, as [o] *Machiavel* relates of *Cosmus Medices*, that fortunate and renowned Citizen of *Europe, that all his youth was full of perplexitie, danger and miserie till fourtie yeares were past, and then upon a sudden the Sun of his honour brake out as through a cloud. Hunniades* was fetched out of prison, and *Henry* the third of *Portugall*, out of a poore Monasterie, to be crowned kings.

* *Ovid.*

† *Ovid.*

n *Thales.*

o *Lib. 7. Flor. hist. Omnium felicissimus & locupletissimus, & c. incarceratus sæpe adolescentiam periculo mortis habuit, solicitudinis & discriminis plenam, &c.*

Multa cadunt inter calicem, supremaque labra,

beyond all hope and expectation many things fall out, and who knowes what may happen? *Nondum omnium dierum Soles occiderunt*, as *Philippus* said, All the Sunnes art not yet set, a day may come to make amends for all. *Though my father and mother forsake me, yet the Lord will gather me up*, Psal. 27. 10. *Waite patiently on the Lord, and hope in him*, Psal. 37. 7. *Bee strong, hope and trust in the Lord, and he will comfort thee, and give thee thine hearts desire*, Psal. 27. vers. 14.

Sperate

Sperate & vosmet rebus servate secundis.

Fret not thy selfe because thou art poore, contemned, or not so well for the present as thou wouldest be, not respected as thou oughtest to be, by birth, place, worth; or that which is a double corrasive, thou hast been happy, honourable and rich, art now distressed and poore, a scorne of men, a burden to the world, irksome to thy selfe and others, thou hast lost all: *Miserum est fuisse felicem*, and as *Boethius* cals it, *Infelicissimum genus infortunii*; this made *Timon* halfe mad with melancholy, to thinke of his former fortunes and present misfortunes; this alone makes many miserable wretches discontent. I confesse it is a great miserie to have been happy, the quintessence of infelicitie, to have been honourable and rich, but yet easily to be endured: [p] Security succeeds, and to a judicious man a far better estate. The losse of thy goods and money is no losse, [q] *thou hast lost them, they would otherwise have lost thee.* If thy money bee gone, [r] *thou art so much the lighter*, and as Saint *Hierome* perswades *Rusticus* the Monke, to forsake all and follow *Christ*: *Gold and silver are too heavie metals for him to carry that seeks heaven.*

† *Vel nos in mare proximum,*
Gemmas & lapides, aurum & inutile,
Summi materiam mali
Mittamus, scelerum si bene pœnitet.

Zeno the Philosopher lost all his goods by shipwrack, [s] he might light of it, fortune had done him a good turne: *Opes à me, animum auferre non potest*: She can take away my meanes, but not my minde. He set her at defiance ever after, for she could not rob him that had naught to lose: for he was able to contemne more then they could possesse or desire. *Alexander* sent an hundred talents of gold to *Phocion* of *Athens* for a present, because he heard he was a good man: but *Phocion* returned his talents back againe, with a *permitte me in posterum virum bonum esse*, to be a good man still; let me be as I am: *Non mi aurum posco, nec mi precium*—— That *Theban Crates* flung of his own accord his money into the Sea, *abite nummi, ego vos mergam, ne mergar à vobis*, I had rather drown you, then you should drown me. Can *Stoicks* and *Epicures* thus contemne wealth, and shall not we that are Christians? It was *masculavox & præclara*, a generous speech of *Cotta* in † *Salust*, *Many miseries have happened unto me at home, and in the wars abroad, of which by the help of God some I have endured, some I have repelled, and by mine own valour overcome, courage was never wanting to my designes, nor industrie to my intents, prosperity or adversity could never alter my disposition.* A wise mans minde as *Seneca* holds, * *is like the state of the world above the moone, ever serene.* Come then what can come, befall what may befall, *infractum invictumq;* [t] *animum opponas, Rebus angustis animosus atq; fortis appare.* (*Hor. Od.* 11. *lib.* 2.) Hope and patience are two soveraigne remedies for all, the surest reposals, the softest cushions to leane on in adversitie;

[u] *Durum sed levius fit patientiâ,*
Quicquid corrigere est nefas.

If it cannot be helped, or amended, [x] make the best of it; † *necessitati qui se accommodat, sapit*, he is wise that suits himselfe to the time. As at a game at tables, so do by all such inevitable accidents.

[p] *Letior successit securitas quæ simul cum divitiis cohabitare nescit. Camden.*

[q] *Pecuniam perdidisti, fortassis illa te perderet manens. Seneca.*

[r] *Expeditior es ob pecuniarum jacturam. Fortuna opes auferre non animum potest. Seneca.*

† *Hor.*

[s] *Iubet me posthac fortuna expeditius Philosophari.*

† *In frag. Quirites multa mihi pericula domi, militiæ multa adversa fuere, quorum alia toleravi, alia deorum auxilio repulsa & virtute mea: nunquam animus negotio defuit, nec decretis labor, nullæ res nec prosperæ nec adversæ ingenium mutabant.*

* *Qualis mundi status supra lunam semper serenus.*

[t] *Bona mens nullum tristioris fortunæ recipit incursum, Val. lib. 4. c. 1. Qui nil potest sperare, desperet nihil.*

[u] *Hor.*

[x] *Æquam memento rebus in arduis servare mentem. lib. 2. Od. 3.*

† *Epist. c. 18.*

y *Ita vita est hominum, quasi cum ludas tesseris,*
Si illud quod est maxime opus jactu non cadit,
Illud quod cecidit forte, id arte ut corrigas;

y *Ter. Adel. act. 4. Sc. 7.*

If thou canst not fling what thou wouldest, play thy cast as well as thou canst. Every thing saith * *Epictetus* hath two handles, the one to be held by, the other not, 'tis in our choice to take and leave whether we will (all which *Simplicius* his Commentator, hath illustrated by many examples) and 'tis in our own power, as they say, to make or marre our selves. Conforme thy selfe then to thy present fortune, and cut thy coat according to thy cloath, z *Ut quimus (quod aiunt) quando quod volumus non licet, Be contented with thy losse*, state and calling whatsoever it is, and rest as well satisfied with thy present condition in this life,

Esto quod es, quod sunt alii, sine quemlibet esse;
Quod non es, nolis; quod potes esse, velis.
Be as thou art, and as they are, so let
Others be still, what is and may be covet.

* *Unaquæq; res duas habet ansas, alteram quæ teneri, alteram quæ non potest, in manu nostra quam volumus accipere.*

z *Ter. And. Act. 4. Sc. 6.*

And as he that is * invited to a feast, eates what is set before him and looks for no other, enjoy that thou hast, and aske no more of God, then what hee thinks fit to bestow upon thee. *Non cuivis contingit adire Corinthum*, wee may not be all Gentlemen, all *Cato's*, or *Lælii*, as *Tully* telleth us, all honourable, illustrious and serene, all rich; but becaus mortall men want many things, a *Therefore*, saith *Theodoret*, *hath God diversly distributed his gifts, wealth to one, skill to another, that rich men might encourage and set poore men a work, poore men might learne severall trades to the common good.* As a peece of Arras is composed of severall parcels, some wrought of silke, some of gold, silver, crewell of divers colours, all to serve for the exornation of the whole: Musick is made of divers discords and keyes, a totall summe of many smal numbers: so is a Common-wealth of severall inequal trades and callings. b If all should be *Cræsi* and *Darii*, all idle, all in fortunes equall, who should till the land? As c *Menenius Agrippa* well satisfied the tumultuous rout of *Rome*, in his elegant Apologue of the belly and the rest of the members: Who should build houses, make our severall stuffs for raiments? We should all be starved for company, as *Poverty* declared at large in *Aristophanes Plutus*, and sue at last to be as we were at first. And therefore God hath appointed this inequality of States, orders and degrees, a subordination, as in al other things. The earth yeelds nourishment to vegetals, sensible creatures feed on vegetals, both are substitutes to reasonable souls, and men are subject amongst themselves, and all to higher powers, so God would have it. All things then being rightly examined and duely considered as they ought, there is no such cause of so general discontent, 'tis not in the matter it selfe, but in our minde, as wee moderate our passions and esteeme of things. *Nihil aliud necessarium ut sis miser* (saith d *Cardan*) *quam ut te miserum credas*, Let thy fortune bee what it will, 'tis thy minde alone that makes thee poore or rich, miserable or happy. *Vidi ego* (saith divine *Seneca*) *in villa hilari & amenâ mæstos, & mediâ solitudine occupatos; non locus sed animus facit ad tranquillitatem*, I have seene men miserably dejected in a pleasant Village, and some again, well occupied and at good ease in a solitary desart. 'Tis the mind not the place causeth tranquillity, & that

* *Epictetus, invitatus ad convivium, quæ apponuntur comedis non quæris ultra, in mundo multa vogitas, quæ dii negant.*

a *Cap. 6. de providentia. Mortales cum sint rerum omnium indigi, ideo deus aliis divitias, aliis paupertatem distribuit, ut qui opibus pollent, materiam submini-strent, qui vero inopes, exercitatas artibus manus admoveant.*

b *Si sint omnes æquales necesse est ut omnes fame pereant, quis aratro terram sulcaret, quis sementem faceret, quis plantas sereret, quis vinum exprimeret?*

c *Liv. l. 1.*

d *Lib. 3. de cons.*

gives

gives true content. I will yet adde a word or two for a Corollarie. Many rich men, I dare boldly say it, that lye on down-beds, with delicacies pampered everie day, in their well furnished houses, live at lesse hearts ease, with more anguish, more bodily paine, and through their intemperance more bitter houres, then many a prisoner or galli-slave; those poore starved *Hollanders* whom † *Bartison* their Captaine left in *Nova Zembla* An. 1596. or those * eight miserable Englishmen that were lately left behinde, to winter in a stove in Greeneland in 77. deg. of lat. 1630. so pitifully forsaken and forced to shift for themselves in a vast dark and desart place, to strive and struggle with hunger, cold, desperation, and death it selfe. 'Tis a patient and quiet minde, (I say it again and again) gives true peace and content. So for all other things, they are as old [c] *Chremes* told us, as we use them.

† *Vide Isaacum Pontanum descript. Amsterdam. lib. 2. c. 22.*

* *Vide* Ed. Pelhams *book edit.* 1630.

[c] *Heautontim. Act. 1. Sc. 2.*

Parentes, patriam, amicos, genus, cognatos, divitias,
Hæc perinde sunt ac illius animus qui ea possidet,
Qui uti scit, ei bona, qui utitur non recte, mala,

Parents, friends, fortunes, country, birth, alliance, &c. ebbe and flow with our conceit; please or displease, as we accept and construe them, or apply them to our selves. *Faber quisq; fortunæ suæ*, & in some sort I may truly say, prosperitie and adversitie are in our own hands. *Nemo læditur nisi a seipso*, and which *Seneca* confirmes out of his judgement and experience, † *Every mans minde is stronger then fortune, and leades him to what side he will, a cause to himselfe each one is, of his good or bad life.* But will we, or nill we, make the worst of it, and suppose a man in the greatest extremity, 'tis a fortune which some indefinitely preferre before prosperity; of two extremes it is the best. *Luxuriant animi rebus plerumque secundis*, men in [f] prosperity forget God and themselves, they are besotted with their wealth, as birds with henbane, * miserable if fortune forsake them, but more miserable if she tarry and overwhelme them, for when they come to be in great place, rich, they that were most temperate, sober and discreet in their private fortunes, as *Nero*, *Otho*, *Vitellius*, *Heliogabalus* (*optimi imperatores nisi imperassent*) degenerate on a sudden into brute beasts, so prodigious in lust, such tyrannicall oppressors, &c. they cannot moderate themselves, they become monsters, odious, harpies, what not? *cum triumphos, opes, honores adepti sunt, ad voluptatem & otium deinceps se convertunt*, 'twas † *Cato's note, they cannot containe.* For that cause belike,

† *Epist. 98. Omni fortuna valentior ipse animus, in utramq; partem res suas ducit, beataq; ac miseræ vitæ sibi causa est.*

[f] *Fortuna quem nimium fovet stultum facit. Pub. Mimus.*

* *Seneca de beat. vit. cap. 14. miseri si deserantur ab ea, miseriores si obruantur.*

† *Plutarch. vit. ejus.*

* *Hor. epist. l. 1. ep. 18.*

** Eutrapilus cuicunq; nocere volebat,*
Vestimenta dabat pretiosa, beatus enim jam,
Cum pulchris tunicis sumet nova consilia & spes,
Dormiet in lucem scorto, postponet honestum
Officium———
Eutrapilus when he would hurt a knave,
Gave him gay clothes & wealth to make him brave,
Because now rich he would quite change his minde,
Keep whores, fly out, set honesty behinde.

On the other side, in adversity many mutter and repine, despaire, &c. both bad I confesse,

———[g] *ut calceus olim*
Si pede major erit subvertet, si minor uret,

[g] *Hor.*

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As a shooe too big or too little, one pincheth, the other sets the foot awry, *sed è malis minimum*, Adversity is to be preferred; [h] *hæc fræno indiget, illa solatio; illa fallit, hæc instruit*; The one deceives, the other instructs; the one miserably happy, the other happily miserable; and therefore many Philosophers have voluntarily sought adversity, and so much commend it in their precepts. *Demetrius* in *Seneca* esteemed it a great infelicity, that in his life time he had no misfortune, *miserum cui nihil unquam accidisset adversi*. Adversitie then is not so heavily to be taken, and we ought not in such cases so much to macerate our selves; there is no such odds in poverty and riches. To conclude in [i] *Hierom's* words, *I will aske our magnificoes that build with marble, and bestow a whole Manor on a thred, what difference betwixt them and* Paul *the* Ermite, *that bare old man: they drink in jewels, he in his hand; he is poore and goes to heaven, they are rich and goe to hell.*

h *Boeth. 2.*

i *Epist. lib. 3. vit. Paul. Ermit. Libet eos nunc interrogare qui domus marmoribus vestiunt, qui uno filo villarum ponunt precia, huic seni modo quid unquam defuit? vos gemma bibitis, ille concavis manibus naturæ satisfecit; ille pauper paradisum capit, vos avaros gehenna suscipiet.*

Memb. 4.

Against servitude, losse of libertie, imprisonment, banishment.

SErvitude, losse of libertie, imprisonment, are no such miseries as they are held to be: we are slaves and servants the best of us all: as we do reverence our masters, so do our masters their superiours; Gentlemen serve Nobles, and Nobles subordinate to Kings, *Omne sub regno graviore regnum*, Princes themselves are Gods servants, *Reges in ipsos imperium est Jovis*. They are subject to their own laws, and as the Kings of *China*, endure more then slavish imprisonment, to maintaine their state and greatnesse, they never come abroad. *Alexander* was a slave to fear, *Cæsar* of pride, *Vespasian* to his mony, *Heliogabalus* to his gut, and so of the rest. Lovers are slaves to their mistresses, rich men to their gold, Courtiers generally to lust and ambition, and all slaves to our affections, as *Evangelus* well discourseth in † *Macrobius*, and * *Seneca* the Philosopher, *assiduam servitutem extremam & ineluctabilem*, he cals it, a continuall slaverie, to be so captivated by vices, & who is free? Why then dost thou repine? *Satis est ponens*, *Hierom* saith, *qui servire non cogitur*. Thou carriest no burdens, thou art no prisoner, no drudge, & thousands want that liberty, those pleasures which thou hast. Thou art not sick, & what wouldst thou have? But *nitimur in vetitũ*, we must all eat of the forbidden fruit. Were we enjoyned to go to such and such places, we would not willingly go: but being barred of our liberty, this alone torments our wandering soul that we may not goe. A citizen of ours, saith [k] *Cardan*, was 60. yeares of age, and had never beene forth of the wals of the city *Millan*, the Prince hearing of it, commanded him not to stir out: being now forbidden that which all his life he had neglected, he earnestly desired, and being denied, *dolore confectus mortem obiit*, he died for grief.

† *Satur. 1. 11. Alius libidini servit, alius ambitioni, omnes spei, omnes timori.*

* *Nat. lib. 3.*

k *Consol. l. 5.*

What I have said of servitude, I say againe of imprisonment, We are all prisoners. [l] What is our life but a prison? We are all imprisoned in an Iland. The world it self to some men is a prison, our narrow seas as so many ditches, and when they have compassed the Globe of the earth, they would faine goe see what is done in the Moone. In [m] *Muscovy* and many other northerne parts, all over *Scandia* they are imprisoned halfe the year in stoves, they

l *O generose, quid est vita nisi carcer animi?*

m *Herbastein.*

they dare not peepe out for cold. At [n] *Aden* in *Arabia* they are penned in all day long with that other extreme of heat, and keepe their markets in the night. What is a ship but a prison? And so many cities are but as so many hives of Bees, Ant-hills; but that which thou abhorrest many seeke; Women keepe in all winter, and most part of summer to preserve their beauties; some for love of study: *Demosthenes* shaved his beard because hee would cut off all occasion from going abroad: how many Monks & Friers, Anachorites, abandon the world? *Monachus in urbe, piscis in arido.* Art in prison? Make right use of it and mortifie thy selfe; [o] *Where may a man contemplate better then in solitarinesse*, or study more then in quietnesse? Many worthy men have beene imprisoned all their lives, and it hath been occasion of great honour and glory to them, much publike good by their excellent meditation. * *Ptolomeus* King of *Egypt*, *cum viribus attenuatis infirmâ valetudine laboraret, miro discendi studio affectus, &c.* now being taken with a grievous infirmitie of bodie that he could not stirre abroad, became *Strato's* scholler, fell hard to his book, and gave himself wholly to contemplation, and upon that occasion (as mine author addes) *pulcherrimum regiæ opulentiæ monumentum, &c.* to his great honour built that renowned Library at *Alexandria*, wherein were 40000 volumes. *Severinus Boethius* never writ so elegantly as in prison, *Paul* so devoutly, for most of his Epistles were dictated in his bands. *Joseph*, saith [p] *Austin, got more credit in prison, then when he distributed corne, and was Lord of Pharaoh's house.* It brings many a lewd riotous fellow home, many wandring rogues it settles, that would otherwise have been like raving Tygres, ruined themselves and others.

Banishment is no grievance at all, *Omne solum forti patria, &c. & patria est ubicunq; bene est*, That's a mans Countrey where he is well at ease. Many travell for pleasure to that City, saith *Seneca*, to which thou art banished, & what a part of the Citizens are strangers born in other places? [q] *Incolentibus patria*, 'tis their country that are born in it, and they would think themselves banished to go to the place which thou leavest, and from which thou art so loth to depart. 'Tis no disparagement to be a stranger, or so irksome to be an exile. † *The rain is a stranger to the earth, rivers to the sea, Jupiter in Egypt, the Sunne to us all. The Soul is an alien to the Body, a Nightingale to the ayre, a Swallow in an house, and Ganimede in heaven, an Elephant at Rome, a Phœnix in India*, and such things commonly please us best, which are most strange and come farthest off. Those old *Hebrews* esteemed the whole world *Gentiles*, the *Greekes* held all *Barbarians* but themselves, our modern *Italians* account of us as dul *Transalpines* by way of reproach, they scorn thee and thy country which thou so much admirest. 'Tis a childish humour to hone after home, to be discontent at that which others seek, to preferre as base *Islanders* and *Norvegians* do, their own ragged Iland before *Italy* or *Greece*, the Gardens of the world. There is a base nation in the North, saith * *Pliny*, called *Chauci*, that live amongst rocks and sands by the sea-side, feed on fish, drink water, and yet these base people account themselves slaves in respect, when they come to *Rome*. *Ita est profectò* (as he concludes) *multis fortuna parcit in pœnam*, So it is, Fortune favors some to live at home, to their further punishment, tis want of judgement. All places are distant from heaven alike, the Sunne shines happely as warme in one city as in another,

[n] *Vertomannus navig. l. 2. c. 4. Commercia in nundinis nostra hora secunda, ob nimios qui sæviunt interdiu æstus exercent.*

[o] *Ubi verior contemplatio quam in solitudine? ubi studium solidius quam in quiete?*

* *Alex. ab Alex. gen. dier. lib. 1. cap. 2.*

[p] *In Psal. 76. non ita laudatur Joseph cum frumenta distribueret, ac quum carcerem habitaret.*

[q] *Boethius.*

† *Philostratus in deliciis, Peregrini sunt imbres in terra, & fluvii in mari. Jupiter apud Ægyptios, sol apud omnes, homines anima in corpore, luscinia in aere, hirundo domi, Ganymedes cœlo, &c.*

* *Lib. 16. cap. 1. Nullam frugem habent, potus ex imbre: Et hæ gentes si vincantur, &c.*

ther,

336 ther, and to a wise man there is no difference of climes: friends are every where to him that behaves himselfe well, and a Prophet is not esteemed in his own country. *Alexander, Cæsar, Trajan, Adrian,* were as so many land-leapers, now in the East, now in the West, little at home, and *Polus Venetus, Lod. Vertomannus, Pinzonus, Cadamustus, Columbus, Americus Vesputius, Vascus Gama, Drake, Candish, Oliver Anort, Schoutien,* got all their honour by voluntary expeditions. But you say such mens travell is voluntary, we are compelled, and as malefactors must depart: yet know this of * *Plato* to be true, *ultori Deo summa cura peregrinus est,* God hath an especiall care of strangers, *and when he wants friends and allies, he shall deserve better and finde more favour with God and men.* Besides the pleasure of peregrination, varietie of objects will make amends, and so many nobles, *Tully, Aristides, Themistocles, Theseus, Codrus, &c.* as have been banished, will give sufficient credit unto it. Read *Pet. Alcionius* his two books of this subject.

* *Lib. 5. de legibus. Cumq; cognatis careat & amicis, majorem apud deos & apud homines misericordiam meretur.*

Memb. 5.

Against sorrow for death of friends or otherwise, vaine feare, &c.

DEath and departure of friends are things generally grievous, [r] *Omnium quæ in humana vita contingunt, luctus atque mors sunt acerbissima,* the most austere and bitter accidents that can happen to a man in this life, *in æternum valedicere,* to part for ever, to forsake the world and all our friends, 'tis *ultimum terribilium,* the last and the greatest terrour, most irkesome and troublesome unto us. † *Homo toties moritur, quoties amittit suos.* And though wee hope for a better life, eternall happinesse, after these painfull and miserable daies, yet we cannot compose our selves willingly to dye, the remembrance of it is most grievous unto us, especially to such who are fortunate & rich, they start at the name of death, as an horse at a rotten post. Say what you can of that other world, with [f] *Metezuma* that *Indian* Prince, *Bonum est esse hic,* they had rather be here. Nay many generous spirits, and grave staid men otherwise, are so tender in this, that at the losse of a dear friend they will cry out, roare, and teare their hair, lamenting some months after, houling *O Hone,* as those *Irish* women, & [t] *Greeks* at their graves, commit many undecent actions, and almost goe besides themselves. My dear father, my sweet husband, mine only brother 's dead, to whom shall I make my moane? *O me miserum;*

Quis dabit in lachrymas fontem, &c.

What shall I do?

[u] *Sed totum hoc studium luctu fraterna mihi mors*
Abstulit, hei misero frater adempte mihi.

My brothers death my study hath undone,
Woe 's me, alas my brother he is gone.

Mezentius would not live after his sonne:

[x] *Nunc vivo, nec adhuc homines lucemq; relinquo,*
Sed linquam.——

And *Pompey's* wife cried out at the newes of her husbands death,

r *Cardan de consol. lib. 2.*

† *Seneca.*

f *Benzo.*

t *Summo mane ululatum oriuntur, pectora percutientes, &c. miserabile spectaculum exhibentes. Ortelius in Grecia*

u *Catullus.*

x *Virgil.*

y *Turpe*

y *Turpe mori post te solo non posse dolore,*
Violenta luctu & nescia tolerandi, as † *Tacitus* of *Agrippina*, not able to moderate her passions. So when she heard her sonne was slaine, she abruptly broke off her work, changed countenance and colour, tore her haire, and fell a roaring down right,

—*subitus miseræ color ossa reliquit,*
Excussi manibus radii, revolutaque pensa
Evolat, infelix & fœminco ululatu
Scissa comam——— Another would needs run upon the swords point after *Eurialus* departure:

z *Figite me, si qua est pietas, in me omnia tela*
Conjicite ô Rutili;———

O let me die, some good man or other make an end of me. How did *Achilles* take on for *Patroclus* departure? A black cloud of sorrows overshadowed him, saith *Homer*. *Jacob* rent his clothes, put sack-cloath about his loines, sorrowed for his sonne a long season, & could not be comforted, but would needs go down into the grave unto his sonne, *Gen.* 37. 37. Many years after, the remembrance of such friends, of such accidents is most grievous unto us, to see or heare of it, though it concerne not our selves but others. *Scaliger* saith of himselfe, that he never read *Socrates* death, in *Plato's Phædon*, but he wept: a *Austin* shed teares when he red the destruction of *Troy*. But howsoever this passion of sorrow be violent, bitter, and seizeth familiarly on wise, valiant, discreet men, yet it may surely be withstood, it may be diverted. For what is there in this life, that it should be so dear unto us? Or that we should so much deplore the departure of a friend? The greatest pleasures are common society, to enjoy one anothers presence, feasting, hawking, hunting, brookes, woods, hils, musick, dancing, &c. all this is but vanity and losse of time, as I have sufficiently declared.

——† *dum bibimus, dum serta, unguenta, puellas*
Poscimus, obrepit non intellecta senectus.
Whilst we drink, pranke our selves, with wenches dally,
Old age upon's at unawares doth sally.

As *Alchymists* spend that small modicum they have to get gold, and never finde it, we lose and neglect eternity, for a little moment any pleasure which we cannot enjoy, nor shall ever attaine to in this life. We abhorre death, paine, and griefe, all, and yet we will do nothing of that which should vindicate us from, but rather voluntarily thrust our selves upon it. b *The lascivious preferres his whore before his life, or good estate; an angry man his revenge; a parasite his gut; ambitious, honours; covetous, wealth; a thiefe his booty; a souldier his spoyle; we abhorre diseases, and yet we pull them upon us.* We are never better or freer from cares then when we sleep, and yet, which we so much avoyd and lament, death is but a perpetuall sleep, and why should it as* *Epicurus* argues, so much affright us? *When we are, death is not, but when death is, then we are not:* our life is tedious and troublesome unto him that lives best, † *'tis a misery to be born, a pain to live, a trouble to dye*, death makes an end of our miseries, and yet we cannot consider of it; a little before* *Socrates* drank his potion of *Cicuta*, he bid the Citizens of *Athens* cheerfully farewell,

y *Lucan.*
† 3 *Annal.*
z *Virg. Æn.* 10.
a *Confess. l.* 1.
† *Iuvenalis.*
b *Amator scortum vitæ præponit, iracundus vindictam, parasitus gulam, ambitiosus honores, avarus opes, miles rapinam, fur prædam, morbos odimus & accersimus. Card.*
* *Seneca, quum nos sumus mors non adest cum vero mors adest, tum nos non sumus.*
† *Bernard. c.* 3.

néd. nasci miserum, vivere pœna, angustia mori. * *Plato Apol. Socratis, sed jam hora est hinc abire, &c.*

farewell, and concluded his speech with this short sentence, *My time is now come to be gone, I to my death, you to live on; but which of these is best, God alone knows.* For there is no pleasure here but sorrow is annexed to it, repentance follows it. [c] *If I feed liberally, I am likely sick or surfeit; If I live sparingly, my hunger and thirst is not allayed, I am well neither full nor fasting; If I live honest, I burn in lust;* If I take my pleasure, I tire and starve my self, and doe injurie to my body and soul. † *Of so small a quantity of mirth, how much sorrow; after so little pleasure, how great miserie?* 'Tis both waies troublesome to me, to rise and go to bed, to eat and provide my meat, cares and contentions attend me all day long, feares and suspicions all my life. I am discontented, and why should I desire so much to live? But an happy death will make an end of all our woes and miseries,

Omnibus una meis certa medela malis;

Why shouldst not thou then say with old *Simeon*, since thou art so well affected, *Lord, now let thy servant depart in peace:* or with *Paul, I desire to be dissolved, and to be with Christ? Beata mors quæ ad beatam vitam aditum aperit*, [d] 'tis a blessed houre that leads us to a blessed life, and blessed are they that die in the Lord. But life is sweet, and death is not so terrible in it selfe, as the concomitants of it, a loathsome disease, paine, horrour, &c. and many times the maner of it, to be hanged, to be broken on the wheele, to be unburied, or so: —* *non te optima mater*

Condet humi, patriove onerabit membra sepulchro,
Alitibus linguere feris, & gurgite mersum
Unda feret, piscesq; impasti vulnera lambent:

Thy gentle parents shall not bury thee,
Amongst thine Ancestors entomb'd to be,
But ferall fowle thy carcasse shall devoure,
Or drowned corps hungry fish mawes shall scoure.

As *Socrates* told *Crito*, it concernes me not what is done with me when I am dead, *Facilis jactura sepulchri*: I care not so long as I feel it not, let them set mine head on the pike of *Tenariffa*, and my quarters in the foure parts of the world, —*pascam licet in cruce corvos*,
let Wolves or Beares devoure me,

—— [e] *Cælo tegitur qui non habet urnam,*

The Canopie of heaven covers him that hath no tombe. So likewise for our friends, why should their departure so much trouble us? They are better as we hope, and for what then doest thou lament, as those do, whom *Paul* taxed in his time, 1 *Thes.* 4. 13. *that have no hope?* 'Tis fit there should be some solemnitie, † *Sed sepelire decet defunctum, pectore forti,*
Constantes, unumq; diem fletui indulgentes.

Jobs friends said not a word to him the first seven daies, but let sorrow and discontent take their course, themselves sitting sad and silent by him. When *Jupiter* himselfe wept for *Sarpedon*, what else did the poet insinuate, but that some sorrow is good.

* *Quis matrem nisi mentis inops in funere nati*
Flere vetat,—— who can blame a tender mother if she weep for her children? Beside as † *Plutarch* holds, 'tis not in our power not to lament, *Indolentia non cuivis contingit*, it takes away mercy and pitty, not to

c *Comedi ad satietatem, gravitas me offendit, parcius edi, non est expletum desiderium, venereos delitias sequor, hinc morbus, lassitudo, &c.*

† *Bern. c. 3. med. de tantilla lætitia, quanta tristitia; post tantam voluptatem quam gravis miseria?*

d *Est enim mors piorum felix transitus de labore ad refrigerium, de expectatione ad præmium, de agone ad bravium.*

* *Virg. 10. Æn.*

e *Luc.*

† *Il. 9. Homer.*

* *Ovid.*

† *Consol. ad Apoton. non est libertate nostra positum non dolere, misericordiam abolet, &c.*

to be sad, 'tis a natural passion to weep for our friends, an irresistible passion to lament, & grieve. *I know not how* (saith *Seneca*) *but sometimes 'tis good to be miserable in misery; and for the most part all grief evacuates it self by teares,*

——— [f] *est quadam flere voluptas,*
Expletur lachrymis egeriturq; dolor:

yet after a dayes mourning or two comfort thy self for thy heavinesse, Ecclus 38. 17. † *Non decet defunctum ignavo quæstu prosequi*, 'twas *Germanicus* advice of old, that we should not dwel too long upon our passions, to bee desperately sad, immoderate grievers, to let them tyrannize, ther's *indolentiæ ars*, a *medium*, to be kept: we do not (saith * *Austin*) forbid men to grieve, but to grieve overmuch. *I forbid not a man to be angry, but I ask for what cause hee is so? Not to bee sad, but why is he sad? Not to feare, but wherefore is he afraid?* I require a moderation as well as a just reason. † The *Romans* and most civill Commonwealths have set a time to such solemnities, they must not mourne after a set day, *or if in a family a childe be borne, a daughter or sonne married, some state or honour be conferred, a brother be redeemed from his bands, a friend from his enemies*, or the like, they must lament no more. And 'tis fit it should be so, to what end is all their funerall pompe, complaints and tears? When *Socrates* was dying, his friends *Apollodorus* & *Crito* with some others, were weeping by him, which he perceiving, asked them what they meant, [g] *for that very cause hee put all the women out of the roome, upon which words of his they were abashed, and ceased from their tears. Lodovicus Cortesius*, a rich Lawyer of *Padua* (as † *Bernardinus Scardeonius* relates) commanded by his last will, and a great mulct if otherwise to his heire, that no funerall should bee kept for him, no man should lament. But as at a wedding musick, and minstrels to be provided, & insteed of black mourners he took order, * *that twelve Virgins clad in greene should carry him to the Church.* His will and testament was accordingly performed, and he buried in S. *Sophies* Church. [h] *Tully* was much grieved for his daughter *Tulliola's* death at first, untill such time that hee had confirmed his minde with some Philosophicall precepts, [i] *then he began to triumph over fortune and grieve, and for her reception into heaven to bee much more joyed, then before hee was troubled for her losse.* If an heathen man could so fortifie himselfe from Philosophy, what shall a Christian from Divinity? Why doest thou so macerate thy selfe? 'Tis an inevitable chance, the first statute in *Magna Charta*, an everlasting Act of Parliament, all must † die.

[k] *Constat æternâ positumq; lege est,*
Ut constet genitum nihil.

It cannot be revoked, wee are all mortall, and these all commanding gods and princes *die like men:* †——*involvit humile pariter & celsum caput, æquatq; summis infima. O weak condition of humane estate, Sylvius* exclaimes; [l] *Ladislaus* King of *Bohemia* 18 yeares of age, in the flowre of his youth, so potent, rich, fortunate and happy, in the midst of all his friends, amongst so many [m] Physicians, now ready to bee [n] married, in 36 houres sickned and died. We must so be gone sooner or later all, and as *Calliopius* in the Comedie, tooke his leave of his Spectators and Auditors,

f Ovid. 4. Trist.

† Tacitus lib. 4.

* Lib. 9. cap. 9. de civitat. Dei. Non quæro cum irascatur sed cur, non utrum sit tristis sed unde, non utrum timeat sed quid timeat.

† Festus verbo minuitur. Luctui dies indicebatur cum liberi nascantur, cum frater abit amicus, ab hospite captivus domum redeat, puella desponsetur.

g Ob hanc causam mulieres ablegáram ne talia facerent; nos hæc audientes erubuimus & destitimus a lacrymis.

† Lib. 1. class. 8. de clarisf. Iurisconsultis Patavinis.

* 12. Innupte puellæ amictæ viridibus pannis, &c.

h Lib de consol.

i Præceptis philosophiæ confirmatus adversus omnem fortunæ vim, & re consecrata in cœlumq; recepta, tanta affectus lætitiâ sum ac voluptate, quantam animo capere possum, ac exultare plane mihi videor, vitiorq; de omni dolore & fortuna triumphare.

† Ut lignum uri natum, aristæ secari, sic homines mori. k Boeth. lib. 2. met. 3. † Boeth. l Nic. Henscl. Brestagr. fol. 47.

m Twenty then present. n To *Magdalen* the daughter of *Charles* the seventh of *France*. Obeunt nocte, die, &c.

340 *Vos valete & plaudite, Calliopeius recensui.*

——— must we bid the world farewell, (*Exit Calliopeius*) and having now plaid our parts, for ever be gone. Tombs and monuments have the like fate, *data sunt ipsis quoq; fata sepulchris*, kingdomes, provinces, towns, and cities have their periods, and are consumed. In those flourishing times of *Troy*, *Mycenæ* was the faireſt citie in *Greece*, *Græciæ cunctæ imperitabat*, but it alas, and that * *Assyrian Ninive are quite overthrowne*; the like fate hath that *Egyptian* and *Bœotian Thebes*, *Delos*, *commune Græciæ conciliabulum*, the common councell house of *Greece*, † and *Babylon* the greateſt citie that ever the ſun ſhone on, hath now nothing but walls, and rubbiſh left.

* *Assyriorum regio funditus deleta.*
† *Omnium quot unquam Sol aſpexit urbium maxima.*

* *Quid Pandioniæ reſtat niſi nomen Athenæ?*

Thus † *Pauſanias* complained in his times. And where is *Troy* it ſelfe now, *Perſepolis*, *Carthage*, *Cizicum*, *Sparta*, *Argos*, and all thoſe *Grecian* cities? *Syracuſe* and *Agrigentum*, the faireſt townes in *Sicily*, which had ſometimes 700000 inhabitants, are now decayed, the names of *Hieron*, *Empedocles*, *&c.* of thoſe mighty numbers of people, only left. One *Anacharſis* is remembred amongſt the *Scythians*, the world it ſelf muſt have an end. And as to a traveller great mountains ſeem plains afar off, at laſt are not diſcerned at all, cities, men, monuments decay,

* *Ovid.*
† *Arcad. lib. 8.*

——— *nec ſolidis prodeſt ſua machina terris,* the names are only left, thoſe at length forgotten, and are involved in perpetuall night.

o *Epiſt. Tull. lib. 3.*

o *Returning out of Aſia, when I ſailed from Ægina towards Megara, I began* (ſaith *Servius Sulſpitius* in a conſolatory epiſtle of his to *Tully*) *to view the country round about.* Ægina *was behind mee*, Megara *before*, Pyræus *on the right hand*, Corinth *on the left, what flouriſhing townes heretofore, now proſtrate and overwhelmed before mine eyes? I began to thinke with my ſelfe, Alas, why are we men ſo much diſquieted with the departure of a friend, whoſe life is much ſhorter?* p *When ſo many goodly cities lye buried before us. Remember O* Servius *thou art a man, & with that I was much confirmed, & corrected my ſelf.* Correct then likewiſe, and comfort thy ſelf in this, that we muſt neceſſarily dye, & all dye, that we ſhall riſe again; as *Tully* held, *Jucundior ſi, multò congreſſus noſter futurus, quàm inſuavis & acerbus digreſſus*, Our ſecond meeting ſhall be much more pleaſant, then our departure was grievous.

p *Quum tot oppidorum cadavera ante oculos projecta jacent.*
† *Hor. lib. 1. Od. 24.*
q *De remed. fortuit.*
r *Erubeſce tanta tempeſtate quod ad unam anchoram ſtabas.*
ſ *Vis ægrum, et morbidum, ſitibundum—gaude potius quod his malis liberatus ſit.*
t *Uxorem bonâ aut inveniſti, aut ſic feciſti; ſi inveneris, aliam habere te poſſe ex hoc intelligamus: ſi feceris bene ſperes, ſalvus eſt artifex.*

I but he was my moſt deare and loving friend, my ſole friend,

† *Quis deſiderio ſit pudor aut modus*
Tam chari capitis? ——*And who can blame my woe?*

Thou maiſt be aſhamed, I ſay with q *Seneca*, to confeſſe it, *in ſuch a* r *tempeſt as this to have but one anchor*, goe ſeeke another: and for his part thou doſt him great injury to deſire his longer life. ſ *Wilt thou have him craſed & ſickly ſtill*, like a tired traveller that comes wearie to his Inne, beginne his journey afreſh, *or to bee freed from his miſeries? thou haſt more need rejoyce that hee is gone.* Another complains of a moſt ſweet wife, a young wife, *Nondum ſuſtulerat flavum Proſerpina crinem*, ſuch a wife as no mortall man ever had, ſo good a wife, but ſhe is now dead and gone, *lethæoq; jacet condita ſarcophago.* I reply to him in *Seneca's* words, if ſuch a womã at leaſt ever was to be had, t *He did either ſo finde or make her; if he found her, hee may as happily finde another*; if he made her, as *Critobulus* in *Xenophon* did by his, hee may as good cheap inform another, he need not diſpaire, ſo long as the ſame maſter is to

be

be had. But was ſhe good? Had ſhe been ſo tryed peradventure as that *Epheſian* widow in *Petronius*, by ſome ſwaggering ſouldier, ſhee might not have held out. Many a man would be willingly rid of his: before thou waſt bound, now thou art free; [u] *and 'tis but a folly to love thy fetters though they be of gold.* Come into a third place, you ſhall have an aged father ſighing for a ſon, a prettie childe, † *Impube pectus quale vel impia*
Molliret Thracum pectora.
——He now lyes aſleepe,
Would make an impious Thracian weepe.
Or ſome fine daughter that died young, *Nondum experta novi gaudia prima tori.* Or a forlorn ſon for his deceaſed father. But why? *Prior exiit, prior intravit*, he came firſt, and he muſt go firſt. * *Tu fruſtra pius, heu, &c.* What wouldſt thou have the laws of nature altered, and him to live alwaies? *Jul. Cæſar, Auguſtus, Alcibiades, Galen, Ariſtotle*, loſt their fathers young? And why on the other ſide ſhouldſt thou ſo heavily take the death of thy little ſon, * *Num quia nec fato, merita nec morte peribat,*
Sed miſer ante diem—— hee died before his time perhaps, not yet come to the ſolſtice of his age, yet, was he not mortall? Hear that divine * *Epictetus, If thou covet thy wife, friends, children ſhould live alwaies, thou art a foole.* He was a fine childe indeed, *dignus Apollineis lachrymis*, a ſweet, a loving, a faire, a witty childe, of great hope, another *Eteoneus*, whom *Pindarus* the Poet, and *Ariſtides* the Rhetorician ſo much lament, but who can tell whether he would have beene an honeſt man? Hee might have proved a theefe, a rogue, a ſpendthrift, a diſobedient ſon, vexed and galled thee more then all the world beſide, hee might have wrangled with thee & diſagreed, or with his brothers, as *Eteocles* and *Polynices*, and broke thy heart, he is now gone to eternity as another *Ganymede* in the [x] floure of his youth, *as if he had riſen*, ſaith [y] *Plutarch, from the midſt of a feaſt*, before he was drunk, *the longer he had lived, the worſe he would have been, & quo vita longior* (*Ambroſe* thinks) *culpa numeroſior*, more ſinfull, more to anſwer for hee would have had. If he was naught, thou maiſt bee glad he is gone; if good, be glad thou hadſt ſuch a ſon. Or art thou ſure he was good? It may be he was an hypocrite as many are, and howſoever he ſpake thee faire, peradventure he prayd amongſt the reſt that *Icaro-Menippus* heard at *Jupiters* whiſpering place in *Lucian*, for his fathers death, becauſe he now kept him ſhort, he was to inherit much goods, and many faire Manors after his death. Or put caſe he was very good, ſuppoſe the beſt, may not thy dead ſon expoſtulate with thee, as he did in the ſame [z] *Lucian*, *Why doſt thou lament my death, or call mee miſerable that am much more happy then thy ſelfe? what misfortune is befalne me? Is it becauſe I am not bald, crooked, old, rotten, as thou art? What have I loſt, ſome of your good cheare, gay cloathes, muſicke, ſinging, dancing, kiſſing, merry meetings*, thalami lubentias, *&c. is that it? Is it not much better not to hunger at all then to eat: not to thirſt then to drink to ſatisfie thirſt: not to be cold then then to put on clothes to drive away cold? You had more neede rejoyce that I am freed from diſeaſes, agues, cares, anxieties,*

[u] *Stulti eſt compedes licet aureos amare.* † *Hor.*

* *Hor. lib. 1. Od. 24.*

* *Virg. 4. Æn.*

* *cap. 19. Si id ſtudes ut uxor, amici, liberi perpetuo vivant, ſtultus es*

[x] *Deus quos diligit juvenes rapit, Menan.*

[y] *Conſol. ad Apol. Apollonius filius tuus in flore deceſſit, ante nos ad æternitatem digreſſus, tanquam è convivio abiens, priuſquam in errorem aliquem è temulentiâ incideret, quales in longâ ſenectâ accidere ſolent.*

[z] *Tom. 1. tract. de luctu. Quid me mortuum miſerum vocas, qui te ſum multo felicior? aut quid acerbi mihi putas contigiſſe? an quia non ſum mœſtus, ſenex, ût tu, facie rugoſus, incurvus, &c. O dement quid tibi videtur in vita boni? nimirum amici dicis cœnas, &c. Longe melius non eſurire quam edere; non ſitire, &c. Gaude potius quod morbos & febres effugerim, angorem animi, &c. Ejulatus quid prodeſt, quid lachrymæ, &c.*

342 *anxieties, livor, love, covetousnesse, hatred, envie, malice, that I fear no more theeves, tyrants, enemies as you do.*

† *Virgil.* † *Ad cinerem & manes credis curare sepultos?*

Do they concern us at all, think you, when we are once dead? Condole not others then overmuch, wish not or fear thine own death.

* *Hor.* * *Summum nec optes diem nec metuas,* 'tis to no purpose.
Excesi è vitæ ærumnis faciliſq; lubenſq;,
Ne pejora ipsâ morte dehinc videam,
I left this irksome life with all mine heart,
Lest worse then death should happen to my part.

† *Clytræus deliciis Europæ.* † Cardinall *Brunduſinus* caused this Epitaph in *Rome* to be inscribed on his tomb, to shew his willingnesse to dye, and taxe those that were so loth to depart. Weep and howl no more then, 'tis to small purpose; And as *Tully* adviseth us in the like case, *Non quos amiſimus, ſed quantum lugere par ſit cogitemus*: Think what we do, not whom we have lost. So *David* did, 2 *Sam.* 22. *While the child was yet alive, I fasted & wept, but being now dead, why should I fast? Can I bring him again? I shall go to him, but he cannot return to me.* He that doth other wise is an intemperate, a weak, a silly, and undiscreet man. Though *Aristotle* deny any part of intemperance to bee conversant about

* *Epist.* 85. sorrow, I am of* *Seneca's* minde, *he that is wise is temperate, & he that is temperate is constant, free from passion, and he that is such a one, is without sorrow*: as all wise men should be. The [a] *Thracians* wept still when a child was born,

a *Sardus de mor. gen.* feasted and made mirth when any man was buried: and so should we rather be glad for such as die well, that they are so happily freed from the miseries of this life. When *Eteoneus* that noble young Greeke was so generally lamented by his friends, *Pindarus* the Poet faines some God saying, *Silete homines, non enim miſer eſt, &c.* be quiet good folks, this young man is not so miserable as you think, he is neither gone to *Styx* nor *Acheron, ſed glorioſius & ſenii expers heros*, he lives for ever in the *Elisian* fields. He now enjoyes that happinesse, which your great Kings so earnestly seek, and weares that garland for which ye contend. If our present weaknesse be such, we cannot moderate our passions in this behalf; we must divert them by all means, by doing something else, thinking of another subject. The *Italians* most part sleep away care and grief, if it unseasonably seise upon them; *Danes, Dutchmen, Polanders* and *Bohemians* drink it down; our countrymen go to playes: do something or other, let it not transpose thee; or by [b] *premeditation make such accidents familiar*, as *Ulysses* that wept for his dog, but nor for his wife, *quòd paratus eſſet animo obſirmato, (Plut. de anim. tranq.)* accustome thy self, and harden before hand by seeing other mens calamities, & applying them to thy present estate: *Prævisum eſt levius quod fuit ante malum.*

b *Præmeditatione facilem reddere quemq; casum. Plutar. ibus consolatione ad Apollonium. Assuefacere nos casibus debemus. Tull. lib. 3. Tusculan. quæst.*

I will conclude with † *Epictetus, If thou loveſt a pot, remember 'tis but a pot thou loveſt, & thou wilt not be troubled when 'tis broken: If thou loveſt a son or wife, remember they were mortall, & thou wilt not be ſo impatient.* And so for false feares and all other fortuite inconveniences, mischances, calamities, to resist and prepare our selves, not to faint is best; * *Stultum eſt timere quod vitari non poteſt*, 'tis a folly to fear that which cannot be avoided, or to bee discouraged at all.

† *Cap. 8. Si ollam diligas, memento te ollam diligere, non perturbaberis eâ confractâ; ſi filium aut uxorem, memento hominem à te diligi, &c.* * *Seneca.*

* *Nam*

[c] *Nam quisquis trepidus pavet vel optat,*
Abjecit clypeum, locoq; motus
Nectit quâ valeat trahi catenam.

[c] *Barth. lib. 1. prof. 4.*

For he that so faints or fears, and yeelds to his passion, flings away his owne weapons, makes a cord to bind himself, & puls a beam upon his own head.

Memb. 6.

Against Envie, Livor, Emulation, Hatred, Ambition, Self-love, and all other affections.

AGainst those other [d] passions and affections, there is no better remedy, then as Mariners when they go to Sea, provide all things necessary to resist a tempest; so furnish our selves with Philosophicall and Divine precepts, other mens examples, † *Periclum ex aliis facere, sibi quod ex usu siet*: To balance our hearts with love, charity, meeknes, patience, and counterpoise those irregular motions of envie, livor, spleen, hatred, with their opposite vertues, as we bend a crooked staffe another way, to oppose † *sufferance to labour, patience to reproach*, bounty to covetousnes, fortitude to pusillianimity, meeknes to anger, humility to pride, to examine our selves for what cause wee are so much disquieted, on what ground, what occasion, is it just or fained? And then either to pacifie our selves by reason, to divert by some other object, contrary passion, or premeditation. † *Meditari secum oportet quo pacto adversam ærumnam ferat, Pericla, damna, exilia peregrè rediens semper cogitet, Aut filii peccatum, aut uxoris mortem, aut morbum filiæ, communia esse hæc: fieri posse, ut ne quid animo sit novum.* To make them familiar, even all kinde of calamities, that when they happen, they may be lesse troublesome unto us. *In secundis meditare, quo pacto feras adversa*; or out of mature judgement to avoid the effect, or disanull the cause, as they doe that are troubled with toothach, pull them quite out.

[d] *Qui invidiam ferre non potest, ferre contemptum cogitur.*
† *Ter. Heautont.*

† *Epictetus cap. 14. Si labor objectus fuerit tolerantiæ, convicium patientiæ, &c. si ita consueveris, vitiis non obtemperabis.*
† *Ter Phor.*

† *Ut vivat castor, sibi testes amputat ipse;*
Tu quoque siqua nocent, abjice, tutus eris.

† *Alciat. Embl.*

The *Beaver* bites off stones to save the rest:
Doe thou the like with that thou art oppreſt.

Or as they that play at wasters, exercise themselves by a few cudgells how to avoid an enemies blows: let us arme our selves against all such violent incursions, which may invade our minds. A little experience and practice will inure us to it; *vetula vulpes*, as the proverb saith, *laqueo haud capitur*, an old Fox is not so easily taken in a snare: an old souldier in the world me thinkes should not be disquieted, but ready to receive all fortunes, encounters, and with that resolute Captaine, come what may come, to make answer,

——— * *non ulla laborum*
O virgo nova mî facies inopinaque surgit,
Omnia percepi atq; animo mecum ante peregi.

* *Virg. Æn.*

No labour comes at unawares to me,
For I have long before cast what may be.

——*non hoc primum mea pectora vulnus*
Senserunt, graviora tuli———

The Commonwealth of † *Venice*, in their Armory have this inscription,

† *Nat. Clytræus deliciis Europæ, Felix civitas quæ tempore pacis de bello cogitat.*

344 *Happy is that citie which in time of peace thinkes of warre*, a fit Motto for everie mans private houſe, happie is the man that provides for a future aſſault. But many times we complaine, repine and mutter without a cauſe, we give way to paſſions, we may reſiſt, and will not. *Socrates* was bad by nature, envious, as he confeſſed to *Zopirus* the Phiſiognomer, accuſing him of it, froward and laſcivious, but as he was *Socrates*, he did correct & amend himſelf. Thou art malicious, envious, covetous, impatient, no doubt, and laſcivious, yet as thou art a Chriſtian correct and moderate thy ſelf. 'Tis ſomething I confeſſe, and able to move any man, to ſee himſelfe contemned, obſcure, neglected, diſgraced, undervalued, [d] *left behind*, ſome cannot indure it, no not conſtant *Lipſius*, a man diſcreet otherwiſe, yet too weak & paſſionate in this, as his words expreſſe, [e] *collegas olim, quos ego ſine fremitu non intueor, nuper terræ filios, nunc Mæcenates & Agrippas habeo,—ſummo jam monte potitos*. But he vvas much to blame for it, to a wiſe ſtaid man this is nothing, we cannot all be honoured and rich, all *Cæſars*, if vve will be content, our preſent ſtate is good, and in ſome mens opinion to be preferred. Let them goe on, get wealth, offices, titles, honours, preferments, & what they vvill themſelves, by chance, fraud, impoſture, ſimony, and indirect means, as too many doe, by bribery, flattery, and paraſiticall inſinuation, by impudence, and time-ſerving, let them climbe up to advancement in deſpite of vertue, let them *go before, croſſe me on every ſide*, [f] *me non offendunt modo non in oculos incurrunt*, as he ſaid, correcting his former errour, they doe not offend me, ſo long as they run not into mine eyes. I am inglorious and poore, *compoſitâ paupertate*, but I live ſecure and quiet: they are dignified, have great means, pompe & ſtate, they are glorious, but what have they with it? [g] *Envie, trouble, anxiety, as much labour to maintain their place with credit, as to get it at firſt*. I am contented vvith my fortunes, *ſpectator è longinquo*, and love *Neptunum procul à terrâ ſpectare furentem*: he is ambitious, and not ſatisfied vvith his: *but what* [h] *gets he by it? to have all his life laid open, his reproaches ſeene, not one of a thouſand but hee hath done more worthy of diſpraiſe and animadverſion, then commendation; no better meanes to helpe this then to be private*. Let them run, ride, ſtrive as ſo many fiſhes for a crum, ſcrape, climbe, catch, ſnach, coſen, collogue, temporize and fleire, take all amongſt them, wealth, honour, [i] and get what they can, it offends me not: —[k] *me mea tellus*

Lare ſecreto tutoq; tegat, I am well pleaſed vvith my fortunes,

—[l] *Vivo & regno ſimul iſta relinquens*. I have learned *in what ſtate ſoever I am therewith to bee contented*, *Philip.* 1. 11. Come what can come, I am prepared, *Nave ferar magna an parva, ferar unus & idem*, I am the ſame. I was once ſo mad to buſſell abroad, and ſeek about for preferment, tyre my ſelf, and trouble all my friends, ſed nihil labor tantus profecit, nam dum alios amicorum mors avocat, aliis ignotus ſum, his inviſus, alii largè promittunt, intercedunt illi mecum ſoliciti, hi vanâ ſpe lactant; dum alios ambio, hos capto, illis innoteſco, ætas perit, anni defluunt, amici fatigantur, ego deferor, & jam, mundi tæſus, humanæq; ſatur infidelitatis acquieſco. And ſo I ſay ſtill; although I may not deny, but that I have had ſome † bountifull patrons, and noble benefactors, *ne ſim interim ingratus*, & I doe thankfully acknowledge it, I have received ſome kindneſſe, *quod Deus illis beneficium rependat, ſi non pro votis, fortaſſe pro meritis*, more peradventure

d *Occupet extremum ſcabies, mihi turpe relinqui eſt*, Hor.

e *Lipſius epiſt. quæſt. l. 1. ep. 7.*

f *Lipſius epiſt. lib. 1. epiſt. 7.*

g *Gloria comitem habet invidiam, pari onere premitur retinendo ac acquirendo.*

h *Quid aliud ambitioſus ſibi parat quam ut probra ejus pateant; nemo vivens qui non habet in vitâ plura vituperatione quam laude digna; bis malis non melius occurritur, quam ſi bene latueris.*

i *Et omnes fama per urbes garrula laudet.*

k *Sen. Her. fur.*

l *Hor.*

† The right honourable Lady *Francis* Counteſſe Dowager of Exeter. ‡ The Lord *Berkley*.

ture then I deserve, though not to my desire, more of them then I did expect, yet not of others to my desert, neither am I ambitious or covetous, all this while, or a *Suffenus* to my selfe, what I have said, without prejudice or alteration shal stand. And now as a mired horse that struggles at first with all his might & main to get out, but when he sees no remedy, that his beating will not serve, lies still, I have laboured in vaine, rest satisfied, and if I may usurpe that of † *Prudentius*,

Inveni portum, spes & fortuna valete,
Nil mihi vobiscum, ludite nunc alios,
Mine haven's found, fortune and hope adeu,
Mocke others now, for I have done with you.

† *Distichon ejus in militem Christianum è Græco.* Engraven on the tomb of *Fr. Puccius* the *Florentine* in *Rome. Chytreus in deliciis.*

Meme. 7.

Against Repulse, Abuses, Injuries, Contempts, Disgraces, Contumelies, Slanders, Scoffes, &c.

I May not yet conclude, thinke to appease passions, or quiet the minde till such time as I have likewise removed some other of their more eminent and ordinary causes, which produce so grievous tortures and discontents: to divert all I cannot hope, to point alone at some few of the chiefest, is that which I aime at.

Repulse and *disgrace* are two maine causes of discontent, but to an understanding man not so hardly to be taken, *Cæsar* himselfe hath beene denied, [m] and when two stand equall in fortune, birth, & all other qualities alike, one of necessitie must lose. Why shouldst thou take it so grievously? It hath beene a familiar thing for thee thy selfe to deny others. If every man might have what hee would, wee should all be deified, Emperours, Kings, Princes; if whatsoever vaine hope suggests, unsatiable appetite affects, our preposterous judgement thinkes fit were granted, vvee should have another *Chaos* in an instant, a meere confusion. It is some satisfaction to him that is repelled, that dignities, honours, offices, are not alwaies given by desert or worth, but for love, affinitie, friendship, affection, [n] great mens letters, or as commonly they are bought and sold.* *Honours in court are bestowed not according to mens vertues and good conditions* (as an old courtier observes) *but as every man hath means, or more potent friends, so he is preferred.* With us in *France* († for so their owne countreyman relates) *most part the matter is carried by favour and grace, hee that can get a great man to bee his mediatour, runs away with all the preferment. Indignissimus plerumque præfertur, Vatinius Catoni, illaudatus laudatissimo;*

——servi dominantur, aselli
Ornantur Phaleris, dephalerantur equi.

An illiterate fool sits in a wise mans seat, and the common people hold him learned, grave and wise: *One professeth* (* *Cardan* well notes) *for a thousand Crownes, but hee deserves not ten, when as hee that deserves a thousand cannot get ten. Salarium non dat multis salem.* And oftentimes, which *Machiavel* seconds, † *Principes non sunt qui ob insignem virtutem principatu digni sunt,*

Repulse.

m *Pæderatus in 300 Lacedæmoniorum numerum non electus risit, gratulari se dicens civitatem habere 300 cives se meliores.*

n Kissing goes by favour.

* *Æneas Syl. de miser. curial. Dantur honores in curiis non secundum honores et virtutes, sed ut quisq; ditior est atq; potentior, eò magis honoratur.*

† *Sesellius lib. 2 de repub Gallorum. Favore apud nos & gratia plerumque res agitur, & qui commodum aliquem nacti sunt intercessorem, aditum fere habent ad omnes præfecturas.*

* *Imperitus periti munus occupat, & sic apud vulgus habetur. Ille profitetur mille coronatis, cum nec decem mereatur: alius è diverso mille dignus, vix decem consequi potest.* † *Epist. dedic. disput. Zeubbeo Bondemontio, & Cosmo Bucelaio.*

he

346 he that is moſt worthy wants imployment, he that hath skill to be a pilot wants a ſhip, and he that could governe a Commonwealth, a King in conceipt, wants means to exerciſe his worth, hath not a poor office to manage. And yet all this while he is a better man that is fit to reign, *etſi careat regno*, though he want a kingdome, † *then he that hath one, & knows not how to rule it*; a Lion ſerves not alwaies his keeper, but oftentimes the keeper the Lion, and as * *Polydore Virgil* hath it, *multi reges ut pupilli ob inſcitiam non regunt ſed reguntur. Hieron* of *Syracuſe* was a brave King, but wanted a Kingdome; *Perſeus* of *Macedon* had nothing of a King, but the brave name and title, for he could not govern it: ſo great places are often ill beſtowed, worthy perſons unreſpected. Many times too the ſervants have more means then the maſters whom they ſerve, which † *Epictetus* counts an eye-ſore and inconvenient. But who can help it? It is an ordinary thing in theſe daies to ſee a baſe, impudent aſſe, illiterate, unworthy, unſufficient, to be preferred before his betters, becauſe he can put himſelf forward, becauſe he lookes big, can buſſle in the world, hath a fair outſide, can temporize, collogue, inſinuate, or hath good ſtore of friends and mony, whereas a more diſcreet, modeſt, and better deſerving man ſhall lye hid or have a repulſe. 'Twas ſo of old and ever will be, and which *Tireſias* adviſed *Ulyſſes* in the † Poet,

——————*Accipe quâ ratione queas diteſcere, &c.*

is ſtill in uſe; lye, flatter and diſſemble: If not, as he concludes,

——*Ergo pauper eris*, then go like a begger as thou art. *Eraſmus*, *Melanchthon*, *Lipſius*, *Budæus*, *Cardan*, liv'd and died poore. *Geſner* was a ſilly old man, *baculo innixus*, amongſt all thoſe huffing Cardinals, ſwelling Biſhops that flouriſhed in his time, and rode on foot-clothes. It is not honeſty, learning, worth, wiſedome, that prefers men, *The race is not to the ſwift, nor the battle to the ſtrong*, but as the wiſe man ſaid, ° *Chance*, and ſometimes a ridiculous chance. * *Caſus plerumq; ridiculus multos elevavit.* 'Tis fortunes doings, as they ſay, which made *Brutus* now dying exclaime, *O miſera virtus, ergo nihil quàm verba eras, atqui ego te tanquam rem exercebam, ſed tu ſervichas fortunæ.* Beleeve it hereafter O my friends! Vertue ſerves fortune. Yet be not diſcouraged (O my well deſerving ſpirits) with this which I have ſaid, it may be otherwiſe, though ſeldome I confeſſe, yet ſometimes it is. But to your farther content Ile tell you a † tale. In *Moronia pia*, or *Moronia fælix* I know not whether, nor how long ſince, nor in what Cathedrall Church, a fat Prebend fell void. The carcaſſe ſcarce cold, many ſutors were up in an inſtant. The firſt had rich friends, a good purſe, and hee was reſolved to out-bid any man before he would loſe it, everie man ſuppoſed he ſhould carry it. The ſecond was my Lord Biſhops Chaplain (in whoſe gift it was) and he thought it his due to have it. The third was nobly borne, and he meant to get it by his great parents, patrons, and allies. The fourth ſtood upon his worth, he had newly found out ſtrange myſteries in Chimiſtry, and other rare inventions which he would detect to the publike good. The fifth was a painfull preacher, and he was commended by the whole pariſh where he dwelt, he had all their hands to his Certificate. The ſixth was the prebendaries ſon lately deceaſed, his father died in debt (for it, as they ſay) left a wife and many poor children. The ſeventh ſtood upon faire promiſes, which to him and his noble friends had been formerly made

for

† *Quum is qui regnat, & regnandi ſit imperitus.*
* *Lib. 22. hiſt.*
† *Miniſtri locupletiores ſunt iis quibus miniſtratur.*
† *Hor. lib. 2. Sat. 5.*
° *Solomon Eccleſ. 9. 11.*
* *Sat. Menip.*
† *Tale quid eſt apud Valent. Andream Apolog. manip. 5. apol. 39.*

for the next place in his Lordships guift. The eight pretended great losses, and what he had suffered for the Church, what paines he had taken at home and abroad, and besides he brought noble mens letters. The ninth had married a kinswoman, and he sent his wife to sue for him. The tenth was a forraine Doctor, a late convert and wanted meanes. The eleaventh would exchange for another, he did not like the formers site, could not agree with his neighbors & fellows, upon any termes he would be gone. The twelfth and last was (a suitor in conceipt) a right honest, civill, sober man, an excellent scholar, and such a one as lived private in the Vniversitie, but hee had neither means nor mony to compasse it, besides he hated all such courses, he could not speak for himselfe, neither had he any friends to solicite his cause, and therefore made no suit, could not expect, neither did he hope for or look after it. The good Bishop amongst a jury of competitors thus perplexed, and not yet resolved what to doe, or on whom to bestow it, at the last, of his own accord, meer motion, and bountifull nature, gaue it freely to the Vniversity student, altogether unknowne to him but by fame; and to be briefe, the Academicall Scholar had the Prebend sent him for a present. The newes was no sooner published abroad, but all good students rejoyced, and were much cheered up with it, though some would not believe it, others as men amazed, said it was a miracle, but one amongst the rest, thanked God for it & said, *Nunc juvat tandem studiosum esse, & Deo integro corde servire.* You haue heard my tale, but alas it is but a tale, a meere fiction, 'twas never so, never like to be, and so let it rest. Well bee it so then, they haue wealth and honour, fortune and preferment, every man (there's no remedy) must scamble as he may, and shift as he can, yet *Cardan* comforted himselfe with this, p *the starre Fomahant would make him immortall*, and that † after his decease his Books should be found in Ladies studies.

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p *Stella Fomahant immortalitatem dabit.*

* *Dignum laude virum Musa vetat mori.*

But why shouldst thou take thy neglect, thy Canvas so to heart? It may be thou art not fit; but as a † child that puts on his fathers shooes, hat, head-peice, breastplate, breeches; or holds his speare, but is neither able to weild the one, or weare the other; so wouldst thou doe by such an office, place, or Magistracy: thou art unfit; *And what is dignity to an unworthy man*, but (as * *Salvianus* holds) *a gold ring in a swines snowt*: Thou art a brute. Like a bad actor (so o *Plutarch* compares such men) in a Tragœdy, *diadema fert, at vox non auditur*: Thou wouldst play a Kings part, but actest a Clowne, speakest like an Asse. q *Magna petis Phaeton & quæ non viribus istis, &c.* as *James* and *John* the sonnes of *Zebedy* did aske they knew not what, *nescis temerarie nescis*, thou dost, as another *Suffenus*, overweene thy selfe, thou art wise in thine own conceit, but in other more mature judgement altogether unfit to manage such a businesse. Or be it thou art more deserving then any of thy rank, God in his providence hath reserved thee for some other fortunes, *sic superis visum*. Thou art humble as thou art, it may be, hadst thou been preferred, thou wouldst haue forgotten God and thy selfe, insulted over others, contemned thy friends, r been a block, a tyrant, or a demi-god, *sequitur q; superbia formam*: s *Therefore*, saith *Chrysostome*, *good men doe not alwaies finde grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud.*

† *Lib. de lib. proprijs.*

* *Hor. † Qui induit thoracem aut galeam. &c.*

* *Lib. 4. de guber. Dei Quid est dignitas indigno nisi circulus aureus in naribus suis.*

o *In Lysandro.*

q *Ovid. Met.*

r *Magistratus virum indicat.*

s *Ideo boni viri aliquando gratiam non accipiunt, ne in superbiam elevantur ventositate jactantiæ, ne altitudo muneris negligentiores efficiat.*

348 *Injuries, abuses*, are very offensiue, and so much the more in that they think *veterem ferendo invitant novam*, by taking one they provoke another: but it is an erroneous opinion: for if that were true, there would be no end of abusing each other; *lis litem generat*; 'tis much better with patience to beare, or quietly to put it up. If an Asse kick me, saith *Socrates*, shall I strike him againe, and when[u] his wife *Xantippe* stroke and misused him, to some friends that would haue had him strike her againe, hee replied that hee would not make them sport, or that they should stand by, and say *Eia Socrates, eia Xantippe*, as we doe when dogs fight, animate them the more by clapping of hands. Many men spend themselves, their goods, friends, fortunes, upon small quarrels, & sometimes at other mens procurements, with much vexation of spirit and anguish of minde, all which with good advice, or mediation of friends might haue been happily composed, or if patience had taken place. Patience in such cases is a most soveraigne remedy, to put up, conceal, or dissemble it, to[x] forget and forgiue, *y not seaven, but seaventy seaven times, as often as he repents forgiue him*; *Luk.*17. 3. as our Saviour enjoynes us stroken, *to turn the other side*: as our[z] Apostle perswades us, *to recompence no man evill for evill, but as much as is possible to haue peace with all men: not to avenge our selves, and wee shall heap burning coales upon our adversaries head. For if you put up wrong* (as *Chrysostome* comments) *you get the victory; he that looseth his mony, looseth not the conquest in this our Philosophy.* If hee contend with thee, submit thy selfe unto him first, yeeld to him. *Durum & durum non faciunt murum*, as the diverb is, two refractory spirits will never agree, the onely meanes to overcome, is to relent, *obsequio vinces. Euclide* in *Plutarch*, when his brother had angred him, swore he would bee revenged, but he gently replied, † *Let me not liue if I doe not make thee to loue me againe*, upon which meek answer he was pacified.

u Ælian.

x *Injuriarum remedium est oblivio.*

y Mat.18.22. Mat.5.39.

z Rom.12.17

† *Si tolerat injuriam victor evadis, quia enim pecuniis privatus est, non est privatus victoria in hac Philosophia.*

† *Dispeream nisi te ultus fuero: dispereã nisi ut me deinceptam effecero.*

* *Flectitur obsequio curvatus ab arbore ramus,*
Frangis si vires experiare tuas.

A branch if easily bended yeelds to thee,
Pul'd hard it breaks: the difference you see.

* *Ioach Camerarius Embl. 21.cent.1.*

The noble family of the *Columni* in *Rome*, when they were expelled the city by that furious *Alexander* the sixt, gaue the bending branch therefore as an Impresse with this motto, *Flecti potest, frangi non potest*, to signifie that hee might break them by force, but so never make them stoop, for they fled in the midst of their hard usage to the kingdome of *Naples*, and were honourably entertained by *Frederick* the King, according to their callings. Gentlenesse in this case might haue done much more, and let thine adversary bee never so perverse, it may be by that meanes thou maist win him, [a] *favore & benevolentiâ etiam immanis animus mansuescit*, soft words pacifie wrath, and the fiercest spirits are so soonest overcome; † A generous Lion will not hurt a beast that lies prostrate, nor an Elephant an innocuous creature, but is *infestus infesti is*, a terrour and scourge alone to such as are stubborn, and make resistance. It was the symbole of *Emanuel Philibert* Duke of *Savoy*, and he was not mistaken in it, for

a Heliodorus.

† *Reipsa reperi nihil esse homini melius facilitate & clementia. Ter. Adelph.*

* *Quo quisq; est major magis est placabilis ira,*
Et faciles motus mens generosa capit.

* *Ovid.*

A greater man is soonest pacified,
A noble spirit quickly satisfied.

It

It is reported by [b] *Gualter Mapes* an old Historiographer of ours, (who lived 400 yeares since) that king *Edward Senior*, and *Leolin* Prince of *Wales*, being at an interview neer *Aust* upon *Severn* in *Gloucestershire*, & the Prince sent for, refused to come to the King, he would needs goe over to him: which *Leolin* perceiving, [c] *went up to the armes in water, and embracing his boat, would have carried him out upon his shoulders, adding that his humility and wisdome had triumphed over his pride and folly*; And thereupon was reconciled unto him, and did his homage. If thou canst not so win him, put it up, if thou beest a true Christian, a good divine, an imitator of Christ, † (*For he was reviled and put it up, whipped and sought no revenge*) thou wilt pray for thine enemies, [d] *and blesse them that persecute thee*, be patient, meek, humble, &c. An honest man will not offer thee injury, *probus non vult*; if he were a brangling knaue, 'tis his fashion so to doe, where is least heart is most tongue, *quo quisq; stultior, eò magis insolescit*, the more sottish he is, still the more insolent: [e] *Doe not answer a fool according to his folly*. If he be thy superiour, [f] beare it by all meanes, grieve not at it, let him take his course, *Anitus* and *Melitus* * *may kill me, they cannot hurt me:* as that generous *Socrates* made answer in like case, *Mens immota manet*, though the body bee torne in peeces with wild horses, broken on the wheele, pinched with fiery tongues, the Soule cannot be distracted. 'Tis an ordinary thing for great men to vilifie & insult, oppresse, injure, tyrannise; to take what liberty they list, and who dare speak against? *Miserum est ab eo lædi, à quo non possis queri*, a miserable thing 'tis to be injured of him, from whom is no appeal: and not safe to write against him that can proscribe and punish a man at his pleasure, which *Asinius Pollio* was ware of, when *Octavianus* provoked him. 'Tis hard I confesse to be so injur'd: One of *Chilo's* three difficult things: † *To keep counsell, spend his time well, put up injuries*; but be thou patient, and leave revenge unto the Lord. § *Vengance is mine and I will repay, saith the Lord. I know the Lord*, saith * *David*, *will avenge the afflicted and judge the poore. No man* (as † *Plato* farther addes) *can so severely punish his adversary, as God will such as oppresse miserable men.*

† *Iterum ille rem judicatam judicat,*
Majoreq; mulctâ mulctat.

If there be any religion, any God, and that God be just, it shall be so; if thou believest the one believe the other: *Erit, erit*, it shall be so. *Nemesis* comes after, *serò sed seriò*, stay but a litle and thou shalt see Gods just judgement overtake him,

* *Raro antecedentem scelestum*
Deseruit pede pœna claudo.

Thou shalt perceiue that verified of *Samuel* to *Agag*. 1. *Sam.* 15. 33. *thy sword hath made many women childlesse, so shall thy mother bee childlesse amongst other women.* It shall be done to them as they haue done to others. *Conradinus* that brave *Suevian* Prince, came with a well prepared army into the Kindome of *Naples*, was taken prisoner by King *Charles*, and put to death in the flower of his youth; a litle after (*ultione Conradini mortis, Pandulphus Collinutius Hist. Neap. lib.* 5. calls it,) King *Charles* his own sonne, with 200. Nobles was so taken prisoner, and beheaded in like sort. Not in this only, but in all other offences, *quo quisq; peccat in eo punietur*, † they shall be

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[b] *Camden in Glouc.*

[c] *Vsq; ad pectus ingressus est, aquam & cymbam amplectens, sapientissime rex ait tua humilitas meam vicit superbiam, & sapientia triumphavit ineptiam; collū ascend: quod contra te fatuus erexi, intrabis terram, quam hodie fecit tuam benignitas, &c.*

† *Chrysostome, Contumeliis affectus est et eas pertulit; opprobriis; nec ultus est, verberibus cæsus nec vicem reddidit.*

[d] Rom. 12. 14

[e] Pro.

[f] Contend not with a greater man, Pro.

* *Occidere possunt.*

† *Non facile aut tutum in eum scribere qui potest proscribere.*

† *Arcana tacere otium recte collocare, iniuriam posse ferre difficillimum.*

§ Psal 45. Rom. 12.

* Ps. 139. 12.

† *Nullus tam severè inimicum suum ulcisci potest, quam deus solet miserorum oppressores.*

† *Arthurus in* Plautus.

* Hor. 3. od. 2.

† Wisd. 11. 6.

350 punished in the same kinde, in the same part, like nature, eye with or in the eye, head with or in the head, persecution with persecution, lust with effects of lust; let them march on with ensignes displayed, let drummes beat on, trumpets sound, *Taratantarra*, let them sack Cities, take the spoile of countries, murder infants, deflowre Virgins, destroy, burne, persecute, and tyrannize, they shall be fully rewarded at last in the same measure, they & theirs, and that to their desert.

* *Ad generum Cereris sine cæde & sanguine pauci*
Descendunt reges & siccâ morte tyranni,

* Iuvenal.

Few Tyrants in their beds doe dye,
But stab'd or maim'd to hell they hye.

Oftentimes too a base contemptible fellow is the instrumẽt of Gods justice to punish, to torture and vex them, as an *Ichnemon* doth a *Crocodile*. They shall be recompenced according to the works of their hands, as *Haman* was hanged on the gallowes he provided for *Mordochy*; *They shall haue sorrow of heart, & be destroy ed from under the heaven, Thre.3.64.65.66.* Onely be thou patient, ‡ *vincit qui patitur*, and in the end thou shalt be crowned. Yea but 'tis a hard matter to doe this, flesh and blood may not abide it; 'Tis *graue, graue!* no (*Chrysostome* replies) *non est grave ô homo*, 'tis not so grievous, † *neither had God commanded it, if it had been so difficult.* But how shal it be done? *Easily*, as he followes it, *if thou shalt looke to heaven, behold the beauty of it, and what God hath promised to such as put up injuries.* But if thou resist and goe about *vim vi repellere*, as the custome of the world is, to right thy selfe, or hast given just cause of offence, 'tis no injury then but a condigne punishment; thou hast deserved as much: *A te principium, in te recidit crimen quod à te fuit, peccasti, quiesce*, as *Ambrose* expostulates with *Cain. lib.3.de Abel.& Cain.* ‖ *Dionysius* of *Syracuse*, in his exile was made stand without dore, *patientèr ferendum, fortasse nos tale quid fecimus, quum in honore essemus*, he wisely put it up, and laid the fault where it was, on his own pride and scorne which in his prosperity he had formerly shewed others. 'Tis † *Tullies* axiome, *ferre ea molestissimè homines non debent, quæ ipsorum culpâ contracta sunt*, selfe doe, selfe haue, as the saying is, they may thanke themselves. For he that doth wrong must look to be wronged againe, *Habet & musca splenem, & formicæ suabilis inest*, The least fly hath a spleen, & a litle Bee a sting. † An Asse overwhelmed a Thisselwarps nest, the litle Bird pecked his gaul'd back in revenge; and the Humble-bee in the fable, flung down the Eagl's eggs out of *Iupiters* lap. *Bracidas* in *Plutarch* put his hand into a Mouse nest, and hurt her young ones, shee bit him by the finger: * *I see now* (saith he) *there is no creature so contemptible, that will not be revenged.* 'Tis *lex Talionis*, and the nature of all things so to doe: If thou wilt liue quietly thy selfe, † doe no wrong to others; if any bee done thee put it up, with patience endure it. For ‖ *this is thank worthy*, saith our Apostle, *if a man for conscience towards God endure griefe, and suffer wrong undeserved: for what praise is it, if when yee be buffeted for your faults, you take it patiently: but if when you doe well, yee suffer wrong, & take it patiently, there is thanks with God, for hereunto verily we are called. Qui mala non fert, ipse sibi testis est per impatientiam quòd bonus non est*, He that cannot beare injuries witnesseth against himselfe that he is no good man, as ‖ *Gregory* holds.

‡ *Apud Christianos non qui patitur, sed qui facit iniuriam miser est. Leo ser.*

† *Neq; præcepisset deus si grave fuisset: sed qua ratione potero? facilè si cœlũ suspexeris, & ejus pulchritudinẽ, et quod pollicetur Deus, &c.*

‖ *Valer. lib.4. cap.1.*

† *Ep. 2. frat.*

† *Camerarius emb 75. cen.2.*

* *Pape, inquit nullũ animal tam pusillum quod non cupiat ulcisci.*

‡ *Quod tibi fieri non vis alteri ne feceris. 1.Pet.2.*

‖ *Siquidẽ malorum proprium est inferre dãna, & bonorũ pedissequa est iniuria.*

Th

'Tis the nature of all wicked men to doe injuries, as it is the property of all honest men patiently to beare them. Improbitas nullo flectitur obsequio. The Wolfe in the † Embleme sucked the Goat, *(so the shepheard would haue it) but he kept nevertheless a Wolfes nature;* a knaue will be a knaue. Injury is on the other side a good mans foot-boy, his *fidus Achates*, and as a lacky followes him whereseoever he goes. Besides, *misera est fortuna quæ caret inimico*, he is in a miserable estate that wants enemies: it is a thing not to be avoided, & therefore with more patience to be endured. *Cato Censorius*, that upright *Cato* of whom *Paterculus* gives that honourable *elogium*, *benè fecit quod aliter facere non potuit*, was † 50 times endited and accused by his fellow citizens and as * *Ammianus* well hath it, *Quis erit innocens si clã vel palam accusasse sufficiat?* if it be sufficient to accuse a man openly or in privat who shall be free? If there were no other respect then that of Christianity, Religion and the like, to induce men to be long suffering and patient, yet me thinkes the nature of injury it selfe is sufficient to keep them quiet, the tumults, uproares, miseries, discontents, anguish, losse, dangers that attend upon it might restraine the calamities of contention: for as it is with ordinary gamesters, the gaines goe to the box, so falls it out to such as contend, the Lawyers get all, and therefore if they would consider of it, *aliena pericula cautos*, other mens misfortunes in this kind, and common experience might detain them. [m] The more they contend, the more they are involved in a Labyrinth of woes, and the *Catastrophe* is to consume one another, like the Elephant & Dragons conflict in † *Pliny*, the Dragon got under the Elephants belly, and sucked his blood so long, till he fell down dead upon the Dragon, and killed him with the fall, so both were ruin'd. Tis an Hydras head, contention, the more they strive the more they may; and as *Praxitiles* did by his glasse, when he saw a scurvy face in it, brake it in pieces, but for that one, he saw many more as bad in a moment: for one injury done they provoke another *cum fœnore*, and twenty enemies for one. *Noli irritare crabrones*, oppose not thy selfe to a multitude; but if thou hast received a wrong, wisely consider of it, & if thou canst possibly, compose thy selfe with patience to bear it. This is the safest course, & thou shalt finde greatest ease to be quiet.

† *Alciat. emb.* *Naturã expellas furcali cet usq; recurret.*

1 By many indignities wee come to dignities.

Tibi subjecta quæ sunt aliis, furtum, convitia &c. & in iis in te admissis non excandesces. Epictetus.

† *Plutarch, quinquagies Catoni dicta ab inimicis.*

* *Lib. 18.*

m *Hoc scio pro certo quod si cum Sercore certo, Vinco seu vincor, semper ego maculor.*

† *Lib. 8. cap. 2.*

[n] I say the same of scoffes, slanders, contumelies, obloquies, defamations, detractions, pasquilling libells, and the like, which may tend any way to our disgrace; 'tis but opinion: if we could neglect, contemne, or with patience digest them, they would reflect on those that offered them first. A wise citizen I know not whence, had a scould to his wife, when she brawled, he plaid on his drumme, & by that meanes madded her more, because she saw that he would not be moved. *Diogenes* in a crowd when one called him back, and told him how the boies laughed him to scorne, *Ego, inquit, non rideor*, took no notice of it. *Socrates* was brought upon the stage by *Aristophanes*, & misused to his face, but he laughed as if it concerned him not, and as *Ælian* relates of him, whatsoever good or bad accident or fortune befell him, going in or coming out, *Socrates* still kept the same countenance: Even so should a Christian souldier doe, as *Hierom* describes him, *per infamium & bonam famam grassari ad immortalitatem*, march on through good and bad reports to immortality, [o] not be moved, for honesty is a sufficient

n *Obloquutus est, probrumq; tibi intulit quispiam, sive vera is dixerit, sive falsa, maximam tibi coronam texueris si mansuetè convitium tuleris Chrys. in 6. cap. ad Rom. ser. 10.*

o *Tullius epist. Dolabella, tu forti sis animo, & tua moderatio, constantia, eorum infamiam iniuriam.*

352 † *Boethius consol. lib. 4. pros. 3.*

cient reward, *probitas sibi præmium*, and in our times the sole recompence to doe well, is to doe well, but naughtinesse will punish it selfe at last, † *Improbis ipsa nequitia supplicium*, As the diverbe is,

Qui benè fecerunt, illi sua facta sequentur,
Qui malè fecerunt, facta sequentur eos:
They that doe well, shall have reward at last,
But they that ill, shall suffer for that's past.

Yea but I am ashamed, disgraced, dishonoured, degraded, exploded, my notorious crimes and villanies, are come to light, (*deprendi miserum est*) my filthy lust, abominable oppression and avarice lies open, my good name's lost, my fortune's gone, I have been stigmatized, whipt at post, arraigned and condemned, I am a common obloquy, I have lost my eares, odious, execrable, abhorred of God and men. Be content, 'tis but a nine daies wonder, and as one sorrow drives out another, one passion another, one cloud another, one rumor is expelled by anothers, every day almost come new newes unto our eares, as how the Sun was eclipsed, meteors seen i'th' aire, monsters borne, prodigies, how the *Turkes* were overthrown in *Persia*, an Earth-quake in *Helvetia*, *Calabria*, *Japan*, or *China*, an inundation in *Holland*, a great plague in *Constantinople*, a fire at *Prage*, a dearth in *Germany*, such a man is made a Lord, a Bishop, another hanged, deposed, prest to death, for some murder, treason, rape, theft, oppression, all which we doe bear at first with a kind of admiration, detestation, consternation, but by and by they are buried in silence: thy father's dead, thy brothers robb'd, wife runs mad, neighbour hath kild himselfe, 'tis heavy, gastly, fearfull newes at first, in every mans mouth, table talk, but after a while who speaks or thinks of it? It will be so with thee and thine offence, it will be forgotten in an instant, be it theft, rape, sodomy, murder, incest, treason, &c. thou art not the first offender, nor shalt not be the last, 'tis no wonder, every houre such malefactors are called in question, nothing so common,

Quocunq; in populo, quocunq; sub axe,

Comfort thy selfe thou art not the sole man. If he that were guiltlesse himselfe should fling the first stone at thee, and he alone should accuse thee that were faultlesse, how many executioners, how many accusers wouldst thou have? If every mans sinnes were written in his forehead, and secret faults known, how many thousands would parallel, if not exceed thine offence? It may be the Iudge that gave sentence, the Iury that condemned thee, the spectators that gazed on thee, deserved much more, and were farre more guilty then thou thy selfe. But it is thine infelicity to be taken, to be made a publike example of justice, to be a terror to the rest, yet should every man have his desert, thou wouldest peradventure be a Saint in comparison, *vexat censura columbas*, poore soules are punished, the great ones doe twenty thousand times worse, and are not so much as spoken of.

Ter. Phor.

Non rete accipitri tenditur neq; milvio,
Qui male faciunt nobis, illis qui nil faciunt tenditur.
The net's not laid for kites or birds of prey,
But for the harmelesse still our ginnes we lay.

Be not dismaid then, *humanum est errare*, we are all sinners, daily and hourely subject to temptations, the best of us is an hypocrite, a grievous offender

fender in Gods sight, *Noah, Lot, David, Peter, &c.* how many mortall sins doe we commit? Shall I say, be penitent, aske forgivenesse, and make amends by the sequele of thy life, for that foule offence thou hast committed, recover thy credit by some noble exploit, as *Themistocles* did, for he was a most deboshed and vitious youth, *sed iuventæ maculas præclaris factis delevit*, but made the World amends by brave exploits; at last become a new man and seek to be reformed. He that runnes away in a battle, as *Demosthenes* said, may fight againe, and he that hath a fall may stand as upright as ever he did before. *Nemo desperet meliora lapsus*, a wicked liver may be reclaimed, and prove an honest man; he that is odious in present, hissed out, an exile, may be received again with all mens favours, and singular applause, so *Tully* was in *Rome*, *Alcibiades* in *Athens*. Let thy disgrace then be what it will, *quod fit, infectum non potest esse*, that which is past cannot be recalled, trouble not thy selfe, vexe, and grieve thy selfe no more, be it obloquy, disgrace, &c. No better way, then to neglect, contemne, or seeme not to regard it, to make no reckoning of it, *Deesse robur arguit dicacitas*: If thou be guiltlesse it concernes thee not:

† *Irrita vaniloquæ quid curas spicula linguæ,*
Latrantem curatne alta Diana canem?

Doth the Moon care for the barking of a dogge? They detract, scoffe and raile saith one, p & barke at mee on every side, but I, like that *Albanian* dog sometimes given to *Alexander* for a present, *vindico me ab illis solo contemptu*, I ly still and sleep, vindicate my selfe by contempt alone.

* *Expers terroris Achilles armatus:* As a Tortoise in his shell, *virtute meâ me involvo*, † or an Vrchin round, *nil moror ictus*, o a Lizard in Camomile, I decline their fury and am safe.

Integritas virtusq; suo munimine tuta,
Non patet adversæ morsibus invidiæ:
Vertue and integrity are their own fence,
Care not for envy or what comes from thence.

Let them raile then, scoffe, and slander, *sapiens contumeliâ non afficitur*, a wise man *Seneca* thinks, is not moved, because he knowes, *contra Sycophantæ morsum non est remedium*, there is no remedy for it; Kings and Princes, wise, grave, prudent, holy, good men, divine, all are so served alike. q *O Iane à tergo quem nulla ciconia pinsit, Antevorta* and *Postvorta Iupiters* gardians may not helpe in this case, they cannot protect, *Moses* had a *Dathan*, a *Corath*, *David* a *Shimei*, God himselfe is blasphemed: *nondum felix es si te nondum turba deridet*. It is an ordinary thing so to be misused, * *Regium est cum benè feceris malè audire*, the chiefest men, and most understanding are so vilified, let him take his † course. And as that lusty courser in *Æsop*, that contemned the poore Asse, came by and by after with his bowels burst, a pack on his back, and was derided of the same Asse, *contemnentur ab iis quos ipsi prius contempsere, & irridentur ab iis quos ipsi priùs irrisere*, they shall be contemned and laughed to scorne of those whom they have formerly derided. Let them contemne, defame, or undervalue, insult, oppresse, scoffe, slander, abuse, wrong, curse and swear, faine and lye, doe thou comfort thy selfe with a good conscience, *in sinu gaudeas*, when they have all done, *a good conscience is a continuall feast*, innocency will

† *Camerar. emb. 61. cent. 3.*

p *Lipsius elect lib 3. ult. Latrant me iaceo ac taceo, &c.*

* *Catullus.*

o *Tullius epist. Dolabelle tu forti sis animo, & tua moderatio, constantia eorum infamet iniuriam.*

o The symbole of I. *Kevenheder* a Carinthian Baron saith *Sambucus*.

*The symbole of *Gonzaga* Duke of Mãtua.

q *Pres. sat 1.*

* *Magni animi est iniurias despicere. Seneca de ira, cap. 31.*

† *Quid turpius quam sapientis vitam ex insipientis sermone pendere? Tullius 2. de finibus.*

r *Tua te conscientia salvare, in cubiculum ingredere, ubi secure requiescas. Minuit se quodãmodo probæ bonitas conscientiæ secretũ Boethius l. 1. pros. 4.*

354 will vindicate it ſelfe: And which the Poet gave out of *Hercules*, *diis fruitur iratis*, enjoy thy ſelfe, though all the world be ſet againſt thee, contemne and ſay with him, *Elogium mihi præ foribus*, my poſie is, *not to be moved, that* [f] *my* Palladium, *my breſt-plate, my buckler, with which I ward all iniuries, offences, lyes, ſlanders, I leane upon that ſtake of modeſty, ſo receave and break aſunder all that fooliſh force of Livor and ſpleen.* And whoſoever he is that ſhall obſerve theſe ſhort inſtructions, without all queſtion he ſhall much eaſe and benefit himſelfe.

[f] *Ringantur licet & maledicant, Palladium illud pectori oppono, Non Moveri: conſiſto modeſtiæ velut ſudi innitens, excipio & frango ſtultiſſimum impetum livoris. Putean. lib. 2. epiſt. 58.*

In fine, if Princes would doe juſtice, Iudges be upright, Clergie-men truly devout, and ſo live as they teach, if great men would not be ſo inſolent, if ſouldiers would quietly defend us, the poore would be patient, rich men would be liberall and humble, Citizens honeſt, Magiſtrates meek, ſuperiours would give good example, ſubjects peaceable, young men would ſtand in awe: if Parents would be kind to their children, and they again obedient to their Parents, brethren agree amongſt themſelves, enemies be reconciled, ſervants truſty to their Maſters, Virgins chaſt, Wives modeſt, Husbands would be loving and leſſe jealous: If we could imitate *Chriſt* and his Apoſtles, live after Gods lawes; theſe miſchiefes would not ſo frequently happen amongſt us; but being moſt part ſo irreconcilable as we are, perverſe, proud, inſolent, factious and malitious, prone to contention, anger and revenge, of ſuch fiery ſpirits, ſo captious, impious, irreligious, ſo oppoſite to vertue, void of grace, how ſhould it otherwiſe be? Many men are very teaſty by nature, apt to miſtake, apt to quarrell, apt to provoke and miſinterpret to the worſt, every thing that is ſaid or done, and thereupon heap unto their ſelves a great deale of trouble, and diſquietneſſe to others, ſmatterers in other mens matters, tale-bearers, whiſperers, lyers, they cannot ſpeak in ſeaſon, or hold their tongues when they ſhould, * *Et ſuam partem itidem tacere, cum aliena eſt oratio*: they will ſpeak more then comes to their ſhares, in all companies, & by thoſe bad courſes accumulate much evill to their own ſoules, (*qui contendit, ſibi convitium facit*) their life is a perpetuall brawle, they ſnarle like ſo many dogs, with their wives, children, ſervants, neighbours, & all the reſt of their friends, they can agree with no body. But to ſuch as are judicious, meek, ſubmiſſe, and quiet, theſe matters are eaſily remedied: they will forbear upon all ſuch occaſions, neglect, contemne, or take no notice of them, diſſemble, or wiſely turne it off. If it be a naturall impediment, as a red noſe, ſquint eyes, crooked leggs, or any ſuch imperfection, infirmity, diſgrace, reproach, the beſt way is to ſpeak of it firſt thy [t] ſelfe, and ſo thou ſhalt ſurely take away all occaſions from others to jeſt at, or contemne, that they may perceive thee to be careleſſe of it. *Vatinius* was wont to ſcoffe at his own deformed feet, to prevent his enemies obloquies and ſarcaſmes in that kind; or elſe by prevention, as *Cotys* King of *Thrace*, that brake a company of fine glaſſes preſented to him, with his own hands, leſt he ſhould be overmuch moved when they were broken by chance. And ſometimes again, ſo that it be diſcreetly and moderatly done, it ſhall not be amiſſe to make reſiſtance, to take down ſuch a ſaucy companion, no better meanes to vindicate himſelfe to purchaſe finall peace: for he that ſuffers his himſelfe to be ridden, or through puſillanimity or ſottiſhneſſe will let every man baffle him, ſhall be a common laughing ſtock for all

o *Mil glor. Act. 3. Plautus.*

t *Bion ſaid his father was a rogue, his mother a whore, to prevent obloquy, and to ſhew that nought belonged to him but goods of the mind.*

all to flout at. As a curre that goes through a Village, if he clap his taile between his leggs, and runne away, every curre will insult over him, but if he brisle up himselfe, and stand to it, give but a counter-snarle, there's not a dogge dares meddle with him: much is in a mans courage and discreet carriage of himselfe.

Many other grievances there are, which happen to mortals in this life, from friends, wives, children, servants, masters, companions, neighbours, our own defaults, ignorance, errours, intemperance, indiscretion, infirmities &c. and many good remedies to mitigate and oppose them, many divine precepts to counterpoise our hearts, speciall antidotes both in Scriptures & humane Authors, which who so will observe, shall purchase much ease and quietnesse unto himselfe: I will point at a few. Those Prophetical, Apostolicall admonitions are well known to all, what *Salomon*, *Siracides*, our Saviour *Christ* himselfe hath said tending to this purpose, as *Fear God: obey the Prince: be sober and watch: pray continually: be angry but sinne not: remember thy last: fashion not your selves to this world, &c. apply your selves to the times: strive not with a mighty man: recompence good for evill: let nothing be done through contention or vaine-glory, but with meeknesse of minde, every man esteeming of others better then himselfe: love one another.* Or that Epitome of the law and the Prophets, which our Saviour inculcates, *love God above all, thy neighbour as thy self:* And *whatsoever you would that men should doe unto you, so doe unto them*, which *Alexander Severus* writ in letters of gold, and used as a motto. [u] *Hierome* commends to *Celantia* as an excellent way, amongst so many inticements & worldly provocations to rectify her life. Out of human Authors take these few cautions, [x] *Know thy selfe.* [y] *Be contented with thy lot.* [z] *Trust not wealth, beauty, nor parasites, they will bring thee to destruction.* [a] *Have peace with all men, warre with vice.* [b] *Be not idle.* [c] *Look before you leap.* [d] *Beware of Had I wist.* [e] *Honour thy parents, speake well of friends. Be temperate in foure things*, lingua, loculis, oculis, & poculis. *Watch thine eye.* [f] *Moderate thine expences. Hear much, speak little,* † sustine & abstine. *If thou seest ought amisse in another, mend it in thy selfe. Keep thine own counsell, reveale not thy secrets, be silent in thine intentions.* [g] *Give not eare to tale-tellers, bablers, be not scurrilous in conversation:* * *Iest without bitternesse: give no man cause of offence: set thine house in order:* [h] *take heed of suretiship.* † Fide & diffide, *as a fox on the yce, take heed whom you trust.* [i] *Live not beyond thy meanes.* [k] *Give chearfully. Pay thy dues willingly. Be not a slave to thy mony,* [l] *Omit not occasion, embrace opportunity, loose no time. Be humble to thy superiors, respective to thine equall, affable to all,* [m] *but not familiar. Flatter no man.* [n] *Lie not, dissemble not. Keep thy word and promise, be constant in a good resolution. Speak truth. Be not opinative, maintaine no factions. Lay no wagers, make no comparisons.* [o] *Finde no faults, meddle not with other mens matters. Admire not thy selfe.* [p] *Be not prowd or popular. Insult not.* Fortunam reverenter habe. [q] *Fear not that which cannot be avoided.* † *Grieve not for that which cannot be recalled.* * *Vndervalue not thy selfe. Ac-*

[u] Lib 2. ep. 25.
[x] *Nosce teipsum.*
[y] *Contentus abi.*
[z] *Ne fidus optibus, neq; paratis, trahunt in præcipitium.*
[a] *Pacem cum hominibus habe, bellum cum vitiis. Otho 2. Imperat. symb.*
[b] *Dæmon te nunquam otiosum inveniat. Hieron.*
[c] *Diu delibe-randum quod statuendum est semel.*
[d] *Insipientis est dicere non putaram.*
[e] *Ames parentem si æquum aliter feras, præstes parentibus pietatē, amicis dilectionem.*
[f] *Comprime linguam. Quid de quoq; viro & cui dicas sæpe caveto. Libentius audiat quam loquaris, vive ut vivas.*
† *Epictetus: optime feceris si ea feceris quæ in alio reprehendis. Nemini dixeris quæ nolis efferri.*
[g] *Fugæ susurrones. Percontatorem fugito, &c.*

* *Sint sales sine vilitate. Sen.* [h] *Sponde, præsto nocxa.* [i] *Tecum habita.* [k] *Bis dat qui cito dat.* † *Camerar. emb 55 cent. 2. cave cui credas, vel nemini fidas. Epicarmus.* [l] *Post est occasio calva.* [m] *Nimia familiaritas parit contemptum.* [n] *Mendatium servile vitium.* [o] *Arcanum neq; inscrutaberis ullius unquam, commissumq; teges, Hor. lib. 1. ep. 19. Nec tua laudabis studia aut aliena reprendes. Hor ep. lib. 18.* [p] *Ne te quæsiveris extra.* [q] *Stultum est timere, quod vitari non potest.* † *De re amissa irreparabili ne doleas.* * *Tanti eris aliis quanti tibi fueris.*

356 *cuse no man, ommend no man rashly. Goe not to law without great cause. Strive not with a greater man. Cast not off an old friend, Take heed of a reconciled enemy.* [l] *If thou come as a guest stay not to long. Be not unthankfull. Be meeke, mercifull and patient. Doe good to all. Be not fond of fair words.** *Be not a neuter in a faction Moderate thy passions.* [t] *Think no place without a witnesse.* [u] *Admonish thy friend in secret, commend him in publike. Keep good company.* * *Love others to be beloved thy selfe.* Ama tanquam osurus. Amicus tardo fias. *Provide for a tempest.* Noli irritare crabrones. *Doe not prostitute thy soule for gaine. Make not a foole of thy selfe to make others merry. Marry not an old Crony or a foole for mony. Be not over sollicitous or curious.* † *Seek that which may be found.** *Seeme not greater then thou art. Take thy pleasure soberly.* Ocymum ne terito. [y] *Live merrily as thou canst.* [z] *Take heed by other mens examples. Goe as thou wouldst be met, sit as thou wouldst be found,* [a] *yeeld to the time, follow the streame. Wilt thou live free from feares and cares?* [b] *Live innocently, keep thy selfe upright, thou needest no other keeper, &c.* Look for more in *Isocrates, Seneca, Plutarch, Epictetus, &c.* and for defect, consult with cheese-trenchers and painted cloathes.

Neminem cito laudet vel accuset.

[l] *Nullius hospitis grata est mora longa.*

* *Solonis lex apud. Aristotelem. Gellius lib.2. cap.12.*

[t] *Nullum locũ putes sine teste, semper adesse Deum cogita.*

[u] *Secreto amicus admone, lauda palam.*

[x] *Ut ameris amabilis esto. Eros & Anteros gemelli Veneris, amati & redamatio. Plat.*

[y] *Dum fata sinunt vivite leti, Seneca.*

[z] *Id apprime in vita utile, Ex aliis observare sibi quod ex usu siet. Ter*

[a] *Dum furor in cursu currenti cede furori. Cretizandum cum Crete. Temporibus servi, nec contra flamina flato.*

[q] *Nulla certior custodia innocentiâ: inexpugnabile munimentum munimento non egere.*

Memb. 8.

Against Melancholy it selfe.

Every man, saith [c] *Seneca, thinks his own burthen the heaviest,* and a melancholy man aboue all others complaines most, wearines of life, abhorring all company and light, fear, sorrow, suspition, anguish of minde, bashfulnesse, and those other dread Symptomes of body and mind must needs aggravate this misery; yet conferred to other maladies, they are not so hainous as they be taken. For first this disease is either in habit or disposition, curable or incurable. If new & in disposition, 'tis commonly pleasant, and it may be helped. If inveterate, or an habite, yet they have *lucida intervalla,* sometimes well, & sometimes ill; or if more continuate, as the † *Vejentes* were to the *Romanes,* tis *hostis magis assiduus quam gravis,* a more durable enemy then dangerous: & amongst many inconveniences, some comforts are annexed to it. First it is not catching, and as *Erasmus* comforted himselfe, when he was grievously sick of the stone, though it was most troublesome, and an intolerable pain to him, yet it was no whit offensive to others, not loathsome to the spectators, gastly, fulsome, terrible, as plagues, apoplexies, leprosies, wounds, sores, tetters, pox, pestilent agues are, which either admit of no company, terrify or offend those that are present. In this malady that which is, is wholly to themselves: and those symptomes not so dreadfull, if they be compared to the opposite extreames. They are most part bashfull, suspitious, solitary, &c. therefore no such ambitious, impudent intruders, as some are, no sharkers, no Cunnicatchers, no prolers, no smell-feasts, praters, pandors, parasites, bawdes, drunkards, whoremasters, necessity and defect compells them to be honest.

[c] *Unicuiq; suum onus intolerabile videtur.*

† *Livius.*

honest; as *Mitio* told *Demea* in the comedy,

Hæc si neq; ego neq; tu fecimus,
Non sinit egestas facere nos, Ter. Scen. 2. Adelphus.

If we be honest, 'twas poverty made us so: if we melancholy men be not as bad as he that is worst, 'tis our dame melancholly kept us so:

Non deerat voluntas sed facultas

Besides they are freed in this from many other infirmities, solitarinesse makes them more apt to contemplate, suspition wary, which is a necessary humour in these times, [d] *Nam pol qui maximè cavet, is sæpe cautor captus est* he that takes most heed, is often circumvented and overtaken. Feare and sorrow keepe them temperate and sober, and free them from many dissolute acts, which jollity and boldnesse thrust men upon: They are therefore no *sicarij*, roaring boyes, theeves or assassinates. As they are soone dejected, so they are as soone, by soft words and good perswasions reared. Wearisomenesse of life makes them they are not so besotted on the transitory vaine pleasures of the world. If they dote in one thing they are wise and well understanding in most other. If it bee inveterate, they are *insensati*, most part doting, or quite mad, insensible of any wrongs, ridiculous to others, but most happy and secure to themselves. Dotage is a state which many much magnifie and commend: so is simplicity, and folly, as he said, [e] *hic furor ô superi, sit mihi perpetuus.* Some thinke fooles and disards live the merriest lives, as *Ajax in Sophocles, Nihil scire vita jucundissima* 'tis the pleasantest life to know nothing, *iners malorum remedium ignorantia*, ignorance is a downe-right remedy of evills. These curious arts and laborious sciences, *Galens, Tullies, Aristotles, Iustinians*, doe but trouble the world some think, we might liue better with that illiterate *Virginian* simplicity, and grosse ignorance; entire Ideots doe best, they are not macerated with cares, tormented with feares, and anxiety, as other wise men are: for as † he said, If folly were a paine, you should heare them houle, roare, & cry out in every house, as you goe by in the street, but they are most free, jocund, and merry, and in some [f] countries, as amongst the *Turks*, honoured for Saints, and abundantly maintained out of the common stock. They are no dissemblers, lyers, hypocrites, for fooles and mad men tell commonly truth. In a word as they are distressed, so are they pitied, which some hold better then to be envied, better to be sad then merry, better to be fooliſh and quiet, *quàm sapere & ringi*, to be wise and still vexed; better to be miserable then happy: of two extremes it is the best.

d Plautus.

e Petronius Catul.

† Parmeno Cœlestine, Act. 8. *Si stultitia dolor esset, in nulla non domo eiulatus audires.*

f Busbequius. Sands lib. 1. fol. 89.

† *Quis hodie beatior, quam cui licet stultum esse, & eorundem immunitatibus frui.* Sat. Menip.

SECT. 4.

Memb. 1. Subsect. 1.

Of Physick which cureth with Medicines.

After a long and tedious discourse of these six non-naturall things, & their severall rectifications, all which are comprehended in Diet, I am come now at last to *Pharmaceutice*, or that kinde of Physick which cureth by Medicines, which Apothecaries most part make, mingle, or sell in their shops. Many cavill at this kinde of Physick, and hold it unnecessary, unprofitable to this or any other disease, because those countries which use it least, liue longest, and are best in health, as g *Hector Boethius* relates of the Isles of *Orcades*, the people are still sound of Body and Minde, without any use of Physick, they liue commonly 120 yeares, and *Ortelius* in his *Itinerary* of the Inhabitants of the Forrest of *Arden*, † *they are very painfull, long-lived, sound, &c.* † *Martianus Capella*, speaking of the *Indians* of his time, saith, they were (much like our westerne *Indians* now) *bigger then ordinary men, bred courstly, very long-lived, in so much, that he that died at an hundred yeares of age, went before his time, &c. Damianus A-Goes, Saxo Grammaticus, Aubanus Bohemus*, say the like of them that liue in *Norway, Lapland, Finmark, Biarmia, Corelia*, all over *Scandia*, and those Northern Countries, they are most healthfull, and very long-lived, in which places there is no use at all of Physick, the name of it is not once heard. *Dithmarus Bleskenius* in his accurate description of *Island* 1607, makes mention amongst other matters, of the Inhabitants and their manner of living, h *which is dried fish insteed of bread, butter, cheese, and salt meats, most part they drink water and whay, and yet without Physick or Physitian, they liue many of them 250 yeares.* I finde the same relation by *Lerius*, and some other Writers of *Indians* in *America*. *Paulus Iouius* in his description of *Brittain*, and *Levinus Lemnius*, obserue as much of this our Island, that there was of old no use of Physick amongst us, and but litle at this day, except it be for a few nice idle citizens, surfetting Courtiers, and staul-fed Gentlemen lubbers. The country people use kitchin Physick, and common experience tells us, that they liue freest from all manner of infirmities, that make least use of Apothecaries Physick. Many are overthrown by prepostorous use of it, and thereby get their bane, that might otherwise haue escaped, * some think Physitians kill as many as they saue, and who can tell,

k *Quot Themison ægros autumno occiderit uno?*

How many murders they make in a yeare, *quibus impunè licet hominem occidere*, that may freely kill folks and haue a reward for it, and according to the * Dutch proverb, a new Physitian must have a new Church-yard; and who daily obserues it not? Many that did ill under Physitians hands, haue happily escaped, when they haue been given over by them, left to God and Nature, and themselves, 'Twas *Plinies dilemma* of old, l *Every disease is either curable or incurable, a man recovers of it, or is killed by it, both waies Physick*

g *Lib. Hist.*

† *Parvo vivent es, laboriosi, longævi, suo contenti, ad centum annos vivunt.*

* *Lib. 6. de Nup. Philol. Vltra humanam fragilitatem prolixo, ut immaturè, pereat qui centenarius moriatur, &c.*

h *Victus eorum caseo & lacte consistit potus aquâ & serum, pisces loco panis habent, ita multos annos sæpe 250 absq; medico & medicinâ vivunt.*

i *Lib. de 4. complex.*

* *Per mortes agunt experimenta & animas nostris negotiantur, & quod ubiq; exitiale homines occidere is impunitas summa. Plinius.*

k *Iuven.*

l *Omnis morbus lethalis aut curabilis, in vitam desinit aut in mortem. Vtroq; igitur modo medicina inutilis. si lethalis, curari non potest; si curabilis, non requirit medicum, Natura expellet.*

sick is to be rejected. If it be deadly, it cannot be cured, if it may bee helped, it requires no Physitian, Nature will expell it of it selfe. *Plato* made it a great signe of an intemperate and corrupt commonwealth, where Lawyers and Physitians did abound, and the *Romans* distasted them so much, that they were often banished out of their citty, as *Pliny* and *Celsus* relate, for 600 years not admitted. It is no art at all, as some hold, no not worthy the name of a liberall science (nor Law neither) as † *Pet. And. Canonherius* a Patritian of *Rome* and a great Doctor himselfe, *one of their own tribe*, proves by 16 arguments, because it is mercenary as now used, base, and as Fidlers play for a reward. *Iuridicis, medicis, fisco, fas vivere rapto*, tis a corrupt trade, no science, art, no profession; the beginning, practice, and progresse of it, all is naught, full of imposture, incertainty, and doth generally more harme then good. The Divell himself was the first inventer of it: *Inventum est medicina meum*, said *Apollo*, & what was *Apollo* but the Divell. The *Greeks* first made an Art of it, and they were all deluded by *Apollo's* sonnes, Priests, Oracles. If we may believe *Varro*, *Pliny*, *Columella*, most of their best medicines were derived from his Oracles. *Æsculapius* his son had his temples erected to his Diety, and did many famous cures, but as *Lactantius* holds, hee was a Magitian, a meere Impostor, & as his successors, *Phaon*, *Podalirius*, *Melampius*, *Menecrates* (another God) by charmes, spells, and ministery of bad spirits, performed most of their cures. The first that ever wrote in Physick to any purpose, was *Hippocrates*, and his Disciple and Commentator *Galen*, whom *Scaliger* cals *Fimbriam Hippocratis*, but as [m] *Cardan* censures them both immethodicall and obscure, as all those old ones are, their precepts confused, their medicines obsolete, & now most part rejected. Those cures which they did, *Paracelsus* holds, were rather done out of their Patients cõfidence, [n] and good opinion they had of thẽ, then out of any skill of theirs, which was very small, he saith, they themselves Idiots and Infants, as are all their Academicall followers. The *Arabians* received it from the *Greeks*, & so the *Latines*, adding new precepts and medicines of their own, but so imperfect still, either through ignorance of Professors, Impostors, Mountebanks, Empericks, disagreeing of Sectaries, (which are as many almost as there be diseases) envy, covetousnesse, and the like, they doe much harme amongst us. They are so different in their consultations, prescriptions, mistaking many times the parties constitution, * disease, and causes of it, they give quite contrary Physick, [o] *one saith this, another that*, out of singularity or opposition, as he said of *Adrian*, *multitudo medicorum principem interfecit*, a multitude of Physitians hath killed the Emperour, *Plus à medico quam à morbo periculi*, more danger there is from the Physitian, then from the disease. Besides, there is much imposture and malice amongst them. *All arts* (saith [p] *Cardan*) *admit of cousening, Physick amongst the rest, doth appropriate it to her selfe*; and tells a story of one *Curtius* a Physitian in *Venice*, because he was a stranger, and practised amongst them, the rest of the Physitians did still crosse him in all his precepts. If he prescribed hot medicines, they would prescribe cold, *miscentes pro calidis frigida, pro frigidis humida, pro purgantibus astringentia*, binders for purgatiues, *omnia perturbabant*. If the party miscarried, *Curtium damnabant*, *Curtius* killed him, that disagreed from them: If he recovered, then [q] they cured him themselves. Much emulation,

† *In interpretationes politico morales in 7. Aporisme. Hippoc. libros.*

m *Præfat. de contrad. med.*

n *Opinio facit medicum*: a faire gowne, a velvet cap, the name of a Doctor is all in all.

* *Morbos alius pro alio curatur aliud remedium pro alio.*

o *Contrarias proferunt sententias. Card.*

p *Lib. 3. de sap. Omnes artes fraudem admittunt, sola medicina sponte eam accersit.*

q *Omnia egrotus, propriâ culpâ perit, sed nemo nisi medici beneficio restituitur Agrippa.*

lation,

360 lation, imposture, malice, there is amongst them: if they be honest, and mean well, yet a knaue Apothecary that administers the Physick, and makes the medicine, may doe infinite harme, by his old obsolete doses, adulterine druggs, bad mixtures, *quid pro quo, &c.* See *Fuchsius lib.1.sect.1.cap.8. Cordus Dispensatory*, and *Brassivola's Examen simpl. &c.* But it is their ignorance that doth more harme then rashnesse, their Art is wholy conjecturall, if it be an art, uncertain, imperfect, and got by killing of men, they are a kind of butchers, leeches, men-slayers; Chirurgeons and Apothecaries especially, that are indeed the Physitians hangmen, *carnifices*, and common executioners; though to say truth, Physitians themselues come not far behinde, for according to that facete Epigram of *Maximilianus Vrentius*, what's the difference?

Chirurgus medico quo differt? scilicet isto,
Enecat hic succis, enecat ille manu:
Carnifice hoc ambo tantum differre videntur,
Tardiùs hi faciunt, quod facit ille citò.

But I returne to their skill, many diseases they cannot cure at all, as Apoplexie, Epilepsie, Stone, Strangury, Gout,

Tollere nodosam nescit medicina Podagram;

Quartan Agues, a common ague sometimes stumbles them all, they cannot so much as ease, they know not how to judge of it. If by Pulses, that doctrine some hold, is wholly superstitious, & I dare boldly say with [1] *Andrew Dudeth, that variety of pulses described by* Galen, *is neither observed nor understood of any.* And for urine, that is *meretrix medicorum*, the most deceitfull thing of all, as *Forestus* & some other Physitians haue proved at large: I say nothing of *Critick*-daies, errours in Indications, &c. The most rationall of them, and skilfull, are so often deceaved, that as [f] *Tholosanus* infers, *I had rather believe and commit my selfe to a meere Emperick, then to a meere Doctor, and I cannot sufficiently commend that custome of the Babylonians, that haue no professed Physitians, but bring all their patients to the market to be cured:* which *Herodotus* relates of the *Ægyptians*, *Strabo*, *Sardus*, and *Aubanus Bohemus* of many other nations. And those that prescribed Physick amongst them, did not so arrogantly take upon them to cure all diseases, as our professours doe, but some one, some another, as their skill and experience did serve; † *One cured the eyes, a second the teeth, a third the head, another the lower parts, &c.* not for gaine, but in charity, to doe good, they made neither art, profession, nor trade of it, which in other places was accustomed: and therefore *Cambises* in † *Xenophon* told *Cyrus*, that to his thinking, Physitians *were like Taylers and Coblers, the one mended our sick bodies, as the other did our cloaths.* But I will urge these cavelling and contumelious arguments no farther, lest some Physitian should mistake me, and deny mee Physick when I am sick: for my part I am well perswaded of Physick: I can distinguish the abuse from the use, in this and many other Arts, and Sciences, † *Aliud vinum, aliud ebrietas*, wine and drunkennesse are two distinct things. I acknowledge it a most noble and divine science, in so much that *Apollo*, *Æsculapius*, and the first founders of it, *meritò pro diis habiti*, were worthily counted Gods by succeeding ages, for the excellency of their invention. And whereas *Apollo* at *Delos*, *Venus* at *Cyprus*, *Diana* at *Ephesus*, and

[1] *Lib.3.Crat. ep. Wincestao Raphæno. Ausim dicere, tot pulsuum differentias, quæ describuntur à Galeno nec à quoquam intelligi, nec observari posse.*

[f] *Lib.28.ca.7. syntax.art. mirab. Mallē ego expertis credere solum, quam merè ratiocinantibus: neq; satis laudare possum institutum Babylonicū, &c.*

† *Herod. Euterpe de Ægyptiis. Apud eos singulorū morborū sunt singuli medici, alius oculos, alius dentes, alius caput, partes occultas alius.*

† *Cyrip. lib.1. Velut vestrum fractorum resarcinatores &c.*

† *Chrys. hom.*

and those other Gods were confined and adored alone in some peculiar places, *Æsculapius* had his Temple & Altars every where, in *Corinth, Lacedæmon, Athens, Thebes, Epidaure, &c.* as *Pausanias* records, for the latitude of his art, deity, worth, and necessity. With all vertuous and wise men therefore I honour the name, and calling, as I am enjoyned *to honour the Physitian for necessities sake. The knowledge of the Physitian lifteth up his head, and in the sight of great men he shall be admired. The Lord hath created medicines of the earth, and he that is wise will not abhorre them, Eccles.* 58.1. But of this noble subject how many panegyricks are worthily written? For my part, as *Salust* said of *Carthage, præstat silere, quam pauca dicere*; I have said, yet One thing I will adde, that this kinde of Physicke is very moderately and advisedly to be used, upon good occasion, when the former of diet will not take place. And 'tis no other which I say, then that which *Arnoldus* prescribes in his 8. Aphoris. [t] *A discreet and godly Physitian doth first endeavour to expell a disease by medicinall diet, then by pure medicine*: and in his ninth, [u] *he that may be cured by diet, must not meddle with Physicke.* So in 11. Aphoris. [x] *A modest and wise Physitian, will never hasten to use medicines, but upon urgent necessity, and that sparingly too:* because (as hee addes in his 13. Aphoris.) [y] *Whosoever takes much Physicke in his youth shall soone bewail it in his old age:* Purgative Physicke especially, which doth much debilitate nature. For which causes some Physitians refraine from the use of Purgatives, or else sparingly use them. [z] *Henricus Ayrerus* in a consultation for a melancholy person, would have him take as few purges as hee could, *because there be no such medicines, which doe not steale away some of our strength, and rob the parts of our body, weaken Nature, and cause that Cachochymia,* which [a] *Celsus* and others observe, or ill digestion, and bad juyce through all the parts of it. *Galen* himselfe confesseth, [b] *that purgative Physicke is contrary to nature, takes away some of our best spirits, and consumes the very substance of our bodies:* But this without question, is to bee understood of such purges as are unseasonably or immoderately taken, they have their excellent use in this, as well as most other infirmities. Of Alteratives and Cordials no man doubts, bee they simples or compounds. I will amongst that infinite variety of medicines, which I finde in every *Pharmacopœa*, every Physitian, Herbalist, &c. single out some of the chiefest.

t *Prudens & pius medicus, morbum ante expellere satagit, cibis medicinalibus, quæ puris medicinis.*

u *Cuicunq; potest per alimenta restitui sanitas, fugiendus est penitus usus medicamentorum.*

x *Modestus & sapiens medicus, nunquam properabit ad Pharmaciam, nisi cogente necessitate.*

y *Quicunq; pharmacatur in juventute, deflebit in senectute,*

z *Hildish. spic. 2 de mel. fol. 276. Nulla est firmè medicina purgans, quæ non aliquam de viribus, & partibus corporis deprædatur.*

a *Lib. 1. & Bart. lib. 1. cap. 12.*

b *2. De vict. acut. Omne purgans medicamentum, corpori purgato contrarium &c. succos & spiritus abducit, substantiam corporis aufert.*

Subsec. 2.

Simples proper to Melancholy, Against Exotick Simples.

MEdicines properly applyed to Melancholy, are either *Simple* or *Compound. Simples* are *Alterative* or *Purgative. Alteratives* are such as correct, strengthen nature, alter, any way hinder or resist the disease, and they be hearbes, stones, minerals, &c. all proper to this humor. For as there be diverse distinct infirmities, continually vexing us,

c Νῦσοι δ' ἀνθρῷ φοισέφιν ἡμίρῃ ἠδ' ἐπὶ νυκτὶ
Αὐτόματοι φοιτῶσι κακὰ θνητοῖσι φέρουσαι
Σιγῇ, ἐπεὶ φωνὴν ἐξείλετο μητίετα Ζεύς.

c *Hesiod. op.*

Diseases

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Diseases steale both day and night on men,
For *Iupiter* hath taken voice from them:

So there be severall remedies, as [d] he saith, *each disease a medicine, for every humor*; and as some hold, every clime, every country, and more then that every private place hath his proper remedies growing in it, peculiar almost to the domineering and most frequent maladies of it. As [e] one discourseth, *Wormewood growes sparingly in Italy, because most part there they be misaffected with hot diseases, but henbane, poppy, and such cold hearbes: With us in Germany, Poland, great store of it in every wast. Baracellus Horto geniali, and Baptista Porta Physiognomicæ, lib.6.cap.23.* gave many instances and examples of it, and bring many other proofes. For that cause belike that learned *Fuchsius* of *Noremberge*, [f] *when he came into a Village, considered alwaies what hearbs did grow most frequently about it, and those he distilled in a silver limbecke*, making use of others amongst them as occasion served. I know that many are of opinion, our Northern simples are weake, unperfect, not so well concocted, of such force, as those in the Southerne parts, not so fit to be used in Physick, and will therefore fetch their drugs a farre off: *Sena Cassia* out of *Ægypt*, *Rubarbe* from *Barbary*; *Aloes* from *Zocotora*; Turbith, Agarick, Mirabolanes, Hermodactils from the East *Indies*, *Tobacco* from the west, and some as farre as *China*, Hellebor from the *Antyciræ*, or that of *Austria* which bears the purple flower, which *Mathiolus* so much approves, and so of the rest. In the kingdome of *Valence* in *Spain*, [g] *Magi-nus* commends two mountaines, *Mariola* and *Rena golosa*, famous for simples, *Leander Albertus*, [†] *Baldus* a mountain near the lake *Benacus* in the territory of *Verona*, to which all the herbalists in the country continually flock: *Ortelius* one in *Apulia*, *Munster Mons maior* in *Histria*: [i] others *Montpelier* in *France*, *Prosper Altinus* preferres *Egyptian* simples, *Garcias ab Horto Indian* before the rest, another those of *Italy*, *Crete &c.* Many times they are overcurious in this kind, whom *Fuchsius* taxeth, *Instit.l.1.sec.1.cap.1.* [k] *that think they doe nothing, except they rake all over India, Arabia, Æthiopia for remedies, and fetch their Physick from the three quarters of the World, and from beyond the Garamantes. Many an old wife or country woman doth often more good with a few known and common garden hearbs, then our bumbast Physitians, with all their prodigious, sumptuous, far-fetched, rare, coniecturall medicines*: without all question if we have not these rare Exotick simples, we hold that at home which is in vertue equivalent unto them, ours will serve as well as theirs if they be taken in proportionable quantity, fitted and qualified aright, if not much better, and more proper to our constitutions. But so 'tis for the most part, as *Pliny* writes to *Gallus*, * *We are careless of that which is near us, and follow that which is a farre off, to know which we will travell and saile beyond the seas, wholly neglecting that which is under our eyes. Opium* in *Turky* doth scarce offend, with us in a small quantity it stupifies: *Cicuta* or hemlock is a strong poyson in *Greece*, but with us it hath no such violent effects: I conclude with [l] *I. Voschius*, (who as he much inveyes against those exotick medicines, so he promiseth by our *European*

d *Harmius præf.pra.med. Quot morborum sunt Ideæ, tot remediorũ genera variis potentiis decorata.*

e *Penottus de var. med. Quercunq; regio producit simplicia, pro more bis regionis; Crescit raro absynthium in Italia quod ibi plerunq; morbi calidi, sed cicuta, papaver, & herbæ frigidæ, apud nos Germanos & Polonos ubiq; provenit absynthium.*

f *Quum in villam venit, consideravit quæ ibi crescebant medicamenta, simplicia frequentiora, & iis plerunq; usus distilatis, & aliter, a limbacum ideo argenteum circumferens.*

g *Herbæ medicinales utiles omnium in Apulia feracissimæ.*

h *Geog. ad quos magnus herbariorum numerus undiq; confluit. Sincerus Itiner. Gallia.*

† *Baldus mons prope Benacum herbilegis maxime notus.*

k *Qui se nihil effecisse arbitrantur nisi Indiam Æthiopiam, Arabiam, & ultra Garamantas à tribus mundi partibus exquisita remedia corradunt tutius sæpe medetur rustica anus una, &c.* * *Epist.lib.8. Proximorum incuriosi longinqua sectantur, & ad ea cognoscenda iter ingredi & mare transmittere solemus, at quæ sub oculis posita negligimus.*

ropean, a full cure, and absolute of all diseases, *à capite ad calcem, nostræ regionis herbæ nostris corporibus magis conducunt*, our own simples agree best with us. It was a thing that *Fernelius* much laboured in his *French* practice, to reduce all his cure to our proper and domestick Physick: So did † *Ianus Cornarius*, and *Martin Rulandus* in *Germany*, *T. B.* with us, as appeareth by a treatise of his divulged in our tongue 1615, to prove the sufficiency of *English* medicines, to the cure of all manner of diseases. If our simples bee not altogether of such force, or so apposite, it may be, if like industry were used, those farre fetched druggs would prosper as well with us, as in those countries, whence now we have them, as well as Cherries, Artichokes, Tobacco, and many such. There have been diverse worthy Physitians, which have tried excellent conclusions in this kinde, and many diligent, painefull Apothecaries, as *Gesner*, *Bestar*, *Gerard*, *&c.* but amongst the rest those famous publike Gardens of *Padua* in *Italy*, *Noremberge* in *Germany*, *Leiden* in *Holland*, *Montpelier* in *France*, (and ours in *Oxford* now in *fieri*, at the cost & charges of the right Honourable the Lord *Dawvers* Earle of *Danby*) are much to be commended, wherein all exotick plants almost are to be seene, and liberall allowance yearly made for their better maintenance, that young students may be the sooner informed in the knowledge of them: which as [m] *Fuchsius* holdes, *is most necessary for that exquisite manner of curing*, and as great a shame for a Physitian not to observe them, as for a workman not to know his axe, saw, square, or any other toole, which he must of necessity use.

† *Exoticas reiecit, domestica solum nos contentos esse voluit, Melch. Adamus vit. eius.*

m *Instit. l. 1. cap. 8. sec. 1. ad exquisitam curandi rationem, quorum cognitio imprimis necessaria est.*

Subsec. 3.

Alteratives, Hearbes, other vegetals, &c.

AMongst those 800 simples, which *Galeottus* reckons up, *lib. 3. de promisc. doctor. cap. 3.* and many exquisite herbalists have written of, these few following alone, I finde appropriated to this humour: Of which some be alteratives: [n] *which by a secret force*, saith *Renodæus*, *and speciall quality expell future diseases, perfectly cure those which are, and many such incurable effects.* This is as well observed in other plants, stones, minerals, & creatures, as in hearbs, in other maladies as in this. How many things are related of a mans skull? What severall vertues of cornes in a horse legge, [o] of a Wolves liver, &c. Of diverse [p] excrements of beasts, all good against severall diseases? What extraordinary vertues are ascribed unto plants: [q] *Satyrium & eruca Penem erigunt, vitex & nymphea senem extinguunt*, [r] some hearbes provoke lust, some againe, as *agnus Castus*, water-lilly quite extinguisheth seed, poppy causeth sleep, Cabbige resisteth drunkennesse, &c. and that which is more to bee admired, that such and such plants, should have a peculiar vertue to such particular parts, [s] as to the head, Anniseeds, foalefoot, Betony, Calamint, Eye-bright, Lavander, Bayes Roses, Rue, Sage, Marjorum, Piony, &c. For the lungs Calamint, Liquorice, Ennula campana, Hysop, Horehound, water Germander, &c. For the heart, Borage, Bugloss, Saffron, Bawm, Basil, Rosemary, Violets, Roses, &c. For the stomacke, Wormewood, Mints, Betony, Bawme, Centaury, Sorell, Purslan.

n *Quæ cæcâ vi ac specifica qualitate morbos futuros arcent. lib. 1. cap. 10. Instit. Phar.*

o *Galen lib. de par lupi epaticos curat.*

p *Stercus pecorù ad Epilepsiam &c.*

q Priest pintle rocket.

r *Sabina fœtum educit.*

s *Weeker. Vide Oswaldum Crollium lib. de Internù rerum signaturis, de herbis particularibus parti cuique convenientibus.*

364 ſlan. For the liver, Darthſpine or *Camæpitis*, Germander, Agrimony, Fennell, Endive, Succory, Liverwort, Barbaries. For the ſpleene, Maiden-haire, finger-ferne, dodder of thyme, hoppe, the rinde of aſh, Betony. For the kidnies, grumell, parſly, ſaxifrage, plantane, mallowe. For the wombe, mugwort, pennyriall, fetherfew, ſavine, &c. For the joynts, Camomile, S. Iohnswort, organ, rue, cowſlips, centaury the leſſe, &c. And ſo to peculiar diſeaſes. To this of melancholy you ſhall finde a Catalogue of hearbs proper, and that in every part. See more in *Wecker*, *Renodeus*, *Heurnius lib.2. c.19.&c.* I will briefly ſpeak of ſome of them, as firſt of alteratives, which *Galen* in his third book of diſeaſed parts, preferres before diminutives, and *Trallianus* braggs, that he hath done more cures on melancholy men[t] by moiſtning, then by purging of them.

[t] *Idem Laurentius c. 9.*

Borage. In this Catalogue, Borage and Bugloſſe may challenge the chiefeſt place, whether in ſubſtance, juice, roots, ſeeds, flowers, leaves, decoctions, diſtilled waters, extracts, oyles, &c. for ſuch kind of hearbs be diverſly varied. Bugloſſe is hot and moiſt, and therefore worthily reckoned up amongſt thoſe hearbs, which expell melancholy, and [u] exhilarate the heart. *Galen lib.6.cap. 80. de ſimpl.med. Dioſcorides lib.4.cap.123. Pliny* much magnifies this plant. It may be diverſly uſed; as in Broth, in[x] Wine, in Conſerves, Syrops, &c. It is an excellent cordiall, and againſt this malady moſt frequently preſcribed: an hearb indeed of ſuch Soveraignty, that as *Diodorus lib.7. bibl. Plinius lib.25.cap.2.& lib.21.cap.22. Plutarch ſympoſ. l.1.cap.1. Dioſcorides lib.5. c.40. Cælius liber.19.c.3.* ſuppoſe, it was that famous *Nepenthes* of † *Homer*, which *Polydamna Thonis* wife (then King of *Thebes* in *Ægypt*) ſent *Helena* for a token, of ſuch rare vertue, that if taken ſteept in wine, if wife and children, father and mother, brother and ſiſter, and all thy deareſt friends ſhould dye before thy face, thou couldſt not grieve or ſhed a teare for them.

[u] *Dicor Borago gaudia ſemper ago.*

[x] *Vino infuſum halaritatem facit.*

† *Odyſſ.A.*

Qui ſemel id paterâ miſtum Nepenthes Iaccho
Hauſerit, hic lachrymam, non ſi ſuaviſſima proles
Si germanus ei charus, materq; paterq;
Oppetat, ante oculos, ferro confoſſus atroci.

Bawme. *Helenas* commended Boule, to exhilerate the heart, had no other ingredient, as moſt of our Criticks conjecture, then this of Borage.

Meliſſa Bawme, hath an admirable vertue to alter Melancholy, be it ſteeped in our ordinary drink, extracted, or otherwiſe taken. *Cardan lib.8.* much admires this hearbe. It heats and dries, ſaith † *Heurnius*, in the ſecond degree, with a wonderfull vertue comforts the heart, and purgeth all melancholy vapors from the ſpirits, *Mathiol.in lib.3.c.10. in Dioſcoridem.* Beſides they aſcribe other vertues to it, [z] *as to helpe concoction, to cleanſe the braine, expell all carefull thoughts, and anxious imaginations*: The ſame words in effect are in *Avicenna*, *Pliny*, *Simon Sethi*, *Fuchſius*, *Leobel*, *Delacampius*, *and every Herbaliſt.* Nothing better for him that is melancholy then to ſteep this and Borage in his ordinary drinke.

y *Lib.2.cap.2. prax med. mira vi lætitiam præbet & cor confirmat, vapores melancholicos purgat a ſpiritibus.*

z *Proprium eſt eius animum hilarem reddere, concoctionem iuvare, cerebri obſtructiones reſecare, ſollicitudines fugare, ſollicitas imaginationes tollere. Scorzonera.*

[a] *Non ſolum ad viperarum morſus, comitiales, virtiginoſos ſed per ſe accommodata radix triſtitiam diſcutit. hilaritatemq; conciliat.*

† *Mathiolus* in his fift booke of medicinall Epiſtles, reckons up *Scorzonera*, [a] *not againſt poiſon only, falling ſickneſſe, and ſuch as are vertiginous, but to this malady; the root of it taken by it ſelfe expells ſorrow, cauſeth mirth and lightneſſe of heart.*

Antonius Muſa that renowned Phyſitian to *Cæſar Auguſtus*, in his book which

which he writ of the vertues of *Betony*, *cap.* 6. wonderfully commends that hearb, *animas hominum & corpora custodit, securas de metu reddit*, it preserves both body and minde, from feares, cares, griefes; cures falling-sickneſſe, this and many other diſeaſes, to whom *Galen* ſubſcribes, *lib.* 7. *ſimpl.med. Dioſcorides lib.* 4. *cap.* 1. *&c.* 365

Marigold is much approved againſt Melancholy, and often uſed therefore in our ordinary broth, as good againſt this and many other diſeaſes.

Lupulus, hop, is a ſoveraigne remedy, *Fuchſius cap.* 58. *Plant. hiſt.* much extols it, [b] *it purgeth all choler, and purifies the blood, Mathiol. cap.* 140. *in* 4. *Dioſcor.* wonders the Phyſitians of his time made no more uſe of it, becauſe it rarifies and cleanſeth: we uſe it to this purpoſe in our ordinary beer, which before was thick and fulſome.

Wormwood, Centaury, Penniriall are likewiſe magnified and much preſcribed (as I ſhall after ſhew, eſpecially in Hypocondriake melancholy, dayly to be uſed, ſod in whey: and as *Ruffus Epheſius*, [c] *Areteus* relate, by breaking winde, helping concoction, many melancholy men haue been cured with the frequent uſe of them alone.

And becauſe the Spleen and Blood are often miſaffected in melancholy, I may not omit Endive, Succory, Dandelyon, Fumetory, &c. which cleanſe the blood. *Scolopendria*, Cuſcuta, Ceterache, Mugwort, Liverwort, Aſhe, Tameriske, Geniſt, Maidenhaire, &c. which much helpe and eaſe the Spleene.

To theſe I may adde Roſes, Violets, Capers, Fetherfew, Scordium, Stæchas, Roſemary, Ros Solis, Saffron, Ocyme, ſweet Apples, Wine, Tobacco, Sanders, &c. That peruvian *Chamico*, [*] *monſtroſâ facultate, &c. Linſhcoſteus Datura*; And to ſuch as are cold, the [d] decoction of Guiacum, China, Salſaperilla, Saſſafras, the flowers of *Carduus Benedictus*, which I find much uſed by *Montanus* in his conſultations, *Iulius Alexandrinus, Lelius, Egubinus*, & others. [e] *Bernardus Penottus* preferres his *Herba ſolis*, or dutch-Sindaw, before all the reſt in this diſeaſe, *& will admit of no hearb upon the earth to be comparable to it.* It excells *Homers* Moly, cures this, falling ſickneſſe, and almoſt all other infirmities. The ſame *Penottus* ſpeaks of an excellent balme out of *Aponenſis*, which taken to the quantity of three drops in a cup of wine, [f] *will cauſe a ſudden alteratiõ, driue away dumps, & chear up the heart. Ant. Guianerius* in his Antidotary hath many ſuch. [g] *Iacobus de Dondis* the *Aggregator*, repeats ambergreeſe, nutmegs, & all ſpice amongſt the reſt. But that cannot be generall, Amber and Spice will make a hot braine mad, good for cold and moiſt. *Garcias ab Horto* hath many Indian plants, whoſe vertues he much magnifies in this diſeaſe. *Lemnius inſtit. cap.* 58. admires Rue and commends it to haue excellent vertue, *to* [h] *expell vaine imaginations, Divels, and to eaſe afflicted ſoules.* Other things are much magnified by [i] writers, as an old Cock, a Rams head, a Wolfes hart borne or eaten, which *Mercurialis* approves; *Proſper Altinus*, the water of *Nilus*; *Gomeſius* all ſea water, and at ſeaſonable times to be ſea ſick: Goats milk, Whey, &c.

Hop
[b] *Bilem utrã detrahit, ſanguinẽ purgat.*
[c] *Lib.* 7. *cap.* 5. *Laict occid. Indiæ deſcrip. lib.* 10. *cap.* 2.
[d] *Heurnius l.* 2 *conſil.* 185. *Scoltzii conſil.* 77.
[e] *Præf. denar. med. Omnes capitis dolores & phantaſmata tollit, ſcias nullam herbam in terris huic comparandam viribus & bonitate naſci.*
[f] *Optimũ medicamentum in celeri cordis confortatione, & ad omnes qui triſtantur, &c.*
[g] *Rondoletius Etenum quod vim habet miram ad hilaritatem et multi proſecreto habent. Schenkius obſerv. med cen.* 5. *obſer.* 86.
[h] *Afflictas mentes relevat, animi Imaginationes & Dæmones expellit.*
[i] *Schenkius, Mizaldus, Rhaſis.*

Svbsect. 4.

Pretious stones, Metals, Minerals, Alteratiues.

PRetious stones are diversly censured, many explode the use of them or any Mineralls in Physick, of whom *Thomas Erastus* is the chiefe, in his Tract against *Paracelsus*, and in an Epistle of his to *Peter Monavius*, [k] *That stones can work any wonders, let them believe that list, no man shall perswade me, for my part I haue found by experience there is no vertue in them.* But *Matthiolus* in his comment upon [l] *Dioscorides*, is as profuse on the other side in their commendation, so is *Cardan, Renodeus, Alardus, Rueus, Encelius, Marbodeus, &c.* [m] *Matthiolus* specifies in Corall: and *Oswaldus Crollius Basil. chym.* preferres the salt of Corall. [n] *Christoph. Encelius lib. 3. cap.* 131. will haue thē to be as so many severall medicines against melancholy, sorrow, feare, dulnesse, and the like, [o] *Renodeus* admires them, *besides they adorne Kings Crownes, grace the fingers, enrich our household stuffe, defend us from enchantments, preserve health, cure diseases, they drive away griefe, cares, and exhilarate the minde.* The particulars be these.

Granatus a pretious stone so called, because it is like the kernels of a Pomegranate, an unperfect kinde of Ruby, it comes from *Calecut*, [p] *if hung about the neck, or taken in drink, it much resisteth sorrow, and recreats the heart.* The same properties I finde ascribed to the *Iacinth* and *Topaze*, [q] They allay anger, griefe, diminish madnesse, much delight and exhilerate the minde, [r] *If it be either carried about, or taken in a potion, it will increase wisdome*, saith *Cardan, expell feare, he brags that he hath cured many mad men with it; which when they laid by the stone, were as mad again as ever they were at first. Petrus Bayerus lib. 2. cap. 13. veni mecum, Fran. Rueus, cap. 19. de gemmis*, say as much of the *Chrysolite*, [s] a friend of wisdome, an enemy to folly. *Pliny lib. 37. Solinus cap. 52. Albertus de lapid. Cardan. Encelius lib. 3. cap. 66.* highly magnifies the vertue of the *Beryll*, [t] *it much availes to a good understanding, represseth vaine conceits, evill thoughts, causeth mirth, &c.* In the belly of a swallow, there is a stone found called *Chelidonius*, [u] *which if it be lapped in a faire cloath, and tied to the right arme, will cure lunaticks, mad men, make them amiable and merry.*

There is a kinde of *Onyx* called a *Chalcidonye*, which hath the same qualities, [x] *availes much against phantasticke illusions which proceed from melancholy*, preserues the vigour and good estate of the whole body.

The *Eban* stone which Goldsmiths use to sleeken their gold with, borne about or given to drink, [y] hath the same properties or not much unlike.

Levinus Lemnius Institut. ad vit. c. 58. amongst other Iewels makes mention of two more notable; *Carbuncle* and *Corall*, [z] *which drive away*

k *Cratonis ep. vol.* 1. *Credat qui vult gemmas mirabilia effecere, mihi nec ratio nec experientia didici aliter rem habere, nullus facile persuadebit falsum esse verum.*

l *L. de gemmis.*

m *Margarita & corallum ad melancholicam præcipue valent.*

n *Margarita & gemmæ spiritus confortant & cor, melancholiam fugant.*

o *Præfat. ad Iap. prec. lib. 2 sect. 2. de mat. med. Regum coronas ornant digitos illustrant, supellectilem ditant, à fascino tuentur, morbis medentur, sanitatem conservant, mœrorem exhilarant, tristitiã pellunt.*

p *Encelius l. 3. c. 4. Suspensus vel ebibitus tristitiæ multum resistet, & cor recreat*

q *Idem cap. 5. & cap. 6. de Hyacintho & Topazio iram sedat & animi tristitiam pellit.*

r *Lapis hic gestatus aut ebibitus prudentiam auget, nocturnos timores pellit, insanos hac sanavi, & quum lapidem abiecerint, erupit iterum stultitia.* s *Inducit sapientiam, fugat stultitiam, Idem Cardanus, lunaticos juvat.* t *Confert ad bonum intellectum, comprimit malas cogitationes, &c. Alacres reddit.* u *Albertus, Encelius cap. 44. lib. 3. Plin lib. 37. cap. 10. Jacobus de Dondis: dextro brachio alligatus sanat lunaticos, insanos, facit amabiles, jucundos.* x *Valet contra phantasticas illusiones ex melancholia.* y *Amentes sanat, tristitiam pellit, iram, &c.* z *Valet ad fugandos timores & dæmones, turbulenta somnia abigit, & nocturnos puerorum timores compescit.*

childish

childish feares, Divels, overcome sorrow, and hung about the neck represse troublesome dreames, which properties almost *Cardan* gives to that greene coloured [a] *Emmetris*, if it be carried about, or worne in a ring, *Ruens* to the *Diamond*.

Nicholas Cabeus a Iesuit of *Farrara*, in the first book of his magneticall Philosophy, cap.3. speaking of the vertues of a loadstone recites many severall opinions, some say that if it be taken in parcels inward, *si quis per frusta voret, juventutem restituit*, it will like vipers wine, restore one to his youth, and yet if carried about them, others will haue it to cause melancholy; let experience determine.

Mercurialis admires the *Emerald* for his vertues in pacifying all affections of the mind; others the *Saphyre*, which is *the* [b] *fairest of all pretious stones of sky colour, and a great enemy to black choler, frees the minde, mends manners, &c. Iacobus de Dondis* in his Catalogue of Simples, hath *Amber Greece*, *os in corde cervi*, [c] the bone in a Stags heart, a Monocerots horne, *Bezoars* stone [d] (of which elsewhere) it is found in the belly of a litle beast in the East *Indies* brought into *Europe* by *Hollanders* and our country-men Merchants. *Renodeus cap.22. lib.3. de ment. med.* saith he saw two of these beasts alive, in the Castle of the Lord of *Vitry* at *Coubert*.

Lapis Lazuli and *Armenus* because they purge, shall be mentioned in their place.

Of the rest in briefe thus much I will adde out of *Cardan*, *Renodeus c.23. lib.3. Rondoletius lib.1. de Testat. c.15. &c*, [e] *That almost all Iewels and pretious stones, haue excellent vertues* to pacifie the affections of the minde, for which cause rich men so much covet to haue them: [f] *and those smaller Unions which are found in shells amongst the Persians and Indians*, by the consent of all writers, *are very cordiall*, and most part availe to the exhilaration of the heart.

Most men say as much of Gold, and some other Minerals, as these haue done of pretious stones. *Erastus* still maintaines the opposite part. *Disput. in Paracelsum cap.4. fol.196.* he confesseth of gold, [g] *that it makes the heart merry, but in no other sense but as it is in a misers chest: at mihi plaudo simulac nummos contemplor in arcâ*, as he said in the Poet, it so revives the spirits, and is an excellent receipt against Melancholy,

† For Gold in Physick is a cordiall,
Therefore he loved Gold in speciall.

Aurum potabile, he discommends and inveighs against it, by reason of the corrosive waters which are used in it: Which argument our Dr. *Guinger* urgeth against D. *Antonius*. [i] *Erastus* concludes their Philosophicall stones & potable gold, &c. *to be no better then poyson*, a meere imposture, a *non Ens*, dig'd out of that broody hill belike this goodly golden stone is, *ubi nascetur ridiculus mus*. *Paracelsus* and his Chymisticall followers, as so many *Promethei*, will fetch fire from heaven, will cure all manner of diseases with Minerals, accounting them the only Physick on the other side. † *Paracelsus* calls *Galen*, *Hippocrates*, and all their adherents, infants, idiots, Sophisters, &c. *Apagesis istos qui vulcanias istas Metamorphoses sugillant, insciti æ sobo-*

[a] *Somnia læta facit argenteo annulo gestatus.*
[b] *Atræ bili adversatur, omnium gemmarum pulcherrima, cæli colorem refert, animam ab errore liberat, mores in melius mutat.*
[c] *Longiu maxoribus feliciter medetur, deliquiis, &c.*
[d] *Sec.5. Mem.1. Subs.5.*
[e] *Gestamen lapidum & gemmarum maximū fert auxilium & juvamen, unde qui dites sunt gemmas secum ferre studeant.*
[f] *Margaritæ & Vniones quæ à conchis & piscibus apud Persas & Indos, valde cordiales sunt &c.* Minerals.
[g] *Aurum lætitiam generat, non in corde, sed in arcâ virorum.*
[h] *Aurum non aurum. Noxiū ob aquas rodentes.*
† *Chaucer.*
[i] *Ep. ad Monavium. Metallica omnia in universum quoviſmodo parata, nec tuto, nec commodè intra corpus sumi.*
† *In parag. Stultissimus pilus occipitij mei plus scit quam omnes vestri doctores, & calceorum meorum annuli doctiores sunt quam vester Galenus & Avicenna, barba mea plus experta est quam vestræ omnes Academiæ.*

368 *les, supina pertinaciæ alumnos, &c.* not worthy the name of Physitians, for want of these remedies; and brags that by them he can make a man liue 160 yeares or to the worlds end, with their * *Alexipharmacums, Panaceas, Mummia's, unguentum Armarium*, and such Magneticall cures, *Lampas vitæ & mortis, Balneum Dianæ, Balsamum, Electrum Magico-physicum, Amuleta Martialia*, &c. What will not he and his followers effect? He braggs moreover that he was *primus medicorum*, and did more famous cures then then all the Physitians in *Europe* besides, * *a drop of his preparations should goe farther then a dram, or ounce of theirs*, those loathsome and fulsome filthy potions, Heterocliticall pills (so he calls them) horse medicines, *ad quorum aspectum Cyclops Polyphemus exhorresceret*. And though some condemn their skill, and Magneticall cures as tending to Magicall superstition, witchery, charmes, &c. yet they admire, stiffly vindicate nevertheless, and infinitely prefer them. But these are both in extreams, the middle sort approue of Minerals, though not in so high a degree. *Lemnius lib.3.cap.6. de occult. nat.mir.* commends Gold inwardly, and outwardly used, as in Rings, excellent good in medicines; & such mixtures as are made for melancholy men, saith *Wecker.antid.spec.lib.* 1. to whom *Renodeus* subscribes, *lib.2.cap.2. Ficinus lib.2.cap.19. Fernel.meth.med.lib.5.cap.21. de Cardiacis, Daniel Sennertus lib,1.part.2.cap.9. Audernacus, Libavius, Quercetanus, Oswaldus Crollius, Euvonymus, Rubeus*, and *Matthiolus* in the fourth book of his Epistles, *Andreas à Blawen epist. ad Matthiolum*, as commended, and formerly used by *Avicenna, Arnoldus*, and many others: [k] *Matthiolus* in the same place approues of potable gold, *Mercury*, with many such Chymicall confections, and goes so far in approbation of them, that he holds [l] *no man can be an excellent Physitian that hath not some skill in Chymisticall distillations, & that Chronick diseases can hardly be cured without mineral medicines*: Look for *Antimony* among Purgers.

* *Vide Ernestum Burgravium edit. Franeker.* 8°. 1611, *Crollius* & others.

* *Plus proficiet gutta mea, quam tot cerũ drachmæ & unciæ.*

k *Nonnulli huic supra modum indulgent, usum et si non adeo magnum non tamẽ abiciendum censeo.*

l *Ausim dicere neminem medicum excellentem qui non in hac distillatione chimica fit versatus. Morbi Chronici devinci citra metallica vix possint, aut ubi sanguis corrumpitur.*

Svbsect. 5.

Compound Alteratiues, censure of Compounds and mixt Physick.

PLiny *lib.24.c.1.* bitterly taxeth all compound medicins. [m] *Mens knavery, impostures, and captious wits haue invented these shops, in which every mans life is set to sale: & by and by came in those compositions and inexplicable mixtures, far fetcht out of India and Arabia, a medicine for a botch must be had as far as the red sea, &c.* And 'tis not without cause which he saith, for out of question they are much too [n] blame in their cõpositions, whilst they make infinite variety of mixtures, as [o] *Fuchsius* notes. *They think they get themselves great credit, excell others and to be more learned then the rest, because they make many variations, but he accounts them fools, and whilst they brag of their skill, and think to get themselues a name, they become ridiculous, bewray their ignorance and error.* A few

m *Fraudes hominum & ingeniorum captura, officinas invenêre illas, in quibus sua cuiq; venalis promittitur vita, statim compositiones & mixturæ inexplicabiles ex Arabia & India, ulceri parvo medicina à rubro mari importatur.*

n *Arnoldus Aphor.* 15. *Fallax medicus qui potens mederi simplicibus, composita dolose aut frustra quarit.*

o *Lib.1 sect.1.cap.8. Dum infinita medicamenta miscent, laudem sibi comparare student & in hoc studio alter alterum superare conatur, dum quisq; quo plura miscuerit, eo se doctiorem putet, inde fit ut suam prodant insciti am, dum ostentant peritiam, & se ridiculos exhibeant. &c.*

simples

simples well prepared and understood, are better then such an heap of nonsense-confused compounds, which are in Apothecaries shops ordinarily sold. *In which many vaine, superfluous, corrupt, exolete things out of date are to be had* (saith * *Cornarius*) *a company of barbarous names given to Syrops, Julips, an unnecessary company of mixt medicines; rudis indigestaq; moles.* Many times (as *Agrippa* taxeth) there is by this meanes p *more danger from the medicine then from the disease*, when they put together they know not what, or leave it to an illiterate Apothecary to be made, they cause death and horror for health. Those old Physitians had no such mixtures; a simple potion of *Hellebor* in *Hippocrates* time, was the ordinary purge, and at this day, saith r *Mat. Riccius*, in that flourishing Common-wealth of *China*, *Their Physitians give precepts quite opposite to ours, not unhappy in their Physick: they use altogether roots, hearbs, and simples in their medicines, and all their physick in a manner is comprehended in an herball*: no science, no schoole, no art, no degree, *but like a trade, every man in private is instructed of his Master.* † *Cardan* cracks that he can cure all diseases with water alone, as *Hippocrates* of old did most infirmities with one medicine. Let the best of our rationall Physitians demonstrate and give a sufficient reason for those intricate mixtures, why just so many simples in *Methridate* or *Treacle*, why such & such quantity; may they not be reduced to halfe, or a quarter? *Frustra fit per plura* (as the saying is) *quod fieri potest per pauciora*, 300 simples in a julip, potion, or a litle pill, to what end or purpose? I know what s *Alkindus*, *Capivaccius*, *Montagna*, and *Simon Eitover*, the best of them all, and most rationall have said in this kinde; but neither he, they, nor any one of them, gives his reader, to my judgement, that satisfaction which he ought; why such, so many simples? *Rog. Bacon* hath taxed many errors in his tract *de graduationibus*, explained some things but not cleared. *Mercurialis* in his book *de compos. medicin.* gives instance in *Hamech*, and *Philonium Romanum*, which *Hamech* an *Arabian*, and *Philonius* a *Roman* long since composed, but *crasse* as the rest. If they be so exact, as by him it seemes they were, and those mixtures so perfect, why doth *Fernelius* alter the one, and why is the other obsolete? t *Cardan* taxeth *Galen* for presuming out of his ambition to correct *Theriachum Andromachi*, & we as justly may carpe at all the rest. *Galens* medicines are now exploded and rejected, what *Nicholas Meripsa*, *Mesve*, *Celsus*, *Scribanius*, *Actuarius*, &c. writ of old are most part contemned. *Mellichius*, *Cordus*, *Wecker*, *Quercetan*, *Rhenodeus*, the *Venetian*, *Florentine* states have their severall receipts, and Magistralls: They of *Noremberge* have theirs, and *Augustana Pharmacopœa*, peculiar medicines to the meridian of the City: *London* hers, every citty, towne, almost every private man hath his owne mixtures, compositions, receipts, magistralls, precepts, as if he scorned antiquity, and all others in respect of himselfe. But each man must correct and alter to shew his skill, every opinative fellow must maintain his own paradoxe, be it what it will; *Delirant reges, plectuntur Achivi*: they dote and in the mean time the poore patients pay for their new experiments, the Commonalty rue it.

Thus others object, thus I may conceive out of the weaknesse of my apprehension; but to say truth, there is no such fault, no such ambition, no novelty, or ostentation, as some suppose, but as u one answers, this of compound

p *Multo plus periculi à medicamento quam à morbo &c.*

r *Expedit in finas li. 1 c. 5. Præcepta medici dant nostris diversa, in medendo non infœlices, pharmacis utuntur simplicibus Herbis, radicibus &c. tota eorum medicina nostræ herbariæ præceptis continetur, nullus ludus huius artis, quisq; privatus & quolibet magistro eruditur.*

† *Lib. de Aqua.*

s *Opusc. de Dos.*

t *Subtil cap. de scientiis.*

u *Quercetan. pharmacop. restitut. cap. 2. Nobilissimâ & utilissimâ inventâ summa cum necessitate aditum & introductum.*

370 pound medicines, *is a most noble and profitable invention, found out, and brought into Physick with great judgement, wisdome, counsell and discretion.* Mixt diseases must haxe mixt remedies, and such simples are commonly mixt as have reference to the part affected, some to qualify, the rest to comfort, some one part some another. *Cardan* and *Brassavola* both hold that *Nullum simplex medicamentum sine noxâ*, no simple medicine is without hurt or offence, & although *Hippocrates*, *Erasistratus*, *Diocles* of old, in the infancy of this art, were content with ordinary simples, yet now, saith [x] *Aetius, necessity compelleth to seek for new remedies, and to make compounds of simples, as well to correct their harmes if cold, dry, hot, thick, thinne, insipid, noysome to smell, to make them savory to the palat, pleasant to tast and take, & to preserve them for continuance, by admixtion of sugar, hony, to make thē last moneths, & yeares for severall uses.* In such cases, compound medicines may be approved, & *Arnoldus* in his 18. Aphorisme, doth allow of it, [y] *If simples cannot, necessity compels us to use compounds*, so for receipts and magistrals, *dies diem docet*, one day teacheth another, and they are as so many words or phrases, *Quæ nunc sunt in honore vocabula si volet usus*, Ebbe and flow with the season, and as wits vary so they may be infinitely varied.

Quisq; suum placitum quo capiatur habet,

Every man as he likes, so many men so many mindes, and yet all tending to good purpose, though not the same way. As arts and sciences, so Physick is still perfected amongst the rest, *Horæ musarum nutrices*, and experience teacheth us every day [z] many things, which our predecessors knew not of. Nature is not efœte, as he saith, or so lavish, to bestow all her gifts upon an age, but hath reserved some for posterity, to shew her power, that she is still the same, and not old or consumed. Birds & beasts can cure themseves by nature, † *naturæ usu ea plerumq; cognoscunt, quæ homines vix longo labore & doctrinâ assequuntur*, but men must use much labour & industry to finde it out: But I digresse.

Compound medicines, are *inwardly* taken, or *outwardly* applied. Inwardly taken, be either *liquid* or *solid*: liquid, are *fluid* or *consisting*. Fluid, as Wines and Syrupes. The wines ordinarily used to this disease, are Wormewood-wine, Tamarisk, and *Buglossatum*, wine made of Borage and bugloss. The composition of which, is specified in *Arnoldus Villanovanus*, of Borage, Bawme, Bugloss, Cinamon, &c. and highly commended for his vertues, [a] *it drives away Leprosy, Scabs, cleeres the blood, recreats the spirits, exhilarates the minde, purgeth the braine of those anxious black melancholy fumes, and cleanseth the whole body of that black humour by urine. To which I adde,* saith Villanovanus, *that it will bring mad men, and such raging Bedlams as are tied in chaines, to the use of their reason again. My conscience bears me witnesse, that I doe not lye, I saw a grave matron helped by this meanes, she was so cholerick, and so furious sometimes, that she was almost mad, and beside her selfe, she said and did she knew not what, scolded, beat her maids, & was now ready to be bound till she dranke of this Borage wine, and by this excellent remedy, was cured, which a poore forrainer, a silly beggar taught her by chance, that*

x Cap. 25 Tetrabib. 4 ser. 2. Necessitas nunc cogit aliquando noxia quærere remedia, & ex simplicibus compositat facere, tum ad saporem, odorem, palati gratiam. ad correctionem simplicium, tum ad futuros usus, conservationem &c.

y Cum simplicia non possunt necessitas cogit ad composita.

z Lipsi. Epist. † Theod. Podremus Amor. l. 9.

a Sanguinem corruptum emaculat, scabiem abolet, lepram curat, spiritus recreat, & animū exhilarat. Melancholicos humores per urinam educit, & cerebrum à crassis, crumnosis, melancholiæ fumis purgat, quibus addo dementes & furiosos vinculis retinendos plurimum iuvat, & ad rationis usum ducit. Testis est mihi conscientia, quod viderim matronam quandam hinc liberatam, quæ frequentiùs ex iracundia demens, & impos animi dicenda, facenda loquebatur, adeo furens ut ligari cogeretur. Fuit ei præstantissimo remedio, vini istius usus, indicatus à peregrino homine mendico, eleemosynam præfatibus dictæ matronæ implorante.

came

came to crave an almes from doore to doore. The juyce of Borage, if it be clarified, and, drunke in wine, will doe as much, the roots sliced and steeped, &c. saith *Ant. Mizaldus art. med.* who cites this story *verbatim* out of *Villanovanus*, and so doth *Magninus* a Physitian of *Millan*, in his regiment of health. Such another excellent compound water I finde in *Rubeus de distill. sect.3.* which he highly magnifies out of *Savanarola*, [b] *for such as are solitary, dull, heavy, or sad without a cause, or be troubled with trembling of heart.* Other excellent compound waters for melancholy, he cites in the same place. [c] *If their melancholy be not inflamed, or their temperature over hot. Evonymus* hath a pretious *Aquavitæ* to this purpose, for such as are cold. But he and most commend *Aurum potabile*, & every writer prescribes clarified whay, with Borage, Buglosse, Endive, Succory, &c. of Goats milk especially, some indefinitely at all times, some thirty daies together in the spring, every morning fasting, a good draught. Syrupes are very good, and often used to digest this humor in the heart, spleen, liver, &c. As syrupe of Borage, *de pomis* of King *Sabor* now obsolete, of Thyme and Epithyme, Hops, Scolopendria, Fumitory, Maidenhaire, Bizantine, &c. These are most used for preparatives to other Physick, mixt with distilled waters of like nature, or in Iulips otherwise.

[b] *Iis qui tristantur sine causa, & vitant amicorum societatē, & tremunt corde.*

[c] *Modo non inflammetur Melancholia, aut calidiore temperamento sint.*

Consisting, are conserves or confections; conserves of Borage, Buglosse, Bawme, Fumitory, Succory, Maidenhaire, Violets, Roses, Wormewood, &c. Confections, Treacle, Mithridate, Eclegmes, or Linctures, &c. Solid, as Aromaticall confections; hot, *Diambra, Diamargraitum calidū, Dianthus, Diamoschum dulce, Electuarium de gemmis, lætificans Galeni & Rhasis, Diagalinga, Diacimynum, Dianisum, Diatrion piperion, Diazinziber, Diacapers, Diacinnamonum*: Cold, as *Diamargaritum frigidum, Diacorolli, Diarrhodon Abbatis, Diacodion, &c.* as every *Pharmacopœia* will shew you, with their tables or losings that are made out of them; with Condites and the like.

Outwardly used as occasion serves, as amulets, oyles hot and cold, as of Camomile, Stæchado's, Violets, Roses, Almonds, Poppy, Nymphea, Mandrake, &c. to be used after bathing, or to procure sleep.

Oyntments composed of the said species, oyles and wax, &c. as *Alablastritum, Populeum*, some hot, some cold, to moisten, procure sleep, and correct other accidents.

Liniments are made of the same matter to the like purpose, Emplasters of hearbs, flowers, roots, &c. with oyles, and other liquors mixt and boiled together.

Cataplasmes, salves, or pultises made of green hearbs, pounded, or sod in water till they be soft, which are applied to the Hypocondries, and other parts when the body is empty.

Cærotes, are applied to severall parts, and Frontals, to take away paine, griefe, heat, procure sleep. Fomentations or spunges, wet in some decoctions, &c. Epithemata, or those moist medicines, laid on linnen, to bathe and coole severall parts misaffected.

Sacculi, or little bags of hearbs, flowers, seeds, roots, and the like applied to the head, heart, stomack, &c. odoraments, balls, perfumes, posies to smell to, all which have their severall uses in melancholy, as shall be shewed, when I treat of the cure of the distinct Species by themselves.

Memb. 2. Svbsect. 1.

Purging Simples upward.

MElanagoga, or melancholy purging medicines, are either *Simple* or *Compound*, and that gently, or violently, purging *upwards* or *downeward*. These following purge upward. [a] *Asarum*, or *Asrabecca*, which as *Mesue* saith, is hot in the second degree, and dry in the third, *it is commonly taken in wine, whey*, or as with us, the juyce of two or three leaves or more sometimes, pounded in posset drinke, qualified with a little liquorice, or anniseedes, to avoid the fulsomenesse of the tast, or as *Diasenum Fernelii*. *Brasivola in Catart.* reckons it up amongst those simples that only purge melancholy, and *Ruellius* confirmes as much out of his experience, that it purgeth [e] black choler, like *Hellebor* it selfe. *Galen lib. 6. simplic.* and [f] *Mathiolus* ascribe other vertues to it, and will have it purge other humors as well as this.

Laurell, by *Heurnius method. ad prax. lib. 2. cap. 24.* is put amongst the strong purgers of melancholy, it is hot and dry in the fourth degree. *Dioscorides lib. 11. cap. 114.* adds other effects to it. *Pliny* sets down 15 berries in drinke for a sufficient potion: it is commonly corrected with his opposites, cold and moist, as juyce of Endive, Purslane, and is taken in a potion to seaven graines and a halfe. But this and *Asrabecca*, every Gentlewoman in the Country knowes how to give, they are two common vomits.

Scilla, or Sea onyon, is hot and dry in the third degree. *Brasivola in Catart* out of *Mesue*, others, and his own experience, will have this simple to purge [h] melancholy alone. It is an ordinary vomit, *vinum Scilliticum*, mixt with Rubell in a little white wine.

White Hellebor, which some call sneezing powder, a strong purger upward, which many reject, as being too violent, *Mesue* & *Averroes* will not admit of it, [i] *by reason of danger of suffocation*, [k] *great pain and trouble it puts the poore patient to*, saith *Dodonæus*. Yet *Galen lib. 6. simpl. med.* and *Dioscorides cap. 145.* allow of it. It was indeed [l] *terrible in former times*, as *Pliny* notes, but now familiar, insomuch that many took it in those daies, [m] *that were students, to quicken their wits*, which *Persius* Sat. 1. objects to *Accius* the Poet, *Ilias Acci ebria veratro*. [n] *It helps Melancholy, the falling sickneſſe, madnes, gout, &c. but not to be taken of old men, youths, such as are weaklings, nice or effeminate, troubled with headach, high coloured, or fear strangling*, saith *Dioscorides*. [o] *Oribasius* an old Physitian, hath written very copiously, and approves of it, *in such affections, which can otherwise hardly be cured. Heurnius lib. 2. prax. med. de vomitoriis*, will not have it used [p] *but with great Caution, by reason of its strength, and then when Antimony will doe no good*, which caused *Hermophilus* to compare it to a stout captain (as *Codronchus* observes *c. 7. comment. de Helleb.*) that will see all his souldiers goe before him and come *post principia*, like the bragging souldier, last himselfe, [q] when other helpes faile in inveterate melancholy, in a desperate case, this vomit is

d *Heurnius datur in sero Lactis, aut vino.*

e *Veratri modo expurgat cerebrum, roborat memoriam. Fuchsius.*

f *Crassos & biliosos humores per vomitum educit.*

g *Vomitum & menses cit. valet ad Hydrop. &c.*

h *Materias atras educit.*

i *Ab arte ideo rejiciendum, ob periculum suffocationis.*

k *Cap. 16. magna vi educit, & molestia cum summa.*

l *Quondam terribile.*

m *Multi studiorum gratia ad providenda acrius quæ commentabantur.*

n *Medetur comitialibus, melancholicis, podagricis, vetatur senibus, pueris, mollibus & effœminatis.*

o *Collect lib. 8. cap. 3. in affectionibus iis quæ difficulter curantur, Helleborum damnat.*

p *Non sine summa cautione hoc remedio utemur, est enim validissimum, & quum vires Antimonii contemnit morbus, in auxilium evocatur, modo valide vires efflorescant.*

q *Ætius tetrabit. cap. 1. ser. 2. Iis solum dari vult Helleborum album, qui secus spem non habent, non iis qui Syncopen timent &c.*

to

to be taken. And yet for all this, if it be well prepared, it may be [r] securely given at first. [s] *Mathiolus* braggs, that he hath often to the good of many, made use of it, and *Heurnius*, [t] *that he hath happily used it, prepared after his own prescript*, and with good successe. *Christophorus à Vegalib.3.cap.41.* is of the same opinion, that it may be lawfully given, and our country Gentlewomen finde it by their common practice, that there is no such great danger in it. D. *Turner* speaking of this plant, in his Herball, telleth us, that in his time it was an ordinary receipt among good wiues, to give Hellebor in powder to ij[d] weight, and he is not much against it. But they doe commõly exceed, for who so bold as blinde *Bayard*, & prescribe it by penyworths, and such irrationall waies, as I haue heard my selfe market folks aske for it in an Apothecaries shop: but with what successe God knowes, they smart often for their rash boldnesse and folly, break a veine, make their eyes ready to start out of their heads, or kill themselves. So that the fault is not in the Physick, but in the rude & undiscreet handling of it. He that will know therefore, when to use, how to prepare it aright, and in what *dose*, let him read *Heurnius lib.2.prax. med. Brasivola de Catart. Godefridus Stegius* the Emperour *Rodolphus* Physitian *c.16. Mathiolus in Dioscor.* and that excellent Commentary of *Baptista Codronchus*, which is *instar omnium de Helleb. alb.* where he shall finde great diversity of examples and Receipts.

Antimony or *Stibium*, which our Chymists so much magnifie, is either taken in substance or infusion, &c. and frequently prescribed in this disease. *It helps all infirmities*, saith [u] *Mathiolus*, *which proceed from black choler, falling sickneſſe, and Hypocondriacall passions*, and for farther proof of his assertion, he gives severall instances, of such as haue been freed with it: [x] One of *Andrew Gallus*, a Physitian of *Trent*, that after many other essayes, *imputes the recovery of his health, next after God, to this remedy alone.* Another of *George Handshius*, that in like sort, when other medicines failed, [y] *was by this restored to his former health, and which of his knowledge, others haue likewise tried, and by the help of this admirable medicine, been recovered.* A third of a parish Priest at *Prage* in *Bohemia*, [z] *that was so far gone with melancholy, that he doted, and spake he knew not what, but after he had taken 12 graines of Stibium, (as I my selfe saw, and can witnesse, for I was called to see this miraculous accident) he was purged of a deal of black choler, like litle gobbets of flesh, and all his excrements were as black blood* (a medicine fitter for a Horse then a Man) *yet it did him so much good, that the next day he was perfectly cured.* This very story of the *Bohemian* Priest, *Sckenkius* relates *verbatim*, *Exoter. experiment. ad Var. morb. cent.6. observ.6.* with great approbation of it. *Hercules de Saxonia* calls it a profitable medicine, if it bee taken after meat to 6 or 8 graines, of such as are apt to vomit. *Rodericus à Fonseca* the Spaniard and late professor of *Padua* in *Italy*, extols it to this disease, *Tom.2.consul.85.* so doth *Lod. Mercatus de inter. morb. cur. lib.1.cap.17.* with many others. *Iacobus Gervinus* a French Physitian on the other side, *lib.2. de venenis consut.* explodes all this, and saith he took three graines only upon *Mathiolus* and some others commendation, but it almost killed him, whereupon he concludes, [a] *Antimony is rather poyson then a medicine. Th. Erastus* concurres with him in his opinion, and so doth *Ælian Montaltus cap.30. de melan.* But what doe I talke? 'tis the subject of whole bookes, I might

[r] *Cum salute multorum.*
[s] *Cap.12. de morbis cap.*
[t] *Nos facillime utimur nostro preparato Helleboro albo.*
[u] *In lib.5. Dioscor. cap.3. Omnibus opitulatur morbis, quos atrabilis excitavit comitialibus ijsq; presertim qui Hipocondriacas obtinent passiones.*
[x] *Andreas Gallus, Tridentinus medicus, salutem huic medicamento post Deum debet.*
[y] *Integræ sanitati, brevi restitutus. Id quod alijs accidisse scio, qui hoc mirabili medicamento usi sunt.*
[z] *Qui melancholicus factus plane desipiebat, multaq; stulte loquebatur, huic exhibitum 12. gr. stibium, quod paulo post atram bilem ex alvo eduxit (ut ego vidi, qui vocatus tanquam ad miraculum adfui testari possum,) & ramenta tanquam carnis dissecta in partes totum excrementum tanquam sanguinem nigerrimum representabat.*
[a] *Antimonium venenum non medicamentum.*

374 might cite a century of Authors *pro* and *con*. I will conclude with [b] *Zuinger*, *Antimony* is like *Scanderbegs* sword, which is either good or bad, strong or weak, as the party is that prescribes, or useth it, *a worthy medicine if it bee rightly applied to a strong man, otherwise poyson.* For the preparing of it, look in *Evanimi thesaurus*, *Quercetan*, *Oswaldus Crollius*, *Basil. Chim. Basil. Valentius*, *&c.*

Tobacco, divine, rare, superexcellent *Tobacco*, which goes far beyond all their Panaceas, potable gold, and Philosophers stones, a soveraign remedy to all diseases. A good vomit, I confesse, a vertuous hearb, if it be well qualified, opportunely taken, and medicinally used, but as it is commonly abused by most men, which take it as Tinkers doe ale, 'tis a plague, a mischiefe, a violent purger of goods, lands, health; hellish, divelish and damned *Tobacco*, the ruine and overthrow of body and soule.

[b] *Cratonis ep. sect. vel ad Monavium ep. In utramq; partem dignissimum medicamentum, si recte utentur, secus venenum.*

Svbsect. 2.

Simples purging Melancholy downeward.

Polypodie and *Epithyme*, are without all exceptions, gentle purgers of melancholy. *Dioscorides* will haue them void fleagme, but *Brasivola* out of his experience averreth, that they purge this humor, they are used in decoction, infusion, &c. simple, mixt, &c. *Mirabolanes*, all fiue kinds, are happily [c] prescribed against melancholy and quartan agues, *Brasivola* speaks out [d] *of a thousand* experiences, he gaue them in pills, decoction, &c. look for peculiar Receipts in him.

Stœchas, Fumitory, Dodder, hearb Mercury, roots of Capers, Genista or broome, Pennyriall and halfe boyled Cabbage, I finde in this Catalogue of purgers of black choler, Origan, Fetherfew, Ammoniack [e] Salt, Salt-peter. But these are very gentle, alyppus, dragon root, centaury, ditany, Colutea, which *Fuchsius cap.* 168. & others take for Sene, but most distinguish. *Sene* is in the middle of violent and gentle purgers downward, hot in the second degree, dry in the first. *Brasivola* calls it [f] *a wonderfull hearb against melancholy, it scowres the blood, illightens the spirits, shakes off sorrow, a most profitable medicine*, as [g] *Dodonæus* tearmes it, invented by the *Arabians*, and not heard of before. It is taken divers waies in powder, infusion, but most commonly in the infusion, with ginger, or some cordiall flowres added to correct it. *Actuarius* commends it sod in broath, with an old cocke, or in whay, which is the common convayer of all such things as purge blacke choler, or steeped in wine, which *Heurnius* accompts sufficient, without any farther correction.

Aloes by most is said to purge choller, but *Aurelianus lib.2.c.6.de morb. chron. Arculanus cap.6.in 9.Rhasis. Iulius Alexandrinus, consil.* 185. *Scoltz. Crato consil.* 189. *Scoltz.* prescribe it to this disease, as good for the stomack and to open the Hæmrods, out of *Mesue*, *Rhasis*, *Serapio*, *Avicenna*, *Menardus ep.lib.*1.*epist.*1. opposeth it, Aloes [h] *doth not open the veines*, or move the Hæmrods, which *Leonhartus Fuchsius paradox. lib.*1. likewise affirmes; but *Brasivola* and *Dodonæus* defend *Mesue* out of their experience, let [i] *Valesius* end the controversie.

[c] *Mærores fugant utilissimè dantur melancholicis & quaternariis.*
[d] *Millies horum vires experti sum.*
[e] *Sal nitrum sal ammoniacum, Dracontij radix dictamnum.*
[f] *Calet ordine secundo, siccat primo, adversus omnia vitia atræ bilis valet, sanguinem mundat spiritus illustrat mærorem discutit herba mirifica.*
[g] *Cap.4.lib.2.*

[h] *Recentiores negant ora venarum resecare.*
[i] *An aloe aperiat ora venarum lib 9. cont. 3.*

Lapis

Lapis Armenus and *Lazuli* are much magnified by [k] *Alexander lib.1.cap.* 348
16. *Avicenna*, *Ætius*, and *Actuarius*, if they be well washed, that the water be no more coloured, fiftie times some say. [l] *That good Alexander* (saith *Guianerius*) *puts such confidence in this one medicine, that hee thought all melancholy passions might be cured by it, and I for my part, haue oftentimes happily used it, and was never deceived in the operation of it.* The like may bee said of *Lapis Lazuli*, though it be somewhat weaker then the other. *Garcias ab Horto hist. lib. 1. cap. 65.* relates, that the [m] Physitians of the *Moores*, familiarly prescribe it to all melancholy passions, and *Matthiolus ep. lib. 3.* [n] brags of that happy successe, which he still had in the administration of it. *Nicholas Meripsa* puts it amongst the best remedies, *sect. 1. cap. 12. in Antidotis*, [o] *and if this will not serue* (saith *Rhasis*) *then there remaines nothing, but Lapis Armenus, and Hellebor it selfe. Valescus* & *Iason Pratensis*, much commend *Pulvis Hali*, which is made of it. *Iames Damascen, 2. cap. 12. Hercules de Saxonia*, &c. speaks well of it. [p] *Crato* will not appove this, it, & both *Hellebors*, he saith are no better then poyson. *Victor Trincavelius, lib. 2. cap.* 14. found it in his experience, [q] *to be very noysome, to trouble the stomack, and hurt their bodies that take it overmuch.*

Black *Hellebor*, that most renowned plant, and famous purger of melancholy, which all antiquity so much used and admired, was first found out by *Melanpodius* a shepheard, as *Pliny* records *lib. 25. cap. 5.* [r] Who seeing it to purge his Goats when they raved, practised it upon *Elige* and *Calene*; King *Prætus* daughters, that ruled in *Arcadia*, neer the fountain *Clitorius*, and restored them to their former health. In *Hippocrates* time it was in only request, insomuch that he writ a book of it, a fragment of which remains yet. *Theophrastus*, [s] *Galen*, *Pliny*, *Cælius Aurelianus*, as ancient as *Galen. lib. 1. cap. 6. Areteus lib. 1. cap. 5. Oribasius lib. 7. collect.* a famous *Greek*, *Ætius ser. 3. cap. 112. &* 113. [t] *Ægineta*, *Galens* Ape, *lib. 7. cap. 4. Actuarius*, *Trallianus lib. 5. cap. 15. Cornelius Celsus* only remaining of the old Latines, *lib. 3. cap. 23.* extoll and admire this excellent plant, and it was generally so much esteemed of the ancients for this disease amongst the rest, that they sent all such as were crased, or any doted to the *Anticyræ*, or to *Phocis* in *Achaia* to be purged, where this plant was in abundance to be had. In *Strabo's* time it was an ordinary voyage, *Naviget Anticyras*; a common proverb among the *Greeks* and *Latines*, to bid a disard or a mad man goe take *Hellebor*; as in *Lucian*, *Menippus* to *Tantalus*, *Tantale desipis, helleboro egoto tibi opus est, eoq; sane meraco*, Thou art out of thy little wit *O Tantalus*, and must needs drink *Hellebor*, and that without mixture. *Aristophanes in vespis*, drink *Hellebor*, &c. and *Harpax* in the [u] Comœdian, told *Simo* and *Ballio*, two doting fellows, that they had need to be purged with this plant. When that proud *Menacrates* ὁ ζεὺς, had writ an arrogant letter to *Philip* of *Macedon*, he sent back no other answer but this, *Consulo tibi ut ad Anticyram te conferas*, noting thereby that he was crased, *atq; elleboro indigere*, had much need of a good purge. *Lilius Geraldus* saith, that *Hercules* after all his mad pranks upon his wife and children, was perfectly cured by a purge of *Hellebor*, which an *Anticyrian* administred unto him, They that were found commonly took it to quicken their wits, (as *Ennius* of old, † *Qui non nisi potus ad arma---prosiluit dicenda*, and as our Poets drink sack to improve

[k] *Vapores abstergit à vitalibus partibus.*
[l] *Tract. 15. c. 6. Bonus Alexander, tantam lapide Armeno confidentiam habuit ut omnes melancholicas passiones ab eo curari posse crederet, & ego inde sæpissime usus sum, & in ejus exhibitione nunquam fraudatus fui.*
[m] *Maurorum medici hoc lapide plerumq; purgant melancholiam, &c.*
[n] *Quo ego sæpe feliciter usus sum, & magno cum auxilio.*
[o] *Si non hoc, nihil restat nisi Helleborus, & lapis armenus. Consil. 184. Scolizy.*
[p] *Multa corpora vidi gravissimè hinc agitata, & stomacho multum obfuisse.*
[q] *Cum vidisset ab eo curari capras furentes &c.*
[r] *Lib. 6 simpl. med.*
[s] *Pseudolo act. 4. scen. ult. helleboro hisce hominibus opus est.*

† *Hor.*

376 their inventions (I finde it so registred by *Agellius lib.17.cap.15. Carneades* the *Academick* when he was to write against *Zeno* the Stoick, purged himselfe with Hellebor first, which[u] *Petronius* puts upon *Chrysippus*. In such esteem it continued for many ages, till at length *Mesue* and some other *Arabians* began to reject and reprehend it, upon whose authority for many following lusters, it was much debased and quite out of request, held to be poyson and no medicine; and is still oppugned to this day by[x] *Crato* and some *Iunior* Physitians. Their reasons are, because *Aristotle l.1.de plant.c.3.* said, Henbane and Hellebor were poyson, and *Alexander Aphrodiseus* in the preface of his Problems, gaue out that (speaking of Hellebor) [y] *Quailes fed on that which was poyson to men. Galen l.6.Epid.com.5.Text.35.* confirmes as much: [z] *Constantine* the Emperour in his *Geoponicks*, attributes no other vertue to it, then to kill mice and rats, flies and mouldwarps, and so *Mizaldus*. *Nicander* of old, *Gervinus*, *Skenkius*, and some other Neotericks that haue written of poysons speak of Hellebor in a chiefe place. [a] *Nicholas Leonicus* hath a story of *Solon* that besieging I know not what city, steeped Hellebor in a spring of water, which by pipes was conveyed into the middle of the town, and so either poysoned, or else made them so feeble and weake by purging, that they were not able to beare armes. Notwithstanding all these cavils & objectiõs, most of our late writers doe much approve of it. [b] *Gariopontus lib.1.cap.13. Codronchus com. de helleb. Falopius lib.de med.purg.simpl.cap.69.& consil.15. Trincavelii*, *Montanus* 239. *Frisemelica consil.14. Hercules de Saxonia*, so that it be opportunely given. *Iacobus de Dondis*, *Agg. Amatus*, *Lusit.cent.66. Godef. Stegius cap.13. Hollerius*, and all our Herbalists subscribe. *Fernelius meth.med.lib.5.c.16. confesseth it to be a*[c] *terrible purge and hard to take, yet well given to strong men, and such as haue able bodies. P. Forestus* and *Capivaccius* forbid it to bee taken in substance, but allow it in decoction or infusion, both which waies P. *Monavius* approves aboue all others, *Epist.271. Scoltzii*, *Iacchinus* in 9. *Rhasis*, commends a receipt of his own preparing; *Penottus* another of his Chimically prepared, *Evonimus* another. *Hildesheim spicel.2.de mel.* hath many examples how it should be used, with diversity of receipts. *Heurnius lib.7.prax. med.cap.14. calls it an*[d] *innocent medicine howsoever, if it be well prepared.* The root of it is only in use, which may be kept many yeares, and by some given in substance, as by *Falopius* and *Brasivola* amongst the rest, who [e] brags that he was the first that restored it againe to his use, and tels a story how he cured one *Melatasta* a mad man, that was thought to bee possessed, in the Duke of *Ferrara's* Court with one purge of black Hellebor in substance: the receipt is there to be seen, his excrements were like inke, [f] he perfectly healed at once. *Vidus Vidius* a Dutch Physitian, will not admit of it in substance, to whom most subscribe, but as before in the decoction, infusion, or which is all in all, in the Extract, which hee prefers before the rest, and calls *suave medicamentum*, a sweet medicine, an easy, that may bee securely given to women, children, and weaklings. *Baracellus horto geniali*, tearmes it *maximæ præstantiæ medicamentum*, a medicine of great worth & note. *Quercetan* in his *Spagir. Phar.* and many other tell wonders of the Extract. *Paracelsus* aboue all the rest is the greatest admirer of this plant; and especially the extract, he calls it *Theriacum, terrestre Balsamum*, another

u *In Satyr.*
x *Crato consil.16.l.2. Etsi multi magni viri probent, in bonam partem accipiant medici si non probem.*
y *Vescuntur veratro coturnices quod hominibus toxicum est.*
z *Lib.23.c.7. 12.14.*
a *De var. hist.*
b *Corpus in columne reddit, & iuvenile efficit.*
c *Veteres non sine causa usi sunt: Difficilis ex Helleboro purgatio, & terroris plena, sed robustis datur tamen, &c.*
d *Innocens medicamentũ, modo rite paretur.*
e *Absit iactãtia, ego primus præbere capi, &c.*
f *In Catart. Ex una sola evacuatione furor cessavit & quietus indevixit. Tale exemplũ apud Skenkiũ & apud Scoltzium ep.231 P. Monavius se stolidũ curasse iactat hoc epoto tribus aut quatuor vicibus.*

another

ther Treacle, a terestriall Bawme, *instar omnium, all in all, the* g *sole and last refuge to cure this malady, the Gout, Epilepsie, Leprosie, &c.* If this will not helpe, no Physick in the world can but minerall, it is the upshot of all. *Matthiolus* laughes at those that except against it, and though some abhorre it out of the authority of *Mesue*, and dare not adventure to prescribe it, h *yet I* (saith he) *have happily used it sixe hundred times without offence, and communicated it to divers worthy Physitians, who have given me great thanks for it.* Looke for receipts, dose, preparation, and other cautions concerning this simple in him, *Brassivola, Baracellus, Codronchus*, and the rest.

g *Ultimum refugium, extremum medicamentum, quod cætera omnia claudit, quæcunq; cætera laxativa pelli non possunt ad hunc pertinent, si non huic, nulli cedunt.* h *Testari possum me sexcentis hominibus Helleborum nigrum exhibuisse, nullo prorsus incommodo, &c.*

Svbsect. 3.

Compound Purgers.

Compound medicines which purge melancholy, are either taken in the *superior* or *inferior* parts: *superior* at *mouth* or *nostrills*. At the mouth *swallowed* or not *swallowed*: If swallowed *liquid* or *solid*: liquid as compound wine of Hellebor, Scilla or Sea-onyon, Sena, *Vinum Scilliticum, Helleboratum*, which i *Quercetan*, so much applauds *for melancholy and madnesse, either inwardly taken, or outwardly applied to the head, with little peeces of linnen dipped warme in it. Oximel Scilliticum, Syrupus Helleboratus maior* and *minor* in *Quercetan*, & *Syrupus Genistæ* for Hypocondriacall melancholy in the same Author, compound Syrupe of Succory, of Fumitory, Polypodie, &c. *Heurnius* his purging cock-broth. Some except against these Syrupes, as appeares by k *Valerius Leonorus* his Epistle to *Matthiolus*, as most pernitious and that out of *Hippocrates, cocta movere, & medicari non cruda*, no raw things to be used in Physick; but this in the following Epistle is exploded and soundly confuted by *Matthiolus*, many Iulips, potions, receipts, are composed of these, as you shall finde, in *Hildesheim spicel.* 2. *Heurnius lib.* 2. *cap.* 14. *George Skenkius Ital. med. prax. &c.*

i *Pharmacop. Optimum est ad maniam & omnes melancholicos affectus, tum intra assumptam, tum extra, secus capiti cum linteoli in eo made factis tepide admotum.*

k *Epist. Math. lib.* 3. *Tales Syrupi nocentissimi & omnibus modis extirpandi.*

Solid purgers are confections, electuaries, pills by themselves or cõpound with others, as *de lapide Lazulo, Armeno, Pil. Indæ, of fumitory, &c. Confection of Hamech*, which though most approve, *Solenander sec.* 5. *consil.* 22. bitterly inveighs against, so doth *Randoletius Pharmacop. officina, Fernelius* and others; *Diasena, Diapolypodium, Diacassia, Diacatholicon, Weckers, Electuarie de Epithymo, Ptolomeies Hierologadiũ*, of which diverse receipts are daily made.

Ætius 22.33. commends *Hieram Ruffi. Trincavelius consil.* 12. *lib.* 1. approves of *Hiera; non, inquit, invenio melius medicamentum*, I finde no better medicine, he saith. *Heurnius* adds *pil. Aggregat.* pills *de Epithymo. pil. Ind. Mesve*, describe in the *Florentine Antidotary, Pillula sine quibus esse nolo, Pillulæ Cochiæ cum Helleboro, Pil. Arabicæ, Fœtidæ, de quinq; generibus mirabolanorum, &c.* More proper to melancholy, not excluding in the mean time, Turbeth, Manna, Rubarb, Agarick, Elescophe, &c. which are not so proper to this humour. For as *Montalius* holds *cap.* 30. & *Montanus cho-*

lera

378 *lera etiam purganda, quod atræ sit pabulum*, choler is to be purged because it feeds the other: and some are of an opinion, as *Erasistratus* & *Asclepiades* maintained of old, against whom *Galen* disputes,[l] *that no physick doth purge one humour alone, but all alike or what is next.* Most therefore in their receipts and magistrals which are coined here, make a mixture of severall simples and compounds, to purge all humors in generall as well as this. Some rather use potions then pills to purge this humour, because that as *Heurnius* and *Crato* observe, *hic succus à sicco remedio ægrè trahitur*, this juyce is not so easily drawn by dry remedies, and as *Montanus* adviseth 25. *cons.* [m] *All drying medicines are to be repelled, as Aloe, Hiera,* and all pills whatsoever, because the disease is dry of it selfe.

I might here insert many receipts of prescribed potions, boles, &c. The doses of these, but that they are common in every good Physitian, and that I am loath to incurre the censure of *Forestus lib.3.cap.6. de urinis*, [n] *against those that divulge and publish medicines in their mother tongue*, and least I should give occasion thereby to some ignorant Reader to practise on himselfe, without the consent of a good Physitian.

Such as are not swallowed, but only kept in the mouth, are Gargarismes used commonly after a purge, when the body is soluble & loose. Or Apophlegmatismes, Masticatories, to be held and chewed in the mouth, which are gentle, as Hysope, Origan, Pennyriall, Thyme, Mustard; strong, as Pellitory, Pepper, Ginger, &c.

Such as are taken into the nostrils, *Errhina* are liquid or drie, juyce of Pimpernell, Onions, &c. Castor, Pepper, white Hellebor, &c. To these you may adde odoraments, perfumes, and suffumigations, &c.

Taken into the inferior parts are Clysters strong or weake, Suppositories of Castilian sope, hony boiled to a consistence, or stronger of Scamony, Hellebor, &c.

These are all used, and prescribed to this malady upon severall occasions, as shall be shewed in his place.

l *Purgantia censebant medicamenta, non unum humorem attrahere, sed quæcunq; attigerint in suam naturam convertere.*

m *Religantur omnes exsiccantes medicinæ, ut Aloe, Hiera, pilulæ quæcunq.*

n *Contra eos qui lingua vulgari & vernacula remedia & medicamenta præscribunt, & quibusvis communia faciunt.*

Memb. 3.

Chirurgicall remedies.

o *Quis, quantum, quando.*

IN letting of blood three main circumstances are to be considered, o *Who, how much, when.* That is, that it be done to such a one as may endure it, or to whom it may belong, that he be of a competent age, not too young nor too old, overweak, fat, or lean, sore laboured, but to such as have need, are full of bad blood, noxious humors, and may be eased by it.

The quantity depends upon the parties habit of body, as he is strong or weake, full or empty, may spare more or lesse.

In the morning is the fittest time, some doubt whether it be best fasting, or full, whether the Moones motion or aspect of planets be to be observed, some affirme, some deny, some grant in acute, but not in Chronick diseases, whether before or after Physick. 'Tis *Heurnius* Aphorisme, *à Phlebotomia auspicandum esse curationem, non à pharmacia*, you must begin with blood-

letting

letting and not physicke; some except this peculiar malady. But what doe I? 379
Horatius Augenius, a Physitian of *Padua*, hath lately writ 17 books of this subject, *Iobertus*, &c.

Particular kindes of blood-letting in use [q] are three, first is that opening a Veine in the arme with a sharpe knife, or in the head, knees, or any other parts, as shall be thought fit.

[q] *Fernelius lib.2.cap.19.*

Cupping-glasses with or without scarification, *ocyssimè compescunt*, saith *Fernelius*, they worke presently, and are applyed to severall parts, to divert humours, aches, winde, &c.

Horse-leeches, are much used in melancholy, applyed especially to the Hæmrods. *Horatius Augenius lib.10.cap.10. Platerus de mentis alienat.cap.3. Altomarus*, *Piso*, and many others, preferre them before any evacuations in this kinde.

[r] *Cauteries* or searing with hot yrons, combustions, boarings, launcings, which because they are terrible, *Dropax* and *Synapismus* are invented, by plaisters to raise blisters, and eating medicines of pitch, mustardseed and the like.

[r] *Rewodeus lib.5.cap.21. de his mercurialiu lib.3. de composit.med. cap.24. Heurnius lib.1.prax.med. Wecker, &c.*

Issues still to be kept open, made as the former, and applyed in and to severall parts, have their use here on diverse occasions, as shall be shewed.

SECT. 5.

Memb. 1. Subsect. 1.

Particular cure of the three severall kindes, of head Melancholy.

THE generall cures thus briefly examined and discussed, it remaines now, to apply these medicines to the three particular species or kindes, that according to the severall parts affected, each man may tell in some sort how to help or ease himselfe. I will treat of head melancholy first, in which, as in all other good cures we must begin with Diet, as a matter of most moment, able oftentimes of it selfe to work this effect. I have read, saith *Laurentius cap.8. de Melanch.* that in old diseases which have gotten the upper hand or an habit, the manner of living is to more purpose, then whatsoever can be drawn out of the most pretious boxes of the Apothecaries. This diet, as I have said is not only in choice of meat and drinke, but of all those other non-naturall things. Let aire be cleare and moist most part: diet moistning, of good juyce, easie of digestion, and not windie: drinke cleare, and well brewed, not too strong nor too small. *Make a melancholy man fat*, as [s] *Rhasis* saith, *& thou hast finished the cure*. Exercise not too remisse, nor too violent. Sleepe a little more then ordinary. [t] Excrements daily to be avoided by art or nature, and which *Fernelius* enjoynes his patient *consil.44.* above the rest to avoid all passions and perturbations of the mind. Let him not be alone or idle, (in any kind of melancholy) but still accompanied with such friends and familiars he most affects, neatly dressed, washed and combed, according to his

[s] *Cont.lib.1.c.9. festines ad impinguationem, & cum impinguantur, removetur malum.*

[t] *Beneficium ventris.*

380 ability at leaſt, in clean ſweet linnen, ſpruce, handſome, decent, and good apparell, for nothing ſooner dejects a man then want, ſqualor and naſtineſſe, foule, or old cloaths out of faſhion. Concerning the medicinall part, he that will ſatisfy himſelfe at large (in this precedent of diet) and ſee all at once, the whole cure and manner of it in every diſtinct ſpecies, let him conſult with *Gordonius, Valeſcius*, with *Proſper Calenius lib. de atrabile ad Card. Caſium, Laurentius cap.8.& .9. de mela. Ælian Montaltus de mel.c.26.27. 28.29.30. Donat.ab Altomari cap.7.artis med. Hercules de Saxonia in Panth. cap.7.& Tract.eius peculiar.de melan.per Bolzetam edit.Venetiis* 1620. *cap. 17.18.19. Savanarola Rub.82.Tract.8.cap.1. Skenkius in prax. curat. Ital. med. Heurnius cap.12.de morb. Victorius Faventinus pract.Magn.& Empir. Hildeſheim Spicel.2.de man.& mel. Fel.Platter, Stokerus, Bruel.P. Bayerus, Foreſtus, Fuchſius, Capivaccius, Rondoletius, Iaſon Pratenſis. Saluſt. Salvian. de re med.l.2.c.1. Iacchinus in 9.Rhaſis, Lod.Mercatus de Inter.morb.cur.lib. 1.c.17. Alexan.Meſſaria, pract.med.lib.1.cap.21.de mel. Piſo, Hollerius &c.* that have culled out of thoſe old *Greeks, Arabians*, and *Latines*, whatſoever is obſervable or fit to be uſed. Or let him read thoſe counſells and conſultations of *Hugo Senenſis conſil.* 13.& 14. *Renerus Solinander conſ.6. ſec.1.& conſil.3.ſec.3. Crato conſil.16.l.1. Montanus* 20. 22. 229. *and his following counſells, Lælius à Fonte. Egubinus conſult.* 44. 69. 77. 125. 129. 142. *Fernelius conſil.*44.45.46. *Iul.Cæſar Claudinus, Mercurialis, Frambeſarius, Sennertus, &c.* Wherein he ſhall finde particular receipts, the whole method, preparatives, purgers, correcters, averters, cordialls in great variety and abundance: Out of which, becauſe every man cannot attend to read or peruſe them, I will collect for the benefit of the reader, ſome few more notable medicines.

Subsect. 2.

Blood-letting.

Phlebotomy is promiſcuouſly uſed before and after Phyſick, commonly before, and upon occaſion is often reiterated, if there be any need at leaſt of it. For *Galen*, and many others make a doubt of bleeding at all in this kind of head-melancholy. If the malady, ſaith *Piſo cap.23.& Altomarus cap.7. Fuchſius cap.33.* [u] *ſhall proceed primarily from the miſ-affected brain, the patient in ſuch caſe ſhall not need at all to bleed, except the blood otherwiſe abound, the veines be full, inflamed blood, and the party ready to run mad.* In immateriall melancholy, which eſpecially comes from a cold diſtemperature of ſpirits, *Hercules de Saxonia cap.* 17. will not admit of Phlebotomy; *Laurentius cap.9.* approves it out of the authority of the *Arabians*, but as *Meſue, Rhaſis, Alexander*, appoint, [x] *eſpecially in the head*, to open the veines of the fore-head, noſe and eares is good. They commonly ſet cupping-glaſſes on the parties ſhoulders, having firſt ſcarified the place, they apply horſe-leeches on the head, and in all melancholy diſeaſes, whether eſſentiall or accidentall they cauſe the Hæmrods to be opened, having the eleventh Aphoriſme of the 6. book of *Hippocrates*, for their ground and warrant, which ſaith, *that in melancholy and mad men, the*

u *Si ex primario cerebri affectu melancholici evaſerint, ſanguinis detractione non indigent, niſi ob alias cauſas ſanguis mittatur, ſi multus in vaſis, &c. fruſtra enim fatigatur corpus &c.*

x *Competit ili phlebotomia frontis.*

the varicous tumour or hemorroides appearing doth heale the same. Valesius 381
prescribes blood-letting in all three kinds, whom *Salust. Salvian* follows, [y] *If the blood abound, which is discerned by the fulnesse of the veines, his precedent diet, the parties laughter, age, &c. begin with the median or midle veine of the arme: if the blood be ruddy and cleare, stop it, but if black in the spring time, or a good season, or thicke, let it runne, according to the parties strength, and some eight or twelue daies after, open the head veine, and the veines in the forehead, or provoke it out of the nostrils, or cupping glasses, &c. Trallianus* allowes of this, [z] *If there haue been any suppression or stopping of blood at nose, or hemrods. Or womens moneths, then to open a veine in the head or about the ankles.* Yet he doth hardly approve of this course, if melancholy be fited in the head alone, or in any other dotage, [a] *except it primarily proceed from blood, or that the malady be increased by it, for blood-letting refrigerates and dries up, except the body be very full of blood, and a kind of ruddinesse in the face.* Therefore I conclude with *Aretæus*, [b] *before you let blood, deliberate of it,* and well consider all circumstances belonging to it.

[y] *Si sanguis abundet, quod scitur ex venarum repletione, victus ratione præcedente, ætate & risu ægri, aliis, Tundatur mediana & si sanguis apparet clarus & ruber, supprimatur, aut si vere, si niger aut crassus permittatur fluere pro viribus ægri, dein post 8. vel 12. diem aperiatur cephalica partis magis affectæ & vena frontis aut sanguis provocetur setis per nares, &c.*

[z] *Si quibus consuetæ suæ suppressæ sunt menses, &c. talo secare oportet aut vena frontis si sanguis peccet cerebro.*

[a] *Nisi ortum ducat à sanguine, ne morbus inde augeatur: phlebotomia refrigerat & exiccat, nisi corpus sit valde sanguineum, rubicundum.*

[b] *Cum sanguinem detrahere oportet, deliberatione indiget. Aretæus lib.7.c.5.*

Subsect. 3.

Preparatiues and Purgers.

After blood-letting we must proceed to other medicines, first prepare and then purge, *Augeæ stabulam purgare*, make the body clean before wee hope to doe any good. *Gualter Bruel* would have a practitioner begin first with a Clister of his, which hee prescribes before blood-letting: the common sort as *Mercurialis, Montaltus cap. 30. &c.* proceed from lenitives to preparatives and so to purgers. Lenitives are well known, *Electuarium lenitivum, Diaphenicum, Diacatholicon, &c.* Preparatives are usually Syrups of Borage, Bugloss, Apples, Fumitory, Thyme and Epithyme, with double as much of the same decoction or distilled water, or of the waters of Bugloss, Bawme, Hops, Endive, Scolopendry, Fumitory, &c. or these sod in whey, which must bee reiterated and used for many daies together. Purges come last, *which must not bee used at all, if the malady may be otherwise helped,* because they weaken nature and dry so much, and in giving of them, [c] *wee must begin with the gentlest first.* Some forbid all hot medicines as *Alexander* and *Salvianus, &c. Ne insaniores inde fiant,* Hot medicines increase the disease [d] *by drying too much.* Purge downward rather then upward, use potions rather then pills, and when you begin Physick, persevere and continue in a course; for as one observes, *movere & non educere in omnibus malum est*; To stir up the humour (as one purge commonly doth) & not to prosecute, doth more harme then good. They must continue in a course of Physick, yet not so that they tire and oppresse nature, *danda quies naturæ*, they must now and then remit, and let nature have some rest. The most gentle purges to begin with, are [f] *Sena*, *Cassia*

[c] *A lenioribus auspicandum. (Valescus, Piso, Bruel) rarius & medicamentis purgantibus utendū, ni sit opus;*

[d] *Quia corpus exiccant, morbum augent.*

[e] *Guianerius Tract. 15. c. 6.*

[f] *Piso.*

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Cassia, Epithyme, Myrabolanes, Catholicon: If these prevaile not, wee may proceed to stronger, as the confection of *Hamech, Pil. Indæ, Fumitorie, de Assaieret*, of *Lapis Armenus and Lazuli, Diasena.* Or if pills be too dry; [g] some prescribe both *Hellebors* in the last place, amongst the rest *Aretæus*, [h] *because this disease will resist a gentle medicine. Laurentius* and *Hercules de Saxoniâ* would haue *Antimony* tryed last, [h] *if the party be strong, and it warily given.* [i] *Trincavelius* preferres *Hierologodium*, to whom *Francis Alexander* in his *Apol. rad.* 5. subscribes, a very good medicine they account it. But *Crato* in a counsell of his, for the Duke of *Bavaria's* Chancellour wholly rejects it.

I finde a vast *Chaos* of medicines, a confusion of receipts and magistrals, amongst writers, appropriated to this disease, some of the chiefest I will rehearse. † To be Sea-sick first is very good at seasonable times. *Helleborismus Matthioli*, with which he vants and boasts hee did so many severall cures, [k] *I never gave it* (saith he) *but after once or twice, by the helpe of God they were happily cured.* The manner of making it he sets down at large in his third book of Epist. to *George Hankshius* a Physitian. *Gualter Bruel* and *Heurnius*, make mention of it with great approbation, so doth *Skenkius* in his memorable cures, and experimentall medicines, *cent. 6. obser. 37.* That famous *Helleborisme* of *Montanus*, which he so often repeats in his consultations and counsells, as 28. *pro melan. sacerdote, & consil.* 148. *pro Hypochondriaco, and cracks,* [m] *to be a most soveraigne remedy for all melancholy persons, which he hath often given without offence, and found by long experience and observation to be such.*

Quercetan preferres a Syrupe of Hellebor in his *Spagirica Pharmac.* and Hellebors Extract cap. 5. of his invention likewise (*a most safe medicine,* [n] *and not unfit to be given children*) before all remedies whatsoever.

Paracelsus in his book of black Hellebor, admits this medicine, but as it is prepared by him. [o] *It is most certain* (saith hee) *that the vertue of this hearb is great, and admirable in effect, and litle differing from Balme it selfe, and he that knowes well how to make use of it, hath more art then all their books contain, or all the Doctors in Germany can shew.*

Ælianus Montaltus in his exquisite worke *de morb. capitis. cap.* 31. *de mel.* sets a speciall receipt of Hellebor of his own, which in his practice [p] *he fortunately used, because it is but short I will set it down.*

R *Syrupe de pomis* ℥ ij, *aquæ borag.* ℥ iiij,
Ellebori nigri per noctem infusi in ligaturâ
6. vel 8. gr. manè factâ collaturâ exhibe.

Other receipts of the same to this purpose you shall finde in him. *Valescus* admires *pulvis hali*, and *Iason Pratensis* after him: the confection of which our new *London* Pharmacopœa hath lately revived. [r] *Put case* (saith he) *all other medicines faile, by the helpe of God this alone shall doe it, and 'tis a crowned medicine which must be kept in secret.*

R *Epithymi* ℥ ß. *lapidis Lazuli, agarici ana* ℥ ij,
Scammonij, ʒ j, *Chariophillorum numero* 20 *pulverisentur*
Omnia, & ipsius pulveris scrup. 4. *singulis septimanis assumat.*

g *Rhasis, sæpe valent ex Helleboro.*
h *Lib 7. Exiguis medicamentis morbus non obsequitur.*
h *Modo cauteletur & robustis.*
i *Cosil 10. l. 1.*
† *Plin. l. 31. c. 6. Navigationes ob vomitionem prosunt pluribus morbis capitis, & omnibus ob quæ Helleborũ bibitur. Idem Dioscorides. lib. 5. cap. 13. Avicenna tertia imprimis.*
k *Nunquam dedimus, quin ex una aut altera assumptione, Deo juvante, fuerint ad salutem restituti.*
m *Lib 2. Inter compositapurgantia melancholiam.*
n *Longo experimento à se observatum esse, melãcholicos sine offensa egregie curandos valere.*
n *Idem responsione ad Aubertum, veratrum nigrum, alias timidum & periculosũ vini spiritu etiam & oleo comodum sic usui redditur ut etiam pueris tuto administrari possit.*
o *Certum est huius herbæ virtutem maximam & mirabilem esse, parumq; distare à balsamo. Et qui norit eo recte uti, plus habet artis quam tota scribentium cohors aut omnes Doctores in Germania.* p *Quo feliciter usus sum.* r *Hoc posito quod aliæ medicinæ non valeant ista tunc Dei Misericordiâ valebit, & est medicina coronata, quæ secretissimè teneatur.*

To

To these I may adde *Arnoldi vinum Bugloſſatum*, or Borage wine before mentioned, which [t] *Mizaldus* calles *vinum mirabile*, a wonderfull wine, and *Stockerus* vouchsafes to repeat *verbatim* amongst other receipts. *Rubeus* his [c] compound water out of *Savanarola*; *Finetus* his Balme; *Cardans Pulvis Hyacinthi*, with which in his booke *de curis admirandis*, he boasts that he had cured many melancholy persons in eight dayes, which [u] *Sckenkius* puts amongst his obserueable medicines: *Altomarus* his Syrupe, with which [x] he calls God so solemnly to witnesse, hee hath in his kinde done many excellent cures, and which *Sckenkius cent. 7. med. observ.* 80. mentioneth, *Daniel Sennertus lib. 1. part. 2. cap.* 12. so much commends: *Rulandus* admirable water for melancholy, which *cent. 2. cap. 96.* he names *Spiritum vitæ aureum*, *Panaceam*, what not, and his absolute medicine of 50 Egges, *curat*, *Empir. cent. 1. cur. 5.* to bee taken three in a morning, with a powder of his. [y] *Faventinus prac. Emper.* doubles this number of Egges, and will have 101. to bee taken by three and three in like sort, which *Salust Salvian* approves *de re med. lib. 2. cap. 1.* with some of the same powder, till all be spent, a most excellent remedy for all melancholy and mad-men.

R *Epythimi, thymiana drachmas duas, sacchari albi vnciam unam, croci granatria, Cinamomi drachmam unam, misce, fiat pulvis.*

All these yet are nothing to those [z] Chymicall preparatives of *Aqua Chalidonia*, quintessence of Hellebor, salts, extracts, distillations, oiles, *Aurum potabile*, *&c.* D. *Anthony* in his booke *de auro potab. edit.* 1600. is all in all for it. [a] *And though all the shoole of Galenists, with a wicked and unthankefull pride and scorne, detest it in their practice, yet in more grievous diseases, when their vegetals will doe no good,* they are compelled to seeke the helpe of mineralls, though they *use them rashly, unprofitably, slackly, and to no purpose.* *Rhenanus*, a Dutch Chimist in his booke *de Sale è puteo emergente*, takes upon him to Apologize for *Anthony*, and sets light by all that speakes against him. But what I doe meddle with this great Controversie, which is the subject of many Volumes? Let *Paracelsus*, *Quercetan*, *Crollius*, & the brethren of the *Rosy crosse* defend themselves as they may. *Crato*, *Erastus*, and the *Galenists* oppugne. *Paracelsus*, he brags on the other side, hee did more famous cures by this meanes, then all the *Galenists* in *Europe*, and calls himselfe a Monarch; *Galen*, *Hippocrates*, infants, illiterate, &c. As *Thessalus* of old railed against those ancient *Asclepiadean* writers, *hee condemnes others, insults, triumphs, overcomes all antiquity* (saith *Galen as if he spake to him*) *declares himselfe a conquerour, and crownes his own doings.* [b] *One drop of their Chimicall preparatives shall doe more good then all their fulsome potions.* *Erastus*, and the rest of the *Galenists* vilifie them on the other side, as Hereticks in Physick, [c] *Paracelsus did that in Physick, which Luther in Divinity.* [d] *A drunken rogue he was, a base fellow, a Magitian, he had the divell for his master, divels his familiar companions, and what he did, was done by the help of the Divell.* Thus they contend and raile, and every Mart write bookes *pro* and *con*, *& adhuc sub judice lis est*, let them agree as they will, I proceed.

[t] *Lib. de artif. med.*

[c] *Sect. 3. Optimum remedium aqua composita Savanaro.*

[u] *Sckenkius observ* 31.

[x] *Donatus ab Altomari c. 7. Tessor Deum, me multos melancholicos, hujus solius syrupi usu curasse, factâ priùs purgatione.*

[y] *Centum ova & unum, quolibet mane sumant ova sorbilia, cum sequenti pulvere supra ovũ aspersa, & continent quousq; assumpserint centum et unum, maniacis & melancholicis utilissimum remedium.*

[z] *Quercetan cap 4. Phar. Oswaldus Crollius.*

[a] *Cap 1. Licet tota Galenistarum schola, mineralia non sine impio & ingrato fastu à sua practica detestentur, tamen in gravioribus morbis omni vegetabilium derelicto subsidio, ad mineralia confugiunt, licet ea temere, ignaviter, & inutiliter usurpent. Ad finem libri.*

[t] *Veteres maledictis incessit, vincit, & contra omnem antiquitatem coronatur, ipsèq; à se victor declaratur.* Gal lib. 1 meth c. 2. [b] *Codronchus de sale absynthii.* [c] *Idem Paracelsus in medicina, quod Lutherus in Theologia.* [d] *Disput. in eundem, parte 1, Magnus erriut, illiteratus, dæmonem præceptorem habuit, dæmones familiares. &c.*

Subsect. 4.

Averters.

AVerters and Purgers must goe together, as tending all to the same purpose, to divert this rebellious humour, and turne it another way. In this range, Clysters and Suppositories chalenge a chiefe place, to draw this humour from the brain and heart, to the more ignoble parts. Some would haue them still used a few dayes between, and those to be made with the boyled seeds of Anise, Fennell, and bastard Saffron, Hops, Thyme, Epithyme, Mallowes, Fumitory, Bugloss, Polypody, Sene, Diasene, Hamech, Cassia, Diacatholicon, Hierologodium, Oyle of Violets, sweet Almonds, &c. For without question, a Clister opportunely used, cannot choose in this, as most other maladies, but to doe very much good, *Clysteres nutriunt*, sometimes Clysters nourish, as they may bee prepared, as I was informed not long since by a learned Lecture of our naturall Physophie † Reader, which he handled by way of discourse, out of some other noted Physitians. Such things as provoke urine most commend, but not sweat. *Trincavelius consil. 16. cap. 1.* in head melancholy forbids it. P. *Byarus* and others approue frictions of the outward parts, and to bath them with warme water. Insteed of ordinary frictions, *Cardan* prescribes rubbing with nettles till they blister the skin, which likewise † *Basardus Visontinus*, so much magnifies.

† *Master. D. Lapworth.*

† *Ant. Philos. cap de melan. frictio vertice &c.*

Sneezing, masticatories, and nasals are generally receaved. *Montaltus cap. 34. Hildesheim spicel. 2. fol. 136.* and 138. give severall receipts of all three. *Hercules de Saxonia* relates of an Emperick in *Venice that had a strong water to purge by the mouth and nostrils, which he still used in head melancholy, and would sell for no gold.*

g *Aqua fortissima purgans et, nares quam non vult auro vendere.*

To open Months and Hemroids is very good Physick [h] *If they haue been formerly stopped. Faventinus* would have them opened with horse-leaches, so would *Hercul. de Sax. Iulius Alexandrinus consil. 185. Scoltzii*, thinkes Aloes fitter: [i] most approve horse-leaches in this case, to bee applied to the fore-head, [k] nostrils, and other places.

h *Mercurialis consil. 6. et 30. hemorroidum & mensium provocatio juvat, modo ex eorum suppressione ortum habuerit.*

i *Laurentius, Bruel, &c.*

k *P. Bayerus l. 2. cap. 13. naribus &c.*

Montaltus cap. 29. out of *Alexander* and others, prescribes [l] *cupping-glasses, and issues in the left thigh, Aretæus lib. 7. cap. 5.* [m] *Paulus Regolinus, Sylvius* will haue them without scarrification, *applied to the shoulders and back, thighs and feet:* [n] *Montaltus cap. 34. bids open an issue in the arme, or hinder part of the head.* [o] *Piso* injoynes ligatures, frictions, suppositories, and cupping-glasses, still without scarrification, and the rest.

l *Cucurbitulæ siccæ, & fontanellæ crure sinistro.*

m *Hildisheim spicel. 2. Vapores à cerebro evacuandi sunt frictionibus universi, cucurbitulis siccis, humeris ac dorso affixis, circa pectus & crura.*

Cauteries and hot irons are to be used [p] *in the future of the Crown, and the seared or ulcerated place, suffered to run a good while. 'Tis not amisse to bore the skull with an instrument, to let out the fuliginous vapours. Salust. Salvianus de re medic. lib. 2. cap. 1.* [q] *Because this humour hardly yeelds to other*

n *Fontanellam aperi iuxta occipitium, aut brachium.* o *Baleni, ligature, frictiones, &c.* p *Cauterium fiat futuræ coronali, diu fluere permittantur loca ulcerosa. Trepano etiam cranii densitas imminuit poteris, ut vaporibus fuliginosis exitus pateat.* q *Quoniam difficulter cedit aliis medicamentis, ideo fiat in vertice cauterium, aut crure sinistro infra genu.*

Physick, would have the leg cauterised, or the left leg below the knee, [r] *and the head boared in two or three places,* for that it much availes to the exhalation of the vapours: [s] *I saw* (saith he) *a melancholy man at Rome, that by no remedies could be healed, but when by chance he was wounded in the head, and the scull broken, he was excellently cured.* Another to the admiration of the beholders, [t] *breaking his head with a fall from on high, was instantly recovered of his dotage. Gordonius cap.*13. *part.*2. would have these cauteries tried last, when no other Physick will serve. [u] *The head to be shaved and bored to let out fumes, which without doubt will doe much good. I saw a melancholy man wounded in the head with a sword, his brain pan broken; so long as the wound was open he was well, but when his wound was healed, his dotage returned againe.* But *Alexander Messaria* a professor in *Padua lib.* 1. *pract. med. cap.*21. *de melanc.* will allow no cauteries at all, 'tis too stiffe an humor and to thinke as he holds, to be so evaporated.

*Guianerius c.*8. *Tract.*15. cured a noble man in *Savoy*, by boaring alone, [x] *leaving the hole open a month together*, by means of which after two years melancholy and madnesse, he was delivered. All approve of this remedy in the future of the crowne, but [y] *Arculanus* would have the cautery to be made with gold. In many other parts, these cauteries are prescribed for melancholy men, as in the thighes, (*Mercurialis consil.*86.) armes, legges. *Idem consil.6.& 19.& 25. Montanus* 86. *Rodericus à Fonseca Tom.*2. *consult.*84. *pro hypocond. coxâ dextrâ &c.* but most in the head, [z] *If other Physick will doe no good.*

[r] *Fiant duo aut tria cauteria, cum ossis perforatione.*

[s] *Vidi Romæ melancholicū qui adhibitis multis remediis, sanari non poterat, sed cum cranium gladio fractū esset, optime sanatus est.*

[t] *Et alterum vidi melancholicum, qui ex alto cadens non sine astantium admiratione, liberatus est.*

[u] *Radatur caput & fiat cauterium in capite, procul dubio ista faciunt ad fumorum exhalationem, vidi melancholicum à fortuna gladio vulneratum, & cranium fractum, quam diu vulnus apertum, curatus optime, at cum vulnus sanatum, reversa est mania.*

[x] *Vsq; ad duram matrem trepanari feci, & per meatum aperte fletit.*

Svbsect. 5.

Alteratives and Cordials, corroborating, resolving the reliques, and mending the Temperament.

BEcause this Humor is so maligne of it selfe, and so hard to be removed, the reliques are to be cleansed, by alteratives, cordials and such meanes; the temper is to be altered and amended, with such things as fortify and strengthen the heart & braine, [a] *which are commonly both affected in this malady, and doe mutually misaffect one another:* which are still to be given every other day, or some few daies inserted after a purge, or like Physick, as occasion serves, and are of such force, that many times they helpe alone, and as [b] *Arnoldus* holdes in his Aphorismes, are to be *preferred before all other medicines, in what kind soever.*

[a] *Cordis ratio semper habenda quod cerebro compatitur & sese invicem officiunt.*

[b] *Aphor.*38. *Medicina Theriacalis præ cæteris eligenda.*

Amongst this number of Cordials and alteratives, I doe not finde a more present remedy, then a cup of wine or strong drinke, if it be soberly & opportunely used. It makes a man bold, hardy, couragious, [c] *whetteth the wit*, if moderatly taken, (and as [d] *Plutarch* saith, *Symp.*7. *quæst.*12.) *it makes those which are otherwise dull, to exhale and evaporate like frankinsense*, or

[c] *Galen, de temp. lib.* 3. *c.* 3. *moderate sumptum, acuit ingenii.*

[d] *Tardos aliter & tristes thurii in modum exhalare facit.*

quicken

386 quicken (*Xenophon* addes) † as oile doth fire. [e] *A famous Cordiall* Matthiolus in Dioscoridem *calls it, an excellent nutriment to refresh the body, it makes a good colour, a flourishing age, helpes concoction, fortifies the stomacke, takes away obstructions, provokes vrine, drives out excrements, procures sleep, cleares the blood, expels winde and cold poysons, attenuats, concocts, dissipates all thick vapors, and fuliginous humors.* And that which is all in all to my purpose, it takes away feare and sorrow,

† *Curas edaces dissipat Evius.*

*It glads the heart of man, Psal.*104.15. *hilaritatis dulce seminarium, Helenas* boule, the sole nectar of the Gods, or that true *Nepenthes* in * *Homer*, which puts away care and griefe, as *Oribasius* 5. *Collect. cap.* 7. and some others will, was naught else but a cup of good wine, *it makes the mind of the King and of the fatherlesse both one, of the bond and freeman, poore and rich it turneth all his thoughts to ioy and mirth, makes him remember no sorrow or debt, but enricheth his heart, and makes him speak by talents, Esdras* 3.19. 20.21. It gives life it selfe, spirits, wit, &c. For which cause the Ancients called *Bacchus, Liber pater à liberando*, and [f] sacrificed to *Bacchus* and *Pallas* still upon an altar. [g] *Wine measurably drunke, and in time, brings gladnesse and chearfulnesse of mind, it cheareth God and men, Iudges* 9.12. *latitiæ Bacchus dator*, it makes an old wife dance, and such as are in misery, to forget evill, and be [h] merry.

Bacchus & afflictis requiem mortalibus affert,
Cura licet duro compede vincta forent.
Wine makes a troubled soule to rest,
Though feet with fetters be oppresst.

Demetrius in *Plutarch*, when he fell into *Selencus* hands, and was prisoner in *Syria*, † *spent his time with dice and drinke that he might so ease his discontented mide, and avoid those continuall cogitations of his present condition wherewith he was tormented.* Therefore *Solomon* Prov.31.6. *bids wine be given to him that is ready to* † *perish, and to him that hath griefe of heart, let him drinke that he forget his poverty, and remember his misery no more. Solicitis animis onus eximit*, it easeth a burdened soule, nothing speedier, nothing better: which the Prophet *Zachary* perceived, when he said, [i] *that in the time of Messias, they of Ephraim should be glad, and their heart should reioyce as through wine.* All which makes me very well approve of that pretty description of a feast in † *Bartholomeus Anglicus*, when grace was said, their hands washed, and the Guests sufficiently exhilarated, with good discourse, sweet musick, dainty fare, *exhilarationis gratiâ, pocula iterum atq; iterum offeruntur*, as a Corollary to conclude the feast, and continue their mirth, a grace cup came in to cheere their hearts, and they drank healths to one another again & again. Which as *I. Fredericus Matenesius Crit. Christ: lib.*2.*cap.*5.6.& 7. was an old custome in all ages in every Commonwealth, so as they be not enforced, *bibere per violentiam*, but as in that royall feast of † *Assuerus* which lasted 180 daies, *without compulsion they dranke by order in golden vessells*, when, and what they would themselves. This of drinke is a most easy and parable remedy, a common, a cheap, still ready against feare, sorrow, and such troublesome thoughts, that molest the mind, as brimstone with fire, the spirits on a sudden are enlightned by it. *No better Physicke* saith

† *Hilaritatem ut oleum flammam excitat.*
e *Viribus retinendis cardiacum eximium nutriendo corpori alimentum optimum, ætatem floridam facit, calorem innatum fovet, concoctionem juvat, stomachum roborat excrementis viam parat, urinam movet, somnum conciliat, venena, frigidos flatus dissipat, crassos humores attenuat, coquit, discutit, &c.*
† *Hor. lib.*2. *Od.*11.
* *Odyss. A.*
f *Pausanias.*
g *Syracidæ* 31. 28.
h *Legitur & prisci Catonis, Sæpe mero Caluisse virtus.*
† *In pocula & aleam se præcipitavit & ijs fere tempus traduxit, ut ægram crapula mentem levaret, & conditionis præsentis cogitationes quibus agitabatur sobrius vitaret.*
† So did the *Athenians* of old, as *Suidas* relates, and so doe the *Germans* at this day.
† *Lib.* 6. *cap.* 23. & 24 *de rerum proprietat.*
† *Hester.* 18.

(saith [k] *Rhasis*) *for a melancholy man: and he that can keep company, & carouse, needs no other medicines*, 'tis enough. His countryman *Avicenna* 31. *doct.* 2. *cap.*8. proceeds farther yet, and will have him that is troubled in minde, or melancholy, not to drink only, but now and then to be drunke: excellent good Physick it is for this & many other diseases. *Magninus Reg. san. part.* 3. *cap.*31. will have them to be so once a month at least, & gives his reasons for it, [l] *because it scoures the body by vomit, vrine, sweat: of all manner of superfluities, and keepes it cleane.* Of the same mind is *Seneca* the Philosopher in his book *de tranquil. lib.*1. *c.*15. *nonnunquam ut in aliis morbis ad ebrietatem usq; veniendum; Curas deprimit, tristitiæ medetur*, It is good sometimes to be drunke, it helpes sorrow, depresseth cares, and so concludes his Tract with a cup of wine: *Habes, Serene charissime, quæ ad tranquillitatem animæ pertinent.* But these are Epicureall tenents, tending to loosenesse of life, Luxury and Atheisme, maintained alone by some Heathens, dissolute Arabians, prophane Christians, and are exploded by *Rabbi Moses Tract.* 4. *Guliel. Placentius lib.*1. *cap.*8. *Valescus de Taranta*, and most accuratly ventilated by *Io. Sylvaticus*, a late writer and Physitian of *Millan, med. cont. cap.*14. where you shall finde this tenent copiously confuted.

How soever you say, if this be true, that wine and strong drink have such vertue to expell fear and sorrow, and to exhilarate the mind, ever hereafter lets drinke and be merry.

> [m] *Prome reconditum Lyde strenua cæcubum,*
> *Capaciores puer huc affer Scyphos,*
> *Et Chia vina aut Lesbia.*
> Come lusty Lyda, fill's a cup of sack,
> And sirrah Drawer, bigger pots we lack,
> And *Scio* wines that have so good a smack.

I say with him in [n] *Agellius, let us maintaine the vigor of our soules with a moderate cup of wine,* † *Natis in usum lætitiæ scyphis, and drinke to refresh our minde, if there be any cold sorrow in it, or torpid bashfulnesse, let's wash it all away.* ----*Nunc vino pellite curas:* so saith † *Horace*, so saith *Anacreon*,

> Μεθύοντα γὰρ με κεῖθος
> Πολὺ κρείσσον ἢ θανόντα.

Let's drive down care with a cup of wine: and so say I too, (though I drink none my selfe) for all this may be done, so that it be modestly, soberly, opportunely used. So that, *they be not drunk with wine, wherein is excesse*, which our † Apostle forewarnes, for as *Chrysostome* well comments on that place, *ad lætitiam datum est vinum, non ad ebrietatem*, 'tis for mirth wine, but not for madnesse: And will you know where, when and how that is to be understood? *Vis discere ubi bonum sit vinum? Audi quid dicat Scriptura*, heare the Scriptures, *Give wine to them that are in sorrow*, or as *Paul* bid *Timothy* drink wine for his stomack sake, for concoction, health, or some such honest occasion. Otherwise as [o] *Pliny* telleth us: If singular moderation be not had, [p] *nothing so pernitious, 'tis meer vinegar, blandus dæmon, poyson it selfe.* But heare a more fearfull doome, *Habacucke* 2.15. & 16. *Woe be to him that makes his neighbour drunke, shamefull spewing shall be upon his glory.* Let not good fellowes triumph therefore (saith *Matthiolus*) that I have so much commended wine; if it be immoderatly taken, *in stead of making glad, it con-*

k *Tract.* 1. *cont l.* 1. *Non est res laudabilior eo, vel cura melior, qui melancholicus utatur societate hominum & biberia, & qui potest sustinere usum vini, non indiget alia medicina, quod eo sunt omnia ad usum necessaria huius passionis.*

l *Tum quod sequatur inde sudor, vomitus, urina, à quibus superfluitates à corpore removentur & remanet corpus mundum.*

m *Hor.*

n *Lib.* 15. 2. *noct. Att. Vigorem animi moderato vini usu tueamur, & calefacto simul, refotoq; animo, si quid in eo vel frigidæ tristitiæ, vel torpentis verecundiæ fuerit diluamus.*

† *Hor. l.* 1. *Od.* 27.

† *Od.* 7. *lib.* 1. * 26. *Nam præstat ebrium me quam mortuum jacere.*

† *Ephes.* 5. 18. *ser.* 19. *in cap.* 5.

o *Lib* 14. 5. *Nihil pernitiosius viribus si modus absit, venenum.*

p *Theocritus edyl.* 13. *vino dari lætitiam & dolorem.*

founds both body and soule, it makes a giddy head, a sorrowfull heart. And twas well said of the Poet of old, *Wine causeth mirth and griefe,* [q] nothing so good for some, so bad for others, especially as [r] one observes, *qui a causa calida malè habent*, that are hot or inflamed. And so of spices, they alone, as I have shewed, cause head melancholy themselves, they must not use wine as an [t] ordinary drinke, or in their diet. But to determine with *Laurentius c.8. de melan.* wine is bad for mad men, and such as are troubled with heat in their inner parts or braines, but to melancholy, which is cold (as most is) Wine soberly used, may be very good.

I may say the same of the decoction of *China* roots, *Sassafras, Sarsaparilla, Guaiacum: China*, saith *Manardus*, makes a good colour in the face, takes away melancholy, & all infirmities proceeding from cold, even so *Salsaparilla* provokes sweat mightily, *Guaiacum* dries. *Claudinus consult.89. & 46. Montanus, Capivaccius consult.188. Scoltzii.* make frequent and good use of *Guaiacum*, and *China*, [t] *so that the liver be not incensed*, good for such as are cold, as most melancholy men are, but by no means to be mentioned in hot.

The Turkes have a drinke called *Coffa* (for they use no wine) so named of a berry as black as soot, and as bitter, (like that black drinke which was in use amongst the *Lacedæmonians* and perhaps the same) which they sip still of, & sup as warme as they can suffer; they spend much time in those *Coffa*-houses, which are some what like our Ale-houses or Tavernes, and there they sit chatting and drinking to drive away the time, and to be merry together, because they finde by experience that kinde of drinke so used helpeth digestion, and procureth alacrity. Some of them take opium to this purpose.

Borrage, Bawme, Saffron, Gold, I have spoken of; *Montaltus c.23.* commends *Scorzonera* roots condite. *Garcius ab Horto plant. hist. lib.2. cap.25.* makes mention of an hearb called *Datura*, [u] *which if it be eaten, for 24. houres following, takes away all sense of griefe, makes them incline to laughter and mirth:* and an other called *Bauge*, like in effect to *Opium.* [h] *Which puts them for a time into a kinde of Extasis*, and makes them gently to laugh. One of the *Roman* Emperors had a seed, which he did ordinarily eat to exhilarate himselfe. [y] *Christophorus Ayrerus* preferres *Bezoars* stone, and the confection of *Alkermes*, before other cordials, and *Amber* in some cases. [z] *Alkermes comforts the inner parts*, and *Bezoar* stone, hath an especiall vertue against all melancholy affections, [a] *it refresheth the heart, and corroborates the whole body.* [b] *Amber* provokes urine, helps the body, breaks winde, &c. After a purge, 3 or 4 gr. of *Bezoar* stone, and 3. gr. of *Amber Greece*, drunk, or taken in Borage or Bugloss water, in which gold hot hath been quenched, will doe much good, and the purge shall diminish lesse (the heart so refreshed) of the strength and substance of the body.

℞. *confect. Alkermes* ʒ ß *lap. Bezor* ℈j.
Succini albi subtili. pulverisat. ℈jj *cum*
Syrup. de cort citri, fiat electuarium.

To *Bezoars* stone most subscribe, *Manardus*, and [c] many others, *it takes away sadnesse, and makes him merry that useth it; I have seen some that have been much diseased with faintnesse, swouning, and melancholy, that taking the*

q *Renodeus.*
r *Mercurialis consil.25. Vinum frigidis optimum, & pessimum ferina melancholiâ.*
s *Fernelius consil.44. & 45. vinum prohibet assiduum, & aromata.*
t *Modo jecur non incendatur.*
u *Per. 24. horas sensum doloris omnem tollit, & ridere facit.*
y *Hildesheim spicel.2.*
z *Alkermes, omnia vitalia viscera mire confortat.*
a *Contra omnes melancholicos affectus confert, ac certum est ipsius usu omnes cordis & corporis vires, mirum in modum reficiunt.*
b *Succinum vero albissimum confortat ventriculum, flatum discutit, urinâ movet &c.*
c *Garcias ab Horto aromatum lib.1. cap.15. adversus omnes morbos melancholicos conducit, & venenum. Ego (inquit) utor in morbis melancholicis, &c. & deploratos huius usu, ad pristinam sanitatem restitui.* See more in *Baubinus booke de lap. Bezoar c.45.*

the weight of three graines of this stones, in the water of Oxtongue, haue beene cured. Garcias ab Horto brags how many desperate cures he hath done upon melancholy men, by this alone, when all Physitians had forsaken them. But *Alchermes* many except against, in some cases it may help, if it be good and of the best, such as that of *Monspelior* in *France*, which [d] *Iodocus Sincerus Itinerario Galliæ*, so much magnifies, and would haue no traueller omit to see it made. But it is not so generall a medicine as the other. *Fernelius consil.49.* suspects *Alchermes*, by reason of its heat, [e] *nothing* (saith he) *sooner exasperates this disease, then the use of hot working meats and medicines, and would haue them for that cause warily taken.* I conclude therefore of this and all other medicines, as *Thucydides* of the plague at *Athens*; No remedy could be prescribed for it, *Nam quod uni profuit, hoc aliis erat exitio*: There is no Catholike medicine to be had, that which helps one, is pernitious to another.

Diamargaritum frigidum, Diambra, Diaboraginatum, Electuarium lætificans Galeni & Rhasis, de Gemmis, Dianthos, Diamoscum dulce & amarum, Electuarium Conciliatoris, syrup. Cidoniorum de pomis, conserves of Roses, Violets, Fumitory, Enula campana, Satyrion, Limmons, Orange pills condite, &c. haue their good use.

℞. *Diamoschi dulcis & amari ana* ʒ ij.
Diabuglossati, Diaboraginati, sacchari violacei
ana ʒ j. *misce cum syrupo de pomis.*

Every Physitian is full of such receipts, one only I will adde for the rarenesse of it, which I finde recorded by many learned [f] Authors, as an approued medicine against dotage, head melancholy, and such diseases of the braine. Take a [g] Rams head that never medled with an Ewe, cut off at a blowe, and the hornes only taken away, boyle it well skin and woolle together, after it is well sod, take out the braines, and put these spices to it, Cinamome, Ginger, Nutmeg, Mace, Cloves, *ana* ʒ ß, mingle the powder of these spices with it, and heat them in a platter upon a chafing-dish of coales together, stirring them well, that they doe not burne, take heed it be not ouermuch dried, or dryer then a calves braines ready to be eaten. Keep it so prepared, and for three daies giue it the patient fasting, so that hee fast two houres after it. It may be eaten with bread in an egge or broath, or any way, so it be taken. For 14 daies let him use this diet, drink no wine, &c. *Gesner.hist.animal.lib.1.pag.917. Caricterius pract. cap.13. in Nich. de metri pag.129. Iatro: Witenberg.edit. Tubing.pag. 62.* mention this medicine, though with some variation; he that list may try it, [g] and many such.

Odoraments to smell to, of Rose water, Violet flowres, Bawme, Rose-cakes, Vineger, &c. doe much recreate the braines and spirits, according to *Solomons Prov.27.9. They rejoyce the heart*, and as some say nourish: 'tis a question commonly controverted in our schooles, *an odores nutriant*, let *Ficinus lib.2.cap.18.* decide it, [h] many arguments hee brings to proue it; as of *Democritus*, that lived by the smell of bread alone, applyed to his nostrils, for some few daies, when for old age he could eat no meat. *Ferrerius lib.2.meth.* speaks of an excellent confection of his making, of wine, saffron, &c. which he prescribed to dull, weak, feeble, and dying men to smell to, and by it to haue done very much good, *aquè ferè profuisse olfactu & po-*

[d] Edit. 1617. *Monspelii electuarium fit pretiosissimũ Alcherm. &c.*

[e] *Nihil morbũ hunc æque exasperat, ac alimentorum vel calidiorũ usus. Alchermes ideo suspectus, & quod semel moneam, caute adhibenda calida medicamenta.*

[f] *Skenkius l.1 Observat de Mania, admẽtis alienatione & desipientiam vitio cerebri obortam, in manuscripto codice Germanico, tale medicamentum reperi.*

[g] *Caput arietis nondum, experti venerem, uno ictu amputatum, cornibus tantum demotis, integrum cum lana & pelle bene elixabis, tum aperto cerebrum eximes, & addens aromata, &c.*

[g] *Cinis testudinis ustus, & vino potus melancholiam curat, & rasura cornu Rhinocerotis, &c. Skenckius.*

[h] *Inflat in matrice, quòd sursum & deorsum ad odoris sensum præcipitatur*

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tu, as if he had given them drink. Our noble and learned Lord † *Verulam*, in his book *de vitâ & morte*, commends therefore all such cold smels as any way serve to refrigerate the spirits. *Montanus consil.* 31. prescribes a forme which he would haue his melancholy Patient never to have out of his hands. If you will have them spagirically prepared, looke in *Oswaldus Crollius basil. Chymica.*

Irrigations of the head shaven, i *of the flowres of water lillies, Lettuce, Violets, Camomile, wild Mallows, wethershead, &c.* must be used many mornings together. *Montan. consil.* 31. would haue the head so washed once a week. *Lælius à fonte Eugubinus consult.* 44. for an *Italian* Count, troubled with head melancholy, repeats many medicines which he tried, k *but two alone which did the cure, use of whay made of Goats milk, with the extract of Hellebor, and irrigations of the head with water lillies, lettuce, violets, camomile, &c. upon the future of the crown. Piso* commends a Rams lungs applied hot to the fore part of the head, l or a young Lamb divided in the back, exenterated, &c. all acknowledge the chief cure to consist in moistning throughout. Some, saith *Laurentius*, use powders, and caps to the braine: but forasmuch as such aromaticall things are hot and dry, they must bee sparingly administred.

Unto the Heart we may doe well to apply baggs, Epithemes, Oyntments of which *Laurentius c.9. de melan.* giues examples. *Bruel* prescribes an Epitheme for the Heart, of Bugloss, Borrage, water-lilly, Violet waters, sweet wine, Bawme leaves, Nutmegs, Cloves, &c.

For the Belly, make a Fomentation of oyle, m in which *the seeds of Cummin, Rue, Carrets, Dill, haue been boyled.*

Baths are of wonderfull great force in this malady, much admired by n *Galen*, o *Ætius, Rhasis, &c.* of sweet water, in which is boyled the leaues of Mallows, Roses, Violets, water-lillies, Wethers heads, flowres of Bugloss Camomile, Melilot, &c. *Guianer. c.* 8. *tract.* 15. would haue them used twice aday, and when they come forth of the Baths, their backbones to be anointed with oyle of Almonds, Violets, Nymphea, fresh capon grease, &c.

Amulets and things to be born about, I finde prescribed, taxed by some, approved by *Renodeus, Platerus, (amuleta inquit non negligenda)* and others, look for them in *Mizaldus, Porta, Albertus, &c. Bassardus Visontinus ant. philos.* commends *Hypericon*, or S. *Iohns wort* gathered on a † friday in the houre of *Iupiter, when it comes to his effectuall operation (that is about the full Moon in July) so gathered and borne, or hung about the neck, it mightily helps this affection, and drives away all phantasticall spirits.* * *Philes* a *Greek* Author that flourished in the time of *Michael Paleologus*, writes that a Sheep or Kids skin, whom a Woolfe werried.

† *Hædus inhumani raptus ab ore Lupi*, ought not at all to be worne about a man, *because it causeth palpitation of the heart*, not for any feare, but a secret vertue which Amulets haue. A ring made of the hoofe of an Asses right forefoot carried about, &c. I say with p *Renodeus*, they are not altogether to be rejected, Piony doth cure Epilepsie, pretious stones most diseases q a Wolves dung borne with one helps the Cholick, r a Spider an Ague, &c. Being in the country in the vocation time, not many yeares since, at

† Vicount S. Albans.

i *Ex decocto florum nymphææ, lactucæ, violarum, chamomilæ, alibeæ capitis vervecum, &c.*

k *Inter auxilia multa adhibita, duo visa sunt remedia adferre, usus seri caprini, cum extracto Hellebori & irrigatio ex lacte Nymphææ violarum, &c. futuræ coronali adhibitæ, his remediis sanitatem pristinam adeptus est.*

l *Confert & pulmo arietis, calidus agnus per dorsum divisus, excoriatus admotus sinciputi.*

m *Semina Cumini, rutæ, dauci, anethi cocta.*

n *Lib. 3. de locis affect.*

o *Tetrab. 2. ser. 1. cap. 10.*

† *Cap. de mel. collectum die veneris hora Iovis cum ad Energiam venit. c. 1. ad plenilunium Iulii) inde gesta & collo appensa hunc affectum apprime juvat & fanaticos spiritus expellit.*

* *L. de proprietat. animalium. vis à lupo correptæ pellem non esse pro indumento corporis usurpandam, cordis enim palpitationem excitat, &c.*

† *Mart.*

p *Phar. lib. 1. cap. 12.* q *Ætius cap. 31. Tet. 3. ser. 4.* r *Dioscorides, Ulysses Aldrovandus de aranea.*

Lindly

Lindly in *Leceſterſhire* my Fathers houſe, I firſt obſerved this Amulet of a Spider in a nut-ſhell lapped in ſilke, &c. ſo applied for an Ague by * my Mother. Whom although I knew to have excellent skill in Chirurgerie, ſore eyes, aches, &c. and ſuch experimentall medicines, as all the country where ſhe dwelt can witneſſe, to haue done many famous and good cures upon divers poore folks, that were otherwiſe deſtitute of helpe: Yet among all other experiments, this me thought was moſt abſurd and ridiculous, I could ſee no warrant for it. *Quid Aranea cum febre?* For what Antipathy? till at length rambling amongſt authors (as often I doe) I found this very medicine in *Dioſcorides* approved by *Matthiolus*, repeated by *Alderovandus cap. de Aranea lib. de inſectis*, I began to haue a better opinion of it, and to giue more credit to Amulets, when I ſaw it in ſome parties anſwer to experience. Such medicines are to be exploded, that conſiſt of words, characters, ſpells, and charmes, which can doe no good at all, but out of a ſtrong conceipt, as *Pomponatius* proves; or the Divels policy, who is the firſt founder and teacher of them. 391

* *Miſtreſſe* Dorothy Burton. *Died* 1629.

Subsect. 6.

Correctors of accidents to procure ſleep. Againſt fearefull dreames, redneſſe, &c.

When you have uſed all good meanes and helps of alteratives, averters, diminutives, yet there will be ſtill certain accidents to bee corrected and amended, as waking, fearefull dreames, fluſhing in the face, to ſome, ruddineſſe, &c.

Waking, by reaſon of their continuall cares, feares, ſorrows, dry braines, is a ſymptome that much crucifies melancholy men, and muſt therefore be ſpeedily helped, and ſleep by all meanes procured, which ſometimes is a ſufficient [f] remedy of it ſelfe without any other Phyſick. *Skenkius* in his obſervations hath an example of a woman that was ſo cured. The meanes to procure it, are inward or outward. Inwardly taken, are ſimples, or compounds, ſimples, as Poppy, Nymphæa, Violets, Roſes, Lettice, Mandrake, Henbane, Nightſhade, or Solanum, Saffron, Hempſeed, Nutmegs, Willows with their ſeeds, juyce, decoctions, diſtilled waters, &c. Compounds are ſyrupes, or opiats, ſyrup of Poppy, Violets, Verbaſco, which are commonly taken with diſtilled waters.

[f] *Solo ſomno curata eſt citra medici auxilium fol. 154.*

℞. *diacodii* ℥j. *dioſcordii* ℥ß *aquæ lectucæ* ℥iijß
miſta fiat potio ad horam ſomni ſumenda.

Requies Nicholai, Philonium Romanum, Triphera magna, pilulæ de Cynogloſſa Dioſcordium, Laudanum Paracelſi, Opium, are in uſe, &c. Country folkes commonly make a poſſet of hemp-ſeed, which *Fuchſius* in his herball ſo much diſcommends, yet I haue ſeen the good effect, and it may bee uſed where better medicines are not to be had.

Laudanum Paracelſi is preſcribed in two or three graines, with a dram of *Dioſcordium*, which *Oſwald. Crollius* commends. *Opium* it ſelfe is moſt part uſed outwardly, to ſmell to in a ball, though commonly ſo taken by the Turks to the ſame quantity [t] for a cordiall, and at *Goa* in the *Indies*, the *doſe* 40 or 50 graines.

[t] *Belonius obſervat. l. 3 c. 15. laſſitudinem & labores animi tollunt inde Gaziat ab horto lib. 1. cap. 4. ſimp. med.*

Rulandus calls *requiem Nicholai, ultimum refugium*, the laſt refuge; but of

392 this and the reſt look for peculiar receipts in *Victorius Faventinus, cap. de phreneſi. Heurnius cap. de Mania Hildeſheim ſpicel.4. de ſomno & vigil. &c.* Outwardly uſed, as oyle of Nutmegs by extraction, or expreſſion with Roſewater to annoint the temples, oyles of Poppy, Nenuphar, Mandrake, Purſlan, Violets, all to the ſame purpoſe.

Montan. conſil.24.& 25. much commends odoraments of Opium, Vineger, and Roſewater. *Laurentius cap.9.* preſcribes Pomanders and nodules, ſee the receipts in him; *Codronchus* [u] wormewood to ſmell to.

[u] *Abſynthium ſomnos allicit olfactu.*

Vnguentum Alablaſtritum, populeum, are uſed to annoint the temples, noſtrils, or if they be too weak, they mix Saffron and Opium. Take a grain or two of Opium, and diſſolve it with three or foure drops of Roſe-water in a ſpoon, & after mingle with it as much *Vnguentum populeum* as a nut, uſe it as before: or elſe take halfe a dram of Opium, *Vnguentum populeum*, oyle of Nenuphar, Roſewater, Roſevineger, of each half an ounce, with as much virgin wax as a nut, annoint your temples with ſome of it, *ad horam ſomni.*

Sacks of Wormewood, [x] Mandrake, [y] Henbane, Roſes made like pillows and laid under the patients head, are mentioned by [z] *Cardan* and *Mizaldus*, *to annoint the ſoles of the feet with the fat of a dormouſe, the teeth with eare-wax of a dog, ſwines gall, hares eares*: charmes, &c.

[x] Read *Lemnius lib. ber. bib. cap. 2. of Mandrake.*
[y] *Hyoſcyamus ſub cervicali viridis.*
[z] *Plantum pedis inunguere pinguedine gliris dicunt efficaciſſimum & quod vix credi poteſt, dentes inunctos ex ſordi-tie aurium canis ſomnum profundum conciliare: &c. Cardan de rerum va-rietat*

Frontlets are well known to every good wife, Roſewater and Vineger, with a little womans milk, and Nutmegs grated upon a Roſe-cake applied to both temples.

For an emplaſter, take of Caſtorium a dram and halfe, of Opium halfe a ſcruple, mixt both together with a litle water of life, make two ſmall plaſters thereof, and apply them to the temples.

Rulandus cent.1. cur.17. cent.3. cur.94. preſcribes Epithemes and lotions of the head, with the decoction of flowres of Nymphæa, Violet leaves, Mandrake roots, Henbane, white Poppy. *Herc. de Saxonia, ſtillicidia*, or droppings, &c. Lotions of the feet doe much availe of the ſaid hearbs: by theſe meanes, ſaith *Laurentius*, I think you may procure ſleep to the moſt melancholy man in the world. Some uſe horſeleeches behinde the eares, & apply opium to the place.

† *Veni mecum lib.*

† *Bayerus lib.2. c.13.* ſets down ſome remedies againſt fearefull dreames, and ſuch as walk and talk in their ſleep. *Baptiſta Porta Mag. nat. l.2. c.6.* to procure pleaſant dreames and quiet reſt, would haue you take Hippogloſſa, or the hearb Horſetongue, Bawm, to uſe them or their diſtilled waters after ſupper, &c. Such men muſt not eat Beanes, Peaſe, Garlick, Onions, Cabbidge, Veniſon, Hare, uſe black wines, or any meat hard of digeſtion at ſupper, or lye on their backs, &c.

Ruſticus pudor, baſhfulneſſe, flushing in the face, high colour, ruddines are common grievances which much torture many melancholy men, whē they meet a man or come in [a] company of their betters, ſtrangers, after a meal, or if they drink a cup of wine or ſtrong drink, they are as red & fleſt, & ſweat, as if they had been at a Majors feaſt, *præſertim ſi metus acceſſerit*, it exceeds [b] they think every man obſerves, takes notice of it: and feare alone will effect it, ſuſpicion without any other cauſe. *Skenkius obſervat med. lib.1.* ſpeaks of a waiting Gentlewomā in the Duke of *Savoyes* Court, that was ſo much offended with it, that ſhe kneeled down to him & offered *Biarus* a Phyſi-

[a] *Aut ſi quid incautius exciderit aut, &c.*
[b] *Nam qua parte pavor ſimul eſt pudor additus illi. Statius.*

tian

tian, all that she had to be cured of it. And 'tis most true, that [c] *Antony Lodovicus*, saith in his book *de Pudore, Bashfulnesse either hurts or helps*, such men I am sure it hurts. If it proceed from suspicion or feare, [d] *Felix Plater* prescribes no other remedy but to reject and contemne it: *Id populus curat scilicet*, as a † worthy Physitian in our towne said to a friend of mine in like case, complaining without a cause, suppose one look red, what matter is it, make light of it, who observes it?

If it trouble at, or after meales, (as [e] *Iobertus* observes *med.pract.l.1.c.7.* after a litle exercise or stirring, for many are then hot and red in the face, or if they doe nothing at all, especially women, he would have them let blood in both armes, first one, then another, two or three daies between if blood abound, to use frictions of the other parts, feet especially, and washing of them, because of that consent which is betwixt the head and the feet. [f] And withall to refrigerate the face, by washing it often with Rose, Violet, Nenuphar, Lettice, Lovage waters and the like: but the best of all is that *lac virginale*, or strained liquor of Litargy: It is diversly prepared, by *Iobertus* thus R. *lithar.argentij unct:* j *cerussæ candidissimæ.* ʒ jjj *caphuræ.* ℈ jj. *dissolvantur aquarũ solani, lactucæ, & nenupharis ana unct:* jjj *aceti vini albi.unct.* jj *aliquot horas resideat, deinde transmittatur per philt.aqua servetur in vase vitrio, ac ea bis ter ve facies quotidie irroretur.* [g] *Quercetan spagir.phar.cap.6.* commends the water of froggs spawne for ruddinesse in the face. [h] *Crato consil.* 283. *Scoltzii* would faine have them use all summer, the condite flowers of Succory, Strawbury water, Roses (cupping-glasses are good for the time) *consil.* 286. & 285. and to defecate impure blood with the infusion of Sene, Savory, Bawme water. [i] *Hollerius* knew one cured alone with the use of Succory boyled, and drunk for five months, every morning in the summer.

[k] It is good overnight to annoint the face with Hares blood, and in the morning to wash it with strawberry and cowslip water, the juyce of distil'd Lemmons, juyce of cowcumbers, or to use the seeds of Mellons, or kernells of Peaches beaten small, or the roots of Aron, and mixt with wheat branne, to bake it in an oven, and to crumble it in strawberry water, [l] or to put fresh cheese curdes to a red face.

If it trouble them at meale times that flushing, as oft it doth, with sweating or the like, they must avoid all violent passions & actions, as laughing, &c. strong drinke, and drink very litle, [m] one draught saith *Crato*, and that about the midst of their meale, avoid at all times indurate salt, and especially spice and windy meat.

[n] *Crato* prescribes the condite fruit of wild rose, to a nobleman his patient to be taken before dinner or supper, to the quantity of a chestnut. It is made of sugar, as that of Quinces. The decoction of the roots of sowthistle before meat by the same author is much approved. To eat of a baked Apple some advise, or of a preserved Quince, Cõminseed prepared with meat insteed of salt, to keep downe fumes: not to study or to bee intentive after meales. R. *Nucleorum persic seminis melonum ana unct.* ℈ ß

aquæ fragrorum ll. ij. misce, utatur mane.

[o] To apply cupping glasses to the shoulders is very good. For the other

c *Olysipponensis medicus, pudor aut juvat aut ledit.*
d *De mentis alienat.*
† M. Doctor Ashworth.
e *Facies nonnullis maxime calet rubetq; si se paululũ exercuerint, nonnullis quiescentibus idem accidit, fœminis præsertim causa quicquid servidum aut halituosum sanguinem facit.*
f *Interim faciei prospiciendum ut ipsa refrigeretur, utrumq; præstabit frequens potio ex aqua rosarum, violarum nenupharis &c.*
g *Ad faciei ruborem aqua spermatis ranarum.*
h *Recte utantur in æstate floribus Cichorii saccharo conditis, vel saccharo rosaceo, &c.*
i *Solo usu decocti Cichorii.*
k *Vtile imprimis noctu faciem illinire sanguine leporino, & mane aqua fragorem vel aqua floribus verbasci cum succo limonum distillato abluere.*
l *Vtile rubenti faciei caseum recentem imponere.*
m *Consil.21.lib unico vini haustu sit contentus.* n *Idem consil.283. Scoltzii laudatur condit rosæ caninæ fructus ante prandium & cœnam ad magnitudinem castaneæ. Decoctum radium Sonchi, si ante cibum sumatur, valet plurimum.* o *Cucurbit. ad scapulas appositæ.*

kinde

394 kinde of ruddineſſe which is ſetled in the face with pimples,&c. becauſe it pertaines not to my ſubject,I will not meddle with it. I referre you to *Crato's Counſells, Arnoldus lib.1.breviar. cap.39.1. Rulande, Peter Foreſtus de Fuco,lib.31.obſer.2.* To *Platerus, Mercurialis, Vlmus, Randoletius, Heurnius, Menadous*, and others that have written largely of it.

Thoſe other grievances and ſymptomes of headach, palpitation of heart, *Vertigo, deliquium &c.* which trouble many melancholy men, becauſe they are copiouſly handled apart in every Phyſitian, I doe voluntarily omit.

Mem. 2.

Cure of Melancholy over all the body.

p *Piſo.*
q *Mediana præ cæteris.*
r *Succi melancholici malitia à ſanguinis bonitate corrigitur.*
s *Perſeverante malo ex quacunq; parte ſanguinis detrahi debet.*
t *Obſervat fol. 154. curatus ex vulnere in crure ob cruorem amiſſum.*
u *Studium ſit omne ut melancolicus impinguetur: ex quo enim pingues & carnoſi, illico ſani ſunt.*
x *Hildeſheim ſpicel.2. Inter calida radix petroſelini, apij, feniculi. Inter frigida emulſio ſeminis melonum cum ſero caprino quod eſt commune vehiculum.*
z *Hoc unum præmoneo domine ut ſis diligens circa victum, ſine quo cetera remedia fruſtra adhibentur.*

Here the melancholy blood poſſeſſeth the whole body with the Braine, p it is beſt to beginne with blood letting. q The *Greekes* preſcribe the r *Median* or middle vein to be opened, & ſo much blood to be taken away, as the patient may well ſpare, and the cut that is made muſt be wide enough. The *Arabians* hold it fitteſt to be taken from that arme, on which ſide there is more paine and heavineſſe in the head, if black blood iſſue forth, bleed on, if it bee cleare and good, let it be inſtantly ſuppreſſed, s *becauſe the malice of melancholy is much corrected by the goodneſſe of the bloud.* If the parties ſtrength will not admit much evacuation in this kinde at once, it muſt be aſſayed againe and againe, if it may not be conveniently taken from the arme, it muſt be taken from the knees and anckles, eſpecially to ſuch men or women whoſe hæmrods or months have been ſtopped. t If the malady continue, it is not amiſſe to evacuate in a part in the fore-head, and to virgins in the anckles, which are melancholy for love matters, ſo to widdowes that are much grieved and troubled with ſorrow and cares: for bad blood flowes in the heart, and ſo crucifies the minde. The hemrods are to be opened with an inſtrument or horſe-leeches,&c. ſee more in *Montaltus c.29. Sckenkius* hath an example of one that was cured by an accidentall wound in his *thigh*, much bleeding freed him from melancholy. Diet, Diminutives, Alteratives, Cordials, Correctors as before, intermixt as occaſion ſerves, u *all their ſtudy muſt be to make a melancholy man fat, and then the cure is ended. Diuretica* or medicines to procure urine are preſcribed by ſome in this kind hot and cold: hot where the heat of the liver doth not forbid; cold where the heat of the liver is very great: x amongſt hot are Parſely roots, Lovage, Fennell,&c. cold, Mellonſeeds,&c. with whey of Goats milke which is the common conveigher.

To purge and z purify the blood, uſe ſowthiſtle, Succory, Sena, Endive, Carduus Benedictus, Dandelion, Hop, Maidenhaire, Fumitory, Bugloſſe, Borage &c. with their juyce, decoctions, diſtilled waters, Syrupes, &c.

Oſwaldus, Crollius baſil.Chym. much admires ſalt of Corals in this caſe, and *Ætius tetrabib.ſer.2.cap.114. Hieram Archigenis*, which is an excellent medicine to purify the blood, *for all melancholy affections, falling ſickneſſe none to be compared to it.*

Mem.

Memb. 3. Svbsect. 1.

Cure of Hypocondriacall melancholy.

IN this cure as in the rest, is especially required the rectification of those fixe non-naturall things above all, as good diet, which *Montanus consil.*27. enjoyns a French Nobleman, *To have an especiall care of it, without which all other remedies are in vain.* Bloodletting is not to be used, except the patients body be very full of blood, and that it be derived from the liver and spleen to the stomack and his vessels, then [b] to draw it back, to cut the inner vein of either arme, some say the *salvatella*, and if the malady be continuate, [c] to open a vein in the forehead.

Preparatives & Alteratives may be used as before, saving that there must be respect had as well to the liver, spleen, stomack, hypocondries, as to the heart and braine. To comfort the † stomack and inner parts against winde and obstructions, by *Aretæus, Galen, Ætius, Aurelianus, &c.* and many latter writers, are still prescribed the decoctions of Wormewood, Centaury, Penniriall, Betony, sod in whey and daily drunke: many have been cured by this medicine alone.

Prosper Altinus and some others, as much magnify the water of *Nilus* against this malady, an especiall good remedy for windy melancholy. For which reason belike *Ptolomeus Philadelphus*, when he married his daughter *Berenice* to the King of *Assyria* (as *Celsus l.*2. records) *magnis impensis Nili aquam asseri jussit*, to his great charge caused the water of *Nilus* to be carried with her, & gave command, that during her life she should use no other drinke. I finde those that commend use of Apples, in Splenaticke and this kinde of melancholy (lambswooll some call it) which howsoever approved must certainly be corrected of cold rawnesse and winde.

Codronchus in his book *de sale absyn.* magnifies the oile and salt of Wormewood above all other remedies, [d] *which workes better and speedier then any simple whatsoever, and much to be preferred before all those fulsome decoctions, and infusions, which must offend by reason of their quantity, this alone in a small measure taken, expells winde, & that most forcibly, moves urine, cleanseth the stomack of all grosse humours, crudities, helpes appetite, &c.* *Arnoldus* hath a wormewood wine which he would have used, which every *Pharmacopœa* speaks of.

Diminutives and purgers may [e] be taken as before, of *hiera, manna, cassia*, which *Montanus consil.*230. for an *Italian* Abbot, in this kind preferres before all other simples. [f] *And these must be often used, still abstaining frō those which are more violent, lest they doe exasperate the stomack, &c. and the mischiefe by that meanes be increased.* Though in some Physitians I finde very strong purgers, Hellebor it selfe prescribed in this affection. If it long continue, vomits may be taken after meat, or otherwise gently procured with warme water, oximell, &c. now and then. *Fuchsius cap.*33. prescribes Hellebor, but still take heed in this malady, which I have oftē warned of hot medicines, [g] *because* (as *Salvianus* addes) *drought followes heat, which increaseth*

[b] *Laurentius cap.*15. *evulsionis gratia venam internam alterius Brachii secamus.*

[c] *Si pertinax morbus venam fronte secabis. Bruel.*

† *Ego maximā curam stomacho delegabo. Olla Horatianus lib.*2. *c.*5.

[d] *Citius & efficacius suas vires exercet quam solent decocta ac dilata in quantitate multa, & magna eā assumentium molestia desumpta. Flatus hic sal efficaciter dissipat, urinam movet, humores crassos abstergit, stomachum egregie confortat, cruditatem, nauseam, appetentiam mirum in modum renovat &c.*

[e] *Piso, Altomarus. Laurentius c.*15.

[f] *His utendum sæpius iteratis à vehementioribus semper abstinendum ne ventrem exasperent.*

[g] *Lib.*2. *cap.*1. *Quoniam caliditate conjuncta est ficitas quæ malum auget.*

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the disease: and yet *Baptista Silvaticus controv.*32. forbids cold medicines, [h] *because they increase obstructions, and other bad symptomes.* But this varies as the parties doe, and 'tis not easy to determine which to use. [i] *The stomack most part in this infirmity is cold, the liver hot, scarce therefore* (which *Montanus* insinuates *consil.*229. for the Earle of *Manfort*) *can you help the one, and not hurt the other*: much discretion must be used, take no physick at all he concludes without great need. *Lælius Ægubinus consil.*77. for an Hypocondriacall *German* Prince, used many medicines, *but it was after signified to him in* [k] *letters, that the decoction of China and Sassafras, & salt of Sassafras, wrought him an incredible good.* In his 108 *consult.* he used as happily the same remedies, this to a third might have been poyson, by overheating his liver and blood.

For the other parts look for remedies in *Savanarola, Gordonius, Massaria, Mercatus, Johnson, &c.* one for the spleen, amongst many other, I will not omit, cited by *Hildesheim spicel.*2. prescribed by *Mat. Flaccus*, & out of the authority of *Benevenius. Antony Benevenius* in an hypocondriacall passion, [l] *Cured an exceeding great swelling of the spleen with Capers alone, a meat befitting that infirmity, and frequent use of the water of a Smiths forge, by this physick he helped a sick man, whom all other Physitians had forsaken, that for seaven years had been Splenatick.* And of such force is this water, [m] *that those creatures as drink of it, have commonly litle or no spleen.* See more excellent medicines for the Spleen in him, and † *Lod. Mercatus*, who is a great magnifier of this medicine. This *Chalybs præparatus*, or steele-drink is much likewise commended to this disease by *Daniel Sennertus lib.*1. *part.*2. *c.*12. and admired by *I. Cæsar Claudinus Respons.* 29. he calls steele the proper * *Alexipharmacum* of this malady, & much magnifies it, look for receipts in them. Averters must be used to the liver and spleen, and to scoure the Meseriack veines, and they are either to open or provoke urine. You can open no place better then the Hæmrods, *which if by horse-leeches they bee made to flow,* [n] *there may not bee againe such an excellent remedy*, as *Plater* holds. *Salust. Salvian* will admit no other phlebotomy but this, and by his experience in an hospitall which he kept, he found all mad and melancholy men worse for other blood-letting. *Laurentius cap.*15. calls this of horse-leeches, a sure remedy to empty the spleen and Meseriacke membrane. Only *Montanus consil.*241. is against it, [o] *to other men* (saith he) *this opening of the hemrods seems to be a profitable remedy, for my part I doe not approve of it, because it drawes away the thinnest blood, and leaves the thickest behind.*

Ætius, Vidus Vidius Mercurialis, Fuchsius, recommend *Diuraticks*, or such things as provoke urine, as Anniseeds, Dil, Fennel, Germander, ground Pine, sod in water, or drunke in powder, and yet [p] *P. Bayerus* is against them. And so is *Hollerius*; *All melancholy men* (saith he) *must avoid such things as provoke urine, because by them the subtile or thinnest is evacuated, the thicker matter remaines.*

Clysters are in good request, *Trincavelius lib.*3. *cap.*38. for a young Nobleman, esteemes of them in the first place, and *Hercules de Saxonia Panth. lib.*1. *cap.*16. is a great approver of them. [q] *I have found* (saith he) *by experience*

[h] *Quisquis frigidis auxiliis hoc morbo usus fuerit, is obstructionem aliaq; symptomata augebit.*

[i] *Ventriculus plerūq; frigidus, spar calidum, quomodo ergo ventriculum calefaciet, vel refrigerabit hepar sine alterius maximo detrimento.*

[k] *significatum per literas, incredibilē utilitatē ex decocto Chinæ, & Sassafras percepisse.*

[l] *Tumorē splenis incurabilē, sola cappari curavit cibo, tali ægritudine aptissimo Soloq; usu aquæ, in quo faber ferrarius sæpe candens ferrum extinxerat &c.*

[m] *Animalia quæ apud hos fabros educantur, exiguos habent lienes.*

† *L.*1. *cap.*17.

* *Continuus ejus usus semper felicem in ægris finem est assequutus.*

[n] *Si Hemorroides fluerint, nullū præstātius esset remedium, quæ sanguisugis admotis provocari potuerunt observat. lib.*1. *pro hypoc. leguleio.*

[o] *Alvi apertio hæc in hac morbo videtur utilissima, mihi non admodum probatur, quia sanguinem tenuem attrahit & crassum reliquit.*

[p] *Lib.* 2. *cap.* 13. *omnes melancholici debent omittere urinam provocantia, quoniam per ea educitur subtile, & remanet crassum.*

[q] *Ego experientia probavi, multos Hypocondriacos, solo usu Clysterum fuisse sanatos.*

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ence, that many hypocondriacall melancholy men have been cured by the sole use of Clysters, receipts are to be had in him.

Besides those fomentations, irrigations, inunctions, odoraments, prescribed for the head, there must be the like used for the Liver, Spleen, Stomack, Hypocondries, &c.[r] *In crudity* (saith *Piso*) *tis good to binde the Stomack hard* to hinder winde and to help concoction.

Of inward medicines I need not speak, use the same Cordials as before. In this kinde of melancholy, some prescribe Treacle in winter, especially before or after purges, or in the Spring as *Avicenna*, [t] *Trincavellius* Mithridate, [u] *Montaltus* Piony seeds, Unicornes horne; *os de corde cervi, &c.*

Amongst Topicks or outward medicines, none are more pretious then Baths, but of them I haue spoken. Fomentations to the Hypocondries are very good, of wine & water, in which are sod Southernwood, Melilot, Epithyme, Mugwort, Sena, Polypody, as also [x] *Cerots*, [y] Playsters, Liniments, Oyntments, for the spleen, Liver, and Hypocondries, of which look for examples in *Laurentius, Iobertus, lib.3.cap.1.pract.med. Montanus consil.* 231. *Montaltus cap.*33. *Hercules de Saxonia, Faventinus.* And so of Epithemes, digestive powders, bagges, oyles, *Octavius Horatianus lib.2.c.5.* prescribes calastick Cataplasmes, or dry purging medicines: *Piso* [z] Dropaces of pitch & oyle of Rue, applied at certain times to the stomack, to the metaphrene, or part of the back which is over against the heart, *Ætius* synapismes; *Montaltus cap.*35. would haue the thighs to be [a] cauterised, *Mercurialis* prescribes beneath the knees; *Lælius Ægubinus cons.*77. for an Hypocondriacall Dutchman, will haue the cautery made in the right thigh, and so *Montanus consil.*55. The same *Montanus consil.*34. approves of issues in the armes or hinder part of the head. *Bernardus Paternus* in *Hildesheim spicel.*2. would haue [b] issues made in both the thighs: [*] *Lod. Mercatus* prescribes them neer the spleen, *aut prope ventriculi regimen*, or in either of the thighs. Ligatures, Frictions, and Cupping-glasses aboue or about the belly, without scarification, which † *Felix Platerus* so much approves, may be used as before.

[r] *In crudit. optimum, ventriculum arctius alligari.*
[s] *Theriaca Vere præsertim & æstate.*
[t] *Cons.*122.1.
[u] *Cap.*33.
[x] *Trincavellius consil.*15. *cerotum pro sene melãcholico adjecur optimum.*
[y] *Emplastra pro splene. Fernel. consil.*45.
[z] *Dropax è pice navali, & oleo rutaceo affigatur ventriculo, & toti metaphreni.*
[a] *Cauteria cruribus inusta.*
[b] *Fontanellæ sint in utroq; crure.*
[c] *Lib.*1.c.17.
† *Dementis alienat.c.*3. *flatus egregiè discutiunt materiamq; evocant.*

Subsect. 3.

Correctors to expell winde. Against costiveneſſe, &c.

IN this kinde of melancholy one of the most offensive symptoms is winde, which as in the other species, so in this, hath great need to be corrected and expelled.

The medicines to expell it are either inwardly taken or outwardly. Inwardly to expell winde, are simples or compounds. Simples are hearbs, roots, &c. as Galanga, Gentian, Angelica, Enula. Calamus Aromaticus, Valerea, Zeodoti, Iris, condeit Ginger, Aristolochy, Cicliminus, China, Dittander, Pennyriall, Rue, Calamint, Bay-berries, and Bay-leaves, Betany, Rosemary, Hysope, Sabine, Centaury, Mint, Camomile, Stæchas, *Agnus Castus*, Broom-flowres, Origan, Orange pills, &c. Spices, as Saffron, Cinamome, Bezoar stone, Myrrhe, Mace, Nutmegs, Pepper, Cloves, Ginger, seeds of annis, Fennel, Amni, Cary, Nettle, Rue, &c. Iuniper berries, grana Paradisi, Compounds, *Dianisum, Diagalanga, Diaciminum, Diacalaminth,*

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minth, Electuarium de baccis lauri, Benedicta laxativa, Pulvis ad flatus. Antid. Florent. pulvis Carminativus, Aromaticum Rosatum, Treacle, Mithridate, &c. This one caution of [e] *Gualter Bruel* is to be observed in the administring of these hot medicines and dry, *that whilst they covet to expell winde, they doe not inflame the blood, and increase the disease, sometimes* (as he saith) *medicines must more decline to heat, sometimes more to cold as the circumstances require, and as the parties are inclined to heat or cold.*

Outwardly taken to expell winds, are oyles, as of Camomile, Rue, Baies, &c. fomentations of the hypocondries, with the decoctions of Dill, Penniriall, Rue, Bay leaues, Cummin, &c. bags of Camomile flowres, Aniseed, Cummin, Bayes, Rue, Wormewood, oyntments of the oyle of Spikenard, Wormwood, Rue, &c. [d] *Aretæus* prescribes Cataplasmes, of Camomile flowres, Fennell, Aniseeds, Cummin, Rosmary, Wormwood leaues, &c.

[e] Cupping glasses applied to the Hypocondries, without scarification, doe wonderfully resolve winde. *Fernelius consil.* 43. much approves of thē at the lower end of the belly, † *Lod. Mercatus* calls them a powerfull remedy, and testifies moreover out of his own knowledge, how many hee hath seen suddenly eased by them. *Iulius Cæsar Claudinus respons. med. resp.* 33. admires these Cupping-glasses, which he calls out of *Galen*, [f] *a kinde of enchantment, they cause such present help.*

Empyricks haue a myriade of medicines, as to swallow a bullet of lead, &c. which I voluntarily omit. *Amatus Lusitanus cent.* 4. *curat.* 54. for an hypocondriacall person, that was extreamly tormented with winde, prescribes a strange remedy. Put a payre of bellows end into a Clister pipe, and applying it into the fundament, open the bowels, so draw forth the winde, *Natura non admittit vacuum.* He vants he was the first invented this remedy, and by meanes of it, speedily eased a melancholy man. Of the cure of this flatuous melancholy, read more in *Fienus de flatibus cap.* 26. *& passim aliàs.*

Against Headach, Vertigo, vapours which ascend forth of the stomack to molest the head, read *Hercules de Saxoniâ*, and others.

If Costiuenesse offend in this, or in any other of the three species, it is to be corrected with suppositories, clysters, or lenitives, powder of Sene, condite Prunes, &c. R. *Elect. lenit. è succo rosar. ana* ʒ j. *misce.* Take as much as a nutmeg at a time, half an houre before dinner or supper, or *pil. mastichin.* ʒ j. in six pills, a pill or two at a time. See more in *Montan. consil.* 229. *Hildesheim spicel.* 2. *P. Cnemander*, and *Montanus* commend [g] *Cyprian Turpentine, which they would have familiarly taken, to the quantity of a small nut, two or three houres before dinner and supper, twice or thrice a week if need be, for besides that, it keeps the belly soluble, it cleares the stomack, opens obstructions, cleanseth the liver, provokes urine.*

These in briefe are the ordinary medicines which belong to the cure of melancholy, which if they be used aright, no doubt may doe much good, *Si non levando saltem leniendo valent, peculiaria benè selecta*, saith *Bessardus*, a good choice of particular receipts, must needs ease, if not quite cure: not one but all or most, as occasion serves.

Et quæ non prosunt singula, multa juvant.

FINIS.

[c] *Cavendum hic diligenter à multum calefacientibus, atq; exsiccantibus, sive alimenta fuerint hæc, sive medicamenta, nōnulli enim ut ventositates & rugitus cōpescant, hujusmodi utentes medicamētis, plurimum peccant, morbum sic augētes: debent enim medicamenta declinare ad calidū vel frigidum secundum exigentiam circumstantiarū, vel ut patiens inclinat ad cal. & frigid.*

[d] *Cap. 5 lib. 7.*

[e] *Piso Bruel. mire flatus resolvit.*

[f] *Velut incantamentū quoddam ex flatuoso spiritu, dolorem ortum levant.*

† *Lib. 1. c 17. nonnullos prætensione ventris deploratos illico restitutos his videmus.*

[g] *Terebinthinam cypriam habeant familiarē, ad quātitatem deglutiāt nucis parvæ, tribus horis ante prandium vel cœnam, ter singulis septimanis pro ut expedire videbitur, nā præterquam quod alvum mollem efficit obstructiones aperit, ventriculum purgat, urinam provocat, hepar mundificat.*

ANALYSIS OF THE THIRD PARTITION.

Loue and loue Melancholy, *Memb.* 1. *Sect.* 1.

- Preface or Introduction. *Subsect.* 1.
- Loues definition, Pedegree, Object, Faire, Amiable, Gratious & pleasant, from which comes Beauty, Grace, which all desire, and loue, parts affected.
- Division or kinds. *Subs.* 2.
  - Naturall, in things without life, as loue and hatred of elements; and with life, as vegetall, vine and elme, sympathy, antipathy, &c.
  - Sensible, as of Beasts, for pleasure, preservation of kinde, mutuall agreement, custome, bringing up together, &c.
  - Rationall.
    - or Simple which hath 3 obiects as *M.* 1
      - Profitable. *Su.* 1. — Health, wealth, honor, we loue our benefactors: nothing so amiable as profit, or that which hath a shew of commodity.
      - Pleasant *Subs.* 2. — Things without life made by art, pictures, sports, games, sensible objects, as hauks, hounds, horses. Or men themselves for similitude of manners, naturall affection as to friends childrē, kinsmē, &c. for glory, such as cōmend us.
      - Honest *Subs.* 3. — Of women, as Before mariage, as *Heroicall Mel. Sect.* 2. *vide* ☞ Or after marriage, as *Iealousie, Sect.* 3. *vide* ☞ Fucate in shew by some error or hypocrisie some seeme and are not, or truly for vertue, honesty, good parts, learning, eloquence, &c.
    - or Mixt of all three which exteds to *Mem.* 3. — Common good, our neighbour, country, friends, which is charity, the defect of which, is cause of much discōtent and Melancholy.
      - or God *sect.* 4. — In excesse, *vide* ☜ In defect. *vide* ☞

- Heroical or Love-Melancholy, in which consider,
  - *Memb.* 1. His pedegree, power, extent to vegetalls and sensible creatures, as well as men, to spirits, divels, &c.
  - His name, definition, object, part affected, tyranny.
  - Causes *Memb.* 2.
    - Starres, temperature, full diet, place, country, clime, condition, idlenes. *S.* 1.
    - Naturall allurements, & causes of love, as Beauty, its praise, how it allureth. Comelines, grace, resulting from the whole, or some parts, as face, eies, haire hands, &c. *Subs.* 2.
    - Artificiall allurements, and provocations of lust and loue, gestures, apparell, dowry, mony, &c.
    - *Quæst.* Whether Beauty owe more to Art or Nature? *Subs.* 3.
    - Opportunity of time & place, conference, discourse, musick, singing, dancing, amorous tales, lascivious obiects, familiarity, gifts, promises, &c. *Sub.* 4.
    - Bawds and Philters. *Subs.* 5.
  - Symptomes or signes *Memb.* 3.
    - Of Body: Dryneſſe, paleneſſe, leanneſſe, waking, ſighing &c. Quæſt. *An detur pulſus amatorius?*
    - Of minde: Bad as (Feare, ſorrow, ſuſpition, anxiety, &c. / An hell, torment, fire, blindneſſe, &c. / Dotage, ſlavery, neglect of buſineſſe.) or Good, as (Spruceneſſe, neatneſſe, courage, aptneſſe to learne musick, ſinging, dancing, poetry, &c.)
  - Prognosticks; Despaire, Madneſſe, Phrenſie, Death, *Memb.* 4.
  - Cures *Memb.* 5.
    - By labour, diet, phyſick, abſtinence, *Subs.* 1.
    - To withſtand the beginnings, avoid occaſions, faire and foule meanes, change of place, contrary paſſion, witty inventions, diſcommend the former, bring in another. *Subs.* 2.
    - By good counſell, perſwaſion, from future miſeries, incõveniences, &c. *S.* 3.
    - By Philters, magicall, and poeticall cures, S. 4. to let them haue their deſire diſputed *pro* and *con*. Impediments removed, reaſons for it. *Sub.* 5.

- Ielouſie. *Sect.* 3.
  - His name, definition, extent, power, tyranny, *Memb.* 1.
  - Diviſion, Æquivocations, kindes. *Subs.* 1.
    - Improper: To many beaſts; as Swans, Cocks, Bulls. / To Kings and Princes of their ſubjects, ſucceſſors. / To friends, parents, tutors over their children, or otherwiſe.
    - Proper: Before marriage, corrivals, &c. / After, as in this place our preſent ſubiect.
  - Cauſes *Sect.* 2.
    - In the parties themſelves: Idleneſſe, impotency in one party, melancholy, long abſence. / They haue been naught themſelues. Hard uſage, unkindneſſe, wantonneſſe, Inequality of yeares, perſons, fortunes, &c.
    - Frõ others: Outward intiſements and provocations of others.
  - Symptomes, *Memb.* 2. Feare, ſorrow, ſuſpicion, anguiſh of minde, ſtrange actions, geſtures, looks, ſpeeches, locking up, outrages, ſevere lawes, prodigious trialls, &c.
  - Prognosticks *Memb.* 3. Deſpaire, Madneſſe, to make away themſelves and others.
  - Cures *Memb.* 4.
    - By avoiding occaſions, alwaies buſie, never to be idle.
    - By good counſell, adviſe of friends, to contemne or diſſemble it. *Subs.* 1.
    - By prevention before marriage, Platoes communion.
    - To marry ſuch as are equall in yeares, birth, fortunes, beauty, of like cõditions, &c
    - Of a good family, good education. To uſe them well.

II Religious melancholy. *Sect.4.*

- In excesse of such as doe that which is not required. *Me.1.*
  - A proofe that there is such a species of Melancholy, Name, Object God, what his beauty is, how it allureth, Part and parties affected, superstitious, Idolaters, Prophets, Heretics, &c. *Sub.1.*
  - Causes *Sub.2.*
    - From others
      - The divels allurements, false miracles, Priests for their gain.
      - Polititians to keep men in obedience, Bad instructors, Blind Guides,
    - Or From themselves
      - Simplicity, fear, ignorance, solitarinesse, Melancholy, curiosity, pride, vaineglory, decayed Image of God.
  - Symptomes *Subs. 3.*
    - Generall
      - Zeal without knowledg, obstinacy, superstition, strange devotion, stupidity, confidence, stiffe defence of their tenents, mutual love & hate of other sects, belief of incredibilities impossibilit.
    - Or Particular.
      - Of Heretics, pride, contumacy, contempt of others, wilfulnesse, vainglory, singularity, prodigious paradoxes.
      - In superstitious blind zeale, obedience, strange workes, fasting, sacrifices, oblations, prayers, vowes, pseudo-martyrdome, mad and ridiculous customes, ceremonies, observations.
      - In Pseudoprophets, visions, revelations, dreams, prophecies, new doctrines, &c. of Iewes, Gentiles, Mahometans, &c.
  - Prognosticks. *Sub.4.* New doctrines, paradoxes, blasphemies, madnesse, stupidity, despaire, damnation.
  - Cures. *Sub.5.* By Physicke if need be, conference, good counsell, perswasion, compulsion, correction, punishment, *Queritur an cogi debent? Affir.*
- In defect, as *Me.2.*
  - Secure, void of grace and feares. Epicures, Atheists, Magitians, Hypocrites, such as have cauterised consciences, or else are in a reprobate sense, worldly secure, some Philosophers, impenitent sinners. *Sub,1.*
  - Or Distrustful, or too timorous, as desperat. In despair cõsider,
    - Causes *Sub.2.*
      - The divell and his allurements, Rigid Preachers, that wound their consciences, Melancholy, contemplation, solitarines.
      - How melancholy and despair differ. Distrust, weaknes of faith.
      - Guilty conscience for offence cõmitted, misunderstanding Scr.
    - Symptomes *Sub.3.*
      - Feare, sorrow, anguish of mind, extreme tortures and horror of conscience, fearfull dreames, conceipts, visions, &c.
    - Prognosticks; Blasphemy, violent death. *Sub.4.*
    - Cures *S.5.*
      - Physick, as occasiõ serves, cõference, not to be idle or alone.
      - Good counsell, good company, all comforts & contents, &c,

Exc 8

THE THIRD PARTITION.

LOVE-MELANCHOLY.

THE FIRST { SECTION. MEMBER. SVBSECTION.

The Preface.

HERE will not bee wanting, I presume, one or other that will much discommend some part of this Treatise of Love Melancholy, and object (which [a] *Erasmus* in his Preface to St *Thomas Moore* suspects of his) *that it is too light for a Divine, too Comicall a subject* to speak of Love Symptomes, too phantasticall, and fit alone for a wanton Poet, a feeling young love-sick gallant, an effeminate Courtier, or some such idle person, And 'tis true they say, for by the naughtinesse of men 'tis so come to passe, as † *Caussinus* observes, *ut castis auribus vox amoris suspecta sit, & invisa*, the very name of loue is odious to *Chaster* eares; And therefore some againe out of an affected gravity, will dislike all for the names sake before they read a word; dissembling with him in [b] *Petronius*, and seem to be angry that their eares are violated with such obscene speeches, that so they may be admired for grave Philosophers, and staid carriage. They cannot abide to hear talke of Love toies, or amorous discourses, *vultu, gestu, oculis* in their outward actions averse, and yet in their cogitations they are all out as bad, if not worse then others. But let these cavillers and counterfeit *Cato's* know that as the Lord *Iohn* answered the Queen in that Italian *Guazzo*, an old, a grave discreet man is fittest to discourse of love matters, because he hath likely more experience, observed

[a] *Encom. Moriæ leviores esse nugas quam ut Theologum deceant.*

† *Lib. 8 Eloquent cap. 14. de affectibus mortalium vitio fit qui præclara quæq; in parvos usus vertunt.*

[b] *Quoties de amatorijs mētio facta est tam vehementer excandui, tam severa tristitia violari aures meas obsceno sermone nolui, ut me tanquā unum ex Philosophis intuerentur.*

* *Lib. 4. of civill conversation.*

ſerved more, hath a more ſtaid judgement, can better diſcerne, reſolve, diſcuſſe, adviſe, give better cautions, and more ſolid precepts, better informe his auditors in ſuch a ſubject, & by reaſon of his riper years ſooner divert. Beſides, *nihil in hâc amoris voce ſubtimendum*, there is nothing here to be excepted at; Love is a ſpecies of melancholy, and a neceſſary part of this my Treatiſe, which I may not omit, *operi ſuſcepto inſerviendum fuit*, ſo *Iacobus Mycillus* pleadeth for himſelfe in his tranſlation of *Lucians* Dialogues, and ſo doe I; I muſt and will performe my taske. And that ſhort Excuſe of *Mercerus*, for his edition of *Ariſtænetus* ſhall be mine, * *If I have ſpent my time ill to write, let not them be ſo idle as to read.* But I am perſwaded it is not ſo ill ſpent, I ought not to excuſe or repent my ſelfe of this ſubject, on which many grave and worthy men have written whole volumnes, *Plato*, *Plutarch*, *Plotinus*, *Maximus Tyrius*, *Alcinous*, *Avicenna*, *Leon: Hebreus* in three large Dialogues, *Xenophon ſympoſ.* *Theophraſtus*, if we may believe *Athenæus lib. 13. cap. 9. Picus Mirandula*, *Marius Æquicola*, both in Italian, *Kornmannus de linea Amoris*, *lib. 3. Petrus Godefridus* hath handled in three books, *P. Hædus*, and which almoſt every Phyſitian, as *Arnoldus*, *Villanvanus*, *Valleriola obſervat. med. lib. 2. obſerv. 7. Ælian Montaltus*, and *Laurentius* in their Treatiſes of Melancholy, *Iaſon Pratenſis de morb. cap. Valeſcus de Taranta*, *Gordonius*, *Hercules de Saxonia*, *Savanarola*, *Languius*, *&c.* have treated of a part, and in their works. I excuſe my ſelfe therefore with *Peter Godefridus*, *Valleriola*, *Ficinus*, and in [c] *Languius* words. *Cadmus Mileſius* writ foureteen books of Love, *and why ſhould I be aſhamed to write an Epiſtle in favour of young men, of this ſubiect?* A company of ſterne Readers diſlike the ſecond of the *Æneads*, and *Virgils* gravity, for inſerting ſuch amorous paſſions in an heroicall ſubject; But † *Servius* his Commentator juſtly vindicates the Poets worth, wiſdome, and diſcretion in doing as he did. *Caſtalio* would not have young men read the * *Canticles*, becauſe to his thinking it was too light and amorous a tract, a *Ballade* of *Ballades*, as our old Engliſh tranſlation hath it. He might as well forbid the reading of *Geneſis*, becauſe of the loves of *Iacob* and *Rachel*, the ſtories of *Sichem* and *Dina*, *Iuda* and *Thamar*; reject the book of *Numbers*, for the fornications of the people of *Iſrael*, with the *Moabites*; that of *Iudges* for *Sampſon* and *Dalilahes* embracings, that of the *Kings*, for *David* and *Berſhebas* adulteries, the inceſt of *Ammon* and *Thamar*, *Solomons* Concubines, &c. The ſtories of *Eſter*, *Iudith*, *Suſanna*, and many ſuch. *Dicearchus*, and ſome other carpe at *Plato's* majeſty, that he would vouchſafe to indite ſuch love toyes, amongſt the reſt, for that dallianee with *Agatho*,

Suavia dans Agathoni, animam ipſe in labra tenebam,
Ægra etenim properans tanquam abitura fuit.

† Ser. 8.

For my part ſaith † *Maximus Tyrius*, a great *Platoniſt* himſelfe, *me non tantum admiratio habet, ſed etiam ſtupor*, I doe not only admire, but ſtand amaſed to read, that *Plato* & *Socrates* both ſhould expell *Homer* from their Citty, becauſe he writ of ſuch light and wanton ſubjects, *Quod Iunonem cum Iove in Idâ concumbentes inducit, ab immortali nube contectos, Vulcans* net, *Mars* and *Venus* fopperies before all the Gods, becauſe *Apollo* fled, when he was perſequuted by *Achilles*, the † Gods were wounded and ran

* *Si male locata eſt opera ſcribendo, ne ipſi locent in legendo.*

c *Med epiſt. l. 1. ep. 14. Cadmus Mileſius teſte Suida. de hoc Erotico Amore. 14. libros ſcripſit nec me pigebit in gratiam adoleſcentum hanc ſcribere epiſtolam.*

† *Comment. in 2. Æned.*

* *Metros amores meram impudicitiam ſonare videtur, niſi &c.*

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whining away, as *Mars* that rored lowder then *Stentor*, and covered nine akers of ground with his fall, *Vulcan* was a ſummers day falling down from heaven, and in *Lemnos* Ile brake his legge, &c. with ſuch ridiculous paſſages; when as both *Socrates* and *Plato*, by his teſtimony writ lighter themſelves: *quid enim tam dißat* (as he followes it) *quam amans à temperante, formarum admirator à demente*, what can be more abſurd then for grave Philoſophers to treat of ſuch fooleries, to admire *Autiloquus*, *Alcibiades*, for their beauties as they did, to runne after, to gaze, to dote on faire *Phædrus*, delicate *Agatho*, young *Lyſis*, fine *Charmides*, *haccine Philoſophum decent?* Doth this become grave Philoſophers? Thus peradventure *Callias Thraſimachus*, *Polus*, *Ariſtophanes*, or ſome of his adverſaries and æmulators might object, but neither they nor * *Anytus* and *Melitus* his bitter enimies, that condemned him for teaching *Critias* to tyrannize, his impiety, for ſwearing by dogs and plane trees, for his jugling ſophiſtry, &c. never ſo much as upbraided him with impure love, writing or ſpeaking of that ſubject, and therefore without queſtion, as he concludes, both *Socrates* and *Plato* in this are juſtly to be excuſed. But ſuppoſe they had been a little overſeen, ſhould divine *Plato* be diffamed? no, rather as he ſaid of *Cato's* drunkenneſſe, if *Cato* were drunke, it ſhould be no vice at all to be drunke. They reprove *Plato* then, but without cauſe (as *Ficinus* pleads) *for all love is honeſt and good, and they are worthy to be loved that ſpeak well of love.* Being to ſpeak of this admirable affection of love (ſaith *Valleriola*) *there lies open a vaſt and philoſophicall field to my diſcourſe, by which many lovers become mad: let me leave my more ſerious meditations, wander in theſe Philoſophicall fields, and look into thoſe pleaſant Groves of the Muſes, where with unſpeakable variety of flowers, we may make Garlands to our ſelves, not to adorne us only, but with their pleaſant ſmell and juyce to nouriſh our ſoules, and fill our minds deſirous of knowledge, &c.* After an harſh and unpleaſing diſcourſe of Melancholy, which hath hitherto moleſted your patience, and tired the author, give him leave with [f] *Godefridus* the Lawyer, and *Laurentius* (*cap.*5.) to recreate himſelfe in this kind after his laborious ſtudies, *ſince ſo many grave Divines and worthy men have without offence to manners, to help themſelves and others voluntarily written of it. Heliodorus* a Biſhop, penned a love ſtory of *Theagines* and *Charielea*, and when ſome *Cato's* of his time reprehended him for it, choſe rather, ſaith [g] *Nicephorus*, to leave his Biſhoprick then his book. *Æneas Silvius* an ancient Divine and paſt 40. years of age, (as [h] he confeſſeth himſelfe, (after Pope *Pius Secundus*) endited that wanton hiſtory of *Euryalus* and *Lucretia*. And how many ſuperintendents of learning, could I reckon up that have written of light phantaſticall ſubjects, *Beroaldus*, *Eraſmus*, *Alpheratius*, twenty foure times printed in *Spaniſh*, *&c.* Give me leave then to refreſh my muſe a little, and my weary Readers, to expatiate in this delightſome field, *hoc delitiarum campo*, as *Fonſeca* tearmes it, to [k] ſeaſon a ſurly diſcourſe, with a more pleaſing aſperſion of love matters: *Edulcare vitam convenit*, as the Poet invites us, *curas nugis &c.* 'tis good to ſweeten our life with ſome pleaſing toyes to relliſh

† *Quod riſum & eorum potius & amores commemoret.*

* *Quum multa ei obiecißent quod Critiam tyrannidem docuißet, quod plataenum juraret, loquacem ſophiſtam &c. accuſationem amoris nullum fecerunt ſed honeſtus amor, &c.*

d *Carpunt alii Platonicam majeſtatem quod amori nimium indulſerit, Dyscarchus & alii ſed male. Omnia amor honeſtus & bonus & amore digni qui bene dicunt de Amore.*

e *Med obſer. lib.2. cap.7. de admirando amoris affectu dicturus ingens patet campus & philoſophicus, quo ſæpe homines ducuntur ad inſaniam libeat modo vagari, &c.*

Quæ non ornent modo ſed fragrantia & ſuccolentia jucunda plenius alant &c.

f *Lib.1.præfat. de amori bus agens relaxandi animi cauſa laboriosiſſimis ſtudiis fatigati quando & Theologi ſe his juvari & juvare illæſis moribus volunt.* g *Hiſt. lib. 12 cap.34.* i *Præfat. quid qua fraginario convenit cum amore. Ego vero agnoſco amatorium ſcriptum mihi non convenire: Æneas Silvius præfat qui iam meridiem prætergreſſus in veſperum feror.* k *Vt ſeveriora ſtudia is amanitatibus lector condire poſſit. Accius.*

it

to relliſh it, and as *Pliny* tells us, *magna pars ſtudioſorum, amœnitates quærimus*, moſt of our ſtudents loue ſuh pleaſant † ſubjects. Though *Macrobius* teach us otherwiſe, ‖ *that thoſe old Sages baniſhed all ſuch light Tracts from their ſtudies, to Nurſes cradles, to pleaſe only the eare*, yet out of *Apuleius* I will oppoſe as honourable Patrons, *Solon*, *Plato*, [m] *Xenophon*, *Adrian*, *&c.* that as highly approve of theſe Treatiſes. On the other ſide mee thinks they are not to be diſliked, they are not ſo unfit. I will not peremptorily ſay as one did, * *tam ſuavia dicam facinora, ut male ſit ei qui talibus non delectetur*, I will tell you ſuch pretty ſtories, that foule befall him that is not pleaſ with them; *Neq; dicam ea, quæ vobis uſui ſit audiviſſe, & voluptati meminiſſe*, with that confidence, as *Beroaldus* doth his enarrations on *Propertius*. I will not expect or hope for that approbation, which *Lipſius* giues to his *Epictetus*: *pluris facio quum relego, ſemper ut novum, & quum repetivi, repetendum*, the more I read, the more ſhall I covet to read. I will not preſſe you with my Pamphlets, or beg attention, but if you like them you may. *Pliny* holds it expedient, and moſt fit, *ſeveritatem jucunditate etiam in ſcriptis condire*, to ſeaſon our works with ſome pleaſant diſcourſe, *Syneſius* approves it, *licet in ludicris ludere*, the * Poet admires it,

Omne tulit punctum qui miſcuit utile dulci,

And there be thoſe without queſtion, that are more willing to read ſuch toyes, then † I am to write: Let me not liue, ſaith *Aratines Antonia*, *If I had not rather heare thy diſcourſe*, * *then ſee a play!* No doubt but there bee more of her minde, ever have been, ever will be, as ° *Hierome* beares me witneſſe. *A far greater part had rather read* Apuleius *then Plato*: *Tully* himſelfe confeſſeth he could not underſtand *Plato's Timæus*, and therefore cared leſſe for it, but every ſchoole-boy hath that famous teſtament of *Grunnius Corocotta Porcellus* at his fingers ends. The Comicall Poet,

——Id ſibi negoti credidit ſolum dari,
Populo ut placerent, quas feciſſet fabulas.

Made this his onely Care and ſole ſtudy to pleaſe the people, tickle the eare, and to delight; but mine earneſt intent is as much to profit as to pleaſe, *non tam ut populo placerem, quam ut populum juvarem*, and theſe my writings I hope, ſhall take like guilded pills, which are ſo compoſed as well to tempt the appetite, and deceave the palat, as to help and medicinally worke upon the whole body, my lines ſhall not only recreate, but rectifie the minde. I think I haue ſaid enough, If not, let him that is otherwiſe minded, remember that of † *Maudarenſis*, *he was in his life a Philoſopher* (as *Auſonius* apologizeth for him,) *in his Epigrams a Lover, in his precepts moſt ſevere; in his Epiſtle to Carellia, a wanton. Annianus, Sulpitius, Evemus, Menander*, and many old Poets beſides, did *in ſcriptis prurire*, write Feſcennines, Attellanes, and laſcivious ſongs; *lætam materiam*, yet they had *in moribus cenſuram, & ſeveritatem*, they were chaſt, ſevere, and upright livers.

Caſtum eſſe decet pium poetam
Ipſum, verſiculos nihil neceſſe eſt,
Qui tum deniq; habent ſalem & leporem,

I am of *Catullus* opinion, and make the ſame Apologie in mine own behalfe: Hoc etiam quod ſcribo, pendet plerumq; ex aliorum ſententiâ & authoritate, nec ipſe forſan inſanio ſed inſanientes ſequor. Atqui detur hoc inſanire me, *Se-*

† *Diſcum quam philoſophum Audire malunt.*

‖ *In Som. Scip. è ſacrario ſuo tum ad cunas nutricum ſapientes eliminarunt ſolas aurium delitias profitentes.*

m *Babilonius & Epheſius, qui de Amore ſcripſerunt uterq; amores: Myrrhæ, Cyrenes & Adonidis. Suidas.*

† *Pet. Aretine dial. Ital.*

* *Hor.*

† *Legendi cupidiorem, quam ego ſcribendi, ſaith Lucian.*

* *Plus capio voluptatis inde, quam ſpectando in theatro ludis.*

° *Proœmio in Iſaiam. Multo major pars Miletias fabulas revolventium quam Platonis libros.*

† *In vita philoſophus, in Epigram: amator, in Epiſtolis petulans, in præceptis ſeverus.*

406 *mel insanivimus omnes*, & tute ipse opinor insanis aliquando, & is, & ille, & ego, scilicet *Homo sum, humani à me nihil alienum puto:*

And which he urgeth for himself, accused of the like fault, I as justly plead,

n *Lasciva est nobis pagina, vita proba est,*

n *Mart.* † *Ovid.*

Howsoever my lines erre, my life is honest,

† *Vita verecunda est, musa jocosa mihi.*

But I presume I need no such Apologies, I need not as *Socrates* in *Plato*, cover his face when he spake of loue, or blush and hide mine eyes, as * *Pallas* did in her hood, when she was consulted by *Iupiter* about *Mercuries* marriage, *quod super nuptiis virgo consulitur*, it is no such lascivious, obsceane or wanton discourse, I haue not offended your chaster eares with any thing that is here written, as many *French* and *Italian* Authors in their moderne language of late haue done, nay some of our Latine pontificiall writers, *Zanches, Asorius, Abulensis, Burchardus, &c.* whom * *Rivet* accuseth to bee more lascivious then *Virgil* in *Priapeijs*, *Petronius* in *Catalectis*, *Aristophanes* in *Lycistratæ*, *Martialis*, or any other Pagan prophane writer, *qui tam atrocitèr* (* one notes) *hoc genere peccârunt ut multa ingeniosissimè scripta obscænitatum gratiâ castæ mentes abhorreant.* Tis not scurrile this, but chast, honest, most part serious and even of religion it selfe. o *Incensed* (as he said) *with the loue of finding loue, we haue sought it, and found it.* More yet, I haue augmented and added something to this light Treatise (if light) which was not in the former Editions, I am not ashamed to confesse it, with a good † Author, quod extendi & locupletari hoc subjectũ pleriq; postulabãt, & eorum importunitate victus, animum utcunq; renitẽtem eò adegi, ut jam quintâ vice calamum in manum sumerem, scriptioniq; longè & à studiis & professione meâ alienæ me accingerem, horas aliquas à seriis meis occupationibus interim suffuratus, easq; veluti ludo cuidam ac recreationi destinans;

† *Cogor——retrorsum*
Vela dare, atq; iterare rursus
Olim relictos——

etsi non ignorarem novos fortasse detractores, novis hisce interpolationibus meis minimè defuturos.

And thus much I haue thought good to say by way of preface, least any man (which p *Godfridus* feared in his book) should blame in me lightnesse, wantonnesse, rashnesse, in speaking of loues causes, entisements, symptomes, remedies, lawfull and unlawfull loves, and lust it selfe, q *I speak it only to tax and deterre others from it, not to teach, but to* shew the vanities and fopperies of this heroicall or Herculean loue, and to *apply remedies unto it.* I will treat of this with like liberty as of the rest.

† *Sed dicam vobis, vos porrò dicite multis*
Millibus, & facite hæc charta loquatur anus.

Condemne me not good Reader then, or censure me hardly, if some part of this Treatise to thy thinking as yet be too light, but consider better of it, *Omnia munda mundis*, o a naked man to a modest woman is no otherwise then a picture, as *Augusta Livia* truly said, and * *mala mens malus animus*, 'tis as

* *Isago ad sac. scrip. cap. 13.* * *Barthius notis in cœlestinam, ludum Hisp.* o *Ficinus comment c. 17 Amore incensi inveniendi amoris, amorem quæsivimus et invenimus.* † *Author cœlestinæ Barth. interprete.* † *Hor. lib. 1. Ode 34.* p *Hæc prædixi ne quis temerè nos putaret scripsisse de amorum lenociniis, de praxi, fornicationibus, adulteriis &c.* q *Taxando & ab his deterrendo humanã lasciviam & insaniam, sed & remedia docendo, non igitur candidus lector nobis succenseat, &c. Commonitio erit iuvenibus hæc, hisce ut abstineant magis & omissa lascivia quæ homines reddit insanos, virtutis incumbant studiis (Æneas Sylv.) & curam amoris si quis nescit hinc poterit scire.* * *Martianus Capella lib. 1 de nupt. philol. virginali suffusæ rubore oculos peplo obnubent, &c.* † *Catullus.* o *Viros nudos castæ feminæ nihil à statuis distare.* * *Hony Soyt qui maly pense.*

'tis

'tis taken. If in thy censure it be too light, I advise thee as *Lipsius* did his reader for some places of *Plautus*, *Istos quasi Sirenum scopulos prætervehare*, if they like thee not, let them passe, or oppose that which is good to that which is bad, and reject not therefore all. For to invert that verse of *Martial*, and with *Hierom Wolfius* to apply it to my present purpose, 407

Sunt mala, sunt quædam mediocria, sunt bona plura, some is good, some bad, some is indifferent. I say farther with him yet, I haue inserted (* *levicula quædam & ridicula ascribere nonsum gravatus, circumforanea quædam è theatris, è plateis, etiam è popinis*) some things more homely, light, or comicall, *litans Gratiis*, &c. which I would request every man to interpret to the best. and as *Iulius Cæsar Scaliger* besought *Cardan* (*Si quid urbaniusculè lusũ à nobis, per deos immortales te oro Hieronyme Cardane ne me malè capias.*) I beseech thee good Reader, not to mistake me, or misconstrue what is here written; *Per Musas & Charites, & omnia Poetarum numina, benigne lector, oro te, ne me malè capias.* 'Tis a Comicall subject, in sober sadnesse I craue pardon of what is amisse, and desire thee to suspend thy judgement, wink at small faults, or to be silent at least; but if thou likest, speake well of it, and wish me good successe.

* *Præf. Suid.*

Extremum hunc Arethusa mihi concede laborem.

I am resolved howsoever, *velis, nolis, audactèr stadium intrare*, in the *Olympicks*, with those *Ælianian* Wrestlers in *Philostratus*, boldly to shew my selfe in this common Stage, and in this Trage-comedy of Loue, to Act severall parts, some Satyrically, some Comically, some in a mixt Tone, as the subject I haue in hand giues occasion, and present Scene shall require or offer it selfe.

Subsect. 2.

Loues Beginning, Object, Definition, Division.

Loues limits are ample and great, and a spatious walk it hath beset with thornes, and for that cause, which [r] *Scaliger* reprehends in *Cardan, not lightly to be passed over.* Least I incur the same censure I will examine all the kinds of loue, his nature, beginning, difference, objects, how it is honest or dishonest, a vertue or vice, a naturall passion or a disease, his power and effects, how far it extends: of which, although something hath been said in the first Partition, in those Sections of Perturbations ([s] *for loue and hatred are the first and most common passions, from which all the rest arise, and are attendant*, as *Picolomineus* holds, or as *Nich. Caussinus*, the *primum mobile* of all other affections, which carry them all about them) I will now more copiously dilate, through all his parts and severall branches, that so it may better appeare what Loue is, and how it varies with the objects, how in defect, or (which is most ordinary and common) immoderate, and in excesse, causeth melancholy.

[r] *Exerc. 301. Campus amoris maximus & spinis obsitus, nec leviſſimo pede transeundus.*

[s] *Grad. 1. cap. 29. Ex Platone, primæ & communiſſimæ perturbationes ex quibus cetera oriuntur & earum sunt pediſequæ.*

Loue universally taken, is defined to be a *Desire*, as a word of more ample signification: and though *Leon: Hebreus* the most copious writer of this subject, in his third Dialogue make no difference, yet in his first hee distinguisheth them againe, and defines loue by desire. [t] *Loue is a voluntary affection*

[t] *Amor est voluntarius affectus & desiderium re bona fruendi.*

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ction, and desire to enioy that which is good. u *Desire wisheth, Loue enioyes; the end of the one is the beginning of the other: that which we loue is present, that which we desire is absent.* x *It is worth the labour*, saith *Plotinus*, to consider well of *Loue, whether it be a God or a Diuell, or passion of the minde, or partly God, partly Diuell, partly passion.* Hee concludes Loue to participate of all three, to arise from Desire of that which is beautifull and fayre, and defines it to be *an action of the minde, desiring that which is good.* y *Plato* calls it the *great Diuell*, for his vehemency, and soveraignty over all other passions, and defines it an appetite, z *by which we desire some good to be present. Ficinus* in his Comment addes the word Faire to this definition, Loue is a desire of enjoying that which is good and fayre. *Austin* dilates this common definition, and will have love to bee a delectation of the heart, a *for something which we seek to win, or ioy to haue, coveting by desire, resting in ioy.* b *Scaliger Exerc.*301. taxeth these former definitions, and will not haue loue to be defined by Desire or Appetite, *for when wee enioy the things wee desire there remaines no more appetite*: as he defines it, *Loue is an affection by which we are either united to the thing we loue, or perpetuate our union*, which agrees in part with *Leon: Hebreus.*

Now this loue varies as his object varies, which is alwaies *Good, Amiable, Faire, Gracious*, and *Pleasant.* c *All things desire that which is good*, as wee are taught in the Ethicks, or at least that which to them seemes to bee good, *quid enim vis mali* (as *Austin* well inferres) *dic mihi? puto nihil in omnibus actionibus*; thou wilt wish no harme I suppose, no ill in all thyne actions, thoughts or desires, *nihil mali vis*, † thou wilt not haue bad corne, bad soyl, a naughty tree, but all good; a good servant, a good horse, a good sonne, a good friend, a good neighbour, a good wife. From this goodnesse, comes Beauty, from Beauty, Grace, and comelinesse, which result as so many raies from their good parts, make us to loue, and so to covet it: for were it not pleasing and gracious in our eyes, we should not seek. d *No man loues* (saith *Aristotle 9. mor. cap. 5.*) *but he that was first delighted with comelines & beauty.* As this faire object varies, so doth our loue, for as *Proclus* holds, *Omne pulchrum amabile*, every faire thing is amiable, and what we loue is faire & gratious in our eyes, or at least we doe so apprehend, and still esteeme of it. e *Amiableness is the obiect of loue, the scope and end is to obtain it, for whose sake we loue, and which our minde covets to enioy.* And it seemes to us especially faire and good, for good, faire, and unity, cannot be separated. Beauty shines, *Plato* saith, and by reason of its splendor and shining causeth admiration, and the fairer the object is, the more eagerly it is sought. For as the same *Plato* defines it, f *Beauty is a liuely shining or glittering brightnesse, resulting from effused good, by Ideas, seeds, reasons, shadowes, stirring up our minds, that by this good they may be united and made one.* Others will have beauty to be the perfection of the whole composition, g *caused out of the congruous symmetry, measure, order and manner of parts, and that comelinesse*

u *Desiderium optantis, amore eorum quibus fruimur amoris principium, desiderii finis, amatum adesse.*

x *Principio l. de amore Operæ pretium est de amore considerare, utrũ Deus, an Dæmon, an passio quædam animæ an partim Deus, partim Dæmon, passio partim, &c.*

Amor est actus animi boni desiderans.

y *Magnus Dæmon: convivio.*

z *Boni pulchrique fruendi desiderium.*

a *Godefridus, l. 1. cap. 2. Amor est delectatio cordis, alicuius ad aliquid, propter aliquod desiderium in appetendo & gaudium perfruendo per desiderii cursum, requiescens per gaudium.*

b *Non est amor desiderii aut appetitus ut ab omnibus hactenus traditum. nam cum potimur, amata re, non manet appetitus. Est igitur affectus quo cum re amata aut unimur, aut unionem perpetuamus*

c *Omnia appetunt bonum.*

† *Terram non vis malam, malam segetem, sed bonam arborem equum bonum, &c.* d *Nemo amore capitur nisi qui fuerit ante forma specieq; delectatus.* e *Amabile obiectum amoris & scopus, cuius adeptio est finis, cuius gratia amamus. Animus enim aspirat ut eo fruatur, & formam boni habet & præcipue videtur & placet, Picolomineus, grad. 7. cap. 2. & grad. 8. cap. 35.* f *Forma est vitalis fulgor ex ipso bono manans per ideas, semina, rationes umbras effusus, animos excitans ut per bonum in unum redigantur.* g *Pulchritudo est perfectio compositi ex congruente ordine, mensura & ratione partium consurgens, & venustas inde prodiens gratia dicitur & res omnes pulchræ gratiosæ.*

which

which proceeds from this beauty is called grace, & from thence all faire things are gratious. For grace and beauty are so wonderfully annexed,[h] *so sweetly and gently winne our soules, and strongly allure, that they confound our judgement and cannot be distinguished. Beauty and Grace are like those beames and shinings that come from the glorious and divine Sunne,* which are diverse, as they proceed from the diverse objects, to please and affect our severall senses;[i] *As the species of beauty are taken at our eyes, eares, or conceaved in our inner soule, as Plato disputes at large in his Dialogue de pulchro, Phadro, Hyppias,* and after many sophisticall errours confuted, concludes that beauty is a grace in all things, delighting the eyes, eares, and soule it selfe; so that as *Valesius* inferres hence, whatsoever pleaseth our eares, eyes, and soule, must needs be beautifull, faire, and delightsome to us.[k] *And nothing can more please our eares then musicke, or pacify our minds.* Faire houses, pictures, orchards, gardens, fields, a faire Hawke, a faire horse is most acceptable unto us; whatsoever pleaseth our eyes and eares, we call beautifull and faire;[l] *Pleasure belongeth to the rest of the senses, but grace and Beauty to these two alone.* As the objects vary and are diverse, so they diversly affect our eyes, eares, and soule it selfe. Which gives occasion to some, to make so many severall kindes of love as there be objects: One Beauty ariseth from God, of which and divine love S. *Dionysius* with many Fathers and Neotericks, have written just volumes, *De amore Dei,* as they tearme it, many paraneticall discourses; another from his creatures, there is a beauty of the body, a beauty of the soule, a beauty from vertue, *formam martyrum, Austin* calls it, *quam videmus oculis animi,* which we see with the eyes of our minde, which beauty, as *Tully* saith, if we could discerne with these corporall eyes, *admirabiles sui amores excitaret,* would cause admirable affections, and ravish our soules. This other beauty which ariseth from those extreme parts, and graces which proceed from gestures, speeches, severall motions, and proportions of creatures, men and women (especially from women, which made those old Poets put the three *Graces* still in *Venus* company, as attending on her, and holding up her traine) are infinite almost, and vary their names with their objects, as love of mony, covetousnesse, love of Beauty, Lust, immoderate desire of any pleasure, concupiscence, friendship, love, good will, &c. and is either vertue or vice, honest, dishonest, in excesse, defect, as shall be shewed in his place: Heroicall love, Religious love, &c. which may be reduced to a twofold division, according to the principall parts which are affected, the Braine and Liver: *Amor & amicitia,* which *Scaliger exercitat.*301. *Valesius* and *Melanchthon* warrant out of *Plato* φιλεῖν & ἐρᾶν from that speech of *Pausanias* belike, that makes two *Veneres* and two loves.[m] *One Venus is ancient without a mother, and descended from heaven, whom we call cœlestiall; The younger, begotten of Iupiter and Dione, whom commonly we call Venus. Ficinus* in his comment upon this place *cap.*8. following *Plato,* calls these two loves, two Divells,[n] or good, and bad Angels according to us, which are still hovering about our soules. [o] *The one reares to heaven, the other depresseth us to hell; the one good, which stirres us up to the contemplation of that divine beauty, for whose sake we pergit, altera deprimit ad inferna.*

h *Gratia & pulchritudo ita suaviter animos demulceat, ita vehementer alliciunt, & adeo mirabiliter connectuntur, ut in unum confundant & distingui non possint, & sunt tanquam radii & splendores divini solis in rebus variis vario modo fulgentes.*

i *Species pulchritudinis hauriuntur oculis, auribus aut concipiuntur interna mente.*

k *Nihil hinc magis animos conciliat quâm musica, pulchræ picturæ, ædes &c.*

l *In reliquis sensibus voluptas, in his pulchritudo & gratia.*

† *Lib.*4. *de divinis.*

Convivio Platonis

m *Duæ veneres duo amores, quarum una antiquior & sine matre cœlo nata quam cœlestem venerem nuncupamus, altera vero Iunior à Iove & Dione prognata, quam vulgarem venerem vocamus.*

n *Altera ad superna erigit, altera deprimit ad inferna.*

o *Alter excitat hominem ad divinam pulchritudinem lustrandam, cuius causa philosophiæ studia & institutiones, &c.*

forme

410 *forme Iustice, and all godly offices, study Phylosophy, &c. the other base, and though had, yet to be respected; for indeed both are good in their own natures: procreation of children is as necessary as that finding out of truth, but therefore called bad, because it is abused, and which drawes our soule from the speculation of that other, to viler obiects;* So farre *Ficinus*. S. *Austin lib.15.de civ. Dei & sup. Psal.64.* hath delivered as much in effect. [p] *Every creature is good, and may be loved* well or ill: And [q] *Two cities make two loves, Ierusalem & Babylon, the love of God the one, the love of the world the other, of these two cities we are all Citizens, as by examination of our selves we may soone finde, and of which:* The one love is the root of all mischiefe, the other of all good. So in his *15.cap.lib de amor. Ecclesiæ*, he will have those foure cardinall vertues to be naught else, but love rightly composed, in his 15.book *de civ. Dei cap.22.* he calls vertue the order of Love, whom *Thomas* following *1.part.2.quæst.55.art.1.* & *quæst.56.3.quæst.62.art.2.* confirmes as much, and amplifies in many words. [r] *Lucian* to the same purpose hath a division of his own, *One love was borne in the sea, which is as various and raging in yonng mens breasts as the sea it selfe, and causeth burning lust: the other is that golden chain which was let down from heaven, and with a divine Fury ravisheth our soules, made to the image of God, and stirres us up to comprehend the innate and incorruptible beauty, to which we were once created.* Beroaldus hath expressed all this in an Epigram of his:

Dogmata divini memorant si vera Patonis,
Sunt geminæ veneres, & geminatus amor,
Cœlestis Venus est nullo generata parente,
Quæ casto sanctos nectit amore viros.
Altera sed Venus est totum vulgata per orbem,
Quæ divûm mentes alligat, atq; hominum,
Improba, seductrix, petulans, &c.

If divine *Plato's* Tenents they be true,
Two *Veneres*, two Loves there be,
The one from heaven, unbegotten still,
Which knits our soules in unitie,
The other famous over all the world,
Binding the hearts of God and men,
Dishonest, wanton, and seducing she,
Rules whom she will, both where and when.

This twofold division of *Love*, *Origen* likewise followes in his Comment on the *Canticles*, one from God, the other from the Divell, as he holds, (understanding it in the worser sense) which many others repeat & imitate. Both which (to omit all subdivisions) in excesse or defect, as they are abused, or degenerate, cause melancholy in a particular kinde, as shall be shewed in his place. *Austin* in another Tract, makes a threefold division of this love, which we may use well or ill: [s] *God, our neighbour, and the world: God above us, our neighbour next us, the world beneath us. In the course of our desires, God hath three things, the world one, our neighbour two. Our desire to God, is either from God, with God, or to God, and ordinarily so runs. From God, when it receives from him, whence, and for which it should love him: with God, when it contradicts his will in nothing: to God, when it seeks*

to

p *Omnis creatura cum bona sit, & bene amari potest & male.*

q *Duas civitates duo faciunt amores, Ierusalem facit amor Dei, Babylonem amor seculi, unusquisq; se quid amet interroget, & inveniet unde sit civis.*

r *Alter mari ortus, ferox, varius, fluctuans, inanis Iuvenum mare refereus, &c. Alter aurea catena cælo demissa bonum furorem mentibus mittens, &c.*

s *Tria sunt, quæ amari à nobis benè vel malè possunt, Deus, proximus, mundus; Deus supra nos; iuxta nos, proximus; infra nos mundus. Tria Deus, duo proximus, unum mundus habet, &c.*

to repose and rest it selfe in him. Our Love to our neighbour, may proceed from him, and run with him, not to him: From him as when we rejoyce of his good safety, and well doing: with him, when we desire to have him a fellow and companion of our iourney in the way of the Lord: not in him, because there is no aid, hope, or confidence in man. From the world our love comes, when we begin to admire the Creator in his workes: and glorify God in his Creatures. With the world it should runne, if according to the immutability of all temporalties, it should be dejected in adversity, or over elevated in prosperity: To the world, if it would settle it selfe in his vaine delights and studies. Many such partitions of Love I could repeat, and subdivisions, but least (which *Scaliger* objects to *Cardan, Exercitat.*501.) [t] *I confound filthy burning lust, with pure and divine Love*, I will follow that accurate Division of *Leon Hebræus dial.*2. betwixt *Sophia* and *Philo*, where he speakes of *Naturall, Sensible*, and *Rationall* Love, and handleth each apart. Naturall love or hatred, is that Sympathy or Antipathy, which is to be seen in animate, and inanimate creatures, in the foure Elements, Mettals, Stones, *gravia tendunt deorsum*, as a Stone to his Center, Fire upward, and Rivers to the Sea. The Sunne, Moone, and Starres goe still round, † *Amantes naturæ debita exercere*, for love of perfection. This love is manifest, I say, in inanimate creatures. How comes a load-stone to draw iron to it? jet, chaffe? the ground to covet showres, but for love? No creature S. *Hierom* concludes, is to be found, *quod non aliquid amat*, no stock, no stone, that hath not some feeling of love. 'Tis more eminent in Plants, Heatbs, and is especially observed in vegetals; as betwixt the Vine and Elme a great Sympathy, betwixt the Vine & the Cabbage, betwixt the Vine and Olive, [u] *Virgo fugit Bromium*, betwixt the Vine and Baies, a great antipathy, the Vine loves not the Bay, [x] *nor his smell, and will kill him, if he grow neare him*; the Burre and the Lintle cannot endure one another; the Olive and the Mirtle embrace each other, in roots and branches if they grow neere. Read more of this in *Picolomineus grad.*7. *cap.*1. *Crescentius lib.*5. *de agric. Baptista Porta de mag. lib.* 1. *cap. de plant. odio & Element. sym. Fracastorius de sym. & antip.* of the love and hatred of Planets, consult with every Astrologer: *Leon. Hebræus* gives many fabulous reasons, and morallizeth them withall.

[t] *Ne confundam vesanos & sordos amores beatis, sceleratum cum puro, divino & vero, &c.*
† *Fonseca cap.* 1. *Amor ex Augustini sorsan lib.* 11. *de Civit. Dei Amore inconcussus stat mundus &c.*
u *Alciat.*
x *Porta. Vitis laurum non amat, nec eius odorem; si prope crescat, enecat. Lappus lenti adversantur.*
y *Sympathia olei & myrti ramorum & radicum se complectentium. Mizaldus secret. cent.*1. 47.

Sensible love, is that of brute beasts, of which, the sme *Leo Hebræus dial.*2. assignes these causes. First, for the pleasure they take in the Act of Generation; male and female love one another. Secondly, for the preservation of the species, and desire of young brood. Thirdly, for the mutuall agreement, as being of the same kinde: *Sus sui, Canis Cani, Bos Bovi, & Asinus Asino pulcherrimus videtur*, as *Epicharmus* held, and according to that Adagy of *Diogenianus*,

Adsidet usq; graculus apud graculum,

they much delight in one anothers company,

* *Formicæ grata est formica, Cicada Cicadæ*,

and birds of a feather will gather together. Fourthly, for custome, use, and familiarity, as if a dog be trained up with a Lion and a Beare, contrary to their natures, they will love each other. Hawkes, dogs, horses, love their masters and keepers: many stories I could relate in this kinde,

o *Theocritus eydill.*9.

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but see *Gillius de hist.anim. lib.3.cap.14.* those two Epistles of *Lipsius*, of dogges and horses, *Agellius*, &c. Fiftly, for bringing up, as if a Bitch bring up a Kid, a hen ducklings, an hedge-sparrow a Cuckow, &c.

The third kinde is *Amor cognitionis*, as *Leon* calls it, Rationall Love, *Intellectivus amor*, and is proper to men, on which I must insist. This appeares in *God, Angells, Men.* God is love it selfe, the fountaine of Love, the Disciple of love, as *Plato* stiles him; the servant of peace, the God of love and Peace; have peace with all men and God is with you.

z Mantuan. a Charitas munifica, qua mercamur de Deo regnum Dei.

----- z *Quisquis veneratur Olympum,*
Ipse sibi mundum subjicit atq; Deum:

a *By this Love* (saith *Gerson*) *we purchase heaven*, and buy the kingdome of God. This b Love is either in the Trinity it selfe, for the Holy Ghost is the Love of the Father and the Sonne, &c, *Ioh.3.55.* and 5.20. and 14. 31. or towards us his creatures, as in making the world. *Amor mundum fecit*, Love built Cities, *mundi anima*, invented Arts, Sciences, and all good things, incites us to vertue and humanity, combines & quickens; keepes peace on earth, quietnesse by sea, mirth in the windes & elements, expells all feare, anger, and rusticity: *Circulus à bono in bonum*, a round circle still from good to good; for love is the beginner and end of all our actions, the efficient and instrumentall cause, as our Poets in their Symbols, Impreses, † Emblemes, of rings, squares, &c. shadow unto us,

b Polanus partit. Zanchius de natura Dei, c.3. copiose de hoc amore Deiagit.

* Nich. Bellus discurs. 28. de amatoribus, virtutem provocat, conservat pacem in terra, tranquillitatem in aere, ventis Latitiam, &c.

Si rerum quaris fuerit quis finis & ortus,
Desine, nam causa est unica solus amor.

If first and last of any thing you wit,
Cease, love's the sole and only cause of it.

† Camerarius Emb. 100. cen. 2.

Love, saith c *Leo*, made the world, and afterwards in redeeming of it, *God so loved the world, that he gave his only begotten sonne for it*, Iohn 3. 16. *Behold what love the Father hath shewed on us, that we should be called the sonnes of God.* 1. Iohn 3.1. Or by his sweet providence, in protecting of it; either all in generall, or his Saints elect and Church in particular, whom he keepes as the apple of his eye, whom he loves freely, as *Hosea* 14.5. speaks, and dearly respects, d *Charior est ipsis homo, quàm sibi.* Not that we are faire, nor for any merit or grace of ours, for we are most vile and base; but out of his incomparable love and goodnesse, out of his divine Nature. And this is that *Homers* golden chaine, which reacheth downe from Heaven to earth, by which every creature is annexed, and depends on his Creator. He made all, saith e *Moses*, *and it was good*, and he loves it as good.

c Dial.3.

d Juven.

e Gen.1.

The love of Angels and living soules, is mutuall amongst themselves, towards us militant in the Church, and all such as love God; as the Sun beames irradiat the earth from those celestiall thrones, they by their well wishes reflect on us, † *in salute hominum promovendâ alacres, & constantes administri*, there is joy in heaven for every sinner that repenteth, they pray for us, are sollicitous for our good, f *Casti genii.*

† Canssinus.

f Theodoret & Plotino.

Vbi regnat charitas, suave desiderium,
Latitiaq; & amor Deo coniunctus.

Love proper to mortall men, is the third Member of this subdivision, & the subject of my following discourse.

Memb.

Memb. 2. Svbsect. 1.

Loue of men, which varies as his obiects, profitable, pleasant, honest.

Valesius lib.3.contr.13. defines this loue which is in men, *to bee* g *an affection of both powers, Appetite, and Reason.* The rationall resides in the Braine, the other in the Liver (as before hath been said out of *Plato* and others) the heart is diversly affected of both, and carried a thousand waies by consent. The sensitive faculty most part over-rules reason, the Soule is carried hood-wink't, and the understanding captive like a beast. h *The heart is variously inclined, sometimes they are merry, sometimes sad, and from loue arise Hope and Feare, Iealousie, Fury, Desperation.* Now this loue of men is diverse, and varies, as the obiect varies, by which they are entised, as vertue, wisdome, eloquence, profit, wealth, mony, fame, honour, or comelinesse of person, &c. *Leon Hebreus* in his first Dialogue, reduceth them all to these three, *Vtile, iucundum, Honestum*, Profitable, Pleasant, Honest; (out of *Aristotle* belike 8.*moral.*) of which he discourseth at large, & whatsoever is beautifull and faire, is referred to them, or any way to be desired. i *To profitable, is ascribed health, wealth, honour, &c. which is rather Ambition, Desire, Covetousnesse, then Loue*, Friends, Children, loue of women, k all delightfull and pleasant obiects, are referred to the second. The loue of honest things, consists in vertue and wisdome, & is preferred before that which is profitable and pleasant: Intellectuall, about that which is honest. l S. *Austin* calls *profitable, worldly; pleasant, carnall; honest, spirituall.* m *Of and from all three, result Charity, Friendship, and true loue, which respects God and our neighbour.* Of each of these I will briefly dilate, and shew in what sort they cause melancholy.

Amongst all these faire entising obiects, which procure Loue, and bewitch the Soule of man, there is none so moving, so forcible as profit, and that which carrieth with it a shew of commodity. Health indeed is a pretious thing, to recover and preserve which, wee will undergoe any misery, drink bitter potions, freely give our goods: restore a man to his health, his purse lies open to thee, bountifull he is, thankfull and beholding to thee; but give him wealth and honour, give him gold, or what shall be for his advantage and preferment, and thou shalt command his affections, oblige him eternally to thee, heart, hand, life and all is at thy service, thou art his deare & loving friend, good & gracious Lord & Master, his *Mecænas*, he is thy slave, thy vassall, most devote, affectioned, and bounden in all duty: tell him good tydings in this kinde, there spoke an Angell, a blessed houre that brings in gaine, he is thy creature, and thou his creator, he hugges and admires thee; he is thine for ever. No Loadstone so attractive, as that of profit, none so faire an obiect as this of gold. n nothing winnes a man sooner then a good turne; bounty and liberality command body and soule,

g *Affectus nũc appetivæ potentiæ, nunc rationalis, alter cerebro residet, alter epate, cor, &c.*

h *Cor varie inclinatur, nunc gaudens, nunc mœrens, flatim ex timore nascitur Zelotypia, furor, spes, desperatio.*

i *Ad utile sanitas refertur, utilium est ambitio, cupido, desiderium potius quam amor, excessus avaritiæ.*

k *Picolom. grad. 7.Cap.1.*

l *Lib.de amicit. utile mundanum, carnale iucundum, spirituale, honestum.*

m *Ex singulis tribus fit charitas & amicitia, quæ respicit deum et proximum.*

n *Benefactores præcipue amamus. Vives 3.de anima.*

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Munera (crede mihi) placant hominesq; deosq;,
Placatur donis Iupiter ipse datis.

Good turnes doe pacifie both God and men,
And *Iupiter* himselfe is won by them.

Gold of all other is a most delitious object, a sweet light, a goodly luster it hath, *gratiùs aurum quàm solem intuemur*, saith *Austin*, and we had rather see it then the Sun. Sweet and pleasant ingetting, in keeping it seasons all our labours, intolerable paines we take for it, base employments, endure bitter flouts and taunts, long journeyes, heavy burdens, all are made light and easie by this hope of gaine, *At mihi plaudo ipse domi, simul ac nummos contemplor in arcâ.* The sight of gold refresheth our spirits, and ravisheth our hearts, as that *Babylonian* garment, and o golden wedge did *Achan* in the campe, the very sight and hearing, sets on fire his soule with desire of it. It will make a man run to the *Antipodes*, or tarry at home and turne parasite, lye, flatter, prostitute himselfe, sweare and beare false witnesse; he will venture his body, kill a King, murther his father, and damne his soule to come at it. *Formosior auri massa*, as P hee well observed, the masse of gold is fairer then all your *Græcian* pictures, that *Apelles*, *Phydias*, or any doting painter could ever make: we are enamoured with it, q *Primaserè vota, & cunctis notißima templis,*

Divitiæ ut crescant.——

All our labours, studies, endeavours, vowes, prayers and wishes, are to get, how to compasse it.

† *Hæc est illa cui famulatur maximus orbis,*
Diva potens rerum, domitrixq; pecunia fati.

This is the great Goddesse we adore and worship, this is the sole object of our desire. If we haue it, as we think, we are made for ever, thrice happy, Princes, Lords, &c. If we lose it, we are dull, heavy, dejected, discontent, miserable, desperate and madde. Our estate and *benè esse*, ebbes and flowes with our commodity, and as we are endowed or enriched, so are we beloved and esteemed: it lasts no longer then our wealth, when that is gone, and the object removed, farewell friendship: as long as bounty, good cheere, and rewards were to be hoped, friends enough; they were tied to thee by the teeth, and would follow thee as Crowes doe a Carcasse: but when thy goods are gone and spent, the lamp of their loue is out, and thou shalt be contemned, scorned, hated, injured. r *Lucians Timon*, when he lived in prosperity, was the sole spectacle of *Greece*, onely admired; who but *Timon*? every body loved, honoured, applauded him, each man offered him his service, and sought to be kin to him; but when his gold was spent, his faire possessions gone, farewell *Timon*: none so ugly, none so deformed, so odious an abject as *Timon*, no man so ridiculous on a sudden, they gave him a penny to buy a rope, no man would knowe him.

'Tis the generall humour of the world, commodity steeres our affections throughout, we loue those that are fortunate and rich, that thrive, or by whom we may receave mutuall kindnesse, hope for like curtesies, get any good, gaine, or profit; hate those, and abhor on the other side, which are poore and miserable, or by whom we may sustaine losse or inconvenience,

o *Ios.7.*

p *Petronius Arbiter.*

q *Iuvenalis.*

† *Iob. Secund. lib. Sylvarum.*

r *Lucianus Timon.*

convenience. And even those that were now familiar and deare unto us, 415
our loving and long friends, neighbours, kinsmen, allies, with whom wee haue conuersed and lived as so many *Geryons* for some yeares past, striuing still to giue one another all good content and entertainement, with mutuall inuitations, feastings, disports, offices, for whom we would ride, runne, spend our selues, and of whom wee haue so freely and honourably spoken, to whom we haue giuen all those turgent titles, and magnificent elogiums, most excellent and most noble, worthy, wise, grave, learned, valiant, &c. and magnified beyond measure. If any controuersie arise betwixt us, some trespasse, injury, abuse, some part of our goods bee detained, a peece of Land come to be litigious, if they crosse us in our suit, or touch the string of our commodity, wee detest and depresse them upon a sudden, neither affinity, consanguinity, or old acquaintance can containe us, but [s] *rupto iecore exierit Caprificus.* A golden apple sets altogether by the eares, as if a marrow bone, or hony combe were flung amonst Beares: Father and Sonne, Brother and Sister, kinsmen are at oddes, and looke what malice, deadly hatred can inuent, that shall be done, *Terribile, dirum, pestilens, atrox, ferum*, mutuall injuries, desire of reuenge, and how to hurt them, him and his, are all our studies. If our pleasures bee interrupt, we can tolerate it, our bodies hurt, we can put it up and bee reconciled, but touch our commodities, we are most impatient, faire becomes foul, the Graces are turned to Harpyes, friendly salutations to bitter imprecations, mutuall feastings, to plotting villanies, minings & counterminings good words to Satyres and inuectiues, wee reuile *è contra*, nought but his imperfections are in our eyes, he is a base knaue, a Diuell, a Monster, a Caterpiller, a Viper, an Hogge-rubber, &c. [s] *Pers.*

Desinit in piscem mulier formosa superne,

the Scene is altered on a sudden, loue is turned to hate, mirth to melancholy: so furiously are we most part bent, our affections fixed upon this obiect of commodity and upon money. The desire of which in excesse is couetousnesse, ambition tyrannizeth over our soules, as [t] I haue shewed, and in defect crucifies as much, as if a man by negligence, ill husbandry, improuidence, prodigality, waste and consume his goods and fortunes, beggery followes, and melancholy, he becomes an abiect, [u] odious and *worse then an Infidell, in not providing for his family.* [t] *Part.1. sec.2. memb. sub.12.* [u] *1.Tim.1.8*

Subsect. 2.

Pleasant Obiects of Loue.

PLeasant Obiects are infinite, whether they bee such as haue life, or be without life, Inanimate are Countries, Prouinces, Towres, Townes, Cities, as he said, [x] *Pulcherrimam insulam videmus, etiam cùm non videmus*, wee see a faire Island by description, when we see it not. The [y] Sunne neuer saw a fairer City, *Thessala Tempe*, Orchards, Gardens, pleasant walkes, Groues, Fountaines, &c. The heaven it selfe is said to be [z] *faire* or foule, faire buildings, faire pictures, all artificiall, elaborate and curious works, cloathes, giue an admirable [x] *Lipsius epist. Camdeno.* [y] *Leland of S. Edmondsbury.* [z] *Cœlum serenum, cœlum visu fœdum. Polid.lib.1. de Anglia.*

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rable lustre, we admire, and gaze upon them, *ut pueri Iunonis avem*, as children doe on a Peacock: A faire Dogge, a faire Horse and Hawk, &c. † *Thessalus amat equum pullinum, baculum Ægyptius, Lacedæmonius Catulum, &c.* such things we love, are most gratious in our sight, acceptable unto us, and whatsoever else may cause this passion, if it bee superfluous or immoderately loved, as *Guianerius* observes. These things in themselves are pleasing and good, singular ornaments, necessary, comely, and fit to be had, but when we fix an immoderate eye, and dote on them over much, this pleasure may turne to paine, bring much sorrow, and discontent unto us, work our finall overthrow, and cause melancholy in the end. Many are carried away with those bewitching sports of gaming, hawking, hunting, and such vaine pleasures, as [b] I haue said, some with immoderate desire of fame, to be crowned in the *Olimpicks*, knighted in the field, &c. and by these meanes ruinate themselves. The lascivious dotes on his faire mistresse, the Glutton on his dishes, which are infinitely varied to please the palate, the Epicure on his severall pleasures, the superstitious on his Idoll, and fats himselfe with future joyes as *Turkes* feed themselves with an imaginary perswasion of a sensuall Paradise, so severall pleasant objects, diversly affect divers men. But the faireſt objects and enticings, proceed from men themselves, which most frequently captivate, allure, and make them dote beyond all measure upon one another, and that for many respects: First, as some suppose, by that secret force of starres, (*quod me tibi temperat astrum?*) They doe singulerly dote on such a man, hate such againe, and can giue no reason for it. [d] *Non amo te Sabidi, &c. Alexander* admired *Ephestion*, *Adrian Antinous*, *Nero Sporus*, *&c.* The Physitians referre this to their temperament, Astrologers to trine and sextile Aspects, or opposite of their severall Ascendents, Lords of their genitures, loue and hatred of Planets; † *Cicogna*, to concord and discord of Spirits; but most to outward Graces. A merry companion is welcome and acceptable to all men, and therefore saith [e] *Gomesius*, Princes and great men entertaine Iesters, and Players commonly in their Courts. But † *Pares cum paribus facillimè congregantur*, 'tis that similitude of manners, which ties most men in an inseparable linke, as if they be addicted to the same studies or disports, they delight in one anothers companies, *birds of a feather will gather together*: if they be of divers inclinations, or opposite in manners, they can seldome agree. Secondly, [g] affability, custome and familiarity, may convert nature many times, though they be different in manners, as if they bee Country-men, fellow-students, colleagues, or haue been fellow-souldiers, [h] brethren in affliction, († *acerba calamitatum societas, diversi etiam ingenij homines coniungit*) affinity, or some such accidentall occasion, though they cannot agree amongst themselves, they will stick together like burres, and hold against a third, so after some discontinuance, or death, enmitie ceaseth;

Pascitur in vivis livor, post fata quiescit:
Et cecidère odia, & tristes mors obruit iras.

or in a forraine place, A third cause of loue and hate, may bee mutuall offices, *acceptum beneficium*, [i] commend him, use him kindly, take his part in a quarrell, relieve him in his misery, thou winnest him for ever; doe the opposite, and bee sure

a *Credo equidè vivos ducent è marmore vultus.*
b *Part.1.Sc.2. memb.3.*
d *Mart.*
† *Omnif. magist. l.12. cap.3.*
e *De sale geniali l.3.c 15.*
f *Similitudo morum parit amicitiam.*
g *Vives 3. de Anima.*
† *Theod. Prodromus amor lib.3.*
h *Qui simul fecere naufragium, aut una pertulere vincula vel consilii, coniurationisve societate iunguntur, invicè amant: Brutum & Cassium invicem infensos Cæsarianus dominatus conciliavit. Æmilius Lepidus et Iulius Flaccus, quum essent inimicissimi, censores renũciati simultates illico deposuere. Scultet. cap.4. de causa Amor.*
† *Papinius.*
i *Isocrates Demonico præcipit ut quum alicuius amicitiam vellet, illum laudet quod laus initium amoris sit, vituperatio simultatis.*

sure of a perpetuall enemy. Praise and dispraise of each other, doe as much, though unknown, as [k] *Schoppius* by *Scaliger* and *Casaubonus*: *mulus mulum scabit*, who but *Scaliger* with him, what *Encomions, Epithetes, Elogiums? Antistes sapientiæ, perpetuus dictator, literarum ornamentum, Europæ miraculum*, noble *Scaliger*, *incredibilis ingenii præstantia, &c. diis potius quam hominibus per omnia comparandus, scripta eius aurea ancylia de cœlo delapsa poplitibus veneramur flexis, &c.* but when they began to vary, none so absurd as *Scaliger*, so vile and base, as his bookes *de Eurdonum familiâ*, and other Satyricall invectives may witnesse, *Ovid in Ibin*, *Archilocus* himselfe was not so bitter. Another great tye or cause of love, is consanguinity, Parents are deare to their children, children to their parents, brothers and sisters, cosens of all sorts, as an hen and chickens, all of a knot: every Crow thinks her own bird fairest. Many memorable examples are in this kinde, and 'tis *portenti simile*, if they doe not: † *a mother cannot forget her child*, *Salomon* so found out the true owner: love of parents may not be concealed, 'tis naturall, descends, and they that are inhumane in this kinde, are unworthy of that aire they breath, and of the foure elements, yet many unnaturall examples we have in this ranke, of hard-hearted parents, disobedient children, of [l] disagreeing brothers, nothing so common. The love of kinsmen is grown cold, *many kinsmen*, (as the saying is) *few friends*, if thine estate be good, and thou able, *par pari referre*, to requite their kindnesse, there will be mutuall correspondence, otherwise thou art a burden, most odious to them above all others. The last object that tyes man and man, is comelinesse of person, and beauty alone, as men love women with a wanton eye: which ἔρωτα is tearmed, *Heroicall*, or Love Melancholy. Other loves (saith *Picolomineus*) are so called with some contraction, as the love of wine, gold, &c. but this of women is predominant in an higher straine, whose part affected is the liver, and this love deserves a longer explication, and shall be dilated a-part in the next Section.

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k *Suspect. lect. lib. 1. cap. 2.* *Scoppius*

† *Isay 49.*

l *Rara est concordia fratrum.* m *Grad. 1. 2. 22.*

Subsect. 3.

Honest obiects of Love.

Beauty is the common object of all love, [n] *as Iet drawes a straw, so doth beauty love*, vertue and honesty are great motives, and give as faire a lustre as the rest, especially if they be sincere and right, not fucate, but proceeding from true forme, and an incorrupt judgement; Those two *Venus* twins, *Eros* and *Anteros*, are then most firme and fast. For many times otherwise men are deceived by their flattering *Gnathoes*, dissembling Camelions, out sides, hypocrites that make a shew of great love, learning, pretend honesty, vertue, zeale, modesty, with affected lookes and counterfeit gestures: fained protestations often steale away the hearts and favours of men, and deceive them, *specie virtutis & umbra*, when as *revera* and indeed, there is no worth or honesty at all in them, no truth, but meere hypocrisie, subtilty, knavery, and the like. As true friends they are,

n *Vives 3. de Anima. ut palearn succinum sic formâ amor.*

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o *Sect. seq.*

p *Nihil divinius homine probo.*

q Iames 3.10.

r *Gratior est pulchro veniens è corpore virtus.*

s *Orat. 18. de formes plerumq; philosophi ad id quod in aspectum cadit, ea parte elegantes quæ oculos fugit.*

† 43. *de consil.*

tius, a poore man (but which mine author notes, [t] *the cause of this poverty was his honesty*) for his modesty and continency from a private person (for they found him digging in his garden) was saluted King, and preferred before all the Magnificoes of his time, *iniecta ei vestis purpurâ auroq; distincta, a purple embrodered garment was put upon him,* [u] *and they bad him wash himselfe, & as he was worthy, take upon him the stile & spirit of a King*, continue his continency and the rest of his good parts. *Titus Pomponius Atticus* that noble citizen of *Rome*, was so faire conditioned, of so sweet a carriage, that he was generally beloved of all good men, of *Cæsar, Pompey, Anthony, Tully*, of diverse sects, &c. *multas hæreditates* (* *Cornelius Nepos* writes) *solâ bonitate consequutus. Operæ pretium audire, &c.* It is worthy of your attention, *Livy* cries, [x] *you that scorne all but riches, and give no esteem to vertue, except they be wealthy withall, Q. Cincinnatus had but foure acres, and by the consent of the Senate was chosen Dictator of Rome.* Of such account were *Cato, Fabricius, Aristides, Antoninus, Probus*, for their eminent worth: so *Cæsar, Traian, Alexander*, admired for valour, † *Ephestion* loved *Alexander*, but *Parmenio* the king: *Titus delitiæ humani generis*, and which *Aurelius Victor* hath of *Vespatian* the dilling of his time, as [y] *Edgar Etheling* was in *England*, for his [z] excellent vertues, their memory is yet fresh, sweet, and we love them many ages after, though they be dead: *Suavem memoriam sui reliquit*, saith *Lipsius* of his friend, living and dead they are all one. [a] *I have ever loved as thou knowest* (so *Tully* wrote to *Dolobella*) *Marcus Brutus, for his great wit, singular honesty, constancy, sweet conditions, and believe it there is nothing so amiable and faire as vertue. I doe mightily love Calvisinus*, (so *Pliny* writes to *Sossius*) *a most industrious, eloquent, upright man, which is all in all with me*: The affection came from his good parts. And as, S. *Austin* comments on the 84. Psalme, [c] *There is a peculiar beauty of iustice*, and inward beauty, *which we see with the eyes of our hearts, love, and are enamoured with, as in Martyrs though their bodies be torne in pieces with wild beasts, yet this beauty shines, and we love their vertues.* The [d] *Stoicks* are of opinion that a wise man is only *Faire*, and *Cato* in *Tully* 3. *de Finibus*, contends the same, that the lineaments of the minde are farre fairer then those of the body, incomparably beyond them, wisdome and valour according to *Xenophon*, especially deserve the name of beauty, and denominate one faire, *& incomparabiliter pulchrior est* (as *Austin* holds) *veritas Christianorum quam Helena Græcorum. Wine is strong, the King is strong, women are strong, but truth overcometh all things*, Esd. 1.3.10. 11.12. *Blessed is the man that findeth wisdome and getteth understanding, for the merchandise thereof is better then silver, and the gaine thereof better then gold, it is more pretious then pearles and all the things thou canst desire are not to be compared to her*, Prov. 2.13. 14. 15. a wife, true, just, upright, and good man, I say it again, is only faire: [e] It is reported of *Magdalen* Queen of *France*, and wife to *Lewes* 11th, a

[t] *Causa ei paupertatis, philosophia, sicut plerisq; probitas fuit.*

[u] *Ablue corpus & cape regis animum & in eam fortunam qua dignus es continentiam istã profer.*

* *Vita eius.*

[x] *Qui pra divitiis humana spernunt, nec virtuti locum putant nisi opes effluant.*

Q. Cincinnatus consensu patrum in dictatorem Romanum electus.

† *Curtius.*

[y] Edgar Etheling Englands darling.

[z] *Morum suavitas, obvia comitas, prompta officia mortalium animos demerentur.*

[a] *Epist lib. 8. Semper amavi ut tu scis, M. Brutum propter eius summum ingenium, suavissimos mores, singularem probitatem & constantiam, nihil est, mihi crede, virtute formosius, nihil amabilius.*

[b] *Ardentes amores excitaret, si simulacbrum eius ad oculos penetraret, Plato*

[c] *Est quadam eorum membra bestiæ lacerarent, etsi alias deformes, &c.* [d] *Lipsius manuduc. ad Physf. Stoic. lib. 3. diff. 17. solus sapiens pulcher.* † *Fortitudo & prudentia pulchritudinis laudem præcipue merentur.* [e] *Franc. Belforist. in hist. An. 1439.*

Phædone. * *Epist. lib 4. Validissimè diligo virum rectum, disertum, quod apud me potentissimum est. pulchritudo iustitiæ quam videmus oculis cordis, amamus, & exardescimus, ut in martyribus, quum*

420 Scottish woman by birth, that walking forth in an evening with her Ladies, she spied M. *Alanus* one of the Kings Chaplaines, a silly, old, [f] hard favoured man fast a sleepe in a bowre, and kissed him sweetly; when the young Ladies laughed at her for it, she replied that it was not his person that she did embrace and reverence, but with a *Platonicke* love, the divine beauty of [g] his soule. Thus in all ages vertue hath been adored, admired, a singular lustre hath proceeded from it, and the more vertuous he is, the more gratious, the more admired. No man so much followed upon earth as *Christ* himselfe; and as the *Psalmist* saith 53.3. *he was fairer then the sonnes of men.* *Chrysostome hom.8. in Mat. Bernard ser.1. de omnibus sanctis, Austin, Cassiodore, Hier. in 9. Mat.* interpret it of the [i] beauty of his person, there was a divine Majesty in his lookes, it shined like lightning, and drew all men to it, but *Basil, Cyril. lib.6. super.55. Esay. Theodoret, Arnobius, &c.* of the beauty of his divinity, justice, grace, eloquence, &c. *Thomas in Psal.44.* of both, and so doth *Baradius*, and *Peter Morales. lib. de pulchritud. Jesu & Mariæ*, adding as much of *Ioseph* and the Virgin *Mary*,

----hæc alios formâ præcesserit omnes,

according to that prædiction of *Sybilla Cumea*. Be they present or absent, neere us, or a farre off, this beauty shines, and will attract men many miles to come and visit it. *Plato* and *Pythagoras* left their country, to see those wise Ægyptian Priests: *Apollonius* travelled into *Æthiopia, Persia*, to consult with the *Magi, Brachmanni, Gymnosophists*. The Queen of *Sheba* came to visit *Salomon*, and many, saith [k] *Hierome*, went out of *Spaine* and remote places 1000 miles, to behold that eloquent *Livy*, † *Multi Romam non ut vrbem pulcherrimam, aut urbis & orbis dominum Octavianum, sed ut hunc unum inviserent audirentq;, à Gadibus profecti sunt.* No beauty leaves such an impression, strikes so deep, [l] or linkes the soules of men closer, then vertue.

* *Non per deos aut pictor posset,*
Aut Statuarius ullus fingere
Talem pulchritudinem qualem virtus habet,

no painter, no graver, no Carver can expresse vertues lustre, or those admirable rayes that come from it, those enchanting rayes that enamour posterity, those everlasting rayes that continue to the worlds end. Many saith *Phavorinus* that loved and admired *Alcibiades* in his youth, knew not, cared not for *Alcibiades* a man, *nunc intuentes quærebant Alcibiadem*, but the beauty of *Socrates* is still the same; † vertues lustre never fades, is ever fresh and green, *sempèr-viva* to all succeeding ages, and a most attractive loadstone, to draw and combine such as are present. For that reason belike, *Homer* feignes the three *Graces* to be linked and tied hand in hand, because the hearts of men are so firmely united with such graces. [m] *O sweet bands* (*Seneca* exclaimes) *which so happily combine, that those which are bound by them love their binders, desiring withall, much more harder to be bound*, and as so many *Geryons* to be united into one. For the nature of true friendship is to combine, to be like affected, of one minde,

[n] *Velle & nolle ambobus idem, satiatáq; toto*
Mens ævo -----

[f] *Erat autem fœde deformis & eâ forma, qua citius pueri terreri possent, quam invitari ad osculum puellæ.*
[g] *Deformis iste etsi videatur senex, divinum animũ habet.*
[i] *Fulgebat vultu suo, fulgor & divina maiestas homines ad se trahens.*
[k] *Præfat. bib. vulgar*
† *Pars inscrip. Tit. Livii. statuæ Patavii.*
[l] *A true loves knot.*
* *Stobæus è græco.*
† *Solinus pulchri nulla est facies.*
[m] *O dulcissimi laquei, qui tam feliciter devinciunt, ut etiam a vinctis diligantur, qui a gratiis vincti sunt, cupiunt arctius deligari & in unum redigi.*
[n] *Statius.*

as the Poet saith, still to continue one and the same. And where this loue takes place, there is peace and quietnesse, a true correspondence, perfect amity, a *Diapason* of vowes and wishes, the same opinions, as betwixt ° *David* and *Ionathan*, *Damon* and *Pythias*, *Pylades* and *Orestes*, P *Nysus* and *Euryalus*, *Theseus* and *Perithous*, 9 they will liue and dye together, and prosecute one another with good turnes. † *Nam vinci in amore turpissimum putant*, not onely living, but when their friends are dead, with Tombes and monuments, *Nænia's*, Epitaphes, Elegies, Inscriptions, Pyramides, Obeliskes, Statues, Images, Pictures, Histories, Poems, Annales, Feasts, Anniversaries, many ages after (as *Platoes* Schollers did) they will *parentare still*, omit no good office that may tend to the preservation of their names, honours, and eternall memory. * *Illum coloribus, illum cerâ, illum ære. &c. He did expresse his friends in colours, in wax, in brasse, in ivory, marble, gold and silver*, (as *Pliny* reports of a Citizen in *Rome*) *and in a great Auditory not long since, recited a iust volume of his life.* In another place, * speaking of an Epigram which *Martial* had composed in praise of him, † *He gaue me as much as he might, and would haue done more if he could: though what can a man give more then honour, glory, and eternity? But that which he wrote peradventure, will not continue, yet he wrote it to continue.* 'Tis all the recompence a poore scholler can make his well-deserving Patron, *Mecænas*, friend, to mention him in his works, to dedicate a book to his name, to write his life, &c. as all our Poets, Orators, Historiographers haue ever done, and the greatest revenge such men take of their aduersaries, to persecute them with Satyres, Inuectives, &c. * & tis both waies of great moment, as † *Plato* giues us to understand. *Paulus Iouius* in the fourth book of the life and deeds of Pope *Leo Decimus*, his noble Patron, concludes in these words; r *Because I cannot honour him as other rich men doe, with like endeavour, affection, and piety, I haue undertaken to write his life, since my fortunes will not give mee leave to make a more sumptuous monument, I will performe those rites to his sacred ashes, which a small perhaps, but a liberall wit can afford.* But I rove. Where this true loue is wanting, there can be no firme peace, friendship from teeth outward, counterfeit, or for some by respects, so long dissembled, till they have satisfied their own ends, which upon every small occasion, breakes out into enmity, open warre, defiance, heart-burnings, whispering, calumnies, contentions, and all manner of bitter melancholy discontents. And those men which haue no other object of their loue, then greatnesse, wealth, authority, &c. are rather feared then beloved; *nec amant quemquam, nec amantur ab ullo*: and howsoever borne with for a time, yet for their tyranny and oppression, griping, covetousnesse, currish hardnesse, folly, intemperance, imprudence, and such like vices,, they are generally odious, abhorred of all, both God & men. *Non uxor salvum te vult non filius, omnes Vicini oderunt,* —— wife and children, friends, neighbours, all the world forsakes them, would faine bee rid of them, and are compelled many times to lay violent hands on them, or

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° He loved him as he loved his owne soule. 1. *Sam.* 15. 1. beyond the loue of woman.

P *Virg. 9. Æn. Qui super exanimem sese coniecit amicum confossus.*

9 *Amicus animæ dimidium, Austin. confes. 4. cap. 6.*

Quod de Virgilio Horatius, & ferves animæ dimidium meæ.

† Plinius.

* *Illum argento & auro, illum ebore, marmore effingit, & super ingenti adhibito auditorio ingentem de vita eius librum recitavit. epist. lib. 4 epist. 68.*

* *Lib. 4. ep. 61. Prisco suo dedit mihi quantum potuit maximum, daturus amplius si potuisset. Tametsi quid homini dari potest majus quam gloria laus & eternitas. At non erunt fortasse quæ scripsit. Ille tamen scripsit tanquã essent futura.*

† *Lib. 13. de Legibus. Magnam enim vim habent, &c.*

* For *genus irritabile vatum.*

r *Pari tamen studio & pietate conscribendæ vitæ*

ejus manus suscepi, & postquam sumptuosa condere pro fortuna non licuit, exiguo sed eo forte liberalis ingenii monumento sulla sanctissimo cineri solventur.

422 else Gods judgements overtake them: insteed of Graces, come Furies. So when faire [f] *Abigail*, a woman of singular wisdome, was acceptable to *David*, *Nabal* was churlish and evill conditioned, and therefore [t] *Mardochy* was received, when *Haman* was executed, *Haman* the favorite, *that had his seat aboue the other Princes, to whom all the Kings servants that stood in the gates, bowed their knees and reverenced.* Though they flourish many times, such Hypocrites, such temporizing Foxes, and bleare the worlds eyes by flattery, bribery, dissembling their natures, or other mens weakenesse, that cannot so soone apprehend their tricks, yet in the end they will be discerned, and precipitated in a moment: *surely*, saith *David*, *thou hast set them in slippery places*, *Psal.*37.5. as so many *Seiani*, they will come downe to the *Gemonian scales*; and as *Eusebius* in [u] *Ammianus*, that was in such authority, *ad jubendum Imperatorem*, be cast down headlong on a sudden. Or put case they escape and rest unmasked to their liues end, yet after their death, their memory stinks as a snuffe of a candle put out, and those that durst not so much as mutter against them in their lives, will prosecute their name with Satyres, Libels, and bitter imprecations, they shall *malè audire* in all succeeding ages, and be odious to the worlds end.

[f] 1.*Sam.*25.3
[t] *Esther.*3.2.
[u] *Amm.Marcellinus.*l.14.

Memb. 3.

Charity composed of all three kindes, Pleasant, Profitable, Honest.

BEsides this love that comes from Profit, Pleasant, Honest, (for one good turne asks another in equity) that which proceeds from the law of nature, or from discipline & Philosophy, there is yet another loue compounded of all these three which is *Charity*, and includes piety, dilection, benevolence, friendship, even all those vertuous habits, for loue is the circle æquant of all other affections, of which *Aristotle* dilates at large in his *Ethicks*, and is commanded by God, which no man can well performe, but hee that is a Christian, and a true regenerate man; This is, [x] *To loue God aboue all, and our neighbour as our selfe*, for this loue is *lychnus accendens & accensus*, a Communicating light, apt to illuminate it selfe aswell as others. All other Objects are faire, and very beautifull, I confesse, kindred, alliance, friendship, the loue that we owe to our country, nature, wealth, pleasure, honour, and such morall respects, &c. of which read † copious *Aristotle* in his *Morals*. A man is beloved of a man, in that he is a man, but all these are farre more eminent and great, when they shall proceed from a sanctified spirit, that hath a true touch of Religion, and a reference to God. Nature bindes all creatures to loue their young ones; an henne to preserve her brood will runne upon a Lion, an Hinde will fight with a Bull, a Sow with a Beare, a silly Sheep with a Fox: So the same nature urgeth a man to loue his Parents, (* *dii me pater omnes oderint, ni te magis quam oculos amem meos*!) & this loue cannot be dissolved, as *Tully* holds, [y] *without detestable offence*: but much more Gods commandement, which

[x] *Ut mundus duobus poli sustentatur, ita lex Dei, amore Dei & proximi, duobus hu fundamentis vincitur, machina mundi corruit, si una de poli turbatur, lex perit divina si una ex his.*
† 8. & 9. *libro.*
* *Ter. Adelph.* 4.5.
[y] *De amicit.*

which injoynes a filiall loue and an obedience in this kinde. z *The loue of brethren is great, and like an arch of stones, where if one be displaced, all comes downe,* no loue so forcible and strong, honest, to the combination of which, nature, fortune, vertue happily concurre, yet this loue comes short of it. ——— *Dulce & decorum pro patriâ mori,* a *it cannot be expressed, what a deale of Charity that one name of Country containes.* * *Amor laudis & patriæ pro stipendio est;* The *Decij* did *se devovere, Horatij, Curtij, Scævola, Regulus, Codrus,* sacrifice themselves for their Countries peace and good.

b *Una dies Fabios ad bellum miserat omnes,*
Ad bellum missos perdidit una dies.
One day the *Fabij* stoutly warred,
One day the *Fabij* were destroyed.

Fifty thousand Englishmen lost their liues willingly neere *Battell Abby,* in defence of their Countrey. c *P. Æmilius l.6.* speaks of six Senators of *Callice,* that came with halters in their hands to the King of *England,* to die for the rest. This loue makes so many writers take such paines, so many Historiographers, Physitians, &c. or at least as they pretend for common safety, and their Countries benefit. d *Sanctum nomen amicitiæ, sociorum communio sacra;* Friendship is an holy name, and a sacred communion of friends. e *As the Sunne is in the Firmament, so is friendship in the world,* a most divine and heavenly band. As nuptiall loue makes, this perfects mankinde, and is to be preferred (if you will stand to the judgement of *Cornelius Nepos,*) before affinity or consanguinity, *plus in amicitiâ valet similitudo morum, quam affinitas, &c.* the cords of loue binde faster then any other wreath whatsoever. Take this away, and take all pleasure, joy, comfort, happinesse, and true content out of the world, 'tis the greatest tye, the surest Indenture, strongest band, and as our moderne *Maro* decides it, is much to be preferred before the rest.

f *Hard is the doubt, and difficult to deeme,*
When all three kinds of loue together meet:
And doe dispart the heart with power extreame,
Whether shall weigh the ballance downe, to wit,
The deare affection unto kindred sweet,
Or raging fire of loue to woman kinde,
Or zeale of friends, combind by vertues meet:
But of them all, the band of vertuous minde,
Methinks the gentle heart should most assured bind.

For naturall affection soone doth cease,
And quenched is with Cupids *greater flame;*
But faithfull friendship doth them both suppresse,
And them with mastering discipline doth tame,
Through thoughts aspiring to eternall fame.
For as the soule doth rule the earthly masse,
And all the service of the body frame,
So loue of Soule doth loue of body passe,
No lesse then perfect gold surmounts the meanest brasse.

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z Charitas parentum diuina nisi detestabili scelere non potest, lapidi fornicibus similima, casura, nisi se invicem sustentaret Seneca.

a Dij immortales, dici non potest quantâ charitatis vomen illud habet.

b Ovid. Fast.

c Anno 1347. Iacob Mayer. Annal. Fland. lib. 12.

d Tuky.

e Lucianus Toxari. Amicitia ut sol in mundo, &c.

† Vit. Pompon. Attici.

f Spencer Fayry Queen. l. 5. cant. 9. staff. 1. 2.

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g *Syracides.*
h *Plutarch, preciosum numisma.*
i *Xenophon, verus amicus præstantissima possessio.*

† *Epist.52.*
k *Greg. Per amorem Dei, proximi gignitur, & per hunc amorem proximi, Dei nutritur.*
l *Piccolominus grad.7.cap.27. hoc felici amoris nodo legantur familiæ, civitates &c.*
m *Veras absolutas hæc parit virtutes, radix omnium virtutum, mens & spiritus.*
n *Divino calore animos incendit, incensos purgat, purgatos elevat ad Deum Deum placat, hominem Deo conciliat. Bernard.*
o *Ille inficit, hic perficit, ille deprimit, hic elevat, hic tranquillitatem, ille curas parit hic vitã rectè informat, ille deformat, &c.*

8 A faithfull friend is better then [h] gold, a medicine of misery, [i] an only possession, yet this loue of friends, nuptiall, heroicall, profitable, pleasant, honest, all three loues put together, are litle worth, if they proceed not from a true Christian illuminated soule, if it be not done *in ordine ad Deum*, for Gods sake. *Though I had the gift of Prophesie, spake with tongue of men and Angels, though I feed the poore with all my goods, giue my body to be burned, and have not this loue, it profiteth me nothing.* 1.*Cor*.13.1.3. 'tis *splendidum peccatum*, without charity, This is an all apprehending loue, a deifying loue, a refined, pure, divine loue, the quintessence of all loue, the true Philosophers stone, *Non potest enim*, as † *Austin* inferres *veraciter amicus esse hominis, nisi fuerit ipsius primitùs veritatis*, He is no true friend that loues not Gods truth. And therefore this is true loue in deed, the cause of all good to mortall men, that reconciles all creatures, and glewes them together in perpetuall amity and firme league, and can no more abide bitternesse, hate, malice, then faire and foule weather, light and darknesse, sterility and plenty may bee together; as the Sunne in the Firmament, (I say) so is loue in the world; and for this cause 'tis loue without an addition, loue κατ' ἐξοχὴν, loue of God, and loue of men. [k] *The loue of God begets the loue of man, and by this loue of our neighbour, the loue of God is nourished and increased.* By this happy union of loue, [l] *all well governed families and citties are combined, the heavens annexed, and divine soules complicated, the world it selfe composed, and all that is in it conjoyned in God, and reduced to one.* [m] *This loue causeth true and absolute vertues, the life, spirit, and root of every vertuous action, it finisheth prosperity, easeth adversity, corrects all naturall incumbrances*, inconveniences, sustained by Faith and Hope, which with this our loue, make an indissoluble twist; a *Gordonian* knot, an Æqualiter Triangle, *And yet the greatest of them is loue*, 1.*Cor*.13,13. [n] *which inflames our soules with a divine heat, and being so inflamed purgeth, and so purgeth, elevates to God, makes an attonement, and reconciles us unto him.* [o] *That other loue infects the soule of man, this cleanseth; that depresses, this ereares; that causeth cares and troubles, this quietnesse of minde; this informes, that deformes our life; that leads to repentance, this to heaven.* For if once we be truly link't and touched with this charity, we shall loue God aboue all, our neighbour as our selfe as we are enjoyned, *Mark*.12.31.*Mat*.19.19. performe those duties and exercises, even all the operations of a good Christian.

This loue suffereth long, it is bountifull, envieth not, boasteth not it selfe, is not puffed up, it deceaveth not, it seeketh not his own things, is not provoked to anger, it thinketh not evill, it reioyceth not in iniquity, but in truth. It suffereth all things, believeth all things, hopeth all things, 1.*Corinth*.13.4.5.6.7, *it covereth all trespasses*, *Prov*.10.12. *a multitude of sinnes*, 1.*Pet*.4. as our *Saviour* told the woman in the *Gospell*, that washed his feet, *many sinnes were forgiven her, for she loved much*, *Luke* 7.47. *it will defend the fatherlesse and the widdow*, *Isay*, 1.17. *will seeke no revenge, or be mindfull of wrong*, *Levit*.19.18. *will bring home his brothers oxe if he goe astray, as it is commanded*, *Deut*.22.1. *will resist evill, giue to him that asketh, and not turne from him that borroweth, blesse them that curse him, loue his enemie*, *Matthew* 5. *beare his brothers burthen*, *Galathians* 6. 7. Hee that

He that ſo loves, will be hoſpitable, and diſtribute to the neceſſities of the Saints, he will, if it be poſſible, have peace with all men, *feed his enemy if he be hungry, if he be athirſt, give him drinke*, he will peforme thoſe ſeven works of mercy, *he will make himſelfe equall to them of the lower ſort, reioyce with them that reioyce, weepe with them that weepe Rom.* 12. he will ſpeake truth to his neighbour, be courteous and tender hearted, *forgiving others for Chriſts ſake, as God forgave him, Eph.*4.32. *he will be like minded, Phil.*22. *of one iudgement; be humble, meeke, long-ſuffering, Coloſ.*3. *forbeare, forget and forgive*, 12.13.23. and what he doth, ſhall be heartily done to God, and not to men: *Be pittifull and curteous*, 1. *Pet.* 3. *ſeeke peace and follow it.* He will love his brother, not in word and tongue, but in deed and truth, *Ioh.*3.18. *and he that loves God, Chriſt will love him that is begotten of him, Ioh.*5.1. *&c.* Thus ſhould we willingly doe, if we had a true touch of this charity, of this divine love, if wee would performe this which we are injoyned, forget and forgive, and compoſe our ſelves to thoſe Chriſtian Lawes of Love. 425

p *O felix hominum genus,*
Si veſtros animos amor
Quo cælum regitur regat!

p *Boethius lib.*2. *met.*8.

Angelicall ſoules, how bleſſed, how happy ſhould wee bee, ſo loving how might we triumph over the divell, and have another heaven upon earth!

But this we cannot doe, and which is the cauſe of all our woes, miſeries, diſcontent, melancholy, q want of this Charity. We doe *invicem angariare*, content, conſult, vexe, torture, moleſt and hold one anothers noſes to the grindſtone hard, provoke, raile, ſcoffe, calumniate, challenge, hate, abuſe (hard-hearted, implacable, malitious, peeviſh, inexorable as we are) to ſatisfy our luſt or private ſpleene, for r toies, trifles, and impertinent occaſions, ſpend our ſelves, goods, friends, fortunes, to be revenged on our adverſary, to ruin him and his. 'Tis all our ſtudy, practice and buſineſſe, how to plot miſchiefe, mine, countermine, defend and offend, ward our ſelves, injure others, hurt all; as if we were borne to doe miſchiefe, and that with ſuch eagerneſſe & bitterneſſe, with ſuch rancor, maliee, rage and fury, we proſecute our intended deſignes, that neither affinity or conſanguinity, love or fear of God or men can containe us, no ſatisfaction, no compoſition will be accepted, no offices will ſerve, no ſubmiſſion; though he ſhall upon his knees, as *Sarpedon* did to *Glaucus* in *Homer*, acknowledging his error, yeeld himſelfe with teares in his eyes, beg his pardon, we will not relent, forgive, or forget, till we have confounded him and his, *made dice of his bones*, as they ſay, ſee him rot in priſon, baniſh his friends, followers, *& omne inviſum genus*, rooted him out and all his poſterity. Monſters of men as we are, Dogges, Wolves, s Tygers, Fiends, incarnate Divels, we doe not only contend, oppreſſe, and tyrannize our ſelves, but as ſo many fire-brands, we ſet on and animate others, our whole life is a perpetuall combate, a conflict, a ſet battle, a ſnarling fit, *Eris dea* is ſetled in our tents, t *Omnia de lite*, oppoſing wit to wit, wealth to wealth, ſtrength to ſtrength, fortunes to fortunes, friends to friends, as at a ſea-fight, we turne our broad ſides, or

q *Deliquium patitur charitas, odium eius loco ſuccedit Baſil.* 1. *ſer. de inſtit. mon.*

r *Nodum in ſcirpo quærentes.*

s *Hircanæ admorunt ubera tygres.*

t *Heraclitus.*

two

426 two milstones with continuall attrition, we fire our selves, or break anothers backs, and both are ruined and consumed in the end. Miserable wretches, to fat and enrich our selves, we care not how we get it, *Quocunq; modo rem*, how many thousands we undoe, whom we oppresse, by whose ruin and downefall we arise, whom we iniure, fatherlesse children, widdowes, common societies, to satisfy our own privat lust. Though we have myriads, abundance of wealth and treasure, (pittilesse, mercilesse, remorselesse, and uncharitable in the highest degree) and our poore brother in need, sickness, in great extremity, and now ready to be starved for want of food, we had rather, as the Fox told the Ape, his taile should sweep the ground still, then cover his buttocks, rather spend it idely, consume it with dogges, hawkes, hounds, unnecessary buildings, in riotous apparell, ingurgitate, or let it be lost, then he should have part of it, [u] rather take from him that litle which he hath, then relieve him.

[u] *Si in gehennam abit, pauperem qui non alat, quid de eo fiet qui pauperem denudat. Austin.*

Like the dogge in the manger, we neither use it our selves, let others make use of, or enioy it, part with nothing while we live, for want of disposing our household, and setting things in order, set all the world together by the eares after our death. Poore *Lazarus* lies howling at his gates for a few crummes, he only seekes chippings, offals, let him roare and howle, famish, and eat his own flesh, he respects him not. A poore decayed kinsman of his, sets upon him by the way in all his jollity, and runnes begging bareheaded by him, conjuring by those former bondes of friendship, alliance, consanguinity &c. unkle, cosen, brother, father,

---Per ego has lachrymas, dextramq; tuam te,
Si quidquam de te merui, fuit aut tibi quidquam
Dulce meum, miserere mei.

Shew some pitty for Christs sake, pitty a sick man, an old man, &c. hee cares not, ride on: pretend sickness, inevitable losse of limbes, goods plead suretiship, or shipwrack, fires, common calamities, shew thy wants and imperfections, *Et si per sanctum iuratus dicat Osyrim,*
Credite non ludo crudeles tollite claudum.

Sweare, protest, take God and all his Angells to witnesse, *quare peregrinum*, thou art a counterfeit cranke, a cheater, he is not touched with it, *pauper ubiq; jacet*, ride on, he takes no notice of it. Put up a supplication to him in the name of a thousand Orphans, an Hospitall, a Spittle, a Prison as he goes by, they cry out to him for aid, ride on, *surdo narras*, hee cares not, let them eat stones, devoure themselves with vermine, rot in their own dung, he cares not. Shew him a decayed haven, a bridge, a schoole, a fortification, &c. or some publike worke, ride on, good your worship, your honour, for Gods sake, your countries sake, ride on. But shew him a role, wherein his name shall be registred in golden letters, and commended to all posterity, his armes set up, with his devises to be seen, then peradventure he will stay and contribute; or if thou canst thunder upon him, as Papists doe, with satisfactory and meritorious works, or perswade him by this meanes, he shall save his soule out of hell, and free it from Purgatory (if he be of any religion) then in all likelihood he will listen and stay; or that he have no children, no neere kinsman, heire he

cares

cares for at least, or cannot well tell otherwise how or where to bestow his possessions (for carry them with him he cannot) it may be then he will build some Schoole or Hospitall in his life, or be induced to give liberally to pious uses after his death. For I dare boldly say, vaineglory, that opinion of merit, and this enforced necessity, when they know not otherwise how to leave, or what better to doe with them, is the main cause of most of our good workes. I will not urge this to derogate from any mans charitable devotion, or bounty in this kinde, to censure any good worke; no doubt there be many sanctified, heroicall, and worthy minded men, that in true zeale, and for vertues sake (divine spirits) that out of commiseration and pitty, extend their liberality, and as much as in them lies, doe good to all men, cloath the naked, feed the hungry, comfort the sick and needy, relieve all, forget and forgive injuries, as true charity requires; yet most part there is *simulatum quid*, a deale of hypocrisie in this kinde, much default and defect. [x] *Cosmus Medices* that rich citizen of *Florence* ingeniously confessed to a neere friend of his, that would know of him why he built so many publique and magnificent palaces, and bestowed so liberally on Scholars, not that he loved learning more then others, *but to* [y] *eternize his own name, to be immortall by the benefit of Scholars; for when his friends were dead, walles decayed, and all* Inscriptions *gone, bookes would remaine to the worlds end.* The lanthorne in † *Athens* was built by *Xenocles*, the Theater by *Pericles*, the famous port *Pyræum* by *Musicles*, *Pallas Palladium* by *Phidias*, the *Pantheon* by *Callicratidas*, but these brave monuments are decayed all, and ruined long since, their builders names alone flourish by mediation of writers. And as * he said of that *Marian* Oke, now cut down and dead, *nullius Agricolæ manu culta stirps tam diuturna, quam quæ poetæ versu seminari potest*, no plant can grow so long as that which is *ingenio sata*, set and manured by those ever-living wits. † *Allon Backuth* that weeping Oke, under which *Deborah Rebecchaes* nurse died, and was buried, may not survive the memory of such everlasting monuments. Vaineglory and emulation (as to most men) was the cause efficient, and to be a trumpeter of his owne fame, *Cosmus* sole intent so to doe good, that all the world might take notice of it. Such for the most part is the charity of our times, such our Benefactors, *Mecænates* and Patrons. Shew me amongst so many myriads, truly devout, a right, honest, upright, meeke, humble, a patient, innocuous, innocent, a mercifull, a loving, a charitable man! [z] *Probus quis nobiscum vivit?* Shew me a *Caleb* or a *Ioshua*!

[x] *Jovius, vita eius.*

[y] *Immortalitatem beneficio literarum, immortali gloriosa quadam cupiditate concupivit. Quod cives quibus beneficisset periturî, mœnia ruitura, etsi regio sumptu ædificata, non libri.*

† *Plutarch. Pericle.*

* *Tullius lib. 1. de legibus.*

† Gen. 35. 8.

[z] *Hor.*

Dic mihi Musa virum---- shew a vertuous woman, a constant wife, a good neighbour, a trusty servant, an obedient child, a true friend, &c. Crowes in *Africk* are not so scant. He that shall examine this [a] iron age wherein we live, where love is cold, *& jam terras Astrea reliquit*, Iustice fled with her assistants, vertue expelled,

[a] *Durum genus sumus.*

——— *Iustitiæ soror,*
Incorrupta fides, nudaq; veritas,---- all goodnesse gone, where vice abounds, the Divell is loose, and see one man vilify and insult over his brother, as if he were an innocent, or a block, oppresse, tyrannise, prey upon, torture him, vexe, gaule, torment and crucify him, starve

428 him, where is charity? He that shall see men [b] sweare and forsweare, lye and bear false witnesse, to advantage themselves, prejudice others, hazard goods, lives, fortunes, credit, all, to be revenged on their enemies, men so unspeakable in their lusts, unnaturall in malice, such bloody designements, *Italian* blaspheaming, *Spanish* renouncing, &c. may well aske where is charity? He that shall observe so many law-suits, such endlesse contentions, such plotting, undermining, so much mony spent with such eagernesse and fury, every man for himselfe his own ends, the Divell for all, so many distressed soules, such lamentable complaints, so many factions, conspiracies, seditions, oppressions, abuses, injuries, such grudging, repining, discontent, so much emulation, envie, so many brawles, quarrels, monomachies, &c. may well require what is become of charity? when we see & read of such cruell warres, tumults, uproares, bloudy battles, so many [c] men slaine, so many cities ruinated, &c. (for what else is the subject of all our stories almost, but Bills, Bowes, & Gunnes!) so many murders and massacres, &c. where is Charity? Or see men wholly devote to God, Churchmen, professed Divines, holy men, [d] *to make the trumpet of the Gospell the trumpet of warre*, a company of Hell-borne Iesuits, and fiery spirited Friers, *facem præferre* to all seditions: as so many firebrands set all the world by the eares (I say nothing of their contentious and rayling bookes, whole ages spent in writing one against another, and that with such virulency and bitternesse, *Bionæis sermonibus & sale nigro*) and by their bloody inquisitions that in thirty yeares, *Bale* saith, consumed 39 Princes, 148 Earles, 235 Barons, 14755. Commons; worse then those ten persecutions, may justly doubt where is Charity? *Obsecro vos quales hi demum Christiani!* Are these Christians, I beseech you tell mee? He that shall observe and see these things may say to them as *Cato* to *Cæsar, credo quæ de inferis dicuntur falsa existimas*, sure I think thou art of opinion there is neither Heaven, nor Hell. Let them pretend religion, zeale, make what shewes they will, give almes, peace makers, frequent sermons, if we may guesse at the tree by the fruit, they are no better then Hypocrites, Epicures, Atheists, with the [e] *foole in their hearts they say there is no God.* 'Tis no marvell then if being so uncharitable, hard hearted as we are, we have so frequent and so many discontents, such melancholy fitts, so many bitter pangs, mutuall discords, all in a combustion, often complaints, so common grievances, generall mischiefes, *si tantæ interris tragœdiæ, quibus labefactatur, & miserè laceratur humanum genus*, so many pestilences, warres, uproares, losses, deluges, fires, inundations, Gods vengeance and all the plagues of *Egypt*, come not upon us, since we are so currish one towards another, so respectlesse of God, and our neighbours, and by our crying sinnes pull these miseries upon our own heads. Nay more, tis justly to be feared, which † *Iosephus* once said of his Countrymen *Iewes, If the Romans had not come when they did to sack their City, surely it had been swallowed up with some earth-quake, deluge, or fired from Heaven as Sodome and Gomorrah, their desperate malice, wickednesse and peevishnesse was such.* 'Tis to be suspected, if we continue these wretched waies, we may looke for the like heavy visitations to come upon us. If we had any sense or feeling of these

b *Tull pro Ros. mentiri vis causa mea, ego vero cupide & libenter mentiar tua causa, & si quando me vis pejurare, ut paululum tu compendii facias, paratum fore scito.*

c *Gallienus in Treb. Pollio lacera, occide, mea mente irascere. Rabie jecur incendente feruntur Præcipites. Vopiscus* of *Aurelian. Tantum fudit sanguinis quantum quis vini potavit.*

d *Evangelii tubam belli tubam faciunt: in pulpitu pacem, in colloquiis bellum suadent.*

e Psal. 13. 1.

† *De bello Iudaico lib. 6. c. 16. Puto si Romani contra nos venire tardassent, aut hiatu terræ deverandam fuisse civitatem, aut diluvio periturã, aut fulmina ac Sodoma cum incendio passuram, ob desperatum populi, &c.*

theſe things, ſurely wee ſhould not goe on as wee doe, in ſuch irregular courſes, practiſe all manner of impieties; our whole carriage would not be ſo averſe from God. If a man would but conſider, when hee is in the midſt and full career of ſuch prodigious and uncharitable actions, how diſpleaſing they are in Gods ſight, how noxious to himſelfe, as *Salomon* told *Ioab*, 1. *King.* 2. *the Lord ſhall bring thin bloud upon their heads*, *Prov.* 1. 27. *ſudden deſolation and deſtruction ſhall come like a whirlewinde upon them: affliction, anguiſh, the reward of his hand ſhall be given him*, *Iſa*, 3. 11. *&c. they ſhall fall into the pit they haue digged for others*, and when they are ſcraping, tyrannizing, getting, wallowing in their wealth, *This night, O foole, I will take away thy ſoule*, what a ſevere account they muſt make, and how [f] gratious on the other ſide a charitable man is in Gods eyes, *haurit ſibi gratiam Matth.* 5. 7. *Bleſſed are the mercifull for they ſhall obtaine mercy*: He that lendeth to the *poore, giues to God*, and how it ſhall be reſtored to them againe, *how by their patience and long ſuffering they ſhall heap coales on their enemies heads*, *Rom.* 12. *and he that followeth after righteouſneſſe and mercy, ſhall finde righteouſneſſe and glory*; ſurely they would check their deſires, curb in their unnaturall, inordinate affections, agree amongſt themſelves, abſtaine from doing evill, amend their liues and learne to doe well. *Behold how comely and good a thing it is for brethren to liue together in* [g] *union: it is like the pretious ointment, &c.* How odious to contend one with the other; [h] *Miſeri quid luſtatiunculis hiſce volumus, ecce mors ſupra caput eſt, & ſupremum illud tribunal, ubi & dicta & facta noſtra examinanda ſunt; Sapiamus!* Why doe wee contende and vex one another, behold death is over our heads, and wee muſt ſhortly giue an account of all our uncharitable words and actions, think upon it and be wiſe.

[f] *Benefacit animæ ſuæ vir miſericors.*

[g] *Concordia magnæ res creſcunt, diſcordia maximæ dilabuntur*

[h] *Lipſius.*

SECT. 2.

MEMB. I. SUBSECT. I.

Heroicall loue cauſing Melancholy. His Pedegree, Power, and Extent.

IN the precedent Section mention was made amongſt other pleaſant objects, of this comelineſſe & beauty which proceeds from women, that cauſeth *Heroicall* or loue-melancholy, is more eminent aboue the reſt, and properly called *Loue*. The part affected in men is the liver, and therefore called *Heroicall*, becauſe commonly Gallants, Noblemen, and the moſt generous ſpirits are poſſeſſed with it. His power and extent is very large, [i] and in that twofold diviſion of Loue, φιλία and ἐρως, thoſe two *Veneries* which *Plato* and ſome other make mention of, it is moſt eminent, and κατ' ἐξοχὴν called *Venus*, as I haue ſaid, or *Loue* it ſelfe. Which although it be denominated from men, & moſt evident in them, yet it extends and ſhews it ſelfe in vegetall and ſenſible creatures, thoſe

[i] *Memb.* 1. *Subſ.* 2.

[k] *Amor & amicitia.*

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incorporeall substances (as shall be specified) and hath a large dominion of soveraignty over them. His pedegree is very ancient, derived from the beginning of the world, as l *Phædrus* contends, and his m parentage of such antiquity, that no Poet could ever finde it out. *Hesiod* makes n *Terra* and *Chaos* to be Loues parents, before the Gods were borne:

Ante Deos omnes primum generavit amorem.

Some think it is the selfe same fire, *Prometheus* fetched from heaven. *Plutarch amator: libello* will haue loue to be the sonne of *Iris* and *Favonius*, but *Socrates* in that pleasant Dialogue of *Plato*, when it came to his turne to speak of Loue, (of which subject *Agatho* the Rhetoritian) *magniloquus Agatho*, that Chanter *Agatho*, had newly given occasion, in a poeticall straine, telleth this tale: When *Venus* was borne, all the Gods were invited to a banquet, and amongst the rest, o *Porus* the God of bounty and wealth, *Penia* or poverty came a begging to the doore; *Porus* well whitled with *Nectar* (for there was no wine in those daies) walking in *Iupiters* garden, in a Bowre met with *Penia*, and in his drink got her with child, of whom was borne *Loue*, and because hee was begotten on *Venus* birth day, *Venus* still attends upon him. The morall of this is in p *Ficinus*. Another tale is there borrowed out of *Aristophanes*: q In the beginning of the world, men had foure armes and foure feet, but for their pride because they compared themselves with the Gods, were parted into halfes, and now peradventure by loue they hope to be united againe and made one. Otherwise thus, r *Vulcan* met two Lovers, and bid them aske what they would and they should haue it, but they made answer, *O Vulcane faber Deorum, &c. O Vulcan the Gods great Smith, we beseech thee to work us anew in thy fornace, and of two make us one, which he presently did, and ever since true lovers are either all one, or else desire to be united.* Many such tales you shall finde in *Leon Hebraus, dial.* 3. and their morall to them. The reason why Loue was still painted young, (as *Phornutus* and others will) s *is because young men are most apt to loue, soft, faire, and fat, because such folks are soonest taken: naked because all true affection is simple and open: he smiles, because merry and given to delights: hath a quiver, to shew his power, none can escape: is blinde, because hee sees not where hee strikes, whom he hits, &c.* His power and soveraignty is expressed by the u Poets, in that he is held to be a God, and a great commanding God, aboue *Iupiter* himselfe, *Magnus Dæmon*,, as *Plato* calls him, the strongest and mercifest of all the Gods according to *Alcinous* and x *Athenæus*. *Amor virorum rex, amor rex & deûm*, as *Euripides*, the God of Gods and governor of men, for we must all doe homage to him, keep an holyday for his Deity, adore in his Temples, worship his image, (*numen enim hoc non est nudum nomen*) and sacrifice to his altar, that conquers all, and rules all.

* *Mallem cum leone, cervo & apro Æolico,*
Cum Anteo & stymphalicis avibus luctari mavelim,
Quam cum amore——

I had rather contend with Bulls, Lions, Beares, and Giants, then with Love, he is so powerfull, enforceth y all to pay tribute to him, domineers over all, and can make mad and sober whom he list; insomuch that *Cæci-*

l *Phædrus orat in laudem amoris Platonis convivio*

m *Vide Boccas. de Genial. deorum.*

n See the morall in Plut. of that fiction.

o *Affluentiæ Deus.*

p *Cap. 7. Comment. in Plat. convivium.*

q See more in *Valesius lib* 3. *cont. med. & cont.* 13.

r *Vives* 3. *de anima oramus te ut tuis artibus & cuminis nos refugas, & ex duobus unum facias, quod & fecit, & exinde amatores unius sunt & unum esse petunt.*

s See more in *Natalis Comes Imagin. Deorum Philostratus de Imaginibus. Lilius Giraldus Syntag. de diis Phornutus, &c.*

t *Iuvenis pingitur quod amore plerumq; iuvenes capiuntur, sic & mollis, formosus, nudus, quod simplex & apertus hic affectus, ridet quod oblectamentum præ se ferat, cum pharetra &c.*

u A petty Pope *claves habet superorum & inferorum ut Orpheus, &c.*

x *Lib.* 13. *cap.* 5. *Dyphnoso-*

y *Regnat & in superos ius habet ille deos. Ovid.* z *Plautus.*

lius in *Tullies Tusculanes*, holds him to be no better then a foole or an idiot, that doth not acknowledge Loue to be a great God.

z *Cui in manu sit quem esse dementem velit,*
Quem sapere, quem sanari, quem in morbum injici, &c.

That can make sick and cure whom he list. *Homer* and *Stesichorus* were both made blinde, if you will beleiue a *Leon: Hebræus* for speaking against his godhead: And though *Aristophanes* degrade him, and say that he was † scornefully rejected from the councell of the Gods, had his wings clipped besides, that hee might come no more amongst them, and to his farther disgrace banished heaven for ever, and confined to dwell on earth, yet he is of that b power, majestie, omnipotency, and dominion, that no creature can withstand him.

* *Imperat Cupido etiam diis pro arbitrio,*
Et ipsum arcere ne armipotens potest Iupiter,

He is more then quarter Master with the Gods, ——*Tenet*
Thetide æquor, umbras Æaco, cælum Iove:

and hath not so much possession, as dominion. *Iupiter* himselfe was turned into a Satyre, shepheard, a Bull, a Swan, a golden showre, and what not, for loue; that as * *Lucian's Iuno* right well objected to him, *ludus amoris tues*, thou art *Cupids* wherlegigge: how did hee insult over all the other Gods, *Mars*, *Neptune*, *Pan*, *Mercury*, *Bacchus*, and the rest? c *Lucian* brings in *Iupiter* complaining of *Cupid* that he could not be quiet for him; and the † *Moone* lamenting, that she was so impotently besotted on *Endimion*, even *Venus* her selfe confessing as much, how rudely and in what sort her own sonne *Cupid* had used her being his * mother, *Now drawing her to mount Ida, for the loue of that Trojan Anchises, now to Libanus for that Assyrian youths sake. And although she threatned to break his bow and arrowes, to clip his wings, † and whipped him besides on the bare buttocks with her pantophle, yet all would not serue, hee was too headstrong and unruly.* That monster conquering *Hercules* was tamed by him:

Quem non mille feræ, quem non Stheneleius hostis
Nec potuit Iuno vincere, vicit amor:

Whom neither beasts nor enemies could tame,
Nor *Iuno's* might subdue Loue, quell'd the same.

Y our braveſt souldiers and most generous spirits are enervated with it, † *vbi mulieribus blanditiis permittunt se, & inquinantur amplexibus. Apollo* that took upon him to cure all diseases, d could not help himselfe of this, and therefore e *Socrates* calls Loue a tyrant, and brings him triumphing in a Chariot, whom *Petrache* imitates in his triumph of Loue, and *Fracastorius* in an elegant Poem expresseth at large, *Cupid* riding, *Mars* and *Apollo* following his Chariot, *Psyche* weeping, &c.

In vegetall creatures what soveraignty Loue hath, by many pregnant proofes and familiar examples may be proved, especially of palme trees, which are both he and she, and expresse not a sympathy but a loue-passion, as by many observations haue been confirmed.

† *Vivunt in venerem frondes, omnisq; vicissim*
Felix arbor amat, nutant & mutua palmæ
Fœdera, populeo suspirat populus ictu,

z *Selden pro leg. 3. cap. de dijs Syrii.*

a *Dial. 3.*

* *A concilio Deorum reiectus & ad matrē eius ignominiam, &c*

b *Fulmine concitatior*

* *Sophocles.*

* *Tom. 4.*

c *Dial deorum Tom. 3.*

* *Quippe matrem ipsius quibus modis me afficit, nunc in Idam adigens Anchisæ causa &c.*

† *Iamprldem & plagas ipsi in nates incussi sandalio*

† *Aristotle* † 79.

d *Nullis amor est medicabilis herbis.*

e *Plutarch in Amatorio Dictator quo creato cessant reliqui magistratus.*

† *Claudian descript. veneris aulæ.*

Et Platano Platanus, alnoq; assibilat alnus.

Constantine de Agric. lib. 10. *cap.* 4. giues an instance out of *Florentius* his Georgicks, of a Palme tree that lou'd most fervently, [f] *and would not be comforted untill such time her loue applied her selfe unto her, you might see the two trees bend, and of their own accords stretch out their boughs to embrace and kisse each other: They will giue manifest signes of mutuall loue.* *Ammianus Marcellinus lib.*24. reports that they marry one another, and fall in loue if they grow in sight, and when the winde brings the smell to them, they are marvellously affected. *Philostratus in Imaginibus*, observes as much, and *Galen lib.*6. *de locis affectis cap.*5. they will be sick for loue ready to dye and pine away, which the husbandmen perceiving, faith [g] *Constantine, stroke many Palmes that grow together, and so stroking againe, the Palme that is enamoured they carry kisses from the one to the other*: or tying the leaues and branches of the one to the stemme of the other, will make them both flourish and prosper a great deale better: [h] *which are enamoured they can perceiue by the bending of boughs, and inclination of their bodies.* If any man think this which I say to be a tale, let him read that story of two palme trees in *Italy*, the male growing at *Brundusium*, the female at *Otranto* (related by *Iovianus Pontanus* in an excellent Poem, sometimes Tutor to *Alphonsus junior*, King of *Naples* his Secretary of State, and a great Philosopher) [i] *which were barren and so continued a long time*, till they came to see one another growing up higher, though many *Stadiums* asunder. *Pierius* in his *Hieroglyphicks*, and *Melchior Guilandinus Memb.*3. *tract. de papyro*, cites this story of *Pontanus* for a truth. See more in *Salmuth Comment. in Pancirol. de Nova repert. Tit.*1. *de novo orbe*, *Mizaldus Arcanorum lib.*2. *Sands voyages lib.*2 *fol.*103. *&c.*

If such fury be in vegetals, what shall wee think of sensible creatures, how much more violent and apparent shall it be in them.

[k] *Omne adeò genus in terris hominumq; ferarum,*
Et genus æquoreum, pecudes, pictæq; volucres
In furias ignemq; ruunt, amor omnibus idem.
All kinde of creatures in the earth,
And fishes of the Sea.
And painted birds doe rage alike,
This loue beares equall sway.

[l] *Hic Deus & terras & maria alta domat.*

Common experience and our sense will informe us, how violently bruit beasts are carried away with this passion, horses aboue the rest,

——*furor est insignis equarum.* [m] *Cupid in Lucian bids Venus his mother be of good cheere, for he was now familiar with Lions, and oftentimes did get on their backs, hold them by the maine, and ride them about like horses, and they would fawne upon him with their tailes.* Bulls, Beares and Boares are so furious in this kinde they kill one another: but especially Cocks, [n] Lions, and Harts, which are so fierce that you may heare them fight halfe a mile off, saith * *Turbervile*, and many times kill each other, or compell them to abandon the rutte, that they may remain masters in their places: *and when one hath driven his corrivall away, he raiseth his nose up into the ayre, and looks aloft, as though hee gaue thanks to nature,* which

[f] *Neq; prius in iis desiderii cessat dum dejectus consoletur; videre enim est ipsum arborem incurvatum, ultrò ramis ab utrisq; vicissim ad osculum exporrectis.*

[g] *Multas palmas, contingens quæ simul crescunt rursusq; ad amantem regrediens, eamq; manu attingens quasi osculum mutuo ministrare videtur & expediti concubitus gratiam facit.*

[h] *Quam vero ipsa decideret affectu ramorum significat & ad illam respicit, amantur &c.*

[k] *Virg.*3. *Georg.*

[l] *Propertius.*

[m] *Dial. deorũ. Confidemater, leonibus ipsis familiaris iam factus sũ. & sæpe conscienti eorum terga & apprehendi iubas equorum more insidens, eos agito, & illi mihi caudis adblandiuntur.*

[n] *Leones præ amore furunt Plin l.*8. *c.*16 *Arist. l.*6. *hist animal.*

* *Cap.*17. of his book of hunting.

which afford him such great delight. How Birds are affected in this kind, appeares out of *Aristotle*, he will have them to sing *ob futuram venerem*, for joy or in hope of their venery which is to come.

† *Æriæ primum volucres te Diva, tuumq;*
Significant initum, perculsæ corda tuâ vi.

† Lucretius.

Fishes pine away for love and waxe leane, if ° *Gomesius's* authority may be taken, and are rampant too some of them; *Peter Gellius lib.*10. *de hist. animal.* tells wonders of a *Triton* in *Epirus:* There was a well not farre from the shore, where the country wenches fetched water, they † *Tritons stupri causâ* would set upon them and carry them to the Sea, and there drowne them, if they would not yeeld, so love tyrannizeth in dumb creatures. Yet this is naturall for one beast to dote upon another of the same kinde, but what strange fury is that, when a Beast shall dote upon a man; *Saxo Grammaticus lib.*10. *Dav. hist.* hath a story of a Beare that loved a woman, kept her in his den a long time and begot a sonne of her, out of whose loynes proceeded many Northerne Kings: this is the originall belike of that common tale of *Valentine* and *Orson*: *Ælian*, *Pliny*, *Peter Gillius* are full of such relations. A Peacock in *Leucadia* loved a maid, and when she died, the Peacock pined. ᵖ *A Dolphin loved a boy called* Hernias, *and when he died, the fish came on land, and so perished.* The like addes *Gellius lib.*10. *cap.*22. out of *Appion*, *Ægypt. lib.* 15. a Dolphin at *Puteoli* loved a child, would come often to him, let him get on his back, and carry him about, ᵠ *and when by sickness the child was taken away, the Dolphin died.* ʳ Every book is full (saith *Busbequius*, the Emperors Orator with the grand *Senior*, not long since *ep.*3. *legat. Turc.*) *and yeelds such instances, to believe which I was alwaies afraid least I should be thought to give credit to fables, untill I saw a Lynx which I had from Assyria, so affected towards one of my men, that it cannot be denied but that he was in love with him. When my man was present, the beast would use many notable entisements, and pleasant motions, and when he was going, hold him back, and look after him when he was gone, very sad in his absence, but most jocond when he returned: and when my man went from me, the beast expressed his love with continuall sickness, & after he had pined away some few daies, died.* Such another story he hath of a Crane of *Maiorca*, that loved a *Spaniard*, that would walke any way with him; and in his absence seeke about for him, make a noise that he might hear her, and knock at his dore, ˢ *and when he took his last farewell, famished her selfe.* Such pretty prankes can love play with Birds, Fishes, Beasts:

(† *Cœlestis ætheris, ponti, terræ claves habet venus,*
Solaq; illorum omnium imperium obtinet.)

and if all be certain that is credibly reported, with the spirits of the aire, and divels of hell themselves, who are as much inamored and dote (if I may use that word) as any other creatures whatsoever. For if those stories be true that are written of *Incubus* & *Succubus*, of *Nymphes*, lascivious *Faunes*, *Satyrs*, and those Heathen gods which were divels, those lascivious *Telchines*, of whom the *Platonists* tell so many fables; or those familiar meetings in our daies, and company of witches and divels, there is some probability for it. I know that *Biarmannus*, *Wierus lib.*3. *cap.*19. & 24.

° *De sale lib.* 1. *c.* 21. *Pisces ob amorem marcescunt, pallescunt. &c.*

† *Hauriendæ quæ causa venientes ex insidiis a Tritone comprehensæ &c.*

ᵖ *Plin. l.* 10. *c.* 5. *Quumq; aborta tempestate periisset Hernias in sic. copiscis expiravit.*

ᵠ *Postquam puer morbo abiit, & ipse delphinus periit.*

ʳ *Pleni sunt libri quibus feræ in homines inflammatæ fuerunt, in quibus ego quidē semper assensū sustinui, ne vitus ne fabulosa crederem; Donec vidi lyncem quē habui ab Assyria sic affectum erga unum de meis hominibus &c.*

ˢ *Desiderium suum testatus post inedium aliquot dierum interiit.*

† *Orpheus hymne ven.*

434 & 24. and some others stoutly deny it, that the divell hath any carnall copulation with women, that the Divell takes no pleasure in such facts, they be meere phantasies all such relations of *Incubi*, *Succubi*, lies and tales: But *Austin. lib.*15.*de civit. Dei* doth acknowledge it, *Erastus de Lamiis*, *Iacobus Sprenger* and his colleagues &c. [t] *Zanchius cap.* 16. *lib.* 4.*de oper. Dei. Dandinus in Arist. de Animâ lib.* 2. *Text.* 29. *com.* 30. *Bodin lib.*2.*c.*7. & *Paracelsus*, a great champion of this Tenent amongst the rest, which give sundry peculiar instances, by many testimonies, proofes and confessions, evince it. *Hector Boëthius* in his Scottish history, hath three or foure such examples, which *Cardan* confirmes out of him lib.16.cap.43. of such as have had familiar company many years with them, and that in the habit of men and women. *Philostratus* in his fourth booke *de vita Apollonii*, hath a memorable instance in this kinde, which I may not omit, of one *Menippus Lycius* a young man 25. yeares of age, that going betwixt *Cenchreas* and *Corinth*, met such a phantasme in the habit of a faire gentlewoman, which taking him by the hand, carried him home to her house, in the suburbs of *Corynth*, and told him she was a *Phœnician* by birth, and if he would tarry with her, [u] *he should hear her sing and play, and drink such wine as never any dranke, & no man should molest him; but she being faire and lovely would live and dye with him, that was faire and lovely to behold.* The young man a Philosopher, otherwise staid and discreet, able to moderate his passions, though not this of love, tarried with her a while to his great content, and at last married her, to whose wedding amongst other guests came *Apellonius*, who by some probable conjectures, found her out to be a serpent, a *Lamia*, and that all her furniture, was like *Tantalus* gold described by *Homer*, no substance but meere illusions. When she saw her selfe descried, she wept, and desired *Apollonius* to be silent, but he would not be moved, and thereupon, Shee, Plate, House, and all that was in it vanished in an instant: [x] *many thousands took notice of this fact, for it was done in the midst of Greece. Sabin* in his comment on the 10th of *Ovids* metamorphosis, at the tale of *Orpheus*, telleth us of a Gentleman of *Bavaria*, that for many months together bewailed the losse of his deare wife, at length the Divell in her habit came and comforted him, and told him because he was so importunate for her, that she would come and live with him againe, on that condition he would be new married, never swear and blaspheme as he used formerly to doe, for if he did, she should be gone: [y] *He vowed it, married, and lived with her, she brought him children, and governed his house, but was still pale and sad, and so continued, till one day falling out with him, he fell a swearing, she vanished thereupon, and was never after seene.* [z] *This I have heard*, saith Sabine, *from persons of good credit, which told me that the Duke of* Bavaria *did tell it for a certainty to the Duke of* Saxony. One more I will relate out of *Florilegus*, *ad annũ* 1058, an honest historian of our nation, because he telleth it so confidently, as a thing in those daies talked of all over *Europe*: A young Gentleman of *Rome* the same day that he was married, after dinner with the bride and his friends went a walking into the fields, and towards evening to the Tennis-Court to recreate himselfe; whilst he played, he put his ring upon the finger of *Venus* statua,

[t] *Qui hæc in atræ bilis aut Imaginationis vim referre conati sunt, nihil faciunt.*

[u] *Cantantem audies & vinum bibes, quale antea nunquam bibisti, te rivalis turbabit nullus, pulchra autem pulchro contentè vivam, & moriar.*

[x] *Multi falsum hoc cognovêre, quod in media Græcia gestum sit.*

[y] *Rem curans domesticam, ut ante, peperit aliquot liberos, semper tamen tristis & pallida.*

[z] *Hæc audivi à multis fide dignis qui asseverabant ducem Bavariæ eadem retulisse Duci Saxoniæ pro vero.*

tua, which was thereby made in brasse, after he had sufficiently played, and now made an end of his sport, he came to fetch his ring, but *Venus* had bowed her finger in, and he could not get it off. Whereupon loath to make his company tarry at the present, there left it intending to fetch it the next day, or at some more convenient time, went thence to supper, and so to bed. In the night when he should come to performe those nuptiall rites, *Venus* steps between him and his wife (unseen or felt of her) and told him that she was his wife, that he had betroathed himselfe unto her by that ring, which he put upon her finger; she troubled him for some following nights. He not knowing how to helpe himselfe, made his moane to one *Palumbus*, a learned Magitian in those daies, who gave him a letter, and bid him at such a time of the night, in such a crosse way at the townes end, where old *Saturne* would passe by with his associats in procession, as commonly he did, deliver that script with his own hands to *Saturne* himselfe; the young man of a bold spirit, accordingly did it, and when the old fiend had read it, he called *Venus* to him, who rode before him, and commanded her to deliver his ring, which forthwith she did, and so the gentleman was freed. Many such stories I find in severall [a] authors to confirme this which I have said; as that more notable amongst the rest, of *Philinnium* and *Machates* in † *Phlegons* tract *de rebus mirabilibus*, and though many be against it, yet I for my part, will subscribe to *Lactantius lib.14.cap.15.* [b] *God sent Angels to the tuition of men, but whilest they lived amongst us, that mischievous all-commander of the Earth, and hot in lust, entised them by little and little to this vice, and defiled them with the company of women*: And to *Anaxagoras de resurrect.* [c] *Many of those spirituall bodies, overcome by the love of maids, and lust failed, of whom those were borne we call Gyants. Iustin Martyr, Clemens Alexandrinus, Sulpitius Severus, Eusebius &c.* to this sense make a twofold fall of Angels, one from the beginning of the World, another a little before the deluge, as *Moses* teacheth us, [d] openly professing that these *Genii* can beget, and have carnall copulation with Women. At *Iapan* in the *East Indies*, at this present (if we may believe the relation of [e] travellers) there is an Idoll called *Teuchedy*, to whom one of the fairest virgins in the country is monthly brought, and left in a private roome, in the *Fotoqui* or Church, where she sits alone to be defloured. At certain times the *Teuchedy* (which is thought to be the divell) appeares to her, and knoweth her carnally. Every month a faire Virgin is taken in, but what becomes of the old no man can tell. In that goodly temple of *Iupiter Belus* in *Babylon*, there was a faire Chappell, [g] saith *Herodotus*, an eye witnesse of it, in which was *splendide stratus lectus & apposita mensa aurea*, a brave bed, a table of gold, &c. into which no creature came but one only woman, which their God made choice of, as the *Chaldean* priests told him, and that their God lay with her himselfe, as at *Thebes* in *Ægypt* was the like done of old. So that you see this is no newes, the Divels themselves or their jugling Priests have plaid such pranks in all ages. Many Divines stifly contradict this, but I will conclude with [h] *Lipsius*, that since *examples testimonies and confessions of those unhappy women are so manifest on the other side, that many even in this our towne of* Lovan,

a *Fabula Damarati & Aristonis in Herodoto lib. 6. Eratō.*

† *Interpret Mersio.*

b *Deus Angelos misit ad tutelam cultumq; generis humani sed illos cum hominibus commorantes, dominator ille terræ salacissimus paulatim ad vitia pellexit & mulierum congressibus inquinavit.*

c *Quidam ex illo capti sunt amore virginum, & libidine victi defecerunt, ex quibus gigantes qui vocantur, nati sunt.*

d *Pererius in Gen. lib. 8. c. 6. ver. 1. Zanc. &c.*

e *Purchas Hack posth. pat. 1 lib. 4. cap. 1. §. 7.*

f *In Clio.*

g *Deus ipse hoc cubili requiescent.*

h *Physiologiæ. Stoicorum lib. 1 cap. 20 si spiritus unde semen iis &c. at exempla turbant nos, mulierum quotidianæ confessiones de mistione omnes asserunt & sunt in hac urbe Lovanio exempla.*

436 *that it is likely to be so.* [i] *One thing I will adde, that I suppose that in no age past, I know not by what destiny of this unhappy time, there have never appeared or shewed themselves so many lecherous divells, Satyrs and Genii, as in this of ours, as appeares by the daily narrations, and iudiciall sentences upon record.* Read more of this question in *Plutarch vit. Numæ, Austin de civ. Dei. lib.* 15. *Wierus lib.* 3. *de præstig. Dæm. Giraldus Cambrensis Itinerar. Camb. lib.* 1. *Malleus malefic. quæst.* 5. *part.* 1. *Iacobus Reussus lib.* 5. *cap.* 6. *fol.* 54. *Godelman. lib.* 2. *cap.* 4. *Erastus, Valesius de sacra philo. cap.* 40. *Iohn Nider Fornicar. lib.* 5. *c.* 9. *Stroz. Cicogna. lib.* 3. *cap.* 3. *Delrio, Lipsius, Bodine dæmonol. lib.* 2. *cap.* 7. *Pererius in Gen. lib.* 8. *in* 6. *cap. ver* 2. King IAMES &c.

i *Vnum dixero, non opinari me ullo retro ævo tantam copiam Satyrorum, & salacium istorum Genitorum se ostendisse quantum nunc quotidianæ narrationes, & iudiciales sententiæ proferunt.*

SUBSECT. 2.

How love tyrannizeth over men. Love or Heroicall melancholy his definition, part affected.

YOu have heard how this tyrant Love rageth with brute beasts and spirits, now let us consider what passions it causeth amongst men.

[k] *Improbe amor quid non mortalia pectora cogis?* How it tickles the hearts of mortall men, *Horresco referens,----*

I am almost afraid to relate, amazed, [l] and ashamed, it hath wrought such stupend and prodigious effects, such foule offences. Love indeed (I may not deny) first united Provinces, built cities, and by a perpetuall generation makes and preserves mankinde, propagates the Church; but if it rage it is no more love, but burning lust, a disease, Phrensie, Madnesse, Hell.[m] *Est orcus ille, vis est immedicabilis, est rabies insana;* 'tis no vertuous habit this, but a vehement perturbation of the minde, a monster of nature, witte & art, as *Alexis* in [n] *Athenæus* sets it out, *viriliter audax, muliebriter timidum, furore præceps, labore infractum, mel felleum, blanda percussio &c.* It subverts kingdomes, overthrowes cities, townes, families, marres, corrupts, and makes a massacre of men; thunder and lightning, warres, fires, plagues, have not done that mischiefe to mankinde, as this burning lust, this brutish passion. Let *Sodome* and *Gomorrah, Troia,* (which *Dares Phrygius,* and *Dictis Cretensis* will make good) and I know not how many cities beare record, --- *& fuit ante Helenam,* &c. all succeeding ages will subscribe: *Ione* of *Naples* in *Italy, Fredegunde* and *Brunhalt* in *France,* all histories are full of these Basiliskes. Besides those daily monomachies, murders, effusion of blood, rapes, riot & immoderate expence, to satisfy their lusts, beggery, shame, losse, torture, punishment, disgrace, loathsome diseases that proceed from thence, worse then calentures and pestilent feavers, those often Gouts, Pox, *Artheritis,* palsies, crampes, *Sciatica,* convulsions, aches, combustions, &c. which torment the body, that ferall melancholy, which crucifies the Soule in this life, and everlastingly torments in the world to come.

Notwithstanding they know these and many such miseries, threats, tortures will surely come upon them, rewards, exhortations, *è contra,* yet either

k *Virg.*

l For it is a shame to speak of those things which are done of them in secret *Eph.* 5. 12.

m *Plutarch. amator. lib.*

n *Lib.* 13.

either out of their own weakneſſe, a depraved nature, or loues tyranny, which ſo furiouſly rageth, they ſuffer themſelves to be led like an oxe to the ſlaughter; (*Facilis deſcenſus Averni*) they goe down headlong to their own perdition, they will commit folly with beaſts, men *leaving the naturall uſe of women*, as † *Paul* ſaith, *burned in luſt one towards another, & man with man wrought filthineſſe.* 437

† Rom.1.17.

Semiramis equo, *Paſyphae* tauro, *Ariſto Epheſius* aſinæ ſe commiſcuit, *Fulvius* equæ, alii canibus, capris, &c. unde monſtra naſcuntur aliquandò, Centauri, Sylvani, & ad terrorem hominum prodigioſa ſpectra: Nec cum brutis, ſed ipſis hominibus rem habent, quòd peccatum *Sodomiæ* vulgò dicitur; & frequens olim vitium apud *Orientales* illos fuit, *Græcos* nimirum, *Italos, Afros, Aſianos*: [k] *Hercules Hylam* habuit, *Polycletum, Dionem, Perythoonta, Abderum & Phryga*, alii & *Euriſtium* ab *Hercule* amatum tradunt. *Socrates* pulchrorum Adoleſcentum cauſa frequens Gymnaſium adibat, flagitoſoque ſpectaculo paſcebat oculos, quòd & *Phileb*us & *Phædon*, Rivales; *Charmides* & reliqui *Platonis* Dialogi, ſatis ſuperque teſtatum faciunt: quòd verò *Alcibiades* de eodem *Socrate* loquatur, lubens conticeſco, ſed & abhorreo; tantum incitamentum præbet libidini. At hunc perſtrinxit *Theodoretus* lib. de curat. græc. affect. cap. ultimo. Quin & ipſe *Plato* ſuum demiratur *Agathonem, Xenophon Cliniam, Virgilius Alexin, Anacreon Bathyllum*; Quod autem de *Nerone, Claudio*, cæterorumq; portentosâ libidine memoriæ proditum, mallem à *Petronio, Suetonio*, cæteriſq; petatis, quandò omnem fidem excedat, quàm à me expectetis, ſed vetera querimur. [m] Apud *Aſianos, Turcas, Italos*, nunquàm frequentius hoc, quàm hodierno die vitium; *Diana* Romanorum Sodomia: officinæ horum alicubi apud *Turcas*,

k Lilius Giraldus. vita tua.

l Pueros amare ſolis Philoſophis relinquendum vult Lucianus dial. Amorum.

m Buſbequius.

——*qui ſaxis ſemina mandant*—— arenas arantes,

& frequentes querelæ, etiam inter ipſos conjuges hac de re, *quæ virorum concubitum illicitum calceo in oppoſitam partem verſo magiſtratui indicant*; nullum apud Italos familiare magis peccatum, qui & poſt [n] *Lucianum* & [o] *Tatium*, ſcriptis voluminibus defendunt. *Iohannes de la Caſa Beventinus* Epiſcopus divinum opus vocat, ſuave ſcelus, adeoq; jactat ſe non aliâ uſum Venere. Nihil uſitatius apud monachos, Cardinales, ſacrificulos, etiam [p] furor hic ad mortem, ad inſaniam. [q] *Angelus Politianus*, ob pueri amorem, violentas ſibi manus injecit. Et horrendum ſanè dictu, quantum apud nos patrum memoriâ, ſcelus deteſtandum hoc ſævierit! Quum enim *Anno* 1538. *prudentiſſimus Rex Henricus Octavus cucullatorum cœnobia, & ſacrificorum collegia, votariorum, per venerabiles legum Doctores Thomam Leum, Richardum Laytonum viſitari fecerat, &c. tanto numero reperti ſunt apud eos ſcortatores, cinædi, ganeones, pædicones, puerarii, pæderaſtæ, Sodomitæ*, ([r] Balei verbis utor) *Ganymedes, &c. ut in uniquoq; eorum novam credideris Gomorrham.* Sed vide ſi lubet eorundem Catalogum apud eundem *Baleum*; *Puellæ (inquit) in lectis dormire non poterant ob fratres necromanticos.* Hæc ſi apud votarios, monachos, ſanctos ſcilicet homunciones, quid in foro, quid in aulâ factum ſuſpiceris? quid apud nobiles, quid inter fornices, quam non fœditatem, quam non ſpurcitiem? Sileo interim turpes illas, & ne nominandas quidem monachorum [s] maſtrupationes, maſturbatores † *Rodericum à Caſtro* vocat, tum

n Achilles Tatius lib. 2.

o Lucianus Charidemo.

p Non eſt hæc mentula dementi. Mart.

q Iovius Muſc

r Præfat. lectori lib. de vitis pontif.

s Mercurialis cap. de Priapiſmo. Cœlius l. 11. antiq. lect. cap. 14. Galenus 6. de locis off.

† De morb. mulier. lib 1. c 15.

438 tum & eos qui se invicem ad venerem excitandam flagris cædunt, Spintrias, succubas, Ambubeias, & lasciviente lumbo Tribades illas mulierculas, quæ se invicem fricant, & præter Eunuchos etiam ad Venerem explendam, artificiosa illa veretra habent. Immo quod magis mirere, fœmina fœminam *Constantinopoli* non ita pridem deperiit, ausa rem planè incredibilem, mutato cultu mentita virum de nuptiis sermonem init, & brevi nupta est: sed authorem ipsum consule, *Busbequium*. Omitto [t] salinarios illos *Ægyptiacos*, qui cum formosarum cadaveribus concumbunt, & eorum vesanam libidinem, qui etiam idola & imagines depereunt. Nota est fabula *Pigmalionis* apud [u] *Ovidium*; *Mundi*, & *Paulini* apud *Ægesippum belli Iud. lib. 2. cap. 4. Pontius C. Cæsaris* legatus, referente *Plinio*, *lib. 35. cap. 3.* quem suspicor eum esse qui Christum crucifixit, picturis *Atalantæ* & *Helenæ* adeò libidine incensus, ut tollere eas vellet si natura tectorii permisisset, alius statuam bonæ *Fortunæ* deperiit, (*Ælianus lib. 9. cap. 37.* alius bonæ deæ, et ne qua pars probro vacet. [x] *Raptus ad stupra* (quod ait ille) *& ne ÿ os quidem à libidine exceptum. Heliogabalus*, per omnia cava corporis libidinem recepit, *Lamprid.* vita ejus. † *Hostius* quidam specula fecit, & ita dispositi, ut quum virum ipse pateretur, aversus omnes admissarii motus in speculo videret, ac deinde falsa magnitudine ipsius membri tanquam verâ gauderet, simul virum & fœminam passus, quod dictu fœdum & abominandum. Vt verum planè sit, quod apud [z] *Plutarchum Gryllus Vlyssi* objecit. *Ad hunc usq; diem apud nos neq; mas marem, neq; fœmina fœminam amavit, qualia multa apud vos memorabiles & præclari viri fecerunt, ut viles missos faciam, Hercules imberbem sectans socium, amicos deseruit &c. Vestræ libidines intra suos naturæ fines coerceri non possunt, quin instar fluvii exundantes atrocem fœditatem, tumultum, confusionemq; naturæ gignant in re venerea, nam & capras, porcos, equos inierunt viri & fœminæ, insano bestiarum amore exarserunt, unde Minotauri, Centauri, Sylvani, Sphinges, &c.* Sed ne confutando doceam, aut ea foras efferam, quæ non omnes scire convenit (hæc enim doctis solummodo, quod causa non absimili † *Rodericus*, scripta velim) ne levissimis ingeniis & depravatis mentibus fœdissimi sceleris notitiam, &c. nolo quem diutiùs hisce sordibus inquinare.

I come at last to that *Heroicall Loue*, which is proper to men and women, is a frequent cause of melancholy; and deserves much rather to bee called burning lust, then by such an honourable title. There is an honest love I confesse, which is naturall, *laqueus occultus captivans corda hominum, ut à mulieribus non possint separari*, a secret snare to captivate the hearts of men, as * *Christopher Fonseca* proves, a strong allurement, of a most attractive, occult, adamantine property, and powerfull vertue, and no man living can avoid it. [a] *Et qui vim non sensit amoris, aut lapis est, aut bellua.* He is not a man but a block, a very stone, *aut* † *Numen aut Nebucadnessar*, he hath a gourd for his head, a pepon for his heart, that hath not felt the power of it, and a rare creature to be found, one in an age,

Qui nunquam visæ flagravit amore puellæ:

for *semel insanivimus omnes*, dote we either young or old, as [b] he said, and none are accepted but *Minerva* and the *Muses*: so *Cupid* in [c] *Lucian* complaines to his mother *Venus*, that amongst all the rest, his arrows could not

t *Herodotus l. 2. Euterpe: uxores insignium virorum non statim vita functas tradunt condiendas, ac ne eas quidem fœminas quæ formosæ sunt, sed quatriduo ante defunctas, nec cum iis salinarii concúbant. &c.*
u *Metam. 13.*
x *Seneca de ira, l. 11. c. 18.*
y *Nullus est meatus ad quē non pateat aditus impudicitiæ Clem. Alex pædag. lib. 3. c. 3.*
† *Seneca 1. nat. quæst.*
z *Tom P. Gryllo.*
† *De morbis mulierum. l. 1. c. 15.*
* *Amphitheat. amor. cap. 4. interpret. Curtio.*
a *Æneas Sylvius, Iuvenal.*
† *Tertul. prover. lib. 4 adversus Marc. cap. 40.*
b *Chaucer.*
c *Tom. 2. dial. deorum Lucianus. Amore non ardent Musæ.*

not pierce them. But this nuptiall loue, is a common passion, an honest, for men to loue in the way of marriage; *ut materia appetit formam, sic mulier virum.* You know marriage is honourable, a blessed calling, appointed by God himselfe in Paradise, it breeds true peace, tranquillity, content and happinesse, *qua nulla est aut fuit unquam sanctior conjunctio*, as *Daphnæus* in * *Plutarch* could well proue, *& quæ generi humano immortalitatem parat*, when they liue without jarring, scolding, lovingly as they should doe.

* *In amator. dialog.*

d *Felices ter & amplius*
Quos irrupta tenet copula, nec ullis
Divulsus querimoniis,
Suprema citius solvit amor die.
Thrice happy they, and more then that,
Whom bonds of loue so firmly ties,
That without brawles till death them part,
'Tis undissolv'd and never dies.

d *Hor.*

As *Seneca* lived with his *Paulina*, *Abraham* and *Sara*, *Orphæus* and *Euridice*, *Arria* and *Pætus*, *Artemisia* and *Mausolus*, *Rubenius Celer*, that would needs have it ingraven on his tombe, hee had led his life with *Ennea* his deare wife 43 yeares, 8 moneths, and never fell out. There is no pleasure in this world comparable to it, 'tis *summum mortalitatis bonum* ——* *hominum divûmq; voluptas, Alma Venus* —— *latet enim in muliere aliquid majus potentiusq; omnibus aliis humanis voluptatibus*, as † one holds, there's something in a woman beyond all humane delight; a magnetique vertue, a charming quality, an occult and powerfull motive. The husband rules her as head, but she againe commands his heart, he is her servant, she his only joy and content: no happinesse is like unto it, no loue so great as this of man and wife, no such comfort, as † *placens uxor*, a sweet wife: *Omnis amor magnus, sed aperto in conjuge major.* when they loue at last as fresh as they did at first,

* *Lucretius.*
† *Fonseca.*
† *Hor.*
c *Propert.*

† *Charaq; charo consenescit conjugi*, as *Homer brings Paris* kissing *Helena*, after they had been married ten yeares, protesting withall that he loved her as deare as hee did the first houre that hee was betroathed. And in their old age when they make much of one another, saying as he did to his wife in the Poet,

† *Simonides. græc.*

f *Vxor vivamus quod viximus, & moriamur,*
Servantes nomen sumpsimus in thalamo,
Nec ferat ulla dies ut commutemur en ævo,
Quin tibi sim juvenis, tuq; puella mihi.
Deare wife, let's liue in loue, and dye together,
As hitherto we haue in all good will,
Let no day change or alter our affections,
But let's be young to one another still.

f *Ausonius.*

Such should conjugall love bee, still the same, & as they are one flesh, so should they be of one mind, as in an Aristocraticall government, one consent, † *Geryon*-like, *coalescere in unum*, haue one heart in two bodies, will and nill the same. A good wife according to *Plutarch*, should be as a looking-glasse, to represent ~~their~~ her husbands face and passion: If he bee pleasant,

† *Geryon amicitiæ symbolum.*

440 she should be merry: if hee laugh, shee should smile; if he look sad, shee should participate of his sorrow, and beare a part with him, and so they should continue in mutuall loue one towards another.

* *Et me ab amore tuo deducet nulla senectus,*
Sive ego Tythonus, sive ego Nestor ero.

* Propert. l. 2.

No age shall part my loue from thee sweet wife,
Though I live *Nestor* or *Tithonus* life. And she againe to him, as the * Bride saluted the Bridegrome of old in *Rome*, *Vbi tu Caius, ego semper Caia*, be thou still *Caius* ile be *Caia*.

* Plutarch. c. 30. Rom. hist.

'Tis an happy state this indeed, when the fountaine is blessed (saith *Salomon, Prov.5.17. and he rejoyceth with the wife of his youth, and she is to him as the loving Hinde, and pleasant Roe, and hee delights in her continually*. But this loue of ours is immoderate, inordinate, and not to bee comprehended in any bounds. It will not containe it selfe within the union of marriage, or apply to one object, but is a wandring, extravagant, a domineering, a boundlesse, an irrefragable, a destructive passion: sometimes this burning lust rageth after marriage, and then it is properly called *Iealousie*; sometimes before, and then it is called *Heroicall* melancholy, it extends sometimes to corrivals, &c. begets rapes, incests, murders: *Marcus Antonius compressit Faustinam sororem, Caracalla Iuliam Novercam, Nero Matrem, Caligula sorores, Cyneras Mirrham filiam, &c.* But it is confined within no termes, of bloud, yeares, sexe, or whatsoever else. Some furiously rage before they come to discretion or age. † *Quartilla* in *Petronius*, never remembred she was a maid: and the wife of *Bath* in *Chaucer*, cracks,

† *Junonem habeam iratam, si unquam meminerim me virginē fuisse. Infans enim paribus inquinata sum, & subinde maioribus me applicui, donec ad ætatem perveni, ut Milo vitulū, &c.*

Since I was twelue yeares old believe,
Husbands at Kirk doore had I fiue.

† *Aratines Lucretia* sold her maiden-head a thousand times before shee was 24 yeares old, *plus millies vendideram virginitatem, &c. neq; te celabo, non deerant qui ut integram ambirent*. *Rahab* that harlot began to bee a professed queane at ten yeares of age, and was but fifteene when shee hid the spies, as * *Hugh Broughton* proves, to whom *Serrarius* the *Iesuite*, *quæst.6. in cap.2. Iosue*, subscribes. Generally women begin *pubescere* as they call it, or *catullire*, as *Iulius Pollux* cites, *lib.2. cap.3. onomast.* out of *Aristophanes*, g at foureteene yeares old, then they doe offer themselves, and some plainly rage. † *Leo Afer* saith, that in *Africk* a man shall scarce finde a maid at 14 yeares of age, they are so forward, and many amongst us after they come into the teenes doe not live without husbands, but linger. What prankes in this kinde the middle age haue played, is not to be recorded,

† *Parnodida sc. dial. lat. interp. Casp. Barthio ex Ital.*

* *Angelico scriptur. concentu.*

g *Epictetus c. 42. mulieres statim ab anno 14. movere incipiunt, &c attrectari se sinunt & exponunt. Levinus Lemnius.*

Si mihi sint centum linguæ, sint oraq; centum, no tongue can sufficiently declare, every story is full of men and womens unsatiable lust, *Nero's, Heliogabali, Bonosi, &c.* * *Cœlius Amphilenum sed Quintius Amphelinam depereunt, &c.* They neigh after other mens wiues (as *Ieremy cap.5.8.* complaineth) like fed horses, or range like towne Bulls, *raptores virginum & viduarum*, as many of our great ones doe. *Salomons* wisdome was extinguished in this fire of lust, *Sampsons* strength enervated, piety in *Lots* daughters quite forgot, gravity of Priesthood in

† *L.3. fol 126.*

† *Catullus.*

Heli's

Helies sonnes, reverend old age in the Elders that would violate *Susanna*, filiall duty in *Absolon* to his stepmother, brotherly love in *Ammon* towards his sister. Humane, divine lawes, precepts, exhortations, feare of God and men, faire, foule meanes, fame, fortunes, shame, disgrace, honour cannot oppose, stave off, or withstand the fury of it. *Omnia vincit amor, &c.* The scorching beames under the *Æquinoctiall*, or extremity of cold within the circle *Artique* where the very Seas are frozen, cold or torid zone cannot avoid, or expell this heat, fury and rage of mortall men.

† *Quo fugis ah demens, nulla est fuga, tu licet usq;*
Ad Tanaim fugias, usq; sequetur amor.

Of womens unnaturall, [h] unsatiable lust, what country, what Village doth not complaine? Mother and daughter sometimes dote on the same man, father and sonne, master and servant on one woman.

——— *Sed amor, sed effrenata libido,*
Quid castum in terris intentatumq; reliquit?

What breach of vowes & oathes, fury, dotage, madnesse, might I reckon up? Yet this is more tolerable in youth, and such as are still in their hot blood; but for an old foole to dote, to see an old leacher, what more odious, what can be more absurd? and yet what so common? Who so furious? † *Amare ea ætate si occeperint, multo insaniunt acriùs,* Some dote then more then ever they did in their youth. How many decrepite, hoarie, harsh, writhen, bursten bellied, crooked, toothlesse, bald, bleare-eyed, impotent, rotten old men shall you see flickering still in every place? One gets him a young wife, another a Curtisan, and when he can scarce lift his legge over a stile, and hath one foot already in *Charons* boat, when he hath the trembling in his joynts, the gout in his feet; a perpetuall rhume in his head, *a continuate cough,* * *his sight failes him, thick of hearing, his breath stinkes*, all his moisture is dried up and gone, may not spit from him; a very child againe, that cannot dresse himselfe, or cut his own meat, yet he will be dreaming of, and honing after wenches, what can be more unseemely? Worse it is in women then in men, when she is † *ætate declivis, diu vidua, mater olim, parum decorè matrimonium sequi videtur*, an old widdow, a mother so long since († in *Plinies* opinion) she doth very uneseemely seeke to marry, yet whilest she is [i] so olde a crone, a beldame, she can neither see, nor heare, goe nor stand, a meere [k] karcasse, a witch, and scarce feele; she catterwaules, and must have a stallion, a Champion, she must and will marry againe, and betroth her selfe to some young man, [l] that hates to looke on, but for her goods; abhorres the sight of her, to the prejudice of her good name, her own undoing, griefe of friends, and ruin of her children.

But to enlarge or illustrate this power and effects of love, is to set a candle in the Sunne. [m] It rageth with all sorts and conditions of men, yet is most evident among such as are young and lusty, in the flowre of their yeares, nobly descended, high fed, such as live idly and at ease; and for that cause (which our Divines call burning lust) this [n] *ferinus insanus amor*, this mad and beastly passion, as I have said, is named by our Physitians, *Heroicall* love, and a more honourable title put upon it, *Amor nobilis*,

† *Euripides.*
h *De mulierum inexhausta libidine luxuq; insatiabili omnes æque regiones conqueri posse existimo Steph.*
† *Plautus.*
* *Oculi caligant, aures graviter audiunt, capilli fluunt, cutis arescit, flatus olet, tussis &c. Cyprian.*
† *Lib. 8. epist. Raffinus.*
i *Hiatq; turpis inter aridas nates podex.*
k *Cadaverosa adeo ut ab inferis reversa videri possit.*
vult adhuc catullire.
l *Nam & matrimoniis est despectum senium Æneas Silvius.*
m *Quid toto terrarum orbe communius quæ civitas, quod oppidum quæ familia vacat amatorum exemplis? Æneas Silvius quis trigessimum annum natus nullum amoris causa peregit insigne facinus, ego de me facio conjecturam quem amor in mille pericula misit.*
n *Forestus. Plato.*

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lis, as [o] *Savanarola* stiles it, because noble men and women make a common practise of it, and are so ordinarily affected with it. *Avicenna lib. 3. Fen.1.tract.4.cap.23.* calleth this passion *Ilishi*, and defines it [p] *to be a disease or melancholy vexation, or anguish of minde, in which a man continually meditates of the beauty, gesture, manners of his Mistris, and troubles himselfe about it*: desiring (as *Savanarola* addes) with all intention and eagernesse of mind *to compasse or injoy her*, [q] *as commonly Hunters trouble themselves about their sports, covetous their gold and goods, so is he tormented still about his mistresse*, *Arnoldus Villanovanus* in his book of Heroicall love defines it, [r] *a continuall cogitation of that which he desires, with a confidence or hope of compassing it*: which definition his commentator cavils at. For continuall cogitation is not the *genus*, but a symptome of love, we continually think of that which we hate and abhorre, as well as that which we love, and many things we covet and desire, without all hope of attaining. *Carolus à Lorme* in his questions makes a doubt, *An amor sit morbus*, whether this heroicall love be a disease: *Iulius Pollux Onomast.lib.6.cap.44.* determines it; They that are in love are likewise [s] sick, *lascivus, salax, lasciviens, & qui in venerem furit, verè est ægrotus*. *Arnoldus* will have it improperly so called, and a malady rather of the body, then minde, *Tully* in his *Tusculanes* defines it a furious disease of the minde, *Plato* madnesse it selfe, *Ficinus* his *Commentator cap.* 12. a species of madnesse, *for many have runne mad for women, Esdr.4.26.* but [t] *Rhases a melancholy passion*, and most Physitians make it a species, or kinde of melancholy (as will appeare by the Symptomes) and treat of it apart: whom I meane to imitate, and to discusse it in all his kindes, to examine his severall causes, to shew his symptomes, indications, prognosticks, effects, that so it may be with more facility cured.

The part affected in the mean time as [u] *Arnoldus* supposeth, *is the former part of the head for want of moisture*, which his Commentator rejects. *Langius med.epist.lib.1.cap.24.* will have this passion sited in the liver, and to keep residence in the heart, [x] *to proceed first from the eyes so carried by our spirits, and kindled with imagination in the liver and heart*; *cogit amare iecur*, as the saying is. *Medium ferit per epar*, as *Cupid* in * *Anacreon*. For some such cause belike [y] *Homer* faines *Tityus* liver (who was enamored on *Latona*) to be still gnawed by two vultures day and night in hell, [z] *For that young mens bowels thus enamored, are so continually tormented by love. Gordonius cap.2. part.2.* [a] *will have the testicles an immediat subiect or cause, the liver an Antecedent. Fracastorius* agrees in this with *Gordonius, inde primitus imaginatio venerea, erectio, &c. titillatissimam partem vocat, ita ut nisi extrusо semine gestiens voluptas non Cessat, nec assidua veneris recordatio, addit Gnastivinius Comment. 4. Sect.prob. 27. Arist.* But [b] properly it is a passion of the braine, as all other melancholy, by reason of corrupt imagination, and so doth *Iason Pratensis c. 19. de morb.cerebri*, (who writes copiously of this Eroticall love) place and reckon it amongst the affections of the braine. [c] *Melanchthon de animâ* confutes those that make the liver a part affected, & *Guianerius Tract.*

o *Pract. major. Tract.6. cap.1. Rub. 11. de agrit. cap. quod his multum contingat.*

p *Hæc ægritudo est solicitudo, melancholia in qua homo applicat sibi continuam cogitationem super pulchritudine ipsius quam amat, gestuum morum.*

q *Animi forte accident quo quis rem habere nimia aviditate concupiscit, ut Indos venatores, aurum & opes avari.*

r *Assidua cogitatio super rem desideratam, cum confidentia obtinendi, ut sibi apprehensum delectabile, &c.*

s *Morbus corporis potius quam animi.*

t *Amor est passio melancholicæ.*

u *Ob calefactionem spirituum pars anterior capitis laborat ob consumptionem humiditatis.*

x *Affectus animi concupiscibilis è desiderio rei amatæ per oculos in mente concepto, spiritus in corde & jecore incendens.*

y *Odyss. & Metamor.4. Ovid.*

z *Quod talem carnificinam in adolescentum, visceribus amor faciat inexplebilis.* a *Testiculi quoad causam conjunctam, epar antecedentem possunt esse subjectum.* b *Propriè passio cerebri est ob corruptam imaginationem.* c *Cap. de affectibus.*

15.*cap.* 13. & 17. though many put all the affections in the heart, referres it to the braine. *Ficinus cap.7.in Convivium Platonis, will have the* [d] *blood to be the part affected. Io.Frietagius cap.14.noct.med.* supposeth all foure affected, heart, liver, braine, blood, but the major part concur upon the braine, [e] tis *imaginatio læsa*, and both imagination and reason are misaffected, because of his corrupt judgement, and continuall meditation of that which he desires, he may truly be said to be melancholy. If it be violent, or his disease inveterate, as I have determined in the precedent partitions, both imagination and reason are misaffected, first one, then the other. 443

[e] *Est corruptio imaginativæ & æstimativæ facultatis, ob formam fortiter affixam, corruptumq; iudicium, ut semper de eo cogitet, ideoq; recte melancholicus appellatur. Concupiscentia vehemens ex corrupto iudicio æstimativæ virtutis.*

Memb. 2. Subsect. 1.

Causes of Heroicall love, Temperature, full Diet, Idlenesse, Place, Climat, &c.

OF all causes the remotest are starres. [f] *Ficinus cap.* 19. saith they are most prone to this burning lust, that have *Venus* in *Leo* in their *Horoscope*, when the *Moone* and *Venus* be mutually aspected, or such as be of *Venus* complexion. [g] *Plutarch* interprets Astrologically that tale of *Mars* and *Venus, in whose genitures* ♂ *and* ♀ *are in conjunction*, they are commonly lascivious, and if women, queanes; *as the good wife of* Bath *confessed in* Chaucer;

> I followed aye mine inclination,
> By vertue of my constellation.

But of all those Astrologicall Aphorismes, which I have ever read, that of *Cardan* is most memorable, for which howsoever he be bitterly censured by † *Marinus Marcennus*, a malapert Frier, and some others (which * he himselfe suspected) yet me thinkes it is free, downe right, plaine and ingenious. In his † eight *Geniture* or example, he hath these words of himself. ♂ ♀ ♄ & ☿ ♄ in ☿ *dignitatibus assiduam mihi venereorum cogitationem præstabunt, ita ut nunquam quiescam.* Et paulo post, *Cogitatio venereorum me torquet perpetuò, & quam facto implere non licuit, aut feciisse potentem puduit, cogitatione assiduâ mentitus sum voluptatem.* Et alibi, *ob* ☾ *&* ☿ *dominium & radiorum mixtionem, profundum fuit ingenium sed lascivum, egoq; turpi libidini deditus & obscænus.* So farre *Cardan* of himselfe, *quod de se fatetur ideo* [e] *ut utilitatem adferat studiosis huiusce disciplinæ*, and for this he is traduced by *Marcennus*, when as in effect he saith no more then what *Gregory Nazianzen* of old, to *Chilo* his scholar, *offerebant se mihi visendæ mulieres, quarum præcellenti elegantiâ & decore spectabili tentabatur meæ integritas pudicitiæ. Et quidem flagitium vitavi fornicationis, at munditiæ virginalis florem arcanâ cordis cogitatione fœdavi. Sed ad rem.* Aptiores ad masculinam venerem sunt quorum genesi Venus est in signo masculino, & in Saturni finibus aut oppositione, &c. Ptolomæus in quadripart, plura de his & specialia habet Aphorismata, longo proculdubiò usu confirmata, & ab experientia multâ perfecta, in-

[f] *Comment in convivium Platonis. Irretiuntur olim quibus nascentibus Venus fuerit in Leone, vel luna, Venerem vehementer aspexerit, & qui eadem cœlestione sunt præditi.*

[g] *Plerumq; amatores sunt, & si fœminæ meretrices, l. de audiend.*

† *Comment in Genes. cap. 3.*

* *Etsi in hoc parum à præclara infamia stultitiaq; abero, vincit tamen amor veritatis.*

† *Edit. Basil. 1553. Cum Commentar. in Ptolomæi quadripartitum.*

[e] *Fol. 445. Basil Edit.*

444 quit commentator ejus Cardanus. *Tho. Campanella Astrologia lib. 4. cap. 8. articulis 4. & 5.* insaniam amatoriam remonstrantia, multa præ cæteris accumulat aphorismata, quæ qui volet, consulat. Chiromantici ex cingulo Veneris plerumq; coniecturam faciunt, & monte Veneris, de quorum decretis, Taisnerum, Iohan. de Indagine, Goclenium, ceteroſq; si lubet, inspicias. Physitians divine wholly from the temperature and complexion; Phlegmaticke persons are seldome taken, according to *Ficinus Comment cap. 9.* naturally melancholy lesse then they, but once taken they are never freed, though many are of opinion flatuous or hypocondriacall melancholy are most subject of all others to this infirmity. *Valesçus* assignes their strong imagination for a cause, *Bodine* abundance of winde, *Gordonius* of seed, & spirits, or atomi in the seed, which cause their violent and furious passions. Sanguine thence are soone caught, young folkes most apt to love, and by their good wills, saith [h] *Lucian*, *would have a bout with every one they see*: the colts evill is common to all complexions. *Theomestus* a young and lusty gallant acknowledgeth (in the [†] said Author) all this to be verified in him, *I am so amorosly given, [*] you may sooner number the Sea sands, and snow falling from the skies, then my severall loves.* Cupid *hath shot all his arrowes at me, I am deluded with various desires, one love succeeds another, and that so soone, that before one is ended, I begin with a second, she that is last is still faireſt, and she that is present pleaseth me most: as an* Hydra's *head my loves increase, no* Iolaus *can help me. Mine eyes are so moist a refuge and sanctuary of love, that they draw all beauties to them, and are never satisfied.* I *am in a doubt what fury of* Venus *this should be: Alas, how have I offended her so to vexe mee, what* Hippolitus *am I!* What *Telchin* is my *Genius?* or is it a naturall imperfection, an hereditary passion? Another in [*] *Anacreon* confesseth that he had twenty sweethearts in *Athens* at once, fifteene at *Corinth*, as many at *Thebes*, at *Lesbos*, and at *Rhodes*, twice as many in *Ionia*, thrice in *Caria*, 20000 in all: or in a word, ὅι φύλλα πάντα &c.

[h] *Dial. amorum.*

[†] *Citiùs maris fluctus & nives cælo delabentes numerâris, quam amores meos. Alij amores alijs succedunt, ac priusquam desinant priores incipiunt sequentes. Adeo humidis oculis meus inhabitat Asylus omnem formam ad se rapiens, ut nullâ satietate expleatur. Quænam hæc ira veneris, &c.*

[*] *Num. 32.*

Folia arborum omnium si
Nôsti referre cuncta,
Aut computare arenas
In æquore universas,
Solum meorum amorem
Te fecero logistam.
Canst count the leaves in May,
Or sands ith' Ocean Sea,
Then count my loves I pray.

His eyes are like a ballance, apt to propend each way, & to be weighed downe with every wenches looks, his heart a weathercock, his affection tinder, or *Naphthe* it selfe, which every faire object, sweet smile, or mistres favour sets on fire, *Guianerius tract. 15. cap. 14.* referres all this [i] to *the hot temperature of the testicles*, *Ferandus* a Frenchman in his Erotique Mel. (which [†] book came first to my hands after the third edition) to certain *atomi* in the seed, *such as are very spermatick and full of seed*, I find the same in *Aristot. sec. 4. prob. 17. si non secernatur semen, cessare tentigines non possunt*, as *Guastavinius* his Commentator translates it, for which cause

[i] *Qui calidum testiculorum crisin habent, &c.*

[†] Printed at *Paris* 1624. seven years after my first edition.

cause these young men, that be strong set, of able bodies, are so subject to it. *Hercules de Saxonia*, hath the same words in effect. But most part I say, such are apt est to love that are young and lusty, live at ease, stall-fed, free from cares, like cattle in a ranke pasture, idle and solitary persons, they must needs *hirquitullire*, as *Guastavinius* recites out of *Censorinus*.

[k] *Mens erit apta capitum quum latissima rerum,*
Vt seges in pingui luxuriabit humo.
The minde is apt to lust, and hot or cold,
As corne luxuriates in a better mold.

The place it selfe makes much wherein we liue, the clime, ayre, and discipline if they concurre. In our *Misnia*, saith *Galen*, neere to *Pergamus*, thou shalt scarce finde an adulterer, but many at *Rome*, by reason of the delights of the seat. It was that plenty of all things, which made †*Corinth* so infamous of old, and the opportunity of the place to entertaine those forraigne commers, every day strangers came in, at each gate, from all quarters. In that one Temple of *Venus* 1000 whores did prostitute them selves, as *Strabo* writes, beside *Lais* and the rest of better note: All nations resorted thither, as to a schoole of *Venus*. Your hot and Southern countries are prone to lust, and farre more incontinent, then those that live in the North, as *Bodine* discourseth at large, *Method. hist. cap. 5. Molles Asiatici*, so are Turkes, Greekes, Spaniards, Italians, even all that latitude: and in those Tracts, such as are more fruitfull, plentifull, and delitious, as *Valence* in Spaine, *Capua* in *Italy*, *domicilium luxus Tully* tearmes it, and (which *Hanibals* souldiers can witnesse) *Canopus* in *Ægypt*, *Sybaris*, *Phæaciâ*, *Baiæ*, [l] *Cyprus*, *Lampsacus*,. In [m] *Naples*, the fruits of the soyle & pleasant ayre enervate their bodies, and alter constitutions: Insomuch, that *Florus* calls it *Certamen Bacchi & Veneris*, but * *Foliot* admires it. In *Italy* and *Spaine*, they haue their stewes in every great Citty, as in *Rome*, *Venice*, *Florence*, whereas some say, dwell 90000 Inhabitants, of which 10000 are Curtizans, and yet for all this, every Gentleman almost hath a peculiar mistris, fornications, adulteries, are no where so common: *urbs est jam tota lupanar*, how should a man liue honest among so many provocations? Now if vigor of youth, greatnesse, liberty I meane, and that impunity of sin, which grandies take unto themselves in this kinde shall meet, what a gap must it needs open to all manner of vice, with what fury will it rage? For as *Maximus Tyrius* the *Platonist* observes, *libido consequuta quum fuerit materiam improbam, & præruptam licentiam, & effrænatam audaciam, &c.* what will not lust effect in such persons? For commonly Princes and great men make no scruple at all of such matters, but with that whore in *Spartian*: *quicquid libet licet*, they thinke they may doe what they list, professe it publikely and rather brag with *Proculus* (that writ to a friend of his in *Rome*, [n] what famous exploits he had done in that kinde) then any way be abashed at it. [o] *Nicholas Saunders* relates of *Henry* the 8th (I know not how truly) *Quod paucas vidit pulchriores quas non concupierit, & paucissimas non concupierit, quas non violârit*, Hee saw very few maids that he did not desire, and desired fewer whom hee did not enjoy; nothing so familiar amongst them, 'tis most of their businesse: *Sardanapalus*, *Messalina*, and *Ione* of *Naples*, are not comparable to [p] mea-

[k] *Ovid de art.*
† *Gerbelius descript. Græciæ Rerum omnium affluentia & loca mira opportunitas nullo non die hospites in portas advertebant. Templo Veneris mille meretrices se prostituebant.*
[l] *Tota Cypri insula delitiis incumbit, & ob id tantum luxuriæ dedita ut sit olim veneri sacrata. Ortelius. Lampsacus olim Priapo sacer ob vinum genero-sum, & loci delitias. Idem*
[m] *Agri Neapolitani delectatio, elegantia, amœnitas, vix intra modum humanum consistere videtur unde &c. Leand. Albertus in Campania.*
* *Lib. de laud. urb. Neap.*
† *Disputat. de morbis animi, Reinoldo Interpret.*
[n] *Lampridius, Quod decem noctibus centum virgines fecisset mulieres.*
[o] *Vita ejus.*
[p] If they contain themselves many times it is not *virtutis amore non deest voluntas sed facultas.*

446 ner men and women, *Salomon* of old had a thousand Concubines, *Assuerus* his Eunuches, and keepers, *Nero* his *Tigillinus*, Panders and Bawds, the *Turkes*, *Muscovites*, *Mogors*, *Xeriffes* of *Barbary*, and *Persian Sophies*, are no whit inferiour to them in our times. *Delectus fit omnium puellarum toto regno formâ præstantiorum* (saith *Iovius*) *pro imperatore, & quas ille linquit, nobiles habent*; They presse and muster up wenches as we doe souldiers, and haue their choice of the rarest beauties their countries can afford, and yet all this cannot keep them from adultery, incest, sodomy, buggery, and such prodigious lusts. We may conclude, that if they bee young, fortunate, rich, high fed, and idle with all, it is almost impossible they should live honest, not rage, and precipitate themselves into those inconveniences of burning lust.

q In Muscov.

r Catullus ad Lesbium.
s Hor.
t Polit 8.num. 28. ut naptha. ad ignem, sic amor ad illos qui torpescunt ocio.
† Pausanias Atticis lib.1. Cephalus egregiæ formæ juvenis ab aurora raptus quod eius amore capta esset.
u In amatorio.
x Principes plerumq; ob licentiam & affluentiam divitiarum istâ passionem solent incurrere
‡ E Stobæo ser. 62.
† Amor otiosæ cura est sollicitudinis.

r *Otium & reges prius & beatas*
Perdidit urbes.

Idlenesse overthrowes all, *Vacuo pectore regnat amor*, love tyrannizeth in an idle person. If thou hast nothing to doe

s *Invidiâ vel amore miser torquebere*——— Thou shalt be hailed in pieces with envy, lust, some passion or other. *Homines nihil agendo, malè agere discunt*; 'Tis *Aristotles* Simile, t *as match or touchwood takes fire, so doth an idle person loue.*

Quæritur Ægistus quare sit factus adulter, &c. why was *Ægistus* a whoremaster? You need not aske a reason of it. *Ismenedora* stole *Baccho*, a woman forced a man, as † *Aurora* did *Cephalus*: No marvaile, saith u *Plutarch*, *Luxurians opibus more hominum mulier agit*: Shee was rich, fortunate and jolly, and doth but as men doe in that case, as *Iupiter* did by *Europa*, *Neptune* by *Amymone*. The Poets therefore did well to feigne all Sheapherds Lovers, to give themselves to songs and dalliances, because they lived such idle lives. For love as † *Theophrastus* defines it, is *otiosi animi affectus*, an affection of an idle minde, or as † *Seneca* describes it, *Iuventâ gignitur, luxu nutritur, feriis alitur, otioq; inter lætæ fortunæ bona*; Youth begets it, riot maintaines it, idlenesse nourisheth it, &c. which makes *Gordonius* the Physitian *cap.20. part.2.* call this disease the proper passion of † nobility. Now if a weak judgement and a strong apprehension doe concurre, how, saith *Hercules de Saxonia*, shall they resist? *Savanarola* appropriates it almost to y *Monkes, Friers, and religious persons, because they liue solitary, fare daintily, and doe nothing*: and well he may, for how should they otherwise choose?

y Ardenter appetit qui otiosam vitam agit, & communiter incurrit hæc passio solitarios delitiosè viventes, incontinentes religiosos, &c.
* Plutarch. vit. eius.

Diet alone is able to cause it: A rare thing to see a young man or a woman that liues idly, and fares well, of what condition soever, not to be in love. *; *Alcibiades* was still dallying with wanton young women, immoderate in his expences, effeminate in his apparell, ever in love, but why? he was over-delicate in his diet, too frequent and excessiue in banquets. *Vbicunq; securitas, ibi libido dominatur*; lust and security domineere together, as S. *Hierome* averreth. All which the wife of *Bath* in *Chaucer* freely justifies,

For all to sicker, as cold engendreth hayle,
A liquorish tongue must haue a liquorish taile.

Especially if they shall further it by choice Diet, as many times those

Sybarites

Sybarites and *Phæaces* doe, feed liberally, and by their good will, eat nothing else but lascivious meats. † Vinum imprimis generosum, legumen, fabas, radices omnium generum benè conditas, & largo pipere aspersas, carduos hortulanos, lactucas, [z] erucas, rapas, porros, cæpas, nucem piceam, amygdalas dulces, electuaria, syrupos, succos, cochleas, conchas, pisces optimè præparatos, aviculas, testiculos animalium, ova, condimenta diversorum generum, molles lectos, pulvinaria, &c. Et quicquid ferè medici impotentiâ rei venereæ laboranti præscribunt, hoc quasi diasatyrion habent in delitiis, & his dapes multò delicatiores; mulsum, exquisitas & exoticas fruges, aromata, placentas, expressos succos multis ferculis variatos, ipsumq; vinum suavitate vincentes, & quicquid culina, pharmacopœa, aut quæq; ferè officina subministrare possit. Et hoc plerumq; victu quum se ganeones infarciant, [a] ut ille ob *Cresseida* suam, se bulbis & cochleis curavit; etiam ad *Venerem* se parent, & ad hanc palæstram se exerceant, quî fieri possit, ut non miserè depereant, [b] ut non penitus insaniant? *Æstuans venter citò desipuit in libidinem, Hieronymus* ait. [c] *Post prandia, Callyroen da.* Quis enim continere se potest? [d] *Luxuriosa res vinum*, fomentum libidinis vocat *Augustinus*, blandum dæmonem, *Bernardus*; lac veneris, *Aristophanes. Non Ætna, non Vesuvius tantis ardoribus æstuant, ac iuveniles medullæ vino plenæ*, addit [e] *Hieronymus*: unde ob optimum vinum *Labyssacus* olim *Priapo* sacer: & venerandi *Bacchi* socia, apud † *Orpheum Venus* audit. Hæc si vinum simplex, & per se sumptum præstare possit, *nam——quo me Bacche rapis tui plenum?* quam non insaniam, quem non furorem à cæteris expectemus? [f] *Gomesius* salem enumerat inter ea, quæ intempestivam libidinem provocare solent, *Et salatiores fieri fœminas ob esum salis contendit: Venerem ideò dicunt ab Oceano ortam.*

* *Vnde tot in venetâ scortorum millia cur sunt?*
In promptu causa est, est Venus orta mari.

Et hinc fœta mater Salacea Oceani coniux, verbumq; fortasse salax à sale effluxit. Mala Bacchica tantum olim in amoribus prævaluerunt, ut coronæ ex illis statuæ Bacchi ponerentur. [g] Cubebis in vino maceratis utuntur *Indi orientales*, ad Venerem excitandum, & [h] Surax radice *Africani. Chinæ* radix eosdem effectus habet, talisque herbæ meminit *mag. nat. lib. 2. cap. 16.* † *Baptista Porta* ex *Indiâ* allatæ, cujus mentionem facit & *Theophrastus*. Sed infinita his similia apud *Rhasin, Matthiolum, Mizaldum*, cæteroq; medicos occurrunt, quorum ideò mentionem feci, ne quis imperitior in hos scopulos impingat, sed pro virili tanquam syrtes & cautes consultò effugiat.

† *Vina parant animos veneri* z *Sed nihil erucæ faciunt bulbiq; salaces, Improba nec prosit iam saturei tibi. Ovid.*

a *Petronius. Curavi me mox cibis validioribus, &* c b *Vti ille apud Skenkium, qui post potionem, uxorem & quatuor ancillas proximo cubiculo cubantes, compressit.* c *Pers. Sat. 3.* d *Siracides. Nox, & amor vinum; nihil moderabile suadent.* e *Ep. ad Olympiam.*

† *Hymno.* † *Hor. l. 3. Od. 25.* f *De sale lib. cap. 21.* * *Kornmannus lib. de virginitate.* g *Garcias ab horto aromatum, lib. 1. cap. 28.* h *Surax radix ad coitū summe facit si quis comedat, aut infusionem bibat membrum subito erigitur. Leo Afer. lib. 9. cap. ult.* † *Quæ non solum edentibus sed & genitale tangentibus tantum valet, ut coire summe desiderent, quotiès fere velint, possint, alios duodecies profecisse, alios ad 60. vices pervenisse refert.*

Memb. 2. Subsect. 2.

Other causes of Love Melancholy, Sight, Beauty from the face, eyes, other parts, and how it pierceth.

MAny such causes may be reckoned up, but they cannot availe, except opportunity be offered of time, place, and those other beautifull objects, or artificiall enticements, as kissing, conference, discourse, gestures concurre, with such like lascivious provocations. *Kornmannus* in his book *de linea amoris* makes five degrees of lust, out of [i] *Lucian* belike which he handles in five Chapters, *Visus, Colloquium, Convictus, Oscula, Tactus.*

Sight of all other, is the first step of this unruly love, though sometime it be prevented by relation or hearing, or rather incensed. For there bee those so apt, credulous and facile to love, that if they heare of a proper man or woman, they are in love before they see them, and that meerely by relation, as *Achilles Tatius* observes. [k] *Such is their intemperance and lust, that they are as much maimed by report, as if they saw them.* Calisthenes *a rich young Gentleman of* Byzance *in* Thrace, *hearing of* [l] Leucippe Sostratus *faire daughter, was farre in love with her, and out of fame and common rumour, so much incensed, that hee would needs haue her to bee his wife.* And sometimes by reading they are so affected, as he in [m] *Lucian* confesseth of himselfe, *I never read that place of* Panthea *in* Xenophon, *but I am as much affected, as if I were present with her.* Such persons commonly faine a kinde of beauty to themselves, and so did those three Gentlewomen in [o] *Balthasar Castilio*, fall in love with a young man, whom they never knew, but only heard him commended: or by reading of a letter, for there is a grace commeth from hearing [p] as a morall Philosopher informeth us, as *well as from sight, and the species of love are receaved into the phantasie by relation alone,* † *Vt cupere ab aspectu, sic velle ab auditu*, both senses affect. *Interdum & absentes amamus*, sometimes wee love those that are absent, saith *Philostratus*, and gives instance in his friend *Athenodorus*, that lov'd a maid at *Corinth* whom he never saw, *non oculi sed mens videt*, We see with the eyes of our understanding.

But the most familiar and usuall cause of Love, is that which comes by sight, which convayes those admirable rayes of Beauty and pleasing graces to the heart. *Plotinus* derives love from sight, ἔρως quasi ὄψεως.

[r] *Si nescis oculi sunt in amore duces*, the eyes are the harbingers of love, and the first step of love is sight, as [s] *Lilius Giraldus* proves at large, *hist. deor. syntag.* 13. they as two sluces let in the influences of that divine, powerfull, loule-ravishing, and captivating beauty, which, as [t] one saith, *is sharper then any dart or needle, wounds deeper into the heart, and opens a gap through our eyes to that lovely wound, which pierceth the soule it selfe* (Eccles. 18.) *Through it love is kindled like a fire.*

i *Lucian. tom. 4. dial. amorū.*

k *Ea enim hominum intemperantium libido est ut etiam fama ad amandum impellantur, & audientes æquè afficiuntur, ac videntes.*

l *Formosam Sostrato filiā audiens, uxorem cupit, & sola illius auditione ardet.*

m *Pulchritudinem sibiipsis confingunt.*

n *Imagines, Quoties de Panthea Xenophontis locū perlego, ita animo affectus ac si coram intuerer.*

o *De aulico lib. 2. fol. 116.* tis a pleasant story, and related at large by him.

p *Gratia venit ab auditu, æquè ac visu & species amoris in phantasiam recipiunt sola relatione. Picolomineus grad. 8. c. 38.*

† *Lipsi cent. 2 epist. 22.* Beauties Encomions.

r *Propert.*

s *Amoris primum gradum visus habet, ut aspiciat rem amatam.*

t *Achilles Tatius lib. 1. Forma telo quovis acutior ad inferendum vulnus, perq; oculos amatorio vulneri aditum patefaciens in animum penetrat.*

This

This amazing, confounding, admirable, amiable Beauty, [u] *then which in all Natures treasure* (saith *Isocrates*) *there is nothing so majesticall and sacred, nothing so divine, lovely, pretious*, 'tis natures Crowne, gold and glory, *bonum si non summum de summis tamen non infrequenter triumphans*, whose power hence may be discerned, wee contemne and abhorre generally such things as are foule and ugly to behold, accompt them filthy, but love and covet that which is faire. 'Tis beauty in all things, which pleaseth and alureth us, a faire hauke, a fine garment, a goodly building, a faire house, &c. That *Persian Xerxes* when hee destroyed all those Temples of the Gods in *Greece*, caused that of *Diana*, *in integrum servari*, to be spared alone for that excellent beauty and magnificence of it. Inanimate beauty can so command. Tis that which Painters, Artificers, Orators, all aime at, as *Eriximachus* the Physitian in *Plato* contends. [x] *It was beauty first that ministred occasion to art, to find out the knowledge of carving, painting, building, to find out modells, perspectives, rich furnitures, and so many rare inventions.* Whiteness in the Lilly, red in the Rose, purple in the Violet, a lustre in all things without life, the cleere light of the Moone, the bright beames of the Sunne, splendor of Gold, purple, sparkling Diamond, the excellent feature of the Horse, the majesty of the Lion, the colour of Birds, Peacocks tailes, the silver scales of Fish, we behold with singular delight and admiration. [y] *And which is rich in plants, delightfull in flowres, wonderfull in beasts, but most glorious in men*, doth make us affect and earnestly desire it, as when we heare any sweet harmony, an eloquent tongue, see any excellent quality, curious worke of man, elaborat art, or ought that is exquisite, there ariseth instantly in us a longing for the same. We love such men, but most part for comelinesse of person, we call them Gods and Goddesses, divine, serene, happy, &c. And of all mortall men they alone (* *Caleagninus* holds) are free from calumny, *qui divitiis, magistratu & gloriâ florent, iniuriâ lacessimus*, we backbite, wrong, hate, renowned, rich and happy men, we repine at their felicity, they are undeserving we think, fortune is a stepmother to us, a parent to them. *We envy* (saith [z] *Isocrates*) *wise, iust, honest men, except with mutuall offices and kindnesses, some good turne or other, they extort this love from us, only faire persons we love at first sight, desire their acquaintance, and adore them as so many Gods: we had rather serve them then command others, and account our selves the more beholding to them, the more service they enioyne us*; though they bee otherwise vitious, unhonest: we love them, favour them, and are ready to doe them any good office for their [a] beauties sake, though they have no other good quality beside. *Dic igitur ô formose adolescens* (as that eloquent *Phavorinus* breaks out in † *Stobeus*) *dic Antiloque, suaviùs nectare loqueris; dic ô Telemache, vehementiùs Vlysse dicis; dic Alcibiades utcunq; ebrius, libentiùs tibi licet ebrio auscultabimus.* Speak faire youth, speak *Antiloquus*, thy words are sweeter then *Nectar*, speak O *Telemachus*, thou art more powerfull then *Vlysses*, speak *Alcibiades* though drunke, we will willingly heare thou as thou art. Faults in such are no faults: For when the said *Alcibiades* had stolne *Anytus* his gold and silver plate, he was so farre from prosecuting so foule a fact (though every man else condemned

[u] *In totâ rerum natura nihil formâ divinius, nihil augustius, nihil pretiosius, cujus vires hinc facile intelliguntur, &c.* † *Christ. Fonseca.*

[x] S. L.

[y] *Bruys prob. 11. de forma & Luciano.*

[z] *Invidemus sapientibus, justis nisi beneficijs assiduè amorem extorquent, solos formosos amamus & primâ velut aspectu benevolentia conjungimur & eos tanquàm Deos colimus, libentius ijs servimus quàm alijs imperamus, majoremq; &c.*

[a] *Formæ majestatem Barbari verentur, nec alij majores quam quos eximia forma natura donata est.* *Herod. lib. 5. Curtius 6. Arist. Polit.* † *Serm. 63.*

† *Plutarch. vit. ejus.*

* *Brissonius Strabo.*

450 ned his impudence, and insolency) that he wished it had been more, and much better (he loved him dearely) for his sweet sake. No worth is eminent in such lively persons, all imperfections hid, *non enim facile de his quos plurimum diligimus, turpitudinem suspicamur*, for hearing, sight, touch, &c. our minde and all our senses are captivated, *omnes sensus formosus delectat*. Many men have beene preferred for their person alone, chosen Kings, as amongst the *Indians*, * *Persians*. *Æthiopians*, of old, the propereſt man of person the country could afford, was elected their Soveraigne Lord, *Gratior est pulchro veniens è corpore virtus*, and so have many other nations thought and done, as † *Curtius* observes, *Ingens enim in corporis majestate veneratio est*, for there is a majesticall presence in such men, and so farre was beauty adored amongst them, that no man was thought fit to reigne, that was not in all parts compleat and supereminent. *Agis* King of *Lacedæmon* had like to have been deposed, because he married a litle wife; they would not have their royall issue degenerate. Who would ever have thought that *Adrian* the fourth, an English Monke's bastard (as * *Papirius Massovius* writes in his life) *inops à suis relictus, squalidus & miser*, a poore forsaken child should ever come to be Pope of *Rome*. But why was it? *Erat acri ingenio, facundiâ expeditâ, eleganti corpore, facieq; lætâ ac hilari*, (as he followes it out of * *Nubrigensis*, for hee plowes with his heifer,) hee was wise, learned, eloquent, of a pleasant a promising countenance, a goodly proper man, hee had, in a word, a winning looke of his owne, and that carried it, for that he was especially advanced. So *Saul was a goodly person and a faire*. *Maximinus* elected Emperour, &c. *Branchus* the sonne of *Apollo*, whom he begot of *Iance, Succrons daughter* (saith *Lactantius*) when he kept King *Admetus* heards in *Thessaly*, now growne a man was an earnest suiter to his mother to know his father, the Nymph denied him, because *Apollo* had conjured her to the contrary, yet overcome by his importunity at last she sent him to his father; when he came into *Apollo's* presence, *malas Dei reverenter osculatus*, hee carried himselfe so well, and was so faire a young man, that *Apollo* was infinitely taken with the beauty of his person, he could scarce looke off him, and said he was worthy of such parents, gave him a crowne of gold, the spirit of Divination, and in coclusion, made him a Demi-god. *O vis superba formæ*, a Goddesse beauty is, whom the very Gods adore, *nam pulchros dij amant*, she is *Amoris domina*, loves harbinger, loves loadstone, a witch, a charme, &c. Beauty is a dowre of it selfe, a sufficient patrimony, an ample commendation, an accurate epistle, as [b] *Lucian*, [c] *Apuleius, Tiraquellus*, and some others conclude. *Imperio digna forma*, Beauty deserves a Kingdome, saith *Abulensis, paradox. 2. cap.* 110. immortality; and [d] *more have got this honour and eternity for their beauty, then for all other vertues besides*: and such as are faire *are worthy to bee honoured of of God and men*. That *Idalian Ganymedes* was therefore fetched by *Iupiter* into Heaven, *Hephæstion* deare to *Alexander*, *Antinous* to *Adrian*. *Plato* calls beauty for that cause a priviledge of Nature, *Naturæ gaudentis opus*, natures master-piece, a dumbe comment, *Theophrastus*, a silent fraud, still rhetoricke *Carneades*, that perswades without speech, a kingdome without a guard, because beautifull persons command

† *Lib. 5. magnorumq; operum non alios capaces putant quam quos eximiâ specie natura donavit.*

* *Lib. de vitis Pontificum. Rom.*

* *Lib. 2. cap. 6.*

b *Dial. amorum c. 2. de magia. Lib. 2. connub. cap. 27. Virgo formosa etsi oppidò Paupet abundè est dotata.*

f *Isocrates plures ob formam immortalitatem adepti sunt quam ob reliquas omnes virtutes.*

g *Lucian Tom. 4. Charidemon qui pulchri, merito apud Deos & apud homines honore affecti.*

h *Muta commentatio quasi epistolâ ad commendandum efficacior.*

mand as so many Captaines; *Socrates*, a tyranny, *which tyrannizeth over tyrants themselves*, which made *Diogenes* belike call proper woemen Queenes, *quod facerent homines quæ præciperent*, because men were so obedient to their commands. They will adore, cringe, complement and bow to a common wench (if she be faire) as if she were a noble woman, a Countesse, a Queen or a goddesse. Those intemperate young men of *Greece*, erected at *Delphos*, a golden image with infinite cost, to the eternall memory of *Phryne* the curtizan, as *Ælian* relates, for she was a most beautifull woman, in so much saith *Athenæus*, that *Apelles* and *Praxitiles* drew *Venus* picture from her. Thus young men will adore and honour beauty; Nay Kings themselves I say will doe it, and voluntarily submit their soveraignty to a lovely woman. *Wine is strong, Kings are strong, but a woman strongest*, 1. Esd. 4. 10. as *Zerobabell* proved at large to King *Darius*, his Princes and noble-men. *Kings sit still & command Sea & Land, &c. all pay tribute to the King, but women make Kings pay tribute, and have dominion over them. When they have got gold and silver, they submit all to a beautifull woman, give themselves wholly to her, gape and gaze on her, and all men desire her more then gold or silver, or any precious thing, they will leave father and mother, and venture their lives for her, labour and travell to get, and bring all their gaines to women, steale, fight and spoile for their Mistresse sakes. And no King so strong but a faire woman is stronger then he is. All things* (as † he proceeds) *feare to touch the King, yet I saw him and* Apame *his concubine, the daughter of the famous* Bartacus *sitting on the right hand of the King, and she tooke the crowne off his head, and put it on her owne, and stroke him with her left hand, yet the King gaped and gazed on her, and when she laughed he laughed, and when she was angry he flattered to be reconciled to her.* So beauty commands even Kings themselves nay whole armies & kingdomes are captivated together with their Kings: y *Forma vincit armatos, ferrum pulchritudo captivat, vincentur specie, qui non vincentur prælio.* And 'tis a great matter saith i *Xenophon, and of which all faire persons may worthily brag, that a strong man must labour for his living, if he will have ought, a valiant man must fight and endanger himselfe for it, a wise man speake, shew himselfe and toyle; but a faire and beautifull person doth all with ease, he compasseth his desire without any paines taking:* God and men, Heaven and earth conspire to honour him, every one pities him above other, if he be in need, l and all the world is willing to doe him good. m *Chariclea* fell into the hands of Pyrats, but when all the rest were put to the edge of the sword, shee alone was preserved for her person. n When *Constantinople* was sacked by the *Turke*, *Irene* escaped, and was so farre from being made a captive, that she even captivated the grand *Senior* himselfe. So did *Rosamond* insult over King *Henry* the Second

——— I was so faire an object,
Whom fortune made my King, my love made subject,
He found by proofe the priviledge of beauty,
That it had power to countermand all duty.

It captivates the very Gods themselves, *Morosiora numina,*

* *——— Deus ipse deorum.*
Factus ob hanc formam bos, equus, imber, olor.

† *Lib 9. Var. hist. tanta forme elegantia ut ab ea nuda &c.*
† *1. Esdras. 4. 15.*
† *Esdras. 4 29.*
y *Origen hom. 23. in Numb.*
i *In ipsos tyrannos tyrannidem exercet.*
k *Illud certe magnum ob quod gloriari possunt formosi quod robustis necessarium sit laborare, sortem periculis se objicere, sapientem, &c.*
l *Majorem vim habet ad commendandum forma, quam accurate scripta epistola. Arist.*
m *Heliodor. lib. 1.*
n *Knowles. hist. Turcica.*
† *Daniel in complaint of Rosemund.*
* *Strozæ filius Epig.*

452 And those *mali genij* are taken with it, as † I have already proved. *Formosam barbari verentur, & ad aspectum pulchrum immunis animus mansuescit.* (*Heliod. lib.5.*) The Barbarians stand in awe of a faire woman, and at a beautifull aspect a fierce spirit is pacified. For when as *Troy* was taken, and the warres ended (as *Clemens* ° *Alexandrinus* quotes out of *Euripedes*) angry *Menelaus* with rage and fury armed, came with his sword drawne, to have killed *Helena* with his own hands, as being the sole cause of all those warres and miseries: but when hee saw her faire face, as one amazed at her divine beauty, hee let his weapon fall and embraced her besides, hee had no power to strike so sweet a creature. *Ergo hebetantur enses pulchritudine*, the edge of a sharpe sword (as the saying is) is dulled with a beautifull aspect, and severity it selfe is overcome. *Hiperides* the oratour, when *Phryne* his client was accused at *Athens* for her lewdnesse, used no other defence in her cause, but tearing her upper garment, disclosed her naked breast to the Iudges, with which comelinesse of her body, and amiable gesture they were so moved and astonished, that they did acquit her forthwith, and let her goe. O noble piece of Iustice, mine author exclaimes, and who is hee that would not rather loose his seat and robes, forfeit his office, then give sentence against the majesty of beauty? Such prerogatives have faire persons, and they alone are free from danger. *Parthenopæus* was so lovely and faire, that when hee fought in the *Theban* warres, if his face had been by chance bare, no enemy would offer to strike at or hurt him, such immunities hath beauty. Beasts themselves are moved with it. *Sinalda* was a woman of such excellent feature, ᵖ and a Queen that when she was to be trodden on by wild horses for a punishment, *the wild beasts stood in admiration of her person*, (*Saxo Grammaticus lib.* 8. *Dan. Hist.*) *and would not hurt her.* Wherefore did that royall virgin in † *Apuleius* when she fled from the theeves denne, in a desert, make such an Apostrophe to her Asse on whom shee rode: (for what knew she to the contrary *but that hee was an asse?*) *Si me parentibus & proco formosa reddideris, quas tibi gratias, quos honores habebo, quos cibos exhibebo?* Shee would combe him, dresse him, feed him, and tricke him every day her selfe, and he should worke no more, toyle no more, but rest and play, &c. And besides shee would have a dainty picture drawne, in perpetuall remembrance, a virgin riding upon an Asses backe with this motto, *Asino vectore regia virgo fugiens captivitatem*; why said she all this, why did she make such promises to a dumbe beast? But that she perceived the poore Asse to be taken with her beauty; for he did often *obliquo collo pedes puellæ decoros basiare*, kisse her feet as shee rid, *& ad delicatulas voculas tentabat adhinnire*, offer to give consent as much as in him was to her delicate speeches, and besides he had some feeling as she conceived of her misery. And why did *Theogines* horse in *Heliodorus* curveat, prance, and goe so proudly, *exultans alacriter & superbiens*, &c. but that sure as mine author supposeth, he was in love with his master, *dixisses ipsum equum pulchrum inteKigere pulchram domini formam?* A fly lighted on † *Malthius* cheeke as hee lay asleepe, but why? Not to hurt him, as a parasite of his standing by well perceived, *non ut pungeret sed ut oscularetur*, but certainly to kisse him, as ravished with his divine lookes. Inanimate creatures I suppose, have

† *Sect.2.Mem.1.Sub.1.*

° *Stromalum l. post captam Trojam cum impetu ferretur, ad occidendam Helenam stupore adeo pulchritudinis correptus ut ferrum excideret &c.*

ᵖ *Tantæ formæ fuit ut cum victa loris, feris exposita foret equorum calcibus obtercenda, ipsis iumentis admirationi fuit, lædere noluerunt.*

† *Lib.8. milef.*

* *Æthiop. lib.3.*

† *Athenæus. lib.8.*

have a touch of this, when a drop of P *Psyches* Candle fell on *Cupid's* shoulder, I think sure it was to kisse it. When *Venus* ran to meet her rose-cheeked *Adonis*, as an elegant † Poet of ours sets her out,

P *Apuleius Aur. asino.*
† *Shakespeare*

——the bushes in the way
Some catch her neck some kisse her face,
Some twine about her legs to make her stay,
And all did covet her for to embrace.

Aer ipse amore inficitur, as *Heliodorus* holds, the ayre it selfe is in love: For when *Hero* playd upon her Lute,

† *Marlow.*

† *The wanton Aire in twenty sweet formes danc't*
After her fingers—— and those lascivious windes

staid *Daphne*, when she fled from *Apollo*;

* *Ov. Met. 1.*

—— nudabant corpora venti,*
Obviaq; adversas vibrabant flamina vestes.

Boreas ventus loved *Hyacinthus*, and *Orithya Erichthons* daughter of *Atheus*: *vi rapuit, &c.* he took her away by force, as shee was playing with other wenches at *Ilissus*, and begat *Zetes* and *Galais* his two sonnes of her. That seas and waters are enamoured with this our beauty, is all out as likely as that of the aire and windes; for when *Leander* swimmed in the *Hellespont*, *Neptune* with his Trident did beat down the waves, but

They still mounted up intending to haue kiss'd him,
And fell in drops like teares because they mist him.

The † river *Alpheus* was in love with *Arethusa*, as she tells the tale her selfe

† *Ovid. Met. lib. 5.*

——virideseq; manu siccata capillos,
Fluminis Alphei veteres recitavit amores,
Pars ego Nympharum, &c.——. When our *Tame* & *Isis* meet

* *Leland.*

* *Oscula mille sonant, connexu brachia pallent,*
Mutuaq; explicitis connectunt colla lacertis.

Inachus and *Peneus*, and how many loving rivers can I reckon up, whom beauty hath enthrall'd. I say nothing all this while of Idols themselves that have committed Idolatry in this kinde, of looking glasses, that haue been rapt in love (if you will believe † Poets) when their Ladies and mistresses looked on to dresse them.

† *Angerianus.*

Et si non habeo sensum, tua gratia sensum
Exhibet, & calidi sentio amoris onus,
Dirigis huc quoties spectantia lumina, flamma
Succendunt inopi saucia membra mihi.

Though I no sense at all of feeling have,
Yet your sweet looks doe animate and save,
And when your speaking eyes doe this way turne,
Me thinks my wounded members live and burne.

I could tell you such another story of a spindle that was fired by a faire Ladies* looks, or fingers, some say, I know not well whether, but fired it was by report, and of a cold bath that suddenly smoaked, and was very hot when naked *Cælia* came into it,

† *Si longe aspiciens hec urit lumine divos Atq; homines prope cum urere luna nequit. Angerianus.*

Miramur quis sit tantus & unde vapor, &c. But of all the tales in this kinde, that is the most memorable of † Death himselfe, when he should have stroken a sweet young Virgin with his dart, he fell in loue

† *Idem Anger.*

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with the object. Many more such could I relate, which are to be believed with a poeticall faith. So dumb and dead creatures dote, but men are mad, stupified many times at the first sight of beauty, amazed, † as that fisherman in *Aristænetus*, that spied a maid bathing her selfe by the Sea side,

† *Soluta mihi sunt omnia membra———*
A capite ad calcem, sensusq; omnis periit
De pectore, tam immensus stupor animum invasit mihi.

† *Obstupuit mirabundus membrorum elegantiam &c. ep. 7.*

† *Stobæus è græco.*

And as [r] *Lucian* in his Images, confesseth of himselfe, that hee was at his mistris presence void of all sense, immovable, as if he had seen a *Gorgon's* head: which was no such cruell monster, (as [s] *Cœlius* interprets it, *lib. 3. cap. 9.*) *but the very quintessence of beauty*, some faire creature, as without doubt the Poet understood in the first fiction of it, at which the spectators were amazed. [t] *Miseri quibus intentata nites*, poore wretches are compelled at the very sight of her ravishing looks to run mad, or make away themselves.

[r] *Parum abfuit quo minus saxum ex homine factus sum, ipsis statuis immobiliorem me fecit.*

[s] *Veteres Gorgonis fabulam confinxerunt, eximium formæ decus stupidos reddens.*

[t] *Hor Ode. 5.*

* *They wait the sentence of her scornfull eyes;*
And whom she favours lives, the other dyes.

* *Marlos Hero.*

[u] *Heliodorus lib. 1.* brings in *Thyamis* almost besides himselfe, when hee saw *Chariclia* first, and not daring to look upon her a second time, *for he thought it unpossible for any man living to see her and contain himselfe.* The very fame of beauty will fetch them to it many miles off, (such an attractive power this loadstone hath) and they will seem but short, they will undertake any toyle or trouble, long journeys, *Penia* or *Atalanta* shall not overgoe them, through Seas, Desarts, Mountaines, and dangerous places, as they did to gaze on *Psyche: many mortall men came far and neer to see that glorious object of her age, Paris* for *Helena, Corebus* to *Troia,*

———*Illis Troiam qui forte diebus*
Venerat insano Cassandræ incensus amore.

[u] *Aspectum virginis sponte fugit insanus fere, & impossibile existimans ut simul eam aspicere quis possit, & intra temperantiæ metas se continere.*

King *John* of *France* once prisoner in *England*, came to visit his old friends againe, crossing the seas, but the truth is, his comming was to see the Countesse of *Salusbury* the *Non-pereil* of those times, and his deare mistrisse. That infernall God *Plutus* came from hell it selfe, to steale *Proserpina*, *Achilles* left all his friends for *Polixena's* sake, his enemies daughter; and all the † *Græcian* Gods forsooke their heavenly mansions for that faire Lady *Philo Dioneus* daughters sake, the Paragon of *Greece* in those daies, *eâ enim venustate fuit, ut eam certatim omnes dij coniugem expeterent.*

[x] *Apuleius l. 4. Multi mortales longis itineribus, &c.*

† *Nic. Gerbel. l. 5. Achaia.*

* *Formosa divis imperat puella.*

They will not onely come to see, but as a Faulkoner makes an hungry hauke, hover about, follow, give attendance and service, spend goods, lives, and all their fortunes to attain,

* *I Secundus basiorum libr.*

Were beauty under twenty locks kept fast,
Yet love breaks through and picks them all at last.

When fairey *Hero* came abroad, the eyes, hearts, and affections of her spectators were still attendant on her.

[y] *Musæus Illa autem bene morata, per ædem quocunq; vagabatur, sequentem mentem habebat, & oculos, & corda virorum*

† *Et medios inter vultus supereminet omnes,*
Perq; urbem aspiciunt venientem numinis instar.

† *Homer.*

* *So far aboue the rest faire Hero shin'd,*
And stole away the inchanted gazers mind.

* *Marlo.*

† When

† When *Peter Aretine's Lucretia* came first to *Rome*, and that the fame of her beauty, *ad urbanarum delitiarum sectatores venerat, nemo non ad videndam eam, &c.* was spread abroad, they came in (as they say) *thick and threefold* to see her, and hovered about her gates, as they did of old to *Lais* of *Corinth*, and *Phryne* of *Thebes*.

* *Ad cuius iacuit Græcia tota fores,*

† *Every man sought to get her loue, some with gallant and costly apparell, some with an affected pace, some with musique, others with rich gifts, pleasant discourse, multitude of followers, others with letters, vowes, and promises, to commend themselves, and to be gratious in her eyes.* Happy was hee that could see her, thrice happy that enjoyed her company. *Charmides* in *Plato* was a proper young man, in comelinesse of person, *& all good qualities far exceeding others, whensoever faire Charmides came abroad, they seem'd all to be in love with him* (as *Critias* describes their carriage) *and were troubled at the very sight of him, many came neere him, many followed him wheresoever he went,* As those * *formarum spectatores* did *Acontius*, if at any time he walked abroad; The *Athenean* Lasses stared on *Alcibiades*, *Sapho* and the *Mitilean* women, on *Phaon* the faire. Such lovely sights doe not only please, entise, but ravish and amaze. *Cleonimus* a delicate and tender youth, present at a feast which *Androcles* his unkle made in *Piræo* at *Athens*, when he sacrificed to *Mercury*, so stupified the guests, *Dineas*, *Aristippus*, *Agasthenes*, and the rest, (as *Charidemus* in † *Lucian* relates it) that they could not eat their meat, they sate all supper time gazing, glancing at him, stealing looks, and admiring of his beauty. Many will condemne these men that are so enamoured, for fooles; but some againe commend them for it; many reject *Paris* judgement, and yet *Lucian* approves of it, admiring *Paris* for his choice; hee would haue done as much himselfe, and by good desert in his minde. Beauty is to be preferred [a] *before wealth or wisdome.* [b] *Athenæus Deiposophist. lib. 13. cap. 7.* holds it not such indignity for the *Troians* and *Greeks* to contend tenne yeares, to spend so much labour, loose so many mens lives for *Helens* sake, [c] for so faire a Ladies sake,

Ob talem uxorem cui præstantissima forma,
Nil mortale refert.

That one woman was worth a kingdome, 100000 other women, a world it selfe. Well might † *Sterpsichores* be blind for carping at so faire a creature, and a just punishment it was. The same testimony gives *Homer* of the old men of *Troy*, that were spectators of that single combate betwixt *Paris* and *Menelaus* at the *Seian* gate, when *Helena* stood in presence, they said all, the war was worthily prolonged and undertaken [d] for her sake. The very Gods themselves (as *Homer* and † *Isocrates* record) fought more for *Helena*, then they did against the *Gyants*. When * *Venus* lost her sonne *Cupid*, shee made proclamation by *Mercury*, that he that could bring tidings of him should have seaven kisses; a noble reward some say, & much better then so many golden talents, seaven such kisses to many men, were more pretious then seaven Cities, or so many Provinces. One such a kisse alone, would recover a man if he were a dying, * *Suaviolum Stygia sic te de valle reducet, &c.*

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† *Pernodidascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano.*

* *Propertius.*

† *Vestiũ splendore & elegantia, ambitione incessus, donis, cantilenis, &c. gratiam adipisci.*

z *Præ cæteris corporis proceritate & egregiâ indole mirandus apparebat, cæteri autem capti eius amore videbantur, &c.*

* *Aristenætus ep. 10.*

† *Tom. 4. dial. meretr. respicientes & ad formam ejus obstupescẽtes.*

a *In Charidemo sapientiæ merito pulchritudo præfertur & opibus.*

b *Indignum nihil est Troas fortes & Achivos tempore tam longo perpessos esse labore.*

c *Digna quidem facies pro qua vel obiret Achilles, vel Priamus, belli causa probanda fuit. Proper. lib. 2.*

† *Cæcus qui Helenæ formã carpserat.*

d Those mutenous Turks that murmured at *Mahomet*, whẽ they saw *Irene*, excused his absence. *Knowls.*

† *In laudem Helenæ orat.*

* *Apul. miles. lib. 4.*

* *Secun. bas. 13*

456 Great *Alexander* married *Roxane*, a poore mans child, onely for her perſon. [c] 'twas well done of *Alexander*, and heroically done, I admire him for it. *Orlando* was mad for *Angelica*, and who doth not condole his miſhap? *Thisbe* died for *Piramus*, *Dido* for *Æneas*, who doth not weep, as (before his converſion) [f] *Auſtin* did in commiſeration of her eſtate! ſhe died for him, *me thinks* (as he ſaid) *I could dye for her!*

c *Curtius l.1.*

f *Confeſſe:*

But this is not the matter in hand, what prerogative this Beauty hath, of what power and ſoveraignty it is, and how farre ſuch perſons that ſo much admire, and dote upon it, are to be juſtified, no man doubts of theſe matters, the queſtion is how and by what meanes Beauty produceth this effect? By ſight: the Eye betraies the ſoule, and is both Active and Paſſive in this buſineſſe; it wounds and is wounded, is an eſpeciall cauſe and inſtrument, both in the ſubject and in the object. † *As teares, it beginnes in the eyes deſcends to the breaſt*; It convaies theſe beautious rayes, as I haue ſaid unto the heart. *Vt vidi ut perij.* § *Mars videt hanc, viſamq; cupit. Shechem* ſaw *Dinah* the daughter of *Leah*, and defiled her. *Gen.* 34. 2. *Iacob*, *Rachel.* 29. 17. *for ſhe was beautifull and faire: David* ſpied *Berſheba* a far off, 2. *Reg.* 11. 2. the Elders *Suſanna*, † as that *Orthomenian Strato* ſaw faire *Ariſtoclea* the daughter of *Theophanes*, bathing her ſelfe at that *Hercyne* well in *Lebadea*; and were captivated in an inſtant. *Viderunt oculi, rapuerunt pectora flammæ, Ammon* fell ſick for *Thamars* ſake, 2. *Sam.* 13. 2. The Beauty of *Eſter* was ſuch, that ſhee found favour not onely in the ſight of *Aſſuerus, but of all thoſe that looked upon her. Gerſon*, *Origen*, and ſome others, contend that *Chriſt* himſelfe was the faireſt of the ſonnes of men, and *Ioſeph* next unto him, *ſpecioſus præ filijs hominum*, and they will have it literally taken, his very perſon was ſuch, that he found grace and favour of all thoſe that looked upon him. *Ioſeph* was ſo faire, that as the ordinary Gloſſe hath it, *filiæ decurrerent per murum, & ad feneſtras*, they ran to the top of the walls, and to the windowes to gaze on him, as wee doe commonly to ſee ſome great perſonage goe by: and ſo *Matthew Paris* deſcribes *Matilda* the Empreſſe going through *Cullin.* [h] *P. Morales* the Ieſuit ſaith as much of the Virgin *Mary*. *Anthony* no ſooner ſaw *Cleopatra*, but, ſaith *Appian lib.* 1. he was enamoured on her. [k] *Theſeus* at the firſt ſight of *Helen* was ſo beſotted, that he eſteemed himſelfe the happieſt man in the world if he might enjoy her, and to that purpoſe kneeled down, and made his patheticall prayers unto the Gods. † *Charicles* by chance eſpying that curious picture of ſmiling *Venus* naked in her Temple, ſtood a great while gazing, as one amazed, at length hee brake into that mad paſſionate ſpeech, *O fortunate God* Mars, *that waſt bound in chaines, and made ridiculous for her ſake!* He could not containe himſelfe, but kiſſed her picture I know not how oft, and heartily deſired to bee ſo diſgraced as *Mars* was. And what did hee that his betters had not done before him?

§ *Ovid Faſt.*

† *Plutarch.*

h *Lib. de pulchrit. Ieſu & Mariæ.*

k *Lucian Charidemon ſupra omnes mortales feliciſſimũ ſi hac frui poſſit.*

† *Lucian amor. Inſanum quiddam ac furibundum exclamans. O fortunatiſſime deorum Mars qui propter hanc vinctus fuiſti*

* *Ov. Met. l. 3*

l *Omnes dii complexi ſunt, & in uxorem ſibi petierunt, Nat. Comes de Venerem Vt cum lux noctis affulget omnium oculos incurrit: ſi Antiloquus, &c.*

——*atq; aliquis de dijs non triſtibus optat*
Sic fieri turpis—— When *Venus* came firſt to heaven, her comelineſſe was ſuch, that (as mine author ſaith) [l] *all the Gods came flocking about, and ſaluted her, each of them went to Iupiter, and deſired he might haue her to be his wife.* When faire *Antilochus* came in preſence

sence, as a candle in the dark his beauty shined, all mens eyes (as *Xenophon* describes the manner of it) *were instantly fixed on him, and moved at the sight, insomuch that they could not conceale themselves, but in gesture or lookes it was discerned and expressed.* Those other senses, hearing, touching may much penetrate and affect, but none so much, none so forcible as sight. *Forma Briseis mediis in armis movit Achillem, Achilles* was moved in the midst of a battle by faire *Briseis, Ajax* by *Tecmessa, Iudith* captivated that great Captaine *Holofernes, Dalilah, Sampson; Rosamund,* [n] *Henry* the second; *Roxolana, Solyman* the Magnificent, &c.

† Νικᾷ γὰρ καὶ σίδηρος
Καὶ πῦρ καλὴ τὶς ἦσα

A faire woman overcomes fire and sword.

[o] *Naught under heaven so strongly doth allure,*
The sense of man and all his minde possesse,
As beauties lovelyest bait, that doth procure
Great warriers erst their rigour to suppresse,
And mighty hands forget their manlinesse,
Driven with the power of an heart-burning eye,
And lapt in slowres of a golden tresse,
That can with melting pleasure mollifie
Their hardned hearts inur'd to cruelty.

[p] *Clitiphon* ingeniously confesseth, that hee no sooner came in *Leucippes* presence, but that hee did *corde tremere, & oculis lasciviùs intueri.* [q] hee was wounded at the first sight, his heart panted, and he could not possibly turne his eyes from her. So doth *Calysiris* in *Heliodorus lib. 2. Isis* Priest, a reverend old man complaine, who by chance at *Memphis* seeing that *Thracian Rodophe*, might not hold his eyes off her, [r] *I will not conceale it, she overcame me with her presence, & quite assaulted my continency which I had kept unto mine old age, I resisted a long time my bodily eyes, with the eyes of my understanding, at last I was conquered, and as in a tempest carried headlong. Xenophiles* a Philosopher, railed at women down right for many years together, scorned, hated, scoffed at them, comming at last into *Daphnis*, a faire maids company, (as he condoles his mishap to his friend *Demaretus*) though free before,

Intactus nullis ante cupidinibus, was far in love, and quite overcome upon a sudden.

Victus sum fateor à Daphnide, &c. I confesse I am taken,

* *Sola hæc inflexit sensus, animumq; labentem*
Impulit---- I could hold out no longer. Such another mishap, but worse, had *Stratocles* the Physitian, that bleare-eyed old man, *muco plenus* (so † *Prodromus* describes him) he was a severe woman hater all his life, *fœda & contumeliosa semper in fœminas profatus*, a bitter persequutor of the whole sexe, *humanas aspides & viperas appellabat*, he forswore them all still, and mocked them wheresoever he came, in such vile tearmes, *ut matrem & sorores odisses*, that if thou hadst heard him, thou would'st have loathed thine own mother, and sisters for his words sake. Yet this old doting foole was taken at last, with that celestiall and divine looke of *Myrilla* the daughter of *Anticles* the gardner, that smirking wench,

[n] *Delevit omnes ex animis mulieres.*
† *Nam vincit & vel ignem, ferrumq; si qua pulchra est. Anacreon, 2.*
[o] *Spencer* in his fairy Qu.
[p] *Achilles Tatius lib. 1.*
[q] *Statim ac eam contemplatus sum, occidi, oculos à virgine avertere conatus sum, sed illi repugnabant.*
[r] *Pudet dicere, non celabo tamen Memphim veniens me vicit, & continentiam expugnavit, quam ad senectutem usq; servaram oculis corporis, &c.*
† *Nunc primum circa hant anxius animi hæreo. Aristænetus, ep. 17.*
* *Virg. Æn. 4*
† *Amarante dial.*

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† *Comasq; ad speculum disposuit.*

wench, that he shaved off his bushie beard, painted his face, † curl'd his haire, wore a lawrell crowne to cover his bald pate, and for her love besides was ready to run mad. For the very day that he married, he was so furious, *ut solis occasum minùs expectare posset*, (a terrible, a monstrous long day) he could not stay till it was night, *sed omnibus insalutatis in thalamum festinus irrupit*, the meat scarce out of his mouth, without any leave taking, he would needs goe presently to bed. What young man therefore, if old men be so intemperate, can secure himselfe? Who can say I will not be taken with a beautifull object? I can, I will containe: No, saith [t] *Lucian*, of his mistris, she is so faire, that if thou dost but see her, *she will stupify thee, kill thee straight, and Medusa like turne thee to a stone, thou canst not pull thine eyes from her, but as an adamant doth iron*, she will carry thee bound headlong whether she will her selfe, infect thee like a Basiliske. It holds both in men and women, *Dido* was amazed at *Æneas* presence; *Obstupuit primo aspectu Sydonia Dido*, and as he feelingly verified out of his experience.

[t] *Quam ego postquam vidi, non ita amavi ut sani solent*
Homines, sed eodem pacto ut insani solent.
I lov'd her not as others soberly,
But as a mad man rageth, so did I.

So *Museus* of *Leander*, *nusquam lumen detorquet ab illa*, and [u] *Chaucer* of *Palamon*

He cast his eye upon Emilia,
And therewith he blent and cryed ha ha,
As though he had bin stroke unto the harta.

[t] *Imag. Polystrato, si illam saltem intuearis, statuis immobiliorem te faciet: si conspexeris eam non relinquetur facultas oculos ab ea amovendi, abducet te alligatum quocunq; volucrit, ut ferrum ad se trahere ferunt adamantem.*
t *Plaut. Merc.*
u In the Knights tale.

If you desire to know more particularly what this Beauty is, how it doth *Influere*, how it doth fascinate (for as all hold, love is a fascination) thus in briefe. [x] *This comelinesse or Beauty ariseth from the due proportion of the whole, or from each severall part.* For an exact delineation of which, I referre you to Poets, Historiographers, and those amorous writers, to *Lucians Imagines*, and *Charidemus*, *Xenophons* description of *Panthea*, *Petronius Catalectes*, *Heliodorus Chariclia*, *Tatius Leucippe*, *Longus Sophista's Daphnis* and *Cloe*, *Theodorus Prodromus* his *Rhodanthes*, *Aristanetus* and *Philostratus* Epistles, *Balthasar Castilio, lib. 4. de aulico*, *Laurentius cap. 10. de melan.* *Æneas Sylvius* his *Lucretia*, and every Poet almost, which have most accurately described a perfect beauty, an absolute feature, and that through every member, both in men and women. Each part must concurre to the perfection of it, for as *Seneca* saith, *Ep. 33. lib. 4. Non est formosa mulier cuius crus laudatur & brachium, sed illa, cuius simul universa facies admirationem singulis partibus dedit*; she is no faire woman, whose arme, thigh, &c. are commended, except the face and all the other parts be correspondent. And the face especially gives a lustre to the rest; The face is it that commonly denominates faire or fowle, *arx formæ facies*, the Face is Beauties Towre; and though the other parts be deformed, yet a good face carries it (*facies non uxor amatur*) that alone is most part respected, principally valued, *delitiis suis ferox*, and of it selfe able to captivate.

x Ex debita totius proportione aptaq; partium compositione. *Piccolomineus*

Vris

y *Vrit te Glyceræ nitor,*
Vrit grata protervitas,
Et vultus nimiùm lubricus aspici;

y *Hor. Od. 19. lib. 1.*

Glycera's too faire a face was it that set him on fire, too fine to be beheld. When † *Chæreas* saw the singing wenches sweet lookes, he was so taken that he cried out, *O faciem pulchram, deleo omnes dehinc ex animo mulieres, tædet quotidianarum harum formarum!* O faire face, Ile never love any but her, look on any other hereafter but her, I am weary of these ordinary beauties, away with them. The more he sees her the worse he is, *----vritq; videndo,* as in a burning glasse, the sun beames are recollected to a center, the raies of love are projected from her eyes. It was *Æneas* countenance ravished *Queene Dido, Os humeroq; Deo similes,* he had an angelicall face.

† *Ter. Eunuch. Act. 2. scen. 3.*

z *O sacros vultus Baccho vel Apolline dignos,*
Quos vir, quos tutò fœmina nulla videt!
---O sacred looks befitting Majesty,
Which never mortall wight could safely see.

z *Petronius Catell.*

Although for the greater part this beauty be most eminent in the face, yet many times those other members yeeld a most pleasing grace, and are alone sufficient to enamour. An high brow like unto the bright heavens, *cæli pulcherrima plaga, Frons ubi vivit honor, frons ubi ludit amor,* white and smooth like the polished alabaster, a paire of cheekes of Vermilian colour, in which love lodgeth, * *Amor qui mollibus genis puellæ pernoctas*: A corall lip, *suaviorum delubrum,* in which

Basia mille patent, basia mille latent,

* *Sophocles Antigone.*

gratiarum sedes gratissima, a sweet smelling flowre, from which Bees may gather hony, † *Mellilegæ volucres quid adhuc cava thyma, rosasq; &c.*

† *Id. Secundus bas. 19.*

Omnes ad dominæ labra venite meæ,
Illa rosas spirat, &c.

A white and round neck, that *via lactea,* dimple in the chinne, black eye-browes, *Cupidinis arcus,* sweet breath, white and even teeth, which some call the sale peece, a fine soft round pappe, gives an excellent grace,

† *Quale decus tumidis Pario de marmore mammis!* * and make a pleasant valley *lacteum sinum,* between two chaulkie hills, Sororiantes papillulas, & ad pruritum frigidos amatores solo aspectu excitantes. Vnde is, a *Forma papillarum quam fuit apta premi:* Againe

Vrebant oculos duræ stantesq; mamillæ.

† *Lucheus.* * *Arandas. valde amœnissima, è duobus montibus composita niveis.* a *Ovid.*

A flexen haire; golden haire was ever in great account, for which *Virgil* commends *Dido,* *Nondum suctulerat flavum Proserpina crinem, Et crines nodantur in aurum. Apollonius (Argonaut. lib. 4. Iasonis flava coma incendit cor Medeæ)* will have *Iasons* golden haire, to be the maine cause of *Medea's* dotage on him. *Castor* and *Pollux* were both yellow hair'd. *Paris, Menelaus,* and most amorous young men have been such in all ages, *molles ac suaves,* as *Baptista Porta* inferres, † *Physiog. lib. 2.* lovely to behold. *Homer* so commends *Helena,* makes *Patroclus* and *Achilles* both yellow hair'd: *Pulchricoma Venus,* and *Cupid* himselfe was yellow hair'd, *in aurum corruscante & Crispante capillo,* like that neat picture of *Narcissus* in *Callistratus*; for so *Psyche* spyed him asleepe,

† *Fol. 77. Dapsiles hilarescit amatores, &c.*

Bryseis, Polixena, &c. flavicomæ omnes,
---- and Hero the faire,
Whom young Apollo courted for her haire.

b when *Cupid* slept *Cæsarien auream habentem, ubi Psyche vidit mollemq; ex ambrosia cervicem inspexit, crines crispos, purpureas genas candidasq; &c. Apuleius.*

c *In laudem calvi: splendida comâ quisq; adulter est, allicit aurea coma.*

d *Venus ipsa non placeret comis nudata, capite spoliata, si qualis ipsa Venus cum fuit virgo omni gratiarum choro stipata, & toto cupidinum populo concinnata, balthco suo cincta, cinnama fragrant, & balsama, si calva processerit, placere non potest Vulcano suo.*

† *Arand. capilli retia Cupidinis. sylva cædua in qua nidificat Cupido, sub cujus umbra amores mille modis se exercent.*

† *Epist. 72. Vbi pulchram tibiam bene compactum, tenuemq; pedem vidi.*

* *Theod. Prodromus Amor. lib 1.*

d *Plautus Cas.*

Leland commends *Guisthera* King *Arthur's* wife, for a faire flexen haire: so *Paulus Æmilius* sets out *Clodeveus* that lovely King of *France*. b *Synesius* holds every effeminate fellow or adulterer is faire hair'd: and *Apuleius* addes that *Venus* herselfe, Goddesse of Love, cannot delight, c *Though she come accompanied with the Graces, and all Cupids traine to attend upon her, girt with her own girdle, & smell of Cynamon & Bawme, yet if she be bauld or bad-hair'd, she cannot please her Vulcan.* Which belike makes our *Venetian* Ladies at this day, to counterfeit yellow haire so much, great women to calamistrate and curle it up, vibrantes ad gratiam crines, & quot orbibus in captivitatem flexos, to adorne their heads with spangles, pearles, and made flowres, and all Courtiers to affect a pleasing grace in this kinde. In a word, † *The haires are* Cupids *nets, to catch all commers, a brushie wood, in which* Cupid *builds his nest and under whose shadowes, all Loves a thousand severall waies sport themselves.*

A litle soft hand, pretty litle mouth, small, fine, long fingers,

Gratia quæ digitis--- tis that which *Apollo* did admire in *Daphne*,

——— laudat digitosq; manusq;, a streight and slender body, a small foot, and well proportioned legge, hath an excellent lustre, * *Cui totum incumbit corpus uti fundamento ædes. Clearchus* vowed to his friend *Amyander* in † *Aristinetus*, that the most attractive part in his Mistris, to make him love and like her first, was her pretty leg and foot: a soft and white skinne, &c. have their peculiar graces, d *Nebula haud est mollior ac huius cutis est, ædipol papillam bellulam.* Though in men these parts are not so much respected; a grimme *Sarazen* sometimes,

——— nudus membra Pyracmon, a martiall hirsute face pleaseth best, a black man is a pearle in a faire womans eye, and is as acceptable as * lame *Vulcan* was to *Venus*; for he being a sweaty fuliginous blacksmyth, was dearely beloved of her, when faire *Apollo*, nimble *Mercury* were rejected, and the rest of the sweet-fac'd Gods forsaken. Many women (as *Petronius* observes) *sordibus calent* (as many men are more moved with kitchin wenches, and a poore market maid, then all these illustrious Court and City dames) will sooner dote upon a slave, a servant, a Durt-dawber, a *Brontes*, a Cooke, a Player, if they see his naked legs or armes, *thoraq; brachia* † *&c.* like that huntsman *Meleager* in *Philostratus*, though he be all in ragges, obscene and durty, besmeared like a ruddleman, a gypsie, or a chimny-sweeper, then upon a Noble Gallant; *Nireus, Ephestion, Alcibiades*, or those embroidered Courtiers full of silke and Gold. f *Iustines* wife, a Citizen of *Rome*, fell in love with *Pylades* a *Player*, and was ready to run mad for him, had not *Galen* himselfe helped her by chance. *Faustina* the Empresse doted on a Fencer.

Not one of a thousand falls in love, but there is some peculiar part or

* *Claudus optime rem agit.* c *Fol. 5. Si servum viderint, aut flatorem altius cinctum, aut pulvere perfusum, aut histrionem in scenam traductum, &c.* † *Me pulchra fateor carere forma, verum luculenta---nostra est. Petronius Catal. de Priapo.* f *Galen.*

other

other which pleaseth most, and inflames him above the rest. † A company of young Philosophers on a time, fell at variance, which part of a woman was most desirable and pleased best, some said the forehead, some the teeth, some the eyes, cheekes, lips, necke, chinne, &c. the controversie was referred to *Lais* of *Corinth* to decide, but she smiling, said, they were a company of fooles; for suppose they had her where they wished, what would they * first seeke? Yet this notwithstanding I doe easily graunt, *neq; quis vestrum negaverit opinor*, All parts are attractive, but especially the eyes.

——(videt igne micantes,
Syderibus similes oculos)——

which are Loves Fowlers, ‖ *aucupium amoris*, the shooing hornes, *the hookes of Loue* (as *Arandus* will) *the guides, touchstone, Iudges, that in a moment cure mad men, and make sound folkes mad, the watchmen of the body, what doe they not?* How vex they not? All this is true, and (which *Athenæus lib.13.dip.cap.5.* and *Tatius* hold) they are the chiefe seats of Love, & as *Iames Lernutius* hath facetely expressed in an elegant Ode of his,

Amorem ocellis flammeolis heræ
Vidi insidentem, credite posteri,
Fratresq; circum ludibundos,
Cum pharetrâ volitare & arcu, &c.

I saw Love sitting in my Mistris eyes
Sparkling, beleiue it all posterity,
And his attendants playing round about
With bowe and arrowes ready for to fly.

Scaliger calls the eyes, ‖ *Cupids arrowes, the tongue, the lightning of love, the pappes, the tents:* ‖ *Balthasar Castilio*, the causes, the chariots, the lamps of Love,

——æmula lumina stellis,
Lumina quæ possent sollicitare Deos.
Eyes emulating starres in light,
Entising Gods at the first sight.

Loves Orators, ‖ *Petronius.*

O blandos oculos, & ô facetos,
Et quâdam propriâ nota loquaces,
Illic est Venus, & leves amores,
Atq; ipsa in medio sedet voluptas.
O sweet and pretty speaking eyes,
Where *Venus* love and pleasure lies.

Loves Torches, Touch-box, Naphthe and Matches, ‖ *Tibullus.*

Illius ex oculis quum voluit exurere divos,
Accendit geminas lampades acer amor.
Tart loue when he will set the Gods on fire,
Lightens the eyes as Torches to desire.

Leander at the first sight of *Hero's* eyes, was incensed, saith *Musæus.*

Simul in ‖ oculorum radiis crescebat fax amorum,
Et cor fervebat invicti ignis impetu,
Pulchritudo enim celebris immaculatæ fœminæ,
Acutior hominibus est veloci sagittâ.

† *Calcagninus Apologis, Quæ pars maxime desiderabilis, alius frontem, alius genas, &c.*
* *Inter fœminium.*
† *Amoris hami ducet, iudices & indices qui momento insanos sanant, sanos insanire cogunt, oculatissimi corporis exutores, quid non agunt? quid non aguut?*
‖ *Hensius.*
‖ *Sunt enim oculi præcipuæ pulchritudinis sedes lib. 6.*
‖ *Ocelli carum. 17. cuius & Lipsius epist. quæst. lib. 3. cap. 11. meminit ob elegantiam.*
‖ *Cynthia prima suis miserum me cepit ocellis, contactum nullis ante cupidinibus Propert. l. 1.*
‖ *In catalect.*
‖ *De sulphris l. 4.*
‖ *Pulchritudo ipsa per occultos radios in pectus amantis dimanans amatæ rei formam insculpsit, Tatius l. 5.*

Oculos verò via est, ab oculi ictibus
Vulnus dilabitur, & in præcordia viri manat.
Loves torches gan to burn first in her eyes,
And set his heart on fire, which never dies:
For the faire beauty of a Virgin pure,
Is sharper then a dart, and doth inure
A deeper wound, which pierceth to the heart,
By th'eyes, and causeth such a cruell smart.

[r] A modern Poet brings in *Ammon* complaining of *Thamar*,

——& me fascino
Occidit ille risus & formæ lepos,
Ille nitor, illa gratia, & verus decor,
Illæ æmulantes purpuram, & [s] rosas genæ,
Oculiq;, vinctæq; aureo nodo comæ.——
It was thy beauty, 'twas thy pleasing smile,
Thy grace and comelinesse did me beguile,
Thy rose-like cheeks, and unto purple faire
Thy lovely eyes and golden knotted haire.

[t] *Philostratus Lemnius* cryes out on his Mistris Basiliske eyes, *ardentes faces*, those two burning glasses, they had so inflamed his soule, that no water could quench it. *What a tyranny*, (saith he) *what a penetration of bodies is this! thou drawst with violence, and swalloweſt me up, as* Charybdis *doth* Saylers *with thy rocky eyes, he that falls into this gulfe of Love, can never get out.* Let this be the Corallary then, the strongest beames of beauty, are still darted from the eyes,

[†] *Nam quis lumina, tanta, tanta*
Posset luminibus suis tueri,
Non statim trepidansq; palpitansq;
Præ desiderij æstuantis aurâ? &c.
For who such eyes with his can see
And not forthwith enamour'd bee!

And as men catch dotrels, by putting out a legge or an arme, with those mutuall glances of the eyes they first inveagle one another.

[†] *Cynthia prima suis miserum me cepit ocellis,*

Of all eyes (by the way) black are most amiable, entising, and faireſt, which the Poet obserues in commending of his Mistresse.

[u] *Spectandum nigris oculis, nigroq; capillo.*

which *Hesiod* admires in his *Alcmena*,

[†] *Cuius à vertice ac nigricantibus oculis,*
Tale quiddam spirat ac ab aureâ venere.
From her black eyes, and from her golden face
As if from *Venus* came a lovely grace.

and [*] *Triton* in his *Milane* *——nigra oculos formosa mihi.*

[z] *Homer* useth that Epithete of Oxe-eyed, in describing *Iuno*, because a round black eye is the best, the Sonne of beauty, and farthest from black the worse: Which [y] *Polidore Virgil* taxeth in our Nation; *Angli ut plurimum cæsis oculis*, wee haue gray eyes for the most part. *Baptista Porta Physiognom. lib.* 3. puts gray colour upon children; they be childish eyes, dull

[r] *Iacob. Cornelius Ammon Tragæd. Act. 1. sc. 1.*

[s] *Rosæ formosarum oculis nascuntur, & hilaritas vultum elegantiæ corona. Philostratus delitiis*

[t] *Epist. & in delitiis, Abi et oppugnationē relinque, quā flamma non extinguit, nā ab amore ipsa flammā sentit incendium: quæ corporum penetratio, quæ tyrannis hæc? &c.*

[†] *Lucheus Pāthea.*

[†] *Propertius.*

[u] *Ovid. amorū lib. 2. eleg 4.*

[‡] *Scut: Hercul.*

[*] *Calcagninus dial.*

[z] *Iliad I.*

[y] *Hist. lib. 1.*

dull and heavy. Many commend on the other ſide *Spaniſh* Ladies, and thoſe [z] *Greek* Dames at this day, for the blackneſſe of their eyes, as *Porta* doth his *Neopolitan* young wives. *Sueton* deſcribes *Iulius Cæſar* to haue been *nigris vegetiſq; oculis micantibus*, of a black quick ſparkling eye; & although *Averroes* in his *Colliget* will haue ſuch perſons timorous, yet without queſtion they are moſt amorous.

z *Sands relation fol. 67.*

Now laſt of all, I will ſhew you by what meanes Beauty doth faſcinate, bewitch, as ſome hold, and work upon the ſoule of a man by the eye. For certainly I am of the Poets minde, Love doth bewitch and ſtrangely change us.

[a] *Ludit amor ſenſus, oculos perſtringit, & aufert*
Libertatem animi, mirâ nos faſcinat arte.
Credo aliquis dæmon ſubiens præcordia flammam
Concitat, & raptam tollit de cardine mentem.
Loue mocks our ſenſes, curbs our liberties,
And doth bewitch us with his Art and rings,
I think ſome Divell gets into our entrals,
And kindles coales, and heaves our ſoules from th' hinges

a *Mantuan.*

Heliodorus lib. 3. proves at large, [b] that loue is witch-craft, *it gets in at our eyes, pores, noſtrils, ingenders the ſame qualities, and affections in us, as were in the party whence it came.* The manner of the faſcination, as *Ficinus com. 10. cap. com. in Plat.* declares it, is thus; *Mortall men are then eſpecially bewitched, when as by often gazing one on the other, they direct ſight to ſight, joyne eye to eye, and ſo drink and ſuck in Love between them, for the beginning of this diſeaſe is the Eye. And therefore he that hath a cleare Eye, though he be otherwiſe deformed, by often looking upon him, will make one mad, and tye him faſt to him by the eye. Leonard. Varius lib. 1. cap. 2. de faſcinat.* telleth us, that by this interview, [c] *the purer ſpirits are infected*, the one Eye pierceth through the other with his rayes, which he ſends forth, and many men haue thoſe excellent piercing eyes, that which *Suetonius* relates of *Auguſtus*, their brightneſſe is ſuch, they compell their ſpectators to look off, and can no more endure them then the Sunne beames, [d] *Barradius lib. 6. cap. 10. de Harmonia Evangel.* reports as much of our Saviour CHRIST, and [e] *Peter Morales* of the Virgin *Mary*, whom *Nicephorus* deſcribes likewiſe to haue been yellow-hair'd of a wheat colour, but of a moſt amiable and piercing eye. The rayes, as ſome thinke, ſent from the eyes, carry certain ſpirituall vapours with them, and ſo infect the other party, and that in a moment. I know, they that hold *viſio fit intra mittendo*, will make a doubt of this, but *Ficinus* proves it from bleare-eyes, [f] *That by ſight alone, make others bleare eyed: and it is more then manifeſt, that the vapour of the corrupt blood doth get in together with the rayes, and ſo by the contagion, the ſpectators eyes are infected.* Other arguments there are of a Baſilisk, that kills a far off by ſight, as that *Epheſian* did of whom [g] *Philoſtratus* ſpeakes, of ſo pernitious an eye, he poyſoned all he looked ſteddily on: and that other argument, *menſtruæ fœminæ*, out of *Ariſtoteles Problems*, *morboſæ Capivaccius* addes, & † *Septalius* the Commentator, that contaminate a looking-glaſſe with beholding it. [h] *So the beames that come from the agents heart, by the eyes infect the ſpirits*

b *Amor per oculos, nares, poros influens, &c. Mortales tum ſummopere faſcinantur quando frequentiſſimo intuitu aciem dirigentes, &c. Ideo ſi quis nitore poſſeat oculorum, &c.*

c *Spiritus puriores faſcinantur, oculus à ſeradios emittit, &c.*

d *Lib. de pulchr. & Mar.*

e *Lib. 2. c. 23. colore triticil referente, crine, flava, acribus oculis.*

f *Lippi ſolo intuitu alios lippos faciunt, et patet una cum radio vaporem corrupti ſanguinis emanare, cujus contagione oculus ſpectantis infi-citur.*

g *Vita Apollo.*

† *Comment. in Ariſtot Probl.*

h *Sic radius à corde percutientis miſſus, regimen proprium repetit, cor vulnerat, per oculos & ſanguinem inficit, & ſpiritus, ſubtili quadam vi. Caſtil. lib. 3. de aulico.*

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about the patients, inwardly wound, & thence the ſpirits infect the bloud. To this effect ſhe complained in [i] *Apuleius*, *Thou art the cauſe of my griefe, thy eyes piercing through mine eyes to mine inner parts, have ſet my bowels on fire, and therefore pitty me that am now ready to dye for thy ſake.* *Ficinus* illuſtrates this with a familiar example of that *Marrhuſian Phædrus* and *Theban Lycias*. [k] Lycias *he ſtares on* Phædrus *face, and* Phædrus *faſtens the balls of his eyes upon* Lycias, *and with thoſe ſparkling rayes, ſends out his ſpirits. The beames of* Phædrus *eyes are eaſily mingled with the beames of* Lycias, *and ſpirits are joyned to ſpirits. This vapour begot in* Phædrus *heart, enters into* Lycias *bowels: and that which is a greater wonder,* Phædrus *blood is in* Lycias *heart, and thence come thoſe ordinary loue ſpeeches, my ſweet heart* Phædrus *and mine own ſelfe, my deare bowels: And* Phædrus *againe to* Lycias, *O my light, my joy, my ſoule, my life.* Phædrus *follows* Lycias, *becauſe his heart would have his ſpirits, and* Lycias *followes* Phædrus, *becauſe he loues the ſeat of his ſpirits, both follow, but* Lycias *the earneſter of the two: The river hath more need of the fountain, then the fountain of the river, as iron is drawn to that which is touched with a loadſtone, but drawes not it againe, ſo* Lycias *drawes* Phædrus. *But how comes it to paſſe then, that a blinde man loues, that never ſaw?* We read in the lives of the Fathers, a ſtory of a childe that was brought up in the wilderneſſe, from his infancy, by an old Hermite: now come to mans eſtate, he ſaw by chance, two comely women wandring in the woods: hee asked the old man what creatures they were, he told him *Fayries*. After a while talking *obiter*, the Hermite demanded of him, which was the pleaſanteſt ſight that ever he ſaw in his life, he readily replied, the two † *Fayries* he ſpied in the wilderneſſe. So that without doubt, there is ſome ſecret loadſtone in a beautifull woman, a magnetique power, a naturall inbred affection, which moues our concupiſcence, and as he ſings,

Me thinks I haue a miſtreſſe yet to come,
And ſtill I ſeek, I loue, I know not whom.

'Tis true indeed of naturail and chaſt love, but not of this Heroicall paſſion, or rather brutiſh burning luſt, of which we treat, wee ſpeak of wandring, wanton, adulterous eyes, which as [l] he ſaith, lye ſtill in wait, *as ſo many ſouldiers, and when they ſpy an innocent ſpectator fixed on them, ſhoot him through, and preſently bewitch him. Eſpecially when they ſhall gaze & glote, as wanton Lovers doe one upon another, and with a pleaſant eye conflict, participate each others ſoules.* Hence you may perceive how eaſily, and how quickly we may be taken in loue; ſince at the twinkling of an Eye, *Phædrus* ſpirits may ſo pernitiouſly infect *Lycias* blood. [m] *Neither is it any wonder, if we but conſider how many other diſeaſes cloſely, and as ſuddenly are caught by infection*, Plague, Itch, Scabs, Flux, &c. The ſpirits taken in, will not let him reſt that hath receaved them, but egge him on,

[n] *Idq; petit corpus mens unde eſt ſaucia amore,*

and we may manifeſtly perceive a ſtrange eduction of ſpirits, by ſuch as bleed at noſe after they be dead, at the preſence of the murderer; but read more of this in *Lemnius lib.2. de occult. nat. mir. cap.7. Valleriola lib.2. obſerv. cap.7. Valeſius controv. Ficinus, Cardan, Libavius de cruentis cadaveribus, &c.*

i *Lib 10. Cauſa omnis & origo omnis præſentis doloris tute es, Iſti enim tui oculi, per meos oculos ad intima delapſi præcordia, acerrimis meis medullis commouent incendium; ergo miſerere tui cauſa pereunti.*

k *Lycias in Phædri vultū inhiat, Phædrus in oculos Lyciæ ſcintillas ſuorum deſigit oculorum cumq; ſcintillis, &c. Sequitur Phædrus Lycium, quia cor ſuum petit ſpiritū, Phædrum Lycias, quia ſpiritus, propriam ſedē poſtulat. Verū Lycias, &c.*

† *Dæmonia inquit quæ in hoc Eremo nuper occurrebāt.*

l *Caſtilio de aulico, l.3. fol. 228. Oculi ut militet in inſidiis ſemper recubant, & ſubito adverſū ſagittas emittunt, &c.*

m *Nec mirum ſi reliquos morbos qui ex contagione naſcuntur conſideremus peſtē, pruritum, ſcabiem, &c.*

n *Lucretius.*

Memb. 3. Subsect. 3.

Artificiall allurements of love, causes and provocations to lust; Gestures, Cloathes, Dowre, &c.

NAturall beauty is a stronger loadstone of it selfe, as you have heard, a great temptation, and pierceth to the very heart, o *forma verecundæ nocuit mihi visa puellæ*, but much more when those artificiall enticements and provocations of Gestures, Cloathes, Iewels, Pigments, Exornations, shall bee annexed unto it; those other circumstances, opportunity of time and place shall concurre, which of themselves alone were all sufficient, each one in particular to produce this effect. It is a question much controverted by some wise men, *forma debeat plus arti an naturæ?* Whether naturall or artificiall objects be more powerfull? but not decided: for my part I am of opinion, that though beauty it selfe be a great motive, and give an excellent lustre *in sordibus*, in beggery, as a Iewell on a dunghill, will shine and cast his rayes, it cannot be suppressed, which *Heliodorus* faines of *Chariclia*, though she were in beggers weeds: yet as it is used, artificiall is of more force, and much to be preferred.

o In Beauty, that of favour is preferred before that of Colours, and decent motiõ is more then that of favour *Bacon Essaies.*

† *Sic dentata sibi videtur Ægle,*
Emptis ossibus Indicoq; cornu,
Sic quæ nigrior est cadente moro,
Cerussata sibi placet Lycoris.
So toothlesse *Ægle* seemes a pretty one,
Set out with new bought teeth of *Indy* bone:
So foule *Lycoris* blacker then berry,
Her selfe admires, now finer then cherty.

† *Martiali.*

Iohn Lerius the *Burgundian cap.8. hist. navigat. in Brasile* is altogether on my side. For whereas (saith hee) at our comming to *Brasile*, wee found both men and women naked as they were borne, without any covering, so much as of their privities, and could not be perswaded, by our Frenchmen that lived a yeare with them, to weare any, p *Many will thinke that our so long commerce with naked women, must needs bee a great provocation to lust*, but hee concludes otherwise, that their nakednesse did much lesse entise them to lasciviousnesse, then our women cloathes. *And I dare boldly affirme* (saith he) *that those glittering attires, counterfeit colors, headgears, curled haires, plaited coates, cloakes, gownes, costly stomachers, guarded and loose garments, & all those other contrements, wherewith our country women counterfeit a beauty, and so curiously set out themselves, cause more inconvenience in this kinde, then that Barbarian homelinesse, although they bee no whit inferiour unto them in beauty. I could evince the truth of this by many other arguments, but I appeale* (saith he) *to my companions at that present, which were all of the same minde.* His country-man *Mountague* in his *Essayes*, is of the same opinion, and so are many others; out of whose assertions thus much in briefe we may conclude; that Beauty is more beholding to Art then Nature, and stronger provocations proceede from outward

p *Multi tacitè opinantur commercium illud adeo frequens cum barbaris, nudis ac præsertim cum fœminis, ad libidinem provocare, at minus multo noxia illorum nuditas quam nostrarum fœminarum cultus. Ausim asseverare splendidum illam cultum, fucos, &c.*

466 outward ornaments, then such as nature hath provided. It is true that those faire sparkling eyes, white necke, corall lips, turgent pappes, Rose-coloured cheekes, &c. of themselves are potent entisers, but when a comely, artificiall, well composed looke, pleasing gesture, an affected carriage shall bee added, it must needs bee farre more forcible then it was, when those curious needle-workes, variety of colours, purest dyes, Iewells, spangles, pendants, lawne, lace, tiffanies, faire and fine linnen, embrioderies, calamistrations, oyntments, &c. shall be added, they will make the veriest dowdy otherwise, a Goddesse, when nature shall be furthered by Art. For it is not the eye of it selfe that entiseth to lust, but an *adulterous eye*, as *Peter* termes it, 2.2.14. a wanton, a rolling, lascivious eye; A wandring eye, which *Isay* taxeth, 3.16. *Christ* himselfe, and the Virgin *Mary* had most beautifull eyes, as amiable eyes as any persons, saith [q] *Baradius*, that ever lived, but withall so modest, so chast, that whosoever looked on them, was freed from that passion of burning lust, if we may believe [r] *Gerson* and [s] *Bonaventure*; there was no such Antidote against it, as the Virgin *Maries* face. 'Tis not the eye, but carriage of it, as they use it, that causeth such effects. When *Pallas*, *Iuno*, *Venus*, were to win *Paris* favour for the golden apple, as it is elegantly described in that pleasant enterlude of [t] *Apuleius*, *Iuno* came with maiesty upon the stage, *Minerva* grauity, but *Venus, dulce subridens constitit amanè, & gratissima Gratia deam propitiantes, &c.* came in smiling with her gratious graces and exquisite musicke, as if she had danced, *& nonnunquam saltare solis oculis*, and which was the maine matter of all, she danced with her rolling eyes; they were the Brokers and Harbingers of her sute. So she makes her braggs in a moderne Poet,

† *Soone could I make my brow to tyrannize,*
And force the world doe homage to mine eyes.

The eye is a secret Orator, the first bawde, *Amoris porta*, and with private lookes, winking, glances and smiles, as so many dialogues they make up the match many times, and understand one anothers meanings, before they come to speak a word. [t] *Eurialus* and *Lucretia* were so mutually enamored by the eye, and prepared to give each other entertainement, before ever they had conference: he asked her good will with his eye, she did *suffragari*, and gave consent with a pleasant looke. That [u] *Thracian Rodophe* was so excellent at this dumbe Rhetoricke, *that if she had but looked upon any one almost* (saith *Calisiris*) *she would have bewitched him, and he could not possibly escape it.* For as [x] *Salvianus* observes, *the eyes are the windowes of our soules, by which as so many channels, all dishoneſt concupiscence gets into our hearts.* They reveale our thoughts, & as they say, *frons animi index*, but the eye of the countenance,

† *Quid procacibus intuere ocellis, &c.*

I may say the same of smiling, gate, nakednesse of parts, plausible gestures, &c. To laugh is the proper passion of a man, an ordinary thing to smile; but those counterfeit, composed, affected, artificiall and reciprocall, those counter-smiles are the dumbe shewes and prognosticks of greater matters, which they most part use, to inveagle & deceive; though many fond lovers againe are so frequently mistaken, and led into a fooles paradise

[q] *Harmon. evangel. lib. 6. cap. 6.*
[r] *Serm. de concep. virg. Physiognomia virginis omnes movet ad castitatem.*
[s] *3. sent. d. 3. q. 3. mirum, virgo formosissima, sed à nemine concupita.*
† *Met. 10.*
† Rosamonds complaint, by *Sam. Daniel.*
[t] *Æneas Sylv.*
[u] *Heliodor. l. 2. Rodophe Thracia tam inevitabili fascino instructa, tam exacte oculis intuens attraxit, ut si in illam quis incidisset fieri non posset quin capereetur.*
[x] *Lib. 3. de providentia: Animi fenestræ oculi. & omnis improba cupiditas per ocellos tanquam canales introit.*
† *Buchanan.*

paradise. For if they see but a faire maid laugh, or shew a pleasant countenance, use some gratious wordes or gestures, they apply it all to themselves, as done in their favour, sure she loves them, she is willing, comming, &c.

Stultus quandò videt quòd pulchra puellula ridet,
Tum fatuus credit se quod amare velit:
When a foole sees a faire maid for to smile,
He thinkes she loves him, 'tis but to beguile.

They make an art of it, as the Poet telleth us,

[y] *Quis credat, discunt etiam ridere puellæ,*
Quæritur atq; illis hac quoq; parte decor:
Who can beleeve? to laugh maids make an Art,
And seeke a pleasant grace to that same part.

And 'tis as great an entisement as any of the rest,

——— [z] *subrisit molle puella,*
Cor tibi ritè salit. ———

She makes thine heart leape with [a] a pleasing gentle smile of hers.

[b] *Dulce ridentem Lalagen amabo,*
Dulce loquentem, I love *Lalage* as much for smiling, as for discoursing, *delectata illa risit tam blandum,* as he said in *Petronius* of his Mistris, being well pleased, she gave so sweet a smile. It wonne *Ismenius*, as he [c] confesseth, *Ismene subrisit amatorium, Ismene* smiled so lovingly the second time I saw her, that I could not chuse but admire her. And *Galla's* sweet smile quite overcame † *Faustus* the Sheapheard,

Me aspiciens motis blandè subrisit ocellis.

All other gestures of the body will enforce as much. *Daphnis* in † *Lucian* was a poore tattered wench, when I knew her first, said *Corbile, pannosa & lacera*, but now she is a stately peece indeed, hath her maids to attend her, brave attires, mony in her purse, &c. and will you know how this came to passe? *by setting out her selfe after the best fashion, by her pleasant carriage, affability, sweet smiling upon all, &c.* Many women dote upon a man for his complement only, and good behaviour, they are wonne in an instant; too credulous to believe that every light, wanton sutor, who sees or makes love to them is instantly inamored, he certainly dotes on, admires them, will surely marry, when as he meanes nothing lesse, 'tis his ordinary carriage in all such companies. So both delude each other, by such outward shewes, and amongst the rest, an upright, a comely grace, curtesies, gentle salutations, cringes, a mincing gate, a decent and an affected peace, are most powerfull enticers, & which the Prophet *Esay* a Courtier himselfe, and a great observer, objected to the daughters of *Sion.3.16. they minced as they went, and made a tinkling with their feet.* To say the truth, what cā they not effect by such meanes?

Whilest nature decks them in their best attires,
Of youth and beauty which the world admires,
† *Vrit* ——— *voce, manu, gressu, pectore, fronte, oculis.*

When Art shall be annexed to beauty, when wiles and guiles shall concurre: for to speake as it is, Love is a kinde of legerdemaine, meere jug-

y *Ovid. de arte amandi.*

z *Pers. 3. Sat.*

a *Vel centum Charites ridere putaret, Museus of Hero.*

b *Hor. Od. 22. lib. 1.*

c *Eustathius l. 5.*

† *Mantuan.*

† *Tom. 4. merit. dial. Exornando seipsam eleganter, facilem & hilarem se gerendo erga cunctos ridendo suave ac blandum quid, &c.*

† *Angerianus.*

ling,

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ling, a fascination) When they shew their faire hand, fine foot and legge withall, *magnum sui desiderium, nobis relinquunt*, saith [d] *Balthasar Castilio lib.* 1. they set us a longing, *and so when they pull up their petty-coates, and outward garments*, as usually they doe to shew their fine stockings, and those of purest silken dye, gold fringes, laces, embroyderings, (it shall goe hard but when they goe to Church, or to any other place, all shall be seen) 'tis but a springe to catch woodcocks; and as [e] *Chrysostome* telleth them down-right, though *they say nothing with their mouthes, they speak in their gate, they speak with their eyes, they speak in the carriage of their bodies.* And what shall we say otherwise of that baring of their necks, shoulders, naked brests, armes and wrists, to what end are they, but only to tempt men to lust!

† *Nam quid lacteolus sinus, & ipsas*
Præ te fers sine linteo papillas?
Hoc est dicere, posce, posce, trado,
Hoc est ad Venerem vocare amantes.

There needs no more as* *Fredericus Mateneſius* well observes, but a crier to goe before them so dressed, to bid us looke out, a trumpet to sound, or for defect a Sowgelder to blow.

[y] Looke out looke out and see,
What object this may be,
That doth perstringe mine eye:
A gallant Lady goes,
In rich and gaudy clothes,
But whether away God knowes,
———looke out, &c. *& quæ sequuntur,*

or to what end and purpose? But to leave all these phantasticall raptures, I'le prosecute mine intended Theame. Nakednesse, as I have said, is an odious thing of it selfe, *remedium amoris*, yet it may be so used, in part, & at set times, that there can be no such entisement as it is;

[e] *Nec mihi cincta Diana placet, nec nuda Cythere,*
Illa voluptatis nil habet, hæc nimium.

David so espied *Bersheba*, the Elders *Susanna*: [f] *Apelles* was inamored with *Campaspe*, when he was to paint her naked. *Tiberius in Suet. cap.* 42. supped with *Sestius Gallus* an old leacher, *libidinoso sene, eâ lege ut nudæ puellæ administrarent*, some say as much of *Nero*, and *Pontus Huter* of *Carolus Pugnax*. Amongst the *Babylonians*, it was the custome of some lascivious queanes to dance frisking in that fashion, saith *Curtius lib.* 5. & *Sardus de mor. gent. lib.* 1. writes of others to that effect. The [g] *Tuscans* at some set banquets, had naked women to attend upon them, which *Leonicus de Varia hist. lib.* 3. *cap.* 96. confirmes of such other bawdy nations. *Nero* would have filthy pictures still hanging in his chamber, which is too commonly used in our times, & *Heliogabalus, Etiam coram agentes, ut ad venerem incitarent*: So things may be abused. A servant maid in *Aristænetus*, spyed her Master and Mistresse through the key hole* merrily disposed, upon the sight she fell in love with her Master. *Antoninus Caracalla* observed his mother in law with her breasts amorously laid o-

[d] *Vel si forte vestimentum de industria elevetur, ut pedum ac tibiarum pars aliqua conspicatur, dum templum aut locum aliquem adierit.*

[e] *Sermone, quod non fœminæ viris cohabitem. Non loquuta es lingua, sed loquuta es gressus non loquuta es voce, sed oculis loquuta es clarius quàm voce.*

† *Iovianus Pontanus Baiar. lib.* 1. *ad Hermionem.*

* *De luxu vestium discurs.* 6. *Nihil aliud deest nisi ut præco vos præcedat &c.*

[y] If you can tell how you may sing this to the tune a Sow-gelder blowes.

[e] *Auson. epig.* 28.

[f] *Plin. lib.* 33. *c.* 10. *Campaspen nudam picturus Apelles amore eius illaqueatus est.*

[g] *In Tyrrhenis convivia nudæ mulieres ministrabant.*

† *Epist.* 7. *lib.* 2.

* *Amatoria miscentes vidit, & in ipsis complexibus audit, & ei evenit inde cupido in pectus Virginis.*

which

pen, he was so much moved, that he said, *Ah si liceret*, O that I might; which she by chance over-hearing, replied as impudently, [h] *Quicquid libet licet*, thou maist doe what thou wilt: And upon that temptation hee married her: this object was not in cause, not the thing it selfe, but that unseemly, undecent carriage of it.

h Spartian.

When you have all done, *veniunt à veste sagittæ*, the greatest provocations of lust are from our apparell, God makes, they say, man shapes, and there is no motive like unto it;

* *Which doth even beauty beautifie,*
And most bewitch a wretched eye.

* Sidney's Arcadia.

a filthy knaue, a deformed queane, a crooked carkasse, a maukin, a witch, a rotten post; an hedgstake may be so set out and tricked up, that it shall make as faire a shew, as much enamour as the rest: many a silly fellow is so taken. *Primum luxuriæ aucupium*, one calls it, the first snare of lust, [i] *Bossus aucupium animarum, lethalem arundinem*, a fatall reed, the greatest bawd, *forte lenocinium, sanguineis lachrymis deplorandum*, saith † *Matenesius*, and with teares of blood to be deplored. Not that comelinesse of clothes is therefore to be condemned, and those usuall ornaments: there is a decency and *decorum* in this as well as in other things, fit to bee used, becomming severall persons, and befitting their estates, he is onely phantasticall, that is not in fashion, and like an old image in Arras hangings, when a manner of attire is generally receaved: but when they are so new fangled, so unstaid, so prodigious in their attires, beyond their meanes and fortunes, unbefitting their age, place, quality, condition, what should we otherwise think of them? Why doe they adorne themselves with so many colours of hearbs, fictitious flowres, curious needle works, quaint devices, sweet smelling odors, with those inestimable riches of pretious stones, pearles, rubies, diamonds, emeralds, &c. Why doe they crowne themselves with gold and silver, use coronets and tires of severall fashions, deck themselves with pendants, bracelets, eare-rings, chaines, girdles, rings, pinnes, spangles, embroyderies, shadowes, rebatoes, versicolor ribbands? why doe they make such glorious shewes with their scarfes, feathers, fannes, maskes, furres, laces, tiffanies, ruffes, falls, calls, cuffes, damasks, velvets, tinsels, cloath of gold, silver, tissue? with colours of heavens, starres, planets: the strength of mettals, stones, odors, flowers, birds, beasts, fishes, and whatsoever *Africk, Asia, America*, sea, land, art, & industry of man can afford? Why doe they use and covet such novelty of inventions; such new fangled tyres, and spend such inestimable summs on them? *To what end are those crisped, false haires*, painted faces, as [k] the *Satyrist* observes, *such a composed gate, not a step awry?* Why are they like so many *Sybarites*, or *Neroes Poppæa, Assuerus* concubines, so costly, so long a dressing, as *Cæsar* was marshalling his army, or an hawk in pruning? [l] *Dum moliuntur, dum comuntur annus est*, A * *Gardiner takes not so much delight and paines in his garden, an horse-man to dresse his horse, scoure his armour*, a Marriner about his ship, a Merchant his shop and shop-booke, as they doe about their faces, and all those other parts: such setting up with corkes, streightning with whale-bones; why is it but as a day-net catcheth Larkes, to make young men stoop unto them? *Philocharus* a

i De immod. mulier cultu.
† Discurs. 6. de luxu vestium.

k Petronius fol. 95. quo spectant flexæ comæ? quo facies medicamine attrita & oculorum mollis petulantia? quo incessus tam compositus, &c.

l Ter

* P. Aretine. Hortulanus nõ ita exercetur visendis hortis eques equis, armis, nauta navibus, &c.

gallant

439 gallant in *Aristænetus*, advised his friend *Polæanus*, to take heed of such entisements, † *for it was the sweet sound and motion of his Mistris spangles and bracelets, the smell of her oyntments, that captivated him first,*

Illa fuit mentis prima ruina meæ.

Quid sibi vult pixidum turba, saith [m] *Lucian*, *To what use are pinnes, pots, glasses, oyntments, irons, combes, bodkins, setting-sticks? why bestow they all their patrimonies and husbands yearely revenues on such fooleries*, † bina patrimonia singulis auribus; *why use they dragons, waspes, snakes, for chaines*, inamelled jewels on their necks, eares, *dignum potius foret ferro manus istas religari, atq; utinam monilia verè dracones essent*, they had more need some of them be tied in *Bedlam* with iron chaines, have a whip for a fan, & hair-cloathes next to their skins, insteed of wrought smocks, have their cheeks stigmatised with a hot iron, I say, some of our *Iesabells*, insteed of painting, if they were well served. But why is all this labour, all this cost, preparation, riding, running, far fetched, and deare bought stuffe? [n] *Because forsooth they would be faire and fine, and where nature is defective, supply it by art.*

Sanguine quæ vero non rubet, arte rubet, (*Ovid*)

and to that purpose they annoint and paint *their faces*, to make *Helen* of *Hecuba* ——*parvamq; exortamq; puellam*——*Europen*; To this intent they *crush in their feet and bodies*, hurt and crucifie themselves, sometimes in laxe clothes, an hundred yards I think in a gowne, a sleeve; and sometimes againe so close, *ut nudos exprimant artus*. [o] Now long tailes and traines, and then short, up, downe, high, lowe, thick, thinne, &c. now litle or no bands, then as big as cart wheeles, now loose bodies, then great fardingalls & close girt, &c. Why is all this, but with the whore in the Proverbs, to intoxicate some or other: *oculorum decipulam*, † one therefore calls it, *& Indicem libidinis*, the trap of lust, and sure token, as an Ivy-bush is to a Taverne.

Quòd pulchros Glycere sumas de pixide vultus,
Quòd tibi composità nec sine lege comà,
Quòd niteat digitis adamas, Beryllus in aure,
Non sum divinus, sed scio quid cupias.

O *Glycere* in that you paint so much,
Your haire is so bedeck't in order such,
With rings on fingers, bracelets in your eare,
Although no Prophet, tell I can, I feare.

To be admired, to bee gazed on, to circumvent some novice? As many times they doe, that insteed of a Lady he loves a cap and a feather, insteed of a maid that should have *verum colorem, corpus solidum, & succi plenum* (as *Charea* describes his mistris in the † Poet) a painted face, a ruffe-band, faire and fine linnen, a coronet, a flowre,

* (*Naturæq; putat quod fuit artificis*,) a wrough wastcote he dotes on, or a pied petticote, a pure dye, instead of a proper woman. For generally as with rich furred Conies, their cases are farre better then their bodies, and like the bark of a Cinnamon tree which is dearer then the whole bulk, their outward accoutrements are far more pretious then their inward endowments. 'Tis too commonly so,

Auferimur

† *Epist. 4. Sonus armillarius bene sonantiũ, odor unguentorum, &c.*

m *Tom. 4. dial. Amor. vascula plena multæ infelicitatis omnem maritorum opulentiã in hæc impendunt, dracones pro monilibus habent. qui utinam vere dracones essent. Lucian.*

† *Ovid. epist. med. Iasoni.*

† *Seneca.*

n *Castilio de aulic. lib. 1. Mulieribus omnibus hoc imprimis in votis est, ut formosæ sint, aut si reipsa non sint, videantur tamen esse, & si qua parte natura defuit, artis suppetias adjungunt: unde illæ factei unctiones, dolor & cruciatus in arctandis corporibus, &c.*

o *Modo caudatas tunicas, &c. Bossus.*

† *Scribanius philos. Christ. cap. 6.*

† *Ter. Eunuc. Act. 2. Scen. 3.*

* *Stroza fil.*

p *Auferimur cultu, & gemmis, auroq; teguntur*
Omnia, pars minima est ipsa puella sui.
With gold and jewels all is covered,
And with a strange tire we are wonne,
(While she's the least part of her selfe)
And with such baubles quite undone.

p Ovid.

Why doe they keep in so long together, * a whole winter sometimes, and will not be seen but by torch or candle-light, and come abroad with all the preparation may be, when they have no businesse, but only to shew themselves? *Spectatum veniunt, veniunt spectentur ut ipsæ.*

† *For what is beauty if it be not seen,*
Or what is't to be seen if not admir'd,
And though admir'd, unlesse in love desir'd?

why doe they goe with such a counterfeit gate, which q *Philo Iudæus* reprehends them for, and use (I say it againe) such gestures, apish, ridiculous, undecent attires, *Sybariticall tricks, fucos genis, purpurissam venis, cerussam fronti, leges oculis, &c.* use those sweet perfumes, powders & ointments in publike; flock to heare sermons so frequent, is it for devotion? or rather as r *Basil* tels them, to meet their sweet-hearts, and see fashions; for as he saith, commonly they come so provided to that place, with such curious complements, with such gestures and tires as if they should goe to a dancing schoole, a stage-play, or baudy-house, fitter then a Church.

When such a shee Priest comes her Masse to say,
Twenty to one they all forget to pray.

They make those holy Temples consecrated to godly Martyrs, and religious uses, the shops of impudence, dennes of whores and theeves, and litle better then brothell houses. When we shall see these things daily done, their husbands banckrupts, if not cornuto's, their wives light huswives, daughters dishonest; and heare of such dissolute acts, as daily we doe, how should we think otherwise, what is their end, but to deceive and inveagle young men? As tow takes fire, such entising objects produce their effect, how can it be altered? When *Venus* stood before *Anchises* (as s *Homer* faines in one of his Hymnes) in her costly robes, he was instantly taken,

Cùm ante ipsum staret Iovis filia, videns eam
Anchises, admirabatur formam, & stupendas vestes,
Erat enim induta peplo, igneis radiis splendidiore,
Habebat quoq; torques fulgidos, flexiles hælices,
Tenerum collum ambiebant monilia pulchra,
Aurea, variegata.

When *Venus* stood before *Anchises* first,
He was amaz'd to see her in her tires,
For she had on a hood as red as fire,
And glittering chaines, and Ivy twisted spires,
About her tender neck were costly bruches,
And neck-laces of gold, inamell'd ouches.

So when *Medæa* came in presence of *Iason* first, attended by her Nymphs and Ladies, as she is described by t *Apollonius*,

† S. Daniel.

q *Lib. de victimis. Fracto incessu, obtuitu lascivo calamistrata cincinnata, fucata, recens lota, purpurissata, pretiosoq; amicta palliolo, spirans unguenta, ut juvenũ animos circũveniat.*

r *Orat. in ebrios Impudentes se masculorum aspectibus exponunt, insolenter comas jactantes, trahunt tunicas pedibus collidentes oculoq; petulanti, risu effuso, ad tripudium insanientes, omnẽ adolescentum intemperantiam in se provocantes, idq; in templis memoriæ martyrum consecratis, pomærium civitatis officinam fecerũt impudentiæ.*

s *Hymno Veneri dicato.*

t *Argonaut. l. 4*

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Cunctas verò ignis instar sequebatur splendor,
Tantum ab aureis fimbriis resplendebat jubar,
Accendit q; in oculis dulce desiderium.
A lustre followed them like flaming fire,
And from their golden borders came such beams,
Which in his eyes provok'd a sweet desire.

Such a relation we have in * *Plutarch*, when the Queenes came and offered themselves to *Anthony*, [u] *with divers presents, and entising ornaments, Asiatick allurements, with such wonderfull joy and festivity, they did so inveagle the* Romans, *that no man could containe himselfe, all was turned to delight & pleasure. The women transformed themselves to* Bacchus *shapes, the men children to* Satyres *and* Pans; *but* Anthony *himselfe was quite besotted with* Cleopatra's *sweet speeches, philters, beauty, pleasing tires: for when shee sailed along the river* Cydnus, *with such incredible pompe in a gilded ship, her selfe dressed like* Venus, *her maides like the* Graces, *her pages like so many* Cupids, Anthony *was amazed, and rapt beyond himselfe.* *Heliodorus l.* 1. brings in *Dameneta* stepmother to *Cnemon*, *whom she* [y] *saw in his scarfes, rings, robes and coronet, quite mad for the loue of him.* It was *Iudiths Pantofles* that ravished the eyes of *Olofernes*. And [x] *Cardan* is not ashamed to confesse, that seeing his wife the first time all in white, he did admire and instantly love her. If these outward ornaments were not of such force, why doth [z] *Naomi* give *Ruth* counsel how to please *Boaz*? and [a] *Iudith* seeking to captivate *Olofernes*, washed and anointed her selfe with sweet oyntments, dressed her haire, and put on costly attires. The riot in this kinde hath been excessive in times past; no man almost came abroad, but curled and anointed,

[b] *Et matutino sudans Crispinus amomo,*
Quantum vix redolent duo funera,

one spent as much as two funeralls at once, and with perfumed haires, [c] *& rosa canos odorati capillos Assyriaq; nardo.* What strange things doth [d] *Sueton* relate in this matter of *Caligula's* riot? And *Pliny lib.* 12. *&* 13. Read more in *Dioscorides, Vlmus, Arnoldus, Randoletius de fuco & decoratione*, for it is now an art, as it was of old, (so [e] *Seneca* records) *officinæ sunt odores coquentium.* Women are bad and men worse, no difference at all betwixt their and our times, [f] *Good manners,* (as *Seneca* complaines) *are extinct with wantonnesse, in tricking up themselves men goe beyond women, they weare harlots colours, and doe not walk, but jet and dance,* hic mulier, hæc vir, more like Players, Butterflies, Baboones, Apes, Antickes then men. So ridiculous moreover we are in our attires, and for cost so excessive, that as *Hierome* said of old, *Vno filo villarum insunt pretia, uno lino decies sestertium inseritur*, 'tis an ordinary thing to put a thousand Okes, and an hundred Oxen into a suite of apparell, to weare a whole Mannor on his back. What with shooe-ties, hangers, points, cappes and feathers, scarfes, bands, cuffes, &c. in a short space their whole patrimonies are consumed. *Heliogabalus* is taxed by *Lampridius*, and admired in his age for wearing jewels in his shooes, a common thing in our times, not for Emperours and Princes, but almost for serving-men and taylors: all the flowres, starres, constellations, gold and pretious stones doe condescend to set out their

* *Vit. Anton.*
u *Regia domo ornatuq; certantes, sese ac formam suam Antonio offerentes, &c. Cum ornatu et incredibili pompa per Cydni fluvium navigarent aurata puppi, ipsa ad similitudinem Veneris ornata, pueller Gratijs similes, pueri cupidinibus, Antonius ad visum stupefactus.*
x *Lib. de lib. prop.*
y *Amictum chlamyde & coronis, quum primum adsexit Cnemonem ex petestate mentis excidit.*
z *Ruth.* 3. 3.
a *Cap.* 9. 5.
b *Iuv. Sat.* 6.
c *Hor. lib.* 2. *Od.* 11.
d *Cap.* 27.
e *Epist.* 9°.
f *Quicquid est boni moris levitate extinguitur & polituram corpora, muliebria mundities antecessimus, colores meretricios viri sumimus tenero & molli gradu suspendimus gradum, non ambulamus, nat. quæst. lib.* 7. *cap.* 31.

their shooes. To represse the luxury of those *Roman* matrons, there was [g] *Lex Valeria* and *Oppia*, and a *Cato* to contradict, but no lawes will serve to represse the pride and insolency of our dayes, the prodigious riot in this kinde. *Lucullus* wardrope is put downe by our ordinary citizens, & a Coblers wife in *Venice*, a Curtesan in *Florence*, is no whit inferiour to a Queene, if our Geographers say true: and why is all this? *Why doe they glory in their Iewels* (as[h] he saith) or exult and triumph *in the beauty of cloathes, why is all this cost? to incite men the sooner to burning lust*. They pretend decency and ornament, but let them take heed, lest while they set out their bodies, they doe not damne their soules, 'tis [i] *Bernardus* counsell: *shine in Iewels, stinke in conditions; have purple robes, and a torne conscience*. Let them take heed of *Esayes* prophesie, that their slippers and tyers be not taken from them, sweet balles, bracelets, earings, vailes, wimpells, crisping pinnes, glasses, fine linnen, hoods, lawnes, and sweet savours, they become not bald, burnt, and stinke upon a sudden. And let maids beware, as [k] *Cyprian* adviseth, *lest while they wander too loosely abroad, they loose not their virginities:* & like *Ægyptian* temples, seem faire without, but prove rotten carcasses within. How much better were it for them to follow that good counsell of *Tertullian*, [l] *To have their eyes painted with chastity, the word of God inserted into their eares, Christ's yoke tied to their haire, to subiect themselves to their husbands. If they would doe so, they should be comely enough, cloath themselves with the silke of sanctity, damaske of devotion, purple of piety and chastity, and so painted, they shall have God himselfe to be a suiter: Let whores and queanes pranke up themselves,* [m] *let them paint their faces with minion and cerusse, they are but fewels of lust, and signes of a corrupt soule: if yee be good, honest, vertuous and religious matrons, let sobriety, modesty and chastity be your honour, and God himselfe your love and desire. Mulier rectè olet, ubi nihil olet*, then a woman smelles best, when she hath no perfume at all, no crowne, chaine or jewell, (*Guivarra* addes) is such an ornament to a virgin, or vertuous woman, *quam virgini pudor*, as chastity is: more credit in a wise mans eye and judgement they get by their plainnesse, and seeme fairer then they that are set out with bables, as a Butchers meat is with pricks, puffed up and adorned like so many Iayes with variety of colours. It is reported of *Cornelia* that vertuous *Roman* Lady, great *Scipio's* daughter, *Titus Sempronius* wife, and the mother of the *Gracchi*, that being by chance in company with a *Campanian*, a strange gentlewoman (some light huswife belike, that was dressed like a May Lady, and as most of our gentlewomen are, *was* [n] *more sollicitous of her head tiers, then of her health, that spent her time betwixt a combe and a glasse, and had rather be faire then honest* (as *Cato* said) *and have the commonwealth turned topsie turvie, then her tiers marred*) and she did nought but bragge of her fine robes, and Iewels, & provoked the *Roman* Matron to shew hers: *Cornelia* kept her in talke till her children came from schoole, and these, said she, are my jewels, and so deluded and put off a proud, vaine, phan-

g *Liv. lib. 4. dec. 4.*

h *Quid exultas in pulchritudine panni, quid gloriaris in gemmis ut facilius invites ad libidinosam incendium? Mat. Bossus de immoder. mulie. cultu.*

i *Epist. 113. fulgent monilibus, moribus sordent, purpurata vestis, conscientia pannosa cap. 3. 17.*

k *De virginati habitu: dum ornari cultum dum evagari virgines volunt, desinunt esse virgines, Clemens Alexandrinus lib. de pulchr. animæ, ibid.*

l *Lib. 2. de cultu mulierum, oculos depictos verecundia, inferentes in aures sermonem dei, annectentes crinibus iugum Christi, caput maritis subijcientes, sic facile & satis eritis ornatæ: vestite vos serico probitatis, byssino sanctitatis, purpura pudicitiæ, taliter pigmentatæ deum habebitis amatorem.*

m *Suas habeant Romanæ lascivias, purpurissa, ac cerussa ora perungant, fomenta libidinum, & corruptæ mentis indicia, vestrum ornamentum deus sit pudicitia virtutis studium. Bossus. Plautus.*

n *Sollicitiores de capitis sui decore quam de salute, inter pectinem & speculum diem perdunt, continuiores esse malunt quam honestiores & rempub. minas turbari curant quam comam. Seneca.*

tasticall

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tasticall huswife. How much better were it for our matrons to doe as she did, to goe civilly and decently, o *Honestæ mulieris instar quæ utitur auro pro eo quod est, ad ea tantum quibus opus est*, to use gold as it is gold, and for that use it serves, and when they need it, then to consume it in riot, begger their husbands, prostitute themselves, inveagle others, and peradventure damne their own soules? How much more would it be for their honour and credit? Thus doing, as *Hierome* said of *Blesilla*, p *Furius did not so triumph over the Gaules, Papyrius of the Samnites, Scipio of Numantia, as she did by her temperance; pulla semper veste, &c.* they should insult and dominere over lust, folly, vaine-glory, all such inordinate, furious and unruly passions.

o *Lucian.*

p *Non sic Furius de Gallis, non Papyrius de Samnitibus, Scipio de Numantia triumphavit, ac illa se vincendo in hac parte.*

But I am over tedious, I confesse, and whil'st I stand gaping after fine cloathes, there is another great allurement, (in the worlds eye at least) which had like to have stolne out of sight, and that is mony, *veniunt à dote sagittæ*, mony makes the match; † Μονὸν ἄργυρον βλέπουσιν: 'Tis like sauce to their meat, *cum carne condimentum*, a good dowry with a wife. Many men if they doe but heare of a great portion, a rich heire, are more mad then if they had all the beauteous ornaments, and those good parts Art and Nature can afford, they † care not for honesty, bringing up, birth, beauty, person; but for mony.

† *Anacreon.4. solum intuemur aurum.*

† *Affer tecum si vis vivere mecum.*

* *Theognis.*

* *Canes & equos (ô Cyrne) quærimus*
Nobiles, & à bonâ progenie,
Malam vero uxorem, maliq; patris filiam
Ducere, non curat vir bonus,
Modo ei magnam dotem afferat.
Our dogges and horses still from the best breed,
We carefully seeke, and well may they speed:
But for our wives, so they prove wealthy,
Faire or foule, we care not what they be.

If she be rich then she is faire, fine, absolute and perfect, then they burne like fire, they love her dearely, like pig and pye, and are ready to hang themselves if they may not have her. Nothing so familiar in these daies, as for a young man to marry an old wife, as they say, for a peece of good; *asinum auro onustam*; and though she be an old crone, and have never a tooth in her head, neither good conditions, nor good face, a naturall foole, but only rich, she shall have twenty young Gallants to be suiters in an instant. As she said in *Suetonius, non me, sed mea ambiunt*, 'tis not for her sake, but for her lands or mony; and an excellent match it were (as he added) if she were away. So on the other side, many a young lovely maid will cast away her selfe upon an old, doting, decrepit dizard,

† *Chaloner l. 9. de repub. Ang.*

† *Bis puer effœto quamvis balbutiat ore,*
Prima legit raræ tam culta roseta puellæ,

that is rheumatick and gouty, hath some twenty diseases, perhaps but one eye, one leg, never a nose, no haire on his head, wit in his braines, nor honesty, if he have land or r mony, she will have him before all other suiters, s *Dummodo sit dives barbarus ille placet.*

r *Uxorem ducat Danaen, &c.*

s *Ovid.*

If he be rich, he is the man, a fine man, and a proper man, shee'l goe to *Iacaktres* or *Tidore* with him; *Gelasimus de Monte aureo*, Sr *Giles Goose-*

cap,

cap, Sr *Amorous La-Foole*, shall have her. And as *Philemasium* in † *Aristanetus* told *Emmusus*, *absq; argento omnia vana*, hang him that hath no mony, *'tis to no purpose to talke of marriage without meanes*, * trouble me not with such motions, let others doe as they will, *Ile be sure to have one shall maintaine me fine and brave.* Most are of her minde, ‡ *De moribus ultima fiet Quæstio*, for his conditions, she shall enquire after them another time, or when all is done, the match made, and every body gone home. † *Lucians Lycia* was a proper young maid, and had many fine Gentlemen to her suiters; *Et hecles* a Senators sonne, *Melissus* a Merchant, &c. but she forsooke them all for one *Pasius* a base, hirsute, bald-pated knave; but why was it? *His father lately died and left him sole heire of his goods & lands.* This is not amongst your dust-wormes alone, poore snakes that will prostitute their soules for mony, but with this bait you may catch our most potent, puissant, and illustrious Princes. That proud upstart domineering Bishop of *Ely*, in the times of *Richard* the first, Vice-roy in his absence, as † *Nuburgensis* relates it, to fortify himselfe, and maintaine his greatnesse, *propinquarum suarum connubiis, plurimos sibi potentes, & nobiles devincire curavit*, married his poore kinswomen (which came forth of *Normandy* by droves) to the chiefest nobles of the land, and they were glad to accept of such matches, faire or foule, for themselves, their sonnes, nephewes, &c. *Et quis tam præclarum affinitatem sub spe magnæ promotionis non optaret?* Who would not have done as much for mony and preferment? as mine author addes. *Vortiger* king of *Britaine*, married *Rowena* the daughter of *Hengist* the *Saxon* Prince, his mortall enimy, but wherefore? she had *Kent* for her dowrie. *Iagello* the great Duke of *Lituania*, 1386, was mightily enamored on *Hedinga*, insomuch that he turned Christian from a Pagan, & was baptized himselfe by the name of *Vladislaus*, and all his subjects for her sake: but why was it? she was daughter and heire of *Poland*, and his desire was to have both kingdomes incorporated into one. *Charles* the great was an earnest suiter to *Irene* the Empresse, but, saith × *Zonarus*, *ob regnum*, to annexe the Empire of the East to that of the West. Yet what is the event of all such matches, that are so made for mony, goods, by deceipt, or for burning lust, *quos fœda libido coniunxit*, what followes? they are almost mad at first, but 'tis a meere flash, as chaffe and straw soon fired, burne vehemently for a while, yet out in a moment, so are all such matches made by those allurements of burning lust, where there is no respect of honesty, parentage, vertue, religion, edueation, and the like, they are extinguished in an instant, and instead of love, comes hate; for joy, repentance, and desperation it selfe. *Franciscus Barbarus* in his first book *de re uxoria* c. 5. hath a story of one *Philip* of *Padua* that fell in love with a common whore, and was now ready to runne mad for her; his father having no more sonnes, let him enjoy her, ɣ *but after a few daies, the young man began to loath, could not so much as endure the sight of her, and from one madnesse fell into another.* Such event commonly have all these lovers, and he that so marries, or for such respects, let him look for no better successe, then *Menelaus* had with *Helen*, *Vulcan* with *Venus*, *Theseus* with *Phædra*;

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† *Epist.* 14. *formam spectant alii per gratias, ego pecuniâ &c. ne mihi negotium facesse.*

* *Qui caret argento frustra utitur argumento.*

‡ *Juvenalis.*

† *Tom 4. merit. dial. multos amatores reiecit, quia pater eius nuper mortuus ac dominus ipse factus honorum omnium.*

† *Lib. 3. cap. 14 quis nobilium eo tempore, sibi aut filio aut nepoti, uxorem accipere cupiens, oblatam sibi aliquam propinquarum eius non acciperet obviis manibus? quarum turbam acciverat è Normannia in Angliam eius rei gratia*

u *Alexander Gaguinus Sarmat. Europ. descript.*

× *Tom. 3. annal.*

ɣ *Libido statim deferbuit, fastidium capit, & quod in ea tantopere adamavit abhorret, & ab aegritudine liberatus in angorem incidit.*

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Subsect. 4.

Importunity and opportunity of time, place, conference, discourse, singing, dancing, musicke, amorous tales, obiects, kissing, familiarity, tokens, presents, bribes, promises, protestations, teares, &c.

ALL these allurements hitherto are a farre off, and at a distance, I will come neater to those other degrees of Love, which are conference, kissing, dalliance, discourse, singing, dancing, amorous tales, objects, presents, &c. which as so many *Syrens* steal away the hearts of men and women. For as *Tatius* observes l. 2. [2] *It is no sufficient tryall of a maids affection by her eyes alone, but you must say something that shall be more available, and use such other forcible engins. Therefore take her by the hand, wring her fingers hard, and sigh withall, if shee accept this in good part, and seem not to be much averse, then call her Mistris, take her about the neck and kisse her, &c.* But this cannot be done except they first get opportunity of living, or comming together, ingresse, egresse, and regresse; letters and commendations may doe much, outward gestures and actions: but when they come to live neare one another, in the same street, village, or together in an house, love is kindled on a sudden. Many a serving man by reason of this opportunity and importunity, inveagles his Masters daughter, many a Gallant loves a Dowdy, many a gentleman runnes upon his wives maids, many Ladies dote upon their men, as the Queene in *Arioste* did upon the dwarfe, many matches are so made in hast, and they compelled as it were by † necessity so to love, which had they been free, come in company of others, seen that variety which many places afford, or compared them to a third, would never have looked one upon another. Or had not that opportunity of discourse and familiarity been offered, they would have loathed those and contemned, whom for want of better choice and other objects, they are fatally driven on, and by reason of their hot blood, idle life, full diet, &c. are forced to dote upon them that come next. And many times those which at the first sight cannot fancy or affect each other, but are harsh and ready to disagree, offended with each others carriage, like *Benedict* and *Beteris* in the * Comedy, & in whom they finde many faults, by this living together in a house, conference, kissing, colling, and such like allurements, begin at last to dote insensibly one upon another.

It was the greatest motive that *Potiphars* wife had to dote upon *Ioseph*, and [2] *Clitiphon* upon *Leucippe* his unkles daughter, because the plague being at *Bizance*, it was his fortune for a time to sojourne with her, to sit next her at the table, as he telleth the tale himselfe in *Tatius lib.* 2. (which though it be but a fiction, is grounded upon good observation, & doth well expresse the passions of lovers,) he had opportunity to take her by the

2. *De puellæ voluntate periculum facere solis oculis non est satis, sed efficacius aliquid agere oportet, ibiq; etiam machinam alteram adhibere: itaq; manus tange, digitos constringe, atq; inter stringendum suspira, si hæc agentem æquo se animo feret, neq; facta hujusmodi aspernabitur, tum vero dominam appella, cuiusq; collum suaviare.*

† Hungry dogs will eat dirty puddings.

* *Shakespeare.*

2. *Tatius lib.* 1.

the hand, and after a while to kisse, and handle her pappes,&c. [b] which made him almost mad. *Ismenius* the Orator makes the like confession in *Eustathius lib.1.* when he came first to *Sosthenes* house, and sate at table with *Cratistes* his friend, *Ismene Sosthenes* daughter, waiting on them *with her breasts open, armes halfe bare,*

* *Nudapedem, discincta sinum, spoliata lacertos*, after the *Greek* fashion in those times,——* *nudos media plus parte lacertos*, as *Daphne* was when she fled from *Phœbus* (which moved him much) was ever ready to give attendance on him, to fill him drink, her eyes were never off him, *rogabundi oculi*, those speaking eyes, courting eyes, enchanting eyes; but shee was still smiling on him, and when they were risen, that shee had gotten a little opportunity, [c] *she came and drank to him, and with all trod upon his toes, and would come and goe, and when shee could not speak for the company, she would wring his hand*, and blush when she met him: and by this meanes first she overcame him (*bibens amorem hauriebam simul*) shee would kisse the cup and drink to him, and smile, *& drink where he drank on that side of the cup*, by which mutuall compressions, kissings, wringing of hands, treading of feet, &c. *Ipsam mihi videbar sorbillare virginem*, I sipt and sipt, and sipt so long, till at length I was drunk in love upon a sudden. *Philocharinus* in † *Aristænetus*, met a faire maid by chance, a meer stranger to him, he looked back at her, she looked back at him againe, and smiled withall.

* *Ille dies lethi primus, primusq; malorum*
Causa fuit——

It was the sole cause of his farther acquaintance, & love that undid him

* *O nullis tutum credere blanditiis.*

This opportunity of time and place, with their circumstances are so forcible motives, that it is unpossible almost for two young folks equall in yeares to live together, and not be in love, especially in great houses, Princes Courts, where they are idle *in summo gradu*, fare well, live at ease, and cannot tell otherwise how to spend their time.

[d] *Illic Hippolitum pone, Priapus erit.*

Achilles was sent by his mother *Thetis*, to the Iland of *Scyros* in the *Ægean* Sea (where *Lycomedes* then raigned) in his nonage to be brought up, to avoid that hard destiny of the Oracle (he should bee slaine at the siege of *Troy*:) and for that cause was nurtured in *Gynæco*, amongst the Kings children in a womans habit; but see the event? He compresst *Deidamia* the Kings faire daughter, and had a fine sonne called *Pyrrhus* by her *Peter Abelhardus* the Philosopher, as he tells the tale himselfe, being set by *Fulbertus* her unkle, to teach *Heloniſſa* his lovely neice, and to that purpose sojourned in his house, and had committed *agnam tenellam famelico lupo*, I use his own words, he soone got her good will, *plura erant oscula quam sententiæ*, and he read more of love then any other Lecture, such pretty feats can opportunity plea; *primum domo conjuncti, inde animis, &c.* But when as I say, *nox, vinum, & adolescentia*, youth, wine, and night, shall concurre *nox amoris & quietis conscia*, 'tis a wonder they bee not all plunged over head and eares in love, for youth is *benigna in amorem, & prona materies*, a very combustible matter, *Naphthe* it selfe, the fuell

[b] *In mammarum tractatu. non aspernanda inest jucunditas, & attrectatus, &c.* * *Mantuan.*

* *Ovid. 1. Met*

[c] *Manus ad cubitum nuda, coram astans fortius intuita Tenuem de pectore spiritum ducens, digitū meum pressit, & bibens pedem pressit, mutuæ compressiones corporum, labiorum commixtiones, pedum connexiones, &c. Et bibit eodem loco, &c..*

† *Epist.4. Respexi, respexit & illa subridens, &c.*

* *Vir. Æn.4.*

* *Propertius.*

[d] *Ovid. amor. lib.2. eleg.2.*

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of loves fire, and most apt to kindle it. If there be leaven servants in an ordinary house, you shall have three couple in some good liking at least, & amongst idle persons how should it be otherwise? *Living at* † *Rome*, saith *Aratine's Lucrètia, in the flowre of my fortunes, rich, faire, young, & so well brought up, my conversation, age, beauty, fortune, made all the world admire and love me.* Night alone, that one occasion is enough to set all on fire, & they are so cunning in great houses, that they make their best advantage of it: Many a Gentlewoman, that guilty to her selfe of her imperfections, paintings, impostures, will not willingly be seen by day, but as [e] *Castilio* noteth, in the night, *Diem ut glis odit, tædarum lucem super omnia mavult*, She hates the day like a dor-mouse, and above all things loves torches and candle-light, and if she must come abroad in the day, shee covets, as † in a Mercers shop, a very obfuscate and obscure sight. And good reason she hath for it: *Nocte latent mendæ*, and many an amorous gull is fetched over by that meanes. *Gomesius lib. 3. de sale gen. c. 22.* gives instance in a *Florentine* Gentleman, that was so deceived with a wife, she was so radiently set out with rings and jewels, lawnes, scarfes, laces, gold, spangles, and gaudy devices, that the young man took her to be a Goddesse (for he never saw her but by torchlight) but after the wedding solemnities, whē as he viewed her the next morning without her tiesr, and in a cleare day, she was so deformed, a leane, yellow, riveld, &c. such a beastly creature in his eyes, that he could not endure to look upon her. Such matches are frdquently made in *Italy*, where they have no other opportunity to wooe but when they goe to Church, or, as [f] in *Turkie*, see them at a distance, they must enterchange few or no words, till such time they come to be married, and then as *Sardus lib. 1. cap. 3. de morb. gent.* and [g] *Bohemus* relate of those old *Lacedemonians, the Bride is brought into the chamber, with her haire girt about her, the Bridegroome comes in, and unties the knot, and must not see her at all by day-light, till such time as hee is made a father by her.* In those hotter countries these are ordinary practises at this day, but in our Northerne parts amongst *Germans, Danes, French*, and *Britaines*, the Continent of *Scandia* and the rest, wee assume more liberty in such causes, we allow them, as *Bohemus* saith, to kisse comming and going, *& modo absit lascivia, in cauponam ducere*, to talke merrily, sport, play, sing and dance, so that it be modestly done, goe to the Ale-house and Tavern together. And 'tis not amisse, though [h] *Chrysostome, Cyprian, Hierome*, and some other of the Fathers speak bitterly against it: but that is the abuse which is commonly seen at some drunken matches, dissolute meetings, or great unruly feasts. [i] *A young pittivanted, trim-bearded fellow*, saith Hierom, *will come with a company of complements, and hold you up by the arme as you goe, and wringing your fingers, will so be entised, or entise: one drinks to you, another embraceth, a third kisseth, and all this while the fidler plaies or sings a lascivious song; a fourth singles you out to dance, [k] one speakes by becks and signes, and that which he dares not say, signifies by passions: amongst so many and so great provocations of pleasure, lust conquers the most hard and crabbed minds, and scarce can a man live honest, amongst feastings, and sports, or at such great meetings.* For as hee

goes

Romæ viuens flore fortunæ, & opulentiæ meæ, ætas, forma, gratia conversationis maxime me fecerüt expetibilem, &c.

[e] *De aulic. lib. 1. fol. 63.*

† *Vt adulterini mercatorum panni.*

[f] *Busbeq. epist.*

[g] *Paranympha in cubiculum § adducta a capillos ad cutem referebat sponsus inde ad eā ingressus cingulum solvebat, nec prius sponsam aspexit interdiu quam ex ita factus esset pater.*

[h] *Serm. cont. concub.*

[i] *Lib. 2. epist. ad filium, & virginem & matrem viduā epist. 10. dabit tibi barbatulus quispiam manum sustentabit lassam & pressis digitis aut tentabit aut tentabit, &c.*

[k] *Loquetur alium nutibus, et quicquid metuit dicere, significabit affectibus. Inter has tantas voluptatum illecebras etiā ferreas mentes tibidio domat. Difficilè inter epulas servatur pudicitia.*

goes on,[l] *she walkes along and with the ruffling of her cloathes, makes men look at her, her shooes creek, her pappes tied up, her waste pulled in to make her look small, shee is straight girded, her haires hang loose about her eares, her upper garment sometime falls, and sometimes tarryes to shew her naked shoulders, and as if she would not be seen, she covers that in all hast, which voluntarily she shewed.* And not at Feasts, Playes, Pageants, and such assemblies,[m] but as *Chrysostome* objects, these tricks are put in practise, *at Service time in Churches, and at the Communion it selfe.* If such dumb shews, signes, and more obscure significations of Love can so move, what shall they doe that have full liberty to sing, dance, kisse, coll, to use all manner of discourse & dalliance! What shall he doe that is beleagred of all sides?

† *Quem tot, tam roseæ petunt puellæ,*
Quem cultæ cupiunt nurus, amorq;
Omnis undiq; & undecunq; & usq;,
Omnis ambit Amor, Venusq; Hymenq;:

After whom so many Rosie maids enquire,
Whom dainty Dames and loving wights desire,
In every place, still, and at all times sue,
Whom Gods and gentle Goddesses doe wooe.

How shall he containe? The very tone of some of their voices, a pretty pleasing speech, an affected tone they use, is able of it selfe to captivate a young man; but when a good wit shall concurre, Art and eloquence, fascinating speech, pleasant discourse, sweet gestures, the *Syrens* themselves cannot so inchant.[n] *P. Iovius* commends his *Italian* Country-women, to have an excellent faculty in this kinde, aboue all other nations, and amongst them the *Florentine* Ladies: some prefer *Roman* and *Venetian* Curtesans, they have such pleasing tongues, & such[o] elegancy of speech, that they are able to overcome a Saint,

Pro facie multis vox sua lena fuit. *Tantâ gratiâ vocis famam conciliabat*, saith *Petronius* in his fragment of pure impurities, I mean his *Satyricon, tam dulcis sonus permulcebat aëra, ut putares inter auras cantare Syrenum concordiam*, Shee sang so sweetly that shee charmed the Ayre, and thou wouldst have thought thou hadst heard a consort of *Syrens. O good God, when* Lais *speakes, how sweet it is! Philocolus* exclaimes in *Aristenætus.* To heare a faire young Gentlewoman play upon the Virginals, Lute, Viall, and sing to it, which as *Gellius* observes *lib. 1. cap. 11.* are *lascivientium delitiæ*, the chiefe delights of Lovers, must needs be a great entisement. *Parthenis* was so taken,

Mî vox ista avidâ haurit ab aure animam:

O sister *Harpedona* (she laments) I am undone,† *how sweetly hee sings, Ile speake a bold word, he is the properest man that ever I saw in my life: O how sweetly he sings, I dye for his sake, O that he would loue me againe!* If thou didst but heare her sing, saith[p] *Lucian, thou wouldst forget Father and mother, forsake all thy friends, & follow her. Helena* is highly commended by[q] *Theocritus* the Poet, for her sweet voice and musick; none could play so well as shee, and *Daphnis* in the same *Edyllion*,

Quam tibi os dulce est, & vox amabilis ô Daphni,
Iucundius est audire te canentem, quàm mellingere!

[l] *Clamore vestium ad se iuvenes vocat capilli fasciolis comprimũtur crispati, cingulo pectus arctatur, capilli vel in frontem, vel in aures defluunt palliolum interdum cadit, ut nudet humeros, & quasi videri noluerit, festinãs celat, quod volens detexerit.*

[m] *Serm. conc. concub. In sancto & reverendo sacramentorum tẽpore multas occasiones, ut illis placeant, qui eas videns præbent.*

[n] *Descr. Brit.*

† *Pont. Baia. l. 1.*

[o] *Res est blãda canor, discunt cantare puellæ pro facie & c. Ovid. 3. de art. amãdi.*

† *Epist. l. 1. Cũ loquitur Lais, quanta, O dii boni, vocis eius dulcedo!*

† *Aristenætus lib. 2. epist. 5. Quam suavè canit, verbum audax dixi, omnium quos vidi formosissimus, utinam amare me dignetur!*

[p] *Imagines, si cantantẽ audieris ita demulcebere, ut parentũ & patriæ statim obliviscaris.*

[q] *Edyl. 18. neq; sane ulla sic Cytharam pulsare novit;*

480 How sweet a face hath *Daphne*, how lovely a voice!
Hony it selfe is not so pleasant in my choice.

A sweet voice and musick are powerfull enticers. Those *Samian* singing wenches, *Aristonica*, *Onanthe* and *Agathocleia*, *regiis diadematibus insultarunt*, insulted over Kings themselves, as † *Plutarch* contends,

Centum luminibus cinctum caput Argus habebat,

Argus had an hundred eyes, all so charmed by one silly pipe, that he lost his head. *Clitiphon* complaines in ‖ *Tatius* of *Leucippes* sweet tunes, *hee heard her play by chance upon the Lute*, and sing a pretty song *to it in commendations of a Rose*, out of old *Anacreon* belike,

Rosa honor decusq; florum,
Rosa flos odorq; divum,
Hominum Rosa est voluptas
Decus illa Gratiarum,
Florente amoris horâ,
Rosa suavium Dionis, &c.
Rose the faireſt of all flowres,
Rose delight of higher powers,
Rose the joy of mortall men,
Rose the pleasure of fine women,
Rose the Graces ornament,
Rose *Dionis* sweet content.

To this effect the louely Virgin with a melodious aire upon her golden-wired Harp or Lute, I know not well whether, plaid and sang, and that transported him beyond himselfe, *and that ravished his heart*. It was *Iasons* discourse as much as his beauty, or any other of his good parts, which delighted *Medæa* so much.

——— § *Delectabatur enim*
Animus simul formâ, dulcibusq; verbis.

It was *Cleopatræs* sweet voice, and pleasant speech, which inveagled *Anthony*, above the rest of her entisements.

Verba ligant hominum, ut Taurorum cornua funes,

as Bulls hornes are bound with ropes, so are mens hearts with pleasant words. *Her words burn as a fire, Eccles. 9. 10. Roxolana* bewitched *Solyman* the magnificent; and *Shores* wife by this engine overcame *Edward* the fourth, ‖ *Omnibus unâ omnes surripuit Veneres.* The wife of *Bath* in *Chaucer* confesseth all this out of her experience.

Some folke desire vs for riches.
Some for shape, some for fairenesse,
Some for that she can sing or dance,
Some for gentlenesse, or for dalliance.

† *Petet Aretines Lucretia* telleth as much and more of her selfe, *I counterfeited honesty, as if I had been* virgo virginissima, *more then a vestall virgin, I looked like a wife, I was so demure and chast, I did adde such gestures, tunes, speeches, signes and motions upon all occasions, that my spectators and auditors were stupified, enchanted, fastned all to their places, like so many stocks and stones.* Many silly Gentlewomen are fetched over in like sort, by a company of gulles and swaggering companions, that frequently be-

ly

† *Amatorio Dialogo.*

‖ *Puellam Cythara canentem vidimus.*

§ *Apollonius. Argonaut. l. 3.*

‖ *Catullus.*

† *Parnodidascalo dial. Ital. Lat. interp. Iasper Barbio Germ. Fingebam honestatem plusquam virginis vestalis intuebar oculo uxorio, addebam gestus, &c.*

ly noblemens favours, ruming *Coribantiasmi*, Thrasonean *Rhadomantes* or *Bombomachides*, that have nothing in them but a few plaiers ends and complements, vaine braggadocians, impudent intruders, that can discourse at table of Knights and Lords combats, like † *Lucians Leontiscus*, of other mens travels, braue adventures, & such common triviall newes, ride, dance, sing old ballet tunes and wear their cloathes in fashion, with a good grace; a fine sweet gentleman, a proper man, who could not love him! Shee will have him though all her friends say no, though she beg with him. Some againe are incensed by reading amorous toies, *Amadis de Gaul, Palmarin de Oliva, the Knight of the sunne, &c.* or hearing such tales of [u] lovers, descriptions of their persons, lascivious discourses, such as *Astyanassa, Helenas* waiting woman, by the report of *Suidas*, writ of old, *de variis concubitus modis*, and after her *Philenis* and *Elephantine*; or those light tracts of † *Aristides Milesius* (mentioned by *Plutarch*) and found by the *Persians*, in *Crassus* army amongst the spoiles, *Aretines* Dialogues, with ditties, Love songs, &c. must needs set them on fire, with such like pictures, as those of *Aretine*, or wanton objects in what kinde soever; *no stronger engine then to heare or read of love toies, fables and discourses* ([x] one saith) *and many by this meanes are quite mad.* At *Abdera* in *Thrace* (*Andromeda* one of *Euripedes* Tragedies being plaied) the spectators were so much moved with the object, and those patheticall love speeches of *Perseus* amongst the rest, *O Cupido Prince of God and men, &c.* that every man almost a good while after spake pure Iambicks, and raved still on *Perseus* speech, *O Cupido Prince of God and men.* As Car-men, Boyes and Prentises, when a new song is published with us, goe singing that new tune still in the streets, they continually acted that Tragicall part of *Perseus*, and in every mans mouth was *O Cupido*, in every street, *O Cupido*, in every house almost, *O Cupido Prince of God and men*, pronouncing still like stage players, *O Cupido*, they were so possessed all with that rapture, and thought of that patheticall love speech, they could not a long time after forget, or drive it out of their mindes, but *O Cupido Prince of God and men*, was ever in their mouthes. This belike made *Aristotle Polit. lib. 7. cap.* 18. forbid young men to see Comœdies, or to heare amorous tales.

* *Hæc igitur Iuvenes nequam facilesq; puellæ*
Inspiciant ——— let not young folkes meddle at all with such matters. And this made the *Romanes* as † *Vitruvius* relates, put *Venus* temple in the Suburbes, *extra murum, ne adolescentes veneriis insuescant*, to avoid all occasions and objects. For what will not such an object doe? *Ifwenius* as he walked in *Sosthenes* garden, being now in love, when he saw so many [y] lascivious pictures, *Thetis marriage*, and I know not what, was almost beside himselfe. And to say truth, with a lascivious object who is not moved, to see others dally, kisse, dance? And much more when he shall come to be an Actor himselfe.

To kisse and to be kissed, which amongst other lascivious provocations, is as a burden in a song, and a most forcible battery, as infectious, † *Xenophon* thinkes, as the poison of a spider; a great allurement, a fire it selfe

† *Tom. 1. dial. meri.*

[u] *Amatoria scruo vehemens vehementis cupiditatis imitatio est, Tatius l. 1.*

† *De luxuria & delitiis Compositi.*

[x] *Æneas Sylvius. Nulla machina validior quã lectio lasciuæ historiæ sæpe etiam huiusmodi fabulis ad furorem incenduntur.*

* *Martial. lib. 4.*

† *Lib. 1. c. 7.*

[y] *Eustathius l. 1. Picturæ parant animum ad Venerem &c. Horatius ad res venereas intemperanti or traditur, nam cubiculo suo sic speculata dicitur habuisse dispositã, ut quocunq; respexisset imaginem coitus referrent. Suetonius vit. eius.*

† *Osculum ut phylacterium inficit.*

482 selfe, *proœmium aut anticœnium*, the prologue of burning lust (as *Apuleius* addes) lust it selfe,

z *Venus quintâ parte sui nectaris imbuit.*

A strong assault, that conquers Captaines, and those all commanding forces, (a *Domasq; ferro sed domaris osculo*)

† *Aretines Lucretia*, when shee would in kindnesse overcome a suter of hers, and have her desire of him, *took him about the neck and kissed him againe and againe*, and to that, which she could not otherwise effect, she made him so speedily and willingly condescend. And 'tis a continuall assault, ——— b *hoc non deficit incipitq; semper*, alwaies fresh, and ready to c begin as at first, *basium nullo fine terminatur, sed semper recens est*, and hath a fiery touch with it.

——— d *Tenta modò tangere corpus,*
Iam tua mellifluo membra calore fluent.

Especially when they shall be lasciviously given, as he feelingly said, & *me pressulùm deosculata Fatis, Catenatis lacertis,* † *Obtorto valgitèr labello.*

* *Valgiis suaviis,*
Dum semiulco suavio,
Meam puellam suavior,
Anima tunc ægra & saucia
Concurrit ad labia mihi.

The soule and all is moved, f *Iam pluribus osculis labra crepitabant, animarum quoq; mixturam facientes, inter mutuos complexus animas anhelantes:* g *Hæsimus calentes,*
Et transfudimuus hinc & hinc labellis,
Errantes animas, valete curæ.

They breath out their soules and spirits together with their kisses, saith h *Balthasar Castilio, change hearts and spirits, and mingle affections as they doe kisses, and it is rather a connection of the minde, then of the body.* And although these kisses be delightsome and pleasant, *Ambrosian* kisses,

† *Suaviolum dulci dulcius Ambrosiâ,*

such as i *Ganymedes* gave *Iupiter, Nectare suavius*, sweeter then * Nectar, Balsome, honny, k *Oscula merum amorem stillantia*, Love dropping kisses; for

The Gilliflowre, the Rose is not so sweet,
As sugred kisses be when Lovers meet:

Yet they leave an irksome impression, like that of aloes or gaul,

† *Vt mî ex Ambrosiâ mutatum iam foret illud*
Suaviolum, tristi tristius Helleboro.

At first Ambrose it selfe was not sweeter,
At last black Hellebor was not so bitter.

They are deceiptfull kisses,

* *Quid me mollibus implicas lacertis*
Quid fallacibus osculis inescas? &c.

Why dost within thine armes me lap,
And with false kisses me intrap?

They are destructive, and the more the worse:

l *Et quæ me perdunt, oscula mille dabat,*

They are the bane of these miserable Lovers. There be honest kisses, I deny

z *Hor.*

a *Hensius.* † *Applico me illi proximiùs & spisse deosculata sagum peto.*

b *Petronius catalect.* c *Catullus ad Lesbiam: da mihi basia mille, deinde centum, &c.* d *Petronius.* e *Apuleius l. 10. & Catalect.* † *Petronius.* * *Apuleius.*

f *Petronius Proselios ad Circen.* g *Petronius.* h *Animus coniungitur, & spiritus etiam noster per osculum effluit, alternatim se in utriusq; corpus infundentes commiscent; Animæ potius quam corporis connectio.* i *Lucian. Tom. 4.* † *Catullus.* * *Non dat basia dat Nera nectar, dat roret animæ suaveolentes, dat nardum, Thymumq; Cinnamumq; & mel. &c. Secundus bas. 4.* k *Eustathius l. 4.* † *Catullus.* * *Buchanan.* l *Ovid. art. am. Eleg. 18.*

deny not, *osculum charitatis*, friendly kisses, modest kisses, *Vestall* virgin-kisses, officious and ceremoniall kisses, &c. *Osculi sensus, brachiorum amplexus*, kissing and embracing are proper gifts of nature to a man: but these are too lascivious kisses,

[m] *Implicuitq; suos circum mea colla lacertos, &c.* too continuate, and too violent, [n] *Brachia non hederæ, non vincunt oscula conchæ;* [o] they cling like Ivy, close as an Oyster, bill as Doves, meretricious kisses, biting of lipps, *cum additamento: Tam impresso ore* (saith † *Lucian*) *ut vix labia detrahant, inter deosculandum mordicantes, tum & os aperientes quoq; & mammas attrectantes, &c.* such kisses as she gave to *Gyton, innumera oscula dedit non repugnanti puero, cervicem invadens*, innumerable kisses, &c. More then kisses, or too homely kisses: as those that P he spake of, *Accepturus ab ipsa Venere. 7. suavia &c.* with such other obscenites that vaine lovers use, which are abominable and pernitious. If as *Peter de Ledesmo cas. cons.* holds, every kisse a man giues his wife after marriage, be *mortale peccatum*, a mortall sinne, or that of * *Hierome Adulter est quisquis in uxorem suam ardentior est amator*, or that of *Thomas Secund. Secund. quæst. 154. artic. 4. contactus & osculum sit mortale peccatum*, or that of *Durand. Rational. lib. 1. cap. 10. abstinere debent Coniuges à complexu, toto tempore quo solennitas nuptiarum interdicitur*, what shall become of all such q immodest kisses and obscene actions, the forerunners of brutish lust, if not lust it selfe! What shall become of them, that often abuse their owne Wives? But what have I to doe with this?

That which I aime at, is to shew you the progresse of this burning lust: to epitomise therefore all this which I have hitherto said, with a familiar example out of that elegant *Musæus*; observe but with me those amorous proceedings of *Leander* and *Hero*: They began first to looke one on the other with a lascivious looke,

Obliquè intuens inde nutibus,———
Nutibus mutuis inducens in errorem mentem puellæ.
Et illa è contra nutibus mutuis juvenis
Leandri quod amorem non renuit &c. Inde
Adibat in tenebris tacitè quidem stringens
Roseos puellæ digitos, ex imo suspirabat
Vehementer——— Inde
Virginis autem bene olens collum osculatus,
Tale verbum ait amoris ictus stimulo,
Preces audi & amoris miserere mei, &c.
Sic fatus recusantis persuasit mentem puellæ,
With becks and nods he first began,
To try the wenches minde,
With becks and nods and smiles againe
An answer he did finde.
And in the darke he took her by the hand,
And wrung it hard, and sighed grievously,
And kiss'd her too, and wo'd her as he might,
With pitty me sweet heart or else I dye,

m *Ovid.*
n *Cum capita lisent solitis morsiunculis, & cum mammillarum pressiunculis. Lip. od ant. lec. lib. 3.*
† *Tom. 4. dial. meretr.*
o *Apulcius Milesi. 6. Et unam blanditiis linguæ admulsum longe mellitum & post lib. 11. Arctius eam complexus capi suaviari iamq; pariter patentis oris inhalitu cinnameo, & occursantis linguæ illisu nectareo &c.*
* *Lib. 1. adversus Iovin. cap. 30.*
q *Oscula qui sumpsit, si non & cætera sumpsit, & ci*

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And with such wordes and gestures as there past,
He wonne his Mistris favour at the last.

The same proceeding is elegantly described by *Apollonius* in his Argonauticks, betwixt *Iason* and *Medea*, by *Eustathius* in the ten bookes of the loves of *Ismenius* and *Ismene*, *Achilles Tatius* betwixt his *Clitophon* and *Leucippe*; *Chaucers* neat poeme, of *Troilus* and *Cressеide*, and in that notable tale in *Petronius* of a Souldier and a Gentlewoman of *Ephesus*, that was so famous all over *Asia* for her chastity, and that mourned for her husband: the Souldier woed her with such Rhetoricke as Lovers use to doe, *--placitone etiam pugnabis amori, &c.* at last, *frangi pertinaciam passa est*, he got her good will, not only to satisfy his lust, [r] but to hang her dead husbands body on the crosse, which he watched, instead of the theeves that was newly stolne away, whilest he woo'd her in her Cabin. These are tales you will say, but they have most significant Moralls, and doe well expresse those ordinary proceedings of doting Lovers.

r *Corpus placuit mariti sui tolli ex arca, atq; illi quæ vocabat cruci adfigi.*

Many such allurements there are, Nods, Iests, Winkes, Smiles, Wrastlings, Tokens, Favours, Symbols, Letters, Valentines, &c. For which cause belike, *Godfridus lib. 2. de amor.* would not have women learne to write. Many such provocations are used when they come in presence, [†] they will and will not.

† *Novi ingenium mulierum, nolunt ubi velis, ubi nolis cupiunt ultrò. Ter. Eunuc. act. 4. sc. 7.*

Malo me Galatea petit lasciva puella,
Et fugit ad salices & se cupit ante videri.
My Mistris with an apple wooes me,
And hastely to covert goes,
To hide her selfe, but would be seen
With all her heart before God knowes.

Hero so tripped away from *Leander* as one displeased,

[a] *Yet as she went full often lookt behinde,*
And many poore excuses did she finde,
To linger by the way, ——

a *Marlo.*

but if he chance to overtake her, she is most averse, nice and coy,

Denegat & pugnat sed vult super omnia vinci,
She seemes not wonne, but wonne she is at length,
In such warres women use but halfe their strength,

b *Pornodidascalo dial. Ital. Latin. donat. à Gasp. Barthio Germano, quanquam natura, & arte erant formosissima, isto tamen astu tanto speciosior videbar, quod enim oculus cupitum ægrè præbetur, multo magis affectus humanos incendit.*

Sometimes they lye open and are most tractable and comming, apt, yeelding and willing to embrace, to take a greene gowne, with that Shepardesse in *Theocritus Eidyl. 27.* to let their Coates, &c. to play & dally, at such seasons, and to some, as they spy their advantage; and then coy, close againe, so nice, so surly, so demure, you had much better tame a colt, catch or ride a wild horse, then get her favour, or win her love, not a look, not a smile, not a kisse for a kingdome. [b] *Aretines Lucretia* was an excellent Artisan in this kinde, as she tells her owne tale, *Though I was by nature and art most beautifull and faire, yet by these tricks I seem'd to be farre more amiable then I was. For that which men earnestly seeke and cannot attaine, drawes on their affection with a most furious desire.* I had a sutor lov'd mee dearely (saith shee) and the [c] more he gave mee, the more eagerly he woed mee, the more I seem'd to neglect, to scorne him, and which I commonly gave others, I would not let him see mee,

c *Quo maioribus me donis propitiabat, eo picioribus illum modis tractabam, ne basium impetravit, &c.*

converse

converse with me, no not have a kisse. To gull him the more and fetch him over (for him only I aymed at) I personated mine own servant to bring in a present from a Spanish Count, whilst he was in my company, as if he had been the Counts servant, which he did excellently well performe:[d] *Comes de monte Turco my Lord and Master, hath sent your Ladiship a small present, and part of his hunting, a peece of Venison, a Phesant, a few Partriges, &c. (all which she bought with her own mony) commends his love and service to you, desiring you to accept of it in good part, and he means very shortly to come and see you.* With all she shewed him rings, gloves, scarfes, coronets, which others had sent her, when there was no such matter, but only to circumvent him.[e] By these meanes (as shee concludes) I *made the poore Gentleman so mad, that he was ready to spend himselfe, and venture his dearest blood for my sake. Philinna* in[f] *Lucian*, practised all this long before, as it shall appeare unto you by her discourse, for when *Diphilus* her sweet-heart came to see her (as his daily custome was) she frowned upon him, would not vouchsafe him her company, but kissed *Lamprias* his corrivall, at the same time[g] before his face: but why was it? To make him (as shee telleth her mother that chid her for it) more jealous; to whetten his love, to come with a greater appetite, and to know that her favour was not so easie to be had. Many other trickes she used besides this (as she there confesseth) for she would fall out with and anger him of set purpose, pick quarrels upon no occasion, because she would be reconciled to him againe. *Amantium iræ amoris redintegratio*, as the old saying is, the falling out of lovers is the renuing of love; and according to that of *Aristenætus, iucundiores amorum post iniurias delitiæ* love is increased by injuries, as the Sun beames are more gratious after a cloude. And surely this Aphorisme is most true, for as *Ampelis* informs *Crisis* in the said *Lucian*,[h] *If a lover be not iealous, angry, waspish, apt to fall out, sigh and sweare, he is no true lover.* To kisse and coll, hang about her neck, protest, sweare and wish, are but ordinary symptomes, *incipientis adhuc & crescentis amoris signa*, but if he be iealous, angry, apt to mistake, &c. *benè speres licet*, sweet sister he is thine own, yet if you let him alone, humour him, please him, &c. and that he perceive once he hath you sure without any corrivall, his loue will languish, & he will not care so much for you. Hitherto (saith he) can I speak out of experience; *Demophantus* a rich fellow, was a suiter of mine I seem'd to neglect him, and gave better entertainment to *Calliades* the painter before his face, *principio abiit, verbis me insectatus*, at first he went his way all in a chafe, cursing and swearing, but at last he came submitting himselfe, vowing and protesting that he loved me most dearely, I should have all hee had, and that hee would kill himselfe for my sake. Therefore I advise thee (deere sister *Crisis*) and all maids, not to use your suiters overkindly, *insolentes enim sunt hoc cùm sentiunt*, 'twill make them proud and insolent, but now and then reject them, estrange thy selfe, *& si me audies semel atq; iterum exclude*, shut him out of dores once or twice, let him dance attendance, follow my counsell, and by this meanes[i] you shall make him mad, come off roundly, stand to any conditions, and doe whatsoever you will have him. These are the ordinary practices; yet in the said *Lucian*, *Melissa* me

[d] *Comes de monte Turco Hispanus has de Venatione suã partes misit, suffitq; per amanter orare, ut hoc qualecunq; donum suo nomine accipias.*

[e] *His artibus hominem ita excantabã, ut pro me ille ad omnia paratus &c.*

[f] *Tom. 4. dial. merit.*

[g] *Relicto illo, ægre ipsi interim faciens, et omnino difficilis.*

[h] *Si quis enim nec Zelotypus irascitur, nec pugnat aliquando amator, nec perjurat, non est habendus amator, &c. Totus hic ignis Zelotypia constat, &c. maximi amores inde nascuntur. Sed si persuasum illi fuerit te solum habere, elanguescit illico amor suus.*

[i] *Venientem videbis ipsum denuo inflammatum & prorsus insanientem.*

486 thinks, had a trick beyond all this; for when her suiter came coldly on, to stirre him up, she writ one of his cortivals names and her own in a paper, *Melissa amat Hermotimum, Hermotimus Melissam*, causing it to bee stuck upon a post, for all gazers to behold, and lost it in the way where he used to walk; which when the silly novice perceaved, *statim ut legit credidit*, instantly apprehended it was so, came raving to mee, &c. [k] *and so when I was in despaire of his loue, foure moneths after I recovered him againe. Eugenia* drew *Timocles* for her Valentine, and wore his name a long time after in her bosome; *Camana* singled out *Pamphylus* to dance, at *Mysons* wedding (some say) for there shee saw him first; *Felicianus* overtook *Celia* by the high way side, offered his service, thence came farther acquaintance, and thence came love. But who can repeat halfe their devises? What *Aratine* experienced, what conceited *Lucian*, or wanton *Aristenætus*? They will deny and take, stiffely refuse, and yet earnestly seeke the same, repell to make them come with more eagernesse, fly from if you follow, but if averse, as a shaddow they will follow you againe, *fugientem sequitur, sequentem fugit*; with a regaining retrait, a gentle reluctancy, a smiling threat, a pretty pleasant peevishnesse, they will put you off, and have a thousand such severall entisements. For as he saith,

[t] *Non est forma satis, nec quæ vult bella videri,*
Debet vulgari more placere suis.
Dicta, sales, lusus, sermones, gratia, risus,
Vincunt naturæ candidioris opus.

'Tis not enough though she be faire of hewe,
For her to use this vulgar complement,
But pretty toyes and jests, and sawes and smiles,
As far beyond what beauty can attempt.

[u] For this cause belike *Philostratus* in his Images, makes divers loves, *some young, some of one age, some of another, some winged, some of one sexe, some of another, some with torches, some with golden apples, some with darts, ginnes, snares, and other engins in their hands*, as *Propertius* hath prettily painted them out, *lib.2. & 29.* and which some interpret, divers entisements, or divers affections of Lovers, which if not alone, yet joyntly may batter and overcome the strongest constitutions.

It is reported of *Decius*, and *Valerianus*, those two notorious persecutors of the Church, that when they could enforce a young Christian by no meanes (as [x] *Hierom* records) to sacrifice to their Idols, by no torments or promises, they took another course to tempt him: they put him into a faire Garden, and set a young Curtesan to dally with him, [y] *shee took him about the neck and kissed him, and that which is not to bee named, manibus ſq; attrectare, &c.* and all those entisements which might be used, that whom torments could not, Love might batter and beleager. But such was his constancy, she could not overcome, and when this last engine would take no place, they left him to his own waies. At [z] *Barclye* in *Gloceſter-ſhiere*, there was in times past a Nunnery (saith *Gualterus Mapes*, an old Historiographer, that lived 400 yeares since) *Of which there was a noble and a faire Lady Abbesse*: Godwin *that subtile Earle of*

Kent

k *Et sic cum fere de illo desperassem, post menses quatuor ad me rediit*

t *Petronius Catal. ut imagines deorum, fol. 327. varios amores facit, quos aliqui interpretantur multiplices affectus & illecebras, alios puellos, puellas, alatos, alios poma aurea, alios sagittas, alios laqueos, &c.*

x *Epist. lib. 3. vita Pauli Eremitæ.*

y *Meretrix speciosa cepit delicatius stringere, colla complexibus & corpore in libidinem concitato, &c.*

z *Camden in Gloceſterſhire huic præfuit nobilis & formosa Abbatissa, Godwinus comes indolo subtilis, non ipsam, sed sua cupiens, reliquit nepotem suum, forma elegantissimũ, tanquam infirmum donec reverteretur, instruit. &c.*

Kent, travelling that way, (seeking not her but hers) leaves a Nephew of his a proper young Gallant (as if he had been sick) with her, till hee came back againe, and gives the young man charge so long to connterfeit, till he had deflowred the Abbesse, and as many besides of the Nunnes as he could, & leaues him withall rings, iewels, girdles, and such toyes to give them still, when they came to visit him. The young man willing to undergoe such a businesse, plaid his part so well, that in short space he got up most of their bellies, and when he had done, told his Lord how he had sped. [a] *His Lord makes instantly to the Court, tells the King how such a Nunnery was become a bawdy house, procures a visitation, gets them to be turned out, and begs the lands to his own use.* This story I doe therefore repeat, that you may see of what force these entisements are, if they be opportunely used, and how hard it is even for the most averse & sanctified soules to resist such allurements *Iohn Maior* in the life of *Iohn* the Monke, that lived in the daies of *Theodosius*, commends the Hermite to have been a man of singular continency, and of a most austere life; but one night by chance the Divell came to his Cell in the habit of a young market wench that had lost her way, and desired for Gods sake some lodging with him. [b] *The old man let her in, and after some common conference of her mishap, shee began to inveagle him with lascivious talk and iests, to play with his beard, to kisse him, and doe worse, till at last she overcame him. As hee went to addresse himselfe to that businesse, she vanished on a suddain, and the Divells in the ayre laughed him to scorne.* Whether this be a true story, or a tale, I will not much contend it serves to illustrate this which I have said.

Yet were it so, that these of which I have hitherto spoken, and such like entising baits be not sufficient, there be many others, which will of themselves intend this passion of burning lust, amongst which, *Dancing* is none of the least; and it is and engine of such force, I may not omit it. *Incitamentum libidinis*, *Petrarch* calls it, the spurre of lust, *A*† *circle of which the Divell himselfe is the Center.* [c] *Many women that use it, have come dishonest home, most indifferent, none better,* [d] Another tearmes it *the companion of all filthy delights and entisements, and 'tis not easily told what inconveniences come by it, what scurrile talke, obscene actions,* and many times such monstrous gestures, such lascivious motions, such wanton tunes, meretricious kisses, homely embracings,

——— [e] *(ut Gaditana canoro*
Incipiat prurire choro, plausuq́ probatæ
Ad terram tremulâ descendant clune puellæ,
Irritamentum Veneris languentis.) ———

That it will make the spectators mad. When that Epitomizer of † *Trogus* had to the full described and set out King *Ptolomies* riot, as a chiefe engine and instrument of his overthrow, he addes *tympanum & tripudium*, fidling and dancing; *the King was not a spectator only, but a principall Actor himselfe.* A thing neverthelesse frequently used, and part of a Gentlewomans bringing up, to sing, dance, and play on the Lute, or some such instrument, before she can say her *Pater Noster*, or ten Commandements. Tis the next way their Parents think, to get them husbands, they are compelled to learne, and by that meanes, [f] *Incæstos amores de tenero meditantur*

[a] *Ille impiger regem adit Abbatissam & suas prægnantes edocet, exploratoribus missis probat, & iis eiectis à domino suo maaerium accepit.*

[b] *Post sermones de casu suo suavitate sermonis conciliat animum hominis manũq́ inter colloquia & risus ad barbã protendit & palpare cæpit cervicem suam & osculari, quid multa? captivum ducit militem Christi. Complexura evanescit, dæmones in aere monachum riserunt.*

† *Chorea circulus, cuius centrum diab.*

[c] *Multæ inde impudicæ domum rediere, plures ambigue, melior nulla.*

[d] *Turpium delitiarũ comes est externa saltatio, neq́ certè facilè dictu quæ mala hinc visus hauriat, & quæ pariat colloquia, monstrosos, inconditos gestus &c.*

[e] *Iuv. Sat. 11.*

† *Iustin. l. 10. Adduntur instrumenta luxuriæ, tympana & tripudia nec tam spectator rex, sed nequitiæ magister, &c.*

[f] *Hor. l. 5. od. 6*

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tur ungue; 'Tis a great allurement as it is often used, and many are undone by it. *Thais* in *Lucian*, inveagled *Lamprias* in a dance. *Herodias* so farre pleased *Herod*, that she made him swear to give her what she would aske, *Iohn Baptists* head in a platter. g *Robert* Duke of *Normandy*, riding by *Falais*, spied *Arlette* a faire maid, as she danced on a greene, and was so much enamoured with the object, that h he must needs lye with her that night. *Owen Tudor* wonne Queene *Catharines* affection in a dance, falling by chance with his head in her lap. Who cannot parallell these stories out of his experience? *Speusippas* a noble gallant in † that greek *Aristenætus*, seeing *Panareta* a faire young Gentlewoman dancing by accident, was so far in love with her, that for a long time after hee could think of nothing but *Panareta*: he came raving home full of *Panareta*: *Who would not admire her, who would not loue her, that should but see her dance as I did? O admirable, O divine* Panaretta! *I have seen old and new* Rome, *many faire Citties, many proper women, but never any like to* Panaretta, *they are drosse, dowdies all to* Panaretta! *O how shee danced, how shee tript, how shee turn'd, with what a grace! happy is that man that shall inioy her. O most incōparable, only*, Panaretta! When *Xenophon* in *Symposio* or Banquet, had discoursed of love, and used all the engines that might be devised, to move *Socrates*, amongst the rest, to stirre him the more, he shuts up all with a pleasant Enterlude or dance of *Dionysius* and *Ariadne*. 1 *First* Ariadne *dressed like a Bride came in and took her place, by and by* Dionysius *entred, dancing to the Musick. The spectators did all admire the young mans carriage; and* Ariadne *her selfe was so much affected with the sight, that she could scarce sit. After a while* Dionysius *beholding* Ariadne, *and incensed with love, bowing to her knees, embraced her first, and kissed her wit a grace; shee embraced him againe, and kissed him with like affection, &c. as the dance required: but they that stood by and saw this, did much applaud & commend them both for it. And when* Dionysius *rose up, hee raised her up with him, and many pretty gestures, embraces, kisses, and love complements passed between them; which when they saw, faire* Bacchus *and beautifull* Ariadne *so sweetly and so unfainedly kissing each other, so really embracing, they swore they loved indeed, and were so enflamed with the obiect, that they began to rouse up themselves, as if they would haue flowne. At the last when they saw thē stil, so willingly embracing, & now ready to go to the Bride-chamber they were so ravished with it, that they that were unmarried, swore they would forthwith marry, and those that were married, called instantly for their horses, and gallopped home to their wiues.* What greater motive can there be then this burning lust? What so violent an oppugner? Not without good cause, therefore so many generall Councells condemne it, so many Fathers abhorre it, so many grave men speak against it: *Vse not the compapany of a woman*, saith *Syracides*, 8. 4. *that is a singer or a dancer, neither heare, least thou betaken in her craftinesse. In circo non tam cernitur quam discitur libido.* † *Hædus* holds, lust in Theaters is not seene, but learned *Gregory Nazianzen* that eloquent Divine (* as hee relates the story

g *Havarde vita eius.*

h Of whom he begat *William* the *Conquerour*, by the same token shee tore her smoake down, saying, &c.

† *Epist.* 26. *quis non miramus est saltātem? Quis non vidit & amavit? veterem & novam vidi Romam sed tibi similem non vidi Panareta, felix qui Panareta fruitur, &c.*

1 *Principe Ariadne velut sponsa prodit, ac sola recedit prodiens illico Dionysius ad numeros cantante tibia saltabat, admirati sunt omnes saltantem juvenem ipsaq; Ariadne, ut vix potuerit conquiescere, postea vero cum Dionysius eam aspexit, &c. Vt autem surrexit Dionysius, erexit simul Ariadnē, licebatq; spectare gestus osculantium, & inter se complectentiū qui autem spectabant &c. Ad extremum vidētes eos mutuis amplexibus implicatos & iamiam ad thalamum ituros, qui non duxerant uxores, jurabant uxores se ducturos, qui autem duxerant conscensis equis & incitatis, ut iisdem fruerentur, domum festinārunt.*

† *Lib.4. de contemnend. amoribus.*

* *Ad Anysium epist.* 57.

himselfe

himselfe) when a noble friend of his solemnely invited him with other Bishops, to his daughter *Olympia's* wedding, refused to come: † *For it is absurd to see an old gowty Bishop sit amongst dancers*, he held it unfit to be a spectator, much lesse an actor. *Nemo saltat sobrius*, *Tully* writes, he is not a sober man that danceth; for some such reason belike, *Domitian* forbad the *Romane* Senators to dance, and for that fact, removed many of them from the Senate. But these, you will say, are lascivious and Pagan dances, 'tis the abuse that causeth such inconvenience, and I doe not well therefore to condemne, speake against, or *innocently to accuse the best & pleasantest thing* (so * *Lucian* calls it) *that belongs to mortall men.* You misinterpret, I condemne it not; I hold it notwithstanding an honest disport, a lawfull recreation, if it be opportune, moderatly and soberly used, I am of *Plutarchs* minde, k *that which respects pleasure alone, honest recreation, or bodily exercise, ought not to be rejected and contemned*: I subscribe to * *Lucian*, *'tis an elegant thing, which cheareth up the minde, exerciseth the body, delights the spectators, which teacheth many comely gestures, equally affecting the eares, eyes, and soule it selfe.* *Salust* discommends singing and dancing in *Sempronia*, not that she did sing or dance, but that she did it in excesse, 'tis the abuse of it: and *Gregories* refusall doth not simply condemne it, but in some folkes. Many will not allow men and women to dance together, because it is a provocation to lust: they may as well with *Lycurgus* and *Mahomet*, cut down all Vines, forbid the drinking of wine, for that it makes some men drunke.

† *Nil prodest quod non lædere posset idem,*
Igne quid utilius? ———

I say of this as of all other honest recreations, they are like fire, good and bad, and I see no such inconvenience, but that they may so dance, if it be done at due times, and by fit persons: and conclude with *Wolfongus* † *Hider*, and most of our moderne divines: *Si decoræ, graves, verecundæ, plena luce bonorum virorum & matronarum honestarum, tempestive fiant probari possunt, & debent. There is a time to mourne, a time to dance Eccles.* 3.4. Let them take their pleasures then, and as ‖ he said of old, *young men and maids flourishing in their age, faire and lovely to behold, well attired and of comely carriage, dancing a Greeke Galliard, and as their dance required, kept their time, now turning, now tracing, now a part, now altogether, now a curtesie, then a caper, &c.* and it was a pleasant sight, to see those pretty knots and swimming figures. The Sunne and Moone some say dance about the earth, the three upper planets about the Sunne as their center, now stationary, now direct, now retrograde, now *in Apogæo* then *in perigæo*, now swift then slow, accidentall, orientall, they turne round, jumpe and trace, ♀ and ☿ about the Sunne with those 33 Maculæ or Butbonian planets, *circa Solem saltentes Cytharedum*, saith *Fromundus*. Foure *Medicean* starres dance about *Iupiter*, two *Austrian* about *Saturne* &c. and all belike to the musicke of the Spheares. Our greatest Counsellors, and staid Senators, at some times dance, as *David* before the arke. 2. *Sam.*6.14. *Miriam Exod.*15.20. *Iudeth.* 15. 13. (though the divell hence perhaps hath brought in those baudy Bacchanals) and well may they doe it. The greatest Souldiers, as * *Quintilianus*,

† *Intempestivum enim est, & à nuptiis abhorrens inter saltantes podagritum videre senem, & Episcopum.*

o *Rem omnium in mortalium vitâ optimam innocentèr accusare.*

k *Quæ honestam voluptatem respicit, aut corporis exercitium, contemni non debet.*

* *Elegantissima res est, quæ & mentem acuit, corpus exerceat, & spectantes oblectet, multos gestus decoros docent, oculos, aures, animum ex æquo demulcens.*

† *Ovid.*

† *Systema moralis Philosophiæ.*

‖ *Apuleius.* *Pueri, puellæq; viventi florentes ætatula, forma conspicui, veste nitidi, incessu gratiosi, Græcani. cum saltantes Pyrrhicam, dispositis ordinationibus, decoror ambitus inerrabant, nunc in orbem flexi, nunc in obliquam seriem connexi, nunc in quadrum cuneati, nunc indè separati, &c.*

* *Lib.1.cap.*

nus, 11.

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nus,† *Æmilius Probus*,* *Cœlius Rhodiginus* have proved at large, still use it in *Greece*, *Rome*, and the most worthy Senators, *cantare*, *saltare*, *Lucian*, *Macrobius*, *Libanius*, *Plutarch*, *Iulius*, *Pollux*, *Athenæus*, have written just tracts in commendation of it. In this our age it is in much request in those countries, as in all civill common-wealths, as *Alexander ab Alexandro lib.4.cap.10. & lib. 2. cap. 25.* hath proved at large, † amongst the *Barbarians* themselves nothing so pretious; all the World allowes it.

† *Divitias contemnotuas rex Cræse, tuamq́*
Vendo Asiam, unguentis, flore, mero, Choreis.

m *Plato* in his common-wealth, will have dancing-schooles to be maintained, *that young folkes might meet, be acquainted, see one another, and be seene*; nay more, he would have them dance naked; and scoffes at them that laugh at it. But *Eusebius præpar. Evangel. lib.1.cap.11.* and *Theodoret lib.9. curat. græc. affect.* worthily lash him for it; and well they might: for as one saith, n *The very sight of naked parts, causeth enormous, exceeding concupiscenses, and stirres up both men and women to burning lust.* There is a meane in all things: this is my censure in briefe; Dancing is a pleasant recreation of body and minde, if sober and modest, (such as our Christian dances are) if tempestively used; a furious motive to burning lust, if as by Pagans heretofore, unchastly abused. But I proceed.

If these allurements doe not take place, for * *Simierus*, that great master of dalliance shall not behave himselfe better, the more effectually to move others, and satisfy their lust, they will sweare and lye, promise, protest, forge, counterfeit, bragge, bribe, flatter & dissemble of all sides. 'Twas *Lucretia's* counsell in *Aretine*, *Si vis amicâ frui, promitte, finge, iura, periura, iacta, simula, mentire*, and they put it well in practice, as *Apollo* to *Daphne*, ——† *mihi Delphica tellus*

Et Claros & Tenedos, Patareaq́ regia servit,
Iupiter est genitor ——
Delphos, *Claros* and *Tenedos* serve me,
And *Iupiter* is known my Sire to be.

The poorest swaines will doe as much,

* *Mille pecus nivei sunt & mihi vallibus agni.* I have a thousand sheep, good store of cattle, and they are all at her command,

——† *Tibi nos, tibi nostra supellex,*
Ruraq́ servierint —— house, land, goods, are at her service, as he is himselfe. *Dinomachus*, a Senators Sonne in a *Lucian*, in love with a wench inferior to him in birth and fortunes, the sooner to accomplish his desire, wept unto her, & swore he loved her with all his heart, and her alone, and that as soone as ever his father died (a very rich man and almost decrepit) he would make her his wife. The maid by chance made her Mother acquainted with the businesse, who being an old foxe, well experienced in such matters, told her daughter, now ready to yeeld to his desire, that he meant nothing lesse, for dost thou thinke he will ever care for thee, being a poore wench, b that may have his choice of all the beauties in the City, one noble by birth, with so many talents, as young, better qualified, and fairer then thy selfe? daughter

† *Vit. Epaminondæ.*
* *Lib. 5.*
† Read *P. Martyr Ocean Decad. Benzo, Lerius, Hacluit, &c.*
† *Angerianus Erotopædium.*
m 10.*Leg.* τὴν γὰρ τοιαύτης σπουδῆς ἕνεκα, *&c. huius causa oportuit disciplinam constitui, ut tam pueri quam puellæ choreas celebrent, spectenturq́ ac spectent, &c.*
n *Aspectus enim nudorum corporum tam mares quàm feminas irritare solet ad enormes lasciviæ appetitus.*
* *Camden. Annal. A°1578. fol.276. Amatoriis facetiis & illecebricis exquisitissimus.*
† *Met.1.Ovid.*
* *Erasmus egl. mille mei Siculis errant in montibus agni.*
* *Virg.*
† *Lecheus.*
a *Tom. 4. merit. dial. amare se iurat & lachrimatur, dicitq́ uxorem me ducere velle, quum pater oculos clausisset.*
b *Quum dotem alibi multo maiorem aspiciet, &c.*

Daughter beleeue him not: the maid was abasht, & so the matter broke off. When *Iupiter* woed *Iuno* first (*Lilius Giraldus* relates it out of an old Comment on *Theocritus*) the better to effect his sute, he turned himselfe into a Cuckow, and spying her one day walking alone, separated from the other Goddesses, caused a tempest suddenly to arise, for feare of which she fled to shelter: *Jupiter* to avoide the storme likewise flew into her lap, *in virginis Iunonis gremium devolavit*, whom *Iuno* for pitty covered in her † *Apron*. But he turned himselfe forthwith into his own shape, began to embrace and offer violence unto her, *sed illa matris metu abnuebat*, but she by no meanes would yeeld, *donec pollicitus Connubium obtinuit*, till he vowed and swore to marry her and then she gave consent. This fact was done at *Thornax* hill, which ever after was called *Cuckow* hill, and in perpetuall remembrance, there was a Temple erected to *Telia Iuno* in the same place. So powerfull are faire promises, vowes, othes and protestations. It is an ordinary thing too in this case to belie their age, which widdowes usually doe, that mean to marry againe, and batchelours too sometimes,

† *Cuius octavum trepidavit ætas,*
cernere lustrum;

to say they are younger then they are. *Carmides* in the said *Lucian* loved *Philematium*, an old maid of 45. yeares, [c] she swore to him she was but 32. next December. But to dissemble in this kinde, is familiar of all sides, and often it takes.

† *Fallere credentem res est operosa puellam,*

'tis soone done, no such great mastery,

Egregiam verò laudem, & spolia ampla, ——

And nothing so frequent as to bely their estates, to preferre their suites, and to advance themselves. Many men to fetch over a young woman, widdowes, or whom they love, will not stick to crack, forge and faine any thing comes next, bid his boy fetch his cloke, rapier, gloves, jewels, &c. in such a chest, scarlet-golden-tissue breeches, &c. when there is no such matter; or make any scruple to give out, as he did in *Petronius*, that he was master of a ship, kept so many servants, and to personate their part the better, take upon them to be gentlemen of good houses, well descended and allied, hire apparell at brokers, some Scavinger or pricklouse Tailers to attend upon them for the time, sweare they have great possessions, [o] bribe, lye, cog, and foist how dearly they love, how bravely they will maintain her, like any Lady, Countesse, Dutchesse, or Queen; they shall have gownes, tiers, jewels, coaches, and caroches, choice diet,

The heads of Parrats, tongues of Nightingales,
The braines of Peacocks, and of Estriches,
Their bath shall be the iuyce of Gilliflowres,
Spirit of Roses, and of Violets,
The milke of Vnicornes, &c.

as old *Vulpone* courted *Cælia* in the [d] Comœdy, when as they are no such men, not worth a groat, but meere sharkers, to make a fortune, to get their desire, or else pretend love to spend their idle houres, to be more wellcome, and for better entertainment. The conclusion is, they mean nothing lesse,

† Or upper garment. *Quem Iuno misérata veste contexit.*

† *Hor.*

[c] *Deieravit illa secundum supra trigesimum ad proximum Decembrem completurum se esse.* † *Ovid.*

[o] *Nam donis vincitur omnis amor, Catullus 1. eleg. 5.*

[d] *Fox. act. 3. sc. 3.*

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[p] *Nil metuunt iurare, nihil promittere curant:*
Sed simul ac cupidæ mentis satiata libido est,
Dicta nihil metuère, nihil periuria curant.

Oathes, vowes, promises, are much protested,
But when their minde and lust is satisfied,
Oathes, vowes, promises, are quite neglected.

though he solemnely sweare by the *Genius* of *Cæsar*, by *Venus* shrine, Hymens deity, by *Iupiter*, and all the other Gods, give no credit to his words. For when Lovers sweare *Venus* laughes, *Venus hæc periuria ridet*, [q] *Iupiter* himselfe smiles, and pardons it withall, as grave [e] *Plato* gives out, of all perjury, that alone for love matters is forgiven by the Gods. If promises, lyes, oathes, and protestations will not availe, they fall to bribes, tokens, gifts, and such like feates. [t] *Plurimus auro conciliatur amor:* as *Iupiter* corrupted *Danae* with a golden showre, and *Liber Ariadne* with a lovely Crowne, (which was afterwards translated into the heavens, and there for ever shines;) they will raine Chickines, Florens, Crownes, Angels, all manner of coines and stampes in her lappe. And so must he certainly doe that will speed, make many feasts, banquets, invitations, send her some present or other every foote. *Summo studio parentur epulæ* (saith [f] *Hædus*) *& crebræ fiant largitionis*, he must be very bountifull and liberall, seeke and sue, not to her onely, but to all her followers, friends, familiars, fidlers, panders, parasites, and household servants, he must insinuate himselfe, and surely will, to all, of all sorts, messengers, porters, carriers, no man must be unrewarded, or unrespected. I had a suiter (saith [g] *Aretine's Lucretia*) that when he came to my house, flung gold and silver about, as if it had been chaffe. Another suiter I had was a very cholerick fellow, but I so handled him, that for all his fuming, I brought him upon his knees: If there had been an excellent bit in the market, any novelty, fish, fruit, or fowle, muskadell, or malmesey or a cup of neat wine in all the citty, it was presented presently to me, though never so deare, hard to come by, yet I had it: the poore fellow was so fond at last, that I thinke if I would I might have had one of his eyes out of his head. A third suiter was a Merchant of *Rome*, and his manner of woing was with † exquisite musicke, costly banquets, poems, &c. I held him off till at length he protested, promised, and swore *pro virginitate regno me donaturum*, I should have all he had, house, goods and lands, *pro concubitu solo*, [h] Neither was there ever any Conjurer I thinke, to charme his spirits that used such attention, or mighty words, as he did exquisite phrases, or Generall of any army, so many stratagems to winne a citty, as he did tricks and devises to get the love of me. Thus men are active and passive, and women not farre behind them in this kind: *Audax ad omnia fæmina, quæ vel amat vel odit:*

* For halfe so boldly there can non
Sweare and lye as women can.

[i] They will crack, counterfeit and collogue as well as the best, with handkerchiefes, and wrought nightcaps, purses, posies and such toies: as he justly complained,

[t] *Cur mittis violas? nempe ut violentius urar;*
Quid violas violis me violenta tuis, &c.

Why

p *Catullus.*
q *Periuria ridet amantum Iupiter, & ventos irrita ferre iubet, Tibul. lib. 3. & 6.*
e *In Philebo peierantibus his dii soli ignoscunt.*
t *Catul.*
f *Lib 1. de contemnendis amoribus.*
g *Dial. Ital. argentum ut paleas proijciebat. Biliosum habui amatorem qui supplex flexis genibus &c. Nullus recens allatus terra fructus nullum cupediarum genus tam carum erat, nullum vinum Creticum pretiosum, quin ad me ferret illico, credo alterum oculum pignori daturus, &c.*
† *Post musicam opiperas epulas, & tantis iura mentis, donis &c.*
h *Nunquam aliquis umbrarum coniurator tanta attentione, tamq; potentibus verbis usus est, quam ille exquisitis mihi dictis &c.*
* *Chaucer.*
i *Ah crudele genus nec tutum fœmina nomen Tibul. l. 3. eleg. 4.*
t *Iovianus Pon.*

Why dost thou send me violets my deare,
To make me burne more violent I feare,
With Violets too violent thou art,
To violate and wound my gentle heart.

When nothing else will serve, the last refuge is their teares. *Hæc scripsi (testor amorem) mixta lachrymis & suspiriis*, 'twixt teares and sighs, I write this (I take love to witnesse) saith * *Chelidonia* to *Philonius*. *Luminaquæ modò fulmina, iam flumina lachrimarum*, those burning torches are now turn'd to fluds of teares. *Aretine's Lucretia*, when her sweet heart came to towne † wept in his bosome, *that he might be perswaded those teares were shed for ioy of his returne.* *Quartilla* in *Petronius* when nought would move, fell a weeping, & as *Balthasar Castilio* paints them out, [u] *To these Crocodiles teares, they will adde sobbs, fiery sighs, and sorrowfull countenance, pale colour, leanenesse, and if you doe but stirre abroad, these fiends are ready to meet you at every turne, with such a sluttish neglected habit, deiected looke, as if they were now ready to dye for your sake, & how saith he, shall a young novice thus beset, escape?* But beleeve them not.

——— * *animam ne crede puellis,*
Namq; est fœmineâ tutior unda fide.

Thou thinkest peradventure because of her vowes, teares, smiles, and protestations she is solely thine, thou hast her heart, hand and affection, when as indeed there is no such matter, as the † *Spanish* Baud said, *gaudet illa habere unum in lecto, alterum in portâ, tertium qui domi suspiret*, shee will have one sweet heart in bed, another in the gate, a third sighing at home, a fourth &c. Every young man she sees and likes hath as much interest, and shall as soone injoy her as thy selfe. On the other side, which I have said, men are as false, let them sweare, protest, and lye;

[x] *Quod vobis dicunt, dixerunt mille puellis.*

They love some of them those eleven thousand Virgins at once, and make them believe each particular, he is besotted on her, or love one till they see another, and then her alone: like *Milo's* wife in *Apuleius, l. 2. Si quem conspexerit speciosa formæ iuvenem, venustate eius sumitur, & in eum animum intorquet.* 'Tis their common complement in that case, they care not what they sweare, say, or doe. One while they slight them, care not for them raile downe right and scoffe at them, and then againe they will runne mad, hang themselves, stab and kill, if they may not enjoy them. Henceforth therefore

———*nulla viro iuranti fœmina credat,*

let not maides believe them. These tricks and counterfeit passions are more familiar with women, *finem hic dolori faciet aut vitæ dies, miserere amantis*, quoth *Phædra* to *Hippolitus*. *Ioessa* in [b] *Lucian*, told *Pythias* a young man, to move him the more, that if he would not have her, she was resolv'd to make away her selfe. *There is a Nemesis, and it cannot choose but grieve and trouble thee, to heare that I have either strangled or drowned my selfe for thy sake.* Nothing so common to this sexe, as oathes, vowes, and protestations, and as I have already said, teares, which they have at command, for they can so weepe, that one would thinke their very hearts were dissolved within them, and would come out in teares, their eyes are like

* *Aristenetus lib. 2. epist. 13.*
† *Suaviter flebam, ut persuasum habeat lachrimas præ gaudio illius reditus mihi emanare.*
u *Lib. 3. his accedunt vultus subtristis, color pallidus, gemebunda vox, iguita suspiria, lachrimæ prope innumerabiles Istæ se statim umbræ offerunt tanto squalore & in omni fere diverticulo tanta macie, ut illas iamiam moribundas putes.*
* *Petronius.*
† *Celestina act. 7. Barthio interpret. omnibus arridet, & à singulis amari se solam dicit.*
x *Ovid.*
y *Tom. 4. dial. merit. tu vero aliquando mærore afficieris, ubi audieris me a meipsa laqueo tui causa suffocatam aut in puteum, præcipitatam.*
* *Seneca Hippol.*

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rocks, which ſtill drop water, *diariæ lachrimæ & ſudoris in modum turgeri promptæ*, ſaith [c] *Ariſtænetus*, they wipe away their teares like ſweat, weepe with one eye, laugh with the other; or as children [d] weepe and cry they can both together.

[y] *Neve puellarum lachrymis moveare memento,*
Vt flerent oculos erudière ſuos.
Care not for womens teares I counſell thee,
They teach their eyes as much to weepe, as ſee.

And as much pitty is to be taken, of a woman weeping, as of a Gooſe going bare-foot. When *Venus* loſt her ſonne *Cupid*, ſhe ſent a Cryer about, to bid every one that met him take heed.

[z] *Si flentem aſpicias, ne mox fallâre, caveto,*
Sin arridebit, magis effuge, & oſcula ſi fors
Ferre volet, fugito, ſunt oſcula noxia, in ipſis
Suntq; venena labris, &c.
Take heed of *Cupids* teares, if cautelous,
And of his ſmiles and kiſſes I thee tell,
If that he offer't, for they be noxious,
And very poyſon in his lips doth dwell.

[a] A thouſand yeares, as *Caſtilio* conceaves, *will ſcarce ſerve to reckon up thoſe allurements and guiles, that men and women uſe to deceive one another with.*

c *Epiſt.* 20. *l.* 2.
d *Matronæ flent duobus oculis, moniales quatuor, virgines uno, meretrices nullo,*
y *Ovid.*
z *Imagines deorum fol.* 332.
a *Moſchi amore fugitivo, quem Politianus Latinum fecit.*
a *Lib.* 3. *mille vix anni ſufficerent ad omnes illas machinationes, doloſq; commemorandos, quos viri & mulieres ut ſe invicem circumveniant, excogitare ſolent.*

Subsect. 5.

Bawdes, Philters, cauſes.

When all other engines faile, that they can proceed no farther of themſelves, their laſt refuge is to fly to Bawdes, Panders, Magicall Philters, and receipts, rather then faile, to the Divell himſelfe.

Flectere ſi nequeunt ſuperos, Acheronta movebunt.

And by thoſe indirect meanes many a man is overcome, and precipitated into this malady, if he take not good heed. For theſe Bawdes firſt, they are every where ſo common, and ſo many, that as he ſaid of old *Croton*, [b] *omnes hic aut captantur, aut captant*, either inveagle or be inveagled, we may ſay of moſt of our Cities, there be ſo many profeſſed, cunning bawdes in them. Beſides, bawdry is become an art, or a liberall ſcience, as *Lucian* calls it, and there be ſuch tricks and ſubtleties, ſo many nurſes, old women, Panders, letter carriers, beggers, Phyſitians, Friers, Confeſſors employed about it, that *nullus tradere ſtilus ſufficiat*, one ſaith,

——† *trecentis verſibus*
Suas impuritias traloqui nemo poteſt.

Such occult notes, [c] Steganography, Polygraphy, *Nuntius animatus*, or magneticall telling of their mindes, which † *Cabeus* the Ieſuit, by the way, counts fabulous and falſe; cunning conveyances in this kinde, that neither *Iuno's* jealouſie, nor *Danaes* cuſtody, nor *Argo's* vigilancy can keep them ſafe. 'Tis the laſt and common refuge to uſe an aſſiſtant, ſuch as that *Catanean Philippa*,

b *Petronius.*
† *Plautus.*
c *Tritemius.*
† *De Magnet. Philoſ. lib.* 4. *cap.* 10.

Philippa, was to *Ione* Queen of *Naples*, a [d] Bawds helpe, an old woman in the businesse, as [e] *Myrrha* did when she doted on *Cyniras*, and could not compasse her desire, the old Iade her nurse was ready at a pinch, *dic, inquit, opemq; me sine ferre tibi--- & in hâc mea (pone timorem) Sedulitas erit apta tibi*, feare it not, if it be possible to be done, I will effect it: *non est mulieri mulier insuperabilis*, as † *Celestina* said, let him or her be never so honest, watched, and reserved, 'tis hard but one of these old women will get accesse: and scarce shall you finde, as [f] *Austin* observes, in a Nunnery a maid alone, *if she cannot have egresse, before her window you shall have an old woman, or some prating Gossip tell her some tales of this Clearke, and that Monke, describing or commending some young Gentleman or other unto her.* As I was walking in the street (saith a good fellow in *Petronius*) to see the towne serv'd one evening, [g] *I spied an old woman in a corner selling of Cabbages and Roots*, (as our Hucksters doe plummes, Apples, and such like fruits;) *mother* (quoth he) *can you tell where I dwell? she being wel pleased with my foolish urbanity, replied, & why sir should I not tell? with that she rose up and went before me; I took her for a wise woman, and by and by she led me into a by lane, and told me there I should dwell; I replied againe I knew not the house, but I perceaved on a sudden by the naked queanes, that I was now come into a Bawdy house, and then too late I beganne to curse the treachery of this old Iade.* Such tricks you shall have in many places, and amongst the rest it is ordinary in *Venice*, and in the Iland of *Zante*, for a man to be Bawd to his own wife. No sooner shall you land or come on shore, but as the Comicall Poet hath it,

[h] *Morem hunc meretrices habent,*
Ad portum mittunt servulos, ancillulas,
Si qua peregrina navis in portum aderit,
Rogant cuiatis sit, quod ei nomen siet,
Post illa extemplò sese adplicent.

These white Divells have their Panders, Bawds and Factors in every place to seeke about, and bring in customers, to tempt and way-lay novices, and silly travellers. And when they have them once within their clutches, as *Ægidius Maserius* in his comment upon *Valerius Flaccus* describes them, [i] *with promises and pleasant discourse, with gifts, tokens, and taking their opportunities, they lay nets which* Lucretia *cannot avoid, and baits that* Hippolitus *himselfe would swallow, they make such strong assaults and batteries, that the Goddesse of Virginity cannot withstand them: give gifts, and bribes to move* Penelope, *and with threats able to terrifie* Susanna. *How many* Proserpina's *with those catchpoles doth* Pluto *take? These are the sleepy rods with which their soules touched descend to hell, this the glew or lime with which the wings of the mind once taken cannot fly away; the Divells ministers to allure, entice, &c.* Many young men and maids without all question are inveagled by these *Eumenides*, and their associates. But these are triviall and well knowne. The most slye, dangerous, and cunning bawdes, are your knavish Physitians, Empyricks,

d *Catul. eleg. 5. lib. 1. Venit in exitium calida lena meum.*
e *Ovid. 10. met.*
† *Paroboscus Barthii.*
f *De vit. Erem. c. 3. ad sororem vix aliquam recluſarum huius temporis solam invenies, ante cuius fenestram non anus garrula, vel nugigerula mulier sedet, quæ eam fabulis occupet, rumoribus pascat, huius vel illius monachi, &c.*
g *Agreste olus anus vendebat & rogo inquam mater nunquid scis ubi ego habitem? delectata illa urbanitate tam stulta, & quid nescio inquit? consurrexit & cepit me præcedere; divinam ego putabam, &c. nudas video meretrices & in lupanar me adductum, sero execratus anicule insidias.*
h *Plautus Menech.*
i *Promissis everberant, molliunt dulciloquiis & opportunum tempus aucupantes laqueos ingerunt quos vix Lucretia vitaret, escam parant quam vel satur Hippolitus sumeret, &c. Hæ sunt sunt virgæ soporiferæ quibus contactæ animæ ad Orcum descendunt, hoc glutem quo compactæ mutatum alæ evolare nequeunt, dæmonis ancillæ, quæ sollicitant &c.*

496 Masse-Priests, Monkes, * Iesuits, and Friers. Though it be against *Hippocrates* oath, some of them will give a dramme, promise to restore maidenheads, and doe it without danger, make an abort if need bee, keep downe their pappes, hinder conception, procure lust, make them able with Satyrions, and now and then step in themselves. No Monastery so close, house so private, or prison so well kept, but these honest men are admitted to censure and aske questions, to feele their pulse beat at their bed side, and all under pretence of giving Physick. Now as for Monkes, Confessors, and Friers, as he said,

* See the practices of the *Iesuites Anglice.edit.* 1630.

k *Æn. Sylv.*

> k *Non audet Stygius Pluto tentare quod audet*
> *Effrenis Monachus, plenaq; fraudis anus.*
> That *Stygian* Pluto dares not tempt or doe,
> What an old hag or Monke will undergoe:

Either for himselfe to satisfy his owne lust, for another, if he be hired thereto, or both at once, having such excellent meanes. For under colour of visitation, auricular confession, comfort and penance, they have free egresse and regresse, and corrupt God knowes how many. They can such trades some of them, practise Physicke, use exorcismes, &c.

l *Chaucer* in the wife of Baths tale.

> l That whereas was wont to walke an Elfe,
> There now walkes the Limiter himselfe,
> In every bush and under every tree,
> There needs no other Incubus but he.

m *H. Stephanus Apol. Herod. lib. 1. cap. 21.*

n *Bale. Puellæ in lectis dormire non poterant.*

† *Idem Iosephus lib. 18. cap. 4.*

o *Liber edit. Augustæ Vindelicorum An.* 1608.

p *Quorum animas lucrari debent deo, sacrificant diabolo.*

m In the mountaines betwixt *Dauphine* and *Savoy*, the Friers perswaded the good wives to counterfeit themselves possessed, that their husbands might give them free accesse, and were so familiar in those daies with some of them, that, as one n observes, *wenches could not sleepe in their beds for Necromantick Friers*: and the good Abbesse in *Bocace* may in some sort witnesse, that rising betimes, mistook & put on the Friers breeches insteed of her vaile or hat. You have heard the story, I presume of † *Paulina*, a chast matron in *Ægesippus*, whom one of *Isis* Priests did prostitute to *Mundus* a young knight, and made her believe it was their God *Anubis*. Many such prankes are plaied by our *Iesuits*, sometimes in their own habits, sometimes in others, like souldiers, courtiers, citizens, Schollars, Gallants, and women themselves. *Protæus* like in all formes, and disguises, that goe abroad in the night, to inescate and beguile young women, or to have their pleasure of other mens wives: And if we may believe o some relations, they have wardrops of severall suites in their Colledges for that purpose. Howsoever in publike they pretend much zeale, seeme to be very holy men, and bitterly preach against adultery, fornication, there are no verier Bawds or whoremasters in a country, p *Whose soule they should gaine to God, they sacrifice to the Divell.* But I spare these men for the present.

The last battering engins, are Philters, Amulets, Spells, Charmes, Images, and such unlawfull meanes, if they cannot prevaile of themselves by the helpe of Bawdes, Panders, and their adherents, they will fly for succour to the Divell himselfe. I know there be those that deny the Divell can doe any such thing, (*Crato, epist. 2. lib. med.*) and many Divines, there is no other fascination then that which comes by the eyes, of which

which I have formerly spoken, and if you desire to be better informed, read *Camerarius oper. subcis. cent. 2. c. 5.* It was given out of old that a *Thessalian* wench had bewitched King *Philip* to dote upon her, and by Philters enforced his love, but when *Olympia* the Queene saw the maid of an excellent beauty, well brought up, and qualified, these, quoth she, were the Philters which inveagled King *Philip*; those the true charmes, as *Henry* to *Rosamund*,

† *One accent from thy lippes the bloud more warmes,*
Then all their Philters, exorcismes and charmes.

With this alone *Lucretia* bragges in † *Aretine*, she could doe more then all Philosophers, Astrologers, Alcymists, Necromancers, Witches, and the rest of that crew. As for hearbs and Philters, I could never skill of them, *The sole philter that ever I used, was kissing and embracing, by which alone I made men rave like beasts stupified, and compelled them to worship me like an Idoll.* In our times 'tis a common thing, saith *Erastus* in his book *de Lamiis*, for witches to take upon them the making of these Philters ¶ *to force men and women to love and hate whom they will, to cause tempests, diseases, &c.* by Chharmes, Spels, Characters, Knots.

——— † *hic Thessala vendit Philtra,* St *Hierome*

proves that they can doe it, (as in *Hilarius* life, *epist. l. 3.*) he hath a story of a young man, that with a Philter made a maid mad for the love of him, which maid was after cured by *Hilarian*. Such instances I finde in *Iohn Nider, Formicar. lib. 5 cap. 5. Plutarch* records of *Lucullus* that he died of a Philter; & that *Cleopatra* used Philters to inveagle *Anthony*, amongst other allurements. *Eusebius* reports as much of *Lucretius* the Poet. *Panormitan. lib. 4. de gest. Alphonsi*, hath a story of one *Stephan* a *Neapolitan* Knight, that by a Philter was forced to run mad for love. But of all others, that which † *Petrarch epist. fam. lib. 15. ep.* relates of *Charles* the Great, is most memorable: He foolishly doted upon a woman of mean favour and condition, many yeares together, wholly delighting in her company, to the great griefe and indignation of his friends and followers. When she was dead, he did embrace her corps, as *Apollo* did the bay-tree, for his *Daphne*, and caused her Coffin (richly embalmed and decked with Iewels) to be carried about with him, over which he still lamented. At last a venerable Bishop that followed his Court, pray'd earnestly to God (commiserating his Lord and Masters case) to know the true cause of this mad passion, and whence it proceeded, it was revealed to him in fine, *that the cause of the Emperors mad love lay under the dead womans tongue.* The Bishop went hastily to the carcasse, and took a small ring thence; upon the removall the Emperor abhorr'd the Coars, and insteed * of it, fell as furiously in love with the Bishop, he would not suffer him to be out of his presence: which when the Bishop perceaved, he flung the ring into the midst of a great Lake, where the King then was. From that houre the Emperour neglecting all his other houses, dwelt at † *Ache*, built a faire house in the midst of the Marsh, to his infinite expence, and a * Temple by it, where after he was buried, and in which citty all his posterity ever since use to be crowned. *Marcus* the Heretick is accused by *Irenæus* to have inveagled a young maid by this meanes;

† *M. Drayton Her. epist.*

† *Pornoditascalo dial. Ital. latin fact. à Gasp. Barthio Plus possum quam omnes philosophi Astrologi, Necromantici, &c. sola salivа innugens i. amplexu et basiis tam furiose furere, tam bestialiter obstupefieri coegi, ut instar Idoli me adorarint.*

¶ *Sagæ omnes sibi arrogant notitiam, & facultatem in amorem alliciendi quos velint, odia inter conjuges serendi, tempestates excitandi, morbos infligendi, &c.*

† *Iuvenalis Sat.*

† *Idem refert Hen. Kornmānus de mir. mort. lib. 1 c. 14. Perdite amavit mulierculam quādam, illius amplexibus acquiescens, summa cum indignatione suorum & dolore.*

* *Et inde totus in Episcopum furere, illum colere.*

† *Aquisgranum vulgo Aixe.*

* *Immenso sumptu templum & ædes, &c.*

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meanes; and some writers speak hardly of the Lady *Catharine Cobham*, that by the same Art she circumvented *Humfrey Duke of Glocester* to be her husband. Sycinius *Æmilianus* summoned [r] *Apuleius* to come before *Cneius Maximus*, Proconsull of *Africk*, that he being a poore fellow, *had bewitched by Philters* Pudentilla *an ancient rich matron to love him*, and being worth so many thousand sesterces, to be his wife. *Agrippa lib. 1. cap. 48. occult. philos.* attributes much in this kinde to Philters, Amulets, Images: and *Salmatz com. in Pancirol. Tit. 19. de Horol. Leo Afer. lib. 3.* saith, 'tis an ordinary practice at *Fez* in *Africk*, *Præstigiatores ibi plures, qui cogunt amores & concubitus:* as skilfull all out as that *Hyperborean* Magitian, of whom *Cleodemus* in † *Lucian*, tells so many fine feats, perform'd in this kinde. But *Erastus*, *Wierus*, and others are against it; they grant such things indeed may be done, but (as *Wierus* discourseth *lib. 3. de Lamiis cap. 37.*) not by Charmes, Incantations, Philters, but the Divell himselfe; *lib. 5. cap. 2.* he contends as much; So doth *Freitagius noc. med. cap. 74. Andreas Cisalpinus cap. 5.* and so much *Sigismundus Scherectzius cap. 9. de hirco nocturno*, proves at large, † *Vnchast women by the helpe of these witches, the Divels kitchen maids, have their loves brought to them in the night, and carried back againe by a phantasme flying in the aire in the likenesse of a Goat. I have heard* (saith he) *diverse confesse, that they have been so carried on a Goats back to their sweet-hearts, many miles in a night.* Others are of opinion that these feats, which most suppose to be done by charmes and Philters, are meerely effected by naturall causes, as by mans blood Chimically prepared, which much availes saith *Ernestus Burgravius in Lucernâ vitæ & mortis Indice, ad amorem conciliandum & odium*, (so huntsmen make their dogs love them and farmers their pullen) tis an excellent Philter as he holds, *sed vulgo proderegrande nefas*, but not fit to be made common: and so be *Mala insana*, Mandrake roots, Mandrake [s] apples, pretious stones, dead mens clothes, candles, *mala Bacchica, panis porcinus, Hippomanes*, a certaine hair in a * Wolfes taile, &c. of which *Rhasis*, *Dioscorides*, *Porta*, *Wecker*, *Rubeus*, *Mizaldus*, *Albertus* treat: a swallowes heart, dust of a Doves heart, multum valent linguæ viperarum, cerebella asinorum, tela equina, palliola quibus infantes obvoluti nascuntur, funis strangulati hominis, lapis de nido Aquilæ &c. See more in *Skenkius observat. medicinal. lib. 4.* &c. which are as forcible and of as much vertue, as that fountaine *Salmacis* in [t] *Vitruvius*, *Ovid*, *Strabo*, that made all such mad for love that dranke of it, or that hot Bath at † *Aix* in *Germany*, wherein *Cupid* once dipt his arrowes, which ever since hath a peculiar vertue to make them lovers all that wash in it. But heare the Poets own description of it,

Vnde hic fervor aquis terrâ erumpentibus udâ?
Tela olim hic ludens ignea tinxit amor,
Et gaudens stridore novo, Fervete perennes
Inquit, & hæc pharetræ sint monumenta meæ.
Ex illo fervet, raruſq; hic mergitur hospes,
Cui non titillet pectora blandus amor.

These above named remedies have happily as much power, as that bath of *Aix*, or *Venus* inchanted girdle, in which saith *Natales comes*, *Lovetoies*

[r] *Apoleg quod Pudentillam viduam ditem & provectioris ætatis fœminam cantaminibus in amorem sui pellexisset.*

† *Philopseude, Tom 3.*

† *Impudicæ mulieres operæ veneficarum, diaboli coquarum, amatores suos ad se noctu ducunt & reducunt, ministerio hirci in aere volantis multos novi qui hoc fassi sunt &c.*

[s] *Mandrake apples. Lemnius lib. herb. lib. c. 2.*

* Of which read *Plin. lib. 8. cap. 22. & lib. 13. c. 25. & Quintilianum lib. 7.*

[t] *Lib. 11. c 8. Venere implicat eos, qui ex eo bibunt. Idem Ov. Met. 4 Strabo. Geog. lib. 14.*

† *Lod. Guicciardines descript. Ger. in Aquisgrano.*

u *Baltheus Veneris, in quo suavitas, & dulcia colloquia, benevolentiæ, & blanditiæ, suasiones, fraudes & veneficia includebantur.*

toies and dalliance, pleasantnesse, sweetnesse, perswasions, subtilties, gentle speeches and all witchcraft to enforce love, was contained, Read more of these in *Agrippa de occult. Philos. lib.1.cap.50. & 45. Malleus malefic. part.1.quæst.7. Delrio tom.2. quæst.3.lib.3. Wierus, Pomponatius, cap.8. de incantat. Ficinus lib.13. Theol. Plat. Calcagninus, &c.* 499

Memb. 3. Subsect. 1.

Symptomes or signes of Love Melancholy, in body, Minde, good, bad, &c.

SYmptomes are either of Body or Mind; of body, paleness, leanness, drinesse, &c. [x] *Pallidus omnis amans, color hic est aptus amanti,* as the Poet describes lovers: *fecit amor maciem,* love causeth leaneness. [y] *Avicennæ de Ilishi c. 33.* *makes hollow eyes, drinesse, Symptomes of this disease, to goe smiling to themselves, or acting, as if they saw or heard some delectable obiect. Valleriola lib.3. observat. c.7. Laurentius c. 10. Ælianus Montaltus de Her. amore. Langius epist.24. lib.1. epist. med.* deliver as much, *corpus exangue pallet, corpus gracile, oculi cavi,* leane, pale,

——— ut nudis qui pressit calcibus anguem,

hollow-eyed, their eyes are hidden in their heads,

† *Tenerq; nitidi corporis cecidit decor,*

They pine away, and look ill with waking, cares, sighes,

Et qui tenebant signa Phebeæ facis
Oculi, nihil gentile nec patrium micant.

With grones, griefe, sadnesse, dulnesse,

* *Nulla iam Cereris subit*
Cura aut salutis ——— want of appetite, &c.

A reason of all this, [z] *Iason Pratensis* gives, *because of the distraction of the spirits the Liver doth not performe his part, nor turnes the aliment into blond as it ought, and for that cause the members are weake for want of sustenance, they are leane and pine, as the herbs of my garden doe this month of May, for want of raine.* The greene sicknesse therefore often happeneth to young women, a Cacexia, or an evill habit to men, besides their ordinary sighs, complaints and lamentations, which are too frequent. As drops from a still,

——— ut occluso stillat ab igne liquor,

doth *Cupids* fire provoke teares from a true Lovers eyes,

* *The mighty Mars did oft for Venus shreeke,*
Privily moistning his horrid cheeke,
With womanish teares, ———

——— † *ignis distillat in undas,*
Testis erit largus qui rigat ora liquor,

with many such like passions. When *Chariclia* was enamored on *Theagines*, as [a] *Heliodorus* sets her out, [n] *she was halfe distracted, and spake she knew not what, sighed to her selfe, lay much awake and was leane upon a sudden:* and when she was besotted on her sonne in law, † *pallor deformat marcentia*

[x] *Ovid Facit hunc amor ipse colorem, Met 4.*

[y] *Signa eius profunditas oculorum, privatio lachrimarum, suspiria, sæpe ridet sibi, ac si quod delectabile viderent, aut audirent.*

† *Seneca Hip.*

* *Seneca Hip.*

[z] *De morbis cerebri de erot. amore. Ob spirituum distractionem hepar officio suo non fungitur, nec vertit alimentum in sanguinem, ut debeat. Ergo membra debilia, & penuria alibilis succi marcescunt, squalentq; ut herbæ in horto meo hoc mense Maio Zeriscæ, ob imbrium defectum.*

* *Fairy Queen l.3. cant. 11.*

† *Amator. Emblem.3.*

[a] *Lib. 4. Animo errat, & quivis obvium loquitur, vigilias absq; causa sustinet & succum corporis subito amisit.*

† *Apuleius.*

499 *marcentis oculi,&c.* she had ugly palenesse, hollow eyes, restlesse thoughts, short winde &c. *Eurialus* in an Epistle sent to *Lucretia* his Mistres, complaines amongst other grievances, *tu mihi & somni, & cibi usum abstulisti*, thou hast taken my stomack and my sleepe from me. So he describes it aright.

Chaucer in the Knights tale.

His sleepe, his meat, his drinke is him bereft,
That leane he wareth, and dry as a shaft,
His eyes hollow and grisly to behold,
His hew pale and ashen to unfold,
And solitary he was ever alone,
And waking all the night making mone.

Theocritus Edyl.2. makes a faire maid of *Delphos* in love with a young man of *Minda*, confesse as much.

Vt vidi ut insanii, ut animus mihi male affectus est,
Miseræ mihi forma tabescebat, neq; amplius pompam
Vllam curabam, aut quando domum redieram
Novi, sed me ardens quidam morbus consumebat,
Decubui in lecto dies decem, & noctes decem,
Defluebant capite capilli, ipsaq; sola reliqua
Ossa & cutis. -----

No sooner seen I had, but mad I was,
My beauty fail'd, and I no more did care
For any pompe, I knew not where I was,
But sicke I was, and evill I did fare,
I lay upon my bed ten daies and nights,
A Sceleton I was in all mens sights.

c Virg.2.Æn.

All these passions are well expressed by [c] that Heroicall Poet in the person of *Dido*.

d Dum vaga passim sydera fulgent, numerat longas tetricus horas, & sollicito nixus cubito suspirando viscera rumpit.

At non infælix animi Phænissa, nec unquam
Solvitur in somnos, oculisq; ac pectore amores
Accipit, ingeminant curæ, rursusq; resurgens
Sævit amor, &c. ----

Vnhappy *Dido* could not sleep at all,
But lyes awake, and takes no rest:
And up she gets againe, whil'st care and griefe,
And raging love torments her brest.

e Saliebat crebro tepidum cor ad aspectum Ismenes.

Accius Sanazarius Egloga 2. de Galatea, in the same manner faines his *Lychoris* [d] tormenting her selfe for want of sleepe, sighing, sobbing, and lamenting, And *Eustathius* in his *Ismenias* much troubled, and [e] *panting at heart, at the sight of his mistris*, hee could not sleepe, his bed was thornes. [f] All make leanenesse, want of appetite, want of sleepe ordinary Symptomes, and by that meanes they are brought often so low, so much altered and changed, that as [g] he jested in the Comœdie, *one can scarce know them to be the same men.*

f Gordonius c. 20. amittunt sæpe cibum, potum, & maceratur inde totum corpus.

g Ter. Eunuch. Dii boni quid hoc est, adeone homines mutari ex amore, ut non cognoscas eundem esse.

Attenuant iuvenum vigilatæ corpora noctes,
Curaq; & immenso qui fit amore dolor.

Many such Symptomes there are of the Body to discerne lovers by,

---† *quis enim bene celet amorem,* Can a man saith

Solomon. Prov.6.27. carry fire in his bosome and not burne; it will hardly be

be hid, though they doe all they can to hide it, it must out,
plus quam mille notis——— it may be described,
* *Quoq; magis tegitur, tectus magis æstuat ignis,*
'Twas *Antiphanes* the Comœdians observation of old, love and drunkennesse cannot be concealed, *celare alia possis, hæc præter duo, vini potum, &c.* words, looks, gestures, all will betray them: but two of the most notable signes are observed by the pulse and Countenance. When *Antiochus* the sonne of *Seleucus* was sick for *Stratonice* his mother in law, and would not confesse his griefe, or the cause of his disease, *Erasistratus* the Physitian found him by his Pulse and countenance to bee in love with her, h *because that when she came in presence, or was named, his pulse varied, and he blushed besides.* In this very sort was the love of *Callicles*, the son of *Polycles*, discovered by *Panaceus* the Physitian, as you may read the story at large in † *Aristænetus.* By the same signes *Galen* brags, that hee found out *Iusta Boëthius* the Consuls wife, to dote on *Pylades* the Player, because at his name still she both altered Pulse and Countenance, as † *Polyarchus* did at the name of *Argenis. Franciscus Valesius. l. 3. controv. 13. med. contr.* denies there is any such *pulsus amatorius*, or that love may be so discerned; but *Avicenna* confirmes this of *Galen* out of his experience, *lib. 3. Fen. 1.* and *Gordonius cap. 20.* i *Their pulse he saith is inordinate and swift, if she goe by whom he loves, Langius epist. 24. lib. 1. med. epist. Nevisanus lib. 4. numer. 66. syl. nuptialis, Valesius de Taranta, Guianerius, Tract. 15. Valeriola* sets downe this for a Symptome, k *difference of pulse, neglect of businesse, want of sleep, often sighes, blushings, when there is any speech of their Mistris, are manifest signes.* But amongst the rest, *Iosephus Struthius* that *Polonian*, in the fift book *cap. 17.* of his doctrine of Pulses, holds that this and all other passions of the minde, may be discovered by the pulse. l *And if you will knowe*, saith he, *whether the men suspected bee such or such, touch their arteries, &c.* And in his fourth book, 14. chapter, he speaks of this particular pulse. m *Love makes an unequall pulse, &c.* hee gives instance of a Gentlewoman, n a patient of his, whom by this meanes he found to be much enamoured, and with whom: hee named many persons, but at the last when his name came whom hee suspected, o *her pulse began to vary, and to beat swifter, and so by often feeling her pulse, he perceived what the matter was. Apollonius Argonaut. lib. 4.* poetically setting downe the meeting of *Iason* and *Medæa*, makes them both to blush at one anothers sight, and at the first they were not able to speak.

——— † *totus Parmeno*
Tremo, horreoq; post quam aspexi hanc,

Phædria trembled at the sight of *Thais*, others sweat, blow short,
Crura tremunt ac poplites——— are troubled with palpitation of heart upon the like occasion, *cor proximum ori*, saith * *Aristænetus*, their heart is at their mouth, leapes, these burne and freeze, (for love is fire, ice, hot, cold, itch, feaver, frenzy, plurisy, what not) they look pale, red, and commonly blush at their first congresse; and sometimes through violent agitation of spirits, bleed at nose, or when shee is talked of: which very signe p *Eustathius* makes an argument of *Ismenes* affection, that when she met her sweet-heart by chance, shee changed her countenance

* *Idem Met. 4.*

h *Ad eius nomen rubebat, & ad aspectū pulsus variebatur. Plutar.*

† *Epist. 13.*

† *Barch. lib 1. Oculi modico tremore errabant.*

i *Pulsus corū velox & inordinatus: si mulier quam amat forte transeat.*

k *Signa sunt cessatio ab omni opere insueto, privatio somni, suspiria crebra, rubor cum sit sermo de re amata, & commotio pulsus.*

l *Si noscere vis an homines suspecti tales sint, tangito corū arterias.*

m *Amor facit inæquales, inordinatos.*

n *In nobilis cuiusdam uxore quum subolfaecrem adulterii amore fuisse correptam & quam maritus &c.*

o *Cepit illico pulsus variarē & ferri celerius & sic inveni.*

† *Eunuch. act. 2. scen. 2.*

* *Epist. 7. lib. 2. Tener sudor & creber anhelitus palpitatio cordis, &c.*

p *Lib. 1.*

502 countenance, to a maiden-blush. Tis a common thing amongst Lovers, as [q] *Arnulphus* that merry-conceited Bishop, hath well expressed in a facete Epigram of his,

Alterno facies sibi dat responsa rubore,
Et tener affectum prodit utriq; pudor, &c.

Their faces answer and by blushing say,
How both affected are they doe bewray.

But the best conjectures are taken from such symptomes as appeare when they are both present; all their speeches, amorous glances, actions, lascivious gestures will bewray them, they cannot containe themselves, but that they will be still kissing. † *Stratocles* the Physitian upon his wedding day, when he was at dinner, *nihil prius sorbillavit, quam tria basia puellæ pangeret*, could not eat his meat for kissing the bride, &c. First a word, & then a kisse, then some other complement, and then a kisse, then an idle question, then a kisse, and when he hath pumped his wits dry, can say no more, kissing and colling are never out of season,

* *Hoc non deficit incipitq; semper,* 'tis never at an end, † another kisse, and then another, another, and another, &c.

——*huc ades O Thelayra*—— *Come kisse me Corinnna?*
[r] *Centum basia centies.*
Centum basia millies,
Mille basia millies
Et tot millia millies,
Quot guttæ Siculo mari,
Quot sunt sydera cœlo,
Istis purpureis genis,
Istis turgidulis labris,
Ocellisq; loquaculis,
Figam continuo impetu;
O formosa Neæra. As *Catullus* to *Lesbia*,
Da mihi basia mille, deinde centum,
Dein mille altera, da secunda centum,
Dein usq; altera millia, deinde centum.
——* first give an hundred,
Then a thousand, then another
Hundred, then unto the other
Adde a thousand, and so more, &c.

Till you equall with the store, all the grasse, &c. So *Venus* did by her *Adonis*, the *Moone* with *Endymion*, they are still dallying and culling, as so many Doves, *Columbatimq; labra conserentes labiis*, and that with alacrity and courage,

[a] *Affligunt avidè corpus, iunguntq; salivas*
Oris, & inspirant prensantes dentibus ora.

[b] *Tam impresso ore ut vix inde labra detrahant, cervice reclinata*, as Lamprias *in* Lucian *kissed* Thais, Philippus *her* [c] *in* Aristænetus, *amore lymphato tam* furiosè adhæsit, ut vix labra solvere esset, totumq; os mihi contrivit; [d] *Aretines Lucretia*, by a suiter of hers was so saluted, and tis their ordinary fashion.——*dentes illudunt sæpe labellis,*

q *Lexoviensis Episcopus.*

† *Theodorus prodromus Amaranto dial. Gaulimo interpret.*

* *Petron. Catal.*

† *Sed unum ego usq; & unum Petam à tuis labellis, postq; unum et unum & unũ, dari rogabo. Læcheus Anacreon.*

r *Io. Secundus has. 7.*

* Translated or imitated by M.B. *Johnson.* our arch poet, in his 119. Ep

a *Lucret. l 4.*

b *Lucian. dial. Tom. 4. Merit. sed & aperientes, &c.*

c *Epist, 16.*

d *Deducto ore longo me basio demulcet.*

Atq;

Atq; premunt arctè adfigentes oscula—— They cannot 503

I say, containe themselves, they will be still not only joyning hands, kissing, but embracing, treading on their toes, &c. diving into their bosomes, and that *libenter, & cum delectatione*, as [c] *Philostratus* confesseth to his mistris; and *Lamprias* in *Lucian*, *mammillas premens, per sinum clam dextrâ, &c.* feeling their paps, and that scarce honestly sometimes: as the old man in the [f] Comœdy well observed of his sonne, *Non ego te videbam manum huic puellæ in sinum inserere?* Did not I see thee put thy hand into her bosome? goe to, with many such love tricks. [g] *Iuno in Lucian deorum, Tom. 3. dial. 3.* complaines to *Iupiter of* Ixion, [t] *he looked so attentively on her, and sometimes would sigh and weep in her company, and when I drank by chance and gave* Ganymede *the cup, he would desire to drink still in the very cup that I drank of, and in the same place where I drank, and would kisse the cup, and then look steadily on me, and sometimes sigh, & then againe smile.* If it be so they cannot come neere to dally, have not that opportunity, familiarity, or acquaintance to conferre and talke together; yet if they be in presence, their eye will bewray them: *ubi amor ibi oculus* as the common saying is, where I look I like, and where I like I love; but they will loose themselves in her looks.

[c] *In delitiis mammas tuas tango, &c.*

[f] *Terent.*

[g] *Tom 4. meretr. dial.*

[t] *Attente adeo in me aspexit, & interdū ingemiscebat, & lachrymabatur. Et si quādo bibens, &c*

Alter in alterius iactantes lumina vultus,
Quærebant taciti noster ubi esset amor.

They cannot look off whom they love, they will *impregnare eam ipsis oculis*, deflowre her with their eyes, be still gazing, staring, stealing faces, smiling, glancing at her, as [u] *Apollo* on *Leucothoe*, the *Moone* on her † *Endymion*, when she stood still in *Caria*, and at *Latmos* caused her Chariot to be stayed. They must all stand and admire, or if she goe by, look after her as long as they can see her, she is *animæ auriga*, as *Anacreon* calls her, they cannot goe by her dore or window, but as an adamant, shee drawes their eyes to it, though she be not there present, they must needs glance that way, and look back to it. *Aristenætus* of * *Exithemus*, *Lucian* in his *Imagin.* of himselfe, and *Tatius* of *Clitophon* say as much, *Ille oculos de* Leucippe † *nunquam deiiciebat*, and many Lovers confesse when they came in their Mistresse presence, they could not hold off their eyes, but looked wistly and steddily on her, *inconnivo aspectu*, with much eagernes and greedinesse, as if they would looke through, or should never have enough sight of her,

[u] *Quid omnia cernere debes Leucothoen spectas, & virgine figis in una quos mundo debes oculos. Ovid. Met 4.*

† *Lucian tom 3. quoties ad Cariam venis currum fistis, & desuper aspectas.*

——*Fixis ardens, obtutibus hæret*; So she will doe by him, drink to him with her eyes, nay drink him up, devoure him, swallow him, as *Martials Mamurra* is remembred to have done:

* *Ex quo te primum vidi Pythia alio oculos vertere non fuit.*

† *Lib. 4.*

Inspexit molles pueros, oculisq; comedit, &c.

There is a pleasant story to this purpose in *Navigat. Vertom. lib. 3. cap. 5.* The Sultan of *Sanas* wife in *Arabia*, because *Vertomannus* was faire and white could not look off him, from sun-rising to sun-setting, shee could not desist, she made him one day come into her chamber, *& geminæ horæ spatio intuebatur, non à me unquam aciem oculorum avertebat, me observans veluti Cupidinem quendam*, for two houres space shee still gazed on him. A young man in † *Lucian* fell in love with *Venus* picture, hee came every morning to her Temple, and there continued all day long * from

† *Dial. amorū.*

* *Ad occasum Solis ægre domum rediens, atq; totum diē ex adversō deæ sedens recto, in ipsam perpetuo oculorū ictus direxit, &c.*

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sun-rising to sun-set, unwilling to goe home at night, sitting over against the Goddesse picture, he did continually look upon her, and mutter to himselfe I know not what. If so bee they cannot see them whom they love, they will still be walking and waiting about their mistris dores, taking all opportunity to see them, as in * *Longus Sophista, Daphnis & Gloe* two lovers, were still hovering at one anothers gates, he sought all occasions to be in her company, to hunt in summer, and catch birds in the frost about her fathers house in the winter, that shee might see him, and he her. † *A Kings pallace was not so diligently attended*, saith *Aretines Lucretia, as my house was when I lay in Rome*, the porch and street was ever full of some walking or riding on set purpose to see me, their eye was still upon my window, as they passed by, they could not choose but looke back to my house when they were past, and sometimes hem or cough; or take some impertinent occasion to speak aloud, that I might look out and observe them. 'Tis so in other places, 'tis common to every Lover, 'tis all his felicity to be with her, to talke with her, hee is never well but in her company, and will walke y *seaven or eight times a day through the Street where she dwells, and make sleeveless errants to see her*; plotting still where, when, and how to visit her,

† *Leveſq; ſub nocte ſuſurri,*
Compoſitâ repetuntur hora.

And when he is gone, hee thinks every minute an houre, every houre as long as a day, ten dayes a whole yeare, till he see her againe.

† *Tempora ſi numeres, benè quæ numeramus amantes.*

And if thou be in love, thou wilt say so too, *Et longum formoſa vale*, farewell sweet-heart, *vale chariſſima Argeni, &c.* Farewell my deare *Argenis*, once more farewell, farewell. And though he is to meet her by compact, and that very shortly, perchance to morrow, yet loath to depart, heele take his leave againe, and againe, and then come back againe, looke after and shake his hand, wave his hat a far off. Now gone hee thinks it long till he see her againe, and she him, the clocks are surely set back, the hour's past, † *Hoſpita Demophoontuate Rodopheia Phillis,*
Vltra promiſſum tempus abeſſe queror. shee looks out at window still to see whether he come, * and by report *Phillis* went nine times to the sea side that day to see if her *Demophoon* were approaching, and † *Troilus* to the Citie gates to look for his *Creiseid*. She is ill at ease, and sick till she see him againe, peevish in the meane time, discontent, heavy, sad, and why comes he not; where is he? why breakes he promise? why tarries he so long, sure he is not well; sure he hath some mischance, sure he forgets himselfe and me, with infinite such. And then confident againe, up she gets, out she looks, listens and enquires, harkens, kennes, every man a far off is sure he, every stirring in the street, now hee is there, that's he, *malè auroræ, malè ſoli dicit, deieratq;, &c.* the longest day that ever was, so she raves, restlesse and impatient; for *Amor non patitur moras*, Love brooks no delayes: the time's quickly gone that's spent in her company, the miles short, the way pleasant, all weather is good whilst hee goes to her house, heat or cold, though his teeth chatter in his head, hee moves not, wet or dry, 'tis all one, wet to the skin, hee feeles it not, cares not

x *Lib.3.*

† *Regum palatium non tã diligenti cuſtodia ſeptum fuit, at ædes meas ſtipabant, &c.*

y *Vno, & eo dẽ die ſexties vel ſepties ambulant per eandem plateã ut vel unico amicæ ſuæ fruantur aſpectu lib.3. Theat. mundi.*

† *Hor.*

† *Ovid.*

† *Ovid.*

* *Hyginus fab 59. Eo die dicitur nonies ad littus curriſſe*

* *Chaucer.*

not at least for it, but will easily endure it and much more, because it is done with alacrity, and for his Mistresse sweet sake, let the burden be never so heavy, Love makes it light. * *Iacob* served seaven yeares for *Rachel*, and it was quickly gone because he loved her. None so merry, if he may happily enjoy her company, he is in heaven for a time, and if he may not, dejected in an instant, solitary, silent, he departs weeping, lamenting, sighing, complaining.

* Gen. 29.20.

But the Symptomes of the minde in Lovers, are almost infinite, and so diverse, that no Art can comprehend them, though they be merry sometimes, and rapt beyond themselves for joy, yet most part, Love is a plague, a torture, an hell, a bitter sweet passion at last, † *Amor melle & felle est fœcundissimus, gustum dat dulcem & amarum.* 'Tis *suavis amarities, dolentia delectabilis, hilare tormentum,*

† Plautus Cistel.

* *Et me melle beant suaviora,*
Et me felle necant amariora,

* Stobæus è græco.

Like a summer flye or *Sphinxes* wings, or a rainebow of all colours,

* *Quæ ad solis radios, conversæ aureæ erant,*
Adversus nubes cæruleæ, quale in bar Iridis,

faire, fowle, and full of variation, though most part irksome and bad. For in a word, the *Spanish* inquisition is not comparable to it, *a torment* and *execution* it is, as he calls it in the Poet, an unquenchable fire, and what not; [a] From it, saith *Austin*, arise *biting cares, perturbations, passions, sorrowes, feares, suspitions, discontents, contentions, discords, warres, treacheries, enmities, flattery, cosening, riot, lust, impudence, cruelty, knavery, &c.*

1 Plautus credo ego ad hominis carnificinam amorem inventum esse.

a De civitat. lib. 22. c. 20. Ex eo oriuntur mordaces curæ, perturbationes, mœrores, formidines, insana gaudia, discordiæ, lites, bella, insidiæ, iracundiæ, inimicitiæ, fallaciæ, adulatio, fraus, furtum, nequitia, impudentia.

† *dolor, querelæ,*
Lamentatio, lachrymæ perennes,
Languor, anxietas, amaritudo;
Aut si triste magis potest quid esse,
Hos tu das Comites Neæra vitæ.

These be the companions of lovers, and the ordinary symptomes, as the Poet repeats them. [b] *In amore hæc insunt vitia,*
Suspitiones, inimicitiæ, audaciæ,
Bellum, pax rursum, &c.

† Marullus l. 1.

b Ter. Eunucho.

[c] *Insomnia, ærumna, error, terror, & fuga,*
Excogitantia, excors immodestia,
Petulantia, cupiditas, & malevolentia,
Inhæret etiam aviditas, desidia, injuria,
Inopia, contumelia & dispendium, &c.

c Plautus Mercat.

In love these vices are suspitious,
Peace, warre, and impudence, detractions:
Dreames, cares, and errors, terrors and affrights,
Immodest prankes, devises, sleights and flights,
Heart burnings, wants, neglects, desire of wrong,
Losse continuall, expence and hurt among.

Every Poet is full of such catalogues of Love symptomes, but feare and sorrow may justly challenge the chiefe place. Though *Hercules de Saxoniâ cap. 3. Tract. de melanch.* will exclude feare from Love Melancholy, yet I am otherwise perswaded. [d] *Res est soliciti plena timoris amor.*

d Ovid.

'Tis

506 'Tis full of feare, anxiety, doubt, care, peevishnesse, suspicion, it turnes a man into a woman, which made *Hesiod* belike, put feare and paleness *Venus* daughters,

——— *Marti Clypeos atq; arma secanti,*
Alma Venus peperit pallorem, unaq; Timorem:

because feare and love are still linked together. Moreover they are apt to mistake, amplifie, too credulous sometimes, too full of hope and confidence, and then againe very jealous, unapt to believe or entertaine any good newes. The comicall Poet hath prettily painted out this passage amongst the rest in a † Dialogue betwixt *Mitio* and *Æschines*, a gentle father and a love sick sonne. *M. Be of good cheare my sonne, thou shalt have her to wife. Æ. Ah father doe you mock me now? M. I mock thee, why? Æ. That which I so earnestly desire, I more suspect and feare.* M. *Get you home, and send for her to be your wife. Æ. What now a wife, now father, &c.* These doubts, anxieties, suspitions, are the least part of their torments, they breake many times from passions to actions, speake faire, and flatter, now most obsequious and willing, by and by they are averse, wrangle, fight, sweare, quarrell, laugh, weepe: and he that doth not so by fits, * *Lucian* holds, is not throughly touched with this Loadstone of Love. So their actions and passions are intermixt, but of all other passions, Sorrow hath the greatest share, [c] Love to many is bitternesse it selfe, *rem amaram, Plato* calls it, a bitter potion, a plague.

Eripite hanc pestem perniciemq; mihi;
Quæ mihi subrepens imos ut torpor in artus,
Expulit ex omni pectore lætitias.
O take away this plague, this mischiefe from me,
Which as a numnesse over all my body,
Expels my joyes, and makes my soule so heavy.

Phædria had a true touch of this, when he cryed out,

——— † *O Thais, Vtinam esset mihi*
Pars æqua amoris tecum, ac paritèr fieret, ut
Aut hoc tibi doleret itidem, ut mihi dolet.
O *Thais* would thou hadst of these my paines a part,
Or as it doth me now so it would make thee smart.

So had that young man, when he roared againe for discontent,

* *Iactor, crucior, agitor, stimulor,*
Versor in amoris rota miser,
Exanimor, feror, distrahor, deripior,
Vbi sum, ibi non sum; ubi non sum, ibi est animus.
I am vext and tos'd, and rack't on Loves wheele,
Where not, I am; but where am, doe not feele.

The *Moone* in [a] *Lucian*, made her mone to *Venus*, that she was almost dead for love, *pereo equidem amore*, and after a long tale, she broke off abruptly and wept, [b] *O Venus, thou knowest my poore heart. Charmides* in [c] *Lucian*, was so impatient, that he sob'd and sighed, and tore his haire, and said he would hang himselfe, *I am undone, O sister Tryphena, I cannot endure these love pangs, what shall I doe? Vos O dii Averrunci, solvite me his curis:* O yee Gods, free me from these cares and miseries, out of the

† *Adelph. Act. 4. scen. 5. M. Bono animo es, duces uxorem hanc Æschines. Æ. Hem pater, num tu ludis me nunc? M. Egone te, quamobrem? Æ. Quod tam misere cupio &c.*

* *Tom. 4. dial. amorum.*

c *Aristotle 2. Rhet.* puts love therefore in the irascible part. *Ovid.*

† *Ter. Eunuch. Act. 1. sc. 2.*

* *Plautus.*

a *Tom. 3.*
b *Scis quod posthac. dicturus fuerim.*
c *Tom. 4. dial. meretr. Tryphena Amore perdit, neq; malum hoc amplius sustinere possum.*

the anguish of his Soule,[d] *Theocles* prayes. Shall I say, most part of a lovers life is full of anxiety, feare and griefe, complaints, sighes, suspitions, and cares, (high ho my heart is woe) full of silence and irksome solitarinesse? *Frequenting shady bowres in discontent,*
To the aire his fruitlesse clamors he will vent.
eveept at such times that he hath *lucida intervalla*, pleasant gales, or sudden alterations, as if his Mistris smile upon him, give him a good looke, a kisse, or that some comfortable message be brought him, his service is accepted &c.

d *Aristænetus lib.2.epist.8.*

He is then too confident and rapt beyond himselfe, as if he had heard the Nightingale in the spring before the Cuckow, or as † *Calisto* was at *Melebæas* presence, *quis unquam hac mortali vitâ tam glorioſum corpus vidit, humanitatem transcendere videor? &c.* who ever saw so glorious a sight, what man ever enjoyed such delight? More content cannot be given of the Gods, wished, had or hoped of any mortall man. There is no happinesse in the world comparable to his, no content no joy to this, no life to Love, he is in paradise.

† *Calestinæ act.1. Sancti maiori lætitiâ non fruuntur. Si mihi deus omnium votorum mortalium summam concedat non magis, &c.*

f *Quis me uno vivit fœlicior? aut magis hâc est*
Optandum vitâ dicere quis poterit?
Who lives so happy as my selfe? what blisse
In this our life may be compar'd to this?

f *Catullus de Lesbia.*

He will not change fortune in that case with a Prince,

g *Donec gratus eram tibi,*
Persarum vigui rege beatior.

g *Hor.ode.9. lib.3.*

The *Persian* Kings are not so joviall as he is, *O* e *festus dies hominis*, O happy day, so *Chærea* exclaimes when he came from *Pamphilia* his sweet-heart, well pleased,

e *Act.3.scen.5 Eunuch. Ter.*

Nunc est profectò interfici cum perpeti me possem,
Ne hoc gaudium contaminet vita aliquâ ægritudine,
He could finde in his heart to be killed instantly, least if he live longer, some sorrow or sickneſſe should contaminate his joyes. A little after, he was so merrily set upon the same occasion, that he could not containe himselfe. f *O populares, ecquis me vivit hodiè fortunatior?*
Nemo hercule quisquam, nam in me dij planè potestatem
Suam omnem ostendêre; Is't possible (O my Countrymen) for any living to be so happy as my selfe? No sure it cannot be, for the Gods have shewed all their power, all their goodnesse in me. Yet by and by when this young Gallant was crossed in his wench, he laments, and cries, and roares downe-right.

f *Act.5.scen.9.*

Occidi—— I am undone,
Neq; virgo est usquam, neq; ego, qui è conspectu illam amisi meo,
Vbi quæram, ubi investigem, quem percuncter, quam insistam viam?
The virgin's gone, and I am gone, shee's gone, shee's gone, & what shall I doe? where shall I seeke her, where shall I finde her, whom shall I aske? what way, what course shall I take? what will become of me?

—— † *vitales auras invitus agebat,* he was weary of his life, sick, mad and desperate * *utinam mihi esset aliquid hic, quo nunc me præcipitem darem.* 'Tis not *Chæreas* case this alone, but his and his, and every

† *Mantuan.*
* *Ter. Adelph. 3.4.*

508 every lover's in the like state. If he heare ill newes, have bad successe in his suit, she frowne upon him, or that his Mistris in his presence, respect another more (as [g] *Hedus* observes) *Preferre another suiter, speak more familiarly to him, or use more kindly then himselfe, if by nod, smile, message she discloseth her selfe to another, he is instantly tormented, none so deiected as he is*, utterly undone, a castaway † *in quem fortuna omnia odiorum suorum crudelissima tela exonerat*, a dead man, the scorne of fortune, a monster of fortune, worse then naught, the losse of a kingdome had bin lesse. [h] *Aretine's Lucretia* made very good proofe of this, as she relates it her selfe. *For when I made some of my suiters beleeve I would betake my selfe to a Nunnery, they took on, as if they had lost father and mother, because they were for ever after to want my company. Omnes labores leves fuere*, all other labour was light; † but this might not be endured.

Tua carendum quod erat ——— *for I cannot be without thy company*, mournfull *Amyntas*, painfull *Amyntas*, carefull *Amyntas*, better a Metropolitan City were sackt, a royall army overcome, an invincible armado sunke, and twenty thousand Kings should perish, then her little finger ake, so zealous are they and so tender of her good. They would all turne Friers for my sake, as she follows it, in hope by that meanes to meet, or see me againe, as my confessors, at stoole-ball, or at barly-breake: and so afterwards when an importunate suiter came, [i] *If I had bid my maid say that I was not at leasure, not within, busy, could not speak with him, he was instantly astonished, and stood like a pillar of marble, another went swearing, chafing, cursing, foaming,*

† *Illa sibi vox ipsa Iovis violentior irâ, cum tonat, &c.*

the voice of a mandrake had beene sweeter musicke, *but hee to whom I gave entertainment, was in the Elysian fields, ravished for joy, quite beyond himselfe.* 'Tis the generall humor of all Lovers, she is their sterne, Pole-star, and guide,

[k] *Delitium̃q; animi, deliquium̃q; sui.* As a tulipan to the Sunne (which our Herbalists call *Narcissus*) when it shines, is *admirandus flos ad radios solis se pandens*, a glorious flowre exposing it selfe, [l] but when the sunne sets, or a tempest comes, it hides it selfe, pines away, and hath no pleasure left, (which *Carolus Gonzaga*, Duke of *Mantua*, in a cause not unlike, sometimes used for an Impresse) doe all inamorates to their Mistris, she is their Sun, their *Primum mobile*, or *anima informans*, this [m] one hath elegantly expressed by a windmill, still moved by the winde, which otherwise hath no motion of it selfe,

Sic tua ni spiret gratia truncus ero.

He is wholly animated from her breath, his soule lives in her body, * *sola claves habet interitus & salutis*, she keepes the keyes of his life, his fortune ebbes and flowes with her favour, a gracious or bad aspect turnes him up or downe,

Mens mea lucescit Lucia *luce tuâ.*

Howsoever his present state be pleasing or displeasing, 'tis continuate so long as he loves, he can doe nothing, think of nothing but her; desire hath no rest, shee is his *Cynosure*, *Hesperus & Vesper*, his morning and evening starre, his goddesse, his Mistris, his life, his soule, his eve-

ry

[g] *Lib. 1. de contem: amoribus Si quem alium respexerit amica suavius, & familiarius, si, quem alloquuta fuerit, si nutu nuncio &c. statim cruciatur.*

† *Calisto in Celestina.*

[h] *Pornodidasc. dial. Ital. Patre & matre se singultu orbos censebant, quod meo contubernio carendum esset.*

† *Ter. tui carendum quod erat.*

[i] *Si responsum esset dominam occupatam esse aliis̃q; vacaret, ille statim vix hoc audito, velut in marmor obriguit, alti se damnare, &c. at cui faveham, in campis Elysiis esse vile batur, &c.*

† *Mantuan.*

[k] *Laebeut.*

[l] *Sole se occultante, aut tempestate veniente, statim clauditur ac langueseit.*

[m] *Emblem amat. 13.*

* *Calisto de Melebœa.*

[i] *Anima non est ubi animat sed ubi amat.*

ry thing, dreaming, waking, she is alwaies in his mouth; his heart, eyes, eares, and all his thoughts are full of her. His *Laura*, his *Victorina*, his *Columbina*, *Flavia*, *Flaminia*, *Cælia*, *Delia* or *Isabella*, (call her how you will) she is the sole object of his senses, the substance of his soule, *nidulus animæ suæ*, he magnifies her above measure, *totus in illa*, full of her, can breath nothing but her. *I adore Melebæa*, saith Love-sick † *Califto*, *I believe in Melebæa*, *I honour*, *admire and loue my Melebæa*; His soule was sowced, imparadised, imprisoned in his Lady. When [a] *Thais* took her leave of *Phædria*.

† *Celestine act 1. credo in Melebæã, &c.*

[a] *Ter. Eunuc. Act. 1. sc. 2.*

——*mi* Phædria, *& nunquid aliud vis?*

Sweet heart (she said) will you command me any further service? he readily replied, and gave this in charge,

——*egone quid velim?*
Dies noctesq; ames me, me desideres,
Me somnies, me expectes, me cogites,
Me speres, me te oblectes, mecum tota sis,
Meus fac postremò animus, quandò ego sum tuus.
Dost' ask (my deare) what service I will have?
To love me day and night is all I crave,
To dreame on me, to expect, to think on me,
Depend and hope, still covet me to see,
Delight thy selfe in me, be wholly mine,
For know my love, that I am wholly thine.

But all this needed not, you will say, if she affect once, she will be his, settle her love on him, on him alone,

† *Virg. 4. Æn.*

——† *illum absens absentem*
Auditq; videtq; —— she can, she must

think and dream of nought else but him, continually of him, as did *Orpheus* on his *Euridice*,

Te dulcis coniux, te solo in littore mecum,
Te veniente die, te discedente canebam.
On thee sweet wife was all my song,
Morne, Evening, and all along.

And *Dido* upon her *Æneas*.

——*& quæ me insomnia terrent,*
Multa viri virtus, & plurima currit Imago.
And ever and anon, she thinks upon the man,
That was so fine, so faire, so blith, so debonaire.

Clitophon in the first book of *Achilles Tatius*, complaineth how that his Mistris *Leucippe* tormented him much more in the night, then in the day. k *For all day long he had some obiect or other to distract his senses, but in the night all ran upon her: All night long hee lay † awake, and could thinke of nothing else but her, he could not get her out of his minde, towards morning sleep took a little pitty on him, he slumbred awhile, but all his dreames were of her.*

k *Interdiu oculi, & aures occupatæ distrahunt animum, at noctu sola iacter, ad auroram somnus paulum misertus, nec tamen ex animo puella abiit, sed omnia mihi de Leucippe somnia erant.*

† *Torâ hac nocte somnum hisce oculis non vidi. Ter. Buchanan. Sylv.*

——† *tenocte sub atrâ*
Alloquor, amplector, falsaq; in imagine somni,
Gaudia solicitam palpant evanida mentem.

In the dark night I ſpeake, embrace and finde,
That fading joyes deceive my carefull minde.

l Æn. Sylv. Te dies, noctesq; amo, te cogito, te deſidero, te voco, te expecto, te ſpero. tecum oblecto me, totus in te ſum, &c.

The ſame complaint *Eurialus* makes to his *Lucretia*, *day and night I think of thee, I wiſh for thee, I talk of thee, call on thee, look for thee, hope for thee, delight my ſelfe in thee, day and night I love thee.*

m *Nec mihi veſpero*
Surgente decedunt amores,
Nec rapidum fugiente ſolem;

m Hor. lib. 2. ode. 9.

Morning, Evening, all is alike with me, I have reſtleſſe thoughts,

n *Te vigilans oculis, animo te nocte requiro.*

n Petronius.

Still I think on thee. *Anima non eſt ubi animat, ſed ubi amat*, I live and breath in thee, I wiſh for thee.

* *Tibullus l. 3. Eleg. 3.*

* *O niveam quæ te poterit mihi reddere lucem,*
O mihi felicem terq; quaterq; diem.

O happy day that ſhall reſtore me to thy ſight. In the meane time hee raves on her, her ſweet face, eyes, actions, geſtures, hands, feet, ſpeech, length, breadth, height, depth, and the reſt of her dimenſions, are ſo ſurvaied, meaſured, and taken, by that Aſtrolabe of phantaſie, and that ſo violently ſometimes, with ſuch earneſtneſſe and eagerneſſe, ſuch continuance, ſo ſtrong an imagination, that at length he thinks he ſees her indeed, he talkes with her, he imbraceth her, *Ixion*-like *pro Iunone nubem*, a cloud for *Iuno*, as he ſaid. *Nihil præter Leucippen cerno, Leucippe mihi perpetuò in oculis, & animo verſatur*, I ſee and meditate of naught but *Leucippe*. Be ſhe preſent or abſent, all is one,

† *Ovid Faſt. 2 ver. 775.*

† *Et Quamvis aberat placidæ præſentia formæ,*
Quem dederat præſens forma, manebat amor.

That impreſſion of her beauty is ſtill fixed in his minde,

* *Virg. Æn. 4*

——hærent infixi pectore vultus.

as he that is bitten with a mad dog, thinks all he ſees dogs, dogs in his meat, dogs in his diſh dogs in his drink, his miſtris is in his eyes, eares, heart, in all his ſenſes. *Valleriola* had a merchant his patient in the ſame predicament, and o *Vlricus Molitor* out of *Auſtin*, hath a ſtory of one, that through vehemency of his loue paſſion, ſtill thought he ſaw his miſtris preſent with him, ſhe talked with him, *Et commiſceri cum eâ vigilans videbatur*, ſtill embracing him.

o De Pythoniſſa.

Now if this paſſion of love can produce ſuch effects, if it be pleaſantly intended, what bitter torments ſhall it breed, when it is with feare and continuall ſorrow, ſuſpicion, care, as commonly it is, ſtill accompanied, what an intollerable p paine muſt it be?

p Iuno, nec ira deum tantum, nec tela, nec hoſtis, quantùm tute potis animis illapſus. Silius Ital. 15 bel. Punic. de amore.

——Non tam grandes
Gargara culmos, quot demerſo
Pectore curas longâ nexas
Vſq; catenâ, vel quæ penitùs
Crudelis amor vulnera miſcet.

Mount *Gargarus* hath not ſo many ſtemmes,
As Lovers breſt hath grievous wounds,
And linked cares, which loue compounds.

When the King of *Babylon* would have puniſhed a Courtier of his, for loving

loving of a young Lady of the royall blood, and far above his fortunes, q *Apollonius* in presence, by all meanes perswaded to let him alone, *For to loue and not enioy, was a most unspeakable torment*, no tyrant could invent the like punishment; as a gnat at a candle, in a short space hee would consume himselfe. For Love is a perpetuall r *flux*, *angor animi*, a warfare, *militat omnis amans*, a grievous wound is love still, and a Lovers heart is *Cupids* quiver, a consuming s fire, † *accede ad hanc ignem, &c.* an inextinguible fire. ——— t *alitur & crescit malum,*

Et ardet intus, qualis Ætnæo vapor
Exundat antro ———.

As *Ætna* rageth, so doth Love, and more then *Ætna*, or any materiall fire. ——— u *Nam amor sæpè Lyparco*
Vulcano ardentiorem flammam incendere solet.

Vulcans flames are but smoak to this; For fire, saith † *Xenophon*, burnes them alone that stand neere it, or touch it, but this fire of Love burneth and scorcheth a farre off, and is more hot and vehement then any materiall fire, * *Ignis in igne fuit*, 'tis a fire in a fire, the quintescence of fire. For when *Nero* burnt *Rome*, as *Calisto* urgeth, he fired houses, consumed mens bodies and goods, but this fire devoures the soule it selfe, * *and one soule is worth* 100000 bodies. No water can quench this wild fire.

——— x *In pectus cæcos absorbuit ignes,*
Ignes quæ nec aqua perimi potuêre, nec imbre
Diminui, neq; graminibus, magicisq; susurris.
A fire he took into his brest,
Which water could not quench,
Nor hearb, nor art, nor Magick spells,
Could quell, nor any drench.

Except it be teares and sighes, for so they may chance finde a litle ease.

* *Sic candentia colla, sic patens frons*
Sic me blanda tui, Neæra, ocelli,
Sic pares minio genæ perurunt,
Vt ni me lachrymæ rigent perennes,
Totus in tenues eam favillas.
So thy white nec *Neæra* me poore soule,
Doth scorch thy cheekes, thy wanton eyes that roule.
Were it not for my dropping teares that hinder,
I should be quite burnt up forthwith to cinder.

This fire strikes like lightning, which made those old *Gracians* paint *Cupid* in many of their Temples, with *Iupiters* thunder-bolts in his hands, for it wounds, and cannot be perceived how, whence it came, where it pierced. z *Vrimur, & cæcum pectora vulnus habent,*
And can hardly be discerned at first. ---- a *Est mollis flamma medullas,*
Et tacitum insano vivit sub pectore vulnus.
A gentle wound, an easie fire it was,
And slie at first, and secretly did passe.
But by and by it began to rage and burne a maine; b *Pectus insanum vapor,*
Amorq; torret, intus sævus vorat

q *Philostratus vita eius maximum tormentum quod excogitare, vel docere te possum, est ipse amor.*
r *Ausonius c. 35.*
s *Et cæco carpitur igne, & mihi sese offert ultra meus ignis Amyntas.*
† *Ter. Eunuc.*
t *Sen. Hyppol.*
u *Theocritus idyl. 2. Levibus cor est violabile telis.*
† *Ignis tangentes solum urit, at forma procul aspectu inflammat.*
† *Nonius.*
* *Major illa flamma quæ consumit unã animam quã quæ centum millia corporũ*
x *Mant. gl 2.*
* *Marullus Epig. lib. 1.*
y *Imagines deorum.*
z *Ovid.*
a *Æneid. 4.*
b *Senica.*

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Penitus medullas, atq; per venas meat
Visceribus ignis mersus, & venis latens,
Vt agilis altas flamma percurrit trabes.
This fiery vapour rageth in the veines,
And scorcheth entrals, as when fire burnes
An house, it nimbly runs along the beames,
And at the last the whole it overturnes.

Abraham Hosemannus lib.1. amor. coniugal. cap. 2. pag. 22. relates out of *Plato*, how that *Empedocles* the Philosopher was present at the cutting up of one that died for love,† *his heart was combust, his liver smoakie, his lungs dried up, insomuch that he verily believed his soule was either sod or rosted, through the vehemency of loves fire.* Which belike made a moderne writer of amorous Emblems, expresse Loves fury by a pot hanging over the fire, and *Cupid* blowing the coales. As the heat consumes the water,

* *Sic sua consumit viscera cæcus amor,*

So doth Love dry up his radicall moisture. Another compares Love to a melting torch, which stood too neere the fire.

† *Sic quo quis propior suæ puellæ est,*
Hoc stultus propior suæ ruinæ est.
The neerer he unto his mistris is
The neerer he unto his ruine is.

So that to say truth, as c *Castilio* describes it, *The beginning, middle, end of Love is naught else but sorrow, vexation, torment, irksomenesse, wearisomenesse, so that to be squalid, ugly, miserable, solitary, discontent, dejected, to wish for death, to complaine, rave, and to be peevish, are the certain signes, & ordinary actions of a love-sick person.* This continuall paine and torture makes them forget themselves, if they be far gone with it, in doubt, despaire of obtaining or eagerly bent, to neglect all ordinary businesse.

——* *pendent opera interrupta, minæq;*
Murorum ingentes, æquataq; machina cælo.

Loue-sick *Dido* left her works undone, so did † *Phædra,*

——— *Palladis tela vacant*
Et inter ipsas pensa labuntur manus.

Faustus in * *Mantuan*, took no pleasure in any thing he did,

Nulla quies mihi dulcis erat, nullus labor ægro
Pectore, sensus iners, & mens torpore sepulta,
Carminis occiderat studium. ———

And tis the humour of them all, to be careless of their persons, and their estates, as the sheepheard in d *Theocritus, Et hæc barba inculta est, squalidiq; capilli*, their beards flag, and they have no more care of pranking themselves or of any businesse, they care not as they say, which end goes forward, e *Oblitusq; greges, & rura domestica totus*
f *Vritur, & noctes in luctum expendit amaras.*
Forgetting flocks of sheep and country farmes,
The silly shepheard alwaies mournes and burnes.

Love-sick † *Chærea* when he came from *Pamphila's* house, and had not so good welcome as he did expect, was all amort, *Parmeno* meets him, *quid tristis es?* Why art thou so sad man, *unde es?* whence com'st, how do'st?

but

† *Cor totum combustum, iccur suffumigatum, pulmo arefactus ut credam miserâ illam animam his elixam aut combustam, ob maximum ardorem quem patiûtur, ob ignem amoris.*
* *Embl. Amor. 4. & 5.*
† *Grotius.*
c *Lib. 4. nam ipsius amoris neq; principia, neq; media aliud habent quid, quam molestias, dolores, cruciatus, defatigationes, adeo ut miserum esse, mœrore gemitu, solitudine torqueri, mortem optare, semperq; debacchari, sint certa amantiû signa & certæ actiones.*
* *Virg. Æn. 4.*
† *Seneca Hip. act.*
* *Eclog. 1.*
d *Edyl. 14.*
e *Mant. Eclog 2.*
f *Ov. Met. 13. de Polyphemo: uritur oblitus pecorum, antrorumq; suorum, iamq; tibi forme, &c.*
† *Ter. Eunuch.*
* *Quiquæso amo.*

but he sadly replies, *Ego hercle nescio neq; unde eam, neq; quorsum eam, ita prorsus oblitus sum mei*, I have so forgotten my selfe, I neither knowe where I am, nor whence I come nor whether I will, what I doe. *P.* * *How so?* Ch. *I am in love. Prudens sciens.*

† *vivus videnſq; pereo, nec quid agam scio.*

g *He that erst had his thoughes free* (as *Philostratus Lemnius* in an Epistle of his, describes this fiery passion) *and spent his time like an hard student, in those delightsome philosophicall precepts, he that with the Sunne and Moone wandred all over the world, with Starres themselves ranged about, and left no secret or small mystery in nature unsearched, since he was enamored, can doe nothing now but thinke and meditate of love matters, day and night composeth himselfe how to please his Mistris, all his study, endeavour, is to approve himselfe to his Mistris, to win his Mistris favour, to compas his desire, to be counted her servant.* When *Peter Abelhardus* that great scholler of his age, * *Cui soli patuit scibile quicquid erat*, was now in love with *Heloniſſa*, he had no minde to visit or frequent schooles and schollers any more. *Tadioſum mihi valde fuit* (as * he confesseth) *ad scholas procedere, vel in iis morari*, all his minde was on his new Mistris.

Now to this end and purpose, if there be any hope of obtaining his suit to prosecute his cause, he will spend himselfe, goods, fortunes for her, and though he loose and alienate all his friends, be cast off, and disinherited, utterly undone by it, disgraced, goe a begging, yet for her sweet sake, to enjoy her, he will willingly beg, hazard all he hath, goods, lands, shame, scandall, fame, and life it selfe.

Non recedam neq; quiescam, noctu & interdiu,
Prius profecto quam aut ipsam, aut mortem investigavero,
Ile never rest or cease my sute
Till shee or death doe make me mute.

Parthenis in † *Aristænetus* was fully resolved to doe as much. *I may have better matches I confesse, but farewell shame, farewell honour, farewell honesty, farewell friends and fortunes, &c. O* Harpedona *keep my counsell I will leave all for his sweet sake, I will have him, say no more*, contra gentes, *I am resolved, I will have him*, * *Gobrias* the Captaine, when he had espied *Rhodanthe*, the fair captive maid, fell upon his knees before *Mystilus* the Generall, with teares, vowes, and all the Rhetoricke he could, by the scarres he had formerly receaved, the good service he had done, or what soever else was deare unto him, besought his governour he might have the captive virgin to be his wife, *virtutis suæ spolium*, as a reward of his worth and service; & moreover he would forgive him the mony which was owing, and all reckonings besides due unto him, *I aske no more, no part of booty, no portion, but Rhodanthe to be my wife.* And when as he could not compasse her by faire meanes, he fell to treachery, force and villany, and set his life at stake at last, to accomplish his desire. Tis a common humour this, a generall passion of all lovers to be so affected, and which *Æmilia* told *Aratine* a Courtier in *Castilio's* discourse, h *surely Aratine, if thou wert not so indeed, thou didst not love, ingeniously confesse, for if thou hadst been throughly enamored, thou wouldst have desired nothing*

* *Qui quæso? Amo.*
† *Ter. Eunuch.*
g *Qui olim cogitabat quæ vellet, & puer cherrimis Philosophiæ præceptis operam insumpsit, qui vnt versi circuitiones cœli, naturam &c. Hanc unam intendit operam, de sola cogitat, noctes & dies se componit ad hanc, & ad acerbam servitutem redactus animus, &c.*
* *Pars Epitaphii eius.*
* *Epist prima.*
† *Epist. lib. 6. Valeat pudor, valeat honestas, valeat honor.*
* *Theodor. prodromus lib. 3. Amor Mestylt genibus obvolutus, ubertim, lachrimans &c.*
Nihil ex tota præda præter Rhodanthen virginem accipiam.
h *Lib. 2. Certe vix credam, & bona fide fateare Aratine, te non amasse adeo vehementer si enim vere amasses, nihil prius aut potius optasses, quam amatæ mulieri placere. Ea enim amoris lex est idem velle & nolle.*

514 *nothing more then to please thy Mistris. For that is the law of love, to will and nill the same,*

* *Storza fil. Epig.* * *Tantum velle & nolle, velit nolit quod amica.*

Vndoubtedly this may bee pronounced of them all, they are very slaves, drudges for the time, mad men, fooles, dizards, † *atrabilarii*, beside themselves, and as blinde as beetles. Their [i] dotage is most eminent, *Amare simul & sapere ipsi Iovi non datur*, as *Seneca* holds, *Iupiter* himselfe cannot love and bee wise both together, the very best of them, if once they be overtaken with this passion, the most staid, discreet, grave, generous and wise, otherwise able to governe themselves, in this commit many absurdities, many indecorums, unbefitting their gravity and persons.

† *Quippe hæc omnium ex atra bili & amore proveniunt. Iason Pratensis.*

[i] *Immensus amor ipse stultitia est. Cardan. lib. 1. de sapientia.*

* *Mantuan.* * *Quisquis amat servit, sequitur captivus amantem*
Fert domitâ cervice iugum ——

Sampson, David, Solomon, Hercules, Socrates, &c. are justly taxed of indiscretion in this point, the middle sort are betwixt hawke and buzzard, and although they doe perceave and acknowledge their own dotage, weakenesse, furie, yet they cannot withstand it; as well may witnes those expostulations, and confessions of *Dido* in *Virgil.*

a *Virg. Æn. 4.* b *Seneca Hippol.* * *Met. 10.*

a *Incipit effari mediâq; in voce resistit.* *Phædra* in *Seneca,*
b *Quod ratio possit, vincit ac regnat furor,*
Potensq; totâ mente dominatur deus. *Myrrha* in * *Ouid.*
Illa quidem sentit, fœdoq; repugnat amori,
Et secum quo mente feror, quid molior, inquit,
Dii precor, & pietas, &c.
She sees and knowes her fault, and doth resist,
Against her filthy lust she doth contend,
And whether goe I, what am I about?
And God forbid, yet doth it in the end. Againe,
----- *Pervigil igne,*
Carpitur indomito, furiosaq; vota retractat,
Et modo desperat, modò vult tentare, pudetq;
Et cupit, & quid agat, non invenit, &c.
With raging lust she burnes, and now recals
Her vow, and then despaires, and when 'tis past,
Her former thoughts she'll prosecute in hast,
And what to doe she knowes not at the last.

She will and will not, abhorres; and yet as *Medæa* did, doth it,

——— *Trahit invitam nova vis, aliudq; cupido,*
Mens aliud suadet, video meliora, probоq;,
Deteriora sequor. ———
Reason pulls one way, burning lust another,
She sees and knowes what's good, but she doth neither.

‡ *Buchanan.* † *O fraus, amorq;, & mentis emota furor,*
Quo me abstulistis?

The major part of Lovers are carried headlong like so many brute beasts, reason counsells one way, thy friends, fortunes, shame, disgrace, danger, and an ocean of cares that will certainly follow; yet this furious lust,

luſt, *præcipitates*, counterpoiſeth, weighs downe on the other: though it be their utter undoing, perpetuall infamy, loſſe, yet they will doe it, and become at laſt, *inſenſati* void of ſenſe; degenerate into doggs, hogges, aſſes, brutes; as *Iupiter* into a Bull, *Apuleius* an Aſſe, *Lycaon* a wolfe, *Tereus* a Lap-wing, [k] *Caliſto* a Beare, *Elpenor* and *Grillus* into Swine by *Circe*. For what elſe may we thinke thoſe ingenuous Poets to have ſhadowed in their witty fictions and poems, but that a man once given over to his luſt (as [l] *Fulgentius* interprets that of *Apuleius*, *Alciat of Tereus*) *is no better then a beaſt.*

[m] *Rex fueram, ſic criſta docet, ſed ſordida vita,*
Immundam è tanto culmine fecit avem.
I was a King, my Crowne a witneſſe is,
But by my filthineſſe, am come to this.

Their blindneſſe is all out as great, as manifeſt as their weakneſſe and dotage, or rather an inſeparable companion, an ordinary ſigne of it. [n] Love is blinde, as the ſaying is, *Cupid's* blinde, and ſo are all his followers.

Quiſquis amat ranam, ranam putat eſſe Dianam.

Every Lover admires his miſtris, though ſhee be very deformed of her ſelfe, ill favored, wrinkled, pimpled, pale, red, yellow, tand, tallow-faced, have a ſwolne Iuglers platter face, or a thin, leane, chitty face, have clouds in her face, be crooked, dry, bald, gogle-eied, bleare-eyed, or with ſtaring eyes, ſhe lookes like a ſquis'd cat, hold her head ſtill awry, heavy, dull, hollow-eyed, black or yellow about the eyes, or ſquint-eyed, ſparrow mouthed, *Perſean* hook noſed, have a ſharpe fox noſe, a red noſe, *China* flat, great noſe, *nare ſimo patuloq;*, a noſe like a promontory, gubber-tuſhed, rotten teeth, black, uneven, browne teeth, beetle browed, a Witches beard, her breath ſtinke all over the roome, her noſe drop winter and ſummer, with a *Bavarian* poke under her chin, a ſharpe chin, lave eared, with a long cranes neck, *pendulis mammis*, *her dugges like two double iugges*, or elſe no dugges, in that other extreame, bloody-falne-fingers, ſhe have filthy long unpared nailes, ſcabbed hands or wriſts, a tanned skinne, a rotten carkaſſe, crooked back, lame, ſplea-footed, *as ſlender in the middle as a cow in the waſt*, goutie legges, her ankles hang over her ſhooes, her feet ſtinke, ſhe breed lice, a meere changeling, a very monſter, an aſe imperfect, her whole complexion favours, an harſh voice, incondite geſture, vile gate, a vaſt virago, or an ugly tit, a ſlugge, a fat fuſtilugs, a truſſe, a long leane rawbone, a skeleton, a ſneaker, (*ſi qua latent meliora puta*) and to thy judgement lookes like a mard in a lanthorne, whom thou couldſt not fancy for a world, but hateſt, loatheſt, & wouldſt have ſpit in her face, or blow thy noſe in her boſome, *remedium amoris* to another man, a dowdy, a ſlut, a ſcold, a naſty, ranke, rammy, filthy, beaſtly queane, diſhoneſt peradventure, obſcene, baſe, beggerly, rude, fooliſh, untaught, peeviſh, *Irus* daughter, *Thirſitis* ſiſter, *Grobians* ſcholler: if he loue her once, he admires her for all this, he takes no notice of any ſuch errors, or imperfections of body or minde.

* *Ipſa hæc ..... delectant, veluti Balbinum Polypus Agnæ*, he had rather have her then any woman in the world. If he were a king ſhee alone ſhould be his Queene, his Empreſſe. O that he had but the wealth

[k] An immodeſt woman is like a Beare.

[l] *Feram induit dum roſas comedat, & dum ad ſe redeat.*

[m] *Alciatus de upupa Embl. Animal immundum upupa ſtercora amans, ave hac nihil fœdius, nihil libidinoſius Sabin in Ovid Met.*

[n] Loue is like a falſe glaſſe which repreſents every thing fairer then it is.

* *Hor. ſer. lib. 1. Sat. 3.*

516 and treasure of both the *Indies* to endow her with, a carracke of Diamonds, a chaine of pearle, a cascanet of Iewels, (a paire of calfe-skinne gloves of foure pence a paire were fitter) or some such toy, to send her for a token, she should have it with all his heart, he would spend myriads of Crownes for her sakè. *Venus* her selfe, *Panthea*, *Cleopatra*, *Tarquins Tanaquil*, *Herods Mariamne*, or * *Mary* of *Burgundy* if she were alive, would not match her.

* The daughter and heire of *Carolus Pugnax.*

† *Seneca in octavia.*

(† *Vincet vultus hæc Tyndarios,*
Qui moverunt horrida bella. Let *Paris* himselfe be judge) renowned *Helena* comes short, that *Rhodopheian Phillis*, *Larissean Coronis*, *Babylonian Thysbe*, *Polixena*, *Laura*, *Lesbia*. &c. your counterfeit Ladies were never so faire as she is.

† *Lacheus.*

(† *Quicquid erit placidi, lepidi, grati, atq; faceti,*
Vivida cunctorum retines Pandora *deorum,*
What e're is pretty, pleasant, facete, well,
What e're *Pandora* had, she doth excell.

* *Mantuan. Egl.1.*

* *Dicebam Triviæ formam nihil esse Dianæ,*
Diana was not to be compar'd to her, nor *Iuno*, nor *Minerva*, nor any Goddesse. *Thetis* feet were as bright as silver, the ancles of *Hebe* clearer then Cristall, the armes of *Aurora* as ruddy as the rose, *Iuno's* brests as white as snow, *Minerva* wise, *Venus* faire; but what of this? dainty come thou to mee. She is all in all,

† *Angerianus.*

——† *Cælia ridens*
Est Venus, incedens Iuno, Minerva loquens.

† *Fayry Queen cant. lir. 4.*

† *Fairest of faire, that fairenesse doth excell.*
Ephemerus in *Aristænetus*, so farre admireth his mistris good parts, that he makes proclamation of them, and challengeth all comers in her behalfe. * *Who ever saw the beauties of the East, or of the West, let them come from all quarters, all, and tell truth, if ever they saw such an excellent feature as this is.* A good fellow in *Petronius* cries out, no tongue can † tell his Ladies fine feature, or † expresse it, *quicquid dixeris minùs erit, &c.*

* *Epist. 12. Quis unquam formas vidit orientis, quis occidentis, veniant undiq; omnes, & dicant veraces, an tam insignem viderint formam.*

† *Nulla vox formam eius possit comprehendere.*

† No tongue can her perfections tell,
In whose each part, all tongues may dwell. Most of your lovers are of his humour and opinion. She is *nulli secunda*, a rare creature, a *Phænix*, the sole commandresse of his thoughts, Queene of his desires, his only delight: as * *Triton* now feelingly sings, that love-sick Sea-God,

* *Calcagnini dial. Galat.*

Candida Leucothoe placet & placet atra Melæne,
Sed Galatea placet longè magis omnibus una.
Faire *Leucothe* black *Melæne* please me well,
But *Galatea* doth by oddes the rest excell.

All the gracious elogies, Metaphors, Hyperbolicall comparisons of the best things in the world, the most glorious names, whatsoever, I say, is pleasant, amiable, sweet, gratefull, and delitious, are too little for her.

Phæbo pulchrior & sorore Phæbi.
His Phœbe is so faire, she is so bright,
She dimmes the Sunnes lustre, and Moones light.

Starres, Sunnes, Moones, Mettals, sweet smelling flowres, Odours, perfumes, Colours, Gold, silver, Ivory, Pearles, Pretious Stones, Snow, painted

painted Birds, Doves, Hony, Suger, Spice, cannot expresse her, ° so soft, so tender, so radiant, sweet, so faire is she. 517

° *Catullus.*

——— *Mollior cuniculi capillo, &c.*

p *Lydia bella, puella candida,*
Quæ benè superas lac, & lilium,
Albamq; simul rosam & rubicundam,
Et expolitum ebur Iudicum.
Fine *Lydia* my mistris white and faire,
The milk, the Lilly doe not thee come neere,
The rose so white, the rose so red to see,
And *Indian* Ivory comes short of thee';

p *Petronii. Catalect.*

Such a description our English *Homer* makes of a fayre Lady,

† That Emilia that was fairer to seen,
Then is Lylly upon the stalk green:
And fresher then May with flowres new,
For with the Rose colour strove her hew,
I not which was the fairer of the two.

† *Chaucer* in the Knights tale.

In this very phrase q *Polyphemus* courts *Galatea.*

q *Ov. Met.* 13.

Candidior folio nivei Galatea ligustri,
Floridior prato, longâ procerior alno,
Splendidior vitro, tenero lascivior hædo, &c.
Mollior & cigni plumis, & lacte coacto.
Whiter *Galet* then the white withie-winde,
Fresher then a field, higher then a tree,
Brighter then glasse, more wanton then a Kid,
Softer then Swannes downe, or ought that may be.

So she admires him againe, in that conceipted Dialogue of *Lucian*, which *Iohn Secundus*, an elegant Dutch moderne Poet hath translated into verse. When *Doris* and those other Sea Nymphs, upbraided her with her ugly mishapen Lover *Polyphemus*, shee replies, they speake out of envy and malice,

Et planè invidia huc mera vos stimulare videtur,
Quòd non vos itidem ut me Polyphemus amet;

Say what they could, he was a proper man. And as *Heloissa*† writ to her sweet-heart *Peter Abelhardus*, *Si me Augustus orbis imperator uxorem expeteret, mallem tua esse meretrix quam orbis imperatrix*, shee had rather be his vassall, his Queane, then the worlds Empresse or Queen.

* ——— *non si me Iuppiter ipse forte velit,* ——— she would not change her love for *Iupiter* himselfe.

To thy thinking she is a most loathsome creature, and as when a coũtry fellow discommended once, that exquisite picture of *Helena* made by *Zeuxis*,† for he saw no such beauty in it, *Nichomachus* a loue-sicke spectator replied, *Iume tibi meos oculos & deam existimabis*, take mine eyes and thou wilt think she is a Goddesse, dote on her forthwith, count all her vices, vertues, her imperfections, infirmities, absolute and perfect if she be flat-nosed she is lovely, if hook-nosed kingly, if dwarfish and little pretty, if tall, proper, and manly, our brave Brittish *Bunduica*, if crooked wise, if monstrous, comely, her defects are no defects at all, shee

† *Plutarch fibi dixit tam pulchram non videri, &c.*

like

518 hath no deformities. *Immo nec ipsum amicæ stercus fœtet,* Though shee be nasty, fulsome, as *Sostratu's* bitch, or *Parmeno's* sow: thou hadst as liue have a snake in thy bosome, a toad in thy dish, and callest her witch, drivell, hag, with all the filthy names thou canst invent, hee admires her on the other side, she is his Idoll, Ladie, Mistris, [r] Venerilla, Queen, the quintescence of beauty, an Angell, a Star, a Goddesse,

[r] *Quanto quæ Lucifer, aurea Phœbe, tanto virginibus conspectior omnibus Herce Ovid.*

† *Thou art my Vesta, thou my Goddesse art,*
Thy hollowed temple only is my heart.

† *M.D. Son. 30*

The fragrancy of a thousand Curtesans is in her face: *Nec pulchræ effigies hæc Cypridis aut Stratonices,* 'Tis not *Venus* picture that, nor the Spanish *Infanta's*, as you suppose, (good Sir) no Princesse, or Kings daughter, no no but his divine mistris forsooth, his dainty *Dulcinia,* his deare *Antiphila,* to whose service he is wholly consecrate, whom hee alone adores.

* *Martial. l. 5 Epig. 38.*

* *Cui comparatus indecens erit pavo,*
Inamabilis sciurus, & frequens Phœnix
To whom confer'd a Peacocks undecent,
A Squirrels harsh, a Phenix too frequent.

All the graces, veneries, elegances, pleasures, attend her. Hee prefers her before a Myriade of Court Ladies.

[s] *Arioste.*

[s] *He that commends Phillis or Neræa,*
Or Amarillis, or Galatea,
Tityrus or Melibea, by your leave,
Let him be mute, his loue the praises have.

* *Tully lib. 1. de nat. deor. pulchrior deo, & tamen erat oculis perversissimis.*

Nay, before all the Gods and Goddesses themselves. So * *Quintus Catulus* admired his squint-eyed friend *Roscius,*

Pace mihi liceat (Cœlestes) dicere vestrâ,
Mortalis visus pulchrior esse Deo.
By your leaue gentle Gods, this il'e say true,
There's none of you that have so faire an hue.

All the bumbast Epithetes, patheticall adjuncts, incomparably faire, curiously neat, divine, sweet, dainty, delitious, &c. pretty diminutives, *corculum, suaviolum, &c.* pleasant names may bee invented, bird, mouse, lamb, pus, pigeon, pegsney, kidde, hony, love, dove, chicken, &c. heeputs on her.

‡ *Marullus ad Neæram epig 1. lib.*

† *Meum mel, mea suavitas, meum cor,*
Meum suaviolum, mei lepores.

my life, my light, my jewell, my glory, * *Margareta speciosa, cuius respectu omnia mundi pretiosa sordent,* my sweet *Margaret,* my sole delight and darling. And as [t] *Rhodomant* courted *Isabella,*

* *Barthius.*

[t] *Arioste, lib. 29. hist. 8.*

By all kinde words, and gestures that he might,
He calls her his deare heart, his sole beloved,
His ioyfull comfort, and his sweet delight.
His Mistris, and his Goddesse, and such names,
As loving Knights apply to lovely Dames.

Every cloath she weares, every fashion pleaseth him aboue measure, her hand, *O quales digitos, quas habet illa manus!* pretty foot, pretty coronets, her sweet carriage, sweet voice, tone, ô that pretty tone, her divine and lovely looks, her every thing, lovely, sweet, amiable, and pretty, pretty, pretty. Her very name (let it be what it will) is a most pret-

ty,

ty pleasing name, I beleive now, there is some secret power and vertue in names, every action, site, habit, gesture, he admires, whether shee play, sing, or dance, in what tyres soever she goeth, how excellent it was, how well it became her, never the like seen or heard.

u *Mille habet ornatus, mille decenter habet.*

Let her weare what she will, doe what she will, say what she will,

† *Quicquid enim dicit, seu facit, omne decet.*

He applauds and admires every thing she weares, saith, or doth.

x *Illam quicquid agit, quoquò vestigia vertit,*
Composuit furtim subsequiturq; decor;
Seu soluit crines, fusis decet esse capillis,
Seu compsit, comptis est reverenda comis.

What ere she doth, or whether ere she goe,
A sweet and pleasing grace attend forsooth,
Or loose, or binde her haire, or combe it up,
She's to be honoured in what she doth.

a *Vestem induitur, formosa est, exuitur, tota forma est*, let her be dressed or undressed, all is one, she is excellent still, beautifull, faire, and lovely to behold. Women doe as much by men, nay more, far fonder, weaker, & that by many parasanges. *Come to me my deare Lycias*, (saith *Musarium* in b *Aristænetus*) *come quickly sweet heart, all other men are* Satyres, *meere clownes, block-heads to thee, no body to thee:* thy looks, words, gestures, actions, &c. *are incomparably beyond all others. Venus* was never so much besotted on her *Adonis*, *Phædra* so delighted in *Hippolitus*, *Ariadne* in *Theseus*, *Thysbe* in her *Piramus*, as she is enamored on her *Mopsus*.

Be thou the Marygold, and I will be the Sun,
Be thou the Frier, and I *will be the Nun.*

I could repeat centuries of such. Now tell me what greater dotage, or blindnesse can there be then this in both sexes? and yet their *slavery* is more eminent, a greater signe of their folly then the rest.

They are commonly slaves, captives, voluntary servants, *amator amicæ mancipium*, as y *Castilio* tearmes him, his mistris servant, her drudge, prisoner, bond-man, what not? *He composeth himselfe wholly to her affections, to please her, and as* Æmilia *said, makes himselfe her lackey. All his cares, actions, all his thoughts, are subordinate to her will and commandement*; her most devote, obsequious, affectionate servant and vassall. *For love* (as z *Cyrus* in *Xenophon* well observed) *is a meere tyranny, worse then any disease, and they that are troubled with it desire to bee free and cannot, but are harder bound then if they were in iron chaines.* What greater captivity or slavery can there be (as c *Tully* expostulates) then to bee in loue? *Is he a free man over whom a woman domineeres, to whom shee prescribes lawes, commands, forbids what she will her selfe? That dares deny nothing she demands; she askes, he gives; she calls, he comes; shee threatens, he feares*; nequissimum hunc servum puto, *I account this man a very drudge.* And as he followes it, d *Is this no small servitude for an enamorate to be every houre combing his head, stifning his beard, perfuming his haire,*

u *Tibullus.*

† *Marul. lib. 2*

x *Tibullus l. 4 de Sulpitia.*

a *Aristænetus Epist. 1.*

b *Epist. 24. veni cito charissime Lycia, cito veni, præte Satyri omnes videntur non homines, nullo loco solus es, &c.*

y *Lib. 3. de aulico, alterius affectui se totum componit, totus placere studet, & ipsius animam amatæ pedissequam facit.*

z *Cyropæd. l. 5 amor servitus & qui amant optant eo liberari non secus ac alio quovis morbo, neq; liberari tamen possunt, sed validiori necessitate ligati sunt, quam si in ferrea vincula confecti forent.*

c *In paradoxis An ille mihi liber videtur cui mulier imperat? cui leges imponit, præscribit, iubet, vetat quod videtur. Qui mihi imperanti negat, nihil audet, &c. poscit? dandum, vocat? veniendum, minatur? extimiscendum.*

d *Illane parva est servitus amatorum singulis fere horis pectine capillum, calamistroq; barbam componere, faciem aquis redolentibus diluere, &c.*

520 *washing his face with sweet waters, painting, curling, and not to come abroad but sprucely crowned, decked and apparelled?* Yet these are but toyes in respect to goe to the Barber, Baths, Theatres, &c. he must attend upon her where ever she goes, run along the streets by her doores and windowes to see her, take all opportunities, sleevelesse errands, disguise, counterfeit shapes, and as many formes as *Iupiter* himselfe ever took; & come every day to her house (as he will surely doe if he be truly enamored) and offer her service, and follow her up and down from roome to roome, as *Lucretia's* suiters did, he cannot contain himselfe but he will doe it, hee must and will be where she is, sit next her, still talking with her. [e] *If I did but let my glove fall by chance,* (as the said *Aretines Lucretia* brags) *I had one of my suiters nay two or three at once ready to stoop and take it up, and kisse it, and with a low congy deliver it unto me: if I would walk, another was ready to sustain me by the arme. A third to provide fruits, peares, plums, cherries, or whatsoever I would eat or drink.* All this and much more hee doth in her presence, and when he comes home, as *Troilus* on his *Creseid*, tis all his meditation to recount with himselfe his actions, words, gestures, what entertainment he had, how kindly shee used him in such a place, how she smiled, how she graced him, and that infinitely pleased him, then he breaks out, ô sweet *Areusa*, ô my dearest *Antiphila*, ô most divine looks, ô lovely graces, and thereupon instantly he makes an Epigram, or a Sonet to five or seaven tunes, in her commendation, or else he ruminates how she rejected his service, denied him a kisse, disgraced him, &c. and that as effectually torments him. And these are his exercises betwixt comb and glasse, madrigals, elegies, &c. these his cogitations till he see her againe. But all this is easie and gentle, and the least part of his labour and bondage, no hunter will take such paines for his game, fowler for his sport, or souldier to sack a city, as he will for his mistris favor.

[e] *Si quando in pavimentum incautius quid mihi excidisset, elevare idē quam promptissime, nec nisi osculo compacto mihi commendare, &c.*

Ipsa comes veniam, neq; me salebrosa movebunt
Saxa, nec obliquo dente timendus aper.

As *Phædra* to *Hippolitus*. No danger shall affright, for if that be true the Poets faine, love is the sonne of *Mars* and *Venus*; as hee hath delights, pleasures, elegancies from his mother, so hath he hardnesse, valour and boldnesse from his father. And 'tis true that *Bernard* hath; *Amore nihil mollius, nihil violentius*, nothing so boisterous, nothing so tender as love. If once therefore enamored, hee will goe, run, ride, many a mile to meet her, day and night, in a very dark night, endure scorching heat, cold, wait in frost and snow, raine, tempests, till his teeth chatter in his head, those Northern windes & shoures cannot coole or quench his flames of love. *intempestâ nocte non deterretur*, he will, take my word, hee will sustaine hunger, thirst, *penetrabit omnia, perrumpet omnia, love will finde out a way*, through thick and thin he will to her; *expeditissimi montes videntur, amnes tranabiles*, he will swim through an Ocean, ride post over the *Alpes*, *Apenine*, or *Pirenean* hills, [†]

[†] *Plutarchus amat. dial.*

† Ignem marisq; fluctus, atq; turbines
Venti paratus est transire, ———

though it raine daggers with their points downward, light or dark all is one: (*Roscida per tenebras Faunus ad antra venit*)

for

for her ſweet ſake he will undertake *Hercules* twelve labours, endure, hazard, &c. he feels it not. * *What ſhall I ſay* (ſaith *Hædus*) *of their great dangers they undergoe, ſingle combats they undertake, how they will venture their lives, creep in at windowes, gutters, climbe over walls to come to their ſweet hearts,* (annointing the dores and hinges with oyle, becauſe they ſhould not creak, tread ſoft, ſwim, wade, watch, &c.) *and if they bee ſurpriſed, leap out at windowes, caſt themſelves headlong downe, bruiſing or breaking their legges or armes, and ſometimes looſing life it ſelfe* as *Califto* did for his lovely *Melibæa*. Heare ſome of their own confeſſions, proteſtations, complaints, proferres, expoſtulations, wiſhes, brutiſh attempts, labours in this kinde. *Hercules* ſerved *Omphale*, put on an aprone, took a diſtaffe and ſpunne; *Thraſo* the ſouldier was ſo ſubmiſſe to *Thais* that he was reſolved to doe whatſoever ſhe enjoyned. † *Ego me Thaidi dedam, & faciam quod jubet*, I am at her ſervice. *Philoſtratus* in an Epiſtle to his miſtris, [a] *I am ready to dye ſweet-heart if it be thy will, allay his thirſt whom thy ſtarre hath ſcorched and undone, the fountaines and rivers deny no man drinke that comes, the fountaine doth not ſay thou ſhalt not drinke, nor the apple thou ſhalt not eat, nor the faire meadow walke not in me, but thou alone wilt not let me come neare thee, or ſee thee, contemned and diſpiſed I dye for griefe.* *Polienus* when his miſtris *Circe* did but frowne upon him in *Petronius*, drew his ſword, and bad her [b] kill, ſtabbe, or whip him to death, he would ſtrip himſelfe naked and not reſiſt. Another will take a journy to *Iapan*, *longæ navigationis moleſtias non curans*; a third (if ſhe ſay it) will not ſpeake a word for a twelvemonths ſpace, her command ſhall be moſt inviolably kept: A fourth, will take *Hercules* club from him, and with that Centurion in the *Spaniſh* † *Cæleſtina*, will kill ten men for his miſtris *Areuſa*, for a word of her mouth, he will cut bucklers in two like pippins, and flap downe men like flies, *elige quo mortis genere illum occidi cupis?* * *Galeatus* of *Mantua* did a little more: for when he was almoſt mad for love of a faire maid in the citty, ſhe to try him belike what he would doe for her ſake, bad him in jeſt leap into the river *Po* if he loved her, he forth with did leap headlong off the bridge and was drowned. Another at *Ficinum* in like paſſion, when his miſtris by chance (thinking no harme I dare ſweare) bad him goe hang, the next night at her doores hanged himſelfe. [c] *A Mony* (ſaith *Xenophon*) *is a very acceptable and welcome gueſt, yet I had rather give it my deare* Clinia, *then take it of others, I had rather ſerve him, then command others, I had rather be his drudge, then take my eaſe, undergoe any danger for his ſake, then live in ſecurity. For I had rather ſee* Clinia *then all the world beſides, and had rather want the ſight of all other things, then him alone, I am angry with the night and ſleepe that I may not ſee him, and thanke the light and Sunne becauſe they ſhew me my* Clinia, *I will runne into the fire for his ſake, and if you did but ſee him, I know that you likewiſe would runne with me.* So *Philoſtratus* to his miſtris. *Command me what you will I will doe it, bid me goe to Sea, I am gone in an inſtant, take ſo many ſtripes, I am ready, runne throngh the fire,*

* *Lib. 1. de contem. amor, quid referam eorum pericula & clades, qui in amicarum ædes per feneſtras ingreſſi ſtillicidia, egreſſi indeq; aeturbati ſed aut præcipites, membra frangunt, colliduntur, aut animam amittunt.*

† *Ter Eunuch. Act. 5. Scen. 8.*

a *Paratus ſum ad obeundum mortem, ſi tu iubeas, hanc ſitim æſtuantiu ſeda, quam tuum ſydus perdidit, aquæ & fontes non negant &c.*

b *Si occidere placet, ferrum meum vises, ſi verberibus contenta es, curro nudus ad pœnam.*

† *Act. 15. 18. Impera mihi, occidam decem viros, &c.*

* *Gaſper Ens. puellam miſere deperiens, per lucum ab ea in Padum deſilire iuſſus ſtatim è ponte ſe precipitavit. Alius Ficino inſano amore ardens ab amica iuſſus ſe ſuſpendere, illico fecit.*

c *Intelligo pecuniam rem eſſe iucundiſſimam, meam tamen libentius darem Cliniæ quam ab aliis acciperem, libentius huic ſerviram, quam alii imperarem, &c. Noctem & ſomnum accuſo, quod illum non videam, luci autem & ſoli gratiam habeo quod mihi Cliniam oſtendant. Ego etiam cum Clinia in ignem currerem & ſcio vos quoq; mecum ingreſſuros ſi videretis.* d *Imperaquid vis navigare iubes, navem conſcendo, plagas accipere, plector, animū profundere, in ignem currere, non recuſo, lubens facio,*

and

522 *and lay downe my life and ſoule at thy feet, 'tis done.* So did *Æolus* to *Iuno.*

——Tuus ô regina quod optas
Explorare labor, mihi juſſa capeſcere fas eſt.
O Queene it is thy paines to injoyne me ſtill,
And I am bound to execute thy will.

And *Phedra* to *Hippolitus.*

Me vel ſororem Hippolite *aut famulam voca,*
Famulamq; potius, omne ſervitium feram.
O call me ſiſter, call me ſervant, chuſe
Or rather ſervant, I am thine to uſe.

f *Seneca in Hipp. act. 2.*

f *Non me per altas ire ſi jubeas nives,*
Pigeat gelatis ingredi Pindi iugis,
Non ſi per ignes ire aut infeſta agmina
Cuncter, paratus g *enſibus pectus dare,*
Te tunc inbere, me decet juſſa exequi.
It ſhall not grieve me to the ſnowy hills,
Or frozen-*Pindus* tops forthwith to clime,
Or runne through fire, or through an army,
Say but the word for I am alwaies thine.

g *Huius ero vivus, mortuus huius ero, Propert. lib. 2. vivam, ſi vivat, ſi cadat illa, cadam, Id.*

Callicratides in i *Lucian* breaks out into this paſſionate ſpeech, *O God of heaven, grant me this life for ever to ſit over againſt my Miſtris, and to hear her ſweet voice, to goe in and out with her, to have every other buſines common with her, I would labour when ſhe labours, ſaile when ſhe ſailes, he that hates her ſhould hate me, and if a tyrant kill her, he ſhould kill me, if ſhe ſhould dye, I would not live, and one grave ſhould hold us both.*

i *Dial. Amotum mihi ô dii celeſtes ultra ſit vita hæc perpetua ex adverſo amicæ ſedere, & ſuave loquentem audire &c. ſi moriatur vivere non ſuſtineho & idem erit ſepulchrum utriſq;.*

† *Finiet illa meos moriens morientis amores,*

Abrocomus in o *Ariſtænetus* makes the like petition for his *Delphia,*

——p *Tecum vivere amem tecum obeam lubens.* 'Tis the ſame ſtraine which *Theagines* uſed to his *Clariclea, ſo that I may but enioy thy love let me dye preſently: Leander* to his *Hero,* when he beſought the ſea waves to let him goe quietly to his love, and kill him coming back.

† *Buchanan.*

o *Epiſt. 21. Sit hoc votum à diis amare Delphidem ab ea amari, alloqui pulchrã, & loquentem audire.*

q *Parcite dum propero, mergite dum redeo.*

'Tis the common humour of them all, to contemne death, to wiſh for death, to confront death in this caſe, *quippe queis nec fera, nec ignis, neq; præcipitium, nec fretum, nec enſis, neq; laqueus gravia videntur;* 'Tis their deſire (ſaith *Tyrius*) to dye.

p *Hor.*

Haud timet mortem, cupit ire in ipſos
——obvius enſes.

q *Mart.*

Though a thouſand dragons or divels kept the gates, *Cerberus* himſelfe, *Scyron* and *Procraſtes* lay in waite, and the way as dangerous, as inacceſſible as hell, through fiery flames and over burning coulters, he will adventure for all this. And as † *Peter Abelhardus* loſt his teſticles for his *Heloniſſa,* he will I ſay not venture an inciſion, but life it ſelfe. For how many gallants offered to looſe their lives for a nights lodging with *Cleopatra* in thoſe daies. And in the hower and moment of death, 'tis their ſole comfort to remember their deare miſtris, as † *Zerbino* ſlaine in *France,* and *Brandimart* in *Barbary,* as *Arcite* did his *Emely,*

† *Lege Calamitates Pet. Abelhardi Epiſt. prima.*

‖ *Arioſto.*

when

---- * when he felt death,
Dusked been his eyes, and faded is his breath.
But on his Lady yet casteth he his eye,
His last word was, mercy Emely,
His spirit chaung'd, and out went there,
Whether I cannot tell, ne where.

* *Chaucer* in the Knights tale.

† When captaine *Gobrius* by an unlucky accident had received his deaths wound, *heu me miserum exclamat*, miserable man that I am, (insteed of other devotions) he cries out, shall I dye before I see *Rodanthe* my sweet heart. *Sic amor mortem*, (saith mine author) *aut quicquid humanitus accidit, aspernatur*, so love triumphs, contemnes, insults over death it selfe. Thirteen proper young men lost their lives for that faire *Hippodamias* sake, the daughter of *Onomaus* king of *Elis*: when that hard condition was proposed of death or victory, they made no account of it, but couragiously for love died, till *Pelops* at last wonne her by a slight. ‖ As many gallants desperatly adventured their dearest blood for *Atalanta* the daughter of *Schenius*, in hope of marriage, all vanquished and overcame, till *Hippomenes* by a few golden apples happily obtained his suite. *Perseus* of old, fought with a sea monster for *Andromeda's* sake; and our S. *George* freed the Kings daughter of *Sabea* (the golden legend is mine author) that was exposed to a Dragon, by a terrible combat. Our Knights errant, and the Sr *Lancelots* of these daies, I hope will adventure as much for ladies favours, as the *Squire of Dames*, *Knight of the Sunne*, Sr *Bevis of Southampton*, or that renowned peire,

† *Theodorus Prodromus, Amorum lib. 6. Interpret. Gaulmino.*

‖ *Ovid. 10. met. Higinius c.185.*

k *Orlando, who long time had loved deare*
Angelica the faire, and for her sake
About the world in nations farre and neare,
Did high attempts performe and undertake,

k *Ariost. lib 1. cant. 1 staff. 5.*

he is a very dastard, a Coward, a block and a beast, that will not doe as much, but they will sure, they will; for it is an ordinary thing for these enamorato's of our times to say and doe more, to stab their armes, carouse in blood, † or as that *Thessalian Thero*, that bit off his own thumbe, *provocans rivalem ad hoc æmulandum*, to make his corrivall doe as much. 'Tis frequent with them to challenge the field for their Lady and Mistris sake, to runne a tilt,

† *That either beares (so furiously they meete)*
The other downe under the horses feet,

† *Plut. dial. amor.*

† *Fayry Queen cant. 1. lib. 4. & cant. 3. lib. 4.*

and then up and to it againe,

And with their axes both so sorely power,
That neither plate nor maile sust ain'd the stour,
But riveld wreake like rotten wood a sunder,
And fire did flash like lightning after thunder.

† *Dum cassis pertusa, ensis instar Serræ excisus scutum &c. Barthius Cœlestina.*

and in her quarrell, to fight so long † *till their head peice, bucklers be all broken, and swords hackt like so many sawes*, for they must not see her abused in any sort, 'tis blasphemy to speak against her, a dishonour without all good respect to name her. 'Tis common with these creatures, to drink † healths upon their bare knees, though it were a mile to the bottome (no matter of what mixture) off it comes. If she bid them they will goe barefoot to *Ierusalem*, to the great *Chams* court, ‖ to the East *Indies*,

† *Lesbia sex cyathis septem Iustina bibatur.*

‖ As *Xanibus* for the love of *Enrippe*, *omnem Europam peragravit. Parthenius Erot. cap. 8.*

524 to fetch her a bird to weare in her hat: and with *Drake* and *Candish* saile round about the world for her sweet sake, *adversis ventis*, serve twice seaven years as *Iacob* did for *Rachel*; doe as much as [s] *Gesmunda* the daughter of *Tancredus* prince of *Salerna*, did for *Guisardus* her true love, eat his heart when he died; or as *Artimesia* dranke her husbands bones beaten to powder, and so bury him in her selfe, and endure more torments then *Theseus* or *Paris*. *Et his colitur Venus magis quam thure, & victimis*, with such sacrifice as these (as [t] *Aristænetus holds*) *Venus* is well pleased. Generally they undertake any paine, any labour, any toyle, for their mistris sake, love and admire a servant, not to her alone, but to all her friends and followers, they hug and embrace them for her sake, her dogge, picture, and every thing she weares, they adore it as a relique. If any man come from her, they feast him, reward him, will not be out of his company, doe him all offices still remembring, still talking of her:

s *Beroaldus è Bocatio.*

Epist.17. lib.2.

† *Nam si abest quod ames, præsto simulachra tamen sunt*
Illius, & nomen dulce obversatur ad aures.

† *Lucretius.*

The very carrier that comes from him to her is a most welcome guest, and if he bring a letter, she will read it twenty times over, and as [m] *Lucretia* did by *Eurialus kisse the letter a thousand times together and then read it:* And [n] *Chelidonia* by *Philonius*, after many sweet kisses put the letter in her bosome,

And kisse againe, and often look thereon,
And stay the messenger that would be gone:

And aske many pretty questions, over and over againe, as how he looked, what he did, and what said he? In a word,

[o] *Vult placere sese amicæ, vult mihi, vult pedissequæ*
Vult famulis, vult etiam ancillis, & catulo meo.

He strives to please his mistris, and her maid,
Her servants, and her dogge, and's well apaid.

If he get any remnant of hers, a buske-point, a feather of her fanne, a shootye, a lace, a ring, a bracelet of haire,

[p] *Pignusq; direptum lacertis;*
Aut digito malè pertinaci, he weares it for a favour on his arme, in his hat, finger, or next his heart. Her picture he adores twice aday, and for two houres together, will not looke off it; As *Laodomia* did by *Protiselaus*, when he went to warre, [q] *Sit at home with his picture before her*: a garter or a bracelet of hers is more pretious then any Saints Relique, he laies it up in his casket, (O blessed Relique) and every day will kisse it: if in her presence, his eye is never off her, and drinke he will where she dranke, if it be possible in that very place, &c. If absent, he will walke in the walke, sit under that tree where she did use to sit, in that bowre, in that very seat, ----- *& foribus miser oscula figit*, many yeares after sometimes, though she be farre distant and dwell many miles off, he loves yet to walke that way still, to have his chamber window look that way: To walke by that rivers side (which though farre away) runnes by the house where she dwells, he loves the winde blowes to that coast. [r] *O quoties dixi Zephyris properantibus illuc,*
Felices pulchram visuri Amaryllida venti.

m *Æneas Sylvius, Lucretia quum accepit Euriali iteras hilaris statim milliesq; papirum basiavit.*

n *Mediis inseruit papillis litteram eius mille prius pangens suavia. Arist.2. epist.13.*

o *Plautus Asinar.*

p *Hor.*

q *Illa domi sedens imaginem eius fixis oculis assidue conspicata.*

r *Bucchanan. Sylva.*

O happy Westerne windes that blow that way,
For you shall see my loves faire face to day,

he will send a message to her by the winde,

† *Vos auræ Alpinæ, placidis de montibus auræ,*
hæc illi portate.——— he desires to confer with some of her acquaintance, for his heart is still with her, [p] to talke of her, admiring & commending her, lamenting, moaning, wishing himselfe any thing for her sake, to have opportunity to see her, O that hee might but enjoy her presence. So did *Philostratus* to his mistris, [r] *O happy ground on which she treads, and happy were I if she would tread upon me, I think her countenance would make the rivers stand, and when she comes abroad, birds will sing and come about her.*

Ridebunt valles, ridebunt obvia Tempe,
In florem viridis protinus ibit humus.

The fields will laugh, the pleasant vallies burne,
And all the grasse will into flowres turne:

Omnis Ambrosiam spirabit aura. * *When she is in the meadow, she is fairer then any flowre, for that lasts but for a day, the river is pleasing, but it vanisheth on a sudden, but thy flowre doth not fade, thy streame is greater then the Sea. If I looke upon the Heaven, me thinks I see the sunne falne down to shine below, and thee to shine in his place, whom I desire. If I look upon the night, me thinks I see two more glorious starres, Hesperus and thy selfe.* A little after he thus courts his Mistris, *If thou goest forth of the city. the protecting Gods that keep the towne, will runne after to gaze upon thee: If thou sayle upon the seas, as so many small boats, they will follow thee: what river would not runne into thy Sea.* Another, hee sighs and sobs, sweares he hath *Cor scissum*, an heart bruised to powder, dissolved and melted within him, or quite gone from him, to his mistris bosome belike, he is in an oven, a Salamander in the fire, so scorched with loves heat; He wisheth himselfe a saddle for her to sit on, a posie for her to smell to, and it would not grieve him to be hanged, if hee might bee strangled in her garters: he would willingly dye to morrow, so that shee might kill him with her own hands. [t] *Ovid* would bee a Flea, a Gnat, a Ring, *Catullus* a Sparrow,

O si tecum ludere, sicut ipsa possem,
Et tristes animi levare curas.

* *Anacreon*, a glasse, a gown, chain, any thing,

Sed speculum ego ipse fiam,
Vt me tuum usq; cernas,
Et vestis ipse fiam,
Vt me tuum usq; gestes.
Mutari & opto in undam,
Lavem tuos ut artus,
Nardus puella fiam,
Vt ego teipsam inungam,
Sim fascia in papillis.
Tuo & monile collo.
Fiamq; calceus, me

† *Fracastorius Naugerio.*

o Happy servants that serve her, happy men that are in her cõpany.

p *Non ipsos solum sed ipsorum memoriam amant. Lucian.*

r *Epist. O ter felix solum beatus ego, si me calcaveris, vultus tuus amnes sistere potest, &c.*

* *Idem epist. in Prato cum sit, flores superat, illi pulchri sed unius tantum diei, fluvius gratus sed evanescit, at tuus fluvius mari maior. Si cælum aspicio, solem existimo cecidisse, & in terra ambulare, &c.*

† *Si civitate egrederis, sequentur te dii custodes, spectaculo commoti, si naviges sequentur, quis fluvius salum tuum non rigaret?*

t 2. El. 15.

* *Carm. 30.*

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Saltem ut pede usq; calces.

But I a looking glasse would be,
Still to be lookt upon by thee,
Or I, my love would be thy gowne,
By thee to be worne up and downe;
Or a pure Well full to the brimmes,
That I might wash thy purer limmes:
Or I'de be pretious balme to 'noint,
With choicest care each choicest joint,
Or, if I might, I would be faine,
About thy neck thy happy chaine.
Or would it were my blessed hap
To be the Lawne o're thy faire pap.
Or would I were thy shooe to bee
Daily trod upon by thee.

Englished by *M.B. Holliday* in his *Teehmg Act. 1. scen. 7.*

O thrice happy man that shall enjoy her: as they that saw *Hero* in *Musæus*, and *Salmacis* to *Hermephroditus*,

——— *Felices mater, &c. felix nutrix.* ———

Sed longè cunctis, longeq; beatior ille,
Quem fructu sponsi & sociì dignabere lecti.

* *Ovid. Met. l. 4.*

The same passion made her break out in the Comœdy,

† *Næ illæ fortunatæ sunt quæ cum illo cubant,*

happy are his bed-fellowes; and as she said of *Cyrus*, ‡ *Beata quæ illi uxor futura esset*, blessed is that woman that shall be his wife, nay thrice happy she, that shall enjoy him but a night,

† *Vna nox Iovis sceptro æquiparanda,*

Such a nights lodging is worth Iupiters Scepter.

* *Qualis nox erit illa, dij, deaq;,*
Quam mollis thorus?

† *Plautus de milite.* † *Lucian.* * *Petronius*

† *E Græco Ruf.*

O what a blissefull night would it be, how soft, how sweet a bed? Shee will adventure all her estate for such a night, for a Nectarean, a balsome kisse alone. * *Qui te videt beatus est,*
Beatior qui te audiet,
Qui te potitur est Deus.

The *Sultan* of *Sana's* wife in *Arabia*, when she had seen *Vertomannus* that comely traveller, lamented to her selfe in this manner, ‖ *O God, thou hast made this man whiter then the Sunne, but me, mine husband, and all my children black, I would to God he were my husband, or that I had such a son,* she fell a weeping, and so impatient for love at last, *that* (*as* Potiphars *wife did by* Ioseph) *she would have had him gone in with her, shee sent away* Gazella, Tegeia, Galzerana *her waiting maids, loaded him with faire promises and gifts*, and wooed him with all the Rhetorick she could.

‖ *Lod. Vertomannus navig lib. 2. c. 5.* *O deus, hunc creasti sole candidiorem, è diverso me & coniugem meum & natos meos omnes nigricantes.*

——— *extremum hoc miseræ da munus amanti.*

Vimãbie, &c. Ibit Gazella, Tegeia, Galzerana, & promissis oneravit, & donis, &c.

But when he gave not consent, shee would have gone with him and left all, to be his page, his servant, or his Lackey, *Certa sequi charum corpus ut umbra solet*, so that she might enjoy him, threatning moreover, to kill her selfe, &c. Men will doe as much and more for women, spend goods, lands, lives, fortunes, Kings will leave their Crownes, as King Iohn for

Matilda

Matilda the Nun at *Dunmow*.

* *But Kings in this yet priviledg'd may be,*
I'le be a Monk so I may live with thee.

M.D.

The very Gods will endure any shame (*atq; aliquis de dijs non tristibus inquit, &c.*) be a spectacle, as *Mars* and *Venus* were to all the rest; so did *Lucians Mercury* wish, and peradventure so dost thou. They will adventure their lives with alacrity,

——† *pro quâ non metuam mori*——

† *Hor. Ode 9. lib. 3.*

nay more, *pro quâ non metuam bis mori*, I will deny twice, nay twenty times for her. If shee dye, there's no remedy, they must dye with her, they cannot help it. A Lover in *Calcagninus*, wrote this on his darlings Tombe, Quincia *obijt, sed non* Quincia *sola obijt*,

Quincia *obijt, sed cum* Quinciâ *& ipse obij*,
Risus obit, obit gratia, lusus obit,
Nec mea nunc anima in pectore, at in tumulo est.
Quincia my deare is dead, but not alone,
For I am dead and with her I am gone,
Sweet smiles, mirth, graces, all with her doe rest,
And my soule too, for 'tis not in my brest.

How many doting Lovers upon the like occasion might say the same? But these are toyes in respect, they will hazard their very souls for their mistris sake. × *Atq; aliquis inter iuvenes miratus est, & verbum dixit*,

Non ego in cœlo cuperem Deus esse,
Nostram uxorem habens domi Hero.
One said to Heaven would I not
desire at all to goe,
If that at mine own house I had
such a fine wife as *Hero*.

Venus forsook Heaven for *Adonis* sake——† *cœlo præfertur Adonis*.

† *Ov. Met. 10*

Old *Ianivere* in *Chaucer* thought when he had his faire *May*, he should never goe to heaven, he should live so merrily here on earth, had I such a mistris, he protests,

† *Cœlum dijs ego non suum inviderem,*
Sed sortem mihi dij meam inviderent.
I would not envy their prosperity,
The Gods should envy my felicity.

† *Buchanan. Hendecasil.*

* *Petrarch.*

y *Cardan. l. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impijs religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquentes.*

Another as earnestly desires to behold his sweet heart, he will adventure and leave all this, and more then this to see her alone.

* *Omnia quæ patior mala si pensare velit sors,*
Vnâ aliquâ nobis prosperitate, dij
Hoc precor, ut faciant, faciant me cernere coram,
Cor mihi captivum quæ tenet hocce, deam.
If all my mischiefes were recompenced
And God would give me what I requested,
I would my mistris presence only seek,
Which doth mine heart in prison captive keep.

But who can reckon up the dotage, madnesse, servitude and blindnesse, the foolish phantasmes and vanities of Lovers, their torments, wishes, idle attempts?

528 Yet for all this, amongst so many irksome, absurd, troublesome symptomes, inconveniences, phantasticall fits and passions which are usually incident to such persons, there bee some good and gracefull qualities in Lovers, which this affection causeth. As it makes wise men fooles, so many times it makes *fooles become wise, & it makes base fellowes become generous, cowards couragious*, as *Cardan* notes out of *Plutarch*, *covetous, liberall and munificent; clownes, civill; cruell, gentle; wicked prophane persons, to become religious; slovens, neat; churles, mercifull; and dumb dogs, eloquent; your lazie drones, quick and nimble; Feras mentes domat cupido*, that fierce, cruell and rude *Cyclops Polyphemus* sighed, and shed many a salt teare for *Galatea's* sake. No passion causeth greater alterations, or more vehement of joy or discontent. *Plutarch Sympos. lib. 5. quæst. 1.* saith, *that the soule of a man in love is full of perfumes and sweet odours, & all manner of pleasing tones and tunes, insomuch that it is hard to say* (as hee addes) *whether Love doe mortall men more harme then good.* It addes spirits, and makes them otherwise soft and silly, generous and couragious, * *Audacem faciebat amor. Ariadne's* love, made *Theseus* so adventerous, and *Medea's* beauty *Iason* so victorious, *expectorat amor timorem.*[b] *Plato* is of opinion that the love of *Venus* made *Mars* so valorous. *A young man will be much abashed to commit any foule offence, that shall come to the hearing or sight of his Mistris.* As * he that desired of his enimy now dying, to lay him with his face upward, *ne amasius videret eum à tergo vulneratum*, least his sweet heart should say he was a coward. *And if it were*[c] *possible to have an Army consist of Lovers, such as love, or are beloved, they would be extraordinary valiant and wise in their government, modesty would detaine them from doing amisse, emulation incite them to doe that which is good and honest, and a few of them would overcome a great company of others.* There is uo man so pusillanimous, so very a dastard, whom love would not incense, make of a divine temper, and a heroicall spirit. As he said in like case, † *Totaruat cœli moles non terreor, &c.* Nothing can terrifie, nothing can dismay them, But as Sr *Blandimor* and *Paridell*, those two brave *Fayrie* Knights, fought for the love of faire *Florimel* in presence-

* *And drawing both their swords with rage anew,*
Like two mad Mastiues each other slew,
And shields did share, and males did rash, and helmes did hew:
So furiously each other did assaile,
As if their soules at once they would haverent,
Out of their breasts, that streames of blood did rayle
A downe, as if their springs of life were spent,
That all the ground with purple blood was sprent,
And all their armour stain'd with bloody gore,
Yet scarcely once to breath would they relent.
So mortall was their mallice and so sore,
That both resolved (then yeeld) to dye before.

Every base swaine in love will dare to doe as much for his deare mistris sake. He will fight and fetch † *Argivum Clypeum*, that famous buckler of *Argos*, to doe her service, adventure at all, undertake any enterprise. And

as

y *Cardan. l. 2. de sap. ex vilibus generosos efficere solet, ex timidis audaces, ex avaris splendidos, ex agrestibus civiles, ex crudelibus mansuetos, ex impiis religiosos, ex sordidis nitidos atq; cultos, ex duris misericordes, ex mutis eloquentes.*

z *Anima hominis amore capti, tota referta suffitibus & oderibus, Peanes resonat, &c.* a *Ovid.*

b *In convivio, Amor veneris Martem detinet, & fortem facit, adolescentem maxime erubescere cernimus, quia amatrix eum turpe quid committentem offendit.*

* *Plutarch. Amator. dial.*

c *Si quo pacto fieri civitas aut exercitus posset partim ex his qui amant partim ex his, &c.*

† *Angerianus.*

* *Fayrie Qu. lib. 4. Cant. 2.*

† *Zened proverb. Cent. 6.*

as † *Serranus* the Spaniard then governor of *Sluce*, made answer to Marquesse *Spinola*, if the enemy brought 50000 divells against him he would keepe it. The nine worthies, *Oliver* and *Rolande*, and forty dozen of peeres are all in him, he is all mettle, armor of proofe, more then a man, and in this case improved beyond himselfe. For as * *Agatho* contends, a true Lover is wise, just, temperate and valiant. [d] *I doubt not therefore, but if a man had such an Army of Lovers* (as *Castilio* supposeth) *he might soone conquer all the world, except by chance he met with such another Army of Inamorato's to oppose it.* [e] For so perhaps they might fight as that fatall dogge, and fatall hare in the heavens, course one another round, and never make an end. *Castilio* thinkes *Ferdinand* King of *Spaine* would never have conquered *Granado*, had not Queene *Isabell* and her Ladies been present at the siege, [f] *It cannot be expressed what courage the Spanish Knights took, when the ladies were present, a few Spaniards overcame a multitude of Moores.* They will undergoe any danger whatsoever, as S[r] *Walter Manny* in *Edward* the thirds time, stuck full of Ladies favours, fought like a Dragon. For *soli amantes* as † *Plato* holds, *pro amicis mori appetunt*, only Lovers will dye for their friends, and in their Mistris quarrell. And for that cause † he would have women follow the Camp, to be spectators and encouragers of noble actions: upon such an occasion; the * *Squire of Dames* himselfe, Sr *Lancelot*, or Sir *Tristram*, *Cæsar*, or *Alexander* shall not be more resolute or goe beyond them.

Not courage only doth Love adde, but as I said, subtilty, wit and many pretty devises, * *Namq; dolos inspirat amor, fraudesq; ministrat*, * *Iupiter* in love with *Leda*, and not knowing how to compasse his desire, turn'd himselfe into a Swanne, and got *Venus* to pursue him in the likenesse of an Eagle, which she doing, for shelter he fled to *Leda's* lap, *& in eius gremio se collocavit*, *Leda* embraced him, and so fell fast a sleep, *sed dormientem Iupiter compressit*, by which meanes *Iupiter* had his will. Infinite such tricks can love devise, such fine feates in abundance, with wisdome and warinesse, ——— * *quis fallere possit amantem.* All manner of civility, decency, complement & good behaviour, † *plus salis & lepôris*, polite graces, and merry conceipts. *Boccace* hath a pleasant tale to this purpose, which he borrowed from the *Greekes*, and which *Beroaldus* hath turned into Latine, *Bebelius* in verse, of *Cymon* and *Iphigenia*. This *Cymon* was foole, a proper man of person, and the Governour of *Cyprus* sonne, but a very asse, insomuch that his father being ashamed of him, sent him to a Farme house he had in the Country to bee brought up. Where by chance, as his manners was, walking alone, hee espied a gallant young Gentlewoman named *Iphigenia*, a Burgomasters daughter of *Cyprus* with her maid, by a brooke side in a little thicket, fast asleepe in her smock, where she had newly bathed her selfe: *When* [g] Cymon *saw her, he stood leaning on his staffe, gaping on her immoveable, and in a maze:* at last he fell so farre in love with the glorious object, that he began to rouze himselfe up, to bethinke what he was, would needs follow her to the citty, and for her sake began to be civill, to learne to sing and dance, to play on Instruments, and got all those Gentlemen-like qualities and complements in a short space, which his friends were most glad of.

Plat. Convivio

d *Lib. 3. de Aulico Non dubito quin is qui talem exercitum haberet, totius orbis statim victor esset, nisi forte cum aliquo exercitu confligendum esset, in quo omnes amatores essent.*

e *Higinus de Cane & Lepore cæleſti, & Decimator.*

f *Vix dici potest quantam inde audaciam assumerent Hispani, inde pauci infinitas Maurorum copias superarunt.*

† *Lib. 5. de legibus.*

* *Spencers Fayry Queen, 3. book. cant. 8.*

* *Hyginus. lib. 2. Aratus in phænom.*

* *Virg.*

g *Hanc ubi conspicatus est Cymon, baculo innixus, immobilis steterit, & mirabundus &c.*

530 of. In briefe, hee became from an Idiot and a clowne, to bee one of the most compleat Gentlemen in *Cyprus*, did many valorous exploits, and all for the love of Mistris *Iphigenia*. In a word, I may say thus much of them all, let them be never so clownish, rude and horrid, *Grobians* and sluts, if once they be in love, they will be most neat and spruce, for, † *Omnibus rebus, & nitidis nitoribus antevenit amor*, they will follow the fashion, beginne to tricke up, and to have a good opinion of themselves, *venustatum enim mater Venus*; a ship is not so long a rigging, as a young Gentlewoman a trimming up her selfe, against her sweet-heart comes. A Painters shop, a flowry meadow, no so gracious aspect in Natures storehouse as a young maid, *nubilis puella*, a *Novitsa*, or *Venetian* Bride, that lookes for an husband; or a young man that is her suiter, composed looks, composed gate, cloathes, gestures, actions, all composed; all the graces, elegances in the world are in her face. Their best robes, ribbines, chaines, Iewels, Lawnes, Linnens, Laces, Spangles, must come on, h *præter quam res patitur studeni elegantiæ*, they are beyond all measure coy, nice, and too curious on a sudden: 'Tis all their study, all their busines, how to wear their cloathes neat, to be polite and terse, and to set out themselves. No sooner doth a young man see his sweet-heart comming, but he smugges up himselfe, pulls up his cloake now falne about his shoulders, ties his garters, points, sets his band, cuffes, slicks his haire, twires his beard, &c. When *Mercury* was to come before his Mistris,

† *Ovid Met.2.*

† *Chlamydemq; ut pendeat aptè*
Collocat, ut limbus totumq; appareat aurum.
He puts his cloake in order, that the lace,
And hemme, and gold-worke all might have his grace.

Salmacis would not be seen of *Hermaphroditus*, till she had spruced up her selfe first. † *Nec tamen ante adijt, etsi properabat adire,*

† *Ovid.Met.4.*

Quam se composuit, quam circumspexit amictus,
Et finxit vultum, & meruit formosa videri.
Nor did she come, although 'twas her desire,
Till she compos'd her selfe, and trim'd her tire,
And set her lookes to make him to admire.

Venus had so ordered the matter, that when her sonne **Æneas* was to appeare before Queene *Dido*, he was

* *Virg. 1. Æn.*

(Os humerosq; deo similis, namq; ipsa decoram
Cæsariem nato genetrix, lumenq; juventæ
Purpureum & lætos oculis afflarat honores.)

Like a God, for she was the tire-woman her selfe, to set him out with all naturall and artificiall impostures. When the hirsute Cyclopicall *Polyphemus* courted *Galatea*.

i *Ovid. Met. 13.*

i *Iamq; tibi formæ, jamq; est tibi cura placendi,*
Iam rigidos pectis rastris Polypheme capillos,
Iam libet hirsutam tibi falce recidere barbam,
Et spectare feros in aqua & componere vultus.
And then he did beginne to pranke himselfe,
To please and combe his head, and beard to shave,
And looke his face ith' the water as a glasse,

And

And to compose himselfe for to be brave,
He was upon a sudden now spruce and keene, as a new ground hatchet. He now began to have a good opinion of his owne feature, and good parts, now to be a gallant.

Iam Galatea veni, nec munera despice nostra,
Certè ego me novi, liquidaq; in Imagine vidi
Nuper aquæ, placuitq; mihi mea forma videnti.
Come now my *Galatea* scorne me not,
Nor my poore presents; for but yesterday
I saw my selfe ith' water, and me thought
Full faire I was, then scorne me not I say.
† *Non sum adeò informis, nuper me in littore vedi,*
Cum placidum ventis staret mare ———

† *Virg. Egl. 2.*

'Tis the common humor of all Sutors to trick up themselves, to be prodigall in apparell, *purè lotus*, neat, comb'd and curl'd, with powdred haires, *comptus & calamistratus*, with a long love-lock, a flowre in his eare, perfumed gloves, rings, scarfes, feathers, points, &c. as if hee were a Princes Ganimede, with every day new suits, as the fashion varies; going as if he trod upon egges, and as *Hensius* writ to *Primierus*, k *If once he be besotted on a wench, he must lye awake a nights, renounce his booke, sigh and lament, now and then weepe for his hard hap, and marke above all things what Hats, Bands, Doublets, Breeches are in fashion, how to cut his Beard, & weare his lock, to turne up his Mushato's, and curle his head, prune his pickitivant, or if he weare it abroad, that the East side be correspondent to the west*: he may be scoffed at otherwise, as *Iulian* that Apostat Emperour was for wearing a long hirsute gotish beard, fit to make ropes with, as in his *Mysopogone*, or that Apologeticall oration he made at *Antioch* to excuse himselfe, he doth Ironically confesse, it hindred his kissing, *nam non licuit inde pura puris, eoq; suavioribus labra labris adjungere*, but he did not much esteeme it, as it seemes, by the sequele, *de accipiendis dandisve osculis non laboro*, yet (to follow mine author) it may much concerne a young lover, he must be more respectfull in this behalfe, *he must be in league with an excelleut Tayler, Barber,*

† *Tonsorem puerum sed arte talem,*
Qualis nec thalamis fuit Neronis;

have neat shooe-ties, points, garters, speake in print, walke in Print, eat and drinke in print, and that which is all in all, he must be mad in print.

k *Epist. An uxor literato sit ducenda. Noctes insomnes traducende, literis renunciandum, sæpe gemendum, nonnunquam & illacrymandum sorti & conditioni tuæ. Videndum quæ vestes quis cultus te deceat, quis in usu sit, utrum latus barbæ, &c. Cum cura loquendum, incedendum, bibendum, & cum cura insaniendum.*

† *Mart. Epig. 5.*

Amongst other good qualities an amorous fellow is endowed with, he must learn to sing and dance, play upon some instrument or other, as without all doubt he will, if he be truly touched with this Loadstone of Love. For as l *Erasmus* hath it, „ *Musicam docet amor & Poesin*, Love will make them Musitians, and to compose ditties, Madrigals, Elegies, Love Sonnets, and sing them to severall pretty tunes, to get all good qualities may be had. † *Iupiter* perceaved *Mercury* to be in love with *Philologia*, because he learned languages, polite speech, (for *Suadela* her selfe was *Venus* daughter, as some write) Arts and Sciences, *quò virgini placeret*, all to ingratiate himselfe, and please his mistris. 'Tis their chiefest study to sing, dance, and without question, so many Gentlemen and

l *Chil. 4. cent. 5. pro 16.*

† *Martianus Capella lib. 1. de nupt. philol. Iam. illum sentio amore teneri ejusq; studio plures habere comparatas in famulitio disciplinas &c.*

532 Gentlewomen would not be so well qualified in this kinde, if love did not incite them.[m] *Who*, saith *Castilio*, *would learne to play, or give his minde to Musicke, learne to dance, or make so many rimes, Love-songs, as most doe, but for womens sake, because they hopeby that meanes to purchase their good wills, and winne their favour.* We see this daily verified in our young women and wives, they that being maids took so much paines to sing, play, and dance, with such cost and charge to their parents, to get those gracefull qualities, now being married will scarce touch an instrument, they care not for it. *Constantine agricult. lib.* 11. *cap.* 18. makes *Cupid* himselfe to be a great dancer, by the same token as he was capering amongst the Gods,[n] *he flung downe a boule of Nectar, which distilling upon the white Rose, ever since made it red:* and *Calistratus* by the helpe of *Dædalus* about *Cupids* statua,[o] made a many of young wenches still a dancing, to signify belike, that *Cupid* was much affected with it, as without all doubt he was. For at his and *Psyches* wedding, the Gods being present to grace the feast, *Ganimede* fill'd *Nectar* in abundance (as * *Apuleius* describes it) *Vulcan* was the Cooke, the *Howres* made all fine with Roses and flowers, *Apollo* plaid on the harpe, the *Muses* sang to it, *sed suavi Musicæ superingressa Venus saltavit*, but his mother *Venus*, danced to his and their sweet content. Witty † *Lucian*, in that Patheticall Love passage, or pleasant description of *Iupiters* stealing of *Europa*, and swimming from *Phænicia* to *Crete*, makes the Sea calme, the windes hush, *Neptune* and *Amphitrite* riding in their chariot to break the waves before them, the *Tritons* dancing round about, with every one a Torch, the Sea-nymphes halfe naked, keeping time on Dolphins backs, and singing *Hymeneus*, *Cupid* nimbly tripping on the top of the waters, and *Venus* her selfe comming after in a shell, strawing Roses and flowres on their heads. *Praxiteles* in all his pictures of love, faines *Cupid* ever smiling, and looking upon dancers, and in Saint *Markes* Garden in *Rome* (whose worke I know not) one of the most delitious peeces, is a many of *Satyrs* dancing about a wench a sleepe. So that dancing still is as it were a necessary appendix to love matters. Young lasses are never better pleased, then when as upon an Holiday after Evensong, they may meet their sweet-hearts, and dance about a May-pole, or in a towne greene under a shady Elme. Nothing so familiar in † *France*, as for Cittizens wives and maids to dance a round in the streets, and often too for want of better instruments, to make good Musick of their own voices, & dance after it. Yea many times this love will make old men and women that have more toes then teeth dance, *---Iohn come kisse me now*, maske and mumme; for *Comus* and *Hymen* love maskes, and all such merriments above measure, will allow men to put on womens apparell in some cases, and promiscuously to dance young and old, rich and poore, generous and base, of all sorts. *Paulus Iovius* taxeth *Augustine Niphus* the Philosopher, [p] *For that being an old man, and a publike Professor, a father of many children, he was so mad for the love of a young maid (that which many of his friends were ashamed to see) an old gouty fellow, yet would dance after Fidlers.* Many laughed him to scorne for it, but this omnipotent love would have it so,

m *Lib.* 3 *de aulico. Quis Choreis insudaret, nisi fœminarum causa, quis musicæ tantam navaret operam nisi quod illius dulcedine permulcere speret, quis tot carmina componeret, nisi ut inde affectus suos in mulieres explicaret.*

n *Craterem nectaris evertit saltans apud Deos. Qui in terram cadens, rosam prius album rubore infecit.*

o *Puellas choreantes circa juvenilem cupidinis statuam fecit. Philostrat. Imag. lib.* 3. *de statuis. Exercitium amori aptissimum.*

† *Lib* 6. *Met.*

† *Tom.* 4.

† *Kornman. de cur' mort. part.* 5. *cap.* 28. *Sat. puellæ dormienti insultantium &c.*

†. Veiw of Fr.

p *Vita ejus Puellæ amore septuagenarius senex usque ad insaniam correptus, multis liberis susceptis, multi non sine pudore conspexerunt senem & Philosophum podagricum, non sine risu saltantem ad tibiæ modos.*

Hyacin-

† *Hyacinthino bacillo,*
Properans amor, me adegit
Violenter ad sequendum.

† *Anacreon Carm.7.*

Love hasty with his purple staffe did make
Me follow, and the dance to undertake.

And 'tis no newes this, no *indecorum*, for why? a good reason may be given of it. *Cupid* and *Death* met both in an Inne, and being merrily disposed, they did exchange some arrowes from either quiver, ever since young men dye, and oftentimes old men dote.

——† *Sic moritur Iuvenis, sic moribundus amat.*

† *Ioach. Bellus Epig.*

And who can then withstand it? If once we be in love, young or old, though our teeth shake in our heads, like virginall Iacks, or stand parallell asunder like the arches of a bridge, there is no remedy, wee must dance Trenchmore for a need, over tables, chaires, and stooles, &c. And princum prancum is a fine dance. *Plutarch. Sympos. 1. quæst. 5.* doth in some sort excuse it, and telleth us moreover in what sense, *Musicam docet amor, licet priùs fuerit rudis*, how love makes them that had no skill before, learne to sing and dance; he concludes, 'tis only that power and prerogative love hath over us. ¶ *Love* (as he holds) *will make a silent man speake, a modest man most officious; dull, quick; slow, nimble; and that which is most to be admired, an hard, base, untractable churle, as fire doth iron in a Smiths forge, free, facile, gentle, and easie to be entreated.* Nay 'twill make him prodigall in the other extreame, and give an † hundred sesterces for a nights lodging, as they did of old to *Lais* of *Corinth* or † *ducenta drachmarum millia pro unicâ nocte*, as *Mundus* to *Paulina*, spend all his fortunes (as too many doe in like case) to obtaine his suit. For which cause many compare Love to wine, which makes men joviall and merry, frolick and sad, whine, sing, dance, and what not.

¶ *De taciturno loquacem facit, & de verecundo officiosum reddit de negligente industrium, de socorde impigrum.*

† *Iosephus antiq. Iud. lib. 18. cap. 4.*

† *Gellius l. 1. cap. 8.*

But aboue all the other Symptomes of Lovers, this is not lightly to bee overpassed, that likely of what condition soever, if once they bee in love, they turne to their ability, Rimers, Ballet-makers, and Poets. For as *Plutarch* saith, ‡ *They will be witnesses and trumpeters of their Paramours good parts, bedecking them with verses and commendatory songs, as wee doe statues with gold, that they may bee remembred and admired of all.* Ancient men will dote in this kinde sometimes as well as the rest; the heat of love will thawe their frozen affections, dissolve the ice of age, and so far inable them, though they be 60 yeares of age aboue the girdle, to be scarce 30 beneath. *Iovianus Pontanus* makes an old foole rime, and turne Poetaster to please his Mistris.

pretium noctis centum sesterria.

‡ *Ipsi enim volunt suarum amasiarum pulchritudinis præcones ac testes esse, eas laudibus, & cantilenis & versibus exornare, ut auro statuas, ut memorentur, & ab omnibus admirentur.* ‡ *Tom. 2. Ant. Dialogo.*

§ *Ne ringas Mariana, meos ne dispice canos,*
De sene nam Iuventem Dia referre potes, &c.
Sweet *Marian* doe not mine age disdaine,
For thou canst make an old man young againe.

They will bee still singing amorous songs and ditties (if young especially) and cannot abstaine though it be when they goe to, or should bee at Church. We have a pretty story to this purpose in † *Westmonasterienses*, an old writer of ours (if you will believe it) *An. Dom. 1012. at Colewiz in Saxony*, on Christmas Eve a company of young men and maides, whilst

† *Flores hist. fol. 298.*

534 the Priest was at Masse in the Church, were singing catches and love songs in the Church-yard, he sent to them to make lesse noyse, but they sung on still; and if you will, you shall have the very song it selfe.

Equitabat homo per sylvam frondosam,
Ducebatq; secum Meswinden formosam,
Quid stamus cur non imus?
A fellow rid by the green wood side,
And faire *Meswinde* was his bride,
Why stand we so, and doe not goe?

This they sung, he chaft, till at length impatient as he was, hee prayed to S. *Magnus* patron of the Church, they might all three sing and dance 'till that time twelvemonth, and so * they did, without meat and drink, wearisomnesse or giving over, till at yeares end they ceased singing, and were absolved by *Herebertus* Archbishop of *Colen.* They will in all places be doing thus, young folkes especially, reading love stories, talking of this or that young man, such a faire maid, singing, telling or hearing lascivious tales, scurrill tunes, such objects are their sole delight, their continuall meditation, and as *Gnastavinius* addes *Comm. in 4. Sect. 27. Prob. Arist. ob seminis abundantiam crebræ cogitationes, veneris frequens recordatio & pruriens voluptas, &c.* an earnest longing comes hence, *pruriens corpus, pruriens anima,* amorous conceipts, tickling thoughts, sweet and pleasant hopes, hence it is, they can think, discourse willingly, or speake almost of no other subject. 'Tis their only desire, if it may be done by art, to see their husbands picture in a glasse, they'le give any thing to know when they shall be married, how many husbands they shall have, by *Cromnyomantia,* a kinde of Divination with † onions laid on the Altar on Christmas Eue, or by fasting on S. *Annes* Eve or night, to know who shall be their first husband, or by *Amphitomantia,* by beanes in a Cake, &c. to burne the same. This love is the cause of all good conceipts, ‡ neatnesse, exornations, playes, elegancies, delights, pleasant expressions, sweet motions, and gestures, joyes, comforts, exultancies, and all the sweetnesse of our life, † *qualis jam vita foret, aut quid jucundi sine aureâ venere, Emoriar cum istâ non amplius mihi cura fuerit,* let me live no longer then I may love, saith a mad merry fellow in *Mimnermus.* This love is that salt that seasoneth our harsh and dull labours, and gives a pleasant relish to our other unsavory proceedings, * *Absit amor surgunt, tenebræ, torpedo, veternum, pestis, &c.* All our feasts almost, masques, mummings, banquets, merry meetings, weddings, pleasing songs, fine tunes, Poems, Love-stories, Playes, Comœdies, Attelans, Iigges, Fescenines, Elegies, Odes, &c. proceed hence. † *Danaus* the sonne of *Belus,* at his daughters wedding at *Argos,* instituted the first plaies (some say) that ever were heard of. Symbols, Emblems, Impreses, devises, if we shall believe *Iovius, Contiles, Paradine, Camillus de Camillis,* may be ascribed to it. Most of our arts and sciences, painting amongst the rest, was first invented, saith † *Patritius ex amoris beneficio,* for loves sake. For when the daughter of * *Deburiades* the *Sicyonian,* was to take leave of her sweet heart now going to warres, *at desiderio ejus minus tabesceret,* to comfort her selfe in his absence, she took his picture with cole upon a wall, as the candle gaue the shadow

* *Per totum annum cantarunt, pluvia super illos non cecidit, non frigus, non calor, non sitis, nec lassitudo illos affecit, &c.*

† *His eorum nomina inscribuntur de quibus quærunt.*
‡ *Huic mundities, ornatum, leporem, delitias ludos, elegantiam, omnem denique vitæ suavitatem debemus.*
† *Hygin. cap. 272.*
† *E Græco.*
* *Angerianus.*
† *Lib. 4. tit. 11 de prin. instit.*
* *Plin. lib. 35. cap. 12.*
† *Gerbelius l. 6. descript. Gr. Fransus l. 3 de Symbolis: qui primus symbolum excogitavit, voluit nimirum hac ratione implicatum animum evolvere, cumq; vel dominæ vel aliis intuentibus ostendere.*

ſhadow, which her father admiring perfected afterwards, and it was the first picture by report that ever was made. And long after † *Sycion* for painting, carving, ſtatuary, muſick, and Philoſophy was preferred before all the Cities in *Greece*. *Apollo* was the first inventer of Phyſick, Divination, Oracles; *Minerva* found out weaving, *Vulcan* curious iron-work, *Mercury* letters, but who prompted all this into their heads? Lone, *Nunquam talia inveniſſent, niſi talia adamaſſent*, they loved ſuch things, or ſome party, for whoſe ſake they were undertaken at firſt. 'Tis true, *Vulcan* made a moſt admirable Bruch or neck-lace, which long after *Axion* and *Temenus*, *Phegius* ſonnes, for the ſingular worth of it, conſecrated to *Apollo* at *Delphos*, but *Pharyllus* the tyrant ſtole it away, and preſented it to *Ariſton's* wife, on whom he miſerably doted (*Parthenius* tells the ſtory out of *Phylarchus*) but why did *Vulcan* make this excellent ouche? to give *Hermione Cadmus* wife, whom he dearely loued. All our Tilts and Turnaments, Orders of the *Garter*, *Golden Fleece*, &c. 535

Nobilitas ſub amore jacet——

owe their beginnings to loue, and many of our hiſtories. By this meanes, ſaith *Iovius*, they would expreſſe their loving mindes to their Miſtris, and to the beholders. 'Tis the ſole ſubject almoſt of Poetry, all our invention tends to it, all our ſongs, what ever thoſe old *Anacreons*: (And therefore *Heſiod* makes the *Muſes* and *Graces* ſtill follow *Cupid*, and as *Plutarch* holds, *Menander*, and the reſt of the Poets were Loves Prieſts,) all our *Greek* and *Latine Epigrammatiſts*, Love writers, *Antony Diogenes* the moſt ancient, whoſe Epitome we finde in *Phocius Bibliotheca*, *Longus Sophiſta*, *Euſtathius*, *Achilles Tatius*, *Ariſtænetus*, *Heliodorus*, *Plato*, *Plutarch*, *Lucian*, *Parthenius*, *Theodorus Prodromus*, *Ovid*, *Catullus*, *Tibullus*, &c. Our new *Arioſtoes*, *Boyardes*, Authors of *Arcadia*, *Vrania*, *Fairy Queene*, &c. *Marullus*, *Leotichius*, *Angerianus*, *Stroza*, *Secundus*, *Capellanus*, &c. with the reſt of thoſe facete moderne Poets, have written in this kinde, are but as ſo many Symptomes of Love. Their whole books are a *Synopſis* or breviary of Love, the portuous of Love, Legends of Lovers liues and deaths, and of their memorable adventures, Nay more, *quod leguntur*, *quod laudantur amori debent*, as [x] *Neviſanus* the Lawyer holds, *there never was any excellent Poet, that invented good fables, or made laudable verſes, which was not in love himſelfe*, had hee not taken a quill from *Cupids* wings, he could never have written ſo amorouſly as he did.

[x] *Lib.4. num. 102. ſylvæ nuptialis poetæ non inveniunt fabulas, aut verſus laudatos faciunt niſi qui ab amore fuerint excitati.*

[y] *Cynthia te vatem fecit laſcive Properti,*
Ingenium Galli pulchra, Lycoris habet,
Fama eſt arguti Nemeſis formoſa Tibulli,
Lesbia dictavit docte Catulle tibi.
Non me Pelignus, nec ſpernit Mantua vatem,
Si qua Corinna mihi, ſi quis Alexis erit.

[y] *Martial. Ep. 73. lib. 9.*

Wanton *Propertius*, and witty *Gallus*,
Subtile *Tibullus*, and learned *Catullus*,
It was *Cynthia*, *Lesbia*, *Lychoris*,
That made you Poets all, and if *Alexis*,
Or *Corinna* chance my Paramour to be,
Virgil and *Ovid* ſhall not deſpiſe me.

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* *Virg. Egl.4.*

* *Non me carminibus vincet nec Thracens Orpheus,*
Nec Linus.

Petrarchs Laura made him so famous, *Astrophels Stella*, and *Iovianus Pontanus* Mistris was the cause of his *Roses, Violets, Lillies, Nequitiæ, blanditiæ, ioci, decor, Nardus, Ver, Corolla, Thus, Mars, Pallas, Venus, Charis, Crocum, Laurus, Vnguentum, Costum, Lachrymæ, Myrrha, Musæ, &c.* And the rest of his Poems, why are *Italians* at this day generally so good Poets and Painters? Because every man of any fashion amongst them hath his Mistris. The very rusticks and hog-rubbers, *Menalcas* and *Coridon, qui fœtant de stercore equino*, those fulsome knaves, if once they tast of this Loue liquor, are inspired in an instant. Insteed of those acurate Emblems, curious Impreses, gaudy masques, Tilts, Turnaments, &c. They have their Wakes, Witson-ales, Shepheards feasts, meeting on holy daies, country dances, roundelaies, writing their names on † trees, true lovers knots, pretty gifts.

† *Teneris arboribus amicarum nomina inscribentes ut simul crescant. Hæd.*

With tokens, hearts divided, and halfe rings,
Shepheards in their Loves are as coy as kings.

Choosing Lords, Ladies, Kings, Queenes, and Valentines, &c, they goe by couples, *Coridons Phyllis, Nysa* and *Mopsus*,
With dainty *Dousibell* and Sr *Tophus*.

Insteed of Odes, Epigrams and Elegies, &c. they have their Ballads, country tunes, *O the Broome, the bonny bonny broome*, Ditties and Songs, *Besse a Bell she doth excell*, ——— they must write likewise and indite all in rime.

Thou Hony-suckle of the Hathorne hedge,
Vouchsafe in *Cupids* cup my heart to pledge,
My hearts deare blood, sweet *Cis* is thy Carouse,
Worth all the Ale in Gammer *Gubbins* house.

S.R. 1600.

I say no more, affaires call me away,
My Fathers horse for provender doth stay.
Be thou the Lady *Cresselight* to me,
Sir *Trolly Lolly* will I prove to thee,
Written in hast, farwell my Cowslip sweet,
Pray let's a Sunday at the Alehouse meet.

Your most grimme *Stoicks*, and severe *Philosophers* will melt away with this passion, and if [y] *Atheneus* bely them not, *Aristippus, Apollidorus, Antiphanes, &c.* have made love songs and Commentaries of their Mistris praises, [a] Orators write Epistles, Princes give titles, Honours, what not? [b] *Xerxes* gave to *Themistocles Lampsacus* to finde him wine, *Magnesia* for bread, and *Myunte* for the rest of his diet. The † *Persian* Kings allotted whole Cities to like use, *hæc civitas mulieri redimiculum præbeat hæc in collum, hæc in crines*, one whole citie served to dresse her haire, another her neck, a third her hood. *Assuerus* would have [c] given *Esther* halfe his Empire, and [d] *Herod* bid *Herodias aske what shee would shee should have it. Caligula* gave an 100000 sesterces to his Cartisan, at first word to buy her pinnes, and yet when he was sollicited by the *Senate*, to bestow something to repaire the decayed walls of *Rome* for the Common-wealths good, he would give but 6000 sesterces at most.* *Dionysius* that *Sicilian* tyrant rejected all his privie Councellours, and was so besotted on *Mirrha*

y *Lib. 13. cap. Dipnosophist.*
a *See Putean. epist. 33. de sua Margareta Beroaldus &c.*
b *Hen. Steph. apol pro Herod.*
† *Tully orat. 5 ver.*
c *Esth. 5.*
d *Mat. 1. 47*
* *Gravissimis regni negotiis nihil sine amasiæ suæ consensu fecit. omnesq; actiones suas scortillo communicavit. &c. Nich. Bellus discourse. 26. de amat.*

tha his favorite and Mistris, that he would bestow no office, or in the most waightiest businesse of the kingdome, doe ought without her especiall advice, preferre, depose, send, entertaine no man, though worthy and well deserving, but by her consent, and he againe whom she commended, howsoever unfit, unworthy, was as highly approved. Kings & Emperours in steed of Poems, build cities, *Adrian* built *Antinoa* in *Ægypt*, besides Constellations, Temples, Altars, Statues, Images, &c. in the honour of his *Antinous*. *Alexander* bestowed infinite summes, to set out his *Hephestion* to all eternity. [e] *Socrates* professeth himselfe *loves servant*, ignorant in all arts and sciences, a Doctor alone in love matters, *& quum alienarum rerum omnium scientiam diffiteretur*, saith † *Maximus Tyrius* his sectator, *huius negotii professor, &c.* and this he spake openly, at home and abroad, at publike feasts, in the Academy, *in pyræo, Lyceo, sub Platano, &c.* the very blood-hound of beauty, as he is stiled by others. But I conclude there is no end of Loves Symptomes, 'tis a bottomlesse pit. Love is subject to no dimensions; not to be survayed by any art or engine: and besides I am of [f] *Hædus* minde, *no man can discourse of love matters, or judge of them aright, that hath not made triall in his own person*, or as *Æneas Silvius* addes, *hath not a little doted, been mad or love sick himselfe.* I confesse I am but a novice, a Contemplator only,

Nescio quid sit amor nec amo ———

I have a tincture, for why should I lye, dissemble or excuse it, yet *homo sum, &c.* not altogether inexpert in this subject, *non sum præceptor amandi*, and what I say, is meerely reading, *ex aliorum forsan ineptiis*, by mine own observation, and others relation.

[e] *Amoris famulus omnem scientiam diffiteretur, amandi tamen se scientissimum doctorem agnoscit.*

† *Serm.* 8.

[z] *Quis horum scribere molestias potest, nisi qui & is aliquantum insanit.*

[f] *Lib.* 1. *de contenendis amoribus, opinor hac de re neminem aut desceptare rectè posse aut iudicare qui non in ea versatur, aut magnum fecerit periculum.*

Memb. 4.

Prognosticks of Love Melancholy.

WHat Fires, Torments, Cares, Iealousies, Suspitions, Feares, Griefes, Anxieties, accompany such as are in love, I have sufficiently said: the next question is what will be the event of such miseries, what they foretell. Some are of opinion that this love cannot be cured, *Nullis amor est medicabilis herbis*, it accompanies them to the [a] last,

Idem amor exitio est pecori pecorisq; magistro, and is so continuate, that by no perswasion almost it may be relieved. *Bid me not love*, said [b] *Eurialus, bid the Mountaines come downe into the plaines, bid the Rivers run back to their fountaines; I can as soone leave to love, as the Sunne leave his course,*

† *Et prius æquoribus pisces, & montibus umbræ,*
Et volucres deerunt sylvis, & murmura ventis,
Quam mihi discedent formosæ Amarillidis ignes.
First Seas shall want their fish, the mountaines shade,
Woods singing birds, the windes murmure shall fade,
Then my faire *Amarillis* love allaid.

Bid me not love, bid a deafe man heare, a blind man see, a dumb speake, lame

[a] *Semper moritur, nunquam mortuus est qui amat. Æn. Sylv.*

[b] *Eurial ep. ad Lucretiam, apud Æneam Silviam, Rogat ut amare deficiam, roga montes ut in planum deveveniant ut fontes flumina repetant, tam possum te non amare, ac suum Phœbus relinquere cursum.*

† *Buchanan Syl.*

538 lame runne, counſell can doe no good, a ſick man cannot relliſh, No Phyſick can eaſe mee.

Non proſunt domino quæ proſunt omnibus artes.

As *Apollo* confeſſed, and *Iupiter* himſelfe could not be cured.

[c] *Omnes humanos curat medicina dolores,*
Solus amor morbi non habet artificem.

Phyſick can ſoone cure every diſeaſe,
[d] Excepting love that can it not appeaſe.

But whether Love may be cured or no, and by what meanes ſhall be explained in his place, in the meane time, if it take his courſe, and be not otherwiſe eaſed or amended, it breaks out into outragious often and prodigious events. *Amor & Liber violenti dii ſunt*, as [e] *Tatius* obſerves, *& couſq; animum incendunt, ut pudoris oblivisci cogant*, *Love* and *Bacchus* are ſo violent Gods, ſo furiouſly rage in our mindes, that they make us forget all honeſty, ſhame and common civility. For ſuch men ordinarily as are throughly poſſeſſed with this humor, become *inſenſati & inſani*, for it is † *amor inſanus*, as the Poet calls it, beſide themſelves, and as I have proved, no better then beaſts, irrationall, ſtupid, head-ſtrong, void of feare of God or men, they frequently forſweare themſelves, ſpend, ſteale, commit inceſts, rapes, adulteries, murders, depopulate Townes, Cities, Countries, to ſatisfy their luſt.

[f] A Divell'tis, and miſchiefe ſuch doth worke,
As never yet did Pagan, Iew, or Turke.

The warres of *Troy* may be a ſufficient witneſſe; and as *Appian lib.5.hiſt.* ſaith of *Anthony* & *Cleopatra*, [g] *Their love brought themſelves, and all Egypt into extreame and miſerable calamities*, the end of her is as bitter as wormewood, and as ſharpe as a two-edged ſword. *Prov.5.4.5. Her feet goe downe to death, her ſteps lead on to hell. Shee is more bitter then death* (Eccleſ.7.28.) *and the ſinner ſhall be taken by her.*

[h] *Qui in amore præcipitavit, peius perit, quàm qui ſaxo ſalit.* [i] He that runnes headlong from the top of a rock, is not in ſo bad a caſe, as he that falls into this gulfe of love. For hence, ſaith [k] *Platina*, *comes repentance, Dotage, they looſe themſelves, their wittes, and make ſhipwrack of their fortunes altogether*: Madneſſe, to make away themſelves and others, violent death, *Prognoſticatio eſt talis*, ſaith *Gordonius*, [l] *ſi non ſuccuratur iis, aut in maniam cadunt, aut moriuntur*, the prognoſtication is, they will either run mad, or dye. For if this paſſion continue, ſaith [m] *Ælian Montaltus, it makes the blood hot, thick and black, and if the inflammation get into the braine, with continuall meditation and waking, it ſo dries it up, that madneſſe followes, or elſe they make away themſelves,*

† *O* Coridon, Coridon, *quæ te dementia cepit?*

Now as *Arnoldus* addes, it will ſpeedily worke theſe effects, if it be not preſently helped, [n] *They will pine away, runne mad, and dye upon a ſudden. Facilè incidunt in maniam*, ſaith *Valeſcus*, quickly mad, *niſi ſuccurratur*, if good order be not taken,

† *Eheu triſte jugum quiſquis amoris habet,*
Is prius ac norit ſe periiſſe perit.

c *Propert. lib. 2. Eleg. 1.*
d *Eſt orcus ille vis, eſt immedicabilis, eſt rabies inſana.*
e *Lib. 2.*
† *Virg. Egl. 3.*
f *R. T.*
g *Qui quidem amor utroſq; & totam Ægyptum extremis calamitatibus involuit.*
h *Plautus.*
i *Vt corpus pondere, ſic animus amore præcipitatur Auſtin. 2. de civ. dei c. 28.*
k *Dial. hinc oritur pœnitentia, deſperatio, & non vident ingenium ſe cum re ſimul amiſiſſe.*
l *Idem Savanarola, & plures alii &c. Rabidum facturus Orexin. Iuven.*
m *Cap. de Heroico Amore. Hæc paſſio durans ſanguinem torridum & atrabiliarum reddit, hic vero ad cerebrum delatus, inſaniam parat, vigilia & crebro deſiderio exiccant.*
† *Virg. Egl. 2.*
n *Inſani ſiunt aut ſibi ipſis deſperantes mortem aſſerunt. Languentes cito mortem aut maniam patiuntur.*
‡ *Calcagninus*

Oh heavy yoke of love, which who so beares,
Is quite undone, and that ar unawares.

So she confessed of her selfe in the Poet.

——— p *Insaniam priusquam quis sentiat,*
Vix pili intervallo à furore absum.
I shall be mad before it be perceaved,
An haire breadth off scarce am I, now distracted.

As mad as *Orlando* for his *Angelica*, or *Hercules* for his *Hylæs*.

At ille ruebat quò pedes ducebant, furibundus,
Nam illi sævus Deus intus iecur laniabat,
He went he car'd not whether, mad he was,
The cruell God so tortur'd him, alas.

At the sight of *Hero* I cannot tell how many ran p mad,

q *Alius vulnus celans insanit pulchritudine puellæ,*
And whilst he doth conceale his griefe,
Madnesse comes on him like a theefe.

Goe to *Bedlam* for examples. It is so well knowne in every village, how many have either died for love or voluntary made away themselves, that I need not much labour to prove it; r *Nec modus aut requies nisi mors reperitur amoris*: Death is the common *Catastrophe* to such persons.

† *Mori mihi contingat, non enim alia*
Liberatio ab ærumnis fuerit ullo pacto istis.
Would I were dead, for nought God knowes,
But death can rid me of these woes.

As soone as *Eurialus* departed from *Senes*, *Lucretia* his Paramour *never looked up, no jests could exhilerate her sad minde, no joyes comfort her wounded and distressed soule: but a little after she fell sick and died.* But this is a gentle end, a naturall death, such persons commonly make away themselves ——— *proprioq; in sanguine lætus,*
Indignantem animam vacuas effudit in auras;
so did *Dido*, *Sed moriamur ait, sic sic juvat ire per umbras*;
Piramus and *Thysbe*, *Medæa*, † *Coresus* and *Callyrhoe*, * *Theagines* the Philosopher and many Myriads besides, and so will ever doe,

——— † *& mihi fortis*
Est manus, est & amor, dabit hic in vulnera vires,
Who ever heard a story of more woe,
Then that of *Iuliet* and her *Romeo*. read *Parthenium in Eroticis*, and *Plutarches amatorias narrationes* or love stories, all tending almost to this purpose. *Valleriola lib.2. observ.* 7. hath a lamentable narration of a Merchant his patient, t *that raving through impatience of love, had he not been watched, would every while have offered violence to himselfe. Amatus Lucitanus cent.3. car.* 56. hath such a another story, and *Felix Platter med.observ.lib.*1. a third of a young x Gentleman that studied Physicke, and for the love of a Doctors daughter, having no hope to compasse his desire, poisoned himselfe, y Anno 1615. A barber in *Francfort*, because his wench was betroathed to another, cut his owne throat. z At *Neoburge* the same yeare a young man, because he could not get her Parents consent, killed his sweet-heart, and afterward himselfe, desiring

p *Lucian Imag.* So for *Lucians* mistris all that saw her, and could not enjoy her, ranne mad, or hanged thēselves.
q *Musæus.*
† *Ovid. met.* 10. *Æneas Silvius. Ad ejus decessum nunquam visa Lucretia ridere, nullis facetiis jocis, nullo gaudio, potuit ad letitiam revocari, mox in ægritudinem incidit & sic brevi contabuit.*
† *Anacreon.*
† *Pausanias Achaicis l.7.*
* *Megarensis amore flagrans Lucian Tom. 4.*
† *Ovid 3.met.*
t *Furibundus putavit se videre Imaginem puellæ, & coram loqui blandient illi, &c.*
u *Iuven Hebræus.*
x *Iuvenis Medicinæ operam dans Doctoris filiā deperibat &c*
y *Gotardus Arthus Gallobelgicus, nuud. vernal. 1615. collum novacula aperuit: & inde expiravit.*
z *Cum renuente parente utroq; & ipsa virgine frui non posset, ipsum & ipsam interfecit, hoc amagistratu petens, ut in eodē sepulchro sepeliri posset.*

539 desiring this of the magistrate, as he gave up the Ghost, that they might be buried in one grave,

Quodq; rogis superest unâ requiescat in urnâ,

† *Bocace.* which † *Gismunda* besought of *Tancredus* her father, that she might be in like sort buried with *Guiscardus* her lover, that so their bodies might lye together in the grave, as their Soules wander about * *Campos lugentes* in the *Elysian* fieldes, ——— *quos durus amor crudeli tabe peredit,* in a mirtle grove ——— *& myrtea circum*

* *Sedes eorum qui pro amoris impatientia pereunt, Virg. 6. Æneid.*

Sylva tegit: curæ non ipsâ in morte relinquunt.

† *Sal. Val.* * *Sabel. lib. 3. En. 6.* † *Curtius lib. 5.* a *Chalcocondilas de reb. Turcicis lib. 9. Nerei uxor Athenarum domina &c.* b *Nicephorus Greg. hist lib. 8. Vxorem occidit liberos et Michaelem filium videre abhorruit.* *Thessalonicæ amore captus prænotarii filia, &c.* c *Parthenius Erot lib. cap. 5.* d *Idem cap. 21. Gubernatoris alia Achillis amore capta, civitatem prodidit.* e *Idem cap. 9.*

You have not yet heard the worst, they doe not offer violence to themselves in this rage of lust but unto others, their nearest & dearest friends. † *Cateline* killed his only sonne, *missitq; ad orci pallida, lethi obnubila, obsita tenebris loca,* for the love of *Aurelia Orestilla, quòd eius nuptias vivo filio recusaret.* * *Laodice* the sister of *Mithridates*, poisoned her husband, to give content to a base fellow, whom she loved. † *Alexander* to please *Thais* a concubine of his, set *Persipolis* on fire. a *Nereus* wife, a widdow and Lady of *Athens*, for the love of a *Venetian* Gentleman, betrayed the Citty, and he for her sake, murthered his wife, the daughter of a Noble man in *Venice*. b *Constantine Despota*, made away *Catharine* his wife, turned his sonne *Michael* and his other children out of doores, for the love of a base Scriveners daughter in *Thessalonica*, with whose beauty he was enamored. c *Leucophria* betrayed the Citty where she dwelt, for her sweet-hearts sake, that was in the enimies Campe. d *Pithidice* the Governours daughter of *Methinia* for the love of *Achilles*, betrayed the whole Iland to him, her fathers enemy. e *Diognetus* did as much in the Citty where he dwelt, for the love of *Policrita*, *Medea* for the love of *Iason*, she taught him how to tame the fire breathing brasse feeted Bulles, and kill the mighty dragon that kept the golden fleece, and toare her little brother *Absyrtus* in peeces, that her father *Æthes*, might have something to detaine him, while she ran away with her beloved *Iason*, &c. Such Acts and Scenes hath this Tragicomœdy of love.

Memb. 5. Subsect. 1.

Cure of Love Melancholy, by Labour, Diet, Physicke; Fasting, &c.

* *Virg. Æn. 6.* Although it be controverted by some, whether Love Melancholy may be cured, because it is so irresistible and violent a passion, for as you know. ——— * *facilis descensus Averni,*
Sed revocare gradum, superasq; evadere ad auras,
Hic labor, hoc opus est. ———
It is an easie passage downe to hell,
But to come back once there you cannot well.

Yet without question, if it be taken in time, it may be helped, and by many good remedies amended. *Avicenna lib. 3. Fen. cap. 23. & 24.* sets downe seaven compendious waies, how this malady may be eased, altered and expelled. *Savanarola 9.* principall observations, *Iason Pratensis* prescribes 8. rules besides Physick, how this passion may bee tamed,

Laurentius

Laurentius 2. main precepts, *Arnoldus*, *Valleriola*, *Montaltus*, *Hildesheim*, *Langius*, and others enforme us otherwaies, and yet all tending to the same purpose. The summe of which I will briefly Epitomize, and enlarge againe upon occasion, as shall seeme best to me, and that after mine own method. The first rule to be observed in this stubborne and unbridled passion, is exercise and diet. It is an old and well known sentence, *Sine Cerere & Baccho friget Venus*; As an [f] idle sedentary life, liberall feeding, are great causes of it, so the opposite labour, slender and sparing diet, with continuall businesse, are the best and most ordinary means to prevent it.

[f] *Otium naufragium castitatis Austin.*

Otia si tollas periere Cupidinis artes,
Contemptæq; incent, & sine luce faces.
Take idlenesse away, and put to flight
Are *Cupids* Arts, his torches give no light.

Minerva, *Diana*, *Vesta*, and the nine *Muses* were not enamored at all because they never were idle,

* *Frustra blanditiæ appulistis ad has,*
Frustra nequitiæ venistis ad has,
Frustra delitiæ obsidebitis has,
Frustra has illecebræ, & procacitates,
Et suspiria, & oscula, & susurri,
Et quisquis mala sana corda amantum
Blandis ebria fascinat venenis.
In vaine are all your flatteries,
In vaine are all your knaveries,
Delights, deceipts, procacities,
Sighes, kisses, and conspiracies,
And what e're is done by Art,
To bewitch a lovers heart.

* *Buchanan. Heaiecastyl.*

'Tis in vaine to set upon those that are busie. 'Tis *Savanarola's* third rule, *Occupari in multis & magnis negotiis*, And *Avicenna's* precept, *cap.* 24.

[g] *Cedit amor rebus, res age tutus eris.*

To be busie still, and as [h] *Guianerius* injoynes, about matters of great moment, if it may be. [i] *Magninus* addes, *never to bee idle, but at the houres of sleep.*

[k] ——— *& ni*
Poscas ante diem librum cum lumine, si non
Intendas animum studijs, & rebus honestis,
Invidiâ vel amore miser torquebere. ———
For if thou do'st not ply thy book,
By candle-light to study bent,
Imploy'd about some honest thing,
Envy or Love shall thee torment.

[g] *Ovid. lib. 1. remed.*
[h] *Cap. 16. circa res arduas exerceri.*
[i] *Part. 2. c. 23. reg. San. His, præter horam somni, nulla per otium trã. seat.*
[k] *Hor. lib. 1. epist. 2.*

No better Physick then to be alwaies occupied, seriously intent.

[l] *Cur in penates ratiùs tenues subit,*
Hæc delicatas eligens pestis domus,
Mediumq; sanos vulgus affectus tenet? &c.
Why dost thou aske, poore folkes are often free,
And dainty places still molested be?
Because poore people fare coursly, work hard, goe wollward and bare.

[l] *Seneca.*

542 *Non habet unde ſuum paupertas paſcat amorem*, [m] *Guianerius* therefore preſcribes his patient *to goe with haire-cloath next his skinne, to goe bare-footed, and bare-legged in cold weather, to whip himſelfe now and then, as Monkes doe, but aboue all, to faſt.* Not with ſweet wine, mutton and pottage, as many of thoſe Tenterbellies doe, howſoever they put on Lenten faces, and whatſoever they pretend, but from all manner of meat. Faſting is an all-ſufficient remedy of it ſelfe; for as *Iaſon Pratenſis* holds, the bodies of ſuch perſons that feed liberally, and live at eaſe, [n] *are full of bad ſpirits and Divels, diveliſh thoughts, no better Phyſick for ſuch parties, then to faſt. Hildeſheim ſpicel.*2. to this of hunger, addes [o] *often baths, much exerciſe and ſweat*, but hunger and faſting he preſcribes before the reſt. And 'tis indeed our *Saviours* Oracle, *This kinde of divell is not caſt out but by faſting and prayer*, which makes the Fathers ſo immoderate in commendation of faſting. As *Hunger*, ſaith [p] *Ambroſe, is a friend of virginity, ſo is it an enimy to laſciviouſneſſe, but fulneſſe overthrowes chaſtity, and foſtereth all manner of provocations.* If thine horſe be too luſty, *Hierome* adviſeth thee to take away ſome of his provender, by this meanes thoſe *Paules, Hillaries, Antonies*, and famous Anachorites ſubdued the luſts of the fleſh, by this meanes *Hillarion made his Aſſe, as he called his own body, leave kicking*, (ſo [q] *Hierome* relates of him in his life) when the Divell tempted him to any ſuch foule offence. By this meanes thoſe [r] *Indian Brachmanni* kept themſelves continent, they lay upon the ground covered with skins, as the *Redſhanks* doe on Hadder, and dieted themſelves ſparingly on one diſh, which *Guianerius* would have all young men put in practiſe; and if that will not ſerve, [s] *Gordonius would have them ſoundly whipped, or to coole their courage, kept in priſon*, and there fed with bread and water, till they acknowledge their errour, and become of another minde. If impriſonment and hunger will not take them downe, according to the direction of that [t] *Theban Crates, Time muſt weare it out, if time will not, the laſt refuge is an halter.* But this you will ſay, is comically ſpoken. Howſoever Faſting by all meanes muſt be ſtill uſed; and as they muſt refraine from ſuch meats formerly mentioned, which cauſe venery, or provoke luſt, ſo they muſt uſe an oppoſite diet. [u] Wine muſt bee altogether avoided of the younger ſort. So * *Plato* preſcribes, and would have the Magiſt rates themſelves abſtaine from it, for examples ſake, highly commending the *Carthaginians* for their temperance in this kinde. And 'twas a good edict, a commendable thing, ſo that it were not done for ſome ſiniſter reſpect, as thoſe old *Ægyptians* abſtained from wine, becauſe ſome fabulous Poets had given out, wine ſprang firſt from the blood of the Gyants, or out of ſuperſtition as our moderne *Turkes*, but for temperance, it being *animæ virus & vitiorum fomes*, a plague it ſelfe if immoderately taken. Women of old for that cauſe, † in hot countries were forbid the uſe of it; as ſeverely puniſhed for drinking of wine, as for adultery, and young folks, as *Leonicus* hath recorded, *Var. hiſt. l.3. cap.* 87.88. out of *Athenæus* and others; and is ſtill practiſed in *Italy* and ſome

m *Tract.*16. *cap.*18. *ſæpe nuda carne cilicium portent tempore frigido ſine caligis, & nudis pedibus incedant, in pane & aqua ieiunent, ſæpius ſe verberibus cædant &c.*

n *Dæmonibus referta ſunt corpora noſtra illorum præcipue qui delicatis veſcuntur edulijs, advolitant & corporibus inhærent, hanc ob rem ieiunium impendio probatur ad pudicitiam.*

o *Victus ſit attenuatus, balnei frequens uſus & ſudationes*, cold baths, not hot ſaith *Magninus part.* 3. *ca.*23. to dive over head and eares in a cold river, &c.

p *Ser. de gula fames amica virginitati eſt inimica laſcivia: ſaturitas vero caſtitatẽ perdit, & nutrit illecebras.*

q *Vita Hilarionis lib.*3. *epiſt eum tentaſſet eum dæmon titillatione inter cætera, Ego inquit, aſelle, ad corpus ſuum, faciam, &c.*

r *Strabo l.*15. *Geog ſub pellibus cubant, &c.*

ſ *Cap.*2. *part.*2. *Si ſit juvenis, & non vult obedire flagelletur frequenter & fortiter, dum incipiat fatere.*

t *Laertius lib.*6 *cap.*5. *amori medetur fames, ſin aliter, tempus, ſin non hoc, laqueus.*

u *Vina parant animos Veneri, &c.* * 3. *de Legibus.*

† *Non minus ſi vinum bibiſſent ac ſi adulterium admiſiſſent, Gellius lib.*10. *c.*23.

other

other countries of *Europe*, and *Asia*, as *Claudius Minoes* hath well illustrated in his comment on the 23. Embleme of *Alciat*. So choice is to be made of other diet.

Nec minus erucas aptum est vitare salaces,
Et quicquid Veneri corpora nostra parat.
Eringo's are not good for to be taken,
And all lascivious meats must be forsaken.

Those opposite meats which ought to be used, are Cowcumbers, Mellons, Purselan, water lillies, Rue, Woodbine, Amni, Lettice, which *Lemnius* so much commends, *lib.2.cap.42.* and *Mizaldus hort.med.* to this purpose. *Vitex*, or *Agnus-castus* before the rest, which saith x *Magninus*, hath a wonderfull vertue in it. Those *Athenian* women, in their solemne feasts called *Thesmopheries*, were to abstaine nine daies from the company of men, during which time, saith *Ælian*, they laid a certain heath named *Hanea*, in their beds, which asswaged those ardent flames of love, and freed them from the torments of that violent passion. See more in *Porta*, *Matthiolus*, *Crescentius lib.5.&c.* and what every Herbalist almost and Physitian hath written, *cap.de Satyriasi & Priapismo*; *Rhasis* amongst the rest. In some cases againe; if they be much dejected and brought low in body, and now ready to despaire through anguish, griefe, and too sensible a feeling of their misery, a cup of wine and full diet is not amisse, and as *Valescus* adviseth, *cum aliâ honestâ venerem sæpè exercendo*, which *Langius epist.med.lib.1.epist.24.* approves out of *Rhasis* (*ad assiduationem coitus invitat*) and *Guianerius* seconds it. *cap.16.tract.16.* as a y very profitable remedie,

x *Rer.Sam. part.3.cap.23. Mirabilem vim habet.*

——— * *tument tibi quum inguina, cum si*
Ancilla, aut verna præsto est, tentigine rumpi
Malis? non ego nam q., &c. ——— *Iason Pratensis*

y *Cum muliere aliqua gratiosa sæpe coire erit utilissimum. Idem Laurentius. cap.11.*

subscribes to this counsell of the Poet, *excretio enim aut tollit prorsus aut lenit ægritudinem.* As it did the raging lust of *Assuerus*, * *qui ad impatientiam amoris leniendam, per singulas fere noctes novas puellas devirginavit.* And to be drunk too by fits, but this is mad Physick, if it bee at all to bee permitted. If not, yet some pleasure is to be allowed as that which *Vives* speakes of *lib.3.de anima.* z *A Lover that hath as it were lost himselfe through impotency, impatience, must be called home as a traveller by musick, feasting, good wine, if need be to drunkennesse it selfe, which many so much commend for the easing of the minde, all kinde of sports and merriments, to see faire pictures, hangings, buildings, pleasant fields, Orchards, Gardens, Groves, Ponds, Pooles, Rivers, fishing, fowling, hawking, hunting, to heare merry tales, and pleasant discourse, reading, to use exercise till he sweat, that new spirits may succeed, or by some vehement affection or contrary passion, to be diverted till he be fully wained from anger, suspition, cares, feares, &c. and habituated into another course. Semper tecum sit,* (as † *Sempronius* adviseth *Calisto* his love-sick master) *qui sermones ioculares moveat, concionnes ridiculas, dicteria salsa, suaves historias, fabulas venustas recenseat, coram ludat, &c.* still have a pleasant companion to sing and tell merry tales, songs and facete histories, sweet discourse, &c. And as the melodie of Musick, merriment, singing, dancing, doth augment the passion of some

* *Hor.*
† *Cap.29. de morb.cerch.*
* *Beroaldus orat.de amore.*
z *Amatori, cuius est pro impotentia meus amota, opus est, ut paulatim animus velut à peregrinatione domum revocetur per musicam, convivia, &c. Per aucupium fabulas, & festivas narrationes, laborem usq; ad sudorem, &c.*
† *Celestina Act.2.Barthio interpret.*

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some lovers, as [a] *Avicenna* notes, so it expelleth it in others, and doth very much good. These things must be warily applied, as the parties Symtomes vary, and as they shall stand variously affected.

If there be any need of Physick, that the humours be altered, or any new matter aggregated, they must be cured as melancholy men. *Carolus à Lorme* amongst other questions, discussed for his degree at *Montpelier in France*, hath this, *An amantes & amentes ijsdem remedijs curentur?* Whether Lovers & mad men be cured by the same remedies, he affirmes it, for love extended is meere madnesse. Such Physick then as is prescribed, is either inward or outward, as hath been formerly handled in the precedent partition in the cure of Melancholy. Consult with *Valleriola obserat. lib. 2. observ. 7. Lod. Mercatus lib. 2. cap. 4. de mulier affect. Daniel Sennertus lib. 1. part. 2. cap. 10.* * *Iacobus Ferrandus* the Frenchman in his Tract *de amore Erotique, Forestus lib. 10. observ. 29. & 30. Iason Pratensis* and others for peculiar receipts. [b] *Amatus Lucitanus* cured a young Iew that was almost mad for love, with the syrope of Hellebor, & such other evacuations and purges, which are usually prescribed to black choller: [c] *Avicenna* confirmes as much if need require, and [d] *blood-letting aboue thereft*, which makes *amantes ne sint amentes*, Lovers to come to themselves, and keep in their right mindes. 'Tis the same which *Schola Salernitana, Iason Pratensis, Hildesheim*, &c. prescribe blood-letting to be used as a principall remedy. Those old *Scythians* had a trick to cure all appetite of burning lust, by [e] letting themselues blood under the eares, and to make both men and women barren, as *Sabellicus* in his *Æneades* relates of them. Which *Salmuth. Tit. 10. de Herol. comment. in Pancirol. de nov. report. Mercurialis var. lec. lib. 3. cap. 7.* out of *Hyppocrates* and *Benzo* say still is in use amongst the *Indians*, a reason of which *Langius* gives *lib. 1. epist. 10.*

Huc faciunt medicamenta venerem sopientia, *ut Camphora pudendis alligata, & in brachâ gestata (quidam ait) membrum flaccidum reddit.* [f] *Laboravit hoc morbo virgo nobilis, cui inter cætera præscripsit Medicus, ut laminam plumbeam multis foraminibus pertusam ad dies viginti portaret in dorso, ad exiccandum vero sperma jussit eam quam parcissimè cibari, & manducare frequenter coriandrum præparatum, & semen lactucæ & acetosæ, & sic eam à morbo liberavit.* Porro impediunt & remittunt coitum folia salicis trita & epota, & si frequentiùs usurpentur ipsa in totum auferunt. Idem præstat Topatius annulo gestatus, dexterum lupi testiculum attritum, & oleo velaqua rosatâ exhibitum Veneris tædium inducere scribit *Alexander Benedictus:* lac butyri commestum & semen Canabis, & Camphora exhibita idem præstent. Verbena herba gestata libidinem extinguit, pulvisq; ranæ decollatæ & exiccatæ. Ad extinguendum coitum, ungantur membra genitalia, & renes & pecten aquâ, in qua opium Thebaicum sit dissolutum, libidini maxime contraria camphora est, & coriandrum siccum frangit coitum, & erectionem virgæ impedit idem efficit synapium ebibitum. *Da verbenam in potu & non erigetur virga sex diebus, utere menthâ siccâ cum aceto, genitalia illinita succo Hyoscyami aut cycutæ, coitus appetitum sedant, &c.* R. *seminis lactuc. portulac coriandri an.* ʒ j. *menthæ siccæ* ʒ ß. *sacchari albiss.* ʒ iiij. *pulverisentur om-*

bis

a *Cap. de Ilishi. Multos hoc affectu sanat cantilena, letitia, musica, & quidã sunt quos hæc augent.*

* This Author came to my hands, since the third Edition of this book.

b *Cent. 3. curat. 56. Syrupo Helleborato & aliis quæ ad atram bilẽ pertinent.*

c *Purgetur si eius dispositio venerit ad adust. humoris, et phlebotomisetur.*

d *Amantium morbus ut pruritus solvitur, venæ sectione & cucurbitulis.*

e *Cura d Venæ sectione per aures unde semper stiriles.*

nia subtiliter, & postea simul misce aqua Neunpharis, f. confec. solida in morsulis, Ex his sumat mane unum quum surgat. Innumera fere his similia petas, ab *Hildisheimo* loco prædicto, *Mizaldo, Porta* cæterisq;. 545

Subsect. 2.

Withstand the beginnings, avoid occasions, change his place: faire and fowle meanes, contrary passions, with witty inventions: to bring in another, and discommend the former.

OTher good rules and precepts are enjoyned by our Physitians whichif not alone, yet certainly conjoyned may doe much. The first of which is *obstare principiis*, to withstand the beginning, g *Quisquis in primo obstitit, Pepulitq; amorem tutus ac victor fuit*, he that will but resist at first may easily be a conquerer at the last, *Baltazar Castilio l.* 4. urgeth this prescript above the rest, † *when he shall chance* (saith he) *to light upon a woman, that hath good behaviour ioyned with her excellent person, & shall perceave his eyes, with a kinde of greedinesse, to pull unto them this Image of beauty, and carry it to the heart: shall observe himselfe to be somewhat incended with this influence, which moveth within: when he shall discerne those subtle spirits sparkling in her eyes, to administer more fuell to the fire, he must wisely withstand the beginnings, rowze up reason stupified almost, fortify his heart by all meanes, and shut up all those passages, by which it may have entrance.* 'Tis a precept which all concurre upon, h

Opprime dum nova sunt subiti mala semina morbi,
Dum licet, in primo limine siste pedem.

Thy quick disease, whilst it is fresh to day,
By all meanes crush, thy feet at first step stay.

Which cannot speedier be done, then if he confesse his griefe and passion to some judicious friend i *(qui tacitus ardet magis uritur*, the more he conceales the greater is his paine) that by his good advise may happily ease him on a sudden; & withall to avoid occasions, or any circumstance that may aggravate his disease, to remove the object by all meanes for who can stand by a fire and not burne?

* *Sustilite obsecro & mittite istanc foràs,*
Quæ misero mihi amanti ebibit sanguinem.

'Tis good therefore to keepe quite out of her company, which *Hierome* so much labours to *Paula*, to *Nepotian*; *Chrysost.* so much inculcates *in ser. in contubern. Cyprian*, and many other fathers of the Church. *Siracides* in his ninth chapter, *Iason Pratensis, Savanarola, Arnoldus, Valleriola, &c.* and every Physitian that treats of this subject. Not only to avoid as k *Gregory Tholosanus* exhorts, *kissing, dalliance, all speeches, tokens, love-letters and the like*, or as *Castilio lib.* 4. to converse with them, heare them speake, or sing, *(tolerabilius est audire basiliscum sibilantem*, thou hadst better heare, saith * *Cyprian*, a serpent hisse) l *those amiable smiles, admirable graces, and sweet gestures*, which their presence affords.

† *Neu capita liment solitis morsiunculis,*
Et his papillarum oppressiunculis
Abstineant: ——

but

g *Seneca.*

† *Cum ista mulierem incederit, quæ cum forma morum suavitatem coniunctam habet, & iam oculos perfen. serit formæ ad se imaginem cum aviditate quadam rapere, cum eadem, &c.*

h *Ovid de rem lib.* 1.

i *Æneas Silvius.*

* *Plautus gurcu.*

k *Tom. 2. lib. 4 cap. 10. Syntag. med arc. Mirab. viuntur oscula, tactus, sermo, & scripta impudica, literæ, &c.*

* *Lib. de singul. Cler.*

l *Tam admirabilem speciem declinet gratiam, scintillas, amabiles risus, gestus suavissimos, &c.*

† *Lipsius herti teg. lib. 3. antiq lec.*

546 but all talke, name, mention, or cogitation of them, and of any other women, persons, circumstance, amorous booke or tale that may administer any occasion of remembrance. † *Prosper* adviseth young men not to read the *Canticles*, and some parts of *Genesis* at other times, but for such as are enamored they forbid, as before, the name mentioned, &c. especially all sight, they must not so much as come neere, or looke upon them.

† *Lib.3.de vit. cælitus compar.cap.6.*

* *Lucretius.*

* *Et fugitare decet simulachra & pabula amoris,*
Abstinere sibi atq; alio convertere mentem.

Gaze not on a maid saith *Syracides*, *turne away thine eyes from a beautifull woman*, *c.9.v.5.7.* &. *averte oculos*, saith *David*, or if thou dost see them, as *Ficinus* adviseth, let not thine eye be *intentus ad libidinem*, doe not intend her more then the rest: for as * *Propertius* holds, *Ipse alimenta sibi maxima præbet amor*, love as a snowball inlargeth it selfe by sight: but as *Hierome* to *Nepotian*, *aut æqualitèr ama, aut æqualitèr ignora*, either see all alike, or let all alone; make a league with thine eyes, as † *Iob* did, and that is the safest course, let all alone, see none of them. Nothing sooner revives, m *or waxeth sore againe*, as *Petrarch* holds, *then love doth by sight. As* Pompe *renewes ambition; the sight of gold, covetousnesse; a beautious obiect sets on fire this burning lust.* *Et multùm saliens incitat unda sitim.*

† *Iob.31. pepigi fœdus cum oculis meis ve ne cogitarem de virgine.*

* *Lib.3. Eleg. 10.*

m *Dial.3. de contemptu mundi nihil facilius recrudescit quam amor, ut pompa visa renovat ambitionẽ, auri species avaritiam, spectata corporis forma incendit luxuriam.*

The sight of drinke makes one dry, and the sight of meat increaseth appetite. Tis dangerous therefore to see. A * young Gentleman in merriment would needs put on his mistris cloathes, and walke abroad alone, which some of her suiters espying, stole him away for her that he represented. So much can sight enforce. Especially if hee have been formerly enamoured, the sight of his mistris strikes him into a new fit, and makes him rave many daies after.

* *Seneca cont. lib.2.cont.9.*

n *Ovid.*

n *Infirmis causa pusilla nocet,*
Vt pene extinctum cinerem si sulphure tangas,
Vivet, & ex minimo maximus ignis erit:
Sic nisi vitabis quicquid renovabit amorem,
Flamma recrudescet, quæ modo nulla fuit.

A sickly man a little thing offends,
As brimstone doth a fire decaied renew,
And make it burne a fresh, doth loves dead flames,
If that the former object it review.

Or as the Poet compares it to embers in ashes, which the wind blowes, o *ut solet à ventis, &c.* a scauld head (as the saying is) is soone broken, dry wood quickly kindles, and when they have been formerly wounded with sight, how can they by seeing but be inflamed? *Ismenias* acknowledgeth as much of himselfe, when he had been long absent, and almost forgotten his mistris, p *at the first sight of her, as straw in a fire I burned a fresh, and more then ever I did before.* q *Chariclia* was as much moved at the sight of her deare *Theagines*, after he had been a great stranger. † *Mertila* in *Aristænetus* swore she would never love *Pamphilus* againe, and did moderate her passion, so long as he was absent; but the next time he came in presence, she could not containe, *effuse amplexa attrectari se sinit, &c.* she broke her vow, and did profusely embrace him. *Hermotinus* a young man (in the said * Author) is all out as unstaid, he

o *Met.7 ut solet à ventis alimenta resumere, quæq; parva sub inducta latuit scintilla favilla crescere & in veteres agitata resurgere flammas.*

p *Eustathii l.3. aspectus amorem incendit, ut marcescentem in palea ignem vetus, ardebam interea maiore concepto incendio.*

q *Heliodorus lib.4. inflammat mentem novus aspectus, perinde ac ignis materiæ admotus, Charielia &c*

† *Epist.15.l.2.*

* *Epist.4.l.2.*

he had forgot his mistris quite, and by his friends was well weaned from her love; but seeing her by chance, *agnovit veteris vestigia flammæ*, he raved amaine, *Illa tamen emergens veluti lucida stella cepit elucere, &c.* she did appeare as a blasing starre, or an Angell to his sight. And it is the common passion of all lovers to be overcome in this sort. For that cause belike *Alexander* discerning this inconvenience and danger that comes by seeing, [r] *when he heard* Darius *wife so much commended for her beauty, would scarce admit her to come in his sight*, foreknowing belike that of *Plutarch*, *formosam videre periculosissimum*, how full of danger is it to see a proper woman, and though he was intemperate in other things, yet in this *superbè se gessit*, he carried himselfe bravely. And so when as *Araspus* in *Xenophon*, had so much magnified that divine face of *Panthea* to *Cyrus*, [s] *by how much she was fairer then ordinary, by so much he was the more unwilling to see her. Scipio* a young man of 23 yeares of age, and the most beautifull of the *Romans*, equall in person to that *Grecian Charinus*, or *Homers Nireus*, at the siege of a city in *Spaine*, when as a noble and a most faire young Gentlewoman was brought unto him, [t] *and he had heard she was betroathed to a Lord, rewarded her, and sent her back to her sweet-heart.* S. *Austin*, as † *Gregory* reports of him, *ne cũ sorore quidem suâ putavit habitandum*, would not live in the house with his own sister. *Xenocrates* lay with *Lais* of *Corinth* all night, and would not touch her. *Socrates*, though all the city of *Athens* supposed him to dote upon faire *Alcibiades*, yet when he had an opportunity *solus cum solo*, to lye in the chamber with, and was woed by him besides, as the said *Alcibiades* publikely † confessed, *formam sprevit & superbè contempsit*, hee scornefully rejected him. *Petrarch* that had so magnified his *Laura* in severall poems, when by the Popes meanes she was offered unto him, would not accept of her. [u] *It is a good happinesse to bee free from this passion of Love, and great discretion it argues in such a man that can so containe himselfe, but when thou art once in love to moderate thy selfe* (as he saith) *is a singular point of wisdome.*

* *Nam vitare plagas in amoris ne jaciamur*
Non ita difficile est, quàm captum retibus ipsis
Exire, & validos Veneris perrumpere nodos.
To avoid such nets is no such mastery,
But tane to escape is all the victory. victory

But for as much as few men are free, so discreet lovers, or that can containe themselves, and moderate their passions, to curbe their senses, as not to see them, not to look lasciviously, not to conferre with them, such is the fury of this head-strong passion of raging lust, and their weakenesse, *ferox ille ardor à natura insitus*, † as he tearmes it, such a furious desire nature hath inscribed, such unspeakable delight,

Sic Divæ veneris furor,
Insanis adeò mentibus incubat,

which neither reason counsell, poverty, paine, misery, drudgery, *partus dolor, &c.* can deterre them from, we must use some speedy meanes to correct and prevent that, and all other inconveniences, which come by conference and the like. The best, readiest, surest way, and which all approve, is *Loci muta-*

[r] *Curtius lib. 3. cum uxorem Darii laudatam audivisset, tantum cupiditati suæ frænum iniecit, ut illam vix vellet intueri.*

† *Ep. 39. lib. 7.*

[s] *Cyropædia. cum Panthea formam evexisset Araspus, tanto magis inquit Cyrus, abstinere oportet, quanto pulchrior est.*

[t] *Livius, cum eam regulo cuidam desponsaram audivisset, muneribus cumulatam remisit.*

† *Et ea loqui possent quæ soli amatores loqui solent.*

† *Platonis Convivio.*

[u] *Heliodorus lib. 4. expertem esse amoris beatitudo est, at quum captus sis ad moderationem revocare animum prudentia singularis.*

* *Lucretius l. 4.*

† *Hedus lib. 1 de amor contem.*

548 *tio*, to send them severall waies, that they may neither heare of, see, nor have opportunity to send to one another againe, or live together *soli cum sola* as so many *Gilbertines*. *Elongatio à patriâ*, 'tis *Savanarola's* fourth rule, and *Gordonius* precept, *distrahatur ad longinquas regiones* send him to travell. 'Tis that which most runne upon, as so many hounds with full cry, Poets, Divines, Philosophers, Physitians, all, *mutet patriam, Valesius*: [x] as a sicke man he must be cured with change of Aire, *Tully* 4. *Tusc.* The best remedy is to get thee gone: *Iason Pratensis*, change aire and soyle, *Laurentius*. *Fuge litt us amatum.*

Virg. *Vtile finitimis abstinuisse locis,*

[y] Ovid. *Iprocul, & longas carpere perge vias.*

——sed fuge, tutus eris.

Travelling is an Antidote of Love,

† *Magnum iter ad doctas proficisci cogor Athenas,*
Vt me longa gravi solvat amore via.

for this purpose saith † *Propertius*, my parents sent me to *Athens*, time and absence weare away paine and griefe, as fire goes out for want of fuell. † *Quantum oculis, animo tam procul ibit amor.*

But so as they tarry out long enough, a whole yeare † *Xenophon* prescribes *Critobulus*, *vix enim intra hoc tempus ab amore sanari poteris*, some will hardly be weaned under. All this [z] *Hensius* merrily inculcates in an Epistle to his friend *Primierus*: First fast, then tarry, thirdly change thy place, fourthly thinke of an halter. If change of place, continuance of time, absence will not weare it out with those precedent remedies, it will hardly be removed: but these commonly are of force. *Felix Plater observ. lib.* 1. had a baker to his patient, almost mad for the love of his maid, and desperate; by removing her from him, he was in a short space cured. *Isæus* a philosopher of *Assyria*, was a most dissolute liver in his youth, *palàm lasciviens*, in love with all he met; but after he betook himselfe by his friends advise to his study, and left womens companies he was so changed, that he cared no more for playes, nor feasts, nor maskes, nor songs, nor verses, fine cloathes, nor no such love toies, he became a new man upon a sudden, *tanquam si priores oculos amisisset*, (saith mine * Author) as if he had lost his former eyes. *Peter Godefridus* in the last chapter of his third booke, hath a story out of S. *Ambrose*, of a young man that meeting his old love after long absence, on whom he had extreamly doted, would scarce take notice of her, she wondred at it, that he should so lightly esteeme her, called him againe, *lenibat dictis animum*, and told him who she was, *Ego sum inquit: At ego non sum ego*; But he replied, he was not the same man, *proripuit sese tandem*, as *Dido* fled from * *Æneas*, not vouchsafing her any farther parley, loathing his folly, and ashamed of that which formerly he had done.

† *Non sum stultus ut ante jam Neæra,* O *Neæra*, put your tricks, and practise heareafter upon some body else, you shall befoole me no longer. *Petrarch* hath such another tale of a young gallant, that loved a wench, with one eye, and for that cause by his parents was sent to travell into farre Countries, [a] *after some yeares he returned, and meeting the maid for whose sake he was sent abroad, asked her how and*

x *Loci mutatione tanquam non convalescens curandus est. cap.* 11.

y *Amorum lib.* 2. *Qui squis amat, loca nota nocent, dies ægritudinem adimit, absentia delet. Ire licet procul hinc patriæq; relinquere fines*, Ovid.

† *Lib.* 3. *eleg.* 20.

† *Lib.* 1. *Socrat. memor. Tibi O Critobule consulo ut integrum annum absis, &c.*

z *Proximum est ut esurias* 2. *ut moram temporis opponas* 3. *& locum mutes*, 4. *ut de laqueo cogites.*

* *Philostratus de vitis Sophistarum.*

* *Virg.* 6. *Æn.*

† *Buchanan.*

a *Cum post aliquot annos iam reversus illi obviam factus esset quâ vehementer a-*

by what chance she lost her eye? no said shee, I have lost none, but you haue found yours: Signifying thereby that all Lovers were blinde, as *Fabius* saith, *Amantes de formâ judicare non possunt*, Lovers cannot judge of beauty, nor scarce of any thing else, as they will easily confesse, after they returne unto themselves, by some discontinuance or better advise, wonder at their own folly, madnesse, stupidity, blindnesse, be much abashed. *And laugh at Love, and call't an idle thing*, condemne themselves that ever they should be so besotted or misled; and be hearty glad they have so happily escaped.

If so be (which is seldome) that change of place will not effect this alteration, then other remedies are to be annexed, faire and foule meanes, as to perswade, promise, threaten, terrifie, or to divert by some contrary passion, rumour, tales, news, or some witty invention, to alter his affection, [b] *by some greater sorrow, to drive out the lesse*, saith *Gordonius*, as that his house is on fire, his best friends dead, his mony stolne. [c] *That hee is made some great Governour, or hath some honour, office, some inheritance is befalne him*, he shall be a Knight, a Baron: or by some false accusation, as they doe to such as have the hickhop, to make them forget it. *Saint Hierome lib.2.epist.16.* to *Rusticus* the Monke, hath an instance of a young man of *Greece*, that lived in a Monastery in *Ægypt*, *that by no labour, no continence, no perswasion could be diverted, but at last by this trick hee was delivered. The Abbot sets one of his covent to quarrell with him, and with some scandalous reproach or other to defame him before company, and then to come and complaine first, the witnesses were likewise suborned for the plaintiffe. The young man wept, and when all were against him, the Abbot cunningly took his part, least he should be overcome with immoderate griefe: but what need many words? By this invention he was cured, and alienated from his pristine, loue-thoughts.* Injuries, slanders, contempts, disgraces,

——— *spretæq; iniuria formæ,*

are very forcible meanes to withdraw mens affections, *contumeliâ affecti amatores amare desinunt*, as [e] *Lucian* saith, Lovers reviled or neglected, contemned or misused, turne Love to hate, [f] *redeam? Non si me obsecret, I'le never love thee more. Egone illam, quæ illum, quæ me, quæ non?* So *Zephyrus* hated *Hyacinthus* because he scorned him, and preferred his corrivall *Apollo* (*Palephætus fab.Nar.*) hee will not come againe though he be invited. Tell him but how he was scoffed at behinde his backe, ('tis the counsell of *Avicenna*) that his Loue is false, and entertains another, rejects him, cares not for him, or that she is a foole, a nasty queane, a slut, a fixen, a scold, a divell, or which *Italians* commonly doe, that he or she hath some loathsome filthy disease, gout, stone, strangury, falling sicknesse, and they are hereditary not to be avoided, hee is subject to a consumption, hath the Poxe, that he hath three or foure incurable tetters, issues: that she is bald, her breath stinks, she is mad by inheritance, and so are all the kinred, an hare-braine, with many other secret infirmities, which I will not so much as name, belonging to women. That he is an Hermaphrodite, and Eunuch, imperfect, impotent, a spend-thrift, a gamester, a foole, a gull, a begger, a whoremaster, far in debt, and not able to maintain her, a common drunkard, his mother was a witch, his father

[b] *Annuncientur valde tristia, ut maioris tristitiæ, possit minorem obfuscare.*

[c] *Aut quod sit factus senescallus, aut habeat honorem magnum.*

[d] *Adolescens Græcus erat in Ægypti cœnobio qui nullâ operis magnitudine nullâ persuasione flammâ poterat sedare: monasterij pater hac arte seruauit. Imperat cuidam è soctis, &c. Flebat ille, omnes aduersabantur, sollers pater, callidè opponere, ne abundantia tristitiæ absorberetur, quid multa, hoc inuento curatus est, & à cogitationibus pristinis auocatus.*

[e] *Tom.4.*

[f] *Ter.*

[†] *Ter.*

550 hang'd, that he hath a wolfe in his bosome, a sore leg, hee is a leper, hath some incurable disease, that he will surely beat her, hee cannot hold his water, that he cries out or walkes in the night, will stab his bed-fellow, tell all his secrets in his sleep, and that no body dare lye with him, his house is haunted with spirits, with such fearefull and tragicall things, able to avert and terrifie any man or woman living. *Gordonius cap.20.part.2.* hunc in modum consulit; *Paretur aliqua vetula turpissima aspectu, cum turpi & vili habitu: & portet subtus gremium pannum menstrualem, & dicat quod amica sua sit ebriosa, & quod mingat in lecto, & quod est epileptica & impudica; & quod in corpore suo sunt excrescentiæ enormes, cum fœtore anhelitus, & aliæ enormitates, quibus vetulæ sunt edoctæ: si nolit his persuaderi, subitò extrahat* B *pannum menstrualem, coram facie portando, exclamando, talis est amica tua, & si ex his non demiserit, non est homo, sed diabolus incarnatus.* Idem ferè *Avicenna* cap.24. de cura Iliaci, Lib.3. Fen.1.Tract.4. *Narrent res immundas vetulæ, ex quibus abominationem incurrat, &* res h *sordidas, et hoc assiduent. Idem Arculanus cap.* 16. *in* 9. *Rhasis, &c.*

g Hypatia Alexandrina quendam se adamantem prolatis mulieribus pänis, & in eũ conjectis ab amoris insania laboravit. Suidas & Eunapius.

Withall as they doe discommend the old, for the better affecting a more speedy alteration, they must commend another Paramour, *alteram inducere*, set him or her to bee woed, or woe some other, that shall bee fairer, of better note, better fortune, birth, parentage, much to bee preferred,

† *Invenies alium si te hic fastidit Alexis,* by this meanes, which *Iason Pratensis* wisheth, to turne the streame of affection another way,

Successore novo truditur omnis amor. or as *Valesius* adviseth,

h Savanarola reg.5.

† Virg. Egl.2.

by i subdividing to diminish it, as a great River cut into many channells, runnes low at last.

i Distributio amoris fiat in plures, ad plures amicas animum applicet.

k *Hortor & ut pariter binas habeatis amicas, &c.*

k Ovid.

If you suspect to be taken, bee sure, saith the Poet, to have two mistrisses at once, or goe from one to another: as he that goes from a good fire in cold weather is loth to depart from it, though in the next roome there be a better, which will refresh him as much; there's as much difference of *hæc* as *hic ignis*; or bring him to some publique shews, playes, meetings, where he may see variety, and hee shall likely loath his first choice: carry him but to the next towne, yea peradventure to the next house, and as *Paris* lost *Oenones* love by seeing *Helena*, and *Cresseida* forlook *Troilus* by conversing with *Diomede*, he will dislike his former mistris, and leave her quite behinde him, as † *Theseus* left *Ariadne* fast asleep in the Iland of *Dia*, to seek her fortune, that was er'st his loving mistris. * *Nunc primum Dorida vetus amator contempsi*, as he said, *Doris* is but a doudy to this. As he that looks himselfe in a glasse forgets his Physiognomie forthwith, this flattering glasse of love will be diminished by remove, after a litle absence it will be remitted, the next faire object will likely alter it. A young man in a *Lucian* was pittifully in love, he came to the Theater by chance, and by seeing other faire objects there, *mentis sanitatem recepit*, was fully recovered, b *and went merrily home, as if hee had taken a dram of oblivion.* c A mouse (saith an Apologer) was brought up in a chest, there fedde with fragments of bread and cheese, thought there could bee no better meat, till comming forth at last, and feeding liberally of other variety of viands

† Higinus fab.43.

* Petronius.

a Lib. de salt.

b E theatro egressus hilaris, ac si pharmacum oblivionis bibisset.

c Mus in cista natus. &c.

viands, loathed his former life: morallize this fable thy selfe. *Plato* in his seaventh book *De Legibus*, hath a pretty fiction of a City under ground, [d] to which by litle holes, some small store of light came, the Inhabitants thought there could not be a better place, and at their first comming abroad they might not endure the light *ægerrimè solem intueri*; but after they were accustomed a litle to it, [e] *they deplored their fellowes misery that lived under ground.* A silly Lover is in like state, none so faire as his Mistris at first, he cares for none but her; yet after a while when hee hath compared her with others, he abhorres her name, sight and memory. 'Tis generally true; for as he observes, [l] *Priorem flammam novus ignis extrudit, & ea multorum natura, ut præsentes maximè ament*, One fire drives out another, and such is womens weaknesse, that they loue commonly him that is present. And so doe many men (as he confessed) hee loved *Amye*, till he saw *Floriat*, and when hee saw *Cynthia*, forgat them both: but faire *Phillis* was incomparably beyond them all, *Cloris* surpassed her, and yet when he espied *Amarillis*, she was his sole mistris; O divine *Amarillis: quàm procera, cupressi ad instar, quam elegans, quàm decens? &c.* how lovely, how tall, how comely she was, (saith *Polemius*) till he saw another, and then she was the sole subject of his thoughts. In conclusion, her he loves best he saw last. † *Triton* the Sea God first loved *Leucothoe*, till he came in presence of the *Milane*, shee was the commandresse of his heart, till he saw *Galatea*; but (as she complaines) hee loved another eftsoones, another, and another. 'Tis a thing which by *Hieroms* report, hath been usually practised. [m] *Heathen Philosophers drive out one love with another, as they doe a peg, or pin with a pin. Which those seaven* Persian *Princes did to* Assuerus, *that they might requite the desire of Queen* Vashti *with the love of others. Pausanias* in *Eliacis*, saith, that therefore one *Cupid* was painted to contend with another, and to take the Garland from him, because one loue drives out another.

[n] *Alterius vires subtrahit alter amor.*

and *Tully 3.nat.deor.* disputing with *C.Cotta*, makes mention of three severall *Cupids*, all differing in office. *Felix Platter* in the first book of his observations, boasts how he cured a widower in *Basil*, a patient of his, by this stratagemme alone, that doted upon a poore servant his maid, when friends, children, no perswasion could serve to alienate his minde: they motioned him to another honest mans daughter in the towne, whom hee loved, and lived with, long after, abhorring the very name and sight of the first. After the death of *Lucretia*, [o] *Eurialus would admit of no comfort, till the Emperour* Sigismond *married him to a noble Lady of his Court, and so in short space he was freed.*

d *In quem e specu subterraneo, modicū lucis illabitur.*

e *Deplorabant eorū miseriam qui subterraneis illis locis vitam degunt.*

l *Tatius lib 6*

† *Aristænetus epist.4.*

* *Calcagnin. Dial. Galat. Mox aliam prætulit, aliā prælaturus quam primum occasio arriserit.*

m *Epist lib.2. 16. Philosophi sæculi veterē amorem novo, quasi clavum clavo repellere, quod & Assuero Regi septem Principes Persarū fecere ut Vastæ Reginæ desiderium, amore compensarent.*

n *Ovid.*

o *Lugubri veste indutus, consolationes non admisit, donec Cæsar ex ducali sanguine, formosam virginem matrimonio conjunxit.*

o *Æneas Sylvius hist. de Eurialo & Lucretia.*

Svbsect. 3.

By counsell and perswsion, foulenesse of the fact, mens, womens faults, miseries of marriage, events of lust, &c.

AS there be diverse causes of this burning lust, or heroical Loue; so there bee many good remedies to ease and help, amongst which, good counsell and perswasion, which I should haue handled in the first place, are of great moment, and not to be omitted. Many are of opinion, that in this blinde head-strong passion, counsell can doe no good.

p *Ter.* p *Quæ enim res in se neq; consilium neq; modum*
Habet, ullo eam consilio regere non potes.
Which thing hath neither judgement, or an end,
How should advice or counsell it amend?

† *Virg. Egl. 2.* ——— † *Quis enim modus adsit amori?*

But without question, good counsell and advice must needs be of great force, especially if it shall proceed from a wise, fatherly, reverent, discreet person, a man of authority whom the parties doe respect, stand in awe of, or from a judicious friend, of it selfe alone, it is able to divert and suffice. *Gordonius* the Physitian attributes so much to it, that hee would haue it by all meanes used in the first place. *Amoveatur ab illa consilio viri quem timet, ostendendo pericula sæculi, iudicium inferni, gaudia Paradisi.* Hee would haue some discreet men to dissuade them, after the fury of passion is a little spent, or by absence allaied; for it is as intempestive at first, to give counsell, as to comfort parents when their children are in that instant departed; to no purpose to prescribe Narcotickes, Cordials, Nectarines, potions, *Homers* Nepenthes, or *Helena's* Boule, &c. *Non cessabit pectus tundere*, shee will lament and howle for a season: let passion haue his course a while, and then he may proceed, by fore-shewing the miserable events and dangers which will surely happen, the paines of hell, joyes of Paradise, and the like, which by their preposterous courses they shall forfeit or incurre; and 'tis a fit methode, a very good meanes: for what † *Seneca* said of vice, I say of loue, *Sine magistro discitur, vix sine magistro deseritur*, 'tis learned of it selfe, but * hardly left without a Tutor. 'Tis not amisse therefore to haue some such overseer, to expostulate and shew them such absurdities, inconveniences, imperfections, discontents, as usually follow; which their blindnesse, fury, madnesse, cannot apply unto themselues, or will not apprehend through weaknesse: and good for them to disclose themselues, to giue eare to friendly admonitions. Tell me sweet-heart, (saith *Tryphena* to a loue-sick *Charmides* in † *Lucian*) what it is that troubles thee; *peradventure I can ease thy minde, and further thee in thy suit*, and so without question shee might, and so maist thou, if the patient be capable of good counsell, and will heare at least what may be said.

† *Lib. de beat. vit. cap. 14.*

* *Longo usu dicimus, longa desuetudine dediscendum est. Petrarch. epist. lib. 5. 8.*

† *Tom. 4. dial. meret. Fortasse etiam ipsa ad amorem istũ omnibil conferam.*

If he loue at all, she is either an honest woman or a whore. If dishonest, let him read or inculcate to him that 5. of *Solomons Prov. Eccles.*,

26. *Ambros. lib.* 1. *cap.* 4. in his book of *Abel* and *Cain*, *Philo Iudæus de mercede mer. Platinas dial. in Amores*, *Espencæus* and those three books of *Pet. Hædus de contem. amoribus*, *Æneas Sylvius* tart *Epistle*, which he wrote to his friend *Nicholas of Wartburge*, which he calls *medelam illiciti amoris*, *&c.* [r] *For what's an whore, as he saith, but a poler of youth,* * *ruine of men, a destruction, a devourer of patrimonies, a downefall of honour, fodder for the divell, the gate of death, and supplement of hell.* [a] *Talis amor est laqueus animæ*, *&c.* a bitter hony, sweet poyson, delicate destruction, a voluntary mischiefe, *commixtum cœnum, sterquilinium.* And as [b] *Pet. Aratines Lucretia*, a notable queane, confesseth; *Gluttony, anger, envy, pride, sacriledge, theft, slaughter, were all borne that day that a whore began her profession*: for as she followes it, *her pride is greater then a rich churles, she is more envious then the pox, as malitious as melancholy, as covetous as hell. If from the beginning of the world any were* mala, pejor, pessima, *bad in the superlative degree, tis a whore; how many have I undone, caused to be wounded, slaine. O* Antonia *thou seest* [c] *what I am without, but within God knowes, a puddle of iniquity, a sinke of sin, a pocky queane.* Let him now that so dotes, meditate on this; Let him see the event and successe of others, *Sampson, Hercules, Holofernes, &c.* those infinite mischiefes attend it: If she be another mans wife he loves, 'tis abominable in the sight of God and men, adultery is expresly forbidden in Gods commandement, a mortall sinne, able to endanger his soule, if he be such a one that feares God, or have any religion, he will eschew it, and abhorre the loathsomenesse of his own fact. If he love an honest maid, 'tis to abuse or marry her: if to abuse, 'tis fornication, a fowle fact, (though some make light of it) and almost equall to adultery it selfe? If to marry, let him seriously consider what he takes in hand, look before he leap, as the proverb is, or settle his affections, and examine first the party and condition of his estate and hers, whether it be a fit match, for fortunes, yeares, parentage, and such other circumstances, *an sit suæ Veneris*. Whether it be likely to proceed: if not, let him wisely stave himselfe off at the first, curb in his inordinate passion, and moderate his desire, by thinking of some other subject, divert his cogitations. Or if it be not for his good, as *Æneas* forewarned by *Mercury* in a dreame, left *Dido's* love, and in all hast got him to Sea,

† *Mnesteа Surgestumq; vocat fortemq; Cloanthem,*
Classem aptent taciti iubet ——— and although she did oppose with vowes, teares, prayers, and imprecation,

——— *nullis ille movetur*
Fletibus, aut illas voces tractabilis audit;

Let thy *Mercury*-reason rule thee against all allurements, seeming delights, pleasing inward or outward provocations. Thou maist doe this if thou wilt, *pater non deperit filiam, nec frater sororem*, a father dotes not on his own daughter, a brother on a sister; and why? because it is unnaturall, unlawfull, unfit. If he be sickly, soft, deformed, let him think of his deformities, vices, infirmities; if in debt, let him ruminate how to pay his debts; if he be in any danger, let him seeke to avoid it; if he have any law-suit, or other businesse, he may doe well to let his love matters alone and

[r] *Quid enim meretrix nisi iuventutis expilatrix, elorum rapina seu mors; patrimonii devoratrix, honoris pernities, pabulum diaboli, ianua mortis, inferni supplementum.*

* *Sanguinem hominum sorbent.*

[a] *Contemplatione Idiotæ c.* 34. *discrimen vitæ, mors blãda, mel fellеum, dulce venenum, pernities delicata, malum spontaneum, &c.*

[b] *Perodidasc. dial. Ital gula, ira, invidia, superbia, sacrilegia, latrocinia, cædes, eo die nata sunt, quo primum meretrix professionem fecit. Superbia maior quam opulenti rustici, invidia quam luis venereæ, inimicitia nocentior melancholia, avaritia in immensum profunda.*

[c] *Qualis extra sum videt, qualis intra novit Deus.*

† *Virg.*

554 and follow it, labour in his vocation, what ever it is. But if he cannot so ease himselfe, yet let him wisely premeditate of both their estates; If they be unequall in yeares, she young and he old, what an unfit match must it needs be, an uneven yoake, how absurd and undecent a thing is it, as *Lycinus* in [f] *Lucian* told *Timolaus*, for an old bald crook-nosed knave, to marry a young wench, how odious a thing is it to see an old Leacher, what should a bald fellow doe with a combe, a dumb doter with a pipe, a blind man with a looking-glasse, and thou with such a wife? How absurd is it for a young man to marry an old wife for a peece of good. But put case she be equall in yeares, birth, fortunes, and other qualities correspondent, he doth desire to be coupled in marriage, which is an honourable estate, but for what respects? Her beauty belike, and comelinesse of person, that is commonly the main object, she is a most absolute forme in his eye at least, *Cui forma Paphia, & Charites tribuere decorem*, but doe other men affirme as much? Or is it an errour in his judgement?

[f] *Tom.2. in votis Calvus cum sis, nasum habeas, simum &c.*

† *Fallunt nos oculi vagi, sensus,*
Oppressa ratione mentiuntur, our eyes and other senses will commonly deceave us; It may be, to thee thy selfe upon a more serious examination, or after a little absence, she is not so fair as she seemes. *Quædam videntur & non sunt*; Compare her to another standing by, tis a touchstone to try, conferre hand to hand, body to body, face to face, eye to eye, nose to nose, neck to neck, &c. examine every part by it selfe, then altogether, in all postures, severall sites, and tell me how thou likest her. It may be not she, that is so faire, but her coats, or put another in her cloathes, and she will seeme all out as faire; as the [r] Poet then prescribes, separate her from her cloathes: suppose thou saw her in a base beggers weed, or else dressed in some old hirsute attires out of fashion, fowle linnen, courseraiment, besmeared with soot, colly, perfumed with Oponax, Sagapenum, Assafœtida, or some such filthy gummes, durty, about some undecent action or other; or in such a case as † *Brasivola* the Physitian found *Malatasta* his patient, after a potion of Hellebor, which he had prescribed: *Manibus in terram depositis, & ano versus cælum elevato (ac si videretur Socraticus ille Aristophanes, qui Geometricas figuras in terram scribens, tubera colligere videbatur) atram bilem in album parietem inijciebat, adeoq; totam cameram, & se deturpabat, ut, &c.* all to bee rayed, or worse, if thou saw'st her (I say) wouldst thou affect her as thou dost? Suppose thou beheldest her in a [u] frosty morning, in cold weather, in some passion or perturbation of minde, weeping, chafing, &c. rivel'd and ill favored to behold. Shee many times that in a composed looke seemes so amiable and delitious, *tam scitulâ formâ*, if she doe but laugh or smile, makes an ugly sparrow-mouthed face, and shewes a paire of uneven, loathsome, rotten, foule teeth. She hath a black skinne, gouty legges, a deformed crooked carkase under a fine coat. It may be for all her costly tires she is bald, and though she seeme so faire by darke, by candle light, or a farre off at such a distance, as *Callicratides* observed in [x] *Lucian, If thou shouldst see her neere, or in a morning, she would appeare more ugly then a beast,* * *si diligenter consideres, quid per os & nares & cæteros corporis meatus egreditur, vilius sterquilinium nunquam vidisti.*

Follow

[r] *Ovid.*

† *In Catarticis lib.2.*

[u] *Si ferveat deformis, ecce formosa est, si frigeat formosa tam sis informis. Th. Morus Epigram.*

[x] *Amorum dial. Tom.4. si quis ad auroram contempletur multas mulieres à nocte lecto surgentes, turpiores putabit esse bestias.*

* *Hugo de claustro Animæ, lib.1, c.1.*

Follow my counsell, see her undrest, see her, if it be possible, out of her attires, *furtivis nudatam coloribus*, it may be she is like *Æsops* Iay, or * *Plinies* Cantarides, she will be loathsome, ridiculous, thou wilt not endure her sight: or suppose thou saw'st her sicke, pale, in a consumption, on her death-bed, skinne and bones, or now dead, *Cuius erat gratissimus amplexus*, as *Bernard* saith, *erit horribilis aspectus*;

Non redolet sed olet, quæ redolere solet.

As a posie, shee smels sweet, is most fresh and faire one day, but dryed up, withered, and stinkes another. Beautifull *Nireus*, by that *Homer* so much admired, once dead, is more deformed then *Thersites*, and *Solomon* deceased as ugly as *Marcolphus*: thy lovely mistris, that was erst † *Charis charior ocellis* dearer to thee then thine eyes, once sick or departed, is

Vili vilior æstimata cæno,

worse then any durt or dunghill. Her embraces were not so acceptable, as now her looks be terrible, thou hadst better behold a *Gorgons* head, then *Helenas* carkase.

Some are of opinion, that to see a woman naked is able of it selfe to alter his affection, and it is worthy of consideration, saith y *Montaigne* the Frenchman in his Essaies, that the skilfullest masters of amorous daliance, appoint for a remedy of venerous passions, a full survey of the body; which the Poet insinuates,

z *Ille quòd obscœnas in aperto corpore partes*
Viderat, incursu qui fuit, hæsit amor.

The love stood still, that ran in full careire,
When once it saw those parts should not appeare.

It is reported of *Seleucus* King of *Syria*, that seeing his wife *Stratonices* bald pate, as she was undressing her by chance, he could never affect her after. *Remundus Lullius* the Physitian, spying an ulcer or canker in his mistris breast, whom he so dearely loved, from that day following abhorr'd the looks of her. *Philip* the *French* King as *Neubrigensis*, *l.4.cap.* 24. relates it, married the King of *Denmarkes* daughter, a *and after he had used her as a wife one night, because her breath stunk they say, or for some other secret fault, sent her back againe to her father.* *Peter Mattheus* in the life of *Lewes* the eleaventh, findes fault with our *English* † Chronicles, for writing how *Margaret* the King of *Scots* daughter and wife to *Lewis the* 11. *French King*, was *ob graveolentiam oris* rejected by her husband. Many such matches are made for by respects, or some seemely comelinesse, which after hony moones past, turne to bitternesse, for burning lust is but a flash, a gunpowder passion, and hatred oft followes in the highest degree, dislike and contempt.

——— * *Cum se cutis arida laxat,*
Fiunt obscuri dentes ———

when they waxe old, and ilfavored, they may commonly no longer abide them.

——— *Iam gravis es nobis*,

be gone, they grow stale, fulsome, loathsome, odious, thou art a beastly filthy queane,

——— † *faciem Phœbe cacantis habes*,

thou art † *Saturni podex*, withered and dry, *insipida & vetula*,

--- * *Te quiarugæ turpant, & capitis nives*,

(I say) *be gone*, * *portæ patent, proficiscere.*

Hist.nat. 11. *cap.*35. A fly that hath golden wings but a poisoned body.

† *Buchanan. Hendecasyl.*

y *Apol. pro Rem. Seb.*

z *Ovid.2.rem.*

a *Post unam noctem incertum unde offensam cepit, propter fœtentem eius spiritum, alii dicunt vel latentem fœditatem repudiavit, rem faciens plane illicitam, & regiæ personæ multum indecoram.*

† *Hall* and *Grafton* belike.

* *Iuvenal.*

† *Mart.*

* *Tully in Cat.*

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Yea but you will inferre, your mistris is compleat, of a most absolute forme in all mens opinions, no exceptions can be taken at her, nothing may be added to her person, nothing detracted, she is the mirror of women for her beauty, comelinesse and pleasant grace, unimitable, *meræ delitiæ, meri lepores*, she is *Myrothetium Veneris, Gratiarũ pixis*, a meere magazine of naturall perfections, she hath all the *Veneres*, and *Graces*,

——— *mille faces & mille figuras*,

in each part absolute and compleat,

† *Lætagenas, læta os roseum, vaga lumina læta*; to be admired for her person, a most incomparable, unmatchable, peece, *aurea proles, ad simulachrum alicuius numinis composita, à Phœnix, vernantis ætatulæ venerilla*, a Nymph, a Fairy, † like *Venus* her selfe when she was a maid, *nulli secunda*, a meere quintessence, flores spirans & amaracum, fœminæ prodigium: Put case she be, how long will she continue?

* *Florem decoris singuli carpunt dies:* Every day detracts from her person, and this beauty is *bonum fragile*, a meere flash, a Venice glasse, quickely broken, [a] *Anceps forma bonum mortalibus,*

——— *exigui donum breve temporis,* it will not last. As that faire flower [b] *Adonis*, when we call an *Anemony*, flourisheth but one month, this gratious all commanding beauty fades in an instant. It is a jewell soone lost, the painters Goddesse, *falsa veritas*, a mere picture. *Favour is deceiptfull, and beauty is vanity*, Prov.31.30.

† *Vitrea gemmula, fluxaq; bullula, candida forma est,*
Nix, Rosa, ros, ventus & aura, nihil.
A brittle lem, bubble, is beauty pale,
A Rose, dew, snow, smoke, winde, ayre, naught at all.

If she be faire, as the saying is, she is commonly a foole; if proud, scornefull, *sequiturq; superbia formam*, or dishoneſt, *rara est concordia formæ atq; pudicitiæ, can she be faire and honest too?* [a] *Aristo* the sonne of *Agasicles* married a *Spartan* lasse, the faireſt Lady in all *Greece* next to *Helen*, but for her conditions the most abominable, and beastly creature of the world. So that I would wish thee to respect, with [b] *Seneca*, not her person but qualities. *Will you say that's a good blade which hath a gilded scabbard, imbroidered with gold, and jewells? No, but that which hath a good edge and point, well tempered mettle, able to resist.* This beauty is of the body alone, and what is that, but as [h] *Gregory Nazianzen* telleth us, *a mock of time and sickness*, or as *Boëthius*, [c] *as mutable as a flowre, and 'tis not nature so makes us, but most part the infirmity of the beholder.* For aske another he sees no such matter: *Dic mihi per gratias qualis tibi videtur*, I pray thee tell me how thou likest my sweet-heart, as she asked her sister in *Aristenætus*, *whom I so much admire, me thinkes he is the sweetest gentleman, the properest man that ever I saw; but I am in love, I confesse,* (nec pudet fateri) *and cannot therefore well iudge.* Shee suspects her judgement, as well she might, and so maist thou. But be she faire indeed, golden-haired, as *Anacreon* his *Bathillus*, (to examine particulars) she have

† *Flammeolos oculos, collaq; lacteola,*

a pure sanguine complexion, litle mouth, corall lips, white teeth, soft and plump neck, body, hands, feet, all faire and lovely to behold,

com-

† *Lucheus.*
† *Qualis fuit Venus cum fuit virgo, balsamum spirans, &c.*
* *Seneca.*
a *Seneca Hyp.*
b *Camerarius emb.68. cent. 1. flos omnium pulcherrimus statim languescit, formæ typus.*
† *Bernar. Bauhusius Ep. l.4.*
a *Pausanias Lacon. lib. 3. uxorem duxit Spartæ mulierum omnium post Helenam formosissimã, at ob mores omnium turpissimam.*
b *Epist. 76. gladium bonum dices, non cui deauratus est baltheus, nec cui vagina gemmis distinguitur, sed cui ad secandum subtilis acies & mucro munimentum omne rupturus.*
h *Pulchritudo corporis, temporis & morbi ludibrium orat. 3.*
c *Florum mutabilitate fugacior, nec sua natura formosas facit, sed spectantium infirmitas.*
† *Epist. 11. Quam ego deperco iuvenis mihi pulcherrimus videtur, sed forsan amore percita de amore non recte judico.*
† *Luc. Brugensis or. reliquis*

composed of all graces, elegances, an absolute piece, 557

† *Lumina sint Melitæ Iunonia, dextra Minervæ,* †Idem.
Mamillæ Veneris, sura maris dominæ, &c.

Let [d] her head be from *Prage*, paps out of *Austria*, belly from *France*, back from *Brabant*, hands out of *England*, feet from *Rhine*, buttocks from *Switzerland*, let her have the *Spanish* gate, the *Venetian* tyre, *Italian* complement and endowments, [d] *Bebelius adagiis ger.*

† *Candida syderiis ardescant lumina flammis,* † Petron. Cat.
Sudent colla rosas, & cedat crinibus aurum,
Mellea purpureum depromant ora ruborem,
Fulgeat, ac Venerem cælesti corpore vincat,
Forma dearum omnis, &c.

Let her be such a one throughout, as *Lucian* deciphers in his *Imagines*, as *Euphanor* of old painted *Venus*, *Aristænetus* describes *Lais*, another *Helena*, *Chariclia*, *Leucippe*, *Lucretia*, *Pandora*, let her have a box of beauty to repaire her selfe still, such a one as *Venus* gave *Phaon*, when he carried her over the Ford, let her use all helps, art, and nature can yeeld, be like her and her, and whom thou wilt, or all these in one; A little sickness, a Feaver, small pox, wound, scarre, losse of an eye, or limb, a violent passion, a distemperature of heat or cold, marres all in an instant, disfigures all, child-bearing, old age, that tyrant time will turne *Venus* to *Erynnius*, raging time, care, rivels her upon a sudden; after she hath been married a small while, and the black oxe hath trodden on her toe, she will bee so much altered, and wax out of favour, thou wilt not know her. One growes too fat, another too leane, &c. modest *Matilda*, pretty pleasing *Peg*, sweet singing *Susan*, mincing merry *Moll*, dainty dancing *Doll*, neat *Nancy*, Iolly *Ione*, nimble *Nel*, kissing *Kate*, bouncing *Besse* with black eyes, faire *Phillis* with fine white hands, fidling *Franck*, tall *Tib*, slender *Sib*, &c. will quickly loose their grace, grow fulsome, stale, sad, heavy, dull, loure, and all at last out of fashion. *Vbi iam vultus argutia, suavis suavitatio, blandus risus, &c.* Those fayre sparkling eyes will look dull, her soft corall lips will be pale, dry, cold, rough, and blew, her skin rugged, that soft and tender *superficies* will be hard and harsh, her whole complexion change in a moment, and as * *Matilda* writ to King *Iohn*. * M. Drayton.

I am not now as when thou saw'st me last,
That favour soone is vanished and past,
That Rosie blush lapt in a Lilly vale,
Now is with morphew overgrowne and pale.

'Tis so in the rest, their beautie fades as a tree in winter, which *Deianira* hath elegantly expressed in the Poet; [e] *Seneca, act. 2. Herc. Oetæus.*

[e] *Deforme solis aspicis truncis nemus?*
Sic nostra longum forma percurrens iter,
Deperdit aliquid semper, & fulget minus,
Malisq; minus est quicquid in nobis fuit,
Olim petitum cecidit, & partu labet,
Matergq; multum rapuit ex illâ mihi,
Ætas citato senior eripuit gradu.

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And as a tree that in the green wood growes,
With fruit and leaves, and in the Summer blowes,
In winter like a stock deformed showes:
Our beauty takes his and journey goes,
And doth decrease, and loose, and come to naught,
Admir'd of old, to this by child-birth brought:
And *mother* hath bereft me of my grace,
And crooked old age comming on a pace.

To conclude with *Chrysostome*, [f] *When thou seest a faire and beautifull person*, a brave *Bonaroba*, *à bella Donna*, quæ salivam moveat, † *lepidam puellam & quam tu facilè ames, a comely woman, having bright eyes, a merry countenance, a shining lustre in her look, a pleasant grace, wringing thy soul, and increasing thy concupiscence; bethink with thy selfe that it is but earth thou lovest, a meere excrement, which so vexeth thee, which thou so admirest, and thy raging soule will be at rest. Take her skin from her face, and thou shalt see all loathsomenesse under it, that beauty is a superficiall skin and bones, nerves, sinewes: suppose her sick, now rivel'd, hoarie-headed, hollow cheeked, old; within she is full of filthy fleame, stinking, putride, excrementall stuffe: snot and snevill in her nostrills, spettle in her mouth, water in her eyes, what filth in her braines, &c.* Or take her at best, and look narrowly upon her in the light, stand nearer her, nearer yet, thou shalt perceaue almost as much, & loue lesse, as [g] *Cardan* well writes, *minùs amant; qui acutè vident*, though *Scaliger* deride him for it: If he see her neare, or look exactly at such a posture, whosoever he is, according to the true rules of symmetry and proportion, those I meane of *Albertus Durer, Lomatius* and *Tasnier*, examine him of her: If he be *elegans formarum spectator*, he shall finde many faults in Physiognomy, & ill colour, ill form, one side of the face likely bigger then the other, or crooked nose, bad eies, prominent veines, concavities about the eyes, wrinkles, pimples, redde streeks, frechons, haires, warts, neves, inequalities, roughnesse, scabredity, paleneſse, yellowneſse, and as many colours as are in a Turkicocks neck, many indecorums in their other parts, *est quod desideres, est quod amputes*, one leires, another frownes, a third gapes, squints, &c. And tis true that he saith, [h] *Diligenter consideranti raro facies absoluta, & quæ vitio caret*, seldome shall you finde an absolute face without fault, as I have often observed; not in the face alone is this defect or disproportiõ to be found; but in all the other parts, of body and minde, she is faire indeed, but fooliſh, pretty, comely and decent, of a majesticall presence, but peradventure imperious, unhoneſt, *acerba iniqua*, selfewil'd: shee is rich, but deformed, hath a sweet face, but bad carriage, no bringing up, a rude and wanton flurt, a neat body she hath, but is a nasty queane otherwise, a very slut, of a bad kinde. As flowres in a garden haue colour some, but no smell, others have a fragrant smell, but are unseemly to the eye, one is unsavory to the tast as rue, as bitter as wormwood, and yet a most medicinall cordiall flowre, most acceptable to the stomack, so are men and women, one is well qualified, but of ill proportion, poore and base: a good eye she hath, but a bad hand and foot, *fœda pedes & fœda manus*, a fine leg, bad teeth, a vast body, &c. Examine all parts of body and minde, I advise

[f] *Videt venustam mulierẽ fulgidum habentem oculũ, vultu hilari coruscantem, eximium quẽdam aspectum & decorem præ se ferentẽ urentem mentem, tuam & concupiscentiã agentem, cogita terrã esse id quod amas, & quod admiraris stercus et quod te urit, &c. cogita illam iam senescere, iam rugosam cavis genis, ægrotam tantis sordibus intus plena est, pituita, stercore reputa quid intra nares, oculos, cerebrum gestat, quas sordes, &c.*

[g] Subtil. 13.

[h] *Cardan. subtil. lib. 13.*

advise thee to enquire of all. See her angry, merry, laugh, weep, hot, cold, sick, sullen, dressed, undressed, in all attires, sites, gestures, passions, eat her meales, &c. and in some of these you will surely dislike. Yea not her onely let him observe, but her parents how they carry themselves: for what deformities, defects, incumbrances of body or minde be in them at such an age, they will likely be subject to, be molested in like manner, they will *patrizare* or *matrizare*. And with all let him take notice of her companions, *in convictu*, (as *Quiverra* prescribes) *& quibuscum conversetur*, whom she converseth with. 559

Noscitur ex Comite, qui non cognoscitur ex se,

According to *Thucidides* she is commonly the best, *de quo minimus foras habetur sermo*, that is least talked of abroad. For if she be a noted reveller, a gadder, a singer, a pranker or dancer, then take heed of her. For what saith *Theocritus*?

At vos festivæ ne ne saltate puellæ,
Et malus hircus adest in vos saltare paratus,
Young men will doe it when they come to it.

Fawnes and Satyres will certainly play wreeks, when they come in such wanton *Baccho's* or *Elenora's* presence. Now when they shall perceave any such obliquity, indecency, disproportion, deformity, bad conditions &c. let them still ruminate on that, and as † *Hædus* adviseth out of *Ovid*, *earum mendas notent*, note their faults, vices, errours, and think of their imperfections, 'tis the next way to divert and mittigate Loves furious head-strong passions, as a Peacocks feet, and filthy comb, they say; make him forget his fine feathers, and pride of his taile, she is lovely, faire, well favored, well qualified, courteous and kinde, *But if shee bee not so to mee, what care I how kinde she be.* I say with † *Philostratus*, *formosa aliis, mihi superba*, she is a tyrant to me and so let her goe. Besides these outward næves or open faults, errors, there be many inward infirmities, secret, some private, (which I will omit) and some more common to the sexe, sullen fits, evill qualities, filthy diseases, in this case fit to bee considered. Consideratio fæditatis mulierum, menstruæ imprimis, quam immundæ sunt, quam *Savanarola* proponit regula septimâ penitus observandam, & *Platina* dial. Amoris fusè perstringit. *Lodovicus Bonacsialus mulieb. l. 2. cap. 2. Pet. Hædus, Albertus*, & infiniti ferè medici. * A Lover in *Calcagninus* Apologes, wished withall his heart hee were his mistris Ring, to heare, embrace, see, and doe I know not what: O thou foole, quoth the Ring, if thou wer'st in my roome, thou shouldst heare, observe, & see *pudenda & panitenda*, that which would make thee loath and hate her, yea peradventure all women for her sake.

† *Lib. de contem. amoribus. Earum mendas volvant animo, sæpe ante oculos constituant, sæpe damnent.*

† *In delitiis.*

* *Quum amator annulū se amicæ optaret, ut eius amplexu frui posset, &c. O te miserum ait annulus, si meas vices obires videres, audires, &c. nihil non odio dignum observares.*

I will say nothing of the vices of their mindes, their pride, envy, inconstancy, weakenesse, malice, selfewill, lightnesse, insatiable lust, jealousie. *Eccl.* 5.14. *No malice to a womans, no bitternesse like to hers*, Eccles, 7.21. and as the same Author urgeth *Prov.* 31.10. *Who shall finde a vertuous woman?* He makes a question of it. † *Neq; ius, neq; bonum, neq; æquum sciunt melius peius, prosit absit nihil vident: nisi quod libido suggerit. They know neither good nor bad, be it better or worse* (as the Comicall Poet hath it) *beneficiall or hurtfull, they will doe what they list.*

† *Neq; ius, neq; bonum, neq; æquum sciunt melius peius, prosit absit nihil vident: nisi quod libido suggerit.*

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* *Lacteus*

* *Insidiæ humani generis, querimonia vitæ,*
Exuviæ noctis, durissima cura diei,
Pœna virum, nex & juvenum, &c.———

In fine, as *Diogenes* concludes in *Nevisanus*, *Nulla est fœmina quæ non habeat Quid:* they have all their faults.

† *Chaucer in Romant of the Rose.*

* Every each of them hath some vice,
If one be full of villany,
Another hath a liquorish eye.
If one be full of wantonnesse,
Another is a chideresse,

when *Leander* was drowned, the inhabitants of *Sestos* consecrated *Hero's* Lanterne to *Anteros*, *Anteroti sacrum*,† and he that had good successe in his love, should light the candle: but never any man was found to light it, which I can referre to naught, but the inconstancy and lightnesse of women.

† *Qui se facilem in amore probarit, hanc succendito At qui succendat, ad hunc diem repertus neuo. Calcagninus.*

‖ *Ariosto.*

‖ *For in a thousand, good there is not one,*
All be so proud, unthankfull and unkinde,
With flinty hearts, careless of others moane,
In their own lusts carried most headlong blinde,
But more herein to speak I am forbidden,
Sometime for speaking truth one may be chidden.

I am not willing, you see, to prosecute the cause against them, and therefore take heed you mistake me not, † *matronam nullam ego tango*, I honour the sex, with all good men, and as I ought to doe, rather then displease them, I will voluntarily take the oath which *Mercurius Britannicus* took, *Viragin. descript. lib. 2. fol. 95. Me nihil unquam mali nobilissimo sexui, vel verbo, vel facto machinaturum, &c.* let *Simonides*, *Mantuan*, *Platina*, *Pet. Aratine*, and such women haters bare the blame, if ought be said amisse, I haue not writ a tenth of that which might be urged out of them and others, *non possunt invectivæ omnes, & satyræ in fœminas scriptæ, uno volumine comprehendi*. And that which I have said (to speake truth) no more concernes them then men, though women bee more frequently named in this Tract; (to Apologize once for all) I am neither partiall against them, or therefore bitter: what is said of the one, *mutato nomine*, may most part be understood of the other. My words are like *Passus* picture in † *Lucian* of whom, when a goodfellow had bespoke an horse to be painted with his heeles upward, tumbling on his back, hee made him passant: now when the fellow came for his piece, he was very angry, and said, it was quite opposite to his minde; but *Passus* instantly turned the Picture upside down, shewed him the horse at that site which he requested, and so gave him satisfaction. If any man take exception at my words, let him alter the name, read him for her, and 'tis all one in effect.

† *Christoph. Fonseca.*

† *Encom. Demosthen.*

But to my purpose: If women in generall be so bad (and men worse then they) what a hazard is it to marry, where shall a man finde a good wife, or a woman a good husband? A woman a man may eschue, but not a wife: wedding is undoing (some say) marrying, marring, wooing woing: m *a wife is a fever hesticke*, as *Scaliger* calls her, *and not to be cured but*

m *Febris hectica uxor, & non nisi morte avellenda.*

but by death, as out of *Menander*,[n] *Atheneus* addes,

In pelagus teiacis negotiorum, ———
Non Libyum, non Ægeum, ubi ex triginta non pereunt
Tria navigia: ducens uxorem servatur prorsus nemo;
Thou wadest into a sea it selfe of woes,
In *Libycke* and *Ægaan* each man knowes,
Of thirty not three ships are cast away,
But on this rock not one escapes, I say.

The worldly cares, miseries, discontents, that accompany marriage, I pray you learne of them that have experience, for I have none; παῖδας ἐγὼ λόγους ἐγενησάμην, *libri mentis liberi*. For my part i'le dissemble with him,

* *Este procul nymphæ, fallax genus este puellæ,*
Vita jugata meo non facit ingenio: me juvat, &c.

many married men exclaime at the miseries of it, and raile at wives downe right; I never tryed, but as I heare some of them say,

o *Mare haud mare, vos mare acerrimum,*

An *Irish* Sea is not so turbulent and raging as a litigious wife.

* *Scylla & Charybdis Sicula contorquens freta,*
Minùs est timenda, nulla non melior fera est.
Scylla and *Charybdis* are lesse dangerous,
There is no beast that is so noxious.

Which made the Divell belike, as most interpreters hold, when he had taken away *Iob's* goods, *corporis & fortunæ bona*, health, children, friends, to persecute him the more, leave his wicked wife, as *Pineda* proves out of *Tertullian, Cyprian, Austin, Chrysostome, Prosper, Gaudentius, &c. ut novum calamitatis inde genus viro existeret*, to vexe and gaule him worse *quam totus infernus*, then all the fiends in hell, as knowing the conditions of a bad woman. *Iupiter non tribuit homini pestilentius malum*, saith *Simonides*; *better dwell with a Dragon or a Lion, then keep house with a wicked wife. Ecclus* 25.18. *better dwell in a wildernesse. Prov.* 21.19. *no wickednesse like to her, Ecclus* 25.22. *She makes a sorry heart, an heavy countenance, a wounded minde, weake hands, and feeble knees, vers.* 25. *A woman and death are two the bitterest things in the world: uxor mihi ducenda est hodie, id mihi visus est dicere, abi domum & suspende te. Ter. And.* 1.5. And yet for all this we Batchelors desire to be married, with that *Vestall* virgin, we long for it,

† *Felices nuptæ! moriar, nisi nubere dulce est.* Tis the sweetest thing in the world, I would I had a wife, saith he,

For faine would I leave a single life,
If I could get me a good wife, hai-ho for an husband cries she, a bad husband, nay the worst that ever was is better then none: ô blissefull marriage, o most welcome marriage, and happy are they that are so coupled, we doe earnestly seeke it, and are never well till we have effected it. But with what fate? like those birds in the † Embleme, that fed about a cage, so long as they could fly away at their pleasure, liked well of it; but when they were taken and might not get loose, though they had the same meat, pined away for sullennesse, and would not eat. So we commend marriage,

donec

* *Synesius, libros ego liberos genui.*
Lipsius antiq. Lect. lib.
o *Plautus Asin act.* 1.
* *Senec. in Hercul.*
† *Seneca.*
† *Amator, Emblem.*

——— *donec miſelli liberi*
Aſpicimus dominam, ſed poſtquam heu ianua clauſa eſt,
Fel intus eſt quod mel fuit: So long as we are wooers, may kiſſe and koll at our pleaſure, nothing is ſo ſweet, we are in heaven as we thinke, but when we are once tied, and have loſt our liberty, marriage is an hell, *give me my yellow hoſe againe*, a mouſe in a trap lives as merrily, we are in a purgatory ſome of us, if not hell it ſelfe. *Dulce bellum inexpertis*, as the proverb is, 'tis fine talking of warre, and marriage ſweet in contemplation, 'till it be tried, and then as warres are moſt dangerous, irkſome, every minute at deaths dore, ſo is, &c. When thoſe wild *Iriſh* Peeres, ſaith [o] *Stanihurſt*, were feaſted by King *Henry* the ſecond (at what time he kept his Chriſtmas at *Dublin*) and had taſted of his Princelike cheere, generous wines, dainty fare, had ſeen his [p] maſſie plate of ſilver, gold, inamel'd, beſet with jewels, golden candle-ſticks, goodly rich hangings, brave furniture: heard his trumpets ſound, Fifes, Drums, and his exquiſite muſick in all kindes: when they had obſerved his majeſticall preſence as he ſate in purple robes, crowned with his ſcepter, &c. in his royall ſeat, the poore men were ſo amaſed, inamored, and taken with the object, that they were *pertæſi domeſtici & priſtini tyrotarichi*, as weary and aſhamed of their own ſordidity and manner of life. They would all be *Engliſh* forthwith, who but *Engliſh*, but when they had now ſubmitted themſelves, and loſt their former liberty, they began to rebell ſome of them, others repent of what they had done, when it was too late. 'Tis ſo with us Batchelors, when we ſee and behold thoſe ſweet faces, thoſe gaudy ſhewes that women make, obſerve their pleaſant geſtures and graces, give eare to their Siren tunes, ſee them dance, &c. we think their conditions are as fine as their faces, we are taken with dumb ſignes, *in amplexam ruimus*, we rave, we burne, and would faine be married. But when we feele the miſeries, cares, woes, that accompany it, we make our moan many of us, cry out at length and cannot be releaſed. If this be true now, as ſome out of experience will enforme us, farewell wiving for my part, and as the Comicall Poet merrily ſaith,

[p] *Perdatur ille peſſimè qui fœminam*
Duxit ſecundus, nam nihil primo imprecor,
Ignarus ut puto mali primus fuit.
† Foule fall him brought the ſecond match to paſſe,
The firſt I wiſh no harme, poore man alas,
He knew not what he did, nor what it was.

What ſhall I ſay to him that marries againe and againe,

[*] *Stulta maritali qui porrigit ora capiſtro,*

I pitty him not, for the firſt time he muſt doe as he may, beare it out ſometimes by the head and ſhoulders, and let his next neighbour ride, or elſe run away, or as that [q] *Syracuſian* in a tempeſt, when all ponderous things were to be exonerated out of the ſhip, *quia maximum pondus erat*, fling his wife into the Sea. But this I confeſſe is Comically ſpoken, [r] and ſo I pray you take it. In ſober ſadneſſe, [s] marriage is a bondage, a thraldome, an yoke, an hinderance to all good enterpriſes, (*he hath married a wife and cannot come*) a ſtop to all preferments, a rock on which many

are

o *De rebus Hibernicis, lib. 3.*

p *Gemmea poculæ, argentea vaſa, cælata candelabra aurea, &c. Conchileata aulæa, buccinarum clangorem, tibicinum cantum, & ſymphoniæ ſuavitatem, maieſtatemq; principis coronati cum vidiſſent ſella de aurata, &c.*

p *Eubulus in Criſil. Athenæus dypnoſophiſt. l. 13. c. 3.*

† Tranſlated by my brother *Ralfe Burton.*

* *Iuvenal.*

r *Hæc in ſpeciem dicta cave ut credas.*

ſ Batchelors alwaies are the braveſt men. *Bacon.*

ſeek eternity in memory not in poſterity, like *Epaminondas*, that inſteed of children, left two great victories behind him, which he called his two daughters.

are saved, many impinge and are cast away: not that the thing is evill in it selfe or troublesome, but full of all contentment and happinesse, one of the three things which please God, * *when a man and his wife agree together*, an honourable and happy estate, who knowes it not? If they be sober, wise, honest, as the Poet inferres,

† *Si commodos nanciscantur amores,*
Nullum iis abest voluptatis genus.
If fitly matcht be man and wife,
No pleasure's wanting to their life.

But to undiscreet sensuall persons, that as bruites are wholly led by sense it is a ferall plague, many times an hell it selfe, and can give little or no content, being that they are often so irregular and prodigious in their lusts, so diverse in their affections. *Vxor nomen dignitatis, non voluptatis*, as [s] he said, a wife is a name of honour, not of pleasure, she is fit to beare the office, governe a family, to bring up children, sit at bordes end and carve, as some carnall men think and say; they had rather goe to the stewes, or have now and then a snatch as they can come by it, borrow of their neighbours, then have wives of their owne; except they may, as some Princes and great men doe, keepe as many Curtisans as they will themselves, fly out *impunè*,

Permolere uxores alienas, that polygamy of *Turkes* *Lex Iulia*, which *Cæsar* once inforced in *Rome* (though *Levinus Torrentius*, and others suspect it) *uti uxores quot & quas vellent liceret*, that every great man might marry, and keep as many wives as he would, or *Irish* divorcement were in use: but as it is, 'tis hard and gives not that satisfaction to these carnall men, beastly men as too many are: † What still the same, to be tied [t] to one, be she never so faire, never so vertuous, is a thing they may not endure, to love one long. Say thy pleasure and counterfeit as thou wilt, as [p] *Parmeno* told *Thais*, *Neq; tu uno eris contenta*, one man will never please thee; nor one woman many men: But as [q] *Pan* replied to his father *Mercury*, when he asked whether he was married, *Nequaquam pater, amator enim sum, &c. No father, no, I am a lover still, and cannot be contented with one woman, Pythias, Eccho, Menades*, and I know not how many besides were his Mistrisses, he might not abide marriage. *Varietas delectat*, 'tis loathsome and tedious, what one still? which the *Satyrist* said of *Iberina*, is verified in most,

† *Vnus Iberinæ vir sufficit? ocyus illud*
Extorquebis, ut hæc oculo contenta sit uno.
'Tis not one man will serve her by her will,
As soone shee'le have one eye as one man still.

As capable of any impression as *materia prima* it selfe, that still desires new formes, like the sea their affections ebbe and flow. Husband is a cloake for some to hide their villany; once married she may fly out at her pleasure, the name of Husband is a sanctuary to make all good. *Eò ventum* (saith *Seneca*) *ut nulla virum habeat, nisi ut irritet adulterum.* They are right and streight, as true *Troians* as mine hoste's daughter, that *Spanish* wench in [u] *Ariosto*, as good wives as *Messalina*. Many men are as constant in their choice, and as good husbands as *Nero* himselfe, they

* Ecclus 28.1

† Euripides Andromach.

s Ælius Verus imperator Spar. vit. eius.

† Hor.

† Quod licet, ingratum est

t For better for worse, for richer for poorer, in sicknesse and in health, &c. tis durus sermo to a sensuall man.

p Ter. act. 1. Sc. 2. Eunuch.

q Lucian. Tom. 4. neq; cum una aliquâ rem habere contentus forem.

† Iuvenal,

u Lib. 28.

564 must have their pleasure of all they see, and are in a word farre more fickle then any woman,

For either they be full of iealousie,
Or masterfull, or loven novelty, &c.

Good men have often ill wives, as bad as *Xantippe* was to *Socrates*, *Elevora* to St *Lues*, *Isabella* to our *Edward* the second: and good wives are as often matched to ill husbands, as *Mariamne* to *Herod*, *Serena* to *Dioclesian*, *Theodora* to *Theophilus*, and *Thyra* to *Gurmunde*. But I will say nothing of dissolute and bad husbands, of Batchelours and their vices, their good qualities are a fitter subject for a just volume, too well known already in every village, towne and citty, they need not blazon; and lest I should marre any matches, or dis-hearten loving maids, for this present I will let them passe.

Being that men and women are so irreligious, depraved by nature, so wandring in their affections, so brutish, so subject to disagreement, so unobservant of marriage rites, what shall I say? If thou beest such a one, or thou light on such a wife, what concord can there be, what hope of agreement? 'tis not *conjugium* but *conjurgium*, as the Reed and Ferne in the [r] *Embleme*, averse and opposite in nature, 'tis twenty to one thou wilt not marry to thy cōtentment, but as in a lottery forty blanks were drawn commonly for one prize, out of a multitude you shall hardly choose a good one, a small ease hence then, litle comfort,

[s] *Nec integrum unquam transiges lætus diem.*
If he or she be such a one,
Thou hadst much better be alone.

If she be barren, she is not ---- &c. If she have [x] children, and thy state be not good, though thou be wary and circumspect, thy charge will undoe thee, ——— *fœcundâ domum tibi prole gravabit*, thou wilt not be able to bring them up, [y] *and what greater misery can there be, then to beget children, to whom thou canst leave no other inheritance but hunger and thirst*: † *cum fames dominatur, strident voces rogantium panem, penetrantes patris cor*: what so grievous as to turne them up to the wide world, to shift for themselves. No plague like to want: and when thou hast good meanes, and art very carefull of their education, they will not be ruled. Think but of that old proverbe, ἡρώων τέκνα πείματα *Horum filii noxæ*, great mens sonnes seldome doe well, *O utinam aut cœlebs mansissem aut prole carerem*, [x] *Augustus* exclaimes in *Suetonius*. *Iacob* had his *Ruben*, *Simeon* and *Levi*: *David* an *Ammon*, an *Absolon*, *Adoniah*, wise mens sonnes are commonly fooles, insomuch that *Spartian* concludes, *Neminem propè magnorum virorum optimum & utilem reliquisse filium*; [y] They had been much better to have been childlesse. 'Tis too common in the middle sort; Thy sonne's a drunkard, a gamester, a spendthrift, thy daughter a foole, a whore, thy servants lazie drones and theeves, thy neighbours divels, they will make thee weary of thy life. [z] *If thy wife be froward, when she may not have her will, thou hadst better be buried alive, she will be so impatient, nothing but tempests, all is in an uproare.* If she be soft and foolish thou werst better have a block, she will shame thee and reveale thy secrets: if wise, and learned, well qualified, there is as much danger

r *Camerar.* 82. *cent.* 3.
s *Simonides.*
r Children make misfortunes more bitter, *Bacon.*
y *Hensius Epist. Primiero nihil miserius quàm procreare liberos ad quos nihil ex hæreditate tua pervenire videas præter famem & sitim.*
x *Liberi sibi carcinomata.*
y *Melius fuerat eos sine liberis discessisse.*
† *Chrys. Fonseca.*
z *Lemnius cap.* 6. *lib.* 1. *Si morosa, si non in omnibus obsequaris, omnia impacata in ædibus, omnia sursum misceri videas, multæ tempestates, &c.*
a *Lib.* 2. *numer.* 101. *sil. nup.*

danger on the other side, *mulierem doctam ducere periculosissimum*, saith *Nevisanus*, she will be too insolent and peevish,

b *Malo Venusinam quàm te Cornelia mater.*

Take heed; if she be a slut, thou wilt loath her; if proud sheel' begger thee, * *sheel' spend thy patrimony in bables, all Arabia will not serve to perfume her haire*, saith *Lucian:* if faire and wanton, sheel' make thee a *Cornuto*; if deformed, she will paint. † *If her face bee filthy by nature, shee will mend it by art*, alienis & adscititiis imposturis, *which who can endure?* If she doe not paint shee will look so filthily, thou canst not love her, and that peradventure will make thee unhoneſt. *Cromerus lib.12.hist.* relates of *Casimirus*, c that he was unchast, because wis wife *Aleida* the daughter of *Henry* Lansgraue of *Hessia*, was so deformed. If shee bee poore shee brings beggery with her (saith *Nevisanus*) misery and discontent. If you marry a maid it is uncertaine how she proves,

Hæc forsan veniet non satis apta tibi:

If young she is likely wanton and untaught, if lusty too lascivious, and if she be not satisfied, you know where and when, *nil nisi iurgia*, all is in an uproare, and there is little quietnesse to be had: if an old maide, 'tis an hazard she dies in childbed, if a rich d widdow, *induces te in laqueum*, thou dost halter thy selfe, she will make all away before hand, to her other children, &c. ——— *dominam quis possit ferre tonantem?*

she will hit thee still in the teeth with her first husband, if a young widdow, she is often unsatiable and immodest. If she be rich, well descended, bring a great dowrie, or be nobly allied, thy wives friends will eat thee out of house and home, *divès ruinam ædibus inducit*, she will be so proud, so high minded, so imperious. For

——— *nihil est magis intolerabile dite,* theres nothing so intolerable, thou shalt be as the Tassell of a gosse-hauke, e *shee will ride upon thee, domineer as she list*, weare the breeches in her oligarchicall government, and begger thee besides. *Vxores divites, servitutem exigunt*, (as *Seneca* hits them *declam.lib.2.declam.6.*) *Dotem accepi, imperium perdidi.* They will have soveraignty, *pro coniuge dominam arcessis*, they will haue attendance, they will doe what they list. f In taking a dowrie thou looseſt thy liberty, dos intrat, libertas exit, hazardest thine estate.

Hæ sunt atq; aliæ multæ in magnis dotibus
Incommoditates, sumptusq; intolerabiles, &c.

with many such inconveniences, lay the best, shee is a commanding servant, thou hadst better have taken a good huswife maid in her smock. Since then there is such hazard, if thou be wise, keep thy selfe as thou art, 'tis good to match, much better to be free.

——— † *procreare liberos lepidissimum,*
Hercle verò liberum esse, id multò est lepidius.

* *art thou young, then match not yet; if old, match not at all.*

Vis iuvenis nubere? nondum venit tempus,
Ingravescente ætate iam tempus præteriit.

And therefore with that Philosopher, still make answer to thy friends that importune thee to marry, *adhuc intempestivum*, 'tis yet unseasonable, and ever will be.

b *Iuvenal.*

* *Tom.4. Amores. unicam mariti opulentiam profundet, totam Arabiam capillis redolens.*

† *Idem. et quis sanæ mentis sustinere queat &c.*

c *Subegit ancillas quod uxor eius deformior esset.*

d *Sil.nup.l.2. num.25. Dives inducit tempestatem pauper curam. Ducens viduæ se inducit in laqueum.*

† *Sic quisq; ducit alteram ducit tamen.*

e *Si dotata erit, imperiosa, continuoq; viro inequitare conabitur. Petrarch.*

f If a woman nourish her husband, shee is angry and impudent and ful of reproch *Eccles 25. 24. Scilicet uxori nubere nolo me.*

† *Plautus mil. glor. act.3. sc.1*

* *Stobeus ser. 66. Alex. ab Alexand. lib. 4. cap. 8.*

† *Ter.*

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Consider withall how free, how happy, how secure, how heavenly, in respect, a single man is,† as he said in the Comœdie, *Et isti quod fortunatum esse autumant, uxorem nunquam habui*, and that which all my neighbours admire and applaud me for, account so great an happinesse, I never had a wife; consider how contentedly, quietly, neatly, plentifully, sweetly and how merrily hee lives! he hath no man to care for but himselfe, none to please, no charge, none to controle him, is tied to no residence, no cure to serve, may goe and come, when, whither, live where he will, his own master, and doe what he list himselfe. Consider the excellency of Virgins,† *Virgo cœlum meruit*,* marriage repleniſheth the earth, but virginity Paradise, *Elias*, *Eliseus*, *John Baptist* were Batchelours, virginity is a pretious Iewell, a faire garland, a never fading flowre, h for why was *Daphne* turned to a green Bay tree, but to shew that virginity is immortall?

† *Vt flos in septis secretus nascitur hortis,*
Ignotus pecori, nullo contusus aratro,
Quam mulcent aurœ, firmat Sol, educat imber, &c.
Sic virgo dum intacta manet, dum chara suis, sed
Cum Castum amisit, &c. ———

Virginity is a fine picture, as i *Bonaventure* calls it, a blessed thing in it selfe, and if you will believe a Papist, meritorious. And although there be some inconveniences, irksomenesse, solitarinesse, &c. incident to such persons, want of those comforts, *quæ ægro assideat & curet ægrotum, fomentum paret, roget medicum, &c.* embracing, dalliance, kissing, colling, &c. those furious motives and wanton pleasures a new married wife, most part enjoyes; yet they are but toyes in respect, easily to be endured, if conferred to those frequent incumbrances of marriage; Solitarinesse may bee otherwise avoided with mirth, musick, good company, businesse, imployment, in a word, * *Gaudebit minus, & minus dolebit.* And me thinks sometime or other amongst so many rich Batchelours, a benefactor should be found to build a monasticall College for old, decayed, deformed, or discontented maides to live together in, that have lost their first loves, or otherwise miscarried, or else are willing howsoever to lead a single life. The rest I say are toyes in respect, and sufficiently recompenced by those innumerable contents and incomparable priviledges of Virginity. Thinke of these things, confer both liues, and consider last of all these commodious prerogatives a Batchelour hath, how well he is esteemed, how heartily welcome to all his friends, *quam mentitis obsequiis*, as *Tertullian* observes, with what counterfeit curtesies they will adore him, follow him, present him with gifts, *hamatis donis, it cannot be believed*, (saith o *Ammianus*) *with what humble service he shall be worshipped*, how loved and respected: *If he want children* (and haue meanes) *he shall be often invited, attended on by Princes, and haue advocates to plead his cause for nothing*, as p *Plutarch* addes. Wilt thou then be reverenced, and had in estimation?

———*dominus tamen & domini rex*
Si tu vis fieri, nullus tibi parvulus aulâ
Luserit Æneas, nec filia dulcior illâ?
Iucundum & charum sterilis facit uxor amicum.

Liue a single man, marry not, and thou shalt soone perceiue how those

Haredipetæ

† They shall attend the lamb in heaven because they were not defiled with women, *Apoc* 14.

* *Nuptiæ replent terram virginitas Paradisum Hier.*

h *Daphne in laurum semper virentem, immortalem docet gloriam paratam virginibus pudicitiam servantibus.*

† *Catul. Car. nuptiali.*

i *Diet. salut. c. 22. pulcherrimum sertum infiniti precii, gemma, & pictura speciosa.*

† *Mart.*

o *Lib. 24. qua obsequiorum diversitate eo lantur homines sine liberis.*

p *Hunc alii ad cœnam invitent, princeps huic famulatur, oratores gratis patrocinantur. lib. de amore Prolis.*

† *Annal. 11.*

Hæredipatæ (for so they were called of old) will seek after thee, bribe and flatter thee for thy favour, to be thine heire or executor: *Aruntius* and *Aterius*, those famous parasites in this kinde, as *Tacitus* and q *Seneca* haue recorded, shall not goe beyond them. *Periplectomines* that good personat old man, *delitium senis*, well understood this in *Plautus*, for when *Pleusides* exhorted him to marry that he might have children of his own, he readily replied in this sort,

q 6° de benefic. 38.

Quando habeo multos cognatos, quid opus mihi sit liberis?
Nunc benè vivo & fortunatè, atq; animo ut lubet.
Mea bona mea morte cognatis dicam interpartiant.
Illi apud me edunt, me curant, visunt, quid agam, ecquid velim,
Qui mihi mittunt munera, ad prandium ad cœnam vocant,
Whilst I haue kin, what need I brats to haue?
Now I liue well, and as I will, most braue.
And when I dye my goods Ile giue away,
To them that doe invite me every day,
That visit me, and send me pretty toyes,
And striue who shall doe me most curtesies.

This respect thou shalt haue in like manner living as he did, a single man. But if thou marry once, † *cogitato in omni vita te servum fore*, bethinke thy self what a slavery it is, what an heavy burden thou shalt † undertake, how hard a task thou art tied to, (for as *Hierome* hath it, *qui uxorē habet debitor est, & uxoris servus alligatus,*) and how continuate, what squalor attends it, what irksomenesse, besides a Myriade of cares, miseries, and troubles; for as that comicall *Plautus* merrily and truely said, Hee that wants trouble, must get to be master of a ship, or marry a wife; and as another seconds him, wife and children haue undone mee, so many, and such infinite incumbrances accompany this kinde of life. Furthermore, *uxor induxit*, &c. or as he said in the Comœdy,

† *E Græc.*

† *Duxi uxorem, quam ibi miseriam vidi, nati filii, alia cura.*

All gifts and invitations cease, no friend will esteem thee, and thou shalt be compelled to lament thy misery, and make thy mone with † *Bartholomæus Scheræus*, that famous Poet Laureat, and professor of Hebrew in *Witenberge*, I had finished this work long since, but that *inter alia dura & tristia quæ misero mihi pene tergum fregerunt* (I use his own words) amongst many miseries which almost broke my back, *οξυζία ob Xantipissimum*, a shrew to my wife, tormented my minde aboue measure, and beyond the rest. So shalt thou be compelled to complaine, and to cry out at last, with * *Phoroneus* the lawyer, *How happy had I been, if I had wanted a wife.* If this which I haue said will not suffice, see more in *Lemnius lib.4. cap.13. de occult.nat.mir. Espensæus de continentia. lib.6.cap.8. Kornman de virginitate, Platina in Amor.dial. Practica artis amandi, Barbarus de re uxoria. Arnisæus in polit.cap.3.* and him that is *instar omnium, Nevisanus* the Lawyer, *Sylva nuptial.* almost in every page.

† *Itinerario in psalmos instructione ad lectorem.*

* *Ter. Adelph*

† *Bruson lib.7 22.cap.Si uxor decesset, nihil mihi ad summam felicitatem defuisset.*

Svbsect. 4.

Philters, Magicall, and Poeticall cures.

WHere perswasions and other remedies will not take place, many fly to unlawfull meanes, Philters, Amulets, Magick spels, Ligatures, Characters, Charmes, which as a wound with the speare of *Achilles*, if so made and caused, must so be cured. If forced by Spells and Philters, saith *Paracelsus*, it must be eased by Characters, *Mag. lib. 2. cap. 28.* and by Incantations. *Fernelius Path. lib. 6. cap. 13.* [k] *Skenkius lib. 4. observ. Med.* hath some examples of such as haue been so magically caused, and magically cured, and by witchcraft, so saith *Baptista Codronchus, lib. 3. cap. 9. de mor. ven. Malleus malef. cap. 6.* 'Tis not permitted to be done, I confesse, yet often attempted: see more in *Wierus lib. 3. cap. 18. de præstig. de remediis per Philtra. Delrio Tom. 2. lib. 2. quæst. 3. sect. 3. disquisit. magic. Cardan lib. 16. cap. 90.* reckons up many magneticall medicines, as to pisse through a ring, &c. *Mizaldus cent. 3. 30. Baptista Porta, Iason Pratensis, Lobelius pag. 87. Matthiolus, &c* prescribe many absurd remedies. Radix mandragoræ ebibitæ, Annuli ex ungulis Asini, Stercus amatæ sub cervical positum, illâ nesciente, &c. quũ odorem fœditatis sentit, amor solvitur. Noctuæ ovum abstemios facit comestum, ex consilio *Iarthæ Indorum* gymnosophistæ apud *Philostratum lib. 3.* Sanguis amasiæ ebibitus omnem a moris sensum tollit: *Faustinam Marci Aurelij* uxorem, gladiatoris amore captam, ita penitus consilio *Chaldæorum* liberatam, refert *Iulius Capitolinus.* Some of our Astrologers will effect as much by Characteristicall Images, *ex Sigillis Hermetis, Salomonis, Chaelis, &c. mulieris imago habentis crines sparsos, &c.* Our old Poets and Phantasticall writers haue many fabulous remedies for such as are love-sick, as that of *Protesilaus* tombe in *Philostratus*, in his dialogue betwixt *Phœnix* and *Vinitor*: *Vinitor* upon occasion discoursing of the rare vertues of that shrine, telleth him that *Protesilaus* Altar and Tombe, [l] *cures almost all manner of diseases, consumptions, dropsies, quartan agues, sore eyes, and amongst the rest, such as are love-sick, shall there be helped.* But the most famous is [m] *Leucata Petra*, that renowned Rock in *Greece*, of which *Strabo* writes, *Geog. lib. 10.* not far from Saint *Maures*, saith *Sands lib. 1.* From which rock if any Lover flung himselfe downe headlong, he was instantly cured. *Venus* after the death of *Adonis* when she could take no rest for loue,

† *Cum vesana suas torreret flamma medullas,*

came to the Temple of *Apollo* to know what she should doe to bee eased of her paine: *Apollo* sent her to *Leucata Petra*, where she precipitated her selfe, and was forthwith freed, and when she would needs know of him a reason of it, he told her againe, that he had often observed [n] *Iupiter* when he was inamoured on *Iuno*, thither goe to ease and wash himselfe, and after him divers others. *Cephalus* for the loue of *Protela*, *Degonetus* daughter leapt down here, that *Lesbian Sappho* for *Phaon*, on whom shee miserably doted.

k *Extinguitur virilitas ex incantamentorum maleficiis neq; enim fabula est, nonnulli reperti sunt qui ex veneficiis amore privati sunt, ut ex multis historiis patet.*

l *Curat omnes morbos; Ptyses, hydropes & oculorum morbos & febre quartana laborantes & amore captos, miris artibus eos demulcet.*

m The moral is vehement Feare expells Love.

† *Catullus.*

n *Quum Iunonem deperiret Iupiter impotenter, ibi solitus lavari, &c.*

† *Cupidinis æstro percita è summo præceps ruit,*
hoping thus to ease her selfe, and to be freed of her loue pangs.

† *Menander.*

o *Ovid ep. 22.*

Hic se Deucalion Pyrrhæ succensus amore
Mersit, & illæso corpore pressit aquas.
Nec mora, fugit amor, &c. ———
Hither *Deucalion* came, when *Pyrrha's* love
Tormented him, and leapt downe to the sea,
And had no harme at all, but by and by
His love was gone and chased quite away.

p *Apud antiquos amor Lethes olim fuit, is ardentes faces in prosternem inclinabat, huius statua Veneris Elusinæ templo visebatur, quo amantes confluebant, qui amicæ memoriam deponere volebant.*

This medicine *Ios. Scaliger* speaks of, *Ausoniarum lectionum lib.* 18. *Salmutz in Pancirol. de.* 7. *mundi mirac.* and other writers. *Pliny* reports that amongst the *Cyzeni*, there is a Well consecrated to *Cupid*, of which if any lover tast, his passion is mitigated: And *Anthony Verdurius Imag. deorum, de Cupid.* saith, that amongst the Ancients there was p *Amor Lethes, hee took burning torches, and extinguished them in the river, his* statua *was to be seene in the Temple of* Venus Elusina, of which *Ovid* makes mention, and saith, *that all lovers of old went thither on pilgrimage, that would be rid of their loue pangs. Pausanias in* † *Phocicis*, writes of a Temple dedicated, *Veneri in speluncâ, to Venus* in the vault, at *Naupactus* in *Achaia* (now *Lepanto*) in which your widdowes that would have second husbands, made their supplications to the Goddesse, all manner of suits concerning Lovers were commenced, and their grievances helped. The same Author in *Achaicis*, tells as much of the river *Senelus* in *Greece*, if any Lover washed himselfe in it, by a secret vertue of that water, (by reason of the extream coldnesse belike) he was healed of Loves torments,

† *Lib.* 10. *Vota ei nuncupant amatores, multis de causis, sed imprimis viduæ mulieres, ut sibi alteras à dea nuptias exposcant.*

† *Amoris vulnus idem qui sanat facit.*

† *Seneca.*

† *Rodiginus, ant. lect. l.* 16. *cap.* 25. *call it Selenus, Omni amore liberat:*

which if it be so, that water as he holds is *omni auro pretiosior*, better then any gold. Where none of all these remedies will take place, I know no other, but that all Lovers must make an head, and rebell, as they did in q *Ausonius*, and crucify *Cupid* till he grant their request, or satisfie their desires.

q *Cupido crucifixus: Lepidum poema.*

Subsect. 5.

The last and best cure of Love Melancholy, is, to let them have their desire.

THe last refuge and surest remedy, to be put in practice in the utmost place, when no other meanes will take effect, is to let them goe together, and enjoy one another; *potissima cura est ut heros amasiâ suâ potiatur*, saith *Guianerius, cap.* 15. *tract.* 15. *Æsculapius* himselfe to this malady, cannot invent a better remedy, *quàm ut amanti cedat amatum*, † (*Iason Pratensis*) then that a Lover have his desire.

† *Cap.* 19. *de morb. cerebri.*

Et paritèr torulo bini jungantur in uno,
Et pulchro detur Æneæ, Lavinia coniux.
And let them both be joyned in a bed,
And let *Æneas* faire *Lavinia* wed.

'Tis

570 Tis the speciall cure, to let them bleed in *vena Hymenæa*, for love is a pluresie, and if it be possible, so let it be, ——— *optataq; gaudia carpant.*

r *Patient potiatur re amatâ, si fieri possit, optima cura, cap. 16. in 9. Rhasis.* [*Si nihil aliud nuptiæ & copulatio cum ea.*

† *Petronius Catal.*

s *Cap. de Ilisibi. Non invenitur cura, nisi regimen connexionis inter eos, secundum modum promissionis, & legis, & sic vidimus ad carnem restitutum, qui jam venerat ad arefactionem, evanuit cura postquam sensit, &c.*

u *Fama est melancholicum quendam ex amore insanabiliter se habentem, ubi puellæ se conjunxisset, restitutum, &c.*

† *Iovian. Pontanus, Bais lib. 1.*

† *Speedes hist. e M.S. Ber. Andreæ.*

† *Lucretia in Cœlestina act. 19. Barthio interpret.*

r *Arculanus* holds it the speediest and the best cure, 'tis *Savanarola's* last precept, a principall infallible remedy, the last, sole, and safest refuge.

Iulia sola potes nostras extinguere flammas,
Non nive, non glacie, sed potes igne pari.
Iulian alone can quench my desire
With neither ice nor snow, but with like fire.

When you have all done, saith s *Avicenna*, *there is no speedier or safer course, then to ioyne the parties together according to their desires & wishes, the custome and forme of law, and so we have seen him quickly restored to his former health, that was languished away to skinne and bones, after his desire was satisfied, his discontent ceased, and we thought it strange, our opinion is therefore, that in such cases Nature is to be obeyed. Areteus* an old Author *lib. 3. cap. 3.* hath an instance of a young man, u when no other meanes could prevaile, was so speedily relieved. What remaines then but to joyne them in marriage?

† *Tunc & Basia morsiunculasq;*
Surreptum dare, mutuos fovere
Amplexus licet, & licet iocari.

they may then kisse and coll, lye and look babies in one anothers eyes, as their Syres before them did, they may then satiate themselves with loves pleasures, which they have so long wished and expected;

Atq; uno simul in toro quiescant,
Coniuncto simul ore suavientur,
Et somnos agitent quiete in una.

Yea but *hic labor, hoc opus*, this cannot conveniently be done, by reason of many and severall impediments. Sometimes both parties themselves are not agreed, Parents, Tutors, Masters, Gardians, will not give consent; Lawes, Customes, Statutes hinder: poverty, superstition, feare and suspition: many men dote on one woman, *semel & simul*, she dotes as much on him, or them, and in modesty must not, cannot wooe, as unwilling to confesse, as willing to love, she dare not make it known, shew her affection, or speak her minde. And *hard is the choice* (as it is in *Euphues*) *when one is compelled either by silence to dye with griefe, or by speaking to live with shame.* In this case almost was the faire Lady *Elizabeth*, *Edward* the fourth his daughter, when she was enamored on *Henry* the seventh, that noble young Prince, and new saluted King, when she brake forth into that passionate speech, † *O that I were worthy of that comely Prince, but my father being dead, I want friends to motion such a matter! What shall I say? I am all alone, and dare not open my mind to any. What if I acquaint my mother with it? bashfulnes forbids. What if some of the Lords? audacity wants? O that I might but conferre with him, perhaps in discourse I might let slip such a word that might discover mine intention!* How many modest maides may this concerne, I am a poore servant, what shall I doe? I am a fatherlesse child, and want meanes, I am blith and buxome, young and lusty, but I have never a sutor, *Expectant stolidi ut ego illos rogatum veniam*, as † she said, a company of silly fellowes, looke belike that

that I should wooe them and speak first: fain they would & cannot wooe, ——— † *quæ primum exordia sumam?* being meerely passive they may not make sute, with many such lets and inconveniences, which I know not, what shall we doe in such a case? sing *Fortune my Foe!* ---

† *Virg.4. Æn.*

Some are so curious in this behalfe, as those old *Romanes*, our moderne *Venetians*, *Dutch* and *French*, that if two parties dearly love, the one noble, the other ignoble, they may not by their Lawes match, though equall otherwise in yeares, fortunes, education, and all good affection. In *Germany* except they can prove their gentility by three descents, they scorne to match with them. A noble man must marry a noble woman, a Baron, a Barons daughter; a Knight, a Knights, a Gentleman, a Gentlemans, as flatters sort their flattes doe they degrees and families. If she be never so rich, faire, well qualified otherwise, they will make him forsake her. The *Spaniards* abhorre all widowes; the *Turkes* repute them old women, if past five and twenty. But these are too severe Lawes, and strict Customes, *dandum aliquid amori*, we are all the sonnes of *Adam*, 'tis opposite to Nature, it ought not to be so. Againe he loves her most impotently, she loves not him, and so *è contra*. * *Pan* loved *Echo*, *Echo Satyrus*, *Satyrus Lyda*.

† *E Græco Moschi.*

Quantum ipsorum aliquis amantem oderat,
Tantum ipsius amans odiosus erat.

They love and loath of all sorts, he loves her, she hates him; and is lothed of him, on whom she dotes. *Cupid* hath two darts, one to force love, all of gold, and that sharpe,

——— [a] *Quod facit auratum est,* another blunt, of Lead, and that to hinder, ——— *fugat hoc, facit illud amorem.*

[a] *Ovid. Met. 1.*

This we see too often verified in our common experience. [b] *Choresus* dearely loved that Virgin *Callyrrhoe*, but the more he loved her, the more she hated him. *Oenone* loved *Paris*, but he rejected her, they are stiffe of all sides, as if beauty were therefore created to undoe, or be undone. I give her all attendance, all observance, I pray and intreat, † *Alma precor miserere mei*, faire mistris pitty me, I spend my selfe, my time, friends and fortunes to win her favour, (as he complaines in the [c] Eglogue) I lament, sigh, weepe, and make my moan to her, but she is hard as flint

[b] *Pausanias Achaicis lib.7 Perditè amabat Challyrrhoë virginem & quanto erat Choresi amor vehementior tanto erat puellæ animus ab eius amore alienior.*

——— *cautibus Ismariis immotior* ———

as faire and hard as a diamond, she will not respect, *Despectus tibi sum*, or heare me, ——— *fugit illa vocantem*

† *Virg 6. Æn.*

[c] *Erasmus Egl. Galatea.*

Nil lachrymas miseratа meas, nil flexa querelis.

What shall I doe? *I wooed her as a young man should doe,*
But Sir she said I love not you.

* *Durior at scopulis mea Cælia, marmore, ferro,*
Robore, rupe, antro, cornu, adamante, gelu.

† *Angerianus Erotopægnion.*

Rock, Marble, heart of Oake with iron bar'd,
Frost, flint or adamants are not so hard.

I give, I bribe, I send presents, but they are refused.

[d] *Rusticus est Coridon, nec munera curat Alexis.*

I protest, I sweare, I weepe, ——— [e] *odioq; rependit amores,*
Irrisu lachrymas ——— shee neglects me for all this,

[d] *Virg.*
[e] *Lucheus.*

572 she derides me, contemnes me, she hates me, *Philida flouts me, Caute, ferris, quercu durior Euridice*, stiffe, churlish, rocky still.

And tis most true, many Gentlewomen are so nice, they scorne all suiters, crucify their poore Paramours, and think no body good enough for them, as dainty to please as *Daphne* her selfe,

† Ovid Met.1. † *Multi illam petiere, illa aspernata petentes,*
Nec quid Hymen, quid amor, quid sint connubia curat,
Many did woe her, but she scorn'd them still,
And said she would not marry by her will.

One while they will not marry, as they say at least, (when as they intend nothing lesse) another while not yet, when 'tis their only desire, they rave upon it. She will marry at last but not him: hee is a proper man indeed, and well qualified, but he wants meanes: another of her suiters hath good meanes, but he wants wit; one is too old, another too young, too deformed, shee likes not his carriage: a third too loosely given, he is rich, but base borne: she will be a Gentlewoman, a Lady, as her sister is, as her mother is, she is all out as faire, as well brought up, hath as good a portion, and she lookes for as good a match, as *Matilda* or *Dorinda*; if not, shee is resolved as yet to tarry, so apt are young maides to boggle at every object, so soone wonne or lost with every toy, so quickely diverted, so hard to bee pleased. In the meane time, *quot torsit amantes*: one suiter pines away, languisheth in love, *mori quot denig, cogit!* another sighes and grieves, she cares not: and which * *Stroza* objected to *Ariadne*,

* Erot. lib. 2.

Nec magis Euriali gemitu, lacrymisq; moveris,
Quàm prece turbati flectitur ora sali.
Tu juvenem, quo non formosior alter in urbe,
Spernis, & insano cogis amore mori,
Is no more mov'd with those sad sighs and teares,
Of her sweet-heart, then raging Sea with prayers:
Thou scorn'st the fairest youth in all our City,
And mak'st him almost mad for love to dye:

They take a pride to pranke up themselves, to make young men enamored, ——— † *captare viros & spernere captos,*

† T. H.

to dote on them, and to run mad for their sakes,

† Virg. 4. Æn. ——— † *sed nullis illa movetur*
Fletibus, aut voces ullas tractabilis audit,
Whilest niggardly their favours they discover,
They love to be belov'd, yet scorne the Lover.

All suite and service is too litle for them, presents too base:

‖ Metamor. 3. † *Tormentis gaudet amantis ---- & spoliis,*

As *Atalanta* they must be over-runne, or not wonne. Many young men are as obstinate, and as curious in their choice, as tyrannically proud, insulting, deceiptfull, false-hearted, as irrefragable and peevish on the other side, *Narcissus* like,

x *Multi illum Iuvenes, multæ petiêre puellæ,*
Sed fuit in tenerâ tam dira superbia formâ
Nulli illum Iuvenes, nullæ petiêre puellæ.

Young

Young men and maids did to him sue,
But in his youth so proud, so coy was he,
Young men and maids bad him adue.

Echo wept and wooed him by all meanes aboue the rest, love mee for pitty, or pitty me for loue, but he was obstinate,

Ante ait emoriar quam sit tibi copia nostri,

hee would rather dye then give consent, *Psyche* ranne whining after *Cupid*,

† *Formosam tua te* Psyche *formosa requirit,* † Fracastorius Dial. de anim.
Et poscit te dia deam, puerumq; puella,
Faire *Cupid*, thy faire *Psyche* to thee sues,
A lowely lasse a fine young gallant wooes,

but he rejected her nevertheless. Thus many Lovers doe hold out so long doting on themselues, stand in their own light, till in the end they come to be scorned and rejected, as *Stroza's Gargiliana* was,

Te iuvenes, te odere senes, desertaq; langues,
Quæ fueras procerum publica cura prius.
Both young and old doe hate thee scorned now,
That once was all their joy and comfort too.

as *Narcissus* was himselfe, ——*Who despising many*
Died ere he could enioy the love of any. They begin to bee contemned themselues of others, as he was of his shadow, and take up with a poore curat, or an old serving-man at last, that might haue had their choice of right good matches in their youth, like that generous Mare in † *Plutarch* which would admit of none but great Horses, but when her taile was cut off and mane shorne close, and shee now saw her selfe so deformed in the water, when she came to drink; *ab asino conscendi se passa*, she was contented at last to be covered by an Asse. Yet this is a common humour, will not be left, and cannot be helped. † Dial. amor. † Ausonius.

† *Hanc volo quæ non vult, illam quæ vult ego nolo,*
Vincere vult animos, non satiare Venus.
I loue a maid, she loues me not, full faine
She would haue me, but I not her againe;
So Loue to crucifie mens soules is bent.
But seldome doth it please or give content.

Their loue danceth in a ring, & *Cupid* hunts them round about, he dotes, is doted on againe,

Dumq; petit petitur pariterq; accendit & ardet,

their affection cannot be reconciled. Oftentimes too they may and will not, 'tis their own foolish proceeding that marres all, they are too distrustfull of themselues, too soone dejected: say she bee rich, thou poore? she young, thou old; she lowely and faire, thou most illfavoured and deformed; she noble thou base; shee spruce and fine, but thou an ugly Clowne? *nil desperandum*, there's hope enough yet; *Mopso Nisa datur, quid non speremus amantes*. Put thy selfe forward once more, as unlikely matches haue been and are dayly made, see what will be the event. Many leave roses and gather thistles, loath hony and loue verjuice, our likeings are as various as our palates. But commonly they omit opportunities, *oscula qui sumpsit, &c.* they neglect the usuall meanes and times.

574 *He that will not when he may,*
When he will he shall have nay.

They look to be wooed, sought after, and sued too. Most part they will and cannot, either for the aboue-named reasons, or for that there is a multitude of suiters equally enamored, doting all alike; and where one alone must speed, what shall become of the rest? *Hero* was beloued of many, but one did enjoy her, *Penelope* had a company of suiters, yet all missed of their ayme. In such cases he or they must wisely and warily unwinde themselves, unsettle his affections by those rules aboue prescribed,

† *Ovid. Met. 9.* ——*quin stultos excutit ignes*, divert his cogitations, or else brauely beare it out, as *Turnus* did, *Tua sit Lauinia conjux*, when he could not get her, with a kinde of heroicall scorne he bid *Æneas* take her, or with a milder farewell, let her goe,

——*Et Phillida solus habeto*, take her to you, God give you joy Sir. The Fox in the Emblem would eat no grapes, but why? because he could not get them; care not thou for that which may not be had.

Many such inconveniences, lets and hinderances there are, which crosse their projects, and crucifie poore Lovers, which sometimes may, sometimes againe cannot be so easily removed. But put case they be reconciled all, agreed hetherto, suppose this loue or good liking be betwixt two alone, both parties well pleased, there is *mutuus amor*, mutuall loue and great affection, yet their Parents, Guardians, Tutors, cannot agree, thence all is dashed, the match is unequall; one rich, another poore; *durus pater*, an hard-hearted, unnaturall, a covetous father will not marry his sonne, except he haue so much mony, *ita in aurum omnes insaniunt*, as † *Chrysostome* notes, nor joyn his daughter in marriage, to saue her dowry, or for that he cannot spare her for the service she doth him, and is resolved to part with nothing whilest he liues, not a penny, though he may peradventure well giue it, he will not till he dies, and then as a pot of mony broke, it is divided amongst them that gaped after it so earnestly. Or else he wants meanes to set her out, he hath no mony, and though it be to the manifest prejudice of her body and soules health, he cares not, he will take no notice of it, she must and shall tarry. Many slack and careless Parents, *iniqui patres*, measure their childrens affections by their own, they are now cold and decrepit themselues, past all such youthfull conceits, & they will therefore starue their childrens *Genius*, haue them *à pueris* ‖ *illico nasci senes*, they must not marry, *nec earum affines esse rerum quas secum fert adolescentia: ex suâ libidine moderatur quæ est nunc, non quæ olim fuit*: as he said in the Comœdy; they will stifle nature, their young bloods must not participate of youthfull pleasures, but be as they are themselues old upon a sudden. And 'tis a generall fault amongst most parents in bestowing of their children, the father wholly respects wealth, when through his own folly, riot, indiscretion, he hath embeazled his estate, to recover himselfe, he confines and prostitutes his eldest sonnes loue and affection to some foole or ancient, or deformed piece for mony,

† *Ter. Heaut. Scen. ult.* † *Phanaretæ ducet filiam, rufam illam virginem,*
Cæsiam, sparso ore, adunco naso——

and though his sonne utterly dislike, with *Clitipho* in the Comœdy,

† *Hom. 5. in 1. epist. Thess. cap. 4, vers. 1.*

‖ *Ter.*

Non

Non possum pater: If she be rich, *Eia* (he replies) *ut elegans est, credas animum ibi esse?* he must and shall haue her, shee is faire enough, young enough, if he look or hope to inherit his lands, he shall marry, not when or whom he loues, *Arconidis huius filiam*, but whom his father commands, when and where he likes, his affection must dance attendance upon him. His daughter is in the same predicament forsooth, as an empty boat shee must carry what, where, when, and whom her Father will. So that in these businesses the father is still for the best advantage; Now the mother respects good kinred, most part the son a proper woman. All which [z] *Livy* exemplifies, *dec.1.lib.4.* a Gentleman and a Yeoman woo'd a wench in *Rome* (contrary to that statute that the gentry and commonalty must not match together) the matter was controverted: The Gentleman was preferred by the mothers voice, *quæ quam splendidissimis nuptiis jungi puellam volebat:* the overseers stood for him that was most worth, &c. But parents ought not to be so strict in this behalfe, Beauty is a dowry of it selfe all sufficient, * *Virgo formosa, etsi oppidò pauper, abundè dotata est,* [a] *Rachel* was so married by *Iacob*, and *Bonaventure in 4.sent.denies that he so much as venially sinnes, that marries a maid for comelinesse of person.* The *Iewes, Deut.21.11.* if they saw amongst the captives a beautifull woman, some small circumstances obserued, might take her to wife. They should not be too severe in that kinde, especially if there be no such urgent occasion, or grievous impediment. Tis good for a commonwealth, † *Plato* holds, that in their contracts *young men should never avoid the affinity of poore folks, or seek after rich.* Poverty and base parentage may be sufficiently recompenced by many other good qualities, modesty, vertue, religion and choice bringing up, * *I am poore, I confesse, but am I therefore contemptible, and an abiect? Loue it selfe is naked, the Graces, the Starres, and* Hercules *clad in a Lions skin.* Giue something to vertue, loue, wisdome, favour, beauty, person, be not all for mony. Besides you must consider that *Amor cogi non potest*, Loue can not be compelled, they must affect as they may: [c] *Fatum est in partibus illis quas sinus abscondit*, as the saying is, marriage and hanging goes by destiny, matches are made in heaven.

It lies not in our power to love or hate,
For will in us is overrul'd by fate.

A Servant maid in *Aristænetus* loved her mistris Minion, which when her Dame perceaved, *furiosâ æmulatione*, in a jealous humour she dragg'd her about the house by the haire of the head, and vexed her sore. The wench cryed out, * *O mistris, fortune hath made my body your servant, but not my soule!* Affections are free, not to be commanded. Moreover it may be to restrain their ambition, pride, and covetousnesse, to correct those hereditary diseases of a family, God in his just judgement assignes and permits such matches to be made. For I am of *Plato* and [d] *Bodines* mind, that Families haue their bounds and periods as well as kingdomes, beyond which for extent or continuance they shall not exceed, six or seaven hundred yeares, as they there illustrate by a multitude of examples, and which *Peucer* and † *Melanchthon* approve, but in a perpetuall tenor (as we see by many pedegrees of Knights, Gentlemen, Yeomen) continue

[z] *Plebeius & nobilis ambiebant puellam, puellæ certamen in partes venit, &c.*
[a] *Gen 28.*
[b] *Non peccat venialiter qui mulierem ducit ob pulchritudinem.*
* *Apuleius Apol.*
† *Lib.6.de leg. Excusa reipub est ut in nuptiis iuvenes neq; paupertatem affinitatem fugiant neq; divitum sectentur.*
* *Philost.ep. quoniam pauper sum idcirco contemptior & abiectior tibi videar? Amor ipse nudus est, gratiæ & astra, Hercules pelle leonina indutus.*
† *Iuvenal.*
† *Lib.2.ep.7.*
* *Eulans inquit, non ventem una addixit mihi fortuna servitute.*
[d] *De repub.c. de period. rerū pub.*
† *Com.in cap. Chron.*

576 as they began, for many descents with litle alteration. Howsoever let them I say, giue something to youth, to loue, they must not think they can fancy whom they appoint; [c] *Amor enim non imperatur, affectus liber si quis alius & vices exigens*, this is a free passion, as *Pliny* said in a Panegyrick of his, and may not be forced, Loue craves liking, as the saying is, it requires mutuall affections, a correspondency: *invito non datur nec aufertur*, it may not be learned, *Ovid* himselfe cannot teach us how to loue, *Solomon* describe, *Apelles* paint, or *Helena* expresse it. They must not therefore compell or intrude, † *quis enim* (as *Fabius* urgeth) *amare alieno animo potest?* but consider with all the miseries of enforced marriages take pitty upon youth; and such aboue the rest as haue daughters to bestow, should be very carefull and provident to marry them in due time, *Syracides cap.7.vers.25.* calls it a *weighty matter to performe*, so to marry a daughter, to a man of understanding in due time; *Virgines enim tempestivè locandæ*, as [f] *Lemnius* admonisheth, *lib.1.cap.6.* Virgins must be provided for in season, to prevent many diseases, of which † *Rodericus a Castro de morbis mulierum lib.2.cap.3.* and *Lod. Mercatus lib.2. de mulier. affect.cap.4. de melanch. virginum & viduarum*, haue both largely discoursed. And therefore as well to avoid these ferall maladies, 'tis good to get them husbands betimes, as to prevent some other grosse inconveniences, and for a thing that I know besides; *ubi nuptiarum tempus & ætas advenerit*, as *Chrysostome* adviseth, let them not defer it, they perchance will marry themselues else, or doe worse. If *Nevisanus* the Lawyer doe not impose, they may doe it by right; for as hee proues out of *Curtius* and some other Civilians, *Sylvæ, nup.lib.2.numer.30.* [g] *A maide past 25 yeares of age, against her parents consent may marry such a one as is unworthy of, and inferiour to her, and her father by law must be compelled to giue her a competent dowry.* Mistake me not in the meane time, or thinke that I do Apologize here for any headstrong unruly wanton flurts. I doe approve that of S. *Ambrose* (*Comment. in Genesis 24.51.*) which he hath written touching *Rebecca's* spousals, *A woman should giue unto her parents the choice of her husband*, † *lest she be reputed to be malapert and wanton, if she take upon her to make her owne choice*, * *for she should rather seeme to be desired by a man, then to desire a man her selfe.* To those hard parents alone I retort that of *Curtius*, (in the behalfe of modester maids) that are too remisse and carelesse of their due time and riper yeares. For if they tarry longer to say truth, they are past date, and no body will respect them. A Woman with us in *Italy* (saith † *Aretines Lucretia*) 24. yeares of age, *is old already, past the best, of no account.* An old fellow, as *Lycistrata* confesseth in * *Aristophanes, etsi sit canus, citò puellam virginem ducat uxorem*, and tis no newes for an old fellow to marry a young wench, but as he follows it, *mulieris brevis occasio est, etsi hoc non apprehenderit, nemo vult ducere uxorem, expectans verò sedet*, who cares for an old maid? shee may set, &c. A virgin, as the Poet holds, *lasciva & petulans puella virgo*, is like a flowre, a Rose withered on a sudden.

h *Quam modò nascentem rutilus conspexit Eous*
Hanc rediens sero vespere vidit anum.

c Plin. in pan.

† Declam.306

f Puellis imprimis nulla danda occasio lapsus. Lemn. lib.1.54. de vit instit.

† See more part.1. s.mem. 2.subs.4.

g Filia excedens annum 25. potest inscio patre nubere, licet indignus sit maritus & eum cogere ad congrue dotandũ.

† Ne appitentiæ procatioris reputetur author.

* Expetita enim magis debet videri à viro quam ipsa virum expetisse.

† Mulier apud nos 24. annorum vetula est & proiectitia

* Comæd. Lycistrat. And. Divo. Intepr.

h Ausonius edy.14.

She

She that was erſt a maid as freſh as May,
Is now an old Crone, time ſo ſteales away.

Let them take time then while they may, make advantage of youth, and as he preſcribes, *Collige virgo roſas dum flos novus & nova pubes,*
Et memor eſto ævum ſic properare tuum; *Idem.*
Faire maids goe gather Roſes in the prime,
And think that as a flowre ſo goes on time.

Let's all love, *dum vires annig; ſinunt,* whiles we are in the flower of years, fit for love matters, and while time ſerves, for

p *Soles occidere & redire poſſunt,* p *Catullus.*
Nobis cùm ſemel occidit brevis lux,
Nox eſt perpetuò una dormienda.
q *Sunnes that ſet may riſe againe,* q Tranſlated by *M. B. Iohnſon.*
But if once we looſe this light,
'Tis with us perpetuall night,

Volat irrevocabile tempus, time paſt cannot be recal'd. But we need no ſuch exhortation, we are all commonly too forward, yet if there be any eſcape, and all be not as it ſhould, as *Diogenes* ſtruck the father when the ſonne ſwore, becauſe he taught him no better, if a maid or young man miſcarry, I think their parents oftentimes, Guardians, Overſeers, Governours, *neq; vos* (ſaith * *Chryſoſtome*) *a ſupplicio immunes evadetis, ſi non ſtatim ad nuptias, &c.* are in as much fault, and as ſeverely to be puniſhed as their children, in providing for them no ſooner. * *Hom. 5. in 1. Theſ. cap. 4. 1.*

Now for ſuch as have free liberty to beſtow themſelves, I could wiſh that good counſell of the Comicall old man were put in practice,

* *Opulentiores pauperiorem ut filias* * *Plautus.*
Indotatas ducant uxores domum:
Et multò fiet civitas concordior,
Et invidiâ nos minore utemur, quàm utimur.
That rich men would marry poore maidens ſome,
And that without dowry, and ſo bring them home.
So would much concord be in our city,
Leſſe envy ſhould we have, much more pitty.

If they would care leſſe for wealth, we ſhould have much more content and quietnes in a common-wealth. Beauty, good bringing up, methinks, is a ſufficient portion of it ſelfe, ----† *dos eſt ſua forma puellis,* † *Ovid.*
and he doth well that will accept of ſuch a wife. *Eubulides* in p *Ariſtæneus* married a poore mans child, *facie non illætabili*, of a merry countenance, and heavenly viſage, in pitty of her eſtate and that quickly. *Acontius* comming to *Delos*, to ſacrifice to *Diana*, fell in love with *Cydippe* a noble laſſe, and wanting meanes to get her love, flung a golden apple into her lap, with this inſcription upon it, p *Epiſt. 12. 1. 2. Eligit coniugem pauperem, indotatam & ſubito deamavit, ex commiſeratione eius inopiæ.*

Iuro tibi ſanè per myſtica ſacra Dianæ,
Me tibi venturam comitem, ſponſumq; futurum,
I ſweare by all the rites of *Diana*,
Ile come and be thy husband if I may.

She conſidered of it, and upon ſome ſmall enquiry of his perſon and eſtate was married unto him;

Bleſſed

578

Blessed is the wooing,
That is not long a doing,

As the saying is, when the parties are sufficiently knowne to each other what needs such scrupulosity, so many circumstances? dost thou know her conditions, her bringing up, like her person, let her meanes be what they will, take her without any more adoe, [q] *Dido* and *Æneas* were accidentally driven by a storme both into one cave, they made a match upon it; *Masinissa* was married to that faire captaine *Sophonisba* King *Scyphax* wife, the same day that he saw her first, to prevent *Scipio* and *Lælius*, least they should determine otherwise of her. If thou love'st the party doe as much: good education and beauty is a competent dowry, stand not upon mony. *Erant olim aarei homines* (saith *Theocritus*) *& adamantes redamabant*, in the golden world men did so, (in the raigne of [t] *Ogyges* belike, before staggering *Ninus* began to domineere) if all be true that is reported: and some few now a daies will doe as much, here and there one; 'tis well done me thinkes, and all happinesse befall them for so doing. [r] *Leontius* a Philosopher of *Athens*, had a faire daughter called *Athenais*, *multo corporis lepôre ac Venere*, (saith mine author) of a comely carriage, he gave her no portion but her bringing up, *occulto formæ præsagio*, out of some secret fore-knowledge of her fortune, bestowing that little which he had amongst his other children. But she thus qualified, was preferred by some friends to *Constantinople* to serve *Pulcheria* the Emperours sister, of whom she was baptized and called *Eudocia*. *Theodosius* the Emperour in short space took notice of her excellent beauty and good parts, and a little after, upon his sisters sole commendation made her his wife: 'Twas nobly done of *Theodosius*. [s] *Rodophe* was the faire'st lady in her daies in all *Ægypt*, she went to wash her, and by chance (her maides mean while looking but carelessely to her cloathes) an Eagle stole away one of her shooes, and laid it in *Psammeticus* the King of *Ægypts* lap at *Memphis*: he wondred at the excellency of the shooe and pretty foot, but more *Aquilæ factum*, at the manner of the bringing of it: and caused forthwith proclamation to be made, that she that owned that shooe should come presently to his court, the virgin came and was forth with married to the King. I say this was heroically done, and like a Prince: I commend him for it, and all such as have meanes, that will either doe (as he did) themselves, or so for love, &c. marry their children. If he be rich, let him take such a one as wants, if she be vertuously given, for as *Syracides cap.7.ver.19.* adviseth, *Forgoe not a wife and good woman, for her grace is above gold.* If she have fortunes of her own, let her make a man. *Danaus* of *Lacedæmon* had a many daughters to bestow, and meanes enough for them all, hee never stood enquiring after great matches, as others use to doe, but * sent for a company of brave young gallants home to his house, and bid his daughters choose every one one, whom she liked best, and take him for her husband, without any more adoe. This act of his was much approved in those times. I but in this yron age of ours we respect riches alone, (for a maid must buy her husband now, with a great dowrie if she will have him) covetousnesse and filthy lucre marres all good matches, or some such by-respects.

[q] *Virg.æEn.*

[t] *Fabius pictor amor ipse conjunxit populos &c.*

[r] *Lipsius polit. Sebast. Mayer. Select. Sect. 1. cap. 13.*

[s] *Mayerus select. Sect. 1. c. 14. & Ælian l. 13. c. 33. cum famulæ lavantis vestes incuriosius custodirent. &c. Mandavit per universam Ægyptum ut fœmina quæreretur, cujus in calcem esset, eamq; sic inventam in matrimonium accepit.*

* *Pausanias lib. 3. de Laconicis. Dimisit qui nunciarent, &c. optionem puellis dedit, ut carũ quælibet eum sibi virum deligeret, cujus maxime esset forma complacita.*

Charles

579

Charles a *Servian* Prince (as *Nicephorus Gregoras Rom.hist.lib.6.* relates it,) was an earnest sutor to *Eudocia* the Emperour's sister, though her brother much desired it, yet she could not † abide him, for he had three former wives, all basely abused; but the Emperour still, *Cralis amicitiam magni faciens*, because he was a great prince, and a troublesome neighbour, much desired his affinity, and to that end betrothed his own daughter *Simonida* to him, a litle girle five years of age (he being forty five,) and five * years elder then the Emperour himselfe: Such disproportionable and unlikely matches can wealth and a faire fortune make. And yet not that alone, 'tis not only mony, but sometime vaineglory, pride, ambition, doe as much harme as wretched covetousnesse it selfe in another extreame. If a yeoman have one sole daughter, he must over-match her, above her birth and calling to a gentleman forsooth, because of her great portion, too good for one of her own ranke, as hee supposeth: A gentlemans daughter and heire must be married to a Knight Baronets eldest sonne at least; and a Knights only daughter to a Baron himselfe, or an Earle, and so upwards, her great dowre deserves it. And thus striving for more honour to their wealth, they undoe their children, many discontents follow, and oftentimes they ruinate their families. * *Paulus Iovius* gives instance in *Galeatius the 2.* that Heroicall Duke of *Millan*, *externas affinitates, decoras quidem regio fastu, sed sibi & posteris damnosas & ferè exitiales quæsivit*; He married his eldest sonne *Iohn Galeasius* to *Isabella* the King of *France* his sister; but she was *socero tam gravis, ut ducentis millibus aureorum constiterit*, her entertainment at *Millan* was so costly that it almost undid him. His daughter *Violanta* was married to *Lionel* Duke of *Clarence* the youngest sonne to *Edward* the third King of *England*, but, *ad eius adventum tantæ opes tam admirabili liberalitate profusæ sunt, ut opulentissimorum regum splendorem superasse videretur*, he was welcomed with such incredible magnificence that a Kings purse was scarce able to beare it; for besides many rich presents of horses, armes, plate, mony, Iewels, &c. he made one dinner for him and his company, in which were 32. messes and as much provision left, *ut relatæ à mensa dapes decem millibus hominum sufficerent*, as would serve ten thousand men: But a litle after *Lionel* died, *novæ nuptiæ & intempestivis Conviviis operam dans, &c.* and to the Dukes great losse, the solemnity was ended. So cantitles, honours, ambition, make many brave, but infortunate matches, of all sides for by respects, (though both crased in body and minde, most unwilling, averse, and often unfit,) so love is banished, and we feele the smart of it in the end. But I am too lavish peradventure in this subject.

† *Illius coniugium abominabatur.*

* *Socero quinq; circiter annos nato minor.*

* *Vit. Galeat. secundi.*

Another lett or hinderance is strict and severe discipline, lawes and rigorous customes that forbid men to marry at set times, and in some places: As Prentises, Servants, Collegiats, States of lives in coppy holds, or in some base inferior offices, ‖ *Velle licet* in such cases, *potiri non licet* as he said. They see but as prisoners through a grate, they covet and catch, but *Tantalus à labris &c.* Their love is lost, and vaine it is in such an estate to attempt. † *Gravissimum est adamare nec potiri*, 'tis a grievous thing to love and not enjoy. They may indeed, I deny not, marry if they will,

‖ *Apuleius in Catel. nobis cupido velle dat posse abnegat.*

† *Anacreō 56.*

580 will, and have free choice some of them; but in the mean time their case is desperate, *Lupum auribus tenent*, they hold a wolfe by the eares; they must either burne or starve. 'Tis *Cornutum sophisma*, hard to resolve, if they marry they forfeit their estates, they are undone and starve themselves through beggery and want: if they doe not marry, in this heroicall passion they furiously rage, are tormented, and torne in peeces by their predominate affections. Every man hath not the gift of continence, let him † pray for it then, as *Beza* adviseth in his tract *de Divortiis*, because God hath so called him to a single life, in taking away the means of marriage: * *Paul* would have gone from *Mysia* to *Bythinia*, but the spirit suffered him not, and thou wouldest peradventure be a married man with all thy will, but that protecting angell holds it not fit. The divell too some times may divert by his ill suggestions, and marre many good matches, as the same † *Paul* was willing to see the *Romanes*, but hindred of Satan he could not. There be those that think they are necessitated by Fate, their starres have so decreed, and therefore they grumble at their hard fortune, they are well inclined to marry, but one rub or other is ever in the way: I know what Astrologers say in this behalfe, what *Ptolomy quadripartit Tract.4.cap.4. Skoner lib. 1.cap. 12.* what *Leovitius genitur: exempl.1.* which *Sextus ab Heminga* takes to be the Horoscope of *Hieronymus Wolfius*, what *Pezelius, Origanus* & *Leovitius* his illustrator *Garceus cap. 12.* what *Iunctine, Pontanus, Campanella*, what the rest, (to omit those *Arabian* conjectures *à parte Conjugii, à parte lasciviæ, triplicitates veneris, &c.* and those resolutions upon a question, *an amicâ potiatur, &c.*) determine in this behalfe, *viz. an sit natus conjugem habiturus, facilè an difficultèr sit sponsam impetraturus, quot conjuges, quo tempore, quales decernantur nato uxores, de mutuo amore conjugum* both in mens and womens genitures, by the examination of the Seaventh house, the *Almutes*, Lordes and Planets there, $a \odot^{d}$ & $\mathbb{C}^{a}$ *&c.* by particular Aphorismes, *Si dominus* $7^{mæ}$ *in* 7ma *vel secunda nobilem decernit uxorem, servam aut ignobilem si duodecimâ. Si Venus in* 12ma *&c.* with many such, too tedious to relate. Yet let no man be troubled or finde himselfe grieved with such prædictions, as *Hier. Wolfius* well saith in his Astrologicall † dialogue, *non sunt prætoriana decreta*, they be but conjectures, the starres encline, but not enforce,

Sydera corporibus præsunt cœlestia nostris,
Sunt ea de vili Condita namq; luto:
Cogere sed nequeunt animum ratione fruentem,
Quippe sub imperio solius ipse dei est.

wisdome, diligence, discretion may mitigate if not quite alter such decrees, *Fortuna sua à cuiusq; fingitur moribus*, * *Qui cauti*, prudentes, voti compotes, &c. let no man then be terrified or molested with such Astrologicall Aphorismes, or be much moved either to vaine hope or feare, from such predictions, but let every man follow his owne free will in this case, and doe as he sees cause. Better it is indeed to marry then burn, for their soules health, but for their present fortunes, by some other meanes to pacify themselves, and divert the streame of this fiery torrent, to continue as they are, [k] rest satisfied, *lugentes virginitatis florem sic a-*

† *Continentiæ donum ex fide postulet quia certum sit eum vocari ad cælibatum cui demis &c.*
* *Act.16.7.*
† *Rom.1.13.*
Oraganus
† *Præfix.gen. Leonitii.*
* *Idem wolfius dial.*
k That is make the best of it, and take his lot as it falls.

ruisse, deploring their misery with that Eunuch in *Libanius*, since there is no helpe or remedy, and with *Jepthe's* daughter to bewaile their virginities. 581

Of like nature is superstition, those rash vowes of Monks and Friers, and such as liue in religious Orders, but far more tyrannicall and much worse. Nature, youth, and this furious passion forcibly inclines, and rageth on the one side: but their Order and Vow checks them on the other.

* *Votoq; suo sua forma repugnat*, What Merits and Indulgences they heap unto themselues by it, what commodities, I know not; but I am sure, from such rash vowes, and inhumane manner of life proceed many inconveniences, many diseases, many vices, mastupration, satyriasis, priapismus, melancholy, madnesse, fornication, adultery, buggery, sodomy, theft, murder, and all manner of mischiefes: read but *Bales* Catalogue of *Sodomites*, at the visitation of Abbies here in *England*, *Henry Stephan* his Apol. for *Herodotus*, that which *Vlricus* writes in one of his Epistles, m *that Pope Gregory when he saw 600. skuls and bones of infants taken out of a fish pond neere a Nunnery, thereupon retracted that decree of Priests marriages, which was the cause of such a slaughter, was much grieved at it, and purged himselfe by repentance.* Read many such, and then aske what is to be done, is this vow to be broke or not? No, saith *Bellarmine, cap.38. lib. de Monach. melius est scortari & uri quam de voto cœlibatus ad nuptias transire*, better burne or fly out then to break thy vow. And *Coster in his Enchirid. de cœlibat. sacerdotum*, saith it is absolutely *gravius peccatum*, n *a greater sinne for a Priest to marry, then to keep a concubine at home. Gregory de Valence, cap.6. de cœlibat.* maintaines the same, as those *Essei* and *Montanists of old.* Insomuch that many Votaries, out of a false perswasion of merit and holinesse in this kinde, will sooner dye then marry, though it be to the saving of their liues. o Anno 1419. *Pius* 2. Pope, *Iames Rossa* Nephew to the King of *Portugall*, & then elect Archbishop of *Lisbone*, being very sick at *Florence*, p *when his Physitians told him, that his disease was such, he must either lye with a wench, marry, or dye, cheerefully chose to dye*; Now they commended him for it: But S. *Paul* teacheth otherwise, *Better marry then burne*, & as S. *Hierome* gravely delivers it, *Aliæ sunt leges Cæsarum, aliæ Christi, aliud Papinianus, aliud Paulus noster præcipit*, there's a difference betwixt Gods ordinances, and mens lawes: and therefore *Cyprian Epist.8.* boldly denounceth, *impium est, adulterum est, sacrilegum est, quodcunq; humano furore statuitur, ut dispositio divina violetur*, it is abominable, impious, adulterous, and sacrilegious; what men make and ordaine after their own furies to crosse Gods lawes. † *Georgius Wicelius* one of their own arch Divines (*Inspect. eccles. pag.18.*) exclaimes against it, and all such rash monasticall vowes, and would haue such persons seriously to consider what they doe, whom they admit *ne in posterum quærantur de inanibus stupris*, lest they repent it at last. For either as he follows it, you must allow them Concubines or suffer them to marry, for scarce shall you finde three Priests of three thousand, *qui per ætatem non ament*, that are not troubled with burning lust. Wherefore I conclude, it is an unnaturall and impious thing to bar men of this Christian liberty, too severe and inhumane an edict.

* *Ovid. 1. met.*
† *Mercurialis de Priapismo.*
m *Memorabile quod Vlricus epistola refert Gregorium quum ex piscina quadam allata plus quam sex mille infantum capita vidisset, ingemuisse & decretum de cœlibatu tantam cædis causam confessus condigno illud pœnitentiæ fructu purgasse. Kemnisius ex concil. Trident. part. 3. de cœlibatu sacerdotum.*
n *Si nubat, quam si domi concubinam alat.*
o *Alphonsus Cicaonius lib. de gest. pontificum.*
p *Cum medici suaderent ut aut nuberet aut coitu uteretur, sic mortem vitari posse, mortem potius intrepidus expectavit &c.*
† *Epist. 30.*
† *Vide vitam eius edit 1623 by D. T. Iames*

582

o Lidgate in *Chaucers* flower of curtesie.

o The silly Wren, the Titmouse also,
The little Redbrest haue their election,
They fly I saw and together gone,
Whereas hem list, aboat environ
As they of kinde haue inclination,
And as nature Impresse and guide,
Of every thing list to provide.

But man alone, alas the hard stond,
Full cruelly by kindes ordinance
Constrained is, and by statutes bound,
And debarred from all such pleasance:
What meaneth this, what is this pretence
Of lawes, I wis, against all right of kinde
Without a cause, so narrow men to binde.

Many Lay-men repine still at Priests marriages aboue the rest, and not at Cleargy men only, but all of the meaner sort and condition, they would haue none marry but such as are rich and able to maintain wiues, because their parish belike shall be pestered with Orphanes, & the world full of beggers: but p these are hard-hearted, unnaturall, monsters of men, shallow polititians, they doe not q consider that a great part of the world is not yet inhabited as it ought, how many Colonies into *America*, *Terra Australis incognita*, *Africa* may be sent? Let them consult with Sr *William Alexanders* book of Colonies, *Orpheus Iuniors* Golden fleece, Captaine *Whitburne*, Mr *Hagthorp*, *&c.* and they shall surely be otherwise enformed. Those politique *Romans* were of another minde, they thought their Citty and Country could never be too populous, r *Adrian* the Emperour said he had rather have men then money, *malle se hominum adiectione ampliare imperium, quam pecuniâ*; *Augustus Cæsar* made an oration in *Rome ad cœlibes*, to perswade them to marry, some countries compelled them to marry of old, as s *Iewes*, *Turks*, *Indians*, *Chinese*, amongst the rest in these daies, who much wonder at our discipline to suffer so many idle persons to liue in Monasteries, and often marvell how they can liue honest. t In the Isle of *Maragnan*, the Governour and petty King there did wonder at the *Frenchmen*, and admire how so many Friers, & the rest of their company could live without wiues, they thought it a thing unpossible, and would not believe it. If these men should but survey our multitudes of religious houses, obserue our numbers of Monasteries all over *Europe*, 18. Nunneries in *Eadus*, in *Venice* 31 Cloisters of Monkes, 28. of Nunnes, &c. *ex ungue leonem*, 'tis to this proportion, in all other Provinces and Cities, what would they think, doe they live honest? Let them dissemble as they will, I am of *Tertullians* minde, that few can containe but by compulsion. * *O chastity* (saith he) *thou art a rare Goddesse in the world, not so easily got, seldome continuate: Thou maist now and then be compeld either for defect of nature, or if discipline perswade decrees enforce:* or for some such by-respects, sullennesse, discontent, they haue lost their first loves, may not haue whom they will themselves, want of meanes, rash vowes, &c. But can he willingly containe? I thinke not.

p 'Tis not multitude but idlenesse which causeth beggery.

q Or to set them awork, and bring the up in some honest trades.

r *Dion. Cassius lib. 56.*

s *Sardus. Baxterphius.*

t *Claude Albaville* in his hist. of the Frenchmen to the Isle of *Maragnan*, *An.* 1614.

* *Rara quidē dea tu es O chastitas in his terris, nec facile perfecta, rarius perpetua, cogi nonnunquam potest, ob naturæ defectum, vel si disciplina persuaserit, censura compresserit.*

not. Therefore either out of commiseration of humane imbecillity, in pollicy, or to prevent a far worse inconvenience, for they hold it some of them as necessary as meat and drink, and because vigour of youth, the state and temper of most mens bodies doe so furiously desire it, they haue heretofore in some nations liberally admitted polygamy and stewes, an hundred thousand Curtisans in grand *Cairo* in *Ægypt*, as * *Radzivilus* obserues, are tolerated, besides boyes: how many at *Fessa*, *Rome*, *Naples*, *Florence*, *Venice*, *&c.* and still in many other Provinces and Cities of *Europe* they doe as much, because they think young men, Churchmen and servants amongst the rest can hardly liue honest. The consideration of this belike made *Vibius* the *Spaniard*, when his friend † *Crassus* that rich *Roman* gallant lay hid in the Cave, *ut voluptatis quam ætas illa desiderat copiam faceret*, to gratify him the more send two * lusty lasses to accompany him all that while he was there imprisoned. And *Surenas* the *Parthian* generall, when he warred against the *Romans* to carry about with him 200 Concubines, as the *Swisse* Souldiers doe now commonly their wives. But because this course is not generally approved, but rather contradicted as unlawfull and abhorred, u in most countries they doe much encourage them to marriage, giue great rewards to such as haue many children, and mulct those that will not marry, *Ius trium liberorum*, and in *Agellius lib.* 2. *cap.* 15. *Ælian. lib.* 6. *cap.* 5. *Valerius lib.* 1. *cap.* 9. x We read that three children freed the father from painfull offices, and giue from all contributions. *A woman shall bee saved by bearing children.* *Epictetus* would have all marry, and as y *Plato* will 6, *de legibus*, hee that marrieth not before 35 yeares of his age, must be compelled and punished, and the mony consecrated to y *Iuno's* Temple, or applied to publique uses. They account him in some countries unfortunate that dies without a wife, a most unhappy man as * *Boetius* inferres, and if at all happy, yet *infortunio felix*, unhappy in his supposed happinesse. They commonly deplore his estate, and much lament him for it: O my sweet son, &c. See *Lucian de luctu*, *Sands fol.* 83. *&c.*

* *Peregrin. Hierosol.*
† *Plutarc. vitacius, adolescentiæ medio constitutis.*
* *Ancillas duas egregiæ formæ & ætatis flore.*
u *Alex. ab Alex. lex* 4 *c.* 8.
x *Tres filii patrem ab excubiis, quinq; ab omnibus officiis liberabant.*
y *Præcepto primo, cogatur nubere aut mulctetur & pecunia templo Iunonis dicetur & publica fiat.*
* *Consol.* 3. *prof.* 7.
† *Nic. Hill. Epic. philos.*

Yet notwithstanding many with us are of the opposite part, they are married themselves, and for others let them burne, fire and flame, they care not, so they be not troubled with them. Some are too curious, and some too covetous, they may marry when they will both for ability and meanes, but so nice, that except as *Theophilus* the Emperour was presented by his mother *Euprosune*, with all the rarest beauties of the Empire in the great Chamber of his Pallace at once, and bid to giue a golden apple to her he liked best. If they might so take and choose whom they list out of all the faire maids their nation affords, they could happily condescend to marry: otherwise, &c. why should a man marry, saith another Epicurean rout, whats matrimony but a matter of money? why should free nature be entrenched on, confined or obliged, to this or that man or woman, with these manicles of body and goods? &c. Many poore people, & of the meaner sort are too distrustfull of Gods providence, *they will not, dare not for such worldly respects*, feare of want, woes, miseries, or that they shall light as z *Lemnius* saith, *on a scold, a slut, or a bad wife.* And therefore † *Tristem Iuventam venere desertâ colunt*, they are resolved to live single, as † *Epaminondas* did,

z *Qui se capistro matrimonii alligari non patiuntur* *Lemn. lib.* 4. 13 *de occult. nat.* *Abhorrent multi à matrimonio, ne morosam, querulam acerbã, amaram uxorem perferre cogantur.*
† *Senec. Hippol.* † *Cœlebs enim vixerat nec ad uxorem ducendam unquam induci potuit*

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* *Senec. hip.* * *Hor.* † *Æneas Sylvius de dictu Sigismundi. Hensius. Primicro.*

* *Nil ait esse prius, melius nil cœlibe vitâ,*

and ready with *Hippolitus* to abjure all women, * *Detestor omnes, horreo, fugio, execror, &c.* But, *Hippolite nescis quod fugis vitæ bonum,*

Hippolite nescis——— alas poore *Hippolitus* thou know'st not what thou saist, 'tis otherwise *Hippolitus.* † Some make a doubt, *an uxor literato sit ducenda*, whether a Scholar should marry, if she be faire she will bring him back from his grammer to his horne-booke, or else with kissing and dalliance she will hinder his study; if foule with scolding, he cannot well intend to both, as *Philippus Beroaldus* that great *Bononian* Doctor, once writ, *impediri enim studia literarum, &c.* but hee recanted at last, and in a solemne sort with true conceived words hee did aske the world and all women forgiveneſſe. But you shall have the story as he relates himselfe, in his Commentaries on the sixt of *Apuleius*: For a long time I lived a single life, *& ab uxore ducenda semper abhorrui, nec quicquam libero lecto censui jucundius*, I could not abide marriage, but as a rambler, *erraticus ac volaticus amator* (to use his own words) *per multiplices amores discurrebam*, I tooke a snatch where I could get it, nay more, I railed at marriage downe right, and in a publike auditory when I did interpret that sixt *Satyre* of *Iuvenal*, out of *Plutarch*, and *Seneca*, I did heap up all the dicteries I could against women; but now recant with *Stesichorus, Palinodiam cano, nec pœnitet censeri in ordine maritorum*, I approue of marriage, I am glad I am a † married man, I am heartily glad I haue a wife, so sweet a wife, so noble a wife, so young, so chast a wife, so loving a wife, and I doe wish and desire all other men to marry; and especially Scholars, that as of old *Martia* did by *Hortensius*, *Terentia* by *Tullius*, *Calphurnia* to *Plinius*, *Pudentilla* to *Apuleius*, * hold the candle whilst their husbands did meditate and write, so theirs may doe to them, and as my deare *Camilla* doth to me. Let other men bee averse, raile then and scoffe at women, and say what they can to the contrary, *vir sine uxore malorum expers est, &c.* a single man is an happy man, &c. but this is a toy.

† *Habeo uxorẽ ex animi sententia Camillam Palcotti Iurisconsulti filiam.* * *Legentibus & meditantibus Candelas & Candelabrum tenuerunt.*

* *Hor.*

* *Nec dulces amores sperne puer, neq; tu choreas;*

these men are too distrustfull and much to blame, to use such speeches,

a *Ovid.* a *Parcite paucorum diffundere crimen in omnes,*

They must not condemne all for some. As there be many bad, there bee some good wiues; as some be vitious, some be vertuous: read what *Salomon* hath said in their praises, *Prov.* 31. and *Syracides cap.* 26. *& 30. blessed is the man that hath a vertuous wife, for the number of his daies shall bee double. A vertuous woman reioyceth her husband, and she shall fulfill the yeares of his life in peace. A good wife is a good portion,* (*& 36. 24.*) *an help, a piller of rest, columna quietis,*

* *Aphranius.* *Qui capit uxorem, fratrem capit atq; sororem.* *Et 30, he that hath no wife wandereth to and fro mourning. Minuuntur atræ conjuge curæ*, women are the sole, only joy, and comfort of a mans life, borne *ad usum & lusum hominum*, † *Firmamenta familiæ,*

p *Locheus.* q *Bacons Essayes.* p *Delitiæ humani generis, solatia vitæ,*

Blanditiæ noctis, placidissima cura diei,

Vota virûm, juvenum spes, &c.

A

A wife is a young mans Mistris, a middle ages companion, an old mans nurse: Particeps lætorum & tristium, A prop, an helpe, &c.

† *Optima viri possessio est uxor benevola,* † Euripid.
Mitigans iram & avertens animam eius a tristitiâ,
Mans best possession is a loving wife,
She tempers anger and diverts all strife.

There is no joy, no comfort, no sweetnesse, no pleasure in the world, like to that of a good wife,

Quàm cùm chara domi coniux, fidusq; maritus
Vnanimes degunt ——— saith our latin *Homer*,

she is still the same in sickenesse and in health, his eye, his hand, his bosome friend, his partner at all times, his other selfe, not to be separated by any calamity, but ready to share all sorrow, discontent, and as the *Indian* women doe, live and dye with him, nay more to dye presently for him. *Admetus* King of *Thessaly* when he lay upon his death bed, was told by *Apollos* oracle, that if he could get any body to dye for him, he should live longer yet, but when all refused, his parents *etsi decrepiti*, friends and followers forsooke him, *Alcestes* his wife though young, most willingly undertook it, what more can be desired or expected? And although on the other side there be an infinite number of bad husbands (I should raile downe right against some of them) able to discourage any woman, yet there be some good ones againe, and those most observant of marriage rites. An honest country fellow (as *Fulgosus* relates it) in the kingdome of *Naples*, * at plough by the Sea side, saw his wife carried away by *Mauritanean* pirats, he ranne after in all haste, up to the chin first, and when he could wade no longer, swam, calling to the governour of the ship to deliver his wife, or if he must not have her restored, to let him follow as a prisoner, for he was resolved to be a galli-slave, his drudge, willing to endure any misery, so that he might but enjoy his deare wife. The *Moores* seeing the mans constancy and relating the whole matter to their governour at *Tunnis*, set them both free, and gave them an honest pension to maintain themselves during their lives. I could tell many stories to this effect; but put case it often prove otherwise, because marriage is troublesome, wholly therefore to avoid it, is no argument; c *he that will avoid trouble must avoid the world* (*Eusebius præpar. Evangel.* 5.*cap.*50.) Some trouble there is in marriage I deny not, *Et si grave sit matrimonium*, saith *Erasmus*, *edulcatur tamen multis*, &c. yet there be many things to d sweeten it, a pleasant wife, *placens uxor*, pretty children *dulces nati, deliciæ filiorum hominum*, the chiefe delight of the sonnes of men *Eccles.* 2.8. &c. And howsoever though it were all troubles, c *utilitatis publicæ causa devorandum, grave quid libenter subeundum*, it must willingly be undergone for publike goods sake,

* *Audite populus hæc, inquit Susarion,*
Malæ sunt mulieres, veruntamen O populares,
Hoc sine malo domum inhabitare non licet.
Heare me O my countrymen, saith *Susarion*,
Women are naught, yet no life without one.

† *Malum est mulier, sed necessarium malum,* † Menander;

* *Cum iuxta mare agrum coleret: Omnis enim miseriæ immemorem, coniugalis amor eum fecerat Non sine ingenti admiratione, tanta hominis charitate motus rex liberos esse iussit, &c.*
c *Qui vult vitare molestias vitet mundum.*
d Τίς βίος ἄνευ γυναικὸς ἡδὺ πέλοιτ' ἄμοιρος χρυσέης Ἀφροδίτης. *Quid vita est quæso quidve est sine Cypride dulce Mimner.*
c *Erasmus.*
* *E Stobeo.*

they

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they are necessary evills and for our owne ends we must make use of them, to have issue, * *Supplet Venus ac restituit humanum genus*, and to propagate the Church. For to what end is a man born? why lives he, but to increase the world, and how shall he doe that well, if he doe not marry? *Matrimonium humano generi immortalitatem tribuit*, saith *Nevisanus*, Matrimony makes us immortall, and according to † *Tacitus*, 'tis *firmissimum imperii munimentum*, the sole and chiefe prop of an Empire.

* *Seneca Hyp. Lib. 3. num. 1.*

† *Hist. lib. 4.*

g *Indignè vivit per quem non vivit & alter,* † which *Pelopidas* objected to *Epaminondas*, he was an unworthy member of a common-wealth, that left not a child after him to defend it, & as h *Trismegistus* to his sonne *Tatius*, *have no commerce with a single man*: Holding belike that a Batchelor could not live honestly as he should, and with *Georgius Wicelius*, a great Divine and holy man, who of late by 26. argmuments commends marriage as a thing most necessary for all kind of persons, most laudable and fit to be embraced · and is perswaded with all, that no man can live and dye religiously, and as he ought without a wife, *persuasus neminem posse neq; piè vivere, neq; benè mori citra uxore*, he is false, an enemy to the common-wealth, injurious to himselfe, destructive to the world, an apostate to nature, a rebell against heaven and earth. Let our wilfull, obstinate, and stale Batchelors ruminate of this, *If we could live without wives*, as *Marcellus Numidicus* said in i *Agellius*, *we would all want them, but because we cannot, let all marry, and consult rather to the publike good, then their own private pleasure or estate.* It were an happy thing, as wise † *Euripides* hath it, if we could buy children with gold and silver, and be so provided, *sine mulierum congressu*, without womens company, but that may not be,

g *Palingenius.*

† *Brus. lib. 7. cap. 23.*

h *Noli societatem habere, &c.*

i *Lib. 1. cap. 6. Si, inquit, quitites sine uxore esse possemus, omnes careremus; Sed quoniam sic est saluti potius publicæ quam voluptati consulendum.*

† *Beatum foret si liberos auro & argento mercari &c.*

* *Orbis jacebit squallido turpis situ,*
Vanum sine ullis classibus stabit mare,
Alesq; cælo deerit & sylvis fera,

Earth, Aire, Sea, Land eftsoone would come to naught,
The World it selfe should be to ruine brought.

necessity therefore compells us to marry.

* *Seneca Hyp.*

But what doe I trouble my selfe, to finde arguments to perswade to, or commend marriage, behold a briefe abstract of all that which I have said, and much more, succinctly, pithily, pathetically, perspicuously, and elegantly delivered in twelve motives, to mitigate the miseries of marriage, by * *Iacobus de Voragine*,

* *Gen. 2. Adiutorium simile &c.*

1 *Res est? habes quæ tueatur & augeat.*
2 *Non est? habes quæ quærat.*
3 *Secundæ res sunt? felicitas duplicatur.*
4 *Adversæ sunt? Consolatur, adsidet, onus participat ut tolerabile fiat.*
5 *Domi es? solitudinis tædium pellit.*
6 *Foras? Discedentem visu prosequitur, absentem desiderat, redeuntem læta excipit.*
7 *Nihil jucundum absq; societate? Nulla societas matrimonio suavior.*
8 *Vinculum Conjugalis charitatis adamantinum.*
9 *Accrescit dulcis affinium turba, duplicatur numerus parentum, fratrum, sororum, nepotum.*

10 *Pulchra fis prole parens.*
11 *Lex Moſis ſterilitatem matrimonii execratur, quanto amplius Cœlibatum.*
12 *Si natura pœnam non effugit, ne voluntas quidem effugiet.*

1 Haſt thou meanes? thou haſt one to keep and increaſe it.
2 Haſt none? thou haſt one to helpe to get it.
3 Art in proſperity? thine happineſſe is doubled.
4 Art in adverſity? ſhee'le comfort, aſſiſt, bear a part of thy burden to to make it more tolerable.
5 Art at home? ſhee'le drive away melancholy,
6 Art abroad? ſhee lookes after thee going from home, wiſhes for thee in thine abſence, and joyfully welcomes thy returne.
7 There's nothing delightſome without ſociety, no ſociety ſo ſweet as Matrimony.
8 The band of Conjugall love is adamantine.
9 The ſweet company of kinſmen increaſeth, the number of parents is doubled, of brothers, ſiſters, nephews.
10 Thou art made a father by a faire and happy iſſue.
11 *Moſes* Curſeth the barrenneſſe of Matrimony, how much more a ſingle life?
12 If *Nature* eſcape not puniſhment, ſurely thy *Will* ſhall not avoid it.

All this is true ſay you, and who knowes it not, but how eaſy a matter is it to anſwer theſe motives, and to make an *Anti-parodia* quite oppoſite unto it? To exerciſe my ſelfe I will Eſſay.

1 Haſt thou meanes? thou haſt one to ſpend it.
2 Haſt none? thy beggery is increaſed.
3 Art in proſperity? thy happineſſe is ended.
4 Art in adverſity? like *Iob's* wife ſhee'le aggravate thy miſery, vexe thy ſoule, make thy burden intollerable.
5 Art at home? ſhee'le ſcold thee out of doores.
6 Art abroad? If thou be wiſe keep thee ſo, ſhee'le perhaps graft hornes in thine abſence, ſcowle on thee comming home.
7 Nothing gives more content then ſolitarineſſe, no ſolitarineſſe like this of a ſingle life.
8 The band of marriage is adamantine, no hope of looſing it, thou art undone.
9 Thy number increaſeth, thou ſhalt be devoured by thy wives friends.
10 Thou art made a Cornuto by an unchaſt wife, and ſhalt bring up other folkes Children in ſtead of thine owne.
11 *Paul* commends marriage, yet he preferres a ſingle life.
12 Is marriage honorable? What an immortall crowne belongs to virginity?

So *Siracides* himſelfe, ſpeaks as much as may be, for and againſt women, ſo doth almoſt every philoſopher plead *pro* and *con*, every poet thus argues the caſe (though what cares *vulgus hominum* what they ſay?) ſo can I conceive peradventure, and ſo canſt thou: when all is ſaid,

583 yet since some be good, some bad, let's put it to the venture. I conclude therefore with *Seneca*,

——— cur Toro viduo jaces?
Tristem juventam solve: nunc luxus rape,
Effunde habenas, optimos vitæ dies
Effluere prohibe.

Why dost thou lye alone, let thy youth and best daies so passe away? Marry whil'st thou maist, *donec viventi canities abest morosa*, whileſt thou art yet able, yet lusty,

† *Ovid.* † *Elige cui dicas tu mihi sola places*,

make thy choice, and that freely forthwith, make no delay, but take thy fortune as it falls. 'Tis true,

† *Euripides.* *——— † calamitosus est qui inciderit*
In malam uxorem, felix qui in bonam,

'Tis an hazard both waies I confesse, to live single or to marry,

† *E greco valerius lib. 7. cap. 7.* † *Nam & uxorem ducere, & non ducere malum est*,

it may be bad, it may be good, as it is a crosse and calamity on the one side, so 'tis a sweet delight, an incomparable happinesse, a blessed estate, a most unspeakable benefit, a sole content on the other; 'tis all in the proofe. Be not then so wayward, so covetous, so distrustfull, so curious and nice, but let's all marry, *mutuos foventes amplexus; Take me to thee, and thee to me*, to morrow is St *Valentines* day, let's keep it Holiday for *Cupids* sake, for that great God *Loves* sake, for *Hymens* sake, and celebrate * *Venus Vigil* with our Ancestors for company together, singing as they did,

* *Pervigilium Veneris è vetere poeta.*

Cras amet qui nunquam amavit, qui iq; amavit, cras amet.
Ver novum, ver iam canorum, ver natus orbis est,
Vere concordant amores, vere nubunt alites,
Et nemus coma resolvit &c.———
Cras amet, &c.

k *Domus non potest consistere sine uxore. Nevisanus lib. 2. num. 18.* l *Nemo in severissima Stoicorum familia qui non barbam quoq; & supercilium amplexibus uxoris submiserit, aut in ista parte à reliquis dissenserit, Hensius Primiero.* † *Quid libentius homo masculus videre debet quam bellam uxorem.*

Let him that is averse from marriage read more in *Barbarus de reuxor. lib. 1. cap. 1. Lemnius de institut. cap. 4. P. Godefridus de Amor. lib. 3. cap. 1.* k *Nevisanus lib. 3. Alex. ab Alexandro, lib. 4. cap. 8. Tunstall, Erasmus* tracts *in laudem matrimonii, &c.* and I doubt not but in the end he will rest satisfied, recant with *Beroaldus*, doe pennance for his former folly, singing some penitentiall ditties, desire to be reconciled to the Deity of this great God Love, goe a pilgrimage to his Shrine, offer to his Image, sacrifice upon his altar, and be as willing at last to embrace marriage as the rest: There will not be found, I hope, l *No not in that severe family of Stoicks, who shall refuse to submit his grave beard, and supercilious lookes to the clipping of a wife*, or disagree from his fellowes in this point. *For what more willingly* (as † *Varro holds*) *can a proper man see then a faire wife, a sweet wife, a loving wife?* can the world afford a better sight, sweeter content, a fairer object, a more gratious aspect?

Since then this of marriage, is the last and best refuge, and cure of Heroicall love, all doubts are cleared, and impediments removed; I say againe, what remaines, but that according to both their desires, they bee happily joyned, since it cannot otherwise be helped. God send us all

good

good wiues, every man his wish in this kinde, and me mine!

* And God that all this world hath wrought,
Send him his Love that hath it so deere bought.

If all parties be pleased, aske their Banes, 'tis a match. **Fruitur Rhodanthe sponsa, sponso Dosicle, Rhodanthe* and *Dosicles* shall goe together, *Clitiphon* and *Leucippe*, *Theagines* and *Chariclia*, *Poliarchus* hath his *Argenis*, *Lysander Calista*, (to make up the maske) [m] *Potiturq; suâ puer Iphis Ianthi.*

* And Troilus in lust and in quiet,
Is with Creseid, his own heart sweet.

And although they haue hardly past the pikes, through many difficulties and delayes brought the match about, yet let them take this of * *Aristænetus* (that so marry) for their comfort: † *After many troubles and cares, the marriages of Lovers are more sweet and pleasant.* As wee commonly conclude a Comœdy with a ° wedding, and shaking of hands, lets shut up our discourse, and end all with an † *Epithalamium.*

Feliciter nuptis, God giue them joy together. ¶ *Hymen ô Hymenæe, Hymen ades ô Hymenæe! Bonum factum*, 'Tis well done, *Haud equidem sive mente reor, sive numine Divûm*, 'tis an happy conjunction, a fortunate match, an even couple,

Ambo animis, ambo præstantes viribus, ambo
Florentes annis, ———

they both excell in gifts of body and minde, are both equall in yeares, youth, vigor, alacrity, she as faire and louely as *Lais* or *Helena*, he as another *Charinus* or *Alcibiades*,

——— [p] *luditet lubet & brevi*
Liberos date. ———

Then modestly goe sport and play,
And let's haue every yeare a boy.

† *Goe giue a sweet smell as Incense, and bring forth flowres as the Lilly*: that we may say hereafter,

Scitus Mecastor natus est Pamphilo puer.

In the meane time I say,

† *Ite, agite ô juvenes,* * *non murmura vestra columbæ*
Brachia non hederæ, neq; vincant oscula conchæ.

O gentle youths goe sport your selves berimes,
Let not the Doves outpasse your murmurings,
Or Ivy clasping armes, or oyster kissings.

And in the morne betime, as those † *Lacedæmonian* Lasses saluted *Helena* and *Menelaus*, singing at their windowes, and wishing good successe, doe we at yours:

Salve ô sponsa, salve felix, det vobis Latona
Felicem Sobolem, Venus dea det æqualem amorem
Inter vos mutuò; Saturnus durabiles divitias,
Dormite in pectora mutuò amorem inspirantes,
Et desiderium! ———

Good morrow Master Bridegroom, and Mistris Bride,
Many fayre lovely Bernes to you betide!
Let *Venus* to you mutuall loue procure,

† *Chaucer.*
* *Conclusio Theod. Pedro mi. 9 l. Amor.*
m *Ovid.*
* *Epist. 4. l. 2. Jucundiores multo & suaviores longè post molestas turbas amantium nuptiæ.*
† *Olim meminisse iuvabit.*
° *Quid expectatis, istus finunt nuptiæ.* the musick, guests, and all the good cheere is within.
* The conclusion of *Chaucers* Poem of *Troilus* and *Creseid.*
p *Catullus.*
q *Catullus.*
† *I. Secundus sylvar. lib. Iam virgo thalamum subibit unde ne virgo redeat, marite cura.*
[*Eccles. 39. 14.*
† *Galeni Epithal.*
* *O noctem quater & quater beatam.*
† *Theocritus eidyl. 18.*

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Let *Saturne* give you riches to endure.
Long may you sleep in one anothers armes,
Inspiring sweet desire, and free from harmes.
Even all your liues long,

§ *Contingat vobis turturum concordia,*
Corniculæ vivacitas ——

The loue of Turtles hap to you,
And Ravens yeares still to renew.

§ *Erasm. Epithal. P. Ægidij. Nec saltem modo sed duo charissima pectora indissolubili mutuæ benevolentiæ nodo copulent, ut nihil unquã eos incendere possit iræ vel tædii. Illa perpetuo nihil audiat nisi mea lux: Ille vicissim nihil nisi anime mi: Atq; hinc iucunditati ne senectus detrahat, imo potius aliquid adaugeat.*

Let the *Muses* sing (as he said) the *Graces* dance, not at their weddings onely but all their daies long; *so couple their hearts, that no irksomenesse or anger ever befall them: Let him never call her other name then my ioy, my light, or she call him otherwise then sweet-heart. To this happinesse of theirs, let not old age any whit detract, but as their yeares, so let their mutuall loue and comfort increase.* And when they depart this life,

† *concordes quoniam vixere tot annos,*
Auferat hora duos eadem, nec coniugis usquam
Busta suæ videat, nec sit tumulandus ab illa.

Because they haue so sweetly liv'd together,
Let not one dye a day before the other,
He bury her, she him, with even fate,
One houre their soules let jointly separate.

Fortunati ambo si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo.

h *Kornmannus de linea amoris.*

Atq; hæc de amore dixisse sufficiat, *sub correctione*, h quod ait ille *cuius, melius sentientis*. Plura qui volet de remediis amoris, legat *Iasonem Pratensem, Arnoldum, Montaltum, Savanarolum, Langium, Valescum, Crimisonum, Alexandrum Benedictum, Laurentium, Valleriolam*, è Poetis *Nasonem*, è nostratibus *Chaucerum*, &c. with whom I conclude,

†*Finis 3. book of Troilus & Creseid.*

† For my words here and every part,
I speak hem all under correction,
Of you that feeling haue in loues art,
And put it all in your discretion,
To intreat or make diminution
Of my language, that I you beseech
But now to purpose of my rather speech.

SECT.

SECT. 3.

MEMB. 1. SUBSECT. 1.

JEALOVSY.

Iealousie, its Æquivocations, Name, Definition, Extent, severall kindes; of Princes, Parents, Friends. In Beasts, Men: before marriage, as Corrivals; or after, as in this place.

VIves de Alesius Tarenta cap. de Melanchol. Ælian Montaltus, Felix Platerus, Guianerius, put *Iealousie* for a cause of Melancholy, others for a Symptome, because melancholy persons amongst these passions and perturbations of the minde, are most obnoxious to it. But me thinkes for the latitude it hath, and that prerogative above other ordinary symptoms, it ought to bee treated of as a Species apart, being of so great and eminent note, so furious a passion, and almost of as great extent as Love it selfe, as [i] *Benedetto Varchi* holds, *No love without a mixture of Iealousie, qui non zelat, non amat.* For these causes I will dilate, and treat of it by it selfe, as a bastard branch or kinde of Love Melancholy, which, as *Heroicall* Love goeth commonly before marriage, doth usually follow, torture, and crucifie in like sort, deserves therefore to be rectified alike, requires as much care and industry, in setting out the severall causes of it, prognosticks and cures. Which I have more willingly done, that he that is or hath beene jealous, may see his errour as in a glasse; he that is not, may learne to detest, avoid it himselfe, and dispossesse others that are any way wise affected with it.

Iealousie is described and defined to be [k] *a certaine suspition which the lover hath of the party he chiefly loveth, lest he or she should bee enamoured of another:* or any eager desire to enjoy some beauty alone, to have it proper to himselfe onely: a feare or doubt, lest any forrainer should participate or share with him in his love. Or (as [l] *Scaliger* addes) *a feare of losing her favour, whom he so earnestly affects. Cardan* cals it, a [m] *Zeale for love, and a kinde of envie lest any man should beguile us* [n] *Ludovicus Vives* defines it in the very same words, or little differing in sense.

There be many other *Iealousies*, but improperly so called all; as that of Parents, Tutors, Guardians over their children, friends whom they love, or such as are left to their wardship or protection.

Storax non rediit hac nocte à cœnâ Æschinus,
Neque servulorum quispiam qui adversum ierant?

As the old man in the Comœdy cried out in passion, and from a sollicitus feare and care he had of his adopted sonne, [o] *not of beauty, but lest they should miscarry, doe amisse, or any way discredit, disgrace* (as *Vives* notes) *or endanger themselves and us.* [p] *Ægeus* was so sollicitous for his sonne *Theseus*, (when hee went to fight with the *Minotaure*) of his succesſe,

i In his Oration of Iealousie, put out by *Fr. Sansavin.*

k *Benedetto Varchi.*

l *Exercitat. 317 Cum metuimus ne amatæ rei exturbemur possessione.*

m *Zelus de forma est invidentiæ species ne quis forma quâ amamus fruatur.*

n *3. de Anima.*

o *R. de Anima. Tangimur zelotypia de pupillis liberis, charisq; curæ nostræ concreditis, non de forma, sed ne male sit iis, aut ne nobis sibique parent ignominiam.*

p *Plutarch.*

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succeſſe, leſt he ſhould be foiled, q *Prona eſt timori ſemper in pejus fides.* We are ſtill apt to ſuſpect the worſt in ſuch doubtfull caſes, as many wives in their husbands abſence, fond mothers in their childrens, leſt if abſent they ſhould be miſled or ſicke, and are continually expecting newes from them, how they doe fare, and what is become of them, they cannot endure to have them long out of their ſight: Oh my ſweet ſonne, O my deare childe, &c. *Paul* was jealous over the Church of *Corinth*, as he confeſſeth, 2 *Cor.* 11.12. *With a godly jealouſie, to preſent them a pure Virgin to Chriſt*; and he was afraid ſtill, leſt as the Serpent beguiled *Eva* through his ſubtilty, ſo their mindes ſhould bee corrupt from the ſimplicity that is in *Chriſt*. GOD himſelfe in ſome ſenſe is ſaid to be jealous, r *I am a jealous God, and will viſite*: ſo *Pſal* 79. 5. *Shall thy jealouſie burne like fire for ever?* But theſe are improperly called Jealouſies, and by a Metaphor, to ſhew the care and ſollicitude they have of them. Although ſome Jealouſies expreſſe all the Symptomes of this which we treat of, feare, ſorrow, anguiſh, anxiety, ſuſpition, hatred, &c. the object only varied. That of ſome fathers is very eminent, to their ſonnes and heires, for though they love them dearly being children, yet now comming toward mans eſtate they may not well abide them, the ſonne and heire is commonly ſicke of the father, and the father againe may not well brooke his eldeſt ſonne, *inde ſimultates plerumque contentiones & inimicitiæ*; But that of Princes is moſt notorious, as when they feare corrivals (if I may ſo call them) ſucceſſors, emulators, ſubjects, or ſuch as they have offended. s *Omniſq; poteſtas impatiens conſortis erit: They are ſtill ſuſpitious, leſt their authority ſhould be diminiſhed*, t as one obſerves; and as *Comineus* hath it, u *It cannot be expreſſed what ſlender cauſes they have of their griefe and ſuſpition, a ſecret diſeaſe, that commonly lurkes and breeds in Princes families.* Sometimes it is for their honour onely, as that of *Adrian* the Emperour, x *that killed all his emulators.* *Saul* envied *David*; *Domitian*, *Agricola*, becauſe he did excell him, obſcure his honour as he thought, eclipſe his fame. *Iuno* turned *Prætus* daughters into Kine, for that they contended with her for beauty; *Cypariſſæ* King *Eteoeles* children, were envied of the Goddeſſes for their excellent good parts, and dancing amongſt the reſt, ſaith y *Conſtantine, and for that cauſe ſlung downe headlong from heaven, and buried in a pit, but the earth tooke pity of them, and brought out Cypreſſe trees to preſerve their Memories.* z *Niobe*, *Arachne*, and *Marſias* can teſtifie as much. But it is moſt grievous when it is for a kingdome it ſelfe, or matters of commodity, it produceth lamentable effects, eſpecially amongſt Tyrants, *in deſpotico Imperio*, and ſuch as are more feared than beloved of their ſubjects, that get and keepe their ſoveraignty by force, and feare. a *Quod civibus tenere te invitis ſcias. &c.* as *Phalaris*, *Dionyſius*, *Periander* held theirs. For though feare, cowardiſe and jealouſie, in *Plutarchs* opinion be the common cauſes of tyranny, as in *Nero*, *Caligula*, *Tiberius*, yet moſt take them to be ſymptomes. For b *what ſlave, what hangman* (as *Bodine* well expreſſeth this paſſion, *l.2.c.5. de rep.*) *can ſo cruelly torture a condemned perſon, as this feare and ſuſpition? Feare of death, infamy, torments, are thoſe furies and vultures, that vexe and diſquiet tyrants,*

q *Senec. in Here. fur.*
r *Exod.* 20.
s *Lucan.*
t *Daneus Aphoriſ. polit. ſemper metuunt ne eorum authoritas minuatur* u *Belli Neapol. lib.* 5.
x *Dici non poteſt quam tenues & infirmas cauſas habent mœroris & ſuſpitionis, et hic eſt morbus occultus, qui in familiis principum regnat.* x *Omnes æmulos interfecit. Lamprid.*
y *Conſtant, agricult. lib.* 10. c. 5. *Cypariſſæ Eteocelis filiæ, ſaltantes ad æmulationem dearum in puteum demolitæ ſunt, ſed terra miſerata, cupreſſos inde produxit.*
z *Ovid. Met.*
a *Seneca.*
b *Quis autem carnifex addictum ſupplicio crudelius afficiat, quam metus? Metus inquam mortis, infamiæ cruciatus, ſunt illæ ultrices furiæ quæ tyrannos exagitant, &c. Multo acerbius ſaucians & pungunt, quam crudeles domini ſervos vinctos fuſtibus ac tormentis exulcerare poſſunt.*

tyrants, and torture them day and night, with perpetuall terrors and affrights, envy, suspition, feare, desire of revenge, and a thousand such disagreeing perturbations, turne and affright the soule out of the hinges of health, and more grievously wound and pierce, than those cruell masters can exasperate and vexe their Prentises or servants, with clubbes, whippes, chaines and tortures. Many terrible examples we have in this kinde, amongst the *Turkes* especially, many jealous outrages; [c] *Selimus* killed *Cornutus* his youngest brother, five of his Nephewes, *Mustapha Bassa*, and divers others. [d] *Bajazet* the second *Turke*, jealous of the valour and greatnesse of *Achmet Bassa*, caused him to bee slaine. [e] *Solyman* the magnificent, murdered his owne sonne *Mustapha*, and 'tis an ordinary thing amongst them, to make away their brothers, or any competitors, at the first comming to the Crowne: 'tis all the solemnity they use at their fathers funeralls. What mad prankes in his jealous fury did *Herod* of old commit in *Iury*, when he massacred all the children of a yeare old? † *Valens* the Emperour in *Constantinople*, when as hee left no man alive of quality in his kingdome that had his name begun with *Theod. Theodoti, Theognosti, Theodosii, Thedduli, &c.* They went all to their long home, because a wizard told him that name should succeed in his Empire. And what furious designes hath [f] *Io. Basilius*, that *Muscovian* tyrant, practised of late? It is a wonder to read that strange suspition, which *Suetonius* reports of *Claudius Cæsar*, and of *Domitian*, they were afraid of every man they saw: And which *Herodian* of *Antoninus* and *Geta*, those two jealous brothers, the one could not endure so much as the others servants, but made away him, his chiefest followers, and all that belonged to him, or were his well-wishers. [g] Maximinus *perceiving himselfe to bee odious to most men, because hee was come to that height of honour out of base beginnings, and suspecting his meane parentage would bee objected to him, caused all the Senators that were nobly descended, to be slaine in a jealous humour, turned all the servants of* Alexander *his predecessor out of doores, and slew many of them, because they lamented their masters death, suspecting them to be traitors, for the love they bare to him.* When *Alexander* in his fury had made *Clitus* his deare friend to bee put to death, and saw now (saith [h] *Curtius*) an alienation in his subjects hearts, none durst talke with him, he began to be jealous of himselfe, lest they should attempt as much on him, *and said they lived like so many wilde beasts in a wildernesse, one afraid of another.* Our moderne stories afford us many notable examples. [i] *Henry* the third of *France*, jealous of *Henry* of *Loraine* Duke of *Guise*, *Anno* 1588. caused him to be murdered in his owne chamber. [k] *Lewes* the eleventh was so suspitious, hee durst not trust his children, every man about him he suspected for a traitor; Many strange trickes *Comineus* telleth of him. How jealous was our *Henry* the fourth of King *Richard* the second, so long as he lived, after he was deposed; and of his owne sonne *Henry*, in his later dayes? which the Prince well perceiving, came to visit his father in his sicknesse, in a watchet velvet gowne, full of oilet holes, and with needles sticking in them, (as an embleme of Iealousie) and so pacified his suspitious father, after some speeches and protestations, which he had used to that purpose. Per-

[c] *Lonicerus To. 1. Turc hist. c. 24*
[d] *Iovius vita ejus.*
[e] *Knowles. Busbequius. Sands fol 52.*
† *Nicephorus lib 11. cap. 45. Socrates lib. 7. ca 35 Neque Valens alicui pepercit qui Theod. cognomine vocaretur.*
[f] *Alexand. Gagain Muscov. hist. descrip. c. 5.*
[g] *D. Fletcher, timet omnes ne insidiæ essent. Herodot. l. 7. Maximinus invisum se sentiens, quod ex infimo loco in tantam fortunam venisset moribus ac genere barbarus, metuens ne natalium obscuritas obiceretur, omnes Alexandri prædecessoris ministros ex aula ejecit, pluribus interfectis quod mœsti essent ad mortem Alexandri insidias inde metuens.*
[h] *Lib 8. tanquã fera solitudine vivebant, terrentes alios, timentes.*
[i] *Serres fol. 56.*
[k] *Neapl. belli lib. 5. nulli prorsus homini fidebat, omnes insidiari sibi putabat.*
[l] *Camdens Remaines.*
[m] *Mat. Paris.*

petuall imprisonment, as that of *Robert* Duke of *Normandy*, in the daies of *Henry* the first, forbidding of marriage to some persons, with such like edicts and prohibitions, are ordinary in all states. In a word ([n] as he said) three things cause Iealousie, a mighty state, a rich treasure, a faire wife; or where there is a crackt title, much tyranny, and many exactions. In our state, as being freed from all these feares and miseries, we may be most secure and happy under the reigne of our fortunate Prince. [o] *His fortune hath indebted him to none,*

But to all his people universally,
And not to them but for their love alone,
Which they account as placed worthily.
He is so set, he hath no cause to be
Iealous, or dreadfull of disloyalty,
The pedistall whereon his greatnesse stands,
Is held of all our hearts, and all our hands.

But I rove, I confesse. These æquivocations, Iealousies, and many such, which crucifie the souls of men, are not here properly meant, or in this distinction of ours included, but that alone which is for beauty, tending to love, and wherein they can brooke no corriuall, or endure any participation: and this Iealousie belongs as well to bruit beasts, as men. Some creatures, saith [p] *Vives*, Swans, Doves, Cocks, Bulls, &c. are jealous as well as men, and as much moved, for feare of communion.

[q] *Grege pro toto bella juvenci,*
Si conjugio timuere suo,
Poscunt timidi prælia cervi,
Et mugitus dant concepti signa furoris.
In *Venus* cause what mighty battles make
Your raving Bulls, and stirs for their herds sake?
And Harts and Buckes that are so timorous,
Will fight and roare, if once they be but jealous.

In Bulls, Horses, Goats, this is most apparently discerned, Buls especially, *alium in pascuis non admittit*, he will not admit another Bull to feed in the same pasture, saith † *Oppian*: which *Stephanus Bathorius*, late king of *Poland* used as an Imprese, with that Motto, *Regnum non capit duos*. *R.T.* in his blason of Iealousie, telleth a story of a Swan about *Windsore*, that finding a strange Cocke with his mate, did swim I know not how many miles after to kill him, and when he had so done, came back and killed his henne, a certaine truth, he saith, done upon Thames, as many Water-men, and neighbour Gentlemen can tell. *Fidem suam liberet*, for my part, I doe beleeve it may be true, for Swannes have ever beene branded with that Epithite of Iealousie.

[r] The jealous Swanne against his death that singeth,
And eke the Owle that of death bode bringeth.

[s] Some say as much of Elephants, that they are more jealous than any other creatures whatsoever; and those old *Ægyptians*, as [t] *Pierius* informeth us, expressed in their *Hieroglyphickes*, the passion of Iealousie by a Camel; [u] because that fearing the worst still about matters of Venery, he loves solitudes, that hee may enjoy his pleasure alone, *& in quos-*

n *R.T. notis in blason Iealousie.*

o *Daniel* in his Panegyricke to the King.

p *3. de anima cap. de zel. Animalia quædam zelotypia tanguntur, ut olores, columbæ, galli, tauri, &c ob metum communionis.*

q *Seneca.*

† *Lib. 11. Cynoget.*

r *Chaucer* in his assembly of fowles.

s *Alderovand.*

t *Lib. 12.*

u *Sibi timens circa res venereas solitudines amat quo solus sola fœmina fruatur.*

quoscunque obvios insurgit, zelotypiæ stimulis agitatus, he will quarrell and fight with whosoever come next, man or beast, in his jealous fits. I have read as much of † Crocodiles, and if *Peter Martyrs* authority bee authentique, *legat. Babylonicæ lib.* 3. you shall have a strange tale to that purpose confidently related. Another story of the jealousie of dogs, see in *Hieron. Fabricius Tract.* 3. *cap.* 5. *de loquelâ animalium.*

† *Crocodili zelotypi & uxorum amantissimi. &c.*

But this furious passion is most eminent in men, and is as well amongst Batchelors, as married men. If it appeare amongst Batchelors, we commonly call them rivals or corrivals, a metaphor derived from a River, *rivales à* † *rivo*, for as a river, saith *Acron in Hor. art. Poet.* and *Donat. in Ter. Eunuch.* divides a common ground betwixt two men, and both participate of it, so is a woman indifferent betwixt two suiters, both likely to enjoy her; & thence comes this emulation, which breaks out many times into tempestuous storms, and produceth lamentable effects, murder it selfe, with much cruelty, many single combats. They cannot endure the least injury done unto them before their mistresse, and in her defence, will bite off one anothers noses; they are most impatient of any flout, disgrace, least emulation or participation in that kind. † *Lacerat lacertum Largi mordax Memnius. Memnius* the *Roman* (as *Tully* tels the story *de oratore l.* 2.) being corrivall with *Largus* at *Terracina*, bit him by the arme, which fact of his was so famous, that it afterwards grew to a proverb in those parts. † *Phædria* could not abide his corrivall *Thraso*; for when *Parmeno* demanded, *numquid aliud imperas?* whether he would command him any more service: *No more* (saith he) *but to speake in his behalfe, and to drive away his corrivall if hee could. Constantine* in the eleventh booke of his husbandry, *cap.* 11. hath a pleasant tale of the Pine tree, x she was once a faire maid, whom *Pineus* and *Boreas* two corrivals, dearly sought; but jealous *Boreas* broke her necke, &c. And in his 18 chapter he telleth another tale of y *Mars*, that in his jealousie slew *Adonis*. *Petronius* calleth this passion *amantium furiosam æmulationem*, a furious emulation; and their symptomes are wel expressed by Sir *Ieffery Chaucer* in his *Canterbury* tale. It will make the neareſt and deareſt friends fall out; they will endure all other things to bee common, goods, lands, moneys, participate of each pleasures, and take in good part any disgraces, injuries in another kinde; but as *Propertius* well describes it in an Elegy of his, in this they will suffer nothing, have no corrivals.

† *Qui dividit agrum communem inde deducitur ad amantes.*

† *Erasmus chil. 1. Cent. 9. adag. 99.*

† *Ter. Eun. act. 1. sc. 1 Munus nostrum ornato verbis. & istũ æmulum, quoad poterũ, ab ea pellito.*

x *Pinus puella quondam fuit, &c.*

y *Mars zelotypus Adonidem interfecit.*

Tu mihi vel ferro pectus, vel perde veneno,
A dominâ tantùm te modo tolle meâ:
Te socium vitæ, te corporis esse licebit,
Te Dominum admitto rebus amice meis.
Lecto te solum, lecto te deprecor uno,
Rivalem possum non ego ferre Iovem.

R.T.

Stab me with sword, or poison strong
Give me to worke my bane;
So thou court not my lasse, so thou
From mistresse mine refraine.
Command my selfe, my body, purse,

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As thine owne goods take all,
And as my ever deareſt friend,
I ever uſe thee ſhall.
O ſpare my Love, to have alone
Her to my ſelfe I crave,
Nay, *Iove* himſelfe Ile not endure
My Rivall for to have.

This Iealouſie which I am to treat of, is that which belongs to maried men, in reſpect of their owne wives; to whoſe eſtate, as no ſweetneſſe, pleaſure, happineſſe can be compared in the world, if they live quietly and lovingly together; ſo if they diſagree or be jealous, thoſe bitter pils of ſorrow and griefe, diſaſterous miſchieves, miſchances, tortures, gripings, diſcontents, are not to be ſeparated from them. A moſt violent paſſion it is where it taketh place, an unſpeakable torment, a helliſh torture, an infernall plague, as *Arioſto* cals it, *A fury, a continuall fever, full of ſuſpition, feare, and ſorrow, a martyrdome, a mirth-marring monſter. The ſorrow and griefe of heart of one woman jealous of another, is heavier than death*, *Ecclus* 28. 6. as [z] *Peninnah* did *Hannah*, *vex her and uphraid her ſore.* 'Tis a maine vexation, a moſt intolerable burden, a corſive to all content, a frenzy, a madneſſe it ſelfe, as [a] *Beneditto Varchi* proves out of that ſelect Sonnet of *Giovanni de la Caſa*, that reverend Lord, as he ſtiles him.

z 1 Sam.1,6.

a *Blaſon of Iealouſie.*

Subsect. 2.

Cauſes of Iealouſie. Who are moſt apt. Idleneſſe, Melancholy, Impotency, long abſence, beautie, wantonneſſe, naught themſelves. Allurements from time, place, perſons, bad uſage, cauſes.

ASTrologers make the ſtarres a cauſe or ſigne of this bitter paſſion, and out of every mans *Horoſcope* will give a probable conjecture whether he will be jealous or no, & at what time, by direction of the ſignificators to their ſeverall promiſſors: their Aphoriſmes are to be read in *Albubator*, *Pontanus*, *Schoner*, *Iunctine*, *&c. Bodine c.5. meth. hiſt.* aſcribes a great cauſe to the country or clime, and diſcourſeth largely there of this ſubject, ſaying that ſoutherne men are more hot, laſcivious, and jealous, than ſuch as live in the North, they can hardly containe themſelves in thoſe hotter climes, but are moſt ſubject to prodigious luſts. *Leo Afer* telleth incredible things almoſt, of the luſt and jealouſie of his country men of *Africk*, and eſpecially ſuch as live about *Carthage*, and ſo doth every Geographer of them in [b] *Aſia*, *Turky*, *Spaniards*, *Italians*. *Germany* hath not ſo many drunkards, *England* tobacconiſts, *France* dancers, *Holland* mariners, as *Italy* alone hath jealous husbands. And in † *Italy* ſome account them of *Piacenza* more jealous than the reſt. In [c] *Germany*, *France*, *Brittain*, *Scandia*, *Poland*, *Muſcovie*, they are not ſo troubled with this ſerall malady, although *Damianus à Goes*, which I doe much wonder at, in his Topography of *Lapland*, and *Herbaſtein* of *Ruſſia*, againſt the

b *Mulierum conditio miſera, nullam honeſtã credunt niſi domo concluſa vivat.*

† *Finet Moriſon.*

c *Nomen zelotypiæ apud iſtos locum non habet, lib.3.c.8.*

the streame of all other Geographers, would fasten it upon those Northerne inhabitants. *Altomarus Poggius*, and *Munster* in his description of *Baden*, reports that men and women of all sorts go commonly into the Bathes together, without all suspition, *the name of iealousie* (saith *Munster*) *is not so much as once heard of among them*. In *Frisland* the women kisse him they drink to, and are kissed againe of those they pledge. The virgins in *Holland* goe hand in hand with young men from home, glide on the Ice, such is their harmlesse liberty, & lodge together abroad without suspition, which rash *Sansovinus* an *Italian* makes a great signe of unchastity. In *France*, upon small acquaintance it is usuall to court other mens wives, to come to their houses, and accompany them arm in arme in the streets, without imputation. In the most Northerne Countries young men and maids familiarly dance together, men and their wives,† wch, *Siena* only excepted, *Italians* may not abide. The[d] *Greeks* on the other side have their private bathes for men and women, where they must not come neere, not so much as see one another: and as[e] *Bodine* observes *lib.5. de repub.* *the* Italians *could never endure this*, or a *Spaniard*, the very conceit of it would make him mad: and for that cause they lock up their women, and will not suffer them to be neere men, so much as in the[f] *Church*, but with a partition betweene. Hee telleth moreover, how that *when he was Embassadour in England, he heard* Mendoza *the Spanish Legate finding fault with it, as a filthie custome for men and women to sit promiscuously in Churches together: but* Dr Dale *the Master of the Requests told him againe, that it was indeed a filthie custome in Spaine, where they could not containe themselves from lascivious thoughts in their holy places, but not with us.* *Baronius* in his *Annals* out of *Eusebius* taxeth *Licinius* the Emperour for a decree of his made to this effect, *Iubens ne viri simul cum mulieribus in Ecclesiâ interessent*, for being prodigiously naught himselfe, *aliorum naturam ex suâ vitiosâ mente spectavit*, he so esteemed others. But we are farre from any such strange conceits, and will permit our wives and daughters to go to the taverne with a friend as *Aubanus* saith, *modo absit lascivia*, and suspect nothing, to kisse coming and going, which as *Erasmus* writes in one of his Epistles, they cannot endure. *England* is a paradise for women, an hell for horses; *Italy* a paradise of horses, hell for women, as the diverbe goes. Some make a question whether this headstrong passion rage more in women than men, as *Montagne l.3.* But sure it is more outragious in women, as all other melancholy is, by reason of the weakenesse of their sex. *Scaliger Poet. lib. cap.* 13. concludes against women. g *Besides their inconstancy, treachery, suspition, dissimulation, superstition, pride,* (for all women are by nature proud) *desire of soveraignty, if they be great women,* (hee gives instance in *Iuno*) *bitternesse and iealousie are the most remarkable affections.*

Sed neque fulvus aper media tam fulvus in ira est,
Fulmineo rapidos dum rotat ore canes.
Nec Leo, &c.——
Tyger, Bore, Beare, Viper, Lioness,
A womans fury cannot expresse.

h Some say red headed women, pale coloured, black eyed, and of a shril voice,

† *Fines Morif. part.3.cap.2.*
d *Bubequius. Sands.*
e *Ex amore & zelotypia sapientes insaniunt.*
f *Australes ne sacra quidem publica fieri patiuntur, nisi uterque sexus pariete medio dividatur: & quum in Angliam inquit legationis causâ profectus essem, audivi Mendozam legatum Hispaniarum dicentem turpe esse viros & fœminas in, &c*

g *Idea: mulieres præterquam quod sunt infidæ, suspicaces, inconstantes, infidiosæ, simulatrices, superstitiosæ, & si potentes, intolerabiles amore zelotypæ supra modum. Ovid 2. de art.*
h *Bartello.*

598 voice, are moſt ſubject to jealouſie.

High colour in a woman choler ſhewes,
Naught are they, peeviſh, proud, malicious;
But worſt of all red, ſhrill, and jealous.

Compariſons are odious, I neither parallell them with others, nor debaſe them any more: men and women are both bad, and too ſubject to this pernicious infirmity. It is moſt part a ſymptome and cauſe of Melancholy, as *Plater* and *Valeſcus* teach us: melancholy men are apt to be jealous, and jealous apt to be melancholy.

R. T.

Pale jealouſie, childe of inſatiate love,
Of heart-ſicke thoughts which melancholy bred,
A hell-tormenting feare, no faith can move,
By diſcontent with deadly poiſon fed;
With headleſſe youth and errour vainly led.
A mortall plague, a vertue-drowning flood,
A helliſh fire not quenched but with blood.

i *Lib. 2. num. 8. mulier otioſa facile præſumitur luxurioſa, & ſæpe zelotypa.*

If idleneſſe concurre with melancholy, ſuch perſons are moſt apt to be jealous, 'tis i *Neviſanus* note, *An idle woman is preſumed to be laſcivious, and often jealous. Mulier cum ſola cogitat, male cogitat:* And 'tis not unlikely, for they have no other buſineſſe to trouble their heads with.

More particular cauſes bee theſe which follow. Impotency firſt, when a man is not able of himſelfe to performe thoſe dues which he ought unto his wife: for though hee be an honeſt liver, hurt no man, yet *Trebius* the lawyer may make a queſtion, *an ſuum cuiq; tribuat*, whether he give every one their owne, and therefore when he takes notice of his wants, and perceives her to be more craving, clamorous, unſatiable and prone to luſt than is fit, hee beginnes preſently to ſuſpect that wherein he is defective, ſhe will ſatisfie her ſelfe, ſhee will be pleaſed by ſome other meanes. *Cornelius Gallus* hath elegantly expreſſed this humor in an Epigram to his *Lycoris*,

Iamque alios juvenes alioſque requirit amores,
Me vocat imbellem decrepitumque ſenem, &c.

For this cauſe is moſt evident in old men, that are cold and dry by nature, and married *ſucci plenis*, to young wanton wives, with old doting *Ianivere* in *Chaucer*, they begin to miſtruſt all is not well,

——ſhe was young and he was old,
And therefore he feared to be a Cuckold.

And how ſhould it otherwiſe be? Old age is a diſeaſe of it ſelfe, loathſome, full of ſuſpition and feare; when it is at beſt, unable, unfit for ſuch matters. k *Tam apta nuptiis quàm bruma meſſibus*, as welcome to a young woman as ſnow in harveſt, ſaith *Neviſanus*: *Et ſi capiſ juvenculam faciet tibi cornua*: Marry a luſty maide and ſhee will ſurely graft hornes on thy head. l *All women are ſlippery, often unfaithfull to their husbands,* (as *Æneas Sylvius epiſt.* 38. ſeconds him) *but to old men moſt trecherous*: they had rather *mortem amplexarier*, lye with a coarſe than ſuch a one: † *Oderunt illum pueri, contemnunt mulieres.* On the other ſide many men, ſaith *Hieronymus*, are ſuſpitious of their wives, m if they be lightly given, but old folkes above the reſt. In ſo much that ſhe did

k *Lib. 2. num. 4.*
l *Quum omnibus infidelis fœminæ, ſenibus infideliſſimæ.*
† *Mimnermus.*
m *Vix aliqua non impudica, & quam non ſuſpectam meretoquis habeat.*

not

not complaine without a cause in [n] *Apuleius* of an old bald, bedridden knave she had to her goodman. *Poore woman as I am, what shall I doe? I have an old grimme sire to my husband, as bald as a coot, as little, and as unable as a child*, a bedfull of bones, *hee keepes all the doores barred and locked upon me, woe is me what shall I doe?* Hee was jealous, and she made him a cuckold for keeping her up: Suspition without a cause, hard usage is able of it selfe to make a woman flye out, that was otherwise honest.

——† *pleraſque bonas tractatio pravas*
Eſſe facit,—— : bad usage aggravates the matter. *Nam quando mulieres cognoſcunt maritum hoc advertere, licentiùs peccant*, as [o] *Nevisanus* holds, when a woman thinks her husband watcheth her, shee will sooner offend, [p] *Liberiùs peccant & pudor omnis abeſt*, rough handling makes them worse: as the good wife of *Bathe* in *Chaucer* bragges,

In his owne greaſe I made him frie,
For anger and for very Iealouſie.

Of two extreames, this of hard usage is the worst. 'Tis a great fault (for some men are *uxorii*) to be too fond of their wives, to dote on them as [p] Senior *Deliro* on his *Fallace*, to bee too effeminate, or as some do, to be sick for their wives, breed children for them, and like the [q] *Tiberini* lye in for them, as some birds hatch egges by turnes, they doe all womens offices. *Cælius Rhodiginus ant.lect.lib.6.cap.* 24. makes mention of a fellow out of *Seneca*, [r] that was so besotted on his wife, he could not endure a moment out of her company, he wore her scarfe when he went abroad next his heart, and would never drink but in that cup she began first. We have many such fondlings that are their wives packhorses and slaves, (*nam grave malum uxor ſuperans virum ſuum*, as the Comical Poet hath it, ther's no greater miserie to a man than to let his wife domineir) to carry her muffe, dog, and fanne, let her weare the breeches, lay out, spend, and doe what shee will, goe and come, whither, when she will, they give consent.

Here take my muffe, and doe you heare good man;
Now give mee pearle, and carry you my fanne, &c.
——† *poſcit pallam, redimicula, inaures,*
Curre, quid hic ceſſas? vulgo vult illa videri,
Tu pete lecticas—— many brave and worthy men have trespassed in this kinde, *multos foràs claros, domeſtica hæc deſtruxit infamia*, and many noble Senators and souldiers (as * *Pliny* notes) have lost their honour, in being *uxorii*, so sottishly overruled by their wives; and therefore *Cato* in *Plutarch* made a bitter jest on his fellow Citizens, the *Romanes, we governe all the world abroad, and our wives at home rule us.* These offend in one extreame, but too hard and too severe are far more offensive on the other. As just a cause may be long absence of either party, when they must of necessity be much from home, as Lawyers, Physitians, Marriners, by their professions; or otherwise make frivolous, impertinent journeyes, tarry long abroad to no purpose, lye out, and are gadding still, upon small occasions, it must needs yeeld matter of suspition; when they use their wives unkindly in the meane time, & never tarry at home, it cannot chuse but ingender some such conceit.

[n] *Lib.5. de aur. aſino At ego miſera patre meo ſeniorem maritum nacta ſum, dein cucurbita calviorem & quovis puero pumiliorem, cunctam domum ſeriò et catenâ obditam cuſtodientem.*
† *Chaloner.*
[o] *Lib.4.n.80.*
[p] *Ovid. 2. de art. amandi.*

[p] Every man out of his humour.
[q] *Caleagninus Apol. Tiberini ab uxorum partu earum vices ſubeunt, ut aves per vices incubant, &c.*
[r] *Exiturus faſcia uxoris pectus alligabat, nec momento præſentia ejus carere poterat, potumque non hauriebat niſi præguſtatum labris ejus.*
† *Chaloner.*

* *Panegyr. Trajano.*

600

q *Vxor si cessas amare te cogitat*
Aut tete amari aut potare, aut animo obsequi,
Et tibi benè esse soli, quum sibi sit malè.
If thou be absent long, thy wife then thinks,
Th'art drunke at ease, or with some prettie minks,
'Tis well with thee, or else beloved of some,
Whil'st she poore soule doth fare full ill at home.

q Ter. Adelph. Act. 1. sce. 1.

Hippocrates the Physitian had a smacke of this disease; for when he was to goe from home as farre as *Abdera*, and some other remote cities of *Greece*, he writ to his friend *Dionysius* (if at least those r Epistles be his) s *to oversee his wife in his absence*, (as *Apollo* set a Raven to watch his *Coronis*) *although shee lived in his house with her father and mother, whom hee knew would have a care of her*; *yet that would not satisfie his jealousie, hee would have his speciall friend* Dionysius, *to dwell in his house with her, all the time of his peregrination, and to observe her behaviour, how shee carried her selfe in her husbands absence, and that shee did not lust after other men.* t *For a woman had need to have an overseer to keep her honest; they are bad by nature, and lightly given all, and if they bee not curbed in time, as an unpreyned tree, they will bee full of wild branches, and degenerate of a sudden.* Especially in their husbands absence; though one *Lucretia* were trusty, and one *Penelope*, yet *Clytemnestra* made *Agamemnon* cuckold; and no question there bee too many of her conditions. If their husbands tarry too long abroad upon unnecessary businesse, well they may suspect; or if they run one way, their wives at home will fly out another, *Quid pro quo*. Or if present, and give them not that content which they ought, u *Primum ingratæ, mox invisæ noctes quæ per somnum transiguntur*, they cannot endure to lye alone, or to fast long. x *Peter Godefridus* in his second booke of love, and sixt chapter, hath a story out of St *Anthonies* life, of a Gentleman, who by that good mans advise, would not meddle with his wife in the passion weeke, but for his paines shee set a paire of hornes on his head. Such another he hath out of *Abstemius*, one perswaded a new married man, y *to forbeare the three first nights, and he should all his life time after be fortunate in cattle*, but his impatient wife would not tarrie so long: well he might speed in cattle, but not in children. Such a tale hath *Heinsius* of an impotent and slack scholler, a meere student and a friend of his, that seeing by chance a fine damesel sing and dance, would needs marry her, the match was soone made, for hee was young and rich z *genis gratus, corpore glabellus, arte multiscius, & fortunâ opulentus*, like that *Apollo* in † *Apuleius*. The first night, having liberally taken his liquor (as in that countrey they do) my fine scholler was so fusled, that he no sooner was laid in bed, but he fell fast asleep, never waked till morning, and then much abashed, *purpureis formosa rosis cum Aurora ruberet*, when the faire morne with purple hue gan shine, hee made an excuse, I know not what, out of *Hippocrates Cous, &c.* and for that time it went currãt, but when as afterward he did not play the man as he should doe, shee fell in league with a good fellow, and whil'st hee

r *Fab. Calvo. Ravennate interprete.*
s *Dum rediero domum meam habitabis, & licet cum parentibus habitet hac meâ peregrinatione, eam tamẽ & ejus mores observabis, uti absentia viri sui probe degat, nec alios viros cogitet aut quærat.*
t *Fœmina semper custode eget qui se pudicam contineat, suapte enim natura nequitias insitas habet, quas nisi in dies comprimat, ut arbores stelones emittunt. &c.*
u *Heinsius.*
x *Uxor cujusdam nobilis quã debitum maritale sacro passionis hebdomada non obtineret, alterum adiit.*
y *Ne tribus prioribus noctibus rem haberet cum eâ, ut esset inpecoribus fortunatus, ab uxore mora impatiente &c.*
z *Totam noctem bene & pudicè nemini molestus dormiendo transegit, mane autem quum nullius conscius facinoris sibi esset: & inertiæ puderet, audisse se dicebat cum dolore calculi solere eam conflictari. Duo præcepta juris unâ nocte expressit, neminem læserat & honestè vixerat, sed au suum cuique reddidisset quæri poterat, Mutius opinor & Trebatius hoc negassent. lib. 1.*

sate

sate up late at his study about those Criticismes, mending some hard places in *Festus* or *Pollux*, came cold to bed, and would tell her stil what hee had done, shee did not much regard what he said, &c. [a] *Shee would have another matter mended much rather, which he did not perceive was corrupt:* thus he continued at his study late, shee at her sport, *alibi enim festivas noctes agitabat*, hateing all schollers for his sake, till at length hee beganne to suspect, and turned a little yellow, as well hee might; for it was his owne fault, and if men bee jealous in such cases ([b] as oft it falls out) the mends is in their owne hands, they must thanke themselves. Who will pittie them, saith *Neander*, or bee much offended with such wives, *si deceptæ prius viros decipiant, & cornutos reddant*, if they deceive those that cosened them first. A Lawyers wife in * *Aristænetus*, because her husband was negligent in his businesse, *quando lecto danda opera*, threatned to cornute him: and did not stick to tell *Philinna* one of her gossips as much, and that aloud for him to heare; *If he follow other mens matters and leave his owne, Ile have an Orator shall plead my cause*, I care not if hee know it.

[a] *Alterius loci emendationem serio optabat, quem corruptum esse ille non invenit.*

[b] Such another tale is in *Melanders de Ioco-seriis* his first tale.

* *Lib. 2. Ep. 3. Si pergit alienis negotiis operam dare sui negligent, erit alius mihi orator qui rem meam agat*

A fourth eminent cause of jealousie may bee this, when hee that is deformed, and as *Pindarus* of *Vulcan*, *sine gratiis natus*, hirsute, ragged yet vertuously given, will marry some fair nice peece, or light huswife, hee begins to misdoubt (as well hee may) shee doth not affect him. [c] *Lis est cum formâ magna pudicitia*, Beautie and honesty have ever been at oddes. *Abraham* was jealous of his wife because shee was faire; so was *Vulcan* of his *Venus*, when he made her creeking shooes, saith † *Philostratus, ne mœcharetur, sandalio scilicet deferente*, That he might hear by them when shee stirred, which *Mars indignè ferre*, * was not well pleased with. Good cause had *Vulcan* to doe as hee did, for she was no honester than shee should bee. Your fine faces have commonly this fault, and it is hard to finde, saith *Francis Philelphus* in an epistle to *Saxola* his friend, a rich man honest, a proper woman not proud or unchast. *Can she be fair and honest too?*

[c] *Ovid. rara est concordia formæ atque pudicitiæ*

† *Epist.*

* *Quod stridere ejus calceamentum.*

† *Hor. epist. 15.*

† *Sæpe etenim occuluit pictâ sese Hydra sub herbâ;*
Sub specie formæ, incauto se sæpè marito
Nequam animus vendit.

He that marries a wife that is snowt fair alone, let him look saith [d] *Barbarus* for no better successe than *Vulcan* had with *Venus*, or *Claudius* with *Messalina*. And 'tis impossible almost in such cases the wife should contain, or the good man not be jealous; for when he is so defective, weak, ill proportioned, unpleasing in those parts which women most affect, & she most absolutely fair and able on the other side, if shee bee not very vertuously given, how can she love him? and although she be not fair, yet if he admire her and thinke her so, in his conceit she is absolute, he holds it unpossible for any man living not to dote as he doth, to looke on her and not lust, not to covet, and if he be in company with her, not to lay seige to her honestie: or else out of a deepe apprehension of his infirmities, deformities, and other mens good parts, out of his own little worth and desert, he distrusts himself, (for what is jealousie but distrust) he suspects she cannot affect him, or be not so kinde and loving as she should, she certainly loves some other man better than himselfe.

[d] *De re uxoria lib. 1. cap. 5.*

[c] *Neviſanus lib. 4. num. 72.* Will have barrenneſſe to bee a maine cauſe of Iealouſie. If her husband cannot play the man, ſome other ſhal, they will leave no remedies unaſſaied, and thereupon the good man growes jealous, I could give an inſtance, but be it as it is.

[c] *Cum ſteriles ſunt, ex mutatione viri ſe putant concipere.*

I finde this reaſon given by ſome men, becauſe they have been formerly naught themſelves, they thinke they may be ſo ſerved by others, they turned up trumpe, before the Cards were ſhufled; they ſhall have therefore *legem talionis*, like for like.

[f] *Tibullus eleg. 6.*

[f] *Ipſe miſer docui, quo poſſet ludere pacto*
Cuſtodes, eheu nunc premor arte meâ, !
Wretch as I was, I taught her bad to bee,
And now mine owne ſly tricks are put upon mee.

Mala mens, malus animus, as the ſaying is, ill diſpoſitions cauſe ill ſuſpitions.

[g] *Withers Sat.*

[g] *There is none jealous I durſt pawne my life,*
But he that hath defil'd anothers wife,
And for that he himſelfe hath gone aſtray,
He ſtraightway thinks his wife will tread that way.

To theſe two above named cauſes, or incendiaries of this rage, I may very well annex thoſe circumſtances of time, place, perſons, by which it ebbes and flowes, the fewell of this furie, as [h] *Vives* truely obſerves; and ſuch like accidents or occaſions, proceeding from the parties themſelves, or others, which much aggravate and intend this ſuſpitious humour. For many men are ſo laſcivionſly given, either out of a depraved nature, or too much liberty, which they doe aſſume unto themſelves, by reaſon of their greatneſſe, in that they are noble men, (for *licentia peccandi, & multitudo peccantium* are great motives) though their owne wives bee never ſo faire, noble, vertuous, honeſt, wiſe, able and well given, they muſt have change.

[h] 3. *de Anima. Creſcit ac decreſcit zelotypia cum perſonu, locis, temporibus, negotiis.*

[i] *Marullus.*

[i] *Qui cùm legitimi jungunturfœdere lecti,*
Virtute egregiis, facieq; domoq; puellis,
Scorta tamen, fœdaſq; lupas in fornice quærunt,
Et per adulterium nova carpere gaudia tentant:
Who being match'd to wives moſt vertuous,
Noble, and faire, fly out laſcivious,

Quod licet ingratum eſt, that which is ordinary, is unpleaſant. *Nero* (ſaith *Tacitus*) abhorred *Octavia* his owne wife, a noble vertuous Lady, and loved *Acte* a baſe queane in reſpect. † *Cerinthus* rejected *Sulpitia*, a noble mans daughter, and courted a poore ſervant maide.

[†] *Tibullus Epig.*

——— *tantà eſt alienà in meſſe voluptas,*

for that [k] *ſtolne waters be more pleaſant*: or as *Vitellius* the Emperour was wont to ſay, *Iucundiores amores, qui cum periculo habentur*, like ſtolne Veniſon, ſtill the ſweeteſt is that love, which is moſt difficultly attained; they like better to hunt by ſtealth in another mans walke, then to have the faireſt courſe that may bee at game of their owne.

[k] *Prov. 9. 17.*

[l] *Propert. eleg. 2*

[l] *Aſpice ut in cœlo modò ſol modò luna miniſtret,*
Sic etiam nobis una puella parùm eſt.

As

As Sunne and Moone in Heaven change their course,
So they change loves though often to the worse:

Or that some faire object so forcibly moves them, they cannot contain themselves, bee it heard or seene they will bee at it. * *Nessus* the Centaure, was by agreement to carry *Hercules* and his wife over the river *Evenus*, no sooner had he set *Dianira* on the other side, but hee would have offered violence unto her, leaving *Hercules* to swimme over as he could; and though her husband was a spectator, yet would he not desist till *Hercules* with a poysoned arrow shot him to death. † *Neptune* saw by chance that *Thessalian Tyro*, *Eunippius* wife, he forthwith in the fury of his lust, counterfeited her husbands habit, and made him cuckold. *Tarquine* heard *Collatine* commend his wife, & was so far enraged, that in midst of the night to her he went. † *Theseus* stole *Ariadne*, *vi rapuit* that *Trazenian Anaxa*, *Antiope*, and now being old, *Helena* a girle not yet ready for an husband. Great men are most part thus affected all, as an horse they neigh, saith m *Jeremiah*, after their neighbours wives,

——— *ut visa pullus adhinnit equa*: And if they be in company with other women, though in their own wives presence, they must bee courting and dallying with them. *Iuno* in *Lucian* complaines of *Iupiter* that he was still kissing *Ganymede* before her face, which did not a little offend her: And besides hee was a counterfeit *Amphitryo*, a bull, a swan, a golden shower, and plaid many such bad pranks, too long, too shamefull to relate.

Or that they care little for their owne Ladies, and feare no Lawes, they dare freely keepe whores at their wives noses. 'Tis too frequent with noble men to be dishoneſt, *Pietas*, *probitas*, *fides*, *privata bona sunt*, as n he said long since, piety, chastity, and such like vertues are for privat men: not to be much looked after in great Courts: And which *Suetonius* of the good Princes of his time, they might be all engraven in one ring, wee may truely hold of chast potentates of our age. For great personages will familiarly run out in this kinde, and yeeld occasion of offence. o *Montaigne* in his essayes, gives instance in *Cæsar*, *Mahomet* the Turke, that sacked *Constantinople*, and *Ladislaus* King of *Naples*, that besieged *Florence*: great men, and great souldiers, are commonly great &c. *probatum est*, they are good doers. *Mars* and *Venus* are equally ballanced in their actions.

† *Militis in galea nidum fecère columbæ,*
Apparet Marti quam sit amica Venus.
A dove within a head-piece made her nest,
'Twixt *Mars* and *Venus* see an *interest*.

Especially if they be bald, for bald men have ever been suspitious (read more in *Aristotle. Sect.* 4. *prob*, 19.) as *Galba*, *Otho*, *Domitian*, and remarkable *Cæsar* amongst the rest. * *Vrbani servate uxores*, *mœchum calvum adducimus*, besides, this bald *Cæsar*, saith *Curio* in *Sueton*, was *omnium mulierum vir*; he made love to *Eunoe* Queene of *Mauritania*, to *Cleopatra*, to *Posthumia* wife to *Sergius Sulpitius*, to *Lollia* wife to *Gabinius*, to *Tertulla* of *Crassus*, and to *Mutia Pompei's* wife, and I know not how many besides: And well hee might, for if all bee true that I have

* *Ovid lib. 9. met. Pausanias Strabo, quum crevit imbribus hyemalibus. Dianeiram suscipit, Herculem vando sequi jubet.*

† *Lucian tom. 4.*

† *Plutarch.*

m *Cap. 5. 8.*

n *Seneca.*

o *Lib. 2. cap. 23*

† *Petronius Catal.*

* *Sueton.*

read, he had a licence to lye with whom he liſt. *Inter alios honores Cæſari decretos* (as *Sueton cap.* 52. *de Iulio*, and *Dion lib.*44. relate) *jus illi datum, cum quibuſcunq; fœminis ſe jungendi.* Every private Hiſtorie will yeeld ſuch varietie of inſtances: Otherwiſe good, wiſe, diſcreet men, vertuous and valiant, but too faulty in this. *Priamus* had 50 ſonnes, but 17 alone lawfully begotten. ᵖ *Philippus bonus* left 14 baſtards. *Laurence Medices* a good Prince and a wiſe, but, ſaith ᵠ *Machiavel*, prodigiouſly laſcivious. None ſo valiant as *Caſtruccius Caſtrucanus*, but as the ſaid Authour hath it, ʳ none ſo incontinent as he was. And 'tis not only predominant in *Grandies* this fault; but if you will take a great mans teſtimony, 'tis familiar with every baſe ſouldier in *France*, (and elſewhere I thinke) *This vice* (* ſaith mine Author) *is ſo common with us in* France, *that he is of no accompt, a meere coward, not worthy the name of a ſouldier, that is not a notorious whoremaſter.* In *Italy* hee is not a gentleman, that beſides his wife hath not a Courteſan and a miſtres. 'Tis no mervaile then, if poore women in ſuch caſes bee jealous, when they ſhall ſee themſelves manifeſtly neglected, contemned, loathed, unkindly uſed; their diſloyall husbands to entertaine others in their roomes, and many times to court Ladies to their faces; other mens wives to weare their jewels, how ſhall a poore woman in ſuch a caſe moderate her paſſion?

† *Quis tibi nunc Dido cernenti talia ſenſus?*

How on the other ſide ſhall a poore man containe himſelf from this ferall malady, when hee ſhall ſee ſo manifeſt ſignes of his wives inconſtancy? when as like *Milo's* wife, ſhee dotes upon every young man ſhe ſees, or as * *Martials Sota* —*deſerto ſequitur Clitum marito.* Though her husband be proper and tall, faire and lovely to behold, able to give contentment to any one woman, yet ſhe wil taſte of the forbidden fruit: *Iuvenal's Iberina* to an hair, ſhe is as well pleaſed with one eye, as one man. If a young gallant come by chance into her preſence, a *Faſtidious Brisk*, that can weare his cloathes well in faſhion, with a locke, gingling ſpurre, a feather, that can cringe, and withall complement, court a Gentlewoman, ſhee raves upon him, *O what a lovely proper man he was*, another *Hector*, an *Alexander*, a goodly man, a demigod, how ſweetly he carried himſelf, with how comely a grace, *ſic oculos, ſic ille manus, ſic ora ferebat*, how neatly hee did weare his cloathes,

† *Quam ſeſe ore ferens, quam forti pectore & armis,*

how bravely did he diſcourſe, ride, ſing and dance, &c. and then ſhee begins to loath her husband, *repugnans oſculatur*, to hate him and his filthie beard, his goatiſh complexion, as *Doris* ſaid of *Poliphemus*, † *Totus qui ſaniem, totus ut hircus olet*, he is a rammy fulſome fellow, a goblin faced fellow, he ſmels, he ſtinks,

Et capas ſimul alliumq; ructat —— *ſi quando ad thalamum, &c.* how like a dizard, a foole, an aſſe he looks, how like a clown hee behaves himſelfe, ᶠ ſhee will not come near him by her good will, but wholly rejects him, as *Venus* did her fuliginous *Vulcan*, at laſt,

Nec Deus hunc menſâ, Dea nec dignata cubili eſt.

So did *Lucretia* a Lady of *Sena*, after ſhee had but ſeene *Eurialus, in Eurialum*

ᵖ *Pontus Heuter vita ejus.*
ᵠ *Lib.*8. *Flor. hiſt Dux. omnium optimus & ſapientiſſimus ſed intra venerea prodigioſus.*
ʳ *Vita Caſtruccii. Idem uxores maritis abalienavit.*
* *Seſellius lib* 2 *de repub Gallorum. Ita nunc apud infimos obtinuit hoc vitium, ut nullius fere pretii ſit, et ignavus miles, qui non in ſcortatione maxime excellat, & adulterio.*
† *Virg. Æn.*4.
* *Epig.*9 *lib.*4.
† *Virg.*4. *Æn.*
† *Secundus ſyl.*
ᶠ *Æneas Silvius*

Eurialum tota ferebatur, domum reversa, &c. she would not hold her eies off him in his presence, 605

——— * *tantum egregio decus enitet ore.* * *Virg. 4. Æn.*

and in his absence could think of none but him, *odit virum*, she loathed her husband forthwith, might not abide him.

† *Et conjugalis negligens tori, viro*
Præsente, acerbo nauseat fastidio.
All against the Lawes of Matrimony,
She did abhorre her husbands *Phisnomy.*

† *S. Graco Simonides.*

and sought all opportunitie to see her sweet heart againe. Now when the good man shall observe his wife so lightly given, *to be so free and familiar with every gallant, her immodesty and wantonnesse* (as [t] *Camerarius* notes) it must needs yeeld matter of suspition to him, when shee still pranks up her selfe beyond her meanes and fortunes, makes impertinent journeyes, unnecessary visitations, staies out so long, with such and such companions, so frequently goes to plaies, maskes, feasts, and all publique meetings, shall use such immodest [u] gestures, free speeches, and withall shew some distast of her own husband; how can he chuse, though hee were another *Socrates*, but be suspitious, and instantly jealous? * *Socraticas tandem faciet transcendere metas*;

t *Cent. 2. ca. 38. Oper. subcis. mulierib. liberius & familiarius communicantib. cum omnibus licentia & immodestia, sinistri sermonis & suspitionis materiam vtro præbet.*

u *Voces liberæ oculorum colloquia, contractationes parum verecundæ, motus immodici, &c. Hensius.* * *Chaloner.*

More especially when he shall take notice of their more secreet and sly tricks, which to cornute their husbands they commonly use, (*dum ludis, ludos hæc te facit*) they pretend love, honour, chastity, and seeme to respect them before all men living, Saints in shew, so cunningly can they dissemble, they will not so much as look upon another man, in his presence, † so chast, so religious, and so devout, they cannot endure the name or sight of a queane, an harlot, out upon her! and in their outward carriage are most loving and officious, will kisse their husband, and hang about his neck, (deare husband, sweet husband) and with a composed countenance, salute him, especially when he comes home, or if hee goe from home, weep, sigh, lament, and take upon them to be sick and swoune, (like *Iocundo's* wife in [x] *Arioste*, when her husband was to depart) and yet arrant, &c. they care not for him,

† What is here said, is not prejudicial to honest women.

x *Lib. 28. fo. 13*

Aye me the thought (quoth she) makes mee so fraid,
That scarce the breath abideth in my brest,
Peace my sweet love and wife, Iocundo *said,*
And weeps as fast, and comforts her his best, &c.
All this might not asswage the womans paine,
Needs must I die before you come againe,
Nor how to keep my life I can devise,
The dolefull daies and nights I shall sustaine,
From meat my mouth, from sleep will keep myne eyes, &c.
That very night that went before the morrow,
That he had pointed surely to depart,
Iocundo's *wife was sick, and swoun'd for sorrow,*
Amid his armes, so heavie was her heart.

And yet for all these counterfeit teares and protestations, *Iocundo* comming backe in all haste for a Iewell he had forgot,

His

His chast and yoke-fellow he found
Yok't with a knave, all honesty neglected,
Th'adulterer sleeping verie sound,
Yet by his face was easily detected:
A beggars brat bred by him from his cradle,
And now was riding on his masters saddle.

Thus can they cunningly counterfeit, as [y] *Platina* describes their customes, *kisse their husbands whom they had rather see hanging on a Gallowes, and sweare they love him dearer than their owne lives, whose soule they would not ransome for their little dogges,*

——similis si permutatio detur,
Morte viri cupiunt animam servare catellæ.

Many of them seeme to be precise and holy forsooth, and will goe to such a [z] *Church*, to heare such a good man by all meanes, an excellent man, when 'tis for no other intent (as he follows it) then [z] *to see and to be seene, to observe what fashions are in use, to meet some Pander, Bawd, Monke, Frier, or to entise some good fellow.* For they perswade themselves, as [a] *Nevisanus* shewes, *That it is neither sinne nor shame to lye with a Lord or a parish Priest, if hee bee a proper man:* [b] *and though shee kneele often, and pray devoutly, 'tis* (saith *Platina*) *not for her husbands welfare, or childrens good, or any friend, but for her sweet-hearts returne, her Panders health.* If her husband would have her goe, shee faines her selfe sicke, [c] *Et simulat subitò condoluisse caput*: her head akes, and shee cannot stirre: but if her Paramour ask as much, she is for him in all seasons, at all houres of the night. [d] In the Kingdome of *Malabar*, and about *Goa* in the East Indies, the women are so subtile, that with a certaine drinke they give them, to drive away cares, as they say, [e] *they will make them sleepe for 24 houres, or so intoxicate them, that they can remember naught of that they saw done, or heard, and by washing of their feet, restore them againe, and so make their husbands cuckolds to their faces.* Some are ill disposed at all times, to all persons they like, others more wary to some few, at such and such seasons, as † *Angusta, Livia, non nisi plenâ navi vectorem tollebat.* But as hee said,

[f] *No pen could write, no tongue attaine to tell,*
By force of eloquence, or helpe of Art,
Of womens treacheries the hundreth part.

Both, to say truth, are often faulty, Men & Women give just occasions in this humour of discontent, aggravate and yeeld matter of suspition: but most part the chiefe causes proceed from other adventitious accidents and circumstances, though the parties be free, and both wel given themselves. The undiscreet carriage of some lascivious gallant (*& è contra* of some light woman) by his often frequenting of an house, bold unseemely gestures, may make a breach, & by his over familiarity, if he be inclined to yellownes, colour him quite out. If he be poore, basely borne, saith *Benedetto Varchi*, and otherwise unhandsome; hee suspects him the lesse; but if a proper man, such as was *Alcibiades* in *Greece*, and *Castruccius Castrucanus* in *Italy*, well descended, commendable for his good

y *Dial amor. Pendet fallax et blanda circa oscula mariti, quem in cruce si fieri posset, deosculari velit. Illius vitam charioremesse sua jurejurando affirmat: quem certe non redimere: anima catelli si posset.*

z *Adeunt templum ut rem divinam audiant, ut ipsæ simulant, sed vel ut Monachum fratrem, vel adulterum lingua, oculis, ad libidinem provocent.*

a *Lib. 4. num. 81 Ipsæ sibi persuadent, quod adulterium cũ Principe vel cum Præsule, non est pudor nec peccatum.*

b *Deum rogat, non pro salute mariti, filii, cognati vota suscipit, sed pro reditu mœchi si abest, pro valetudine tenuis si ægrotet.*

c *Tibullus.*

d *Gortardus Arthus descrip. Indiæ Orient. Linchoften.*

e *Garcias ab Horto hist. lib. 2 cap. 24. Daturã herbam vocat & describit. Tam proclives sunt ad venerẽ mulieres ut viros inebrient per 24 horas, liquore quodam, ut nihil videant, recordentur, at dormiant, & post lotionem pedum, ad se restituunt, &c. Ariosto.*

f *Lib 28. st. 75.*

good parts, he taketh on the more, and watcheth his doings. †*Theodosius* the Emperour gave his wife *Eudoxia* a golden apple when he was a suiter to her, which she long after bestowed upon a young Gallant in the Court, of her especiall acquaintance. The Emperor espying this apple in his hand, suspected forthwith, more than was, his wives dishonesty, banished him the Court, and from that day following, forbare to accompany her any more. * A rich merchant had a faire wife, according to his custome he went to travell, in his absence a good fellow tempted his wife, she denied him, yet he dying a little after, gave her a legacy for the love he bore her. At his returne her jealous husband because she had got more by land than hee had done at Sea, turned her away upon suspition.

† *Lipsius polit.*

* *Seneca lib. 2. controv. 8.*

Now when those other circumstances of time and place, opportunity and importunity shall concurre, what will they not effect?

Faire opportunitie can winne the coyest she that is,
So wisely he takes time, as hee'll be sure he will not misse:
Then he that loves her gamesome veane, and tempers toyes with art,
Brings love that swimmeth in her eyes to dive into her heart.

As at Playes, Masks, great feasts and banquets, one singles out his wife to dance, another courts her in his presence, a third tempts her, a fourth insinuates with a pleasing complement, a sweet smile, ingratiates himselfe with an amphibologicall speech, as that merry companion in the * Satyrist did to his *Glycerium*, *adsidens & interiorem palmam amabiliter concutiens*,

* *Bodicher. Sat.*

Quod meus hortus habet sumas impunè licebit,
Si dederis nobis quod tuus hortus habet, with many such, &c.

and then as he saith,

Chaucer.

She may no while in chastity abide,
That is assaid on every side.

For after a great feast, g *Vino sæpè suum nescit amica virum.* *Noah* (saith † *Hierome*) *shewed his nakednesse in his drunkennesse, which for six hundreth yeares he had covered in sobernesse. Lot* lay with his daughters in his drinke, as *Cyneras* with *Mirrha*,

g *Tibullus.*

† *Epist 85 ad Oceanum. Ad unius horæ ebrietatem nudat fœmora, quæ per sexcentos annos sobrietate contexerat.*

——— * *quid enim Venus ebria curat?*

* *Iuv. Sat. 13.*

The most continent may be overcome, or if otherwise they keepe bad company, they that are modest of themselves, and dare not offend, *confirmed by* h *others, grow impudent, and confident, and get an ill habit.*

h *Nihil audent primo, post ab aliis confirmatæ, audaces et confidentes sunt. Vbi semel verecundiæ limites transierint.*

* *Alia quæstus gratiâ matrimonium corrumpit,*
Alta peccans multas vult morbi habere socias.

Or if they dwell in suspected places; as in an infamous Inne, neere some Stewes, neere Monkes, Friers, *Nevisanus* addes, where bee many tempters and solliciters, idle persons that frequent their companies, it may give just cause of suspition. *Martial* of old enveighed against them, that counterfeited a disease to goe to the Bath, for so many times

* *Euripides.* † 1.63.

———*relicto*
Conjuge Penelope venit, abit Helene.

Æneas Sylvius puts in a caveat against Princes Courts, because there be *tot formosi juvenes qui promittunt*, so many brave suiters to tempt,

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†*De miser. Curialium. Autatium cum eâ inveniet, aut isse ad alium repetries*

ⁱ *Cap.18. de Virg.*

&c.† *If you leave her in such a place, you shall likely finde her in company you like not, either they come to her, or she is gone to them.* ⁱ *Kornmannus* makes a doubting jest in his lascivious Countrey, *Virginis illibata censeatur ne castitas ad quam frequenter accedant scholares?* And *Baldus* the Lawyer scoffes on, *quum scholaris, inquit, loquitur cum puellâ, non præsumitur ei dicere, pater noster,* When a Scholler talkes with a maid, or another mans wife in private, it is presumed he saith not a *Pater noster.* Or if I shall see a Monke or a Frier climbe up by a ladder at midnight into a Virgins or Widowes chamber window, I shall hardly thinke he then goes to administer the Sacraments, or to take her confession. These are the ordinary causes of jealousie, which are intended or remitted as the circumstances vary.

Memb. 2. Subsect. 1.

Symptomes of Iealousie, feare, sorrow, suspition, strange actions, gestures, outrages, locking up, oathes, trials, lawes, &c.

OF all passions, as I have already proved, Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard Jealousie is the greatest, as appeares by those prodigious Symptomes which it hath, and that it produceth. For besides *Feare* and *Sorrow*, which is common to all Melancholy, anxiety of minde, suspition, aggravation, restlesse thoughts, paleness, meagerness, neglect of businesse, and the like, these men are farther yet misaffected, and in an higher straine. 'Tis a more vehement passion, a more furious perturbation, a bitter paine, a fire, a pernicious curiosity, a gall corrupting the honey of our life, madness, vertigo, plague, hell, they are more than ordinarily disquieted, they lose *bonum pacis*, as * *Chrysostome* observes; and though they be rich, keepe sumptuous tables, bee nobly allyed, yet *miserrimi omnium sunt*, they are most miserable, they are more than ordinarily discontent, more sad, *nihil tristius*, more than ordinarily suspitious. Jealousie, saith ᵏ *Vives, begets unquietnesse in the minde, night and day: he hunts after every word he heares, every whisper, and amplifies it to himselfe* (as all melancholy men doe in other matters) *with a most injust calumny of others, he misinterprets every thing is said or done, most apt to mistake or misconster*, he pryes into every corner, follows close, observes to an haire. 'Tis proper to Jealousie so to doe,

Pale hag, infernall fury, pleasures smart,
Envies observer, prying in every part.

Besides those strange gestures of staring, frowning, grinning, rolling of eyes, menacing, gastly lookes, broken pace, interrupt, precipitate, halfe-turnes. He will sometimes sigh, weepe, sob for anger,

Nempe suos imbres etiam ista tonitrua fundunt,

sweare and bely, slander any man, curse, threaten, braule, scold, fight; and sometimes againe flatter, and speak faire, ask forgivenesse, kisse and coll, condemne his rashnesse and folly, vow, protest and sweare he will never doe so againe; and then eftsoones, impatient as he is, rave, roare, and

* *Hom. 38. in c. 27 Gen. Etsi magnis affluant divitiis, &c.*

ᵏ *3. de Anima. Omnes voces, auras, omn. susurros captat zelotypus, & amplificat apud se cum iniquissima de singulis calumnia. Maxime suspitiosi, & ad pejora credendum proclives.*

and lay about him like a mad man, thump her sides, drag her about perchance, drive her out of doores, send her home, hee will bee divorced forthwith, she is a whore, &c. by and by with all submisse complement intreat her faire, and bring her in againe, he loves her dearly, she is his sweet, most kinde and loving wife, he will not change, not leave her for a kingdome, so he continues off and on, as the toy takes him, the object moves him, but most part brauling, fretting, unquiet he is, accusing and suspecting not strangers only, but Brothers and Sisters, Father and Mother, neerest and dearest friends. He thinkes with those Italians,

Chi non tocca parentado,
Tocca mai e rado.

And through feare, conceives unto himselfe things almost incredible & impossible to be effected. As an Hearn when she fishes, still prying on all sides, or as a Cat doth a Mouse, his eye is never off hers, he glotes on him, on her, accurately observing on whom she lookes, who lookes at her, what she saith, doth, at dinner, at supper, sitting, walking, at home, abroad, he is the same, still enquiring, mādring, gazing, listning, affrighted with every small object; why did she smile, why did she pity him, commend him? why did she drinke twice to such a man? why did she offer to kisse, to dance? &c. a whore, a whore, an arrant whore. All this he confesseth in the Poet,

l *Omnia me terrent, timidus sum, ignosce timori,* l *propertius.*
Et miser in tunica suspicor esse virum.
Me lædit si multa tibi dabit oscula mater,
Me soror, & cum qua dormit amica simul.

Each thing affrights me, I doe feare,
Ah pardon me my feare,
I doubt a man is hid within
The cloathes that thou dost weare.

Is't not a man in womans arparel? is not some body in that great chest, or behinde the doore, or hangings, or in some of those barrels? May not a man steal in at the window with a ladder of ropes, or come down the chimney, have a false key, or get in when he is asleepe? If a Mouse doe but stirre, or the winde blow, a casement clatter, that's the villaine, there he is; by his good will no man shall see her, salute her, speak with her, shee shall not goe forth of his sight, so much as to doe her needs. m *Non ita bovem Argus, &c. Argus* did not so keep his Cow, that watch- m *Æneas Silvius.*
full dragon the golden fleece, or *Cerberus* the comming in of Hell, as he keepes his wife. If a dear friend or neere kinsman come as a guest to his house, to visit him, hee will never let him be out of his owne sight and company, lest peradventure, &c. If the necessity of his businesse bee such that he must goe from home, he doth either locke her up, or commit her with a deale of injunctions and protestations, to some trusty friends, him and her he sets and bribes to oversee; one servant is set in his absence to watch another, and al to observe his wife, and yet al this will not serve, though his businesse be very urgent, he will when he is halfe way, come back againe in all post hast, rise from supper, or at midnight, and be gone, and sometimes leaves his businesse undone, and as a

610 ſtranger court his owne wife in ſome diſguiſed habit. Though there be no danger at al, no cauſe of ſuſpition, ſhe live in ſuch a place, where *Meſſalina* her ſelfe could not be diſhoneſt if ſhe would, yet hee ſuſpects her as much as if ſhe were in a bawdy houſe, ſome Princes Court, or in a cõmon Inne, where al comers might have free acceſſe. He cals her on a ſudden all to naught, ſhe is a ſtrumpet, a light huswife, a bitch, an arrant whore. No perſwaſion, no proteſtation can divert this paſſion, nothing can eaſe him, ſecure or give him ſatisfaction. It is moſt ſtrange to report what outragious acts by men and women have beene committed in this kind, by women eſpecially, that will run after their husbands into all places and companies, as [n] *Iovianus Pontanus* wife did by him, follow him whitherſoever he went, it matters not, or upon what buſineſſe, raving like *Iuno* in the Tragœdy, miſcalling, curſing, ſwearing, and miſtruſting every one ſhe ſees. *Gomeſius* in his third booke of the life and deeds of *Francis Ximenius*, ſometime Archbiſhoppe of *Toledo*, hath a ſtrange ſtory of that incredible jealouſie of *Ioane* Queene of *Spaine*, wife to K. *Philip*, mother of *Ferdinand* and *Charles* the 5. Emperours; when her husband *Philip*, either for that he was tyred with his wifes jealouſie, or had ſome great buſineſſe, went into the Low-countries; ſhe was ſo impatient and melancholy upon his departure, that ſhe would ſcarce eat her meat, or converſe with any man; & though ſhe were with child, the ſeaſon of the yeare very bad, the winde againſt her, in all haſte ſhee would to ſea after him. Neither *Iſabella* her Queene mother, the Archbiſhop, or any other friend could perſwade her to the contrary, but ſhe would after him. When ſhe was now come into the Low-countries, & kindly entertained by her husband, ſhee could not containe her ſelfe, [o] *but in a rage ranne upon a yellow hair'd wench*, with whom ſhee ſuſpected her husband to bee nought, *cut off her haire, did beat her blacke and blew, and ſo dragged her about*. It is an ordinary thing for women in ſuch caſes to ſcrat the faces, ſlit the noſes of ſuch as they ſuſpect; as *Henry* the ſeconds importune *Iuno* did by *Roſamond* at *Woodſtock*: for ſhe complaines in a † moderne Poet, ſhe ſcarce ſpake,

But flies with eager fury to my face,
Offering me moſt unwomanly diſgrace.
Looke how a Tigreſſe, &c.
So fell ſhe on me in outragious wiſe,
As could Diſdaine and Iealouſie deviſe.

Or if it be ſo they dare not or cannot execute any ſuch tyrannicall injuſtice, they will miſcall, raile and revile, beare them deadly hate and malice, as [p] *Tacitus* obſerves, *The hatred of a jealous woman is inſeparable againſt ſuch as ſhe ſuſpects.*

* *Nulla vis flamma, tumidique venti*
Tanta, nec teli metuenda torti,
Quanta cùm conjux viduata tædis
Ardet & odit.

Windes, weapons, flames make not ſuch hurly burly,
As raving women turne all topſie turvy.

So did *Agrippina* by *Lollia*, and *Calphurnia* in the dayes of *Claudius*. But women

n *Ant. Dial.*

o *Rabie concepta, cæſariem abraſit puellæ; mirabiliter inſultans faciem vibicibus fœdavit*

† *Daniel.*

p *Annal. lib. 12 principiũ mulierũ zeloypæ eſt in alias mulieres quas ſuſpectas habet, odium inſeparabile.*

* *Seneca in Medea.*

women are sufficiently curbed in such cases, the rage of men is more eminent, and frequently put in practice. See but with what rigour those jealous husbands tyrannize over their poore wives. In *Greece*, *Spaine*, *Italy*, *Turkie*, *Africke*, *Asia*, and generally over all those hot countries, * *Mulieres vestræ terra vestra, arate sicut vultis*; *Mahomet* in his *Alcoran* gives this power to men, your wives are as your land, till them, use them, intreat them faire or foule, as you will your selves.

(† *Mecastor lege durâ vivunt mulieres,*) they locke them still in their houses, which are as so many prisons to them, will suffer no body to come at them, or their wives to be seene abroad,

——*nec campos liceat lustrare patentes.*

They must not so much as looke out. And if they bee great persons they have Eunuchs to keepe them, as the *Grand Seignior* among the *Turkes*, the *Sophies* of *Persia*, those *Tartarian Mogors*, and Kings of *China*. *Infantes masculos castrant innumeros ut regi serviant*, saith ¶ *Riccius*, *they geld innumerable infants* to this purpose, the King of ‡ *China maintaines* 10000 *Eunuches in his family to keepe his wives*. The *Xeriffes* of *Barbary* keepe their Curtezans in such strict manner, that if any man come but in sight of them he dies for it; and if they chance to see a man, and doe not instantly cry out, though from their windowes, they must bee put to death. The *Turkes* have I know not how many blacke deformed Eunuches (for the white serve for other ministeries) to this purpose sent commonly from *Ægypt*, deprived in their childhood of all their privities, and brought up in the *Seraglie* at *Constantinople* to keepe their wives; which are so penned up they may not conferre with any living man, or converse with younger women, have a Cucumber or Carret sent in to them for their diet, but sliced, for feare, &c. and so live and are left alone to their unchaste thoughts all the dayes of their lives. The vulgar sort of women, if at any time they come abroad, which is very seldome, to visite one another, or to goe to their Bathes, are so covered that no man can see them, as the matrons were in old *Rome*, *lectică aut sellâ tectâ vectæ*, so † *Dion* and *Seneca* record, *Velatæ totæ incedunt*, which ‡ *Alexander ab Alexandro* relates of the *Parthians lib.* 5. *cap.* 24. which with *Andreas Tiraquellus* his Commentator, I rather thinke should bee understood of *Persians*. I have not yet said all, they doe not onely locke them up, *sed & pudendis seras adhibent*: heare what *Bembus* relates *lib.* 6. of his *Venetian* Historie, of those inhabitants that dwell about *Quiloa* in *Africke*. *Lusitani, inquit, quorundam civitates adierunt, qui natis statim fœminis naturam consuunt, quoad urinæ exitus ne impediatur, easque quum adoleverint sic consutas in matrimonium collocant, ut sponsi prima cura sic conglutinatas puellæ oras ferro interscindere.* In some parts of *Greece* at this day, like those old *Iewes*, they will not beleeve their wives are honest, *nisi pannum menstruatum prima nocte videant*: our Countriman ‡ *Sandes* in his peregrination, saith it is severely observed in *Zazynthus*, or *Zante*, and *Leo Afer* in his time at *Fez* in *Africke*, *non credunt virginem esse nisi videant sanguineam mappam, si non, ad parentes pudore rejicitur.* Those sheets are publikely shewed by their parents, and kept as a signe

* *Alcoran capi Bonii interprete Ricardo præd. cap.* 8. *Consultationis.*

† *Plautus.*

¶ *Expedit. in Sinas l.* 3. *c.* 9.

‡ *Decem Eunuchorum millia numerantur in regia familia, qui servant uxores ejus.*

† *Lib* 57. *ep* 81.

‡ *Semotas à viris servant in interioribus ab eorum conspectu immunes.*

‡ *Lib.* 1. *fol.* 7.

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a signe of incorrupt virginity. The *Iewes* of old examined their maids *ex tenui membrana*, called *Hymen*, which *Laurentius* in his Anatomy, *Columbus lib.* 12.*cap.*16. *Capivaccius lib.*4.*cap* 11. *de uteri affectibus*, *Vincent. Alsarus Genuensis quæsit. med. cent.* 4. *Hieronymus Mercurialis consult. Ambros. Pareus*, *Iulius Cæsar Claudinus Respons.* 4. as that also *de* [u] *ruptura venarum ut sanguis fluat*, copiously confute 'tis no sufficient triall, they contend. And yet others againe defend it, *Gaspar Bartholinus Institut. Anat. lib.* 1.*cap.*31. *Pinæus* of *Paris*, *Albertus Magnus de secret. mulier. cap.* 9.& 10.&*c.* and think they speake too much in favour of women. [x] *Ludovicus Boncialus*, *lib.* 2.*cap.* 2. *muliebr. naturalem illam uteri labiorum constrictionem*, *in qua virginitatem consistere volunt*, *astringentibus medicinis fieri posse vendicat*, & *si defloratæ sint*, *astutæ* * *mulieres* (*inquit*) *nos fallunt in his. Idem Alsarius Crucius Genuensis iisdem ferè verbis. Idem Avicenna lib.* 3. *Fen.* 20. *tract.* 1.*cap* 47. † *Rhasis Continent. lib.* 24. *Rodericus à Castro de nat. mul. lib.* 1.*cap.*3. An old baudy nurse in † *Aristænetus*, (like that Spanish *Celestina*, † *quæ quinque mille virgines fecit mulieres*, *totidémque mulieres arte sua virgines*) when a faire maid of her acquaintance wept and made her moane to her, how shee had been deflowred, and now ready to be married, was afraid it would be perceived; comfortably replyed, *Noli vereri filia*, &*c. Feare not daughter*, *I'le teach thee a tricke to helpe it. Sed hæc extra callem.* To what end are all those Astrologicall questions, *an sit virgo*, *an sit casta*, *an sit mulier?* and such strange absurd trials in *Albertus Magnus*, *Bap. Porta*, *Mag. lib.*2.*cap.*21. in *Wecker lib.*5.*de secret.* by Stones, perfumes, to make them pisse, and confesse I know not what in their sleepe; some jealous braine was the first founder of them. And to what passion may we ascribe those severe laws against jealousie, *Num.* 5. 14. Adulterers *Deut.* *c.*22.*v.*22. as amongst the *Hebrewes*, amongst the *Ægyptians* (reade [y] *Bohemus l.*1.*c.*5.*de mor. gen.* of the *Carthaginians*, *cap.*6. of *Turkes*, *l.* 2. *cap.* 11.) amongst the *Athenians* of old, *Italians* at this day, wherein they are to be severely punished, cut in peeces, burned, *vivi-comburio*, buried alive, with severall expurgations, &c. are they not as so many symptomes of incredible jealousie? wee may say the same of those vestall virgins that fetched water in a Sive, as *Tatia* did in *Rome*, *anno ab urb. condita* 800. before the Senators, and * *Æmilia*, *virgo innocens*, that ran over hot irons, as *Emma*, *Edward* the *Confessors* mother did, the King himselfe being a spectator, with the like. We reade in *Nicephorus* that *Chunegunda* the wife of *Henricus Bavarus* Emperour, suspected of adultery, *insimulata adulterii per ignitos vomeres illæsa transiit*, trod upon red hot coulters, and had no harme: such another story we finde in *Regino lib.*2. In *Aventinus* and *Sigonius* of *Charles* the third & his wife *Richarda*, *An.* 887. that was so purged with hot irons. *Pausanias* saith that he was once an eie-witnesse of such a miracle at *Diana's* temple, a maid without any harm at all walked upon burning coales. *Pius secund.* in his description of *Europe*, *c.* 46. relates as much, that it was commonly practised at *Diana's* Temple, for women to go barefoot over hot coales, to try their honesties; *Plinius*, *Solinus*, and many writers make mention of [z] *Feronias* Temple, and *Dionysius Halicarnassæus*, *l.* 3. of *Memnons* statue, which were

[u] *Diruptiones hymenis sæpe fiunt à propriis digitis vel ab aliis instrumentis.*

[x] *Idem Rhasis Arab. cont.*

† *Qui et Pharmacum prescribit decetque.*

* *Ita clausæ pharmacis ut non possint coitum exercere.*

† *Epist.*6. *Mercero Inter.*

† *Barthius. Ludus illi temerata tum pudicitia florem mentitis machinis pro integro vendere. Ego docebo te, qui mulier ante nuptias sponso te probes virginem.*

[y] *Qui mulierē violasset virilia excecabant, & mille virgas dabant.*

* *Dion. Halic.*

[z] *Viridi gaudens Feroniæ Virg.*

were used to this purpose. *Tatius lib. 6.* of *Pan* his Cave, (much like old S^t. *Wilfrides* needle in *Yorkshire*) wherein they did use to try maids, [a] whether they were honest: when *Leucippe* went in, *suavissimus exaudiri sonus cœpit. Austin. de civ. Dei lib.* 10. *c.* 16. relates many such examples, all which *Lavater de spectr. part.* 1. *cap.* 19. contends to bee done by the illusion of Devils; though *Thomas quæst. 6. de potentiâ, &c.* ascribe it to good Angels. Some, saith [b] *Austin*, compell their wives to sweare they be honest, as if perjury were a lesser sinne than adultery; [c] some consult Oracles, as *Pharus* that blinde King of *Ægypt*. Others reward, as those old *Romanes* used to doe; If a woman were contented with one man, *Coronâ pudicitiæ donabatur*, she had a crowne of chastity bestowed on her. When all this will not serve, saith *Alexander Gaguinus, cap.* 5. *descript. Muscoviæ*, the *Muscovites*, if they suspect their wives, will beat them till they confesse, and if that will not availe, like those wilde *Irish*, bee divorced at their pleasures, or else knocke them on the heads, as the old † *Gaules* have done in former ages. Of this tyranny of Jealousie reade more in *Parthenius Erot. cap.* 10. *Camerarius cap.* 53. *hor. subcis. & cent.* 2. *cap.* 34. *Cælias Epistles, Tho. Chaloner de repub. Ang. lib.* 9. *Arioste lib.* 31 *staffe* 1. *Felix Platerus observat. lib.* 1. *&c.*

a *Ismene* was so tried by *Dianas* Well, in which maids did swimme, unchast were drowned, *Eustathius lib.* 8.

b *Contra mendac. ad confess.* 21. *cap.*

c *Pharus Ægypti rex captus oculis per decennium, oracultum consuluit de uxoris pudicitia. Herod. Euterp.*

† *Cæsar lib.* 6. *de bello Gall. vitæ necisque in uxores habuerunt potestatem.*

Memb. 3.

Prognostickes of Iealousie, Despaire, Madnesse, to make away themselves and others.

THose which are jealous most part, if they be not otherwise relieved, [d] *proceed from suspition to hatred, from hatred to frenzie, madnesse, injurie, murder and despaire.*

[e] *A plague by whose most damnable effect,*
Divers in deepe despaire to dye have sought,
By which a man to madnesse neere is brought,
As well with causelesse as with just suspect.

In their madnes many times, saith [f] *Vives*, they make away themselves and others. Which induceth *Cyprian* to call it *Fœcundam & multiplicem perniciem, fontem cladium & seminarium delictorum*, a fruitfull mischiefe, the seminary of offences, and fountaine of murders. Tragicall examples are too common in this kind, both new and old, in all ages, as of * *Cephalus* and *Procris*, [g] *Pharus* of *Ægypt*, *Tereus*, *Atreus*, and *Thyestes*. [h] *Alexander Pharus* was murdered of his wife, *ob pellicatûs suspitionẽ*, *Tully* saith. *Antoninus Verus* was so made away by *Lucilla*, *Demetrius* the son of *Antigonus*, and *Nicanor*, by their wives. *Hercules* poisoned by *Deianira* [i] *Cæcinna* murdered by *Vespasian*, *Iustina* a *Romane* Lady by her husband. [k] *Amestris*, *Xerxes* wife, because she found her husbands cloake in *Masista* his house, *cut off* Masista *his wives paps, and gave them to the dogges, sliced her besides, and cut off her eares, lips, tongue, and slit the nose of* Artaynta *her daughter*. Our late writers are full of such outrages.

d *Animi dolores & zelotypia fiducius perseverent dementes reddunt. Acak. comment. in par. art. Galeni.*

e *Arioste lib.* 31 *staff.* 6.

f 3. *de anima, c.* 3. *de zelotyp. transit in rabiẽ & odium, & sibi & aliis violentas sæpe manus injiciunt.*

* *Higinus cap.* 189. *Ovid. &c.*

g *Pharus Ægypti rex de cæcitate oraculum consulẽt. visum ei rediturum accepit, si oculos abluisset lotio mulieris quæ aliorum virorum esset expers, uxoris urinam expertus nihil profecit, et aliarum frustra eas omnes (eâ excepta per quam curatus fuit) unum in locum coactas concremavit. Herod. Euterp.*

h *Offic. lib.* 2.

i *Aurelius Victor.*

k *Herod. lib.* 9. *in Caliope. Masista uxorem excarnificat, mammillas præscindit, easque canibus abjicit, filiæ nares præscidit, labra, linguam, &c.*

[l] *Paulus*

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[l] *Paulus Æmilius* in his History of *France*, hath a Tragicall story of *Chilpericus* the first his death, made away by *Ferdegunde* his Queene. In a jealous humour he came from hunting, and stole behinde his wife, as she was dressing and combing her head in the sunne, gave her a familiar touch with his wand, which she mistaking for her lover said, *Ah* Landre, *a good Knight should strike before, and not behinde*: but when she saw her selfe betrayed by his presence, she instantly took order to make him away. *Hierome Osorius* in the eleventh booke of the deeds of *Emanuel* King of *Portugall*, to this effect hath a tragicall narration of one *Ferdinandus Chalderia*, that wounded *Gotherinus* a noble countriman of his at *Goa* in the East Indies, [m] *and cut off one of his legges, for that hee looked as hee thought too familiarly upon his wife, which was afterwards a cause of many quarrels, and much bloodshed. Guianerius cap. 36. de ægritud. matr.* speakes of a silly jealous fellow, that seeing his childe new borne included in a kell, thought sure a [n] *Franciscan that used to come to his house, was the father of it, it was so like the Friers Coule, and thereupon threatned the Frier to kill him*: *Fulgosus* of a woman in *Narbone* that cut off her husbands privities in the night, because she thought he plaid false with her. The story of [o] *Ionuses Bassa*, and faire *Manto* his wife, is well knowne to such as have read the *Turkish History*, and that of *Ioane* of *Spaine*, of which I treated in my former section. Her jealousie, saith *Gomesius*, was cause of both their deaths: King *Philip* died for griefe a little after, as [p] *Martian* his Physitian gave it out, *and she for her part after a melancholy discontented life, mispent in lurking-holes and corners, made an end of her miseries. Fælix Plater* in the first booke of his observations, hath many such instances, of a Physitian of his acquaintance, [q] *that was first mad through jealousie, and afterwards desperate*: of a Merchant [r] *that killed his wife in the same humour, and after precipitated himselfe*: Of a Doctor of law that cut off his mans nose: of a Painters wife in *Basil Anno* 1600, that was mother of nine children, and had beene 27 yeares married, yet afterwards jealous, and so impatient that shee became desperate, and would neither eate nor drinke in her owne house, for feare her husband should poison her. 'Tis a common signe this, for when once the humours are stirred, and the imagination misaffected, it will vary it selfe in divers formes, and many such absurd symptomes will accompany, even madnesse it selfe. *Skenkius observat. lib. 4. cap. de Vter.* hath an example of a jealous woman that by this meanes had many fits of the Mother: and in his first booke of some that through jealousie ran mad: of a Baker that gelded himselfe to try his wives honesty, &c. Such examples are too common.

l *Lib. 1. Dum formæ curandæ intenta capillũ in sole pectet, à marito per lusum leviter percussa furtim superveniente virga. Risu subortomi Landrice dixit, frontem vir fortis pete, &c. Maritò conspecto attonita, cũ Landrico mox in ejus mortem, conspirat, et statim inter venandum efficit.*

m *Qui Goæ uxorem habent Goterinũ principem quendam virum quod uxori suæ oculos adjecisset ingenti vulnere deformavit in facie et tibiam abscidit unde mutuæ cædes.*

n *Eo quod infans natus involutus esset panniculo credebat eum filiũ fratris Francisci, &c.*

p *Zelotypia reginæ regis mortem acceleravit paulo post, ut Martianus medicus mihi retulit. Illa autem atra bile inde exagitata in latebras se subducens præ ægritudine animi reliquum tempus consumpsit.*

q *A zelotypia redactus ad insaniam & desperationem.*

r *Vxorem interemit, inde desperabundus ex altose præcipitavit.*

MEMB.

Memb. 4. Subsect. 1.

Cure of Iealousie: by avoiding occasions, not to be idle: of good counsell: to contemne it, not to watch or locke them up: to dissemble it, &c.

AS of all other melancholie, some doubt whether this malady may be cured or no, they thinke 'tis like the [f] Gout, or *Suitzers*, whom we commonly call *Wallownes*, those hired souldiers, if once they take possession of a Castle, they can never be got out.

[f] *Tollere nodosam nescit medicina podagram.*

Qui timet ut sua sit, ne quis sibi subtrahat illam,
Ille Machaonia vix ope salvus erit.

[t] *This is that cruell wound against whose smart,*
No liquors force prevailes, or any plaister,
No skill of starres, no depth of Magick art,
Devised by that great clearke Zoroaster,
A wound that so infects the soule and heart,
As all our sense and reason it doth master;
A wound whose pange and torment is so durable,
As it may rightly called be incureable.

[t] *Ariosto lib. 23. staff. 5.*

Yet what I have formerly said of other Melancholy, I will say againe, it may be cured or mitigated at least by some contrary passion; good counsell and perswasion, if it be withstood in the beginning, maturely resisted, *and as those ancients hold,* [u] *the nayles of it be pared before they grow too long.* No better meanes to resist or repell it then by avoiding idlenesse, to be still seriously busied about some matters of importance, to drive out those vaine fears, foolish fantasies and irksome suspitions out of his head, and then to be perswaded by his judicious friends, to give ear to their good counsel and advice, and wisely to consider, how much he discredits himselfe, his friends, dishonours his children, disgraceth his family, publisheth his shame, and as a trumpetor of his own misery, divulgeth, macerates, grieves himselfe and others; what an argument of weaknesse it is, how absurd a thing in its own nature, how ridiculous, how brutish a passion, how sottish, how odious, for as [†] *Hierome* well hath it, *Odium sui facit, & ipse novissimè sibi odio est*, others hate him, and at last hee hates himselfe for it; how harebraine, a disease mad and furious. If he will but heare them speake, no doubt hee may bee cured. [x] *Ioane* Queene of *Spaine*, of whom I have formerly spoken, under pretence of changing aire, was sent to *Complutum*, or *Alcada de las Heneras*, where *Ximenius* the Archbishop of *Toledo* then lived, that by his good counsell (as for the present, he was) shee might be eased. [y] *For a disease of the soule, if concealed, tortures and overturnes it, and by no physicke can sooner be removed then by a discreet mans comfortable speeches.* I will not here insert any consolatory sentences to this purpose, or forestall any mans invention, but leave it every one to dilate and amplifie as hee shall think fit in his owne judgement:

[u] *Veteres maturè scadent ungues amoris esse radendos, priusquam producant se nimis.*

[†] *In Iovinianum*

[x] *Gomesius lib. 3. de reb gestis Ximenii.*

[y] *Vrit enim præcordia ægritudo animi compressa, & in angustias adducta mentem subvertit, nec ulla medicamine facilius erigitur, quam cordati hominis sermone.*

616 let him advise with *Siracides cap. 9. 1. Be not jealous over the wife of thy bosome*; read that comfortable and pithie speech to this purpose of *Ximenius* in the author himself, as it is recorded by *Gomesius*; consult with *Chaloner lib. 9. de repub. Anglor*; or *Celia* in her Epistles, &c. Only this I will adde, that if it be considered aright, which causeth this jealous passion, be it just or unjust, whether with or without cause, true or false, it ought not so hainously to be taken; 'tis no such reall or capitall matter, that it should make so deep a wound. 'Tis a blow that hurts not, an insensible smart, grounded many times upon false suspition alone, and so fostered by a sinister conceit. If she be not dishoneſt, hee troubles and macerates himself without a cause; or put case which is the worst, he be a cuckold, it cannot be helped, the more he stirres in it, the more he aggravates his owne misery. How much better were it in such a case to dissemble or contemne it? why should that be feared which cannot bee redressed, *multæ tandem deposuerunt* (saith [z] *Vives*) *quum flecti maritos non posse vident*, many women when they see there is no remedy, have been pacified; and shall men be more jealous then women? 'Tis some comfort in such a case to have companions,

Solamen miseris socios habuisse doloris;

Who can say he is free? Who can assure himself he is not one *de præterito*, or secure himself *de futuro*? If it were his case alone it were hard; but being as it is almost a common calamity, 'tis not so grievously to be taken. If a man have a locke, which every mans key will open, as well as his owne, why should hee thinke to keepe it private to himself? In some countries they make nothing of it, *ne nobiles quidem*, saith [a] *Leo Afer*, in manie parts of *Africke* (if shee bee past fourteene) ther's not a Noble man that marries a maid, or that hath a chast wife; 'tis so common, as the Moone gives hornes once a moneth to the world, doe they to their husbands at least. And 'tis most part true which that *Caledonian* Lady, [b] *Argetocoxus* a *British* Prince his wife, told *Iulia Augusta*, when she tooke her up for dishonesty, *Wee Brittaines are naught at least with some few choice men of the better sort, but you Romanes lye with every base knave, you are a company of common whores. Severus* the Emperour in his time made lawes for the restraint of this vice; and as [c] *Dion Nicæus* relates in his life, *tria millia mœchorum*, three thousand cuckold makers, or *naturæ monetam adulterantes*, as *Philo* cals them, false coyners, and clippers of natures mony, were summoned into the Court at once. And yet, *Non omnem molitor quæ fluit unda videt*, the Miller sees not all the water that goes by his mill: no doubt but as in our daies, these were of the commonalty all, the great ones were not so much as called in question for it. [d] *Martials* Epigram I suppose might have been generally applied in those licencious times, *Omnia solus habes, &c.* thy goods, lands, mony, wits are thine owne, *Vxorem sed habes Candidecum populo*; but neighbour *Candidus* your wife is common: Husband and Cuckold in that age it seemes were reciprocall termes; the Emperors themselves did weare *Actæons* badge; how many *Cæsars* might I reckon up together, & what a catalogue of cornuted Kings & Princes in every story? *Agamemnon, Menelaus, Philippus* of *Greece, Ptolomeus* of *Ægypt, Lucullus,*

z 3. *De anima.*
a *Lib. 3.*
b *Argetocoxi Caledoni Reguli uxor, Iuliæ Augustæ cum ipsam morderet quod inhoneste versaretur, respondet nos cum optimis viris consuetudinem habemus. vos Romanas autem oculis passim homines constuprant.*
c *Leges de mœchis fecit, ex civibus plures in jus vocati.*
d *L. 3. Epig. 26.*

Lucullus, Cæsar, Pompeius, Cato, Augustus, Antonius, Antoninus, &c. that wore faire plumes of Bulls feathers in their crestes. The bravest souldiers & most heroical spirits could not avoid it. They have been active and passive in this businesse, they have either given or taken hornes. [e] King *Arthur* whom we call one of the nine worthies, for all his great valour was unworthily served by *Mardred* one of his Round table knights, and *Guithera*, or *Helena Alba* his faire wife, as *Leland* interprets it, was an arrant honest woman. *Parcerem libenter* (saith mine † author) *Heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret*, I could willingly winke at a faire Ladies faultes, but that I am bound by the lawes of history to tell the truth: against his will, God knowes, did hee write it, and so doe I repeat it. I speake not of our times all this while, we have good, honest, vertuous men and women, whom fame, zeale, fear of God, religion and superstition containes, and yet for all that, we have too many knights of this order, so dubbed by their wives, many good women abused by dissolute husbands. In some places, & such persons you may as soone injoyne them to carry water in a Sive, as to keepe themselves honest. What shall a man doe now in such a case? What remedy is to be had, how shall he be eased? By suing a divorce, that is hard to be affected, *si non castè tamen cautè*, they carry the matter so cunningly, that though it be as common as Simony, as cleare and as manifest as the nose in a mans face, yet it cannot bee evidently proved; or they likely taken in the fact, they will have a knave *Gallus* to watch, or with that *Roman* † *Sulpitia*, all made fast and sure,

Ne se Cadurcis destitutam fasciis,
Nudam Caleno concumbentem videat.

She wil hardly be surprised by her husband, be he never so wary. Much better then to put it up, the more hee strives in it, the more he shall divulge his owne shame; make a vertue of necessity, and conceale it. Yea but the world takes notice of it, 'tis in every mans mouth, let them talke their pleasure, of whom speak they not in this sence? From the highest to the lowest they are thus censured all, there is no remedy then but patience. It may be 'tis his own fault, and he hath no reason to complaine, 'tis *quid pro quo*, she is bad, he is worse, [f] *Bethinke thy selfe, hast thou not done as much for some of thy neighbours, why dost thou require that of thy wife, which thou wilt not performe thy selfe.* Thou rangest like a *Towne Bull*, [g] *why art thou so incensed if she tread awry?*

[h] *Be it that some woman breake chast wedlockes lawes,*
And leaves her husband and becomes unchast,
Yet commonly it is not without cause,
Shee sees her man in sinne her goods to waste,
Shee feeles that hee his love from her withdrawes,
And hath on some perhaps lesse worthy plac't,
Who strikes with sword, the scabbard them may strike,
And sure love craveth love, like asketh like.

Ea semper studebit, saith [i] *Nevisanus*, *pares reddere vices*, shee will quit it if she can. And therefore as well adviseth *Siracides, cap. 9. 1. teach her not an evill lesson against thy selfe*, which as *Iansenius, Lyranus*, on this

e *Asser, Arthuri, parcerem libentur heroinarum læsæ majestati, si non historiæ veritas aurem vellicaret. Leland.*

† *Lelandus asserit Arthuri,*

† *Epigram.*

f *Cogita an sic aliis tu unquam feceris an hoc tibi nunc fieri dignum sit, severmalis, indulgens tibi, cur ab uxore exigis quod non ipse præstas? Plutar.*

g *Vaga libidine cum ipse quovis vapiorts, cur si vel modicum aberret ipsa, insanias.*

h *Arioſto li. 28. ſtaſſe 80.*

i *Sylvæ nupt. l. 4. num. 72.*

618 text and *Carthusianus* interpret, is no otherwise to bee understood then that she doe thee not a mischiefe. I doe not excuse her in accusing thee, but if both be naught, mend thy selfe first; for as the old saying is, A good husband makes a good wife.

Yea but thou replyest, 'Tis not the like reason betwixt man and woman, through her fault my children are bastards, I may not endure it. [k] *Sit amarulenta, sit imperiosa, prodiga, &c.* Let her scold, brawle, and spend I care not, *modò sit casta*, so shee be honest, I could easily beare it, but this I cannot, I may not, I will not, my faith, my fame, mine eye must not be touched, as the diverbe is,

Non patitur tactum fama, fides, oculus,

I say the same of my wife, touch all, use all, take all but this. I acknowledge that of *Seneca* to be true, *Nullius boni jucunda possessio sine socio*, there is no sweet content in the possession of any good thing without a companion, this only excepted, I say, *This*. And why this? Even this which thou so much abhorrest, it may be for thy progenies good, [l] better be any mans son then thine, to be begot of base *Irus*, poore *Seius*, or mean *Meuius*, the towne swine heards, a shepheards sonne, and well is hee, that like *Hercules* hee hath any two fathers, for thou thy selfe hast peradventure more diseases then an horse, more infirmities of body and minde, a cankerd soule, crabbed conditions, make the worst of it, as it is *vulnus insanabile, sic vulnus insensibile*, as it is incurable, so it is insensible. But art thou sure it is so?

† *Mart.* ——† *res agit ille tuas?* doth he so indeed? It may be thou art over suspitious, and without a cause as some are, if it bee *octimestris partus*, borne at eight months, or like him, and him they fondly suspect he got it; if she speake or laugh familiarly with such or such men, then presently she is naught with them; such is thy weakenesse: Wheras charity, or a well disposed minde, would interpret all unto the best. S. *Francis* by chance seeing a Frier familiarly kissing another mans wife, was so farre from misconceiving it, that hee presently kneeled downe and thanked God there was so much charity left: but they on the other side will ascribe nothing to naturall causes, indulge nothing to familiarity, mutuall societie, friendship, but out of a sinister suspition, presently locke them close, watch them, thinking by those meanes to prevent all such inconveniences, that's the way to help it; whereas by such trickes they doe aggravate the mischiefe. 'Tis but in vaine to watch that which will away.

[m] *Nec custodiri si velit ulla potest,*
Nec mentem servare potes, licet omnia serves,
Omnibus exclusis, intus adulter erit.

None can be kept resisting for her part;
Though body bee kept close, within her heart
Advoutrie lurkes, to exclude it ther's no art.

Argus with an hundred eyes cannot keep her, *& hunc unus sapè fefellit amor*, as in [n] *Ariosto*.

If all our hearts were eyes, yet sure they said
We husbands of our wives should be betraied.

k *Lemnius lib. 4. Cap 13. de occult nat. mir.*

l *Optimum bene nasci.*

m *Ovid. amor. lib. 3 eleg. 4.*

n *Lib. 4 fol. 72.*

Hierome

Hierome holds, *Vxor impudica servari non potest, pudica non debet, infida custos castitatis est necessitas*, to what end is all your custody? A dishonest woman cannot be kept, an honest woman ought not to be kept, necessitie is a keeper not to be trusted. *Difficile custoditur, quod plures amant*; That which many covet can hardlie be preserved, as [o] *Salisburiensis* thinkes. I am of *Æneas Silvius* minde, [*] *Those jealous Italians doe very ill to locke up their wives, for women are of such a disposition, they will most covet that which is denyed most, and offend least when they have free liberty to trespasse.* It is in vaine to locke her up if she be dishonest; *& tyrannicum imperium*, as our great Mr *Aristotle* cals it, too tyrannicall a taske, most unfit: For when she perceives her husband observes her and suspects, *liberiùs peccat*, saith [p] *Nevisanus*. [q] *Toxica zelotypo dedit uxor mœcha marito*, she is exasperated, seeks by all meanes to vindicat her selfe, and will therefore offend, because shee is unjustly suspected. The best course then is to let them have their owne wills, give them free libertie, without any keeping.

In vaine our friends from this doe us dehort,
For beauty will bee where is most resort.

If she be honest as *Lucretia* to *Collatinus*, *Laodamia* to *Protesilaus*, *Penelope* to her *Vlisses*, she will so continue her honour, good name, credit,

Penelope conjux semper Vlissis ero;

And as *Phocias* wife in † *Plutarch*, called her husband, *her wealth, treasure, world, joy, delight, orbe and spheare*, she will hers. The vow she made unto her good man, love, vertue, religion, zeal, are better keepers then all those lockes, Eunuches, prisons, she will not be moved.

[r] *At mihi vel tellus optem priùs ima dehiscat,*
Aut pater omnipotens adigat me fulmine ad umbras,
Pallentes umbras Erebi, noctemq; profundam,
Ante pudor, quam te violem, aut tua jura resolvam.
First I desire the earth to swallow mee,
Before I violate mine honesty,
Or thunder from above drive me to hell,
With those pale ghosts, and ugly night to dwell.

Shee is resolv'd with *Dido* to bee chast, though her husband bee false, she will bee true: and as *Octavia* writ to her *Anthony*;

† *These wals that here doe keepe me out of sight,*
Shall keep mee all unspotted unto thee,
And testifie that I will doe thee right,
Ile never staine thine house, though thou shame mee.

Turne her loose to all those *Tarquines* and *Satyrs*, she will not be tempted. In the time of *Valence* the Emperour, saith † St *Austin*, one *Archidamus* a Consul of *Antioch*, offered an hundreth pound of gold to a faire young wife, and besides to set her husband free, who was then *sub gravissima custodiâ*, a darke prisoner, *pro unius noctis Concubitu*, but the chast matron would not accept of it. [s] When one commended *Theana's* fine arme to his fellows, shee tooke him up short, *Sir, 'tis not common*; shee is wholly reserved to her husband. [t] *Bilia* had an old man to her spouse, and his breath stunke, so that no body could abide

o *Policrat lib. 8 c. 11. De amor.*
* *Eurial. & Lucret. qui uxores occludunt, meo judicio minus utiliter faciunt, sunt enim eo ingenio mulieres ut id potissimum cupiant, quod maxime denegatur, si liberas habent habenas, minus delinquunt, frustra seram adhibes, si non sit sponte casta.*
p *Quando cognoscunt maritos hoc advertere,*
q *Ausonius.*
† *Opes suas, mundum suum, thesaurum suum, &c.*
r *Virg. Æn.*
† *Daniel.*
† *1 de serm. d. in monte ros. 16*
s *O quam formosus lacertus hic, quidam inquit ad æquales conversus, at illa publicus, inquit non est.*
t *Bilia Dinutum virum senem habuit & spiritum fœtidum habentem, quem quum quidam exprobrasset, &c.*

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it abroad, *comming home one day, he reprehended his wife, because she did not tell him of it: she vowed unto him she had told him, but that she thought every mans breath had beene as strong as his.* [u] *Tigranes* and *Armena* his Ladie, were invited to supper by King *Cyrus*, when they came home, *Tigranes* asked his wife, how she liked *Cyrus*, and what shee did especiallie commend in him; *she swore she did not observe him; when hee replyed againe, what then shee did observe, whom shee looked on? She made answer, her husband, that said he would dye for her sake.* Such are the properties and conditions of good women, and if she be well given, shee will so carrie her selfe; if otherwise she be naught, use all the meanes thou canst, she will be naught. *Non deest animus sed corruptor*, shee hath so manie lies, excuses, as an hare hath muses, tricks, Panders, Bawds, shifts to deceave, 'tis to no purpose to keepe her up, or to reclaime her by hard usage. Faire meanes peradventure may doe somewhat.

[x] *Obsequio vinces aptiùs ipse tuo.* Men and women are both in a predicament in this behalfe, so sooner wonne, and better pacified. *Duci volunt non cogi*, though she be as arrant a scold as *Xantippe*, as cruel as *Medea*, as clamorous as *Hecuba*, as lustfull as *Messalina*, by such meanes (if at all) she may be reformed. Many patient [y] *Grizels* by their obsequiousnesse in this kind, have reclaimed their husbands from their wandring lusts. In *Nova Francia* and *Turkie* (as *Lea Rahel*, and *Sarah* did to *Abraham* and *Iacob*) they bring their faireſt damsels to their husbands beds; *Livia* seconded the lustfull appetites of *Augustus*, *Stratonice* wife to King *Diotarus* did not only bring *Electra* a fair maid, to her goodmans bed, but brought up the children begot on her, as careful as if they had been her owne. *Tertius Æmilius* wife, *Cornelia's* mother, perceaving her husbands intemperance, *rem dissimulavit*, made much of the maid, and would take no notice of it. A new married man, when a pickthanke friend of his, to curry favour, had shewed him his wife familiar in private with a young gallant, courting and dallying, &c. Tush said he, let him do his worst, I dare trust my wife, though I dare not trust him. The best remedie then is by fair means, if that will not take place to dissemble it as I say, or turne it off with a jest: hear *Gueverra's* advise in this case, *vel joco excipies, vel silentio eludes*; for if you take exceptions at every thing your wife doth, *Solomons* wisdome, *Hercules* valour, *Homers* learning, *Socrates* patience, *Argus* vigilancie will not serve turne. Therefore *Minus malum*, [z] a lesse mischiefe *Nevisanus* holds, *dissimulare* to be [a] *Cunarum emptor*, a buyer of cradles, as the proverb is; then to be too solicitous. [b] *A good fellow when his wife was brought to bed before her time, bought halfe a dozen of Cradles before hand for so many children, as if his wife should continue to beare children at every two months.* [c] *Pertinax* the Emperour, when one told him a Fidler was too familiar with his Empresse, made no reckoning of it. And when that *Macedonian Philip* was upbraided with his wives dishonesty; *cum tot victor regnorum ac populorum esset, &c.* a Conquerour of Kingdomes could not tame his wife, (for shee thrust him out at doores) he made a jest of it. *Sapientes portant cornua in pectore, stulti in fronte*, saith *Nevisanus*, wise men beare their hornes in their hearts, fooles of their foreheads. *Eumenes* King of *Pergamus*,

u *Numquid tibi, Armena, Tigranes videbatur esse pulcher? & illum, inquit, adepol &c. Xenop. Cyropæd. l. 3.*

x *Ovid.*

y Read *Petrarchs* tale of patient *Grizell* in *Chaucer.*

z *Sil. nup. lib. 4. num. 80.*

a *Erasmus.*

b *Quum accepisset uxorem peperisse secundo à nuptiis mense, cunas quinas vel senas coemit ut si forte uxor singulis bimenstruum pareret.*

c *Iulius Capitol. vita ejus: quum palam Citharædus uxorem diligeret, minime curiosus fuit,*

Pergamus was at deadly feud with *Perseus* of *Macedonia*, in so much that *Perseus* hearing of a journy he was to take to *Delphus*, * let a company of souldiers to intercept him in his passage; they did it accordingly, and as they supposed left him stoned to death. The newes of this fact was brought instantly to *Pergamus*; *Attalus*, *Eumenes* brother proclaimed himselfe King forthwith, tooke possession of the crowne, and married *Stratonice* the Queen. But by and by when contrary newes was brought, that King *Eumenes* was alive, and now comming to the citie, he laid by his crowne, left his wife, as a private man went to meet him, and congratulate his returne. *Eumenes* though hee knew all particulars passed, yet dissembling the matter, kindly embraced his brother, and tooke his wife into his favour againe, as if no such matter had been heard of or done. *Iocundo* in *Arioſto*, found his wife in bed with a knave, both asleep, went his waies, and would not so much as wake them, much lesse reprove them for it. [d] An honest fellow finding in like sort his wife had plaid false at tables, and borne a man too many, drew his dagger, and swore if he had not beene his very friend, hee would have kill'd him. Another hearing one had done that for him, which no man desires to bee done by a deputy, followed in a rage with his sword drawne, and having overtaken him, laid adultery to his charge; the offender hotly pursued, confessed it was true; with which confession hee was satisfied, & so left him, swearing that if he had denyed it he would not have put it up. How much better is it to do thus, then to macerate himself, impatiently to rave and rage, to enter an Action (as *Arnoldus Tilius* did in the court of *Tholouse*, against *Martin Guerre* his fellow souldier, for that he counterfeited his habit, and was too familiar with his wife) so to divulge his owne shame, and to remaine for ever a Cuckold on record; how much better be *Cornelius Tacitus*, than *Publius Cornutus*, to contemne in such cases, or take no notice of it, *Melius sic errare, quam Zelotypiæ curis*, saith *Erasmus*, *se conficere*, better be a wittall and put it up, then to trouble himselfe to no purpose. And though he will not *omnibus dormire* be an asse, as he is an oxe, yet to winke at it as many doe, is not amisse at some times, in some cases, to some parties, if it bee for his commodity, or some great mans sake, his Land Lord, Patron, benefactor, (as *Calbas* the Roman saith † *Plutarch* did by *Mecenas*, and *Phayllus* of *Argos* did by King *Philip*, when hee promised him an office on that condition he might lye with his wife) and so to let it passe:

——† *pol me haud pœnitet,*
Scilicet boni dimidium dividere cum Iove,

it never troubles me, said *Amphitrio*, to be cornuted by *Iupiter*; let it not molest thee then, be friends with her;

Tu cum Alcmenâ uxore antiquam in gratiam
Redi——

let it I say make no breach of love betwixt you. Howsoever the best way is to contemne it, which [d] *Henry* the second King of *France* advised a courtier of his, jealous of his wife, and complaining of her unchastnesse, to reject it, and comfort himselfe; for he that suspects his wives incontinencie, and feares the Popes curse, shall never live a merry houre, or sleep a quiet night: no remedy

* *Disposuit armatos qui ipsum interficerēt: bi-protenus mandatum exequentes, &c. Ille & rex declaratur, & Stratonicem quæ fratri nupserat, uxorem ducit, sed postquam audivit fratrem vivere, &c, Attalum comiter accepit, prīstinamque uxorem complexus, magno honore apud se habuit.*

d *S. Iohn Harringtons notes in 28 book of Arioſto.*

† *Amator. dial.*

† *Plautus scen. ult. Amphit.*

Idem.

d *T. Daniel conjurat. French.*

622 medy but patience. When all is done according to that counsell of [e] *Nevisanus, si vitium uxoris corrigi non potest, ferendum est:* If it may not be helped, it must be endured. *Date veniam & sustinete taciti,* 'tis *Sophocles* advise, keep it to thy self, and which *Chrysostome* calls *palæstram philosophiæ, & domesticum Gymnasium,* a schoole of Philosophy, put it up. There is no other cure, but time to weare it out, *Injuriarum remedium est oblivio,* as if they had drunk a draught of *Lethe* in *Trophonius* denne: To conclude, age will bereave her of it, *dies dolorem minuit,* time and patience must end it.

[e] *Li. 4 num. 80.*

[f] R. T.

[f] *The minds affections Patience will appease,*
It passions kills, and healeth each disease.

Subsect. 2.

By prevention before, or after marriage, Plato's communitie, marry a Curtesan, Philters, Stewes, to marry one equall in yeares, fortunes, of a good family, education, good place, to use them well, &c.

OF such medicines as conduce to the cure of this malady, I have sufficiently treated; there be some good remedies remaining, by way of prevention, precautions, or admonitions, which if rightly practised, may doe much good. *Plato* in his commonwealth, to prevent this mischiefe belike, would have all things common, wives and children all as one: and which *Cæsar* in his commentaries observed of those old *Britaines,* that first inhabited this land, they had ten or twelve wives allotted to such a family, or promiscuously to be used by so many men, not one to one, as with us, or foure five or sixe to one, as in *Turkie.* The [g] *Nicholaites,* a Sect that sprung, saith *Austin,* from *Nicholas* the Deacon, would have women indifferent, and the cause of this filthie sect, was *Nicholas* the Deacons jealousie, for which when he was condemned, to purge himself of his offence, he broched his heresie, that it was lawful to lie with one anothers wives, and for any man to lie with his: like to those * Anabaptists in *Munster,* that would consort with other mens wives as the spirit moved them: or as [h] *Mahomet* the seducing prophet, would needs use women as he list himselfe, to beget prophets, 250 their *Alcoran* saith were in love with him. Amongst the old *Carthaginians,* as [i] *Bohemus* relates out of *Sabellicus,* the king of the countrey lay with the bride the first night, and once in a year they went promiscuously altogether. *Munster Cosmog. lib. 3. cap. 497.* ascribes the beginning of this brutish custome (injustly) to one *Picardus* a Frenchman, that invented a new sect of *Adamites,* to goe naked as *Adam* did, and to use promiscuous Venery at set times. When the Priest repeated that of *Genesis, Increase and multiply,* out * went the candles in the place where they met, *and without all respect of age, persons, conditions, catch that catch may, every man tooke her came next, &c.* some fasten this on those ancient *Bohemians* and *Russians:*

[g] *Lib. de hæres. Quum de relo culparetur, purgandi se causa permissse fertur ut ea qui vellet uteretur, quod ejus facili in sectam turpissimam versum est, qua placet usus indifferens fœminarum.*

* *Sleiden. Com.*

[h] *Alcoran.*

[i] *De mor. gent. lib. 1. cap. 6. Nuptur æ regi devirginandæ exhibentur.*

* *Lumina extinguebantur, nec personæ & ætatis habita reverentia, in quam quisque per tenebras incidit, mulierem cognoscit.*

Russians: †others on the inhabitants of *Mambrium*, in the *Lucerne* valley in *Pedemont*; and as I read it was practised in *Scotland* amongst Christians themselves, untill King *Malcomes* time, the King or the Lord of the towne had their maidenheads. In some parts of k *India* in our age, and those l *Islanders*,[m] as amongst the *Babylonians* of old, they will prostitute their wives and daughters (which *Chalcocondila* a *Greeke* moderne writer, for want of better intelligence, puts upon us *Britaines*) to such travellers or sea-faring men as come amongst them by chance, to shew how far they were from this ferall vice of jealousie, and how little they esteemed it. The Kings of *Calecut*, as † *Lod. Vertomannus* relates, will not touch their wives, till one of their *Biarmi* or high priests have laine first with them, to sanctifie their wombes. But those *Esai* and *Montanists*, two strange sects of old, were in another extreme, they would not marry at all, or have any society with women,[n] *because of their intemperance they held them all to be naught*. *Nevisanus* the Lawyer, *lib. 4. num. 33. syl. nupt.* would have him that is inclined to this malady, to prevent the worst, marry a queane, *Capiens meretricem, hoc habet saltem boni, quòd non decipitur, quia scit eam sic esse, quod non contingit aliis.* A fornicator in † *Seneca* constuprated two wenches in a night, for satisfaction the one desired to hang him, the other to marry him. [o] *Hierome* king of *Syracuse* in *Sicily*, espoused himselfe to *Pitho*, keeper of the Stewes; and *Ptolomy* tooke *Thais* a common whore to be his wife, had two sonnes, *Leontiscus* and *Lagus* by her, and one daughter *Irene*: 'tis therefore no such unlikely thing. [p] A Citizen of *Eugubine* gelded himselfe to try his wives honesty, and to be freed from jealousie; so did a Baker in [q] *Basil*, to the same intent. But of all other presidents in this kind, that of [r] *Combalus* is most memorable: who to prevent his masters suspition, for he was a beautifull young man, and sent by *Seleucus* his Lord and King, with *Stratonice* the Queene to conduct her into *Syria*, fearing the worst, gelded himselfe before he went, and left his genitals behinde him in a box sealed up. His mistris by the way fell in love with him, but he not yeelding to her, was accused to *Seleucus* of incontinency, (as that *Bellerophon* was in like case, falsely traduced by *Sthenobia*, to King *Prætus* her husband, *cum non posset ad coitum inducere*) and that by her, and was therefore at his comming home cast into prison: the day of hearing appointed, he was sufficiently cleared and acquitted by shewing his privities, which to the admiration of the beholders he had formerly cut off. The *Lydians* used to geld women whom they suspected, saith *Leonicus var. hist. lib. 3. cap. 59.* as well as men. To this purpose [s] Saint *Francis*, because he used to confesse women in private, to prevent suspition, and prove himselfe a maide, stripped himselfe before the Bishop of *Assise* and others: and Frier *Leonard* for the same cause went through *Viterbium* in *Italy*, without any garments.

Our Pseudocatholikes, to helpe these inconveniences which proceed from Jealousie, to keepe themselves and their wives honest, make severe Lawes against adultery, present death, and withall fornication a

† *Leander Albertus. Flagitioso ritu cunctæ in ædem convenientes post impuram concionem, extinctis luminibus in venerem ruunt.*

k *Lod. Vertomannus navig. lib. 6 ca. 8. et Marcus Polus lib. 1. cap. 46. Uxores viatoribus prostituunt.*

l *Dithmarus, Bleskenius, ut Agetas Aristoni pulcherimam uxorem habens prostituit.*

m *Herodot. in Erato. Mulieres Babylonicæ cum hospite permiscentur ob argentum quod post Veneri sacrum. Bohemus lib. 2. cap.*

† *Navigat. lib. 5. cap. 4 prius eorum non init, quam à digniore sacerdote nova nupta defloratà sit.*

n *Bohemus lib. 2. cap. 3. Ideo nubere nollent ob mulierum intemperantiam, nullam servare viro fidem putabant.*

o *Stephanus præfat. Herod. Alius è lupanari meretricem, Pitho dictam, in uxorem duxit Ptolomæus; Thaidem nobile scortum dixit, & ex ea duos filios suscipit, &c.*

p *Poggius Florent.*

q *Felix Platter.*

r *Plutarch. Lucian, Salmut. Tit. 2. de porcellanis cum in Panciro l. de nov. repert. & Plutarchus è l. confor. Bonavent. c. 6. vit. Francisci.*

s *Stephanus*

624 veniall sin, as a sinke to convey that furious and swift stream of concupiscence, they appoint and permit stewes, those punks and pleasant sinners, the more to secure their wives in all populous cities, for they hold them as necessary as Churches; and howsoever unlawfull, yet to avoid a greater mischiefe, to be tolerated in policy, as usury, for the hardnesse of mens hearts, and for this end they have whole Colledges of Curtesans in their Townes and Cities. Of * *Cato's* minde belike, that would have his servants (*cum ancillis congredi coitus causa, definito ære, ut graviora facinora evitaret, cæteris interim interdicens*) familiar with some such feminine creatures, to avoid worse mischiefes in his house, and made allowance for it. They hold it unpossible for idle persons, young, rich, and lusty, so many servants, Monkes, Friers, to live honest, too tyrannicall a burden to compell them to be chast, and most unfit to suffer poore men, younger brothers and souldiers at all to marry; as those diseased persons, votaries, priests, servants. Therefore as well to keep and ease the one as the other, they tolerate and winke at these kind of Brothell houses and Stewes. Many probable arguments they have to prove the lawfulnesse, the necessity, and a toleration of them, as of usury, and without question in policy they are not to bee contradicted: but altogether in Religion. Others prescribe philters, spels, charmes to keepe men and women honest. † *Mulier ut alienum virum non admittat præter suum: Accipe fel hirci, & adipem, & exsicca, calefiat in oleo, &c. & non alium præter te amabit. In Alexi, Porta, &c. plura invenies, & multò his absurdiora, uti & in Rhasi, ne mulier virum admittat, & maritum solum diligat, &c.* But these are most part Pagan, impious, irreligious, absurd, and ridiculous devices.

* *Plutarch. vit. ejus.*

† *Wecker. lib. 7. secret.*

The best meanes to avoid these and like inconveniences, are to take away the causes and occasions. To this purpose [a] *Varro* writ *Satyram Menippeam*, but it is lost. [b] *Patritius* prescribes foure rules to be observed in chusing of a wife (which who so will may read) *Fonseca* the Spaniard in his 45. *c. Amphitheat. Amoris*, sets downe six speciall cautions for men, foure for women; *Sam. Neander* out of *Shonbernerus*, five for men, five for women; *Anthony Guivarra*, many good lessons; [c] *Cleobulus* two alone, others otherwise; as first to make a good choice in mariage, to invite *Christ* to their wedding, and which * Saint *Ambrose* adviseth, *Deum conjugii præsidem habere*, and to pray to him for her, (*A Domino enim datur uxor prudens, Prov.* 19.) not to be too rash and precipitate in his election, to runne upon the first hee meets, or dote on every stout faire piece he sees, but to choose her as much by his cares as eyes, to be well advised whom he takes, of what age, &c. and cautelous in his proceeding. An old man should not marry a young woman, or a young woman an old man,

[a] *citatur à Gellio.*
[b] *Lib. 4. Tit. 4. de instit. reipub. de officio mariti.*
[c] *Ne cum eâ blande nimis agas, ne objurgas præsentibus extraneis.*
* *Epist. 70.*

† *Ovid.* † *Quàm malè inæquales veniunt ad aratra juvenci;*

such matches must needs minister a perpetuall cause of suspition, and be distastfull to each other.

† *Alciat. emb. 116.* † *Noctua ut in tumulis, super atque cadavera bubo,*
Talis apud Sophoclem nostra puella sedet.

Night-crowes on tombs, Owle sits on carcasse dead,

So lyes a wench with *Sophocles* in bed.

For *Sophocles*, as [u] *Athenæus* describes him, was a very old man, as cold as *January*, a bedfellow of bones, and doted yet upon *Archippe* a yong Curtesan, than which nothing can be more odious. * *Senex maritus uxori Iuveni ingratus est*, an old man is a most unwelcome guest to a young wench, unable, unfit:

† *Amplexus suos fugiunt puellæ,*
Omnis horret amor, Venusque Hymenque.

And as in like case a good fellow that had but a pecke of corne weekly to grinde, yet would needs build a new mill for it, found his error eftsoones, for either he must let his mill lye waste, pull it quite down, or let others grinde at it. So these men, &c.

Seneca therefore disallows all such unseasonable matches, *habent enim maledicti locum crebræ nuptiæ.* And as † *Tully* farther inveighes, 'tis *unfit for any, but ugly and filthie in old age. Turpe senilis amor*, one of the three things * God hateth. *Plutarch* in his booke *contra Coleten*, railes downeright at such kinde of mariages, which are attempted by old men, *qui jam corpore impotenti, & à voluptatibus deserti, peccant animo*, and makes a question whether in some cases it bee tolerable at least for such a man to marry,

——qui venerem affectat sine viribus,

that is now past those venerous exercises, *as a gelded man lies with a virgin and sighes, Ecclus* 30.20. and now complaines with him in *Petronius, funerata est hæc pars jam, quæ fuit olim Achillea*, he is quite done,

* *Vixit puellâ nuper idoneus,*
Et militavit non sine gloriâ.

But the question is whether he may delight himselfe as those *Priapeian* Popes, which in their decrepit age lay commonly between two wenches every night, *contactu formosarum, & contrectatione, num adhuc gaudeat*; and as many doting Syres still doe to their owne shame, their childrens undoing, and their families confusion; hee abhors it, *tanquam ab agresto & furioso domino fugiendum*, It must be avoided as a bedlam master, and not obeyed. *Alecto——*

Ipsa faces præfert nubentibus, & malus Hymen
Triste ululat,——

the divell himselfe makes such matches. [x] *Levinus Lemnius* reckons up three things which generally disturbe the peace of marriage: the first is when they marry intempestive or unseasonably, *as many mortall men marry precipitately and inconsiderately, when they are effeate and old*; *The second when they marry unequally for fortunes and birth*: *the third, when a sicke impotent person weds one that is sound, novæ nuptæ spes frustratur*: Many dislikes instantly follow. Many doting dizards, it may not be denyed, as *Plutarch* confesseth, [y] *recreate themselves with such obsolete, unseasonable and filthie remedies* (so he cals them) *with a remembrance of their former pleasures, against nature they stirre up their dead flesh*: but an old lecher is abominable, *mulier tertiò nubens*, [z] *Nevisanus* holds, *præsumitur lubrica & inconstans*, a woman that marries a third time, may be presumed to be no honester than she should. Of them both, thus *Ambrose* concludes in

u *Deipnosoph. l. 3 cap. 12.*
* *Euripides.*
† *Pontanus bidarum lib. 1.*
† *Offic. lib. Luxuria cum omni ætati turpis, tùm senectuti fœdissima.*
* *Eccles. 25.2.* An old man that dotes, &c.
* *Hor. lib. 3. ode 26.*
x *Cap. 54. instit. ad optimam vitam maxima mortalium pars, præcipitanter et inconsideratè nubit, idque ea ætate quæ minùm apta est, quum senex adolescentulæ, sanus morbidæ, dives pauperi, &c.*
y *Absoleto, intempestivo, turpi remedio fatentur se utire cordatione pristinarum voluptatum se recreant & adversante naturâ, pollinctam carnem & enectam excitant.*
z *Lib. 2. nu. 25.*

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his comment upon *Luke*, [a] *they that are coupled together, not to get children, but to satisfie their lust, are not husbands but fornicators*, with whom S. *Austin* consents: matrimony without hope of children, *non matrimonium, sed concubium dici debet*, is not a wedding but a jumbling or coupling together. In a word (except they wed for mutuall society, help and comfort one of another, in which respects though † *Tiberius* deny it, without question old folkes may well marry) for sometimes a man hath most need of a wife, according to *Puccius*, when hee hath no need of a wife, otherwise it is most odious, when an old *Acheronticke* dizard, that hath one foot in his grave, *à silicernium*, shall flicker after a lusty young wench that is blithe and bonny,

a *Qui vero non procreandæ prolis, sed explendæ libidinis causa sibi invicem copulantur non tam conjuges quam fornicari habentur.*

† *Lex Papia. Sueton. Claud. c.23.*

——[c] *salaciorque*
Verno passere, & albulis columbis. What can be more detestable?
[b] *Tu cano capite amas senex nequissime*
Iam plenus ætatis, animáque fœtidâ,
Senex hircosus tu osculare mulierem?
Vtine adiens vomitum potiùs excuties.
Thou old goat, hoary lecher, naughty man,
With stinking breath, art thou in love?
Must thou be slavering? she spewes to see
Thy filthy face, it doth so move.

c *Pontanus biarum lib. 1.*

b *Plautus mercator.*

Yet as some will, it is much more tolerable for an old man to marry a young woman (our *Ladies* match they call it) for *cras erit mulier*, as he said in *Tully*, *Cato* the *Roman*, *Critobulus* in † *Xenophon*, * *Tyraquellus* of late, *Iulius Scaliger, &c.* and many famous presidents we have in that kinde, but not *è contra*: 'tis not held fit for an ancient woman to match with a young man. For as *Varro* wil, *Anus dum ludit morti delitias facit*, 'tis *Charons* match betweene * *Cascus* and *Casca*, and the divill himselfe is surely well pleased with it. And therefore as the Poet inveighes, thou old *Vetustina* bed-ridden queane, that art now skin and bones,

† *Symposio.*

* *Vide Thuani historiam.*

* *Calabect. ver. poetarum.*

Cui tres capilli, quatuórque sunt dentes,
Pectus cicadæ, crusculumque formicæ,
Rugosiorem quæ geris stolâ frontem,
Et aranearum cassibus pares mammas.
That hast three haires, foure teeth, a brest
Like grashopper, an emmets crest,
A skinne more rugged than thy coat,
And dugges like spiders web to boot.

c *Martial. lib. 3. 62. Epig.*

Must thou marry a youth againe? And yet *ducentas ire nuptum post mortes amant*: howsoever it is, as *Apuleius* gives out of his *Meroe*, *congressus annosus, pestilens, abhorrendus*, a pestilent match, abominable, and not to be endured. In such case how can they otherwise choose but be jealous, how should they agree one with another? This inequality is not in yeares onely, but in birth, fortunes, conditions, and all good qualities,

Lib. 1. miles.

* *Si qua voles aptè nubere, nube pari,* 'Tis my counsell, saith *Anthony Guiverra*, to chuse such a one. *Civis Civem ducat, Nobilis Nobilem*, let a citizen match with a citizen, a gentleman with a gentle-

* *Ovid.*

woman;

woman; he that obserues not this precept (saith he) *non generum sed malum Genium, non nurum sed Furiam, non vitæ Comitem, sed litis fomitem, domi habebit*, in stead of a faire wife shall have a fury, for a fit son in law a meere feind, &c. examples are too frequent.

Another maine caution fit to bee obserued, is this, that though they be equall in years, birth, fortunes, and other conditions, yet they do not omit vertue and good education, which *Musonius* and *Antipater* so much inculcate in *Stobeus*;

† *Dos est magna parentum*
Virtus, & metuens alterius viri
Certo fœdere castitas.

If as *Plutarch* adviseth, one must eat *modium salis*, a bushell of salt with him, before he chuse his friend, what care should be had in chusing a wife, his second selfe, how sollicitous should he be to know her qualities and behaviour; and when he is assured of them, not to prefer birth, fortune, beauty, before bringing up, and good conditions. [c] *Coquage* god of Cuckolds, as one merrily said, accompanies the goddesse Iealousie, both follow the faireſt, by *Iupiters* appointment, and they sacrifice to them together: beauty and honesty seldome agree; straight personages have often crooked manners; faire faces, foule vices; good complexions, ill conditions. *Suspitionis plena res est, & insidiarum*, beauty (saith [f] *Chrysostome*) is full of treachery and suspition; he that hath a faire wife, cannot have a worse mischief, and yet most covet it, as if nothing else in marriage but that and wealth were to be respected. [g] *Francis Sforza* Duke of *Millain*, was so curious in this behalf, that hee would not marry the Duke of *Mantua's* daughter, except he might see her naked first; Which *Lycurgus* appointed in his lawes, and *Morus* in his *Vtopian* Common-wealth approves. [h] In *Italy*, as a travellour obserues, if a man have three or foure daughters or more, & they prove faire, they are married eftsoones: if deformed; they change their lovely names of *Lucia, Cynthia, Camæna*, call them *Dorothie, Vrsula, Briget*, and so put them into Monasteries, as if none were fit for marriage, but such as are eminently faire: but these are erronious tenents; a modest virgin well conditioned, to such a faire snout peece, is much to be preferred. If thou wilt avoid then, take away all causes of suspition and jealousie, marry a course peece, fetch her from *Cassandra's* [i] Temple, which was wont in *Italy* to be a Sanctuary of all deformed maids, and so thou shall be sure that no man will make thee cuckold, but for spight. A citizen of *Bizance* in *Thrace*, had a filthy dowdy, deformed slut to his wife, & finding her in bed with another man, cryed out as one amazed; *O miserè quæ te necessitas huc adegit?* O thou wretch what necessity brought thee hither? as well he might, for who can affect such a one? But this is warily to be understood, most offend in another extreame, they prefer wealth before beauty, and so she be rich, they care not how she looke, but these are all out as faulty as the rest. *Attendenda uxoris forma*, as [k] *Salisburiensis* adviseth, *ne si alteram aspexeris mox eam sordere putes*, as the Knight in *Chaucer* that was married to an old woman,

c *Rablah hist. Pantagruel. l. 3. cap. 33.*

f *Hom. 80. Qui pulchram habet uxorem, nihil pejus habere potest.*

g *Arnisæus.*

h *Itinerar. Ital. Coloniæ edit. 1620. Nomine trium Ger. fol. 304. difficile quod domine filiabus immutent nomen inditum in Baptismo, & pro Catharina, Margareta, &c. ne quid desit ad luxuriam, appellant ipsas nominibus Cynthiæ, Camenæ, &c.*

i *Leonicus de var. lib. 3. c. 43. Asylum virginū deformium Cassandræ templum Plutarch.*

k *Polycrat. lib. 8. cap. 11.*

And all day after hid him as an Owle,
So woe was him his wife looked so foule.

Have a care of thy wifes complexion, leſt whilſt thou ſeeſt another, thou loatheſt her, ſhe prove jealous, thou naught,

Si tibi deformis conjux, ſi ſerva venuſta
Ne utaris ſervâ,— I can perhaps give inſtance. *Molestum eſt poſſidere, quod nemo habere dignetur*, a miſery to poſſeſſe that which no man likes: on the other ſide, *Difficile cuſtoditur quod plures amant*. And as the bragging ſouldier vaunted in the Comedy, *nimia eſt miſeria pulchrum eſſe hominem nimiò*. *Scipio* did never ſo hardly beſiege *Carthage*, as theſe yong gallants will beſet thine houſe, one with wit or perſon, another wth wealth, &c. If ſhe be faire, ſaith *Guazzo*, ſhe will be ſuſpected howſoever. Both extremes are naught, *Pulchra citò adamatur, fada facile concupiſcit*, the one is ſoone beloved, the other loves; one is hardly kept, becauſe proud and arrogant, the other not worth keeping, what is to be done in this caſe? *Ennius* in *Menelippe* adviſeth thee as a a friend to take *ſtatam formam, ſi vis habere incolumen pudicitiam*, one of a middle ſize, neither too faire nor too foule,

* *Marullus.* * *Nec formoſa magis quam mihi caſta placet*, with old *Cato*, though fit, let her beauty be, *neque lectiſſima, neque illiberalis*, betweene both. This I approve, but of the other two I reſolve with *Salisburienſis, cæteris paribus*, both rich alike, endowed alike, *maiori miseriâ deformis habetur quam formoſa ſervatur*, I had rather marry a faire one, and put it to the hazard, than be troubled with a blowze; but doe thou as thou wilt, I ſpeake onely of my ſelfe.

Howſoever, *quod iterum moneo*, I would adviſe thee thus much, bee ſhe faire or foule, to chooſe a wife out of a good kindred, parentage, well brought up in an honeſt place.

† *Chaloner lib. 9. de repub. Ang.* † *Primum animo tibi proponas quo ſanguine creta,*
Quâ formâ, quâ ætate, quibuſque ante omnia virgo
Moribus, in tunctos veniat nova nupta penates.

Hee that marries a wife out of a ſuſpected Inne or Alehouſe, buyes a horſe in Smithfield, and hires a ſervant in *Paules*, as the diverbe is, ſhall likely have a jade to his horſe, a knave for his man, an arrant honeſt woman to his wife. *Filia præſumitur eſſe matri ſimilis*, ſaith ‖ *Neviſanus*: *Such* m *a mother ſuch a daughter; mali corvi malum ovum*, Cat to her kind.

‖ *Lib. 2. num. 159.* m *Si genetrix caſte, caſte quoque filia vivit, Si meretrix mater filia talis erit.*

† *Scilicet expectas ut tradat mater honeſtos,*
Atque alios mores quàm quos habet?—

If the mother be diſhoneſt, in al likelihood the daughter wil *matrizare*, take after her in all good qualities,

† *Iuven. Sat. 6.* *Credeñ' Paſiphae non tauri potente futuram*
Tauripetam? ----- If the damme trot, the fole will not amble. My laſt caution is, that a woman doe not beſtow her ſelfe upon a foole, or an apparant melancholy perſon, jealouſie is a ſymptome of that diſeaſe, and fooles have no moderation. *Iuſtina* a *Romane* Lady was much perſecuted, and after made away by her jealous husband, ſhe cauſed and enjoyned this Epitaph, as a caveat to others, to be engraven on her tombe:

n *Diſcite*

[a] *Discite ab exemplo Iustinæ, discite patres,*
Ne nubat fatuo filia vestra viro, &c.

Learne parents all, and by *Iustina's* case,
Your children to no dizards for to place.

After marriage, I can give no better admonitions than to use their wives well, & which a friend of mine told me that was a married man, I will tell you as good cheap, saith *Nicostratus* in † *Stobeus*, to avoid future strife, and for quietnesse sake; *when you are in bed, take heed of your wives flattering speeches over night, and curtaine sermons in the morning.* Let them doe their endeavour likewise to maintaine them to their meanes, which † *Patricius* ingeminates, and let them have liberty with discretion, as time and place requires: many women turne queans by compulsion, as ○ *Nevisanus* observes, because their husbands are so hard, and keepe them so short in diet and apparell, *paupertas cogit eas meretricari*, poverty and hunger, want of meanes, makes them dishoneſt, or bad usage; their churlish behaviour forceth them to fly out, or bad examples, they doe it to cry quittance. In the other extreme some are too liberal, as the proverbe is, *Turdus malum sibi cacat*, they make a rod for their owne tailes, as *Candaules* did to *Gyges* in * *Herodotus*, commend his wifes beauty himselfe, and besides would needs have him see her naked. Whilst they give their wives too much liberty to gad abroad, and bountifull allowance, they are accessary to their owne miseries, *animæ uxorum pessimè olent*, as *Plautus* jybes, they have deformed soules, and by their painting and colours procure *odium mariti*, their husbands hate, especially,

——— † *cùm miserè viscantur labra mariti.*

Besides, their wives (as ℗ *Basil* notes) *impudentèr se exponunt masculorum aspectibus, jactantes tunicas, & coram tripudiantes*, impudently thrust themselves into other mens companies, and by their undecent wanton carriage, provoke and tempt the spectators. Vertuous women should keepe house, and 'twas well performed and ordered by the *Greekes*,

——— *mulier ne qua in publicum*
Spectandum se sine arbitrio præbeat viro:

which made *Phidias* belike at *Elis* paint *Venus* treading on a Tortoise, a symbole of womens silence and house-keeping. For a woman abroad and alone, is like a Deere broke out of a Parke, *quam mille venatores insequuntur*, whom every hunter followes; and besides in such places shee cannot so well vindicate her selfe, but as that virgin *Dinah* (*Gen.*34. 2.) *going for to see the daughters of the land*, lost her virginity, she may be defiled and overtaken on a sudden, *Imbelles damæ quid nisi præda sumus?*

And therefore I know not what Philosopher hee was, that would have women come but thrice abroad all their time, † *To be baptized, married, and buried*, but he was too strait laced. Let them have their liberty in good sort, and goe in good sort, *modò non annos viginti ætatis suæ domi relinquant*, as a good fellow said, so that they looke not twenty yeares yonger abroad than they do at home, they be not spruce, neat, Angels abroad, beasts, dowdies, sluts at home; but seeke by all meanes to please and give content to their husbands; to be quiet above all things, obedient,

[a] *Camerarius cent.2.cap.54. oper. subcis.*
† *Ser.72. Quod amicus quidam uxorem habens mihi dixit, dicã vobis, In cubitũ cavendæ adulationes vesperi, mane clamores.*
† *Lib.4.tit.4 de institut. Reipub. cap. de officio mariti & uxoris.*
○ *Lib.4. sil nupsum.81. Non curant de uxoribus, nec volunt iis subvenire de victu, vestitu, &c.*
* *In Clio. Speciem uxoris supra modum extollens, fecit ut illam nudam coram aspiceret.*
† *Iuven. Sat. 6.* He cannot kisse his wife for paint.
℗ *Orat. contra ebr.*
† *Ad baptismũ, matrimonium, & tumulum.*

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ent, silent and patient; if they be incensed, angry, chide a little, their wives must not * campell againe, but take it in good part. An honest woman, I cannot now tell where she dwelt, but by report an honest woman she was, hearing one of her gossips by chance complaine of her husbands impatience, told her an excellent remedy for it, and gave her withall a glasse of water, which when he brauled shee should hold still in her mouth, and that *toties quoties*, as often as he chid; she did so two or three times with good successe, and at length seeing her neighbour, gave her great thankes for it, and would needs know the ingredients, † she told her in briefe what it was, *Faire water*, and no more: for it was not the water, but her silence which performed the cure. Let every froward woman imitate this example, and be quiet within doores, and (as q *M. Aurelius* prescribes) a necessary caution it is to bee observed of all good matrons that love their credits, to come little abroad, but follow their worke at home, looke to their houshold affaires and private businesse, *œconomiæ incumbentes*, be sober, thrifty, wary, circumspect, modest, and compose themselves to live to their husbands meanes, as a good huswife should doe,

† *Quæ studiis gavisa coli, partita labores*
Fallet opus cautu, formæ assimulata coronæ
Cura puellaris, circum fusosque rotasque
Cum volvet, &c.

Howsoever 'tis good to keepe them private, not in prison,

* *Quisquis custodit uxorem vectibus & seris,*
Et si sibi sapiens, stultus est, & nihil sapit.

Reade more of this subject *Horol. princ. lib. 2. per totum. Arnisæus polit. Cyprian, Tertullian, Bossus de mulier. apparat. Godefridus de Amor. lib. 2. cap. 4. Levinus Lemnius cap. 54. de institut. Christ. Barbarus de re uxor. lib. 2. c. 2. Franciscus Patritius de institut. Reipub. lib. 4. Tit. 4. & 5. de officio mariti & uxoris, Christ. Fonseca Amphitheat. Amor. cap. 45. Sam. Neander, &c.*

These cautions concerne him; and if by those or his owne discretion, otherwise hee cannot moderate himselfe, his friends must not bee wanting by their wisedome, if it be possible, to give the party grieved satisfaction, to prevent and remove the occasions, objects, if it may bee to secure him. If it be one alone, or many, to consider whom he suspects or at what times, in what places he is most incensed, in what companies. r *Nevisanus* makes a question whether a young Physitian ought to be admitted in case of sickenesse, into a new married mans house, to administer a julip, a syrup, or some such physicke. The *Persians* of old would not suffer a young Physitian to come amongst women. s *Apollonides Cous* made *Artaxerxes* cuckold, and was after buried alive for it. A gaoler in *Aristænetus* had a fine young gentleman to his prisoner, † in commiseration of his youth and person hee let him loose, to enjoy the liberty of the prison, but he unkindly made him a *cornuto*. *Menelaus* gave good welcome to *Paris* a stranger, his whole house and family were at his command, but he ungently stole away his best beloved wife. The like measure was offered to *Agis* king of *Lacedæmon*, by * *Alcibiades* an exile,

* *Non vociferatur illa si maritus obganniat.*

† *Fraudem aperiens ostendit ei non aquam sed silentium iracundiæ moderari.*

q *Horol. princip. lib. 2 cap. 8. Diligenter cavendum fœminis illustribus ne frequenter exeant.*

† *Chaloner.*

* *Menander.*

r *Lib 5. num. 11*

s *Ctesias in Persicis finxit vulvæ morbum esse nec curari posse nisi cum viro concumberet, hac arte voti compos. &c.*

† *Exsolvit vinculis solutumq; demisit, at ille inhumanus stupravit conjugem.*

* *Plutarch. vita ejus.*

ile, for his good entertainment, hee was too familiar with *Timæa* his wife, begetting a child of her, called *Leotichides*; and bragging moreover when he came home to *Athens*, that he had a son should bee king of the *Lacedemonians*. If such objects were removed, no doubt but the parties might easily be satisfied, or that they could use them gently, and intreat them well, not to revile them, scoffe at, hate them, as in such cases commonly they doe, 'tis an humane infirmitie, a miserable vexation, and they should not adde grief to grief, nor aggravate their miserie, but seeke to please, and by all means give them content, by good counsell, removing such offensive objects, or by mediation of some discreet friends. In old *Rome* there was a Temple erected by the matrons to that [t] *Viriplaca Dea*, another to *Venus verticorda, quæ maritos uxoribus reddebat benevolos*, whither (if any difference hapned betwixt man and wife) they did instantly resort, there they did offer sacrifice, a white Hart, *Plutarch* records, *sine felle*, without the gall, (Some say the like of *Juno's* temple) and make their praiers for conjugall peace, before some [u] indifferent arbitrators and friends, the matter was heard betwixt man and wife, and commonly composed. In our times we want no sacred Churches, or good men to end such controversies, if use were made of them. Some say that precious stone called [*] *Beryllus*, others a *Diamond*, hath excellent vertue, *contra hostium injurias, & conjugatos invicem conciliare*, to reconcile men and wives, to maintaine unity and love; you may try this when you will, and as you see cause. If none of all these meanes and cautions will take place; I know not what remedy to prescribe, or whither such persons may goe for ease, except they can get into the same [x] *Turkie* paradise, *Where they shall have as many faire wives as they will themselves, with cleare eyes, and such as looke on none but their owne husbands*, no feare, no danger of being cuckolds; or else I would have them observe that strict rule of † *Alphonsus*, to marrie a deaf and dumb man, to a blinde woman. If this will not helpe, let them to prevent the worst, consult with an * Astrologer, and see whether the significators in her *Horoscope*, agree with his, that they bee not *in signis & partibus odiose intuentibus aut imperantibus, sed mutuo & amicè antiscijs & obedientibus*, otherwise (as they hold) there will be intolerable enmities between them, or else get him *Sigillum veneris*, a Characteristical Seale stamped in the day and houre of *Venus*, when shee is fortunate with such and such set words and charmes, which *Villanovanus* and *Leo Suavius* prescribes, *ex sigillis magicis Salomonis, Hermetis, Raguelis, &c.* with many such, which *Alexis*, *Albertus*, and some of our natural magicians put upon us, *ut mulier cum aliquo adulterare non possit, incide de Capillis ejus, &c.* and he shall surely be gratious in all womens eyes, & never suspect or disagree with his owne wife, so long as he wears it. If this course be not approved, and other remedies may not bee had, they must in the last place sue for a divorce: but that is somewhat difficult to effect, and not all out so fit. For as *Felisacus* in his Tract *de justa uxore* urgeth, If that law of *Constantine* the great, or that of *Theodosius* and *Valentinian*, concerning divorce were in use in our times, *innumerus prope modum viduas haberemus, et cælibes viros*, we should have

t *Rosinus lib. 2. 19. Valerius lib. 2. cap. 1.*

u *Alexander ab Alexandro l. 4. cap. 8. gen. dier.*

* *Fr. Ruens de gemmis l. 2. cap. 8. & 15.*

x *Strozius Cicugna lib. 2. cap. 15. Spirit et in can. habent ibidem uxores quot volunt cum oculis clarissimis quos nunquam in aliquem præter maritum securi sunt &c. Bredenbacchius, Idem & Bohemus &c.*

† *Vxor cæca ducat maritum surdum, &c.*

* *See Valent. Nabod differ. com. in Alcabitium ubi plura.*

† *Cap 46. Apol. quod mulieres sine concupiscentia aspicere non possit &c.*

632 almost no married couples left. Try therefore those former remedies: or as *Tertullian* reports of *Democritus*, that put out his eies, because he could not looke upon a woman without lust, and was much troubled to see that which hee might not enjoy; let him make himselfe blind, and so he shall avoid that care and molestation of watching his wife. One other soveraigne remedy I could repeat, an especiall Antidote against Iealousie, an excellent cure, but I am not now disposed to tell it, not that like a covetous Empericke, I conceale it for any gaine, but some other reasons, I am not willing to publish it; if you be very desireous to know it, when I meet you next, I will peradventure tell you what it is in your ear. This is the best councell I can give; which hee that hath need of, as occasion serves may apply unto himselfe. In the meane time

--- dii talem terris avertite pestem

as the proverb is, from Heresie, Iealousie, and Frensie, good Lord deliver us.

SECT. 4.

Memb. 1. Subsect. 1.

Religious Melancholy.

Its object God, what his beauty is? How it allureth. The parts and parties affected.

THat there is such a distinct Species of Love Melancholy no man hath ever yet doubted, but whether this subdivision of [y] *Religious Melancholy* be warrantable, it may be controverted.

* *Pergite Pierides, medio nec calle vagantem*
Linquite me, quà nulla pedum vestigia ducunt,
Nulla rotæ currus testantur signa priores.

I have no patterne to follow as in some of the rest, no man to imitate. No Physitian hath as yet distinctly written of it as of the other, all acknowledge it a most notable Symptome, some a cause but few a species or kinde. [z] *Areteus, Alexander, Rhasis, Avicenna*, and most of our late writers, as *Gordonius, Fuchsius, Plater, Bruel, Montaltus, &c.* repeat it as a Symptome. [a] *Some seeme to bee inspired of the holy Ghost, some take upon them to bee Prophets, some are addicted to new opinions, some foretell strange things, de statu mundi & Antichristi*, saith *Gordonius*. Some will prophecie of the end of the world to a day almost, and the fall of the Antichrist, as they have been addicted or brought up; for so melancholy workes with them, as [b] *Laurentius* holds. If they have beene precisely given, all their meditations tend that way, and in conclusion

y Called Religious because it is still conversant about Religion and such divine objects.
* *Grotius.*
z *Lib. 1 cap. 16. nonnulli opinionibus addicti sunt, & futura se prædicere arbitrantur.*
a *Aliis videtur quod sunt Prophetæ & inspiratia Spiritu sancto, & incipiunt prophetare, & multa futura prædicunt.*
b *Cap. 6. de Melanch.*

clusion produce strange effects, the humour imprints symptomes according to their severall inclinations and conditions, which makes [c] *Guianerius* and [d] *Felix Plater* put too much devotion, blinde zeale, feare of eternall punishment, and that last judgement, for a cause of those enthusiasticks, and desperate persons: but some do not obscurely make a distinct species of it, dividing Love Melancholy into that, whose object is women; and into the other, whose object is God. *Plato* in *Convivio*, makes mention of two distinct furies; and amongst our Neotericks, *Hercules de Saxonia lib. 1. pract. med. cap. 16. cap. de Melanch.* doth expresly treat of it in a distinct Species. [e] *Love Melancholy* (saith he) *is twofold, the first is that (to which peradventure some will not vouchsafe this name or species of Melancholy) affection of those which put God for their object, and are altogether about prayer, fasting, &c. the other about women.* *Peter Forestus* in his observations delivereth as much in the same words: and *Felix Platerus de mentis alienat. cap. 3. frequentissima est ejus species, in quâ curandâ sapissimè multùm fui impeditus*, 'tis a frequent disease, and they have a ground of what they say, forth of *Aretius* and *Plato*. [f] *Aretæus* an old author in his third book *cap. 6.* doth so divide Love Melancholy, and derives this second from the first, which comes by inspiration or otherwise. [g] *Plato* in his *Phædrus* hath these words, *Apollo's Priests in Delphos, and at Dodona, in their fury doe many pretty feats, and benefit the Greekes, but never in their right wits.* He makes them all mad, as well he might, and hee that shall but consider that superstition of old, those prodigious effects of it (as in his place I will shew the severall furies of our † *Fatidici dii, Pythonissas, Sibyls, Enthusiasts, Pseudoprophets, Heretikes* and *Schismatikes* in these our latter ages) shall instantly confesse, that all the world againe cannot afford so much matter of madnesse, so many stupend symptomes, as superstition, heresie, schisme hath brought out: that this Species alone may be parallel'd to all the former, hath a greater latitude, and more miraculous effects; that it more besots and infatuates men, than any other above named whatsoever, doth more harme, worke more disquietnesse to mankinde, and hath more crucified the soules of mortall men (such hath beene the divels craft) than warres, plagues, sicknesses, dearth, famine, and all the rest.

Give me but a little leave, and I will set before your eyes in briefe a stupend, vast, infinite Ocean of incredible madnesse and folly: a sea full of shelves and rockes, sands, gulfes, Euripes and contrary tides, ful of fearfull monsters, uncouth shapes, roring waves, tempests, and Siren calmes, Halcionian seas, unspeakable misery, such Comœdies and Tragœdies, such absurd & ridiculous, ferall & lamentable fits, that I know not whether they are more to be pitied or derided, or may bee beleeved, but that we daily see the same still practised in our dayes, fresh examples, *nova novitia*, fresh objects of misery and madnesse in this kind that are still represented unto us, abroad, at home, in the midst of us, in our bosomes.

But before I can come to treat of these severall errours and obliquities, their causes, symptomes, affections, &c. I must say somthing necessarily

[c] *Cap. 5 Tract. multi ob timorem Dei sunt melancholici, & timorem gehennæ.* They are still troubled for their sinnes.

[d] *Plater. c. 13.*

[e] *Melancholia Erotica vel quæ cum amore est duplex est. prima quæ ab aliâ forsan non meretur nomen melancholiæ, est affectio eorum quæ pro objecto proponit Deum & ideonihil aliud curant aut cogitant quam Deum, jejunia vigilias: altera ob mulieres.*

[f] *Alia reperitur furoris species à prima vel à secunda deorum rogantium, vel affatu numinis furor hic venit.*

[g] *Qui in Delphis futura prædicunt vates, et in Dodona sacerdotes furentes quidem multa jocunda Græcis deferunt, sani vero exigua aut nulla.*

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farilie of the object of this love, God himselfe, what this love is, how it allureth, whence it proceeds, and (which is the cause of all our miseries) how we mistake, wander and swerve from it.

Amongst all those divine attributes that God doth vindicate to himself, eternitie, omnipotencie, immutabilitie, wisedome, majestie, justice, mercie, &c. his [h] beauty is not the least, *One thing saith* David, *have I desired of the Lord, and that I will still desire, to behold the beauty of the Lord, Psal.* 27.4. *And out of Sion which is the perfection of beauty hath God shined, Psal.* 50.2. All other creatures are faire, I confesse, and many other objects doe much inamour us, a faire house, a faire horse, a comely person. [i] *I am amazed, saith* Austin, *when I looke up to heaven and behold the beautie of the starres, the beauty of Angels, principalities, powers, who can expresse it? who can sufficiently commend, or set out this beauty which appeares in us? so faire a body, so faire a face, eyes, nose, cheeks, chin, browes, all faire and lovely to behold; besides the beautie of the soule which cannot be discerned. If wee so labour and be so much affected with the comelinesse of creatures, how should wee be ravished with that admirable lustre of God himselfe?* If ordinarie beauty have such a prerogative and power, and what is amiable and faire, to draw the eyes and ears, hearts and affections of all spectatours unto it, to move, win, intice, allure, how shall this divine forme ravish our soules, which is the fountaine and quintessence of all beauty? *Cælum pulchrum, sed pulchrior cæli fabricator*, if heaven be so faire, the sunne so faire, how much fairer shall he be, that made them faire? If there be such pleasure in beholding a beautifull person alone, and as a plausible sermon, hee so much affect us, what shall this beauty of God himselfe, that is infinitely fairer then all creatures, men, angels, &c. † *Omnis pulchritudo florum, hominum, angelorum, & rerum omnium pulcherrimarum ad Dei pulchritudinem collata, nox est & tenebræ*, all other beauties are night it selfe, meere darknesse to this our inexplicable, incomprehensible, unspeakable, eternal, infinite, admirable and divine beauty. This lustre, *pulchritudo omnium pulcherrima.* This beauty and [k] *splendor of the divine Majesty*, is it that drawes al creatures to it, to seek it, love, admire, and adore it; and those Heathens, Pagans, Philosophers, out of those reliques they have yet left of Gods Image, are so farre forth incensed, as not only to acknowledge a God; but, though after their owne inventions, to stand in admiration of his bounty, goodnesse, to adore and seek him, the magnificence and structure of the world it selfe, and beauty of all his creatures; his goodnesse, providence, protection, inforceth them to love him, seeke him, fear him, though a wrong way to adore him: but for us that are Christians, regenerate, that are his adopted sonnes, illuminated by his word, having the eyes of our hearts and understandings opened; how fairely doth hee offer and expose himselfe? *Ambit nos Deus* (*Austin* saith) *donis & formâ sua*, he wooes us by his beauty, gifts, promises, to come unto him, [l] *the whole Scripture is a message, an exhortation, a love letter to this purpose*, to incite us, and invite us, [m] *Gods Epistle*, as *Gregory* calls it, *to his creatures.* Hee sets out his Sonne and his Church in that *Epithalamium* or mystical song of *Solomon*, to enamour us the more, comparing his head *to fine gold, his lockes curled and black as*

h *Deus bonus, justus, pulcher juxta Platonem 1 Mitor. & stupeo cum cælum aspicio. & pulchritudinem syderum, angelorum, &c. & quis digne laudet quod in nobis viget, corpus tam pulchrum, frontem pulchram, nares, genas, oculos, intellectum, omnia pulchra, si sic in creaturis laboramus, quid in ipso deo?*

† *Draxelius Nicer. lib. 2. cap. 11.*

k *Fulgor divinæ majestatis, Aug.*

l *In Psal. 64. misit ad nos Epistolas & totam scripturam, quibus nobis faceret amandi desiderium.*

m *Epist. 48. l. 4. quid est tota scriptura nisi Epistola omnipotentis dei ad creaturam suam.*

a Raven, Cant. 4. 5. *his eyes like doves on rivers of waters, washed with milk, his lippes as lillies, dropping downe pure* juyce, *his hands as rings of gold set with chrysolite: and his Church to a vineyard, a garden inclosed, a fountaine of living waters, an orchard of Pomegranates, with sweet sents of saffron, spike, calamus and cynamon, and all the trees of incense, as the chiefe spices, the fairest amongst women, no spot in her,* [n] *his sister, his Spouse, undefiled, the onelie daughter of her mother, deare unto her, faire as the Moone, pure as the Sunne, looking out as the morning;* That by these figures, that glasse, these spiritual eies of contemplation, we might perceive some resemblance of his beauty, the love betwixt his Church and him. And so in the 45 Psalme this beauty of his Church, is compared to a *Queene in a vesture of gold of Ophir, embrodered raiment of needle worke, that the King might take pleasure in her beauty.* To incense us further yet, [o] *Iohn* in his *Apocalypse*, makes a description of that heavenly *Ierusalem*, the beauty of it, and in it the maker of it. *Likening it to a citie of pure gold, like unto cleere glasse, shining and garnished with all manner of precious stones, having no need of Sunne or Moone, for the Lambe is the light of it, the glory of God doth illuminate it: to give us to understand the infinite glory, beauty and happinesse of it.* Not that it is not fairer then these creatures to which it is compared, but that this vision of his, this lustre of his divine majestie cannot otherwise be expressed to our apprehensions, *no tongue can tell, no heart can conceive it,* as *Paul* saith. *Moses* himselfe, *Exod.* 33. 18. When he desired to see God in his glory, was answered that hee might not endure it, no man could see his face and live. *Sensibile forte destruit sensum*, a strong object overcometh the sight, according to that axiome in Philosopy: *fulgorem solis ferre non potes, multo magis creatoris*, if thou canst not endure the Sunne beames, how canst thou endure that fulgor and brightnesse of him that made the Sun: The Sun it self and all that we can imagine are but shadowes of it, 'tis *visio praecellens*, as [p] *Austin* calls it, the quintessense of beauty this, *which farre exceeds the beauty of Heavens, Sun and Moone, Starres, Angels, gold and silver, woods, faire fields, and whatsoever is pleasant to behold.* All those other beauties faile, varie, are subject to corruption, to loathing; [r] *But this is an immortall vision, a divine beauty, an immortall love, an indefatigable love and beauty,* with sight of which we shall never be tired, nor wearied, but still the more wee see the more we shall covet him. [s] *For as one saith, where this vision is, there is absolute beautie; and where is that beautie from the same fountaine comes all pleasure and happinesse; neither can beauty, pleasure, happinesse, be separated from his vision or sight, or his vision from beauty, pleasure, happinesse.* In this life we have but a glimpse of this beauty and happinesse, we shall hereafter, as *Iohn* saith, see him as he is, thine eyes, as *Isay* promiseth, 33. 17. *Shall behold the King in his glory*, then shall wee be perfectly inamoured, have a full fruition of it, desire, [t] behold and love him alone, as the most amiable and fairest object, or *summum bonum*, or chiefest good.

This likewise should we now have [t] done, had not our will beene corrupted; and as we are enjoyned to love God with all our heart, and all

n Cap. 6. 8.

o Cap. 21. 11.

p In Psal. 35. omnes pulchritudines terrenas auri, argenti, nemorum & camporum, pulchritudinem Solis & Lunae, stellarum omnia pulchra superans.

r Immortalis haec visio, immortalis amor, indefessus amor & visio.

s Osorius, ubicunque visio & pulchritudo divini aspectus, ibi voluptas ex eodem fonte omnisque beatitudo, nec ab ejus aspectu voluptas, nec ab illa voluptate aspectus fieri posset.

t Leon Hebreus Dubitatur an humana felicitas Deo cognoscendo an amando terminetur.

all our soule: for to that end were wee borne, to love this object, as [u] *Melancthon* discourseth, and to enjoy it. *And him our will would have loved and sought alone, as our* summum bonum, *or principall good, and all other good things for Gods sake: and nature as she proceeded from it would have sought this fountaine; but in this infirmitie of humane nature this order is disturbed, our love is corrupt:* and a man is like that monster in [x] *Plato* composed of a *Scylla*, a lyon, and a man; we are carried away headlong with the torrent of our affections, the world, and that infinite varietie of pleasing objects in it, do so allure and enamour us, that we cannot so much as look towards God, seek him, or think on him as we should, we cannot saith *Austin*, *Rempub. cœlestem cogitare*, wee cannot containe our selves from them, their sweetnesse is so pleasing to us. Marriage, saith [y] *Gualter*, detaines many; *a thing in it selfe laudable, good and necessary, but in any deceived and carried away with the blind love of it, have quite laid aside the love of God, and desire of his glory. Meat and drinke hath overcome as many, whilest they rather strive to please, satisfie their guts and belly, then to serve God and nature.* Some are so busied about merchandise to get mony, they loose their own souls, whiles covetously carried, and with an unsatiable desire of gaine, they forget God; as much we may say of honours, leagues, friendships, health, wealth, and all other profits or pleasures in this life whatsoever. [z] *In this world there be so many beautifull objects, splendors and brightnesse of gold, majesty of glory, assistance of friends, faire promises, smooth words, victories, triumphs, and such an infinite company of pleasing beauties to allure us, and draw us from God, that we cannot looke after him.* And this is it which Christ himselfe, those Prophets and Apostles so much thundred against, 1 *Iohn* 17. 15. dehort us from; *Love not the world, nor the things that are in the world, if any man love the world, the love of the father is not in him*, 16. *For all that is in the World, as lust of the flesh, the lust of the eyes, and pride of life, is not of the Father but of the world, and the world passeth away and the lust thereof; but hee that fulfilleth the will of God abideth for ever. No man*, saith our Saviour, *can serve two masters, but he must love the one and hate the other, &c. bonos vel malos mores, boni vel mali faciunt amores*, *Austin* well inferres, and this is that which all the fathers inculcate. He cannot ([a] *Austin* admonisheth) bee Gods friend, that is delighted with the pleasures of the world, *make cleane thine heart, purifie thine heart, if thou wilt see this beauty, prepare thy self for it. It is the eye of contemplation by which wee must behold it, the wing of meditation which lifts us up and reares our soules, with the motion of our hearts, and sweetnesse of contemplation*, so saith *Gregory* cited by [b] *Bonaventure*. And as [c] *Philo Iudæus* seconds him, *He that loves God will soare aloft and take him wings; and leaving the earth flye up to Heaven, wander with Sunne and Moone, Starres, and that heavenly troope, God himselfe being his guide.* If we desire to see him, wee must lay aside all vaine objects, which detaine us and dazell our eyes, and as [d] *Ficinus* adviseth us, get us solar *eyes, spectacles as they that looke on the Sunne, to see this di-*

u *Lib. de anima Ad hoc objectū amandum & fruendum nati sumus, & hunc expetisset unicum, hunc amasset humana voluntas, ut summum bonum, & cæteras res omnes coordine.*
x *9. de Repub.*
y *Hom. 9. in epist. Johannes cap. 2. Multos conjugium decepit, res alioqui salutaris et necessaria, eo quod cæco ejus amore decepti, divini amoris & gloriæ studium in universum abjecerunt, plurimos cibus & potus perdit.*
z *In mundo splendorum, & gloria majestas, amicitiarum præsidia, verborum blanditiæ, voluptatum omnis generis illecebræ, victoriæ, triumphi, & infinita alia ab amore dei nos abstrahunt, &c.*
a *In psal. 32. Dei amicus esse non potest qui mundi studiis delectatur, ut hanc formam videas munda cor, serena cor, &c.*
b *Contemplationis pluma nos sublevat, atque inde erigimur intentione cordis, dulcedine contemplationis, distinct. 6. de 7. Itineribus.*
c *Lib. de victimis, amans Deum sat sublimis petit, sumptis alis & in cælum rectè volat, relicta terra cupidus aberrandi cum sole, luna, stellarumque sacra militia, ipso Deo duce.*
d *In com. Plat. cap. 7. ut Solem videas oculis fieri debes solaris, ut divinam aspicias pulchritudinem demitte materiam, demitte sensum, & Deum qualis sit videbit.*

vine

vine beauty, lay aside all materiall objects, all sense, and then thou shalt see him as he is. Thou covetous wretch, as [c] *Austin* expostulates, *Why dost thou stand gaping on this drosse, muckhils, filthy excrements, behold a farre fairer object, God himselfe wooes thee, behold him, enjoy him, hee is sick for love.* *Cant.* 5. He invites thee to his sight, to come into his *faire Garden*, to eat and drinke with him, to be merry with him, to enjoy his presence for ever. † Wisedome cryes out in the streets, besides the gates, in the top of high places, before the citie, at the entrie of the doore, and bids them give ear to her instruction, which is better then gold or precious stones, no pleasures can be compared to it: leave all then and follow her; *vos exhortor o amici & obsecro.* In [f] *Ficinus* words, I exhort and beseech you, *that you would embrace and follow this divine love with all your hearts and abilities, by all offices and endeavours make this so loving God propitious unto you.* For whom alone saith [g] *Plotinus, we must forsake the Kingdomes and Empires of the whole earth, Sea, Land, and Aire, if we desire to be ingrafted into him, leave all and follow him.*

Now for as much as this love of God, is an *habit infused* of God, as [h] *Thomas* holds, 1.2. *quæst.* 23. *by which a man is inclined to love God above all, and his neighbour as himselfe*, Wee must pray to God that hee will open our eyes, make clear our hearts, that we may be capable of his glorious rayes, and performe those duties that he requires of us, *Deut.* 6. and *Ios.* 23. *To love God above all, and our neighbour as our selfe*, to keepe his commandements. *In this we know*, saith *John*, c. 5. 2. *We love the children of God, when we love God and keep his commandements. This is the love of God that wee keep his commandements, he that loveth not knoweth not God, for God is love*, *cap.* 4. 8. *and he that dwelleth in love, dwelleth in God, and God in him*, for love presupposeth knowledge, faith, hope, and unites us to God himselfe, as [i] *Leon Hebreus* delivereth unto us, and is accompanied with the fear of God, humility, meekness, patience, all those vertues, and charitie it selfe. For if we love God, we shall love our neighbour, and performe the duties which are required at our hands, to which we are exhorted, 1 *Cor.* 15. 4, 5. *Ephes.* 4. *Coloss.* 3. *Rom.* 12. We shal not be envious or puffed up, or boast, disdaine, think evil, or bee provoked to anger, but suffer all things; *Endeavour to keep the unitie of the spirit, in the bond of peace.* Forbear one another, forgive one another, cloath the naked, visit the sick, and performe all those works of mercy, which [k] *Clemens Alexandrinus* cals *amoris & amicitiæ impletionem & extentionem*, the extent and complement of Love; and that not for feare or worldly respects, but *ordine ad Deum*, for the love of God himselfe. This we shall doe if wee bee truely enamoured, but wee come short in both, we neither love God nor our neighbour as we should. Our love in spirituall things is too [l] *defective, in worldly things too excessive, there is a jarre in both.* We love the world too much; God too little; our neighbour not at all, or for our owne ends.

Vulgus amicitias utilitate probat.

The chief thing we respect is our commodity, and what we doe, is for feare of worldly punishment, for vaine-glory, praise of men, fashion, & such by-respects, not for Gods sake. Wee neither know God aright, nor

[c] *Avare, quid inhias hu, &c. pulchrior est qui te ambit ipsum visurus, ipsum habiturus.* † *Prov.* 8.

[f] *Cap.* 18. *Rom. Amorem hunc divinum totis viribus amplexamini Deum vobis omni officiorum genere propitium facite.*

[g] *Cap.* 7. *de pulchritudine. regna et imperia totius terræ & maris & cæli oportet abiicere si adipsum conversus velis inseri.*

[h] *Habitus à Deo infusus per quem inclinatus homo ad diligendum Deum super omnia.*

[i] *Dial.* 1. *Omnia convertit amor in ipsius pulchri naturam.*

[k] *Stromatum lib.* 2.

[l] *Greenham.*

638 nor ſeek, love, or worſhip him as we ſhould. And for theſe defects, wee involve our ſelves into a multitude of errours, we ſwarve from this true love and worſhip of God, which is a cauſe unto us of unſpeakable miſeries, running into both extremes, we become fooles, madmen, without ſenſe, as now in the next place I will ſhew you.

The parties affected are innumerable almoſt, and ſcattered over the face of the earth, far and neere, and ſo have been in all precedent ages, from the beginning of the world to theſe times, of all ſorts & conditions. For methods ſake I will reduce them to a twofold diviſion, according to thoſe two extreames of *Exceſſe* and *Defect*, Impiety and Superſtition, Idolatry and Atheiſme. Not that there is any exceſſe of divine worſhip or love of God, that cannot be, we cannot love God too much, or do our duty as we ought, as Papiſts hold, or have any perfection in this life, much leſſe ſupererogate, when we have all done, we are *unprofitable ſervants*. But becauſe we doe *aliud agere*, zealous without knowledge, & too ſollicitous about that which is not neceſſary, buſying our ſelves about impertinent, needleſſe, idle, and vaine ceremonies, *populo ut placerent*, as the *Iewes* did about ſacrifices, oblations, offerings, incenſe, new Moones, feaſts, &c. but as *Iſay* taxeth them 1.12. *Who required this at your hands?* We have too great opinion of our owne worth, that we can ſatisfie the Law; and doe more then is required at our hands, by performing thoſe Evangelical Counſels, and ſuch works of ſupererogation merit for others, which *Bellarmine*, *Gregory de Valentia*, all their Ieſuites and champions defend, that if God ſhould deal in rigour with them, ſome of their *Franciſcans* & *Dominicans* are ſo pure that nothing could be objected to them. Some of us again are too dear, as we think, more divine and ſanctified then others, of a better mettle, greater gifts, and with that proud *Phariſee*, contemne others in reſpect of our ſelves, we are better Chriſtians, better learned, choice ſpirits, inſpired, know more, have ſpecial revelation, perceive Gods ſecrets, and thereupon preſume, ſay and doe many times which is not befitting to bee ſaid or done. Of this number are all ſuperſtitious Idolaters, Ethnicks, Mahometans, Iewes, Heretiques, [m] Enthuſiaſts, Divinators, Prophets, Sectaries, and Sciſmatiques. *Zanchius* reduceth ſuch Infidels to foure chiefe ſects, but I will inſiſt and follow mine own intended method: al which with many other curious perſons, Monks, Heremits, &c. may be ranged in this extreme, and fight under this ſuperſtitious banner, with thoſe rude Idiots, and infinite ſwarms of people that are ſeduced by them. In the other extreame or in defect, march thoſe impious Epicures, Libertines, Atheiſts, Hypocrits, Infidels, worldly, ſecure, impenitēt, unthankfull, and carnal minded men, that attribute all to natural cauſes, that wil acknowledge no ſupreme power; that have cauterized conſciences, or live in a reprobate ſenſe: or ſuch deſperate perſons as are too diſtruſtful of his mercies. Of theſe there be many ſubdiviſions, divers degrees of madneſſe and folly, ſome more then other, as ſhall be ſhewed in the Symptomes: And yet all miſerably out, perplexed, doting, and beſides themſelves for religions ſake. For as [n] *Zanchy* well diſtinguiſhed: and al the world knows, Religion is twofold, true or falſe; Falſe is that vaine ſuperſtition

m *De prima præcepto.*

n *De relig. l.2. Theſ.1.*

superstition of Idolaters, such as were of old, *Greeks*, *Romans*, present *Mahometans*, &c. *Timorem deorum inanem*, [o] *Tully* could terme it; or as *Zanchy* defines it, *Vbi falsi dii, aut falso cultu colitur Deus*, when false gods, or that God is falsely worshipped. And 'tis a miserable plague, a torture of the Soul, a meere madnesse, *Religiosa insania*, [p] *Meteran* cals it, or *insanus error*, as [q] *Seneca*, a frantick error; or as *Austin*, *Insanus animi morbus*, a furious disease of the Soul; *insania omnium insanissima*, a quintessence of madnesse; † for he that is superstitious can never bee quiet. 'Tis proper to man alone, *uni superbia, avaritia, superstitio*, saith *Plin. lib. 7. cap. 1. atq; etiam post sævit de futuro*, which wrings his soul for the present, and to come: The greatest miserie belongs to mankinde, a perpetual servitude, a slavery, [r] *Ex timore timor*, an heavie yoake, the seal of damnation, an intolerable burthen. They that are superstitious, are stil fearing, suspecting, vexing themselves with auguries, prodigies, false tales, dreames, idle, vain works, unprofitable labours, as [s] *Boterus* observes, *curamentis ancipite versantur*; Enemies to God and to themselves. In a word, as *Seneca* concludes, *Religio Deum colit, superstitio destruit*, superstition destroyes, but true Religion honours God. True religion, *ubi verus Deus verè colitur*, where the true God is truely worshipped, is the way to Heaven, the mother of all vertues, Love, Feare, Devotion, Obedience, Knowledge, &c. It rears the dejected Soule of man, & amidst so many cares, miseries, persecutions, which this world affords, it is a sole ease, an unspeakable comfort, a sweet repose, *Iugum suave, & leve*, a light yoke, an anchor, and an Haven. It addes courage, boldnesse, and begets generous spirits; althogh tyrants rage, persecute, and that bloudy *Lictor* or Serjeant be ready to martyr them, *aut lita, aut morere*, (as in those persecutions of the primitive Church, it was put in practise, as you may read in *Eusebius* and others) though enemies bee now ready to invade, and al in an uproare, [t] *Si fractus illabatur orbis, impauidos ferient ruinæ*, though heaven should fal on his head, hee would not be dismaid. But as a good Christian prince once made answere to a menacing *Turke*, *facilè scelerata hominum arma contemnit, qui dei præsidio tutus est*: Or as [u] *Phalaris* writ to *Alexander* in a wrong cause, hee nor another enemie could terrifie him, for that hee trusted in God. *Si Deus nobiscum, quis contra nos?* In al calamities, persecutions whatsoever, as *David* did, *Sam. 2. 22.* he wil sing with him, *The Lord is my rock, my fortresse, my strength, my refuge, the towre and horne of my salvation, &c. In all troubles and adversities, Psal. 46. 1. God is my hope and helpe, stil ready to be found, I will not therefore feare, &c.* 'tis a feare expelling feare; he hath peace of conscience, and is ful of hope, which is (saith [x] *Austin*) *vita vitæ mortalis*, the life of this our mortal life, hope of immortality, the sole comfort of our misery; otherwise as *Paul* saith, we of all others *were most wretched*, but this makes us happy, counterpoising our hearts in all miserie, superstition, torments and is from the Divell, the authour of lies, but this is from God himselfe, as *Lucian* that *Antiochian* Priest made his divine confession in [y] *Eusebius*, *Author nobis de Deo Deus est*, God is the author of our Religion himselfe, his word is our rule, a lanthorne to us, dictated by the holy Ghost, he playes upon

o 2 *De nat. deorum.*

p *Hist. Belgic. lib. 8.*

q *Superstitio error insanus est. epist. 123.*

† *Nam qui superstitione imbutus est, quietus esse nunquã potest.*

r *Greg.*

s *Polit. lib. 1. cap 13.*

t *Hor.*

u *Epist. Phalar.*

x *In Psal. 3.*

y *Lib. 9 cap. 6.*

640 on our hearts as ſo many harp-ſtrings, and wee are his Temples, hee dwelleth in us, and wee in him.

The part affected of ſuperſtition, is the braine, heart, will, underſtanding, ſoule it ſelfe, and all the faculties of it, *totum compoſitum*, all is mad, and dotes: Now for the text, as I ſay, the world it ſelfe is the ſubject of it, (to omit that grand ſinne of Atheiſme) all times have been miſaffected, paſt, preſent, *there is not one that doth good, no not one from the Prophet to the Prieſt, &c.* A lamentable thing it is to conſider, how many miriads of men this idolatrie and ſuperſtition (for that cõprehends all) hath infatuated in all ages, beſotted by this blind zeale, which is Religions Ape, Religions baſtard, Religions ſhadow, falſe glaſſe. For where God hath a Temple, the Divell will have a chappel: where God hath ſacrifices, the Divell will have his oblations, where God hath ceremonies, the Divel will have his traditions, where there is any religion the Divell will plant ſuperſtition; & 'tis a pitifull ſight to behold and read, what tortures, miſeries it hath procured, what ſlaughter of ſoules it hath made, how it rageth amongſt thoſe old *Perſians, Syrians, Ægyptians, Greeks, Romans, Tuſcans, Gaules, Germanes, Britaines, &c. Britannia jam hodiè celebrat tam attonitè*, ſaith [z] *Pliny, tantis ceremoniis* (ſpeaking of ſuperſtition) *ut dediſſe Perſis videri poſſit.* The *Britaines* are ſo ſtupendly ſuperſtitious in their ceremonies, that they goe beyond thoſe *Perſians.* Hee that ſhall but read in *Pauſanius* alone, thoſe gods, temples, altars, Idols, ſtatues, ſo curiouſly made with ſuch infinite coſt and charge, amongſt thoſe old *Greeks*, ſuch multitudes of them and frequent varieties, as † *Gerbelius* truely obſerves, may ſtand amazed, and never enough wonder at it; and thanke God withal, that by the light of the Goſpel, wee are ſo happily freed from that ſlaviſh Idolatrie in thoſe our daies. But heretofore almoſt in all countries, in all places, ſuperſtition hath blinded the hearts of men: in all ages what a ſmall portion hath the true Church ever beene?

Diviſum imperium cum Iove Dæmon habet,

The Patriarchs and their families, the Iſraelites a handfull in reſpect, *Chriſt* and his Apoſtles, and not all of them neither. Into what ſtraights hath it beene compinged, a little flock: how hath ſuperſtition on the other ſide dilated her ſelfe, errour, ignorance, barbariſme, folly, madneſſe, deceived, triumphed, and inſulted over the moſt wiſe, diſcreet & underſtanding men, Philoſophers, Dynaſtes, Monarches, all were involved and over-ſhadowed in this miſt, in more than *Cymmerian* darkneſſe. * *Adeo ignara ſuperſtitio mentes hominum depravat, & nonnunquam ſapientum animos tranſverſos agit.* At this preſent, *quota pars?* How ſmall a part is truely religious? How little in reſpect? Divide the World into ſix parts, and five or not ſo much as Chriſtians, Idolaters and *Mahometans* poſſeſſe almoſt *Aſia, Africk, America, Magelanica.* The Kings of *China*, great *Cham, Siam*, and *Bornaye, Peru, Decan, Narſinga, Iapan, &c.* are Gentiles, Idolaters, and many other pettie Princes in *Aſia, Monomotopa, Congo*, and I know not how many *Negro* princes in *Africk*, all *Terra Auſtralis incognita*; moſt of *America Pagans*, differing all in their ſeverall ſuperſtitions; and yet all Idolaters. The *Mahometans*

[z] *Lib.3.cap.*

† *Lib.6. deſcrip. Græc. nulla eſt via quæ non innumeris idolis eſt referta. Tantum tunc temporis in miſerrimos mortales potentiæ & crudelis Tyrannidis Satan exercuit.*

* *Alex ab Alex lib.6.cap.26.*

hometans extend themselves over the great *Turks* dominions in *Europe*, *Africk*, *Asia*, to the *Xeriffes* in *Barbary*, and his territories in *Fez*, *Sus*, *Morocco*, &c. The *Tartar*, the great *Mogor*, the *Sophy* of *Persia*, with most of their dominions and subjects, are at this day *Mahometans*. See how the Divell rageth: Those at oddes, or differing among themselves, some for [a] *Alli*, some for *Enbocar*, for *Acmar*, and *Ozimen*, those four Doctors, *Mahomets* successors, & are subdivided into 72 inferior sects, as [b] *Leo Afer* reports. The Iews as a company of vagabonds are scattered over all parts, whose story, present estate, progresse from time to time, is fully set downe by * Mr *Th. Iackson* Doctour of Divinity, in his Comment on the *Creed*. A fift part of the world, and hardly that, now professeth CHRIST, but so inlarded and interlaced with severall superstitions, that there is scarce a sound part to be found, or any agreement amongst them. *Prestyter Iohn* in *Africk*, Lord of those *Abyssines*, or *Æthiopians*, is by his profession a *Christian*, but so different from us, with such new absurdities and ceremonies, such liberty, such a mixture of Idolatry and Paganisme, [c] that they keep litle more then a bare title of Christianitie. They suffer Polygamy, Circumcision, stupend fastings, divorce as they will themselves, &c. and as the Papists call on the *Virgin Mary*, so doe they on *Thomas Dydimus* before *Christ*. [d] The *Greeke* or Easterne Church is rent from this of the West, and as they have foure chiefe Patriarchs, so have they foure subdivisions, besides those *Nestorians*, *Iacobines*, *Syrians*, *Armenians*, *Georgians*, &c. scattered over *Asia minor*, *Syria*, *Ægypt*, &c. *Greece*, *Valachia*, *Circassia*, *Bulgary*, *Bosnia*, *Albania*, *Illyricum*, *Slavonia*, *Croatia*, *Thrace*, *Servia*, *Rascia*, and a sprinkling amongst the *Tartars*. The *Russians*, *Muscovites*, and most of that great Dukes subjects, are part of the *Greeke* Church, and stil Christians: but as [e] one saith, *temporis successu multas illi addiderunt superstitiones*, In processe of time they have added so many superstitions, that they be rather semi-Christians, then otherwise. That which remaines, is the Western Church with us in *Europe*, but so ecclypsed with several schismes, heresies and superstions, that one knows not where to finde it. The Papists have *Italy*, *Spaine*, *Savoy*, part of *Germany*, *France*, *Poland* & a sprinkling in the rest of *Europe*. In *America* they hold al that which *Spaniards* inhabit, *Hisponia nova*, *Castella Aurea*, *Peru*, *&c.* In the East *Indies*, the *Philippinæ*, some small holds about *Goa*, *Malacha*, *Zelan*, *Ormus &c.* which the *Portugall* got not long since, and those land-leaping Jesuites have assaied in *China*, *Iapan*, as appears by their yearly letters. in *Africke* they have *Melinda*, *Quiloa*, *Mombaze*, *&c.* and some few townes, they drive out one superstition with another. *Poland* is a receptacle of all religions, where *Samosetans*, *Socinians*, *Photinians* (now protected in *Transilvania* and *Poland*) *Arrians*, *Anabaptists* are to bee found, as well as in some *German* Cities. *Scandia* is Christian, but as [f] *Damianus a Goes*, the *Portugall* Knight complaines, so mixt with Magicke, Pagan Rites and ceremonies, they may be as well counted Idolaters: which *Tacitus* formerly said of a like nation is verified in them, † *A people subject to superstition, contrary to Religion.* And some of them as about *Lapland* and the *Pilapians*, the Divels possession to this day.

a *Purchas. Pilgrim lib. 1. c. 3.*
b *Lib. 3.*
* 2 *Part. sec. 3. lib. 1. cap. & deinceps.*
c *Tritelmannus, Maginus, Bredenbachius, Fr. Alvarez sus Itin. de Abyssinis. Herbis solum vescuntur votarii, aquis mento tenus dormiunt, &c.*
d *Bredenbachius Tod à Meggen.*
e See *Passevinus Herbastein, Magin. D. Fletcher. Iovius, Hacluit. Purchas, &c.* of their errors.
f *Deplorat. Gentis Lapp.*
† *Gens superstitioni obnoxia, religionibus adversa.*

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Misera hæc gens (saith mine * Author) *Satanæ hactenus possessio, --- & quod maxime mirandum & dolendum,* and which is to bee admired and pitied, if any of them be baptised, which the Kings of *Sweden* much labour, they dye within 7 or 9 dayes after, and for that cause they will hardly be brought to Christianity, but worship still the Divel, who daily appears to them. In their idolatrous courses, *Gaudentibus diis patriis, quos religiosè colunt, &c.* Yet are they very superstitious, like our wild Irish: Though they of the better note, the Kings of *Denmark* and *Sweden* themselves, that governe them, be *Lutherans.* The remnant are *Calvinists, Lutherans,* in *Germany* equally mixt: And yet the Emperor himselfe, Dukes of *Loraine, Bavaria,* and the Princes Electors, are most part professed Papists. And though some part of *France* and *Ireland,* Great *Brittaine,* halfe the Cantos in *Switzerland,* and the Low countries bee *Calvinists,* more defecate then the rest, yet at oddes amongst themselves, not free from superstition. And which * *Brocard* the Monk in his description of the holy Land, after he had censured the Greeke Church, and shewed their errors, concluded at last, *Faxit Deus ne latinis multa irrepserint stultitiæ,* I say God grant there bee no fopperies in our Church. As a damne of water stopt in one place breaks out into another, so doth superstition. I say nothing of *Anabaptists, Socinians, Brownists, Barrowists, Familists,* &c. There is superstition in our praiers, often in our hearing of Sermons, bitter contentions, invectives, persecutions, strange conceits, besides diversitie of opinions, schismes, factions, &c. But as the *Lord* (Iob 42 *cap.* 7. 5. (said to *Eliphaz* the *Temanite,* and his two friends, *his wrath was kindled against them, for they had not spoken of him things that were right:* we may justly of these Schismatiques, and Heretiques, how wise soever in their owne conceits, *non rectè loquuntur de Deo,* they speake not, they thinke not, they write not well of God, and as they ought. And therefore, *Quid quæso mi Dorpi,* as *Erasmus* concludes to *Dorpius, hisce Theologis faciamus, aut quid præceris, nisi forte fidelem medicum, qui cerebro medeatur.* What shall we wish them, but *sanam mentem,* and a good Physitian? But more of their differences, paradoxes, opinions, mad pranks, in the Symptomes: I now hasten to the causes.

* *Boissardus de Magia. Intra septimum aut nonum à baptismo diem moriuntur. Hinc fit, &c.*

* *Cap. de Incolis terræ sanctæ*

Subsect. 2.

Causes of Religious melancholy. From the Divell by miracles, apparitions, oracles. His instruments or factors, polititians, Priests, Impostors, Hereticks, blind guides. In them simplicity, feare, blinde zeale, ignorance, solitarinesse, curiosity, pride, vaineglory, presumption, &c. his engins, fasting, solitarines, hope, fear, &c.

WE are taught in holy Scripture, that the *Divell rangeth abroad like a roaring Lyon, still seeking whom he may devoure:* and as in severall shapes, so by several engines and devises he goeth about to seduce us; sometimes hee transformes himselfe into an Angel of light; and is so cunning, that he is able, if it were possible,

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to deceive the very Elect. He will bee worshipped as [g] God himselfe, and is so adored by the Heathen,& esteemed. And in imitation of that divine power,as [h] *Eusebius* observes,[i] to abuse or emulate Gods glory, as *Dandinus* addes ; he will have all homage, sacrifices oblations, and whatsoever else belongs to the worship of God,to be done likewise unto him, *similis erit altissimo*, and by this meanes infatuates the world, deludes,intraps,and destroyes many a thousand soules. Sometimes by dreames, visions (as God to *Moses* by familiar conference) the divel in several shapes talks with them: in the [k] *Indies* it is common,and in *China* nothing so familiar,as apparitions, inspirations,oracles, by terrifying them with false prodigies, counterfeit miracles, sending stormes, tempests, diseases,plagues,(as of old in *Athens* there was *Apollo, Alexiacus, Apollo* λοιμῶ& *pestifer & malorum depulsor*) raising wars, seditions by spectrums, troubling their Consciences, driving them to despaire, terrors of minde,intolerable paines,by promises,rewards,benefits,and faire meanes, hee raiseth such an opinion of his Deity and greatnesse, that they dare not doe otherwise then adore him, doe as he will have them ; they dare not offend him. And to compel them more to stand in awe of him, [l] *hee sends and cures diseases, disquiets their spirits* (as *Cyprian* saith) *torments and terrifies their soules, to make them adore him: and all his study,all his endeavour is to divert them from true religion,to superstition: and because he is damned himselfe, and in an errour, hee would have all the world participate of his errours, and be damned with him.* The *primum mobile* therefore, and first mover of all superstition, is the Divell, that great enemie of mankinde,the principal agent,who in a thousand several shapes, alter divers fashions, with several engines, illusions, and by severall names hath deceived the inhabitants of the earth, in severall places and countries, still rejoycing at their fals. *All the world over before Christs time, hee freely domineered, and held the soules of men in most slavish subjection*, saith [m] *Eusebius, in divers formes,ceremonies, and sacrifices, till Christs comming*, as if those divels of the Ayre had shared the earth amongst them, which the Platonists held for Gods, († *Ludus deorum sumus*) and were our governours and keepers. In severall places, they had severall rites, orders, names, of which read *Wierus de præstigiis dæmonum lib.*1.*cap.*5.[n] *Strozius, Cicogna*,and others; *Adonided* amongst the *Syrians*; *Adramilech* amongst the *Capernaites*, *Asinia* amongst the *Ematithes*, *Astartes* with the *Sydonians*, *Asteroth* with the *Palestines*; *Dagon* with the *Philistines* ; *Tartary* with the *Hanæi*; *Melchomis* amongst the *Ammonites*; *Beli* the *Babilonians*, *Beelzebub* and *Baal* with the *Samaritans* and *Moabites*, *Apis Isis* and *Osyris* amongst the *Ægyptians*; *Apollo Pythius* at *Delphos*, *Colophon*, *Ancyra*, *Cumæ*, *Erythra*; *Iupiter* in *Crete*, *Venus* at *Cyprus*,*Iuno* at *Carthage*,*Æsculapius* at *Epidaurus*,*Diana* at *Ephesus*,*Pallas* at *Athens*,&c. And even in these our daies, both in the East & West *Indies*, in *Tartary*,*China*, *Iapan*,&c. What strange Idols,in what prodi-

g *Plato in Crit. Dæmones custodes sunt hominum & eorum domini ut nos animalium, nec hominibus, sed & regionibus imperant, vaticiniis, auguriis, nos regunt. Idem fere Max. Tyrius ser.*1. & 26, 27. *medios vult dæmones inter Deos & homines deorum ministros, præsides hominum, a cælo ad homines descendentes.*

h *De præparat. Evangel.*

i *Vel in abusum Dei vel in æmulationem.* *Dandinus com. in lib.* 2. *Arist. de An. Text.*29.

k *Dæmones consulunt, & familiares habent dæmones plerique sacerdotes. Riccius lib.*1,*cap.* 10. *expedit Sinar.*

l *Vitam turbant, somnos inquietant irrepentes etiam in corpora mentes terrent, valetudinem frangunt, morbos lacescunt, ut ad cultum sui cogant, nec aliud his studium, quam ut a vera religione, ad superstitionem vertant, cum sint ipsi pœnales, quærunt sibi ad pœnas comites, ut habeant erroris participes.*

m *Lib.*4.*præparat. Evangel. c. Tantamque victoriam amentia hominum consequuti sunt, ut si colligere in unum velis universum orbem istis sceleribus spiritibus subjectum fuisse invenies. Usque ad salvatoris adventum hominum cede, pernitiosissimos dæmones placabant, &c.* † *Plato.* n *Strosius, Cicogna omnif. mag. lib.* 3.*cap.*7. *Ezek.*8.4. *Reg.*11.4. *Reg.*3. & 17,14. *Ier.*49. *Numb.*11.3. *Reg.*13.

644 gious formes, with what absurd ceremonies are they adored? what strange Sacraments, like ours of Baptisme and the Lords Supper, what goodly Temples, Priests, sacrifices they had in *America* when the *Spaniards* first landed there, let *Acosta* the Iesuite relate *lib.5.cap.* 1,2,3,4, &c. and how the Divel imitated the Arke, and the children of *Israels* comming out of *Egypt*; with many such. For as *Lipsius* wel discourseth out of the † doctrine of the *Stoicks*, *maximè cupiunt adorationem hominũ*, now and of old, they still and most especially desire to be adored by men. See but what *Vertomannus*, *l.5.c.2.* *Marcus Polus*, *Lerius*, *Benzo*, *P. Martyr* in his *Ocean Decades*, *Acosta*, and *Mat. Riccius*, *expedit. Christ. in Sinus lib.* 1. relate. ° *Eusebius* wonders how that wise city of *Athens*, and flowrishing kingdomes of *Greece* should bee so besotted, and wee in our times, how those wittie *China's* so perspicacious in all other things, should be so gulled, so tortured with superstition, so blind as to worship stocks and stones. But it is no marvell, when wee see all out as great effects amongst Christians themselves: how are those *Anabaptists*, *Arrians*, and Papists above the rest, miserably infatuated. *Mars*, *Iupiter*, *Apollo*, and *Æsculapius*, have resigned their interest, names and offices to Saint *George*,

† (*Maxime bellorum rector, quem nostra juventus*
Pro Mavorte colit.———

St *Christopher*, and a company of fictitious Saints, *Venus* to the Lady of *Lauretta*. And as those old *Romanes* had severall distinct gods, for divers offices, persons, places, so have they saints, as ᵖ *Lavater* wel observes out of *Lactantius*, *mutato nomine tantùm*, 'tis the same spirit or Divell that deludes them stil. The manner how, as I say, is by rewards, promises, terrors, affrights, punishments: In a word, faire and foule means, *Hope* and *Feare*. How often hath *Iupiter*, *Apollo*, *Bacchus* and the rest, sent plagues in ᵠ *Greece* and *Italie*, because their sacrifices were neglected, † *Dii multa neglecti dederunt*
Hesperiæ mala luctuosa. to terrifie them, to rouze them up, and the like: see but *Livy*, *Dionysius Halicarnassæus*, *Thucidides*, *Pausanias*, *Philostratus*, † *Polibius*, before the battel of *Cannæ*, *prodigiis*, *signis*, *ostentis*, *templa cuncta*, *privatæ etiam ædes scatebant*. *Oeneus* raigned in *Ætolia*, and because he did not sacrifice to *Diana* with his other Gods, (see more in *Libanius* his *Diana*) she sent a wild Bore, *insolitæ magnitudinis*, *qui terras & homines miserè depascebatur*, to spoile both men and countrey, which was afterwards killed by *Meleager*. So *Plutarch* in the life of *Lucullus* relates, how *Mithridates* King of *Pontus*, at the seige of *Cizicum*, with all his Navy was overthrowne by *Proserpina*, for neglecting of her holy day. She appeared in a vision to *Aristagoras* in the night, *Cras inquit tybicinem Libicum cum tybicine pontico committam*, and the day following this Enigma was understood, for with a great South winde which came from *Libia*, she quite overwhelmed *Mithridates* army. What prodigies and miracles, dreames, visions, predictions, apparitions, oracles, have been of old at *Delphos*, *Dodona*, *Trophonius Denne*, at *Thebes*, and *Lebandia*, of *Iupiter Ammon*, in *Ægypt Amphiareus* in *Attica*, *&c.* what strange cures performed by *Apollo*

° *Lib.4.cap.8. præpar.*

† *Bapt. Mant. 4. Fast. de Sancto Georgio.*

ᵖ *Part.1.cap.2. & lib.2.cap.9.*
ᵠ *polid Virg. lib.1.de prodig.*
† *Hor.l.3.od.6.*

† *Lib.3 hist.*

pollo and *Æsculapius? Iuno's* Image, and that of [r] *Fortune* spake, [s] *Castor* and *Pollux* fought in person for the *Romanes* against *Hannibals* army, as *Pallas*, *Mars*, *Iuno*, *Venus*, for *Greeks* and *Troians*, &c. Amongst our pseudocatholiques, nothing so familiar as such miracles, how many cures done by our Lady of *Lauretta*, at *Sichem*: of old at our S. *Thomas* Shrine, &c. [t] S. *Sabine* was seene to fight for *Arnulphus* Duke of *Spoleto*, [u] S. *George* fought in person for *John* the bastard of *Portugall*, against the *Castilians*; S. *Iames* for the *Spaniards* in *America*. In the battell of Bannoxburne, where *Edward* the second, our English King was foyled by the *Scots*; S. *Philanus* arme was seene to fight (if [x] *Hector Boethius* doth not impose) that was before shut up in a silver capcase: Another time in the same Author, S. *Magnus* fought for them. Now for visions, revelations, miracles, not only out of the Legend, out of purgatorie, but every day comes newes from the *Indies*, and at home read the Iesuits letters, *Ribadineira*, *Thurselinus*, *Acosta*, *Lippomanus*: *Xaverius*, *Ignatius* lives, &c. and tell mee what difference?

His ordinary instruments or factors which he useth, as God himself did good Kings, lawfull Magistrates, patriarchs, prophets, to the establishing of his Church, [y] are polititians, Statesmen, priests, Heretiques, blind guides, Impostors, pseudoprophets, to propagate his superstition. And first to begin with polititians, it hath ever beene a principall axiome with them, to maintaine religion, or superstition, which they determine of, alter and vary upon all occasions, as to them seems best; they make Religion meere policie, a cloak, a humane invention, *nihil æquè valet ad regendos vulgi animos ac superstitio*, as [z] *Tacitus* & [a] *Tullie* hold. *Austin l.4. de civitat. Dei c.9.* censures *Scævola* saying and acknowledging, *expedire civitates religione falli*, that it was a fit thing cities should be deceived by religion, according to the diverbe, *Si mundus vult decipi, decipiatur*, if the world will be gulled, let it be gulled, 'tis good howsoever to keep it in subjection. 'Tis [b] that *Aristotle* and † *Plato* inculcate in their Politiques, *Religion neglected, brings plagues to the city, opens a gap to all naughtinesse*. 'Tis that which all our late Polititians, ingeminate. *Cromerus l.2 pol.hist. Boterus.l.3. de incrementis urbium, Clapmarius l. 2. c. 9. de Arcanis rerump. Arneseus cap.4.lib. 2.polit.* Captaine *Machiavel* will have a prince, by all meanes to counterfeit religion, to be superstitious in shew at least, to seeme to bee devout, frequent holy exercises, honour divines, love the Church, affect priests, as *Numa*, *Licurgus*, and such law-makers were, and did, *non ut his fidem habeant, sed ut subditos religionis metu facilius in officio contineant*, to keepe the people in obedience. † *Nam naturaliter* (as *Cardan* writes) *lex Christiana lex est pietatis, justitiæ, fidei, simplicitatis*, &c. But this error of his, *Innocentius Ientilettus* a French Lawyer, *Theorem.9.comment.1.de Relig.* & *Thomas Bozius* in his booke *de ruinis gentium & Regnorum* have copiously confuted. Many Polititians, I dare not deny, maintaine Religion as a true means, and sincerely speake of it without hypocrisie, are truely zealous and religious themselves. Iustice and Religion are the two chiefe props and supporters of a well govern'd common-wealth: but most of them are but *Machiavellians*, counterfeits onely for politicall ends; for

Solus

r *Oratâ lege medicastis mulieres Dion Halicarn.*
s *Tully de nat. deorum lib. 2.*
s *Æqua Venus Teucris Pallas inquia fuit.*
t *Io. Molanus lib.3.cap.59.*
u *Pet. Oliver. de Johanne primo Portugalliæ Rege strenue agnans, & adversæ partis ictus clypeo excipiens.*
x *L.14. Loculos sponte aperuisse, & pro iis pugnasse.*
y Religion, as they hold, is policie, invented alone to keep men in awe.
z *1. Annal.*
a *Omnes religione moventur; 5. in verrem.*
b *Zeleuchus. præfat. legis. qui urbem aut regionem inhabitant persuasos esse oportet esse Deos.*
† *10. de legibus Religio neglecta maximam pestem in civitatem infert, omnium scelerũ fenestram aperit.*
† *Cardanus Com. in Ptolomeum quadripart.*

Solus Rex (which *Campanella cap.* 18. *Atheismi Triumphati* observes) as amongst our moderne *Turkes*, *Reipub. Finis*, as knowing [c] *magnum ejus in animos imperium*; and that as [d] *Sabellicus* delivers, *A man without religion, is like an horse without a bridle.* No way better to curbe then superstition, to terrifie mens consciences, and to keepe them in awe: they make new lawes, statutes, invent new religions, ceremonies, as so many stalking horses, to their owne ends. † *Hæc enim (religio) si falsa sit dummodo vera credatur, animorum ferociam domat, libidines coercet, subditos principi obsequentes efficit. Therefore* (saith [e] *Polybius* of *Lycurgus*,) *Did he maintaine ceremonies, not that he was superstitious himselfe, but that hee perceived mortall men more apt to embrace Paradoxes, than ought else, and durst attempt no evill thing for feare of the gods.* This was *Zamolcus* stratagem amongst the *Thracians*, *Numa's* plot, when hee said he had conference with the Nymphe *Ægeria*, and that of *Sertorius* with an Hart. To get more credit to their Decrees, by deriving them from the gods; or else they did all by divine instinct, which *Nich: Damascen* well observes, of *Lycurgus*, *Solon*, and *Minos*, they had their laws dictated, *monte sacro*, by *Iupiter* himselfe. So *Mahomet* referred his new laws to the * Angel *Gabriel* by whose direction he gave out they were made. *Caligula* in *Dion* fained himselfe to bee familiar with *Castor* and *Pollux*, and many such, which kept those *Romans* under (who as *Machiavel* proves, *lib.* 1. *disput. cap.* 11. & 12. were *Religione maximè moti*, most superstitious:) and did curbe the people more by this meanes, then by force of armes, or severity of humane lawes. *Sola plebecula eam agnoscebat* (saith *Vanimus dial.* 1. *lib.* 4. *de admirandis naturæ arcanis*) speaking of Religion, *quæ facilè decipitur, magnates vero & Philosophi nequaquam*, your Grandies and Philosophers had no such conceit, *sed ad imperii conformationem & ampliationem, quam sine prætextu religionis tueri non poterant*; and many thousands in all ages have ever held as much, Philosophers especially, *animadvertebant hi semper hæc esse fabellas, attamen ob metum publicæ potestatis silere cogebantur*, they were still silent for feare of Lawes, &c. To this end that *Syrian Phyresides*, *Pythagoras* his master broched in the East amongst the Heathens first the immortality of the Soul, as *Trismegistus* did in Ægypt, with a many of fained Gods. Those *French* and *Britaine* Druides in the West first taught, saith † *Cæsar*, *non interire animas, but after death to goe from one to another, that so they might encourage them to vertue.* 'Twas for a politique end, and to this purpose the old Poets fained those [f] *Elisian* fields, their *Æacus*, *Minos*, and *Rhadamantus*, their infernal judges, and those *Stygian* lakes, fiery *Phlegetons*, *Pluto's* kingdome, and variety of torments after death. Those that had done well, went to the *Elisian* fields, but evil doers to *Cocytus*, and to that burning lake of † hel with fire and brimstone for ever to bee tormented. 'Tis this which † *Plato* labors for in his *Phædon*, *et* 9. *de rep* the *Turks* in their *Alcoran*, when they set downe rewards, and several punishments for every particular vertue and vice, [g] when they perswade men, that they that die in battle, shall goe directly to heaven, but wicked livers to eternal torment, and all of all sorts (much like our Papistical Purgatory) for a set time shall be tortured in their graves, as appears

[c] *Lipsius l.* 1. *c.* 3 *Homo sine religione, sicut equus sine fræno.*
† *Vanimus dial.* 52 *de oraculis.*
[e] *Lib.* 10. *Ideo Lycurgus &c. non quod ipse superstitiosus, sed quod videret mortales paradoxa facilius amplecti necres graves audere sine periculo deorum.*

* *Cleonardus epist* 1. *Novas leges suas ad Angelum Gabrielem referebat quo monitore mentiebatur omnia fegerere.*

† *Lib.* 16 *belli Gallici. Vt metu mortis neglecto, ad virtutē incitarent.*
[f] *De his lege Lucianum de luctu Tom.* 1. *Homer. Odyss* 11 *Virg: Æn.* 6.
† *Barathro sulfure & flammâ stagnante æternùm demergebantur.*
† *Et* 3 *de repub. omnis institutio adolescentum eo referenda ut de deo bene sentiant ob commune bonum.*
[g] *Boterus.*

appeares by that tract which *John Baptista Alfaqui* that *Mauritanian* Priest, now turn'd Christian, hath written in his confutation of the *Alcaron*. After a mans death two blacke Angels, *Nunquir* and *Nequir* (so they call them) come to him to his grave and punish him for his precedent sinnes; if he lived well, they tortured him the lesse, if ill, *per indesinentes cruciatus ad diem Iudicii*, they incessantly punish him to the day of judgement. *Nemo viventium qui ad horum mentionem non totus horret & contremiscit*, the thought of this crucifies them all their lives long, & makes them spend their dayes in fasting and prayer, *ne mala hæc contingant, &c.* A *Tartar* Prince, saith *Mercus Polus, lib.* 1. *cap.* 28. called *Senex de montibus*, the better to establish his government amongst his subjects, and to keepe them in awe, found a convenient place in a pleasant valley, environed with hils, in [h] *which he made a delitious Parke full of odoriferous flowers and fruits, and a Palace of all worldly contents*, that could possibly be devised, Musicke, Pictures, variety of meats, &c. and chose out a certaine young man, whom with a [i] *soporiferous potion* hee so benummed, that he perceived nothing: *and so fast asleepe as he was, caused him to bee conveyed into this faire garden.* Where after hee had lived a while in all such pleasures a sensuall man could desire, [k] *He cast him into a sleepe againe, and brought him forth, that when he awaked hee might tell others he had beene in Paradise.* The like hee did for Hell, and by this meanes brought his people to subjection. Because Heaven and Hell are mentioned in the Scriptures, & to be beleeved necessary by Christians: so cunningly can the Divell and his ministers in imitation of true Religion, counterfeit and forge the like, to circumvent and delude his superstitious followers. Many such trickes and impostures are acted by polititians in *China* especially, but with what effect I will discourse in the Symptomes.

h *Citra quam, viridarium planta vel maximum & pulcherrimum, floribus odoriferis, & suavibus pleno, &c.*

i *Potum quendam dedit quo inebriatus, & gravi sopore oppressus, in viridarium interim ducebatur, &c.*

k *Atque iterum memoratum potum libendum exhibuit, & sic extra Paradisum reduxit, ut cum evigilaret, sopore soluto, &c.*

Next to polititians, if I may distinguish them, are some of our priests, (who make Religion Policy) if not farre beyond them, for they domineere over Princes and Statesmen themselves. *Carnificinam exercent*, one saith they tyrannize over mens consciences more than any other tormentors whatsoever, partly for their commodity and gaine, *Religionum enim omnium abusus* (as † *Postellus* holds) *quæstus scilicet sacrificum in causa est*: for soveraignty, credit, to maintaine their state and reputation, out of *Ambition* and *Avarice*, which are their chiefe supporters: What have they not made the common people beleeve? Impossibilities in nature, incredible things, what devices, traditions, ceremonies, have they not invented in all ages to keepe men in obedience, to inrich themselves? *Quibus quæstui sunt capti superstitione animi*, as [l] *Livy* saith. Those *Ægyptian* priests of old got all the soveraignty into their hands, & knowing, as [m] *Curtius* insinuates, *nulla res efficacius multitudinem regit quam superstitio, melius vatibus quam ducibus parent, vanâ religione capti, etiam impotentes fœminæ*, the common people will sooner obey Priests than Captaines, and nothing so forcible as superstition, or better than blind zeale to rule a multitude; have so terrified and gulled them, that it is incredible to relate. All nations almost have beene besotted in this kinde; amongst our *Brittaines* and old *Gaules* the *Druides*;

† *Lib.* 1. *de orb. Concord cap.* 7.

l *Lib.* 4.

m *Lib.* 4.

648 *Magi* in *Persia*; Philosophers in *Greece*; *Chaldeans* amongst the *Orientall*; *Bachmanni* in *India*; *Gymnosophists* in *Æthiopia*; the *Turditanes* in *Spaine*; *Augures* in *Rome*, have insulted; *Apollo's* Priests in *Greece*, *Phabadus* and *Pythonissæ*, by their oracles and phantasmes; *Amphiarius* and his companions; now *Mahometan* and *Pagan* Priests, what can they not effect? How doe they not infatuate the world? *Adeo ubique* (as † *Scaliger* writes of the *Mahometan* Priests) *tum gentium tum locorum, gens ista sacrorum ministra, vulgi secat spes, ad ea quæ ipsi fingunt somnia*, so cunningly can they gull the Commons in all places and countries. But above all others that high Priest of *Rome*, the dam of that monstrous and superstitious brood, the bull-bellowing Pope, which now rageth in the West, that three-headed *Cerberus* hath plaid his part. [n] *Whose religion at this day is meere policie, a state wholly composed of superstition and wit, and needs nothing but wit and superstition to maintaine it, that useth Colledges and religious houses to as good purpose as Forts and Castles, and doth more at this day* by a company of scribling Parasites, fiery spirited Friers, zealous Anachorites, hypocriticall Confessours, and those Pretorian souldiers, his Janisary Jesuites, that dissociable society, as * *Langius* tearmes it, *postremus diaboli conatus, & sæculi excrementum*, that now stand in the fore front of the battle, will have a monopoly of, and ingrosse all other learning, but domineere in Divinity,

[a] *Excipiunt soli totius vulnera belli*,

and fight alone almost (for the rest are but his dromedaries and asses) than ever he could have done by garrisons and armies. What power of Prince, or pœnall law, be it never so strict, could enforce men to do that which for conscience sake they will voluntarily undergoe? As to fast from all flesh, abstaine frō mariage, rise to their prayers at midnight, whip themselves, wth stupend fasting and penance, abandon the world, wilfull poverty, performe canonicall and blinde obedience, to prostrate their goods, fortunes, bodies, lives, and offer up themselves at their superiours feet, at his command? What so powerfull an engine as superstition? which they right well perceiving, are of no religion at all themselves: *Primum enim* (as *Calvin* rightly suspects, the tenour and practice of their life proves) *arcana illius Theologiæ, quod apud eos regnat, caput est, nullum esse deum*, they hold there is no God, as *Leo* 10 did, *Hildebrand* the Magician, *Alexander* the 6. *Iulius* 2. meere Atheists, and which the common proverbe amongst them approves, † *The worst Christians of Italy are the Romans, of the Romanes the Priests are wildest, the lewdest Priests are preferred to be Cardinals, and the baddest man amongst the Cardinals is chosen to be Pope.* That is an *Epicure*, as most part the Popes are, Infidels and Lucianists, for so they think and beleeve, & what is said of *Christ* to be fables and impostures, of heaven and hell, day of Judgement, Paradise, Immortality of the soule, are all

[p] *Rumores vacui, verbaque inania,*
Et par sollicito fabula somnio,

Dreames, toyes, and old wives tales. Yet as so many [q] whetstones to make other tooles cut, but cut not themselves, though they be of no religion at all, they will make others most devout and superstitious, by promi-

† *Exerc.* 228.

n *S. Ed. Sands.*

* *Inconsult. de prine. inter prov. nec. Europ.*

a *Lucian.*

† *S. Edwin Sands* in his Relation.

p *Seneca.*

q *Vice cotis, acutum reddere quæ ferrum valet, exors ipsa secandi.*

promises and threats, compell, enforce from, & lead them by the nose like so many beares in a line; When as their end is not to propagate the Church, advance Gods Kingdome, seeke his glory or common good, but to enrich themselves, to enlarge their territories, to domineere and compell them to stand in awe, to live in subjection to the See of *Rome*. For what otherwise care they? *Si mundus vult decipi, decipiatur*, 'tis fit it should be so. And for which † *Austin* cites *Varro* to maintaine his *Roman* religion, we may better apply to them: *multa vera, quæ vulgus scire non est utile, pleraque falsa quæ tamen aliter existimare populum expedit*, some things are true, some false, which for their owne ends they will not have the gullish commonalty take notice of. As well may witnesse their intolerable covetousnesse, strange forgeries, fopperies, fooleries, unrighteous subtleties, impostures, illusions, new doctrines, paradoxes, traditions, false miracles, which they have still forged, to enthrall, circumvent and subjugate them, to maintaine their owne estates. [r] One while by Buls, Pardons, Indulgences, & their doctrine of good works, that they bee meritorious, hope of heaven by that meanes, they have so fleeced the commonalty, & spurred on this free superstitious horse, that he runnes himselfe blinde, and is an Asse to carry burdens. They have so amplied *Peters* patrimony, that from a poore Bishop, hee is become *Rex Regum, Dominus dominantium*, a Demi-God, as his *Canonists* make him (*Felinus* and the rest) above God himselfe. And for his wealth and [s] temporalties, is not inferiour to many Kings; [t] his Cardinals Princes companions, and in every kingdome almost, Abbots, Priors, Monks, Friers, &c. and his Clergy have ingrossed a [u] third part, half, in some places all into their hands. Three Princes Electors in *Germany* Bishops; besides *Magdeburge, Spire, Saltsburge, Breme, Bamberge, &c.* In *France*, as *Bodine lib. de repub.* gives us to understand, their revenewes are twelve millions, and three hundred thousand levres, and of twelve parts of the revenewes in *France*, the Church possesseth seven. The *Iesuites*, a new sect begunne in this age, have as * *Middendorpius* and † *Pelargus* reckon up, three or foure hundred Colledges in *Europe*, & more revenewes than many Princes. In *France*, as *Arnoldus* proves, in thirty yeares they have got *bis centum librarum millia annua*, 200000 l. I say nothing of the rest of their orders. We have had in *England*, as *Armachanus* demonstrates, above thirty thousand Friers at once, & as † *Speed* collects out of *Lelande* and others, almost 600 religious houses, and neere two hundred thousand pound in revenewes of the old rent belonging to them, besides Images of Gold, Silver, plate, furniture, goods and ornaments, as * *Weever* calculates and esteemes them at the dissolution of Abbies, worth a million of gold. How many Townes in every kingdome hath superstition enriched? What a deale of mony by musty reliques, Images, Idolatry, have their Masse Priests ingrossed, and what sums have they scraped by their other trickes; *Lauretum* in *Italy*, *Walsingham* in *England*, in those daies, *Vbi omnia auro nitent*, saith *Erasmus*, S. *Thomas Shrine, &c.* may witnesse. † *Delphos* so renowned of old in *Greece* for *Apollo's* oracle, *Delos commune conciliabulum & emporium solâ religione munitum*; *Dodona*, whose fame and wealth were sustained by

† *De civ. Dei lib. 4. cap. 31.*

[r] Seeking their owne, saith *Paul*, not Christs.

[s] He hath the Dutchy of *Spoledo* in *Italy*, the Marquisate of *Anchona*, beside *Rome*, and the territories adjacent, *Bologne, Ferrara, &c. Avignion* in *France, &c.*

[t] *Estote fratres mei, & principes huius mundi.*

[u] The Laity suspect their greatnesse, witnesse those statutes of mortmaine.

* *Lib. 8. de Academ.*

† *Præfat. lib. de paradox. Iesuit. Rom. provincia habet Col. 36. Neapol. 23. Veneta 13. Lusit. 15. Indea orient. 27. Brasil. 20. &c.*

† In his Chronic. *vit. Hen. 8.*

* 15. cap. of his funerall monuments.

† *Pausanias in Laconicis lib. 3. Idem de Achaicis lib. 7. cujus summa opes, & valde inclita fama.*

650 by religion, were not so rich, so famous. If they can get but a relique of some Saint, the Virgin *Maries* picture, idols or the like, that Citie is for ever made, it needs no other maintenance. Now if any of these their impostures, or jugling tricks be controverted, or called in question: If a magnanimous or zealous *Luther*, an heroicall *Luther*, as * *Dithmarus* cals him, dare touch the Monks bellies, al is in a combustion, all is in an uprore: *Demetrius* and his associates are ready to pull him in pieces, to keepe up their trades, † *Great is Diana of the Ephesians*: With a mighty shout of two houres long they will roare and not be pacified.

* *Exercit. 8th. Colleg. 3. disp. 3*

† *Act. 19. 28.*

Now for their authority, what by auricular confession, satisfaction, penance, *Peters* keyes, thundrings, excommunications, &c. roaring buls, this high Priest of *Rome*, shaking his *Gorgons* head, hath so terrified the soule of many a silly man, insulted over majesty it selfe, and swaggered generally over all *Europe* for many ages, and still doth to some, holding them as yet in slavish subjection, as never tyrannizing *Spaniards* did by their poore *Negroes*, or *Turkes* by their gally slaves. x *The Bishop of Rome* (saith *Stapleton*, a parasite of his, *de mag. Eccles. lib. 2. cap. 1.*) *hath done that without armes, which those Romane Emperours could never atchieve with 40 legions of souldiers*, deposed Kings, and crowned them againe with his foot, made friends, and corrected at his pleasure, &c. y *Tis a wonder*, saith *Machiavel*, *Florentinæ hist. lib. 1. what slavery King* Henry *the second endured for the death of* Th. Becket, *what things hee was enioyned by the Pope, and how hee submitted himselfe to doe that which in our times a private man would not endure*, and all through superstition. z *Henry* the fourth, deposed of his Empire, stood bare-footed with his wife at the gates of *Canossus*. a *Fredericke* the Emperour was troden on by *Alexander* the third. Another held *Adrians* stirrup, King *John* kissed the knees of *Pandulphos* the Popes Legat, &c. What made so many thousand Christians travell from *France*, *Brittaine*, *&c.* into the holy Land, spend such huge summes of money, goe a pilgrimage so familiarly to *Ierusalem*, to creepe and couch, but slavish superstition? What makes them so freely venture their lives, to leave their native countries, to goe seeke martyrdome in the *Indies*, but superstition? to bee assassinates, to meet death, murder Kings, but a false perswasion of merit, of canonicall or blind obedience which they instill into them, and animate them by strange illusions, hope of being Martyrs and Saints? Such pretty feats can the Divell work by Priests, and so well for their owne advantage can they play their parts. And as if it were not yet enough, by Priests and Polititians to delude mankinde, and crucifie the soules of men, he hath more actors in his Tragœdy, more irons in the fire, another Sceane of Hereticks, factious, ambitious wits, insolent spirits, Schismaticks, Impostors, false Prophets, blind guides, that out of pride singularity, vainglory, blinde zeale, cause much more madnesse yet, set all in an uprore by their new doctrines, paradoxes, figments, crotchets, make new divisions, subdivisions, new sects, oppose one superstition to another, one Kingdome to another, commit Prince and subjects; brother against brother, father against sonne, to the ruine and destruction of a common-wealth, to the disturbance of peace, & to make a gene-

x *Pontifex Romanus prorsus inermis regibus terra jura dat, ad regna evehit, ad pacem cogit, et peccantes castigat, &c quod Imperatores Romani 40. legionibus armati non effecerunt.*

y *Mirum quanta passus sit H. 2 quomodo se submisit, ea se facturū policitus, quorum hodie ne privatus quidem partem faceret.*

z *Sigonius 9. hist. Ital.*

a *Curio lib. 4 Fox Martyrol.*

a generall confusion of all estates. How did those *Arrians* rage of old, how many did they circumvent? Those *Pelagians, Manichees, &c.* their names alone would make a just volume. How many silly soules have Impostors still deluded, drawn away, and quite alienated from Christ! *Lucians Alexander, Simon Magus*, whose statue was to be seene and adored in *Rome*, saith *Iustine Martyr, Simoni deo sancto, &c.* after his decease, [b] *Apollonius Tianæus, Cynops, Eumo*, who by counterfeiting some new ceremonies and juggling tricks of that *Dea Syria*, by spitting fire, and the like, got an army together of forty thousand men, and did much harm: with *Eudo de stellis*, of whom *Nubrigensis* speakes, *lib. 1. cap. 19.* that in King *Stephens* dayes imitated most of Christs miracles, fed I know not how many people in the wildernesse, and built castles in the aire, &c. to the seducing of multitudes of poore soules. In *Franconia* 1476, a base illiterate fellow tooke upon him to be a Propher, and preach, *Iohn Beheim* by name, a neatherd at *Nicholhausen*, he seduced 30000 persons, and was taken by the Commonalty to be a most holy man, come from heaven. * *Tradesmen left their shops, women their distaves, servants ranne from their masters, children from their parents, schollers left their tutors, all to heare him, some for novelty, some for Zeale. He was burnt at last by the Bishop of Wartzburge, and so he and his heresie vanished together.* How many such Impostors, false Prophets, have lived in every Kings reigne? what Chronicle will not afford such examples? that as so many *Ignes fatui*, have led men out of the way, terrified some, deluded others, that are apt to be caried about with the blast of every winde, a rude inconstant multitude, a silly company of poore soules, that follow all, and are cluttered together like so many pibbles in a tide. What prodigious follies, madnesse, vexations, persecutions, absurdities, impossibilities, these impostors, heretickes, &c. have thrust upon the world, what strange effects, shall be shewed in the Symptomes.

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[b] *Hierocles* contends *Apollonius* to have beene as great a Prophet as *Christ*, whom *Eusebius* confutes.

* *Munster Cosmog. lib. 3. c. 36. Artifices ex officinis, arator è stivâ, fame è colo, &c. quasi numine quodam rapti, nesciu parentibus & dominis restà adeunt, &c. Combustus demum ab Herbipolensi Episcopo hæresis evanuit.*

Now the meanes by which, or advantages the divell and his infernall ministers take, so to delude and disquiet the world with such idle ceremonies, false doctrines, superstitious fopperies, are from themselves, innate feare, ignorance, simplicity, *Hope* and *Feare*, those two battering Canons and principall Engines, with their objects, reward and punishment, *Purgatory, Limbus Patrum, &c.* which now more than ever tyrannize, † *for what Province is free from Atheisme, superstition, idolatry, schisme, heresie, impiety, their factours and followers?* thence they proceed, and from that same decayed image of God, which is yet remaining in us. ° *Os homini sublimè dedit, cælumque tueri*
Iussit,—— our owne conscience doth dictate so much unto us, we know there is a God, and nature doth informe us, *Nulla gens tam barbara* (saith *Tully*) *cui non insideat hæc persuasio Deum esse, sed nec Scytha, nec Græcus, nec Persa, nec Hyperboreus dissentiet* (as *Maximus Tyrius* the Platonist *ser. 1.* farther addes) *nec continentis nec insularum habitator*, let him dwell where he will, in what coast soever, there is no nation so barbarous that is not perswaded there is a God. It is a wonder to read of that infinite superstition amongst the *Indians* in this kinde, of their Tenentes in *America, pro suo quisque libitu*

† *Nulla non provincia hæresibus, Atheismis, &c plena. Nullus orbis angulus ab hisce belluis immunis.*

° *Lib. 1. de nat. Deorum.*

652 *varias res venerabantur superstitiosè, plantas, animalia, montes, &c. omne quod amabant aut horrebant* (some few places excepted as he grants, that had no God at all.) So *the Heavens declare the glory of God, and the Firmament declareth his handie-worke, Psalme.* 19. Every creature will evince it,

Præsentemque refert quælibet herba deum.

Nolentes sciunt, fatentur inviti, as the said *Tyrius* proceeds, will or nill, they must acknowledge it. The Philosophers, *Socrates, Plato, Plotinus, Pythagoras, Trismegistus, Seneca, Epictetus*, those *Magi, Druides, &c.* went as farre as they could by the light of Nature, [l] *multa præclara de natura Dei scripta reliquerunt, writ many things well of the nature of God, but they had but a confused light, a glimpse,*

† *Quale per incertam lunam sub luce maligna*
Est iter in sylvis,——

as he that walkes by Mooneshine in a wood, they groped in the darke; they had a grosse knowledge, as he in *Euripides, O Deus quicquid es, sive cœlum, sive terra, sive aliud quid*, and that of *Aristotle, Ens entium miserere mei.* And so of the immortality of the Soule, and future happinesse, *Immortalitatem animæ* (saith *Hierom*) *Pythagoras somniavit, Democritus non credidit, in consolationem damnationis suæ Socrates in carcere disputavit, Indus, Persa, Gothus, &c. Philosophantur.* So some said this, some that, as they conceived themselves, which the Divell perceiving, led them farther out (as [c] *Lemnius* observes) and made them worship him as their God, with stockes and stones, and torture themselves to their own destruction, as he thought fit himselfe, inspired his Priests and Ministers with lies and fictions to prosecute the same, which they for their owne ends were as willing to undergoe, taking advantage of their simplicitie, feare & ignorance. For the common people are as a flocke of sheep, a rude illiterate rout, void many times of common sense, a meere beast, *bellua multorum capitum*, will goe whithersoever they are ledde: as you lead a Ramme over a gap by the hornes, all the rest will follow, [f] *Non quâ eundum, sed quâ itur*, they will doe as they see others doe, and as their Prince will have them, let him be of what religion hee will, they are for him. Now for those idolaters, *Maxentius* and *Licinius*, then for *Constantine* a Christian. * *Qui Christum negant male pereant, acclamatum est, Decies*, for two houres space, *qui Christum non colunt, Augusti inimici sunt, acclamatum est ter decies*; and by and by Idolaters againe under that Apostate *Iulianus*; all *Arrians* under *Constantius*, good Catholiques againe under *Iovinianus*. *And little difference there is betwixt the discretion of men and children in this case, especially of old folkes and women*, as *Cardan* discourseth, *when as they are tossed with feare and superstition, and with other mens folly and dishonesty.* So that I may say their ignorance is a cause of their superstition, a Symptome, and Madnesse it selfe.

Supplicii causa est, suppliciumque sui.

Their own fear, folly, stupidity, to be deplored Lethargy, is that which gives occasion to the other, and puls these miseries on their own heads. For in all these Religions and superstitions, amongst our idolaters, you shall

l *Zanchius.*

† *Virg. 6. Æn.*

c *Superstitio ex ignorantia dei vi natu emersit, ex vitiosa æmulatione, & dæmonis illecebris, inconstans, timens, fluctuans, & cui se addicat, nescient, quem imploret, cui se committat à dæmone facilè decepta, Lemnius lib. 3. cap. 8.*

f *Seneca.*

* *Vide Baronium 3. Annalium ad annum 324. vit. Constantin.*

g *Dererum varietate l. 3. c. 38 Parium vero distat sapientia virorum, à puerili, multo minus senum & mulierum, cum metu & superstitione & alienâ stultitia & improbitate simplices agitantur.*

shall still find that the parties first affected, are silly, rude, ignorant people, old folkes, that are naturally prone to superstition, weake women, or some poore rude illiterate persons, that are apt to be wrought upon, and gulled in this kinde, prone without either examination or due consideration (for they take up religion a trust, as at Mercers they do their wares) to beleeve any thng. And the best meanes they have to broach first, or to maintaine it when they have done, is to keepe them still in ignorance: for *Ignorance is the mother of devotion*, as al the world knows, and these times can amply witnesse. This hath been the divels practice, and his infernall ministers in all ages; not as our Saviour by a few silly Fishermen, to confound the wisedome of the world, to save Publicans and sinners, but to make advantage of their ignorance, to convert them and their associates; and that they may better effect what they intend, they begin, as I say, with poore [h] stupid, illiterate persons. So *Mahomet* did when he published his *Alcoran*, which is a piece of work (saith [i] *Bredenbachius*) *full of non-sense, barbarisme, confusion, without rime, reason, or any good composition, first published to a company of rude rustickes, hog-rubbers, that had no discretion, judgement, art, or understanding, and is so still maintained.* For it is a part of their policy to let no man comment, dare to dispute or call in question to this day any part of it, be it never so absurd, incredible, ridiculous, fabulous as it is, it must be beleeved *implicitè*, upon paine of death no man must dare to contradict it, *God and the Emperour, &c.* What else doe our Papists, but by keeping the people in ignorance, vent and broach all their new ceremonies and traditions, when they conceale the Scripture, read it in Latine, and to some few alone, feeding the slavish people in the meane time with tales out of Legends, and such like fabulous narrations? Whom doe they begin with, but collapsed Ladies, some few tradesmen, superstitious old folkes, illiterate persons, weake weomen, discontent, rude, silly companions, or sooner circumvent? So do all our schismaticks and hereticks. *Marcus* and *Valentinian* hereticks in [k] *Irenæus*, seduced first I know not how many women, and made them beleeve they were Prophets. [l] Frier *Cornelius* of *Dort* seduced a company of silly women. What are all our *Anabaptists*, *Brownists*, *Barrowists*, *Familists*, but a company of rude, illiterate, capritious base fellowes? What are most of our Papists, but stupid, ignorant and blinde bayards, how should they otherwise bee, when as they are brought up and kept still in darknesse. [m] *If their Pastors* (saith *Lavater*) *had done their duties, and instructed their flockes as they ought, in the Principles of Christian Religion, or had not forbidden them the reading of Scriptures, they had not beene as they are.* But being so mis-led all their lives in superstition, and carried hood-winked like hawkes, how can they prove otherwise than blinde ideots, and superstitious Asses, what shall we expect else at their hands? Neither is it sufficient to keepe them blinde, and in *Cymmerian* darknesse, but withall, as a Schoolemaster doth by his boyes, to make them follow their bookes, sometimes by good hope, promises and encouragements, but most of all by fear, strict discipline, severity, threats and punishment, doe they collogue and ooth up their silly Auditors, and so bring them into a fooles paradise.

Rex

[h] In all superstition wise men follow fooles. *Bacons Essayes.*

[i] *Peregrin. Hieros. cap. 5. totum scriptum confusum sine ordine vel colore, absque sensu & ratione adrusticissimos idem dedit, rudissimos, & prorsus agrestes, qui nullum erant discretionis, ut dijudicare possent.*

[k] *Lib. 1. cap. 9. Valent. hæres. 9.*

[l] *Meteranus li. 8. hist. belg.*

[m] *Si Doctores suum fecissent officium, et plenum fidei commissam recte instituissent, de doctrina Christiana capitib. nec sacris scripturis interdixissent, de multis proculdubio recte sensissent.*

654 *Rex eris aiunt, si recte facies*, doe well, thou shalt be crowned; but for the most part by threats, terrors and affrights, they tyrannize and terrifie their distressed soules: knowing that feare alone is the sole and onely meanes to keepe men in obedience, according to that *Hemistichium* of *Petronius*, *primus in orbe deos fecit timor*, the feare of some divine and supreme powers, keepes men in obedience, makes the people doe their duties: they play upon their consciences;[n] which was practised of old in *Ægypt* by their priests, when there was an Eclipse, they made the people beleeve God was angry, great miseries were to come, they take all opportunities of naturall causes, to delude the peoples senses, and with fearfull tales out of purgatory, fained apparitions, earth quakes in *Iaponia* or *China*, tragicall examples of divels, possessions, obsessions, false miracles, counterfeit visions, &c. They doe so insult over, and restrain them, never Hoby so dared a Larke, that they will not[o] offend the least tradition, tread, or scarce looke awry: *Deus bone* ([p] *Lavater* exclaimes) *quot hoc commentum de purgatorio miserè afflixit*: good God, how many men have beene miserably afflicted by this fiction of purgatory?

[n] *Curtius lib. 4.*

[o] See more in *Kemnitius Examen Concil. Trident. de purgatorio.*

[p] *Part. 1. cap. 16 part. 3. cap. 18. & 14.*

To these advantages of *Hope* and *Feare*, ignorance and simplicity, he hath severall engines, traps, devices, to batter and enthrall, omitting no opportunities, according to mens severall inclinations, abilities, to circumvent and humour them, to maintaine his superstition; sometimes to stupifie, besot them; sometime againe by oppositions, factions, to set all at oddes and in an uprore; sometimes hee infects one man, and makes him a principall agent; sometimes whole Cities, Countries. If of meaner sort, by stupidity, canonicall obedience, blinde zeale, &c. If of better note, by pride, ambition, popularity, vainglory. If of the Clergie and more eminent, of better parts than the rest, more learned, eloquent, he puffes them up with a vaine conceit of their owne worth, *scientiâ inflati*, they beginne to swell and scorne all the world in respect of themselves, and thereupon turne heretickes, schismatickes, broach new doctrines, frame new crotchets, and the like; or else out of too much learning become mad, or out of curiosity they will search into Gods secrets, and eat of the forbidden fruit; or out of presumption of their holinesse & good gifts, inspirations, become prophets, *Enthusiasts*, & what not? Or else if they be displeased, discontent, and have not (as they suppose) preferment to their worth, have some disgrace, repulse, neglected, or not esteemed as they fondly value themselves, or out of emulation, they begin presently to rage and rave *cœlum terræ miscent*, they become so impatient in an instant, that a whole kingdome cannot contain them, they will set all in a combustion, all at variance, to be revenged of their adversaries. [q] *Donatus* when he saw *Cecilianus* preferred before him in the bishopricke of *Carthage*, turned hereticke, and so did *Arian*, because *Alexander* was advanced: we have examples at home, and too many experiments of such persons. If they be lay men of better note, the same engines of pride, ambition, emulation and jealousie take place, they wil be gods themselves: [r] *Alexander* in *India* after his victories, became so insolent, he would be adored for a god: and those Romane Emperors came

[q] *Austin.*

[r] *Curtius lib. 8.*

came to that heighth of madnesse they must have Temples built to them, sacrifices to their deities, *Divus Augustus, D. Claudius, D. Adrianus*: [f] *Heliogabalus put out that vestall fire at Rome, expelled the Virgins, and banished all other religions all over the world, and would bee the sole God himselfe.* Our *Turkes, China* Kings, great *Chams*, and *Mogors*, doe little lesse, assuming divine and bumbast titles to themselves; the meaner sort are too credulous, and led with blinde zeale, blinde obedience, to prosecute and maintain whatsoever their sottish leaders shall propose, what they in pride and singularity, revenge, vainglory, ambition, spleene, for gaine, shall rashly maintaine and broach, their disciples make a matter of conscience, of hell and damnation, if they doe it not, and will rather forsake wives, children, house and home, lands, goods, fortunes, life it selfe, than omit or abjure the least tittle of it, and to advance the common cause, undergo any miseries, turn traitors, assassinates, pseudomartyrs, with full assurance and hope of reward in that other world, that they shall certainly merit by it, win heaven, be canonized for Saints.

[f] *Lampridius vita ejus. Virgines vestales, & sacrum ignem Romæ extinxit, & omnes ubiq; per orbem terræ religiones, unâ hoc studens ut solus deus coleretur.*

Now when they are truly possessed with blinde zeale, and nusled with superstition, hee hath many other baits to inveagle and infatuate them farther yet, to make them quite mortified & mad, and that under colour of perfection, to merit by penance, going wolward, whipping, almes, fastings, &c. An. 1320. there was a Sect of † whippers in *Germany*, that to the astonishment of the beholders, lashed, and cruelly tortured themselves. I could give many other instances of each particular. But these works so done are meritorious, *ex opere operato, ex condigno*, for themselves and others, to make them macerate and consume their bodies, *specie virtutis & umbrâ*, those Evangelicall counsels are propounded, as our speudocatholicks call them, canonicall obedience, wilfull poverty, [r] vowes of chastity, monkery, and a solitary life, which extend almost to all religions and superstitions, to *Turkes, China's, Gentiles, Abyssines, Greekes, Latines*, and all Countries. Amongst the rest, fasting, contemplation, solitarinesse, are as it were certaine rammes by which the divell doth batter and work upon the strongest constitutions. *Nonnulli* (saith *Peter Forestus*) *ob longas inedias, studia & meditationes cœlestes, de rebus sacris & religione semper agitant*, by fasting over much, and divine meditations, are overcome. Not that fasting is a thing of it selfe to be discommended, for it is an excellent meanes to keep the body in subjection, [u] a preparative to devotion, the physicke of the soule, by which chast thoughts are ingendred, true zeale, a divine spirit, whence wholesome counsels doe proceed, concupiscence is restrained, vicious and predominate lusts and humours are expelled. The Fathers are very much in commendation of it, and as *Calvin* notes, *sometimes immoderate. The mother of health, key of heaven, a spirituall wing to ereare us, the chariot of the holy Ghost, banner of faith, &c.* And 'tis true they say of it, if it be moderately and seasonably used, by such parties as *Moses, Elias, Daniel*, CHRIST, and as his [x] Apostles made use of it; but when by this meanes they will supererogate, and as [y] *Erasmus* well taxeth, *Cœlum non sufficere putant suis meritis*, Heaven is too small a reward for it, They make choice of times and meats, buy and sell their merits, attribute

† *Flagellatorum secta. Munster. lib. 3. Cosmog. cap. 19.*

[r] *Votum coelibatus, monachatus.*

[u] *Mater sanctitatis, clavis cœlorum, ala animæque leves pennas producat, ut in sublime ferat, currus spiritus sancti, vexillum fidei, porta paradisi, vita angelorum &c.*

[x] *Castigo corpus meum. Paul.*

[y] *Mor. encom.*

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bute more to them than to the ten Commandements, and count it a greater sin to eat meat in Lent, than to kill a man, and as one saith, *Plus respiciunt assum piscem, quam Christum crucifixum, plus salmonem quam Solomonem, quibus in ore Christus, Epicurus in corde,* when some counterfeit, and some attribute more to such workes of theirs than to Christs death and passion, the divell sets in a foot, strangely deludes them, and by that meanes makes them to overthrow the temperature of their bodies, and hazard their soules. Never any strange illusions of divels amongst Hermites, Anachorites, never any visions, phantasmes, apparitions, Enthusiasmes, Prophets, any revelations, but immoderate fasting, bad diet, sickenesse, melancholy, solitarinesse, or some such things were the precedent causes, the forerunners or concomitants of them: The best opportunity and sole occasion the Divell takes to delude them. *Marcilius Cognatus lib. 1. cont. cap. 7.* hath many stories to this purpose, of such as after long fasting have beene seduced by divels: and [z] *'tis a miraculous thing to relate* (as *Cardan* writes) *what strange accidents proceed from fasting, dreames, superstition, contempt of torments, desire of death, prophesies, paradoxes, madnesse; fasting naturally prepares men to these things.* Monkes, Anachorites, and the like, after much emptinesse become melancholy, vertiginous, they thinke they heare strange noises, conferre with Hobgoblins, Divels, rivell up their bodies, *& dum hostem insequimur,* saith *Gregory, civem quem diligimus trucidamus,* they become bare Skeletons, skinne and bones: *Carnibus abstinentes proprias carnes devorant, ut nil præter cutem & ossa sit reliquum. Hilarion,* as [a] *Hierome* reports in his life, was so bare with fasting, *that the skinne did scarce sticke to the bones,* for want of vapours he could not sleepe, and for want of sleepe became idle headed, *heard every night infants cry, oxen low, wolves howle, lions roare (as he thought) clattering of chaines, strange voices, and the like illusions of divels.* Such symptomes are common to those that fast long, are solitary, given to contemplation, over much solitarinesse and meditation. Not that these things (as I said of fasting) are to be discommended of themselves, but very behovefull in some cases and good: sobriety and contemplation joyne our soules to God, as that heathen [b] *Porphyrie* can tell us. [c] *Extasis is a taste of future happinesse, by which we are united unto God, a divine melancholy, a spirituall wing,* Bonaventure *tearmes it,* to lift us up to heaven. But as it is abused, a meere dotage, madnesse, a cause and symptome of *Religious Melancholy.* [d] *If you shall at any time see* (saith *Guatinerius*) *a religious person over superstitious, too solitary or much given to fasting, that man will certainly bee melancholy, thou maist boldly say it, he will be so.* *P. Forestus* hath almost the same words, and [e] *Cardan subtil. lib. 18. & cap. 40. lib. 8. de rerum varietate, solitarinesse, fasting, and that melancholy humour, are the causes of all Hermites illusions. Lavater. de spect. cap. 19. part. 1.* and *part. 1. cap. 10.* puts solitarinesse a main cause of such spectrums and apparitions, none, saith he, so melancholy as Monkes and Hermites, the divels bath me-

z *Lib. 8. cap. 10. de rerum varietate, admiratione digna sunt quæ per jejunium hoc modo contingunt somnia, superstitio, contemptus tormentorum, mortis desiderium, obstinata opinio, insania. jejunium naturaliter præparat ad hæc omnia.*

a *Epist. lib. 3. Ita attenuatus fuit jejunio & vigiliis, in tantum exesa corpore, ut ossibus vix hæreret, unde nocte infantum vagitus, balatus pecorum, mugitus boum, voces & ludibria dæmonum, &c.*

b *Lib. de abstinentia. Sobrietas et continentia mentem deo conjungunt.*

c *Extasis nihil est aliud quam gustus futuræ beatitudinis Erasmus epist. ad Dorpium in quatoria absorbemur in Deum.*

d *Si religiosum viderit observantem jejunia, audacter melancholicum pronunciabit. Tract. 5. cap. 5.*

e *Solitudo ipsa, mens ægra laboribus auxiis & jejuniis, tum temperatura sibi mutata agrestium, & humor melancholicus Heremitis illusionum causa sunt.*

lancholy, [f] *none so subject to visions and dotage in this kinde, as such as live solitary lives, they heare and act strange things in their dotage.* [g] Polidore Virgil lib.2.de prodigiis, *holds that those propheties and Monkes revelations, Nunnes dreames, which they suppose come from God, doe proceed wholly* ab instinctu dæmonum, *by the Divels meanes: and so those Enthusiasts, Anabaptists,* pseudo-Prophets from the same cause. [h] *Fracastorius lib.2.de intellect.* will have all your *Pythonisses, Sibyls,* and pseudo-prophets to bee meere melancholy; so doth *Wierus* prove, *lib.1.cap.8.& l.3.cap.7.* and *Arculanus in 9. Rhasis,* that melancholy is a sole cause, and the Divell together, with fasting and solitarinesse, of such *Sibylline* propheties, if there were ever any such, which with [i] *Causabon* and others I justly except at, for it is not likely that the Spirit of God should ever reveale such manifest revelations and predictions of Christ, to those *Pythonissæ,* witches, *Apollo's* priests, the Divels ministers, (they were no better) and conceale them from his owne prophets; for these *Sibyls* set downe all particular circumstances of Christs comming, and many other future accidents farre more perspicuous and plaine than ever any prophet did. But howsoever there be no *Phœbades* or *Sibyls,* I am assured there be other *Enthusiasts,* prophets, *dii Fatidici, Magi,* (of which read *Io. Boissardus,* who hath laboriously collected them into a great † volume of late, with elegant pictures, and epitomized their lives) &c. ever have beene in all ages, and still proceeding from those causes, † *qui visiones suas enarrant, somniant futura, prophetisant, & ejusmodi deliriis agitati, Spiritum Sanctum sibi communicari putant.* That which is written of Saint *Francis* five wounds, and other such monasticall effects, of him and others, may justly be refrred to this our Melancholy, and that which *Matthew Paris* relates of the [k] Monk of *Evesham,* who saw heaven and hell in a vision; of [l] Sir *Owen,* that went downe into Saint *Patrickes* purgatory in King *Stephens* dayes, and saw as much: *Walsingham* of him that was shewed as much by S[t]. *Iulian, Beda lib. 5. cap. 13. 14. 15. & 20* reports of King *Sebba, lib. 4. cap. 11 Eccles. hist.* that saw strange [m] visions; and *Stumphius Helvet. Cornic.* of a cobler of *Basil,* 1520. that beheld rare apparitions at *Ausborough* † in *Germany. Alexander ab Alexandro, gen. dier. lib. 6. cap. 21.* of an Enthusiasticall prisoner, (all out as probable as that of *Eris Armenius,* in *Plato's* tenth dialogue *de Repub.* that revived againe ten dayes after he was killed in a battell, and told strange wonders, like those tales *Vlysses* related to *Alcinous* in *Homer,* or *Lucians vera historia* it selfe) was still after much solitarinesse, fasting, or long sicknesse, when their braines were addle, and their bellies as empty of meat, as their heads of wit. *Florilegus* hath many such examples, *fol. 191.* one of Saint *Gultlake* of *Crowalde* that fought with Divels, but still after long fasting, overmuch solitarinesse, [n] the Divill perswaded him therefore to fast, as *Moses* and *Elias* did, the better to delude him. [o] In the same Authour is recorded *Carolus Magnus* vision *An.* 185. or extasis, wherein he saw heaven and hell after much fasting and meditation. So did the Divell of old with *Apollos* priests,

f *Solitudo est causa apparitionum, nulli visionibus & hinc delirio magis obnoxii sunt quàm qui collegiis & eremo vivunt monachi, tales plerumque melancholici ob vitium solitudinem.*

g *Monachi sese putant prophetare ex Deo, & qui solitariam agunt vitam, quum sit instinctu dæmonũ, & sic fallunturfatidicæ, à malo genio habent, quæ putant à Deo, & sic Enthusiastæ.*

h *Sibyllæ, pithiã & Prophetæ quæ divinare solent, omnes phanaticæ sunt melancholici.*

i *Exercit. cap. 1*

† *De divinatione & Magicâ præstigiis.*

* *Idem.*

k *Post. 15. dierum preces & jejunia. mirabiles videbat visiones.*

l *Fol. 84. vitâ Stephani et fol. 177. post trium mensium inediâ & languorem per 9. dies nihil comedens aut bibens.*

m After contemplation in an extasis, so *Hierom* was whipped for reading *Tully,* see millions of examples in our Annals, *Bede, Gregory, Iacobus de Voragine, Lippomanus, Hieronymus, Iohn Maior de vitis Patrum, &c.*

n *Fol. 199 post abstinentiæ curas miras illusiones dæmonum audivit.*

o *Fol. 155 post serium meditationem in vigilia die dominicæ visionem habuit de purgatorio.*

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Amphiaraus and his fellowes, thoſe *Ægyptians*, ſtill enjoyne long faſting before he would give any oracles, *triduum à cibo & vino abſtinerent*, [p] before they gave any anſwers, as *Volateran lib.* 13. *cap.* 4. records, and *Strabo Geog. lib.* 14. deſcribes *Charons* denne, in the way betwixt *Tralles* and *Niſſum*, whither the Prieſts led ſicke and fanaticke men: but nothing performed without [q] long faſting, no good to bee done. That ſcoffing [q] *Lucian* conducts his *Menippus* to hell by the directions of that *Chaldean Mithrobarzanes*, but after long faſting, and ſuch like idle preparation. Which the Jeſuites right well perceiving of what force this faſting and ſolitary meditation is, to alter mens minds when they would make a man mad, raviſh him, improve him beyond himſelfe, to undertake ſome great buſineſſe of moment, to kil a King, or the like, [r] they bring him into a melancholy darke chamber, where he ſhall ſee no light for many dayes together, no company, little meat, gaſtly pictures of Divels all about him, and leave him to lye as he will himſelfe, on the bare floore in this chamber of meditation, as they call it, on his backe, ſide, belly, till by his ſtrange uſage they make him quite mad and beſide himſelfe. And then after ſome ten dayes, as they find him animated and reſolved, they make uſe of him. The Devill hath many ſuch factours, many ſuch engines, which what effect they produce, you ſhall heare in theſe following Symptomes.

[p] *Vbi multos dies manent jejuni conſilio ſacerdotum auxilia invocantes.*

[q] *In Necromant. Et cibus quidem gratior erant, potus aqua, lectus ſub dio, &c.*

[r] *Iohn Everardus Britanno-Romanus lib. 2 dis.* 1611. deſcribes all the manner of it.

Subsect. 3.

Symptomes generall, love to their owne ſect, hate of all other Religions, obſtinacie, peeviſhneſſe, ready to undergoe any danger or croſſe for it, Martyrs, blinde Zeale, blinde obedience, faſtings, vowes, beleefe of incredibilities, impoſſibilities: Particular of Gentiles, Mahometans, Iewes, Chriſtians, and in them Heretickes old and new, Schiſmaticks, Schoolmen, Prophets, Enthuſiaſts, &c.

HEat *Heraclitus, an rideat Democritus?* in attempting to ſpeake of theſe Symptomes, ſhall I laugh with *Democritus*, or weep with *Heraclitus?* they are ſo ridiculous and abſurd on the one ſide, ſo lamentable and tragicall on the other, a mixt Scene offers it ſelfe, ſo full of errors, & a promiſcuous variety of objects, that I know not in what ſtraine to repreſent it. When I think of that *Turkiſh* paradiſe, thoſe *Iewiſh* fables, and pontificiall rites, thoſe Pagan ſuperſtitions, their ſacrifices and ceremonies, as to make images of all matter, and adore them when they have done, to ſee them kiſſe the pyx, creep to the croſſe, &c. I cannot chooſe but laugh with *Democritus*: but when I ſee them whip and torture themſelves, grind their ſoules for toyes & trifles, deſperate, and now ready to die, I cannot chooſe but weep with *Heraclitus*. When I ſee a Prieſt ſay maſſe, with all thoſe apiſh geſtures, murmurings, &c. read the cuſtomes of the *Iewes* Synagogue, or *Mahometan* Meſchites, I muſt needs [s] laugh at their folly, *riſum teneatis amici?* But when I ſee them make matters of conſcience of ſuch toyes and trifles,

[s] *Varius mappa componere riſum vix poterat.*

trifles,to adore the Divell, to endanger their ſoules, to offer their children to their Idols,&c. I muſt needs condole their miſery. When I ſee two ſuperſtitious Orders contend *pro aris & focis*, with ſuch have and hold,*de lana caprina*,ſome write ſuch great Volumes to no purpoſe,take ſo much paines to ſo ſmall effect,their Satyrs, invectives,apologies,dul and groſſe fictions; when I ſee grave learned men raile and ſcold like butter-women,me thinkes 'tis pretty ſport,and fit [t] for *Calphurnius* and *Democritus* to laugh at. But when I ſee ſo much bloud ſpilt, ſo many murders & maſſacres,ſo many cruell battels fought,&c.'tis a fitter ſubject for *Heraclitus* to lament. [u] As *Merlin* when he ſate by the lake ſide with *Vortiger*,and had ſeene the white and redde dragon fight, before he began to interpret or to ſpeake,*in fletum prorupit*, fell a weeping,and then proceeded to declare to the King what it meant. I ſhould firſt pity and bewaile this miſery of humane kinde with ſome paſſionate preface,wiſhing mine eyes a fountaine of teares, as *Ieremy* did,and then to my task.For it is that great torture,that infernal plague of mortal men, *omnium peſtium peſtilentiſſima ſuperſtitio*, & able of it ſelfe alone to ſtand in oppoſition to all other plagues, miſeries and calamities whatſoever, farre more cruell,more peſtiferous,more grievous,more generall,more violent, of a greater extent. Other feares and ſorrowes,grievances of body and minde, are troubleſome for the time, but this is for ever, eternall damnation,hell it ſelfe,a plague,a fire: an inundation hurts one Province alone, and the loſſe may be recovered; but this ſuperſtition involves all the world almoſt, and can never bee remedied. Sickneſſe and ſorrowes come and goe,but a ſuperſtitious ſoule hath no reſt, [x] *ſuperſtitione imbutus animus nunquam quietus eſſe poteſt*, no peace, no quietneſſe. True Religion and Superſtition are quite oppoſite, *longè diverſa carnificina & pietas*, as *Lactantius* deſcribes, the one ereares, the other dejects; *illorum pietas, mera impietas*, the one is an eaſie yoake,the other an intolerable burden, an abſolute tyranny; the one a ſure anchor,an haven,the other a tempeſtuous Ocean; the one makes,the other mars; the one is wiſedome, the other folly, madneſſe, indiſcretion, the one unfained, the other a counterfeit;the one a diligent obſerver,the other an ape; one leads to heaven,the other to hell.But theſe differences will more evidently appeare by their particular ſymptomes. What Religion is,and of what parts it doth conſiſt,every Catechiſm will tel you, what Symptomes it hath, and what effects it produceth: but for their ſuperſtitions no tongue can tell them, no pen expreſſe, they are ſo many,ſo diverſe, ſo uncertaine,ſo unconſtant,and ſo different from themſelves. *Tot mundo ſuperſtitiones, quot cælo ſtellæ*, one ſaith, there be as many ſuperſtitions in the world, as there bee ſtarres in heaven, or divels themſelves that are the firſt founders of them: with ſuch ridiculous, abſurd ſymptomes and ſignes, ſo many ſeverall rites, ceremonies, torments and vexations accompanying,as may well expreſſe and beſeem the divell to be the author and maintainer of them. I will onely point at ſome of them,*ex ungue leonem*,gueſſe at the reſt,and thoſe of the chief kindes of ſuperſtition,which beſide us Chriſtians,now domineere and crucifie the world,Gentiles,Mahometans,Jewes,&c.

[t] *Plenoridet Calphurnius orc. Hor.*

[u] *Alanus de Inſulis.*

[x] *Cicero 1.de finibus.*

660 Of these symptomes some be generall, some particular to each private sect: generall to all, are an extraordinary love and affection they beare and shew to such as are of their owne sect, and more than *Vatinian* hate to such as are opposite in religion, as they call it, or disagree from them in their superstitious rites, blinde zeale, (which is as much a symptome as a cause,) vaine feares, blinde obedience, needlesse works, incredibilities, impossibilities, monstrous rites and ceremonies, wilfulnesse, blindnesse, obstinacy, &c. For the first which is love and hate, as

y *In Michah comment.* y *Montanus* saith, *nulla firmior amicitia quàm quæ contrahitur hinc, nulla discordia major, quàm quæ à religione fit*, no greater concord, no greater discord than that which proceeds from Religion. It is incredible to relate, did not our daily experience evince it, what factions, *quam teterrimæ factiones*,

† *Gall hist lib.1* (as † *Rich. Dinoth* writes) have beene of late for matters of Religion in *France*, and what hurly burlies all over *Europe* for these many yeares. *Nihil est quod tam impotenter rapiat homines, quam susceptæ de salute opinio, siquidem pro ea omnes gentes corpora & animas devovere solent, & arctissimo necessitudinis vinculo se invicem colligere.* Wee are all brethren in Christ, servants of one Lord, members of one body, and therefore are or should be at least dearly beloved, inseparably allied in the greatest bond of love and familiarity, united partakers not only of the same crosse, but coadjutors, comforters, helpers, at all times, upon all occasions: As they did in the primitive Church, *Acts* the 5. they sold their patrimonies, and laid them at the Apostles feet, and many such memorable examples of mutuall love we have had under the ten generall persecutions, many since. Examples on the other side of discord none like, as our Saviour saith, he came therfore into the world to set father against sonne, &c. In imitation of whom the Devil belike

z *Lactantius.* (*nam superstitio irrepsit veræ religionis imitatrix*, superstition is still religions ape, as in all other things, so in this) doth so combine and glew together his superstitious followers in love and affection, that they will live and dye together: and what an innate hatred hath he still inspired to any other superstition opposit? How those old *Romans* were affected those ten persecutions may be a witnesse, and that cruel executioner in *Eusebius*, *aut lita aut morere*, sacrifice or dye. No greater hate, more continuate, bitter faction, wars, persecution in all ages, than for matters of religion, no such feral opposition, father against son, mother against daughter, husband against wife, City against City, Kingdome against Kingdome: as of old at *Tentira* and *Combos*:

a *Iuv. Sat. 15.*

> a *Immortale odium, & nunquam sanabile vulnus,*
> *Inde furor vulgo, quod numina vicinorum*
> *Odit uterque locus, quum solos credit habendos*
> *Esse deos quos ipse colat.* ——
> Immortal hate it breeds, a wound past cure,
> And fury to the commons stil to endure.
> Because one City t'others gods as vaine
> Deride, and his alone as good maintaine.

The *Turkes* at this day count no better of us than of dogs, so they commonly call us *Gaures*, infidels, miscreants, make that their maine quarrel

and

and cause of Christian persecution. If he will turne *Turke*, he shall bee entertained as a brother, and had in good esteeme, a *Muselman* or a beleever, which is a greater tie to them than any affinity or consanguinitie. The *Iewes* sticke together like so many burres, but as for the rest whom they call Gentiles, they doe hate and abhorre, they cannot endure their *Messias* should be a common Saviour to us all, and rather as [b] *Luther* writes, *then they that now scoffe at them, curse them, persecute and revile them, shall be coheires and brethren with them, or have any part of fellowship with their Messias, they would crucifie their Messias tenne times over, and God himselfe, his Angels, and all his creatures, if it were possible, though they endure a thousand hels for it*: Such is their malice towards us. Now for Papists, what in a common cause for the advancement of their Religion they will endure, our Traitors and Pseudocatholicks will declare unto us, & how bitter on the other side to their adversaries, how violently bent, let those *Marian* times record, as those miserable slaughters at *Merindol* and *Cabriers*, the *Spanish* inquisition, the Duke of *Alva's* tyranny in the Low-countries, the *French* Massacres and Civill Wars.

[c] *Tantum relligio potuit suadere malorum.*

Not there onely, but all over *Europe*, we reade of bloody battels, racks and wheeles, seditions, factions, oppositions,

——† *obvia signis*
Signa, pares aquilas & pila minantia pilis,

Invectives and contentions. They had rather shake hands with a *Iew*, *Turke*, or as the *Spaniards* doe, suffer *Moores* to live amongst them, and *Iewes* than *Protestants*; *My name*, (saith [d] *Luther*) *is more odious to them than any thiefe or murderer.* So it is with all heretickes and schismaticks whatsoever: And none so passionate, violent in their tenents, opinions, obstinate, wilfull refractory, peevish, factious, singular and stiffe in defence of them; they doe not only persecute and hate, but pitie all other Religions, accompt them damned, blind, as if they alone were the true Church, they are the true heires, have the Feesimple of heaven, by a peculiar donation, 'tis entayled on them and their posterities, their doctrine sound, *per funem aureum de cælo delapsa doctrina*, they alone are to be saved. The *Iewes* at this day are so *incomprehensibly proud and churlish*, saith [e] *Luther*, that *soli salvari, soli domini terrarum salutari volunt.* And as [f] *Buxdorfius* addes, *so ignorant and selfe-willed withall, that amongst their most understanding Rabbines you shall finde nought but grosse dotage, horrible hardnesse of heart, and stupend obstinacie, in all their actions, opinions, conversations: and yet so zealous withall, that no man living can be more, and vindicate themselves for the elect people of GOD.* 'Tis so with all other superstitious sects, *Mahometans*, Gentiles in *China*, and *Tartarie*, our ignorant *Papists*, *Anabaptists*, *Separatists*, and peculiar Churches of *Amsterdam*, they alone, and none but they can be saved. [g] Zealous (as *Paul* saith, *Rom.* 10. 2.) *without knowledge*, they will endure any miserie, any trouble, suffer and doe that which the Sunne beames will not endure to see, *Religionis acti Furiis*, all extremities, losses & dangers, take any paines, fast, pray, vow chastity, wilfull poverty, forsake all and follow their Idols, dye a thousand deaths, as some Iewes did to

b *Comment. in Micha. Ferre non possunt ut illorum Messias communis servator sit, nostrũ gaudium, &c. Messias, vel decem decies crucifixuri essent, ipsumque deum si id fieri posset, una cum angelis & creaturis omnibus, nec absterrerentur ab hoc facto, et si mille inferna subeunda forent.*

c *Lucret.*

† *Lucan.*

d *Ad Galat. comment. Nomẽ odiosius meum quam ullus homicida aut fur.*

e *In comment. Michah. Adeo incomprehensibilis & aspera eorum superbia, &c.*

f *Synagog. Iudaicorum ca. 1. Inter eorum intelligentissimos Rabbinos nil præter ignorantiam & insipientiam grandem invenies, horrendam indurationem, & obstinationem, &c.*

g *Great is Diana of the Ephesians, Act. 15.*

662 *Pilats* ſouldiers, in like caſe, *exertos præbentes jugulos, & manifeſtè præ ſe ferentes,* (as *Ioſephus* hath it) *chariorem eſſe vitâ ſibi legis patriæ obſervationem,* rather than abjure, or deny the leaſt particle of that Religion which their Fathers profeſſe, and they themſelves have been brought up in, be it never ſo abſurd, ridiculous, they will embrace it, & without farther enquiry or examination of the truth, though it be prodigiouſly falſe, they will beleeve it: they will take much more paines to goe to hell, than we ſhal do to heaven. Single out the moſt ignorant of thẽ, cõvince his underſtanding, ſhew him his errors, groſſneſſe, & abſurdities of his ſect, *Non perſuadebis etiamſi perſuaſeris,* he will not be perſwaded. As thoſe Pagans told the Jeſuites in *Iapona,* [h] they would doe as their fore-fathers have done; and with *Ratholde* the *Friſian* Prince, goe to hell for company, if moſt of their friends went thither: they wil not be moved, no perſwaſion, no torture can ſtir them. So that Papiſts cannot brag of their vowes, poverty, obedience, orders, merits, martyrdomes, faſtings, almes, good works, pilgrimages: much and more than all this, I ſhall ſhew you, is, and hath beene done by theſe ſuperſtitious Gentiles, Pagans, Idolaters and Jewes: their blind zeale and idolatrous ſuperſtition in all kinds is much at one; little or no difference, and it is hard to ſay which is the greateſt, which is the groſſeſt. For if a man ſhall duly conſider thoſe ſuperſtitious rites amongſt the Ethnicks in *Iapan,* the *Bannians* in *Guſerat,* the *Chineſe* idolaters, * *Americans* of old, in *Mexico* eſpecially, Mahometan prieſts, he ſhall finde the ſame government almoſt, the ſame orders and ceremonies, or ſo like, that they may ſeem al apparantly to be derived from ſome heathen ſpirit, & the *Roman* Hierarchie no better than the reſt. In a word, this is common to all ſuperſtition, there is nothing ſo mad and abſurd, ſo ridiculous, impoſſible, incredible, which they will not beleeve, obſerve, and diligently perform as much as in them lyes, nothing ſo monſtrous to conceive, or intolerable to put in practice, ſo cruell to ſuffer, which they will not willingly undertake. So powerfull a thing is ſuperſtition. † *O Ægypt* (as *Triſmegiſtus* exclaimes) *thy religion is fables, and ſuch as poſterity will not beleeve.* I know that in true Religion it ſelfe, many myſteries are ſo apprehended alone by faith, as that of the Trinity, which Turkes eſpecially deride, Chriſts Incarnation, reſurrection of the body at the laſt day, *quod ideo credendum* (ſaith *Tertullian*) *quod incredibile, &c.* many miracles not to be controverted or diſputed of. *Mirari non rimari ſapientia vera eſt,* ſaith † *Gerhardus*; *& in divinis* (as a good Father informes us) *quædam credenda, quædam admiranda, &c.* ſome things are to be beleeved, embraced, followed with all ſubmiſſion and obedience, ſome againe admired. Though *Iulian* the Apoſtate ſcoffe at Chriſtians in this point, *quod captivemus intellectum in obſequium fidei,* ſaying that the Chriſtian *Creed* is like the *Pythagorean Ipſe dixit,* wee make our will and underſtanding too ſlaviſhly ſubject to our faith, without farther examination of the truth, yet as Saint *Gregory* truly anſwers, our Creed is *altioris præſtantiæ,* and much more divine; and as *Thomas* will, *piè conſideranti ſemper ſuppetunt rationes, oſtendentes credibilitatem in myſteriis ſupernaturalibus,* we doe abſolutely beleeve it, and upon good reaſons;

for

h *Malunt cum illis inſanire, quam cum illis bene ſentire.*

* *Acoſta l. 5.*

† *O Ægypte religionis tuæ ſolæ ſuperſint fabulæ eaque incredibiles poſteris tuis.*

† *Meditat. 19. de cœna domin.*

for as *Gregory* well informeth us; *Fides non habet meritum, ubi humana ratio quærit experimentum*; that faith hath no merit, is not worth the name of faith, that will not apprehend without a certaine demonstration; wee must and will beleeve Gods word; and if we be mistaken or erre in our generall beliefe, as * *Richardus de sancto Victore*, vowes hee wil say to Christ himself at the day of judgement; *Lord if we be deceived, thou alone hast deceived us*: thus we plead. But for the rest I will not justifie that pontificial consubstantiation, that which * *Mahometans & Iewes* justly except at, as *Campanella* confesseth, *Atheismi triumphat. cap.* 12. *fol.* 125. *difficilimum dogma esse, nec aliud subjectum magis hæreticorum blasphemiis, & stultis irrisionibus politicorum reperiri.* They hold it impossible, *Deum in pane manducari*; and besides they scoffe at it, *vide gentem comedentem Deum suum, inquit quidam Maurus.* † *Hanc Deum musca et vermes irridet, quum ipsum polluunt et devorant, subditus est igni, aquæ, et latrones furantur, pixidem auream humi prosternunt, et se tamen non defendit hic Deus. Qui fieri potest, ut sit integer in singulis hostiæ particulis, idem corpus numero, tam multis locis, cælo, terrâ? &c.* But hee that shall read the ‖ *Turkes* Alcaron, the *Iewes* Talmud, and Papists Golden Legend, in the meane time will sweare that such grosse fictions, fables, vaine traditions, prodigious paradoxes and ceremonies, could never proceed from any other spirit, than that of the divel himselfe, which is the Author of confusion and lies; and wonder withall how such wise men as have beene of the Iewes, such learned understanding men as *Averroes*, *Avicenna*, or those Heathen Philosophers, could ever be perswaded to beleeve, or to subscribe to the least part of them: *aut fraudem non detegere*; but that as † *Vanninus* answers, *ob publicæ potestatis formidinem allatrare philosophi non audebant*, they durst not speake for feare of the law. But I will descend to particulars; read their severall Symptomes and then guesse.

* *Lib. 1. de trin. cap. 2. si decepti sumus &c.*

* *Vide Samsatii Isphocanis objectiones in monarchum maleſanum.*

† *Lege Hoffman: Mus exenteratus.*

‖ As true as *Homers Iliads*, *Ovids Metamorphosis*, *Æsops Fables*.

† *Dial. 52. de craculis.*

Of such Symptomes as properly belong to superstition, or that irreligious Religion, I may say as of the rest, some are ridiculous, some againe feral to relate. Of those ridiculous, there can be no better testimony than the multitude of their gods, those absurd names, actions, offices they put upon them, their feasts, holy daies, sacrifices, adorations, and the like. The *Ægyptians* that pretended so great antiquity, 300 Kings before *Amasis*; and as *Mela* writes, 13000 years from the beginning of their Chronicles, that brag'd so much of their knowledge of old, for they invented Arithmetick, Astronomy, Geometry; of their wealth and power, that vaunted of 20000 Cities; yet at the same time their Idolatry and superstition was most grosse, they worshipped, as *Diodorus Siculus* records, Sun and Moone under the name of *Isis* and *Osyris*, and after, such men as were beneficial to them, or any creature that did them good. In the city of *Bubasti* they adored a Cat, saith *Herodotus*, *Ibis* and Storks, an Oxe (saith *Pliny*) † Leekes and Onions, *Macrobius*,

* *Pornum & cæpe deos imponere nubibus ausi,*
Hos tu Nile deos colis,——

Scoffing † *Lucian* in his *vera Historia*; which as † he confesseth himself was not perswasively written as a truth, but in Comicall fashion to glaunce at the mon-

† *O sanctas gentes quibus hæc nascuntur in horto Numina* *Iuven. Sat.* 15.
* *Prudentius.*
† *Præfat. ver. hist.*

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strous fictions, and grosse absurdities of writers and nations, to deride without doubt this prodigious *Ægyptian* Idolatry, faines this story of himselfe; that when he had seene the *Elisian* fields, and was now comming away, *Radamanthus* gave him a mallow roote and bade him pray to that when he was in any perill or extremitie; which he did accordingly; for when he came to *Hydamordia* in the Iland of trecherous women, he made his prayers to his roote, and was instantly delivered. The *Syrians, Chaldeans* had as many proper Gods of their owne invention, see the said *Lucian de dea Syriâ. Morny cap. 22. de veritat. relig. Guliel.* † *Stuckius Sacrorum Sacrificiorumq; Gentil. descript. Peter Faber Semester. l.3.c.1,2,3. Selden de diis Syris, Purchas* Pilgrimage,[k] *Rosinus* of the *Romans*, and *Lilius Giraldus* of the *Greeks*. The *Romans* borrowed from all, besides their own gods, which were *majorum* and *minorum gentium*, as *Varro* holds, certaine and uncertaine; some cœlestial select and great ones, others *Indigites* and *Semi-dei, Lares, Lemures, Dioscuri, Soteres*, and *Parastatæ, dii tutelares* amongst the *Greeks*: gods of all sorts, for all functions; some for the Land, some for Sea; some for Heaven, some for Hel; some for passions, diseases, some for birth, some for weddings, husbandry, woods, waters, gardens, orchards, &c. All actions and offices, *Pax, Quies, Salus, Libertas, Fœlicitas, Strenua, Stimula, Horta, Pan, Sylvanus, Priapus, Flora, Cloacina, Stercutius, Pebris, Pallor, Invidia, Protervia, Risus, Angerona, Volupia, Vacuna, Viriplaca, Veneranda Pales, Neptunia, Doris*. Kings, Emperours, valiant men that had done any good offices for them, they did likewise canonise and adore for Gods, and it was usually done, *usitatum apud antiquos*, as † *Iac. Boissardus* well observes, *deificare homines qui beneficiis mortales juvarent*, and the Divel was still ready to second their intents, *statim se ingessit illorum sepulchris, statuis, templis, aris, &c.* hee crept into their temples, statues, tombes, altars, and was ready to give oracles, cure diseases, doe miracles, &c. as by *Iupiter, Æsculapius, Tiresias, Apollo, Mopsus, Amphiaraus, &c. dii & Semi-dei*. For so they were *Semi-dii*, demi-gods, some *medii inter Deos & homines*, as *Max.* † *Tyrius*, the Platonist, *ser. 26. & 27.* maintaines and justifies in many words. *When a good man dies his body is buried, but his soule ex homine dæmon evadit, becomes forthwith a Demi-god, nothing disparaged with malignitie of aire, or varietie of formes, rejoyceth, exults and sees that perfect beauty with his eyes. Now being deified, in commiseration hee helps his poore friends here on earth, his kindred and allies, informes, succours, &c. punisheth those that are bad, and doe amisse, as a good Genius to protect and governe mortall men appointed by the gods, so they will have it, ordaining some for provinces, some for private men, some for one office, some for another. Hector and Achilles assist Souldiers to this day; Æsculapius* all sicke men, the *Dioscuri* Seafaring men, &c. and sometimes upon occasion they shew themselves. The *Dioscuri, Hercules* and *Æsculapius, hee saw himselfe* (or the divel in his likenesse) *non somnians sed vigilans ipse vidi*: So farre *Tyrius*. And not good men only do they thus adore, but tyrants, monsters, divels, (as * *Stukius* enveighes) *Nero's, Domitians, Heliogables*, beastly women, and arrant whores amongst the rest. For all intents, places, creatures, they assigne gods,

† *Tiguri sol. 1494.*

k *Rosin. antiq. Rom. l.2.c.1. & deinceps.*

† *Lib. de divinatione & magicis præstigiis in Mopso.*

† *Cosmo Paccio Interpret. nihil ab aeris Caligine aut figurarũ varietate impeditus meram pulchritudinem meruit exultans et misericordia motus cognatos amicos qui adhuc morantur in terra tuetur errantibus succurrit, &c. Deus hoc jussit ut essent genii, dii tutelares hominibus, bonos juvantes, malos punientes &c.*

* *Sacrorũ gent. descript. non sene meritos solũ sed et tyrannos pro diis volunt qui genus humanum horrendum in modum portentosa immanitate divexarunt, &c. fœdus meretrices, &c.*

Et

Et domibus, tectis, thermis, & equis soleatis
Assignare solent genios——— saith *Prudentius*. *Cuna* for cradles, *Diverra* for sweeping houses, *Nodina* knots, *Prema*, *Pramanda*, *Hymen*, *Hymeneus*, for weddings; *Comus* the god of good fellows, gods of silence, of comfort, *Hebe* goddesse of youth, *Mena menstruarum, &c.* male and female gods, of all ages, sexes, and dimensions, with beards, without beards, married, unmarried, begot, not borne at all, but as *Minerva* start out of *Iupiters* head. *Hesiodus* reckons up at least 30000 gods, *Varro* 300 *Iupiters*. As *Ieremy* told them, their gods were to the multitude of Cities,

Quicquid humus, pelagus, cælum miserabile gignit
Id dixère deos, colles, freta, flumina, flammas.
What ever heavens, sea and land begat,
Hils, seas and rivers, God was this and that.

And which was most absurd, they made gods upon such ridiculous occasions; *As children make babies* (so saith †*Morneus*) *their Poets make Gods, & quos adorant in Templis ludunt in Theatris*, as *Lactantius* scoffes. *Saturne* a man, gelded himselfe, did eat his owne children, a cruel tyrant driven out of his kingdome by his son *Iupiter*, as good a God as himselfe, a wicked lascivious paltry king of *Crete*, of whose rapes, lusts, murders, villanies, a whole volume is too litle to relate. *Venus* a notorious strumpet, as common as a barbars chaire, *Mars*, *Adonis*, *Anchises* whore, is a great shee gooddesse as well as the rest, as much renowned by their Poets; with many such: and these gods so fabulously & foolishly made, *ceremoniis, Hymnis, & Canticis celebrant*, their errors, *luctus & gaudia, amores iras nuptias et liberorum procreationes*, († as *Eusebius* well taxeth) weddings, mirth and mournings, loves, angers, and quarreling they did celebrate in Hymnes, and sing of in their ordinary songs, as it were publishing their villanies. But see more of their originals? When *Romulus* was made away by the sedition of the Senators, to pacifie the people * *Iulius Proculus* gave out, that *Romulus* was taken up by *Iupiter* into Heaven, and therefore to be ever after adored for a God amongst the *Romans*. *Syrophanes* of *Ægypt* had one only sonne, whom he dearly loved, hee erected his statue in his house, which his servants did adorne with crowns and garlands, to pacifie their masters wrath when hee was angry, so by litle and litle he was adored for a god. This did *Semyramis* for her husband *Belus*, and *Adrian* the Emperour by his minion *Antinous*. *Flora* was a rich harlot in *Rome*, and for that shee made the Common-wealth her heire, her birth day was solemnized long after; and to make it a more plausible holiday, they made her Goddesse of flowers, and sacrificed to her amongst the rest. The matrons of *Rome*, as *Dionysius Halicarnassæus* relates; because at their entreaty *Coriolanus* desisted from his Wars, consecrated a church *Fortunæ muliebri*; and ‖ *Venus Barbata* had a temple erected, for that somewhat was amisse about haire, and so the rest. The Citizens of *Alabanda* a smal towne in *Asia minor*, to curry favor with the *Romans*, (who then warred in *Greece* with *Perseus* of *Macedon*, and were formidable to these parts) consecrated a temple to the Citie of *Rome*, and

† *Cap.22. de ver. rel. Dees finxerunt eorum poetæ, ut infantium puppas.*

† *Prœm. lib. Contra philos.*

* *Livius lib. 1. Deus vobis in posterum propitius, Quirites.*

‖ *Anth. Verdara Imag. deorum.* ‖ *Mulieris candido splendentes amicimine variisque lætantes gestiunt ne, verno florentes conanime, solum fermentes, &c. Apuleius lib. 11. de Asino aureo.*

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made her a goddesse, with annual games and sacrifices: so a towne of houses was deified, with shameful flattery of the one side to give, and intollerable arrogance on the other to accept, upon so vile and absurd an occasion. *Tully* writes to *Atticus*, that his daughter *Tulliola* might be made a goddesse, and adored as *Iuno* and *Minerva*, and as well she deserved it. Their Holydaies and adorations were all out as ridiculous; those *Lupercalls* of *Pan*, *Florales* of *Flora*, *Bona dea*, *Anna Perenna*, *Saturnals*, &c. as how they were celebrated, with what lascivious and wanton gestures, bald ceremonies, † by what bawdy Priests, how they hang their noses over the smoke of sacrifices, saith * *Lucian*, and lick bloud like flies that was spilled about the altars. Their carved Idols, gilt Images of wood, iron, ivory, silver, brasse, stone, *olim truncus eram*, &c. were most absurd, as being their owne workmanship, for as *Seneca* notes, *adorant ligneos deos, et fabros interim qui fecerunt, contemnunt*, they adore worke, contemne the workeman; and as *Tertullian* follows it, *Si homines non essent diis propitii, non essent dii*, had it not beene for men, they had never beene gods, but blocks still, and stupid statues, in which mice, swallowes, birds made their nests, spiders their webbes, and in their very mouths laid their excrements. Those Images I say were al out as grosse, as the shapes in which they did represent them: *Iupiter* with a rams head, *Mercury* a dogges, *Pan* like a goat, *Hecate* with three heads, one with a beard, another without; see more in *Carterius* and † *Verdurius* of their monstrous formes & ugly pictures: and which was absurder yet, they told them these Images came from heaven, as that of *Minerva* in her temple at *Athens*, *quod è cœlo cecidisse credebant accolæ*, saith *Pausanias*. They formed some like Storks, Apes, Buls, and yet seriously beleeved, and that which was impious and abominable, they made their Gods notorious whoremasters, incestious Sodomites, (as commonly they were all, aswell as *Iupiter*, *Mars*, *Apollo*, *Mercurie*, *Neptune*, &c.) theeves, slaves, drudges, (for *Apollo* and *Neptune*, made tiles in *Phrygia*,) kept sheep, *Hercules* empty'd stables, *Vulcan* a black smith, unfit to dwell upon the earth for their villanies, much lesse in heaven, as † *Mornay* wel saith, and yet they gave them out to bee such; so weake and brutish, some to whine, lament, and roare, as *Isis* for her son and *Cenocephalus*, as also all her weeping Priests; *Mars* in *Homer* to be wounded, vexed; *Venus* run away crying, and the like: then which, what can be more ridiculous? *Nonne ridiculum lugere quod colas, vel colere quod lugeas?* (which † *Minutius* objects) *Si dii cur plangitis, si mortui cur adoratis?* that it is no marvell if m *Lucian*, that adamantine persequutor of superstition; and *Pliny* could so scoffe at them and their horrible Idolatry as they did: If *Diagoras* tooke *Hercules* Image, and put it under his pot to seeth his pottage, which was, as he said, his 13th labour. But see more of their fopperies in *Cypr. 4. tract. de Idol. varietat. Chrysostome adverss. Gentil. Arnobius adv. Gentes. Austin. de civ. dei. Theodoret. de curat. Græc. affect. Clemens Alexandrinus, Minutius Fœlix, Eusebius, Lactantius, Stuckius*, &c. Lamentable, tragicall, and fearfull those Symptomes are, that they should bee so farre forth affrighted with their fictitious Gods, as to spend their goods, lives, fortunes,

† *Magna religione quæritur quæ possit adulteria plura numerare. Minut.*

* *Lib de sacrificiù. Fumo inhiantes. & mustarum in morem sanguine mexugentes circum aras effusum.*

† *Imagines Deorum lib. sic, inscript.*

† *De ver relig. cap. 22 Indigni qui terram calcent, &c.*

† *Octaviano.*

m *Iupiter Tragœdus, de sacrificijs, & passim alias.*

tunes, pretious time, best dayes in their honour, to * Sacrifice unto them, to their inestimable losse, such Hecatombes, so many thousand sheepe, Oxen, with gilded hornes, Goats, as † *Cræsus* King of *Lydia*, [n] *Marcus Iulianus*, surnamed *ob crebras hostias, Victimarius, & Tauricremus*, and the rest of the *Roman* Emperours usually did with such labour and cost: and not Emperours only and great ones *pro communi bono*, were at this charge; but private men for their ordinary occasions. *Pythagoras* offered an hundred Oxen for the invention of a Geometrical Probleme, and it was an ordinary thing to sacrifice in [a] *Lucians* time, *a heifer for their good health, foure Oxen for wealth, an hundred for a Kingdome, nine Bulls for their safe returne from* Troia *to* Pylus, *&c.* Every God almost had a peculiar sacrifice, the *Sun* horses, *Vulcan* fire, *Diana* a white Hart, *Venus* a Turtle, *Ceres* an hogge, *Proserpina* a blacke lambe, *Neptune* a bull, (read more in * *Stukius* at large) besides sheepe, cocks, corals, frankincense, to their undoings, as if their gods were affected with bloud or smoke. *And surely* ([b] saith hee) *if one should but repeat the fopperies of mortall men, in their sacrifices, feasts, worshipping their Gods, their rites aud ceremonies, what they thinke of them, of their diet, houses, orders, &c. what prayers and vowes they make; if one should but observe their absurditie and madnesse, hee would burst out a laughing, and pitie their folly.* For what can bee more absurd than their ordinary prayers, petitions, † requests, sacrifices, oracles, devotions? of which we have a taste in *Maximus Tyrius serm.* 1. *Plato's Alcibiades Secundus, Persius Sat.* 2. *Iuvenal. Sat.* 10. there likewise exploded, *Mactant opimas & pingues hostias deo quasi esurienti, profundunt vina tanquam sitienti, lumina accendunt velut in tenebris agenti* (*Lactantius lib.* 2. *cap.* 6) as if their Gods were an hungrie, a thirst, in the darke, they light candles, offer meat and drinke. And what so base as to reveale their counsels and give oracles; *è viscerum sterquiliniis*, out of the bowels and excrementall parts of beasts, *sordidos Deos*, *Varro* truely cals them therefore, and well he might. I say nothing of their magnificent and sumptuous temples, those majestical structures: To the roofe of *Apollo Didymeus* Temple, *ad Branchidas*, as † *Strabo* writes, a thousand okes did not suffice. Who can relate the glorious splendor, and stupend magnificence, the sumptuous building of *Diana* at *Ephesus*, *Iupiter Ammons* Temple in *Afrike*, the *Pantheon* at *Rome*, the Capitoll, the *Sarapium* at *Alexandria*, *Apollos* Temple at *Daphne* in the Suburbs of *Antioch*. The great Temple at *Mexico* so richly adorned, and so capacious (for 10000 men might stand in it at once) that fair Pantheon of *Cusco*, described by *Acosta* in his *Indian* History, which eclypse both Iewes and Christians. There were in old Ierusalem as some write 408 Synagogues; but new *Cairo* reckons up (if * *Radzinilus* may bee beleeved) 6800 meskites. *Fessa* 400, whereof 50 are most magnificent, like Saint *Pauls* in *London*. *Helena* built 300 faire Churches in the holy Land, but one *Bassa* hath built 400 meskites. The *Mahometans* have 1000 Monks in a Monastery; the like saith *Acosta* of *Americans*; *Riccius* of the *Chineses*, for men and women, fairely built; and more richly endowed

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* 666 severall kinds of sacrifices in Egypt Major reckons up, *Tom.* 2. *coll.* of which read more in *cap.* 1. of *Laurentius Pignorius* his *Ægypt* characters, a cause of which *Sanubius* gives. *subcis l.* 3. *c.* 1.

† *Herod. Clio. Immolavit lecta pecora ter mille Delphis, una cum lectis, phialis tritus.*

n *Superstitiosus Iulianus innumeras sine parcimonia pecudes mactavit, Amianus* 25. *Boves albi M. Cæsari salutem, si tu vicerit perimus l.* 3. *Romani observantissimi sunt ceremoniarum, bello præsertim.*

a *De sacrificiis buculam pro bona valetudine, boves quatuor pro divitiis, centum tauros pro sospite a Troia reditu, &c.*

* *De sacris Gentil. & sacrific. Tyg.* 1596.

b *Enim vero si quis recenseret quæ stulti mortales in festis, sacrificiis, diis adorandis, &c. quæ vota faciant, quid de iis statuant. &c. haud scio an risurus, &c.*

† *Max Tyrius ser.* 1. *Cræsus regum omnium stultissimus de lebete consulit, alius de numero arenarum, dimensione maris, &c,* † *Lib.* 4 * *Perigr. Hierosol.*

668 some of them, then Arras in *Artois*, *Fulda* in *Germany*, or S. *Edmunds*-Bury in *England* with us: who can describe those curious and costlie statues, Idols, Images, so frequently mentioned in *Pausanias*? I conceale their donaries, pendants, other offerings, presents, to these their fictitious Gods daily consecrated. [c] *Alexander* the son of *Amyntas*, K. of *Macedonia*, sent two statues of pure gold to *Apollo* at *Delphos*. [d] *Crœsus* king of *Lydia* dedicated an hundreth golden tiles in the same place, with a golden altar: No man came empty handed to their Shrines. But these are base offerings in respect, they offered men them selves alive: The *Leucadians*, as *Strabo* writes, sacrificed every yeare a man, *averruncandæ deorum iræ causa*, to pacifie their Gods, *de montis præcipitio dejecerunt, &c.* and they did voluntarily undergoe it. The *Decii* did so sacrifice *Diis manibus*, *Curtius* did leap into the gulfe. Were they not all strangely deluded to goe so farre to their Oracles, to bee so gulled by them, both in warre and peace as *Polybius* relates, (which their Augures, Priests, vestall Virgins can witnesse) to bee so superstitious, that they would rather loose goods and lives, then omit any ceremonies, or offend their Heathen gods. *Niceas* that generous and valiant captaine of the *Greeks*, overthrew the *Athenian* Navy, by reason of his too much superstition, [e] becausse the *Augures* told him it was ominous to set saile from the haven of *Syracuse* whilest the Moone was ecclypsed, hee tarried so long till his enemies besieged him, hee and all his army was overthrowne. The * *Parthians* of old were so sottish in this kinde, they would rather loose a victorie, nay loose their owne lives, then fight in the night, 'twas against their religion. The *Iewes* would make no resistance on the Sabbath, when *Pompeius* besieged *Ierusalem*, and some Jewish Christians in *Africk*, set upon by the *Gothes*, suffered themselves upon the same occasion to be utterly vanquished. The superstition of the *Dibrenses* a bordering towne in *Epyrus*, besieged by the *Turkes* is miraculous almost to report. Because a dead dogge was flung into the only fountaine which the citie had; they would die of thirst all, rather then drinke of that * uncleane water, and yeeld up the Citie upon any conditions. Though the *Prætor* and chiefe Citizens began to drinke first, using all good perswasions, their superstition was such, no saying would serve, they must all forthwith die or yeeld up the citie. *Vix ausum ipse credere* (saith * *Barletius*) *tantam superstitionem, vel affirmare leviſsimam hanc causam tantæ rei vel magis ridiculam, quum non dubitem risum potius quam admirationem posteris excitaturam.* The story was too ridiculous, he was ashamed to report it, because he thought no body would beleeve it. It is stupend to relate what strange effects this Idolatry and superstition hath brought forth of the latter yeares in the *Indies* and those bordering parts: P in what ferall shapes the † Divel is adored, *ne quid mali intentent*, as they say; for in the mountaines betwixt *Scanderone* and *Aleppo* at this day, there are dwelling a certaine kinde of people called *Coordes* comming of the race of the ancient *Parthians*, who worship the Divel, and alledge this reason in so doing; God is a good man and wil do no harme, but the divel is bad and must be pleased, lest hee hurt them. It is wonderful to tell

[c] *Solinus.*
[d] *Herodotus.*
[e] *Botterus polit. lib. 2. cap. 16.*
* *Plutarch vit. Crassi.*
* They were of the Greeke Church.
* *Lib. 5. de gestis Scanderbegis.*
P *In templis immania Idolorum monstra conspiciuntur, marmorea, lignea, lutea, &c. Riccius.*
† *Deum enim placare non est opus, quia non nocet sed demonem sacrificiis placant, &c.*

tell him the divel deludes them, how he terrifies them, how they offer men and women sacrifices unto him, an hundred at once, as they did infants in *Crete* to *Saturne* of old, the finest children, like *Agamemnons Iphigenia*, &c. At [q] *Mexico*, when the *Spaniards* first overcame them, they daily sacrificed *viva hominum corda è viventium corporibus extracta*, the hearts of men yet living 2000 in a yeare (*Acosta lib. 5. cap. 20.*) to their Idols made of flower and mens bloud, and every year six thousand infants of both sexes: And as prodigious to relate [r] how they burie their wives with husbands deceased, 'tis fearfull to report, and harder to beleeve,

† *Nam certamen habent lethi quæ viva sequatur*
Conjugium, pudor est non licuisse mori,

and burne them alive, best goods, servants, horses, when a grandie dies, [s] 12000 at once amongst the *Tartars*, when a great *Cham* departs, or an Emperor in *America*: how they plague themselves, which abstaine from all that hath life, like those old *Pythagoreans*, with immoderate fastings, [t] as the *Bannians* about *Surat*, they of *China*, that for superstitions sake never eat flesh nor fish all their lives, never marry, but live in deserts and by places, & some pray to their Idols 24 houres together, without any intermission, biting off their tongues when they have done, for devotions sake. Some againe are brought to that madnes by their superstitious Priests, (that tell them such vain stories of immortality, and the joyes of heaven in that other life) [u] that many thousands voluntarily breake their owne necks, as *Cleombrotus Ambrociatus* Auditors of old, precipitate themselves, that they may participate of that unspeakable happinesse in the other world. One poisons, another strangleth himself, and the King of *China* had done as much, deluded with this vain hope, had he not been detained by his servant. But who can sufficiently tell of their severall superstitions, vexations, follies, torments? I may conclude with [x] *Possevinus, Religio facit asperos mites, homines è feris; superstitio ex hominibus feras*, Religion makes wild beasts civil, superstition makes wise men beasts and fooles; and the discreetest that are, if they give way to it, are no better than dizards; nay more, if that of *Plotinus* be true, *is unus religionis scopus, ut ei quem colimus similes fiamus*, that's the drift of religion to make us like him whom wee worship. what shall bee the end of Idolaters, but to degenerate into stocks and stones, of such as worship these Heathen gods, for *dii gentium dæmonia*, [*] but to become divels themselves? 'Tis therefore *exitiosus error, & maximè periculosus*, a most perilous and dangerous error of all others, as [y] *Plutarch* holds, *turbulenta passio hominem consternans*, a pestilent, a troublesome passion, that utterly undoeth men. Unhappy superstition, [z] *Pliny* cals it, *morte non finitur*, death takes away life, but not superstition. Impious and ignorant are far more happie then they which are superstitious, no torture like to it, none so continuate, so generall, so destructive, so violent.

In this superstitious row, *Iewes* for antiquitie may goe next to *Gentiles*, what of old they have done, what Idolatries they have committed in their groves and high places, what their *Pharisees*, *Sadduces*, *Scribes*, *Essei*, & such sectaries have maintained, I will not so much as mention: for

[q] *Fer Cortesium & M. Polus. Lod. Vertomannus navig. lib. 6 cap 9. P. Martyr. Ocean dec.*

† *Propertius lib 3. eleg. 12.*

[s] *Matthias à Matheu.*

[t] *Epist. Iesuit. ann. 1549 à Xaverio & sociis Idemque Riccius expedit. ad Sinas l. 1. per totum Ieiunatores apud eos toto die carnibus abstinent & piscibus ob religionem vesci & die Idola colentes nusquam egredientes.*

[u] *Ad immortalitatem morte aspirant summi magistratus, &c. Et multi mortales hac insania, et præpostero immortalitatis studio laborant, & miserepereunt, rex ipse clam venenum hausisset nisi a servo fuisset detentus.*

[x] *Cantione in lib. 10. Bouint de repub. fol 111*

[*] *Quinipsius diaboli ut ne quitiam referant.*

[y] *Lib de superstit.*

[z] *Hominibus vitæ finis mors, non autem superstitionis, profert hæc suos terminos ultra vitæ finem.*

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for the preſent, I preſume no nation under heaven can be more ſottiſh, ignorant, blinde, ſuperſtitious, wilful, obſtinate & peeviſh, tyring themſelves with vain ceremonies to no purpoſe; he that ſhall but read their Rabbins ridiculous Comments, their ſtrange interpretation of Scriptures, their abſurd ceremonies, fables, childiſh tales, which they ſtedfaſtly beleeve, wil think they be ſcarce rational creatures, their fooliſh [a] cuſtomes, when they riſe in the morning, & how they prepare themſelves to praier, to meat, with what ſuperſtitious waſhings, how to their Sabbath, to their other feaſts, weddings, burials, &c. Laſt of all, the expectation of their *Meſsias*, and thoſe figments, miracles, vaine pompe that ſhall attend him, as how he ſhal terrifie the *Gentiles*, and overcome them by new diſeaſes; how *Michael* the Archangel ſhal ſound his trumpet, how he ſhall gather all the ſcattered *Iewes* into the holy Land, and there make them a great banquet, [b] *Wherein ſhall be all the birds, beaſts, fiſhes, that ever God made, a cup of wine that grew in Paradiſe, and that hath beene kept in Adams cellar ever ſince.* At the firſt courſe ſhall bee ſerved in that great Oxe in *Iob* 4. 10. *that every day feeds on a thouſand hils, Pſ.* 50. 10. that great *Leviathan*, and a great bird, that laid an egge ſo bigge, [c] *that by chance tumbling out of the neſt, it knockt downe* 300 *tall Cedars, and breaking as it fell, drowned* 300 *villages*: This bird ſtood up to the knees in the Sea, and the Sea was ſo deep, that a hatchet would not fall to the bottome in ſeaven years: Of their *Meſsias* [d] wives and children; *Adam* & *Eve*, *&c.* and that one ſtupend fiction amongſt the reſt. When a *Roman* Prince asked of *Rabbi Iehoſua ben Hanania*, why the *Iewes* God was compared to a Lyon; he made anſwer, he compared himſelf to no ordinary lion, but to one in the wood *Ela*, which when hee deſired to ſee, the Rabbin prai'd to God he might, and forthwith the Lyon ſet forward, [e] *But when hee was* 400 *miles from* Rome, *he ſo roared that all the great bellied women in* Rome *made aborts, the citie walls fell downe, and when he came an hundred miles nearer, and roared the ſecond time, their teeth fell out of their heads, the Emperour himſelfe fell downe dead, and ſo the Lion went backe.* With an infinite number of ſuch lies and forgeries, which they verily beleeve, feede themſelves with vain hope, and in the mean time will by no perſwaſions bee diverted, but ſtill crucifie their ſoules with a company of idle ceremonies, live like ſlaves and vagabonds, will not be relieved or reconciled.

Mahometans are a compound of *Gentiles*, *Iewes*, and *Chriſtians*, and ſo abſurd in their ceremonies, as if they had taken that which is moſt ſottiſh out of every one of them, full of idle fables in their ſuperſtitious law, their *Alcoran* it ſelfe a gallimaufrie of lies, tales, ceremonies, traditions, precepts, ſtole from other ſects, & confuſedly heaped up to delude a company of rude & barbarous clownes. As how birds, beaſts, ſtones, ſaluted *Mahomet* when he came from *Mecha*, the Moone came downe from heaven to viſit him, [f] hovv God ſent for him, ſpake to him, &c. vvith a company of ſtupend figments of the angels, ſun, moone, & ſtars, &c. Of the day of judgement, and three ſounds to prepare to it, vvhich muſt laſt 50000 years, of Paradiſe, vvhich vvholly conſiſts in *coeundi & comedendi voluptate*, and *pecorinis hominibus ſcriptum, beſtialis beatitudo*, is

a *Buxdorfius Synagog. Iud. c. 4. Inter precandum nemo pediculos attingat, vel pulicem, aut per guttur inferius ventū emittat, &c. Id. cap. 5. et ſeq. cap. 36.*

b *Illic omnia animalia, piſces, aves, quos Deus unquam creavit, mactabuntur, et vinū generoſum, &c.*

c *Cujus lapſu cedri altiſſimi 300 dejecti ſunt, quumq; è lapſu ovum fuerat confractum pag. 160 inde ſubmerſi, et alluvione inundati.*

d Every King of the world ſhall ſend him one of his daughters to be his wife, becauſe it is written Pſ. 45. 10. Kings daughters ſhall attend on him, &c.

e *Quum quadringentis adhuc miliaribus ab imperatore Leone abeſſet, tam fortiter rugiebat, ut mulieres Romanæ abortierint omnes, murique &c.*

f *Strozius Cicogna, omnif. mag. l. 1. c. 11. putida multa recenſet ex Alcorano, de cælo, ſtellis, Angelis, Lonicerus c. 21, 22. l. 1.*

is so ridiculous, that *Virgil*, *Dantes*, *Lucian*, nor any poet can be more fabulous. Their rites and ceremonies are most vaine and superstitious, wine and swines flesh are utterly forbidden by their law, [g] they must pray five times a day, and still towards the South, wash before and after all their bodies over, with many such. For fasting, vowes, religious orders, peregrinations, they goe farre beyond any Papists, [h] they fast a month together many times, and must not eate a bit till Sunne be set. Their *Kalenders*, *Dervises*, and *Torlachers*, &c. are more [i] abstemious some of them, than *Carthusians*, *Franciscans*, *Anachorites*, forsake all, live solitary, fare hard, goe naked, &c. [k] Their pilgrimages are as farre as to the River † *Ganges* (which the *Gentiles* of those Tracts likewise doe) to wash themselves, for that river as they hold hath a soveraigne vertue to purge them of all sinnes, and no man can be saved that hath not beene washed in it. For which reason they come farre and neare from the *Indies*, *Maximus gentium omnium confluxus est*, and infinite numbers yearly resort to it. Others goe as farre as *Mecha* to *Mahomets* Tombe, which journey is both miraculous and meritorious. The ceremonies of flinging stones to stone the Divell, of eating a Camell at *Cairo* by the way, their fastings, their running till they sweat, their long praiers, *Mahomets* Temple, Tombe, and building of it, would aske a whole volume to dilate: and for their paines taken in this holy pilgrimage, all their sinnes are forgiven, and they reputed for so many Saints. And divers of them with hot brickes, when they returne, will put out their eyes, [l] *that they never after see any prophane thing, bite out their tongues, &c.* They looke for their Prophet *Mahomet* as *Iewes* doe for their *Messias*. Reade more of their customes, rites, ceremonies, in *Lonicerus Turcic. hist. tom.* 1. from the tenth to the 24 chapter. *Bredenbachius cap.* 4. 5. 6. *Leo Afer lib.* 1. *Busbequius*, *Sabellicus*, *Purchas lib.* 3. *cap.* 3. & 4. 5. *Theodorus Bibliander*, &c. Many fooliſh ceremonies you shall finde in them; and which is most to bee lamented, the people are generally so curious in observing of them, that if the least circumstance be omitted, they thinke they shall be damned, 'tis an irremissible offence, and can hardly bee forgiven. I kept in my house amongst my followers (saith *Busbequius* sometimes the *Turkes* Orator in *Constantinople*) a *Turkey* boy that by chance did eate shell fish, a meat forbidden by their law, but the next day when he knew what he had done, he was not only sick to cast and vomit, but very much troubled in minde, would weepe and [m] grieve many dayes after, torment himselfe for his fowle offence. Another *Turke* being to drinke a cup of wine in his Cellar, first made a huge noise and filthy faces, [n] *to warne his soule, as he said, that it should not be guilty of that foule fact which hee was to commit.* With such toyes as these are men kept in awe, and so cowed, that they dare not resist, or offend the least circumstance of their Law, for conscience sake misled by superstition, which no humane edict otherwise, no force of arms could have enforced.

g *Quinquies in die orare Turcæ tenentur ad meridiem, Bredenbachius cap.* 5.
h *In quolibet anno mensem integrum ejunant interdiu, nec comedentes nec bibentes, &c.*
i *Nullis unquam multi per totam ætatem carnibus vescuntur. Leo Afer.*
k *Lonicerus to.* 1. *cap.* 17 18.
† *Gotardus Arthus ca.* 33. *hist. orient. India: opinio est expiatorium esse Gangem, & nec mundum ab omni peccato, nec salvum fieri posse, qui non hoc flumine se abluat;* ¶ *quam ob causam ex tota India, &c.*
l *Quia nil volunt deinceps videre.*
m *Nullum se conflictandi finem facit.*
n *Vt in aliquem angulum se reciperet, ne ea fieret ejus delicti quod ipse erat admissurus.*

In the last place are *Pseudo-Christians*, in describing of whose superstitious symptomes, as a mixture of the rest, I may say that which S. *Benedict* once saw in a vision, one divell in the market place, but tenne in a

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Monastery, because there was more worke; in populous Cities, they would sweare and forsweare, lye, falsifie, deceive fast enough of themselves, one divell could circumvent a thousand; but in their religious houses a thousand divels could scarce tempt one silly Monke. All the principall Divels I thinke busie themselves in subverting *Christians*; *Iewes*, *Gentiles*, and *Mahometans* are *extrà caulem*, out of the fold, and need no such attendance, they make no resistance, * *eos enim pulsare negligit, quos quieto jure possidere se sentit*, they are his owne already; but *Christians* have that shield of faith, sword of the spirit to resist, and must have a great deale of battery before they can be overcome. That the Divell is most busie amongst us that are of the true Church, appeares by those severall oppositions, heresies, schismes, which in all ages he hath raised to subvert it, and in that of *Rome* especially, wherein *Antichrist* himselfe now sits and playes his prize. This mystery of iniquity began to worke even in the Apostles time, many *Antichrists* and Heretickes were abroad, many sprung up since, many now present, and will be to the worlds end, to dementate mens mindes, to seduce and captivate their soules. Their symptomes I know not how better to expresse, than in that twofold division of such as lead, and are led. Such as lead are Heretickes, Schismatickes, false Prophets, impostors, and their ministers: they have some common symptomes, some peculiar. Common, as madnesse, folly, pride, insolency, arrogancy, singularity, peevishnesse, obstinacy, impudence, scorne and contempt of all other sects:

Nullius addicti jurare in verba magistri,

They will approve of nought but what they first invent themselves, no interpretation good but what their infallible spirit dictates; none shall be *in secundis*, no not *in tertiis*, they are onely wise, onely learned, in the truth, all damned but they and their followers, *eadem scripturarum faciunt ad materiam suam*, saith *Tertullian* they make a slaughter of Scriptures, and turne it as a nose of wax to their owne ends. So irrefragable in the meane time, that what they have once said, they must and will maintaine, in whole Tomes, duplications, triplications, never yeeld to death, so selfe-conceited, say what you can. As ° *Bernard* (erroniously some say) speakes of *P. Aliardus*, *omnes patres sic, atque ego sic.* Though all the Fathers, Councels, the whole world contradict it, they care not, they are all one: and as ᵖ *Gregory* well notes *of such as are vertiginous, they thinke all turnes round and moves, all erre; when as the errour is wholly in their owne braines.* *Magallianus* the *Iesuite* in his comment on the first of *Timothy cap.* 16. *vers.* 20. and *Alphonsus de Castro lib.* 1. *adversus hæreses*, gives two more eminent notes, or probable conjectures to know such men by, (they might have taken themselves by the noses when they said it) ᑫ *First they affect novelties and toyes, and preferre falsehood before truth*; ʳ *secondly, they care not what they say, that which rashnesse and folly hath brought out, pride afterward, peevishnesse & contumacie shall maintaine to the last gasp.* Peculiar symptomes are prodigious paradoxes, new doctrines, vaine phantasmes, which are many and divers as they themselves. ˢ *Nicholaites* of old would have wives in common; *Montanists*,

° *Epist.* 190.
ᵖ *Orat.* 8. *ut vertigine correptis videntur omnia moveri, omnia iis falsa sunt, quum error in ipsorum cerebro sit.*
ᑫ *Res novas affectant & inutiles, falsa verò præferunt.* 2. *quod temeritas effutierit, id superbia postmodùm tuebitur & contumacia, &c.*
* See more in *Vincent Lyrin.*
ˢ *Aust. de hæres. usus mulierum indifferens.*

Montanists will not marry at all, nor *Tatians*, forbidding all flesh, *Severians* wine; *Adamians* goe naked,[t] because *Adam* did so in Paradise; and some[u] barefoot all their lives, because *God*, *Exod.* 3. and *Iosua* 5. bid *Moses* so to doe; and *Isay* 20. was bid put off his shooes: *Manichees* hold that *Pythagorian transmigration* of soules from men to beasts;[x] the *Circumcellions* in *Africke, with a mad cruelty made away themselves, some by fire, water, breaking their neckes, and seduced others to doe the like, threatning some if they did not*; with a thousand such, as you may reade in[y] *Austin*, (for there were fourescore and eleven heresies in his times, besides schismes and smaller factions) *Epiphanius*, *Alphonsus de Castro*, *Danæus*, *Gab. Prateolus*, *&c.* Of Prophets, Enthusians and Impostors, our Ecclesiasticall stories afford many examples; of *Elia's* and *Christs*, as our[z] *Eudo de stellis*, a *Brittaine* in King *Stephens* time, that went invisible, translated himselfe from one to another in a moment, fed thousands with good cheare in the wildernesse, and many such; nothing so common as ~~mimickes~~, visions, revelations, prohesies. Now what these braine-sicke Heretickes once broach, and Impostors set on foot, be it never so absurd, false, and prodigious, the common people will follow and beleeve. It will runne along like Murraine in cattle, scab in sheepe. *Nulla scabies*, as he said, *superstitione scabiosior*; as he that is bitten with a madde dogge bites others, and all in the end become mad; either out of affection of novelty, simplicity, blinde zeale, hope and feare, the giddy-headed multitude will embrace it, and without farther examination approve it.

Sed vetera querimur, these are old, *hæc prius fuere*. In our dayes wee have a new scene of superstitious impostors and hereticks, a new company of Actors, of *Antichrists*, that great *Antichrist* himselfe: A rope of Popes, that by their greatnesse and authority beare downe all before them; who from that time they proclaimed themselves universall Bishops, to establish their owne kingdome, soveraignty, greatnesse, and to enrich themselves brought in such a company of humane traditions, Purgatory, *Limbus Patrum*, *Infantum*, and all that subterranean Geography, Masse, adoration of Saints, almes, fastings, buls, indulgences, orders, Friers, Images, Shrines, mustie Reliques, Excommunications, confessions, satisfactions, blinde obediences, vowes; pilgrimages, peregrinations, with many such curious toyes, intricate subtleties, grosse errors, obscure questions, to vendicate the better and set a glosse upon them, that the light of the Gospel was quite eclipsed, darknesse over al, the Scriptures concealed, legends brought in, religion banished, ~~hypocondriacall~~ superstition exalted, and the Church it selfe[b] obscured and persecuted: Christ and his members crucified more, saith *Benzo*, by a few Necromanticall, Atheisticall Popes, than ever it was by * *Iulian* the Apostat, *Porphyrius* the Platonist, *Celsus* the Physitian, *Libanius* the Sophister; by those heathen Emperors, *Hunnes*, *Gothes*, and *Vandals*. What each of them did, by what meanes, at what times, *quibus auxiliis*, superstition climbed to this height, traditions encreased, and *Antichrist* himselfe came to his estate, let *Magdeburgenses*, *Kemnisius*, *Osiander*, *Bale*, *Mornay*, *Fox*, *Vsher*, and many others relate. In the meane time he

[t] *Quod ante peccavit Adam, nudus erat.*

[u] *Alii nudis pedibus semper ambulant.*

[x] *Insana feritate sibi non parcunt, nam per mortes varias præcipitiorum, aquarum & ignium, seipsos necant, et in istum furorem alios cogunt, mortem minantes ni faciant.*

[y] *Elench. hæret. ab orbe condito.*

[z] *Nubrigensis lib. cap. 19.*

[a] *Iovian. Pont. Ant. Dial.*

1 miracles

[b] *Cum per Paganos nomen ejus persequi non poterat, sub specie religionis fraudulenter subvertere disponebat.*

* That writ *de professo* against christians, *& palestinum deū* (*ut Socrates lib. 3. cap. 19.*) *scripturam nugis plenam. &c. vide Cyrillum in Iulianum, Originem in Celsum, &c.*

1 hypocritical

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he that shall but see their prophane rites and foolish customes, how superstitiously kept, how strictly observed, their multitude of Saints, Images; that rabble of Romish Deities, for trades, professions, diseases, persons, offices, countries, places; St *George* for *England*, St *Denis* for *France*; *Patricke*, *Ireland*; *Andrew*, *Scotland*; *Iago*, *Spaine*; *&c.* *Gregory* for *Students*; *Luke* for *Painters*; *Cosmus* and *Damian* for *Philosophers*; *Crispine*, *Shoomakers*; *Katherine*, *Spinners*; *&c.* *Anthony* for Pigges; *Gallus*, Geese; *Wenceslaus*, Sheep; *Pelagius*, Oxen; *Sebastian* the plague; *Valentine* falling sickness; *Apollonia* tooth-ach; *Petronella* for agues; and the *Virgin Mary* for sea and land, for all parties, offices: he that shall observe these things, their Shrines, Images, Oblations, Pendants, Adorations, Pilgrimages they make to them, what creeping to Crosses, our Lady of *Lauretta's* rich[e] gownes, her donaries, the cost bestowed on Images, and number of suters; S. *Nicholas Burge* in *France*; our S. *Thomas* Shrine of old at *Canterbury*; those Reliques at *Rome*, *Ierusalem*, *Genua*, *Lions*, *Pratum*, *S. Denis*; and how many thousands come yearly, to offer to them, with what cost, trouble, anxiety, superstition, (for forty severall Masses are daily said in some of their † Churches, and they rise at all houres of the night to Masse, come barefoot, &c.) how they spend themselves, times, goods, lives, fortunes, in such ridiculous observations; their tales and figments, false miracles, buying and selling of pardons, indulgences for 40000 yeares to come, their processions on set dayes, their strict fastings, Monkes, Anachorites, Frier Mendicants, Franciscans, Carthusians, &c. Their Vigils and fasts, their ceremonies at Christmas, Shrovetide, Candlemas, Palmesunday, Blase, S. *Martin*, S. *Nicholas* day; their adorations, exorcismes, &c. will thinke all those *Grecian*, *Pagan*, *Mahometan* superstitions, gods, idols, and ceremonies, the name, time and place, habit onely altered, to have degenetated into Christians. Whilst they preferre traditions before Scriptures, those Evangelicall Councels; poverty, obedience, vowes, almes, fasting, supererogations, before Gods Commandements; their owne ordinances in steed of his precepts, and keepe them in ignorance, blindnesse, they have brought the common people into such a case by their cunning conveiances, strict discipline and servile education, that upon paine of damnation they dare not breake the least ceremony, tradition, edict: hold it a greater sin to eat a bit of meat in Lent, than kill a man: their consciences are so terrified, that they are ready to despaire if a small ceremony be omitted, and will accuse their owne father, mother, brother, sister, nearest and dearest friends of heresie, if they doe not as they do, wil be their chiefe executioners, and help first to bring a fagot to burne them. What mulct, what penance soever is enjoyned, they dare not but do it, tumble with S. *Francis* in the mire amongst hogs, if they be appointed, goe woolward, whip themselves, build Hospitals, Abbies, &c. go to the East or West *Indies*, kill a King, or run upon a sword point: they performe all, without any muttering or hesitation, beleeve all.

[e] One Image had one gowne worth 400. crownes and more.

† As at our Ladies church at *Bergamo* in *Italy*.

[d] *Lucilius lib. 1. cap. 22. de falsa relig.*

[d] *Vt pueri infantes credunt signa omnia ahena*
Vivere, & esse homines, & sic isti omnia ficta
Vera putant, credunt signis cor inesse ahenis.

As

As children thinke their babies live to be,
Doe they theſe brazen Images they ſee.

And whilſt the ruder ſort are ſo carried headlong with blind zeale, are ſo gulled and tortured by their ſuperſtitions, their owne too credulous ſimplicity and ignorance, their *Epicurean* Popes, and *Hypocriticall* Cardinals laugh in their ſleeves, & are merry in their chambers with their Punkes, they doe *indulgere genio*, and make much of themſelves. The middle ſort ſome for private gaine, hope of Eccleſiaſticall preferment, (*quis expedivit pſittaco ſuum χαίρε*) popularity, baſe flattery, muſt and will beleeve al their paradoxes and abſurd tenents, without exception, and as obſtinately maintaine and put in practice al their traditions and idolatrous ceremonies, (for their religion is halfe a Trade) to the death they will defend all, the golden Legend it ſelfe, with all the lies & tales in it: as that of S. *George*, S. *Chriſtopher*, S. *Winifred*, S. *Denis*, *&c.* It is a wonder to ſee how *Nic. Harpsfield* that phariſaicall Impoſtor amongſt the reſt, *Eccleſiaſt. hiſt. cap.* 22. *ſec. prim. ſex.* puzzles himſelfe to vindicate that ridiculous fable of S. *Vrſula* and the eleven thouſand Virgins, as when they lived, how they came to *Cullen*, by whom martyred, &c. though he can ſay nothing for it, yet he muſt and will approve it: *nobilitavit* (inquit) *hoc* † *ſæculum Vrſula cum comitibus, cujus hiſtoria utiq; nam tam mihi eſſet expedita & certa, quàm in animo meo certum ac expeditum eſt, eam eſſe cum ſodalibus beatam in cœlis virginem.* They muſt and will (I ſay) either out of blinde zeale beleeve, vary their compaſſe with the reſt, as the latitude of religion varies, apply themſelves to the times and ſeaſons, and for feare and flattery are content to ſubſcribe & doe all that in them lies to maintaine and defend their preſent government, & ſlaviſh religious Schoolmen, Canoniſts, Jeſuits, Friers, Prieſts, Orators, Sophiſters, who either for that they had nothing elſe to doe, luxuriant wits knew not otherwiſe how to buſie themſelves in thoſe idle times, for the Church then had few or no open adverſaries, or better to defend their lies, fictions, miracles, tranſubſtantions, traditions, Popes pardons, Purgatories, Maſſes, impoſſibilities, &c. with glorious ſhewes, fair pretences, big words, & plauſible wits, have coined a thouſand idle queſtions, nice diſtinctions, ſubtleties, Obs and Sols, ſuch tropologicall, allegorical expoſitions, to ſalve all appearances, objections, ſuch quirks and quiddities, *Quodlibetaries*, as *Bale* ſaith of *Ferribrigge* and *Strode*, inſtances, ampliations, decrees, gloſſes, canons, that in ſtead of ſound Commentaries, good preachers, are come in a company of mad ſophiſters, *primo ſecundo ſecundarii*, ſectaries, Canoniſts, *Sorboniſts*, *Minorites*, with a rabble of idle controverſies and queſtions, [e] *an Papa ſit Deus, an quaſi Deus? An participet utramque Chriſti naturam?* Whether it be as poſſible for God to be a Humble Bee, or a Gourd as a man? Whether hee can produce reſpect without a foundation or tearme, make a Whore a Virgin? Fetch *Trajans* ſoule from hell, and how? with a rable of queſtions about hell fire: whether it be a greater ſinne to kill a man, or to clout ſhooes upon a Sunday? Whether God can make another God like unto himſelf? Such, ſaith *Kemnitius*, are moſt of your Schoolmen, (meere Alchymiſts) 200 Commentators on *Peter Lombard*; Scotiſts,

† *An.* 441.

e *Hoſpinian Oſiander. An hæc propoſitio Deus ſit cucurbita vel ſcarabeus ſit æque poſſibilis ac Deus & homo. An poſſit reſpectum producere ſine fundamento & termino. An levius ſit hominem jugulare quam die dominico calceum conſuere.*

676 Scotists, Thomists, Reals, Nominals, &c. and so perhaps that of Saint * *Austin* may be verified, *Indocti rapiunt cœlum, docti interim descendunt ad infernum.* Thus they continued in such errour, blindnesse, decrees, sophismes, superstitions; idle ceremonies and traditions were the sum of their new coyned holinesse and religion, and by these knaveries and stratagems they were able to involve multitudes, to deceive the most sanctified soules, and if it were possible the very elect. In the mean time the true Church, as wine and water mixt, lay hid and obscure to speake of, till *Luthers* time, who began upon a sudden to defecate, and as another Sun to drive away those foggy mists of superstition, to restore it to that purity of the Primitive Church. And after him many good and godly men, divine spirits have done their endeavors, and still doe.

* *De doct. Christian.*

* *Daniels*

* *And what their ignorance esteem'd so holy,*
Our wiser ages doe accompt as folly.

But see the divel that wil never suffer the Church to be quiet or at rest: no garden so wel tilled but some noxious weeds grow up in it, no wheat but it hath some tares; wee have a mad giddy company of Precisians, Schismaticks, and some Hereticks even in our own bosomes in another extreme, *Dum vitant stulti vitia in contraria currunt*

That out of too much zeale in opposition to Antichrist, humane traditions, those Romish rites and superstitions, will quite demolish all, they will admit of no ceremonies at all, no fasting dayes, no Crosse in Baptisme, kneeling at Communion, no Church musicke, &c. no Bishops Courts, no Church government, raile at all our Church discipline, wil not hold their tongues, and all for the peace of thee O *Sion.* No not so much as degrees some of them will tolerate, or Universities, al humane learning, ('tis *cloaca diaboli*) hoods, habits, cap and surpleſse, such as are things indifferent in themselves, and wholly for ornament, decency, or distinction sake, they abhorre, hate, and snuffe at, as a stone horse when he meets a Beare: they make matters of conscience of them, and will rather forsake their livings than subscribe to them. They will admit of no Holidayes, or honest recreations, as of hawking, hunting, &c. no Churches, no bels some of them because Papists use them: no discipline, no ceremonies but what they invent themselves: no interpretations of Scriptures, no Comments of Fathers, no Councels, but such as their owne phantasticall spirits dictate, or *Recta ratio*, as *Socinians*, by which spirit misled, many times they broach as prodigious paradoxes as Papists themselves. Some of them turne Prophets, have secret revelations, will be of privy counsell with God himselfe, and know all his secrets, [f] *Per capillos spiritum sanctum tenent, & omnia sciunt cum sint asini omnium obstinatissimi*, A company of giddy heads will take upon them to define how many shall be saved, and who damned in a parish, where they shall sit in heaven, interpret Apocalypses, (*Commentatores præcipites & vertiginosos*, one cals them, as well he might) and those hidden mysteries to private persons, times, places, as their own spirit informes them, private revelations shall suggest, and precisely set downe when the world shall come to an end, what yeare, what moneth, what day. Some of them again have such strong faith, so presumptuous, they will goe

f *Agrip. ep. 29.*

goe into infected houſes, expell divels, and faſt forty daies, as Chriſt himſelfe did; ſome call God and his attributes into queſtion, as *Vorſtius* and *Socinus*; ſome Princes, civill Magiſtrates, and their authorities, as *Anabaptiſts*, will doe all their own private ſpirit dictates, and nothing elſe. *Browniſts*, *Barrowiſts*, *Familiſts*, and thoſe *Amſterdamian* ſects and ſectaries, are led all by ſo many private ſpirits. It is a wonder to reveale what paſſages *Sleidan* relates in his Commentaries, of *Cretinke*, *Knipperdoling*, and their aſſociates, thoſe mad men of *Munſter* in *Germany*; what ſtrange Enthuſiaſmes, ſottiſh Revelations they had, how abſurdly they caried themſelves, deluded others; and as prophane *Machiavel* in his politicall diſputations holds of Chriſtian religion, in generall it doth enervate, debilitate, take away mens ſpirits and courage from them, *ſimpliciores reddit homines*, breeds nothing ſo couragious ſouldiers as that *Romane*: we may ſay of theſe peculiar ſects, their Religion takes away not ſpirits onely, but wit and judgement, & deprives them of their underſtanding: for ſome of them are ſo farre gone with their private Enthuſiaſmes and revelations, that they are quite mad, out of their wits. What greater madneſſe can there be, than for a man to take upon him to be God, as ſome doe? to bee the holy Ghoſt, *Elias*, and what not? In [g] *Poland* 1518 in the reigne of King *Sigiſmund*, one ſaid he was Chriſt, and got him 12 Apoſtles, came to judge the world, and ſtrangely deluded the Commons. [h] One *David George* an illiterate painter, not many yeares ſince, did as much in *Holland*, tooke upon him to be the *Meſſias*, and had many followers. *Benedictus Victorinus Faventinus conſil.* 15. writes as much of one *Honorius*, that thought hee was not onely inſpired as a Prophet, but that he was a God himſelfe, and had a familiar conference with God and his Angels. *Lavat. de ſpect. c.2. part.* 8. hath a ſtory of one *Iohn Sartorius* that thought hee was the Prophet *Elias*, & *cap.*7. of divers others that had conference with Angels, were Saints, Prophets. *Wierus lib.*3. *de Lamiis c.*7. makes mention of a prophet of *Gröning* that ſaid he was God the Father; of an *Italian* and *Spaniſh* Prophet that held as much. We need not rove ſo farre abroad, we have familiar examples at home; *Hacket* that ſaid he was Chriſt, *Coppinger* and *Arthington* his diſciples: [k] *Barchet* and *Hovatus* burned at *Norwich*. We are never likely ſeven years together without ſome ſuch new prophets that have ſeverall inſpirations, ſome to convert the Jewes, ſome faſt forty dayes, goe with *Daniel* to the lions den, ſome foretell ſtrange things, ſome for one thing, ſome for another. Great preciſians of mean conditions & very illiterate, moſt part by a prepoſterous zeale, faſting, meditation, melancholy, are brought into thoſe groſſe errours and inconveniences. Of thoſe men I may conclude generally, that howſoever they may ſeeme to be diſcreet, and men of underſtanding in other matters, diſcourſe wel, *laeſam habet imaginationem*, they are like comets, round in al places but only where they blaze, *cætera ſani*, they have impregnable wits many of them, and diſcreet otherwiſe but in this their madneſſe & folly breaks out beyond meaſure, in *infinitum erumpit ſtultitia*. They are certainly far gone with melancholy, if not quite mad, & have more need of phyſick than many a man that keepes his bed, more need of Hellebor than thoſe that are in Bedlam. Su-

g *Alex Gaguin. 22 Diſcipulis aſcitis mirum in modum populum decepit.*

h *Guicciard. deſcrip. Belg. com. plures habuit aſſeclas, ab iiſdem honoratus.*

i *Hen. Nicholas at Leiden 1580 ſuch a one.*

k *See Camdens Annals fo.242. & 285.*

Subsect. 4.

Prognostickes of Religious Melancholy.

YOu may guesse at the Prognostickes, by the Symptomes. What can these signes foretell otherwise than folly, dotage, madnesse, grosse ignorance, despaire, obstinacy, a reprobate sense, [l] a bad end? What else can superstition, heresie produce, but warres, tumults, uprores, torture of soules, and despaire, a desolate land, as *Ieremy* teacheth, *cap.* 7. 34. when they commit Idolatry, and walk after their owne wayes: how should it be otherwise with them? What can they expect but *blasting, famine, dearth*, and all the plagues of *Ægypt*, as *Amos* denounceth, *cap.* 4. *vers.* 9. 10. to be led into captivity? If our hopes be frustrate, *we sow much and bring in little, eate and have not enough, drinke and are not filled, clothe and bee not warme, &c. Haggai* 1. 6. *we looke for much and it comes to little, whence is it? His house was waste, they came to their owne houses, vers.* 9. *therefore the heaven staid his dew, the earth his fruit*: Because we are superstitious, irreligious, we doe not serve God as we ought, all these plagues and miseries come upon us, what can wee looke for else but mutuall warres, slaughters, fearfull ends in this life, and in the life to come eternall damnation? What is it that hath caused so many ferall battles to bee fought, so much Christian blood shed, but superstition? That *Spanish* Inquisition, Racks, Wheeles, Tortures, Torments, whence doe they proceed? from superstition. *Bodine* the *Frenchman* in his [m] *method. hist.* accounts *Englishmen Barburians*, for their civill warres: but let him but read those *Pharsalian* fields [n] fought of late in *France* for Religion, their *Massacres*, wherein by their owne relations in 24 yeares, I know not how many millions have beene consumed, whole families and cities, and he shall find ours to have beene but velitations to theirs. But it hath ever been the custome of hereticks & idolaters, when they are plagued for their sinnes, and Gods just judgement come upon them, not to acknowledge any fault in themselves, but still impute it unto others. In *Cyprians* time it was much controverted betwixt him and *Demetrius* an idolater, who should be the cause of those prelent calamities. *Demetrius* laid all the fault on Christians, (and so they did ever in the primitive Church, as appeares by the first booke of † *Arnobius*) [o] *that there were not such ordinary showers in Winter, the ripening heat in Summer, so seasonable Springs, fruitfull Autumnes, no marble mines in the mountaines, lesse gold and silver than of old; that husbandmen, seamen, souldiers, all were scanted, justice, friendship, skill in Arts, all was decayed*, and that through Christians default, and all their other miseries from them, *quòd dii nostri à vobis non colantur*, because they did not worship their gods. But *Cyprian* retorts all upon him againe, as appeares by his Tract against him. 'Tis true the world is miserably tormented and shaken with warres, dearth, famine, fire, inundations, plagues, and many ferall diseases rage amongst us, *sed non ut tu quereris ista accidunt quòd dii vestri à nobis non colantur*,

l *Arius* his bowels burst, *Montanus* hanged himselfe, &c. *Eudo de stellis* his disciples, *arderepotius quam advitam corrigi maluerunt, tanta vis infixi semel erroris*, they died blaspheming. *Nubrigensis c.* 9. *lib.* 1. *Jer.* 7. 23. *Amos* 5. 5.

m 5. *Cap.*

n *Poplinerius Lerius præf hist Rich. Dinoth.* † *Adversgentes lib.* 1. *postquam in mundo Christianagẽs cœpit terrarum orbem periisse, & multis malis affectum esse genus humanum videmus.*

o *Quod nec hyeme, nec æstate tanta imbrium copia, nec frugibus torrendis solita flagrantia, nec vernali temperie sata tam læta fiant, nec arboreis fœtibus autumni fœcundi, minus de montibus marmor eruatur, minus aurum &c.*

colantur, sed quod à vobis non colatur Deus, à quibus nec quæritur, nec timetur, Not as thou complaineſt, that wee doe not worſhippe your Gods, but becauſe you are Idolaters, and doe not ſerve the true God, neither ſeek him, nor feare him as you ought. Our Papiſts object as much to us, and account us heretiques, we them; the *Turks* eſteeme of both as Infidels, and wee them as a company of Pagans, Iewes againſt all: When indeed there is a generall fault in us all, and ſome thing in the very beſt, which may juſtly deſerve Gods wrath, and pull theſe miſeries upon our heads. I will ſay nothing here of thoſe vaine cares, torments, needleſſe workes, pennance, pilgrimages, pſeudomartyredome, &c. We heap upon our ſelves unneceſſary troubles, obſervations; we puniſh our bodies, as in *Turkie* (ſaith [p] *Busbequius leg. Turcic. ep. 3.*) *one did, that was much affected with Muſick, and to heare* Boyes *ſing, but very ſuperſtitious; an old Sybil comming to his houſe, or an holy woman* (as that place yeelds many) *tooke him downe for it, and told him, that in that other world hee ſhould ſuffer for it; thereupon he flung his rich and coſtly Inſtruments which hee had bedeckt with Iewels, all at once into the fire. Hee was ſerved in ſilver plate, and had goodly houſhold-ſtuffe: a litle after, another religious man reprehended him in like ſort, and from thenceforth hee was ſerved in earthen veſſels. Laſt of all, a decree came forth, becauſe Turkes might not drinke wine themſelves, that neither Iew nor Chriſtian then living in* Conſtantinople, *might drink any wine at all.* In like ſort amongſt Papiſts, faſting, at firſt was generally propoſed as a good thing; after, from ſuch meats at ſet times, and then laſt of all ſo rigorouſly propoſed, to binde the conſciences upon paine of damnation. *Firſt Fryday*, ſaith *Eraſmus, then Saturday, & nunc periclitatur dies Mercurii*, and Wedneſday now is in danger of a faſt. [q] *And for ſuch like toyes, ſome ſo miſerably afflict themſelves, to deſpaire, and death it ſelfe, rather then offend, and think themſelves good Chriſtians in it, when as indeed they are ſuperſtitious Iewes.* So ſaith *Leonardus Fuchſius*, a great Phyſician in his time, [r] *Wee are tortured in* Germany *with theſe Popiſh edicts, our bodies ſo taken downe, our goods ſo diminiſhed, that if God had not ſent* Luther, *a worthy man, in time to redreſſe theſe miſchiefes, wee ſhould have eaten hay with our horſes before this.* [ſ] As in faſting, ſo in all other ſuperſtitions edicts, we crucifie one another without a cauſe, barring our ſelves of manie good and lawfull things, honeſt diſports, pleaſures and recreations, for wherefore did God create them but for our uſe? Feaſts, mirth, muſick, hauking, hunting, ſinging, danceing, &c. *non tam neceſſitatibus noſtris Deus inſervit, ſed in delitias amamur*, as *Seneca* notes, God would have it ſo. And as *Plato 2. de legibus* gives out, *Deos laborioſam hominum vitam miſeratos*, the gods in commiſeration of humane eſtate ſent *Apollo, Bacchus*, and the *Muſes, qui cum voluptate tripudia & ſaltationes nobis ducant*, to bee merry with mortalls, to ſing and dance with us. So that he that will not rejoyce and enjoy himſelfe, making good uſe of ſuch things as are lawfully permitted, *non eſt temperatus*, as he will, *ſed ſuperſtitioſus. There is nothing better for a man, than that hee ſhould eat and drinke, and that hee ſhould make his Soule enjoy good in his labour*, Eccleſ. 2. 24. And as * one ſaid of hauking and hunting, *tot ſolatia in hac ægri orbis*

[p] *Solitus erat obtectare ſe fidibus, et voce muſica canentium ſed hoc omne ſublatum Sybillæ cujuſdam interventu, &c. Inde quicquid erat inſtrumentorum Symphoniacorum, auro gemmiſque egregio opere diſtinctorum comminuit, & in ignem injecit &c.*

[q] *Obid genus obſervatiunculas videmus homines miſere affligi, & denique mori, et ſibi ipſi Chriſtianos videri quum revera ſint Judæi.*

[r] *Ita in corpora noſtra fortunaſque decretis ſuis ſeviit ut parum obfuerat niſi Deus Lutherum, virum perpetua memoria dignißimum excitaſſet, quin nobis fœno mox communi cum jumentis cibo utendum fuiſſet.*

[ſ] The Gentiles in India will eat no ſenſible creatures, or ought that hath bloud in it.

* *Vandormitius de Aucupio. c. 27.*

680 *orbis calamitate mortalibus tædiis Deus objecit*, I say of all honest recreations, God hath therefore indulged them to refresh, ease, solace and comfort us. But wee are some of us too sterne, too rigid, too precise, too grossely superstitious, and whilst we make a conscience of every toy, with touch not, taste not, &c. as those *Pythagorians* of old, & some *Indians* now that will eat no flesh, or suffer any living creature to be killed, the *Bannians* about *Guzerat*; we tyrannize over our brothers soule, lose the right use of many good gifts; honest * sports, games and pleasant recreations, † punish our selves without a cause, lose our liberties, and sometimes our lives. *Ann.* 1270, at ‡ *Magdeburge* in *Germany*, a Jew fell into a Privie upon a Saturday, and without helpe could not possibly get out; hee called to his fellows for succour, but they denied it, because it was their Sabbath, *non licebat opus manuum exercere*, the Bishop hearing of it, the next day forbade him to be pulled out, because it was our Sunday: In the meane time the wretch died before Munday. We have myriads of examples in this kinde, amongst those rigid Sabbatarians, and therefore not without good cause, ‖ *Intolerabilem perturbationem*, *Seneca* calls it, as well hee might, an intollerable perturbation, that causeth such deare events, folly, madnesse, sicknesse, despaire, death of body and soule, and hell it selfe.

* Some explode all humane authors, arts, and sciences, Poets, hystories, &c. so precise their zeale overruns their wits, and so stupid they oppose all humane learning, because they are ignorant themselves and illiterate, nothing must

be read but Scriptures, but these men deserve to bee pitied, rather then confuted. Others are so strict they will admit of no honest game and pleasure; no dancing, singing, other playes, recreations, and games, hawking, hunting, Cock-fighting, Bear-baiting, &c. because to see one beast kill another is the fruit of our rebellion against God, &c. † *Nuda de tremebunda cruentis irrepet genibus si candida jusserit Ino, Iuvenalis. Sett. 6.* ‡ *Munster Cosmog. lib. 3. cap. 444. Incidit in cloacam, unde se non possit eximere, implorat opem sociorum, sed illi negant, &c.* ‖ *De benefic. 7. 2.*

Subsect. 5.

Cure of Religious Melancholy.

TO purge the world of Idolatrie and superstition, will require some monster-taming *Hercules*, a divine *Æsculapius*, or Christ himselfe to come in his owne person, to raigne a thousand years on earth before the end, as the millenaries will have him. They are all generally so refractorie, self conceited, obstinate, so firmely addicted to that religion, in which they have beene bred & brought up, that no perswasion, no terror, no persecutiō can divert them. The consideration of which, hath induced many commonwealths to suffer them to injoy their consciences as they will themselves, a tolleration of *Iews* is in most Provinces of *Europe*: In *Asia* they have their Synagogues: *Spaniards* permit *Moores* to live amongst them: the *Mogullians*, *Gentiles*: the *Turks* all religions. In *Europe*, *Poland* and *Amsterdam*, are the common Sanctuaries. Some are of opinion, that no man ought to be compelled for conscience sake, but let him be of what religiō he wil, he may be saved, as *Cornelius* was formrely accepted, *Iew*, *Turk*, *Anabaptists*, &c. If he be an honest man, live soberly and civilly in his profession, (*Colkelius*, *Crellius*, and the rest of the *Socinians*, that now

nestle

neſtle themſelves about *Grakowe* and *Rakowe* in *Poland*, have renewed this opinion) ſerve his own God, with that feare and reverence as hee ought. *Sua cuiq; civitati (Læli) religio ſit, noſtra nobis*, *Tully* thought fit every city ſhould be free in this behalfe, adore their owne *Cuſtodes & Topicos Deos*, tutelar and local gods, as *Symmachus* cals them. *Iſocrates* adviſeth *Demonicus, when he came to a ſtrange citie, to* † *worſhip by all meanes the Gods of the place, & unmquemq; Topicum deum ſic coli oportere, quomodo ipſe præceperit*; which *Cecilius* in † *Minutius* labours, and would have every nation, *ſacrorum ritus gentiles habere, & deos colere municipes*, keepe their owne ceremonies, worſhip their peculiar gods, which *Pomponius Mela* reports of the *Africans*, *Deos ſuos patrio more venerantur*, they worſhip their owne gods according to their owne ordination. For why ſhould any one nation, as he there pleads, challenge that univerſalitie of God, *Deum ſuum quem nec oſtendunt, nec vident, diſcurrentem ſcilicet & ubique præſentem in omnium mores, actus, & occultas cogitationes inquirentem, &c.* as Chriſtians do? Let every Province enjoy their libertie in this behalf, worſhip one God, or all as they will, and are informed. The *Romans* built Altars *Diis Aſiæ, Europæ, Libiæ, diis ignotis et peregrinis*; others otherwiſe, &c: *Plinius Secundus* as appears by his Epiſtle to *Traian*, would not have the Chriſtians ſo perſecuted, and in ſome time of the raigne of *Maximinus*, as we find it regiſtred in *Euſebius lib.9.cap.9.* there was a decree made to this purpoſe, *Nullus cogatur invitus ad hunc vel illum deorum cultum*, and by *Conſtantine* in the 19 yeare of his reigne, as † *Baronius* enformeth us, *Nemo alteri exhibeat moleſtiã, quod cujuſque animus vult, hoc quiſque tranſigat*, new gods, new lawgivers, new Prieſts will have new ceremonies, cuſtomes and religions, to which every wiſe man as a good Formaliſt ſhould accommodate himſelfe.

* *Saturnus periit perjerunt & ſua jura,*
Sub Iove nunc mundus, juſſa ſequare Iovis.

The ſaid *Conſtantine* the Emperour, as *Euſebius* writes, flung downe and demoliſhed all the heathen gods, ſilver gold, ſtatues, altars, Images and temples, and turned them all to Chriſtian Churches, *infeſtus gentilium monumentis ludibrio expoſuit*, the Turke now converts them againe to *Mahometan Meskites*. The like Edict came forth in the raigne of *Arcadius* and *Honorius*, y *Symachus* the Orator in his dayes, to procure a generall tolleration uſed this argument, z *Becauſe God is immenſe and infinite, and his nature cannot perfectly be knowne, it is convenient he ſhould be as diverſly worſhipped, as every man ſhall perceive or underſtand.* It was impoſſible hee thought for one religion to bee univerſall; you ſee that one ſmall Province can hardly be ruled by one law civil or ſpirituall, and *how ſhall ſo many diſtinct and vaſt Empires of the world, bee united into one? It never was, never will bee.* Beſides, if there be infinite planetary and firmamental worlds, as † ſome will, there be infinite *Genii* or commanding Spirits belonging to each of them; and ſo *per conſequens*, (for they will be all adored) infinite religions. And therefore let every Territory keep their proper rites and ceremonies, as their *dii tutelares* will, ſo *Tyrius* cals them, *and according to the quarter they hold*, their owne inſtitutions,

† *Numen venerare præſertim quod civitas colit.*
† *Octavio dial.*
† *Annal.tom.3. ad annum 324. 1.*
* *Ovid.*
y *In epiſt.Sym.*
z *Quia deus immenſum quiddam eſt, & infinitum cujus natura perfecte cognoſci non poteſt, æquum ergo eſt, ut diverſa ratione colatur prout quiſque aliquid de Deo percipit aut intelligit.*
† *Campanella Calcaginus*, and others.

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revelations, orders, Oracles, which they dictate to from time to time, or teach their Priests or Ministers. This tenent was stiffely maintained in *Turkie* not long since, as you may read in the third Epistle of *Busbequius*, [a] *that all those should participate of eternall happinesse, that lived an holy and innocent life, what religion soever they professed*: *Rustan Bassa* was a great Patron of it; though *Mahomet* himselfe was sent *virtute gladii*, to enforce all, as he writes in his Alcoran, to follow him Some againe will approve of this for *Iewes*, *Gentiles*, *Infidels*, that are out of the fold, they can bee content to give them all respect and favour, but by no meanes to such as are within the precincts of our own Church, and called Christians, to no Heretiques, Schismatiques, or the like, let the *Spanish* Inquisition, that fourth *Fury* speak of some of them, the civill wars and Massacres in *France*, our *Marian* times. [b] *Magallanus* the Iesuite will not admit of conference with an heretique, but severity & rigour to bee used, *non illis verba reddere, sed furcas figere oportet*; and *Theodosius* is commended in *Nicephorus lib.12.cap.15.* [c] *That he put all Heretiques to silence. Bernard. Epist.190* will have club law, fire & sword for Heretiques, *compell them, stop their mouthes not with disputations, or refute them with reasons, but with fists*; and this is their ordinary practise. Another companie are as milde on the other side, to avoid all heart-burning, and contentious wars and uproares, they would have a generall toleration in every kingdome, no mulct at all, no man for religion or conscience bee put to death, which [†] *Thuanus* the *French* Historian much favours: our late *Socinians* defend, *Vaticanus* against *Calvin* in a large Treatise in behalfe of *Servetus*, vendicates; *Castalio, &c. Martin Bellius* and his companions, maintained this opinion not long since in *France*, whose errour is confuted by *Beza* in a just Volume. The *medium* is best, and that which *Paul* prescribes, *Gal.1. If any man shall fall by occasion, to restore such a one with the sprit of meeknesse, by all faire meanes, gentle admonitions*; but if that will not take place, *Post unam & alteram admonitionem hæreticum devita*, he must be excommunicate, as *Paul* did by *Hymenæus*, delivered over to Satan. *Immedicabile vulnus ense recidendum est*: As *Hypocrates* said in Physick, I may well say in Divinitie, *Quæ ferro non curantur, ignis curat.* For the vulgar restraine them by lawes, mulcts, burne their books, forbid their conventicles: for when the cause is taken away, the effect will soone cease. Now for Prophets, dreamers, and such rude silly fellowes, that through fasting, too much meditation, precisenesse, or by Melancholy are distempered; the best meanes to reduce them *ad sanam mentem*, is to alter their course of life, and with conference, threats, promises, perswasions, to entermixe Physick. *Hercules de Saxonia* had such a Prophet committed to his charge in *Venice*, that though hee was *Elias*, and would fast as he did, he dressed a fellow in Angels attire, that said hee came from heaven to bring him divine food, and by that meanes staid his fast, administred his Physick; so by the meditation of this forged Angel he was cured. [e] *Rhasis* an *Arabian*, *cont. lib.1.cap.9.* speakes of a fellow that in like case complained to him, and desired his helpe: *I asked him* (saith he) *what the matter was, he replyed, I am continually meditating*

a Æterne beatitudinis consortes fore, qui sancte, innocenterque hanc vitam traduxerint, quamcunq; illi religionem sequuti sunt.

b Comment. in C. Tim.6. ver. 20. et 21. severitate cum hæreticis agendum, et non aliter.

c Quod silentium hæreticis indixerit.

† Præfat. hist.

d Igne et fuste potius agendum cum hæreticis quam cum disputationibus, et alia loquens, &c.

e Quidam conquestus est mihi de hoc morbo, et deprecatus est ut ego illum curarem, ego quæsivi abeo quid sentiret respondit, semper imaginor et cogito de Deo et angelis, &c. et ita demersus sum hac imaginatione, ut nec edam nec dormiam, nec negotiis &c. Ego curavi medicina et persuasione et sic plures alios.

distating of heaven and hell, and methinkes I see and talke with fierie spirits, smell brimstone, &c. and am so carried away with these conceits, that I can neither eat, nor sleep, nor go about my businesse: I cured him (saith *Rhasis*) *partly by perswasion, partly by Physick, and so have I done by many others.* Wee have frequently such prophets and dreamers amongst us, whom wee persecute with fire and fagot, I thinke the most compendious cure for some of them at least, had beene in Bedlem. *Sed de his satis.*

Memb. 2. Subsect. 1.

Religious Melancholy in defect, parties affected, Epicures, Atheists, Hypocrites, worldly secure, Carnalists, all impious persons, Impenitent sinners, &c.

IN that other extreame, or defect of this love of God, knowledge, faith, feare, hope, &c are such as erre both in doctrine and manners, *Sadduces, Herodians, Libertines*, polititians; all manner of Atheists, Epicures, Infidels, that are secure, in a reprobate sense, fear not God at al, and such are too distrustfull and timorous, as desperate persons bee: That grand sinne of Atheisme, or impietie, [i] *Melanchthon* cals it, *monstrosam melancholiam*, monstrous melancholy; or *venenatam melancholiam*, poysoned melancholy. A company of *Cyclopes* or Giants, that war with the gods, as the Poets fained, Antipodes to Christians, that scoffe at all religion, at God himselfe, deny him and all his attributes, his wisedome, power, providence, his mercy and judgement.

[i] *De anima, cap. de humoribus.*

[g] *Esse aliquos manes, & subterranea regna,*
Et contum, & Stygio ranas in gurgite nigras,
Atq; unâ transire vadum tot millia cymbâ,
Nec pueri credunt, nisi qui nondum ære lavantur.

[g] *Iuvenal.*

That there is either Heaven or hell, resurrection of the dead, paine, happinesse, or world to come, *credat Iudæus Apella*, for their parts they esteeme them as so many Poets tales, Bugbeares, *Lucians Alexander*, *Moses*, *Mahomet* and *Christ* are all as one in their creed. When those bloudy warres in *France* for matters of Religion, (saith * *Richard Dinoth*) were so violently pursued betwixt *Hugenotes* and *Papists*, there was a company of good fellows laughed them all to scorne, for being such superstitious fooles, to loose their lives and fortunes, accounting faith, religion, immortality of the soule, meere fopperies and illusions. Such lose † Atheisticall spirits are too predominant in all kingdomes. Let them contend, pray, tremble, trouble themselves that will, for their parts, they feare neither God nor divel; but with that *Cyclops* in *Euripides*,

* *Lib. 5 gal. hist. quamplurimi reperti sunt qui tot pericula subeuntes irridebant et qua de fide, religione, &c dicebant ludibrio habebant, nihil eorũ admittentes de futura vita.*

† *5000 Atheists* at this day in *Paris Mercennus* thinkes.

Haud ulla numina expaveſcunt cælitum,
Sed victimas uni deorum maximo,
Ventri offerunt, deos ignorant cæteros.
They feare no God but one,
They sacrifice to none,

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But belly, and him adore,
For Gods they know no more.

Their God is their belly, as *Paul* saith, *Sancta mater saturitas;*
——quibus in solo vivendi causa palato est.

The Idoll which they worship and adore, is their Mistris, with him in *Plautus, mallem hæc mulier me amet quam dii,* they had rather have her favour then the Gods. Satan is their guide, the flesh is their instructor, Hypocrisie their Counsellour, Vanity their fellow-souldier, their will their law, Ambition their captaine, Custome their rule; temerity, boldnesse, impudence their Art, toyes their trading, damnation their end. All their endeavours are to satisfie their lust & appetite, how to please their *Genius*, and to bee merry for the present,

Ede, lude, bibe, post mortem nulla voluptas.

The same condition is of men and of beasts, as the one dieth, so dieth the other, Eccles. 3.19. the world goes round,

† *Hor. l. 2. od. 18* ——† *truditur dies die,*
* *Luke 17.* *Novæque pergunt interire Lunæ:* * they did eat
h *Wisd. 2.2.* and drinke of old, marry, bury, bought, sold, planted, built, and will do still. *Our life is short and tedious, and in the death of a man there is no recovery, neither was any man knowne that hath returned from the grave, for we are borne at all adventure, and we shall bee hereafter as though wee had never beene; for the breath is as smoke in our nostrils,* &c. *and the spirit vanisheth*
i *Vers. 6, 7, 8.* *as the soft aire.* i *Come let us enjoy the pleasures that are present, let us chearfully use the creatures as in youth, let us fill our selves with costly wine and ointments, let not the flower of our life passe by us, let us crowne our selves with*
* *Catullus* *rose buds before they are withered,* &c. * *Vivamus mea Lesbia et amemus,*
† *Prov. 7. 8.* &c. † *Come let us take our fill of love, and pleasure in dalliance, for this is our portion, this is our lot.*

Tempora labuntur tacitisq; senescimus annis, For the rest of heaven and hell, let children and superstitious fooles beleeve it for their parts, they are so far from trembling at the dreadful day of judgement, that they wish with *Nero, Me vivo fiat,* let it come in their times; so secure, so desperate, so immoderate in lust and pleasure, so prone to revenge, that as *Paterculus* said of some Caitiffes in his time in *Rome, Quod nequiter ausi, fortiter executi*; it shall not bee so wickedly attempted, but as desperately performed, what ere they take in hand. Were it not for Gods restraining grace, feare and shame, temporall punishment, and their owne infamy, they would *Lycaon*-like exenterate, as so many *Canibals* eat up, or *Cadmus* souldies, consume one another. These are most impious, and commonly professed Atheists, that never use the name of God, but to sweare by it; that expresse naught else but Epicurisme in their carriage, or hypocrisie; with *Pentheus* they neglect and contemne these rites and religious ceremonies of the Gods, they will bee Gods themselves, or at least *socii deorum*;

Divisum imperium cum Iove Cæsar habet.

* *Lib. 2.* *Aproyis* an *Ægyptian* tyrant, grew, saith * *Herodotus*, to that height of pride, insolency and impietie, to that contempt of God and men, that hee held his kingdome so sure, *ut à nemine deorum aut hominum sibi eripi posset,*

posset, neither God nor men could take it from him. † A certaine blasphemous King of *Spaine* (as * *Lausius* relates) made an edict, that no subject of his for ten years space, should beleeve in, call on, or worship any god. And as * *Iovius* relates of *Mahomet the second, that sacked* Constantinople; *he so behaved himselfe, that he beleeved neither Christ nor Mahomet, and thence it came to passe, that hee kept his word and promise no farther than for his advantage, neither did he care to commit any offence to satisfie his lust.* I could say the like of many Princes, many private men (our stories are full of them) in times past, this present age, that love, feare, obey, and performe all civil duties, as they shall finde them expedient or behoveful to their owne ends. *Securi adversus Deos, securi adversus homines, votis non est opus*, which † *Tacitus* reports of some *Germans*, they need not pray, feare, hope, for they are secure to their thinking; both from God and men. *Bulco Opiliensis*, sometimes Duke of *Silesia*, was such a one to an haire, he lived (saith [k] *Æneas Sylvius*) at † *Vratislavia, and was so mad to satisfie his lust, that he beleeved neither heaven nor hell, or that the soule was immortall, but married wives, and turned them up as hee thought fit, did murder and mischiefe, and what hee list himselfe.* This Duke hath too many followers in our dayes: say what you can, dehort, exhort, perswade to the contrary, they are no more moved

—— *quam si dura silex aut stet Marpesia cantes,*

then so many stockes, and stones, tell them of Heaven and hell, 'tis to no purpose, *lateram lavas*, they answer as *Atalibu* that *Indian* Prince did Frier *Vincent*, [m] *when he brought him a booke, and told him all the mysteries of salvation, heaven and hell were contained in it: hee looked upon it, and said he saw no such matter; asking withall how he knew it:* they will but scoffe at it, or wholly reject it. *Petronius* in *Tacitus* when hee was now by *Nero's* command bleeding to death, *audiebat amicos nihil referentes de immortalitate animæ, aut sapientum placitis, sed levia carmina & faciles versus*, in stead of good counsel & divine meditations, he made his friends sing him bawdy verses and scurrile songs. Let them take heaven, paradise, and that future happinesse that will, *bonum est esse hic*, it is good being here: there is no talking to such, no hope of their conversion, they are in a reprobate sense, meere carnalists, fleshly minded men, which howsoever they may be applauded in this life by some few parasites, and held for worldly wise men, [n] *They seeme to me* (saith *Melancthon*) *to bee as mad as* Hercules *was when hee raved and killed his wife and children.* A milder sort of these Atheisticall spirits there are that professe religion, but *timidè & hæsitantèr*, tempted therunto out of that horrible consideration of diversity of Religions, which are, and have beene in the world, (which argument *Campanella, Atheismi Triumphati cap.9.* both urgeth and answers) besides the covetousnesse, imposture and knavery of Priests, *quæ faciunt* (as *Postellus* observes) *ut rebus sacris minùs faciant fidem*; and those religions some of them, so phantasticall, exorbitant, so violently maintained with equal constancie and assurance; whence they inferre, that if there bee so many religious sects and denyed by the rest, why may they not be all false? or why should this

† *M. Montan. l.1.c.4.*

* *Orat: Cont: Hispan. neproximo decennio deũ adorarent, &c.*

* *Talem se exhibuit, ut nec in Christum, nec Mahometem crederet, unde effectum, ut promissa nisi quatenus in suum commodum cederent minime servaret, nec ullo scelere peccatum statueret, ut suis desideriis satisfaceret.*

† *Lib de mor, Germ.*

t *Or Breslaw.*

k *Vsque adeo insanus, ut nec inferos, nec superos esse dicat, animasque cum corporibus interire credat &c.*

† *Europæ deser. cap.24.*

m *Fratres à Bry Amer. par. 6. librum à Vincentio monacho datum, abjecit, nihil se videre ibi hujusmodi dicens, rogansque unde hæc sciret, quũ de cælo et Tartaro contineri ibi diceret.*

n *Non minus hi furent quam Hercules, qui cõjugẽ, et liberos interfecit: habet hæc ætas plura hujusmodi portentosa monstra*

* *De orbis con. l.1.c.7.*

this or that be preferred before the reſt? The Scepticks urge this, and amongſt others it is the concluſion of *Sextus Empericus lib.* 8. *adverſ. Mathematicos*; after many Philoſophicall arguments and reaſons *pro* and *con* that there are Gods, and againe that there are no Gods, hee ſo concludes, *cum tot inter ſe pugnent, &c. Vna tantum poteſt eſſe vera*, as *Tully* likewiſe diſputes; Chriſtians ſay, they alone worſhip the true God, pity all other ſects, lament their caſe; and yet thoſe old *Greeks* and *Romans* that worſhipped the Divel, as the *China's* doe now, *aut Deos Topicos* their owne Gods; as *Iulian* the Apoſtate, † *Cecilius* in *Minutius*, *Celſus* and *Porphyrius* the Philoſopher object; and as *Machiavel* contends, were much more noble, generous, victorious, had a more flouriſhing common-wealth, better cities, better ſouldiers, better ſchollers, better wits. Their Gods often overcame our Gods, did as many miracles, &c. St *Cyril*, *Arnobius*, *Minutius*, with many other ancients of late *Leſſius*, *Morneus*, *Grotius de verit: Relig. Chriſtianæ*, *Savanarola de verit. fidei Chriſtianæ*, well defend, but *Zanchius*, † *Campanella*, *Marinus Marcennus*, *Bozius*, and *Gentillettus* anſwer all theſe Atheiſticall arguments at large. But this againe troubles many as of old, wicked men genererally thrive, profeſſed Atheiſts thrive,

* *Nullos eſſe Deos, inane cœlum,*
Affirmat Selius; *probatque, quòd ſe*
Factum, dum negat hæc, videt beatum;
There are no Gods, heavens are toyes,
Selius in publique juſtifies;
Becauſe that whil'ſt he thus denyes
Their Deities he better thrives.

This is a prime argument; and moſt part to your moſt ſincere, upright, honeſt, and † good men are depreſſed, *The race is not to the ſwift, nor the battle to the ſtrong*, (Eccleſ. 9. 11.) *nor yet bread to the wiſe, favour nor riches to men of underſtanding, but time and chance comes to all.* There was a a great plague in *Athens* (as *Thucydides lib.* 2. relates) in which at laſt every man with great licentiouſneſſe, did what he liſt, not caring at all for Gods or mens laws. *Neither the feare of God nor lawes of men* (ſaith hee) *awed any man, becauſe the plague ſwept all away alike, good and bad, they thence concluded it was alike to worſhip or not worſhip the Gods, ſince they periſhed all alike.* Some cavil and make doubts of Scripture it ſelfe, it cannot ſtand with Gods mercy, that ſo many ſhould be damned, ſo many bad, ſo few good, ſuch have and hold about religions, all ſtiffe on their ſide, factious alike, thrive alike, and yet bitterly perſecuting and damning each other, *It cannot ſtand with Gods goodneſſe, protection and providence* (as * St *Chriſoſtome* in the Dialect of ſuch diſcontented perſons) *to ſee and ſuffer one man to bee lame, another mad, a third poore and miſerable all the daies of his life, a fourth grievouſly tormented with ſickneſſe and aches,* to his laſt houre. *Are theſe ſignes and works of Gods providence, to let one man bee deafe, another dumbe? A poore honeſt fellow lives in diſgrace, woe and want, wretched he is; when as a wicked Caitiffe abounds in ſuperfluitie of wealth, keeps whores, parаſites, and what hee will himſelfe, Audis Iupiter hæc? Talia multa connectentes, longum reprehenſionis ſermonem erga dei providentiam*

† *Nonne Romani ſine Deo veſtro regnant & fruuntur orbe toto, et vos et Deos veſtros captivos tenent &c. Minutius in Octaviano.*

† *Comment. in Geneſin copioſus in hoc ſubjecto.*

† *Ecce pars veſtrum & major et melior alget, fame laborat, et deſpatitur, diſſimulat, non vult non poteſt opitulari ſuis, et vel invalidus vel iniquus eſt, Cecilius in Minut. Dum rapiunt mala fata bonos, ignoſcite feſſo, ſollicitor nullos eſſe putare deos.*

Ovid, Vidi ego diù fretos, multos decipi, plautus Caſina act. 2. ſcen. 5.

* *Martial. l. 4. Epig. 22.*

* *Ser. 30. in 5. cap. ad Epheſ. hic fractis eſt pedibus, alter furit, alius ad extremam ſenectam progreſſus omnem vitam paupertate peragit, ille morbis graviſſimis: ſunt hæc providentiæ opera? hic ſurdus, ille mutus &c.*

dentiam contexunt. Thus they mutter and object, (see the rest of their arguments in *Marcennus in Geneſin*, and in *Campanella*, amply confuted) with many ſuch vaine cavils, well knowne, not worthy the recapitulation or anſwering, whatſoever they pretend, they are *interim* of little or no religion.

Coſin Germans to theſe men, are many of our great Philoſophers, and Deiſts, who though they be more temperate in this life, give many good not all precepts, honeſt, upright, and ſober in their converſation, yet in effect they are the ſame, (accompting no man a good ſcholler that is not an Atheiſt) *nimis altum ſapiunt*, too much learning makes them madde. Whiles they attribute all to naturall cauſes, [o] contingence of all things, as *Melanchthon* cals them, *Pertinax hominum genus*, a peeviſh generation of men, that miſſe-led by Philoſophy, and the divels ſuggeſtion, their owne innate blindneſſe, deny God as much as the reſt, hold all religion a fiction, oppoſite to reaſon and philoſophy, though for feare of magiſtrates, ſaith † *Vaninus*, they durſt not publiquely profeſſe it. Ask one of them of what religion hee is, hee ſcoffingly replyes, a Philoſopher, a *Galeniſt*, an *Averroiſt*, and with *Rablais* a Phyſitian, a Peripateticke, an Epicure. In ſpirituall things God muſt demonſtrate all to ſenſe, leave a pawne with them, or elſe ſeeke ſome other creditor. They will acknowledge nature and fortune, yet not God: though in effect they grant both: for as *Scaliger* defines, *Nature* ſignifies Gods ordinary power; or as *Calvin* writes, *Nature* is Gods order, and ſo things extraordinary may be called unnaturall: *Fortune* his unrevealed will; and ſo we call things changeable that are beſide reaſon and expectation. To this purpoſe † *Minutius in Octavio*, and [p] *Seneca* well diſcourſeth with them *lib.4.de beneficiis cap.5. 6. 7. they doe not underſtand what they ſay, what is nature but God? call him what thou wilt, Nature, Iupiter, he hath as many names as offices: it comes all to one paſſe, God is the fountaine of all, the firſt giver and preſerver, from whom all things depend,* [q] *à quo, & per quem omnia,*

Nam quodcunque vides Deus eſt quocunque moveris,

God is all in all, God is every where, in every place. And yet this *Seneca* that could confute and blame them, is all out as much to be blamed and confuted himſelfe, as mad himſelfe, for hee holds *fatum Stoicum*, that inevitable neceſſity in the other extreme, as thoſe *Chaldean Aſtrologers* of old did, againſt whom the Prophet *Ieremy* ſo often thunders, and thoſe heathen Mathematicians, *Nigidius Figulus*, *Magicians*, and *Priſcilianiſts*, whom S. *Auſtin* ſo eagerly confutes, thoſe *Arabian* queſtionaries, *Novem Indices*, *Albumaſer*, *Dorotheus*, *&c.* and our countriman *Eſtaidus*, that take upon them to define out of thoſe great conjunctions of ſtarres, with *Ptolomeus* the periods of kingdomes, or religions, of all future accidents, warres, plagues, ſchiſmes, hereſies, and what not? all from ſtarres, and ſuch things, ſaith *Maginus*, *Quæ ſibi & intelligentiis ſuis reſervavit Deus*, which God hath reſerved to himſelfe and his Angels, they will take upon them to foretell, as if ſtarres were immediate, inevitable cauſes of all future accidents. *Cæſar Vaninus* in his booke *de admirandis naturæ Arcanis dial. 52. de oraculis*, is more

[o] *Omnia contingenter fieri volunt. Melanchthon in præceptum primum.*

† *Dial.1.lib.4. de admir.nat. Arcanis.*

† *Deum unum multis deſignant nominibus, &c.*

[p] *Non intelligis te quum hæc dicis negare te ipſum nomen dei? quid enim eſt aliud natura quã Deus, &c. tot habet appellationes quot munera.*

[q] *Auſtin. & principio Ephæmer.*

688 more free, copious and open in the explication of this Astrologicall Tenent of *Ptolomy*, than any of our moderne writers, *Cardan* excepted; a true disciple of his master *Pomponatius*, according to the doctrine of Peripatetickes, he referres all apparitions, prodigies, miracles, oracles, accidents, alterations of religions, kingdomes, &c. (for which hee is soundly lashed by *Marinus Marcennus*, as well hee deserves) to naturall causes, (for spirits he will not acknowledge) to that light, motion, influences of heavens and starres, and to the intelligences that move the orbes. *Intelligentia quæ movet orbem mediante cælo, &c.* Intelligences doe all: and after a long discourse of miracles done of old, *si hæc dæmones possint, cur non & intelligentiæ cælorum motrices?* And as these great conjunctions, aspects of planets beginne or end, vary, are verticall and predominant, so have religions, rites, ceremonies, and kingdomes their beginning, progresse, periods, *in Vrbibus, Regibus, Religionibus, ac in particularibus hominibus hæc vera ac manifesta sunt, ut Aristoteles innuere videtur, & quotidiana docet experientia, ut historias perlegens videbit, quid olim in Gentili lege Iove sanctius & illustrius? Quid nunc vile magis & execrandum? Ita cœlestia corpora pro mortalium beneficio religiones ædificant, & cum cessat influxus, cessat lex, &c.* And because according to their Tenents the world is eternall, intelligences eternall, influences of starres eternall, Kingdomes, Religions, alterations shall bee likewise eternall, and run round after many ages; *atque iterum ad Troiam magnus mittetur Achilles; renascentur Religiones & Ceremoniæ, res humanæ in idem recident, nihil nunc quod non olim fuit, & post sæculorum revolutiones alias est, erit, &c. idem specie,* saith *Vaninus*, *non individuo quod Plato significavit.* These (saith mine * author) these are the decrees of Peripateticks, which though I recite, *in obsequium Christianæ fidei detestor*, as I am a Christian I detest and hate. Thus Peripatetickes and Astrologians held in former times, and to this effect of old in *Rome*, saith *Dionysius Halicarnassæus lib.7.* when those meteors and prodigies appeared in the ayre, after the banishment of *Coriolanus*, ‖ *Men were diversly affected, some said they were Gods just judgements for the execution of that good man, some referred all to naturall causes, some to starres, some thought they came by chance, some by necessity* decreed *ab initio*, and could not be altered. The two last opinions of *necessity* and *chance*, were, it seemes of greater note than the rest.

* *Vaninus dial. 52. de oraculis.*

‖ *Varie homines affecti, alii dei judicium ad tam pii exitum, alii ad naturam referebant, nec ab indignatione dei, sed humanis causis, &c.* 12. *Natural. quæst.* 33-39.

* *Iuv. Sat.* 13.

† *Epist. ad C. Cæsar. Roman. olim putabant fortunam regna et imperia dare: Credebant antea mortales fortunam solam opes & honores largiri, idque duabus de causis, primum quod indignus quisque dives honoratus, potens; alterum, vix quisquam perpetuo bonis iis frui visus. Postea prudentiores didicere fortunam suum quemq; fingere.*

* *Sunt qui in Fortunæ jam casibus omnia ponunt,*
Et mundum credunt nullo rectore moveri,
Naturâ volvente vices, &c.

For the first of Chance, as † *Salust* likewise informeth us, those old *Romanes* generally received. *They supposed Fortune alone gave Kingdomes and Empires, wealth, honours, offices, and that for two causes; first, because every wicked, base unworthy wretch was preferred, rich, potent, &c. Secondly, because of their uncertainty, though never so good, scarce any one enjoyed them long: but after they beganne upon better advice to thinke otherwise, that every man made his owne fortune.* The last of necessity was *Seneca's* tenent, that God was *alligatus causis secundis*, so tyed to second causes, to that inexorable necessity, that he could alter nothing of

that

that which was once decreed, *sic erat in fatis*, it cannot be altered, *semel jussit, semper paret Deus, nulla vis rumpit, nulla preces, nec ipsum fulmen*, God hath once said it and it must for ever stand good, no prayers, no threats, nor power, nor thunder it selfe can alter it. *Zeno, Chrysippus*, and those other Stoickes, as you may read in *Tully* 2. *de divinatione*, *Gellius lib.* 6, *cap.* 2. *&c.* maintained as much. In all ages there have beene such, that either deny God in all, or in part, some deride him, they could have made a better world, and rule it more orderly themselves, blaspheme him, derogate at their pleasure from him. 'Twas so in * *Plato's* time, *Some say there be no gods, others that they care not for men, a middle sort grant both. Si non sit deus, unde bona, si sit deus, unde mala?* So *Cotta* argues in *Tully*, why made he not all good, or at least tenders not the welfare of such as are good? As the woman told *Alexander*, if hee bee not at leasure to heare causes, and redresse them, why doth hee reigne? * *Sextus Empericus* hath many such arguments. Thus perverse men cavill. So it will ever be, some of all sorts, good, bad, indifferent, true, false, zealous, ambodexters, neutralists, lukewarme, libertines, atheists, &c. They will see these religious Sectaries agree amongst themselves, be reconciled all, before they will participate with, or beleeve any: They thinke in the meane time, (which † *Celsus* objects, and whom *Origen* confutes) *we Christians adore a person put to death with no more reason, than the barbarous Getes worshipped Zamolxis, the Cilicians* Mopsus, *the Thebanes* Amphiarus, *and the Lebadians* Trophonius; *one religion is as true as another, new fangled devices, all for humane respects*; great witted *Aristotles* workes are as much authenticall to them as Scriptures, subtle *Seneca's* Epistles as canonicall as Saint *Pauls*, *Pindarus* Odes as good as the Prophet *Davids* Psalmes, *Epictetus* Enchiridion equivalent to wise *Solomons* Proverbes. They doe openly and boldly speak this and more, some of them, in all places and companies. ‖ *Claudius the Emperour was angry with heaven because it thundred, and challenged Iupiter into the field: with what madnesse*, saith *Seneca*? *he thought Iupiter could not hurt him, but he could hurt Iupiter. Diagoras, Demonax, Epicurus, Pliny, Lucian, Lucretius*,

——*Contemptorque Deûm Mezentius*,

professed Atheists all in their times: though not simple Atheists neither, as *Cicogna* proves *lib.* 1. *cap.* 1. they scoffed onely at those pagan gods, their plurality, base and fictitious offices. *Gilbertus Cognatus* labours much, and so doth *Erasmus*, to vindicate *Lucian* from scandall, and there be those that apologize for *Epicurus*, but all in vaine, *Lucian* scoffes at all, *Epicurus* he denyes all, and *Lucretius* his scholler defends him in it,

x *Humana ante oculos fœdè cum vita jaceret,*
In terrâ oppressa gravi cum religione,
Quæ caput à cœli regionibus ostendebat,
Horribili super aspectu mortalibus instans, &c.

When humane kinde was drencht in superstition,
With gastly lookes aloft, which frighted mortall men, &c.

* 10. *de legib.* Alii negant esse deos, alii deos nõ curare res humanas, alii utraque concedũt.

* *Lib.* 8. *ad mathem.*

† *Origines contra Celsum l.* 3. *bos immerito nobiscum conferri fuse declarat.*

* *Crucifixum deum ignominiose Lucianus vita peregrini. Christum vocat.*

‖ *De ira* 16. 34. *Iratus cœlo quem obstrepere, ad pugnam vocat Iovem, quantâ dementiâ, putavit sibi nocere non posse, et se nocere tamen Iovi posse.*

x *Lib.* 1. 1.

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† *Idem ſtatus poſt mortem ac fuit antequam naſceremur & Seneca Idem erit poſt me quod ante me fuit.*
* *Lucerna eadē conditio quum extinguitur, ac fuit antequam accenderetur ita & hominis.*
ɣ *Differt cum nunc ſyder.*
* *Campanella cap.18. Atheiſm triumphat.*
† *Comment in Geneſ. cap.7.*
† So that a man may meet an Atheiſt as ſoon in his ſtudy as in the ſtreet.
* *Simonis religio incerto autore Craconiæ edit. 1588. concluſo libri eſt. Edeitaque, bibe, lude &c. Iam deus figmentum eſt.*
c *Lib. de immortal animæ.*
† *Pag 645. an. 1238. ad finem Henrici tertii. Idem Piſterius pag. 743. in compilat. ſua.*

He alone as as another *Hercules*, did vindicate the world from that monſter. *Vnkle* † *Pliny lib.2.cap.7. nat. hiſt. & lib.7.cap.55.* in expreſſe words denies the immortality of the ſoule. * *Seneca* doth little leſſe, *lib.7 epiſt.55. ad Lucilium, & lib. de conſol. ad Martiam*, or rather more. Some Greeke Commentators would put as much upon *Iob*, that hee ſhould deny reſurrection, &c. whom *Pineda* copiouſly confutes in *cap.7. Iob. verſ.9. Ariſtotle* is hardly cenſured of ſome both Divines and Philoſophers. S^t *Iuſtine in Paranetica ad gentes, Greg. Nazianzen. in diſput. adverſus Eun. Theodoret. lib.5. de curat. græc. affec. Origen. lib. de principiis. Pomponatius* juſtifies in his Tract (ſo ſtiled at leaſt) *De immortalitate Animæ*; *Scaliger*, (who would forſweare himſelfe at any time, ſaith *Patritius*, in defence of his great maſter *Ariſtotle*) and *Dandinus lib.3. de animâ*, acknowledge as much. *Averroes* oppugnes all ſpirits & ſupreme powers; of late *Brunus*, (*infalix Brunus*, ɣ *Kepler* cals him) *Machiavel*, *Cæſar Vanninus* lately burned at *Tolouſe* in *France*, and *Pet. Aretine*, have publikely maintained ſuch Atheiſticall paradoxes; * with that Italian *Bocaſe*, with his fable of three rings, &c. *ex quo infert haud poſſe internoſci, quæ ſit verior Relligio, Iudaica, Mahometana, an Chriſtiana, quoniam eadem ſigna, &c.* † *Marinus Mercennus* ſuſpects *Cardan* for his ſubtleties, *Campanella*, and *Charrons* booke of wiſedome, with ſome other tracts to ſavour of † *Atheiſme*: but amongſt the reſt that peſtilent booke *de tribus mundi impoſtoribus, quem ſine horrore (inquit) non legas, & mundi Cymbalum dialogis quatuor contentum, Anno 1538. auctore Pereſio, Pariſiis excuſum* * &c. And as there have been in all ages ſuch blaſphemous ſpirits, ſo there have not beene wanting their patrons, protectors, diſciples and adherents. Never ſo many Atheiſts in *Italy* and *Germany*, ſaith ᶜ *Colerus*, as in this age: the like complaint *Mercennus* makes in *France*, 50000 in that one City of *Paris*. *Fredericke* the Emperour, as † *Matthew Paris* records, *licet non ſit recitabile* (I uſe his owne words) is reported to have ſaid, *tres præſtigiatores Moſes, Chriſtus, & Mahomet, uti mundo dominarentur, totum populum ſibi contemporaneum ſeduxiſſe.* (*Henry* the *Lanſgrave* of *Heſſen* heard him ſpeake it) *Si principes imperii inſtitutioni meæ adhærerent, ego multò meliorem modum credendi & vivendi ordinarem.*

To theſe profeſſed Atheiſts we may wel adde that impious and carnall crew of worldly minded men, impenitent ſinners, that goe to hell in a lethargie, or in a dream, who though they be profeſſed Chriſtians, yet they will *Nulla palleſcere culpa*, make a conſcience of nothing they doe, they have cauterized conſciences, and are indeed in a reprobate ſenſe, *paſt all feeling, have given themſelves over to wantonneſſe, to worke all manner of uncleanneſſe, even with greedineſſe, Epheſ.4.19.* They doe know there is a God, a day of Judgement to come, and yet for all that, as *Hugo* ſaith, *Ita comedunt ac dormiunt, ac ſi diem judicii evaſiſſent, ita ludunt ac rident, ac ſi in cœlis cum Deo regnarent*: they are as merry for all the ſorrow, as if they had eſcaped all dangers, and were in heaven already,

† *Virg.*

——† *metus omnes, & inexorabile fatum*
Subjecit pedibus, ſtrepitumque Acherontis avari.

Thoſe

Those rude idiots and ignorant persons, that neglect and contemn the meanes of their salvation, may march on with these, but above all others, those *Herodian* temporizing statesmen, politicke Machiavillians and Hypocrites, that make a shew of religion, but in their hearts laugh at it. *Simulata sanctitas duplex iniquitas*; they are in a double fault, *that fashion themselves to this world*, which [z] *Paul* forbids, and like *Mercury* the Planet, are good with good, bad with bad. When they are at *Rome*, they doe there as they see done, Putitans with Puritans, Papists with Papists; *omnium horarum homines, Formalists, Ambodexters*, lukewarme *Laodiceans*. [a] All their study is to please, and their God is their commodity, their labour to satisfie their lusts, and their endeavours to their owne ends. Whatsoever they pretend, or in publike seeme to do, [b] *With the foole in their hearts, they say there is no God.*

Heus tu——de Iove quid sentis?

Their words are as soft as oyle, but bitternesse is in their hearts, like [c] *Alexander* the 6. so cunning dissemblers, that what they thinke they never speake. Many of them are so close, you can hardly discerne it, or take any just exceptions at them; they are not factious, oppressours as most are, no bribers, no simoniacall contracters, no such ambitious, lascivious persons as some other are, no drunkards, *sobrii solem vident orientem, sobrii vident occidentem*, they rise sober, and goe sober to bed, plaine dealing, upright honest men, they doe wrong to no man, and are so reputed in the worlds esteeme at least, very zealous in religion, very charitable, meeke, humble, peacemakers, keepe all duties, vety devout, honest, well spoken of, beloved of all men: but hee that knowes better how to judge, hee that examines the heart, saith they are Hypocrites, *Cor dolo plenum, sonant vitium percussa maligne*, they are not sound within. As it is with writers [d] oftentimes, *Plus sanctimoniæ in libello, quàm libelli authore*, more holinesse is in the booke than in the author of it: So 'tis with them; many come to Church with great Bibles, whom *Cardan* said he could not choose but laugh at, and will now and then *dare operam Augustino*, reade *Austin*, frequent Sermons, and yet professed Usurers, meere Gripes, *tota vitæ ratio Epicurea est*; all their life is Epicurisme and Atheisme, come to Church all day, and lye with a Curtezan at night.

Qui curios simulant & Bacchanalia vivunt,

They have *Esaus* hands, and *Iacobs* voice. Yea and many of those holy Friers, sanctified men, *Cappam*, saith *Hierom*, *& cilicium induunt, sed intus latronem tegunt*. They are wolves in sheepes clothing,

Introrsum turpes, speciosi pelle decorâ,

Faire without, and most foule within. [e] *Latet plerumque sub tristi amictu lascivia, & deformis horror vili veste tegitur*; ofttimes under a mourning weed lyes lust it selfe, and horrible vices under a poore coat. But who can examine all those kindes of Hypocrites, or dive into their hearts? If we may guesse at the tree by the fruit, never so many as in these dayes, shew me a plaine dealing true honest man? *Et pudor, & probitas, & timor omnis abest*. Hee that shall but looke into their lives, and see such enormous vices, men so immoderate in lust, unspeakable in

z Rom. 12. 2.

a *Omnia Aristippum decuit color & status & res.*

b Psal. 13. 1.

c *Guicciardine.*

d *Erasmus.*

e *Hierome.*

692 malice, furious in their rage, flattering and dissembling (all for their owne ends) will surely thinke they are not truly religious, but of an obdurate heart, most part in a reprobate sense, as in this age. But let them carry it as they will for the present, dissemble as they can, a time will come when they shall bee called to an account, their melancholy is at hand, they pull a plague and curse upon their owne heads, *thesaurisant iram Dei.* Besides all such as are *in deos contumelioſi*, blaspheme, contemne, neglect God, or scoffe at him, as the Poets feigne of *Salmoneus*, that would in derision imitate *Iupiters* thunder, he was precipitated for his paines, *Iupiter intonuit contra, &c.* so shall they certainly rue it in the end, (* *in se spuit, qui in cælum spuit*) their doome's at hand, and hell is ready to receive them.

* *Senec. consol. ad Polib. ca.* 21.

Some are of opinion, that it is in vaine to dispute with such Atheisticall spirits in the meane time, 'tis not the best way to reclaime them. Atheisme, Idolatry, Heresie, Hypocrisie, though they have one common root, that is indulgence to corrupt affection, yet their growth is different, they have divers symptomes, occasions, and must have severall cures and remedies. 'Tis true some deny there is any God, some confesse, yet beleeve it not; a third sort confesse and beleeve, but will not live after his lawes, worship and obey him: others allow God and Gods subordinate, but not one God, no such generall God, *non talem deum*, but severall Topicke gods for severall places, and those not to persecute one another for any differences, as *Socinus* will, but rather love and cherish.

To describe them in particular, to produce their arguments and reasons would require a just volume, I referre them therefore that expect a more ample satisfaction, to those subtile and elaborate treatises, devout and famous Tracts of our learned Divines (schoolemen amongst the rest, and Casuists) that have abundance of reasons to prove there is a God, the immortality of the soule, &c. out of the strength of wit and Philosophy bring irrefragable arguments to such as are ingenious and well disposed, at the least, answer all cavils and objections to confute their folly and madnesse, and to reduce them, *si fieri posset, ad sanam mentem*, to a better mind, though to smal purpose many times. Amongst others consult with *Iulius Cæsar Lagalla* professour of Philosophy in *Rome*, who hath written a large volume of late to confute Atheists: of the immortalitie of the soule, *Hierom. Montanus de immortalitate Animæ*: *Lelius Vincentius* of the same subject: *Thomas Gianninus*, and *Franciscus Collius de Paganorum animabus post mortem*, a famous Doctor of the *Ambrosian* Colledge in *Millain*. Bishop *Fotherby* in his Atheomastix, Doctor *Dove*, Doctor *Iackson*, *Abernethy*, *Corderoy*, have written well of this subject in our mother tongue: In Latine, *Colerus*, *Zanchius*, *Palearius*, *Illiricus*, † *Philippius*, *Faber Faventinus*, *&c.* But *instar omnium*, the most copious confuter of Deists, is *Marinus Mercennus* in his commētaries on *Genesis*: * with *Campanella's Atheismus Triumphatus*. He sets downe at large the causes of this brutish passion (seventeene in number I take it) answers all their arguments and sophismes, which he reduceth to twenty sixe heads, proving withall his owne assertion;

† *Disput. 4. Philosophiæ adver. Atheos Venetiis* 1627. 4o.

* *Edit. Romæ fol.* 1631.

There

There is a God, such a God, the true and sole God, by 35 reasons. His Colophon is how to resist and represse Atheisme, and to that purpose hee addes foure especiall meanes or wayes, which who so will may profitably peruse. 693

Subsect. 2.

Despaire.

Despaires, Æquivocations, Definitions, parties and parts affected.

THere be many kindes of desperation, whereof some be holy, some unholy, as f one distinguisheth, that unholy he defines out of *Tully*, to be *Ægritudinem animi sine ulla rerum expectatione meliore*, a sickenesse of the soule without any hope or expectation of amendment: which commonly succeeds feare; for whilst evill is expected we feare, but when it is certaine, we despaire. According to *Thomas* 2.2*æ. distinct.*40.*art.*4. it is *Recessus à re desiderata, propter impossibilitatem existimatam*, a restraint from the thing desired, for some impossibility supposed. Because they cannot obtaine what they would, they become desperate, and many times either yeeld to the passion by death it selfe, or else attempt impossibilities, not to bee performed by men. In some cases this desperate humor is not much to bee discommended, as in warres it is a cause many times of extraordinary valour; as *Ioseph. lib.* 1. *de bello Iud. cap.* 14. *L. Danæus in Aphoris. polit. pag.* 226. and many politicians hold. It makes them improve their worth beyond it selfe, and of a forlorne impotent company become conquerors in a moment.

f *Abernethy ca.* 24. of his physicke of the Soule.

Vna salus victis nullam sperare salutem.

In such courses when they see no remedy, but that they must either kill or be killed, they take courage, and often times *præter spem*, beyond all hope vindicate themselves. Fifteene thousand *Locrenses* fought against 100000 *Crotonienses*, and seeing now no way but one, they must all die, † thought they would not depart unrevenged, and thereupon desperately giving an assault, conquered their enemies. *Nec alia causa victoriæ* (saith *Iustine* mine author) *quàm quòd desperaverant. William* the conqueror when he first landed in *England*, sent backe his ships, that his souldiers might have no hope of retyring backe. g *Bodine* excuseth his countrimens overthrow at that famous battell at *Agencourt*, in *Henry* the fift his time, (*cui simile*, saith *Frossard*, *tota historia producere non possit*, which no history can parallel almost, wherein one handfull of *Englishmen* overthrew a Royall army of *Frenchmen*) with this refuge of despaire, *pauci desperati*, a few desperate fellowes being compassed in by their enemies, past all hope of life, fought like so many Divels, and gives a caution, that no souldiers hereafter set upon desperate persons, which † after *Frontinus* and *Vigetius*, *Guicciardine* likewise admonisheth,

† *Omissa spe victoriæ in destinatam mortem conspirant, tantusque ardor singulos cepit, ut victores se putarent si non inulti morerentur. Iustin. l.* 20.

g *Method. hist. cap.* 5.

† *Hosti abire volenti iter minime interstindas, &c.*

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eth, *Hypomnes. part. 2. pag. 25.* not to ſtop an enemy that is going his way. Many ſuch kindes there are of deſperation, when men are paſt hope of obtaining any ſuit, or in deſpaire of better fortune, *Deſperatio facit Monachum*, as the ſaying is, and deſperation cauſeth death it ſelfe; how many thouſands in ſuch diſtreſſe have made away themſelves, and many others? For he that cares not for his owne is maſter of another mans life. A *Tuſcan* Southſayer, as † *Paterculus* tels the ſtory, perceiving himſelfe and *Fulvius Flaccus* his deare friend, now both caried to priſon by *Opimius*, and in deſpaire of pardon, ſeeing the young man weepe, *quin tu potius hoc inquit facis.* do as I doe; and with that knockt out his braines againſt the doore cheeke as he was entring into priſon, *protinuſque illiſo capite in carcerii januam effuſo cerebro expiravit*, and ſo deſperately died. But theſe are equivocall, unproper. *When I ſpeake of deſpaire*, ſaith [h] *Zanchie*, *I ſpeake not of every kinde, but of that alone which concernes God. It is oppoſite to hope, and a moſt pernicious ſinne, wherewith the Devill ſeekes to entrap men.* *Muſculus* makes foure kindes of deſperation, of God, our ſelves, our neighbour, or any thing to be done; but this diviſion of his may bee reduced eaſily to the former: all kindes are oppoſite to hope, that ſweet moderator of paſſions, as *Simonides* cals it, I doe not meane that vaine hope which phantaſticall fellowes faine to themſelves, which according to *Ariſtotle* is *inſomnium vigilantium*, a waking dreame; but this divine hope which proceeds from confidence, and is an anchor to a floating ſoule, *ſpes alit agricolas*, even in our temporall affaires hope revives us, but in ſpirituall it farther animateth; and were it not for hope *we of all others were the moſt miſerable*, as *Paul* ſaith in this life, were it not for hope the heart would breake, *for though they bee puniſhed in the ſight of men, (Wiſdome 3. 4.)* yet is *their hope full of immortality*: yet doth it not ſo reare, as deſpaire doth deject; this violent and ſowre paſſion of Deſpaire, and is of all perturbations moſt grievous, as [i] *Patritius* holds. Some divide it into finall and temporall, [k] finall is incurable which befalleth reprobates, temporall is a rejection of hope and comfort for a time, which may befall the beſt of Gods children, and it commonly proceeds [l] *from weakneſſe of faith*, as in *David* when hee was oppreſſed he cried out, *O Lord thou haſt forſaken me*, but this for a time. This ebbes and flowes with hope and feare, it is a grievous ſinne howſoever: although ſome kind of Deſpaire bee not amiſſe, when, ſaith *Zanchius*, wee deſpaire of our owne meanes, and rely wholly upon God: but that ſpecies is not here meant. This pernicious kind of deſperation is the ſubject of our diſcourſe, *homicida animæ*, the murderer of the ſoule, as *Auſtin* termes it, a fearfull paſſion, wherein the party oppreſſed thinkes he can get no eaſe but by death, and is fully reſolved to offer violence unto himſelfe, ſo ſenſible of his burthen, and impatient of his croſſe, that hee hopes by death alone to bee freed of his calamity (though it prove otherwiſe) and chuſeth with *Job 6. 8. 9. 17. 5. Rather to be ſtrangled and die, than to bee in his bonds.* [m] The part affected is the whole ſoule, and all the faculties of it, there is a privation of joy, hope, truſt, confidence, of preſent and future good, and in their place ſucceed feare,

† *Poſſet volum.*

h *Super præceptum primum de Relig. & partibus ejus. Non loquor de omni deſperatione, ſed tantum de ea qua deſperare ſolent homines de deo, opponitur ſpei & eſt peccatum gravi ſſimum, &c.*

i *Lib 5. tit. 21. de regis inſtitut. Omnium perturbationum deterrima.*

k *Reprobi uſque ad finem pertinaciter perſiſtit Zanchius.*

l *Vitium ab infidelitate proficiſcens.*

m *Aeternelle.*

feare, sorrow,&c. as in the Symptomes shall be shewed: The heart is grieved, the conscience wounded, the mind eclypsed with blacke fumes, arising from those perpetuall terrours. 695

Memb. 3.

Causes of despaire, the Divell, melancholy, meditation, Distrust, weaknesse of faith, rigid Ministers, misunderstanding Scriptures, guilty consciences, &c.

THe principall agent and procurer of this mischiefe, is the Divel, those whom God forsakes, the Divel by his permission layes hold on. Sometimes he persecutes them with that worme of conscience, as hee did *Iudas*, [n] *Saul*, and others. The Poets call it *Nemesis*, but it is indeed Gods just judgement, *serò sed serio*, he strikes home at last, and setteth upon them *as a thiefe in the night*, 1 *Thes.* 2. [o] This temporary passion made *David* cry out, *Lord rebuke mee not in thine anger, neither chasten mee in thine heavie displeasure, for thine arrowes have light upon mee, &c. There is nothing sound in my flesh, because of thine anger. Againe, I roare for the very griefe of my heart, and Psalme* 22. *My God, my God, why hast thou forsaken mee, and art so farre from my health, and the words of my crying. I am like to water powred out, my bones are out of joynt, mine heart is like waxe, that is molten in the midst of my bowels.* So *Psal.* 88. 15. *and* 16. *vers. and Psal.* 102. *I am in misery at the point of death, from my youth I suffer thy terrours, doubting for my life; thine indignations have gone over mee, and thy feare hath cut mee off. Job* doth often complaine in this kinde, and those God doth not assist, the Divell is ready to try and torment, *still seeking whom he may devoure.* If he finde them merry, saith *Gregory, hee tempts them forthwith to some dissolute act, if pensive and sad, to a desperate end. Aut suadendo blanditur, aut minando terret*, sometimes by faire meanes, sometimes again by foule, as he perceives men severally inclined. His ordinary engine by which he produceth this effect, is the melancholy humour it self, which is *balneum Diaboli*, the Divels bath; and as in *Saul*, those evil spirits get in [p] as it were, and take possession of us. Black colour is a shooing horne, a bait to allure them, in so much that many writers make melancholy an ordinary cause, and a symptome of despaire, for that such men are most apt by reason of their ill disposed temper, to distrust, fear, griefe, mistake, and amplifie whatsoever they preposterously conceive, or falsely apprehend. *Conscientia scrupulosa nascitur ex vitio naturali, complexione melancholia* (saith *Navarrus cap.* 27. *num.* 282. *Tom.* 2. *cas. conscien.*) The body workes upon the minde, by obfuscating the spirits and corrupted instruments, which [q] *Perkins* illustrates by simile of an Artificer, that hath a bad toole, his skill is good, abilitie correspondent, by reason of ill tooles, his work must needs be lame and unperfect. But melancholy and despaire though often, doe not alwaies concurre; there is much difference; melancholy fears without a cause, this upon great occasion; melancholy is caused by fear and

n 1 *Sam.* 2. 16.

o *Psal* 38.

Vers. 9.

Vers. 14.

p *Immiscent se maligenti, Lem. lib.* 1. *cap.* 16.

q Cases of conscience. *l.* 1. 16.

grief, but this torment procures them and all extremitie of bitternesse, much melancholy is without affliction of conscience, as † *Bright* & *Perkins* illustrate by foure reasons; and yet melancholy alone againe may be sometimes a sufficient cause of this terror of conscience. [r] *Fœlix Plater* so found it in his observations, *è melancholicis alii damnatos se putant, Deo curæ non sunt, nec prædestinati, &c. They thinke they are not predestinate, God hath forsaken them*; and yet otherwise very zealous and religious, and 'tis common to be seene, *Melancholy for feare of Gods judgement and hell fire, drives men to desperation; fear and sorrow, if they bee immoderate, end often with it.* Intolerable paine and anguish, long sicknes, captivitie, miserie, losse of goods, losse of friends, and those lesser griefs doe sometimes effect it, or such dismall accidents. *Si non statim relevantur*, saith † *Mercennus, dubitant an sit Deus*, if they bee not eased forthwith, they doubt whether there be any God, they rave, curse, *and are desperately mad, because good men are oppressed, wicked men flourish, they have not as they thinke to their desert*, and through impatience of calamities are so misaffected. *Democritus* put out his eies, *ne malorum civium prosperos videret successus*, becaus he could not abide to see wicked men prosper, and was therefore ready to make away himselfe, as * *Agellius* writes of him. *Fœlix Plater* hath a memorable example in this kinde, of a Painters wife in *Basil*, that was melancholy for her sons death, and from melancholie became desperate, she thought God would not pardon her sins, [t] *and for foure months, still raved, that shee was in hell fire, already damned.* When the humour is stirred up, every smal object aggravates and incenseth it, as the parties are addicted. [u] The same author hath an example of a merchant man, that for the losse of a little wheat, which he had over long kept, was troubled in conscience, for that he had not sold it sooner, or given it to the poore, yet a good Scholler & a great Divine; no perswasion would serve to the contrary, but that for this fact he was damned; in other matters very judicious and discreet. Solitarinesse, much fasting, divine meditations, and contemplations of Gods judgements, most part accompanie this melancholy, & are main causes, as * *Navarrus* holds, to converse with such kinde of persons so troubled, is sufficient occasion of trouble to some men. *Nonnulli ob longas inedias, studia. & meditationes cœlestes, de rebus sacris & religione semper agitant, &c.* Manie (saith *P. Forestus*) through long fasting, serious meditations of heavenly things, fall into such fits; and as *Lemnius* adds, *lib.4.cap. 21.* [x] *If they bee solitarie given, superstitious, precise, or very devout: seldome shall you finde a Merchant, a Souldier, an Inne-keeper, a Bawd, an Host, an Vsurer so troubled in minde, they have cheverell consciences that will stretch, they are seldome moved in this kinde or molested: young men and middle age are more wild, and lesse apprehensive; but old folkes, most part, such as are timorous and religiously given.* *Pet. Forestus. observat. lib. 10. cap. 12. de morbis cerebri*, hath a fearfull example of a Minister, that through precise fasting in Lent, and overmuch meditation contracted this mischiefe, and in the end became desperate, thought he saw divels in his chamber, and that he could not be saved, he smelled nothing, as he said, but fire and brimstone, was already in hell, and would

† *Tract. Melan. cap. 33. et 34.*

[r] *Cap. 3. de mentis alien. Deo minus se curæ esse, nec ad salutem prædestinatos esse. Ad desperationem sæpe ducit hæc melancholia, et est frequentissima ob supplicii metū æternumque judicium, mæror et metus in desperationem plerumque desinunt.*

† *Comment. in 1 cap. gen. artic. 3 quia impii florent boni opprimuntur &c. aliud ex consideratione hujus seria desperabundus.*

* *Lib 20. c. 17.*

[t] *Damnatum se putavit, et per quatuor mensis gehennæ pœnam sentire.*

[u] *1566, ob triticum diutius servatum conscientiæ stimulis agitatur, &c.*

* *Tom. 2. c. 27. num. 282. conversatio cum scrupulosis vigiliæ, jejunia.*

[x] *Solitarios et superstitiosos plerumque exagitat conscientia, non mercatores, lenones, caupones fœneratores, &c. largiorem bi nacti sunt conscientiam. Iuvenes plerumq; conscientiam negligunt, senes autem, &c.*

would ask them still, if they did not y smel as much. I told him he was melancholy, but he laughed me to scorne, and replied that hee saw divels, talked with them in good earnest, would spit in my face, and ask me if I did not smell brimstone, but at last he was by him cured. Such another story I finde in *Plater observat. lib.* 1. A poore fellow had done some foule offence, and for fourteene dayes would eat no meat, in the end became desperate, the Divines about him could not ease him,[z] but so he died. Continual meditation of Gods judgements troubles many. *Multi ob timorem futuri judicii*, saith *Guatinerius cap.* 5. *tract.* 15. *& suspicionem desperabundi sunt*: *David* himselfe complaines that Gods judgements terrified his Soule, *Psal.* 119. part. 16. vers. 8. *My flesh trembleth for feare of thee, and I am afraid of thy judgements. Quoties diem illum cogito* (saith [a]*Hierome*) *toto corpore contremisco*, I tremble as often as I thinke of it. The terrible meditation of hell fire & eternal punishment much torments a sinfull silly soule. What's a thousand years to eternitie? *Vbi maror, ubi fletus, ubi dolor sempiternus. Mors sine morte, finis sine fine*; a finger burnt by chance we may not endure, the paine is so grievous, we may not abide an houre, a night is intolerable; and what shal this unspeakable fire then be that burnes for ever, innumerable infinite millions of years, *in omne aevum, in aeternum*. O eternitie.

* *Æternitas est illa vox,*
Vox illa fulminatrix
Tonitruis minatior,
Fragoribusq; cœli,
Æternitas est illa vox,
...metâ carens & ortu, &c.

Tormenta nulla territant,
Quæ finiuntur annis,
Æternitas, æternitas
Versat coquitq; pectus,
Anget hæc pœnas indies,
Centuplicatq; flammas, &c.

This meditation terrifies these poore distressed soules, especially if their bodies be predisposed by melancholy, they religiously given, & have tender consciences, every smal object affrights them, the very inconsiderate reading of Scripture it self, and mis-interpretation of some places of it, as, *Many are called, few are chosen. Not every one that saith Lord. Feare not little flocke. Hee that stands let him take heed lest hee fall. Worke out your salvation with feare and trembling. That night two shall bee in a bed, one received, the other left. Straight is the way that leads to heaven, and few there are that enter therein.* The parable of the seed and of the sower, *some fell on barren ground, some was choaked. Whom he hath predestinated hee hath chosen. Hee will have mercy on whom he will have mercy. Non est volentis nec currentis sed miserentis Dei.* These and the like places terrifie the soules of many, election, predestination, reprobation, preposterously conceived offend divers, with a deal of foolish presumption, curiositie, needlesse speculation, contemplation, sollicitude, wherein they trouble and puzle themselves about those questions of grace, free-will, perseverance, Gods secrets, they will know more than is revealed by God in his word, humane capacitie, or ignorance can apprehend, and to importunate enquirie after that which is revealed; mysteries, ceremonies, observation of Sabbaths, lawes, duties, &c. with many such which the Casuists discusse, and Schoolemen broach, which divers mistake, misconster, misapply to themselves, to their owne un-

y *Annon sentis sulphur inquit?*

z *Desperabundus miserè periit.*

a *In 27. Iohannis. Non pauci se cruciant, & excarnificant in tantum, ut non parum absint ab insania, neq; tamen aliud hac mentis anxietate efficiunt quam ut diabolo potestatem faciant ipsos per desperationem ad inferos producendi.*

* *Draxelius Nicet: lib. 2. cap. 11.*

doing, and so fall into this gulfe. *They doubt of their Election, how they shall know it, by what signes. And so far forth,* saith Luther, *with such nice points, torture and crucifie themselves, that they are almost mad, and all they get by it is this, they lay open a gap to the Divell by Desperation to carry them to hell*; but the greatest harme of all proceeds from those thundering Ministers, a most frequent cause they are of this malady: [b] *and do more harme in the Church* (saith *Erasmus*) *then they that flatter; great danger on both sides, the one lulls them asleep in carnall securitie, the other drives them to despaire.* Whereas [c] S. *Bernard* well adviseth, *Wee should not meddle with the one without the other, nor speak of judgement without mercy, the one alone brings Desperation, the other security.* But these men are wholly for judgement, of a rigid disposition themselves, there is no mercy with them, no salvation, no balsome for their diseased soules, they can speake of nothing but reprobation, hell fire, and damnation, as they did; *Luke* 11.46. lade men with burdens grievous to bee borne, which they themselves touch not with a finger. 'Tis familiar with our Papists to terrifie mens soules with purgatory, tales, visions, apparitions, to daunt even the most generous spirits, to [d] *require charitie,* as *Brentius* observes, *of others, bountie, meeknesse, love, patience, when they themselves breath nought but lust, envy, covetousnesse.* They teach others to fast, give almes, doe pennance, and crucifie their minde with superstitious observations, bread and water, haire cloathes, whips, and the like, when they themselves have all the dainties the world can afford, ly on a downe bed with a Curtesan in their armes: *Heu quantum patimur pro Christo,* as [e] hee said, what a cruell tyranny is this, so to insult over and terrifie mens soules. Our indiscreet Pastors many of them come not farre behind, whilest in their ordinary sermons they speake so much of election, predestination, reprobation *ab æterno,* subtraction of grace, præterition, voluntary permission, &c. by what signes and tokens they shall discerne and try themselves, whether they bee Gods true children elect, *an sint reprobi, prædestinati, &c.* with such scrupulous points, they still aggravate sinne, thunder out Gods judgements without respect, intempestively raile at and pronounce them damned, in all auditories, for giving so much to sports and honest recreations, making every small fault and thing indifferent, an irremissible offence, they so rent, teare and wound mens consciences, that they are almost mad, and at their wits ends.

These bitter potions (saith [f] *Erasmus*) *are still in their mouthes, nothing but gall and horror, and a mad noyse, they make all their auditors desperate:* many are wounded by this meanes, and they commonly that are most devout and precise, have been formerly presumptuous, and certain of their salvation; they that have tender consciences, that follow sermons, frequent lectures, that have indeed least cause, they are most apt to mistake, and fall into these miseries. I have heard some complaine of *Parsons Resolution,* and other books of like nature (good otherwise) they are too tragicall, too much dejecting men, aggravating offences; great care and choice, much discretion is required in this kinde.

The last and greatest cause of this malady, is our owne conscience, sense

b *Eccleiast. l. 1. Haud scio an majus discrimen ab his qui blandiuntur, an ab his qui territant, ingens utrinq; periculū: alii ad securitatem ducunt alii afflictionum magnitudine mentem absorbent, & in desperationem trahunt.*

c *Bern sup. 16. Cant. 1 alterum sine altero proferre non expedit: recordatio solius Judicii in desperationē præcipitat, & misericordiæ fallax ostentatio pessimam generat securitatem.*

d *In Luc. hom. 103. exigunt ab aliis charitatem, beneficentiam, cum ipsi nil spectent præter libidinem, invidiam, avaritiam*

e *Leo decimus.*

f *De futuro judicio, de damnatione horrendū crepant, & amaras illas potiones in ore! semper habent, at multos inde in desperationem cogant.*

sense of our sinnes, and Gods anger justly deserved, a guilty conscience for some foule offence formerly committed, 699

†——*O miser Oreste, quid morbi te perdit?*

Or: *Conscientia, Sum enim mihi conscius de malis perpetratis.*

A good conscience is a continuall feast, but a galled conscience is as great a torment as can possibly happen, a still baking oven, (so *Pierius* in his *Hieroglyph.* compares it) another hell. Our conscience which is a great ledgier booke, wherein are written all our offences, a register to lay them up, (which those [g] *Ægyptians* in their *Hieroglyphicks* expressed by a mill, as well for the continuance, as for the torture of it) grinds our soules with the remembrance of some precedent sinnes, makes us reflect upon, accuse and condemne our owne selves. [h] *Sinne lies at doore, &c.* I know there bee many other causes assigned by *Zanchius* [i] *Musculus*, & the rest, as incredulity, infidelity, presumption, ignorance, blindnesse, ingratitude, discontent, those five grand miseries in *Aristotle*, Ignominy, need, sicknesse, enmity, death, &c. but this of conscience is the greatest, [k] *Instar ulceris corpus jugiter percellens*: This scrupulous conscience (as [l] *Peter Forestus* calls it) which tortures so many, that either out of a deep apprehension of their unworthinesse, and consideration of their owne dissolute life, *accuse themselves and aggravate every small offence, when there is no such cause, misdoubting in the meane time Gods mercies, they fall into these inconveniences.* The Poets call them [m] Furies, Dire, but it is the conscience alone which is a thousand witnesses to accuse us, * *Nocte dieq; suum gestant in pectore testem.*

A continuall testor to give in evidence, to empanell a Iurie to examine us, to cry guilty, a persecutor with hue and cry to follow, an apparitor to summon us, a bayliffe to carry us, a Serjeant to arrest, an Attourney to plead against us, a gaolour to torment, a Iudge to condemne, still accusing, denouncing, torturing and molesting. And as the statue of *Iuno* in that holy citie neare *Euphrates* in * *Assyria* will looke still towards you, sit where you will in her temple, shee stares full upon you, if you go by, she follows with her eye, in all sites, places, conventicles, actions, our conscieuce will bee still ready to accuse us. After many pleasant daies, and fortunate adventures, merrie tides, this conscience at last doth arrest us. Well he may escape temporal punishment, [n] bribe a corrupt judge, and avoid the censure of law, and flourish fot a time, for [o] *who ever saw* (saith *Chysostome*) *a covetous man troubled in minde when he is telling of his mony, an adulterer mourne with his mistris in his armes: wee are then drunke with pleasure, and perceive nothing*: yet as the prodigall Son had daintie fare, sweet musicke at first, merry companie, jovial entertainmēt, but a cruel reckoning in the end, as bitter as wormewood, a fearfull visitation commonly follows. And the divel that then told thee that it was a light sin, or no sin at all, now aggravates on the other side, and telleth thee, that it is a most irremissible offence, as he did by *Cain* and *Iudas*, to bring them to despaire, every small circumstance before neglected and contemned, will now amplifie it self, rise up in judgement and accuse, the dust of their shooes, dumbe creatures, as to *Lucians* tyrant, *lectus & candela* the bed and candle did bear witnesse,

† *Euripides.*

g *Pierius.*

h *Gen.* 4. 1 9. Causes *Musculus* makes.

k *Plutarch.*

l *Alios misere castigat plena scrupulis conscientia, nodum in scirpo quærunt & ubi nulla causa subest misericordiæ divinæ diffidentes, se orco destinant.*

m *Cœlius lib.* 6.

* *Juvenal.*

* *Lucian de deâ Syriâ.*

Si adstiteris, te aspicit, si transeas, visu te sequitur.

n *Prima hæc est ultio, quod se Judice nemo nocens absolvitur. improba quamvis gratia fallacis prætoris vicerit urnam. Iuvenal.*

o *Quis unquam vidit avarum ringi, dum lucrum adest, adulterum dum potitur voto, lugere in perpetrando scelere, voluptate sumus ebrii, proinde non sentimus, &c.*

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witnesse, to torment their soules for their sins past. Tragical examples in this kinde, are too familiar and common: *Adrian, Galba, Nero, Otho, Vitellius, Caracalla*, were in such horror of conscience for their offences committed, murders, rapes, extortions, injuries, that they were weary of their lives, and could get no body to kill them.[a] *Kennetus* King of *Scotland*, when he had murdered his Nephew *Malcolme* King *Dusses* sonne, Prince of *Cumberland*, and with counterfeit teares and protestations dissembled the matter a long time, [b] *at last his conscience accused him, his unquiet soule could rest day nor night, hee was terrified with fearefull dreames visions, and so miserably tormented all his life.* It is strange to read what [p] *Comineus* hath written of *Lewes* the 11, that *French* King, of *Charles* the 8, of *Alphonsus* King of *Naples*, in the fury of his passion how he came into *Sicily*, and what pranks he plaid. *Guicciardine* a man most unapt to beleeve lies, relates how that *Ferdinand* his fathers ghost who before had died for griefe, came and told him, that he could not resist the *French* King, he thought every man cried *France, France*; the reason of it (saith *Cominaus*) was because he was a vile tyrant, a murderer, an oppressour of his subjects, he bought up all commodities, and sold them at his owne price, sold Abbies to Iews and Falkoners, both *Ferdinand* his father, and hee himselfe, never made conscience of any committed sin; and to conclude saith he, it was impossible to do worse then they did. Why was *Pausanias* the *Spartan* Tyrant, *Nero, Otho, Galba*, so persecuted with spirits in every house they came, but for their murders which they had committed.[q] Why doth the divel haunt many mens houses after their deaths, appear to them living, & take possession of their habitations, as it were, of their pallaces, but because of their several villanies? why had *Richard* the 3 such fearfull dreames, saith *Polidor*, but for his frequent murders? Why was *Herod* so tortured in his mind? because he had made away *Mariamne* his wife. Why was *Theodoricus* the King of the *Gothes* so suspitious, and so affrighted with a fish head alone, but that he had murdered *Symmachus*, and *Boethius* his son in law, those worthy *Romans*? *Cælius lib. 27. cap. 22.* See more in *Plutarch*, in his tract *De his qui serò à Numine puniuntur*, and in his booke *De tranquillitate animi, &c.* Yea, and sometimes God [r] himselfe hath a hand in it, to shew his power, humiliate, exercise, and to try their faith, (divine temptation *Perkins* cals it, *Cas. cons. lib. 1. cap. 8. sect. 1.*) to punish them for their sinnes, God the avenger, as [r] *David* tearmes him, *ultor à tergo Deus*, his wrath is apprehended of a guilty soule, as by *Saul* and *Iudas*, which the Poets expressed by *Adrastia*, or *Nemesis*:

Assequitur Nemesisq; virûm vestigia servat,
Ne malè quid facias.

And she is, as [s] *Ammianus lib. 14.* describes her, *the Queene of causes, & moderator of things*, now she pulls down the proud, now shee reares and encourageth those that are good, he gives instance in his *Eusebius*; *Nicephorus lib. 10. cap. 35. eccles. hist.* in *Maximinus* and *Iulian.* Fearfull examples of Gods just judgement, wrath & vengeance are to be found in all histories, of some that have been eaten to death with Rats & Mice, as [t] *Popelius* the second King of *Poland, ann. 830*, his wife and children; the

a *Buchanan, lib. 6. Hist. Scot.*

b *Animus conscientia sceleris inquietus, nullâ admisit gaudium, sed semper vexatus noctu & interdiu per somnum visis horroribus plenis pertremefactus, &c.*

p *De bello Neapol.*

q *Thirens de locis infestis part. 1 cap. 2. Nero's* mother was still in his eies.

r *Psal. 44. 1.*

s *Regina causarum & arbitra rerum nunc erectas cervices opprimit, &c.*

t *Alex. Gaguinus cat. al. reg. pol.*

the like story is of *Hatto* Archbishop of *Mentz*, *Ann.969*, so devoured by these vermine, which howsoever *Serrarius* the Jesuite *Mogunt. rerum lib.4.cap.5.* impugne by 22 arguments, *Tritemius*, [u] *Munster*, *Magdeburgenses*, and many others relate for a truth. Such another example I finde in *Giraldus Cambrensis Itin. Cam.lib.2.cap.2.* and where not? 701

[u] *Cosmog. Munster. & Magd.*

And yet for all these terrors of conscience, affrighting punishments which are so frequent; or whatsoever else may cause or aggravate this fearfull malady in other religions. I see no reason at all why a Papist at any time should despaire, or be troubled for his sins; for let him be never so dissolute a catiffe, so notorious a villain, so monstrous a sinner, out of that Treatise of Indulgences, and merits of which the Pope is dispensator, hee may have free pardon and plenary remission of all his sinnes. There bee so many generall pardons for ages to come, 40000 yeares to come, so many Iubilies, so frequent gaole-deliveries out of Purgatory for all souls, now living, or after dissolution of the body; so many particular Masses daily said in several Churches, so many Altars consecrated to this purpose, that if a man have either mony or friends, or will take any paines to come to such an Altar, hear a Masse, say so many *Pater-nosters*, undergoe such and such penance, hee cannot do amisse, it is impossible his mind should be troubled, or he have any scruple to molest him. Besides that *Taxa Cameræ Apostolicæ*, which was first published to get money in the daies of *Leo decimus* that sharking Pope, and since divulged to the same ends, sets down such easie rates and dispensations for all offences, for perjurie, murder, incest, adultery, &c. for so many grosses or dollers (able to invite any man to sinne, and provoke him to offend, me thinkes, that otherwise would not) such comfortable remission, so gentle & parable a pardon, so ready at hand, with so small cost and sute obtained, that I cannot see how he that hath any friends amongst them (as I say) or money in his purse, or wil at least to ease himselfe, can any way miscary or be misaffected, how hee should be desperate, in danger of damnation or troubled in minde. Their ghostly fathers can so readily apply remedies, so cunninglie string and unstring, winde and unwinde their devotions, play upon their consciences with plausible speeches and terrible threats, for their best advantage settle and remove, erect with such facilitie and deject, let in and out, that I cannot perceive how any man amongst them should much or often labour of this disease, or finally miscarry. The causes above named must more frequently therefore take hold in others.

Subsect. 4.

Symptomes of Despaire, Fear, Sorrow, Suspition, Anxietie, Horror of conscience, fearfull dreames and visions.

AS Shoomakers doe when they bring home shooes, still cry, Leather is dearer and dearer; may I justly say of those melancholy Symptomes: these of despaire are most violent, tragicall and grievous, farre beyond the rest, not to bee expressed but negatively, as it is privation of all happinesse, not to be endured, *for a wounded*

*wounded spirit who can beare it? Prov.*18.19. What therefore † *Timanthes* did in his picture of *Iphiginia*, now ready to be sacrificed, when he had painted *Chalcas* mourning, *Vlysses* sad, but most sorrowfull *Menelaus*; and shewed al his art in expressing variety of affections, he covered the maids father, *Agamemnons* head with a vaile, & left it to every spectator to conceive what he would himselfe; for that true passion & sorrow in *summo gradu*, such as his was, could not by any art be deciphred. What he did in his picture, I will doe in describing the Symptomes of Despaire, imagine what thou canst, feare, sorrow, furies, griefe, paine, terror, anger, dismall, gastly, tedious, irksome, &c. it is not sufficient, it comes farre short, no tongue can tell, no heart conceive it. 'Tis an Epitome of hel, an extract, a quintessence, a compound, a mixture of all feral maladies, tyrannical tortures, plagues and perplexities. There is no sickenesse almost but Physick provideth a remedy for it; to everie sore, Chirurgery will provide a salve: friendship helps poverty; hope of libertie easeth imprisonment; sute and favour revoke banishment; authority and time wear away reproach: but what Physick, what Chirurgery, what wealth, favour, authoritie can relieve, bear out, asswage, or expell a troubled conscience? A quiet minde cureth all them, but al they cannot comfort a distressed soul: who can put to silence the voice of desperation? All that is single in other melancholy, *Horribile, dirum, pestilens, atrox, ferum*, concurre in this, it is more than melancholy in the highest degree; a burning feaver of the soul, so mad saith [x] *Iacchinus*, by this misery; feare, sorrow and despaire hee puts for ordinary symptomes of Melancholy. They are in great paine & horror of mind, distraction of soule, restlesse, full of continuall feares, cares, torments, anxieties, they can neither eat, drink, nor sleep for them, take no rest,

[y] *Perpetua impietas, nec mensa tempore cessat,*
Exagitat vesana quies, somniq; furentes.

Neither at bed, nor yet at bord,
Will any rest Despaire afford.

Fear takes away their content, & dries the bloud, wasteth the marrow, alters their countenance, even in their *greatest delights, singing, dancing, dalliance* they are still (saith [z] *Lemnius*) tortured in their soules. It consumes them to naught, *I am like a Pelican in the wildernesse* (saith *David* of himselfe, temporally afflicted) *an Owle because of thine indignation. Psal.*102. vers.8,10. and *Psal.*55.4. *My heart trembleth within mee, and the terrours of death have come upon me; feare and trembling are come upon mee, &c. at deaths dore*, Psal. 107. 18. *Their soule abhorres all manner of meats.* Their [a] sleep is (if it be any) unquiet, subject to fearfull dreams and terrors. *Peter* in his bonds, slept secure, for hee knew God protected him; and *Tully* makes it an argument of *Roscius Amerinus* innocency, that hee killed not his father, because he so securely slept. Those Martyres in the Primitive Church were most [b] chearfull and merry in the midst of their persecutions; but it is far otherwise with these men, tossed in a Sea, and that continually without rest or intermission, they can thinke of naught that is pleasant, [c] *their conscience will not let them bee quiet*, in perpetual feare, anxiety, if they bee not yet apprehended, they are

† *Plinius cap.*10 *lib* 35 *Consumptis affectibus, Agamemnonis caput velavit, ut omnes quem possent, maximũ mœrorem in virginis patre cogitarent.*

x *Cap.*15. *in* 9. *Rhasis.*
y *Iuv. Sat.*13.
z *Mentem eripit timor hic, vultum, totumque corporis habitum immutat, etiam in delitiis, in tripudiis, in symposits, in amplexu conjugis carnificinam exercet, lib.* 4. *cap.*21.
a *Non sinit conscientia tales homines recta verba proferre, aut rectis quenquam oculis aspicere, ab omni hominum cœtu eosdem exterminat, & dormientes perterrefacit Philost. lib.*1 *de vita Apollonii.*
b *Eusebius, Nicephorus eccles. hist. lib.*4 *c.*17.
c *Seneca lib.* 18 *epist.*106. *Conscientia aliud agere non patitur perturbatam vitam agunt, nunquam vacant, &c.*

are in doubt still they shall be, ready to betray themselves, as *Cain* did, he thinks every man will kill him: *And roare for the griefe of heart, Psal.*38.8. as *David* did, as *Iob* did, 20 3.21.22.&c. *Wherefore is light given to him that is in miserie, and life to them that have heavie hearts? Which long for death, and if it come not, search it more then treasures, and rejoyce when they can finde the grave.* They are generally wearie of their lives, a trembling heart they have, a sorrowful minde, and little or no rest. *Terror ubiq; tremor, timor undiq; et undiq, terror.* Feares, terrors and affrights in all places, at all times and seasons. *Cibum & potum pertinaciter aversantur multi, nodum in scirpo quæritantes, & culpam imaginantes ubi nulla est,* as *Wierus* writes *de Lamiis lib.*3.*c.*7. they refuse many of them meat and drinke, cannot rest aggravating still and supposing grievous offences where there are none. Gods heavie wrath is kindled in their soules, and notwithstanding their continuall praiers and supplications to *Christ Iesus*, they have no release or ease at all, but a most intolerable torment, and insufferable anguish of conscience, and that makes them through impatience to murmure against God many times, to rave, to blaspheme, turne Atheists, and seek to offer violence to themselves. *Deut.*28.65,66. *In the morning they wish for evening, and for morning in the evening, for the sight of their eyes which they see, and feare of hearts.* † *Marinus Mercennus* in his comment on *Genesis*, makes mention of a desperate friend of his, whom amongst others hee came to visit, and exhort to patience, that broke out into most blasphemous Atheisticall speeches, too fearfull to relate, when they wished him to trust in God, *Quis est ille Deus (inquit) ut serviam illi, quid proderit si oraverim, si præsens est cur non succurrit, cur non me carcere, inediâ, squalore confectum liberat, quid ego feci? &c. absit à me hujusmodi Deus.* Another of his acquaintance brake out into like Atheisticall blasphemies, upon his wives death raved, cursed, said and did hee car'd not what. And so for the most part it is with them all, many of them in their extremitie, think they hear and see visions, outcries, confer with divels, that they are tormented, possessed, & in hell fire, already damned, quite forsaken of God, they have no sense or feeling of mercy, or grace, hope of salvation, their sentence of condēnation is already past, and not to be revoked, the divel will certainly have them. Never was any living creature in such torment before, in such a miserable estate, in such distresse of mind, no hope, no faith, past cure, reprobate, continually tempted to make away themselves: Something talks with them, they spit fire & brimstone, they cannot but blaspheme, they cannot repent, beleeve, or thinke a good thought, so far carried, *ut cogantur ad impia cogitandum etiam contra voluntatem*, saith [d] *Fœlix Plater, ad blasphemiam erga deum, ad multa horrenda perpetranda, ad manus violentas sibi inferendas, &c.* and in their distracted fits and desperate humours, to offer violence to others, their familiar & dear friends sometimes, or to meere strangers, upon very small or no occasion: For hee that cares not for his owne, is master of another mans life. They thinke evill against their wils; that which they abhorre themselves, they must needs think, doe, and speake. He gives instance in a patient of his, that when hee would

† *Artic.*3.*cap.*1 *fol.*230. *quod horrendum dictu desperabundum quidam me presente cum ad patientiam hortaretur, &c.*

[d] *Lib.*1.*obser: cap.*3.

pray, had such evil thoughts still suggested to him, & wicked [c] medita tions. Another instance he hath of a woman, that was often tempted to curse God, to blaspheme and kill her selfe. Sometimes the Divell (as they say) stands without and talks with them, sometimes hee is within them, as they think, and there speaks and talks as to such as are possessed; so *Apollidorus* in *Plutarch*, thought his heart spake within him. There is a most memorable example of [f] *Francis Spira* an Advocate of *Padua*, *ann.* 1545, that being desperate, by no counsel of learned men could be comforted, he felt (as he said) the pains of hell in his soul, in all other things he discourst aright; but in this most mad. *Frismelica*, *Bullovat*, and some other excellent Physitians, could neither make him eat, drink, or sleep, no perswasion could ease him. Never pleaded any man so well for himself, as this man did against himself, & so he desperately died: *Springer* a Lawyer hath written his life. Cardinal *Crescence* died so likewise desperate at *Verona*, still hee thought a black dog followed him to his death-bed, no man could drive the dog away. *Sleidan.com.* 23. *cap. lib.* 3. Whilst I was a writing this Treatise, saith *Montaltus cap.* 2. *de mel.* [g] *A Nun came to me for helpe, well for all other matters, but troubled in conscience for five years last past, shee is almost mad, and not able to resist, thinks she hath offended God, and is certainly damned. Fælix Plater* hath store of instances of such as thought themselves damned, [h] forsaken of God, &c. One amongst the rest, that durst not goe to Church, or come near the *Rhine*, for feare to make away himselfe, because then he was most especially tempted. These and such like Symptomes, are intended and remitted, as the malady it self is more or lesse, some will hear good counsel, some will not; some desire help, some reject all, and will not be eased.

c *Ad maledicendum Deo.*

f *Goulart.*

g *Dum hæc scribo implorat opem meam monacha, in reliquis sana, & judicio recta, per 5 annos melancholica damnatam se dicit, conscientiæ stimulis oppressa, &c.*

h *Alios conquerentes audivisse esse ex damnatorum numero, Deo non esse curæ, aliaque infinita quæ proferre non audebant, vel abhorrebant.*

Subsect. 5.

Prognostiques of Despaire, Atheisme, Blasphemy, violent death, &c.

MOst part these kind of persons [i] make away themselves, some are mad, blaspheme, curse, deny God, but most offer violence to their own persons, and sometimes to others. *A wounded spirit who can bear, Prov.* 18. 14. As *Cain, Saul, Achitophel, Iudas*, blaspheme & died. *Bede* saith, *Pilat* died desperate 8 years after Christ. [k] *Fælix Plater* hath collected many examples, [l] *A Merchants wife that was long troubled with such temptations*, in the night rose from her bed, and out of the window broke her necke into the street: another drowned himselfe desperate as hee was in the *Rhine*, some cut their throats, many hang themselves. But this needs no illustration. It is controverted by some, whether a man so offering violence to himself, dying desperate, may be saved I or no? If they die so obstinately and suddenly, that they cannot so much as wish for mercie, the worst is to be suspected, because they die impenitent. [m] If their death had been a little more lingring, wherein they might have some leasure in their hearts to cry for mercy, charity may judge the best, divers have beene recovered

i *Musculus, Patritius, ad vim sibi inferendam cogit homines.*

k 3 *De mentis alienat. observ. lib.* 1.

l *Uxor Mercatoris diu vexationibus tentata, &c.*

m *Abernethie.*

recovered out of the very act of hanging & drowning themselves, and so brought *ad sanam mentem*, they have beene very penitent, much abhorred their former fact, confessed that they have repented in an instant, & cryed for mercy in their hearts. If a man put desperate hands upon himselfe, by occasion of madnesse or melancholy, if hee have given testimony before of his regeneration, in regard he doth this not so much out of his will, as *ex vi morbi*, we must make the best construction of it, as [n] *Turks* doe, that thinke all fooles and mad men go directly to heaven. 705

n *Busbequius.*

Subsect. 6.

Cure of Despaire by Physick, good counsell, comforts, &c.

EXperience teacheth us that though many die obstinate, and wilfull in this malady, yet multitudes again are able to resist and overcome, seek for help and find comfort, are taken *è faucibus Erebi*, from the chops of hell, and out of the divels pawes, though they have by [o] obligation given themselves to him. Some out of their own strength, and Gods assistance, *Though he kill mee* (saith *Iob*) *yet will I trust in him*, out of good counsel, advice, & Physick. [p] *Bellovacus* cured a Monke by altering his habit, and course of life: *Plater* many by Physick alone. But for the most part they must concur, and they take a wrong course that think to overcome this feral passion by sole Physick; and they are as much out, that thinke to worke this effect by good advice alone, though both be forcible in themselves, yet *vis unita fortior*, they must go hand in hand to this disease:

——*alterius sic altera poscit opem.*

For Physick the like course is to be taken with this as in other melancholie, diet, aire, exercise, all those passions and perturbations of the minde, &c. are to be rectified by the same meanes. They must not bee left solitary, or to themselves, never idle, never out of company. Counsel, good comfort is to bee applyed, as they shall see the parties inclined, or to the causes, whether it be losse, fear, grief, discontent, or some such feral accident, a guiltie conscience, or otherwise by frequent meditation, too grievous an apprehension, & consideration of his former life: by hearing, reading of Scriptures, good Divines, good advice & conference, applying Gods word to their distressed soules: it must be corrected and counter-poysed. Many excellent exhortations, paræneticall discourses are extant to this purpose, for such as are any way troubled in minde, *Perkins*, *Greenham*, *Hayward*, *Bright*, *Abernethy*, *Bolton*, *Culmannus*, *Hemmingius*, *Cælius secundus*, *Nicholas Laurentius*; are copious in this subject: *Azorius*, *Navarrus*, *Sayrus*, &c. and such as have written cases of conscience amongst our Pontificiall writers. But because these mens works are not to all parties at hand, so parable at all times, I will for the benefit and ease of such as are afflicted, at the request of some † friends, recollect out of their voluminous Treatises, some few such comfortable speeches, exhortations, arguments, advise, tending

o *John Maior vitis patrum quidam negavit Christum, per Chirographum post restitutus.*

p *Trincavelius lib. 3. consil. 46.*

† My brother *George Burton* M. *James Whitehall*, Rector of *Checkly* in Staffordshire my *quonda* chamberfellow, and late fellow student in *Christ-Church Oxon.*

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to this subject, and out of Gods word, knowing, as *Culmannus* saith upon the like occasion, [a] *how unavailable and vaine mens counsels are to comfort an afflicted conscience, except Gods word concurre and be annexed, from which comes life, ease, repentance, &c.* Presupposing first that which *Beza, Greenham, Perkins, Bolton*, give in charge, the parties to whom counsel is given be sufficiently prepared, humbled for their sins, fit for comfort, confessed, tried how they are more or lesse afflicted, how they stand affected, or capable of good advice, before any remedies be applyed: To such therefore as are so throughly searched and examined, I addresse this following discourse.

a Scio quam vana sit & inefficax humanorum verborum penes afflictos consolatio, nisi verbum Dei audiatur, a quo vita, refrigerium solatium, pœnitentia.

Two main Antidotes [b] *Hemmingius* observes opposite to Despaire, good Hope out of Gods word, to be embraced, perverse securitie and presumption, from the divels treacherie, to be rejected, *Illa salus animæ, hæc pestis*; one saves, the other kils, *occidit animam*, saith *Austin*, and doth as much harme as Despaire it selfe. [c] *Navarrus* the Casuist, reckons up ten special cures out of *Anton. 1. part. Tit. 3. cap. 10. 1.* God, 2. Physick. 3. [d] avoiding such objects as have caused it. 4. Submission of himself to other mens judgements. 5 Answer of all objections, &c. All which *Caietan, Gerson lib. de vit. spirit. Sayrus lib. 1. cas. cons. cap. 14.* repeat and approve out of *Emanuel Roderiques, cap. 51. & 52. Grenham* prescribes 6 speciall rules, *Culmannus* 7. First to acknowledge all help come from God. 2. That the cause of their present misery is sin. 3. To repent and be heartily sorry for their sins. 4. To pray earnestly to God they may bee eased. 5, To expect and implore the prayers of the Church, and good mens advise. 6. Physick. 7. To commend themselves to God, and rely upon his mercy: others otherwise, but all to this effect. But forasmuch as most men in this malady are spiritually sicke, void of reason almost, overborne by their miseries, and too deep an apprehension of their sinnes, they cannot apply themselves to good counsell, pray, beleeve, repent, we must as much as in us lies occur and help their peculiar infirmities, according to their several causes and Symptomes, as we shall finde them distressed and complaine.

b Antid adversus desperationem.

c Tom. 2. cap. 27 num. 282.

d Aversio cogitationis à re scrupulosa contraventio scrupulorum.

The main matter which terrifies and torments most that are troubled in mind, is the enormitie of their offences, the intolerable burden of their sins, Gods heavy wrath & displeasure so deeply apprehended, that they account themselves reprobates, quite forsaken of God, already damned, past all hope of grace, uncapable of mercy, *diaboli mancipia*, slaves of sin, and their offences so great they cannot be forgiven. But these men must know there is no sin so haynous which is not pardonable in it self, no crime so great, but by Gods mercy it may be forgiven. *Where sin aboundeth, grace aboundeth much more, Rom. 5.20.* And what the Lord said unto *Paul* in his extremitie, *2 Cor. 11.9. My grace is sufficient for thee, for my power is made perfect through weaknesse*; concernes every man in like case. His promises are made indefinite to al beleevers, generally spoken to all touching remission of sinnes that are truely penitent, grieved for their offences, and desire to be reconciled, *Matth. 9. 12, 13. I came not to call the righteous, but sinners to repentance*, that is, such as are truely touched in conscience for their sinnes. Againe, *Mat. 11.28.*

11.28. *Come unto mee all yee that are heavy laden, and I will ease you,* *Ezek.* 18.27. *At what time soever a sinner shall repent him of his sinnes, from the bottome of his heart, I will blot out all his wickednesse out of my remembrance saith the Lord,* *Isay* 43.25. *I even I am hee that put away thine iniquitie: for mine owne sake, and will not remember thy sinnes. As a father* (saith *David, Psal.* 103.13.) *hath compassion on his children, so hath the Lord compassion on them that feare him.* And will receive them againe as the prodigall sonne was entertained, *Luk.* 15. If they shall so come with teares in their eyes and penitent heart. *Peccator agnoscat, Deus ignoscit. The Lord is full of compassion and mercy, slow to anger, of great kindnesse, Psal.* 103.8. *Hee will not alwaies chide, neither keepe his anger for ever,* 9. *As high as the heaven is above the earth, so great is his mercy towards them that feare him.* 11. *As farre as the East is from the West, so farre hath he removed our sinnes from us,* 12. Though *Cain* cry out in the anguish of his soule, my punishment is greater than I can bear, 'tis not so, *Thou liest* Cain (saith *Austin*) *Gods mercy is greater then thy sins. His mercy is above all his works, Psal.* 145.9. able to satisfie for all mens sinnes, *antilutron,* 1 *Tim.*2.6. His mercy is a *panacea,* a balsome for an afflicted soule, a Soveraigne medicine, an alexipharmacum for all sinne, a charme for the Divell, his mercy was great to *Solomon,* to *Manasses,* to *Peter,* great to all offenders, and whosoever thou art, it may be so to thee. For why should God bid us pray (as *Austin* infers) *Deliver us from all evill, nisi ipse misericors perseveraret,* if hee did not intend to help us? He therefore that [e] doubts of the remission of his sins, denies Gods mercy, and doth him injurie, saith *Austin.* Yea but thou replyest, I am a notorious sinner, mine offences are not so great as infinite. Heare *Fulgentius,* [f] *Gods invincible goodnesse cannot be overcome by sinne, his infinite mercy cannot be terminated by any, the multitude of his mercie is equivalent to his magnitude.* Heare [g] *Chrysostome, Thy malice may bee measured, but Gods mercie cannot bee defined, thy malice is circumscribed, his mercies infinite.* As a drop of water is to the Sea, so are thy misdeeds to his mercy, nay there is no such proportion to be given; for the Sea though great, yet may be measured, but Gods mercie cannot be circumscribed. Whatsoever thy sinnes bee then in quantitie or quality, multitude or magnitude, feare them not, distrust not, I speake not this, saith [h] *Chrysostome, to make thee secure and negligent, but to cheere thee up.* Yea but thou urgest againe, I have little comfort of this which is said, it concernes mee not, *Inanis pœnitentia quam sequens culpa coinquinat,* 'tis to no purpose for me to repent and to doe worse then ever I did before, to persevere in sinne, and to returne to my lusts as a dog to his vomit, or a swine to the mire, [i] to what end is it to aske forgivenesse of my sinnes, and yet daily to sinne againe and againe, to doe evill out of an habit. I dailie and hourelie offend in thought, word, and deed, in a relapse by mine owne weakenesse and wilfulnesse, my *bonus Genius,* my good protecting angel is gone, I am falne from that I was, or would bee, worse and worse, *my latter end is worse then my beginning: Si quotidie peccas, quotidie,* saith *Chrysostome, pœnitentiam age,* If thou dailie offend, dailie repent: [k] *if twice, thrice, an hundreth,*

[e] *Magnam injuriam Deo facit qui diffidit de ejus misericordia.*

[f] *Bonitas invicti non vincitur infiniti misericordia non finitur.*

[g] *Hom.* 3 *De pœnitentia: Tua quidem malitia mensuram habet. Dei autem misericordia mensuram non habet. Tua malitia circumscripta est, &c. Pelagius etsi magnum mensuram habet, dei autem, &c.*

[h] *Non ut desidiores vos faciam, sed ut alacriores reddam.*

[i] *Pro peccatis veniam poscere, & mala de novo iterare.*

[k] *Si bis, si ter, si centies, si centies millies, toties pœnitentiam age.*

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hundreth, an hundreth thousand times, twice, thrice, an hundreth thousand times repent. As they doe by an old house that is out of repaire, still mend some part or other; so do by thy soule, still reforme some vice, repaire it by repentance, call to him for grace and thou shalt have it; *for we are freely justified by his grace, Rom.* 3. 24. If thine enemie repent, as our Saviour enjoyned *Peter*, forgive him 77 times, and why shouldst thou thinke God will not forgive thee? Why should the enormitie of thy sinnes trouble thee? God can doe it, he will doe it. *My conscience* (saith † *Anselme*) *dictates to me, that I deserve damnation, my repentance will not suffice for satisfaction, but thy mercy, O Lord, quite overcomes all my transgressions.* The gods once (as the Poets faine) with a gold chaine would pull *Jupiter* out of Heaven, but all they together could not stirre him, and yet hee could draw and turne them as he would himself, maugre all the force and furie of these infernall feinds, & crying sinnes, *his grace is sufficient.* Conferre the debt and the paiment, *Christ* and *Adam*, sin and the cure of it, the disease and the medicine, confer the sick man to the Physician, and thou shalt soone perceive that his power is infinitely beyond it. God is better able, as [l] *Bernard* enformeth us, *to helpe, then sinne to doe us hurt, Christ is better able to save, then the Divell to destroy.* [m] If hee bee a skilfull Physician, as *Fulgentius* addes, *hee can cure all diseases, if mercifull, he will. Non est perfecta bonitas à qua non omnis malitia vincitur*, his goodnesse is not absolute and perfect, if it bee not able to overcome all malice. Submit thy selfe unto him, as Saint *Austin* adviseth, [n] *hee knoweth best what hee doth, and bee not so much pleased when hee sustaines thee, as patient when hee corrects thee, hee is Omnipotent and can cure all diseases when hee sees his owne time.* Hee looks downe from heaven upon earth, that hee may heare the *mourning of prisoners, and deliver the children of death, Psal.* 102. 19, 20. *and though our sinnes bee as red as scarlet hee can make them as white as snow, Isay* 1. 18. Doubt not of this, or aske how it shall be done, he is all-sufficient that promiseth, *qui fecit mundum de immundo*, saith *Chrysostome*, he that made a faire world of nought can do this and much more for his part, doe thou onelie beleeve, trust in him, relie on him, bee penitent and heartily sorrie for thy sinnes. Repentance is a soveraigne remedie for all sinnes, a spirituall wing to erear us, a charme for our miseries, a protecting Amulet to expell sinnes venome, an attractive loadstone to draw Gods mercy and graces unto us. [o] *Peccatum vulnus, pœnitentia medicinam*, sin made the breach, repentance must help it, howsoever thine offence came by error, sloath, obstinacie, ignorance, *exitur per pœnitentia*, this is the sole meanes to be relieved. [p] Hence comes our hope of safetie, by this alone sinners are saved, God is provoked to mercie. *This unlooseth all that is bound, enlightneth darknesse, mends that is broken, puts life to that which was desperately dying*: Makes no respect of offences, or of persons. [q] *This doth not repell a fornicator, reject a drunkard, resist a proud fellow, turne away an Idolater, but entertaines all, communicates it selfe to all.* Who persecuted the Church more then *Paul*, offended more then *Peter*? and yet by repentance saith *Chrysologus*) they got both *Magisterium & ministerium*

† *Conscientia mea meruit damnationem, pœnitentia non sufficit ad satisfactionem sed tua misericordia superat omnem offensionem.*

l *Multo efficacior Christi mors in bonum, quam peccata nostra in malum Christus potentior ad salvandum, quam damonad perdendum.*

m *Peritus medicus potest omnes infirmitates sanare, si misericors, vult.*

n *Omnipotente medico nullus languor insanabilis occurrit, tu tantum doceri te fine, manum ejus ne repelle, novit quid agat non tantum delecteris, cum fovet, sed toleret quum secat.*

o *Chrys hom.* 3. *de pœnit.*

p *Spes salutis per quampeccatores salvantur Deus admisericordiam provocatur, Isidor. omnia ligata tu solvis, contrita sanas confusa lucidas, desperata animas.*

q *Chrys hom.* 5. *non fornicatorem abruit, non ebrium avertit non superbum repellit, non aversatur Idolatram non adulterum, sed omnes suscipit, omnibus communicat.*

sterium sanctitatis, the magistery of holynesse. The prodigall sonne went farre, but by repentance he came home at last. [r] *This alone will turne a woolfe into a sheepe, make a Publican a Preacher, turne a thorne into an Olive, make a debauched fellow religious*, a blasphemer sing *Hallelnia*; make *Alexander* the Copper-smith truly devout, make a Divel a saint. [s] *And him that polluted his mouth with calumnies, lying, swearing and filthy tunes and tones, to purge his throat with divine Psalmes.* Repentance will effect prodigious cures, make a stupend metamorphosis. *An hauke came into the Arke, and went out againe an hauke, a Lyon came in, went out a Lyon; Bear, a Bear; a wolfe, a wolfe; but if an hauke come into this sacred temple of repentance, he will goe forth a dove,* (saith [t] *Chrysostome*) *a wolfe goe out a sheep, a Lyon a lambe.* [u] *This gives sight to the blinde, legges to the lame, cures all diseases, conferres grace, expells vice, inserts vertue, comforts and fortifies the soule.* Shall I say, let thy sinne bee what it will, doe but repent it is sufficient.

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r *Chrys. hom. 5.*

s *Qui turpibus cantilenis aliquando inquinavit os, divinis hymnis animum purgare.*

† *Quem pœnitet peccasse pene est innocens.*

t *Hom. 5. Intravit hic quia accipiter columba exit, intravit lupus ovis egreditur, &c.*

u *Omnes languores sanat, cæcis visum claudis gressum, gratiam confert, &c.*

† *Seneca.*

'Tis true indeed and all sufficient this, they doe confesse, if they could repent, but they are obdurate, they have cauterized consciences, they are in a reprobate sense, they cannot think a good thought, they cannot hope for grace, pray, beleeve, repent, or be sorry for their sins, they find no griefe for sinne in themselves, but rather a delight, no groaning of spirit, but are carried headlong to their own destruction, *heaping wrath to themselves against the day of wrath, Rom.* 2.5. 'Tis a grievous case this I doe yeeld, and yet not to be despaired, God of his bountie & mercy calls all to repentance, *Rom.* 2.4. thou maist be called at length, restored, taken to his grace as the theefe upon the Crosse, at the last houre, as *Mary Magdalen* and many other sinners have been, that were buried in sin. *God* (saith [x] *Fulgentius*) *is delighted in the conversion of a sinner, hee sets no time; prolixitas temporis Deo non præjudicat, aut gravitas peccati,* differring of time or grievousnes of sinners do not prejudicat his grace, things past and to come are all one to him, as present, 'tis never too late to repent. [y] *This haven of repentance is still open for all distressed soules;* and howsoever as yet no signes appeare, thou maist repent in good time. Heare a comfortable speech of S. *Austin*, [z] *Whatsoever thou shalt do, how great a sinner soever, thou art yet living, if God would not help thee, he would surely take thee away, but in sparing thy life, hee gives thee leasure, and invites thee to repentance.* Howsoever as yet, I say, thou perceivest no fruit, no feeling, findest no likelyhood of it in thy selfe, patiently abide the Lords good leasure, despaire not, or thinke thou art a reprobate, he came to call sinners to repentance, *Luk.* 5.32. of which number thou art one, hee came to call thee, and in his time will surely call thee. And although as yet thou hast no inclination to pray, to repent, thy faith bee cold and dead, and thou wholly averse from all divine functions, yet it may revive, as trees are dead in winter but flourish in the spring: these vertues may lye hid in thee for the present, yet hereafter shew themselves, and peradventure already bud, howsoever thou dost not perceive it. 'Tis Satans policie to plead against, suppresse and aggravate, to conceale those sparkes of faith in thee. Thou dost not beleeve

x *Delectatur Deus conversione peccatoris, omne tempus vitæ conversioni deputatur; pro præsentibus habentur tam præterita quam futura.*

y *Austin. Semper pœnitentiæ portus apertus est ne desperemus.*

z *Quicquid feceris, quantumcunque peccaveris, adhuc in vita es, unde te omnino si sanare te nollet Deus, auferret, parcendo clamat ut redeas, &c.*

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beleeve thou saist, yet thou wouldst beleeve if thou couldst, 'tis thy desire to beleeve, then pray, [a] *Lord helpe mine unbeleefe*; and hereafter thou shalt certainly beleeve: [b] *Dabitur sitienti*, It shall be given to him that thirsteth. Thou canst not yet repent, hereafter thou shalt; a blacke cloud of sin as yet obnubilates thy soule, terrifies thy conscience, but this cloude may conceive a rainebow at the last, and bee quite dissipated by repentance. Be of good cheere, a child is rational in power not in act, and so art thou penitent in affection, though not yet in action. 'Tis thy desire to please God, to be heartilie sorrie; comfort thy self, no time is overpast, 'tis never too late. A desire to repent is repentance it self, though not in nature, yet in Gods acceptance; a willing minde is sufficient. *Blessed are they that hunger and thirst after righteousnesse*, *Mat.* 5. 6. He that is destitute of Gods grace, and wisheth for it shall have it. *The Lord* (saith *David*, *Psal.* 10. 17.) *will heare the desire of the poore*, that is, of such as are in distresse of bodie and minde. 'Tis true thou canst not as yet grieve for thy sin, thou hast no feeling of faith, I yeeld, yet canst thou grieve, thou dost not grieve? It troubles thee, I am sure, thine heart should be so impenitent and hard, thou wouldst have it otherwise, 'tis thy desire to grieve, to repent and beleeve. Thou lovest Gods children and Saints in the meane time, hatest them not, persecutest them not, but rather wishest thy selfe a true professor, to bee as they are, as thou thy selfe hast beene heretofore; which is an evident token thou art in no such desperate case. 'Tis a good signe of thy conversion, thy sins are pardonable, thou art, or shalt surely be reconciled. *The Lord is neere them that are of a contrite heart*, *Luk.* 4. 18. [c] A true desire of mercie in the want of mercy, is mercie it selfe, a desire of grace in the want of grace, is grace it selfe; a constant and earnest desire to beleeve, repent, and to be reconciled to God, if it bee in a touched heart, is an acceptation of God, a reconciliation, faith and repentance it selfe. For it is not thy faith and repentance, as [d] *Chrysostome* truelie teacheth, that is vailable, but Gods mercie that is annexed to it, hee accepts the will for the deed: So that I conclude, to feele in our selves the want of grace, and to be grieved for it is grace it selfe. I am troubled with feare my sinnes are not forgiven, *careless objects*, but *Bradford* answers, they are; *For God hath given thee a penitent and beleeving heart, that is, an heart which desireth to repent and beleeve; for such a one is taken of him* (*hee accepting the will for the deed*) *for a truely penitent and beleeeving heart.*

a *Matth.* 6. 23.
b *Rev.* 21. 6.
c *Abernethie, Perkins.*
d *Non est panitentia, sed Dei misericordia annexa.*

All this is true thou replyest, but yet it concernes not thee, 'tis verified in ordinarie offenders, in common sins, but thine are of an higher straine, even against the Holy Ghost himselfe, irremissible sins, sins of the first magnitude, written with a pen of iron, engraven with the point of a diamond. Thou art worse than a Pagan, Infidell, Iew, or Turke, for thou art an Apostate and more, thou hast voluntarily blasphemed, renounced God and all religion, thou art worse then *Iudas* himselfe, or they that crucified Christ: for they did offend out of ignorance, but thou hast thought in thine heart there is no God. Thou hast given thy soule to the divel, as Witches and Conjurers doe, *explicitè*

and

and *implicitè*, by compact, band, and obligation (a desperate, a fearfull case) to satisfie thy lust, or to be revenged of thine enemies, thou didst never pray, come to Church, heare, read, or doe any divine duties with any devotion, but for formality and fashion sake, with a kinde of reluctancie, 'twas troublesome and painefull to thee, to performe any such thing, *præter voluntatem*, against thy will. Thou never madst any conscience of lying, swearing, bearing false witnesse, murder, adultery, brybery, oppression, theft, drunkennesse, idolatrie, but hast ever done all duties for feare of punishment, as they were most advantageous, and to thine owne ends, and committed all such notorious sinnes, with an extraordinary delight, hateing that thou shouldest love, and loving that thou shouldest hate. In stead of Faith, fear and love of God, repentance, &c. blasphemous thoughts have beene ever harboured in his minde, even against God himselfe, the blessed Trinitie. the * Scripture false, rude, harsh, immethodicall: Heaven, hell, resurrection, meere toyes and fables * incredible, impossible, absurde, vaine, ill contrived; Religion, Policie, and humane invention, to keepe men in obedience, or for profit, invented by Priests and Law-givers to that purpose. If there bee any such supreame power hee takes no notice of our doings, hears not our prayers, regardeth them not, will not, cannot helpe, or else hee is partiall, an excepter of persons, authour of sinne, a cruell, a destructive God, to create our soules, and destinate them to eternall damnation, to make us worse then our dogges and horses, why doth he not governe things better, protect good men, root out wicked livers? why doe they prosper and flourish? as shee raved in the † tragedy ——*pellices cœlum tenent*, there they shine,

Suasq; Perseus aureas stellas habet,

where is his providence? how appeares it?

Marmoreo Licinus tumulo jacet, at Cato parvo,
Pomponius nullo, quis putet esse Deos.

Why doth he suffer *Turks* to overcome Christians, the enemy to triumph over his Church, Paganisme to domineere in all places as it doth, heresies to multiply, such enormities to be committed, and so many such bloudy wars, murders, massacres, plagues, ferall diseases, why doth hee not make us all good, able, sound, why makes hee † venomous creatures, rocks, sands, deserts, this earth it selfe the muckhill of the world, a prison, an house of correction,

† *Mentimur regnare Iovem, &c.*

with many such horrible and execrable conceits, not fit to bee uttered; *Terribilia de fide, horribilia de Divinitate.* They cannot some of them, but thinke evill they are compelled *volentes nolentes*, to blaspheme, especially when they come to Church and pray, read, &c. such fowle and prodigious suggestions come into their hearts.

These are abominable, unspeakable offences, and most opposite to God, *tentationes fœdæ & impiæ*, yet in this case, he or they that shall bee tempted and so affected, must know, that no man living is free from such thoughts in part, or at some times, the most divine spirits have bin

* *Cæcilius Minutio, Omnia ista figmenta malefana religionis, & inepta solatia a poetis inventa, vel ab alijs ob commodum, superstitiosa misteria &c.*

* These temptations and objections are well answered in Iohn Downams christian warfare.

† *Seneca.*

† *Vid. Campanella cap. 6. Atheif. Triumphat: & cap. 2. ad argumentum 12. ubi plura. Si Deus bonus unde malum, &c.*

† *Lucan.*

712 so tempted in some sort, evil custom, omission of holy exercises, il company, idlenesse, solitarinesse, melancholy, or depraved nature, and the divel is still ready to corrupt, trouble, and divert our soules, to suggest such blasphemous thoghts into our phantasies, ungodly, profane, monstrous and wicked conceits: If they come from Satan, they are more speedy, fearfull and violent, the parties cannot avoid them; they are are more frequent, I say, and monstrous when they come; for the divel he is a spirit, and hath meanes and opportunitie to mingle himselfe with our spirits, and sometimes more slily, sometimes more abruptly and openly, to suggest such divelish thoughts into our hearts, he insults & domineers in melancholy distempered phantasies & persons especially: Melancholy is *balneum diaboli*, as *Serapio* holds, the divels bath, & invites him to come to it. As a sick man frets, raves in his fits, speakes and doth he knows not what, the divel violently compels such crazed souls, to think such damned thoughts against their wils, they cannot but do it, sometimes more continuate, or by fits, he takes his advantage, as the subject is lesse able to resist, he aggravates, extenuates, affirmes, denies, damnes, confounds the spirits, troubles heart, brain, humors, organs, senses, and wholly domineers in their imaginations. If they proceed from themselves such thoughts, they are remisse & moderate, not so violent and monstrous, not so frequent. The divel commonly suggests things opposite to nature, opposite to God & his word, impious, absurd, such as a man would never of himselfe, or could not conceive, they strike terror & horror into the parties own hearts. For if hee or they bee asked whether they doe approve of such like thoughts or no, they answer (and their own soules truely dictate as much) they abhorre them as Hell and the Divel himselfe, they would faine think otherwise if they could, he hath thought otherwise, & with all his soul desires so to think again, he doth resist, & hath some good motions intermixt now and then: So that such blasphemous, impious, uncleane thoughts, are not his own, but the Divels; they proceed not from him, but from a crazed phantasie, distempered humours, blacke fumes which offend his braine, [e] they are thy crosses, the Divels sins, and hee shall answer for them, he doth enforce thee to doe that which thou dost abhorre, and didst never give consent to: And although he hath sometimes so slily set upon thee, and so far prevailed, as to make thee in some sort to assent to such wicked thoughts, to delight in, yet they have not proceeded from a confirmed will in thee, but are of that nature which thou dost afterwards reject and abhorre, Therefore bee not overmuch troubled and dismaid with such kinde of suggestions, at least if they please thee not, because they are not thy personall sinnes, for which thou shalt incurre the wrath of God, or his displeasure; contemne, neglect them, let them goe as they come, strive not too violently, or trouble thy self too much, but as our Saviour said to Satan in like case, say thou, *Avoid Satan*, I detest thee and them. *Satanæ est mala ingerere* (saith *Austin*) *nostrum non consentire*, as Satan labours to suggest, so must wee strive not to give consent, and it wil be sufficient, the more anxious and sollicitous thou art, the more perplexed, the more thou shalt

[e] *Perkins.*

shalt otherwise be troubled, and intangled. Besides, they must know this, all so molested and distempered, that although these be most execrable and grievous sinnes, they are pardonable yet, through Gods mercy and goodnesse they may be forgiven, if they bee penitent and sorry for them. *Paul* himselfe confesseth, *Rom.*7.19. *He did not the good he would do, but the evill which he would not do; 'tis not I, but sinne that dwelleth in mee.*' Tis not thou, but Satans suggestions, his craft and subtilty, his malice: comfort thy selfe then if thou be penitent and grieved, or desirous to bee so, these hainous sinnes shall not be laid to thy charge, Gods mercy is above all sinnes, which if thou doe not finally contemne, without doubt thou shalt bee saved. † *No man sinnes against the Holy Ghost, but he that wilfully and finally renounceth Christ, and contemneth him and his word to the last, without which there is no salvation, from which grievous sinne, God of his infinite mercy deliver us.* Take hold of this to bee thy comfort, and meditate withall on Gods word, labour to pray, to repent, to be renewed in minde, *keep thine heart with all diligence, Prov.* 4. 13. resist the Divel and hee will fly from thee, powre out thy soule unto the Lord with sorrowful *Hannah, pray continually*, as *Paul* injoynes, and as *David* did, *Psal.* 1. *meditate on his law day and night.*

† Hemingius. *Nemo peccat in spiritum sanctũ nisi qui finaliter & voluntarie renunciat Christo, cumq; & ejus verbum extreme contemnit, sine quo nulla salus, à quo peccato, liberet nos Dominus Jesus Christus. Amen.*

Yea but this meditation is that that mars all, & mistaken makes many men far worse, misconceiving all they read or hear, to their owne overthrow; the more they search and read Scriptures, or divine Treatises, the more they pusle themselves, as a bird in a net, the more they are intangled & precipitated into this preposterous gulf, *Many are called, but few are chosen, Mat.*20.16. and 22.14. with such like places of Scripture misinterpreted strike them with horror, they doubt presently whether they be of this number or no, Gods eternal decree of predestination, absolute reprobation; & such fatall tables they forme to their owne ruine, and impinge upon this rocke of despaire. How shall they bee assured of their salvation, by what signes? *If the righteous scarcely be saved, where shall the ungodly and sinners appeare?* 1 *Pet.* 4. 18. Who knowes, saith *Solomon*, whether he bee elect. This grinds their souls, how shall they discerne they are not reprobates? But I say againe, how shal they discerne they are? From the divel can be no certainty, for he is a lyar from the beginning, if he suggest any such thing, as too frequently hee doth, reject him as a deceiver, an enemy of humane kinde, dispute not with him, give no credit to him, obstinately refuse him, as S. *Anthony* did in the wildernesse, whom the Divel set upon in several shapes, or as the Collier did, so doe thou by him. For when the divel tempted him with the weaknesse of his faith, and told him he could not be saved, as being ignorant in the principles of religion: and urged him moreover to know what hee beleeved, what he thought of such and such poynts & mysteries, the Collier told him, he beleeved as the Church did; but what (said the Divel again) doth the Church beleeve? as I do (said the Collier) and what's that thou beleevest? as the Church doth, &c. when the divel could get no other answer, hee left him. If Satan summon thee to answer, send him to Christ; he is thy liberty, thy protector a-

714 gainst cruell death, raging sinne, that roaring Lyon, he is thy righteousnesse, thy Saviour, and thy life. Though he say, thou art not of the number of the elect, a reprobate, forsaken of God, hold thine owne still,

——*hic murus aheneus esto,*

Let this bee as a bulwarke, a brasen wall to defend thee, stay thy self in that certainty of faith; let that bee thy comfort, CHRIST will protect thee, vindicate thee, thou art one of his flocke, hee will triumph over the law, vanquish death, overcome the divel, and destroy hell. If hee say thou art none of the elect, no beleever, reject him, defie him, thou hast thought otherwise, and maist so be resolved againe; comfort thy selfe, this perswasion cannot come from the divell, and much lesse can it bee grounded from thy selfe, men are lyers, and why shouldest thou distrust? A denying *Peter*, a persecuting *Paul*, an adulterous cruel *David*, have been received, an Apostat *Solomon* may bee converted, no sin at all but impenitency, can give testimony of final reprobation. Why shouldest thou then distrust, misdoubt thy selfe, upon what ground, what suspition? This opinion alone of particularity? Against that, and for the certainty of Election and salvation on the other side, see Gods good will toward men, hear how generallie his grace is proposed to him, and him, and them, each man in particular, and to all. *1 Tim. 2. 4. God will that all men be saved, and come to the knowledge of the truth.* 'Tis an universall promise, *God sent not his Sonne into the world to condemne the world, but that through him the world might be saved, Iohn 3. 17.* He then that acknowledgeth himself a man in the world, must likewise acknowledge hee is of that number that is to bee saved: *Ezek. 33. 11. I will not the death of a sinner, but that hee repent and live:* But thou art a sinner, therefore hee will not thy death. *This is the will of him that sent mee, that every man that beleeveth in the Sonne, should have everlasting life, Iohn 6. 40. He would have no man perish, but all come to repentance, 2 Pet. 3. 9.* Besides, remission of sins is to bee preached, not to a few, but universally to all men. *Goe therefore and tell all Nations, baptizing them, &c. Matth. 28. 19. Goe into all the world, and preach the Gospel to every creature, Mark 16. 15.* Now there cannot be contradictory wils in God, he will have all saved, and not all, how can this stand together; be secure then, beleeve, trust in him, hope well and be saved. Yea that's the main matter, how shall I beleeve or discerne my security from carnal presumption, my faith is weak and faint, I want those signes, and fruits of sanctification, g sorrow for sinne, thirsting for grace, groanings of the spirit, love of Christians as Christians, avoiding occasion of sinne, endeavour of new obedience, charity, love of God, perseverance. Though these signes bee languishing in thee, and not seated in thine heart, thou must not therefore be dejected or terrified, the effects of the faith and spirit are not yet so fully felt in thee, conclude not therefore thou art a reprobate, or doubt of thine election, because the Elect themselves are without them, before their conversion. Thou maist in the Lords good time be converted, some are called at the 11 houre: Use, I say, the meanes of thy conversion, expect

g *Abernethy.*

pect the Lords leasure, if not yet called, pray thou maist be, or at least wish and desire thou maist be.

Notwithstanding all this which might be said to this effect, to ease their afflicted minds, what comfort our best Divines can afford in this case, *Zanchius, Beza, &c.* This furious curiosity, needlesse speculation, fruitlesse meditation about election, reprobation, free will, grace, such places of Scripture prepostorously conceived, torment still, and crucifie the souls of too many, and set all the world together by the ears. To avoid which inconveniences, and to settle their distressed mindes, to mitigate those divine Aphorismes, (though in another extream some) our late *Arminians* have revived that plausible doctrine of universall grace, which [h] many Fathers, our late *Lutherans* and moderne Papists doe still maintaine, that we have free-will of our selves, and that grace is common to all that will beleeve. Some againe though lesse orthodoxall, will have a far greater part saved, then shall bee damned, (as [i] *Cælius secundus* stifly maintaines in his booke, *De amplitudine regni cœlestis*, or some impostor under his name) *beatorum numerus multò major damnatorum.* [k] He cals that other Tenent of speciall † *Election and Reprobation, a præjudicate, envious and malitious opinion, apt to draw all men to desperation. Many are called, few chosen, &c.* Hee opposeth some opposite parts of Scripture to it, *Christ came into the world to save sinners, &c.* And foure especiall arguments he produceth, one from Gods power. If more be damned then saved, he erroneously concludes, [l] the divell hath the greater soveraigntie, for what is power but to protect? and Majestie consists in multitude, *If the divell have the greater part where is his mercy, where is his power? how is he* Deus Optimus Maximus misericors? &c. *where is his greatnesse, where his goodnesse?* Hee proceeds, [m] *Wee account him a murderer that is accessary onely, or doth not helpe when hee can, which may not bee supposed of God without great offence, because hee may doe what hee will, and is otherwise accessary, and the author of sin. The nature of good is to be communicated, God is good, and will not then be contracted in his goodnesse, for how is hee the Father of mercy and comfort, if his good concerne but a few, O envious and unthankfull men to thinke otherwise.* † *Why should wee pray to God that are Gentiles, and thanke him for his mercies and benefites, that hath damned us all innocuous for Adams offence, one mans offence, one small offence, eating of an apple, why should wee acknowledge him for our governour that hath wholly neglected the salvation of our soules, contemned us, and sent no Prophets or instructors to teach us, as hee hath done to the Hebrewes;* So *Iulian* the Apostat objects. Why should these Christians (*Cælius* urgeth) reject us and appropriate God unto themselves, *Deum illum suum unicum, &c.* but to returne to our forged *Cælius*: At last he comes to that, hee will have those saved that never heard of, or beleeved in Christ *ex putis naturalibus*, with the Pelagains, and proves it out of *Origen* and others. *They* (saith [n] *Origen*) *that never heard Gods word, are to bee excused for their ignorance, wee may not thinke God will bee so hard, angry, cruell or injust as to condemne any man indi-*

h See whole books of these arguments.

k *Lib. 3 fol. 122 præjudicata opinio, invida, maligna, et apta ad impellendos animos in desperationem.*

† See the Antidote in Chamiers. Tom. 3. lib. 7. Downams Christian warfare, &c.

l *Potentior est Deo diabolus et mundi princeps, & in multitudine hominum sita est majestas.*

m *Homicida qui non subvenit quàm potest, hoc de Deo sine scelere cogitari non potest utpote quum quod vult licet. Boni natura communicari. Bonus Deus, quomodo misericordiæ pater, &c.*

† *Vide Cyrillum lib. 4. adversus Julianum, qui poterimus illi gratias agere qui nobis non misit Mosen & prophetas, & contempsit bona animarum nostrarum.*

n *Venia danda est iis qui non audiunt ob ignorantiam. Non est tam iniquus Judex Deus ut quenquam indicta causa damnare velit, ii solum damnantur, qui oblatam Christi gratiam reiicunt.*

716 *Eâ causâ.* They alone (he holds) are in the ſtate of damnation that refuſe Chriſts mercy and grace, when it is offered. Many worthy *Greeks* and *Romans*, good morall honeſt men, that kept the law of nature, did to others as they would be done to themſelves, are certainly ſaved, he concludes, as they were that lived uprightly before the law of *Moſes*. They were acceptable in Gods ſight, as *Iob* was, the *Magi*, the Queen of *Sheba*, *Darius* of *Perſia*, *Socrates*, *Ariſtides*, *Cato*, *Curius*, *Tully*, *Seneca*, and many other Philoſophers, upright livers, no matter of what religion, as *Cornelius*, out of any Nation, ſo that he live honeſtly, call on God, truſt in him, feare him, he ſhall be ſaved. This opinion was formerly maintained by the *Valentinian* and *Baſiledian* heretiques, revived of late in o *Turkie*, of what ſect *Ruſtan Baſſa* was patron, defended by p *Galeatius Martius*, and ſome ancient fathers, and of later times favoured by q *Eraſmus*, by *Zinglius in expoſit: fidei ad Regem Galliæ*, whoſe Tenet *Bullinger* vindicates, and *Gualter* approves in a juſt Apology with many arguments. There be many Ieſuites that follow theſe Calviniſts in this behalfe, *Franciſcus Buchſius Moguntinus*, *Andradius Conſil. Trident*, many ſchoolemen that out of the 1 *Rom. v.* 18, 19. are verily perſwaded that thoſe good works of the Gentiles did ſo farre pleaſe God, that they might *vitam æternam promereri*, and be ſaved in the end. *Seſellius*, and *Benedictus Iuſtinianus* in his comment on the firſt of the Romans, *Mathias Ditmarſh* the polititian, with many others, hold a mediocrity, they may be *ſalute non indigni*, but they will not abſolutely decree it. *Hofmannus* a *Lutheran* profeſſor of *Helmſtad*, and many of his followers, with moſt of our Church, and Papiſts are ſtiffe againſt it. *Franciſcus Collius* hath fully cenſured all opinions in his five bookes *de Paganorum animabus poſt mortem*, and amply dilated this queſtion, which who ſo will may peruſe. But to returne to my author, his concluſion is, that not only wicked livers, blaſphemers, reprobates, and ſuch as reject Gods grace, *but that the divells themſelves ſhall be ſaved at laſt*, as r *Origen* long ſince delivered in his works, and our late † *Socinians* defend, *Oſtorodius cap.* 41. *inſtitut: Smaltius, &c.* Thoſe termes of all and for ever in ſcripture, are not eternall, but onely denotate a longer time, which by many examples they prove. The world ſhall end like a Comedy, and wee ſhall meet at laſt in Heaven, and live in bliſſe altogether; or elſe in concluſion, *in nihil evaneſcere.* For how can he be mercifull that ſhall condemne any creature to eternall unſpeakable puniſhment, for one ſmall temporary fault, all poſteritie, ſo many myriads, for one and an other mans offence, *quid meruiſtis oves?* But theſe abſurd paradoxes are exploded by our Church, wee teach otherwiſe. That this vocation, predeſtination, election, reprobation, *non ex corruptâ maſſâ, præviſa fide*, as our *Arminians*, or *ex præviſis operibus*, as our Papiſts, *non ex prætereitone*, but Gods abſolute decree, *ante mundum creatum*, (as many of our Church hold) was from the beginning, before the foundation of the world was laid, or *homo conditus*, (or from *Adams* fall, as others will, *homo lapſus objectum eſt reprobationis*) with *perſeverantia ſanctorum*, we muſt be certaine of our ſalvation, we may fall but not finally, which our *Arminians* will not admit. According to his immutable, eternall,

o *Bubequius Lonicerus Turkiſt. To. 1. l. 2.*
p *Clem. Alexan.*
q *Paulus Iovius Elog. vir. Ruſſ.*
r *Non homines ſed & ipſi dæmones aliquando ſervandi.*
† *Vid. Pelſii Harmoniam art. 22. p. 2.*

eternall, just decree and counsell of saving men and Angels, God cals al, and would have al to be saved according to the efficacy of vocation all are invited, but onely the elect apprehended; the rest that are unbeleeving, impenitent, whom God in his just judgement leaves to be punished for their sinnes, are in a reprobate sense; yet wee must not determine who are such, condemne our selves or others, because we have an universal invitation, all are cómanded to beleeve, and we know not how soone or late before our end we may be received. I might have said more of this subject, but forasmuch as it is a forbidden question, and in the Preface or Declaratiõ to the Articles of the Church, printed 1633, to avoid factions & altercations, we that are Universitie Divines especially, are prohibited *all curious search, to print or preach, or draw the Article aside by our owne sence and Comments, upon paine of Ecclesiasticall censure.* I will surcease, and conclude with † *Erasmus* of such controversies; *Pugnet qui volet, ego censeo leges majorum reverenter suscipiendas, & religiosè observandas, velut à Deo profectas, nec esse tutum, nec esse pium, de potestate publicâ sinistram concipere aut serere suspitionem. Et si quid est tyrannidis, quod tamen non cogat ad impietatem, satius est ferre, quàm seditiosè reluctari.*

† *Epist. Erasmi de utilitate Colloquior. ad lectorem.*

But to my former taske. The last maine torture and trouble of a distressed mind, is not so much this doubt of Election, and that the promises of grace are smothered & extinct in them, nay quite blotted out, as they suppose, but withall Gods heavy wrath, a most intolerable paine and grief of heart seaseth on them; to their thinking they are already damned, they suffer the pains of hell, and more then possibly can be expressed, they smell brimstone, talke familiarly with divels, heare and see *Chimeraes*, prodigious, uncouth shapes, Bears, Owles, Antiques, blacke dogs, feinds, hideous outcries, fearful noyses, shreeks, lamentable complaints, they are possessed, ‖ and through impatience they roare and howle, curse, blaspheme, deny God, call his power in question, abjure religion, and are still ready to offer violence unto themselves, by hanging, drowning, &c. Never any miserable wretch from the beginning of the world, was in such a wofull case. To such persons I oppose Gods mercy and his justice, *Iudicia Dei occulta non injusta*; his secret counsel and just judgement, by which he spares some; and sore afflicts others againe in this life; his judgement is to be adored, trembled at, not to be searched or enquired after by mortall men, hee hath reasons reserved to himselfe, which our frailty cannot apprehend. He may punish all if hee will, and that justly for sinne, in that hee doth it in some, is to make a way for his mercy that they repent and be saved, to heale them, to try them, exercise their patience, and make them call upon him, to confesse their sinnes and pray unto him, as *David* did, *Psal.* 119. 137. *Righteous art thou, O Lord, and just are thy judgements.* As the poore Publican, *Luk* 18. 13. *Lord have mercy upon me a miserable sinner.* To put confidence and haue an assured hope in him, as *Iob* had 13. 15. *Though he kill me I will trust in him: Vre, seca, occide O Domine* (saith *Austin*) *modo serves animam*, kill, cut in pieces, burne my body (O Lord) to save my soule. A smal sickneſſe, one lash of affliction, a litle

‖ *Vastata conscientia sequitur sensus iræ divinæ. (Hemingius) fremitus cordis ingens, anima cruciatus, &c.*

718 litle miſerie many times will more humiliate a man, ſooner covert, bring him home to know himſelf, than al thoſe parænetical diſcourſes, the whole Theory of Philoſophy, law, Phyſick and Divinity, or a world of inſtances, and examples. So that this, which they take to be ſuch an inſuppportable plague, is an evident ſigne of Gods mercie and juſtice, of his love and goodneſſe: *periiſſent niſi periiſſent*, had they not thus beene undone, they had finally beene undone. Many a carnall man is lulled aſleepe in perverſe ſecuritie, fooliſh preſumption, is ſtupified in his ſinnes, and hath no feeling at all of them: *I have ſinned* (he ſaith) *and what evill ſhall come unto mee* Eccleſ. 5.4. and *tuſh how ſhall God know it?* And ſo in a reprobate ſenſe goes downe to hell. But here, *Cynthius aurem vellit*, God pulls them by the eare, by affliction, he will bring them to heaven and happineſſe; *Bleſſed are they that mourne, for they ſhall be comforted, Matth.5.4.* a bleſſed and an happy ſtate, if conſidered aright, it is, to be ſo troubled. *It is good for me that I have beene afflicted, Pſ. 119. before I was afflicted, I went aſtray: but now I keep thy word. Tribulation works patience, patience hope, Rom.5.4.* and by ſuch like croſſes and calamities we are driven from the ſtake of ſecuritie. So that affliction is a Schoole or Academy, wherein the beſt Schollers are prepared to the Cõmencements of the deity. And thogh it be moſt troubleſome & grievous for the time, yet know this, it comes by Gods permiſſion and providence, he is a ſpectator of thy groanes and tears, ſtill preſent with thee, the very haires of thy head are numbred, not one of them can fall to the ground, without the expreſſe wil of God; he will not ſuffer thee to be tempted above meaſure, he cor-

† *Auſtin.* rects us all † *numero, pondere, & menſurâ*, the Lord will not quench the ſmoaking flax, or break the bruiſed reed, *Tentat* (ſaith *Auſtin*) *non ut obruat, ſed ut coronet*, he ſuffers thee to be tempted for thy good. And as a mother doth handle her child ſick and weak, not reject it, but with all tenderneſſe obſerve and keep it, ſo doth God by us, not forſake us in our miſeries, or relinquiſh us for our imperfections, but with all piety and compaſſion ſupport and receive us; whom hee loves hee loves to the end. *Rom. 8. Whom he hath elected, thoſe hee hath called, juſtified, ſanctified, and glorified.* Think not then thou haſt loſt the ſpirit, that thou art forſaken of God, bee not overcome with heavineſſe of heart, but as *David* ſaid, *I will not fear though I walke in the ſhadowes of death.* Wee muſt all goe, *non à delitiis ad delitias*, but from the croſſe to the crowne, by hell to heaven, as the old *Romans* put vertues Temple in the way to that of honour; wee muſt endure ſorrow and miſerie in this life. 'Tis no new thing thing this, Gods beſt ſervants and deareſt children have beene ſo viſited and tryed. Chriſt in the garden cryed out, *My God my God why haſt thou forſaken mee*; his ſonne by nature, as thou art by adoption and grace. *Iob* in his anguiſh ſaid, *The arrowes of the Almighty God were in him, Iob 6.4. His terrors fought againſt him, the venom dranke up his ſpirit, cap. 13.26.* He ſaith, *God was his enemie, writ bitter things againſt him,* (16.9.) *hated him.* His heavy wrath had ſo ſeized on his ſoule. *David* complaines, *His eyes were eaten up, ſunke into his head, Pſ.6.7. His moiſture became as the drought in Summer, his fleſh was con-*

ſumed,

sumed, his bones vexed: yet neither *Iob* nor *David* did finally despaire. *Iob* would not leave his hold, but still trust in him, acknowledging him to bee his good God. *The Lord gives, the Lord takes, blessed bee the name of the Lord, Iob* 1. 21. *Behold I am vile, I abhorre my selfe, repent in dust and ashes, Iob* 39. 37. *David* humbled himselfe, *Psal.* 31. and upon his confession received mercy. Faith, hope, repentance, are the soveraigne cures and remedies, the sole comforts in this case; confess, humble thy selfe, repent, it is sufficient. *Quod purpura non potest saccus potest*, saith *Chrysostome*, the King of *Ninive's* Sackcloath and ashes did that, which his purple robes and crowne could not effect; *Quod diadema non potuit, cinis perfecit.* Turne to him, he will turne to thee; the Lord is neer those that are of a contrite heart, & will save such as be afflicted in spirit, *Psal.* 34. 18. *He came to the lost sheep of Israel, Mat.* 15. 14. *Si cadentem intuetur, clementiæ manum protendit*, he is at all times ready to assist. *Nunquam spernit Deus Pœnitentiam, si sincerè & simpliciter offeratur*, he never rejects a penitent sinner, though he have come to the full height of iniquity, wallowed and delighted in sinne; yet if he will forsake his former waies, *libenter amplexatur*, he will receive him. *Parcam huic homini*, saith * *Austin*, (*ex persona Dei*) *quia sibi ipsi non pepercit, ignoscam quia peccatum agnovit.* I will spare him because he hath not spared himselfe, I will pardon him, because he doth acknowledge his offence; let it be never so enormous a sin, *his grace is sufficient*, 2 *Cor.* 12. 9. Despaire not then, faint not at all, bee not dejected, but rely on God, call on him in thy trouble, and he will heare thee, he will assist, help, & deliver thee, *Draw near to him hee will draw near to thee, Iam.* 4. 8. *Lazarus* was poore and full of boyles, and yet still he relied upon God, *Abraham* did hope beyond hope.

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* *Super Psal.* 52. *Convertar ad liberandum eum, quia conversus est ad peccatum suum puniendum.*

Thou excepteſt, these were chiefe men, divine spirits, *Deo chari*, beloved of God, especially respected; but I am a contemptible and forlorne wretch, forsaken of God, and left to the merciles fury of evil spirits. I cannot hope, pray, repent, &c. How often shall I say it, thou maist performe al these duties, Christian offices, & be restored in good time. A sick man looseth his appetite, strength and ability, his disease prevaileth so far, that all his faculties are spent, hand and foot performe not their duties, his eyes are dimme, hearing dull, tongue distasts things of pleasant rellish, yet nature lyes hid, recovereth again, and expelleth all those fœculent matters by vomit, sweat, or some such like evacuations. Thou art spiritually sick, thine heart is heavy, thy mind distressed, thou maist happily recover again, expell those dismal passions of feare and grief, God will not suffer thee to be tempted above measure; whom he loves (I say) he loves to the end. Hope the best. *David* in his miserie praied to the Lord, remembring how he had formerly dealt with him; and with that meditation of Gods mercy confirmed his faith, & pacified his own tumultuous heart in his greatest agony. *O my soule why art thou so disquieted within me, &c.* Thy soule is ecclypsed for a time, I yeeld, as the Sun is shadowed by a cloud, no doubt but those gratious beames of Gods mercy will shine upon thee againe, as they have formerly done, those embers of faith, hope and repentance, now buried

720 in ashes, will flame out afresh, and be fully revived. Want of faith, no feeling of grace for the present, are not fit directions, we must live by faith, not by feeling; 'tis the beginning of grace to wish for grace: we must expect and tarry. *David* a man after Gods own heart, was so troubled himself; *Awake, why sleepest thou, O Lord, arise, cast me not off, wherefore hidest thou thy face, and forgettest mine affliction and oppression. My soul is bowed downe to the dust. Arise, redeeme us, &c. Psal.* 44. 22. Hee prayed long before he was heard, *expectans expectavit*; endured much before he was relieved, *Psal.*69.3. He complaines, *I am wearie of crying, and my throat is dry, mine eyes faile, whilst I wait on the Lord*; and yet he persever's. Be not dismaid, thou shalt be respected at last. God often works by contrarieties, he first kils and then makes alive, hee woundeth first and then healeth, he makes man sow in teares that he may reap in joy; 'tis Gods method: Hee that is so visited, must with patience endure and rest satisfied for the present. The Paschal Lambe was eaten with sowre hearbes; wee shall feele no sweetnesse of his bloud, till wee first feele the smart of our sinnes. Thy paines are great, intolerable for the time; thou art destitute of grace and comfort, stay the Lords leasure: hee will not (I say) suffer thee to be tempted above that thou art able to beare, 1 *Cor.*10. 13. but will give an issue to temptation. He workes all for the best to them that love God, *Rom.* 8.28. Doubt not of thine election, it is an immutable decree; a marke never to be defaced; you have beene otherwise, you may and shal be. And for your present affliction, hope the best, it will shortly end. *Hee is present with his servants in their affliction, Ps.* 91.15. *Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal.* 34. 19. *Our light affliction which is but for a moment, worketh in us an eternall weight of glory,* 2 *Cor.* 4. 17. *Not answerable to that glory which is to come, though now in heavinesse,* saith 1 *Pet.*1.6. *you shall rejoyce.*

Now last of all to those external impediments, terrible objects, which they hear and see many times, divels, bugbears, and Mormeluches, noysome smels, &c. These may come, as I have formerly declared in my precedent discourse of the Symptomes of Melancholy, from inward causes, as a concave glasse reflects solid bodies, a troubled braine for want of sleepe, nutriment, and by reason of that agitation of spirits to which *Hercules de Saxonia* attributes all Symptomes almost, may reflect and shew prodigious shapes, as our vaine feare and crased phantasie shall suggest and faigne, as many silly weake women and children in the darke, sicke folkes, and franticke for want of repast and sleep, suppose they see that they see not: Many times such terriculaments may proceed from naturall causes, and all other senses may bee deluded. Besides, as I have said, this humour is *Balneum Diaboli*, the divels bath, by reason of the distemper of humours, and infirme Organs in us: hee may so possesse us inwardly to molest us, as hee did *Saul* and others, by Gods permission, hee is Prince of the Ayre, and can transforme himself into severall shapes, delude all our senses for a time, but his power is determined, hee may terrifie us, but not hurt; God hath given *his Angels charge over us, he is*

a wall

a wall round about his people, Psal. 91. 11. 12. There bee those that prescribe Physick in such cases, 'tis Gods instrument and not unfit. The divel workes by mediation of humours, and mixt diseases must have mixt remedies. *Levinus Lemnius cap.* 57. *&* 58. *exhort. ad vit. ep. instit.* is very copious in this subject, besides that chief remedy of confidence in God, prayer, hearty repentance, &c. of which for your comfort and instruction, read *Lavater de spectris part.* 3. *cap.* 5. *&* 6. *Wierus de præstigiis dæmonum lib.* 5. to *Philip Melanctor*, and others, and that Christian armour which *Paul* prescribes, hee sets downe certaine Amulets, hearbs, and pretious stones, which have marvelous vertues all *profligandis dæmonibus*, to drive away Divels and their illusions. Saphyres, Chrysolites, Carbunkles, &c. *Quæ mirâ virtute pollent ad Lemures, Stryges, Incubos, Genios aereos arcendos, si veterum monumentis habenda fides.* Of hearbs, he reckons us Penniriall, Rue, Mint, Angelica, Piony: *Rich: Argentine de præstigiis dæmonum cap.* 20. addes *hypericon* or S. Iohns wort, *perforata herba*, which by a divine vertue drives away divels, and is therefore called *fuga dæmonum*: all which rightly used by their suffitus, *Dæmonum vexationibus obsistunt, afflictas mentes à dæmonibus relevant, & venenatis fumis*, which expell divels themselves, and all divelish illusions. *Anthony Musa* the Emperour *Augustus* his Physitian, *cap.* 6 *de Betonia* approves of Betony to this purpose, † the ancients used therefore to plant it in Church-yards, because it was held to bee an holy hearb and good against fearfull visions, did secure such places it grew in, and sanctified those persons that carried it about them. *Idem fere Mathiolus in Dioscoridem.* Others commend accurate musick, so *Saul* was helped by *Davids* harpe. Fires to be made in such roomes where spirits haunt, good store of lights to be set up, odors, perfumes, and suffumigations, as the Angel taught *Tobias*: of brimstone and *bitumen, thus, myrrha*, briony root, with many such simples which *Wecker* hath collected *lib.* 15. *de secretis cap.* 15. *℥ sulphuris drachmam unam, recoquatur in vitis albæ aquæ, ut dilutius sit sulphur detur ægro, nam dæmones, sunt morbi* (saith *Rich: Argentine lib. de præstigiis dæmonum cap. ult.*) *Vigetus* hath a farre larger receipt to this purpose, which the said *Wecker* cites out of *Wierus*. *℥ sulphuris, vini, bituminis, opoponacis, galbani, castorii, &c.* why sweet perfumes, fires and so many lights should be used in such places; *Ernestus Burgravius Lucerna vitæ & mortis*, and *Fortunius Lycetus* assignes this cause, *quod his boni Genii provocentur, mali arceantur*; because good spirits are well pleased with, but evill abhorre them. And therefore those old Gentiles, present Mahometans, and Papists have continuall lampes burning in their Churches all day and all night, lights at funerals and in their graves; *lucernæ ardentes ex auro liquefacto* for many ages to endure (saith *Lazius*) *ne dæmones corpus lædant*; lights ever burning as those vestall virgins, *Pythonissæ* maintained heretofore, with many such, of which read *Tostatus* in 2 *Reg. cap.* 6. *quæst.* 43. *Thyreus cap.* 57. 58. 62. &c. *de locis infestis, Pictorius Isagog. de dæmonibus*, &c. see more in them. *Cardan* would have the partie affected winke altogether in such a case, if he see ought that offends him, or cut the aire with a sword in such places they walke & abide;

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† *Antiqui solitè sunt hanc herbam ponere in cœmiteriis ideo quod, &c.*

722 abide, *gladiis enim & lanceis terrentur*, shoot a pistoll at them, for being aeriall bodies, (as *Cælius Rhodiginus lib. 1. cap. 29. Tertullian, Origen, Psellas*, and many hold) if stroken, they feele paine. Papists commonly injoyne and apply crosses, holy water, sanctified beades, Amulets, musicke, ringing of bells, for to that end are they consecrated, and by them baptized, Characters, counterfeit reliques, so many Masses, peregrinations, oblations, adjurations, and what not? *Alexander Alber-tinus à Rocha, Petrus Thyreus*, and *Hieronimus Mengus* with many other Pontificiall writers, prescribe and set downe severall formes of exorcismes, aswell to houses possessed with divels, as to dæmoniacall persons; but I am of † *Lemnius* mind, 'tis but *damnosa adjuratio, aut potius ludificatio*, a meere mockage, a counterfeit charme, to no purpose, they are fopperies and fictions, as that absurd * story is amongst the rest, of a penitent woman seduced by a Magitian in *France*, at S. *Bawne*, exorcised by *Domphius, Michaelis*, and a company of circumventing Friers. If any man (saith *Lemnius*) will attempt such a thing, without all those jugling circumstances, Astrologicall elections, of time, place, prodigious habits, fustian, big, sesquipedal words, spels, crosses, characters, which exorcists ordinarily use, let him follow the example of *Peter* and *Iohn*, that without any ambitious swelling tearmes, cured a lame man, *Acts* 3. *In the name of Christ Iesus rise and walke.* His Name alone is the best and only charme against all such diabolical illusions, so doth *Origen* advise: and so *Chrysostome, Hæc erit tibi baculus, hæc turris inexpugnabilis, hæc armatura. Nos quid ad hæc dicemus, plures fortasse expectabunt*, saith S. *Austin*. Many men will desire my counsel and opinion what's to be done in this behalfe, I can say no more, *quam ut verâ fide, quæ per dilectionem operatur ad Deum unum fugiamus*, let them fly to God alone for help. *Athanasius* in his booke, *De variis quæst.* prescribes as a present charme against divels, the beginning of the 67. *Ps. Exurgat Deus, dissipentur inimici*, &c. But the best remedy is to flye to God, to call on him, hope, pray, trust, rely on him, to commit our selves wholly to him. What the practise of the primitive Church was in this behalfe, *Et quis dæmonia eii ciendi modus*, read *Wierus* at large, *lib. 5. de Curat. Lam. meles. cap. 38. & deinceps.*

† *Non desunt nostrâ ætate sacrificuli, qui tale quid attentant, sed a cacodemone irrisi pudore suffecti sunt, et re infectâ abierunt.*

* Done into English by W. B. 1613.

Last of all: If the party affected shall certainly know this malady to have proceeded from too much fasting, meditation, precise life, contemplation of Gods judgements, (for the Divel deceives many by such meanes) in that other extreme he circumvents Melancholy it selfe, reading some books, Treatises, hearing rigid preachers, &c. If he shall perceive that it hath begunne first from some great losse, grievous accident, disaster, seeing others in like case, or any such terrible object, let him speedily remove the cause, which to the cure of this disease, *Navarrus* so much commends, *avertat cogitationem à re scrupulosa*, by all opposite meanes, art, and industry, let him *laxare animum*, by all honest recreations, refresh and recreate his distressed soul; let him direct his thoughts, by himselfe and other of his friends. Let him read no more such tracts or subjects, hear no more such fearfull tones, avoid such companies, and by all meanes open himselfe, submit himselfe

Tom. 2. cap. 27. num. 282.

selfe to the advice of good Physitians and Divines, which is *contraventio scrupulorum*, as hee cals it, heare them speake to whom the Lord hath given the tongue of the learned, to be able to minister a word to him that is weary, whose words are as flagons of wine. Let him not be obstinate, head-strong, peevish, willfull, selfe-conceited (as in this malady they are) but give ear to good advice, be ruled and perswaded; and no doubt but such good counsell may prove as prosperous to his soule, as the Angel was to *Peter*, that opened the iron gates, loosed his bands, brought him out of prison, and delivered him from bodily thraldome; they may ease his afflicted minde, relieve his wounded soule, and take him out of the jawes of Hell it selfe. I can say no more, or give better advice to such as are any way distressed in this kind, then what I have given and said. Only take this for a corollary and conclusion, as thou tendereſt thine owne welfare in this, and all other melancholy, thy good health of body and mind, observe this short precept, give not way to solitarinesse and idlenesse. *Be not solitary, be not idle.* 723 *Navarrus.* *Isa.50.4.*

SPERATE MISERI,
CAVETE FŒLICES.

Vis à dubio liberari, vis quod incertum est evadere? Age pœnitentiam dum sanus es; sic agens, dico tibi quod securus es, quod pœnitentiam egisti eo tempore quo peccare potuisti. Austin.

FINIS.

Geo: Daniel
1639

FINIS.

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LECTORI.

AUdin' ô bone. Editio hæc Edenburgi non ita pridem inchoata, sed à Typographis nostris illicò suppressa, Londini mox illorum cum venia protelata, Oxoniæ demum perfecta, nunc quintâ vice qualis qualis in lucem prodit. Jam verò si primum non convenit mo, neutri medium, ob frequentiores mendas & lacunas, quem culpas? Correctorem, Typographum, hunc, illum, an omnes? utrum vis per me licet, & hunc, & illum, & omnes. Ego interim auctor ab his ferè exauctoratus, hunc in modum exagitor, illorum proterviæ do pœnas, ad eorum arbitrium nunc in profundum demergor, nunc denuo portis & postibus affixus in scenam erigor, & cuivis expositus prosto vænalis. Sed præstat opinor Harpocratis meminisse; ne quid gravius dicam in dominatores hosce meos, utcunque stomachosus me reprimo, & quod æquius, eorum mendas & errata sic corrigo:

ERRATA.

PAgina 4 lineâ 31, for *tapidus* reade *fabidus*. p. 41. lin. 30 f. *pselus* r. *psellus*, & l. 35. r. *he tried it*. p. 44. l. 10. f. *rake* r. *make*. p. 50. l. 21. f. *Furego* r. *Furgo*. p. 56. l. 18. *munis* r. *minus*. p. 63. l. 10. for *Cellusr. Gellius* p. 90. l. 10. f. *agere* r. *aggere*. l. 24 f. *serves* r. *observes* p. 92. r. *phantasia*. p. 124. l. 23. f. *my* r. *thy*. p. 131. l. 40 f. *felicitie* r. *infelicitie*. p. 138. l. 37. r. *to his illiterate*. p. 145. l. 11. f. *eleast* r. *elet*. p. 165 l. 48. f. *occ.* r. *accidere*. r. 167. l. 25. f. *bridle* r. *bride*. p. 203. l. 31 f. *ther.* r. *three*. p. 211. l. 19. & 24. r. *Ecchometra*. p. 220. l. 2. r. *Lutheran*. p. 227. l. 20. f. *hirundo* r. *Hirudo*. p. 245. l. 27. r. *Bartison* f. *Dartison*. p. 249. 21. f. *pulcherimum* r. *pulcherrimo*. p. 251. l. 13 f. *Audes* r. *Andes*. p. 232 l. 6. f. *Samus* r. *Samius*. p. 254. l. 30. r. *Samius*. p. 255. l. 2. f. *Aristolica* r. *Aristotelismo*. p. 268. l. 6. f. *siver* r. *silver*. p. 321. l. 4. r. *a golden slave*. p. 342. l. 3. f. *ad* r. *id*. p. 242. r. *Cauchimchina* pag. 371. lin. 27. r. *amulets*. p. 282. l. 6. r. *Valescus*. p. 285. l. 11. f. *thinke* r. *thicke*. p. 417. l. 2. r. *Scoppus*. p. 424. l. 27. f. *Gordonian* r. *Gordian*. p. 425. l. 26. r. *contemne insult*. p. 439. l. 43. f. *their* r. *her*. p. 444. l. 44. r. *Erotique*. p. 447. l. 21. r. *Lampsacus*. p. 453. l. 23. f. *Alphes* r. *Alpheus*. p. 457. l. 34. f. *mollis* r. *nullis*. p. 459. l. 23. f. *lib.* r. *lip*. p. 465. l. 30. f. *Bersus* r. *Lerius* f. *Basil* r. *Brasile* p. 466. l. 21. r. *gratissima*. p. 468 l. 37. r. *friskin*. p. 502. l. 19 r. *Thelayra*. p. 508. l. 14. f. *cavendum* r. *carendum*. p. 514. l. 5. r. *atrabilaris*. p. 517. lib 7. f. *Judscum* r. *Judicum*. p. 517. l. 47. r. *like our*. p. 547. l. 35. r. *victory*. p. 551. l. 21. r. *of Milene* d. *the*. p. 558. l. 21. f. *might* r. *light*. p. 563. l. 43. r. *r-ayflie out*. p. 363. l. 29. f. *indumit* r. *intumuit*. p. 568. l. 28. f. *Charlist*. *Chaelis*. p. 570 l. 20. f. *coyr. m-* 78. l. 8. f. *Captin* r. *Captive*. p. 579. l. 1. f. *Carles* read *Crales*. l. 34. f. *nuptia* r. *nupta*. p. 580. l. 2 r. *anus*. p. 583. l. 6. r. *Radzivilus*. p. 591. l. 1. r. *Valescus de Taranta*. p. 595. l. 31. r. *in his first Cant*. p. 597. l. 9. r. *Sanovinus*. p. 605. l. 12. f. *modestie* r. *immodestie* p. 607. l. 33. r. *Cyneas*. p. 615. l. 43 f. *he* r. *she*. p. 633. l. 18. f. *Aretius* r. *Areteus*. p. 641. r. *Malacha*. p. 644. l. 43. f. *digma* r. *Ænigma*. l. 45. f. *away* r. *army*. p. 645. lin. 8. r. *Bannoxburne*. p. 648. l. 36. d. *quod*. p. 668. l. 1. r. *Arras*. p. 673. l. 16. f. *mimicks* r. *miracles* l. 40. f. *hypocondriacall* r. *hypocriticall*. p. 680. l. 19. f. *dearer*. *dire*. p. 692. l. 23. f. *Socinans* r. *Socinus*. l. 45. r. *triumphatus*.